

## THE INTERIOR LIGHTHOUSE IV: TWENTY-SEVENTH LEA

My topic in this move forward of our quest to effectively understand the third section of *Insight* chapter 17 is “Levels and Sequences of Expressions.”<sup>1</sup> Regarding expression, “the one point I wish to make is that specialized modes of expression have to be evolved.”<sup>2</sup> But that point is surrounded here by me with various pointers about poise, your poise to be evolved as we go along, as you go along in the decades to come. And the heart of those pointers is the blood pulse of the aggregates of evolutions, controlled in the positive Anthropocene Age by the Whirl of Able-Tower aggregates.

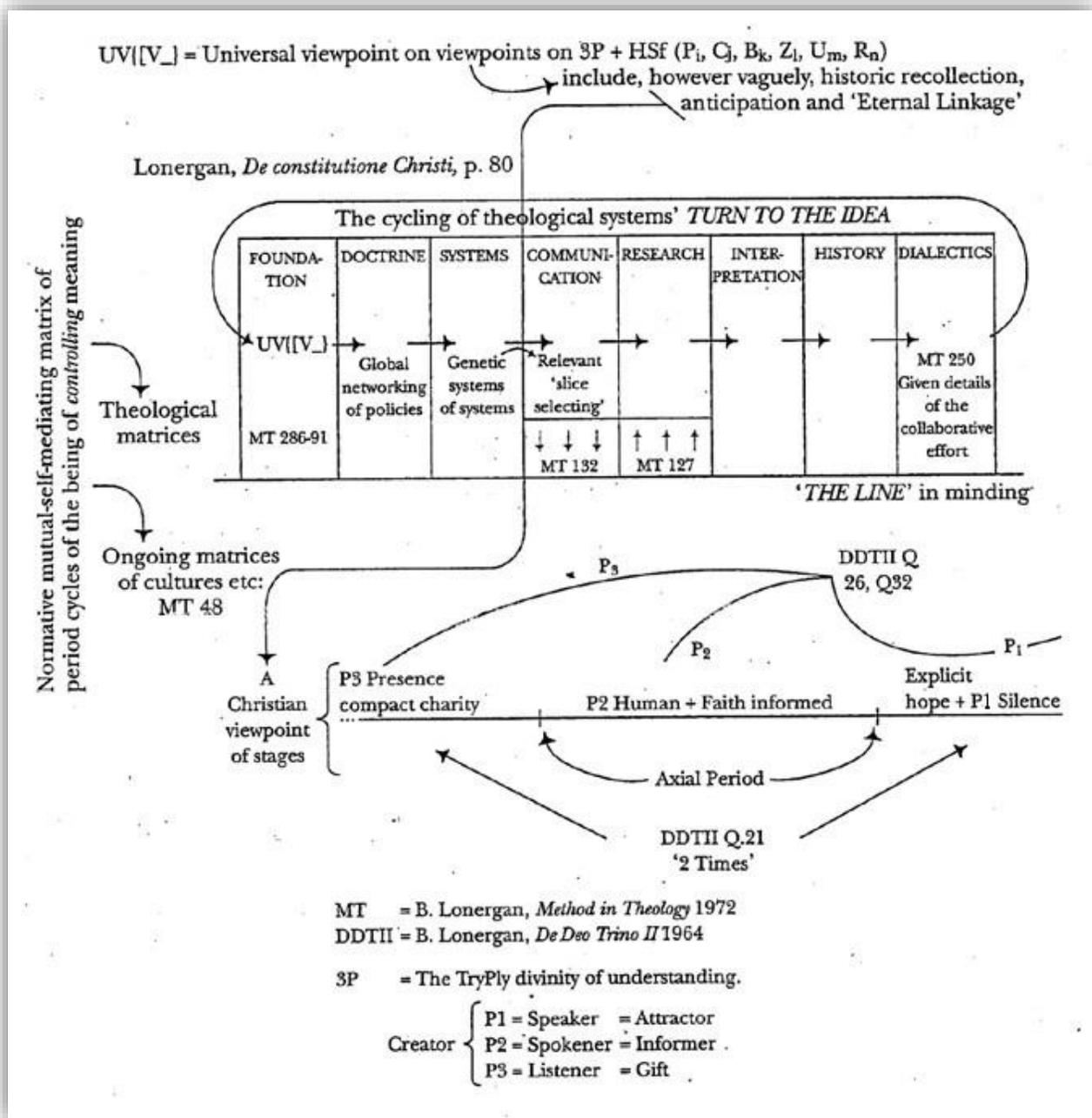
*Aggregates*: that was the problem raised explicitly in the previous essay, a problem to be faced in the concomitant forum [Interpretation](#). And in that previous essay was mentioned the climb from the symbol ; to the symbol  $W_3$ .<sup>3</sup> Let me put in immediately the discomforting symbol  $W_3$ .

