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INSIGHT AND ARCHETYPE:

THE COMPLEMENTARITY OF LONERGAN AND JUNG

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The generalized empirical method of Bernard Lonergan and the archetypal psychology of C. G. Jung are contributions to the systematizing of a qualitative leap in the evolution of human consciousness. The leap is into a third stage of meaning, where meaning is controlled neither by mythical or practical common sense nor by theory but by a subjectivity that has been mediated to itself by a reflexive process of self-appropriation and that has discovered through this mediation the capacities and the normative exigencies of its own intention of meaning, truth, and value. Such an understanding of the present juncture in the history of consciousness is, of course, dependent on Lonergan.¹ What has to be shown is how Jung contributes, not only to our understanding of the new stage in conscious evolution but to the very emergence of a consolidating systematization of the various occurrences that give rise to this stage of meaning.² Furthermore, what has to be shown is what happens when the Jungian maieutic of psychic energy is subjected to the dialectical method that emerges from Lonergan's intentionality analysis.

The present paper, then, is best viewed as a post-critical³ statement of the articulation of two complementary mediations of subjectivity, where the complementarity in question has issued from dialectic. The dialectic has already reversed counter-positions in Jung's formulations of psychic reality.⁴ The post-critical statement incorporates the positive gains of the dialectic into a developing position on the human subject.

Energy and human desire

The philosophy of self-appropriation is a semantics of the dialectic of human desire. The dialectic itself is the conscious form of the tension of limitation and transcendence that qualifies all development in the universe proportionate to human experience, understanding, and judgment. The tension is rooted in the ontological potency that grounds both limitation and finality and that in its primordial reality is coextensive with energy.⁵ The tension of limitation and transcendence becomes conscious when energy becomes psychic, and self-conscious when psychic energy becomes human, i.e., when it can achieve its highest integration only by being sublated by the cognitive intention of being and the existential intention of value. The human conscious tension is qualitatively more pronounced than the psychic tension of limitation and transcendence in the nonhuman animal genus and species, because in its human realization psychic energy is an integrator of underlying material events but also an operator, not primarily of the subject's development but of the universe of being intended in human knowledge and action.⁶ In human desire, energy is sublated by intentionality, and thus becomes conscripted into the intelligent and reasonable, responsible and loving intention of a universe of being to be known or to be realized through the self-transcendent dynamism of human spirituality. The extent of this conscription of psychic energy by spirituality is the extent of a sensitive detachment that matches the detachment of intentionality in its pure desire to know and to love. This sensitive detachment is the precondition of the individuated wholeness which for Jung was the objective of the conscious negotiation of psychic teleology.⁷

The phrase, the semantics of desire, is found in Paul Ricoeur's refined and delicate articulation of the place of Freudian psychoanalysis in the

philosophy of self-appropriation that grounds a hermeneutic of culture and religion.⁸ But to speak of a semantics of the dialectic of desire is to extend the meaning of the term, desire, so that it includes not just the biological purposiveness highlighted so single-mindedly by Freud but also the psychic correlative of the various autonomous realms of meaning specified by Lonergan,⁹ and so that it embraces even the pure, disinterested, detached orientation that in Insight is the desire to know¹⁰ and that in Method in Theology is extended to the intention of value.¹¹ Ricoeur has argued convincingly that the problems posed by Freud must be faced by a philosopher intent on self-appropriation. I would extend this argument and make of psychic process in all its forms a major element in a developing position on the human subject.¹² For me, this means that the science of depth psychology will be incorporated into the transcendental method of Lonergan, which I understand as a developing and potentially comprehensive science of the human subject. I propose that we attempt to understand the relationship between Lonergan's science of intentionality and the science of the psyche by investigating first what I would call the elemental symbolic significance of Lonergan's work itself--i.e., its meaning for the evolution of energy into participation in a third stage of meaning.¹³

Axial man

The theme of axial man elaborated by Karl Jaspers and Lewis Mumford is familiar enough, I trust, that the arguments offered by these two insightful and sensitive thinkers need no summary treatment here.¹⁴ But an interpretation of the significance attached by Lonergan to this notion can serve to focus the present argument.¹⁵ The Greek discovery of mind in the period extending from Homer to Aristotle issued in a new control of meaning in terms of realism, science, and philosophy. The control of meaning, moreover,

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determines an epoch in the history of human consciousness, a stage of meaning; and a change in the control of meaning represents an axis in this history. The figure of Socrates in the Platonic dialogues is the classic figura midwifing the theoretic control of meaning, i.e., the second stage of meaning. The classicist formulation of this maieutic, however, is Aristotle's, and especially as he formulates an ideal of science in his Posterior Analytics. There, science is contrasted with opinion, necessity with contingency, theory with praxis, wisdom with prudence; and as the first members of each disjunction trumpet the new control of meaning, so the second reflect merely the best that the old could hope to aspire to. While the Aristotelian understanding of theory was to be overthrown by modern science, the significant point for our purpose is that the Aristotelian formulation splits both the universe and the mind of man that knows the universe. The Greek discovery of mind, for all its necessity and achievement, left in its wake a rift in subjectivity, a split consciousness. Modern science was not prepared to heal this split until its methodological gains were to be extended to the study of the subject.

The rift is even more dramatically understood, I believe, if we appreciate the fact that the theoretic control of meaning was a break, not just from opinion about contingency and from mere prudence in praxis, but more radically from mythic consciousness. We can sense the drama of the emergence of the second stage of meaning if we compare the ethos of the Aristotelian corpus with that of the Homeric epics. Then it becomes clear that what happened in Greece between 800 and 200 B.C. was the establishment of a new economy of interiority, the emergence of a new mode or form of being human. The drama was violent. It rephrased the interplay of spirit and psyche, intentionality and energy, the masculine and the feminine, theory

and poetry. The drama is nowhere more poignantly reflected than in the tragedies written during this time. The Oedipus trilogy is a projection of its frequent failure and yet of the capacity for a new though tragic nobility even through the failure; and the Orestes trilogy is an acknowledgment that the drama might issue in a truce, but that the truce was on woman's terms-- though woman had now become Athene, wisdom, precisely because of the drama. These plays, I believe, could have been written only then, reflecting as they do the dream life of human subjects in an axial period of the history of consciousness.¹⁶

The control of meaning so classically expressing itself in the works of Aristotle is referred to by Lonergan as the beginning of the second stage of meaning in Western consciousness.¹⁷ Lonergan has recounted how this epochal shift underwent a revolutionary transposition in modern science, where the disjunctions posited by Aristotle are negated. Lonergan, too, has provided us with an insight into the kind of insight that in Greece first emerged as a recurrent operation; with an understanding of the kind of understanding that there became our formal achievement; with an appropriation in the intellectual pattern of experience of the intellectual pattern that there differentiated itself from the dramatic, mythical, and biological patterns that both preceded it and remained to threaten it. But this insight into insight is itself the end of this cultural epoch in the history of human consciousness.

