

Monday June 15 1981

1a Why int. conv. rare?

A child learns to talk years before he can perform intellectual self-appropriation; and that exercise is needed to know what knowing is and what it is not.

Beyond optical illusions. Seeing a bent oar partly under water reports exactly on the phenomenon. Simple experimnt and common sense show that it is not bent. Similarly per se for all sense data.

twofold real/ideas is the/reality that insight constitutes and produces.  
ity

The priority of insight to conception. Aristotle and Aquinas knew about it. The subsequent scholastic tradition do not. The reality Descartes spoke of as clear and distinct Verification is not a matter of taking a look. Russell cheated (no doubt unconsciously) when he answered Wittgenstein's question, Is there an elephant in the room? He looked around and said, I do not see one.

1b A sign of intellectual conversion is that you do not find propositional truths to be unreal or even ~~abstract~~ abstract in every case. No one proposition states the whole truth about anything, for there is nothing real that we know everything about. But it does not follow from that a proposition is abstract; it is concrete ~~if~~ if it speaks of what is real.

2 It expresses a view of divine providence regarding our world, namely, that Christ's redemption of mankind did not suppress human suffering but transcended it.

That suffering in Xt's body is redemptive follows from  
1 Cor 1 24 (NEB)

3a If the scheme of providence in this world is expressed correctly by affirming emergent probability (Insight IV & VIII), then the suffering even of innocents as part of this world.

People have to learn not to play with fire, sharp tools, etc. God is not to be expected to work miracles so that they will never have to learn ~~or~~ or at least be kept out of harm's way.

3b It has been reported that in the Dark Ages men devoured one another as fishes in the sea. Terrorists are reported to have been shooting patients in a hospital in Beirut.

The long cycle was approaching its end in the 11th century, the age when romantic love was discovered and spread.

4 The immediate presuppositions of p. 234 begin at p. 226; the parallel presuppositions of Insight 734 would amount to chasing around in Insight to find the rudiments of DDT in Insight.  
self- of self

5 The/knowledge in question is such knowledge/as is constituted by consciousness

In so far as the child Jesus did have the beatific vision, he was not unconscious but conscious.

6 Garrett Barden, who spent some time living ~~with~~ with Bush Men in Australia probably would be able to help you. I cannot aspire to that.

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7 I should say that God's gift of his love to us is in us as a dynamism like those of intelligent inquiry, rational reflection, and responsible reflection.

It is act and a principle of acts that are informed by love.

As act, it is like sanctifying grace and radicated in the essence of the soul.

As principle of acts, it is ~~like~~ like the agape that is the 'o theos meaning God the Father according to Rahner, that utters ~~the~~ the word and with the word breathes the spirit.

Just as the other dynamisms that ground questoning, so too unrestricted love manifests itself clearly only in its conscious fruits.