

THOUGHT AND REALITY

(Notes by transcriber, Thomas Daly S.J., July 5th 1983)

This was a course of lectures by Lonergan, sponsored by the Catholic Adult Education Committee at Montreal, 1945-46. The Lonergan Centre in Toronto holds, in file 31, a set of 32 photocopied pages concerned with this course. They were obtained in May 1983 by Fr Shields from the Thomas More Institute at Montreal. Previously the file had held only a single page - the exam paper. There is a copy of this also among the 32 pages. In transcribing I have numbered it i. It is dated Thursday, May 23rd, 1946, and bears Lonergan's name and the course title (as well as the rubric "Philosophy"). The rest of the pages are photocopies of notes in the hand of Martin O'Hara, who gives his name on the first page, the date 1945-46, and the title "Thought and Reality".

The original pages were in a ring folder, were written on front and back, and were numbered, on the front only, in roman numerals, from I to XIII, but the last two sheets were not numbered, so there are 30 pages of lecture notes in all. There is also one sheet (photocopied on front and back), in the same hand, headed "Qualify and Relate the following", with six statements bearing arabic numerals, followed by four exam-type questions numbered II to V in roman numerals. These were clearly six prospective exam questions (with the I before "Qualify" omitted) dictated near the end of the course, as they contain (with slight variations) all the actual exam questions. So the annotation (in another hand) on the photocopy, suggesting "an exercise within the course" does not seem to me to be quite accurate.

I have made a typed copy of these 32 pages, keeping as close as possible to the lay-out of the photocopied manuscript, devoting one page to each of its pages (except for the "prospective exam" which I put all on one page, numbered ii), and numbering the pages i-ii and 1-30.

I generally followed the liberal use of capitals, but sometimes slipped into lower-case. The brackets and other diagrams are close to the original, but I frequently used fewer lines per paragraph, especially when continuous sentences were clearly involved.

Occasionally there were additions in the margins, and when it was inconvenient to copy them there I inserted them elsewhere, using double brackets. In two or three cases I transferred a marginal annotation to the right-hand side of the page.

I followed the spelling almost exactly, except that I used Lonergan's regular spelling of "judgment". I frequently wrote "First Act" and "Second Act" where the mss has "1st Act" or "2nd Act". On page 7, I suggest that "Instinction Valuation" should read "Instinctive Valuation" (as on p.15), almost the only slip in the mss. Another is on p.29, where a marginal comment "Third Way" should read "Second Way". It is opposite a printed "B", which might look like a "3" with a small stroke in it, but has a different slope from the other "3"s, and corresponds very closely to part of the script "B"s and especially to the printed "B" used on p.6 in "Bumps and Dents".

There is extraordinarily little crossing-out of words in the mss., and what there is is normally for slips in spelling which are corrected immediately. The orderliness of the notes surprises me. I suspect they were written up at home after the lecture. Only towards the end do we find a few sentences that are so abbreviated as to be ungrammatical and difficult to interpret on that account.

T. V. Daly S.J.

Thought and Reality

All the Sciences study reality.

Philosophers take up the study.

What is reality? Does a dog know real things? or phenomena?

He knows a limited number of real things.

Animal knowledge - to - real knowledge (thought)

How are Basic Concepts generated?

1. Pedagogical - How do we go about it?
2. Logical - What is the basic concept? Define Ultimate.
3. Philosophic - What are the basic concepts?
4. Historical - Is the story real or "what he says" ?

I. Pedagogic

- (1) Starts with a force - Something happens.

Motive force - first line of Aristotle's Metaphysics.

All men naturally desire to know.

- (2) Starting point - All discursive teaching and learning begin from previous knowledge.

Sensitive learning does not require previous knowledge.

- (3) Process - Parallel between Teacher and Doctor. The course of learning.

- 1) Motive Force - We love to look and listen.

The impulse to know.

Children ask questions.

Aquinas: Natural Desire for Beatific Vision.

The mind requires infinite knowledge.

Can't be happy in this life.

Knowledge develops.

2) Starting point - Previous Knowledge.

Sensitive knowledge does not require it.

(Drill - Repeat - No Reason)

Discursive knowledge - Needs a basis from which to start.

(Asks - "Why?")

3) Process - Doctor can't cure everything - Is not the cause of health

He removes the impediments.

The teacher does not create learning - Makes signs and sounds.

Learning takes place in YOU - Ability to ask "why?"

Real cause is yourself - Your own intellectual curiosity.

Common Starting Point -

Science. (All know something about some science)

Notion is analogous - Arithmetic - Up the spiral staircase to Science
of Mathematics.

Set of Notions changes.

Consider Science under 5 aspects.

I Science in Action

II Talk

III Data

IV Inquiry

V Understanding.

I. Science as Action - The results of Science - Light - Heat - Transportation, etc.

Note: - Philosophic ideas control use of scientific products.

II. Science as Talk. - Texts and classroom periodicals.

1) Use of Technical terms to avoid going down the spiral staircase and back again. (Must be used)

2) Coherence - All hangs together.

3) Order - Beginning - middle - end.

Linked in certain order.

Has a position on the staircase.

4) Must be logical - a whole sweep of deduction can be made.

5) Insight - relation to other subjects.

Added insights can change the coherence and order.

III. Science as Data - What you see, smell, taste, feel,

either directly or through instruments.

Also what you neither see nor taste nor smell nor feel.

The empirical - brute fact.

To satisfy hypotheses data must be complete.

Must have all the relevant data.

IV. Science as Inquiry. {Free from Dogma
{Value of spirit of Inquiry}

Is it a matter of determining facts?

No! It is a matter of determining relevant facts with an ultimate use.

Question of Why? - Not only How?

Science on the side of the Theorist - Abstract.

- V. Science as Understanding -
1. Types of insight.
 2. Psychological character as an event.
 3. Cognitive character.
 4. Analysis of an Insight.
 5. Development of an Insight.

