

The Interior Lighthouse

I begin with a reading of the end of *HOW* 11, “Into the Neurodynamics of Jesus”.

And might you not, even now in a graceful beginning, strain the numb molecules of your axial imagination to find the seeds of your way, your way, your growth, your life,¹ in the imagining of the cosmic molecules aching for their and your weaving into the neurodynamics of Jesus?² But, in our present millennium, ‘This topic **may be too technical for most readers to understand.**’

The final quotation there, with its bold face and colour, occurred earlier in that essay.³ It is from a Wikipedia presentation of the Ahironov-Bohm effect, the response—it is a quantum wave phenomenon—of an electrically charged particle to the electromagnetic potentials (\mathbf{V} , \mathbf{A}) when both the electric field, \mathbf{E} , and the magnetic field, \mathbf{B} , are zero. The full Wikipedia lead in—with its coloured words—is “this topic **may be too technical for most readers to understand.** Please help improve this article [to make it understandable to non-experts](#) without removing the technical details.”

¹ “I am the way, the growth, and the life” is *John* 14:6 in the Scottish Bible translation that I used in *The Allure of the Compelling Genius of History* (Vancouver: Axial Publishing, 2015). I also use the three claims of Jesus as alternate headings for the three sections of *Allure* chapter 17, which corresponds to the seventeenth chapter of *Insight*, giving a Christological freshness to its three sections.

² The imagining is concrete, a layered sensibility tuning into the loneliness and hope of street molecules, be they trapped in dumb automobiles or in teenaged tattoos, in coins of the realm or in care-chemicals of the amygdala. Thus we find, Toweringly in the twelfth mansion - but to be seeped, swept, globally through commonsense nerves - a profound meaning to the claim that Jesus is nervously calling us herenow.

³ See *HOW* 11, “Into the Neurodynamics of Jesus,” at the bottom of page 7.

Perhaps going back to previous paralleling of my efforts with those of Teresa of Avila will help you reach for the point I am making. So let us take a passage from Teresa's identification of the seventh mansion.⁴

We may consider the soul, not as a limited creature, but as an internal world, containing so many and beautiful mansions, as you have seen, and this with reason, since God has an abode within the soul. When His Majesty is pleased to bestow upon her the above-mentioned favour of this divine espousals, He first brings her into His own mansion; His majesty does not wish this to be, as at other times, when he sends her raptures, and when I believe He unites her to himself, as well as in the Prayer of Union; but there it seems to the soul, that she is not called by God to enter into her centre, as in the case of this mansion, but into the superior part, though it matters little whether this be in one way or the other.⁵

I wish to comment usefully on and around this passage, but first I add a discomfoting context from *The Allure of the Compelling Genius of History*: it is a context from the second of my four sections on the climb to a contemplative life.

The Interior Castle of Teresa, 'a theological masterpiece, in many ways the culmination of all her writing, was produced in a breathless five month period in 1577 during the darkest hour of the reform.'⁶ Dare I make a comparison of it with this breathless culmination of my own work? I dare not and I do not. Rather I continue my push for a luminous sophistication of your judgment of value of judgments of value⁷ by making a comparison with another theological masterpiece, that of Lonergan: the culmination, not of all his writing but of the early effort of a young man to allure young people into thinking about our Divine Friends. I wish to be quite focused here: I am talking about the brilliant manner in which Lonergan slid to a foggy conclusion, meshed

⁴ For convenience, I use the translation that is available and printable by googling, that of The Reverend John Dalton, London, 1852, referred to below as *The Interior Castle*.

⁵ *The Interior Castle*, 174. The translator added the following footnote: "This sentence is altogether unintelligible to me."

⁶ Peter Tyler, *Teresa of Avila. Doctor of the Soul*, Bloomsbury, 2013, 130.

⁷ If you ponder this out you will find yourself facing my peculiar world of triply luminous consciousness, to throw in a disturbing twist that you can seek meaning for in pondering over the notion of (discernment)³ introduced at the end of the first chapter of [The Redress of Poise](#).

with initial meanings,⁸ in the sixth chapter of his treatise of the trinity, “The Divine Missions.” The chapter was produced in 1956, in dark hours of desperately needed reform, dark hours that still prevail. There is a great deal of talk, in this 5th centenary of the birth of Teresa, of her relevance today.⁹ The judgment of relevance is a judgment of value. I oppose to this view the suggestion that what is needed is a community of kataphatic dedication. It is to be a creative community that, in a contemplation of the initial meanings pasted together by Lonergan in that chapter, will lift the global community into quite a different hierarchy of intimate mansion-dwelling with the Beloved. Yes, it may arrive at the same words as those Lonergan uses at the end of that chapter¹⁰ but the words, through an eightfold folding round the Galilean World View, will so hit town and gown that we will live and speak of These Beloveds effectively ‘with alacrity, ease, and delight.’¹¹

Do not delay over this context for the moment: on an initial read. My first question is simply about the author I quoted above at note 7: Peter Tyler. He is an esteemed

⁸ I may quote Lonergan here: “An accurate statement on initial meanings would be much more complex.” (*Insight*, 567, note 5), and he refers there to Langer’s work, *Feeling and Form*, 236–57. In the first edition the more accurate vaguer reference is to “237ff” of the 1953 book. Indeed, it is that page 237 that give the core nudge.

⁹ I focus on Teresa here as an illustration of Christian contemplation that just will not meet the global functional needs, but you may well be attracted by other guides to contemplation, like, for instance, Deepak Chopra, *How to Know God: the Soul’s Journey into the Mystery of Mysteries*, (Harmony Books, New York, 2000). He like, Teresa, has his list of stages (chapter 3), but the stuff is no less truncated than Teresa’s efforts.

¹⁰ Best add my translation of the text here from CWL 12, 518-21: “For the glory of the Father is this, that just as he eternally speaks the Word in truth and through the Word breathes forth Love in holiness, so also in the fullness of time he sent his incarnate Son in truth so that by believing the Word we might speak inwardly true words and understand.” See the comment on that translation in note 33 of chapter 7.

¹¹ CWL 12, 525. The citation is from *Allure*, 50–51. I cannot resist recalling the climb involved in the four appendices (to chapter 2, 4, 10 and 11). I quote from the end of the first one, at note 37 of chapter 2: “And asking you to ask about the asking’s value: that is the heart of this book’s venture. So all this shadowy hinting is towards your simple present judgment of value about the climb forwards to a serious beginning of Christianity.” Think, now – a fantasy about an Everest of affectionate thinking – of the contemplative who contemplates luminously within a geohistorical grip of all effective contemplative efforts. The fantasy may, over the years, carry you wey wey wey beyond the Kentish translator of *Ayenbite of Inwyt* to passionately vision the future and eschatological ontic and global molecular circuminassing of Agonbite of INWWithTo, of being toweringly and luminously in love in a Trinitarian God. (See the first footnote of chapter 17 below and sense, faintly perhaps, the challenge to “ken my Faither an aa”).

authority in this zone. But we may ask, What precise sense did he make of this passage regarding the seventh mansion? Has he done the climb, or is this a case of “the actors in the drama of living become stagehands; the setting is magnificent; the lighting superb; the costumes gorgeous; but there is no play.”?¹²

I leave that blunt question dangling through this and the next essay on oddities of reading. My point regards competent reading, whether regarding the seventh mansion of Teresa or the X mansion of Philip. Is it seriously accepted that both involve a long and difficult climb if one is to arrive at the world written about? Imagine a sister of Teresa’s convent coming to her at recreation and saying, “Mother Teresa, I read you 200-page book during the week. Great stuff! Where should I go next?” Might Teresa, with famed good humour say, “Really?” Last year I heard—video—an esteemed Lonergan scholar say of the 800-page-book *Insight* that he read it in two weeks and it changed his life. “Really!”¹³

Back we go to the quotation from Teresa, but now let us imagine the first sentence of the quotation as a piece of Lonergan’s presentation in *Insight*:¹⁴ “We may consider the soul, not as a limited creature, but as an internal world, containing so many and beautiful mansions, as you have seen, and this with reason, since God has an abode within the soul.” The last twelve words would be inappropriate in any chapter prior to the nineteenth: that was Lonergan’s strategy in the book.¹⁵ Let’s suppose, however,

¹² *Insight*, 262. This is a rather blunt challenge regarding a culture of scholarship. In the next essay I extend the bluntness to a culture of thriller-writing, taking up the issue regarding the esteemed author Stephen White. Both authors live in the truncated culture of Western civilization but, as we may see from the next essay, White wins over Tyler in being articulately comprehending about his topics.