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<sup>1</sup> The title of section 3.3 in the 17th chapter: *Insight*, 592–95.

<sup>2</sup> *Insight*, 595, lines 13–14.

<sup>3</sup> The diagram named later  $W_3$  was invented in a morning’s thinking out my presentation of my reply to Robert Doran’s paper at the conference reported in *Loneragan’s Hermeneutics: Its Development and Application*, edited by Sean E. McEvenue and Ben F. Meyer, The Catholic University Press of America, 1989. The presentation was of  $W_3$  and did not follow my prepared response published in the volume. I have left it unrevised since. I would hope for its later enlargement and revision. One obvious plausible revision is the replacing of UV by GS as dominating the Tower flow. Yet, UV, when it includes the standard model and its heuristic openness, is a wider perspective than the genetic. So, no, I do not see that as a positive revision. But you can glimpse from such a remark that the UV, continually postponed as a topic, remains as the problematic key to the entire climbing. In [Cantover 2](#), “Position, Poisition, Protopossession,” I positioned myself unfavorably with regard to the conference. (*Cantover 9*, p. 21ff). My position has not changed, but been refined. We managed, amazingly, to dodge the entire challenge of *Insight* 17.3. The ninth *Cantover*, by the way, is a very shabby reach for a protopossession: that needs an eschatological heuristic that only recently emerged.



The symbol thus given is not in its mature form and indeed I leave it to later generations to correct and evolve it. I have left it in its original form over the years since it emerged, thus saving confusions. But one evolution is to be noted: the evolution that would replace the commas in bracketed expression at the end of the first line with semi-colons: thus, f (p<sub>i</sub> ; c<sub>j</sub> ; b<sub>k</sub> ; z<sub>l</sub> ; u<sub>m</sub> ; r<sub>n</sub> ). The semi-colons point to the correct meaning of aggreformism.

I pause here with a final comment regarding this spread of expressions, and you certainly need to pause over the above in the light of that comment. The comment is that there is in  $W_3$  a specialized mode of expression that helps us to reach and maintain—with decent Bell-Curve probabilities eventually—the distinction between historical sense and historical heuristic explanation.

That expression is  $HS f(p_i ; c_j ; b_k ; z_l ; u_m ; r_n)$ .<sup>4</sup>

Here I as teacher and you as student run into three main cultural difficulties. The first throws us back to the parallel that is dominant in my present effort: the parallel between this effort of mine and my efforts of 1959–60, when I was lecturing both introductory and graduate mathematical physics. My first year students lived in a culture of respect for intellectual progress. ‘Particle’ meant one context of things for them by the end of the year, but with a meaning far simpler than its meaning for the graduate students. The difference of meaning was expressed by different levels of equation-complexity. Even if I presented such graduate equations to the beginners, they lived in a culture which ‘said’ to them: “four years away.”

