Whenever I lecture on Insight, I find it necessary or at least ɣ useful to point out that the matter is not at all difficult.

My proof is both simple and concrete. I first lectured on this subject 31 years ago to a class in an Adult Education Institute in Montreal. At the start in November -- the start was delayed because World War two was just over -- there were 45 students; at the end about Easter time there still were 41. I knew then I had publishable material: people were interested; people caught on; people enjoyed it; dropouts were under 10%. I got the book, Insight, written by 1953; published by 1957; and the first printing was sold out within a year.

Of course, there does arise an obvious objection. So much matter, so many different kinds of matter, are treated in the course of merely two books: mathematics, physics, common sense, philosophy, epistemology, ethics, philosophical theology, religion, method, etc. etc.

But appearances can be deceptive. What will be going on will be an initial assemply of building blocks (such as children play with) and then a great variety of ways in which the same blocks can be used over and over again in different combinations.

The main pieces in the assembly are four: experiencing, understanding, judging, deciding.

In mathematics experiencing is reduced to mere imagining: one imagines numbers or straight lines or circles; to understand this or that about them; and then arrive at judgments.

In physics, one has mathematics over again, only this time the understanding is directed not to mere images but to the data gathered through observation and experiment.

In common sense procedures are similar to those in physics. The difference is that now things are spontaneous and informal; one is dealing with the concrete and particular data of every day life at home and at school and in the street; one does not observe, one just sees and hears; one does not expieriemnt, one just sees what others are doing, watches carefully, tries to do it oneself; and when one fails others laugh, point out mistakes miscues missteps, and one cannot help learning.

In hermeneutics and history one is slowly building up some approximation to the common sense of another place and time: what is common to all instances of common sense is not

its content, its ways of thought and feeling, but its spontaneous and informal procedures. Americans have their common sense; Englishmen have their different brand; so have Frenchment and Italians and Germans and Russians, etc.

So far I have contrasted four ways in which people have insights: insights with respect to mere desiccated images, insights with respect to extremely careful observations and experiments; insights that keep occurring in every day life in a spontaneous and informal fashion; and the extension of this common sense mode to gain an insight into the ways of thought and feeling of other places and times.

However besides data and insight there also is needed judgment. Once I gave a talk to a group of psychiatrists on insight; at the end one of the doctors remarked that their patients had all sorts of insights; the trouble was that they were wrong.

So after treating insights in different contexts in chapters 1 to 8, one turns to judgments in chapters 9 to 13, to general reflections on what is knowing and known, chaps 14-17, to ethics chapter 18, to philosophical theology ch 19, etc.

I have been urging you not to be concerned over the varoety and the extent of the subject matter before you: it is simply variations on the little theme of experiencing, understanding, judging, deciding.

But this also indicates where the only problem really lies, namely in discovering and mastering the building blocks that can be combined in such different manners.

It is here that one must bear in mind Descartes' advice in his Rules for the Guidance of one's Thinking. His recurrent theme is a warning against ambitioning the big strokes of genius that solve the big problems. The fact of the matter is that there are no big strokes of genius. There is never more than a slow and lengthy accumulation of little insights that, when it reaches the critical mass, pulls the rug out from under what went before and so seems to be a single great big stroke of genius. In other words, great problems are solved by being broken down into little problems, and the strokes of genius are the outcome of a continuous habit of inquiry that grasps clearly and distinctly all that is involved in the simple things that anyone can understand.

It remains that there is another side to this picture.

If the great discoverires result only from a slow accumulation of little insights, it also follows that the road to the great awakening is shrouded in darkness. One grasps one little thigg after another, but the significance of catching on to this and thencatching on to that remains hidden. That significance will come to light only at whe end of the journey. Until then one does not see clearly and distinctly just what is in store, what one may look forward to, what one is in process of attaining. But all learning and all discovery is like this. One has to hope. One has to trust one is on the right track.

Moreover no one else x can do your understanding for you, A teacher can do no more than make the signs and distribute the emphasis in the way calculated to give rise to insights. Some catch on before he has finished. Others when he had completed his exposition. Others only afterwards at home when they go over the matter for themselves or meet in a discussion x group or at some lucky break later on. Girl who whacked the dexk: I've got it.

I have been indicating a difficulty common to all processes of learning. I must now draw attention to a special difficulty that is shared whenever people have to advert x to what is going on within themselves.

The late Abraham Maslow studied what he called peak experiences. At first he assumed that only exceptional people had peak experiences. As his investigation proceeded he has been brought to the conclusion that most people had peak experiences but did not know they were having them: they had the experiences all right, but they merely were experiences; there were not added the further components in human knowing of attention to the experience, contrasting it with other experiences, giving it a name, recognizing it when it recurred, finding words to give some description of it.

Now an insight is not a peak experience. Insights are a dime a dozen. People, unless they are really retarded, are having them all the time. But like those that have peak experiences, they do not attend to them properly, contrast them with other conscious events, give them a name of their own, work out how they fit into the whole of cognitiinal process.