¹³ I quote here the last word of Lonergan on page 39 of *CWL* 2. He is writing about the daft claim that “the psychology of Scotus is in its essentials the same as that of Thomas.” I leave the reader to work out the various parallels.

¹⁴ The identification of *Insight* as a contemplative’s book is undoubtedly strange. The case for that is made cumulatively here. Perhaps even at this stage you might pause over note 27.

¹⁵ In the Epilogue to *Insight* Lonergan quickly moves to present his strategy, “the inner logic of the plan with which I began.” *Insight*, 754.

that we have them inserted in some chapter late in the second part. Why not, indeed, put them in before the “So it comes about” on the eleventh last line of *Insight* 537? We have then

. . . conjugate potencies, forms, and acts that ground the truth of spatiotemporal laws and frequencies. [Thus] we may consider the soul, not as a limited creature, but as an internal world, containing so many and beautiful mansions, as you have seen. So it comes about that the extroverted subject visualizing extensions and experiencing duration gives place to the subject oriented to the objective of the unrestricted desire to know . . .

Of course, I could put a twist on our musing here by suggesting that you go figure what Teresa’s sisters and later followers would make of this containment of Teresa’s text: go figure! But the realism of our musing is to figure what sort of bump in the reading road it gives you here and now, IF you are willing to pause in the surrealism¹⁶ of it all, and go figure, come figure, come figure-skate, ice-climb.¹⁷

Obviously, what I wish you to figure—perhaps shockingly—is that the book *Insight* is one of Lonergan’s versions of *The Interior Castle*, a mighty guide to a kataphatic version of Teresa’s effort for the sisters.¹⁸

¹⁶ We touch on the mansion or stage associated with critical realism elsewhere (see, in particular, note 51 below, but hold to the context of the accumulated meaning of the notes following note 40, and add the point made in note 87.). Here I note that I introduced the idea of a critical surrealism in *The Everlasting Joy of Being Human*, chapter 2, “Out-of-body Experiences,” recalling the 1942 painting by Max Earnst.

¹⁷ I think here of the icy-climb of poetry talk of by both Heaney and Yeats, and the challenges expressed in the works of my two favorite Georges of the nineteenth century. But perhaps it is best to simply return to my X-Factor symbolization of an ethics of achievement.

¹⁸ In a fuller treatment of *The Interior Lighthouse* I would have tackled here the question of sexuality and its integration into contemplation. Mathew Fox raised not just a legitimate question in chapter 25, “The Cosmic Christ and the Renaissance of Sexual Mysticism” of *The Coming of the Cosmic Christ*, but one vital to an integral human future. But mysticism is to be replaced as a focus by kataphatic contemplation. The issue is the calling and the cauling of humanity in, literally, a body of Christ, and “an objective common movement in that body of Christ which takes over, transforms, and elevates *every aspect of human life*.” (“Finality, Love, Marriage,” *Collection*, *CWL* 4, 27: italics mine). The neurodynamics of sexuality is of serious glorious permanent eschatological significance.

I must note that I am here dodging the challenge of writing a version of my own of *The Interior Castle*. The title above would have been the name of it. I have been sketching it for over a year now, seeing increasingly its need as I battled my way through the book *Allure*. In the end, *Allure's* final structure seemed to me best suited to point out to future strugglers with the creation of such a book: *Insight* is the key core lead to future efforts, but the future set of sets of books is to vary from culture to culture, from group to group.¹⁹ I may say that the structure of *Insight* leaves me suggesting that it stands well as a paradigm if it is considered as a piece of the initial cyclic reaching for the X mansion, the tenth mansion, the mansion that grounds a luminous control of the X that is Cosmopolis.²⁰

Does this, and the application of the passage of Teresa to Lonergan, not give a new reading to the beginning of section 8.6 of chapter 7 of *Insight*?

“Still, what is Cosmopolis? Like every other object of human intelligence, it is in the first instance an X, what is to be known when one understands. Like every other X, it possesses some known properties and aspects that lead to its fuller determination.”²¹

Might I now go on to say that *Insight* is a classic in a much deeper sense than *The Interior Castle*, even if the paralleling may help us to glimpse that new depth?²² The

¹⁹ Footnote 19 raised the question of one form of grouping but here I think of the larger task that lurks in my foundational analysis of the eighth functional specialty in terms of a complex topology of 8 layers of situation-rooms that home in on local situations effectively. See *Allure*, chapter 16, for sketchings of that very difficult blossoming of collaboration, especially at the turn of pages 191–2.

²⁰ The previous note mentions a complex structure of effective control that is to be slowly developed, perhaps in this century. The key word is *effective*: the cycle of collaboration is to be an asymptotic spiraling towards Bell-curve success and then, strangely, quite beyond that in later millennia.

²¹ *Insight*, 263.

²² Perhaps our musings in this essay help to interpret (see *Method in Theology*, 161) Friedrich Schlegel claim: “A classic is a writing that is never fully understood. But those who are educated and educate themselves must always want to learn more from it.” The education, a self-

anaphatic aspiring contemplative could certainly read through Teresa's work admiringly²³ with the enthusiasm of one gearing up for a climbing life.²⁴ Is this the way you first read the book *Insight*, admiringly in fright? And that frightfilled admiration could carry you on, in perhaps a first or second mansion positioning²⁵ to read, even now re-read, the passage from *Insight* 537 already quoted twistedly:

. . . conjugate potencies, forms, and acts that ground the truth of spatiotemporal laws and frequencies. [Thus] we may consider the soul, not as a limited creature, but as an internal world, containing so many and beautiful mansions, as you have seen. So it comes about that the extroverted subject visualizing extensions and experiencing duration gives place to the subject oriented to the objective of the unrestricted desire to know . . .²⁶

education in the new culture and with a new meaning of self-education, is to be cyclically contemplative, a global and community reach.

²³ Here we meet an instance of the cyclic dynamics mentioned in the previous note. What is meant, what do I mean by *admiringly*? The meaning could blossom, perhaps, into a classic of foundational neurodynamic science – in the new full functional sense, dancing even into an eschatological sublation of Thomas musing over Jesus' admiration in *IIIa*, q. 15, a.8, "Whether there was admiration in Christ." It would weave amygdalic analysis round Damascene's neat suggestion, "admiration est timor ex magna imagination" (*ibid.*, 2nd objection), it would put Lonergan's "lauds the great men of the past" (*Insight*, 442) in a context statistically effective against the idiocy, the dead times, he describes on that page and elsewhere (see *CWL* 6, 121, 155). So it would lift the 'just have to' of Lonergan's "you just have to admire Aristotle's subtlety" (*CWL* 18, 325, note 4) into just a just cultural stance. Think now of aggregorism mentioned at note 47. Admiration of Aristotle has never risen to a just cultural stance regarding that subtlety of his. The failure to so rise grounds a range of deviant traditions of philosophy, theology, and contemplation.

