

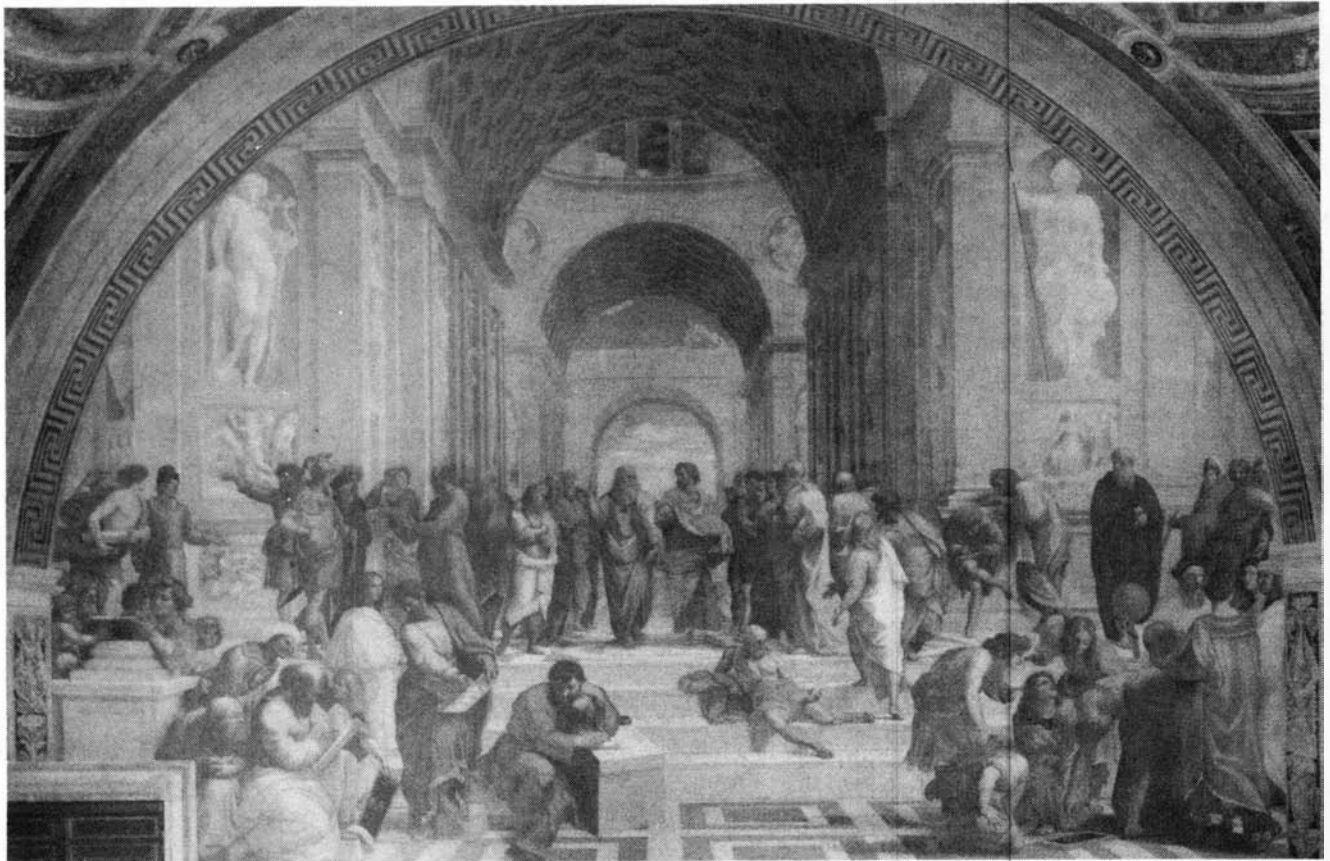
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## Plato's 'the One'

The human mind, as I have represented this in *In Defense of Common Sense* and other locations, is characterized by the creative processes of that mind, as those processes are developed. That is, the potential of the human mind is the form of essential behavior of that aspect of human mentation which sets man apart from the beasts, and which distinguishes the function of the human mind as human, as distinct from bestial. Those are the characteristic features of the mind as a whole: the creative processes as they may be developed, and show their potential.

This potential is a potential for mastery of the universe, in which the creative potential of the individual mind is sovereign. At the same time, this sovereign, individual creative potential is in what I have previously described as an unmediated, efficient relationship to the universal, by the following steps.



*Plato and Aristotle debate under the arch at the center of Raphael's famous mural of the "School of Athens," ca. 1510, in the Vatican in Rome. Plato points upward to the concept of the One; while Aristotle, his opposite, seeks knowledge in simple substance.*



In this Italian Renaissance painting of the mid 15th century, by Piero della Francesca, *Christ's Resurrection* transforms the landscape from barren winter (left) to flourishing spring. "We are not trying merely to represent or mirror what is happening in the universe; we are acting on the universe, to such effect that creative reason itself is the cause of those significant changes which are effected."