_____ // _____

1. Types of Insights -

- 1) Direct - Insight into sensible data (See 2.)
- 2) Judicial - Insight into sufficiency of grounds of judgment.
- 3) Contemplative - After making a judgment.
- 4) Methodical - Reflective. Systematic Science.

2. Psychological Character of Insights. -

Direct - Insight into sensible data.

- a) Sudden - Can't control emergence.
- b) Simple or indivisible - Can't have part of it.
- c) Luminous - Adds to knowledge.
- d) Pleasurable - Explosive when it changes your viewpoint.
- e) Habit Forming - Can reproduce it at will.
- f) Accumulative - Insight adds to insight.
- g) Communicative - If you understand you can teach.
- h) Related to intelligence - Facility of Insight depends on it.
- i) Degrees - Synthetic Power. To see all parts distinctly in a simple view.
- j) Accompaniment of Intelligence - Correlation.

3. Cognitive Character.

- a) Correlative to Inquiry (Why?) Inquiry asks why.

Answer is knowing why - Understanding knows why.

- b) Supervenes on sense and empirical experience and consciousness (Brute Fact).

Can't understand without a phantasm.

Can't ask why without asking about something.

Always seen in the concrete.

c) Not by comparing concepts - Insight into sense.

Concepts follow insights.

d) Infallible (per se) - Necessarily right in regard to what you imagine.

Not necessarily right that you imagine the right things.

You don't correct the insight itself but what the insight sees into.

e) Insight regenerates Science as talk -

Talk - (1) Definition	}	Expression as insight.
(2) Judgment		

If you don't understand you can't define and you can't judge.

(Insight) Understanding is the main control in regard to action.

Understanding puts in new rules and throws out old ones.

Understanding - Ultimate control in regard to development.

	Theorist.	Practical man.
Radio -	Physicist	Repair man.
	To draw up rules and change them.	To carry them out.

4. Analysis of Insight - After insight you can define, see or imagine "round".

(1) What you see in it - Knowing Why.

Causes	{	Final - To understand.
		Efficient - I
		Material - Chalk on blackboard.
		Formal - Cause of "round" shape.

Can "Insee". No bumps or dents.

Insight - The Must - The Cannot.

Put together with the Bumps and Dents
Can See.

Explanatory or Analytic Concept.

Linguistic form - if . . . then . . . { Cannot
because ... therefore... { Must.

No bumps or Dents = Round.

Radii are all equal, therefore cannot be bumps or dents.

There is no sensible way of grasping "cannot" or "must".

We get to language through "insights".

Sensations . . . Then Insights . . . Then Language.

If you have insight you are able to define.

(Per se) Produces a right one - May slip up - Then draw attention.

Insight { Gives Definition.
{ Gives properties - Things you can deduce from definition.

Euclid - No insight into the straight line. Used postulates.

Brought in properties as Postulates.

Insight → Definition → Properties → Accidental → Individual matter.
Chalk or in air,
wheel or tyre.
Irrelevant.

Individual Matter - Two identical articles on Board.

"Alike as two peas in a pod"

Essence - Definition — Genus : Something in common with something else. } Species.
Difference: That which limits it.

Individual Matter -

Common Matter - What you abstract (Part of which is necessary or relevant to the insight.)

Leaves behind the Accidental and the Individual Matter.

Insight + Common Matter make up the Definition.

What you get out of an Insight are -

Intelligible - What you know when you understand - Empirical - What you know before you understand.

Necessary - Internal Relation - Can be - Must be.

Unity - This + Common Matter = Definition.

Possibility

- Merely Possible (Can be - but isn't)
- Contingent (Is - but might not be)
- Necessary (Can be - Must be)

} Leads to idea of Being.

Empirical

- External Senses (Sight, Hearing, Apprehension, Taste, Touch, Kinaesthetic.)
- Memory
- Imagination
- Instinction Valuation
- Consciousness (Know that I'm talking, etc.)

Knowing without knowing why.

?Instinctive
(see p. 15)

We know Reality by getting onto the possibles -

The Inside Track of the Universe.

Phantasm - Not merely visual - Can be connected with other senses.

What we understand is what we imagine.

Takes a trained observer (Scientist) to observe.

Insight + Essential in the Phantasm = Essence.

5. Development of Insitht.

1) Scientific Method - Running around garden and Coffee

Sore Bones - Insomnia.

2) Mill' Method - Agreement and Difference.

3) Concomitant variation.

Cross Dialectic Upward Dialectic.

Data Insight Hypothesis

← ↑ →

Data - Insight - Hypothesis

Insight keeps growing upwards

Squared again with Data

as cross-dialectic continues.

New Insight - New hypothesis

Back again to Data etc.

Ex. - Number Concepts

Conversation between Data

Insight grows as

through insight to Hypothesis

Cross-Dialectic continues.

The spiral Staircase.

What is Scientific Method?

The man who tells why - Insight - abstract - Theoretical.The man who tells how - Makes rules - Practical.Scientific Method - Usually the "How" - Rules to follow.

Reflection on History of Scientific Development.

Accuracy of Relevant Data (Which apply to the "why").

Use of a Working Hypothesis - Constant Cross-dialectic running.

Scientific Work largely a matter of Collaboration.

Exploring the Sub-Conscious - Helps to get the right phantasm.

Science is Relative - Best theories are what is most probable at the present time (i.e. as the data are known) as it squares with the data.

Does not follow that Scientific Method is relative or that understanding is relative.

Methodical Understanding - Operating through language.

Insight and understanding are prior to language.

Language - A machine of changeable parts.

It is used in connection with meaning.

The meaning of meaning. Partial meaning - Words.

Complete meaning - Sentences.

1) Passive - What is meant.

2) Instrumental - The word.

3) Formal — Defining thought - What is thing about (Picking out what you say Yes or No to.)

Judging thought - Yes or No. Affirmative or Negative.

4) Ground of - May be imagination.

May be insight (Present or Past).

In language we have two aspects -

1) How the parts are put together.

The study - Science . . as parts of speech.

