

Being at OM in Transcendental Method¹

Making one's own body the lower fire-stick
 And the OM the upper fire-stick
 By practicing the friction of meditation
 One may see the god in hiding²

My effort here was nudged by Bill Zanardi's reach for the view of prayer as thinking.³ But what I write now hovers over the talk at the conclusion of the previous *LonerGAN Gatherings* 4, which weaved round the meaning of *field* and of "the greatest of all works."⁴

Does the reaching here relate to *Cantower* 9, "Position, Poision, Protopossession" of 2002? Protopossession in that advanced seeding was a messy searching for a field-poise of phyletic communality, quite hiddenly beyond the later achievements of *Posthumus* 8 and *Posthumus* 9,⁵ but certainly contextualized by the Epilogue to *Seeding*

¹ The issue is a contemplative reaching for a poise in the X Mansion that would ground a transitorily adequate reading of the first word of *Bṛhadaranyaka Upaniṣad* (*The Upaniṣads*, Penguin, 13), *OM*. As you will sniff here, it is also the poise needed to thus read the first word of *Insight* (CWL 3): "In"

² From book 1 of *Svetasvatara Upaniṣad*, verse 14 (*The Upaniṣads*, 297). See, further, note 61.

³ The project begun by *LonerGAN Gatherings* I (hereafter *LG*) was shared early with a small group. Bill Zanardi's thoughtful nudge was towards the seeding of four sub-projects, which you may consider to haunt this little essay. My focus here is on 4, with the issue of 3 a dominant presence. "1. What do you understand about what LonerGAN said about 'the monster that has stood forth in our day'? If the 'monster's sway is not really noticed,' how have I detected its presence? 2. What is 'the crippling Aristotelian view on science'? Why is it an obstacle to making a new beginning? 3. Request answers to your question about the possibility of the maturation of the species. 4. How can thinking be prayer?"

⁴ *The Triune God: Systematics*, CWL 12, 491. Following the previous note, we may think of the effort here as towards "distinguishing the successive stages of this, the greatest of all works." *Ibid.*

⁵ See below, note 56, and the fuller, fullness, context pointed to in its environs. I would note that the tenth mansion is a key step on a longer trail that hovercrafts around the **what** that is

Global Collaboration.⁶ It climbs out of the recent reaching of *The Allure of the Compelling Genius of History* chapter 19.⁷ Or should I say climbs in off of the triadic finding of that chapter as it weaves in a beginning fashion round the end of *The Triune God: Systematics*? So I happily quote, misdirectingly, the same book of the *Upaniṣad*, or as we prefer to type, *Upanishad*: “When one finds the triad, this is brahman.”⁸ Upaniṣad: Up On He Said, “that they may be one like us,”⁹ sitting (*sat*) devotedly (*ni*) near (*upa*).¹⁰

The sitting is a making of one’s own quest-infested body a firestick firesick whatshow what O what is man¹¹ O / tell me all about / Anna Livia! I want to hear all¹² / the nigh so fire from OM.

The friction: a higgs search higgledy-piggledy plain play in stretched imagimolecules hint hent Grace-haunt putter mutter Fermat staggered spiral, ear in year out.¹³

youbone, youtube. Paradoxically, further weaving round and up the analogical stairs in this essay would let loose possibilities of trivializations.

⁶ My Epilogue to *Seeding Global Collaboration* (Vancouver: Axial Publishing, 2016) is also available on the website at: [“Embracing Luminously and Toweringly the Symphony of Cauling.”](#)

⁷ “The Well of Loneliness” is the title of chapter 19 of this recent book of mine, where the 20 chapters correspond to the 20 chapters of *Insight*. I refer here to the book as *Allure*. Its full title is *The Allure of the Compelling Genius of History: Teaching Young Humans Humanity and Hope* (Vancouver: Axial Publishing, 2015).

⁸ Page 296 of the book cited in note 2.

⁹ *John* 17:11.

