Via Intention to Personal Authenticity:
Incorporating Lonergan’s Method of Self-Appropriation and
Doran’s Psychic Conversion into the Clinical Practice of Depth Psychology

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Dissertation Submitted in Partial Fulfilment of the
Requirements for the Degree of Doctor of Philosophy

School of Psychology
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October 2009
Dedication

Fr. Timothy Michel, O.C.S.O., My Godfather

傅曼青 Man-Ching Ruefli, My Wife

David Russell, A Wonderful Supervisor
Acknowledgements

I would like to express my thanks to Dr. David Russell who over a period of eleven years has spent many hours with me in deep and intimate discussion of the material of my thesis. In so doing he has maieutically assisted me, in the best traditions of warm friendship, to discover the depth of my own thought.

Special thanks also go to my wife Man-Ching who has patiently endured the changes which have occurred in me as a result of this work, and who has given me great assistance in listening to and discussing the concepts presented herein.
Statement of Authenticity

I hereby certify that the work contained herein is original and the result of my own endeavour and that it has not been submitted elsewhere for a higher degree at any other institution.

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5 August, 2009
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Abstract

Depth psychology (psycho-analysis, Analytical Psychology, Jungian psychology, archetypal psychology) lacks some if not all of the following in clinical praxis: systematic structure, well defined objectives, a working understanding of the psyche and the relations of self, subjectivity and objectivity, means of systematically appropriating the mind’s full functional potential, and a clear understanding of psychopathology’s relation to intentionality and human authenticity. Patients can be iatrogenically damaged by these shortcomings. Bernard Lonergan and Robert Doran offer self-appropriation, transcendental method, intentionality and psychic conversion as means of rectifying the shortcomings; these means were incorporated into clinical praxis with patients. The thesis describes Lonergan’s and Doran’s contributions, the means of clinically implementing them and some outcomes. As well, the impact on the training of depth psychologists is discussed.
Chapter One
Introduction

Carl Gustav Jung suggests that psychology is challenged by the fact that its mode is the psyche examining itself as both subject and object. Perhaps the challenge stems from the fact that depth psychology\(^1\) as a praxis has lacked structure in its approach to its human subject and suffers the absence of a clear focus on purpose and a means of discerning it. The contention of this thesis is that Bernard Lonergan and Robert Doran offer structure, method and a path to a life of aesthetic value which can augment depth psychology in its clinical praxis. What is attempted in this thesis is to build on the foundation laid by Jung by augmenting and completing his bequest with the work of Bernard Lonergan and Robert Doran.

1.1 Bernard Lonergan and Robert Doran

Bernard Lonergan (1904-1984) was a Canadian philosopher, theologian and Jesuit priest who is widely acclaimed as one of the most important philosophers and theologians of the 20\(^{th}\) century. The significance, importance and precise elegance of Lonergan’s work in the critical historical period at the end of the second millennium is on a par with that of St. Thomas Aquinas. Robert Doran is a Jesuit priest and theologian who wrote his doctoral dissertation *Subject and Psyche* (1994) on Lonergan and C.G. Jung. Lonergan invited Doran to be one of the executors of his estate and to help edit his work, tasks which he has fulfilled in his life’s work as co-founder of the Toronto Lonergan Institute and co-editor of Lonergan’s Collected Works. In addition to his work in theological foundations and systematics Doran has been fully engaged in pastoral ministry with those living with HIV infection and AIDS (Letson & Higgins, 1995, p. 225 et seq.).

We are invited by Lonergan to participate in a venture to discover within ourselves “what we are doing when we are knowing,” “why that is knowing,” and “what it is that is known.” This discovery is experiential, personal and transforming; the processes of this discovery are contained in Lonergan’s masterpiece *Insight* (1957/1997)\(^2\), and continued in his book *Method*

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\(^1\) Bleuler’s term *Depth Psychology* was used to represent an amalgam of concepts of Freud, Jung, Adler, Assagioli and others, and was used inter alia by Jung himself as a name for his psychology.

\(^2\) The original edition of *Insight* is dated 1957; the version cited throughout the thesis is the 1997 edition, which is Volume 3 of the collected works of Bernard Lonergan.
in Theology (1971). Making these discoveries is greatly facilitated by an ascetic discipline of the mind grounded in mindfulness (called attentiveness by Lonergan and contemplation by Doran (1995, p. 295)). Personal experience in depth psychology with maieutically fostering patients’ participation is Longeran’s invitation to know oneself as a knower has shown me that for patients it is also hard and onerous work, with the added piquancy that one discovers that one is the source of one’s own biases. An indication of the challenge of achieving this insight is given by Lonergan himself who recounts an incident, when teaching his course on Thought and Reality, of “a girl marching in at the beginning of class, giving my desk a resounding whack with her hand, and saying, ‘I’ve got it.’ Those that have struggled with Insight will know what she meant” (2005, p. 268). If we find that Lonergan’s work is obscure it is, for self-diagnostic value, worth examining the possibility that we are, at the point of obscurity, obscure to ourselves. Lonergan’s entire opus concerns one’s intentional praxis with oneself: as subject, with culture, intersubjectively, socially, theologically and with God.

The thesis is a work of psychology built on the assumption of faith and belief in Christ. In working in general practice the depth psychologist must be prepared to accept all comers and some will be Catholic; notwithstanding the fact that as Jung himself says “in the last thirty years I have not had more than about six practicing Catholics among my patients” (Jung, 1979, Vol. 18, para. 370). In the same place Jung says of the Catholic Church, among other religious institutions: “I think it is perfectly correct to make use of these psychotherapeutic institutions which history has given to us.” To be fair to Jung, by not quoting him out of context, he also claims that such psychotherapy is medieval, and that he did not consider himself a medieval man. However, the extent and damaging consequences of Jung’s disowned medieval thought is precisely what is revealed in the work of Lonergan and Doran. Russell Meares quotes William James’s warning about protecting the self of a patient where James says: “The worst a psychology can do is so to interpret the nature of these selves as to rob them of their worth” (Meares, 2000, p. 64; original italics). Meares goes on to say that, “James is implying the possibility of a fundamental form of trauma which comes about through a destruction of the feeling of worth which is central to a sense of an inner life” (Meares, 2000, p. 64); such trauma is discussed in chapter 8 below. The thesis is not asking the reader to believe nor to have faith in Christ but to understand this belief and faith. Achievement of understanding, while not central to Jung’s opus, is the essence of that of Lonergan and Doran. In the same way that nonbelievers are asked to understand and value the beliefs of Christians, it is also essential that Christian depth psychologists understand and
value the position of non-Christians; thus it is not necessary for the position of the depth psychologist to become a matter for disclosure. Discernment of direction in the movement of life is also a matter for the praxis of depth psychology, for failure of discernment is a prime cause of psychological suffering. In the case of Christian patients there is a point in discernment where the depth psychologist must yield and suggest that the patient go further in discussion with a priest.

However, that said, my position is that depth psychology, augmented as described in the thesis, in its maieutic approach accompanies the patient through self-appropriation and conversion of the psyche, thus freeing it from repressive censorship, to the place where the patient is able to make a decision to act or not to act in accepting the complete subjectivity leading to authentic aesthetic life in the pursuit of value and good.

Self-transcendence is the objective of Lonergan’s intentional praxis, called Transcendental Method, which leads to a stadial development of “successive degrees of self-transcendence” (Doran, 1996, p.87) A sense of the process and its imperative to each of us is given by Lonergan in Crowe:

I feel I should indicate roughly, not yet the stages, but perhaps the successive degrees of self-transcendence. The first is the emergence of consciousness in the fragmentary form of the dream, where human substance yields place to the human subject. The second is waking when our senses and feelings come to life, where our memories recall pleasures and our imaginations anticipate fears, but our vitality envisages courses of action. The third is inquiry which enables us to move out of the mere habitat of an animal and into our human world of relatives, friends, acquaintances, associates, projects, accomplishments, ambitions, fears. The fourth is the discovery of a truth, which is not the idle repetition of a “good look” but the grasp in a manifold of data of the sufficiency of the evidence for our affirmation or negation. The fifth is the successive negotiation of the stages of morality and/or identity till we reach the point where we discover that it is up to ourselves to decide for ourselves what we are to make of ourselves, where we decisively meet the challenge of that discovery, where we set ourselves apart from the drifters. For drifters have not yet found themselves. They have not yet found their own deed and so are content to do what everyone else is doing. They have not yet found a will of their own, and so they are content to choose what everyone else is choosing. They have not yet developed minds of their own, and
so they are content to think and say what everyone else is thinking and saying. And everyone else, it happens, can be doing and choosing and thinking and saying what others are doing and choosing and thinking and saying. (Crowe, 1985, p. 208)

Drifting occurs when we have either lost or not found direction in the aesthetic movement of our lives, resulting in an aimlessness for which depth psychology attempts to maieutically assist in the discovery of authentic direction.

“To say it all with the greatest brevity: one has not only to read Insight but also to discover oneself in oneself” (Lonergan, 1971, p. 260). Perhaps the greatest brevity and the simplest utterance is made when one behaves with the other with complete personal authenticity. This is what is required of the depth psychologist: to “understand in order to utter a word” (Doran, 2007, p. 32).

Criticism is a process of discovery; it goes beyond exploration which by its very nature entails a notion that there is something to be revealed, its task is to bring the known unknown to consciousness. Where Lonergan provides each and every one of us the possibility of becoming the owner and user of our mental faculties in a way which surpasses all other approaches to this acquisition, Doran uses Lonergan’s transcendental method to take us on a journey beyond the reach of criticism into the realm of our own soul. Again while Lonergan invites us to a task of delivering our own Self-Appropriation, which requires just one actor, the maieutic of Doran’s epiphany requires a detached midwife outfitted with an appropriated self. It is a “post critical” domain to which Doran invites us, this being the term Doran uses:

To refer to any language that is sufficiently informed by the maieutic of a third-stage control of meaning that, in the limit, it is no longer an articulation of a problematic but a formulation on the basis of an understanding of human interiority that has already been grasped as virtually unconditioned. Complete self-transparency is obviously not possible. But incremental judgments of fact about oneself are, and a sufficient number of these produces a differentiation in the realm of interiority. (Doran, 1995, p. 306, fn. 3; see also Doran, 1996, pp. 657-658)

Lonergan is providing us with transcendental method opening to a transcendent realm, beyond self-interest, of interiority made possible by the acquisition and practice of new habits which “Lonergan calls the third stage of meaning, where meaning is controlled, not by practical common sense or by theory, but by interiorly differentiated consciousness” (Doran,
1996, p. 657). Aesthetic movement in the actions of our lived life is examined by interiorly differentiated consciousness which intends ourselves as subject in which there is a grasp of truth “which is not the idle repetition of a ‘good look’ but the grasp in a manifold of data of the sufficiency of the evidence for our affirmation or negation” (Doran, 1996, p. 29). Doran leads us experientially, via feeling and intentionality analysis of the movements of the sensitive the psyche, into the dialectics of contradictories and contraries; where the resolution of contradictories in moral choice \(^3\) and the dialectic action of contraries takes us to the ground of our being: known in value, truth and love. Having lead us through his book, if not to a psychic conversion then at least to an understanding of it, Doran returns with the reader in a mature intentional context to the theme of new habits and possibilities of aesthetic living (Doran, 1996, p. 658).

“No the unconscious, in itself, [i]s all energy which is not present to itself” (Doran, 1995, pp. 289-290). It becomes present to itself in the psyche, energy’s sensorium, and hence to consciousness. It is here in interiority, in the economy of energy’s utility, that intent – which is the psyche’s companion in interiority (Doran, 1996, p. 170) – husbands energy. But energy can be the agent for either construction or for destruction. It is in the discernment of the direction of energy for construction, i.e. for the good, that value discriminates. Psyche is the sensorium in which affect and symbol become manifest: where affect signals value, and symbol is an encoding of possibility. Here it is perhaps important to stress that by affect is not meant emotion as a driver of action; nor does discernment of symbol imply a regression to rule by unconscious myth (Doran, 1995, p. 114). Affect and symbol are terms used by Doran for the means of communication between the (limited) neural manifold, the psyche, and the unlimited spiritual transcendence of human being. Affect and symbol thus become diagnostic in the search for direction in the movements of sensitive psyche.

Where Lonergan offers us the choice of self-appropriation and conscious intentionality through transcendental method, Doran offers us by applying Lonergan’s transcendental method to the psyche a process of psychic conversion with the possibility of choosing a creative life of dramatic artistry as an originating source of value or its refusal; a refusal

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\(^3\) The dialectic of contraries cannot properly function without first making a radical choice for good: “The radical dialectic of contradictories thus concerns the reception or refusal of the grace of charity, for only the supernatural conjugate form of charity (Lonergan, 1997, pp. 698-700) establishes consciousness in the creative tension of its integral dialectic” (Doran, 1996, p. 91).
which is tantamount to the refusal to accept and participate in change as the vector of love\(^5\), which leaves us drifting aimlessly in the pursuit of the pleasures of self-interest.

Some key notions are introduced in the following subsections.

### 1.2 Self

Self is the most sought after possession in contemporary society and its close runner-up is happy self. Ironically the self, as a desired possession, does not actually exist. However, what does exist is the personal historical memory – perhaps distorted and biased – of a passage through our life. That life history often has not been lived according to the way we would like it to have been. The argument of the thesis is that, for complete fulfilment of our potential, we need to consciously discover the truth of how we would like to be in our lives, how we would like to lead our life, and then to follow that discovery. Conducting our life is our behaviour, the history of this behaviour is what we call the lived self. It is in this that the greatest irony exists, for self exists only in pursuit. In order to discover truth we need to look at the sensorium of the psyche, to see where the affects and symbols which appear in the psyche are telling us that our behaviour is working or not working according to our, often unconscious (unobjectified), scale of values.

The contention of the thesis is firstly that the behavioural processes learned in psychotherapy – i.e. via the praxis of depth psychology – are a way in which that process of genuine and rigorous self-observation can reveal the values according to which we actually – and often unconsciously – behave. Secondly, psychotherapy should provide a means to consciously establishing sound values and living according to them. Ultimately the praxis of depth psychology as psychotherapy is an effort to build a sound moral structure within which to live.

Self is a notion about which questions can be asked; it exists only in the questioning. Robert Doran provides us with a very useful way of conceiving of the idea of self and its utility: “The notion of the self is a permanently heuristic notion which is appropriately described only in symbolic language” (Doran, 1994, p. 161). Questioning has an essential function in bringing consciousness to bear upon itself. Human beings have a potency to know, a natural capacity for knowing, the agent for which is the intellect. Intellect, as the

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\(^5\) Rosemary Haughton (1981) is the theologian who renders explicitly conscious the relationship between, nay, the equivalence of exchange and love.
agent of knowing, needs to be activated and needs an object to be known (Lonergan, 2005, p. 161 et seq.). Most of us suffer from the problem that our agent intellect is activated with difficulty, is easily distracted from its object, and hence tends to wander. Acquisition of mindfulness is suggested and discussed in the thesis as a means to taming the mind. As a notion self drives an ongoing inquiry by intellect which examines actual lived behaviour against an objective formed by values. Lonergan gives us a definition that “A notion is anticipatory of being” (Lonergan, 1957, p. 372). Doran gives us the same idea with a little more affect: “Being is the objective of the pure desire to know, and so the pure desire itself is the intelligent and reasonable notion of being, where the word ‘notion’ is used to mean, not the concept or idea but ‘intelligently and reasonably conscious anticipation’” (Doran, 2004, p. 88). What we and our patients are searching for is authentic being; the thesis contends that most people have a notion of the being that they can be. The difference between the being which we experience ourselves to be and the notion of being creates a tension which manifests in affect and symbol in the sensorium of the psyche.

Self’s notion then gives us an insight into the tension between actual lived behaviour and the intention of a behaviour lived according to values. Attempts to escape this tension are one source of dysfunctional living. A second source of tension springs from each of us being embedded in a community which establishes its values upon styles of relationship and intersubjectivity which can inhibit the realisation and development of individual authenticity. A third source of tension, becoming today more conscious, exists between, on the one hand, human anthropological drives and needs and on the other, the exigencies of the cosmic order. Each of these tensions is a dialectic between demands which manifest experientially, or existentially, in each of us as individuals. When faced with such tension, and the dysfunctional consequences resulting from illegitimate attempts to escape it, many are driven to seek medical assistance from the praxis of depth psychotherapy.

1.3 Psychology’s Constraints

Psychotherapy can either render the desire to escape the tensions more effective by cauterising the sensorium in which the tension is sensed, or it can maieutically assist the sufferer in discovering their own authenticity. The former approach is epitomised by the cover of the 17th January 2005 issue of Time Magazine which promoted “The Science of Happiness: Why Optimists live longer” and asked “Is Joy in Your Genes? Does God want us
to be happy?” and offered “Why we need to Laugh,” as one means for attaining happiness (Saunders, Kroninger, Brown, Desai, & Baseman, 2005, p. 41). Mentioning god was important for an American magazine; however, they omitted to say that his name was Bacchus. Asking the wrong questions keeps the function of questioning active, bringing consciousness alive to irrelevant aspects of lived experience. Usually these irrelevancies are aimed at the pleasure and satisfaction pole of the dialectic tension. Pages 47-8 of the cited Time Magazine edition list eight steps toward a more satisfying life, developed by psychologist Sonja Lyubomirsky, ranging from ‘blessing counting’ to developing strategies for coping with stress and hardship. Hidden in this is the message that life is about pleasure and satisfaction; and that psychology and society endorse pleasure and satisfaction as life’s most important fulfilment. None of the eight steps mentions love; and the practice of kindness is promoted as a means of winning smiles and approval. Allowing only syntonic affects is a censorship of the psyche’s data. In a similar way rumination is a censorship process driven by repeatedly asking the wrong questions about the contents of the psyche which leads to more questions and their repetition. Either no insight results from these processes or the insight is biased and invalid, with the result that life becomes an inauthentic drift from one satisfaction to another.

We also contend that depth psychology in practice falls short of its potential as a result of the limitations of its founders and the ease by which the mind can become entrapped by self-deluding patterns. We go further to show that if the practice of clinical psychology and Jungian analytical psychology6 in particular do not lead to individuation beyond ego then such psychologies can act as a limitation to possible achievement of wholeness. Thus we contend that if the training of Jungian analysts fails to bring trainees to an adequate level of individuation there is a risk that their analysands may be impeded, or even completely inhibited, in their search for transcendence and liberation.

1.4 A Renaissance of Depth Psychology

As Doran indicates, in the modern context, where individuals believe that they make their own meanings, Christian concepts, to be valid for the individual, are to be discovered and not to be implanted (Doran, 1995, Vol. 1, p. 84). Therefore if the approach to self-discovery is to be maieutic then it must start, as Socrates did, with what is already waiting to be born in the

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6 Jung names his psychology most frequently analytical psychology and also uses Bleuler’s term Depth Psychology (see Jung, 1979, Vol. 2, para. 1355 & fn. 2); both terms are used throughout this thesis.
patient. In other words, maieutics in its essence is a process of interiority. However, it is not a matter of implanting; rather it is the opposite process of bringing to life what is already there and what is given supernaturally\(^7\) by grace.

Much is made in the psychological literature of the maieutic method of discovery, because of the sense of ownership and truth inhering in the insight. Maieutics, mental midwifery, is about transcendence and new life. The mother, giving birth to new life, discovers a power and drive in herself which transcends all pain and puts an end to suffering. Similarly, birthing authenticity in ourselves can be a painful process as we identify and expel habits of bias. The midwife’s and gossip’s roles are central to the mother’s transformation and the birth of a new life. In the maieutic of depth psychology it is the soul which is transformed, as mother, into new life. Into the ministrations of depth psychology fold the roles of midwife and gossip, where the midwife brings skills, experience and training, while the attending gossips can bring God’s love and welcome by community. It is important to stress that just as midwifery in the birth of an infant is a disciplined process so is the maieutic process of psychic conversion. The ascetic exercise of self-appropriation practiced maieutically follows the methodical heuristic processes of cognitive insight elucidated by Lonergan and extended by Doran to follow the movements in the sensorium of the sensitive psyche.

### 1.5 Relation of Thesis to Praxis

Clinical praxis of depth psychology augmented with contributions from Lonergan and Doran are the subject of the thesis. As far as possible brief examples have been included by means of clinical vignettes. Vignettes are not those of any individual patient, rather they are composed composites which have been modified and therefore do not represent identifiable material pertinent to any specific individual.

The following four approaches to augmenting depth psychology have been used in the research into praxis adopted for the thesis:

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\(^7\) Following Lonergan, who says: “I use the word supernatural not in its current meaning, but as the English equivalent to the medieval theologians’ *supernaturale*. It was a technical term that referred to the entitative disproportion between nature and grace, reason and faith, good will and charity, human esteem and merit before God” (1997, p. 746).
Incorporating into depth psychology’s clinical practice Lonergan’s idea of the sequence of conversion (Lonergan, 1971, p. 243), fostering growth of the embryo of authenticity sequestered in every soul;

Elucidating responses of the foregoing authentic embryo to the patient’s lived life, producing affects and symbols in the sensorium of the psyche as described by Doran. Movements of these affects and symbols are followed clinically in depth psychology to bring to consciousness the embryo of genuineness and the direction of its authentic sustenance. The clinical effects of the embryo’s latency are described together with the clinical implication of refusal and denial;

Describing some non-maieutic clinical practices which correspond to caesarean delivery of a non-viable homunculus;

Describing the essential clinical role of the gossips in either welcoming the embryo of authenticity and nursing the patient’s soul or embedding the patient and embryo in social dysfunction.

