

**Insight & Beyond II, Lecture 6, Part I: Chapter 15: “The Element of Metaphysics”, continued:
The “Theorem” on the Isomorphism of Human Knowing and Proportionate Being**

[0.00]

- The *Integral* Heuristic Structure of Proportionate Being, reviewed.
- That the resources of the human mind for anticipating what is to be known about proportionate being involve the 4 heuristic methods: classical, statistical, genetic & dialectical.
Question as to whether this, too, exhausts all the resources for anticipating proportionate being.
- Review of the elements that add up to Generalized Emergent Probability.
- How Finality relates to Generalized Emergent Probability and to cognitional structure: the ontological implication of the structure of human knowing: the mind has a structure and dynamism parallel to the dynamic structure of the universe
- Finality and Metaphysical Elements: the universe continually goes beyond its limitations?
- Potency, Form, and Act (event & existence). Higher events set the conditions for emergence of still higher integrations. Act from one point of view, proves to be Potency from another angle.
- The finality of proportionate being becomes conscious in humans, as the unrestricted desire to know.
- Finality itself delivers a race of beings in which finality becomes conscious, a race whose aspiration for being is without limit.

[13:40]

- The Deeper Grounding of Finality thus conceived, than there was to the grounding of emergent probability.
- Emergent probability is grounded merely in the *de facto* methods and practices of modern science.
- Yet the validity of the modern sciences can be called into question (and have been, in the 17th and 20th centuries, in particular, by Husserl).
- In this chapter, Lonergan sets forth more complex version of emergent probability (i.e. finality) grounded, not merely in the *de facto* practices of modern science, but now on the basis of self-appropriated human knowing.

[19:39]

- Student question about why Lonergan takes this detour through first granting the validity of the modern sciences?
 - There is a pedagogical aspect to this detour. Discussion of the invisibility/imperceptibility of entities studied in modern science, and the implications for intelligibility. Extended discussion of knowledge, self-appropriation, and modern sciences.
 - We cannot “do” self-appropriation, without understanding what understanding is, and the clear distinction between sensing/imagining and understanding (insight) in the full and proper sense becomes stark in the methods and results of the modern sciences.

[25:35]

- How would Lonergan react to the charge that he anthropomorphizes world processes?
 - This is an important question, and the response is subtle.
 - “The directed dynamism is realistic.” *Insight* 473 <448> – i.e., it is a constituent of reality (proportionate being).
 - “It results from the classical laws that rest on *forms*, from the statistical laws that rest on *acts*, from the emergent process that rests on *potency*. It is not a contrivance added to an incompetent universe to make it work but an unfolding of its immanent implications that is bound to work.”

- That is, the dynamism is now founded on potency, form, act, which are themselves founded on the self-appropriated structure of human knowing, not just on the taken-for-granted practices of modern sciences.
- Extended discussion of the foundation of modern science and the model of the universe that emerges from it.
- Lonergan gives a sketch of one form of anthropomorphism, but ridicules it; for genuine human desire to know is itself part of something larger than human concerns.

[33:53]

- Isomorphism: “iso” = “same”; “morphic” = “form”
- In mathematics, isomorphism means not only having the same form, but also the same structure among forms; Lonergan is adapting this mathematical notion of isomorphism.
- Isomorphism affirms a sameness between the structure of human knowing and the structure proportionate being; “proportionate” itself refers to the sameness of the two structures.
 - Our unrestricted inquiring *structures* our knowing; finality is the paralle (isomorphic) structuring of proportionate being.
 - Further elaboration.

[41:35]

- The “proof” of the isomorphism between human knowing and proportionate being.
- Thus far, this isomorphism is only asserted, not demonstrated.
- Lonergan’s demonstration, such as it is, comes in his remark: “What is perceived is what is inquired about; what is inquired about is what is understood; what is understood . . . is what is affirmed.”
- Hence, what is affirmed *to be* so, is the reality (act) of the understood (form) of the experienced (potency).
- There are unities on the side of the object and on the side of the subject.

[45:57]

- The “proof” of isomorphism and the **Diagram of *Cognitive Structure***.
- Our questions are directed at content.
- When we understand, our “understood” [i.e., intelligible content] is related to the experienced content through the very structure of knowing.
- Likewise for the subsequent stage of judging: the “proper content” known in judging (act, reality) is related to the content of understanding through the structure of our knowing.

[48:32]

- Student question about the influence of neural demand and all the various patterns of experience when it comes to isomorphism. Do they factor in?
 - No. The reason has to do with the fact that conflicting opinions are grounded in the concrete unity-in-tension of polymorphic patternings of human consciousness.
 - But the method in metaphysics is in grounded in only one of those patternings:
 - Lonergan privileges the intellectual pattern of experience, but this privileging is not arbitrary. It is grounded in the fact that the desire is an *unrestricted* desire to know.

[57:14]

- Student question about whether this unrestricted desire is limited to the intellectual pattern, or whether it is fully compatible with being in another pattern of experience. Does the aesthetic mindset mix with the intellectual?

- They do mix, but Lonergan does not think one can do metaphysics this way. Only in the intellectual pattern is the patterning of experience truly unrestricted. In other patterns, the desire to know is made subservient to and restricted by other concerns.
- The concern of the intellectual pattern, governed by the unrestricted desire, includes everything (although this is ‘tricky’ with regard to aesthetic and mystical patternings of experience).

[1:02:04]

- Student question about the larger social context in which patterning of experiences and judging occurs.
 - Indeed, we can make few judgments as solipsistic subjects. Discussion of conventional understanding of objects and their functions (piano as flower-planter).
 - Most of our insights and judgments arise out of our conversations with other people, and so there is social conditioning of our patterning of our experiencing, our insights and our judgments.
 - Discussion of accumulated experience and whether or not it enables good judging.
 - Good judging depends on knowing what is needed in order to affirm (or deny) the judgment.

[1:07:50]

- **Diagram of *Ontological Structure*.**
- Begins at the top level, “IS” – is-ness, assertion of being.
- The intelligibility that was understood is what is said ‘to be’.
- And what is understood, is some contents of experiencing.
- In each affirmative judgment, we know something about being, without knowing the whole of being.
- The contents are structurally related because their activities are so related by questioning. Elaboration.
- The isomorphism between knowing and being is worked out in our judgments.

[1:13:52]

- Central and Conjugate Forms:
- This begins to spell out the integral heuristic structure.
- As a conjugate form implies a conjugate potency and act,
so also a central form implies a central potency and act.

End of Part I.