As insight in the intellectual pattern was axial, so too is insight into insight. The end of one stage of meaning is coincident with the beginning of another. The theoretic control of meaning has given way to another form of consciousness. Where intellectual history will place the beginning of the third stage of meaning is still uncertain. Was it in Descartes'

affirmation of the apodicticity of subjectivity as the foundation of philosophy? In Kant's rendition of philosophy's questions as concerned with what the subject can know, what he ought to do, and what he can hope for? In Hegel's discovery that the dialectical movement of Geist is both the absolute method of knowing and the immanent soul of its content? In Kierkegaard's midnight cry that the dialectic is the becoming of the individual? In the triumph of the therapeutic announced by Freud, developed further by Jung, and relativized by Otto Rank? My own position is that these occurrences are still potency for the new form. What has been building for some time is a movement toward the declaration on the part of subjectivity that it alone is the source of objectivity. And this breakthrough, as definitively systematized in the work of Lonergan, is an entrance into a new stage of meaning, an intellectual conversion, a new epoch in the history of consciousness, the formal beginning of a new series of ranges of schemes of recurrence in the world process whose immanent intelligibility is an emergent probability that becomes intelligent intelligibility in human consciousness. The new control of meaning, moreover, rests upon the critical recovery of what has gone before. The principal agents of the retrieval have, I believe, been Lonergan and Jung: the latter of the primordial control of meaning by the maternal imagination of humankind, and the former of her son, who long ago in Greece violently and perhaps a bit bizarrely but perhaps also miraculously severed the umbilical cord to the psyche--only at the gravest peril to himself--and who must now negotiate a reconciliation with the darkness of the imaginal womb.

Lonergan and Jung, then, both promote human consciousness into the new epoch. But they must be brought to bear on one another. They are figurae of the factors that have been warring for nearly 3000 years. They are opposites. Dialectic can resolve their contradictoriness, so that they join

in a transcendental aesthetic that is approached by both of them from opposite quarters, an aesthetic that is to be understood as the culmination of reflective philosophy. The unity of the opposites is that condition of retrieved simplicity that Paul Ricoeur calls a second naïveté.¹⁸ The second stage of the control of meaning is thoroughly exhausted. It has no more resources. Theoretical intelligence has reached the end of the first half of its life, and the second now hangs in the balance. The alternatives are sharply placed in relief by Mumford: either a post-historic humanity in which intelligence regresses to a programmed rigidity, or a world-cultural humanity dependent on intelligence finding its way to a second half of life by taking the necessary self-reflective turn to the center in order to discover itself.¹⁹ Without this discovery, the history of a creative intelligence that promotes human life is finished. Intelligence will simply grow old, and not very gracefully.

I am affirming, then, that our time is axial, and I am concerned with its elemental symbolic significance. What is our story? What are we dreaming? What story binds together Lonergan and Jung, insight and archetype, intentionality and desire, interlocking them in mutual complementarity, and formulating what comes to expression in this interlocking? Might it be a story which reverses the myth of the Tower of Babel? Despite their differences, there is something about the work of Lonergan and Jung which encourages such an interpretation. We have evidence that such a story has already been dreamt, and I find the dream and Jung's interpretation of it stirring. We are indebted to Jungian analyst Max Zeller for sharing it with us. It goes as follows:

A temple of vast dimensions was in the process of being built. As far as I could see--ahead, behind, right and left--

there were incredible numbers of people building on gigantic pillars. I, too, was building on a pillar. The whole building process was in its very beginnings, but the foundation was already there, the rest of the building was starting to go up, and I and many others were working on it.²⁰

Zeller was visited by this dream while in Zürich in 1949, trying to discover for himself a satisfactory answer to the question of what he was doing as a Jungian analyst. This dream occurred two nights before he was to leave Zürich. Jung's interpretation of it speaks of a new religion. What Zeller dreamt of is the temple that is being built in our time, a temple whose foundations have already been laid. "We don't know the people," said Jung, "because, believe me, they build in India and China and in Russia and all over the world." Six hundred years will elapse, he added, before the temple is built. But, "this new religion will come together as far as we can see."²¹

It is not accidental, as anyone familiar with dreams knows, that this particular dream occurred to one intent on the question which the dream answered. For the desire to know, Lonergan reminds us, can invade the very fabric of our dreams.²² Nor is it accidental that the question to which the dream provided an answer was intent on the meaning of the profession, Jungian analyst. For it is the symbolic function of universal energy become psychic, or of what Jung not too happily called the collective unconscious, that is the basis of the gathering of the dispersed peoples reflected in the dream. The great motifs of the human drama are transcultural. Jung's discovery is a contribution to the discovery of this common humanity and thus to the reversal of the myth of the Tower of Babel. His contribution to the temple of the "new religion" is foundational.²³

So too, though, is Lonergan's contribution. For transcendental method

and the collective unconscious or elemental symbolic function are quite germane to one another, as complementary as masculine and feminine, intentionality and psyche. Jung's discovery is as transcendental as Lonergan's, Lonergan's as collective or universal as Jung's. Transcendental method and the collective unconscious pertain, by definition, to universal humanity. They are the constants of the human self, the permanent features of all human subjectivity. Their discovery and articulation issues in a control of meaning for an increasingly planetized earth, in the epoch of what Mumford calls world-cultural humanity. Wherever there is human subjectivity, there is a constant elemental symbolic function with constant motifs as well as the capacity to release new symbolic reflectors of the economy of interiority under the dominance of a preconscious collaboration of imagination and intelligence searching for imaginal materials for conscious insight, reflection, and evaluation.²⁴ And so wherever there is human subjectivity, there is also experiencing of the data of outer sense and inner consciousness; there are inquiry, insight, formulation, reflection, the commitment of affirmation, and the awful fact of existential responsibility. These givens, where articulated or objectified in self-appropriation, are the foundations of the temple. Their interlocking in the mode of self-appropriation is the commitment of the subject to the task of the building of the temple, to the story of our time.

The full structure of the universal human self, it would seem, can be known in heuristic fashion by integrating what Jung disclosed with what Lonergan uncovered, by interlocking archetype and insight, and by finding in this interlocking resources of the symbolic function that Jung himself never rendered explicit. Let us accept this as a hypothesis, and let us put it to the test.

The Anthropos

Consciousness is the presence of the subject to himself or herself in all of the operations of which he or she is the subject: dreaming, sensing, perceiving, imagining, feeling, inquiry, understanding, reflecting, affirming, denying, evaluating, deliberating, deciding, acting. Consciousness is not knowledge. Knowledge is a matter of correct understanding. Consciousness is also and consequently not self-knowledge, which is a matter of the correct understanding of oneself. Nonetheless it is only conscious beings who perceive, question, understand, formulate, reflect, and affirm--who know. Consciousness is thus the necessary condition, though not the guarantee, of fully human knowledge. And consciousness conditions self-knowledge in yet another way, because it provides the very data that one must understand and affirm if one is to know oneself. Among these data are the operations of knowing and the states and direction of feeling. Moreover, as I may know without knowing what it is to know, so I may feel without knowing what I feel. Psychotherapy, like Lonergan's cognitional theory, in part renders known what was already conscious.

