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Matt Lamb.

Talk, 1

last year's participants in the Workshop will recognize that my paper is another variation on the upstairs-downstairs theme. But I hope you will recognize also that the paper

reflects a development in my thought on the issue of psychic l. r. s. therapies. Needed. Freud + Jung don't deal, displacement. Theory mistaken → iatrogenic disease.

development in the past year. The first came from Joe

Hanagan's paper at last year's workshop, in which I was introduced to Frye's anatomy of criticism and especially

to the important distinction of analogic and archetypal dimensions of the symbolic. This enabled me to ~~make~~ ^{make inroads on} the

problem of Jung's treatment of evil and of the symbolic significance of the figure of Christ. Secondly, I taught a lot of Donner this year and Satan.

last year: a graduate seminar in Method, an undergraduate seminar on Insight, and a course on contemporary Catholic theology where I used A Second Collection as my text. Classic.

One is always at an advantage in these workshops

when one is scheduled to speak later in the week, for one can

relate the burden of one's paper to the foundations of those

who have spoken earlier. I would describe my paper as about:

1 -- the gaining of anagogic participation of sensitivity on the part of the foundations person, the subject in the 3rd stage, at the 3rd plateau, who is assembling an explanatory self-understanding and attempting to live from it; a position on the subject and praxis based on the position;

2 -- how one brings the conscious components of one's development into harmony or synchronicity w. the unconscious, and simultaneously promotes these unconscious rhythms to anagogic participation in the unrestrictedness of the intentional quest;

3 -- how one, then, gets carried by, caught up in, how one releases and is released by, the transcendent rhythms of the dance of the universe that, apart from the surd of sin, is in love with God, yet that, under the reign of sin, groans in expectation, waiting

for the liberation of the children of God;

-- how one does this, not in a 1st naïveté, with the genuineness of the simple and honest soul innocent of introspection and psychology -- if we had not all lost that we would not be here! -- but with the retrieved genuineness of the subject in the third stage of meaning, the stage of self-appropriation, with the second naïveté of the subject in the process of being informed asymptotically by the full dialectical genesis of meaning and value.

This is what I am attempting to unpack, and, obviously, in explanatory fashion.

the paper,

I begin, then, by speaking of psychic conversion, by treating this subject that has been the concern of my papers at this Workshop - in yet another light. The light this time comes from attempting to integrate my insight into psychic conversion with Lonergan's Insight rather than with Method in Theology. I found the attempt very worth while for me.

My approach up to now: Insight is our initiation to the 3rd plateau or stage of meaning. It is where we begin in our assembling ^{of} our explanatory self-understanding. This very assembling is what makes us, more or less depending on the intensity of our commitment, Foundations persons. We see Lonergan's assembling of the position move further in Method, with his new notion of the human good, and we have heard him articulate this week yet another development, namely his affirmation that religion is a fifth level of consciousness. These developments on Lonergan's part, I think, open the door to yet other developments, and among them is the correlation ~~and mediation~~ ^{with} of existential subjectivity ~~by~~ the symbolic deliverances of our dreams. The gaining of the capacity for internal communication thru dream interpretation is what I have called psychic

in the 3rd stage, Talk, 5
conversion. Through psychic conversion, the dreaming level of our
consciousness is sublated into transcendental method, i.e. into
the mediated recovery of the primordial infrastructure of our
operations and states and of their intentionality. Because of the
intimate relations between spontaneous symbols and feelings,
affectivity enters on the way of self-appropriation through
psychic conversion.

My approach in this paper has less to do w. MIT, more w. Insight. →
in the 3rd stage

I make some
claims at
the beg. of
the paper,
and try to
substantiate
them in the
remainder.

I try to show how p.e. enables at least an enrichment of,
if not a higher viewpoint on, the duality of the human subject as stressed
in Insight. I make the claim early in the paper that p.e.
allows us to mediate the dialectic of our own spiritual freedom
and unfreedom, of our own affective liberation and alienation,
and thus of our moral and religious subjectivity.

I want to clarify the basic horizon of a contemporary empirical theology, and in this way to contribute to a new Christian vision.

