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## Foundational Biographies

The notes to follow come in two parts. The first part moved forward sketchily in the context of the other sketched chapters here, but then: a bright light. Had I not done something of this when I was 57, in the final chapter of the book *Process*,<sup>1</sup> a chapter titled “Total Process”? It was and is a strange chapter of my life, written in Oxford during the academic year 1988-9, but without contact with the academic life there, except for kindly contact with librarians and street-people.

Chapter six of *Process* was built oddly by having sections 6.1 to 6.4 bracketed from without by two sections 6.0 and 6.5 and bracketed within by italicized paragraph representing a climb; between those paragraphs the text moved backward section by section through chapters of *Insight* until, in section 6.4, I was dealing with the needed beginning, beginning again, at the first page of chapter 1 of *Insight*.<sup>2</sup> The italics represented a climb into mists of meaning, the plain text in between a climb down from presumptions of understanding. You might find it better here to leap to that expression of foundational climbing in section 2.

What of previous efforts to spell out foundations and foundational biography? A topic for another large chapter. It must suffice to note that the special and general categories of the related

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<sup>1</sup>*Process: Introducing Themselves to Young (Christian) Minders*. emerged in 1989 fulfilling a promise of the conclusion of *Wealth of Self and Wealth of Nations: Axis of the Great Ascent* (1974). I was too eccentric for publishers, so it was produced in book form, for class purposes, in Mt.St Vincent University, Halifax. Twenty hours of Video-presentation are available from the first year of teaching it. The book is available on the Website, as is *Wealth of Self*.

<sup>2</sup>The conclusion of section 6.0 of the book sketches the two flows: the climb of the four sections through the later chapters of *Insight* to *Method* and the Latin works; the climb down in identifying prerequisites from chapter 8, to chapters 3, 2, 1, ending with the prerequisite of reading the first page of chapter 1.

chapter of *Method in Theology* belong, with additions,<sup>3</sup> to the Standard Model, and so find their place in the activities of page 250 of the book. Foundational biography intimates a climb in fantasy and implementation that seeks to mediate a lift of common global meaning.

So we may pause over the previous sketchings. I was tempted to simply cut them out, but here they are, for what they are worth: musings towards a lengthy struggle with the challenge of foundational biography. If I were to develop just one of the topics touched on here it would be the topic of the second last paragraph: normative accelerating growth over the adult years and the problems it poses for a communal phylogenetics of meaning.

### **1. Remnants of Sketchings about Foundational Task**

A fresh topic, relating back to the challenge of page 250 of *Method*, spelled out elsewhere and placing that spelling out in a fuller context by enlarging foundationally the Standard Model.

This is illustrated in key fashion by the topic of chapter one and the late question of Lonergan that gave rise to it, part of his quest that lurked in his psyche from his early interest in Zeno through his reading of Ladrerie to his late puzzling over Goedel.

Biography, of course, includes autobiography, a topic touched on at various time and at various level elsewhere in my challenge to you: see, e.g., “Authentic Subjectivity and International Growth: Foundations”, a Boston Workshop paper of the 1970s which appeared as an Epilogue in *The Shaping of the Foundations* in the mid-seventies, now available on the usual Website.

Already a topic here when discussing psychic orientation in the context of the first Florida paper.<sup>4</sup> But getting closer to your bones, I hope, by the time you get to section 7 of Chapter 14, at the turn of today’s page of the book of yourself.

Relate the struggle to the contrast mentioned in chapter one between Amir Aczel’s

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<sup>3</sup>Briefly, to the general categories I add a number (10) to include functional specialization; to the special categories I add an explicit category dealing our destiny, issues especially of eschatology but to bring in also issues of post-mortem knowing within the dynamics of natural finality and emergence.

<sup>4</sup>See chapter 10 above.

account of Fermat's last Theorem and the original paper by Wiley.<sup>5</sup> This throws light on the topic raised at that stage: Lonergan's writing of *Method* as parallel to Aczel's work, which probably appears quite crazy.