But, says Jung, in addition to consciousness there is the unconscious. I interpret the unconscious to be energy at its physical, chemical, and biological levels, opaque energy, in need of a higher integration by at least the sensitive consciousness of the psyche if it is to come into the light. The unconscious is energy in the dark, energy at a level prior to and surrounding the opening to the light that is found in sensitive consciousness. The unconscious is all energy that is not present to itself. In principle at least, the unconscious is all energy in the universe save that which becomes present to itself as psychic energy in animal and human consciousness. Proximally, it is neural-physiological process in the human organism. Remotely, it is the world.²⁵

The universe, then, in which human consciousness finds itself is not static but in process; this process has given rise to successive higher integrations in the form of explanatory genera and species, unities and intelligibilities, laws that unify otherwise coincidental manifolds; and among these unities is human intelligence itself.²⁶ It may be, moreover, that the sciences arrange themselves in a pattern isomorphic to the process and its emergent forms. So Lonergan would argue that chemistry is an autonomous science from physics. The laws of physics are not abrogated in chemistry, feature in chemistry, but are sublated into a higher viewpoint containing other laws that systematize data that remain coincidental from the standpoint of physics. So too chemistry leaves unexplained certain phenomena in the universe of being, but not in such a way that its laws or those of physics are left behind or abrogated in the further laws known by the biological sciences. And there are data of sensitive consciousness that are purely coincidental from the standpoint of biology but that are unified in the insights of sensitive psychology, even though the laws of biology, chemistry, and physics are part of the complete scientific understanding of sensitive life. Finally, human being provides a manifold of data left unexplained by the science of sensitive consciousness. These are the data on men and women as selves and as concerned with their own self-constitution, and as knowers in whose intelligent activity the universe itself attains a higher systematization. Thus there are the data of consciousness: operations of inquiry, insight, reflection, judgment, evaluation, decision, love, and religion; the data on the difference between being intelligent and stupid, reasonable and silly, responsible and irresponsible, loving and selfish; and the data of self-constitution that give rise to the judgment that, within the limits provided by the givens known by other sciences, it is up to me which of these

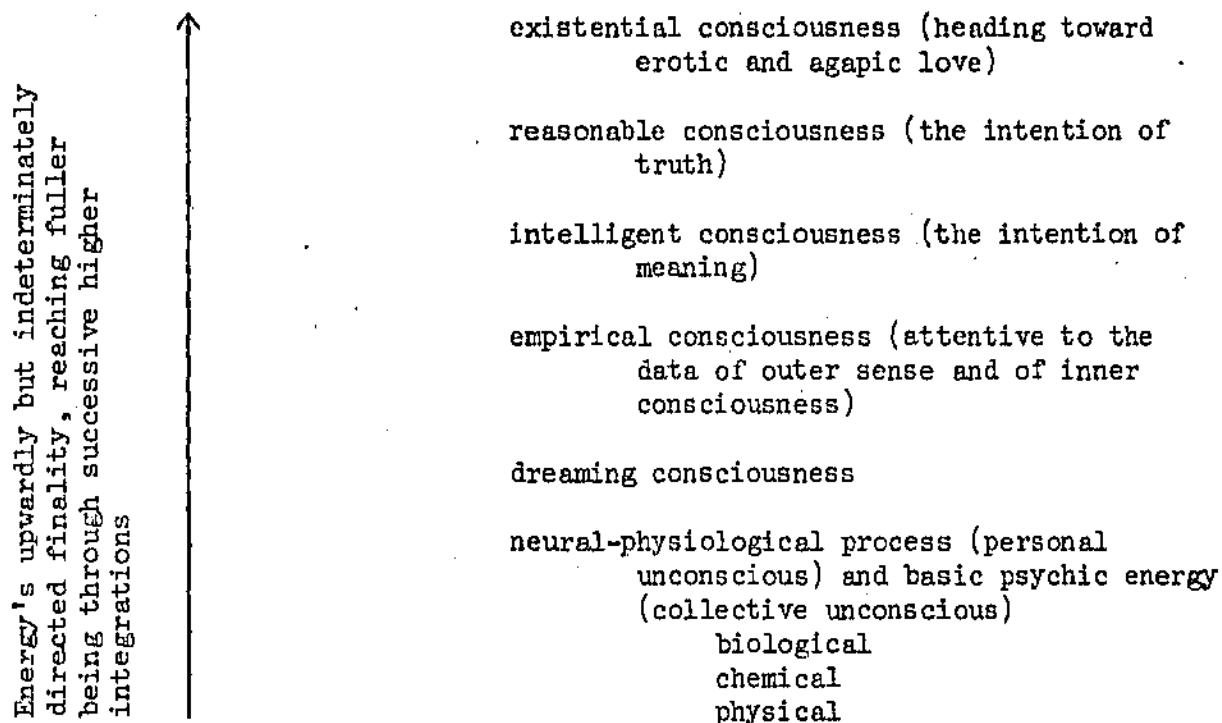
alternatives I will be. I will never understand such data by studying physics, chemistry, biology, or even sensitive psychology. To understand them, I must raise questions concerning the data of human consciousness. Such attention and inquiry will give rise to a science that accounts for data on human living that are left unexplained by other sciences. This science is a knowledge of the human subject as human subject. It is moving toward the full position on the human subject.

Now the unconscious in itself, as all energy that is not present to itself, would be known by the physical, chemical, and biological sciences. But the unconscious as known by depth psychology is not a matter of physics, nor of chemistry, nor of biology. It is this same reality, but as pertinent for human living, i.e. as reaching a higher integration under the dominance of sensitive, intelligent, rational, and existential consciousness. Its pertinence discloses itself in the most rudimentary form of human consciousness, the dream. In the dream, the universe known by physics, chemistry, and biology--the unconscious universe--reaches toward an ulterior finality. It initiates something of an experiment with human consciousness, an entrance into subjectivity. In the dream as in sensitive waking consciousness, the energy of the cosmos becomes psychic energy. The psyche, Jung said, is at bottom world.²⁷ But as psyche it is world for itself, energy rudimentarily transparent to itself, the universe as operator of its own development, as posing a question to the human subject endowed with the capacity of being not merely present to himself or herself, but of being so in intelligence, in reasonableness, in responsibility, in erotic and agapic love. The universe can become love in human consciousness, and its entrance into this capacity, its expression of this finality, occurs in the dream. The universe is at the mercy here of the human subject, for everything depends on what one does with

one's dreams. I can be completely oblivious of them, as most white Westerners are. I can reject them as insignificant. I can interpret them naively or superstitiously or projectively. Or I can live the dream forward intelligently, truthfully, deliberately, erotically, agapically. Then the universe is promoted to a higher integration, to a fuller being. But if the dream is forgotten or rejected, ridiculed or denied, an evolutionary blind alley or false start or even complete breakdown and collapse has been suffered. The universe depends on the subject to promote its upwardly but indeterminately directed dynamism, its finality. Now that it has issued in human consciousness, its future depends on human consciousness: the world depends on the subject for its higher integration, for the determination of its direction, the definition of its finality, and the execution of its desire.

