

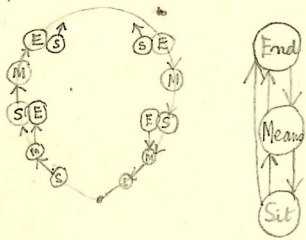
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XV

①

19.6.45

The Situation } ^{Requiescent} - ^{Active} The End } - ^{Will} The Means } Sitting in your office, you



become aware of a Situation: Such & such, your staff report, is the case. Question is: what to do?

This can only be decided in the light of what is wanted in a General Way, of an End. You are

entrusted with the care & furtherance of an End by which you are guided. The Situation is partly antagonistic to the End. What you must do is to analyse the Situation into its parts distinguishing those parts which will

lead to the End & those which won't, & devise a middle
term, or Means, which will develop the helpful &
minimise the harmful factors in the Situation. The
End thus determines the Means. You can fail at
your job by ① failing to appreciate (i.e. analyse the sit-
uation. But note that the number of analyses is ∞
& analysis is always teleological, depends on what
End has been chosen. See Wm James: Psychology,
Chap. on Reasoning) the situation ② Forgetting the End.
③ Failing to adopt the right Means.

Normally will deal with ②, with Means. The
End is desired, the means is willed, the situation is
acquired in or accepted as given.

(2)

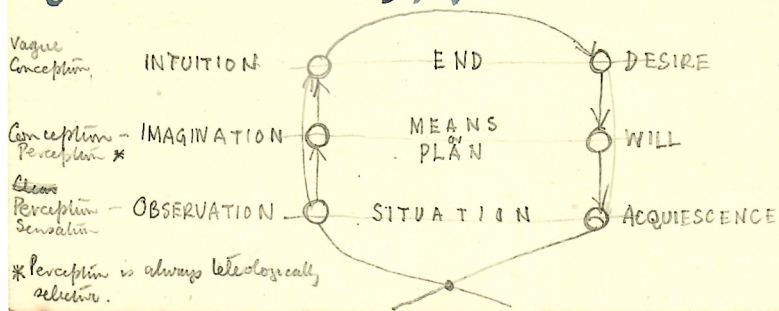
The Situation, the End, & the Means With God ① ② ③ are coincident. The Total Situation is the End desired by Him, the means willed, & the situation acquired in.

Note that Knowledge belongs in different degrees to $\frac{E}{M}$ & will in different degrees. Will is strongest at the top, knowledge at the bottom. For Will increases as knowledge decreases:



We know the situation well; we do not will it actually: it is given. We only have a vague idea of the End, yet it moves our will

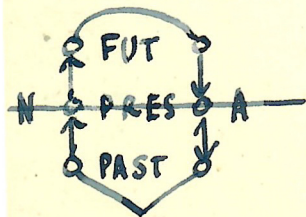
very powerfully. We both know & will the means. Yet will adhere to means only because it is only a means - & any other equally effective means would do. Thus we know enough about the End to act, & we will the situation enough to accept it as a basis: apart from this we may say that will is inversely proportional to knowledge.



Note, the End is something fundamental to us, a part of our higher nature.

(3)

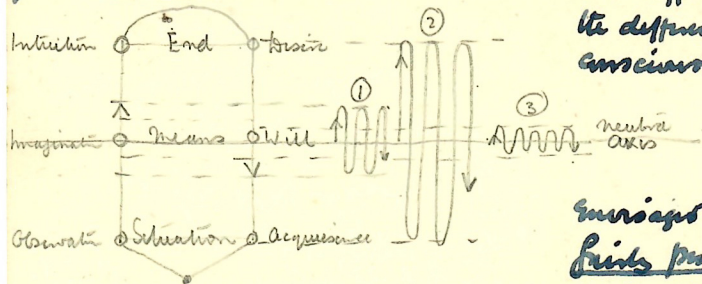
The Situation, The End, & The Means. The End you intuit, as part of your very nature, & desire ardently, is the datum of higher morals. This accounts for their futurity. The Means is present: it is what you are getting on with now. The observed Situation & its acceptance is past.



Every monad is thus trible in the knowledge side & on the will side. Its life is ~~represented~~ a wave motion in which past, present & future, are organized in terms of the 3 forms of kn. & the 3 forms of will.

The above is only line of Voluntary Behaviour. What about reflex action? The end of reflex action is always preservation

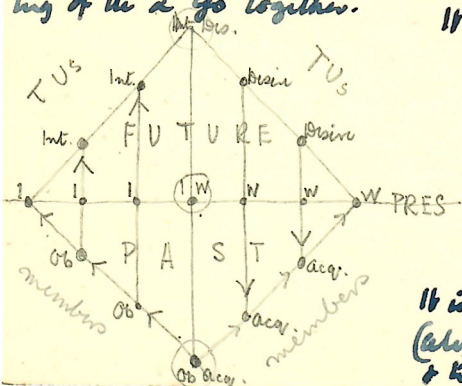
of individual or species, & the action is a means, in view of a given situation, to this End.