¹⁰ I am relying here on the work of Richard De Smet S.J., supplied in *Divyadaan* 21 (2010), 257: the beginning of the third chapter of his *Guidelines in Indian Philosophy*.

¹¹ “What is Man?” is a question of Arjuna in the *Bhagavad Gita*: I regularly drop the question mark. What, indeed, is man. See below, note 43. What, indeed, is man.

¹² James Joyce, *Finnegans Wake*, 196: the beginning of the global *riverrun*.

¹³ References here are too copious, but perhaps a pointing to the apparently simple problem of Fermat gives a nudge regarding the muddling along from ear to year: becoming clear on the shocking difference between the two equations $x^2 + y^2 = z^2$ and $x^3 + y^3 = z^3$. It took Wiles 10 years to figure out that difference.

The friction: a kataphatic and cool-glimpsed unraptured scent of a nomen in the poetics of simple science and care.¹⁴

Practicing practicing, miles from a villa, but nearer a critical home for ten billion.¹⁵

The critical thinker does not allow developments in the notion of God to generate any doubt that is it one and the same being to which all men refer whether they are more or less successful in conceiving him, whether correctly they affirm his existence or mistakenly they deny it.¹⁶

These end words of *Insight's* nineteenth chapter reach back to the first chapter's "In" of a climb OM.¹⁷

But in a strange new culture starting in the Inn, where subjects-as-subjects bridge an existential gap that leaves behind a world in which "there was no room for them in the inn."¹⁸ Now, roundabout THEN,¹⁹ there is a lean-too lean shedding of the entrapment "inn any prior 'existential' state,"²⁰ NOW inskin questgraced poised.

¹⁴ Again, there is too complex a set of issues lurking here, but I would note that the cool of kataphatic is weaved existentially into the aesthetic. See, on my website, the two-part treatment of in "[Liberal Arts: the Core of Future Science](#)," *Bridgepoise* 3 and *Bridgepoise* 10. "What then is needed is a qualitative change in me, a shift in the center of my existing from the concern manifested in the *bavardage* quotidian towards the participated yet never in this life completely established eternity tasted in aesthetic apprehension, in the utterance of truth, in the partial success of moral struggle." Lonergan, in a book review, *Shorter Papers*, CWL 20, 209.

¹⁵ Practicing practicing practicing, or (practicing)³, conveys better the full cultural problem of luminous contemplation (see note 58 below). There are four appendices in *Allure* (chapters 2, 4, 10, 11) that climb sequentially towards a fuller nudge in the matter. The appendix to chapter 4 points to the need to move in a manner deeply different from the climb talked of by Teresa of Avila.

¹⁶ *Insight*, 708: the concluding sentence of chapter 19.

¹⁷ See note 1 above. Perhaps the source of my essay's title is not familiar? It is a twist round "in another sense it is quite difficult to be at home in transcendental method" (*Method in Theology*, 14). It is the sense talked of later there. *Ibid.*, 350-51.

¹⁸ *Luke* 2:7.

¹⁹ "Metaphysics THEN," is the title of my [Cantower 5](#) (2002) of the strange future achievement, the romance of "I will build my Love a Bower," a Tower.

²⁰ I am quoting from the paragraph on *Insight* 413 (not a paragraph in the first edition, 388: Lonergan's initial spread is preferable) regarding the basic position. In the present context it is

Poised patiently to climb to the seventh heaven of the seventh section of *Insight* chapter 19, for the tenth time, for the tent time, for the X time, for the X-mansion, for the god inn hiding.

So, reverie-run past Eve and Adam²¹ steps through little quest-zones of “the greatest of works.”²² One steps into a little cube of water in a glass, nicely sitting there in the Inn, held preciously by a surround of molecules carrying its weight, arms open to carry equally well any other weight.²³ One bends to greet²⁴ the Sunflower seed reaching for the sunflower smile as it “develops generic potentiality to its specific perfection”²⁵ in the present great-work- “order’s dynamic joy and zeal.”²⁶ And so the communal climb goes on through the fifth millennium and little people of THEN wonder how anyone could have written, such a short time ago, “theologians, let alone parents, rarely think of the historical process.”²⁷ Thus the little people of Cosmopolis, a quarter billion

important to advert, however foggily, to the slimness of Lonergan’s description here. There are missing axioms of intentionality, of incompleteness, of infinity, etc. This essay twirls around oddities of intentionality, incompleteness, infinity. See further note 49 below. On a humbling beginning of a thematic of incompleteness, see chapter 1, “Goedel’s Incompleteness Theorem,” of my website book, [Lonergan’s Standard Model of Effective Global Inquiry](#).

