

(2)

Action, Reaction, & Time (5) The law is this, that your actions are determined in this: that they shall minister to the future wholeness or good of the world, in spite of all appearances to the contrary. This duality is characteristic of all action: the deed is a priori, free, world-determining, directed towards the future, & the same deed is also a posteriori, determining you, directed towards your past, originating in the perfect whole & consonant with its Purpose. This means that you are free, but your freedom is to act as a part of God's free purpose: you are not free to break away

from that purpose. As in God you are free.

⑥ We don't normally realize that everything we do is done to us, and that everything that is done to us, we do. It is not a question of some wants being active & others stimuli: every function of you is both. Whether we call the function active or stimulus depends on how we are looking at it. Thus we call sight receptive & walking active, yet both are obviously both receptive & active. And, since every function has this dual aspect, it is both free & determined, both from past & from future.

26

Good & Evil Every value lies at the end of a time series, an inclusive series, a series which, concretely, it is. Good is the evil events of which it is the final term. Good does not conquer & overcome evil, as St George slays the dragon. Good doesn't slay an external evil. It is, it includes, it is based on evil. But the evil, seen from the final phase, is then not evil, but a part of the good. The 'evil' of the world is thus a guarantee of the over-riding excellence of the good in which it will be 'made good', saved, redeemed. So are our

ius forguin.
Hegel.

See Royce: *Not Idealism*, on

XV XXV
OT 27

You will soon - very soon - be dead. You are dying. While there is still life in you is it not as well to wonder what that life is? I, for one, do not wish to die before I have found time to be surprised at being alive.

This book is addressed to the dying, the soon-to-be-dead. A little while from now you & I will be dead: meantime let us spare a few hours from life to ask ourselves what our living means.



~~I II X XX~~ XIX (XV) ①
9 17 19 22

Reversal of Flow: Correlation What gave me the idea was Meister Eckhart: "The eye with which I see God is the same eye with which he sees me."

Is the cognition process simply the reverse of the conation process? (Of course there is no perfect correlation in you, because you are incomplete) Is action re-action, read the other way round, in reverse - mentally?

Mar/47

The only
knowing



you see 'God

God sees you.

diff bet willing &
then decision?

Is will: God's seeing from above, & cognition God's willing from below?



(a) is the process by which I think, e.g. of society. (b) is the process by which society thinks of me.

Are there just one process divided by us into presentation & will?

Here are two mighty questions:

- ① (a) is the part knowing its whole
(b) is the whole knowing its part
(c) when you 'know' your cello is (b) operating } ?
- ② Are (a) & (b) one, read two ways?

As any note in the Office of the Army they are not.
Your plan, even if you submit it to higher authority,
nearly corresponds to the orders eventually given you.

(2)

Reversal of Flow: Coordination Yet in a perfect world this would surely be so: the perfect democracy in which each contributed his bit to the plan of campaign, & then did that bit, after it had been incorporated in the Grand Strategy. Ah, but why should the planner do what he has planned? Why should not I have to do what others plan, while they have to do what I plan.

Then the two flows may be one flow, considered as a whole but they are "trans-subjective".
What I cognise, is thereby willed & done, but not

only or always by me, & not in the manner I
imagine (since it is wordamental with all other
cognitions)

(c)  (d) When I knock a nail with a hammer
you can read the process two ways. ①
From my cells' action to mine & (via
hammer, nail, & artefact) to action of Society
& Life on Earth. That is (c)

Now (d) is this identical process in reverse.
My blow with the hammer on the nail, is the nail's
blow on the hammer & me. All I do at (c) is
at (d) done to me.

Reversal of Flow: Coordination The nail at (d) starts ~~by~~ in the knocker-home position, but is drawn out by the hammer blows.

Is willing a similar process, of unthinking? But mental development is from whole to part - from undifferentiated object to the analysed object as much as the reverse: these two are perhaps correlative.



Unity of Action & Knowledge C. at Circum. The whole as Artificial.

Correlation of & C. Guardian Angels. A is identical with C because, at A,



full knowledge of what is involves full concurrence in what is, & knowing & being are identical. The AB line is the bringing about of identity between 'what-is' & 'what-should-be', by working hard at the 'what-is' till it is seen to be the 'what-should-be'.

The BC line is the bringing about of identity between the 'what-is' & the 'what-should-be' by concentrating rather on the 'what-should-be' & bringing it to pass. The complete success of the BC venture is the creation of an ideal world. — Of the same

ideal world as at A.

This means that C. & ϕ are not at all the same, till A & C are reached. At A, the whole of BC is known, & included in AC., ~~but the identity~~.

The world is at once built by action & known by mind. This really means it is creatively conceived & passively perceived. In progress towards the circle AC, the creation of the new & the acceptance or observation of it are two inseparable moments. Knowledge is for action, action for knowledge. It is false to abstract either.

There is nothing natural in the world - all is artificial. God, as God, creates nothing at all: he is the supreme creation Himself - of this world! In other worlds informers make the world what it is; they will make it what it shall be.

Action & Knowledge. The Artificial God. God is - or rather when he is he will be - artificial. So that when we know God now we know what we & others have yet to do & bring to pass. Or, if you prefer to put it that way, we transcend time.

Now the chief difference between $\mathbb{K}$ & $\mathbb{G}$ knowledge & action, is that knowledge is not limited in time, but action is. In action you are limited to 'your' level. In knowledge your level is all levels. It is only as in $\mathbb{G}$ that you are confined to your level. In other words, as body. The mind is free, the body is chained: until we realise our bodily extensions in time & space, as we realise our minds.

Then we have the answer to the problem of correlation between $\mathcal{T}$ & $\mathcal{G}$. The correlation is in fact proper, but it seems improper because you are not symmetrically participant in both.* In $\mathcal{T}$, you wander at will & have ^{the} freedom of all lands. In $\mathcal{G}$ you are tied to your land.

Another way of saying this is to look at $\mathcal{T}$, as containing you-as-knowing, while $\mathcal{G}$ contains you-as-known. To observers you are a human body behaving, tied to this land & this little space. To yourself you are boundless a traveller of the universe. The asymmetry of your parts in $\mathcal{T}$ & $\mathcal{G}$ is the asymmetry of the views of you as P. H. & as a human body. (* But we further see. $\mathcal{T}$ & $\mathcal{G}$ are not correlated.)

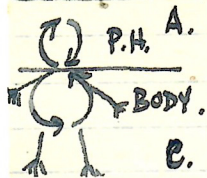
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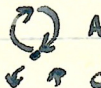
(3)

Action & Knowledge

A. & C. are really, as a whole, identical, but you are a different selection from A, from the selection you are from B.

As body you are 'at this level' from other levels. As mind you are 'at other levels' from this level. In this difference lies the distinction between A & C. In either case other levels are involved.

Also note that you are observed in C by A, and C is the objective content of A — the content as objective.

You are really thus:  A but as minds goes to regard your bodily extensions as such

then you are realized to be the complete 8.

But if T. & G. are ultimately identical, then the knowledge you have now of other higher levels (say) is an excerpt from the action that will take place to bring those levels to pass. Complete knowledge of a level would mean its complete realization-by-action.

Really, the T. & the G. are not complete even in their earlier phases till they have gained the circum. The atom as object (i.e. in G.) is not fully realized till God has realized it. No reality lies in its future. So with us all: so far from our having a less real life in heaven; it is here that we suffer from unreality. We are far more real to God than to ourselves.
~~How reconcile do above with BC~~ so action?