Such a perspective is related to Lonergan's and to Jung's. It is somewhat different, for Lonergan is not primarily concerned with understanding the psyche, and Jung is quite seriously deficient on a notion of human intentionality. My position heuristically integrates Jung's incredible familiarity with the human psyche with Lonergan's masterful treatment of intentionality. The position, basically stated, is that the psyche promotes the universe to the fuller being it will find in human knowledge and action. That the position is consistent with Lonergan's should be clear to one familiar with his notion of emergent probability. That it shares some features with Jung's account is evident in two directions: it includes a notion of the unconscious broad enough to embrace both the personal and the cross-cultural or collective dimensions of psychic energy insisted on by Jung, and it orients everything toward consciousness as Jung himself did. But Lonergan's notion of intentional consciousness clarifies and discriminates this orientation

well beyond Jung's achievement. The psychic component of the basic structure of the incarnate spirit, of the subject as Being-in-the-world, then, is the following:



The subject and symbols

The human subject, as far as we know, is the last of the unities or aggregates to emerge in the world process known in part by physics, chemistry, biology, and sensitive psychology. The subject is characterized by conscious capacities not found in other species of conscious beings, by capacities for questioning, insight, explanatory understanding, affirmation of truth, moral commitment, responsible decision, freely adopted postures of eros and agape, reverential worship. Human success or failure depends on the recurrence or failure of recurrence of these operations that are the subject's unique capacity. In this sense, world process continues in its upwardly directed dynamism in the operations of human subjectivity. The subject continues the process of the emergence of the world to new forms, unities, intelligibilities: those of human conscious living. Primary among them are human cultures, which are,

properly speaking, not "things"²⁸ but processes of self-constitution on a social scale.

Our analysis has argued that the point of contact between the unconscious energy of pre-human cosmic process and the intelligent intelligibility of human subjectivity is to be located in psychic energy. Psychic energy finds expression in the elemental symbols of our dreams. A symbol, then, is the place of the conscious meeting of past and future, origin and destiny, limitation and finality. Symbols synthesize into a tense unity the texture of human time, indeed of the primordial time that constitutes the possibility of all human immediacy and institutes the structure of this immediacy. Symbols are the rich texture in which nature and freedom, matter and spirit, commingle. They are the products of transcendental imagination in its function of instituting primordial human time, where the future beckons the having been into presence, thus constituting the present.²⁹ The present is the subject's temporality as a tense unity of project and possibility. The dream symbol is what evokes, indeed even creates, this unity, or in its absence calls one back to it. Project is future and spirit, finality and transcendence, while possibility is past and matter, origin and limitation. Project is consciousness, possibility the unconscious. Project is anticipation, possibility is memory. Psychic energy is their meeting ground. The dream proposes both to make of the possible a project, and to insure that the project remains possible.

No other project than one that is possible, no other future than that which has a past, no other destiny than that which has an origin, no other human spirit than that in synchronicity with matter, prevails. All other projects are folly, alienation, and destructiveness. The intentionality of an incarnate spirit thus depends upon psychic energy's symbolic productions

as defensive circles safeguarding its own authenticity. Intentionality split from psyche represents the schizoid condition of onesided hypertrophy to which the human subject is susceptible. It is a displacement of the tension of limitation and transcendence in favor of transcendence. Perhaps there is no disease more contagious among humanly conscious animals than this splitness, no condition more precarious than the self-transcendent dynamism of spiritual intentionality in union with a human body.³⁰ Intentionality and the body are genuine opposites, as opposite as future and past, spirit and matter, consciousness and the unconscious, transcendence and limitation. The integration occurs through negotiating the symbolic process of the psyche's dreams.³¹

Dreaming consciousness, then, the place where the universe expresses its capacity to become agape, provides the conditions for the subject becoming one. The dream founds our tense conscious unity, and its process intends our wholeness, the integrity of our project, which consists in our synchronicity with a universe that transcends us and in our harmony with the absolutely transcendent ground of this universe. The task of that intentional consciousness which extends upward beyond the dream through attentiveness, intelligence, reasonableness, responsibility, and love, is to live the dream forward, to make of a possibility a project while guaranteeing that all projects are indeed possible, to make of matter spirit while incarnating spirit in matter, to make of the universe conscious finality, to make of the past a story with a future. Such living and making are what Jung called synchronicity in human experience.³² Any other living and making is a more or less acute form of alienation.

Contemplation

Alienation conditions human suicide, which is the ultimate expression of evolutionary breakdown. But synchronistic living and making, where

alienation is transcended, are by no means a simple matter of spontaneity and uninhibited immediacy. For the world to which we are immediate is itself mediated to us by meaning, and it is really the meaning to which we are immediate. But meaning can be true or false, whole or partial, genuine or distorted, and immediacy to false, partial, or distorted meaning by no means transcends alienation. Synchronistic living and making, genuine just-ness, depends on the discrimination of mind and heart, thought and feeling, spirit and psyche, that is the objective of the third stage of meaning. It is a disciplined spontaneity, a tutored immediacy, a second naïveté.³³ The operator of such discipline is the releasement (Gelassenheit) that Heidegger calls Denken,³⁴ Lonergan attentiveness. Let us call it contemplation. Contemplation alone will save the world from suicide.

But let us focus, not on survival but on artistic living, aesthetics, pattern, and totality. Then we move beyond the drama constituted by final alienation to the role of contemplation in the aesthetic production of the dramatic form of conscious living. The body provides the content to which spirit gives form. It does so in our dreams. The content is the tense unity of possibility and project, past and future, limitation and transcendence. The future as such has no content until it becomes the present, and this it does only by the body's living its way into it. But, as we know, there are some lives which can only be designated formless. The present is present by content, and thus cannot be without materials. But it can be formless, and formlessness is the consequence of the subject's cognitive and existential ignorance or neglect of the content. Content there is, for there has been the past, but form there is not, for the subject does not know or does not want to know what the past has been. He tells no story, nor does he create one. Not knowing the past, he is ignorant of possibility. Rejecting the

past, he refuses possibility. And without possibility he creates no project, knows no future. Life without project is formless, a massa confusa, a prima materia.