Abraham Maslow, Religions, Values and Peak Experiences, New York: Viking Press, 1970.

About psychotherapy: but applicable, mutatis mutandis, for Insight

All of this implies another kind of education, i e., experiential education. But not only this, it also implies another kind of communication, the communication between aloonesses, between encapsulated, isolated egos. What we are implying is that in the kind of experiential teaching which is being discussed here, what is necessary to do first is to change the person and to change his awareness of himself. That is, what we must do is to make him become aware of the fact that peak-experiences go on inside himself. Until he has become aware of such experience and has this experience as a basis for comparison, he is a non-peaker; and it is useless to try to communicate to him the feel and the nature of peak-experience. But if we can change him, in the sense of making him aware of what is going on inside himself, then he becomes a different kind of communicatee. It is now possible to communicate with him. He now knows what you are talking about when you speak of peak-experiences; and it is possible to teach him by reference to his own weak peak-experiences how to improve them, how to enrich them, how to enlarge them, and also how to draw the proper conclusions from these experiences.

It can be pointed out that something of this kind goes on normally in uncovering, insight psychotherapy. Part of the process here is an experiential-educational one in which we help the patient become aware of what he has been experiencing without having been aware of it. If we can teach him that such and such a constellation of preverbal subjective happenings has the lable "anxiety," then thereafter it is possible to communicate with him about anxiety and all the conditions that bring it about, how to increase it, how to decrease it, etc. Until that point is reached at which he has a conscious, objective, detached awareness of the relationship between a particular name or label or word and a particular set of subjective, ineffable experiences, no communication and no teaching are possible; so also for passivity or hostility or yearning for love or whatever. In all of these, we may use the paradigm that the process of education (and of therapy) is helping the person to become aware of internal, subjective, subverbal experiences, so that these experiences can be brought into the world of abstraction, of conversation, of communication, of naming, etc., with the consequence that it immediately becomes possible for a certain amount of control to be exerted over these hitherto unconscious and uncontrollable processes.

What had happened to the girl that whacked my desk and said "I've got it!" She had discovered in herself, in her own experience, the occurrence of insights. Before that event they occurred but were unnoticed, as it were covered; when they were discovered, they became uncovered.

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Now I did not mention any of this about adverting to isnights, naming them, etc., partly because Maslow wrote after I did, but also because the main thxing is not talk about it but doing it

Have insights and the more you have and the more you notice them the better

But don't worry about noticing them: consciousness is a very tricky thing; one have mistaken notions about it as though introspection were taking a look inside; it is not treated in Insight until chapter 11, mainly because xhtxxgxxxx what goes before is needed to get a clear idea of xconsciousness and what can be expected from it

Don't be over serious, over tense, over concerned: these are just so many preoccupations; one has insights when one is not too preoccupied; they x emerge with the right image and the right image can wake you up at night

Have fun by yourself or with others or both

The fruit: you will find out for yourselves; you will learn to know yourself, to operate on xxx your own (Aristotle8s account of theman that knows his stuff)

Patrick Heelan, at Florida, we're not your disciples; you have shown us how to think for ourselves and this what we are doing.

General procedure

First objective: familiarity with the building blocks; main technique: presentation of types of insights, properties of insights; style, lectures by Prof Lawrence and myself

Thereafter: working through selected passages in Insight and Method in Theology

Originally what was planned for research was method in theology; work interrupted by professorship in Rome; what had been done put into volume, Insight; Method written after ~~f~~ leaving Rome; with bbenefit of Roman, ie worldwide experience

Procedure: less lecturing; more presentations by participants, brief succinct preferably, followed by discussion

Teaching assistant: Fr Daniel Herminiak; last year most successful weekly meetings of interested students in which questions got ironed out, accurately formulated, presented in orderly cumulative fash&on, memeographed, studied by prof who did not have to try and answer off the top of his head

Earnestly recommended that you participate in so far as possibleç

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$(a+b)^2 = a^2 + 2ab + b^2$

$(10a+b)^2 = 100a^2 + 20ab + b^2$

$+ (20a + b)b$

$100 \times 16 + (20 \times 4 + 2)2$

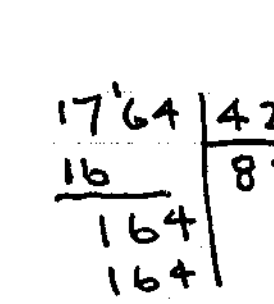
5/ $(a+b+c)^2 = a^2 + b^2 + c^2 + 2ab + 2bc + 2ca$

$= a^2 + (2a+b)b + (2a+2b+c)c$

$(100a + 10b + c) \cdot$

$10000a^2 + (200a + 10b)10b$

$+ (200a + 20b + c)c$

1/ 

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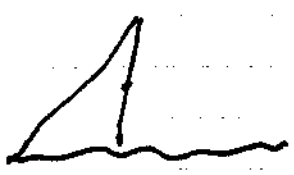
3/ 

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