²¹ Joyce’s *Finnegans Wake* begins, “riverrun past Eve and Adam.” My essay “The Importance of Rescuing *Insight*” (*The Importance of Insight: Essays in Honor of Michael Vertin*, edited by John Liptay and David Liptay, [University of Toronto Press, 2007], 339–376) concludes with a section on “Reverierun.” *Op. cit.*, 213–15.

²² *The Triune God: Systematics*, CWL 12, 491.

²³ I invite a serious ingestion of that problem of the first page of *Insight* in [Cantower 27](#), “Atoms in Motion.” Two points to note here. First, there is the aesthetics of presentation (see note 14 above) hinted at in my present text. Secondly, there are refinements I dodge in that presentation related to the Brownian movement of atoms. Is there a joyous reverence in this reaching? Is it contemplative, caught up in the question, “What, then, is being?” (*Insight*, 665).

²⁴ Recall again note 14 and add the context of [Cantower 2](#), “Sunflowers Speak to Us of Growing.” Follow on with the puzzling of the previous note: is the request here prayerful? My wife, Reverend Sally, and I did daily morning walkabout each spring, in one of our church houses, listening to our growing sunflowers. To whom, to OM, were we listening?

²⁵ *Insight*, 722, line 36.

²⁶ *Ibid.*, line 39.

²⁷ “Finality, Love, Marriage,” *Collection*, CWL 4, 47.

strong,²⁸ are to be “living human bodies linked in the charity”²⁹ of having found their foundational way to the first sentence of *Insight* 19.7: “Because it understands itself, the unrestricted act of understanding understands everything about everything else.”³⁰ And on, beyond, in the cycles that are to be a communal allure—Up On He Said!—of those who corely cor-ly care.

The thinking climb beyond that sentence on page 672 to the “However” 4 lines before the fourteenth place on page 683 needs years of timespace laced with stumbling higgledy-piggledy circumstantial focus.³¹ The ten-page climb, is it round about the same? One arrives to read “the unrestricted act, inasmuch as it understands itself, also grasps everything about everything else,”³² but was not the departure from there, a reading of “because it understands itself, the unrestricted act of understanding understands in consequence everything about everything else.”³³ The ten pages lead, if one is a read shaken in the wind of “the wey, the trowth, an the life,”³⁴ to new levels of the interior castle.

²⁸ I discuss details of populations in all and each of the specialties of the ninth millennium in “[Arriving in Cosmopolis](#),” available in English and Spanish on my Website.

²⁹ *Insight*, 745. (I add a *the*)

³⁰ *Insight*, 672.

³¹ See note 38. This was an unrealistic hope right up through the twentieth century. I lived, in those times, in the luck of teaching chapter 19 of *Insight*, in the 1960s, several times, as full year courses, with my focus on section nine’s 26 places – sometimes one per lecture. The work was backed by Lonergan’s gift, in 1964, of the prayer book, *CWL 12*, in Latin. Later generations will surely come to the (practice)³ of serious daily pausing in the real world that would rid us of the abomination mentioned at note 27 above.

³² *Insight*, 683.

³³ *Ibid.*, 672.

³⁴ *Allure* chapter 17, paralleling *Insight*’s 17, shifts the titles of the three sections to: 1. The Wey; 2. The Trowth; 3. The Life. The odd spellings belong to the New Testament translation I use in *Allure*, which is in Scottish English. The shift is consistent with the mood of Jesus-focused contemplation that prevails in the book.