One begins to know what has been by listening to it. When we listen to the past, matter becomes conscious. In our dreams we are forced to listen. We have no choice until we awake. Then, of course, we are conscripted on all sides by voices claiming our powers of listening, and so we forget what the universe uttered when the body spoke through the psyche to intentionality. We listen, and all we hear is noise. It makes no sense, for we have forgotten the code which would tell us what the noise means. And so we go about our daily business, create futile projects with no possibility, project futures with no past, divorce consciousness from the emergent process of the universe. And we have the temerity to proclaim, as one impossible project succeeds another's collapse, that it is the world that is absurd. The only absurd element in the universe is intelligent consciousness that has forgotten what intelligence is and where it belongs in the universe, a consciousness that constitutes long-range or short-range projects that are impossible from the outset, and futures into which there is no body to move, a consciousness that displaces the tension of limitation and transcendence in either direction or that, in manic-depressive fashion, oscillates from one displacement to its opposite. Intelligence is the capacity to respond to the universe in my self-constitution and in the constitution of the human world. Any contrary exercise of intelligence is really quite stupid. But if I have forgotten to listen to the universe, my intelligence is no response, but a bitter and resentful monodrama.

The contemplative spirit retrieves and heals memory, and in so doing projects a possible future, into which a body can move. Contemplatives,

synchronistic people, alone project a destiny commensurate with their origin and move toward that destiny as conscious beings. The path between origin and destiny is narrow, not straight but winding, and daily. Only a heart like a stream of water can keep to it, follow it to its end, even skip and laugh and dance along the way. And to come to this heart is the discipline of listening. The subject who does not listen in Gelassenheit, releasement, attentiveness, to psyche, is from the beginning inauthentic consciousness, and will never be truly intelligent, reasonable, and responsible. The first of Lonergan's transcendental precepts³⁵ calls for attentiveness. It is the imperative least elucidated by Lonergan. Its other name is contemplation, its activity receptivity, its prime data dreams, and its function the provision of the possibility without which the projects of intelligence, reason, and decision are folly and degradation.

The Dimensions of Elemental Symbols

From an existential point of view, there would seem to be seven kinds of dreams. I would consider the following list a set of ideal types,³⁶ classifying different ways in which underlying neural manifolds are integrated by the psychic representation granted them in dreams.

There are, then, dreams that merely represent physiological disturbance or satisfaction. These dreams usually occur when one is in the deepest sleep; they are thus seldom subject to recall, and are for all practical purposes devoid of any existential or dramatic significance. The other six varieties of dreams, however, present materials for the shaping of the project of one's life.

There are two instances of existential dreams where the figures and scenes are personal, i.e. taken from the acquaintances and localities one is familiar with in one's waking existence, and where the theme relates directly

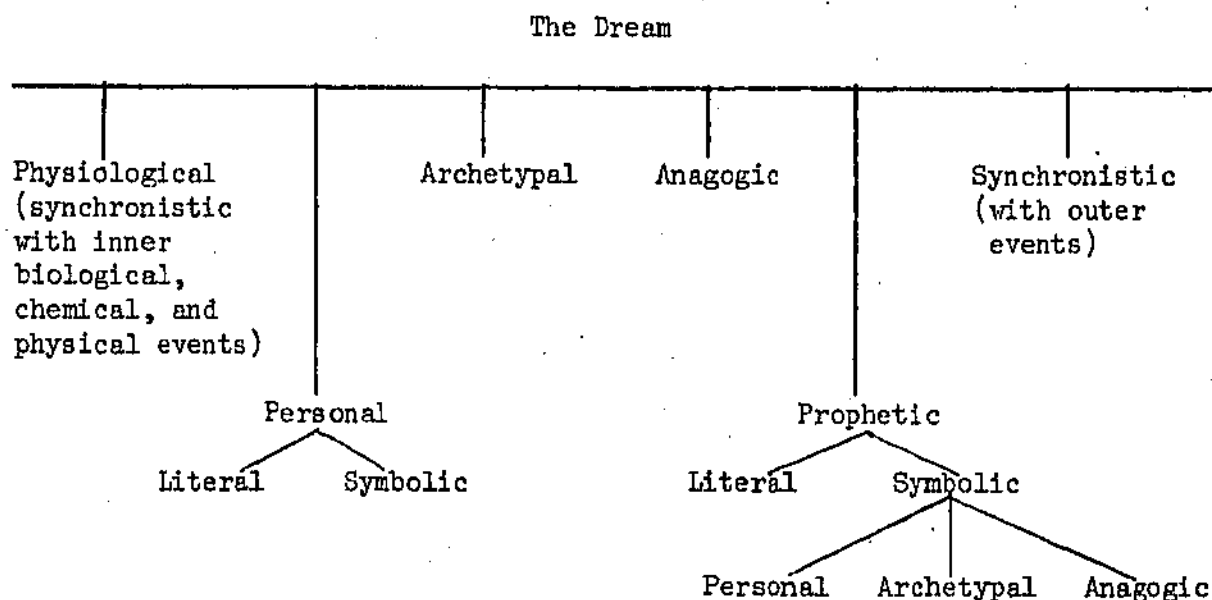
to current events in one's existential living or to past events that have not yet been satisfactorily appropriated. But these dreams do not relate these events to themes of more universal significance. One of these instances of personal existential dreams tends to be fairly straightforward and almost literal, the other symbolic. Both literal and symbolic personal dreams indicate real existential possibilities or even demands.

Symbolic personal dreams are moving in the direction of archetypal significance, but what characterizes a dream as archetypal is that the figures and scenes, whether familiar or strange, are constituted into themes that reflect universal human development and decline and that do so in a manner permeated with an aura of mystery. Archetypal figures, scenes, and themes are contained and defined by nature. Both personal and archetypal dream symbols are imitative analogues of nature. A maternal symbol, for example, means, not one's own mother, but the life-giving or destructive powers of nature. But as archetypal, the symbol is set into a context of re-enactment of fundamental themes endemic to a human being as a natural entity. The process of one's existential living receives a mythical significance in archetypal dreams.

Beyond the archetypal dimension of symbolism, there is an anagogic significance. Anagogic dreams set the symbols they employ in a context of trans-natural relatedness. Their meaning is supernatural, more ineffable than archetypal meaning. Nature is contained in and transformed by such symbols.³⁷

Dreams may be not only existential interpreters of one's concrete situation, however, but either prophetic of or synchronistic with outer events. Prophetic dreams may be either literal or symbolic, and the symbolism may be personal, archetypal, or anagogic. Prophetic dreams foretell an event that

will occur in the external drama of human life. Synchronistic dreams, on the other hand, which again may be either literal or symbolic, report an external event that is occurring at the same time it is being dreamt. Thus we have the following ideal typology of dreams:



The three varieties of symbolism--personal, archetypal, and anagogic--call for further comment. Symbols become archetypal in proportion to the extent that they reflect, not personal object-relations, but universal imago-relations whose specificity in any given case depends on the personal object-relations they imitate. Thus, for example, a maternal symbol in a dream is archetypal when it means, not the personal mother, but the forces of nature in their life-giving or destructive quality, and when this imago-relation is endowed with a universal natural significance that is experienced in a deeply emotional way. But whether the maternal symbol will give life or will destroy depends on one's negotiation of the personal mother. This is the significance of Jung's unjustly maligned notion of the collective unconscious. It may be that this term of Jung's contributes to misunderstanding, making us think of some "already down there now real," to be known by looking down.

