

Action & Knowledge But if the atom in A is the atom as P.H., & the

(A)
(C)

atom in C is the atom as it is known to be; if, in other words, the atom in A is a function of the atom's knowledge, whereas the atom in C is a function of

Weynes's (ultimality of God's) knowledge, then A & C are not at all in one-to-one correlation. The atom in C is the fully real atom, as known by God alone. The atom in A is the minutest part of this real atom - the part which the atom consequently grasps.

This is the true solution: C is Reality as seen from the circum. of A. If you like, C is what occurs at the circum. of A, spread out for us to see. The Entities of

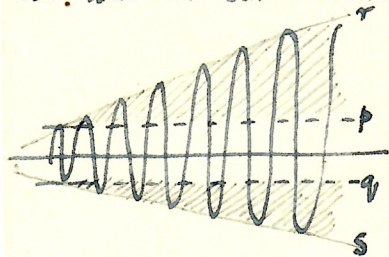
C are the real things of Royce - i.e. things as fully apprehended, given their complete meaning in the System of the Real, with all their relations & implications fully worked out.

This gives the answer to the Idealist-Realist quarrel. The G. world is the world of Reality, which is only partly apprehended by the A. world of mind. But mind builds up towards Reality, till, in the end God's knowledge of Reality is Reality. Idealism is true of God, not of man. What is normally called the material world is then to be grasped by our minds, but it transcends them. But the Hegelian view is right: Nature exists that mind may come to it over therein. How reconcile the above with BC as action?

Action & Knowledge Our intelligence is, or should be, concerned more with why than customs or those traditional rules or that religion, is true & valuable, than whether it is such. Ultimately the world will be found to be perfect. Its 'imperfection' lies in your partial blindness. Note I do not say that action is unnecessary: on the contrary it is action which you contemplate (you cannot contemplate anything but action). What I do say is that A finds itself gradually in C: that our action is in some respects far ahead of our grasp of its meaning & purpose, as well as the other way round. That the growth of intelligence C. is taking over into consciousness what was

outside consciousness $\mathcal{G}$, i.e. outside our consciousness & in God's consciousness.

Berkeley is essentially right, $\mathcal{G}$ C. is God's knowledge of the world (mostly) unknown to us. The realists are right for the earlier stages of the world, when the P-A problem was almost non-existent. Our consciousness covers only $p-q$; $r-p, q-s$,



are needed to give full reality to the world we act in. We 'use' atoms & molecules & physiological processes & sociological laws, & 'use' them to our self-preservation & growth, long long before we

understand what we are doing & why. If we lived by our wits in this world we would all be dead in a split second.

Colchester 7. 2. 46

x 9 16 21 23
XV

Science = $\nwarrow$, Religion-Philosophy = $\nearrow$

Science must not take account of final causes (from the future) $\rightarrow$ but only of efficient causes $\nwarrow$ from the past. But $\rightarrow$ + $\nwarrow$ are abstractions from real Causation which is $\nearrow$. This means Sc & Relig-Phil are abstractions apart from one another.

Note that Sc cannot take account of direction of organisms by species.

Is it all wrong? Will not Science have to take over the $\nearrow$, as the Science of the Future.

eventually? For "taking-over" purposes.

No I think not. I think Science to be herself is chained
to the measurable.

XV Death or Hollowers

Symmetrical Death: i.e. Metabolic, i.e. Anabolic & Katabolic.

A monad disappears from our (or Alice's) view in two ways:
 (i) We are receding from it; it shrinks & shrinks, till suddenly its place is taken by (or rather it suddenly swells into) the next higher monad. (ii) We are approaching it; it swells & swells till its boundaries are outside our field of vision: then suddenly its place is taken by one of its sub-monads. (i) is anabolic death: death upwards. (ii) is Katabolic death: death downwards. Which of i & ii occurs when we die?

Our death is Symmetrical, i.e. metabolic, all the time. We live by 2-way, symmetrical death. Life is death's

symmetry. Life is symmetrical dying. Is the symmetry upset when we die, or is the symmetry expanded & hollowed out?

When a man dies he withdraws himself from our field of view: we see him at Earth — not level. But we should remember that Earth $\longleftrightarrow$ not involves all that lies between — & in this apparent, but not real, hollowness he dwells.

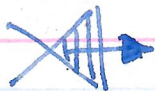
Reality is Metabolism. $\uparrow$ & $\downarrow$ balance perfectly (decline of Entropy notwithstanding) & this is the real guarantee of Symmetrical immortality.

To read a man as dead is to see him as a hollow man. But he is not hollow. For ^{read} his experiences.

XV

++

July 1947



The diff between the bare TV member & the TV member / TV.
the member as in the TV is unmeasurable.

Thus I must take up the pt. of views of the centre
of a world in motion, a world that is other, a world
that has full depth. (Yet I cannot do this as s.e.
because s.e. can only function at that level.) God is God
- i.e. flat, containing all motion & time, because he excludes
them, but he can't consciously exclude them as mere s.e.
the but only as SE/whole.