And Up On He Said, shadowing and brightening the sixteenth place's "omniscient exemplary cause"³⁵: "who sees me sees the Father,"³⁶ in the cosmic Clasp of Quarky Grace.³⁷

And on up beyond the 26th place to the 27th question that is there, now and THEN, at the beginning in the new Inn the midst.³⁸

And on up in, to, into, "critical method,"³⁹ "method applied to the ultimate, method applied to the most basic issues,"⁴⁰ to that wonderful ending of and fresh beginning that is the final sentence of that page of that prayer-booked chapter, certainly a sentence worth repeating to bring forth a fresh reed in the wind.

The critical thinker does not allow developments in the notion of God to generate any doubt that is it one and the same being to which all men refer whether they are more or less successful in conceiving him, whether correctly they affirm his existence or mistakenly they deny it.⁴¹

³⁵ *Insight*, 684.

³⁶ *John* 12:45.

³⁷ The word *quark* was picked up by physics from *Finnegans Wake*, 383: "Three quarks for Muster Mark!" There are three quark entities never found on their own but still with separate characters. The adjective, *quarky*, used here is a neat way of reminding oneself that the divine persons have a single efficiency: Grace does not act alone.

³⁸ This is a lifetime's task, and I think, at present, of my own luck, mentioned in note 31. I add the advantage of being guided in 1956, by Fr. John Hyde, into reading Lonergan and in learning, in Fr. Hyde's theodicy course of 1958-59, how to read Aquinas. A piece of work I did that year, a simple popular presentation of Thomas' Five Ways, is included in *Cantower* 19. That Cantower remains a useful indication of the parallel between scientific searching and the climb offered by Lonergan in *Insight* 19.

³⁹ *Insight*, 708. I would note here that, while the ethos of praxis does not seem to haunt this chapter of *Insight*, it is there, and lifted luminously to a higher level of luminosity through the shift to functional collaboration. I presume that you are clear that my focus throughout this little essay is on pragmatic contemplation, effectively caring for finitude. For a further perspective on this see note 61.

⁴⁰ *Ibid.*

⁴¹ *Ibid*, 708: the concluding sentence of chapter 19.

“Our subject has been the act of insight or understanding.”⁴²

Indeed. Idneed.⁴³

Our Subjects are the Infinite Act of Insight or Understanding.

Indeed. In Deed. In Covenant.⁴⁴ In Gift.⁴⁵ In Grace: Grace calling out, quarkily,⁴⁶ in you and me: “Grace, Grace, Grace, Attune us to the Allure of the Scent of a Nomen.”⁴⁷

And if you trail that prayer, are trailed by that triadic prayer, through the end chapters of *The Allure of the Compelling Genius of History*, you could find yourself windhovering inn your well of loneliness, a luminous darkness of circumstances.⁴⁸

The trail and trailing is a conversation, cycling, spiraling, in the X-Mansion of the Interior Castle, round the Beloveds’ Minding, so as to peak beyond the Objects reached

⁴² *Ibid.*, 706

⁴³ “Are you listening? Yes, yes! Idneed I am! Tarn your ore ouse! Essonne inne! *By earth and the cloudy but I badly want a brandnew bankside, bedamp and I do, and a plumper at that! For the putty affair I have is wore out, so it is*” (*Finnegans Wake*, 201: the italics are Joyce’s). Here, hear, is the axial crisis, “the clash of our cries as we spring to be free” (*FW*, 627: mesh the quote with the end of *Insight* 722, and the Idneed of the previous quote with the cosmic quarky – see note 37 – Claspings of Grace). The section in *FW* (196-216) was the context of my previous very relevant essay written after the horrid Lonergan 2004 centennial conference in Toronto: [Quodlibet 8](#), “The Dialectic of My Town, Ma Vlast.” That essay needs idgesting here, timesome prayed: the issue of claiming your river, finding your own town.

⁴⁴ *Jeremiah* 31:34. I am told by my experts in the Hindu tradition that such covenanting is not in that ethos.