The new Christian vision will be one enjoyed in the third stage of meaning, the stage that is entered on by the initiation of a process of assembling ~~at~~ the position on the human subject, through differentiation in the realm of meaning that I call interiority. We see the position developing when we compare Insight with Method in Theology. Moreover, Lonergan's development opens the door to other developments, among which is the possibility of differentiations in the symbolic dimension of the realm of interiority. This differentiation through psychic conversion permits the sublation of symbolic consciousness into transcendental method, which is the recovery by appropriation of the primordial infrastructure of the operations and states of the subject. Elemental symbols, as in dreams, tell the story of subjectivity.

→ Psychic conversion enables a higher viewpoint on the duality so stressed in Insight and is essential to a reflective, third-stage overcoming of this duality. Through p.c. one can mediate the dialectic of spiritual freedom and unfreedom, of liberation and alienation. Through psychic cv one can admit into es the tension of limitation and transcendence in a third-stage manner, and in so doing move more closely to the adequation of the self as known to the self as it is that constitutes genuineness. For p.c. throws light on the experiential imperative, be attentive. It is through attentiveness that symbols that reflect the

tension of limitation and transcendence first enter consciousness. The criteria of attentiveness are affective, artistic. Through attentiveness the upward movement of a creative consciousness begins. ^{This movement sublates these criteria} But these ^{by these} affective, artistic criteria are themselves a gift that proceeds in healing ^{of u, i, d, love.} fashion from above downwards.

What are these affective, artistic criteria? How are they mediated to the empirical subject? How do they mark the point of contact of the healing movement from above downwards and the creative movement from below upwards? Let us begin by expanding what Lonergan says on the dramatic pattern in Insight, in the light of the development of his position on the human subject in Method.

The primacy of existential intentionality, then, is also the primacy of the dramatic pattern of sensations, memories, images, conations, emotions, and bodily movements, of the dramatic organization of the psychic correlative of intentional operations. ^{The} ^{intentional} concern for value links up with the psychic pattern of the dramatic subject. But the concern of the dramatic pattern is to make a work of art out of one's living. Existential authenticity and dramatic artistry are the intentional and psychic obverse and reverse of the same precious coin.

The dramatic pattern is operative pre-consciously in the collaboration of imagination and intelligence in the task of supplying

to consciousness the materials for one's work of art, in the form of images accompanied by affect. The images grant to neural manifolds a conscious integration through representation. They systematize these manifolds. It is at the empirical level that these images and affects enter consciousness. Attentiveness, then, is a matter of letting them enter consciousness.

Whether one is ^{genuinely} attentive or not, however, is a function of a preconscious collaboration of imagination and intelligence in the dramatic pattern. Only if this collaboration is authentic will one be attentive. But to be authentic, the collaboration will have to be a function of a willingness for conscious insight, and this willingness is itself a function of the overcoming of dramatic, individual, group, and general bias. The biases are overcome by religious, moral, and intellectual conversion. Thus the collaboration of imagination and intelligence in the selection of the materials for one's work of dramatic art will be authentic only through conversion, which itself is a movement ^{-- at least in its religious, moral varieties --} from above downwards. Attentiveness, with which development from below upwards begins, is a function of conversion from above downwards. Genuine dramatic artistry has been healed by conversion in such a manner that the prior collaboration of intelligence and imagination in the selection for conscious discrimination of the images needed

for the insightful, truthful, and loving construction of a work of dramatic art can go forward in inner freedom. This freedom is affective. It is an affective detachment from inner states and outer objects and situations that ^{-- indeed, permits --} matches the detachment of authentic intentionality.

Psychic conversion mediates the story of the gaining of this detachment and the story of one's failures and setbacks in its regard. Dreams unfold symbolically the story of one's affective engagement in the world of dramatic and existential meaning. A developing dramatic artist is progressively integrating the tension of body and intentionality, of limitation and transcendence. The psyche promotes this progressive articulation, and also mirrors it in its spontaneous symbolic productions. An unsuccessful or frustrated dramatic artist, however, needs to be healed of bias if the images he needs for promoting the integration are to be provided. Bias causes him to reject the needed images, while allowing any other combination of images to swim into the ken of his consciousness. His spontaneous symbolic productions will reflect this need of healing, for the psyche is intrinsically constituted so as to integrate underlying manifolds and simultaneously to "operate" further development.

If existential intentionality sublates cognitive intentionality, then the dramatic pattern sublates the intellectual pattern of experience. Moreover, in the third stage of meaning, the self-appropriation of

existential intentionality / dramatic art sublates the self-appropriation of
 cognitive intentionality. As mediating the self-appropriation
 of dramatic artistry, p.c. mediates also the self-appropriation of
 existential intentionality. In doing so, it contributes to the developing
 position on the subject, which is the fruit of self-appropriation.