²⁴ Perhaps this is the way that Peter Tyler read and reads the book? How is one to handle that question in full contemplative authenticity? The discomforting answer to that methodological question is presented in *HOW* 6, "The Pullet's Surprise." The context of answering in a geohistorical controlling genetics that would weave in the reachings paradigmatically described in the previous note.

²⁵ I am, I think, successfully avoiding pinpointing mansions, levels of positioning.

²⁶ Later, at note 83, I indulge in another repetition, a text that ends the fragile climb of *CWL* 12 towards a systematic inwardness regarding, guarding, the Trinity in history. There is a sense in which the text above is the end of a long fragile contemplative climb in an apparent secular climb. Might the two texts not be repeated together, weaved into one another within your Inn? A nice symbol of this weaving is the simple fact that *Insight* and the first version of *CWL* 12 were published in the same year, 1957 as *Conceptio Analogica Divinarum Personarum*. The central point of my "Interior Lighthouse" effort is that the climbing Christian, if she or he aspires to Tower

Your problem is, has been, will be, to maintain the contemplative climbing stance over the decades, so as to build a community of X-factor performers. In this generation, alas, you are pretty-well alone. I pause now as I remember a scribble of Lonergan on his copy of my book *Wealth of Self and Wealth of Nations*, with its few markings by him. He marked clearly the passage in which “I recall Jung’s remark that the truly contemporary man is alone—and the aloneness here is an aloneness of meaning.”²⁷

Think, thus, of the lonely kataphatic man of the 20th century as paralleling the anaphatic woman of the 15th century. But he has no welcoming community of sisters or brothers bent on giving their lives to trekking after him, or climbing his ladder: “you have to do an awful lot of stretching to get up that ladder.”²⁸ Teresa’s sisters would have had no problem with such a remark from Mother Teresa.

What might that invitation to trek be for you? Indeed, it may not be for you at all: that is a challenge of a discernment that can only be a tentative discernment regarding the triply-turned discernment belonging to the X-Mansion.²⁹

I have pattered this past year—should I say this past sixty years?—around patterns of the invitation and the guiding towards the climb. The climbing is a very individual business that above all is not busy. ‘When may I reach enlightenment?’ inquires the

Radiance, needs to reach courageously and integrally towards that “glorious revolution” (*Method in Theology*, 73). The need is there, unsensed by Axial humans of these dead times, in “the meaningless, the vacant, the empty, the vapid, the insipid, the dull.” (*Ibid.*)

²⁷ [*Wealth of Self and Wealth of Nations: Self-Axis of the Great Ascent*](#), 1974, p. 102.

²⁸ CWL 18, *Phenomenology and Logic*, 137-8; see below, the text at note 88.

²⁹ I introduced the notion of what is symbolized by (discernment)³ first in *The Redress of Poise*, at the end of chapter one. The topic in the chapter was the place of Lonergan’s economics in a person’s reach for theory, for system. The economics is, indeed, a way in, inn, a way to reach for an appreciation for serious understanding. Nor is that reach remote from core contemplation: the entire issue in economics is the full meaning of promise, the blossoming of covenant, the future reality of the meaning seeded in *Jeremiah* 31:33, “deep within them I will plant my law, writing on their hearts.”

Zen disciple. 'Perhaps in 10 years,' replies the master. 'But if I try harder?' 'Perhaps, then, in 20 years'.

Eventually it seemed best to here initially present the challenge as a matter of a spiraling re-reading of *Insight*.³⁰ Then it is to be discovered, moving faulty-tower fashion through the readings, that the first word "In" moves in meaning in to "Inn" and on through mansions of meaning into "Innn" and on in in, acceleratingly, in "an internal world, containing so many and beautiful mansions."³¹

The first faulty towering may well be on page one. 'Little challenges: of course,'³² but 'I turn the page past Archimedes' goings-on.'³³ And so triptoeing on and on—but not in, nor into the ABC.³⁴ Chapter five: a "bridge" he says: but on a first read I prefer the ferry.³⁵ Might I get back to read, read Inn between the lines of those pages to get the faulty towering joke of the beginning of the last paragraph of chapter five: "The

³⁰ There are numerous pointers to be identified regarding this contemplative spirally. The most radical is that identified in note 79 below. The simplest point, perhaps, regards the reluctance of theologians to take the book seriously. A question regarding this was raised at a Boston Conference on "Theology as Public Discourse." "How much physics should a theologian know?" "Well" said Lonergan, "he should be able to read Lindsay and Margenau." See the next note.

³¹ *The Allure of the Compelling Genius of History* puts *Insight* in the context of the search for the historical Jesus. Its four appendices, attached to chapters 2, 4, 10 and 11, are identifications of mansions in the contemplative climb.

³² This is the message of the first paragraph of the first chapter of *Insight*.

³³ So ends the first page, with the same invitation as the first paragraph. I develop the Archimedean invitation in [Cantower 27](#), "Atoms in Motion," pp. 5-10. I would note, indeed, that the five *Cantowers* 27-31 parallel the first five chapters of *Insight* and further parallel them with the first five chapters of Richard Feynman's *Lectures on Physics*, volume 1 (1964 pb Addison Wesley, many editions). They give a sobering lift to the contemplative effort.

³⁴ One of the tests of gross reading is the bent one has when one arrives at the ABC problem for the second time, on page 527-8 - the first time is on page 51. Are you, were you, in a different world, poised subtly at the end of page 527 in a world of theory and metatheory, or were you just nodding at a repetition? Further on that topic see Philip McShane, *A Brief History of Tongue. From Big Bang to Coloured Wholes*, Axial Publishing, 1998, 151-54.

³⁵ The random word ferry can be associated with Lonergan's point (1961 Irish lectures: first lecture, unrecorded) regarding someone wanting Einstein to give them, over tea, the gist - no equations please, they are really not my thing - of his relativity theory. "Just make it ferry ferry simple!" (Lonergan speaks vigorously on *Haute Vulgarization* in CWL 6, 121, 151).

answer is easily reached.”³⁶ Did I go back, will I go back, or will I abominate future generations in recommending to them in my writing and teaching and living to take the ferry?³⁷

But perhaps it is worthwhile to list in loose hierarchy nine or so mansion-zones in the climb? I would first warn you again, however, before you move on in your preliminary light reading, that for simplicity I am staying with the book *Insight* here. You are dealing, you may imagine, with an ideal type: indeed, not ideal but only a certain type of climb, such as Lonergan envisaged in the 1950s. My second warning is that, even in the context of this type of climb, a secular climb if you like, I am still giving my listing a curious twist. I mentioned above “the natural bridge over which we may advance from our examination of science to an examination of common sense.”³⁸ But I mention now, entering into the topic only later, another bridge, another mansion that is to be entered, that is to enter the soul.³⁹ It is described in *Insight*, indeed after the bridge of chapter 5, and after the journeys of chapter 6 and 7, yet curiously it is a bridge to be crossed if one is to do “an examination of common sense” that is to be adequate and

³⁶ *Insight*, 195.

³⁷ See note 36 above. There is positive side to *haute vulgarization* that belongs to good pedagogy, a pedagogy with aesthetic undertones. Helpful here are *Bridgepoise* 3 and 10, “Liberal Arts: The Core of Future Science.” The challenge, however, remains the same: to cross the bridge identified in chapter 10, “The Dominant Context of Lonergan’s Life,” of Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*, Axial Publishing, 2010. Especially I would note there the challenge, expressed there, of climbing contemplatively to his twining of energy, finality, and prime matter. That climb took me 40 years: but, unlike you now, I was alone in my struggle – apart from Grace! (see note 79, where I twine in Grace).

³⁸ *Ibid.*, 163.