Functions of words - Grammar.

2) Significance is Instrumental Meaning.

Unification - The Insight.

Empirical knowledge is what is unified by insight.

Language as an expression of insight -

1) Concealed Insights -

Man is all one - You do not see the oneness. You understand it.

Organic substance - Data.

First Act - Insight of unity.

2) Dummies. a) Anticipated Insights - What I know when I do understand.

b) Purely Instrumental Terms.

Methodical Understanding as definition.

Definition connected with communication of knowledge.

" " " Genesis, Development " "

Communication:- Matter of defining words.

Explaining what words mean.

Development: Acquiring knowledge to produce the meaning.

Generation or first emergence of meaning - to discover -
to find out what is to be communicated.

Starts with - description of Data.

Nominal Definition (Series)

Classifies.

Unification by Experimental Correlation. Doesn't understand why yet.

_____//_____

Reality - What we mean by what is real.

Question is not whether there is reality but "what is reality?"

Common Sense is certain of real things.

A dog "knows" (not intellectually) a bone, his master, etc.

Knowledge of animals and Common Sense are different.

Naive realism - first step in Philosophy.

You know real objects (sensibly) before you understand }
and before you think. } As the animal knows.

Understanding is about real objects.

From Naive Realism you get a whole series of propositions.

Phenomenalism -

Experience (things contacted) \longleftrightarrow Thing in Itself.

Can't be known by definition.

Phenomena are all disconnected.

Kant Criticism.

Matter of connections between things - not habits.

They are a priori categories. System of categories.

Idealism - Things in themselves are unknowable.

Therefore there are no real things. (Hegel) (A.Br mond -
Story of Philosophy)

Pragmatism - The useful thing - Data and Thinking.

Dirac - Set of formulae to connect data.

Platonism - Reaction against this system. The real is what you know
when you think. It is concepts. When you know truth. Comparison between
conceptual knowledge and actual knowledge. Conceptual knowledge
is of the intelligible, of the eternal, of the necessary.

Sensible things are just shadows of reality.

Aristotle - Truth is the correspondence of judgment and reality.

Reality is what corresponds to true judgment.

It is what is.

Proposition $\begin{cases} \rightarrow \text{Logical} \\ \rightarrow \text{Real (True Judgment)} \end{cases}$

Concepts $\begin{cases} \text{Methodological -} \\ \text{Analytic - Understands with a "must" and a "cannot".} \end{cases}$

Methodological Concepts of Reality -

Analysis of Propositions.

Aristotle's Categories. (Predicaments)

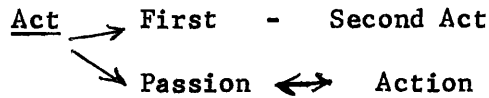
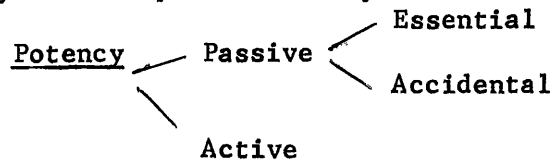
Substances $\begin{cases} \text{Particular} \\ \text{General} \end{cases}$ Place

Quantity Action Time

Quality Passion Posture

Relation Possession.

Analytic Concepts of Reality -



Substance

Form

Accident

Essence

Matter

Existence

Analytic or explanatory concepts -

Form = First Act = Accidental Potency.

All events occur according to some law.

Form is real condition of this assertion.

May or May not occur - Form means it can occur

if conditions are fulfilled.

ex. - Closed eyes can see.Open eyes do see.

First Act - Something there which might occur.


Emergency.

Form	=	First Act	=	Accidental Potency.
↓		↓		↓
Condition of truth of all propositions which affirm laws of nature.		Essential Potency.		Second Act (The Event)

Ex. - Seeing	{	Embryo - No eyes = Essential Potency.
		Eyes (closed) = First act (Can't see)
		Eyes Open = Can see = Second Act - following accidental potency.

Quantum -

Proportion - Measurement is an insight.

Substance  Methodological
Analytic.

Substantial Forms { Intelligible Unity of a concrete pattern of events.
Higher unities that make one thing one thing.

Essential Potency to Substantial form is - - -

Prime Matter.


Prime Matter + Substantial Form = Essence (This essence exists.

Ex. - Human Soul + Prime Matter = This MAN.

+ the true = This man is.

Potency -

a) Active - In potency to Action.


 What brings about that difference.

Potency - Because it can do it.

(1) Cause - Per se - of itself can bring it about.

(2) Universal Cause - Set of conditions to be satisfied.

 God - Totalitarian Agent.

(3) Completing Cause  Per se (Free Will)

Per accidens - Complete the totality of conditions necessary to the event.

b) Passive - What can undergo an act. In Potency to Passion.

 Essential

Accidental.

Action and Passion - Same event from two viewpoints.

What is Real - What you naturally infer to "be".

You automatically cut off what you know by understanding.

i.e. by "insight".

"There is unity" = rational and empirical.

The Sensible — In Potency — when eye is shut.
 In act — when you see it.

Sense — In Potency.

 In Act — identical with the sensible in act

colour as seen is the same as seeing colour.

No change in colour when you see it.

There is a change in you.

Aristotelian Philosophy gives 5 senses.

□ second act
 □ first act
 □ Essential Potency (organ)

Five external senses	Memory
Common sense.	Imagination
Instinctive Valuation	Intellect — No organ.
Behaviourists —	Can't use Mathematics.

Won't use Metaphysics.

Lies outside the field of Scientific Study.