The difference between the different degrees of consciousness is shown in the series ① ② ③. In ② only is the End at all envisaged, or Observation finds pure & for its own sake achieved. The world

is distorted by the ideological imagination & is the scene of blind striving (will). There is neither Observation of what is (save the bare material minimum) or acquiescence in it; nor is there any conscious appreciation of the End in view, or desire to reach it.

The Situation. The End, & the Means. ^④ Note that the more 'innocent,' the more pure, & unpractical, & disinterested, your Observation, the clearer the End which you intuit. At least the clarifying of the 2 go together.



It is the function of the TU members to Observe (& report up) & to Acquire (be obedient to orders from above).

It is the function of the TU to oversee the End & to Brain it ardently.

It is the function of TU + Members Now, (along the NA) to conceive means (1) & to Will those means.

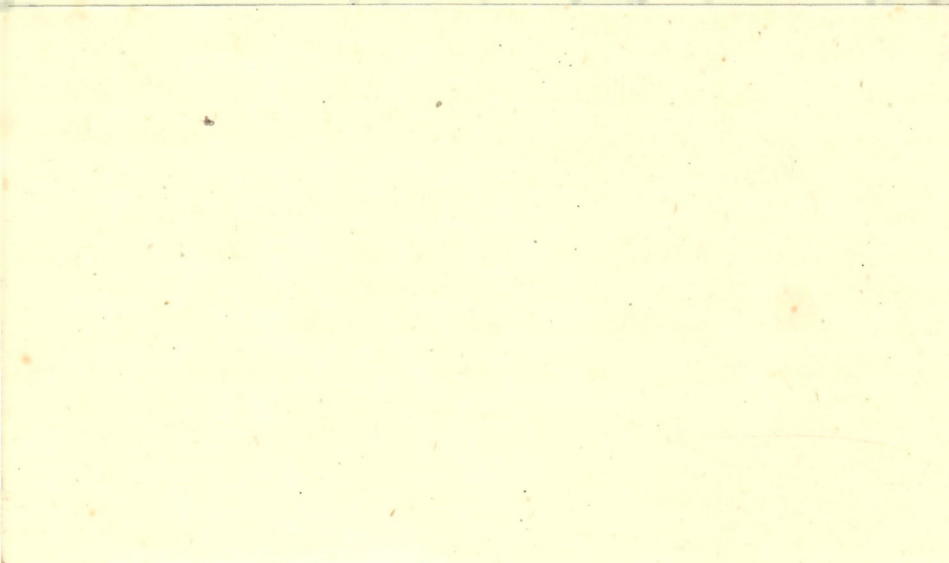
In other words, TO & members are taken normally, abstractions.
You don't perceive or will as either man or Soc. But
at this NA—AA. You 'observe' as individual man
(this is very nearly sensation); perceive as man/Soc;
intuit Ends as Soc (I mean Soc's ends, worthy ends). You
try will from above as individual; you will your
means as man/Soc; you desire the End as Soc.



Note that AB's hierarchy of observations feeding
your observation is strictly incorrect. These
'low' observations are really excerpts from
total monadic behaviors that is higher
than yours. In a sense you are the lowest
creature there is. You are really!

The Situation, The End, & The Means ⁽³⁾ Man-Soc is the lowest Complete we know. But in so far as animals, cells, molecules etc have reality they are lower than us. In these TVs they are higher than us.

James: Textbook (272): Definite image of desired achievement. Train of ideas arising under the influence of such an interest constitutes the means, or the search for the means. Discovering of the means may form a subsidiary end - an end which we intensely desire but we can't yet imagine.



We only know the future? Pragmatism. Willing is
knowing what is going to happen. And this is
really the basis of all knowledge.

Your action on the world is really a part of your
conquest of the world by prophecy.

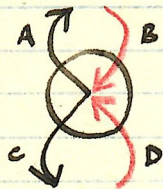
You don't (merely) know the world as it is:
you know the world as you shall or could remake
it. Willing is knowledge of the future. (Is knowledge
willing of the past, or at least acquiescing - McTaggart?)

If the pragmatists are right, & Bergson, what
we see is what our intellect carries out for

action. We see the plan of our action projected
on to the world.

If will is knowledge of the future, we can, like
Mr Taggart, boil all mental 'faculties' down to
perceptions, or cognitions any day. The most effective
will is simply the truest prophet. To foretell the
future & to make it are the same thing.

Your future determining your present. Bergson says you know & act with your whole Past. I agree, & add that you will with, & are acted upon by, your whole Future. (He would not agree for he rejects Finalism.)