⁴⁵ I do not wish to enter here into the problems of naming the Three Divine Lovers. It is a serious problem of culture and of gender that needs to be faced personally and culturally. Thomas settled (Q. 38 of the *Summa Theologiae*) for *Donum*, Gift, as a name for the Holy Spirit. I just can’t talk to *Donum*, but I can to Grace: others may not have such a problem. Feminists find *Father* a discomfoting name, especially if there are ontic elements of abusiveness. One must find a way to share quarky talk with this Infinite Love which are Three Beloveds of different character.

⁴⁶ See note 37.

⁴⁷ See *Allure* 200, 223, 228, 230, 234.

⁴⁸ Those end-words may recall for you a previous essay, “[Towards a Luminous Darkness of Circumstance](#),” but I point here towards a larger Inn of phyletic and ontic circumstances of history’s plight and light. Note 59 adds a further context. What is central is a dark finding of oneself cauled in the Divine Subjects’ Minding, its pragmatic Inner whelming of what’s incarnateness.

in the position:⁴⁹ for the conversation and the conversants are cognized and recognized as in eternal loving minding, not an Object but a Claspings Cherishing Cauling Craving in which the conversation is an intense practical detail of “the greatest of works.” The little human, one in more than one hundred billion, is poised in the simple statement, yet a state poise, a state meant but not meant: “You Three Are Thinking Practically of me now-here, no-where,⁵⁰ NOW.” The statement, the inner word of truth, is wrapt, rapt, in a denial of its intentional reference, a denial which is a finding of one’s existential self. But what sort of finding? The question regards later wondrous communal flowerings of the Field. Might it, psychic skinning, leave you asking about this Field theory, like Faraday asking, 200 years or more ahead of his

⁴⁹ See note 20 above. Positioning is a zone of genetic contemplative refinements. The kataphatic contemplative needs to climb, higgledy piggledy, through equivalents of nine layers of mansions to arrive at the X-mansion – quite different in account and in fact both from Teresa of Avila’s journey of *The Interior Castle*, or from Dogen Zenji’s 4-volume *Shobogenzo*. Later generations of The Tower of Able will signpost in increasing detail that salvific climb of “Horeb, the mountain of God,” “on the far side of the wilderness.” (*Exodus* 3:1)

⁵⁰ A good place, perhaps, here now, now-here, no-where, to put into this primitive garden of print plain hint hent Om-runs. The key shift, a slow decades-long shift, done in the context of a decent, ever-growing, self-luminous (grip)³ on the “26 places” + “27 etc.” (e.g., a transposed version of *CWL* 12’s end-climb) within the post-axial spiraling of *Insight* 19, section 7, is quirkily imaging yourself in the divine mind – “In YOUR creative minding of this greatest work.” The imaging is done in that huge heuristic field-bent context, so there is a luminous control of imaging (back you must go to bits of “Geometric Possibility,” *CWL* 4). The control should operate even as I type, as you read. What objectivity do you lose in so imaging and thinking? None: for thus does God – YOU, Beloveds – know and create the world, the garden of Eden or any svelte smelt garden “before you” or the playground of this computer world. God does not observe the imaged garden of *Genesis* 1 or the rose-garden of T.S. Eliot. So, you and I can reach to be Inn, where all the illusions of space-time vanish. “The answer is easily reached” (*Insight*, 195), the answer of that end of *Insight* chapter 5? By no means easy: we putter, in these axial times, like the gallant Merleau-Ponty at his life end-effort, *The Visible and the Invisible*. Perhaps the ninth millennium will see global humanity glow in Their Minding, in YOUR Minding. “. . . such letters! But I tell you this: God writes this world with them.” Hermann Hesse: *Narcissus and Goldmund* (New York: Penguin), 91.

time,⁵¹ about the field theory that includes both gravity and the Higgs mechanism?⁵² Here, hear, hero, hide huge issues of a climb in the Castle that is to be Interior to the Tower of Able in its so much later effectiveness. As I pause for an hour for slope-signs to bubble up for this hide-skinning, there comes to mind the musings of my own recent book's chapter 19, and I simply leave you with nudges from there.⁵³

“The God of Abraham and Isaac, of present philosophers and theologians and mystics, just does not do IT. But, tell me, tell me, tell yourself, Step Han, had you envisaged that G^i_{jk} to be radiantly present subjectivities?