But there has perhaps been no more valuable scientific psychological hypothesis advanced in the brief history of depth psychology than this notion of the collective unconscious, however much it may need to be redeemed from Jung's romanticism and shoddy thinking. Its significance is reflected in Max Zeller's dream; it provides the potential for reversing the Tower of Babel myth. It is the instrument of cross-cultural communication, the psychic basis of common humanity.

What both personal and archetypal dream symbols reveal is the unfolding of dramatic artistry. They present to intentional waking consciousness the images needed for insight, reflection, and evaluation, in the service of making a work of art out of one's living.³⁸ The relation of dreams to the task of dramatic artistry is a matter not yet adequately nuanced by any depth psychologist, including Jung. My typology starts with Jung's articulation as a given, and with his correction of Freud as an advance.³⁹ But I move beyond Jung by locating his sensitivity to the mundus imaginalis within a context defined in part by our previously stated position on the human subject or anthropos.

Thus, in fundamental harmony with Jung, I find that the symbols of our dreams are unusually sensitive and trustworthy in their reporting of how it stands between my conscious intentionality and the complex of forces which constitute non-conscious matter, between project and possibility, task and aboriginal vocation. Existential dreams are both integrators and operators of this economy. They are neither pure reflections of solely physiological process, as dreams of the night may be and often are, nor are they merely the uncritical establishers of conscious task and project. But all depends on what intentional consciousness does with them, and consciousness is free within limits to do anything it chooses. What it needs to do is to negotiate the

dream as a significant datum of consciousness in its own right, as a reflector of the economy that obtains or could obtain between project and possibility, transcendence and limitation. Dreams are the language of energy become psychic in a subject of intelligent, reasonable, responsible, erotic, and agapic activity. They are to be sublated by intelligent, truthful, responsible, and loving consciousness and embodied in the world through decision in their regard. They are to be listened to by waking intentional consciousness. They are part of one's life, if one is visited by them. They are the data of the mundus imaginalis, which, as a domain that can be intelligently grasped and reasonably affirmed, constitutes a sphere of being.⁴⁰ We are responsible for our existential dreams. They are to be understood, affirmed, and decisively negotiated by our critical consciousness. They are visited upon our capacity for understanding, truth, and decision.

What, then, constitutes a dream as archetypal is the extent to which it reflects and affects one as anthropos emergent from nature and embedded within nature. Archetypal dreams, which are the stuff of myth, employ symbols that are taken from nature and imitate nature. The most archetypal dreams of all are integrators and operators of what is going forward in the natural development or evolution of the economy of subjectivity. We think here of the Greek tragedies that were composed at the time of the emergence of the second stage of meaning, or of Max Zeller's dream, signalling the emergence of the third stage. Dreams which blend archetypal and personal elements reflect one's personal involvement in this evolution.

The evolution of consciousness may be understood as a creative development from below upwards, in continuity and conformity with the emergent probability that is the immanent intelligibility of world process. But in addition to a creative vector from below upwards in individual lives and in

history, there is a healing movement from above downwards,⁴¹ a movement that begins with the complex mediation of divine love with the existential intention of value and that proceeds from religious and moral conversion to the healing of cognitive operations that Lonergan calls intellectual conversion.⁴² The necessary correction on Jung of which mention was made earlier is possible within the framework of Lonergan's affirmation of the complementarity of healing and creating. Thus, the conversion process from above downwards eventually will bring one's intentional orientation into contact with the psychic energy in which the upwardly but indeterminately directed dynamism that Lonergan calls finality first becomes conscious. This contact becomes a correspondence of synchronicity through a fourth conversion that I have elsewhere called psychic conversion.⁴³ But this correspondence is effectively realized only through the overcoming of bias in all its forms.⁴⁴ Then the symbolic operators of psychic development and the questions for meaning, truth, and value that are the operators of intentional development will function together in the promotion of a single creative vector of subjective development from below upwards. The healing of consciousness to the point of realizing a therapeutically tutored attentiveness to the symbolic deliverances of psychic energy thus not only complements the creativity of the psyche and of intentionality but even releases the creative process itself by making it possible that the symbolic images of psychic process can be sublated by the successive levels of conscious intentionality.

As we have seen, Jung discovered that what occurs in the transformation of energetic compositions and distributions involves a movement from object-relations to imago-relations. What was once an object of one's energetic reachings--e.g., the personal mother--becomes, if successfully negotiated as one moves from childhood through youth into middle life, a symbol of the life

that lies ahead, an imago that gives one the nourishing energy to move forward in the creation of one's work of dramatic art. The energy once invested in an object is now concentrated in a symbol which transforms the original investment so as to promote one's movement into an adult future. The movement from object-relations to imago-relations is strictly synchronized with the real status of the object in one's life. If one has not successfully negotiated an object-relation, the imago that imitates the object will not be helpful but hostile, even destructive. But the important point for our present heuristic analysis is that it is the transformation from object-relations to imago-relations that accounts not only for personal symbols but also for archetypal symbols. In either case, psychic energy has been channeled into a symbolic analogue of its natural object, an analogue that imitates the object and thereby gains for a new purpose the energy once invested in the object.

What Jung did not grasp, however, is that, while the transformation from personal object-relations to personal and archetypal imago-relations corresponds to the creative development from below upwards, there is another transformation of and by symbols that harmonizes with the therapeutic movement from above downwards. When this healing is conversion, and so when it begins with the gift of divine love at the height of consciousness, the dimension of the symbolic that corresponds to it and reflects it is to be distinguished from the archetypal. For the symbols that are integrators and operators of this development, while they are taken from nature, do not imitate nature as do archetypal symbols, but point to, intimate, even promote the transformation of nature itself into a new creation. Such symbols are anagogic. They can be understood only from a theological point of view, for which the objective of individual and historical development is transcendent and the