Colchester 8. 2. 46

20 Take over + +
 O + + + + +

Mother & Baby. Taking Over. Parallax & SP - tenderness & beauty

The perfection of this picture, its loveliness, have two sources.

- 1) The picture as seen from outside by me the observer
- 2) The mother's feeling & the child's feeling, as I sympathetically participate in them.

(1) & (2) are complementary & inseparable.

They are both necessary to taking over. It is not sufficient to sympathize. You have, along with increasing sympathy, to increase your objectivity

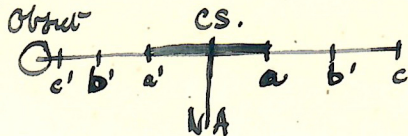
So with your own self. You must learn not to sympathize with yourself but instead to see yourself

objectively - as well as with proper sympathy.

In viewing yourself it is principally the objectivity ^{you} need.

In viewing others it is the subjectivity.

Applying Occam's razor to the above, the self-experience of the mother is not other than my sympathy. I do not copy her experience, but share it.



I start off at N/A.

Viewing the object. I
have to learn to get
away from it $a \rightarrow b \rightarrow c$
I get closer to it $a' \rightarrow b' \rightarrow c'$.

This is the truth behind the Parallax - SP diagram *

(2)

Mother & Baby

The picture of the mother & baby is seen through a mist of feeling - your knowledge of mother & baby-feeling (as well as of all the associations of course) & your sympathy is coloured by the cultural picture.

Taking over is this dual grasp: becoming your object & detaching yourself from your object.

* Alice's approach & retreat are the same.

Letter 100

The nature of the matter is very important and
it is of the greatest importance to the public
to know the truth about it. I am sure that
the public will be interested in the result
of the investigation.

16.4.45

XX

XXII

16

21

22

26

space

Time and

thing

XX

20) Under-Will & Over-Will ; Under-Knowledge & Over-Knowledge.

My digestive processes happen, my blood circulation & my heart beats. Do I will these activities? My wars are fought, my mines are dug, my food is sown & harvested. By my will? The first an example of my under-will, the second of my over-will. What we call "our will" is just that part of it that emerges, for practical purposes, into my consciousness. This emergent is continuous with the concealed will, which is yours or not according as you consciously extend your ordaining will outwards & inwards. Note that it doesn't

seem reasonable to say that your over-will is less than
your underwill, for the two are really one. The will of
the cell is that of life. Your inside & outside are 2 aspects of
one thing & the division is really "false abstraction." [This
in resp. entry] C.S. divides movements of my body into 2
sorts: those caused by my free-will, & those that take place accord-
ing to laws of physiology, chemistry, & ultimately of physics. But
results of my willed bodily movements affect universe &
go on doing so.

Convergence of Knowledge & Will i.e. When are some things you come to know without actually willing them to be — they are given. and (b) You do not realize the necessity for all you know: you don't know enough to appreciate why things ought to be so. Perfect knowledge $\bar{\tau}$ at carium. involves the knowledge of why everything should be as it is. This perfect knowledge is identical with perfect will, because to admit necessity is in its end, & for God, another name for Creation. Thus you progress towards God by (a) on the knowledge side, (i) Empirical observation of the not-you, followed by (ii) its absorption into yourself, its acceptance; & (b) on the will side, (i) Obedience to

the Not-You. to Will-From-Above followed by (ii) making this Will-From-Above your own will, absorption.

Thus you grow on both sides towards the circumference (as well as on both sides towards the centre, symmetrically). When we arrive at circumference we can only be co-heirs with Christ in God, taking part in the actual creative process of the world. Then idealism really is true. & Knowing & being are one.

Even now we do realise the necessity for some things: we do follow through the connections of things & find laws principles that bind things. This is sometimes thought of as realising how bound we are by iron necessity & how unfree. The opposite is true: to know necessity is to take part in its creation.

(5)

Convergence of Knowledge & Will This discrepancy is not to be deplored - it is the very life of things. It is the reason for their urge toward the centre-circum. It is the motive of all action, desire, divine discontent. But note there are 2 roads to freedom from this discontent & unrest: (1) The road of "I don't know & I don't care" or "I don't know, & care less." This is the road towards the centre. The road of passive acceptance of the inevitable, fatalism, acceptance of will-from-above as God's will & not to be fought against, Stoicism. And (2) The active road forward (as (1) is the road back) $\uparrow$ of knowledge $\uparrow$, struggling against hard facts, & $\downarrow$ of action changing hard facts.

[Note that in the end knowledge & becomes identical with
action & at circum when action achieves its whole aim
which is the same as what is known completely. (Separate
entry)] Roads ① & ② are not alternatives. Both
must be travelled. Your activity must be balanced by
your fatalism; your knowledge by your ignorance;
your fighting by your peace.