³⁹ “enter the soul”: one needs to climb in stages beyond this metaphor – a shockingly thin metaphor for the regularly truncated subject of our times – precisely in stages, in the stages. The challenge of the first appendix (*Allure*, 24) mentioned in note 32 was and is to “find” the judgment of value within, and enter into the product of the minding soul: “*verbum ante omnem sonum*” (See CWL 2, *Verbum: Word and Idea in Aquinas*, where Lonergan talks of this talk of Augustine). Think, further, of the climb regarding, guarding, the judgment of value through the “sixty-three articles in a row” (CWL 1, *Grace and Freedom*, 94) of the *Prima secundae* of Thomas which could reveal especially the minding soul’s (savoring)³ of the fact that “being intelligent includes a grasp of hitherto unnoticed or unrealized possibilities” (*Method in Theology*, 53), an area which, in Lonerganism, is a fog excluding the core of the human adventure.

effective. What is that bridge? It is a mansion, a stage, a stage-coaching, that leads us forward within *HOW* 14, “Aspiring Models and Dead Times.” It might indeed be listed as a first common mansion of Christians, yet a mansion that spirals up in affective and effective meaning as one climbs.⁴⁰

Now, on with my skimming round a sketchy listing. The listing would not parallel the table of contents of Teresa’s *Interior Castle* up to, say, the sixth mansion: it would not be ordered list. The journey varies for each of us, and perhaps it is so far from a table of content and progressive achievement that you might like my notion, hinted at above, that it is a matter of occupying all mansions but in a series of climbing efforts that is a series of readings of the book *Insight* up to the end of chapter 18.⁴¹ Indeed, then, you might take my listing to be simply the table of contents of *Insight*: was there not wisdom in Lonergan’s ordering? You may push back by recalling Lonergan’s secular intent. My counter-push is to point to the sublation of that intent in *Method in Theology* 286–7.⁴²

⁴⁰ This – see note 44 – is an element presupposed in the pointing, at the beginning of [Cantower 9](#), “Position, Poision, Protopossession,” of the distinction between Position and Poision. This *Cantower* moves on searchingly. The search has some blossoming in the [Posthumous 8](#), “My Story, His Story, Position,” and [Posthumous 9](#), “Poision, Comparison, Finite Processions.”

⁴¹ My struggle with this and the next note was such that they were the last written. Why do I stop at chapter 18 of *Insight*? Not, certainly, for the reason that Lonergan omitted it in his listing on *Method* 286-7, (See *Lack in the Beingstalk*, 83-86, where I point to the two intellectual blocks that emerged in the 1970 Florida Conference: one was the shift from chapter 18 to chapter 19. This block effected the treatment of the question of God in *Method*, 101-103) but because I poise the last two chapters differently in my effort to foster precise existential Christian contemplations (see note 62 below). But I do wish you to note the relation of these two pages to Lonergan’s problem of writing *Method*. As he remarked to me anxiously in 1966, “What am I to do? I can’t put all of *Insight* in chapter one!” But now you may look at his list of (9) zones and consider them as a possible mansion list. I still recall my excitement as I came on this list in my effort, in 1970, to index the book: here, I thought, was his own answer to his puzzle of 1966! But 50 years later my delight is quite different, as a parallel the list with the table of contents of *The Interior Castle*.

⁴² As in the previous note, there is too much to say about these two pages, and now about 287 in particular. I hold myself to two broad comments. First, for decades I puzzled his apparent omission of functional collaboration from the list, so that for a period I added a tenth, (10), to the list to bring in that heuristic. I do not here claim to be edging towards what was on Lonergan’s

Having taken my stand, what might I say, as qualifying the 'table of contents' list, about the initial mansions of contemplation, as I carry on from that broad first mansion?⁴³ As I pause and muse back over my sixty years of climbing and encouraging the climb, the carrying on turns out to be a comic impossibility. So, I think of the song-words: "you start at the very beginning: a very good place to start."⁴⁴ At some stage in your re-reading you should notice previous non-readings: did I really read that first page pointing to Archimedes? Did I really do my ABC? Have I any serious grip on the grip that is the control of systematic meaning?⁴⁵ Did I even notice, much less

mind as he tiredly typed the list, but now I view (6) as open to containing that heuristic in its embrace. Secondly – and again you can surely chortle over this – I see the paragraph at line 18 of 287 as completing his solution to the puzzle he had in 1966. Is it not the funniest paragraph of the book? Perhaps I should call it *Lonergan's 1823 Overture*? He points out that, if you are up to it, if you have soundly occupied the nine mansions mentioned, then you are poised to ingest the light invitation of his *Method* chapters 2-4 in the fresh X-mansion fashion suggested by W_3 . We may indeed pray here, but collaboratively and kataphatically, "Double You Three in me, in all, Claspings, Cherishing, Calling, Craving, Christing." But is not that the prayer of the special categories? Christian philosophy, the deeper solution to the issue of a heuristic of history, makes no existential separation here. "So I am led to suggest that the issue which goes by the name of a Christian philosophy is basically a question on the deepest level of methodology, the one that investigates the operative intellectual ideals not only of scientists and philosophers but also, since Catholic truth is involved, theologians. It is, I fear, in Vico's phrase, a *scienza nuova*." (CWL 20, *Shorter Papers*, in a review of books on the topic, 223).

⁴³ I have, in various places, associated this first mansion with a seriously contemplative reaching for a core meaning of the final section 5 of *Method* (367-8). Might not the prayer, "may they all be one", become a common contemplative yearning of humanity, beyond religious institutions? It begins with the genuine contemplative effort to get a Yes-grip – is that not what Lonergan is at in his envisaging the X of Cosmopolis? – on that odd proposition about humanity, "do you view humanity as possible maturing – in some serious way – or just messing along between good and evil, whatever you think they are?"

⁴⁴ I recall fondly the 1965 Film, *The Sound of Music*. It was a bright moment in my life in Oxford writing a doctorate. I have since used the song referred to above to help personal identifications of mansions. I recall now a possible third mansion that I link cheerfully with *How* 14, where ME becomes a personal name. There is a particular mansion shift that is neatly captured in the sequence, "Me a name I call myself / Fah, a long long way to go." Fah can capture you at any stage and refine further your neurochemistry as you go on spiraling up, up, up. "What is lacking is knowledge of all that is lacking, and only gradually is that knowledge acquired." (*Insight*, 559). This pointing, perhaps, gives a lift to the reading, the reading Inn, of the section referred to there, *The Genesis of Adequate Self-knowledge*. In these next six notes, sitting in the center of the essay, I wish to point to the core of that dynamic.

⁴⁵ What, then, do you think is systematic explanatory thinking? Suspect that the word explanatory leaves behind a whole world of organized thinking and doing, even if any part of

intussuscept, the differences of terminology that emerge in chapter 15 as compared to the stuff in chapter 8? Have I really got to grips with what I call *aggreformism*?⁴⁶

Christian piety of our axial times is easily discouraged here, especially if voices of authority stand against the climb. The small world of New Testament pointings seems so much more attractive, like Paul's nudges about putting on the mind of Jesus in 1 *Corinthians* 2:16 or *Philippians* 2:5.⁴⁷ The equally small world of a Lonerganism focused on introductory pointings in *Method* can be not just attractive but have the

that world may be mediated by explanation: organized technique is not the systematic I am talking about. I recall chatting with Lonergan in the 1970s about one of his acclaimed disciples, and he finally exclaimed, "He has no system"! Might that be your present poise? Linnaeus does not make it here, nor technical control either of the diagrams of *CWL* 18, 322–23 or of Thomas' "sixty-three articles in a row" (*CWL* 1, 94): the issue is "also to discover oneself in oneself," and thus move towards seeding a new strange subject-radiant culture of meaning-control, beyond classical and modern (see *CWL* 4, 235ff). Let me discomfort you here, in the mood of the first paragraph of *Insight*: consider the little puzzle I point to in the early pages (12–13) of *Allure*: "how many ways can n married couples be seated about a round table in such a way that there is always one man between two women and none of the men is ever sitting next to his own wife?" It is quite something to work out an answer. (Try it!) It is a further something to be able to present it in a free-flowing manner: no clinging to prepared notes. But what is it to control that sharing of meaning and its weaving in a positive *haute vulgarization*? It is indeed quite another world of system, a world of luminous procession that, yes, gives a glimpse of the Proceeding Word. Think now, in contemplative poise, of the remote goal of being luminous about W_3 , "Double You Three."