That is not at all the norm in the world of philosophy and theology, indeed the silly norm there is one talked of by Lonergan in his first Dublin lecture of Easter 1961. I quote my account of his story about the lady and the physicist immediately:

The lady invited the physicist to tea. As the meal drew to a close, the lady remarked that she had always wanted to understand Einstein’s theory of relativity, and since she now had a real physicist to talk to, perhaps he could explain it to her. “Of course, I don’t know any physics and I always hated mathematics,” she said, “so you would have to avoid all that terminology and use of formulae. But I know that you are an excellent teacher and you surely will be able to explain it to me, in my own simple words.”<sup>5</sup>

The second and third cultural difficulties relate to change of expression, especially if the change is to something resembling mathematical symbolism, and the difficulty is expressed by the lady in the story: “I always hated mathematics.” Tied to that is the illusion that it can be said simpler, squeezed into my present horizon. So there is the cultural difficulty of

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<sup>4</sup> See the previous note. This component was, at the time of invention of  $W_3$ , was written with commas as  $HS f(p_i , c_j , b_k , z_l , u_m , r_n)$ . The meaning of the component has, however, matured into a full concrete geohistorical heuristic.

<sup>5</sup> Philip McShane, *Wealth of Self and Wealth of Nations*, 2.

commonsense bias asking for the squeeze. But there is also the meshed-in broader third difficulty: hate or some equivalent, like fright, embarrassment, dread.<sup>6</sup>

I—and you—need to very deliberately avoid getting into these difficulties at present, except in an immediate existential sense. So here I need you to pause. First, recall our problem of somehow upgrading our historical sense in a way analogous to the upgrading of our common sense. Did you ingest that problem and the parallel? Did you ingest, preferably in jest and humor, some failings in your response to the invitation to the climb of chapters 6 and 7 of *Insight*? Whether the answers to these questions are yes, no, or some muddled maybe, let you now take a fresh puzzled poise over my bold-faced claim:

**You upgrade your meaning of *historical sense* by admitting in and into your troubled consciousness a suggested need to replace that meaning with an acceptance of an ongoing climb to the open heuristic meaning of the expression  $W_3$ , and in particular to its component,  $HS f(p_i ; c_j ; b_k ; z_l ; u_m ; r_n)$ .**

A help towards perspective is to muse further over the parallel I keep returning us to: the parallel between our climb and the climb of my first year students in mathematical physics to control of the Standard Model's view of the origins and progress of the physical cosmos. For them the climb is laid out in a range of texts, even semi-popular texts which are not pop at all, like Penrose's recent book.<sup>7</sup> Over the decades such paralleling has helped me, and I have presented it by referring to Joos *Theoretical Physics*,<sup>8</sup> a book I was using in my graduate work in 1956 so it was there immediately, as a presence, when I faced *Insight* in 1957.<sup>9</sup> I refer to it now, I hope helpfully for all in that it may be just a symbolic image of the climb.

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<sup>6</sup> I regularly recommend, in relation to such topics, the last two powerful chapters of *Phenomenology and Logic*, CWL 18.

<sup>7</sup> Roger Penrose, *The Road to Reality: A Complete Guide to the Laws of the Universe*, Vintage Books, 2005. I never recommended such ventures to beginner's classes. What of our beginners here? I recall Lonergan remarking about theologians that they should be able to read Lindsay and Margenau, Lonergan's main physics reference in *Insight*. It remains a great book. What I normally now recommend is Ian Lawrie, *A Unified Grand Tour of Theoretical Physics*, Institute of Physics, 1990.

<sup>8</sup> My copy is the second edition, of 1951: Blackie and Son. I have compared the book regularly with *Insight*: both being about 800 pages in length, both being graduate texts.

<sup>9</sup> I should mention, as a consolation and an encouragement, that the year previous to *Insight's* reading I had spent a great deal of time on Schrödinger's *Space-Time Structure* (Cambridge University Press, 1950). Its topic, of course, is a piece of the fifth chapter of *Insight*. *Insight* chapter 5 was, even with such a background, bogglingly beyond me.