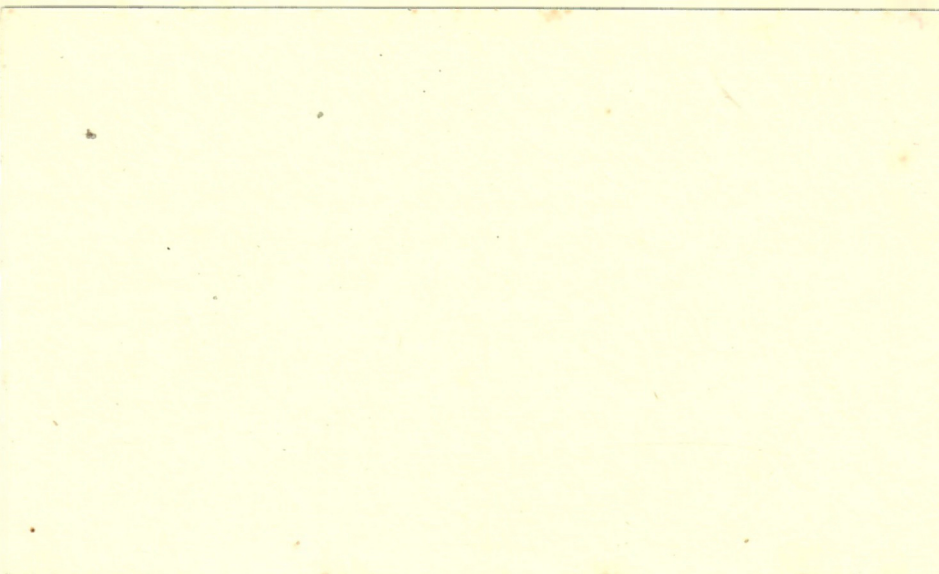


By future I mean your Future, ultimately there is no other.

Your will B proceeds from your Future & is directed as action at C to your Future.

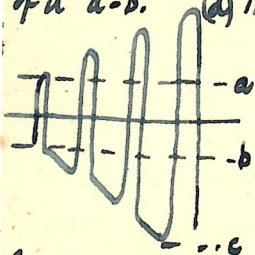
The object D proceeds from your Future & is perceived at A as in your Future.

Your whole life has reference to your whole Future Self.



You have to live your life over again in each successive .

Reincarnation. Only each time this human life will be only the central part of your life, the 'middle-consciousness' of it - a-b.



(d) The sources (c b) & consequences (a d) of this life will be included in your consciousness

Personal immortality is thus a fact, but your human personality lives on as a 'phase' of a bigger life. Crudely

put. you have to relive your life in the Earth. after you have died to Society & to life. And your life in Earth will include all your life in Soc. It is as if

the wrong you did will, in Earth, be repeated, will be lived through only in a 'recapitulatory' fashion. Just as, in your growth in the womb, you chose to die to fish-bone, reptile hood etc. instead of committing the sin of living a reptilian life in extension.

Your personal immortality is guaranteed by the necessity for saving your life. God has to have it made all over again: & the making over of all this again - what is this but you, your life. We repeat any copy theory. It is not enough that your life should be undone ↓: It must be re-done. Salvation is around, but it is a mighty & difficult work: we don't realize the cost. It is done in a sense for us live by the extensions

Reincarnation of the 'middle-consciousness' of ours. What we have to do is (a) to view our lives with their 'explanations' consciously grasped & (b) to view our lives in a full yet teleoscopic fashion: I mean in such a way that what we did at length we now only try-out in brief & repeat before actuality re-lives. Not only so. This earthly re-incarnation is not nearly thorough enough. You have to relive this same life all over again in S.S. & Univ. before you are fit to live your life in God.

This is the basis of the doctrine: 'Our God is a consuming fire'. Not one thought or action of yours - however good - can be left standing unchanged, unimpaired, resting on its

own mind. It proceeds to the Father, but is purged of
all evil on its way. You are saved now by that journey.
But your salvation is not made good till you consciously
-by taking that journey. This is the business of your immediate
future life.

Future life is not less alive than this life, not less personal,
but more alive & more personal.

It above involves a new theory about Time:— It is
my old developmental-time theory in a new dress: The
Past that feeds your conscious experience, & the future the
latent feeds (& the other way round in time) all go on also
"at the same time." The world of primitive life before man,
& the future 'living men' all are necessary now for your life.

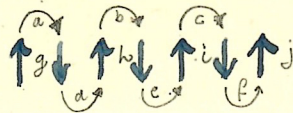
③
Reincarnation They are your Extensions of which you must become conscious. Now to the extent to which you do so become conscious, tracing back the sources, relating your life in the light of these sources & the consequences on the other side of your life — to this extent you have already died the death into Earth, into Sun, in Mind & into God.

But my point is that the human a-b life does not and cannot go on into the future! Humanity has not got a future! Only superhumanity has a real future. And Sub. humanity a past. There is a limit set to the span of human a-b life. You live this a-b life ~~to~~ and have done with it as men. What can

an doing is to establish a core of raw material which has to be worked upon & worked out, in both directions symmetrically. Paradoxically, this core is the product of the extrusions, as well as the raw material from which they are fabricated.

For you to be is to be in God, & that is to be Saved. But it is also true that you are not Saved in core (but only in process) till you realize your Salvation.

The future life is not future, in the ordinary sense. It is supplying the missing bits of your present life (abc...



± def...) There is a sense in which (a) is past to (h), and (f) is future to (b).