⁴⁶ A key part of the remote goal to whose mention the previous note climbed is a self-grip on the transposition of Aristotle's hylemorphism that is *aggreformism*. What might I say of it briefly here? Perhaps point to the 41 contemplative [Field Nocturnes](#) essays that I wrote about a single paragraph of *Insight* (p. 489), the paragraph that begins with "study of an organism," like the sunflower. One has to climb there to "insights that grasp conjugates forms systematizing otherwise coincidental manifolds of chemical and physical processes." (*ibid*) This climb is simply not at all in the ethos of Lonerganism. What then is it to make of the Sunflower that is the finitude of the second divine Person?

⁴⁷ The texts of Paul throw us back to the 2 diagrams and the 63 articles mentioned in note 46, but also forward to the heuristic of Jesus pilgrim and eschatological neurodynamics. What, then, say, of N. T. Wright's *Simply Jesus* (Indigo books, 2011)? But perhaps I have already given enough leads already to problems related to the two periods of Wright's solid work. (See [Lonergan Gatherings](#) 9, "N. T. Wright on Resurrection: The Problem of Initial Meanings")

plausibility of leadership pressure and of an accepted ethos of discourse. Etc.⁴⁸ We are back, or being backed into, the old problems mentioned in previous notes.

I invite you, rather, to take the high road of finding your way into the mansions of deep and psychic seriousness, where you really apprehend—but again with increasing subtlety—the strange dimensions of your lonely what,⁴⁹ and the central oddities of your is-ing, your “is?, is!, is.”⁵⁰ My hope is, that you will not be alone in taking this high

⁴⁸ I come here to meet a promise made in the first note of *HOW7*: to muse uncomfortably over the proceedings of the 2016 June 25th Boston meeting of Lonergan groups. Recall the challenge I posed (see [HOW6](#), “The Pullet’s Surprise”) regarding our total failure to face the task of 60910—the turn of page 609 in *Insight*. The challenge said nothing about the failure to take Lonergan’s “third way” (*Method*, 4) seriously: that challenge was made by the SGEME group. The challenges were for serious discussion. What exactly happened? Well, really [“really!” *CWL* 2, 39, final word: and my final farewell-to-Lonerganism word in this final note of this essay, suggesting – with a serious measure of general disgust about Lonerganism’s unreality – the continuity of the meeting with a not too subtle conceptualist stand against the good as concrete. (really)³ :)], nothing beyond the usual, or, putting it in simple obscurity, less than nothing. I thus find that I have nothing, less than nothing, to seriously discuss, unless we leap into an eight-hierarchy of geohistorical situation-analysis. My own one-page report submitted for the meeting was sadly absent, with its pointing towards the need for such a genetic perspective. How long will this dodging of Lonergan’s great global heuristics continue? The answer pivots on the seeding and surging of the kataphatic contemplation to which this essay calls the community of his followers.

⁴⁹ We are back now, in this and the following note, with those diagrams of *CWL* 18, 322–23. Yet there is the fresh beginning of contemplating (what) that replaces the first paragraph of *Insight* with the first paragraph of *Allure*. “The emergence of humanity is the evolutionary achievement of sowing what among the cosmic molecules. The sown what infests the clustered molecular patterns behind and above your eyes, between your ears, lifting areas – named by humans like Brocca and Wernicke – towards patterned noise-making that in English is marked by ‘so what?’” But the weaving forward is now an invitation to a contemplative climb, carrying the dark lightsomeness of the absolute supernatural in Jesus, the Wholly Frail, on towards an eschatological blossoming, embraced by a world view that identifies the *what* of the first diagram with the *what* of the second in a W_3 , Double You Three, exigence and loneliness that is to be everlastingly in a neurodynamic state of “Infinite Surprise” (concluding words of the Epilogue to *Wealth of Self*).

⁵⁰ I recall various conversations with Lonergan round this reality, beginning with my first meeting with him in Dublin, Easter 1971, when he paced the room in wonder at his leaping from naiveté. In the summer of 1971 we spent two weeks of evening together during which he spoke of getting the meaning of is “when I got that far in *Insight*.” That memory might shake the confident conversations of Lonerganism regarding intellectual conversion. I have met the view, among Lonergan experts, that the epistemological problem is solved in chapter 11 of *Insight*: to the contrary it is only slimly solved in the intellectual positioning of *Insight* 413. There is the gap,

road and that the next decade will bring forth a 2020 group seriousness about the reach of contemplation towards beyond the “level of the times”⁵¹ vision of your self as subject weaving into the Effective Subjectivities of God.⁵² The reaching, of course, involves weaving the *Insight* venture into a spirituality that draws in e.g. *CWL* 8, 9, 11, 12. That drawing-in is symbolized for me neatly by meshing two pieces of Lonergan’s writing, section 7 of *Insight* chapter 19 and the “twenty fourth place” paragraph in *CWL* 7.⁵³ But this points to another complex climb of symbols: your own version perhaps of my *W_i*.⁵⁴

So it seems best to skip on to that question of a missing bridge, one that you may find, existentially, to be your way, weigh in, wey into, the fullness of whatting that is a sharing of Their affairs. Very simply, it is the bridge pointed to so quietly in section 8

on that page, that needs the self-filling of a range of axioms, beginning with that of intentionality, later axioms blossoming the final two chapters, and, further, from the admission of the fullness of Faith into consciousness and whatting.

⁵¹ *Method in Theology*, 350 and 351, on which page he makes the blunt point “systematic theology is elitist: it is difficult, as also are mathematics, science, scholarship, philosophy.” Notes 53, 54, and 55 enlarge on this.

⁵² The weaving remains systematic, but reaches, in a peculiar Graced elitism, towards full concreteness, including a concreteness regarding our subjectivity’s radiant egging on by and in the Divine Subjects’ circuminencing round the historical causality of the Incarnate Scent.

⁵³ *The Ontological and Psychological Constitution of Christ*, 151. I have quoted this passage regularly over the years. I would draw you attention, in this final essay, to how Lonergan follows through: “In the *twenty fifth* place, this comprehensive grasp of everything is a unified whole, formal or virtual, is our imperfect understanding of a mystery.” He makes three further points in that ‘place’, and I suggest a revision in translation at the top of the following page 153.

“Momentum” in Latin has a prior meaning than moment, the word the translator uses in lines 1 and 2. The primary meaning is more, so to speak, Newtonian: momentum. Then line one reads, not “a moment of synthesis,” but “a momentum of synthesis.” This points to the crisis I talked about in the Florida Conference of 1970 and since. In the short Preface to the second volume I asked about standing on the shoulders of giants. In the biography, *Bernard Lonergan: His Life and Leading Ideas* I made the point at length in the tenth chapter, “The Dominant Context of Lonergan’s Life.” This is simply not the context of Lonerganism. See further, the last note here, note 91.