The dramatic pattern in the third stage of meaning is thus
 quite different from what it is in earlier stages. It is a dramatic
 pattern in the process of self-mediation. It has to sublate the
 psychological sequence ^{with} which ~~we~~ ^{we} became familiar in the intellectual
 maieutic that introduced us to the third stage of meaning. It is not a
 return to pre-critical dramatic artistry but a movement forward to a
 dramatic pattern whose self-mediation allows it to sublate the other
 patterns with a reflexive control. This demands an ever tauter stretching
 of sensitive spontaneity, a more demanding discipline, a more profound
 surrender that is at the same time a more wide-ranging adaptability and
 flexibility, a greater degree of freedom. Only a conversion that I call
 psychic can promote such dramatic artistry.

I have found that the dream is the key to understanding psychic
 conversion. The dream is surely not the only medium of imaginal
 materials for dramatic artistry, but it is the one ~~best~~ best apt
 to be hindered by the controls of bias, most apt to tell one that one
 is biased in one's preconscious waking guardianship over what

one will attend to.

The position of Insight on the dream, however, will have to be modified, in the light of these reflections. I agree with Lowenstam that the basic function of the dream is to meet those claims of neural demand functions for psychic representations that have been neglected in the wear and tear of conscious living. I agree, too, that these demands are for conscious affects, and that the affects in question may be those of any of the complexes that make up one's dramatic sensitivity. But I would emphasize that in sleep the biased guardianship of an inauthentic censorship is relaxed enough that the ~~former~~ ^{real} object relations of the various complexes are revealed in the dream. There is no purposeful hiding of the real content of the complexes. In the dream neural demand functions find a way of expressing the real object relations in psychic images. The complexes speak as they are, they show what they do and do not want. If in waking life one is repressing truthful images from consciousness because of one's flight from understanding, the dream will show the repressed materials and the repressing dramatic subject. The dream will be at variance with the attitude of the waking dramatic pattern. It will compensate this attitude. On the other hand, if in waking life one is

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admitting images to consciousness in a truthful fashion in the interests of genuine dramatic artistry (i.e., authentic existential intentionality), dreams will not so much compensate as complement the attitude of waking consciousness. Dreams will show that neural demand functions are indeed being granted psychic integration, and will further this integration. The dream is a truthful commentary on the quality of one's dramatic artistry. The sentiments of relatively unconscious complexes do not emerge in a disguised form, but reflect what is happening to these complexes under the effective influence of the conscious waking attitude. They may reveal distorted object relations, but they do so precisely because these object relations are distorted, and they do so in the interests of promoting a higher conscious integration that will reverse the distortion. This is what I mean when I say that the dream is a cipher of the authenticity or unauthenticity of the waking subject.

Because of the complexity of the biased collaboration of imagination and intelligence in a repressive exercise of censorship, ^a its reorientation to constructive censorship is also a complicated task. The overcoming of bias in all of its forms is possible only through

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religious, moral, and intellectual conversion: religious and moral for individual and group bias, intellectual for general. The dramatic bias linked to and conditioned by the biases of practical common sense is effectively corrected only by the sustained operations of the triply converted subject.

Now, psychic conversion, ^{in the 3rd stage} results from the therapeutic movement of the other three conversions from above downwards, and so is a function of their dominance in one's intentional orientation. But it sets up a defensive circle to prevent the systematic interference of any form of biased intentionality, and so it is also an aid to the sustained authenticity of the religiously, morally, and intellectually converted subject. It enables a recurrent scheme of collaboration between neural demand functions and conscious discrimination, and so is an aid to the creative development that proceeds from below upwards. It enables one recurrently to attend to, understand, judge, and evaluate the imaginal deliverances of dramatic sensitivity. Thus it provides to an intentionality made antecedently willing by ^{r, m, & i} conversion the materials that this intentionality needs if the insights are to occur that will offset decline. It also facilitates the sublation of intellectual

conversion by moral and religious conversion, since it transposes the latter two conversions into the way of self-appropriation that is the third stage of meaning. As mediating a dramatic artistry that corresponds to existential intentionality, it promotes the ~~of~~ self-appropriation of the fourth level of intentional consciousness.