First of all, if every human mind is engaged in fruitful, creative activity, according to principles of creative reason, it is efficiently acting upon the past, the present, and the future, of mankind. By acting upon mankind, i.e., mankind's practice, we are acting upon the universe as a whole, past, present, and future. This, as I have said, is the individual, the sovereign creative power of reason in the individual, unmediated relationship to universality.

Thus, the practical relations of mankind, in terms of the individual, to the universe are so defined. So, the substance of the practical relationship between the individual on the one hand, and the universe, and the human species in the universe, and all aspects of practice subsumed by the human species or impinging upon the human species, are in a relationship so defined; that is, defined in terms of this principle of practical reason.

That means that the universe is defined for us as composed of sovereign monads: human creative reason, in this kind of multiple relationship to the universe. The universe,

taken as a whole, is thus *One*,<sup>1</sup> an unmediated *One*, as indicated, the essential *One*.

Otherwise, reason is related to other objects in the universe, other created objects, and so forth, in that universe. But, always in its relationship to other objects, the primary, unmediated relationship between the particular and the universal subsumes, and is the substance, of all relations to other objects.

Let us pause at this point, and imagine that you think back and forth several times over what I have just said, and its implications. What this means, among other things, is that *the idea of simple substance must be eliminated from physics*, if we are to have a correct physics. Simple substance, simple space, simple time, or even a simple form of space-time-matter, must be eradicated from our thinking, if we are to have a correct view of physics. That, of course, is a difficult thing to do, because we study physics in textbooks and classrooms in which the deductive version of mathematical physics is the accepted classroom version. Therefore, for nearly all among us, nearly everything we know about physics, including our description of the experimental evidence, is couched in terms of this deductive classroom physics.

Yet, I have just said, on the other hand, that a true view of the universe rejects the most axiomatic features of mathematical physics of the classroom variety, on two counts. First of all, generally we must reject the deductive axioms, or deductive axiomatics, of a mathematical physics. To say the same thing in a more profound way, the idea of a simple matter, simple time, simple space is rejected; but, also a simple space-time-matter, is also rejected by this, shall we say, nonlinear characteristic of creative reason.

*In Defense of Common Sense*, for example, illustrates what we mean by that which is essential, that which is in relationship to the universe as a whole; everything to which that individuality is related within the universe, it is related to in terms of that nature of relationship between the individual, creative reason, and the universe as a whole. Therein lies the essence of the matter.

Let us proceed from that. Is this real knowledge, or is this merely a form of knowledge? In other words, is it the case that because our mental apparatus is so organized, as I have just indicated (as the apparatus of knowledge), that the only form of universal physical knowledge we need to know, is in that form? That, whatever form universal physical law external to that form we might expect to be, we do not take into account? Or, does it mean that universal physical laws are *efficiently* in the form they must be properly represented by the mind to accommodate to the imagery of unmediated relationship between particular and universal, as we just indicated? Yes! That latter is what we mean.

Now, let us look at the thing as to form. Let us assume

1. See Plato, *Parmenides*.

hypothetically, that we are examining now the proposition, that whatever the form in which physical reality is ordered, external to our perception of it, we can only understand that form when it is translated into the form in which our thought must proceed, or *by virtue of*, or *in coherence with*, this notion of the unmediated relationship between the particular creative reason of the individual and the universality. That is the proposition to be examined.

That is where the fallacy lies in most thinking: to say that we have deductive, that we have geometric, that we have other forms, and so forth, and that in this way we may choose different forms of representation to represent the common reality, or to distinguish as in a more general way, between an objective realm, which is not directly known to our senses in its own form, and the perceived or subjective form in which that realm and its efficient relations are reflected upon the form in which we are capable of thinking. That is the obvious issue. Can we make that distinction?

We have to reject that distinction. In the process, by the nature of creative reason, we are not trying merely to repre-

sent or mirror what is happening in the universe; we are acting upon the universe, to such effect that creative reason itself is the cause of those changes which are effected. At least, those which are *significant* changes.

Therefore, creative reason itself, in the form in which we represent it, is a cause of existence in the universe: It is a characteristic of substance, of substantiality. Thus, there is no difference between the form, in the proper *form of reason of knowledge*, and the *subject of knowledge*, the *object of knowledge*. No difference in form whatsoever, except to the degree we have failed to perfect the quality of creative reason to know this latter.

So, knowledge is practice in this sense: not knowledge of practice in the pragmatic sense, but knowledge of universal practice. That is, the practice which has the universal effect, such as the scientific discovery. That is, the scientific discovery has a universal effect as it is transmitted and assimilated by the human species. It changes everything; that is practice.

Nothing is practice, except as it can be so represented, respecting universality, in these terms of reference.