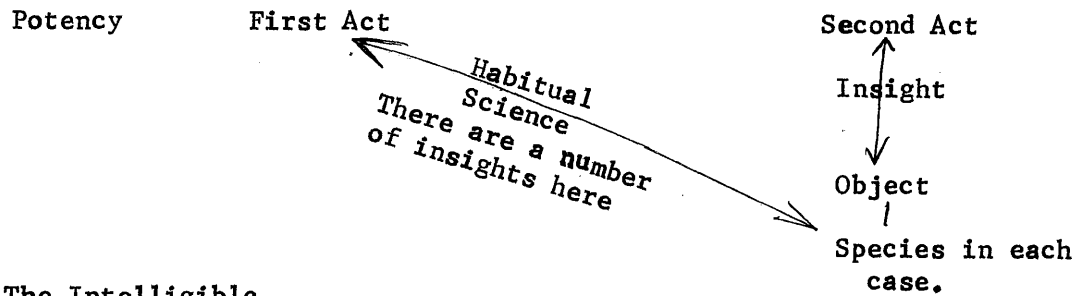
on sensitive or intellectual level.

Form — Artificial
 Natural — Substantial — Second Act.
 Existence
 Accidental — Operation or event.
 Types of law verified
 in the substance.

Sensitive Potencies — Specific — Can distinguish one from another.
 Potency to see, to hear, etc. —
 Limited to its field.

Potency → Genus of Operation.

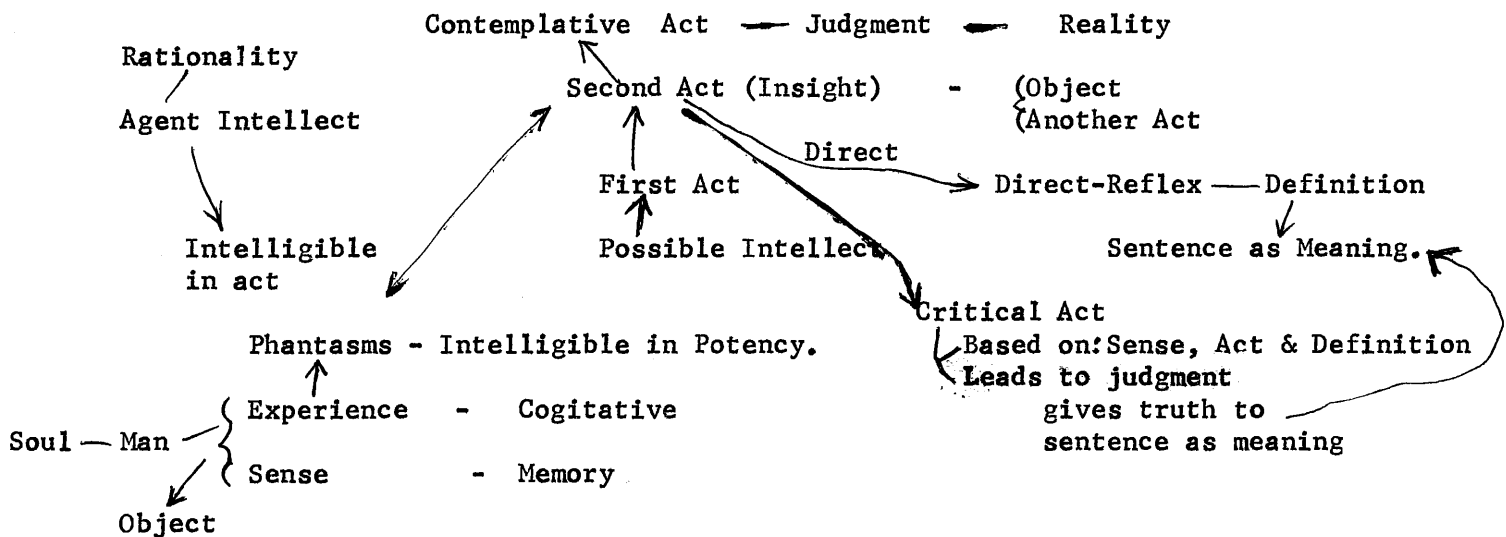
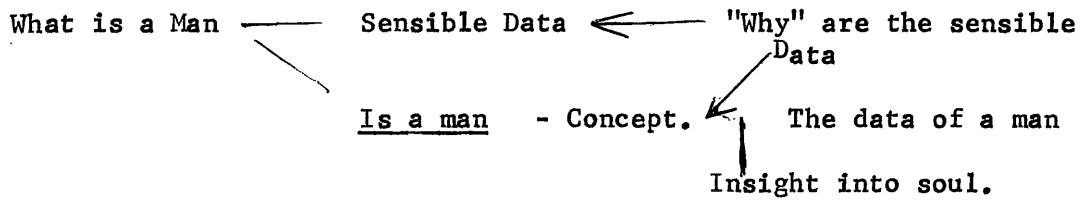
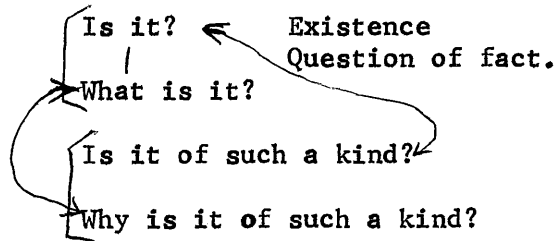
Act → Determined by Object [(species)]



The Intelligible.

Genus

The Quiddity



How can any phantasm cause an Insight? -

The Agent.

Rationality makes us look for the why.

You can remove the phantasm and still have the same insight (2nd Act)

Second Act gets phantasm not of this but of this sort of thing

Second Act produces a new act - with a new object which is universal

(a concept) - what you conceive.

Act of meaning - The definition - proceeding from the insight

The meaning can be universal.

Here and Now - Individual Matter.

Abstract - Common Matter - What is presented in the phantasm to the insight.

Definition - Meaning in the mind.

Abstract - Universal - Exemplar - Ratio.

Action - Defining)

Same from two points of view.

Passion - Definition)

Defining: Defining. A self-possessed act of intelligence.

Elimination - Regarding Some - Disregarding others.

Expressing just so much - and no more than is necessary for the act of insight as reflex.

Clicks in regard to the phantasm.

Abstraction prescind from the "here and now" or individual matter which never explains anything.