But it also throws light on the precept that governs authenticity at the first level, be attentive. Attentiveness is a function of one's willingness for insight, truth, and responsible change, and thus a function of religious, moral, and intellectual conversion. Now, as conversion is a therapeutic movement from above downwards that affects one first at the fourth level, and so in ~~the~~ ^{one's} religious and moral operations, and then at the levels of cognitive operations, so psychic conversion is a further extension downwards, even into the unconscious neural base, of the therapy of consciousness that begins with religious conversion. Antecedent willingness affects the censorship, the prior collaboration of intelligence and imagination in the admission to consciousness of the images needed for a sustained and creative development of one's being in harmony with the self-transcendent exigencies of conscious intentionality. The willingness that extends to psychic conversion renders one watchful, vigilant, expectant, contemplative -- attentive.

Part II: In Insight, Louergan calls the recurrent scheme of collaboration between neural demand functions and conscious discrimination, genuineness. Genuineness can be either the happy fruit of a life in which illusion and pretence have had no place or it can be the fruit of a self-scrutiny that expels illusion and pretence. It can be the fruit of a self-appropriation ^{that includes cv.}. Such genuineness is the goal of the third stage of meaning. What psychic conversion will contribute to third-stage genuineness is a self-possessed affective detachment that matches, sublates, sustains the detachment of intentionality we first met as the pure, unrestricted desire to know. What prevents genuineness is the conflict of sensitive desire with the self-transcendent dynamism of intentionality. Psychic conversion promotes a ^{mediated} purification of sensitive desire such that it matches the self-affirming desire of intentionality, an affective self-transcendence in the way of self-appropriation, a universal willingness. Resistance to universal willingness prevents the harmonious collaboration of neural demand functions and conscious discrimination that is genuineness. The resistance is what introduces illusion and pretence into one's life. So, once the detachment of intentionality has entered upon the third stage of meaning, affective self-

transcendence too must be submitted to a thorough-going maieutic of self-mediation. As affective self-transcendence confers on dramatic existential living its aesthetic or artistic character, so psychic conversion is the source of dramatic artistry for the subject whose development has brought him into the third stage of meaning. It mediates moral and religious subjectivity. It enables the emergence of a post-critical and post-therapeutic dramatic/existential pattern of experience that can sustain and sublimate the tension introduced into sensitive consciousness by intellectual conversion. The mediation is itself conversion, for no mediation is simply cognitive but passes through the crucible of fourth-level evaluation. The conversion is to an openness to things as they are and to man as he should be. The extent of the openness corresponds to the extent of the conversion.

The openness of an intellectually and psychically converted consciousness permits the post-critical and post-therapeutic entrance into third-stage consciousness of a basic law of limitation and transcendence. This law, operative throughout all development in the universe of proportionate being, becomes conscious in man. Wherever it is found, it is rooted in potency, which is principle of limitation and of finality. Prime potency, the universal principle of limitation, grounds energy. With Jung,

I wish to speak of energy as psychic as well as acknowledging its relevance to mechanics, thermodynamics, electromagnetics, chemistry, and biology. It is in psychic energy that the tension of limitation and transcendence first becomes conscious. The psyche is both integrator of underlying physical, chemical, cytological, and neurological events and operator or quasi-operator of the higher integrations, not only of the person in whom development occurs, but also of the universe when psychic representations are sublated by human intelligence, reflection, and evaluation, ^{i.e., by cognitive and existential praxis.} The genuineness that would accept the law of limitation and transcendence into consciousness, then, would be promoted by a mediated recognition of psychic energy as integrator and operator of one's own development.

Part 3: The Freudian conception of psychic energy is a displacement of this tension of limitation and transcendence, and as such a failure in genuineness. The Jungian notion is in principle open to accepting the tension into consciousness, but is not entirely successful, because of the absence of a satisfactory appropriation of intentionality on the part of Jung. Freud ~~reduces~~ displaces the tension by reducing psychic energy to a biological quantum. The unconscious seat of psychic energy is never related directly to the real world. It is related backwards, to a destiny in reverse, and all its manifestations are explained by moving backwards.