Again, relate the struggle to the puzzling and rambling of chapter 9 above on History done with a hold on, being held by, the terms of relations that blossom from previous history contrafactually sublated by genetic systematics. See can you make a stab at the sketching of a rewrite of *Method* in this light. Or rather a quite new writing of *Method*. Might it be like a manual on How to climb Everest? Or How to climb Everest best following my route? Or How to climb your own mountain?<sup>6</sup>

Indeed, might one not see a broadening of the foundational analysis of biography? Might one not envisage the emergence of such analyses from foundationally-enlightened scientific and aesthetic and politically-oriented consciousnesses? Think of Cezanne's life with his mountain, Mt.St.Victoire. Think of the gentle musical tyrant, Nadia Boulanger<sup>7</sup> or that strange woman Clara Weich who was married to Schumann.<sup>8</sup>

Further, relate the struggle forward to the need to handle the molecular integrity of biography and autobiography : a sublation e.g. of the reachings of Harry Stack Sullivan and Brendan Kennelly.<sup>9</sup> The context is an enlargement of "Authentic Subjectivity and International Growth" by an intussusception of the metagrams of the Standard Model. But the metagrams are to be concretely enriched by the ongoing cycling of biographies, George Eliot and Georg Sand,

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<sup>5</sup>Add the context of note 282 of chapter 14.

<sup>6</sup>You have the fuller context for that question in Chapter 14, the question itself being focused in the central section 7 of 13 sections.

<sup>7</sup>Alan Kendall, *The Tender Tyrant. Nadia Boulanger. A Life Devoted to Music*, with an introduction by Yahudi Menuhin, Macdonald and James, London, 1976; Leonie Rosenthal, *Nadia Boulanger, A Life in Music*, Norton and Co., New York and London, 1972.

<sup>8</sup>Joan Chissel, *Clara Schumann, A Dedicated Spirit*, Hannish Hamilton, London, 1983.

<sup>9</sup>On Sullivan see the index under *Sullivan* in Lonergan, *Collected Works*, vols. 3 and 18. For Kennelly see his *Journey into Joy*, Bloodaxe Press 1995.

Michel Proust and James Joyce, etc etc in cultures of Asia and Africa,<sup>10</sup> and this both in their fiction and in the transformed facticity that is given their narrative by the Standard Model collaborative cycling.

Finally, relate the struggle forwards to the manner in which, I suggested, most Lonergan students lose track of Lonergan's biography - and so of their own intellectual biographic possibilities and probabilities - by the year 1935 in his life.<sup>11</sup> Think, in the context of that book, of our autobiography, of our stand with Peter in Matthew 16: 16, which is in fact the central topic of the book *ChrISt in History*. Most Christians - and I include theologians -live in some stand prior to that of the fourth century. Sadly, most theologians are there too, if not further back.<sup>12</sup>

But I must cut off here with a final comment, before going back to retrieve for you the vision of biography written 18 years ago, at 57, so different in meaning now at 75. In so far as that differing is shareable and shared in global common sense, a new common sense of growth and elderhood is to emerge: but we have been weaving around that topic all along, have we not?

Here, then, THEN, VEN,<sup>13</sup> is the expression of 1989, that still stands for me, is my stand, but does not stand still, at 75.<sup>14</sup> I leave the original section numbers to remind us of origins. In case you wish to see the extracts in the full context of the chapter I place that chapter in a separate file on the Website, under its title "Total Process". The book was written with an eye on the traditions of India, which explains the references to that context.

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<sup>10</sup>I am thinking not merely of classical or contemporary efforts in non-Western literature but of odd ventures like the first book written in Zulu: see note 10 of the Prologue to *Lack in the Beingstalk*.

<sup>11</sup>See chapter 10 of *ChrISt in History*.

<sup>12</sup>"Theologians ... rarely think of the historical process". Lonergan, *Collection*, "Finality, Love, Marriage", 47.

<sup>13</sup>See *Cantower V*, "Metaphysics THEN".

<sup>14</sup>The diagram mentioned in section 6.2, beginning, is the diagram, later called W3, reproduced in chapter 7. The growth problem was discussed in chapter 2 of the book *Process*, but shifting at age 72 to the more refined perspective of the conclusion of *Lack in the Beingstalk*. Relate the problem of an ontogenetics of growth with the phylogenetic problem commented on by Lonergan in his letter of 1954 quoted below at the end of section 11 of chapter 14.