Sensible Matter - Anything in the phantasm that requires use of sensible matter (colour, sound, etc.)

Intelligible Matter - Continuum or extension.

Individual Matter - The "Here and Now".

a) Second Degree of Abstraction - ex. - Geometry. Maths. - -

Prescind from individual Matter and Sensible Matter -

Irrelevant to your judgment.

b) First Degree of Abstraction - You don't prescind from Sensible Matter

but from Individual Matter (ex. - All the Sciences except the Maths.)

Optics - Can be wrong where Geometry may be right.

c) Third Degree of Abstraction - Drops all three.

Prescinds from all three - Pure Metaphysics, idea of Being etc.

The intelligible as such.

Occurs because the act of Insight reflects on the conditions of its being.

Transcendental Concepts -

One - Unity. (In the phantasm it is many.
As "understood" it is one).

Being. 1. - As a noun.

2. - As a participle. "Must " be - "May" be.

What is related to being (Part.)

Relationship	{	Possibility.
	{	Necessity.

What is or can be. (Implied in intelligibility)

Each reality comes out by the same process -

The Analogy of Being -

Possible Being - The Essence.

Actual Being - The Existence.

Just as the concept is to insight the syllogism is to the development of Insight.

Concepts are meanings in so far as they form part of a system.

Concepts are not like atoms but like the meeting points in a spider's web - all interrelated.

Concept is not "mere" meaning in the sense in which an animal gets meaning.

Concept puts meaning into an intelligible order - Intelligibility - not by itself.

Unity of Intelligible and Act.

Relationships not merely the fruits of comparison: but in the field of understanding where you have real meaning. - Not the meaning of the concepts, but the concepts as understood.

Scotus - Species - Intellectual look - See a nexus - Assent.

Kant - Analytic - A priori judgments.

Synthetic - A priori judgments.

Phantasmal Many - The Manifold.

Insight \longleftrightarrow Concepts $\left\{ \begin{array}{l} \text{Systematic element} \\ \text{System of Reality.} \\ \text{(An element in a system of reality.)} \end{array} \right.$

Meaning as -

a) Association - on the sensitive level.

b) System of Expression - Language - Nominal Definition.

c) System of Reality - Systematizing of Data.

d) Logical Positivists - System of Expression (Infinite in number.

Truth -

Pragmatists - The criterion of truth is Utility.

((Sometimes useful to tell a lie))

Test of truth when you know you have it.

(1) Might be authority.

Either you accept authority because of reasons or you don't.

If you accept for reasons, then reasons are the real test - NOT the authority.

((If you accept for authority and all have different truths then all is lost.))

(2) Mystical Insights - Not confined to Christians.

Experience either beyond all description or able to say what the message was, but can't give any reasons.

Various messages do not tally.

No criterion in so far as they can give the truth. You have to have the message and the reasons.

Here you have as tests the reasons, not the message.

(3) Common Sense - Truth is something which corresponds with reality.

Correspondence - But it is not the test. It is the nature.

Self-evidence - Can be seen in itself. ((Most stupid could judge everything))

Coherence - coherence of Data is the test of truth.

"True". "real" not shoved on you by a sensation.

((Field of implications which would have to be wrong if this were not true.))

(1) Objective truth -

Subjective necessity -

(2) The Object of Subjective Necessity.

(3) What are the grounds of Subjective Necessity?

I. Objective Truth. - Subjective Necessity. is the test of truth

How does Subjective Necessity arise?

It is the Test of Truth.

((The test of Truth is Subj. Necessity - Not quite, but almost.))

II. What is the object of a Subjective Necessity?

The truth of a proposition - You exclude the contradictory.

ex. { I can't help saying something.

{ It would be irrational to say anything else.

III. You can't reject judgment - Because you thereby judge.

If you can't reject judgment, you can't reject understanding.

You can't understand without understanding something.

(i.e.) Something must be understood.

Validity of Empirical Knowledge.

Plight of Universal Skeptic -

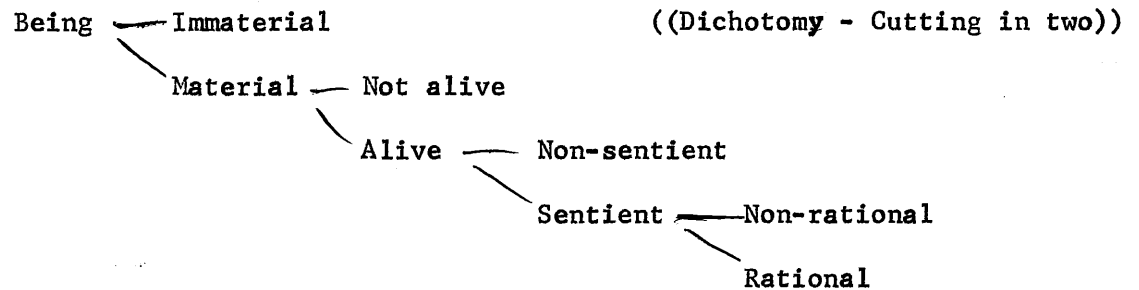
1. Thinks and Speaks, or -
2. Speaks without thinking, or
3. Neither Speaks nor Thinks.

The Laws of Thought -

- | | | |
|---|---|---|
| I. Identity | } | <u>Very Small</u>
Certain aspects of the Judgment. |
| II. Non-Contradiction. | | |
| III. Excluded Middle | | |
| IV. Sufficient Reason. (If you haven't a sufficient reason you say - "I don't know".) | | |

To reject these is to reject your own rationality.

Judgments based on the Methods of Division.



There are more complex judgments where the evidence is not readily seen.

There is no mechanical test for truth.

It is the mind - It is the intelligence.

A man's ability to judge is the test of truth in the last analysis.

Judgments are sometimes wrong.

Cure is not to throw out judgments.

It means you have to be careful.

Identity

1st Way - What I cannot help judging to be so.

(Provincial) Subjective (1) Emotions & Desires. Love - Hate

Irrationality.