For Jung, however, psychic energy is a coincidental manifold at the biological level. It can be directed to a host of different, autonomous objects. And it can be, not merely displaced, as with Freud, but transformed. Transformation is not a repressive process, but an entirely natural process toward maturity or individuation. It occurs of itself when the proper attitude is adopted toward the process of ^{energetic composition} and distribution that Jung calls complex formation. ^{Doan, Lonergan:} This attitude is one of compassionate and attentive listening, of therapeutically tutored attentiveness to the otherwise neglected dimensions of one's subterranean existence. Through this attentiveness one comes into conscious contact with the psychic variant of the upwardly but indeterminately directed dynamism that Lonergan calls finality. In this way ^{the} healing of attentiveness complements creativity, in fact releases the creative process that is kept going when the deliverances of psychic energy are sublated by the levels of conscious intentionality.

These deliverances assume symbolic form in dreams, and it is the Jungian theory of symbols that provides the most direct access to Jung's notion of the transformation of psychic energy. Jung's theory of symbols is reflected in his discussions of fantasies and dreams. In contrast with the Freudian view, these are not distorted forms of thinking or illusory relations to reality, but spontaneous products of a subjective layer that has its own distinct meaning and purpose: namely the

participation of organism and psyche in the increasingly specific differentiation of the person as an individuated totality. Fantasy and dreams co-operate in the transformation of energy in such a direction. They are agents, operators, or at least quasi-operators of this transformation. ^{Sorew:} It is through them that the materials are presented to consciousness for intelligent, reasonable, responsible discrimination in the interests of dramatic artistry.

Dreams, then, are not symptoms of neurotic difficulty, but have a meaning of their own as symbols of the course of occurrences (conjugate acts) at the psychic level. They are integrators and operators of development. And they are efficacious: they give what they symbolize. They are not just symbols of transformation, but transforming symbols. Their intelligibility is to be discovered in the higher integration of human living that they promote, that systematizes them. They symbolize the self as it is and the self as it is becoming, and in so doing mediate to the subject the process of his or her personal development. Thus they function in the production of what I have called a third-stage genuineness.

What occurs in the transformation of energetic compositions and distributions that is the process of individuation is a movement from object relations to image-relations. What was once an object of one's reachings may become a symbol of the life that lies ahead. The energy once invested in an object is now concentrated in a symbol which transforms the original investment in such a way

as to propel one to an adult future. In my paper, I have shown how this can happen with a maternal symbol. It must be emphasized, however, that this movement from object-relations to imago-relations depends upon and is synchronized with the real status of the original object-relation in one's life. If one has not successfully negotiated mother-as-object, the mother-imago will not be a helpful symbol.

But, given this important qualification, the cathexis of psychic energy can be transformed from an object to the "relatively unknown fact" of one's own process of development that is expressed by the symbol. This transformation accounts for the dimension of the symbol-as-archetypal.

A symbol is archetypal when 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.

Jung, then, is open to genuineness, but in the last analysis it must be said that he, too, displaces the tension of limitation and transcendence as this tension is realized at the level of psychic energy.

The reason, as I indicated earlier, is that he lacks a satisfactory appropriation of intentionality. The contemplative listening that constitutes the proper attitude of the dramatic father to the neural demand functions must be a function of a universal willingness that matches the unrestricted spontaneity of the desire for intelligibility, the unconditioned, and value.

The direction that the transformation of psychic energy will assume is dependent on the orientation of the higher systems of intentionality where the psychic ^{manifest} finds its integration. The unrestricted nature of human intentionality is a transcendent exigence, a natural desire to see God. Religious conversion and authentic spiritual development are what satisfy this transcendent exigence. Religious development is a fulfilment of intentionality, not as a product of our knowing and choosing but as a healing source of choice and knowledge. Religious development is concomitantly, and by reason of its function as fulfilment of the intentional quest, our participation in the divinely originated solution to the problem of evil. It is what initiates the therapeutic movement from above downwards that proceeds thru moral & intellectual conversion to the psychic conversion through which we become attentive to the symbolic deliverances of psychic finality. Then the divine solution to the problems of evil extends to the sensitive level of human living. Spontaneous symbolic process can be transformed in such a way as to match more and more the transcendent exigence for God.

When this occurs, the transformation of energy from object relations to imago-relations, from a personal to an archetypal unconscious, is ~~replaced~~ succeeded by a further transformation from an archetypal stage to an anagogic stage. Symbols match the unrestricted intentionality of the transcendent exigence. They

reflect and give the conversion of human sensitivity to participation in the divinely originated solution to the problem of evil. Such participation, I would hazard, would ^{when sustained} be the fulfilment of ~~the~~ the process of conversion in the retrieved genuineness of the subject in the third stage of meaning.