## 2. The Envisioning of 1989

### 6.1 An Indian Context

#### Beginning

*Thousands of years of a landmass that is the site of overlapping and sequential contexts of primitive rhythms of forest and village, Vedic searchings, Empires of Islam and Britain, ragas and rages and rags call for anamnesis and prolepsis. In what Way can one rise to a foundational perspective that would be key to the twists and turns of such a mass of humanity? How can that World Invisible include a statistics of hope and a rhetoric of mediation for the stumbling young Indian state with its inheritance of a strange mix of Hinduism's battered search, aboriginal earthiness, Muslim yearnings, and the Christian West's shabby contributions to education, economics, politics?*

#### Ending

*Within the context of the view of emergent probability there is the possibility of a metahistory that views stages of displacement in their realizations in Jewish, Christian, Muslim, Indian, Zulu, whatever, traditions. There is the set of probabilities of a meta-economics that would life India and the globe out of the murderous devotion to economic statics and trivial success. There is the possibility of a transportation of global political reality that would recognize microautonomy as primary to human dignity and to multinational control. There is the pressure of genuine science as it emerges and reveals spirit and idea. And all these call for "a massive shift in public minding and kindness and discourse in the next century ... a proportionate shift in the mind and heart of the academy and the arts at the end of this century, with consequent changes in operating schemes of recurrence from government to kindergarten".<sup>15</sup>*

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<sup>15</sup>P.McShane, *Loneragan's Challenge to the University and the Economy*, available on the Website 1980, p.1. The Website copy was made from Loneragan's copy, with some notes by him in the margins.

## 6.2 A Minding Matrix

### Beginning

*A fundamental foundational stance intrinsic to the suggested world view is the non-public character of discourse internal to cosmogenesis. Yet the cosmogenetic community obviously live in the daily drama. The diagram at the end of the section is indicative of this. The metaminder's life is 'on the line' and the line divides painfully the meaning of words for the displaced Metathinker in a way analogous to the gap between the concrete reference of synthesis and the start of analysis. But while all functional specialists live on this line, only two subgroups deal formally with the living of life, the subgroup of Executive Reflection mediating a vitalization and spiritualization of history, and the subgroup of Research drawing in signs of transformations and displacements.*

### Ending

*The character of non-publicity appears in the common perspective of the group of groupings named by "universal viewpoint".<sup>16</sup> For, to the already remote metaviewpoint of emergent probability that holds for nature there is added the explanatory heuristic control of the ongoing genesis of viewpoints, genera and species of the human spirit's speciations. The viewpoints, emergent in the past 500 years, have been predominantly descriptive, but through the kontekstual collaboration envisaged here they move into the remoteness of a kanonical metaexplanation analogous to the altogether more elementary explanatory evolutionary hypothesis that regards the non-spiritual.*

## 6.3 Sargawit

### Beginning

*The Sargawit is one who has grown and groaned to the middle kingdom<sup>17</sup> of a cosmogenic*

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<sup>16</sup>*Insight*, .546ff[569ff]. See also *Method in Theology*, p. 153, note 1.

<sup>17</sup>P.McShane, "Middle Kingdom, Middle Man", *Searching for Cultural Foundations*, UPA, 1985, pp.1-43. A marginal note in the "Triv and Quod" section of *Finnegans Wake*, p.294, indicates "Sarga, or the process of outgoing". *Sarga* is the Sanscrit for "process of world creation or

tranquility in which layered conflictual imaginative syntheses, given and Given, mediate and are mediated by, a cosmos, "a room filled with music".<sup>18</sup> The incomplete project, the nocturne-beginning of God, is heard ecstatically in the silence of minding minding. What is heard is stumblingly communicated through the sin-soaked-saved grouping of groups<sup>19</sup> falteringly faithful to the call for redemptive withdrawal, wit drawing on Idea. Any person, within the groups or not, may shatteringly sense foundational possibilities of time, touch, taste, theory, but the Sargawit is committed to seek the foundational whole, and the seeking is one of mind and marrow, over decades. The communication of that whole calls for impish<sup>20</sup> persuasive mediation of self-persuasion.<sup>21</sup>

## Ending

The foundational whole is a view of concrete inference and interference,<sup>22</sup> an all-inclusive

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emanation".

<sup>18</sup>*Method in Theology*, p.290.

<sup>19</sup>See note 16 above. Add the context of Theology's "sin of backwardness" (Dialectic of Authority, *A Third Collection*, p.8), calling for an adequate "repentant"(Insight, p.700) heuristic, heuristik. See Charles Hefling's article in *Loneragan's Hermeneutics*, edited by B.Meyer and S.McEvenue, Catholic University of America, 1989.

<sup>20</sup>See McShane, "Features of Generalized Empirical Method", *Creativity and Method*, edited by M.Lamb, Milwaukee, 1981, pp. 550-2, on "the bridge of IMPS".

<sup>21</sup>There is a growing literature on the psychology of persuasion and therapeutic self-persuasion which needs to be displaced into the fundamental conflict of performance and content. "The truncated subject not only does not know himself but also is unaware of his ignorance and so, in one way or another, concludes that what he does not know does not exist". (Loneragan, "The Subject", *A Second Collection*, p.73) As I note in the Epilogue, the truncated subject can be an expert on Aristotle, Thomas or Lonergan.