(2) Rationality - The sense - the logic.

Objective - What really is so

Something that transcends the material plane.

(No problem - Man in a 'plane crossing a river.)

2nd Way - Objects of Intelligence - Passive. Not Intelligence

Not the ground of their own intelligibility.

Reflecting on Myself -

Thought moves on another level.

Talking nonsense if we were talking anything that didn't
fall in the range of thought.

3rd Way - Presupposes the Existence of God.

St Augustine - St Thomas.

Augustine - Truth isn't merely within you - It is above you.

Know truth from obscure vision of God (Ultimate appeal).

Apprehension not a rational act.

Not it is so; but I know it is so (Platonist Position.

Thomas - We know not because of what we see

But because of what we are.

What are we? - We are intellectual.

We want to know "why?" - when we reflect on it we are critical.

Start from Boundless Inquiry to - - -

Whole range of Reality - Material and Immaterial, etc.

All the possibles.

Aristotelian - Identity of Subject and Object - God knows things
in Himself not in themselves.

In what ways are our intellects like God?

Our intellects are in potency - We don't know - But we
can ask "why?" Therefore we have the whole range of reality.
God has it in act. We have it in potency.

You know the real (i.e. See Reality) through the judgments.

What is intelligible can be } Fundamental Idea of Reality
What is unintelligible can't be }

It may be - or-It can be - It can't be.

To say "It is so" - you have to appeal to experience.

- I. Being can't be known by a person who has not understood anything.
- II. Being is Indeterminate in content.

Not saying anything in particular.	}	Not particular.
Not a determinate concept in itself.		Not generic.

- ### III. Being is not a Genus.

Genus is what is divided by differences.

Every difference is different because of its genus.

You can never predicate the genus of its difference.

- IV. Being is predicated of everything intelligible.

- ## V. Analogy of the Concept of Being.

Categories -

Predicaments.

Substance

What is it?

Quantity

How big is it?

Quality

Colour? Shape?

Relation

Connect up with ?

Action

What can it do?

Passion

What can be done to it?

Habitat

Where will you find it?

Time

How long does it last? When?

Posture

On four legs or on what?

Habit

Possession, things that it has.

What by definition (Must Exist

{ May or May not Exist

- Cannot be any one of a class.
- Must be any one of a class -
- Does not presuppose a subject.

What by definition { Must Exist - God
 { May or May not Exist -(Cannot be anyone
 of a class - Angels.
 (Must be anyone of a class -
 {Doesn't presuppose a subject - Substance.
 {Does presuppose a subject -
 {Regards the subject — Quantity
 Quality
 {Regards the other - Relation.

{ Verifiable by absence or Privation.
 { Verifiable by something positive -
 {Which is indefinable in itself,
 {i.e. definable by something else - (Motion,
 Process)
 {Which is definable in itself.

Being — What is Being?
 What has Being? = An Essence

Substance is an essence. Can't define quantity, quality or
Relation without bringing the substances qualified, etc. -
although they are not the essence

A Real Distinction - I. A & B are real.

II. It is true that A & B are not the same thing.
i.e. that A & B are really distinct.

Mental Distinction -

Real Distinction - { Major - If A & B are not parts of third thing C . . .
 { Minor - If A & B are parts of third thing C.

There is [↗] Form is not the essential potency, because form is what you
real
distinction know by an act of understanding.

Form is intelligible in itself.

Essential potency is not intelligible in itself:

It is what you understand by introducing the form.

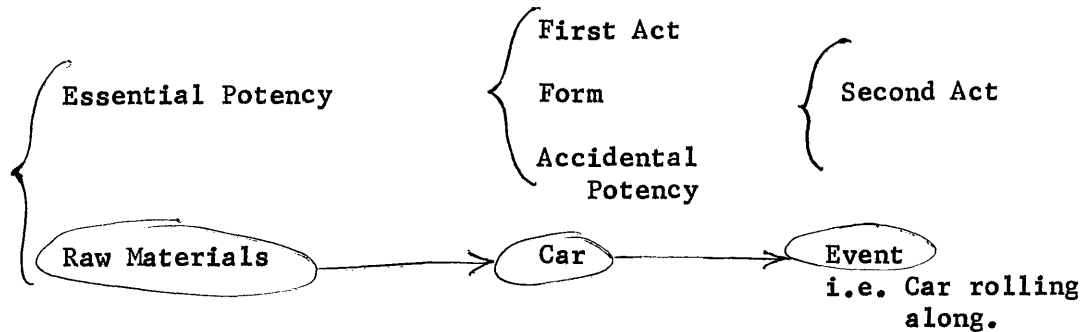
What is not intelligible in itself is not.

What is intelligible in itself.

Law. / Fulfillment of the law.
 / Mere data.
 / Not intelligible in itself.
 Form and Second Act are really distinct.

Form is intelligible in itself. Both are real - One is not the other.

Second Act is not intelligible in itself because it is contingent.



There is a Real Distinction between YOU and your act of understanding.

YOU are not your understanding.
 / First Act (Form) / Second Act.

Its essence is not your essence - It can't be defined
 without bringing YOU into it.

Problem: - To effect the transition from subjective necessity
that exists in our minds to the certainty that it is so
(To an objective truth).

Preparatory Remarks: Three (1-2-3-) on "What you can't help
thinking so is so".

Fourth - The statement of the problem in
another way which will solve.

Fifth - The argument to prove.

1. Maybe it is so in our minds: but can we imagine such a mind
(thinking so, is so) ? This would not prove but would give
us a sort of parallel - to give us the sort of thing we want
to get hold of.

i.e. the mind of God - what God can't think of as otherwise
is so - There is nothing but what He produces. He is the
knowing. He knows perfectly. In his case what He can't
help thinking so is so - has to be from the nature of His
mind.

An example of the possibility of subjective necessity
= Objective truth.