course of one's personal development is radically determined by one's participation in the divinely originated solution to the problem of evil.⁴⁵ Because Jung lacked an adequate understanding of intentionality, he fared poorly in treating the problem of evil and perhaps never came to understand the central symbols of the Christian tradition in their anagogic, not archetypal, significance.⁴⁶ The unrestricted spontaneity of our desire for intelligibility, the unconditioned, and the good is a transcendent exigence, a natural desire to see God.⁴⁷ To it there correspond symbols through which the divinely originated solution to the problem of evil penetrates to the sensitive level of human living. There is a transformation of psychic energy under the influence of the supernatural or transcendent conjugate forms or habits of faith and hope and charity.⁴⁸ Through it psychic energy enters a dimension not clearly specified by Jung, the anagogic dimension in which symbols are released that match the unrestricted intentionality of human intelligence, reflection, and deliberation. Anagogic symbols simultaneously reflect and give the conversion of human sensitive consciousness to participation in the divinely originated solution to the problem of evil. They correspond to what Lonergan calls "the image that symbolizes man's orientation into the known unknown."⁴⁹ Lonergan explains their function: "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 bring it into harmony with the vast but impalpable pressures of the pure desire, of hope, and of self-sacrificing charity."⁵⁰ These symbols make of the divinely originated solution "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."⁵¹ It is in such fashion that the figure of Christ has functioned symbolically for the Christian psyche.⁵² It is in such fashion, likewise, that the annals of all the major world religions record experiences of sensitive spontaneity under the transforming influence of the divine solution. There is an intelligibility to the anagogic that is generically different from that of the archetype. Jung's confusion was to collapse the anagogic into the archetypal. The appropriate alternative is to understand the anagogic as the final hermeneutic determinant of the meaning and value of all other symbolic deliverances, including archetypal symbols.⁵³

FOOTNOTES

¹On the third stage of meaning, see Bernard Lonergan, Method in Theology (New York: Herder and Herder, 1972), pp. 93-96.

²I understand all emergent process in the universe, including the emergence, consolidation, and survival of new forms of consciousness, according to Lonergan's understanding of emergent probability. Thus, occurrences of a potentially new kind remain purely coincidental until systematized by an emergent form at the new level. In the case of consciousness, a new stage of meaning remains potential until a systematization has emerged that can consolidate an otherwise purely coincidental manifold of occurrences. The occurrences that are potentially a third stage of meaning are conscious human operations of inquiry and understanding, reflection and judgment, that take as their object the human subject in his or her subjectivity. Thus, for example, the various modern philosophies involved in the turn to the subject and the psychologies that seek a scientific understanding of the energetic compositions and distributions of affectivity are instances of occurrences that potentially can be systematized into ranges of schemes of recurrence of modes of understanding, i.e., into a new control of meaning whose basic terms and relations are located in interiorly differentiated consciousness. My understanding of the third stage of meaning thus already shows the influence of Lonergan's mediation of conscious intentionality within world process. On emergent probability as immanent intelligibility of world process, see Bernard Lonergan, Insight: A Study of Human Understanding (New York: Philosophical Library, 1957), pp. 115-128. For its extension to conscious human operations, ibid., pp. 209-211. For its metaphysical constitution, ibid., Chapter 15. On the

present as kairos for the emergence of the third stage, ibid., p. 386.

³The term, post-critical, needs some clarification. I use it to refer to any language that is sufficiently informed by the maieutic of a third-stage control of meaning that, in the limit, it is no longer an articulation of the problematic but a formulation of an understanding of human interiority that has been grasped as virtually unconditioned. Complete self-transparency is obviously approached only asymptotically. But it is approached by means of incremental judgments that themselves are judgments of fact.

⁴The reversal appears in its clearest form in Robert Doran, "Dramatic Artistry in the Third Stage of Meaning," paper delivered at the 1977 Lonergan Workshop, Boston College, and to be published in Lonergan Workshop 1977, edited by Frederick Lawrence (Scholars Press, 1977). I quote: "Jung was extremely sensitive to the transformation of energetic compositions and distributions from personal object-relations to archetypal imago-relations. But beyond the archetypal stage of energetic transformation, there is an anagogic stage. It represents the envelopment of sensitivity by the divinely originated solution to the problem of evil. In this stage, transformed and transforming symbols are released that correspond to the unrestricted intentionality of human intelligence, human judgment, and human deliberation. Anagogic symbols simultaneously reflect and give the conversion of human sensitivity itself to participation in the divinely originated solution to the problem of evil." On positions and counter-positions, see Bernard Lonergan, Insight, pp. 387-388. On symbols that further positions and symbols that further counter-positions, ibid., pp. 531-549.

⁵Ibid., pp. 442-451; 472-475.

⁶Ibid., p. 469. On systems as simultaneously integrators and operators of development, ibid., pp. 464-465.

⁷Jung perhaps came closest to so formulating the process and objective of individuation in a 1929 essay, "Commentary on 'The Secret of the Golden Flower,'" in The Collected Works of C. G. Jung, Vol. 13: Alchemical Studies, translated by R. F. C. Hull (Princeton: Princeton University Press, 1970), pp. 1-55. Ironically, the Chinese alchemical text that Jung explores in this essay sparked an interest in alchemy that was to lead Jung to an increasingly less comprehensive account of human development, until at the end we find a quite different formulation involving a displacement of the tension of limitation and transcendence in favor of psychic energy as integrator, and at the expense of its function as operator. What Lonergan enables us to understand is that psychic wholeness is a byproduct of authentic intentionality. The higher integration of the subject is a consequence of the higher integration of the universe in the subject's conscious intentionality. Wholeness is to be understood in terms of self-transcendence, not in terms of self-containment. Such a qualification, of course, will mean a quite extensive refinement of the adequacy of mandala symbols as par excellence symbols of individuated totality. They reflect psychic energy as integrator, but not as operator of development. On human intentionality as spirituality, see Bernard Lonergan, Insight, pp. 514-520.

⁸Paul Ricoeur, Freud and Philosophy: An Essay on Interpretation, translated by Denis Savage (New Haven: Yale University Press, 1970), pp. 5-7. See also the index entry, "semantics of desire."

⁹Bernard Lonergan, Method in Theology, pp. 81-85; p. 272. The realms of meaning find their psychic correlatives in what in Insight are called patterns of experience. See Insight, pp. 181-189.

¹⁰Bernard Lonergan, Insight, pp. 348-350; pp. 3-4.

¹¹Bernard Lonergan, Method in Theology, pp. 34-35.

¹²I have specified the precise locus of the insertion of this concern into a developing position on the subject in the first chapter of Subject and Psyche: Ricoeur, Jung, and the Search for Foundations (Washington: University Press of America, 1977). Chapter Three of the same book relates my proposal to the results of Ricoeur's study of Freud.

¹³Already I am presupposing that Jung's insight into various autonomous compositions and distributions of psychic energy is more satisfactory than the Freudian reductionistic theory of libido. But, as we shall see, Jung's insight must itself be expanded beyond archetypal symbols, if the genuineness of the subject is to be promoted by depth psychological analysis. I understand the promotion of genuineness as the immanent intelligibility of any therapeutic process. On genuineness, see Lonergan, pp. 475-479.