In “*Insight* and the Interior Lighthouse: 2020–2050”<sup>10</sup> I draw a comparison between the two pages 722 of *Insight* and of Joos’ *Theoretical Physics*. That page 722 of *Insight* is reflected on in detail there, and a delay over it would be a serious advantage in our present effort. But what I wish you to do now is to carry—not an easy neurochemical business—the paralleling symbolism mentioned in the previous paragraph into the reading of *Insight* page 744, line 19 to page 745, line 7. Not too many of you will have Joos book available, but no harm in pushing the parallel and its symbolism a little further into your neurodynamics. In Joos you need to start at line 20, a new paragraph which begins: “According to the indeterminacy relation, if the electron is to be restricted to a space of nuclear dimensions it must have a momentum of the order of  $6 \times 10^{-15}$  gm. cm./sec. and hence an energy of about 100 M.e.v.” In that 40 word sentence the word *must* occurs at the half-way mark. Lonergan’s first sentence, also 40 words long, has *must* as the 31<sup>st</sup> word. But it, too, deals with momentum and energy of penetration. The problem we face culturally, teetering on the edge of the positive Anthropocene or on the edge of an upturn from the longer cycle of decline, is that Joos sentence is much easier to understand, but the negative Anthropocene “tells”<sup>11</sup> us otherwise. Intussuscepting the suggested symbolism is a step towards meeting needs in those reading *Insight*, 744: “they need at their disposal images so charged with affects that they succeed both in guiding and in propelling action.”<sup>12</sup> And note that that sentence is speaking of itself!<sup>13</sup> It seems best now to place the *Insight* text before you:

In the twenty-seventh place, though the solution as a higher integration will be implemented principally in man’s intellect and will through conjugate forms of faith and hope and charity, it must also be penetrate to the sensitive level and envelop it. For, in the main, human consciousness flows in some blend of the dramatic and practical patterns of experience, and as the solution harmoniously continues the actual order of the universe, it can be successful only if it captures mans’ sensitivity and inter-subjectivity. Moreover, as has been seen, all exercises of human

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<sup>10</sup> *Dinyadaan: A Journal of Education and Philosophy* 28/2 (2017) 279–300.

<sup>11</sup> Obviously, the level of telling pivots on one’s journey into W<sub>3</sub>.

<sup>12</sup> *Insight*, 744.

<sup>13</sup> This is a quite strange world, the world in particular of Gödel. Lonergan was familiar with Gödel, but not with the details of his work. See the long chapter on “Gödel’s Incompleteness Theorem” in the website book, [Lonergan’s Standard of Effective Global Inquiry](#). Such self-reference opens doors for future symbolizations of e.g. the subject-as-subject and pilgrim incompleteness. The famous Gödelian achievement was the massive cooking up a formula to say “this formula is not demonstrable,” where *this* refers to the said and the saying.

intelligence presupposes a suitable flow of sensitive and imaginative presentations, and again, inasmuch as intelligence and reasonableness and will issue into human words matched by deeds, they need at their disposal images so charged with affects that they succeed both in guiding and in propelling action. Again, besides the image that is a psychic force, there is the image that symbolizes man's orientation into the known unknown; and since faith gives more truth than understanding comprehends, since hope reinforces the detached, disinterested, unrestricted desire to know, man's sensitivity needs symbols that unlock its transforming dynamism and brings it into harmony with the vast but impalpable pressures of the pure desire, of hope, of self-sacrificing love.

It follows that the solution will be not only a renovation of will that matches intellectual detachment and aspiration, not only a new and higher collaboration of intellects through faith in God, but also a mystery that is at once symbol of the uncomprehended and sign of what is grasped and psychic force that sweeps living human bodies, linked in charity, to the joyful, courageous, wholehearted, yet, intelligently controlled performance of the tasks set by a world order in which the problem of evil is not suppressed but transcended.<sup>14</sup>

In the last line of Joos 744, paralleling the start of the second paragraph of the Lonergan quotation's start, there is talk of "obtaining the energy of binding": is not such energy of binding related to the linking of human bodies swept together? Is there not, then, need to be open to the growing meanings of  $p_i$  in HS  $f(p_i; c_j; b_k; z_l; u_m; r_n)$ ?