2. Nothing could be real unless God produced it. We cannot mean
by real anything but what we know. We can't assume real is
something we don't know.
3. We can't help thinking so is not merely a subjective necessity.
That judgment is merely subjective means that it is based on
nothing but personal affections.
4. Restatement - Initial - I can't help thinking so = It is so
subjective = Objective

Solution: Show that mind is transcendent; that transcendent

includes both subjective and objective. That the

transcendent is above these. That the subjective is a

carving out of a field which is both subjective and objective,
and above which the mind is. That the mind moves on this
transcendent field.

5. Proofs that the mind is transcendent -

Proofs of the transcendence of thought: three considerations

1. - Thought as a process.
2. - Initial Content.
3. - Mode of its determination.

(1) Transcendence of thought as process, involves three contrasts of the process of thought - process of nature.

- a) Laws of Nature are intelligible, not intelligent.
- b) Laws of Nature always have a specified content. Each law is some precise law and no other. But laws of the mind are not specific laws. They are the pure form of the possibility of there being a law. They are the conditions of being able to talk about a law. Identity, Non-contradiction, Excluded Middle, Sufficient Reason. - These are the conditions for the very idea of there being a law.
- c) While the specific natural laws are imposed from without; the laws of the mind. (only intelligence causes intelligibility) The laws of thought are the mind expressing its own nature. "Why non-contradiction", because you want to exercise your intelligence.

Since the mind is nothing like nature it stands above it (transcendent).

Therefore thought as process is transcendent.

Note. - Before we said that subjective necessity was not merely subjective.

Now - we mean by objective reality - our minds participating in principles, transcendent, whatever has reality in us. A participation in what transcends us.

(2) Transcendence of thought in its initial content.

Negative statement - real can't mean anything but objective
possibles.

Positive Statement - Real is what is or can be.

Anything not included in what is impossible.

And this is transcendent - we are only a part of it.

Objective is what is not me in this. Therefore real can't be anything but some object of thought from the outside.

(3) Thought in mode of determination: -

How do you come from this expanse of what is or can be.

Is or can be = this or not this
= is so or is not so.

Mode of deriving judgment is by excluding the possibility of the opposite - transcendental mode of determination. Before we accept a that is so we must see all the facts that it is not so.

Our minds are a participation of His omnipotence on the side of knowledge.

Mind is outside, opposite, above everything.

To put it in different words: -

There are three ways of showing - what I cannot help
judging to be so is so.

1st Way What I ----- to be so - Subjective.
is so. - Objective.

Subjective - Distinguish two senses.

1. - What I can't help judging so is so not because of
rationality - but emotionally moved.

2. - What I ----- is so - in virtue of pure evidence,
 not dealing with the subject but the transcendent.
 It is what judgment as rational can't help being. We
 insert our intermediary sense of what judgment cannot
 help being. Therefore I know the real by getting
 above myself and move in the realm of thought.
 Therefore there is no problem of crossing from one
 to the other because we are above both.

((Third Way)) B. How do I know? -
 (((Second~ TVD)))

What it is about my thinking that makes it pure rationality.
 After all they occur in me. How is it that we can get this
 complex biological system to reach that transcendent state.
 Let's see if there is any basis for holding this position.
 Difference between thought and other natural processes. -
 There is something about thought which places it in a different
 category from all others.

(1) Anything we know, we know by its natural law - all such
 laws are intelligible as an object, but cannot be intelligent.
 They are knowledge. Intelligence is knowing.

(2) Any such law is a particular law. But process of thought
 is not subject to any particular law; but are the conditions
 of any law. Thought is creative of law in general.

(3) In so far as things are intelligible and subject to
 specific laws, these do not arise from them. They are not the

ground of their intelligibility. But it is natural to intelligence to behave intelligently. That is because it is what it is.

Further reflection to clinch matters -

Real can't mean but only some possible object of knowledge.

The unknowable is something which is nothing. I can't be rational unless I mean what is knowable by real.

Third Way - Boundless Inquiry.

See Notes. -

God - Infinite in Act.

Man - Infinite in Potency.

LONERGAN CENTER
REGIS COLLEGE

PHILOSOPHY (Thought and Reality)

Examiner: Bernard I. Lonergan, S.J.

Thursday, May 23rd., 1946

(Answer two questions: one from A and one from B)

A

1. What is abstraction?
2. What is the concept of being?

B

3. The criterion of truth ultimately is the mind itself. Discuss.
4. Show that all terrestrial events are contingent. Hence explain the notions of essential and accidental potency, first and second act.

Qualify and Relate the following

1. Science is the orderly presentation of certain conclusions deduced from certain premises. Deductive Notion of Science.
 2. Question is scientific if it can be settled by observation^r and by experiment.
 3. Spirit of science is the spirit of inquiry.
 4. Science is science if it makes prediction possible.
 5. Important scientific work is work of pure theorist.
 6. In the beginning and end of science is the matter of fact.
- II Show that all events within human experience are contingent, hence -
explain potency and act
essential and accidental potency
first and second act.
- III Explain the terms -
Abstraction. Individual and common matter. Sensible and intelligible matter.
- IV Distinguish the nature and criterion of truth.
Name and discuss some criteria of truth.
Can there be one criterion of truth for these two propositions?
 $2+2 = 4$ and This is a table.
- What is the relation of thought to reality?
- V What is the concept of being?
- Why is it analogous?
- What is meant by the categories?
- What is a real distinction?