⁵¹ Michael Faraday (1791–1867) was a bookbinder who slipped into physics, and in two lectures at the Royal Institution – 1844 and 1846 – introduced the notion of field. James Clerk Maxwell picked up on his work, and on it went towards the present confused savoring of the structures of the most elementary of things. He died at 86. At 84, having slipped early on from physics to the seeding of Futurology, I would hope yet to nudge some eager Maxwell-types to savor the effective structures of the most difficult of things. Such eagerness, if genuine, will not bypass Faraday and company. The little things of physics “sweep us up to the love of the invisible.” (A Christmas Mass Preface). See the next note.

⁵² Is this climb relevant also to the climb talked of in notes 49 and 50? A fairly general assumption of Lonerganism is that it is not. There is a gross assumption that Lonergan's climb can be dodged in our fostering of the symphony of Jesus. His secular climb is sketched in chapter 10, “The Dominant Context of Lonergan's Life” of *Bernard Lonergan: His Life and Leading Ideas*, Pierrot Lambert and Philip McShane (Vancouver: Axial Publishing, 2010) (2nd printing, 2012).

⁵³ I quote from pages 233–34 of *The Allure of the Compelling Genius of History*, including the final footnote 50, which here is footnote 57. In that footnote I point forward to a later exercise on the meaning of *present section*, words which are put in bold face type in the text. Briefly, the present section of being is identified as **you**: are you reading **the present section**? What of the symbol, G^i_{jk} , that occurs in the third line of the quotation? Best add here what is a previous note in *Allure*: “The symbol sums up my push for a contemplative mature reach for the meaning of God. We return to it in note 10 of chapter 20, since there is a sense in which it is a heavily Christological symbol. Indeed, the symbol is borrowed from relativity theory (see Robert Bruce Lindsay and Henry Margenau, *Foundations of Physics*, Dover, 1957, 362-364) and can be neatly named from that context – the discussion there is of the Riemann-Christoffel tensor and its contractions – the *Christoffer Symbol*. The *i* in the symbol G^i_{jk} points to the peculiarity in being of a divine Incarnation.”

These huge issues are beyond our little chapter, so best for us to return to you and me and IT of the present sacramental moment. Then it becomes relevant to weave in— might I say into **the present section?**—the central issue, identified by Lonergan.

On what I have called the primary and fundamental meaning of the name, God, God is not an object. For that meaning is the term of an orientation to transcendent mystery. Such an orientation, while it is the climax of the self-transcending process of raising questions, none the less is not properly a matter of raising and answering questions. So far from lying within the world mediated by meaning, it is the principle that can draw people out of that world and into the cloud of unknowing.⁵⁴

About this fact I appealed for our creative fantasy when, two pages back, I typed the strange sentence: “IT is eternally, in full subjectivities-as-subjectivities, creative of our conversation herenow, herenew, a creativity within the formulation of IT.” The subject that is you, Step Han, **the present concern, the present section**, can move slowly towards a luminosity of and in that conversation, supported increasingly by the seeded seedy situation rooms of kataphatic searching rather than by the world of apophatic poises. “If there is to be an affirmative or kataphatic, as well as a negative or apophatic theology, there must be confronted the question whether God is an object.”⁵⁵ That confrontation is to be positional and poositional.⁵⁶ It is you, Step Han, savoring, over days and decades, a focused minding of Eternal Subjectivity’s self-focused creativity which yet holds dear Step Han’s reach, within the pragmatics of that absolutely supernatural creativity, for a Selves- and self- luminous Step Han as subjects, you cherishing in opaque luminosity IT’s minding and your cherishing within IT’s minding.

⁵⁴ *Method in Theology*, 342.

⁵⁵ *Ibid.*, 341.

