

[Tape shifts to M5A, Lonergan is back to Aristotle.]

He said, 'Not in the vulgar notion of loving yourself' in the sense of a selfish person. But he argued in favor of self-love on the grounds that it is self-love to will for oneself the finest things in the world. And the finest things in the world are wisdom and virtue. And without wisdom and virtue you can't be a friend to yourself or to anybody else. And one can add to that the comment – I think I came across it in ... – that it's bad to have Voltaire for an enemy, but it's worth to have Rousseau for a friend. If you lack wisdom and virtue, you can't be much of a friend to anybody.

My own position is a matter of learning everything I can from everybody I read and trying to put them together. The people that helped me a lot are Plato, Aristotle, Augustine (especially his early dialogues at Cassiacum when he was under the influence of the Platonici), and then, when I was studying theology at Rome, there was a Greek, an Athenian who had entered the Sicilian Province of the Society and had done his philosophy at Louvain, at a time when in the Jesuit scholasticate Maréchal taught psychology and the other professors taught Maréchal. I picked up Maréchal from him and learned about the discursive nature of human knowledge, that you know, not by taking a look but by making right judgments. And so on. I put things together. And then from Thomas – I did my dissertation on Thomas, and I did another thing on the *verbum* that restored elegance to the Thomist account of intellect. It had been taken over by the Scotist theory, where intellect intuits concepts, intellect is a sort of sausage machine where the sensible object makes an impress on the intellect, and this impress becomes expressed, and that's the concept; and when you get several concepts, you start comparing them, and when you see that they fit together intelligence emerges; that's intelligence. And that's just the opposite of Aristotle and Thomas, where first there's the phantasm, and then you grasp the species *in* the phantasm, but you also receive the species in another sense on your intellect, which is the place of intellectual memory; and you express that in a definition, and that's the *verbum*. That's one *verbum*; he has two *verba*. The concept, the definition, is one; and the judgment is another. And he has a third, the *verbum spirans amorem*. The Logos that proceeds from the Father is *Verbum spirans Amorem*, from which proceeds the Holy Ghost, spirated love. And that's that.

(Proceeds now to lecture.)