<sup>22</sup>"Interference" has the subtlety of the view, noted above, (n.13) of "implementation". The focus of inference is on "is-ing", and the yesing of both judgments of fact and value have to be conceived pragmatically. We reach degrees of certainty in human minding mainly through our needs.

*transposition of what was once called metaphysics.*<sup>23</sup> *The Sargawit envisages, with a rich and referent<sup>24</sup> abstractness that echoes the divine Idea,*<sup>25</sup> “each member, each group, indeed our whole host and its great pilgrimage . . . the eternal strivings of the human spirit towards the East, towards Home”.<sup>26</sup> *The Sargawit is committed to “detachment and the living of Foundations”<sup>27</sup> and to the pain of foundational adult growth. It is a calling to mind minding that constitutes<sup>28</sup> her or him as permanently vulnerable to contractive<sup>29</sup> meaning, so that, like Proust’s “man on giant stilts”,<sup>30</sup> crossing a room becomes a precarious adventure, words and gestures crushed in commonality.<sup>31</sup>*

## 6.4 Minding all Along

### Beginning

*What is meant by minding here is that complex reduplicative minding to which this small book is*

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<sup>23</sup>The intention of being is concrete. The mediated illuminated intention of being is no less concrete.

<sup>24</sup>The sophistication of concrete reference is an implicit topic of *Insight*, chapters 16 and 20.

<sup>25</sup>The context is *Insight*, chapter 19, sections 5,6,7 and 9, sublated into a Praxis perspective on "the hypothesis of intelligible emanations in God".

<sup>26</sup>Hermann Hesse, *The Journey to the East*, London, 1970, p.12.

<sup>27</sup>I am thinking here of Becker’s “detachment and the writing of history”.

<sup>28</sup>Cf. "The Bridge of Bones", McShane, "Features of Generalized Empirical Method", *Creativity and Method*, edited by M.Lamb, Milwaukee, 1981, pp.549-50.

<sup>29</sup>Relevant here are Lonergan's references and pointers regarding bias, resentment and commonsense eclecticism in *Insight* and *Method in Theology*.

<sup>30</sup>Marcel Proust, *Remembrance of Times Past*, conclusion.

<sup>31</sup>One needs to sublimate Roger Poole's notion of ethical space (see note 4 of p.xv above) and Lonergan's perspective on post-systematic etc meanings into a full post-modern metaesthetics.



*the suspicion of an introduction. It is a minding of minding that is a "going all the way"<sup>32</sup> in metaliving. The metaminder lives in the moment-by-moment<sup>33</sup> openness and vulnerability of displacement-tensions. The all that he or she minds is the innerly-reached deeper intelligibility linked tenuously to images in sensibility whose purely symbolic role is luminous in that reach. The minding of All is Along in that the Project, totally concrete even if slimly heuristic and mystery-bound, is gently cosmogenetic while stubbornly particular.*

### Ending

*Cosmogenetic gentleness pivots on a contemplative focus on ultimacy mediated by and mediating a worldview that leaves the subject turned in the privacy of God in existential repentant gratitude.<sup>34</sup> For the Christian that privacy is a real and psychological hiddenness with Christ in God seeding an appreciation of a radical intimacy of friendship beyond all finite friendship, in time and eternity, with an incarnate Divine Lover, so that the Cosmos glimpsed in art and science, in war and peace, becomes a personal resonance of eucharistic dimensions, twisting the words of the poet into a new meaning: "I see the rose within His blood, and in His eyes the glory of the stars".<sup>35</sup> The sapling of history and the sapling of His life entwine in a subtle lonely calling to creative delicate displacement.<sup>36</sup> The minder is located in the groaning finality of matter's blossoming: the privacy of the place and time of life becomes a startling prescience.*

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<sup>32</sup>Going all the Way in the post-modern sense is not into theory as modernly or post-modernly conceived but into the discomfoting darkness of a generalized illumination that is not abstract but bonefillingly concrete.

<sup>33</sup>See Gabriel Marcel, *Being and Having*, Fontana, 1965, p.181.

<sup>34</sup>*Insight* 700[722].

<sup>35</sup>The original lines of the Irish poet, Joseph Mary Plunkett, executed in 1916, were "I see His blood upon the rose, And in the stars the glory of His eyes".

<sup>36</sup>*Insight* 727-8[747-49].