The thesis shows that significant problems and suffering result from skewed and biased value structures. Therefore failure by depth psychologists to recognise the essential role of their practice in providing sound guidance to their patients in the development of their own conscious value structure, and resultant operational moral code, can lead to the patient being severely damaged. Similarly, Dostoevsky’s Grand Inquisitor withholds choice from humanity, believing that most cannot handle the exigencies of freedom.

The thesis further contends that emotions lead us and that depth psychology gives us the possibility of adopting a methodical approach into making conscious the direction intended by affect. This is clinically important because the emotions give us a window into our unconscious motivations and intent. Emotions also help us separate our conscious motivation from unconscious, or unobjectified, motivation, further assisting consciousness to differentiate between intent and motivation and to develop the discipline to pursue value through action.

1.6 Introducing Method to Praxis

Carl Jung eschewed the idea of following a method in the practice of psychotherapy (e.g. Jung, 1966, para. 11; para. 290), with the result that his approach to the psyche lacks a cohesive structure and is merely an agglomeration of ideas (Giegerich, 2001). Lonergan
provides a method for the appropriation of self and its cognitive processes by detailing a foundational structure for inquiry. The methodological lacuna in Jung’s approach can be addressed by applying Lonergan’s method, while the psyche can be approached methodically by employing the ideas of Robert Doran in following the movements of the sensitive psyche.

Hence we need to carefully detect, follow and examine the subtle movements of the sensorium of the sensitive psyche. To do so requires not only consciousness but mindfulness, awareness and a courageous willingness to tolerate the often painful emotions, like shame, guilt, anger, remorse, regret, sadness and grief. The foregoing states and affects must themselves be the object of inquiry, while we are also simultaneously the suffering subject. At the same time discipline is required to avoid being deceived by prurient fantasies, illusions, delusions and consolations. The subtle flow of emotions can open a window into the horizon unconscious to cognitive consciousness, a realm in which forces and motivations are at work and play in fulfilling unconscious desires. The region of this horizon is guarded, as Sigmund Freud discovered, and as Jung demonstrated in his famous Association Experiment, as are the gates of Buddhist temples, by ferocious and implacable censors, whose weapons are emotions which we have been trained to fear and to flee from. What really is and what could be lie beyond the unconscious boundary which opens onto an ever receding horizon of possibility and knowing, the expansion and exploration of which is offered to us in following the movements of the sensitive psyche. A risk is that we view the sensitive movements of the psyche through a window as if watching the drama of life, when what is required is an entry through the gate defended by the terrible censors. However, these guards face outwards and confront only the ego in its realm of consciousness while the soul moves into the realm of the unknown.

1.7 Jungian Limitations

A depth psychology which merely encourages vicarious gazing through a window into the fascinations and horrors beyond has nothing more going for it than an importuning tout, in the sleazy metropolitan back alleys of vice, inveigling a hapless bumpkin ego into a show of superficiality by which it is blinded from reality, being, love and truth.

Late in life Jung had a dream in which his father lead him to a door behind which was “the highest presence” (Jung, 1983, p. 244 et seq.). Then his father knelt down before the door and touched his head to the ground. Despite experiencing “great emotion” and
ostensibly imitating his father, Jung explains that, “for some reason I could not bring my forehead quite down to the floor.” In Jung’s interpretation his “reason” is unexamined and his affect is ignored, perhaps even ultimately censored by the linguistic cover-up created by the avoidant gloss “for some reason.” A “flight from understanding” results from not pursuing the “reason”, while the message of his “great emotion” relative to “the highest presence” remains ostensibly unexplored. Following his secret refusal Jung’s dream ego substitutes the idea of God’s presence behind the door with the presence being that of Uriah. From the dream it is manifest that neither Uriah, whose attributes symbolise discipline, loyalty, duty and purity; nor the Supreme Being could be acknowledged as mysterious and worthy of respect. A direct and compensatory interpretation of the dream (which Jung was at pains in his writings to persuade us is the intent of dreams) would have revealed to him his ego’s (successful) attempt to censor the message struggling from the unconscious via the dream. Instead, Jung allowed his ego to sidetrack his own process of interiority. What is worse than ego’s hubris is that Jung’s own limited and biased interpretation of the dream has been presented by him to his followers as the authentic, but wilful way, in which Analytical Psychology should approach the unconscious boundary symbolised by the dream’s numinous door. The dream clearly presents an ego which arrogates to itself a decision in which heart, soul and mind should participate. Lonergan and Doran, in applying Lonergan’s transcendental method to the movements of energy manifesting in the sensitive psyche, provide a structured path to opening and exploring beyond Jung’s closed mandala of endless repetition to discover and reveal transcendence to consciousness (Jung, 1983, p. 367). By attending to the censoring cover-up of language (in this example the use of the gloss “for some reason”) a depth psychologist utilising Lonergan’s transcendental method to pursue the data of the dream with attention, intelligence, deliberation, reasonableness and judgement could reveal the deep structure of inner conflict driving Jung’s avoidance. At the same time going further and following the “great emotion” and associated symbols of the dream in the sensorium of the psyche with Doran’s method of psychic conversion can fulfil the innate and immanent drive to reveal truth of the values one’s intent is actually following.

The texts of Jung’s Zarathustra Lectures (Jung, 1989a) provide a rare insight into his spontaneous creativity, and show the movements of his ego and psyche in a way which has been edited out of his written works in the inevitable need for editorial revision. It is the same
ego attitude toward the cited dream of *Memories, Dreams, Reflections* (MDR, 1983)\(^8\) which is displayed in his Zarathustra lecture. In describing the self he says:

It is a restricted universality or a universal restrictedness, a paradox; so it is a relatively universal being and therefore doesn’t deserve to be called “God.” You could think of it as being an intermediary or a hierarchy of every [sic]-widening-out figures of the self *till* one arrives at the conception of a deity. So we should reserve that term *God* for a remote deity that is supposed to be the absolute unity of all singularities. The self would be the preceding stage, a being that is more than man and that definitely manifests; that is the thinker of our thoughts, the doer of our deeds, the maker of our lives, yet it is still within the reach of human experience. And that thing consists of archaic elements, of all the doubtful things with which we have to struggle. For we *have* to struggle with the self. The self is not *apparently* inimical. It is *really* inimical – and it is of course the opposite. It is not only our best friend, but also our worst enemy; because it doesn’t see, it is as if not conscious of time and space conditions. (Jung, 1989a, p. 978; original emphasis)

What makes Jung’s self the ego’s worst enemy is that the ego (of which, and by, or as which, Jung is speaking in the above quotation from the Zarathustra lecture) has to struggle to serve the self. This ego has an attitude of *ressentiment*, a slave attitude, demonstrated in Jung’s dream; just as a slave might, by not quite accepting the authority of the master, and representing this resistance to itself by truculently and secretly not submitting. As Max Scheler so brilliantly analyses, this slave attitude, which he defines as *ressentiment*, destroys in itself the values of its perceived oppressor, in this case the self, and ultimately perverts ”…the rules of preference until what was ‘evil’ appears to be ‘good’” (Scheler, 1972 p. 81). Yet Jung in the same Zarathustra lecture, as quoted above, recognises that the self, as he describes it, is closer to the will of God than the ego. Hence by Jung’s own definition these values, deprecated by ego’s *ressentiment*, belong to the transcendent being which man is; they are the very values to which man, in integrity, ought to strive. This striving is an act of transcendence. And it is very important to become aware that what is transcended, left behind, is struggle, striving and self-induced (thus neurotic) suffering. In depth psychology the ego’s struggle is understood to be against complexes which are driven by biases, distorted values, and the urge to pleasure and satisfaction rather than true value and good, where the

\(^8\) From here on referred to as MDR.
latter are to be discerned via a rigorous process of self-appropriation and psychic conversion. Transcendental method and psychic conversion are rigorous processes allowing the soul to pass beyond the guards at the gate of unconsciousness and hence to make conscious those very transcendent values, that they may be lived in joy.

The ego which submits is the ego of humility, not the ego of a slave to its competing complexes; only humble submission itself marks the end of the suffering of a wilful ego. We might ask to which complex Jung’s dream reveals Jung’s ego as being enslaved. It is the complex which wrote *Answer to Job* (Jung, 1979, Vol.11, pp. 553-778).

1.8 A Challenge to Depth Psychology

Analytical Psychology, since the death of Jung, has seen itself to be in a constant state of invasion by other psychologies. It is notable that with the exception of developmental psychology, Jungians have been highly resistant to embracing the results of research, experience and new ideas. Adoption of the work of Lonergan and Doran is a case in point. Jung positioned his approach to the psyche between, on the one hand, a transcendence which was barred to him by what Wolfgang Giegerich describes as the “Kantian barrier across the psyche” (Giegerich, 1998), and on the other hand an inability to reach value and morality by pursuing affect, caused principally by the mistaken idea that good and evil can co-exist harmoniously. Thus Analytical Psychology finds itself today in a cultural and spiritual *metaxy* paralleling the challenges of the in-between which Carl Starkloff (2002) describes as the challenge for theology. As Starkloff argues for religion that a healthy syncretism is essential both for progress and the reversal of decline, this thesis argues that a similar syncretic challenge is faced by depth psychology if it is to contribute to reclamation and growth, and the personal discovery of value and morality. To this end it is vital to understand and know that value and morality are discovered transcendentally. Depth psychology must understand, by incorporating Doran’s important distinctions, the essential difference between on the one hand contraries, the working of which through the growth process of dialectic promotes realisation of value and good; and on the other hand the irreconcilability of the contradictories of good and evil, right and wrong, which, contrary to Jungian thinking, cannot be sublated or subsumed but can only be resolved by the exercise of stalwart choice. Failure to have recognised this distinction is one of the major limitations and dangers posed by the practice of Analytical psychology.
Without facing this challenge depth psychology will continue its self-defence and become more and more defensively esoteric in its teaching and praxis; and in the process, by cauterising the sensorium of the psyche, will render more and more clients insensitive to the promptings of the spirit.

1.9 Jung’s Self-Appropriation

Following is a brief illustration of how some of the foregoing ideas might be employed in the therapeutic hour.

In Australia the cost of psychological treatment is now covered by Medicare, which has meant an instant shortage of trained psychologists and a surge in those seeking training. In the face of the present reality of an ageing population, and an increase in the number of younger psychology graduates, the following clinical question assumes increasing importance to clinical praxis and the teaching thereof. Jung himself, in one of his letters, observes that it is only with age and the approach of death that one becomes aware of certain realities, which poses an eschatological challenge to those ministering to this demographic. Jung cautions that “perhaps one must be close to death to acquire the necessary freedom to talk about it” (Jung, 1983, p. 330).

The clinical question is: given the late writings of Jung, his interpretation of his own late dreams, his late ideas embodied in Answer to Job (Jung, 1979, Vol. 11, pp. 553-778) and his last (mainly ghost written and edited) book Memories Dream, Reflections (MDR), how would a depth psychologist have maieutically assisted Jung in discovering, from his own data, expanded meanings and questions for deliberation leading to an expanded discovery of his own values (Jung, 1983)?

Let us imagine Jung in his latter years spending time at the lake in Bollingen. It’s very quiet and peaceful, the road outside is still only a small highway, the lake quite placid, no risk any more of catching the deadly malaria that had been a scourge on those once mephitic marshy shores. No flame in the hearth now, just the hot ashen’d coals, in the eighteenth century kitchen of the mind (Jung, 1983, p. 51). Up narrow stairs in the austere bed chamber, on the wall above the bed Jung had painted Philemon, oddly reminiscent of the epiphany of Our Lady of Guadalupe painted on the apron of an Amerind rustic, and revered by Jung in much the same way as the tilmatli. Yes, he’d had many a fruitful conversation with the kindly spouse of Baucis, perhaps to mitigate the karma of the couple’s murder by his “ancestral”
Faust (Jung, 1983, p. 261). Suppose then we imagine that Lonergan’s *Transcendental Method* and Doran’s *Psychic Conversion* became an interest of Jung’s and he approached a depth psychologist to conversationally explore possibilities.

Memories, dreams and reflections are the Jack-o’-Lantern flashes of Jung’s *penseroso* (Frye, 1971, p. 202), providing insights which have provided so much useful fuel, as well as *ignis fatuus*, for his later followers. Therefore let us assume that, like us, the depth psychologist has available Jung’s MDR. In writing his part of MDR Jung had the purpose of sharing his own path with others, so that his approach to soul and the psyche could be understood. Had Jung reached the promised land of his Pisgah vision at the time he wrote MDR? Jung’s *Septem Sermones ad Mortuos*, written in his earlier years under the pseudonym Basilides of Alexandria and containing “what might have been said by Philemon,” (Jung, 1983, p. 215), was the result for him of an apocalyptic experience of, as he says, loss of soul, yielding what can be considered, since Basilides was a patriarch of Alexandrian Gnosticism, gnostic insights into the pleroma. One such Philemonic insight, revealed to Jung, from the *Septem Sermones ad Mortuos*, is “That alone is fixed and certain which is subject to change” (Jung, 1989b, pp. 378-390). In the theology of Rosemary Haughton exchange is the flux of God’s love (Haughton, 1981, p. 21), and “Philemon” goes on to say “What is changeable, however, is creatura” (Jung, 1989b, pp. 378-390). From this we can infer that *creatura* is the embodiment of love. However, instead of love Jung speaks in MDR of his lifelong loneliness and seems to have resigned himself to the consolations of companionship and to having a secret; from which he moves rapidly to mention having a daimon and then to having offended people who did not understand him (Jung, 1983, pp. 388-9). Here are threads which might provide a ground for psychic exploration.

The gnostic insight from *Septem Sermones* with perhaps the most far reaching and limiting consequence for Jung’s analytical psychology gave rise to his *complexio oppositorum* from which, like Jung’s endlessly repeating symbol of the mandala, no liberation is possible within his paradigm. Energy which could otherwise become creative is tied up in the endless repetition of the mandala of the mind. We can see that Jung himself is not unfamiliar with psychological annihilation, and perhaps an inevitable hopelessness, which his “Philemon” tells him stems from the qualities of pairs of opposites of the pleroma:

> When we strive after the good or the beautiful, we thereby forget our own nature, which is distinctiveness, and we are delivered over to the qualities of the pleroma,
which are pairs of opposites. We labor to attain the good and the beautiful, yet at the same time we also lay hold of the evil and the ugly, since in the pleroma these are one with the good and the beautiful. When, however, we remain true to our own nature, which is distinctiveness, we distinguish ourselves from the good and the beautiful, therefore, at the same time, from the evil and ugly. And thus we fall not into the pleroma, namely, into nothingness and dissolution. (Jung, 1989, pp. 378-390)

Perhaps self-appropriation of the mind’s processes embodied in Lonergan’s transcendental method would provide an individuation path beyond that symbolised in the symmetries and energy flows of the self-limiting patterns of a mandala. Within the mandala there is no possibility of an emergent probability leading to new forms, hence there is no possibility of self-transcendence. Lonergan provides a transcendent path to discovering our own nature’s “pure desire for intelligibility, for the true, for the good, for love, for God” (Doran, 1996, p. 55) and thus the living of a life which is aesthetically beautiful, the true pleroma.

In working with Jung a depth psychologist would be wise to heed Jung’s own caution about working with “men of importance”:

There is as Goethe puts it in *Faust*, an “untrodden, unreadable” region whose precincts cannot and should not be entered by force; a destiny which will brook no human intervention. (Jung, 1983, p. 409)

This perhaps is the crux of maieutics, for what is to be delivered into being comes transcendentally – from or via love. A depth psychologist must therefore embrace Lonergan’s “pure desire,” free of the wants and lacks described by Levinas (Peperzak, 1993, p. 132), in order to be a suitable midwife in the maieutics of the client’s self-discovery.

An adept depth psychologist would allow Jung’s own curiosity to draw himself along Lonergan’s path of discovery. Hence just as everyone must discover experientially in themselves each element of Lonergan’s method, Jung also might delight in making those same discoveries in himself, by careful attention to the sensitive movements, described by Doran, within his own psyche.

Jung’s collected works shows evidence of flights of imaginative fantasy, perhaps edited out of MDR. However, one challenge in working with Jung would be, on the one hand, to have him follow his affect until it yielded conscious knowing of the value it was signalling,
and on the other, to pursue the transcendent objectives of his personal symbols. It might be useful to remind Jung that he not only said that such pursuit requires moral courage, but that he also demonstrated that courage himself.

An important possible thread for the depth psychologist is revealed in Jung’s concern that “moral judgment” in “the relativity of good and evil … is always present and carries with it characteristic psychological consequences“ (Jung, 1983, p. 361). Jung takes a relativist stance to good and evil, asserting that “Recognition of the reality of evil necessarily relativises the good, and the evil likewise, converting both into halves of a paradoxical whole” (ibid.).

This is a stance which Dietrich von Hildebrand describes as vicious (von Hildebrand, 1953, p. v), the social results of which Jung ironically laments in MDR (1983) (see von Hildebrand, 1953, Ch. 9, Relativism). It is not possible, as Doran clearly and irrevocably demonstrates, contrary to Jung, to find a solution through “higher synthesis” to the problem of good and evil. As each of us has personally experienced, no amount of inquiry can ever find a solution which can make an evil act just. In every case good and evil are contrary; the only solution is a decision which chooses the good, rather than choosing the evil which, in the choosing and acting of evil, would be the privation of good. This is because every contradiction offers a choice between good and evil; choosing to expend energy on evil is a privation of good, a reality against which Jung railed with Fr. Victor White. Thus Jung’s relativistic position emphasises the “fallibility of all human judgment” and that the past wrong that we have “done, thought or intended will wreak its vengeance upon our souls” (Jung, 1983, p. 361). This is a theme which repeats itself in the MDR (1983) chapter Recollections in his confession that “I have offended many people, for as soon as I saw that they did not understand me, that was the end of the matter as far as I was concerned: I had to move on” (Jung, 1983, p. 389). However, judgment is a risky yet creative business for Jung, hence “we must have the freedom in some circumstances to avoid the known moral good and do what is considered to be evil, if our ethical decision so requires. In other words, again: we must not succumb to either of the opposites” (Jung, 1983, p. 362). Lonergan and Doran can perhaps provide a richer context for such decision making; for example, Doran’s distinction between contraries and contradictories comes to mind here as a possibility to be explored with Jung (Doran, 1996, chapter 3).

In the same place in MDR, in discussing the importance of self-knowledge, Jung points out that most people are hopelessly ill equipped for living on a level without “self deception or self illusion.” The missing “equipment” could well be provided by a depth psychology
completed with structure and method from Lonergan and Doran. From these “Late Thoughts” we know that Jung is telling us that he is still wrestling with the problem of evil, although he imputes the difficulty to others.

There is a sense of urgency and overwhelming desire to be heard in Jung’s warnings of an impending apocalypse, for which he asserts that “the solution proceeds out of the confrontation and clash of opposites, it is usually an unfathomable mixture of conscious and unconscious factors” (Jung, 1983, p. 367). Again transcendental method and psychic conversion may provide a less damaging and more systematic solution.

The thesis will proceed to: postulate the role and purpose of depth psychology; examine how the work of Lonergan and Doran provides means to the fulfilment of depth psychology; explore the nature of self and its development in relationship; examine how we are alienated from ourselves; explore anxiety and its relation to authenticity; and provide clinical examples.
Chapter Two

Depth Psychology’s Role, Purpose and Profession

Several names are in current use to describe the approach to the psyche stemming from Carl Gustav Jung’s lifetime opus. These include analytical psychology, depth psychology, Jungian Psychology and Jungian Analysis. Analytical Psychology – Bleuler’s name – remained, together with depth psychology, the terms used by Jung to describe his psychology of the unconscious. Analytical Psychology and depth psychology will be used in this thesis.

Jung tells us that his entire lifelong focus was upon soul:

Damals habe ich mich in den Dienst der Seele gestellt. Ich habe sie geliebt und habe sie gehaßt, aber sie war mein größter Reichtum. (Jung, 1962, p. 196)

While Jung was bent upon bringing soul to life, the direction of this thesis is to examine how an augmented depth psychology can bring life to soul. Later in this chapter we will see that soul is formed by the way we respond to life itself and for this reason we cannot bring soul to life. To believe that one can bring soul to life is one of the tragic misunderstandings of Jungian psychology which can result in the human spirit failing to transcend egoic drives.

Wolfgang Giegerich’s notion of soul convolves soul with itself so that he defines soul as soul’s knowing itself. This perhaps is an echo of Eckhart who, in asking whether the soul lost in God finds herself, says “…that the soul finds herself in the point, where every rational being understands itself with itself” (Inge, 1904, index # 387). Here Eckhart is referring, in part, to the recursive nature of self-appropriation which is finally fully developed in Lonergan’s method. Soul, informed by lived experience, is approached experientially via its operations manifesting in the movements in the sensitive psyche arising from the neural manifold as affect from within and transcendentally from “above” as symbol. However as Doran is at pains to point out the soul is usually undifferentiated and thus rarely transparent to itself with disastrous consequences (Doran, 1995, p. 109).