You have read, at any rate, at the edge of our symbolization,<sup>15</sup> those two paragraphs of Lonergan and surely felt a "height of the tension of human consciousness"?<sup>16</sup>

How are you to move from the edge to the center? Or, in accepting your own elderly failure, how are you to move the next generations?

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<sup>14</sup> *Insight* 744–45. There is a final paragraph in this "27<sup>th</sup> place" which concludes with the words "yearning for God." I hold that paragraph so that it be the beginning of the next essay, *Interpretation* 17, "Interpreting *God*." But I cannot resist a vulgar discomforting nudge here, prefaced by a story about Liam Neeson, told by himself on television in Ireland. As he told it, he was walking in Central Park, New York, after a night performance. An Irish horse-taxi hailed him. "Howaya, Liam." Liam returned the greeting. The taxi man continued. "I was at your show last night: it was shite." (Liam was delighted then and in the interview). So here I remark on the show I have witnessed in these past decades, a show about the early Lonergan and his defective living and writing in the world of feelings. That show is shite.

<sup>15</sup> I note myself, here-now in typing these paragraphs, and suggest to you that writing or typing the section lifts the tension, touches the type that we are, hidden perhaps behind our finger and talk tips. I recall Lonergan remarking about his research of Thomas during his doctorate, that the disadvantage of not having the texts in his room was that he had to write out a bundle of texts—he waved his hand 8 inches over his desk—thus adding another dimension of intussusception.

<sup>16</sup> *Insight*, 498.

It is a matter of cultivating a seriousness with regard to *The Interior Lighthouse*.

My title above was “Interior Lighthouse IV: Twenty Seventh Lea.” There should be no problem in identifying the first part of it. *The Interior Lighthouse* comes from my struggle to bring us “a way along the riverrun past Eve and Adam” different from that suggested by Teresa of Avila’s *Interior Castle*.<sup>17</sup> It is a contemplative climb guided by *Insight*, identified thus in recent years with freshly accelerating luminosity, but always there, for example, as I quoted Elizabeth Barrett Browning’s sonnet, “To George Sand,” leading me to conclude that essay of 15 years ago: “you are meant to gently, darkly, climb and twirl into the fellowship and sisterhood of giants” coming to “the Dark Tower.”<sup>18</sup> The climb is to and through the “Twenty Seventh Lea.” Here I pointed to the peak, the peek, to be reached for “in the twenty-seventh” place, but the place is haunted by the twenty-seventh question in Thomas *Summa* climb. 27<sup>thly</sup> in each case is a Lea,<sup>19</sup> “an open ground in a wood,” “a pasture;” and it is also “a measure of yarn,” of the yarn of human history, a *nomos*.

How many centuries is it to take us to climb to that Lea, the tower top, to which “the antecedent willingness of hope has to advance from a generic reinforcement of the pure desire to an adapted and specialized auxiliary ever ready,”<sup>20</sup> to meet the demands of the nine-layered aggregate of situations that are to weave us through to eschatological neurodynamics?

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<sup>17</sup> My reflections on Teresa of Avila begin in *The Allure of the Compelling Genius of History*, pp. 50–51, and the issue runs especially through four appendices that are spread through the book (24–26; 47–52; 126–26; 135–40). The full issue was raised earlier in five website essays on “Foundational Prayer”: [Prehumous 4–8](#).

<sup>18</sup> [Cantover 4](#), “Molecules of Description and Explanation.” The focus of the *Cantover* is on feminist possibilities, starting with the works of Candice Pert, and weaving round my two favorite Georges of the 19<sup>th</sup> century: not British kings, but George Eliot and “Georg Sand, whose soul, amid the lions / Of the tumultuous senses, moans defiance / and answers roar for roar” (26). The final quotation above, and the reference to Robert Browning’s Poem, are on the final page, 30.

<sup>19</sup> Here I am appealing to my Webster’s *New World Dictionary*.

<sup>20</sup> *Insight*, 747; last lines.