- A priori 11, 19
- Ability to judge 21
- Above 26, 29
- Abstraction 17, 18
- Accident 12
- Accidental 6, 12, 25
- Accumulate 4
- Act 14-16, 18, 30
 - critical 16
 - first 9, 12, 25
 - second 12, 25
 - of understanding 25
- Action 5, 12, 13
- Active Potency 12
- Agent 16
- Agent intellect 16
- Alive 21
- Analogy 18, 23
- Analysis 11
- Analytic 6, 19
 - A. concepts 6, 11, 12
- Angel 24
- Animal 10
- Anticipate 9
 - A. insight 9
- Apprehension 22
- Arithmetic 2
- Artificial 15
- Assent 19
- Association 19
- Authority 19

- Basic concepts 1
- Beatific Vision 1
- Being 7, 18, 23-24
 - Analogy of 23
- Behaviorist 15

- Cannot 5-6
- C. help 20, 26, 28
- Care 21
- Cause 5, 13, 27
- Category 11, 23
 - Aristotelian 11
- Certainty 26
- Class 23
- Cogitative 16
- Cognitional 4
- Coherence 3, 20
- Collaboration 8
- Colour 15
 - C. object 14
- Common matter 6, 17
- Common sense 10, 20
- Communication 4, 10

- Comparison 18
- Complete 9
 - C.ing cause 13
- Concealed insight 9
- Concept 1, 5-6, 11-2, 16, 18-9, 23
- Conceptual knowledge 11
- Concrete 4, 13
- Condition 12-4, 18, 27, 29
- Consciousness 7
- Contemplative
 - act 10
 - insight 4
- Content 23
- Contingent 7, 25
- Continuum 17
- Contradictory 20
- Correct 5
- Correlation 4, 10
- Correspondence 20
- Creative 29
- Criterion 19, 20
- Critical 16
- Criticism 11
- Cross dialectic 7-8

- Data 3, 4, 11
- Definable 24
- Define 25
- Defining 17
- Definition 5-6, 10, 16-7
 - nominal 10, 19
- Degree of abstraction 17-8
- Denomination, extrinsic 14
- Description 10, 19
- Desire to know 1
- Determination
- Development 5, 7-8, 10, 18
- Dialectic
 - cross 7-8
 - upwards 7-8
- Difference 6, 23
- Direct 4
- Discursive 1-2
- Distinction (mental, real, major, minor) 24-5
- Division 21
- Doctor 1
- Dogma 3
- Dummy 9

- Effect 14
- Elimination 17
- Emergence 4
- Emotion 28

- Empirical knowledge 3, 7, 13
- End 14
- Essence 6-7, 12-3, 24
 - E.ial potency 12, 24-5
- Eternal 11
- Event 4, 12, 25
- Evidence 21 29
- Example 26
- Excluded middle 21, 27
- Exemplar 17
- Exercise 27
- Exist 23
- Existence 12, 14, 16, 22
- Experience 10, 16, 19, 23
- Explanatory 6, 12
- Expression 5, 9, 17, 19, 27
- Extension 17
- Extrinsic denomination 14
- Eye 14

- Fact 3, 16
 - brute 3, 4
- First Act 9, 12, 25
- Form 12, 24-5
- Formal 9
- Formula 11
- Free will 11
- Fulfilment 25
- Generic 23
- Genesis 10
- Genus 6, 15, 23
- Geometry 17
- God 13, 22, 24, 26, 30
- Grammar 9
- Ground 4, 9, 20, 22, 30

- Habit 4
- Habitual 16
- Here and now 17
- Historical 1
- History 8
- How? 3, 8
- Hypothesis 3

- Idealism 11
- Identical 15, 21
- Identity 21-2, 27
- Imagination 7, 9, 15
- Imagine 7, 26
- Immaterial 21
- Implications 20
- Includes 26
- Indeterminate 23
- Individual 17
 - I. matter 6, 17

Range of reality 22
R. of thought 22
Ratio 17
Rational 16, 21, 30
Rationality 16, 21, 28-9
Reaction 11
Real 10-11, 13-4, 22,
24-6, 28-30
Realism, naive 10
Reality 1, 7, 10-1, 19-20
22-3, 26-7
Realm of thought 29
Reason 19-20
Reflecting 22
Related to being 18

Relation 24
 Relationship 18
 Relative 8
 Relevant 3
 facts 3
 Restatement 26
 Round 5
 Rules 5, 8

 Same 24
 Sceptic 20
 Scientific method 7, 8
 Scientist 7
 Second act 12, 25
 Seeing 14
 Self-evidence 20
 Self-possessed 17
 Sense 10, 15
 Senses 7, 15
 Sensible 15, 17
 S. learning 1
 S. knowledge 2
 Sentence 9
 Sentient 21
 Simple 4
 Solution 26
 Soul 16
 Species 6, 19
 Spiral 2, 8
 Spirit of inquiry 3
 Straight line 6
 Stupid 20
 Subconscious 8
 Subject 22-3
 Subjective 21, 26, 28
 S. necessity 20, 26-7
 Substance 11-13, 24
 Substantial 13
 Sufficient reason 21, 27
 Syllogism 18
 Synthetic 4
 S. a priori 19
 System 18-9
 Systematic 4

Talk 5
 Teacher 1, 4
 Technical terms 3
 Terms 3
 Test of truth 19-21
 Theoretical 8
 Theorist 3, 5
 Thing in itself 10-11
 Thinking 11, 20
 Thinking so 26
 Third degree of
 abstraction 18
 This 17

Thought 26-7, 29
 laws of 21
 range of 22
 Transcend 21
 Transcendence 26-9
 Transcendental concepts 18
 Transition 26
 True 13, 24
 Truth 11, 14, 16, 19-20,
 22, 26
 Types of Insight 4
 Understanding 4, 10, 18,
 20, 23-5
 Act of 25
 Methodical 9
 Unity 7, 9, 18-9
 U. of intelligible
 and act 18
 Universal 17
 U. cause 13
 Unknowable 30
 Upward dialectic 7-8
 Use 3
 Utility 19

 Validity 20
 Valuation 7, 15
 Verifiable 24
 Vision
 beatific 1
 V. of God 22

 What? 10
 W. we are 22
 Why? 2-4, 8, 22
 Will 14
 Word 9

 Yes 9
 You 2, 15, 21, 25

INDEX OF NAMES

Aquinas 1, 22
 Aristotle 1, 11, 15, 22,
 Augustine 22
 Bremond 11
 Dirac 11
 Euclid 6
 Hegel 11
 Kant 19
 Mill 7
 Platonism 11
 Scotus 19

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