The task for the practice of depth psychology, in the “analytic hour”, is to make practical use of such notions as soul, which is abstract and hard to grasp within the data of one’s own personal experience. So hard to grasp are some of these insights and notions that, because only few have appropriated them, they risk becoming esoteric. The language in which these

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9 The word notion is used throughout the thesis as defined below (p. 25), and is distinct from concept and idea.
notions are couched requires precision and subtle distinction of human experiences. Yet the notions of which we are talking involve everyday words: heart, soul, mind, love, body, psyche, God; and their associated lived experience by which they can be known. I have used the expression “hard to grasp”. It is a truism that what makes any human endeavour hard is the need to retain focused attention upon it in the face of distraction and frustration of the desire to succeed in the intent of one’s endeavour. The endeavour of bringing life to soul is to realise the Delphic injunction to “know thyself”; that is the endeavour which Lonergan describes as self-appropriation.

One insight amongst many which Doran gives us into soul is that:

Anthropological truth establishes by a more specialized reflection that the ultimate measure of human integrity is a reality beyond the cosmos, and that the direction is found in the movement of life as the human spirit and the psyche are attuned to the drawing or inclination initiated by this world transcendent measure orienting the soul to itself. (Doran, 1996, p. 216)

In speaking of the “recovery from deceptive self-fragmentation” Doran says of his work that, “My subject is the human soul and the science of that soul which alone qualifies for the title ‘psychology’“ (Doran, 1995, Vol. 1, p. 108).

During my studies at the C.G. Jung Institute in Zürich I was aware that the objective of Jung’s approach, as taught and practised, had for me fundamental flaws, as it had for my analyst, the late Dr. Ian Baker. However, I was never able to articulate clearly what that sense of unease was about. When I first read Lonergan’s method, inspired by a paper of Carl Starkloff’s, I realised that the critical method which was so evidently and deliberately lacking in Jung’s work was provided by Lonergan’s method (Starkloff, 2007). However, this still left me with the sense that even with an augmentation by Lonergan’s method something was missing. Starkloff’s paper had also referred to Doran, where finally I found, in his doorstep of a book, what for me was missing where he said:

the goal of psychotherapy or of any analogous journey to psychic self-appropriation is not self-fulfilment or wholeness, but self-transcendence: the dissolving of the energetic obstacles to the performance of the operations whose normative order constitutes the authentic search for direction in the movement of life. (Doran, 1996, p. 276)
As I reflected upon the notion of self-transcendence I realised that much of my own work with clients was aimed at assisting the client to find an elusive and phantom wholeness in which the cares of the world would be dissolved. A dream in which I was unable, while kneeling in church, no matter how hard I tried, to put down a book I was reading, entitled “My Life Story”, made me realise that the same futile search was true about myself. Human integrity as “a reality beyond the cosmos” is a wholeness which includes and sublates our actions in the world by which we love God and our neighbour.

2.1 Spirit, Soul, Heart, Mind, Authenticity and Strength

These are all words which are used in everyday language and in the analytic hour. What do they mean?

An essential and clinically useful distinction exists between the notions of spirit and soul. Spirit is used in many everyday expressions in English, whereas the word soul, even in its use to describe a certain genre of music, is used in quite different contexts. Expressions like “in the spirit of friendship”, “spirit of inquiry”, “spirit of discovery”, “vexation of spirit”, “throwing spirit into …”, “entering into it with spirit”, “that’s the spirit!”, etc. all have a common thread in that the word spirit could be replaced with the word intent. When this substitution is made it becomes clear that our use of the word spirit is what is meant by intending, i.e. reaching out, stretching toward: inquiry, discovery, etc.; and that vexation of spirit, as used, for example, in Ecclesiastes (2:17) means a disturbing, or better yet a thwarting of intention, and where intention is disturbed there is an idle void, i.e. vanity.

Spirit and intent are both forward looking, as is the intent of Jung’s Analytical Psychology which is teleological in its aim, whereas

…the archaeological character of Freudian thought is the contrast with a teleology. The contrast with Hegel reveals in Freud a strange and profound philosophy of fate [ananke] that is the necessary counterpart of the phenomenology of spirit aimed at the future absolute of total discourse. Archaism of the id and archaism of the superego, archaism of narcissism and archaism of the death instinct form a single archaism as contrasted with the contrary movement of spirit. The antithesis may be summed up in the following terms. Spirit has its meaning in later forms or figures; it is a movement
that always destroys its starting point and is secured only at the end. (Ricoeur, 1970, p. 468)

Paul Ricoeur provides us with the metaphor of spirit abandoning its starting point, which it must as Fr. John G. Arintero reminds us by quoting from Jean Baptiste Terrien (1897):

“It is part of the order of divine Providence,” says Terrien, “that no being receives from the very first instant the final perfection which it ought to achieve. In all things there must be growth, with the concomitant tendency to a better state. Everything here below is subject to this law. All things must pass from a less perfect to a more perfect state, from incipient goodness to consummate goodness. This is true in works of nature, the production of art, and the wonderful works of grace itself...This law of progress governs all things that have come from the hand of God. (Arintero, 1978, p. 154)

Our spirit is the drive to growth by intent. Ricoeur hints at the security found only when – as intent to good, value, desire and love – spirit finds its beatific end.

Looked at in this way the meaning of Holy Spirit takes on a vibrant dimension of dynamic movement, of a Holy intention towards us: Lonergan’s “reverse vector that moves ‘from above downwards’” (Doran, 1996 p. 32). Lonergan defines “the demands of the human spirit: be attentive, be intelligent, be reasonable, be responsible, be in love” (Lonergan, 1971, p. 268). Examining these exigencies reveals that they can and must all be practised in the analytic hour, in the flow of the conversational and maieutic dialectic between client and depth psychologist. Practising these demands of the human spirit, the demands of intentionality, builds a habit of interiority, of a deep and aware reflexion upon intent. As this habit proceeds toward reasonability and judgement in the context of value it becomes the act of conscience; and hence conscientious free decision. While this may seem to be a simple and straightforward method in its description, it requires a great deal of practice and patience. On this point Doran reminds us with the hope that, as St. Luke (21:19) says “In your patience possess ye your souls” (Doran, 1995, p. 109). The ability to tolerate and step aside from the distractions and turbulence of my own inner process, and mainly my affect, is how I define patience.

10 One reason that I prefer this spelling to “reflection” is that it seems to carry better the idea of turning back to intelligence, rather than the optical connotations of reflection.
The thread of existential anxiety associated with the imperative to growth follows from Karl Rahner and Rollo May. According to May “Anxiety\textsuperscript{11} is the apprehension cued off by a threat to some value which the individual holds essential to his existence as a personality. The threat may be to physical or psychological life (death, or loss of freedom), or it may be to some other value which the individual identifies with his existence (patriotism, the love of another person, “success,” etc.)” (May, 1950, p. 191). Anxiety is also described by May as the experience of the threat to being, caused by a potential of being, hence ontological guilt ensues when the potential for being is unfulfilled.\textsuperscript{13} Guilt is thus an ontological characteristic of human existence. Rahner says of guilt:

For it is only in a radical partnership with and immediacy to God in what we call grace and God’s self-communication that a person can grasp what guilt is: closing oneself to this offer of God’s absolute self-communication. It is only in the process of forgiveness to which a person opens himself and accepts that he can understand what the guilt is that is being forgiven. For part of guilt is the fact that the punishment which it brings with it consists precisely in its blindness to its own false nature. (Rahner, 1993, p. 93)

At the same time the potential of being is the drive of desire. Thus dialectic exists between the opposing forces of anxiety and desire. Guilt and anxiety are affects which mediate this dialectic to us; the ontic givenness of guilt and anxiety provide the depth psychologist with both the existential affective experience and also the theme to be followed in psychic conversion. As these two dialectically opposed forces are allowed to do their work of bringing their objects to consciousness they modify one another in a process of self-appropriation. To the extent that either of these opposed forces is thwarted in its intent we deny our growth in authenticity.

In the foregoing the word notion has been used twice. If we carefully examine the intent of the way the word notion has been used we can notice that when we speak of the notion of

\textsuperscript{11} May distinguishes normal from neurotic anxiety: “Normal anxiety is, like any anxiety, a reaction to threats to values the individual holds essential to his existence as a personality; but normal anxiety is that reaction which (1) is not disproportionate to the objective threat, (2) does not involve repression or other mechanisms of intrapsychic conflict, and, as a corollary to the second point, (3) does not require neurotic defense mechanisms for its management, but can be confronted constructively on the level of conscious awareness or can be relieved if the objective situation is altered” (ibid. p. 194).

\textsuperscript{13} “There is anxiety in any actualizing of possibility. To Kierkegaard, the more possibility (creativity) an individual has, the more potential anxiety he has at the same time. Possibility (“I can”) passes over into actuality, but the intermediate determinant is anxiety” (ibid. p. 33).
something we have already anticipated or reached toward the idea that is intended in, for example, “notion of spirit”. Thus Doran gives the definition: “… ‘notion’ means, not a concept or an idea, but an intelligent and rational heuristic anticipation of its objective” (Doran, 1996, p. 24). To further clarify the meaning for myself I find it useful to substitute the word inquiring for heuristic, so that Doran’s definition now reads: “… ‘notion’ means, not a concept or an idea, but an intelligent and rational inquiring anticipation of its objective.” There is thus implied in the word notion a movement, an inchoate intent, toward its objective. When we take the foregoing definition and apply it to Giegerich’s idea that “In the last analysis, soul is Notion, is logical life,” we can infer that soul’s life is rational, intelligent, dynamic and anticipatory (Giegerich, 2001, p. 49). Giegerich (2001) rigorously provides us with a very useful (Hegelian) notion of soul yet, like Jung, fails to provide a method by which that anticipated “logical life” can be appropriated. Giegerich’s notion of soul leaves us far from either its nurture or its appropriation; yet the practice of depth psychology in the clinical hour must, through method, open the via regis between the psyche and soul. Lonergan’s Method and Doran’s Psychic Conversion provide to the praxis of psychology means by which such an existential praxis can be developed. Ultimately, as both Lonergan and Doran show, there is an opening, beyond psychology’s reach, to a via sacra where soul’s anticipatory intention is lead through clouds of unknowing by the realisation of authenticity in the pursuit of value via agapic love to God.

Let us examine some of the ways in which we use the word soul in our everyday language: “a simple and honest soul” (Lonergan, 1957, p. 475), “a happy soul”, “as sight is to eye so soul is to the whole animal” (Aristotle, see Lonergan, 1997, p. 507), “the spirituality of the human soul” (ibid., p. 725), “attainment of an immortal soul”, “the intellective and imaginative powers of the soul” (ibid., p. 412), “there is a spiritual eye of the soul that looks at universals, or at least, recalls them” (ibid., p. 413), “a barbarian soul”, “to love God with one’s whole heart and soul”, “s/he’s a good soul”.

Vitality of the soul is of critical importance to the practice of depth psychology for reasons which can be clearly adduced from the following statement:

The human subject or self is inescapably a Protean commingling of opposites. The opposites are spirit and matter, archetype and instinct, or perhaps most precisely of all, intentionality and body. The mediator of their progressive integration is the human soul, or the psyche, or imagination – in the present essay I am using the three terms as
roughly equivalent. But soul, when undifferentiated, is also the defective source of disintegration. And soul is usually undifferentiated, in fact almost always more or less not transparent to itself. (Doran, 1995, p. 109)

“Soul making” is providing soul with existential – and by this blunted axe of a word I mean real and lived – experiences in the relationships of life itself which not only reach out beyond personal demands and interests (i.e. transcendental experiences) but extend through themselves to the love of God. Soul making therefore lies in the conduct of every action in one’s life. Making or creating, as opposed to destroying, is a skilled art, because to be alive is be dramatic. Soul-making seems to be what is described as “cooperative grace, the heart of flesh becoming effective in good works through human freedom” (Lonergan, 1971, p. 241). A precondition for cooperative grace is a self-surrender (ibid., p. 240).

Examination of the data of the moment, immediacy, in the light cast upon that moment by meaning, yields the aesthetic of the moment. This is what is meant by “the mediation of immediacy by meaning” (Doran, 1995, p. 123). A large part of the clinical operations of depth psychology are devoted to encouraging the patient to perform this mediation in search of the aesthetic meaning of their lived lives. In this sense Doran is able to state quite categorically that “Soul is aesthesis” (ibid.), where aesthesis transcends the OED’s definition as “The perception of the external world through the senses” by including the realm of meaning.

Giegerich defines soul as its knowing of itself, as its self-relation:

This dialectical unity-and-difference is what constitutes psychology. It is what is meant by “the reality of the soul.” Soul is not a “thing” (be it in us or in the world), not a region, not an archetypal perspective. It is the abstract logical relation, together with its inherent contradictions, between “singular” and “universal” that has been described here and that exists only for thought. (Giegerich, 2001, p. 70)

Clinically these foregoing notions are very important because quite often clients have focused themselves, their attention, only upon what they consider to be the negative aspects of their lived lives. Thus, re-connecting them with events in which they have loved, by

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14 “Soul making” is a phrase used by James Hillman and Thomas Moore. The definition given here extends through the agapic love of the other (as opposed to, and sublating, friendship or philia for the other) to the source of agape, in act of a loving appreciation for the gift of life itself. ‘in the act’? or ‘an act’?
following both their intent and their affect in those events, has the effect of soul making through bringing life to soul.

Drawing upon Walter Burkert (1972), Giegerich (1993, p. 7) postulates the origin of the soul in the following terms:

When man entered history, he was from the outset equipped with all his body organs, such as heart, liver, and kidneys. But he was not equipped with a consciousness as a finished product, with a naturally given soul, which in addition to its existence would – for whatever reasons – have been full of terrible aggressions exploding at times in acts of violence. This is for the simple reason that the soul does not belong to the category of ontic organs—entities. Soul is not. Soul cannot be thought of in ontological terms. Soul is logical life, and as such is self-generating. In man and through him the soul generated and edified itself by means of innumerable incisive acts. The soul first made itself through killing. It killed itself into being. That is why I consider sacrificial killing as primordial soul-making. The soul freed itself, within its immersion in the merely-biological, from this immersion – from an immersion, however, that continues to exist even after it has been overcome. (Giegerich, 1993, p. 11-12)

Perhaps I am a romantic, subject to Northrop Frye’s proposition that in so being I am avoiding unpleasant reality. However, it seems to me that soul comes into existence through love, through God reaching through to us, both inseminating and inflaming the soul, by means of symbol and feeling into our psyches. And if this were so, where would we find, experientially, evidence of such transcendental probings? Surely it would be not in humankind’s murderous alimentary exigencies, but rather in our procreative life; where the act of face-to-face love making, with open eyes, reveals the soul of the other leading into infinite transcendence tending to the very horizon of creation, a state where eros and philia may disappear into (hence sublated by) agape. While rude cave paintings involve the hunt and death, they also portray birth. Fertility and fecundity are evidenced throughout human history in remnants of plastic objects of reverence and art, across all centres of human activity.

The danger and poverty of Giegerich’s conjecture is that its very notion robs humanity of the gift of dignity and love which is itself the cause of life; and the notion (as defined above) that soul “killed itself into being” makes death the antecedent of life which is by definition literally preposterous. Clinically such a Weltanschauung is not only soulless but it is also
depressive, fitting well with Becker’s unfortunate hypothesis that death is the ultimate fear rather than the greater fear of freedom (Becker, 1973, p. 66; see Section 6.2). Another problem is that for Giegerich, and indeed Jung, the soul is not created by God, rather it is created by human endeavour. To Eckhart it appears that in the soul “God has left a little point wherein the soul turns back upon itself and finds itself, and knows itself to be a creature” (Inge, 1904, index # 387).

Support for the thesis that soul comes into life in the human response to God’s gift of creation, in which humans fully participate in loving generation, is given by the fact that existential consciousness begins in feelings “particularly as it primordially apprehends values in feelings” (Doran, 1995, p. 110), and where, more than in loving generation, are tender feelings existentially experienced. Of course, discernment of intent is essential with all feelings to determine if they herald valid or true value (Lonergan, 1971, p. 36 et seq.); however, the symbolic value of creation and life is embodied, literally, in the numinosity of the aforementioned plastic symbols, ranging as they do from the ilk of Venus of Willendorf, through Sheelagh-na-gog (Curran, 2007, p. 30) to Baubo (Lincoln, 1979, p. 230) on the matrix side, to the lingam of India and the ithyphallic priapus of Bacchic festivities to the mystery of the Herm as masculine life-source (Kerényi, 1986, p. 66 et seq.).

Giegerich and Burkert appear to be deriving their theory from myths typical of Cain’s killing of Abel and male fantasies of men engaged in the hunt. There is, however, a completely different world view and experience of soul which is unrepresented in their thesis. It is of course the feminine view which literally gives birth to life bringing soul into the world, and at the same time, as indicated in the introduction, discovering its own transcendental power and drive. Every woman who has mothered an infant has had that transcendental soul experience which brings life to her own soul. What a tragedy that men will arrogate their experience of destruction and killing to the birth of their own soul. Having observed the slaughter of animals both domestic and wild by men with soul I have seen that there is always a ritual associated either with the hunt or the slaughter which honours the animal and its life.

Soul is the seat of the God image. Thus the nature of one’s soul determines the personal nature of the God image. This is an aspect of Meister Eckhart’s famous observation that, “The eye by which I see God is the same eye by which God sees me. My eye and God’s eye
are one eye and One seeing, one knowing and one loving”\textsuperscript{15} (McGinn & Tobin, 1986, p. 269). As St. Teresa of Avila asserts, “the soul of the just man is but a paradise, where the Lord says, He finds His delight” (Avila, 1980, p. 283). However, Jung’s Answer to Job (Jung, 1979, Vol. 11, pp. 553-778) provides a detailed insight into his highly idiosyncratic image of God, an unfortunate and impoverished image which is offered to students of Jungian analytical psychology as the fruit of his life’s endeavour.

The clinical value of these insights into what is meant by soul is that as clients open themselves into the intimacy of the dynamic space mutually created with the depth psychologist there is an epiphany of soul, making possible an insight into its condition and very nature. Soul is conditioned by lived life experiences hence any sickness in the soul emanates from unresolved life experience. One purpose of depth psychology is ministering maieutically to the sick soul by working with unresolved experiences. These experiences manifest themselves via affect and symbol; as Doran’s work shows, they appear in the sensorium of the psyche.

From the foregoing it becomes clear that it is God who brings soul to life, and that through our existential, or lived, life we bring life to soul. The distinction is very important because it means that our actions determine our soul’s nature, the nature of our character. Thus, from this standpoint there is a sense of futility in Jung’s stated drive to bring soul to life, a drive which is dramatically revealed in the story of Faust where ego’s graspings (intent or evil spirit) enshroud (convolve) the soul so that its character (i.e. its reinforced inappropriate characteristic response) sweeps the ego into ever deepening hopeless grasping.

2.2 Heart

Following are some of the uses of the notion of heart:

Mk.12:30: “You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.”

Oxford English Dictionary: “He strained her again and again to his heart.” “He said and strain’d unto his heart the boy.” “It goyse agans myn hart full sore.” “As it went against my heart to breake any way from you.” “He was…prepared to throw himself heart and soul into any project.”

\textsuperscript{15} Note that the Cologne censors objected to this statement.
Another notion of heart has to do with affection, courage and stamina. As a transitive verb the OED lists: “To give heart to, put heart into (a person, etc.”); “to inspire with confidence, embolden, encourage, inspirit, animate = hearten”.

Heart as the seat of desire:

For the self-achievement of a differentiated wholeness, while it may be the deepest desire of the human heart, is also a useless passion, completely beyond the capacity of human endeavor left to its own resources to achieve. The bitterness of Jung’s *Answer to Job* is expressive of this very frustration. This is a very interesting book on Wotan, but Jung called the ‘god’ Yahweh. (Doran, 1995, p. 48)

Conversion for Lonergan is “being grasped by ultimate concern. It is other worldly falling in love” (Lonergan, 1971, p. 240).