⁵⁴ See, on my website, [Prehumous 2](#), “Metagrams and Metaphysics.” The point in Lonergan’s passage mentioned in the previous note is that you just can’t move forward in systematic meaning without this move. You float along, as in the fifth century, with a “tincture of systematic meaning” (*Method in Theology*, end of page 329; see 279, end, “slight tincture” and mid-309, “slight dose”).

of chapter 7 of *Insight*. Less quietly is Lonergan's pointing to it in the final chapters of *Topics in Education*, from which I quote just the four following words, "unlivable"⁵⁵ and "the real catch."⁵⁶ You probably have not heard the taped lecture that climbs to "unlivable": his voice rises through the memory of sick centuries to his soul's molecular cry, poised high-pitched in the final word of "done not a little to make life unlivable." Have you felt the catch in your throat, at your throat, as you live, or partly live, through this year 2016 of global horrors?⁵⁷ Or are you happily attending bourgeois classes on Lonerganism that sweetly weave another blanket of horror round our neuromolecules?

To that topic we return in the next essay.⁵⁸ Here it is best to turn from these few little hints of horror and hope in our cup of tea⁵⁹ to the pointing of Lonergan's words of that workshop on education, and to the mansions of self-education that "enables ordinary mortals to stand by the truth, and by what is right, no matter what the consequences."⁶⁰

⁵⁵ CWL 10, 232.

⁵⁶ *Ibid.*, 236. He is writing of history, and in the final page [256] he makes the profound yet daftly obvious point, "the catch is that there are several different individuals, several different peoples, exercising their freedom." He is tiring. He is pointing to mystery and "a supreme force in history," as he did at the end of his 1936 "Essay on Fundamental Sociology."

⁵⁷ There is little need to remind you, but yes, it pauses you to mention school suicides and gay-club shootings and the destructive idiocies of political rhetoric. But you may think larger of the destruction of the Middle East, Tibetan waterways, West Virginia's mountains.

⁵⁸ To the large destructivenesses mentioned in the previous notes that essay adds the seeming small world of light literature and the pop-arts generally. What, it may lead you to ask effectively, has the momentum mentioned in note 54 to do with our leisured lives. There certainly is the need to "augment leisure. Such leisure may indeed be wasted, just as anything else can be wasted." (CWL 21, *For a New Political Economy*, 22). The issue there is, not some simple-minding elimination of the light and the pop, but the very complex shift to, so to speak, subtly adding momentum to our neurodynamics.

⁵⁹ Proust's "cup of tea" and the living "on giant stilts" with which his book ends need the shocking boost sketched in those central notes above, 46-51. The same, of course, applies to Joyce's epiphanies. What of what might be called our ordinary cup of tea, present media talk, popular fiction? I turn to that in the next and final *HOW* essay.

⁶⁰ "Topics in Education," CWL 10, 257.

The take-off zone for the sign-posting of these XI+ mansions are the final two chapters of *The Allure of the Compelling Genius of History*.⁶¹ But it is both enlightening and convenient to recall a second paragraph from Teresa's guide to the seventh level of mansions.

We will now speak of the divine and spiritual marriage, though such a sublime favour cannot be entirely possessed in this life, or perfectly accomplished, since if we once leave God we shall quite lose so great a good. The first time God bestows this favour His Majesty is pleased to discover himself to the soul by an imaginary vision of His Most Sacred Humanity, in order that she may fully understand it, and be not ignorant that she receives so immense a gift. To others He may appear in another form: to her of whom we speak⁶² our Lord showed himself immediately after she had communicated, in a figure of great splendour, beauty and majesty, just as he was after His resurrection. He said to her, 'That now was the time she should consider his affairs as hers, and that he would take care of hers.' Other words were uttered, more fit to be felt than spoken.⁶³

Is there a version of this in the kataphatic mansions?

But I would insist that, paradoxically, you do not expect or try to fancy some meshing of the two versions. The content of mystic minding is not our focus here, nor indeed the patterns of its expression or their larger use.⁶⁴ We are concerned, I am wishing you to be concerned, with the kataphatic climb beyond the content and contentment

⁶¹ *Allure* is a strange in its weaving together *Insight* and *Method*. For instance, chapters 1-8 parallel *Insight's* first eight chapters. Chapters 9-16 parallel both the same-numbered chapters of *Insight* and also chapters 7-14 of *Method in Theology*. Chapters 17 and 18 parallel the same numbered chapters in *Insight*. But chapters 19 and 20 mesh into chapters 19 and 20 Lonergan's theology of the trinity and the Incarnation of the Second Person. Add the four appendices (to chapters 2, 4, 10, 11) on contemplation and you find, if you seriously climb over a decade, that you venture forward towards later mansions, depending on developments in your position and your poise. On the problem of such developments see note 41, 50 and 51.

⁶² A translator's note here remarks, "the Saint no doubt alludes to herself in this place."

⁶³ *The Interior Castle*, 178.

⁶⁴ There is need to sort out the linguistic entrapment of mystics' talk - think of the writing of Catherine of Siena - in the cultural patterns of the day. This need lies on the edge of our present enterprise.

of the last chapters of *Allure*. Still, there may be light-leads from sifting through Teresa's words. Consider the second-last sentence again, aga⁶⁵ In, rising slowly perhaps to aga Inn, indeed His ResurrectINN "just as he was after the resurrection. He said to her, "That now was the time she should consider his affairs as hers, and that he would take care of hers.""⁶⁶

The kataphatic version has different expressions that point to a content that may or may not vibe with Teresa's content. Let us try a helpful beginning to the step-by-step shifting. A first shift gives us:

"They said to her, "That now was the time she should consider Their affairs as hers, and that They would take care of hers."

'Her,' I hope gives you no trouble, so let us focus on the pluralized God. This points to a constantly occurring problem not only with Teresa but with other mystics, not only with Christians but with other questers: you may think of the wonders of Sufi poetry.⁶⁷ The kataphatic climb of the Christian is Trinitarian and is symbolized so neatly—and, believe it or not, accidentally—by W_3 .⁶⁸ No need here to think of the complex display to which that W_3 points. Think, rather, of the apparently simple prayer, "Double You Three in me, in all." But immediately we come into—INN too—XI+ problems, for the

⁶⁵ I think here both of Turkish dignity and of Sweden's cooker: generating heat with deep respect.

⁶⁶ I name here mansions of XI+ elements, cosmic neurodynamics and the Risen Jesus eschatological calling and cauling in that dynamics. This is miles and smiles away from Teresa's imaging, and of course from the crude imaging of God's minding of a "Noah's ark of possible natures." (*Phenomenology and Logic*, CWL 18, 149, 151). One may thus climb to a startling sacrament of the present history, "the greatest of all works" (*The Triune God: Systematics*, CWL 12, 491), in which "as the Son has been sent to all people, since he died for all, so is the Holy Spirit sent to each of the just," (*ibid.*, 489), in which, thus, They take care of our singular intimate business. See further note 74.

⁶⁷ The thinking of such poetry, indeed, is central to the lifting of Christianity onto a quite wonderful track, beyond a cruel cultural dominance of a strange God, to Three Lovers, Beloveds, "that feed among the lilies." (*Song of Songs*, 4:5).

⁶⁸ The diagram is abundantly available: see page 161 of *Bernard Lonergan: His Life and Leading Ideas*, and the contextualizing pages 160–63.

full X-mansion prayer is “Double You Three in me, in all, Claspings, Cherishing, Calling, Craving, Christing.” It is a pragmatic meshing round Their affairs, a community—“3P + H”⁶⁹—in a leaning tower.

