

other oscillatory motions approximate to this property of simple harmonic motion. One cannot understand a watch unless one understands an escapement. Nor is it enough to understand all of these singly. The several acts of understanding have to come together ~~into~~ to bring to light a single intelligibility that explains how constant movements results from the action of a ~~force~~ great force and the small reaction of a control.

Now, when one understands what a watch is, what does one know inasmuch as one understands? One knows a total set of intelligible relations (force, action, reaction, lever, <sup>constant</sup> periodic motion, escapement) that both exhausts the intelligibility of elements as parts of a whole and constitutes the intelligibility of the whole as made ~~of~~ up of parts. "Structure" seems a convenient word for that object of understanding.

Finally, to meet the obvious objection of everyone that has missed the point, let us ask why we have wasted so much space on a mere watch. Knowledge of philosophy is not knowledge of watches. The answer is that, when the only science people know is philosophy, when there philosophy ~~exists~~ takes its stand on an epistemology based on the analogy of vision, there is no reason to expect that they have much experience of acts of understanding. If they have ~~xxxx~~ very little experience of such acts, to speak to them about understanding is like speaking to the blind about colour. They do not know what is meant. Not knowing what ~~is~~ <sup>is</sup> meant by understanding, they cannot form any notion of ~~what~~ a complex act of understanding that grasps a structure. The only possible remedial course is to offer ~~an~~ them an opportunity to have such an intellectual experience. But intellectual experiences ~~x~~ can be offered to

Next, experience is not enough for human knowing. One must also understand the experience. Moreover, when what is to be understood is a composite whole, then the understanding will result only from the coalescence of many acts of understanding. One has to understand the relations between experience and inquiry, experience and insight, insight and conception, experience and conception, inquiry and conception, each of these and reflection, reflection and reflective insight

One has to understand the relations between each one of the following

Experience, inquiry, insight, conception, reflection, reflective insight, and judgement are each related to all the others.

Each of these relations has to be understood. Only

Next, experience is not enough for human knowing. One also must understand the experience. Moreover, when what is to be understood is a composite whole, then the understanding will result only from the coalescence of many acts of understanding. If one is to understand a watch, one has to understand the mainspring as a force and as in need of a control, one has to understand the linked series of wheels as a linked series of levers, one has to understand the escapement as ~~alternating~~ moving the balance-wheel and locking itself ~~itself~~ only to be unlocked by the balance-wheel and move it once more, one has to understand the hair-spring as giving the balance-wheel a constant period. All these acts of understanding are necessary; no one of them is understanding the watch; the mere coexistence of all of them in a single mind is not understanding a watch. On their multiplicity there has to supervene a single act that applies throughout ~~the~~ Newton's third law: action and reaction are equal and opposite. The force of the mainspring is divided over and over by the successive levers so that a very slight force is exerted on the escapement and balance-wheel balance-wheel; the very slight force achieved by locking the escapement is multiplied over and over by the successive levers to lock the main-sp mainspring; because the balance-wheel is given a constant period by the ~~x~~ hair-spring, the locking and unlocking of the escapement proceeds at a steady rate. On their multiplicity there has to supervene a single act that sees all force proceeding from the mainspring, ~~and~~ all control proceeding from the constant period of balance-wheel, and these two, ~~form~~ force and control, interpenetrating

This composite, structural character of human knowing  
of ocular  
is of course the reason why the analogy ~~human~~ vision is such  
a ~~fruitful~~ fertile source of blunders in cognitional theory,  
in epistemology, and in metaphysics.