⁵⁶ An issue raised in [Cantower 9](#), “Position, Poosition, Protopossession,” and followed up on in [Posthumous 8](#), “My Story, His Story, Position,” and [Posthumous 9](#), “Poosition, Comparison, Finite Processions.” The issue is raised further, *haute vulgarization* turned positive, in the following note.

These are some few words, naming a beginning.”⁵⁷

Certainly it is best for me to halt this outreach into the thinking about thinking that I (think)³ ⁵⁸ of, in conversation with Thinking,⁵⁹ as post-axial prayer. A few pages back there is the dense paragraph, a “reverie-run past Eve and Adam” beginning at note 21, where I move to talk about members of later climbing communities climbing as Avila

⁵⁷ Very few of my readers will not be puzzled at this naming of a beginning. My focus has been on a single sentence of *Insight* chapter 19: “The present section, accordingly, is concerned exclusively with the formulation of the notion of God.” (680) By now you are, I hope, reading *the present section* as you, you herenow reading, even reading that sentence and this paragraph startlingly, as you never read before. The full shift is a massive solitary cultural shift in reading and in contemplation, an agonbite of inwit. If you find a sliver of its tone and a sliver of its value-bent, then you are poised to start reading the whole of chapter 19 and the whole of life in “the glory and the freshness of a dream.” *Insight*, 556. It is to rise to a luminous enlightenment unavailable in any other present culture. Slowly, luckily. All you have here, and in Lonergan’s chapter, are nudges inadequate to present academic slum-dwelling. In note 14 of chapter 20 I add a little, and a little exercise, to the naming of the beginning, the namings of “the present section” eleven times in *Insight*.

⁵⁸ In the conclusion to the first chapter of *The Redress of Poise* I introduced the odd symbolism “()³”. I was writing at the time of the discernment of discernment of discernment: thus “(discernment)³”. This is quite a different world from that of Ignatian discussion of discernment. Here there is to be a core-search and a cor-search of all discernments. Ignatian discernment is relatively spontaneous, weaving round initial meanings. Discerning that: that we might call (discernment)². *Insight*’s paragraph 60910 points to the fuller discernment, the aim indeed of The 1833 Overture, detecting the ongoing meaning of “the greatest of works” fomenting forward by *Comparison* that work’s symphony.

⁵⁹ I am recalling Aristotle on God as Thinking but now in the higgledypiggeldy reality of the spreading of a fresh fullness (again, the 7th section of *Insight* 19 is an entry, but a contemplative start can weave in the finality of the empirical residue, the idneed, the Claspings) as it weaves OM: “fullness comes forth from fullness: when fullness is taken from fullness, Fullness remains” (*Upaniṣad*, 7, 294). How do we climb, by thinking molecularly, towards that fullness? So, too, I am now (thinking)³ of Lonergan’s answer of 1954, as strange as an *Upaniṣad*, in a letter to Fred Crowe dated May 4th, 1954, about the core cor climb of theology. “The Method of Theology is coming into perspective. For the Trinity: Imago Dei in homine and proceed to the limit as in evaluating $[1 + 1/n]^{nx}$ as n approaches infinity. For the rest: ordo universi. From the viewpoint of theology, it is a manifold of unities developing in relation to one another and in relation to God, i.e., metaphysics as I conceive it but plus transcendent knowledge.” On that passage, see Patrick Brown, “Interpreting Lonergan’s View of Method in May 1954,” *Seeding Global Collaboration*, edited by Patrick Brown (Vancouver: Axial Publishing, 2016)(forthcoming).

thought of her sisters climbing but in that other axial mode.⁶⁰ My own climbing, at this battered time of the Symphony of Jesus, was the longer business mentioned on the back cover of *Allure*, staggering messily out of the 1940's in an ill-advised and ill-directed version of the Galilean World View. Luck led my neuromolecules through music and mathematics, in more than half a century, to glimpse, luminously, that the Beloved Lovers were "the god in hiding"⁶¹ or rather the god walled off by a strange legalistic tribe, mainly shrunken males. We need to climb on, sniffing in a Persian style,⁶² to build a walled lighthouse or tower, "a ruddy gem of changeful light,"⁶³ that would spin an invasion of the monsters of Church and State, a spiral into the

⁶⁰ I first described the axial period in which we live, in which Jesus lived, in "Middle Kingdom, Middle Man (T'sien-hsia: I jen)," *Searching for Cultural Foundations*, edited by P. McShane, 1982. Its passing depends on the contemplative shift for which this present essay appeals.