For Christians it is God’s love flooding our hearts through the Holy Spirit given to us. It is the gift of grace, and since the days of Augustine, a distinction has been drawn between operative and cooperative grace. Operative grace is the replacement of the heart of stone by a heart of flesh, a replacement beyond the horizon of the heart of stone. Cooperative grace is the heart of flesh becoming effective in good works through human freedom. Operative grace is religious conversion. Cooperative grace is the effectiveness of conversion, the gradual movement towards a full and complete transformation of the whole of one’s living and feeling, one’s thoughts, words, deeds, and omissions. (Lonergan, 1971, p. 241)

The symbol of a heart of flesh is one which is full of life, is sensitive and mortal, while a heart of stone is an insensitive, cold dead lump. What brings the heart of stone to life is the experience of good works freely and lovingly chosen. For Lonergan mind, body and heart each have meaning and an existential need for conversation between them:

This need is for internal communication. Organic and psychic vitality have to reveal themselves to intentional consciousness and, inversely, intentional consciousness has to secure the collaboration of organism and the psyche. Again, our apprehensions of values occur in intentional responses, in feelings. Here too it is necessary for feelings to reveal their objects and, inversely, for objects to awaken feelings. It is through
symbols that mind and body, mind and heart, heart and body communicate. (Lonergan, 1971, pp. 66-67)

Notions of soul and heart are if not entirely absent then rare in the mainstream psychology which has spawned “Positive Psychology” promising “Authentic Happiness” and the highly commercialised “Reflective Happiness” (Seligman, 2008), founded and purveyed by Martin Seligman and his followers via the University of Pennsylvania (website: http://www.authentichappiness.sas.upenn.edu/default.aspx). In their book Character Strengths and Virtues (Peterson & Seligman, 2004) no mention is made of soul nor heart whereas for Doran “Character and soul are bedfellows. Character is a dance step; one must work out with soul” (Doran, 1995, p. 123-4). Doran’s notion of heart not only stresses the need to distinguish it from mind, soul, body and spirit but also reveals that it is the living organ supplying vitality via its movement and operative nature. It is worth quoting at length Doran’s discussion of character in which it is not a static “thing”, but is rather an emergence from life as it is lived and worked through authentic attention to dialectic’s opposing forces of development:

Character emerges from ‘that refining fire/Where you must move in measure, like a dancer.’ And the rhythm of this movement is aesthetics. What Lonergan hints at is that the deliberating, evaluating, deciding, existential subject is also the aesthetic subject. The uppermost level of intentional consciousness is art. In its originating moment, apprehension of value in feelings, and in its terminating moment of fidelity to decision, it is radically aesthetic. Aesthetics, in its education or Bildung, must pass through dialectic. For dialectic is a portion of the refining fire. Lonergan’s positioning of dialectic as a matter of existential subjectivity is of the utmost significance. It is in fact a breakthrough in understanding this subtle movement of subjectivity. For it means that in the last analysis dialectic is a matter of the heart more radically than of the mind Better, it is an issue of the drama of insight. It is as insight issues from the struggle with the flight from understanding that the refining fire is at work. To get stopped in dialectic is to suppose dialectic to be a matter principally of mind, and mind to be something whose significance is other than dramatic. Both suppositions are mistaken. The ulterior finality of mind or spirit is existential subjectivity. If this is true, then mind’s dialectic is subordinate to and sublated by the dialectic of the heart in morality and religion. The dialectic of the heart moves toward the condition of
complete’ simplicity, where the fire and the rose are one. This condition beyond the opposites, Eliot reminds us, costs not less than everything. The ‘everything’ includes even a kind of sacrificium intellectus, in the sense that there is another mediation beyond the cognitional. Dialectic is in the service of a story. (Doran, 1995, p. 124)

Notwithstanding the efforts of Positive Psychology it is not possible to create recipes for cooking up a fashionable style for the one and only versions of an authentic life, for to do so is to end up with an endless catwalk parade of “Elvis Wannabees”. In this the caution for the clinical practice of depth psychology is that its role is maieutic; it must allow for the delivery of the patient’s own aesthetic:

No workbook in the dialectic of the heart can be written no set of five-finger exercises for style and aesthesis proposed. The self-transparency of soul is of another order than that of spirit. All anyone can try to do is articulate its grammar and propose a semantics for understanding its process and implications. (Doran, 1995, p. 125)

In the transformative sense of Alchemy as Ars chemica we can say that as metanoia Ars psychologica is thus the work of the adept in midwifery who assists the patient in following the course of the movements of life as they appear reflected in the movements of the sensitive psyche. Psyche thus becomes the sensorium in which not only the reflected truth becomes manifest but also the origin of the will to moral action.

Psychic conversion thus enables the appropriation of the aesthetic base of our moral and religious responses. This aesthetic base enables in turn an explicit reading of the intentionality of the heart that is existential subjectivity. The capacity for this reading is moral and religious self-appropriation. (Doran, 1995, pp. 194-5)

In the same way that “To speak or write about the construction of a new Christian vision is in large part to exercise one’s mind and heart in methodological reflection”, so the depth psychologist in clinical practice must engage the heart (Doran, 1995, p. 231). Thus for the clinical practitioner following self-appropriation through Lonergan’s generalised empirical method the third stage of meaning (Lonergan, 1971, p. 85), grounded in the practitioner’s own interiority and the patient’s developing reflexions in interiority, become the psychic regions fostering genuineness:
Synchronistic living and making, Genuine just-soness, depends on the discrimination of mind and heart, thought and feeling, spirit and the psyche, that is the objective of the third stage of meaning. (Doran, 1995, p. 295)

Our present discussion of the discrimination of the notions of mind, heart, thought and feeling, spirit and the psyche is an empirical matter which requires attention to how and in what context we are using these terms ourselves. Attention is the first in the sequence of Lonergan’s precepts for self-appropriation (Lonergan, 1971, chapter 1), followed by precepts of intelligence and reasonableness, while attention is the entrance to self-appropriation. It is clinically so important that a whole chapter of this thesis is devoted to its nature and acquisition. Contemplation or attention moves to the “is-ness” prior to meaning; it allows itself to bathe in awareness:

Only a heart like a stream of water can keep to it, follow it to its end, even skip and laugh and dance along the way. And to come to this heart is the discipline of listening. The subject who does not listen in Gelassenheit, releasement, attentiveness, to psyche, is from the beginning inauthentic consciousness, and will never be truly intelligent, reasonable, and responsible. The first of Lonergan’s transcendental precepts calls for attentiveness. It is the imperative least elucidated by Lonergan. Its other name is contemplation; its activity receptivity, its prime data dreams, and its function, the provision of the possibility without which the projects of intelligence, reason, and decision are folly and degradation. (ibid., p. 297)

Contemplation is the experience of being gazed into existence, in which experience is the terminus which at the same time mirrors the in-forming gaze in an unending circumincession (perichoresis) of love:

The innermost region of our interiority is, in the Christian mystical tradition, no longer ourselves, but the place of grace, where the gift of God’s love is poured forth into our hearts by the Holy Spirit who has been given to us. (ibid., p. 437)

2.3 Mind

Mind is the location of the procedures of every cognitional enterprise, and in particular the seat of the operations of Lonergan’s transcendental method (Lonergan, 1971, p. 4).
Empirical consciousness is also seated in the mind. One of Lonergan’s objectives is to do battle with the flight from understanding and Doran’s is to combat the censorship of data from consciousness, i.e. from the mind; both are legitimate objectives of depth psychology. Intention, i.e. the reaching or stretching toward the grasp of understanding, is the objective of the mind’s operations. Data from the sensitive psyche is brought into the mind where it may be subjected to the mind’s operations of attention, understanding, reasonableness, judgement and decision. Each of the foregoing operations of the mind bears a distinguishable relationship to its predecessor. These operations are recursive: thus, for example, attention must be paid to the data of one’s understanding; to the exigency and precept of reasonableness; to the acts of judgement, etc. In a similar fashion it behoves one to understand one’s attention, understanding, reflexion, judgement, etc.

2.4 Authenticity

Clinically it is important to differentiate empirically between two ways of being-in-the-world, designated by the words authentic and inauthentic. The following quotations on authenticity give a sense of its scope and measure:


Of itself, self-transcendence involves tension between the self as transcending and the self as transcended. So human authenticity is never some pure and serene and secure possession. It is ever a withdrawal from unauthenticity, and every successful withdrawal only brings to light the need for still further withdrawals. Our advance in understanding is also the elimination of oversights and misunderstandings. Our advance in truth is also the correction of mistakes and errors. Our moral development is through repentance for our sins. (Lonergan, 1971, p. 110)

…”method’ takes as its key the subject as subject and thus calls for ‘release’ from all logics, all closed systems or games, all concepts, all symbolic constructs to allow an abiding at the level of the presence of the subject to himself”; ‘method’ is horizon inviting authenticity. (Doran, 1995, p. 28)

Self-appropriation heads toward a second immediacy, which is always only asymptotically approached. It consists of three stages: intentional self-appropriation as
articulated by Lonergan; psychic self-appropriation through the release of the transcendent function, facilitating the sublation of intellectually self-appropriating consciousness by moral subjectivity; and religious self-appropriation and self-surrender of both discriminated intentionality and cultivated psyche to the mysterium tremendum et fascinans in the sublation of both intellectual and moral self-consciousness by differentiated religious subjectivity. (Doran, 1975, p. 31)

In the foregoing quotation Doran sets out clearly, but briefly, to define his program for applying intentional self-appropriation to the movements of the sensitive psyche. It is important to emphasise that these movements are responses, appearing in the psyche, to one’s own intent and behaviour providing, when pursued, the moral worth of the intention or behaviour. This sensitive pursuit to consciously discover moral worth is a very important contribution to depth psychology, converting movements originating in the neural manifold and via symbol to conscious intelligent utility.

Doran says in his endnote to the foregoing quotation:

Lonergan establishes this relation of sublation among the three conversions which qualify authentic subjectivity in his thought. I agree with this order, but suggest that psychic conversion is an enabling factor, perhaps even a necessary aid to the sublation of intellectual conversion by moral and religious conversion. Without the release of

the conscious impotence of rage
at human folly, and the laceration
of laughter at what ceases to amuse
T.S. Eliot, Little Gidding, (1971, p. 54)

which may only become more acute and even chronic as a result of the ascent of the mountain of the understanding of understanding. The intrinsic finality of the methodical exigence is therapeutic, and thus demands the second mediation of immediacy as constitutive of self-appropriation at the level of existential subjectivity. (Doran, 1995, pp. 66-7)

Human authenticity is a matter of self-transcendence. Self-transcendence can be in one’s knowing, in one’s free and responsible constitution of the human world and of oneself, and in one’s religious living as a participation in the divine solution to the
problem of evil. The struggle between the dynamism for self-transcendence and the flight from authenticity provides the ground theme unifying the various aspects of this achievement. (Doran, 1995, p. 94)

This rather lengthy quotation from Lonergan’s *Method* places authenticity in a social context:

Terminal values are the values that are chosen; true instances of the particular good, a true good of order, a true scale of preferences regarding values and satisfactions. Correlative to terminal values are the originating values that do the choosing: they are authentic persons achieving self-transcendence by their good choices. Since man can know and choose authenticity and self-transcendence, originating and terminal values can coincide. When each member of the community both wills authenticity in himself and, inasmuch as he can, promotes it in others, then the originating values that choose and the terminal values that are chosen overlap and interlace.

Presently we shall have to speak of the orientation of the community as a whole. But for the moment our concern is with the orientation of the individual within the orientated community. At its root this consists in the transcendental notions that both enable us and require us to advance in understanding, to judge truthfully, to respond to values. Still, this possibility and exigence become effective only through development. One has to acquire the skills and learning of a competent human being in some walk of life. One has to grow in sensitivity and responsiveness to values if one’s humanity is to be authentic. (Lonergan, 1971, p. 51)

### 2.5 Considerations for Praxis

Much is made in recent psychotherapy literature of the notion of “loss of soul”, a term by which Jung himself describes his condition at the time he wrote the *Septem Sermones ad Mortuos* (Jung, 1989b). We should enquire into the state of being when soul is lost. Soul orients us to the divine, therefore whatever loss of soul might mean in itself it would also mean the loss of orientation to the ultimate transcendental self-giving to God, which is Jung’s condition as a lost soul which reveals itself in Jung’s *Answer to Job* (Jung, 1979, Vol. 11, pp. 553-778) and MDR. It is the human spirit in relation to psyche, their natures, actions and interactions, and their term which is the subject of this thesis. Part of clinical psychology’s
purpose is to participate in the process of re-alignment of a client’s spirit with the psyche, in the pursuit of “direction in the movement of life”.

Depth psychology engages in the analytic hour with people who are looking to find the direction of their lives by becoming the dramatic orchestrator and the conductor of a life which is, in its beauty and engagement, a living work of art. Doran uses these terms to define one goal of depth psychology:

Detachment is a condition in which one is not determined by instrumentalization, a condition that is capable of instrumentalised, means-end experience when the latter is appropriate, but that enables a person to be in charge of the course of one’s own experience. As the artist who works with oils and clay, music and words, must be capable of this release of empirical consciousness from instrumentalization, so too the dramatic artist who would make a work of art out of his or her own life, must be able to abide in an empirical freedom of consciousness that allows there to emerge from the materials of one’s life an inevitability of form analogous to that of a painting, a work of sculpture, or a symphony. Would not this be the goal of psychotherapy? (Doran, 1996, p. 54)

A therapy which aims to not just facilitate the realisation of its goal but also to actively participate in it, is itself a work of art, it must also know itself integrally as being a process of search:

The most prized treasure of the human heart is its integrity in fidelity to the primordial core of all experience, the search for direction in the movement of life. But that direction is to be found only by humble participation in and partnership with realities whose being and purposes are not of our own making. By self-transcendent acquiescence to a sacred order of reality, an acquiescence that demands of course our responsible initiative and action, but in obedience to a self-transcendent destiny that must be discerned step by step. (Doran, 1996, p. 216)

In speaking of discernment, which is an active, conscious process constituting the heart of the maieutics of depth psychology, Doran describes the axial historical breakthrough “from cosmological to anthropological awareness”: 


The breakthrough reverses things: the world-transcendent measure originates order in the soul of an individual, and that order is responsible for the order of society. The inclination to order, the exigence to find the direction in the movement of life, is universal, but the manner in which it is understood varies with differentiations of consciousness. With the axial development the inclination is acknowledged as constitutive of individual interiority, and as prompting each one to attunement with a world transcendent reality. The issue of discernment emerges as the problem of discriminating those inclinations that draw us to attunement with the world-transcendent measure from those that draw us away from such attunement. The direction in the movement of life is thus found to the extent that one is successful in making and implementing such discriminations. Discernment in this tradition is a matter of recognizing the movements of the heart and mind by which God draws us to God. (Doran, 1996, p. 291)

Every time a patient visits the depth psychologist it is essential to recall and to reflect that the visit is in response to a transcendent movement initiated for the client from above, and that the visit’s intent is a response in authenticity and fidelity to that call, which is in search of “direction in the movement of life”:

Fundamental reflection on the *conditio humana* must now move within that second horizon [the incarnation of self-giving love], sublating the first [the “mysteries of salvation”] into the second as the ground of its very possibility: I could not seek you unless you had already found me and opened my heart to search for you. Fundamental reflection begins from, and never leaves, the ground of having always already been found by the divine measure, which itself is now found only in the experience of having oneself been found. (Doran, 1996, p. 488)

However, it is equally essential that the depth psychologist be clear that their own purpose for engaging with the client is also a moment of the incarnation of self-giving love.
Chapter Three
Lonergan and Doran’s Contributions to Depth Psychology

This chapter presents a summary of some of the aspects of the work of Lonergan and Doran which have been incorporated into the clinical practice of depth psychology. Rather than paraphrasing, extensive quotations have been used throughout to present the precision of Lonergan and Doran’s notions concepts and methods.

Examination of the lives and writings of most of the thirty-three doctors of the church shows that they read and understood the human psyche in depth. Pastoral engagement of the clergy with people is an engagement with the psyche of each one, as St. Paul’s letters testify in detail. Ministering to the daily needs of people by means of depth psychology has been practised in the church from its very inception. Perhaps it was the complete secrecy of the confessional which prevented accumulation of “case data” until the time that practical psychology entered the province of medicine where case data formed the basis of ongoing systematic inquiry leading to disengagement of the disciplines of psychiatry and scientific psychology. However, works such as Augustine’s City of God and Aquinas’ Summa Theologica (ST) represent and epitomise some of the finest fruits of depth psychology. As an example of the enduring nature of Aquinas’ taxonomy of human virtues we find it incorporated, acknowledged and even quoted\footnote{Misquoted in Peterson and Seligman as “(II-8, Q.62, arts. 3-4)”; reference should be to (Ia Iiae, q.62, arts. 3-4), and the words quoted are not a translation of ST, rather they are a summary written by Thomas McDermott, O.P.} as the basis of a modern handbook of character strengths and virtues published by the prestigious American Psychological Association (Peterson & Seligman, 2004, p. 48).

The Jesuit heritage of discernment is an accumulation of centuries of experience in the discernment of spirits which bears fruit as a system in the works of Lonergan and Doran. Doran’s chapter relating the psyche to integral interiority (1990, p. 211) and Lonergan’s insights into bias and scotosis are probably the result of their first-hand experiences derived from working through the Spiritual Exercises of St. Ignatius both personally and with others.

Carl Starkloff shares with his readers the personal challenge posed by seeking to adopt Lonergan’s Method and Doran’s Psychic Conversion (Starkloff, 2007, pp. 291-2). Anyone who has studied Hegel will have experienced the need to constantly observe oneself and how difficult this is. Acquiring Lonergan’s transcendental method, and performing what Doran
describes as a second mediation of understanding by understanding, brings with it the pain of
discovery of one’s own biases; it is this confrontation by and of one’s own shadow which, as
Jung says, requires moral courage. What is threatened in this confrontation is the falseness of
the identity that our ego has arrogated to itself.

In a speech to members of his dying government Czech president Václav Havel
confronted them, and in particular prime minister Klaus, with some realities of identity. What
he had to say about national identity applies more fully to that which comprises it, namely,
the identity of the individual:

We often talk about the identity of a state or a nation or a society, and more than one
opponent of European integration has ranted on about national identity and tried to
engender fear of its loss. Most who speak this way subconsciously understand identity
as something predestined, something genetic, almost an identity of blood—that is,
something over which we have no influence or control. This notion of identity is
thoroughly discredited. Identity is, above all, an accomplishment, a particular work, a
particular act. Identity is not something separate from responsibility, but on the
contrary, is its very expression. (Havel, 1998)

Havel is confronting his government with the truth that responsible identity means
responsible existential subjectivity, which ultimately means the responsibility of decisions
founded in authentic subjectivity (Doran, 1990, p. 326).

How that identity is to be responsibly created by each person, in its one and only edition,
is the matter of Lonergan’s transcendental method and its augmentation in Doran’s Psychic
Conversion. Now there is a real problem which lies in the implication that not only should we
be authentic, but also in the hidden implications that we know how to be authentic and that
we consciously decide to act authentically. While Lonergan describes the path to requisite
knowing and Doran shows movements in the sensorium of the sensitive psyche to be the
barometer of authenticity, neither Lonergan nor Doran provides a detailed praxis by means of
which their methods can be implemented.

The reality is that most of us have no idea of what constitutes authenticity nor how it can
be achieved, often because the processes of socialisation have either prevented the
development of authenticity or knocked it out of us. Where this has happened the resulting
ressentiment, brilliantly described by Max Scheler (1972), manifests itself in distorted values
which in turn produce the symbol and affect so useful in aiding depth psychology in rooting
out the weeds among the wheat. In a debate between Mawson and Morriston on God’s freedom and the question of His ability or “inability to be less than perfectly good” we encounter a contemporary statement which contains the same hidden assumption, such as the following:

Goodness is a matter of behaving as one ought\(^\text{17}\) in one’s relations with other people (and creatures more generally), and perfect goodness is a matter of doing the best thing that one can for them – whenever there is a best – and doing one of the best things that one can whenever two or more things are ‘joint best’ for them – i.e. are equally good and none is better. Of course, none of us are perfectly good towards one another. (Mawson, 2005, p. 55)

This kind of statement leaves us in the dark as to how to go about discovering in a personal sense what is meant by goodness, how to discover the best “thing” that can be done for another; how to decide between two goods; and importantly, and practically, how to actually make these discoveries and to act upon them.

In order to develop a basis for “how to” this chapter sets out deliberately, i.e. after weighing the matter, to present not the justification nor the theory behind the concepts of Lonergan and Doran, for they are thoroughly covered in their books, but to present the concepts in their barest simplicity. The chapters which follow will show the utility of the foregoing concepts in depth psychology’s clinical practice, via which our individual responsibility can be lived moment by moment.

Troubled by the question, argued about by fellow students at the Jung Institute, that if one is responsible then how can one be free, I discussed the matter with my analyst Ian Baker who explained simply to me that freedom is the ability to do as one ought. This left me the problem of discovering what is meant by that ancient word “ought”. Knowing what one ought is the first step. The freedom to act spontaneously in a well-formed ought comes, Doran assures us, after a great deal of conversion. Along the way, I discovered that my sense of a contradiction between responsibility and freedom comes from habitual self-doubt about my own goodness.

Liberation was one of the principal starting themes for this thesis, with the question asked if and how Jungian Analytical Psychology could assist clients in its achievement.

\(^{17}\) “as one ought” is a phrase used by Lord Acton to describe the constraint of freedom, and is discussed further below.
Coomaraswamy and Horner suggested three questions relevant to the matter of liberation (escape): from what, by what, to what. It was in the tension of these questions that this thesis started (Coomaraswamy & Horner, 2000, p. 13). As we proceed the foregoing questions will be used heuristically.

During my research on symbols, I had occasion to write to Fr. Carl Starkloff, S.J. about Bachofen. Graciously he replied and sent me an article he had written (Starkloff, 2007). Something in the writings of Carl Starkloff showed me that here was a practical man who had been able to open himself to not only understand but to value culture that was alien to him, and that in this process his own horizons were broadened. Reading Starkloff I remembered the misery of the Tuscarora Indian Reservation that I had visited in my first disconsolate winter of living nearby in America in 1967. Years later, following the daily mass in Canada, I read of Jean de Brébeuf in the Jesuit Relations and his remarkable love, and wondered at the inspiration of his martyrdom. A theme appeared as I read more of Starkloff’s work, which was the notion of self-transcendence, and I could sense from his writing that he facilitated that in those he worked with. Elsewhere he wrote that, “every conversation that is genuinely responsible is a process of self-transcendence” (Starkloff, n.d.). Enticingly for me, Starkloff (2007) wrote of a transcendental method referring to Lonergan, and Doran’s elaboration of transcendental precepts. When I first read Lonergan’s Method in Theology I had the same experience of awe as when I happened upon and read Msgr. Paul J. Glenn’s Tour of the Summa (1978). It was the same sort of thrill as when, as a boy, mathematics revealed to me its connexion with nature by producing simple harmonic motion as one solution to a second-order differential equation. For me Lonergan established the connexion between the intention of everyday doing and the production of good. In reading Lonergan’s idea of dialectic as analogous to the differential equations describing a system I was thrilled again by the resonance of this concept with my engineering experience of modelling the dynamics of spacecraft by their differential equations on hybrid analog/digital computers (Lonergan, 1997, p. 268).

