

## Insight & Beyond II, Lecture 13, Part II: Chapter 19: “General Transcendent Knowledge” §§6-10

[0:00]

- “God is the unrestricted act of understanding, the eternal rapture glimpsed in every Archimedean cry of ‘Eureka!’”
- Real insights are ecstatic. They are self-transcending. We are drawn out of ourselves.
- The of excitement an insight is a glimpse of God.
- A religiously affiliated university is (should be) committed to the fact that God is present in all things
- Every intellectual achievement is a participation in the eternal rapture of God
- The forgetfulness of the rapture of understanding results in the lowering of the standards of a university

[4:06]

- §§ 6 & 7: The primary and secondary components in the idea of being
- Primary component is the self-understanding of unrestricted understanding by unrestricted understanding
- The secondary component is the unrestricted act of understanding’s understanding of everything else in virtue of its own self-understanding
- This is Lonergan’s way to provide an answer to how God (the unrestricted act of understanding) can understand anything distinct from itself.

[10:28]

- Student question as to whether there is a similar distinction between a primary and a secondary component in human understanding
  - There is – the examples of implicit definition and defining the series of integers in Chapter 1

[15:56]

- Student Question: Is self-understanding the same as self-appropriation?
  - For God it is; for humans, it is not.
  - Human self-appropriation begins with attending to our experiences of understanding, and then goes on to understand, judge, and decide to accept oneself as an understander
  - In God those are all achieved in one and the same act, because it is unrestricted

[22:42]

- Resumption of discussion of the secondary component in the idea of being: “the non-systematic vanishes”
- Is Lonergan just slipping determinism back in via a different angle?
- No, but why not?
  - It is not exactly the case that the non-systematic is unintelligible; it just lacks *systematic* intelligibility
  - The unrestricted act of understanding understands the *why* of the non-systematic
  - There is nothing in scientific understanding that goes beyond the immanent intelligibility of the universe of proportionate being to grasp the why of it
  - This does not yet prove the existence of an unrestricted act of understanding; rather, it only establishes what it would understand if it does exist

[30:06]

- Enumeration of some other things that can be said about the idea of being – what can be derived from the fact that it would be an understanding of everything about everything
- For example, its unique oneness. Discussion.

[37:55]

- §8: Causality:
- Lonergan next generalizes the notion of causality beyond anthropomorphic illustrations
- According to Aristotle, we know the cause of something when we know the why of it
- Lonergan picks up this thread from Aristotle by way of Aquinas
- Humanly, we say that some brute fact is the cause (explanation) of another
- But if we do not also know the reason for the first fact, we do not fully know the why of the second  
(why there can be no infinite regress in scientific explanation)
- Hence, “to talk about mere matters of fact, is to talk about nothing”
- This means that being is completely intelligible

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- But, for being to be completely intelligible, there must be a being that is both self-explanatory and is also the reason for the being of everything else
- The unrestricted act of understanding would have to fulfill both these requirements
- But it does

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- §9 The Notion of God
- Enumeration of some things that can be said about the unrestricted act of understanding and their relationships to what theists hold about God – their notion of God
- For example, the value of the contingent universe that happens to be
- And that all the activity of the universe exhibits its being in love with God

[50:43]

- §10 The Affirmation of God:
- Structure of Lonergan’s argument:
  - If the real is completely intelligible, then God Exists
  - But the real is completely intelligible
  - Therefore God exists
  - Elaboration of the premises (Consult “Handout”)
  - Lonergan argues that the unrestricted act of understanding does have the qualities of being self-explanatory and explanatory of everything else
  - To be continued next class

End of Part II.