Here “other words were uttered” that—stealing from Teresa’s paragraph—may be for you “more fit to be felt than spoken.” There is the non-efficient yet radiantly effective⁷⁰ personal Claspings of the Spirit in the cosmic story that leaps to a Pentecostal Craving in the sequence of events that is the Cherishing Incarnational grace and the Calling, Cauling, of the First and Second Persons, the Second Fleshed. Here it is as well to add “an imaginary vision of His Most Sacred Humanity,” such as John’s magnificent staging of events, beginning with Jesus question-entry, “What do you want?”⁷¹ and weaving forward to Jesus saying what he wants: “may they all be one.”⁷² But the kataphatic effort reaches beyond this to “a figure of great splendour, beauty and majesty, just as he was after His resurrection,” just as He thus Is.⁷³ But what is this image but the extension of W_3 that includes an XI+ imaging of the eschatological reality.⁷⁴ To get beyond the felt, or the numbly sighted, to the beginnings of the real apprehension that

⁶⁹ An abbreviation of the top line of the diagram referred to in the previous note. The “3P +H”, of course, points to your conception of the Divine Persons in the mesh and mess of your pilgrim journey. It is the issue about which this entire article’s minding circumincesses.

⁷⁰ One might follow the contemplation lurking in the previous notes by poising over the meaning of “natural resultance” (CWL 2: 144–49) as a nudge in Thomas towards a richer view of causality and here, of the radiance of the presence of the Third Divine Person.

⁷¹ John 1:38.

⁷² John 17:21. Note that this is the last quotation from scripture in *Method in Theology*.

⁷³ This is the central issue of the missing treatise on the mystical body (*Insight*, 763–4) solved by the heuristics of *Comparison* (*Method in Theology*, 250), a sequencing of the operative perspectives on the intussusception of humanity into divine molecularity. I have given a sufficiency of hints regarding this heuristics in *The Road to Religious Reality*, but I would note sophistications that emerge from the fuller eschatology that I have been suggesting in recent essays. The sophistications lead to profound and effective pilgrim hope and pastoral imaginings.

⁷⁴ We are climbing through these notes through the future task of “the conception, affirmation and implementation of the integral heuristic structure of proportionate being” (*Insight*, 416, end lines). A full coherent perspective on proportionate being’s molecular “dynamic joy and zeal” (*Insight*, 722, last line) is to have, in millennia go come, a massive redemptiveness of the low level physicochemical inventivenesses that belong to our continued industrious revolution, dead-time, dead-beat grossness.

grounds the spoken,⁷⁵ is to tower-climb, in one's own weave of mansions, to the new twisting on *Insight* 19 and 20 given in *Allure*.

That twisting centers on a kataphatic parallel to the first statement of the quotation from Teresa's reflections on the seventh mansions: "We will now speak of the divine and spiritual marriage, though such a sublime favour cannot be entirely possessed in this life, or perfectly accomplished, since if we once leave God we shall quite lose so great a good." First, I would note the fogginess of the final piece. One can read it regarding the move from the focused contemplative stance to, say, daily doings: then, indeed, there is shift of consciousness which can be appreciated as, yes, a shift in which "we shall quite lose so great a good."⁷⁶ But I venture no further in commenting on Teresa's meaning here. What interests me is you adverting to an intimation of something of the climb to a kataphatic meaning of Teresa's beginning. That climb is towards a meaning, a meant state that is not a state-ment, in which "God is not an object."⁷⁷

The simple adverting would hopefully ferment so that you fantasize as best as you can the leap from the "so it comes about ..." of *Insight* 537—read those eleven last lines to the end of the page, changing the last word from 'it' to '**me**', and yes, staying, as best you can, with its "rigorous confinement of the **me**-ta!-physician [heal thyself!] to the

⁷⁵ One must think of this speaking in an integral fashion, in terms of incarnate meaning (*Method in Theology*, 73, 356) and "Art" (*Topics in Education*, CWL 10, chapter 9).

⁷⁶ There is an issue here, a very personal issue for you as contemplative, regarding the differentiation that emerges from contemplative reaching, and the degree to which integral pilgrim consciousness can be sustained by minding and molecular mediations. Perhaps you might benefit here, and here Inn later, from reading the eight lines at the top of *Insight* 411, where the cycles of functional collaboration generate a lift to the suggested contemplative perspective on the book *Insight* proposed in this essay, so that the first word on the page, *intellectual*, has a new meaning supposed and poised in Tower and town and gown. Then, now, in and inn, you can flash to a fantasy of a much later humanity when "some other pattern is dominant" (*ibid.*, line 3) only in infant adventures, and then indeed those patterns are redeemed in childhood's molecules vibing towards impossible dream-patterns floating in the cosmic "order's dynamic joy and zeal" (*Insight*, 722: final words).

⁷⁷ *Method in Theology*, 342, line 2.

intellectual pattern of experience”—to line 15 of *Insight* 683, where now there is “to be considered the secondary intelligible” that is **me**. **Me**, understood, known, loved in the primary intelligible’s understanding of itself.

It seems appropriate that I break off here in the implicit invitation, Grace’s⁷⁸ and mine, to your rising over the years to mediating X-wise the move of the me-core to savoring Three Subjectivities Selves-focused on me-self.

As I point out in a subtly discomforting displacing⁷⁹ manner in *Allure* chapter 19, this is the slow inward-twisting contemplative climb that heartens one’s ingestion of the 26 ‘placings’ of God, and in *Allure* it is further complicated by the primary intelligible’s Trinitarian identification. “In the 26th place, God is personal,”⁸⁰ fits in with Lonergan’s

⁷⁸ It is altogether appropriate, as I weave towards the end of this sketch, to add a Grace-note or a Ghost-note that helps to lift us up, spirally, spookily, out of the rich deceptiveness of layerings of initial meanings (See *Allure* 51, note 24, and 223, note 4). I do so, strangely, by pointing out that one needs to distinguish grace-notes from ghost notes: by such a pointing to a musical sophistication I lose—or encourage—a great percentage of my readership. The few sophisticates will appreciate the place of grace-notes in music, West and East, with bagpipes or sitar. Then there are ghost-notes, rhythmic placeholders, voiced or instrumental. *The Drummer’s Bible. How to play every Drum-style from Afro-Cuban to Zydeco* tells us that “the purpose of the ghost note is to be heard under the main sound of the groove. This produces a subtle 16th note feel around a strong back-beat or certain accents.” Grace notes, of course, can be ghosted. BUT what do I mean there by “of course”? I mean something that I appreciate, if I am in, inn, innn the know, but you don’t if you have not entered i(n)³. If you find the musical analog unsavory, then think of the graceful leap in physics to the famous Schrödinger equation. But what does the equation mean? You’ll have a decent clue if you climb through the third volume of Feynman’s *Lectures in Physics*, and there the name sits, at equation (16.54), in chapter 16, nestled in the nettles of the previous chapters for contemplation of that magnificent volume. Who is Grace, who is this Claspng Craving accelerant of natural evolution, a weaving presence and present (tense and Thomas’ *donum*) of a pepped-up statistics of emergence that is also, of course, a Dove into the first word of *Insight*, “In” : Inn, Innn?

⁷⁹ Perhaps it is well to identify one strategy of displacement: a twist in the meaning of “the present concern” (see *Allure* 227, where I first introduced the twist in the statement from *Insight* 680, “The present section, accordingly, is concerned exclusively with the formulation of the notion of God.” The twist was, and is, to identify, to bring oneself to self-identification, as the present section, the present section of being. The long note 14 on *Allure* 239 enlarges on this and points to the eleven occurrences of “the present section” in the book *Insight*. Does this not lift the reading of the entire book in, INN?