Intrigue by Starkloff’s writing on the personal exigencies of inter-cultural engagement invoked the desire to acquire and deploy Lonergan’s method in my own daily life, so in search of more detail of how to build a daily praxis I turned to Lonergan’s Insight, while at the same time studying Doran’s Theology and the Dialectics of History. When I was twenty, I was granted a Cecil Rhodes scholarship which paid for all the books required for my undergraduate studies in engineering, so I bought them all at once at Foyles in London. I opened
the books for the final year and while I could not even read them, I was thrilled that one day soon I would understand and be able to use the mysteries I beheld. And so it is with Lonergan and Doran.

After ten years of work on the matter of my thesis my tentative solutions were all suddenly rendered redundant by discovering that complete answers to Coomaraswamy and Horner are provided by Lonergan and Doran.

In several places Doran (1996 p. 47; p. 250; p. 358; p. 463; p. 530) suggests that the key to praxis for Lonergan’s method is to be found in chapter 11 of *Insight* which opens with “It is time to turn from theory to practice” (Lonergan, 1997, p. 343). However, as I discovered the pragmatics, in engineering terms, of “doing it” are not to be found there. The reason and justification for this lacuna are simple; as Terry Tekippe (2003, p. 416) points out, Lonergan “locates the ultimate justification of the knowing process in the pragmatic engagement in the process of knowing,” and goes on to say that Lonergan “assumes his reader is already engaged in that knowing process.” And this would without doubt be so for theologians and perhaps even for many non-religious engaged in Ignatius’s Spiritual Exercises. However, as Tanquery says, “no one ever enters upon any steep, rugged path unless he is possessed of an ardent desire of arriving at the goal… Hence everything in the Sacred Scriptures tends to inspire us in this desire” (Tanquery, 2000, para. 414). Awe and thrill in prising open Lonergan’s Method and Doran’s Psychic Conversion (which, dare I say it, became sacred scriptures for me) inspired my desire. With a reassuring resonance for me, Tanquery supported Doran’s thesis on the primacy of feeling as a guide to value:

> There are two kinds of desire: one is a feeling or passionate impulse towards a *sensible* good that is absent; and the other, the *rational desire*, is an act of the will tending toward some spiritual good. At times this rational desire reacts upon our sensibility and is thus mixed with feeling”. (ibid., para. 410)

I was in search of a process that would work for me and would be usable for some of my clients. It was clear to me that ahead of me lay the hard work referred to by Starkloff, but how to proceed? I was in the position I found myself in some thirty odd years ago when faced with the urgent need to learn to read and write Mandarin, while learning to speak it. Flash cards were the answer, and over the years I made over three thousand of them. With Lonergan I thought two or three should be sufficient. The other essential is shirts with pockets and flaps. My Chinese philosophy teacher had taught me how important it is to
meditate on the characters, especially in the existential act of calligraphy, and that every written character expresses in its accomplished form the intent with which it was written.

Calligraphy, Life, Lonergan’s Method and Doran’s Psychic Conversion all share the common thread of being existential acts. Our act of responding to the moment is the ink-loaded brush moving resolutely to express our intent.

3.1 Bernard Lonergan’s Method

Although Lonergan claims that his method is applicable across a wide range of fields, by necessity, the language in which he has described it is that of philosophy. As an example of philosophical language he describes it as a transcendental method. This is because his method has universal applicability, it is not simply a categorical method. An example of a categorical method is to “see” the complement of a colour, stare at it and close your eyes and see the eidetic image of the colour’s complement. When we attempt to describe why his method is transcendental we also describe almost the whole program of his method as Lonergan does:

In contrast, the transcendentals are comprehensive in connotation, unrestricted in denotation, invariant over cultural change. While categories are needed to put determinate questions and give determinate answers, the transcendentals are contained in questions prior to the answers. They are the radical intending that moves us from ignorance to knowledge. They are a priori because they go beyond what we know to seek what we do not know yet. They are unrestricted because answers are never complete and so only give rise to still further questions. They are comprehensive because they intend the unknown whole or totality of which our answers reveal only part. So intelligence takes us beyond experiencing to ask what and why and how and what for. Reasonableness takes us beyond the answers of intelligence to ask whether the answers are true and whether what they mean really is so. Responsibility goes beyond fact and desire and possibility to discern between what truly is good and what only apparently is good. So if we objectify the content of intelligent intending, we form the transcendental concept of the intelligible. If we objectify the content of reasonable intending, we form the transcendental concepts of the true and the real. If we objectify the content of responsible intending, we get the transcendental concept of value, of the truly good. But quite distinct from such transcendental concepts, which can be misconceived and often are, there are the prior transcendental notions
that constitute the very dynamism of our conscious intending, promoting us from mere experiencing towards understanding, from mere understanding towards truth and reality, from factual knowledge to responsible action. That dynamism, so far from being a product of cultural advance, is the condition of its possibility; and any ignorance or error, any negligence or malice, that misrepresents or blocks that dynamism is obscurantism in its most radical form. (Lonergan, 1971, pp. 11-12)

However, our intention is to utilise Lonergan’s method in depth psychology’s daily round of clinical practice, and our clients need to be able to name their own operations. Therefore the description of its operations and objectives and their application has to be couched in the language of affairs.

3.1.1 A Common Ground

I started my apprenticeship at the age of sixteen in an aerospace electronics company and at first found myself each day starting work at 7:15 a.m. at a factory workbench surrounded by women workers. They would forget I was there and talk quite naturally with one another, I learned more about human nature than about engineering, and I enjoyed it. Intrigue and manipulation were common themes all driven by the subtle and not-so-subtle methods of inquiry. I discovered that it was inquiry or questioning, usually covert, which drove the process of mining for information. My apprentice supervisor drilled into me that my task was to learn and that meant asking questions and making notes. Similarly, some years later, working around the Mediterranean in countries like Italy, Greece, Egypt and Turkey, I sat amongst groups of men who were engaged in heated debate in cafés. Again it was inquiry, and this time not always subtle, which drove the discussion. Except in rare circumstances the inquiry was embedded in the biases of common sense and dramatic living. Nevertheless, there was a thread, a *catena aurea*, running through all these interactions, which is the thread of interhuman and intersubjective connexion in the ground of existentially lived life.

Doran starts his lectures on Lonergan’s *Insight* by saying “I propose to take as my topic for today’s introductory lecture a statement from page seven of the preface to *Insight*, ‘My aim was … to seek a common ground on which [people] of intelligence might meet’” (Doran, 2004, p. 1). He goes on to quote Lonergan, saying that for us as human beings “the world lies in pieces” and “pleads to be put together again, to be put together not as it stood before on the careless foundation of assumptions that happened to be unquestioned but on the strong
ground of the possibility of questioning and with full awareness of the range of possible answers” (ibid.; see Lonergan, 1997, p. 552). Taking these two statements, Doran proceeds to link them into service as a tool to use in re-joining what we (yes! each of us) has sundered:

Common to both statements is the word ‘ground’: a ‘common ground on which people of intelligence might meet,’ and ‘the strong ground of the possibility of questioning.’ And one ground is the other. The common ground on which we might meet is by identity the strong ground of the possibility of questioning. The urgency of uncovering that ground appears in the second statement, but it is not at all absent from the preface from which the first statement is taken. And what Lonergan could not have known while he was writing this book in search of a ground is how much more desperate is the exigence for such an open space for dialogue now than even then. The world lies in pieces before us both intellectually and physically. Intellectually, the fragmentation of knowledge has grown only more acute, and there are those who will tell us that there is no ground at all, that this is the way it is. (Doran, 2004, p. 1)

Our own personal worlds of interiority are also fragmented and in pieces. “The basic pattern of operations” described by Lonergan includes “seeing, hearing, touching, smelling, tasting, inquiring, imagining, understanding, conceiving, formulating, reflecting, marshalling and weighing the evidence, judging, deliberating, evaluating, deciding, speaking, writing” (Lonergan, 1971, p. 6). Lonergan cautions that to bring these operations and the patterns in which they occur to light “we cannot succeed without an exceptional amount of exertion and activity” and we will have to discover in our “own experience the dynamic relationships leading from one operation to the next.” Otherwise we will find the whole process “as illuminating as a blind man finds a lecture on color” (ibid., p. 7). The key to “how to” is this self-discovery in our own experience. Theory does not help; it is the same process of discovery analogous to the matter of balance in learning to ride a bicycle or to skate. “It is a matter of heightening one’s consciousness by objectifying it, and that is something that each one, ultimately, has to do in himself and for himself” (Lonergan, 1971, p. 14). For the depth psychologist, anthropologist and spiritual guide, where the object includes the mysterious alterity of the other, the process of empathic discovery is analogous to learning a martial art like aikido.

This is how Edith Stein, St. Teresa Benedicta of the Cross, describes empathy in her 1919 doctoral thesis entitled On the Problem of Empathy (Stein, 1989, p. 10):
So now to empathy itself. Here, too, we are dealing with an act which is primordial as present experience though non-primordial in content. And this content is an experience which, again, can be had in different ways such as in memory, expectation, or in fantasy. When it arises before me all at once, it faces me as an object (such as the sadness I “read in another’s face”). But when I inquire into its implied tendencies (try to bring another’s mood to clear givenness to myself), the content, having pulled me into it, is no longer really an object. I am now no longer turned to the content but to the object of it, am at the subject of the content in the original subject’s place. And only after successfully executed clarification, does the content again face me as an object.

Her description implies a kind of “in and out movement” between levels of primordiality and is quite similar to the notion of the founder of Aikido, Ueshiba, in describing the harmonious “at oneness” and the duality with the opponent as “blending with the partner” and “stepping to the side of the partner” (Saito, 1974, p. 18). It is this self-discovery which must be maieutically taught in the training of depth psychologists and kept alive through ongoing supervision. In the descriptions of Stein and Ueshiba we can see that there is an opposition of positions where the dialectic working of these contraries produces growth and harmony. In the case of Aikido the contradictory dialectic of human aggression is sublated by Aikido’s imperative desire to neutralise attack with minimal harm by redirecting the energy (psychic and kinetic) of aggression into a creative movement of discovery. As a clinical skill, when aggression manifests in the hour, the deployment of these skills becomes essential.

Lonergan tells us that “operations by their intentionality make objects present to the subject, so also by consciousness they make the operating subject present to himself” (1971, p. 8). We can ask: if the object of the subject’s intention is the subjective experience of another, is the subject’s experience what Edith Stein meant by empathy? Lonergan goes on to clarify what is meant by the word presence (implied in the “object of the subjects intention”) by asking if it is the same as the presence for the object of their own experience (ibid.). The two uses of presence are different: one refers to presence as what is “gazed upon,” and here I am struck by the concept that we are gazed into existence in an act of contemplation a full description of which is provided by Doran (1995, p. 295 et seq.), and the other is the presence implied in the act of gazing. “For this reason the subject can be conscious, as attending, and yet give his whole attention to the object as attended to” (ibid.). Now we come very close to the experience described by Thomas Merton in his letter to John Harris (see chapter 5 Alterity
and the Other) where he says what is present is that both are Christ. This is an extremely powerful connexion, shedding light not just on the psychic conversion of Edith Stein, but also on the unitive nature of empathy itself.

At each moment we can ask: what is my experience and what do I understand from that? In forming a response to my experience two further questions arise which involve judgement leading to the question of decision.

Now it is important to note that the asking addresses the “ought” and in so doing implies both awareness of the moment and attention to the experiences of the moment. Asking is an act of discernment, as De Caussade might have said, asking is of the “Divine Providence” of the moment. Asking is the expression in action of the prerequisite to freedom or liberty implied in Lord Acton’s assertion that freedom is the ability to do as one ought.

Consider this. There are two types of liberty: one precritical, emotive, whimsical, proper to children; the other critical, sober, deliberate, responsible, and proper to adults. Alexis de Tocqueville called attention to this alternative early in Democracy in America, and at Cambridge Lord Acton put it this way: Liberty is not the freedom to do what you wish; it is the freedom to do what you ought. Human beings are the only creatures on earth that do not blindly obey the laws of their nature, by instinct, but are free to choose to obey them with a loving will. Only humans enjoy the liberty to do what we ought to do – or, alas, not to do it. (Novak, 1997 p. 134)

Freedom or liberty is precisely this ability to inquire which, as Lonergan, quoted above, says must lead to responsible action. As an act of interiority it can never be taken from us, and to fail to inquire implies either a wanton irresponsibility or a bondage – a subjugation – to something autonomous in us; to what Lonergan calls bias. This is something in us which perhaps all advertisers and importuners seek to instil and to command. Ought’s failure has its consequence in that great harbinger and enforcer of guilt: should. It is precisely this relation which produces the illusion of contradiction between freedom and responsibility. The discovery to be made is that freedom sublates responsibility.

As an example from clinical training: in private supervision a trainee psychiatrist expressed anger at not being able to express their true opinion during group supervision run by a consultant psychiatrist. Evidence for the prohibition was that such expressions of opinion or questions were ignored, scoffed at or ridiculed by colleagues, and this behaviour was supported by the consultant psychiatrist. Anger is an emotion so I asked the supervisee to
be with the anger. “It’s not fair, not reasonable” is what came up. Then the double bind of the supervisee showed up: “I can’t get through the training to become a consultant unless I comply by not asking questions nor stating opinions.” The bind is that the group supervisor is also an important examiner who has stated that trainee compliance is the most important criterion examined for fitness to become a consultant. Pursuing the supervisee’s intent in wanting to be a consultant psychiatrist revealed that the supervisee wanted to bring about healing and good for the patients; these were the supervisee’s values. The supervisee then discovered that their real aim was to be responsible, and that to be responsible freedom was required to do as the supervisee believed they ought. The only way to achieve freedom was to become a consultant, and the only way to do that was to be compliant. The next questions were what value lies in being compliant, what harm lies in being compliant. Hence to how can the harm be mitigated whilst maintaining a compliant pose. Thence to the question which asked “to what am I really being compliant?” the answer was given as “my desire to be a consultant and to live my values.” Thence to the question of what skills would be needed to mitigate the harm while not asking questions nor stating opinions and while gaining intelligence and insight. Then came the realisation that to inquire without intrusion is one of the skills needed in working with patients.

We need to ask how to address the four questions concerning experience, understanding, judgement and decision. There is, however, a question we must address first, and that is: what is the exigency, the demand, the intent, of each moment? Is there a common thread, a catena aurea, running through life around which we can enquire and perhaps discover at each moment? Asking this question is asking about the very ground of every moment of our being. When Merton says “…realize that God has indeed given you His Spirit as the source of all joy and strength”, he is saying that our intent (which is spirit) as God’s Intent is the source of all joy and strength (Merton, 1985, p. 462). Thus we can experience that to discover our intent is to discover joy and strength. “The Soul is here for its own joy,” says Rumi (Bly, 1999) and in saying this points to the fact that in joy lies good. If reaching for the good is the demand of life then somehow we must be able to know what that good is. Lonergan provides us with a methodical approach to the discovery of good, while Doran provides us with both means of examen and systematic development of the habit of good in the only place where such an examen and habit can take place: the psyche. Doran names, and hence describes, this development from unreflected responses as Psychic Conversion. No catenary hyperbolic function, involving the imaginary, is needed for us to discover in the immediacy of our being
that each of us is a link in the *catena aurea* which connects us immediately to the chain of good. Rosemary Haughton insists, with useful effect, that the rather static idea of being be replaced with its dynamic equivalent, the verb love (1981, p. 21). When we make this mental substitution we can immediately see that each moment’s intent is love. But what we reach for in intention is what we desire, which then enables us to equate the notions of being, good, desire and love; and perhaps with a little reflective insight to recall and recognise these moments of existential consciousness and subjectivity in ourselves.

Prerequisite and essential to both Lonergan’s method and Doran’s psychic conversion is the habit of attention, existence or availability of which is assumed by both Lonergan and Doran. Regrettably, such a habit does not exist in the majority of us; its acquisition is addressed in chapter 7, entitled Acquisition of Attention Through Discipline and Mindfulness. For the time being we will, following Lonergan, assume that we have acquired the habit of attention.

### 3.1.2 Experience, Understanding, Judgement, Decision and Action

The operations of experience, understanding, judgement, decision and action form a progressive sequence. All of us can recall situations where we have failed to follow the steps of the sequence with the result that our action has been, for example, based on poor judgement resulting from lack of understanding.

An even more common experience for us is that we find ourselves not understanding because there is not enough data to hand, thus good understanding requires sufficient information, evidence or data. An example might be the decision to invade Iraq, in which there were failures to gather sufficient data because the inspection team was given insufficient time to complete the data gathering task. What followed was, in part, a failure in understanding of the complete political situation in Iraq. For example, Hussein is said to have based his power on his ability to instil terror in his own people. To maintain his power in Iraq he had to bluff Iraqis that he still had WMDs, which meant that at the same time he had to bluff the rest of the world, without an outright admission, that he did not have WMDs. More data would have enabled a more complete understanding, which would have revealed the bluff and led to a more accurate understanding, with the possibility of a more thoroughly reasoned judgement, and from thence to a more effective decision and action. Thus we can see that the quality of each of the operations of the sequence is determined by the quality of
each of the preceding operations. Like a chain, our *catena*, the strength of the whole is determined by the strength of its weakest link. The quality of the final action can be compromised at any point in the sequence.

Since each of the operations of experience, understanding, judgement, decision and action requires all of the preceding operations we say that each operation sublates those upon which it depends. Because each operation sublates prior operations Lonergan terms the operations levels.

### 3.1.3 Intent

Operations on each level place a very specific requirement on consciousness. This requirement is the intention of each operation or level. (It seems clearer to speak of the intention of an operation although we can, as Lonergan does, with the same meaning, also speak of the intention of a level.) Where intention means consciousnesses reaching out to grasp what is intended, experience, i.e. the empirical level, requires attention to grasp the data. At the level of understanding the mode of operation is asking questions to intelligently grasp the data in order to gain the insight which produces understanding. Thus the intent of understanding is intelligence. Deliberation and reasonableness sort by relevance and probability the meanings reached through intelligence. The intent of the operation of judgement is truth, when we ask is it so. At the level of decision the intent is, as Mawson, as quoted above, says, deciding on the good. Finally, the intent of action is to bring about the decided good result.

Each level, or operation, clearly has a rule or exigency for its intent, and since the intent is unbounded it is transcendental. These rules are what Lonergan describes as transcendental precepts that are, respectively: “Be attentive, Be intelligent, Be reasonable, Be responsible” (Lonergan, 1971, p. 20). At the level of action I would propose that the precept is to be skilful. “Advertence [attention] to the difference between attention and inattention, intelligence and stupidity, reasonableness and unreasonableness, responsibility and irresponsibility” provides the “basis of both transcendental and categorial precepts” (ibid.). Where categorial precepts are those that pertain to the mind’s operations in a specific field, for example medicine, the precepts are partly informed by the Hippocratic oath.

Now a precept is also an injunction or command to diligence, in which a critical (i.e. providing sound informing judgement) function is ever present in gauging the differences in
performance of intent between effective and ineffective as described above. (As an example, the Royal College of Preceptors in England was established in 1849 to provide, for the first time, this critical function to the categorical precepts of teaching in its praxis.) The intent of diligence is love and delight in the authentic movement (exchange) of being-in-action.

Transcendental precepts require cultivation. As a boy we spent hours engaged in Rudyard Kipling’s Kim’s game, which is designed to cultivate attention by recalling a group of random objects briefly glanced on a tray, and to do this we learned Matteo Ricci’s (Spence, 1984) methods of memorising and recalling. Cultivation of new habits (in Aquinas’s sense of the meaning of a habit) requires conscious attention. Using flash cards listing the sequence of Lonergan’s precepts and the intent of each operation (level) is an aid to the process of appropriation of what are in the end functions of intellect and will. Doing this is operationalising the required conscious intention to authenticity mentioned above.

Questions are the means for acquiring intelligence. Data attended to in empirical consciousness provide the basis for questions which yield intelligence about the presented data. These are the what, when, where, why and how questions asked about the data. The harvest of the intellective process is insight, where consciousness understands and comprehends, i.e. grasps, the nature presented in the data of its intended object. Because we are inquiring about the nature of the data the questions asked are what we would call open-ended, which cannot be answered with a yes or no for they inquire into relationships (conjugates) and their connexions (ligations) amongst the data. Inquiry’s precept, as stated above by Lonergan, is the command of intelligence which requires a creative yet systematic questioning approach applied to all of the presented data. For a psychologist an excellent, and not too rare, opportunity to observe and to participate in the process of inquiry in action is to be called as a witness in a court of law. To be plied with questions in search of intelligence brings to life the delight and thrill of diligence in action.