¹⁴See Karl Jaspers, The Origin and Goal of History, translated by Michael Bullock (New Haven: Yale, 1953), pp. 1-21 and passim; and Lewis Mumford, The Transformations of Man (New York: Harper Torchbooks, 1956), pp. 57-80.

¹⁵Bernard Lonergan, "Dimensions of Meaning," in Collection: Papers by Bernard Lonergan, edited by F. E. Crowe (New York: Herder and Herder, 1967), pp. 252-267.

¹⁶I am somewhat influenced in my interpretation by Erich Neumann, The Origins and History of Consciousness, translated by R. F. C. Hull (Princeton: Bollingen Series XLII, 1971).

¹⁷Bernard Lonergan, Method in Theology (New York: Herder and Herder, 1972), pp. 93-96.

¹⁸See Paul Ricoeur, Freud and Philosophy, p. 496.

¹⁹See Lewis Mumford, The Transformations of Man, Chapters Seven and Eight. The expressions, first and second half of life, are reflections writ large of Jung's understanding of individuation. See C. G. Jung, "The Stages

of Life," in The Collected Works of C. G. Jung, Vol. 8: The Structure and Dynamics of the Psyche, translated by R. F. C. Hull (Princeton: Princeton University Press, Bollingen Series XX, 1972), pp. 387-403.

²⁰Max Zeller, "The Task of the Analyst," Psychological Perspectives, Vol. 6, no. 1 (Spring, 1975), p. 75.

²¹Ibid. The reference to six hundred years is a striking reminder of Lonergan's insistence on the detachment that must permeate a specialization of human consciousness that thinks on the level of history. See Insight, pp. 238-242.

²²Bernard Lonergan, Insight, p. 4.

²³I am indebted to a student of mine, Bozidar L. Molitor, for the insight that Jung's interpretation of Zeller's dream reverses the myth of the Tower of Babel. I suggest further that we interpret Jung's expression, the new religion, to mean a community of meaning founded on the self-appropriation of the resources of subjectivity that is the basis of the new stage of meaning. Jung's contribution to this mediation has, of course, profound religious significance.

²⁴See Bernard Lonergan, Insight, pp. 187-206.

²⁵This is a more precise use of the terms "consciousness" and "the unconscious," than is found in Jung's work, where "consciousness" means the ego and where "the unconscious" includes not only opaque energy but also what, on my analysis and following Lonergan, is better viewed as what is conscious but not objectified. See Bernard Lonergan, Method in Theology, p. 34, note 5.

²⁶See Bernard Lonergan, Insight, pp. 255-257; 262-267; 437-442.

²⁷C. G. Jung, "The Psychology of the Child Archetype," in The Collected Works of C. G. Jung, Vol. 9i: The Archetypes and the Collective Unconscious, translated by R. F. C. Hull (Princeton: Princeton University Press, Bollingen Series XX, 1969), p. 173.

²⁸On the notion of the thing, see Bernard Lonergan, Insight, Chapter Eight. On intelligent emergent probability, ibid., pp. 209-211.

²⁹See Martin Heidegger, Kant und das Problem der Metaphysik (Frankfurt: Klostermann, 1951).

³⁰See Ernest Becker, The Denial of Death (New York: The Free Press, 1973).

³¹No fundamental ontology which does not insist that we become consciously, efficaciously one by psyche can constitute an adequate philosophical anthropology. Perhaps no philosopher has come closer to realizing this than Martin Heidegger, were it not for the twofold fact that: 1) Heidegger does not acknowledge that the transcendental imagination constituting Dasein's temporality as Being-in-the world is the psyche; and 2) the tension of the opposites is so acute precisely because the notion of being that is Dasein is not bounded by the horizon of time established by the sensitive psyche. See Bernard Lonergan, Insight, pp. 379-380; pp. 514-520.

³²See C. G. Jung, "Synchronicity: An Acausal Connecting Principle," in The Structure and Dynamics of the Psyche, pp. 417-519.

³³See Paul Ricoeur, Freud and Philosophy, p. 496.

³⁴See Martin Heidegger, Discourse on Thinking, translated by John M. Anderson and E. Hans Freund (New York: Harper and Row, 1966), and idem, What is Called Thinking?, translated by Fred D. Wieck and J. Glenn Gray (New York: Harper and Row, 1968).

³⁵See Bernard Lonergan, Method in Theology, Chapter One.

³⁶"The ideal-type . . . is not a description of reality or a hypothesis about reality. It is a theoretical construct in which possible events are intelligibly related to constitute an internally coherent system. Its utility is both heuristic and expository, that is, it can be useful inasmuch as it suggests and helps formulate hypotheses and, again, when a concrete situation

approximates to the theoretical construct, it can guide an analysis of the situation and promote a clear understanding of it." Ibid., p. 227.

³⁷Northrop Frye, Anatomy of Criticism: Four Essays (Princeton: Princeton University Press, 1957) has been the inspiration behind my distinction of archetypal and anagogic symbols and themes.

³⁸See Bernard Lonergan, Insight, pp. 187-203; see also Robert Doran, "Dramatic Artistry in the Third Stage of Meaning." (See above, footnote 4.)

³⁹Jung's correction of Freud is fundamentally over the notion of psychic energy. I have treated it as such in the paper mentioned in the last footnote.

⁴⁰On spheres of being, see Bernard Lonergan, "Insight Revisited," in A Second Collection, edited by Bernard Tyrrell and William Ryan (Philadelphia: Westminster, 1974), p. 274.

⁴¹See Bernard Lonergan, "Healing and Creating in History," in Bernard Lonergan: Three Lectures (Montreal: Thomas More Institute Papers, 1975), pp. 55-68.

⁴²On religious, moral, and intellectual conversion, see Bernard Lonergan, Method in Theology, pp. 237-244.

⁴³See Robert Doran, Subject and Psyche, pp. 240-246.

⁴⁴On the forms of bias, see Bernard Lonergan, Insight, pp. 191-206; 218-242.

⁴⁵On the problem of evil and a divinely originated solution that is continuous with world process, see Bernard Lonergan, Insight, Chapter 20.

⁴⁶I have argued this point in "Christ and the Psyche," a paper which appears in a Festschrift honoring Frederick E. Crowe, Trinification of the World, edited by Jean-Marc Laporte and Tad Dunne (Toronto: Regis College Press, 1977).

⁴⁷See Bernard Lonergan, Method in Theology, pp. 84-85; see also "The Natural Desire to See God," in Collection, pp. 84-95.

⁴⁸See Bernard Lonergan, Insight, pp. 696-703.

⁴⁹Ibid., p. 723.

⁵⁰Ibid.

⁵¹Ibid., pp. 723-724.

⁵²See Sebastian Moore, The Crucified Jesus is No Stranger (New York: Seabury Press, 1977), and idem, "The Language of Love," Lonergan Workshop 1977.

⁵³See Joseph Flanagan, "Aesthetic Conversion," Lonergan Workshop 1977.