⁸⁰ *Insight*, 691.

strategic climb in the book, and with the climbing that is to occur in world religions,⁸¹ but for the Christian there is the challenge posed by the end words of *CWL* 12 that, existentially, ferments the entire climb. That ending is worth repeating:

For the glory of the Father is this, that just as he eternally speaks the Word in truth and through the Word breathes forth Love in holiness, so also in the fullness of time he sent his incarnate Son in truth so that believing the Word we might speak inwardly words and understand, and through the Word he sent the Spirit of the Word in holiness so that joined to the Spirit in love and made living members of the body of Christ we might cry out, "Abba, Father!"⁸²

This situational⁸³ turn and twist of events of contemplation nudges you to see the simplifications I imposed on my venture into identifying mansions or plateaus of contemplation by focusing on *Insight*. But it also surely nudges to see the significance

⁸¹ In the one-page Preface to *Allure* I noted the need for moving into the interiority of this zone, massively rich in transformative potential. It is to be a global communal reaching of all religious people, mediated by an emergence of a new tower community of functionally-differentiated scientific care. A central effective of that transformative reaching is to be a boost of the *Selbstvollzug* (*Method*, 363) of Catholic Christianity, "a process of self-constitution occurring within worldwide human society" (*ibid.*) that should lead to a shedding of two-millennia of layers of shackles that have been weaved tightly round the frail beginnings of "Christian fellowship and Christian service to mankind." *Ibid.*

⁸² *The Triune God*, *CWL* 12, 520-21. The translation is mine.

⁸³ Recall note 20. This is a difficult topic central to developing an effective Cosmopolis. My present bent obviously is towards the situations of those interested in Lonergan's massive solitary contemplative effort that are likely to be or to have been misdirected by Lonerganism. I am interested in a "glorious revolution" (*Method in Theology*, 73) that would breed and breath a "*cor ad cor loquitur*" (*ibid.*) of Lonergan and you. I am reaching to you to generate a "popular tradition . . . something essential to human living. It is what an existentialist would call an existential category. It is constitutive of the group as human. It is an aesthetic apprehension of the group's origin. The aesthetic apprehension of the group's origin and story becomes operative whenever the group debates, judges, evaluates, decides or acts – and especially in a crisis." (*Topics in Education*, *CWL* 10, 230). And indeed there is a crisis, larger and more devastating than that which followed Aristotle and Aquinas. The crisis is one of the seeding of an integral contemplative global aesthetic. In the next, and final, How essay I would have pause contemplatively – a first mansion thing – over the *bavardage quotidien* the sinks your living into a respectable "slum" (*CWL* 10, 253). "What then is needed is a qualitative change in me, a shift in the center of my existing from the concerns manifested in the *bavardage quotidien* towards the participated but never in this life completely established eternity that is tasted in aesthetic apprehension, in the inn utterance of truth, in the partial success of moral struggle." *CWL* 20, *Shorter Papers*, in a review of Jules Chaix-Ruy, *Les Dimensions de l'être et du temps*.

of that other strange focusing on *Insight* which is the book whose full title is *The Allure of the Compelling Genius of History: Teaching Young Humans Humanity and Hope*. That, it seems to me, is a key element in the move towards a global contemplative control of meaning in coming millennia.⁸⁴ Nor am I doing anything more than repeating the central message of Lonergan's final achievement. The sad sick fact that his followers are settled in dodging that central message has haunted my efforts in these past decades, and these three final September 2016 essays end that effort, a fitting finish to my sixty years of intussuscepting Lonergan's meaning. I recall, with seeming irrelevance, the end of Lonergan's magnificent effort in lifting Mathematical Logic into the context of his efforts.⁸⁵

Here again,⁸⁶ we have an example of what is meant when I said previously that the problem in philosophy is a problem of the development in the subject, in the student of philosophy, on one's raising himself up from whatever level he may happen to be on to the level of a Plato, and then an Aristotle, and then an Augustine, and then an Aquinas. You have to do an awful lot of stretching to get up that ladder. You are not there already by the mere fact that you were baptized!

⁸⁴ See note 62 above, weaving in the dynamic described in note 82.

⁸⁵ The effort, of course, pre-dates his eventual 1965 division of labor. In the sketchings of a first chapter of Method in February 1965 there are indications of a desire to sublimate logic into the fuller context. See Darlene O'Leary's Regis College Toronto thesis *Lonergan's Practical View of History* (1999), where the sketchings are presented. Page 42 there points to second and third level mediations by and in Logic. Eventually ranges of logics will be lifted into the functional recycling. Further, a larger range of Goedelian incompleteness theorems may be expected, pirouetting even into our thematizing of the absolutely supernatural. For an introductory glimpse of the climb see [Lonergan's Standard Model of Effective Global Inquiry](#), chapter 1, "Goedel's Incompleteness Theorem."

⁸⁶ [my note]. Best just quote my editorial note that I tagged on to the end of the previous paragraph, where Lonergan is describing the tricky mansion-climb to "what is meant by substance." My note, referenced after substance, reads: "This challenge of chapter 8 of *Insight* is placed immediately here in the fuller precise challenge expressed in *Insight* chapter 14, paragraph 1: the challenge to take a stand on 'the basic position'."

5. Conclusion

Finally, I put two questions with regard to logical atomism and logical positivism* but probably it would be more profitable first to answer any questions that arise from what we have said today or any time during the week. In other words, this is our last slap at the problem, and people may have questions of one kind or another that they want to raise.⁸⁷

First, then, I lift his final words in this conclusion to a parallel offer: this is my second-last public slap, but my offer from September on is to meet questions of one kind or another by private correspondence.

But secondly, there is my final slap, the next essay, and it can be conveniently introduced by quoting Lonergan's brief note on Logical Atomism.

Logical Atomism was the hope that a complete and satisfactory philosophy could be constructed by proceeding from the MLS⁸⁸ of *Principia mathematica*, substituting ordinary words for the variables in the MLS, and showing that apart from the connectives supplied by the MLS nothing was needed but atomic experiences of the type "red here now."⁸⁹

In this final slap of the present essay regarding contemplation I replace the last three words of that piece with the homophone, 'read here now', and replace *Logical Atomism* by *Lonerganism*, thus turning this final slap into a slap in the face. Is it grossly and falsely insulting? How deep go the illusions in Lonerganism about a complete and satisfactory philosophy?

There was a time when you—yes you—read—read here now—those final pages of chapter seven of *Insight* about the need for an unknown X to solve the problems of the

⁸⁷ *Phenomenology and Logic*, CWL 18, 137-8. The * that I place at positivism recalls my editorial footnote regarding the two questions: the note refers to Lonergan's notes for the lecture given later, *op. cit.*, 165-6. In the text above I go on to quote the last five lines of page CWL 18, 165.

⁸⁸ [my note] *MLS: mathematical logic system*.

⁸⁹ See note 88.

ooze of here-now normality in which you sat or sit and read here now.⁹⁰ Did you perhaps nod an assent without a contemplative ascent, going on then to miss the point of *Insight* chapter 8? Was the read, is the read, just a read, a reed, a cocktail, shaken in the wind but not stirred, and the end of chapter seven, yes, as exciting as a good Bond ending and as existentially ineffective?

So, in the final HOW essay we venture to read here now bits of *Dead Time*.

⁹⁰ In this final paragraph and footnote I am pointing back to the elementary entrance to contemplation I recommended at the beginning. Yet it is also a pointing to a new creative effort regarding the ending of St. Ignatius of Loyola's *Exercises* in his "Contemplation for Obtaining Love." Here you have another kind of ending, an invitation to contemplate not only the joy of nature, but the shambles we have made of creation. I have written of that horrifying shambles frequently in these past 60 years. Most recently I have been brooding over Jane Mayer, *Dark Money, The Hidden History of the Billionaires Behind the Rise of the Radical Right*, Doubleday, 2016. My own context is Lonergan's preferential option for bright money, money meshed into *Concomitance* (see, on that, the index to CWL 21, *For a New Political Economy*: the longest entry in it). Lonergan spoke of good men doing nothing: I see good men and women doing small goods that do nothing to change the sick context of global organizations firmly fixed by stupidity and malice. The option for the people that was his concern is the bright money that would double lower class incomes within six years and wipe out the pious slogan about the poor being always with us. But that option requires that his followers make a serious layered pragmatic effort to make his bright view of bright money an operative reality of both daily exchanges and global finances.