

44100DTE060

Understand!

- 1 An act from which concepts emerge  
that itself emerges from inquiry  
that occurs in images  
and that is found in a series of acts of understanding
- 2 An act of great importance where a series is completed  
Where there is understood the necessity of a new series
- 3 Not as 'of the true' but 'toward the true'
- 4 Not as 'of the certain' but toward certitude
- 5 Not as necessary intelligibility, where once the essence is posited there follow the properties, or once the efficient cause is posited there follow the effects, or once the end is presupposed there ... the end. Essence is a de facto existing intelligibility. Is there a necessary cause? Is there such an end?
- 6 Not a matter of avoiding preconceived ideas – ???
- 7 Not 'attend to the data that are de facto given.' Attention is given under the influence of apt intelligence. Better attention is given under the influence of fuller intelligence.

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Understand systematically

That is, not symbolically. What symbols mean: the same symbol is repeated, another symbol is put forth, the symbolic mentality is overcome.

Structure: an internal complete complex, foundation of particulars and of complementaries. [Two lines of Latin words]: abstract or concrete, static or dynamic, intelligible or deficient in intelligibility in the static or the dynamic, not hypothetical, transcendental – concerned with the known cognitive subject, analogy with the angels and God; heuristic: nature, essence, quiddity is part of what is infinite.

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Counterpositions are to be reversed, positions to be advanced.

(1) The meaning from intelligence passes from the symbolic mentality to the systematic mentality.

(2) The naturally known, e.g. logic but not just logic are known (i) not reflexively but spontaneously (ii) not completely but where sufficiently frequent opportunities for the development of intelligence and the formation of judgment had occurred (iii) which explains why primitive people can be rational in some areas of life and imbued with myth and magic in others. The ancient high civilizations extended the practical field, but their political and religious notions were a product of myth.

(3) Levels and subsequent development of culture. A new mode of living: the theoretical life, the intellectual pattern of experience. A new mode of apprehending: systematically. A new mode of being: consciousness advances from indifferentiation to differentiation, from the collective to the individualistic. The theoretical life is one of understanding, conceiving, judging, choosing, not as a member of a social body but as a law unto oneself. A new way of existing: the diverse philosophies (empiricism, idealism, realism) not only imply a different life and judgment about everything but also proceed from a different radical choice.

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This radical choice is not grounded in the opinions of the social mentality or in what was naturally known before the theoretic life or in what is naturally known through the exercise of the theoretic life. What is grounded is not a new anthropological type but humanity itself, not as man is but as he should be in accord with the eternal reasons, and not only as regards acts of will and the senses but also as regards the act of the intellect itself.

What is systematically posited is either coherent with what is naturally known in the full exercise (positions) or not coherent (counterpositions). Counterpositions coherent with incomplete symbolism lead to myth – ideology and counter-ideology.

Positions are always incomplete – the human intellect is in potency. Counterpositions extending to ? express an element of new and true understanding but distort it. Despoiling the Egyptians.