Now there is a reflexive relationship between questions for intelligence and questions of existence or reality. We may be seeking intelligence about Pegasus or Garuda with questions such as what is its principal mode of locomotion, to which the answer may be “sometimes flying”. For each such question and its answer there arises the question of existence “is it real?” For example: has Pegasus or Garuda been known to fly? A precept for diligence would be that for every question for intelligence the reflexive questions in search of reality, i.e. questions which fold back upon intelligence, must be asked and answered. This mode of inquiry is reflexion and employs the rational faculties of consciousness. In asking if the
intelligence is or is not as described, the mode of the answer is either “yes” or “no”, yielding what Lonergan describes as a “reasonable affirmation” that the requirements have been met so that a judgment can be made (Lonergan, 1997, p. 282; 1957, p. 257). My clinical and personal experience is that consciously performing this operation both makes rumination (endless repeating of the same question) consciously manifest and puts a stop to it.

Manfred Frings, the biographer of Max Scheler, gives the etymology of “method” as met hodos, along the way, giving the concept that a path is to be followed (Frings, 2008). As we examine the procedures of performing the operations of intentional consciousness we can discern a pattern which leads to the making of a judgement. From the foregoing discussion of operations we can see that “A method is a normative pattern of recurrent and related operations yielding cumulative and progressive results” (Lonergan, 1971, p. 4). Questions are motivated by a desire for knowledge.

A question for intelligence at this point, aimed at clinical practice, would be how can we as depth psychologists assist clients in cultivating their capacities for intelligence and reflexion? The reflexive question would be: “Is it possible to cultivate intelligence and reflexion” As a former teacher I have noticed how often resistance to new intelligence develops and how the questioning process then frequently reverts to attempts to recast potential new concepts as concepts already known. This is evident when listening to some of the questions asked of Lonergan following his lectures, which are densely packed with information and ideas. The result is that the logical operation of consolidation of new learning can inhibit deployment of the non-logical, or heuristic, operation of acquiring new learning.

### 3.1.4 Empirical, Intellectual, Rational and Responsible Levels of Consciousness

Four levels of consciousness and associated intentionality are defined by Lonergan:

In our dream states consciousness and intentionality commonly are fragmentary and incoherent. When we awake, they take on a different hue to expand on four successive, related, but qualitatively different levels. There is the empirical level on which we sense, perceive, imagine, feel, speak, move. There is an intellectual level on which we inquire, come to understand, express what we have understood, and work out the presuppositions and implications of our expression. There is the rational level on which we reflect, marshal the evidence, pass judgment on the truth or falsity,
certainty or probability, of a statement. There is the responsible level on which we are concerned with ourselves, our own operations, our goals, and so deliberate about possible courses of action, evaluate them, decide, and carry out our decisions. (Lonergan, 1971, p. 9)

Action, as described above, is the operation which performs the decision resulting from the sequence of the four levels of consciousness; it thus has intention and requires diligent deployment of skill.

3.1.5 Value

Producing or creating value is the intention of action. In the clinical picture it is usually actions which are described by the client, while the sequence of operations leading to them requires a retrospective\textsuperscript{19} process of discovery, a process which yields the intent of each of the levels of consciousness in the sequence which produced the action. An example which illustrates the clinical application of Lonergan’s method and Doran’s sensitive psyche is a client who confesses to having injured someone. Following the intent of each of the four levels of consciousness might reveal emotions of ressentiment and, say, envy, a competitive urge, jealousy, etc. and finally a feeling of impotence which when followed clinically would reveal a desired good perceived to be possessed by the other yet unattainable by the client, leaving the client with what Scheler describes as the illusion of deprivation by a force which takes the good away (see Scheler, 1972, p. 52 & note 6). Clinically working to discover the illusion and the aetiology of the perceived force can assist the client in resolving the dramatic bias, the “aberration of understanding” which Lonergan calls “scotosis” (Lonergan, 1957, p. 191).

3.1.6 Valid Judgement, Self Affirmation, Being and Knowing

Attainment of a valid judgement is accomplished by following data from empirical consciousness, by asking questions to examine the data to produce understanding of the empirical data. In the process of organising the data and deliberating upon it, you, as the knower is

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\textsuperscript{19} Note how our language embodies at every turn the visual metaphor for processes of interiority. And even Lonergan uses the ocular metaphor of blindness in his word scotosis.
asking whether the conditions are or are not fulfilled for your own ‘self-affirmation of
the knower,’ and, if you find that they are in fact fulfilled, you are making the
judgment, ‘I am a conscious unity, identity, whole, characterized by operations on the
levels of experience, understanding, and judgment’. (Doran, 1994, p. 23)

In effect, what is being said is that judgment is an existential act, as, for example, loving
is an existential act, and as such it affirms the knower. Clinically this insight enables the
client to experience the movement within consciousness which has not only reached a
judgment but has also in the process affirmed something of the nature of the self that existed
in the process. A further step into examining the nature of that self would be to follow the
same steps in evaluating and judging the way, i.e. the intent and diligence, in which each of
the operations of experience, understanding, judgement, decision and action were carried out.
In his lectures on Lonergan’s *Insight* Doran shows how the process of reaching judgement
also involves processes which occur in a “more rudimentary state within cognitional process
itself before ever they are articulated in judgments. The ‘remarkable fact’ about reflective
insight is that it can make use of those more rudimentary elements to reach the conditions
necessary for judgement” (Doran, 2004, p. 79). It seems to me that this is a very important
statement which “humanises” judgement, allowing it to be the idiosyncratic process which it
manifestly is.

As an aside, I found that listening to Doran’s lectures, where his spontaneous human
warmth in presentation and lively interaction with the questions of students, together with
reading his accompanying notes on *Insight*, brought Lonergan’s work to a state of human
reality, bringing it back from the pristine logical processes of *Star Trek’s* Mr. Spock.
Similarly, listening to Lonergan’s interactions with his lecture audiences brings the man and
his opus to three-dimensional life. Of interest is the tendency shown in questions asked of
both Lonergan and Doran by their audiences to struggle with fitting the new which is being
presented into the old framework of the listener. Clinically this is also one of the problems
faced by the depth psychologist as the patient unfolds their narrative. The result is that
without awareness the new is reduced to what is already known.

Doran describes the process of reaching a judgment:

Directly consequent on the self-affirmation of the knower are positions on being and
objectivity. Being is the objective of the pure desire to know, the objective of the
dynamically structured unity of inquiring and critical consciousness that moves me
from experience to insight, and from insight to reflective understanding and judgment. Being is what I am after, when I raise questions for intelligence and questions for reflection. I raise these questions because I want to know what is, and what is being. Being is what I reach in incremental fashion when in fact I do reach a true judgment, when I grasp that the conditions are fulfilled for affir ming the synthesis that I have formulated, and proceed by rational necessity to the judgment. This is the case. Consciousness as the desire to know raising ever further questions is a notion of being, where ‘notion’ means, not a concept or an idea, but an intelligent and rational heuristic[discovering] anticipation of its objective. Being is all that is known and all that remains to be known. It is what would be known by the totality of true judgments, and what is known incrementally in each single true judgment. It is whatever can be intelligently grasped and reasonably affirmed. (Doran, 2004, p. 24)

Concerning knowing, Lonergan proposes three epistemological questions: What am I doing when I am knowing? Why is doing that knowing? What do I know when I do it? (Lonergan, 1971, p. 25). The first question is cognitional, enquiring about the existential act of knowing, inviting examination of the act of knowing. The second question is epistemological, asking for an explanation or theory of knowing. The third question is metaphysical, asking about the nature of what is known when knowing has occurred.

Metaphysics springs from the pure desire to know; it is free from the restrictions of particular viewpoints; it distinguishes positions from counter-positions in the whole of knowledge; it is a transforming principle that urges positions to fuller development and, by reversing counter-positions, liberates discoveries from the shackles in which, at first, they were formulated. (Lonergan, 1997, p. 415)

As quoted above, Doran answers Lonergan’s third question, “Being is all that is known and all that remains to be known.” Following these three questions as an exercise can trigger an activity of self-examination in which an important and useful experience of what it is to be a human being can occur. Thus by posing these three questions Lonergan is inviting us to the realisation of an insight about our own process. This insight must be won by a patient struggle, the fruit of which is an appropriation of our own process. It is not to be attained simply by reading any more than the ability to ride a bicycle can be so attained.

In addressing the question “can the notion of being be defined?”, Lonergan answers:
It cannot be defined in any ordinary manner, for it underpins and penetrates and goes beyond the content of every definition. However it does possess certain definite characteristics. For it regards the unrestricted objective of our knowing, the concrete universe, the totality of all that is. (Lonergan, 1997, p. 384; 1957, p. 360)

In defining metaphysics Lonergan provides us with further insight into the questions thereby linking being and knowing:

In its full sweep, being is whatever is to be known by intelligent grasp and reasonable affirmation. But being that is proportionate to human knowing not only is to be understood and affirmed but also is to be experienced. So proportionate being may be defined as whatever is to be known by human experience, intelligent grasp, and reasonable affirmation. (Lonergan, 1997, p. 416)

Perhaps it may be worth mentioning that Terry Tekippe provides “A Comprehensive Commentary” which is “the result of a forty-year struggle to understand Bernard Lonergan’s monumental *Insight: A Study of Human Understanding.* It is part exposition, part explanation, part criticism” (Tekippe, 2003, p. vii). Ambiguity in Lonergan’s notion of being is critically examined by Tekippe in his chapter entitled “To Be: That is the Question” and while no conclusion is made he provides a fascinating tour of concepts which take us deeply into the realms of our own lived experience.

Clinically it is important to add that the route to both being and judgment are tempered by the savour of the idiosyncratic human element as described above by Doran. The path to being is unique for each of us because it must traverse in each of us our own unique biases and while it can be clinically challenging to walk alongside our patients in this discovery, it is also a privilege in which at the same time we are walking our own unique path.

3.1.7 Biases and Scotosis

Bias is discussed in chapter 9 where clinical vignettes are used to illustrate their presence, effect and working through. At this point it is sufficient to briefly describe the types of bias disengaged by Lonergan:
Dramatic bias is a completely unconscious, i.e. not recognised by consciousness, a priori schematic response to the exigencies of daily living; its operation and aetiology is discovered by the hard, morally challenging pursuit of intent into the depths of the psyche.

Individual biases are closer to consciousness than dramatic biases as they are rooted in a refusal to understand, and are comprised mainly of defensive responses which are used in place of a skilful response which would require deployment of new responses.

Common sense is based in a body of practical experience of the immediate relation of the world to us; it embodies our relationship to things in our world. It is characterised by its absence of a body of theory and its refusal to ask questions beyond immediate practical utility.

Group bias is the result of the operation of people banded together to influence the deployment of resources and policies in opposition to the desires and needs of others.

We are all embedded in general bias’s focus on anthropological concupiscence which tends to be for the relatively short term and which fails to observe long term decline.

### 3.1.8 Liberation and Transcendence

Doran suggests that self-transcendence is detached and disinterested inquiry (2004, p. 10), while Lonergan says of knowing that,

> The immanent source of transcendence in man is his detached, disinterested, unrestricted desire to know. As it is the origin of all his questions, it is the origin of the radical, further questions that take him beyond the defined limits of particular issues. (Lonergan, 1997, p. 659)

Lonergan says “all development involves a tension between limitation and transcendence” (1957, p. 476). However, as we have seen, we are limited by, amongst other things, our biases and blindness (scotosis) so that there is a scale at one end of which is extreme limitation and at the opposite end extreme transcendence (Doran, 2006, p. 172).

Fourthly, there is a law of limitation and transcendence. It is a law of tension. On the one hand, development is in the subject and of the subject; on the other hand, it is from the subject as he is and towards the subject as he is to be. Finality has been conceived as the upwardly but not determinately directed dynamism of proportionate
being. Its realization may be regular, but its regularity is not according to law, according to settled spontaneity, according to acquired habit, according to existing schemes of recurrence; on the contrary, it is a change in the law, the spontaneity, the habit, the scheme; it is the process of introducing and establishing a new law, spontaneity, habit, scheme. Its point of departure necessarily is the subject as he happens to be; but its direction is against his remaining as he is; and though its term will involve him in a fresh temptation to inertial repetition and recurrence, that term is to be approached only by breaking away from the inertia of his prior stage. (Lonergan, 1997, p. 497)

At this point it is well to ask how that breakaway is to occur. Depth psychology provides an excellent opportunity for this to be effected since we come to it precisely because the old habits are failing.

### 3.2 Robert Doran’s Psychic Conversion

What is missing in the training of Jungian analysts is a systematic approach which provides a path in clinical praxis to assisting the client in appropriating the processes of consciousness, and a structured orientation to uncovering the biases which limit the reach of intentionality and its further grasp of authentic value. Speaking of Jung’s capacity for thinking, Giegerich (2001, p. 125) says, “that as far as his intuitions are concerned he was a real thinker. But he was not a thinker at all when one looks at the form in which his thought made its appearance in the world.” The problem is that it is clear that, “…Man has to live not by revelation but by reason”; however, this means that reason must be developed so that whatever utility and value Jung’s revelations of the psyche and soul may contain, every trainee depth psychologist, and Jungian analyst candidate, deliberates upon them from their own reasoned experience (Lonergan, 1997, p. 256). The risk is that in depth psychology, and in Jungian approaches in particular,

The succession of less comprehensive viewpoints has been a succession of adaptations of theory to practice. In the limit, practice becomes a theoretically unified whole, and theory is reduced to the status of a myth that lingers on to represent the frustrated aspirations of detached and disinterested intelligence. (Lonergan, 1997, p. 257)
Doran mentions that Woolger implies that, “one difficulty with the Jungian school is the lack of an adequate philosophy to ground and properly locate the further contributions to secondary process that Jungian analysis potentially provides” (Doran, 1985, p. 32). Woolger concludes his paper *Against Imagination* by describing the vital complementary nexus between the psyche and spirit “as a paradoxical union of opposites. For without the psyche, spirit would have no rootedness or receiving vessel, and without spirit, the psyche could not evolve and grow” (Woolger, 1973, p. 270). Doran’s psychic conversion is, in part, a means to prepare the psyche for the reception of spirit.

Jungian training is not systematic, i.e. it does not follow a method which “is a normative pattern of recurrent and related operations yielding cumulative and progressive results” (Lonergan, 1971, p. 4). Evidence for this is the failure since Jung’s death of the production of an integrated, growing and developing body of either Jungian theory or praxis, despite the production of Lego-like oddments of, admittedly interesting and useful, theory and clinical vignettes published in a host of august Jungian journals. Without the discipline of a method to use these fragments of theory the psychologist risks the fate of the sorcerer’s apprentice experimenting alone in the master’s alchemical kitchen. While studying Jung’s Association Experiment in my Jungian training, I was on a field trip in Malawi. A friend asked me what I was studying and insisted that he be the subject of an association experiment. I did the test before dinner, took it to my room and scored and analysed it. At dinner my friend asked me what I had discovered about him. Hesitantly I asked him if he was, as the experiment indicated, having an affair. He literally fell off his chair in a faint. The apprentice’s ineptitude and insensitivity had struck again! Fortunately the outcome was that he was able, at last, to discuss his painful dilemma.

As Gendlin (1996) demonstrates in clinical vignettes, the clinical hour becomes stuck when the dialectic between therapist and client engages with drives and motivations as the object of analysis. What then follows is an intellectual pursuit of passion, constrained like a ball in a pinball machine while energising itself and remaining in play within the limits of bias. Both the cause and the ego objectives may be discovered in a dynamic play of passion, yet the structure of bias remains firmly on its now reinforced footing.

There are, however, other commonalities linking all of us than questioning, inquiry and bias (to be discussed in chapter 9). Another important common ground is the nature and structure of the machinery of the mind linking body, the psyche and consciousness, and the
demands of the spirit (intent) to go beyond ourselves. Discovery, ownership and use of the machinery of the mind is the province of depth psychology:

Depth psychology is a theory in aid of a praxis, and the praxis is the self-knowledge and self-constitution of the person. But Lonergan shows a path to self-knowledge that results in a differentiation of consciousness, and this differentiation is of crucial importance for the investigation of the psyche as well. (Doran, 1996, p. 43)

Lonergan’s method in search of knowing and intent is therefore a vital tool in the appropriation of the psyche’s own operations, offering us a systematic means of interiority far beyond the offerings of Carl Jung. At the same time Doran is also saying in the foregoing quotation that our constitution as depth psychologists is defined by our own self-knowledge and the personal authenticity to which the praxis of that self-knowledge takes us. This is an operational and clinical insight which again takes us far beyond the simple considerations of counter transference taught in the schools of mainstream psychology.

3.2.1 Psyche
Doran describes and defines the psyche as follows:

I am suggesting, then, that the data of consciousness are twofold, and that at least an implicit correctness on one set, the intentional or spiritual, is necessary for the correct negotiation of the other set, the psychic. There is a set of data to be understood by depth psychology. It lies in the sensitive flow of consciousness itself, the polyphony or, as the case may be, the cacophony, of our sensations, memories, images, emotions, conations, associations, bodily movements, and spontaneous intersubjective responses, and of the symbolic integrations of these that occur in, indeed are, our dreams. These data constitute the sensitively experienced movement of life, the pulsing flow of life, the psychic representation of an underlying manifold of neural functions that reach a higher organization in sensitive consciousness. We will call this set of data the psyche. By the term psyche I mean precisely and only the complex flow of empirical consciousness, whether sublated by successively higher levels or not. (Doran, 1990, p. 46)
3.2.2 Deciding Our Being

Most of us interpret the data of our lives, without conscious choice, through the lenses of common sense, dramatic bias, etc., and in doing so, determine unconsciously the one and only edition of our lived life, our self, our person and our character. However, it is possible, with great effort and a gift of grace, to make a different choice of interpretation. Throughout the ages there have been many interpretive offerings, ranging from the ideas of Cicero to those of Lord Baden-Powell, and even Dale Carnegie. However, this decision is radical in that it forms our life from its very root: “One can choose either to interpret the data of which Lonergan speaks in the light of some depth psychological theory, or to approach the psyche and depth-psychological theories and practices in the light of an analysis of intentionality” (Doran, 1990, p. 44).

However, while the interpretation of the data of our lives makes a major contribution to the meaning our life has for us, this interpretation and hence our life’s meaning is determined for most of us without choice and hence without reflexion, i.e. unconsciously. Life as actually lived is what we refer to as self, which means that it is for most of us created unconsciously. Attaining full ownership of our lives, of the values we reach for in our every action, either in initiation or in response to life’s movement, is the invitation to a decision for self-appropriation to which Lonergan invites us (Lonergan, 1997, p. 13). To follow this path is not easy “for Lonergan engages one without mercy in the conflict immanent in human desire itself, between the intention of being and the flight from understanding, between the desire to know and the desire not to know” (Doran, 1990, p. 16).

3.2.3 Contrition

From its beginnings in the life of Jesus, Christianity has been concerned with human psyche and with human development. Numerous stories of the lived life of Jesus show His complete understanding of the human psyche, starting with “come follow me”, the woman at the well, the healing of the blind man, etc. At the same time development, particularly intersubjective relations, became infused with love. Via love the deep knowledge of the psyche was passed through the apostles to the early church and became part of its daily ministry as we see in the writings of Paul. Psychic conversion through and by the liberation of love has been the phenomenon driving Christianity throughout its entire history. However, as Tad Dunne observes, “Development is not the same as psychic conversion. Development
is a genetic process as one deepens one’s awareness within a horizon. Conversion is a breakthrough to a new horizon.”21 This distinction is an important one for the clinical practice of depth psychology. Amongst other considerations a strong ego is required to face the shadow in both its negative and positive aspects, and disorders of personality which have a crippling effect on relationships must be treated. Continuing the spatial metaphor, the horizon of which Dunne is speaking is comprised of the limitations imposed by one’s position relative to what Lonergan describes as the real truth. Horizon is defined by Leo O’Donovan as “the co-presence in all human experience of the fullness of being – God – as the source and goal of human knowledge and freedom, the unlimited context of all limited human experience” (O’Donovan, 1995, p. 192). Dunne continues: “So, in dialectic, a psychologist needs to be aware of this difference when dealing with clients,” and proposes that the “therapy” for a client who has yet to undergo a psychic conversion would be to amplify the significance of the client’s current horizon so as to expose anomalies (equivalent to “reverse counterpositions”22), and then to lead the client toward a full openness to learning about oneself, to taking responsibility for oneself, all within an affective context. (Here I’m articulating the “develop positions” aspect of dialectic regarding, respectively, intellectual, moral and affective conversion.)

Doran distinguishes contraries from contradictories; in the former there is no morally acceptable middle way, there is only a choice between the position and counterposition of, respectively in each case, right and wrong, good and evil (Doran, 1996, chapter 3). In the case of the opposition of contraries the “working” of dialectic produces a resolution which contains and sublates the contrary opposition. Constant rotational movement of two opposing notions is symbolised in the Yin-Yang (T’ai-Chi T’u Pien) diagram found at the centre of the Chinese divination Ba Gua. Perhaps the Catholic sacrament of reconciliation reflects the notion of dialectic (Doran, 1996, chapter 3), because contrition, upon which reconciliation is founded, means the rubbing and grinding action resulting from understanding, reflexion, deliberation and judgement. Confronting the shadow can be a process of wearing away the husks of censorship hiding the kernel of truth within.