⁶¹ See note 2 above. Here I have strategically placed some comments on the verse with which I began this essay. "By practicing the friction of meditation / One may see the god in hiding," remains for you 13 puzzling words, a hideout of God. My note here adds something of a comic conclusion to the little essay: the puzzle deserves a foundational volume. A focus of attention in it would be the meaning for me, for us, of the word *higgledy-piggledy* (see at notes 13 and 31, and in notes 49 and 59). The contemplative bent advocated here is one that is continuous with Lonergan's view of metaphysics (*Insight*, 416; last lines): it is integral, more so when it becomes functionally collaborative. The higgledy-piggledy that the God of *Insight* 19, section 7, holds dear, that we care for stumblingly in our sacrament of the present millennium, is effectively embraced (*Insight*, 442, ll. 7ff) in the contemplation we advocate. Is this so in the *Upaniṣad*? or is the friction of meditation not there one of non-embracing?: "in the end the whole artifice (*maya*) ceases" (an earlier verse in the same page, 297, as my lead quotation). Here is certainly not the place for a venture into the meaning of *maya*, but if you pause over the 16 verses of the particular Upanishad book quoted you get the mood of a reach to shake off the higgledy-piggledy which is "whirling with the power of the five sufferings, / Fifty divisions, with five sections each. / In this mighty wheel of *brahman*, life-giver to all, rest to all, / Roves a goose." (verses 5 and 6 of the previous page). In Christian kataphatic contemplation the honk of a roving goose is a calling, a caulding.

⁶² In particular I am thinking of the poetry that speaks of the divine in terms of *The Beloved*. The Christian tradition needs to leap over the shrinking wall to not only speak of The Beloveds, but to share a speaking to Them, such a speaking as is illustrated in my prayers "Grace, Grace, Grace, Attune us to the Scent of a Nomen" and "Double You Three in me and all."

⁶³ Sir Walter Scott, upon seeing the Lighthouse erected in the sea on the Inchcape Rock. The lighthouse is the symbol of my *Futurology Express* (Vancouver: Axial Publishing, 2013) a more-elementary secular version of *Allure*. See there, page 3; there is a picture of this remarkable lighthouse before the table of contents.

heartiness of the Galilean. So “it comes about”⁶⁴ in the ninth millennium that each evolutionary whatbody⁶⁵ can come to stand changefully, in enlightened peace, as a naked⁶⁶ wall and well of loneliness, a fact of love in the fact of “the greatest of all works.”⁶⁷

I am a wall, and
My breasts represent
Its Towers.
And under His eyes
I have found
True peace.⁶⁸

⁶⁴ I refer here to the last eleven lines of *Insight* 537, the challenge of integral poise: add to it the pointers of the next note.

⁶⁵ I thus densely refer to the idneed introduced by that name at note 43. The issue is “the height of the tension of human consciousness” (*Insight*, 498) and “the heightened tension which would result from a supernatural solution.” *Ibid.*, 749. I slip past here the place of sexuality in that tension: we turn to it in [Loneragan Gatherings 12](#): “Finality, Love, Courage,” where courage is the poise of the fourth gift of the Holy Spirit.

⁶⁶ “Standing naked to the world 120 feet above the sea outside on the balcony is a novel experience to say the least.” Written by Charles Riding, one of the last keepers of the lighthouse mentioned in note 63 above.

⁶⁷ *The Triune God: Systematics*, CWL 12, 491.

⁶⁸ *The Song of Songs*, 8:9-10.