

GOOD WILL AND RILLET GROWTH

Finally, good will is joyful. For it is the love of God above all and in all, and love is joy. Its repentance and sorrow regard the past. Its present sacrifices look to the future. It is at one with the universe in being in love with God, and it shares its dynamic resilience and expectancy. As emergent probability, it ever rises above past achievement. As genetic process, it develops generic potentiality to its specific perfection. As dialectic, it overcomes evil both by meeting it with good and by using it to reinforce the good. But good will wills the order of the universe, and so it wills with that order's dynamic joy and zeal.¹

This is the second of three occurrences of this paragraph in these Vignettes. Recall Heraclitus: “No man ever steps into the same river [of words] twice, for it is not the same river and he is not the same man.”² This is part of my present *Assembly*, as well as the *Assembly* of the core of these Vignettes.³ But we will step into the river of the meaning of adult growth again in *Vignette 18*.

In these Vignettes we are stepping, together, two hundred and seventeen times, into the river of meaning that is the 217 words of *Lonergan's 1833 Overture*.⁴ Our stepping into

¹ The last paragraph of *Insight 722*.

² A patchwork: see Plato, *Cratylus*, 402a; Simplicius' *Commentary on Aristotle's Physics*, 1313.11, Simplicius is considered the source of the phrase that names the core of Heraclitus's perspective, “ $\pi\acute{\alpha}\nu\tau\alpha \rho\acute{\epsilon}\iota$,” meaning “everything flows/is in a state of flux.” But what is the meaning of this phrase? And what is the meaning of my twisted borrowing? In the next ten Vignettes we shall hover round this problem of growing meaning, we shall begin to sniff it out as pitching us into the deep end of the rill and thrill of understanding history. How, you might muse, does the perspective mesh with the claim of *Hebrews 13:8*, “Jesus Christ is the same today as he was yesterday and as he will be forever.” (*Jerusalem Bible*, first ed.)

³ It seems superfluous to remind you that *Assembly* is the final word on *Method* page 249. But, “clearly” (*Method*, beginning of third paragraph) it is not: for its multitude of echoes are far from present psyches. Think of your progress after the mere dozen wadings of these Vignettes. *Assembly* should now bring to mind this new beginning and every new beginning in future cycles of functional collaboration, such, for example, as small brilliant adjustments of vertical farming in a later millennium, the adjustments always haunted by the presence in the elders, in their three objectifications, of the best to-date version of $\{M(W_3)^{\Phi T}\}$.⁴

⁴ I leave this as originally written and built into my project: later I discovered the odd silly miscounting—there are 139 words in the passage—and in [Vignette 16](#) you will find the emergence of my decision, and its justification, to cut the number of Vignettes to 24.

the rill of meaning of the 115 words of the initial quotation above is perhaps a splashing into a new thrill?⁵ And might it not be thrilling to find, self-find, that the steppings mesh: “As dialectic, it overcomes evil both by meeting it with good and by using it to reinforce the good.”⁶ Think now of the highpoint of the Lonergan Overture: the “final objectification of horizon”(Method 250, line 28) when the group are indeed “assembled” in “doctrines that are embarrassing” (Method, 299, line 9), not usually “mentioned in polite company” (ibid., lines 9–10).

So why not end here with a doctrine that is not present in our molecules, but in nine millennia is to be a radiant surround of human meaning.⁷ The 115 words of the initial quotation from the end of *Insight* 722 are far more difficult to read than the end words of Joos’ *Theoretical Physics*, page 722.⁸ Both *Insight* and *Joos* are graduate texts, but Joos’ *Theoretical Physics* has the advantage of there being a tradition of undergraduate texts leading to its adequate reading. We are back with the problem of the nun asking, listening, dancing, settling to climb in small steps. Might even a little ingesting of this cultural gap and your “existential gap”⁹ lead you to “repentance and sorrow regard[ing] the past”(Insight, 722, line 32) reading of this page 722 of *Insight*? Might that repentance¹⁰ open-end a trill or a thrill in a third reading of the page’s ending, which is an evolutionary sport’s flight into the late positive Anthropocene Age?

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⁵ Add to your musing the context of the second last line of the Sunflower poem, quoted in the final note of the previous Vignette: “Rill open-ends a trill.” A trill is, for example, “a rapid vibration of the uvula” (*Websters*) which would be harmonious, in integral subjectivity, with the neurodynamic lift concomitant to a what-lift thrill.

⁶ *Insight*, 722, final paragraph.

⁷ See notes 4 and 5 of [Vignette 11](#). This sort of creative reaching demands fiercesome neurodynamic stretching of the imagination. Look out, what-seedingly, on present structures of states and streets, borders and buildings, and murmur to your cranial molecules: if at first you don’t suck seed, Troy, Troy, Troy, again.

⁸ You can find those end words at the bottom of *Joos* page 722, reproduced on page 290 of my “*Insight* and the Interior Lighthouse,” *Divyadaan. Journal of Philosophy and Education* 28/2 (2017). The volume celebrates the 60th anniversary of the publication of *Insight*.

⁹ Both gaps are the topic of the final two chapters of *Phenomenology and Logic*, CWL 18.

¹⁰ In the article referred to in note 8 above I have detailed notes about the different occurrences/versions of the word *repentance* on page 722 of *Insight*.

it ever rises above past achievement. As genetic process, it develops generic potentiality to its specific perfection. As dialectic, it overcomes evil both by meeting it with good and by using it to reinforce the good. But good will wills the order of the universe, and so it wills with that order's dynamic joy and zeal.