Depth psychology’s praxis, to be authentic, must maieutically facilitate the working of dialectic in its painful grinding purpose through following the sensitive movements of the

21 Dunne (personal communication, June 28, 2008)
22 The operation of dialectic can reverse counterpositions by exposing distortions, or as Tad Dunne calls them, “anomalies”; see Doran, 1996, p. 84.
psyche, described by Doran, as they confront the distortions upon which contraries rely to defend their counterpositions.

3.2.4 Conversion

Censorship of the mind, in Lonergan’s terms of the “Subjective Field of Common Sense”, has been briefly mentioned above. Doran’s conversion aims to appropriate the very processes of censorship to the task of revealing things which, as René Girard (1987) says in his book on the subject, have been “kept secret from the foundation of the world” (Matthew 13:35, New Testament, King James Version. What has been kept secret since the foundation of the world by censoring from human consciousness, and demonstrated by examples from literature by René Girard (1987), is the ongoing human proclivity to scapegoating and its murderous consequences.

Psychic conversion is a transformation of the subject, a change both illuminated and often mediated by modern depth psychology. It is a reorientation of the specifically psychic dimension of the censorship exercised over images and affects by our habitual orientations, a conversion of that dimension of the censorship from exercising a repressive function to acting constructively in one’s shaping of one’s own development. (Doran, 1990, p. 9)

When we use the word conversion, three questions (adapted from Coomaraswamy and Horner (2000, p. 13)) arise about conversion, which in this case means escape from censorship and utilising its function. These questions for intelligence about the meaning of conversion are: from what, by what, to what? In part, conversion means from the way the psyche is operating with bias to maintain censorship, to using the same functional operations to reveal what the psyche was attempting to hide. The means of this conversion of psychic functioning is described in eight steps by Doran. Utilising these steps is both the means and the task appropriate to the orthopraxis of depth psychology in its commitment to the search for truth, both for the client and for the practitioner.

A brief summary of his eight steps of psychic conversion is set out by Doran in chapter 2 of Theology and the Dialectics of History:

(1) the context of self-appropriation discussed by Lonergan as the appropriate context within which to discuss depth psychology and psychic process;
(2) the distinction (without separation) of the psyche and intentionality and the effect of intentional operations on the sensitive flow;

(3) the vertical finality of the psyche;

(4) the self-transcendence of intentional operations, and the need for a corresponding affective self-transcendence;

(5) the understanding of psychic order and disorder in terms of the psyche’s cooperation in the intention of intelligibility, truth, and the good;

(6) the particular relevance of the psyche to the fourth level of consciousness, and of psychic analysis to existential self-appropriation;

(7) the role of symbols in existential consciousness and their significance for psychic analysis; and,

(8) the definition of psychic conversion as the transformation of the psychic component of the censorship exercised by our orientation as dramatic subjects – a censorship over images for insight and over concomitant feelings – from a repressive to a constructive role, thus enabling simultaneously the participation of the psyche in the operations of intentionality, and the embodiment of intentionality through the mass and momentum of feeling. (Doran, 1996, p. 62-63)

Our purpose is to appropriate these elements to the analytic hour and to the training and supervision of depth psychologists so that clients and psychologists can utilise them, and to do so for the good of all creation.

3.2.5 Self-Appropriation

“Depth psychology is a theory in aid of a praxis and the praxis is the self-knowledge and self-constitution of the person” (ibid., p. 43). I interpret the word praxis to mean actions which are informed by the theories of Lonergan and Doran. Every patient who seeks therapy is in search of the direction of movement in their lives, and is therefore attempting to appropriate that movement and direct it toward a way of being, i.e. toward a self-constitution. It is well to consider that every person seeking therapy is moved to action by grace. In parallel with the action of constituting a self is the requirement for self-knowledge in which consciousness is to be interiorly differentiated and intention is to be known and directed
toward transcendent values. In contrast, recent highly commercialised categories of emotional intelligence and emotional competence postulate a two by two praxis matrix of knowledge of self and other as the first row and control of self and other as the second row, where the thrust for attainment of emotional intelligence/competence is driven chiefly by ego derived goals (Goleman, 1998, pp. 24-27). The goals of this drive are therefore often deeply embedded and hidden by the blindness (scotosis) of the various biases delineated by Lonergan (chapter 9 below).

In reflecting upon how Lonergan’s method can relate to depth psychology, Doran concluded:

… the data to be understood in depth psychology – images, emotions, conations, spontaneous sensitive responses to persons and situations, and especially all sensitive inclinations hidden in the obscurity of the undifferentiated movement of psychic process and requiring such techniques as the interpretation of dreams if they are adequately to be understood – can be accurately understood only in relation to one’s understanding of other data of interiority, namely, precisely those that Lonergan has uncovered: the data on human insight and judgment, on moral deliberation and choice, on the love of intimacy, love of community, and the love of God. (Doran, 1990, p. 44)

In the light of his own experience Doran chooses to interpret the data of which Lonergan speaks and to “approach the psyche and depth-psychological theories and practices in the light of an analysis of intentionality” (ibid.). An approach based upon empirical experience is essential for the practice of depth psychology. Doran proceeds to explain his operational approach:

… the grounds of this option lie in the personal discovery that moments of insight, judgment, and choice, and the dynamic state of being in love with another person, being in love with the community, and being in love with God, are higher integrations of psychic process. They are not to be understood as functions of psychic process, nor reduced to the movements of the sensitive psyche, but are to be regarded rather as distinct operations and states that transform psychic process into a sensitive participant in those experiences of movement and rest in which we intend and achieve meaning, truth, the good, and authentic exchange with other persons, collaboration in social institutions, and relatedness to God. These operations are acts of meaning.
Through the terms of meaning that are their objective, the real world is mediated and constituted. (ibid., pp. 44-45)

I believe that it is clinically important to underline that these are intentional operations with their own objective, through which the world is brought to life, for example, by loving. Secondly, and of equal clinical and personal importance, is the statement that these higher integrations of psychic processes as distinct operations are a personal discovery, a discovery coming out of the experience of action. These are not discoveries in the outer world like the discoveries of Chinese Admiral Hong Bao (Menzies, 2003, p. 185) who, standing at the helm of his Chinese barque with hands shading his eyes, discovered Australia early in the fifteenth century. No, these are dynamic states which come into existence only via a courageous act of interiority. This is precisely why, for example, depression is so pernicious to psychic life, for in those windless doldrums of intent the shrouds of drive hang limply about the mast whence any reflection is upon a stagnant pool in which no direction is found. It is for depth psychology, by following the currents of affect and symbol, to incite the winds of desire toward its object, in which direction the sails are to be set.

As Dante Alighieri so poignantly illustrates in Canto III of his Divine Comedy’s Hell, what we are is ultimately decided by the acts of meaning of our lives and the objectives of those acts. Upon entering hell, Dante reads its inscription which ends with “Lay down all hope, you that go in by me,” and says to Virgil that its “sentence is right hard for me.” Virgil calms Dante, saying:

We’ve reached the place I told thee to expect,
Where thou shouldst see the miserable race,
Those who have lost the good of intellect.
(Alighieri, 1949, p. 85)

It is the good of intellectual and rational self-consciousness which has been lost and which has led to perdition. After journeying through hell and purgatory but while still in the Garden of Eden and having drunk of the River of Good Remembrance, Dante’s guide, now Beatrice, reveals the truth of intellect:

For when our intellect is drawing close
To its desire, its paths are so profound
That memory cannot follow where it goes.
(Alighieri, 1962, p. 53)
Here we have psychology’s problem and term, as it cannot follow the profundity of soul’s intellective faculty to the place where it is embraced by grace, only to emerge saying as Beatrice says:

Yet now, of that blest realm whate’er is found
Here in my mind still treasured and possessed
Must set the strain for all my song to sound.

(ibid.)

Thus Beatrice explains to Dante that after the intellect’s grace inspired plunge into the depths of desire, the strain, or theme, of the soul is to be sung, where the theme is created in the doing of the singing, it is the song as sung. So the one and only edition of self is to be constituted. Addressing this often ineffable knowing Doran cautions:

For all the wealth of their discoveries, these great figures [e.g. Freud and Jung] of twentieth-century thought did not always have a firm hold on the data of human cognitional and deliberative operations and on the movements of breakthrough and grace that effect our entrance into a state of being in love and that maintain us in a relative fidelity to self-transcendence as a way of life. These latter data are distinct from the data of depth psychology, and must be understood first, as a grounding or foundation of the adequate interpretation of psychic process. Life is experienced, says Eric Voegelin, as a movement with a direction that can be found or missed. Sensitive psychic process is the experience of the movement of life. But the operations that Lonergan has uncovered in their relations to one another – inquiry, insight, conceptualization, formulation, reflective understanding, judgment of fact, deliberation, judgment of value, decision, acts of love – are the acts through which we find direction in that movement. Without an articulate understanding of these acts and of their objectives – for they are acts that constitute, as we have seen, successive degrees of self-transcendence – one cannot develop an adequate scientific appreciation of what constitutes a genuinely flourishing human person. And without such an appreciation, one’s study of the data of depth psychology will eventually, sooner or later, go astray. (Doran, 1990, p. 45)

An essential training question to be addressed here, concerning the self-appropriation of the practitioner, is how the depth psychologist is to gain an “articulate understanding of these
acts and of their objectives” other than through the personal experience mentioned by Doran, and how is such an attainment to be verified?

3.2.6 The Duality of Consciousness

In a piece of text which for me describes what is presented in the analytical hour by the parties to the moment, namely the privileged experience of a depth psychologist, Doran reveals the mystery of the mind:

I am suggesting, then, that the data of consciousness are twofold, and that at least an implicit correctness on one set, the intentional or spiritual, is necessary for the correct negotiation of the other set, the psychic. There is a set of data to be understood by depth psychology. It lies in the sensitive flow of consciousness itself, the polyphony or, as the case may be, the cacophony, of our sensations, memories, images, emotions, conations, associations, bodily movements, and spontaneous intersubjective responses, and of the symbolic integrations of these that occur in, indeed are, our dreams. These data constitute the sensitively experienced movement of life, the pulsing flow of life, the psychic representation of an underlying manifold of neural functions that reach a higher organization in sensitive consciousness. We will call this set of data the psyche. By the term psyche I mean precisely and only the complex flow of empirical consciousness, whether sublated by successively higher levels or not. (Doran, 1990, p. 46)

This is no musty scholastic, nor psychological, description of the mind; here consciousness is described with the excitement of being alive as “the pulsing flow of life”; and this is precisely what the healthy mind experiences in its daily round of engagement with the body in the world. Two distinct sets of data are available to consciousness; attention can be paid to either set, to both sets or to none of the data. However, what is required is a process by which direction can be found in the sensitive experience of the movement of life. It follows that as direction is found or not found, that in itself produces data and thus the data of the psyche itself changes accordingly and with it the experienced movement of life itself. One of the reasons for avoiding an examination of the data is precisely to avoid a negative experience in the psyche resulting from the change in psychic data caused by the very examination itself. Thus, in the same way, when eating an exotic meal in foreign climes, it is wise not to ask of its provenance. In this example we see immediately that the question for
intelligence, proper to transcendental method, could produce a threat to the psyche’s mood and is thus avoided in a “flight from understanding”. By mood I mean a sustained chord of affect, image and symbol appearing in the sensitive psyche.

It is clear that the very process of discovering and examining the sensitive movements of the psyche changes both the movements and the experience of those movements as analysis is applied to the data of the sensitive psyche. It is also clear that there is a powerful dynamic tension between the two elements of consciousness, namely its intentional spiritual drive and the sensitive flow of consciousness.

In one of his most impassioned pleas for reversing Western decline since the advent and demise of scholasticism Doran writes:

Thus, in reading both Lonergan and Heidegger, the subject is plunged into struggles of archetypal significance. Lonergan’s work to date is, I believe, a cumulative and ever more self-conscious retrieval of a path chosen in the West at some fateful moment in the past. In the reading of *Insight*, and especially, I believe, of its first thirteen chapters, one finds oneself engaged in the archetypal struggle of the desire to understand with the flight from understanding. This struggle provides the deepest archetypal meaning of the dramas of both Oedipus and Orestes. The flight from understanding, archetypally understood, is an unknowing betrayal or primal murder of intentionality and an undifferentiated incestuous relationship with the psyche, undifferentiated despite its protestations of wanting to know. The desire to know, the recognition and acceptance of *logos*, the acknowledgment of the intention of being, on the other hand, is – again in archetypal terms – a vindication of intentionality’s primal authority and a resolute though expeditious slaying of the uroboric psyche, followed by the dreadful flight from the psychic powers at their darkest until one is finally vindicated by psyche as wisdom, by Athena, by Anima-Sophia, who has been set free by one’s resolute choice to understand. She is the archetypal embodiment of the dynamism of the psyche itself toward self-transcendence. Neither Western civilization nor method has yet secured her blessing in any lasting fashion. We are Orestes without Athena, fleeing the Furies. Heidegger is in search of this blessing, but prematurely. We must first go the whole way with Lonergan in an appropriation and resolute defense of the Western option before exploring the road not taken. The way opens upon this new exploration by the extension of self-appropriation into the home
of psyche, where science joins wisdom. It is this coniunctio that Lonergan is in search of in his late reflections on value, feeling, and the symbolic. His is not a premature search; the blessing should be given, the decision vindicated. (Doran, 1990, pp. 21-22)

### 3.2.7 The Finality of the Psyche

Love is revealed and experienced in the sensitive movements of the psyche. It goes without saying that this experience and its absence are the grist for the daily grind of the analytic hour. Empirically it has been my experience that when the sensitive movements of the psyche are followed, through symbol and affect, to their conclusion, what is found there is a value or good which is desired. What is described as following is in fact pursuing intent into the depths of the psyche by a process of inquiry, allowing and associating amongst the movements appearing in the psyche in response. When the intent is evil what is discovered in the pursuit of its objective through psyche’s labyrinth of emotion, memory and symbol is the good, or the value which mal-intent is bent on annihilating, often as a distorted vindication of an earlier remembered hurt.

When we use the word spirit it means intent. Lonergan and Doran both describe the finality of knowing as the discovery of being. The primordiality of being is what we have discovered when, driven by the intent for discovery, we have answered Lonergan’s three provocative questions for cognitional analysis (What am I doing when I am knowing? Why is that knowing? What is it that is known?); and what we have discovered by that lived experience is that “knowing is knowing being” (Doran, 1990, p. 151). St. Thomas Aquinas has revealed the equivalence of being and goodness (Aquinas, *Summa Theologica*, Ian, q.5.). Rosemary Haughton shows cogently that “because the word ‘being’ has for us a ‘stopped’ quality,” the dynamic word love can be substituted for it (Haughton, 1981, p. 21). Via this substitution of the dynamic verb love Haughton proceeds to demonstrate that the very flux of life itself, which she calls exchange, is the proceeding of love. It is in the psyche that this flux of exchange, of love itself, is sensitively known. Thus when the spirit of intentionality is applied to the sensitive movements of the psyche what is ultimately reached for (intended) is value, good and love. Love reaches from above into psyche while psyche’s intent to love reaches out in response. Thus there are “two vectors” (or carriers) operative within intentional consciousness, one from above and the other from below.
On the one hand in leading to goodness and love “the science of intentionality thus gives us the lead as to what it is to be well, even psychologically or affectively well” (Doran, 1990, p. 48). On the other hand it is in the thwarting of the finality of the psyche in the refusal of love, of exchange, of good (privatio boni) that evil lurks, and thus from which all disease originates.

There are, then, two kinds of sickness with regard to the data of consciousness. There is a sickness of the spirit, a pneumopathology, and a sickness of the psyche, a psychopathology. And in the last analysis, despite the fact that there are very complex relations between them, pneumopathology is more radical than psychopathology, at least in the historical course of human events even if not in the biography of a given individual. (ibid.)

As we can discover for ourselves in pursuing Lonergan’s three questions of intentional consciousness, which are intended to discover and affirm ourselves as knowers, the process operates at the levels of experience, understanding, judgment and decision. My patients have found it to be a very useful exercise in giving birth to self-knowing to be with these questions; as such, the questions are a maieutic self-help kit.

Each of these levels of operation builds upon and goes beyond the previous level. Thus understanding understands experience, judgment judges understanding and decision selects action derived from judgement made in the light of value and love which constitute intentionality. Since each successive level contains and builds upon the previous we say that each level sublates the previous levels.

3.2.8 Affective Self-Transcendence

It perhaps behoves us to state what is meant by Lonergan and Doran by the word transcendental. Thus far we have spoken of intending as an intellective activity without adverting to the fact that “Human experience can also be patterned in biological, dramatic, practical, aesthetic, artistic, and mystical modes” (Doran, 1994, p. 230). There are also different modes of intending.

However, the most fundamental difference in modes of intending lies between the categorical and the transcendental. Categories are determinations. They have a limited denotation. They vary with cultural variations. …While categories are needed to put
determinate questions and give determinate answers, the transcendental precepts are contained in questions prior to the answers. They are the radical intending that moves us from ignorance to knowledge. They are a priori because they go beyond what we know, to seek what we do not know yet. They are unrestricted because answers are never complete and so only give rise to still further questions. They are comprehensive because they intend the unknown whole or totality of which our answers reveal only part. So intelligence takes us beyond experiencing to ask what and why and how and what for. Reasonableness takes us beyond the answers of intelligence to ask whether the answers are true and whether what they mean really is so. Responsibility goes beyond fact and desire and possibility to discern between what truly is good and what only apparently is good. So if we objectify the content of intelligent intending, we form the transcendental concept of the intelligible. If we objectify the content of reasonable intending, we form the transcendental concepts of the true and the real. If we objectify the content of responsible intending, we get the transcendental concept of value, of the truly good. But quite distinct from such transcendental concepts, which can be misconceived and often are, there are the prior transcendental notions that constitute the very dynamism of our conscious intending. These promote us from mere experiencing towards understanding, from mere understanding towards truth and reality, from factual knowledge to responsible action. That dynamism, so far from being a product of cultural advance, is the condition of its possibility and any ignorance or error, any negligence or malice, that misrepresents or blocks that dynamism is obscurantism in its most radical form. (Lonergan, 1971, pp. 11-12)

Doran points out a very important development in Lonergan’s idea of method where transcendental method is defined in his book *Insight* as a progression through the transcendental precepts Be attentive, Be intelligent, Be reasonable, Be responsible; a process which leads to a cognitive self-transcendence (Doran 1994, p. 27; p. 54; Lonergan, 1971, p. 104). “Such transcendence is only cognitive. It is in the order not of doing but only of knowing” (Lonergan, 1971, p. 104). It is in the processes of “weighing up”, of deliberation and action that “self-transcendence becomes moral” (ibid.). Clinical relevance becomes obvious when the depth psychologist maieutically assists the patient to ask whether this or that is worth while and whether it is not just apparently good but truly good. We are then inquiring, not about pleasure or pain, not about comfort or ill
ease, not about sensitive spontaneity, not about individual or group advantage, but about objective value. (ibid.)

Personally held value becomes objectively known in this process of transcendental knowing.

Self-transcendence is the movement from the categorial of the ego centred I/Me concerned with “the agreeable or disagreeable, the satisfying or dissatisfying” to the unrestricted whole of transcendental being, concerned with “the ontic value of persons or the qualitative value of beauty, understanding, truth, virtuous acts, noble deeds” and is effected by means of the “basic pattern of operations [of] transcendental method” (ibid., p. 31).

3.2.9 Change

Change is often the most contentious issue in couple therapy, indicating that it is also a key factor in all relationships. As psyche is probed by spirit in search of the intentions underlying its sensed manifestations, the challenge is to confront suffering and its message that change is demanded. Often there is an initial reluctance to change; where change means more than simply establishing new habitual responses to external exigencies, it means conversion. Underlying the three conversions, perhaps even better understood as driving them, is the notion of love.

3.2.10 Censorship

It was suggested above that the processes and functions used by the mind in preconsciously censoring data available to the psyche can be converted. Psychic conversion is defined by Doran “as the transformation of the psychic dimension of the censorship vis-à-vis neural demand functions from a repressive to a constructive functioning in one’s development” (Doran, 1994, p. 221). Demands for attention made via the body and appearing in the sensorium of the psyche as combinations of affect and body sensation with intensity to the level of pain are ignored or misinterpreted in a form of censorship. Fear of being traumatised and annihilated by unbearable affect motivates censorship of neural demands. Continued appearance of these neural demands with efforts to continue the censorship form a large part of human suffering, while inauthentic “cures” for the suffering form the structure of neurotic constitution. Censorship causes us to sense our past as a kind of medieval history about which, as Paul Zumthor says, “The first obvious fact is glaring: the remoteness of the
Middle Ages, the irretrievable gap between us; from which we are cut off by an impassable abyss\(^{23}\) (Zumthor, 1972, p. 19). Distancing in this way from our own history, with all of its “medieval ineptitudes” along with our genuine but overshadowed potential, is a form of censorship, a “cure” which becomes the illness; for example, manifesting as an unending fruitless search for the occluded lost ideal and purpose for our lives. What the concept of psychic conversion offers to therapeutic practice is a reversal of censorship wherein the act of suppression becomes a signal to examine the psyche.

