

- 1 The talk last night was an invitation to discover, advert to, attend to, one's own intelligence

Invitation: one cannot be forced to discover, to understand

one's own: not a universal proposition, all men are intelligent
not a comparison with animals, are chimpanzees intelligent
just a private fact

intelligence: in its immediacy, its givenness
not in its external manifestations whence deduced
not by analogy from sense

- 2 Our purpose this evening is repeat the same operation but on a broader front, with a fuller objective
what we wish to discover attend to is ourselves, each for himself

- 3 First question is what do we do when we discover ourselves

Answer depends on what one thinks knowing is

If knowing is looking, then discovering oneself is taking a good look at oneself, see what's there to be seen, and do not project into what's there what is not there.

But one may perhaps not agree that knowing is looking; one may hold that human knowing is composite
just as prime matter is not a thing, material substantial form is not a thing, the act of existence is not a thing, but all three together constitute the material thing
so also one may fancy that experience is not human knowing, understanding is not human knowing, judging is not human knowing, but only the combination of all three with respect to a single object constitutes human knowing

Seeing, without a glimmer of understanding, may be perfect as ocular vision; but it is not human knowing but stupid gazing

Understanding without judgement may be brilliant, but it is just a matter of bright ideas: to distinguish fact and fiction, reality and appearance, certitude and probability, myth and philosophy, astrology and astronomy, alchemy and chemistry, one has to judge

Judgement without understanding is not human knowing but human arrogance; and judging without any experience is not human knowing but disregard of fact.

Now if one thinks of human knowing as a compound, as a structure, as a whole whose parts are functionally related to one another,

then self-discovery has to be a reduplication of the structure

it is not just looking at the looker
it is experiencing understanding and affirming with respect to the one that is experiencing understanding and affirming

Last night: experiencing understanding and affirming insight
tonight: experiencing understanding affirming 1 exper 2 ins 3 affirm

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4 What is to experience oneself?

Ordinarily one thinks of experiencing objects: the hot & cold
hard and soft, rough and smooth, wet and dry, white and black, green
blue and red, loud and low, sweet and bitter and sour

but to experience oneself is to experience not any object
but the subject

presence: statue in courtyard
spectacle to spectator
spectator present to himself
unless present to himself, nothing present to hi
present to himself not by slipping into parade
but in a different dimension of presence
without any distraction ~~xxxxxxx~~ from object
he's all there, totally intent on object
but someone present to himself is intent

not introspection but the possibility of introspection
presence to self constitutive of subject
introspection presupposes that presence and adverts to it

what is present is not substance but subject
I am a substance whether awake or asleep, conscious or uncon-
scious to be a subject I must at least be dreaming

when unconscious, actually a substance, potentially a subject
conscious, actually substance and subject
only as subject, do I do anything properly human,
save or damn my soul

5 Experiencing oneself is not undifferentiated, homogeneous

self as dreamer,
as awake
as intelligent
as reasonable
as free and responsible

6 Inevitabilities of the subject

not a set of necessary propositions: contrary inconceivable
but becoming aware of the way I happen to be

not the existing of a stone
but the luminous existing of empirical intuition reappears as subject

not this luminous existing as object of introspective talk
but this luminous existing as prior to & independent of "

I must have some sleep; I may want to sleep 8 9 10 hrs a day;
but I do not want to sleep all the time
at least I want to wake up and eat

when I am awake, I cannot avoid empirical consciousness
sensible objects constantly impinge upon me; and their
presence is correlative to my presence to myself

when I experience and am empirically conscious, I want to understand; I am not too bright, but I am not utterly stupid

- if I play the block-head, at least I want to do it intelligently
- I cannot renounce my intelligence -- I can minimize it, I can deprecate it, I can insist that there are many other things in the world more important than intelligence, but in saying so I do not mean that I am being stupid but that I am being intelligent in saying so

when I experience and understand, I want to be reasonable

- theatre: suspension of disbelief
- mythic consciousness: experiences and understands and is exalted or terrified - shifts easily from one to other
- I do not want to be a nut
I am by nature, by spirit, rational
I distinguish and insist on distinguishing
what can be, what may be, what must be, what in fact is so possible, more or less probable, certain
my rationality demands evidence before I judge
demands judgement when I have sufficient evidence

when I judge, I determine not only what is true and false but also what is right and wrong, good and evil

- I can choose what is good and right, I can also choose what is evil and wrong - I am free
- but my freedom is also my responsibility
- nor is my responsibility limited to objects of choice
I also am responsible for what I make of myself by my choices

besides my opaque self that is substance

there is my luminous self that is conscious
conscious empirically intelligently rationally responsibly
but that is just the way I happen to be, the way I am built,
the way I cannot help being

there also is the self that one makes of oneself

it may be authentic, genuine or unauthentic, not genuine
child - let me do it
growing up - more and more doing for oneself, deciding
for oneself - finding out for oneself
crisis * finding out for oneself that one has to decide for
oneself what one is to do with oneself

the drifter has not found himself - he has no deed that is his own, no decision that is his own, no discovery that is his own

he does what others do, says what they say, decides what
they decide, thinks what they think -- and so do they

and if one is not a drifter, if one has become genuinely
oneself, still that achievement is precarious

- today's resolutions do not predetermine the free choices
of tomorrow, of next week - month - year - ten years from now

- 7 I have been speaking about experiencing oneself, but imperceptibly the question has moved on to understanding oneself
- I am, I cannot avoid being, an empirically intelligently rationally responsibly conscious subject
 - but is that right? might it not just be an insight to be complemented qualified corrected by further insights
 - certainly it is not all that each of us can and does know about himself - I have been revealing no secrets, none of my own - none of yours
 - there is then room, plenty of room, for fuller knowledge of oneself
- but the important question is whether it will be merely fuller knowledge or else it will involve a radical revision of the account that we have given
- is it possible by revision to arrive at oneself as not an empirically intelligently rationally conscious subject
- to this I think the answer must be, No
- for a possible revision will appeal to more fuller different data
- the fuller data will ground a different understanding
- the correctness of the different understanding will yield a different judgement

but to have fuller data on oneself supposes empirically conscious
 to have a different understanding of oneself supposes intelligently
 to make a different judgement about oneself supposes responsibly
 the process of revising demands empirically responsibly conscious
 hence the empirically responsibly conscious cannot be eliminated by revising
 we are not talking about a hypotheses regarding the subject
 we are talking about the being of the subject - a luminous
 being that is present to itself empirically responsibly

- 8 Now listening to me is not self-appropriation
 one has to find out for oneself in oneself
 unless one does that, one will not get beyond talking
 about what Lonergan happens to think
 one has to find out for oneself to stand on one's own feet
- all I can do for you is make the gestures and sound
 the words that indicate and invite
- But you may ask, what is the good of it, why should I go
 go to the trouble of finding out for myself
- The question is legitimate and the answer is that the
 self-appropriation of the empirically responsibly conscious provides a
 foundation for human knowing and all human living
- being*
 but not in words not in judgements not in concepts but in the structure of one's own being
- We have been speaking about the subject, but the subject
 is always a pole opposite another pole, the object
 to know the subject as empirically intelligently rationally conscious
 in all his human knowing
 is to know the law and structure of the proportionate object
 of human knowing
- corresponding to the empirically responsibly conscious there is the compounded
 object made up of the experienced, the understood, the affirmed
- a
 quidditas sive nature in materia corporali existens I 84 7