Doran describes a mechanism of preconscious collaboration between imagination and intelligence which selects material which is allowable into consciousness and from that material selects elements for

There is, then, a psychic conversion that is required if the theologian’s performance is to bear fruit in the construction of true positions and the systematic organization of what one holds to be the case. Psychic conversion is the opening of the preconscious collaboration of imagination and intelligence in their task of providing the imaginal materials that are needed if one is to have those insights, make those judgments, and execute those decisions through which one’s life can become a work of dramatic art.

(Doran, 1995, p. 341)

When we first examine a dream it is in the form of a narrative, much like a folk tale or a myth; its energy engages us in some way. Symbols are embedded in the dream and require disengagement and identification as symbols. At this point we know that the symbol has some potential meaning but not what is meant (Doran, 1996, p. 298). We engage in a process of examining the symbol and its relationship to other symbols and the flow of the narrative thus attempting to understand the “data” of the dream, until insights of possible meanings are formed. Then follows reflexion, as an act of meaning (i.e. formal acts (ibid.)), on the insights followed by questions for what is reasonable and finally acts of judgement as to the meaning of the symbol. Now of course the symbol itself is not necessarily the thing signified. My colleague, friend and Jungian analyst Craig San Roque provides the following allegory as a means of insight to the nature of the symbol and its relationship to myth. Energy develops deep within, aimed at bringing an unknown content to consciousness, yet there is some resistance to this content being allowed into consciousness. Therefore “an unconscious idea is

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\(^{23}\)“Une première evidence éclat aux yeux: l’éloignement du moyen âge, la distance irrécupérable qui nous non sépare.”
as such quite incapable of entering the preconscious and [...] it can only exercise any effect there by establishing a connection with an idea which already belongs to the preconscious, by transferring its intensity on to it and by getting itself ‘covered’ by it” (Laplanche & Pontalis, 1973, p. 457). The unconscious idea clambers out of the dark swamp of the unconscious and grasps the nearest available preconscious idea, investing it with its energy. This preconscious idea is not the objective itself but merely something which was available to be grasped and held onto, to prevent slipping back into the swamp of unknowing, at the moment of emergence; however, now imbued with energy, the preconscious idea becomes a symbol, but not the intent of the unconscious idea. It now remains for the idea to travel on into consciousness to become known; this journey is the myth which reveals the intent of the original unconscious idea. However, it is not I who interprets the symbol, rather the symbol acts within me, inviting me to participate with it in its hermeneutic journey to the discovery of personal meaning (Ricoeur, 1970, p. 28 et seq.; Doran, 1994, chapter 2). A mythical story of this process is the way that on Maundy Thursday night in the dawn before the agony of the Word, and after encountering the leopard, the lion and the she-wolf, Dante is met while fleeing back into the wood by the shade of Virgil who accompanies him on the start of his hermeneutic journey (Alighieri, 1949, p. 71).

Psychic conversion accepts the challenge, illustrated by Dante Alighieri and often posed in mythology, of opening the curtain of censorship, enabling the patient to make the journey to personal authenticity, starting from symbols manifesting in the sensorium of the psyche.

White and Epston, according to Meares (2000, p. 151, note 34), “see psychotherapy as the ‘restorying’ of unassimilated experience,” while such an approach may serve to de-activate the traumatic memory system; by telling another story, it fails to follow affect to truth and value and in this failure fails to appropriate psyche in the ongoing process of conversion of its contents.

3.2.11 Soul and Spirit

We have seen that psyche is the sensorium in which energy becomes palpable. Psyche – soul – is anima, the feminine principle, the matrix in which all human endeavour is

24 *Se mettre en devoir de faire quelquechose*, where devoir has its archaic English meaning of duty and obligation, the very roots of freedom itself. In saying that endeavour is conceived in psyche it is important that it is understood that *devoir* is known only as a result of psyche’s transparency to spirit or intention and to psyche itself.
conceived. Lonergan’s and Doran’s notions of unconscious and self are simple and clinically useful in that they provide the depth psychologist with boundaries which can be clearly recognised and detected in oneself and clients. Briefly, these notions (Doran, 1995, p. 162) are that the “truly unconscious is all energy in the universe that is not present to itself.” Energies manifesting in psyche originate from soma, affect and spirit and must be consciously examined beyond their apparent provenance in psyche to reveal their meaning and purpose.

Too often what is practised as psychotherapy is little more than a regression to myth and magic.

Now myth and magic are both instances of meaning. Myth is a declarative meaning: magic is an imperative meaning. But the declaration of myth is mistaken, and the command of magic is vain. Both have meaning, but the meaning is meaning gone astray. (Crowe & Doran, 1993, p. 237)

Lonergan shows that “mythic consciousness is the absence of self-knowledge” (Lonergan, 1997, p. 546). The root of mythical consciousness is the maternal imagination or anima or soul, resting in the absence of application of transcendent method.

We often speak of psychic disturbance or psychological distress when in fact what is manifesting is material to be worked on to provide guidance and direction in the movement of life. “In your patience find ye your souls” (Luke, 21:19). It took a lot of suffering filled time for me to discover that patience was nothing more than the ability to tolerate my own internal process. One day I said this to a client who was complaining about his own impatience. His reply was “Yes! But why should I?” The internal process is manifested by the powerful feelings sensed by psyche, the stoic25 attitude of rejecting these feelings renders psyche opaque to itself, whereas the entire thrust of depth psychology is aimed at making psyche transparent to itself. Doran answers the should:

The differentiation of soul or imagination is as arduous a task as that of spirit or intentionality. For the human psyche is in one sense not a tertium quid in addition to body and intentionality, but the place of their meeting. And this place is not a point but a field or a dense jungle or a cavernous pit. As the place where body meets

25 The Stoic view was that the values indicated by emotions were all false and therefore emotions were to be rejected. For a thorough-going critique of emotions see Martha Nussbaum, Upheavals of Thought: The Intelligence of Emotions, 2001).
intentionality, psyche shares in both. Thus she – for soul is always anima – is both transparent and opaque to herself, and she is somehow thus through and through. The writings of Lonergan display the potentialities of spirit or intentionality for self-transparency. The first portions of a Jungian analysis render soul transparent to spirit. But only the mysterious latter phase of the opus disclosed by Jung renders soul transparent to herself, and even then only very precariously, at least for a long period of time. In patientia vestra possidebitis animas vestras. (Doran, 1995, p. 109)

To discover the golden thread leading to the authenticity which passes through one’s suffering requires, as my patient asked and Doran indicates, more than just patience.

In summary then we can say that it is essential to the clinical practice of depth psychology to effectively distinguish the notions of soul, spirit and soma, where psyche and soul are effectively and practically synonymous, and soma is synonymous with body, matter and the physical. As we have seen, psyche is the sensorium where sensory information appears from the body, affect and emotion become manifest and symbol makes its epiphany. Spirit is intention, the desire to reach out toward value, good and love; it is thus potential energy, the dynamic potential of human being.

More than mere stoic tolerance is thus required to discern direction of movement toward value and good. The first step on the path is that intention be turned toward discovering the intent, the object to be reached, of psyche’s content; following this path psyche gradually becomes transparent to spirit. Guilt, shame, humiliation, shock, surprise, etc. all manifest in the psyche’s field where they appear from body sensations, affects and sometimes dread filled symbols. Our human tendency is to escape the suffering and even torture experienced as emanating from psyche. Dante tried to flee back into the wood when faced by the leopard “nimble and light and fleet” (Alighieri, 1949, Canto 1, l.32). For liberation what is needed is the guidance of the psychopomp, Virgil in Dante’s allegory, the depth psychologist in therapy. In Dante’s allegory it is ultimately Beatrice, psyche herself, who leads him on the final stage of his journey; at this point psyche is becoming transparent to herself, becoming the guide to herself.

It is in purgatory, however, that Dante is informed about soul’s own journey from conception in matter via “active virtue”, its connexion with body, and spirit. Dorothy Sayers, translator of “The Divine Comedy”, provides wise insight about the suffering due to impatience in her introduction to “Purgatory,” in which she quotes St. Catherine of Genoa
“the fire of hell is simply the light of God as experienced by those who reject it” (Alighieri, 1955, p. 16).

Dante’s allegory beautifully describes soul’s animation by spirit:

So that from soul his teaching quite disjoined
Possible intellect, for which, although
He sought with care, nor organ could he find.

Open they mind, the truth is coming; know,
When the articulation of the brain
Has been perfected in the embryo,

Then the First Mover turns to it, full fain
Of nature’s triumph, and inbreathes a rare
New Spirit, filled with virtue to constrain

To its own substance whatso active there
It finds, and make one single soul complete,
Alive, and sensitive and self-aware.
(Ibid., Canto XXV, l.67 et seq.)

Spirit is thus “inbreathed” into soul. Psyche is not to be cauterised, as proposed by Ann and Barry Ulanov:

In the procedures of depth psychology there are constant opportunities for a cauterization of the psyche that correspond to the purification of the flesh and the spirit in the spiritual life. (Ulanov & Ulanov, 1975, p. 22).

Rather spirit’s sensitivity, where “sensibility is the sensibility of the spirit” (Rahner, 1968, p. 213), is to be utilised in examining soul’s content; to cauterise soul would be to numb and remove its antennae.

In supervision a therapist described that a client, a young sex worker, had, while truculently describing her job as “shitty, but providing a needed service”, detachedly revealed her history of the most execrable physical, mental and sexual abuse during her adolescence, which had left the client with a cursed legacy of intrusive traumatic memories. For the following week the therapist was in a heavy state of gloom and withdrawal, feeling that “I

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was covered in shit. I remember dreaming I was smeared with shit”. As the therapist reflected on her besmirched feelings of disgust and distaste she remembered that as a child she would in defiance wait until her stepmother had changed her diaper and then happily defecate into it. “It gave me a feeling of power and control she said.” “But if you get it on you, everyone pushes you away and you have to completely wash and change.” “But before then, when you’re dirty, everyone leaves you alone. My defiance was against my stepmother who treated me with disdain and disgust and sought every means to control me, being in the shit isn’t too bad then; you learn to live with it, even enjoy it.” From her suffering reflexion the therapist attained a possible insight into the client’s detachment and the client’s manifest ambivalence about the work she did as a sex worker. The therapist’s countertransference symbol, which had been activated by the client’s ambivalent description of her work, had provided the therapist with a possible insight into the client’s world, and how the self-regulating mechanisms of the client’s psyche together with moral counterpositions was keeping the client functioning but in an inauthentic (neurotic) way.

Faeces is, however, a *prima materia* both in agriculture and in alchemy. Whereas alchemy failed miserably in its attempt to convert the *prima materia* to gold, agriculture is a glorious success precisely because it employs an organic process. Where Jung conflates spirit and matter in alchemy (Doran, 1995, p. 329, n. 7), Lonergan’s transcendent method and Doran’s psychic conversion treat psyche – soul – as the “organ” in which *prima materia* is to be worked through with the tools of intentionality analysis and the distinctions of dialectic contradictories and contraries. Mother Earth releases the nutrient energy of *prima materia* to provide the dynamic thrust of organic growth. Analogously transcendent method applied to the matrix of psyche releases the spirit or intent to which the *prima materia* originating from soma, affect and symbol is reaching; the resulting psychic conversion restores psyche to its moral and ethical functioning as sensorium to the discernment of life’s direction. Ambivalence in the patient’s description of her career as “shitty, but providing a needed service”, and her apparent detachment, which is in fact not detachment at all but rather an avoidance, both offer possible invitations to intentionality analysis. When students leave school to enter the world they often stumble on the welcome mat and as a result they careen through life without ever listening for their vocation. This young client’s psyche was sending her to therapy to seek treatment for historical trauma, a trauma in which her neurosis was keeping her entrapped and which was repeated in her career. The therapist’s own wounding was activated by the client which enabled the therapist to observe the detail of interlocking
maladaptive strategies of self-protection. However, it is essential that the client discover through analysis of her own intention (spirit) what her own calling is, because this enables the client’s spirit to find its own path through the client’s own psyche. If the therapist over-interprets for the client the client does not follow her own spirit, and the path followed is not the client’s path and can be retraced by the client only with the greatest difficulty. This leads to the regrettable common experience of the client “forgetting” insights which have been implanted rather than “discovered”; in fact, such insights are not the client’s and thus not insights in Lonergan’s sense at all.

Dante describes (as quoted above) spirit as inbreathed into soul and in doing so shows that spirit and soul, while belonging together, are in fact separable. When spirit and soul are mutually alienated, against the “First Mover’s” intent, spiritual, material or affective inflations occur. In this alienated state soul is opaque to spirit allowing ego to identify with somatic, affective or symbolic material appearing in psyche, the result of which is behaviour which condenses into and manifests in the form of the personality disorders exhaustively catalogued throughout psycho-analytic writings and in both the International Code of Disease (ICD) and the Diagnostic and Statistics Manual (DSM). When spirit’s intent probes what is sensed in psyche, conscience begins to reveal the dialectic possibility of soul’s state of being. The client in the above vignette identifies with being of service (which is indeed one of her values); however, her conscience describes her career as “shitty”, and in doing so is speaking of the sensorium of her psyche which is opaque to her. The client’s truculence in describing herself as a sex worker indicates an inflated attachment to a contradictory career of “service”. The client’s contradiction is revealed in the manifest feeling of “shittiness” and her repeated traumatic memories both set against the genuine value of service. Unfortunately some Jungians, following Jung’s notions, might attempt to resolve this contradictory dialectic by resorting to his notions of sublating good and evil. The dis-ease of “shittiness” cannot be flushed away by making her career “honourable”. Rather the energy of the dis-ease must be appropriated by her spirit as it searches the *prima materia* for intention to value or good to inform her life’s endeavour.

Shortly after the client had a dream in which she was a nurse lovingly washing away the grime and soothing the wounds of Aboriginal children in a glowing warm fragrant river; she said that the dream stayed with her for days. The symbols of this dream transcend Jung’s notion of archetypal, they are in fact the anagogic symbols described by Doran:
Finally, there are certain dreams, recorded I trust in the annals of all the higher religions, that can be said to originate with an experienced directness from the absolute limit of the process of going beyond that is God. Such dreams are hermeneutic of the divine call to an ever more converted mode of living or to the execution of specific tasks. In them, the energy that is the cosmic and then the personal unconscious is the transparent medium of creative and redemptively healing power. The symbols of such dreams are anagogic. They are not so much mimetically emergent from within nature, energy or history, as the whole meaning of nature, energy, and history is contained within them and is offered in a revelatory fashion to the consciousness of the dreaming subject as his or her ultimate dramatic context of existence. (Doran, 1995, p. 163)

### 3.3 Clinical Vignette – Working Through Censorship

Wenke, a 55-year old highly academically qualified woman lawyer, had to change jobs due to stress and chronic very high blood pressure at age 53. In the new job, with less responsibility and work pressure, she became stressed again because a newly appointed supervisor was loudly spending hours doing personal business on the telephone and engaged in agitated body movements in interactions. A referral was made by the general practitioner for treatment with a month off work for recovery. In the second session the patient complained of a loss of cognitive functioning, giving an example of not being able to follow an explanation using a physical model of the physics of why the moon rose and set at progressively different times. This was something the patient knew was within her normal capacity to understand. When I mentioned trauma as a possible explanation she began to reflect on key life events saying that no major trauma had occurred. Then the patient’s face reddened slightly; I looked enquiringly at the patient who began recounting being bullied at school from age 4 to 8, and being unable to tell the parents about it. The patient began to cry. As she cried I could feel in myself loneliness, an empty pit all round me. “Sad how those two girls who were so popular at school had such awful adult lives,” she said. Still quietly crying, she said it wasn’t until a teacher discovered the bullying situation and ended it that she was able to happily attend school, and immediately began to excel in schoolwork. I asked if this was similar to her present situation (throughout the thesis C is client, T is Therapist):
C: “Oh yes,” she said, “at school and at work you’re there to do your best. And I suppose I can’t talk to my boss about it, and I’m scared that I’ll be bullied. That’s what his erratic and sudden body movements make me feel – scared!”

T: “Stay with the feeling, can you feel it now?”

C: “Yes. (Pause) I’m angry too.”

T: “Just let it be there, feel it.” Her face was now quite red, she was crying without sobbing, but breathing in deep resolute breaths.

C: “He’s stopping me from concentrating, from doing my best work. Just like those two darned girls at school. It makes my blood boil. That happened in my last job too.”

T: “What happened?”

C: “I was frustrated by the system not responding to the recommendations they themselves had asked for, and when I did my job there was no response.”

T: “Frustration?”

C: “Yes. (Pause) That’s my value, doing my best to help those who, like me, can’t help themselves, can’t speak up.”

T: “What do you feel?”

C: “My lunch box. Holding onto my lunch box. Mummy packed it just for me, it was full of her love. It was in my dream, I was holding onto… clutching it to me and they were pushing me and calling me names. They didn’t know that my lunch box kept me safe.”

T: I wondered about the lunch box. I’d asked what she felt and got the unexpected symbol of the lunch box and her feeling of being safe while clutching it. I had an image of a little girl holding onto her Winnicottian “transitional object”, an object that her assailants could not even see; it was her secret source of power. In a sense like Winter’s humiliated defiance (an explanatory vignette described in chapter 5 below) which in his revealed abjection confronted us with his humanity. As usual I felt a sense of not knowing what to do or what to say, in fact, afraid to say anything. But respond I must. It seemed that the source of her problem and mine, Winter’s too, is that no one responded. I felt the pressure and the need to be there for her, but how?
Two words, “love” and “safe,” her words in fact, were in my mind, so I said them, perhaps with a musing tone:

“Love…safe?”

C: “I knew mummy loved me, just didn’t know what to do. So she packed her love in my lunch box. Actually I can see that he, my boss, is a decent guy, just doesn’t know how to be, how he affects others, his life is pretty full of stress, if he doesn’t do his job professionally he’s a still a good man, that’s what I’m hanging onto. Like with those girls at school I don’t want to dob27 him in. I’m frustrated, I want us to be safe.”

T: I have the sense that she knows what to do to keep safe and open discourse but that her own knowing it is censored by her fear, a fear which for me is indicated by her use of the Australian word “dob” meaning “to betray”, and carries with it a strong emotional tone. Following Lonergan’s method, the maieutic potential here leads me to the idea that it is possible that she may find the missing help by examining her own data. My own history around abandonment was constellated when she said, “I knew mummy loved me, just didn’t know what to do.” Somehow we are both in that moment reflecting upon what is going on for the other. I also have an idea from what she’s sharing that to help, since she has used the word, is an important value for her, and she has also by using the word “us” included her boss.

I ask: “What do you make of his behaviour?”

There is a very long pause in which she is engaged in her own mind.

C: “He’s very nervous and agitated most of the time. I suppose that he has problems he is worried about too. He’s never complained about my work or me. I’m not a problem to him. Probably nothing to do with me, he’s new in the job, lots of pressure, not sure of how to do the job.”

T: At the moment she has stopped crying, and is engaged in examining the situation. She has reached some meanings about what might be happening. To go further she needs to make a decision on what is possible.

“What could you do?” I ask.

C: “I suppose we want the same thing. Talking safely about it… (Pause…) Mediation, some sort of mediation might get it out.”

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27 “Dob” is Australian slang, meaning to betray or turn someone in.
T: Although I haven’t asked I suspect that the teacher in her childhood had somehow mediated a safe solution for her and her assailants.
Chapter Four

Relationship and the Development of Self

The paradox is stupendous, for it turns out that within the horizon of my life – which life consists solely in what is mine and only mine, and hence is such radical solitude – another solitude appears to me, another life, in the strict sense incommunicable with mine and having its world, a world alien to mine, an other world. (José Ortega y Gasset, 1957, p. 119)

Such is the bleak view of otherness presented by Gasset that the possibility of knowing another is hopeless; at the same time he indicates a personal solitude which is impenetrable. What then is the possibility of relationship?

The words “relationship” and “relate” as noun and verb are completely abstract in every sense, and sadly, today remote from any sense. Everyday most of us describe ourselves as relating or in relationship. We also describe experiences of knowing and in neither case do we have any idea of what is going on in us when we are doing those things. In opening the way to experiential cognition, epistemology and metaphysics, Lonergan asks us to examine the cognitional and epistemological questions: “What am I doing when I am knowing? Why is doing that knowing? What do I know when I do it?” (Lonergan, 1971, p. 25).

These same questions are pertinent to the experiential field of intimacy and interiority via relationship, viz., what am I doing when I am relating, why is doing that relating, and what do I relate when I do it?

The oddness of the last question is a sign that indeed there is an element of mystery in the idea that some “thing”, some object to which I am the subject, is related. The word “relation”, according to the Oxford English Dictionary, has been in English currency, carrying the idea of connexion, only since about the middle of the seventeenth century. Relation is about nexus, but what is it that is revealed in the third question as tied together? Above all else relationship is self-communication; it is at its essence me letting you know about me, and if it be mutual then it is also about you letting me know about you. In infancy the self is brought

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28 Experiential intimacy is the field of contemplation.
30 Coincidentally about the time of the English inter-regnum when matters of religious connexion and sundering (e.g. Charles I’s head from body) came to the fore.
31 Interestingly the Chinese cognate of relation carries the idea of the nexus of eyes, ears and mouth.
into existence through the mirroring self-communicating intimacy of its caregivers. We might ask whence the ultimate source of this self-communication which brings life and love?

Karl Rahner (1993) addresses this question in chapter IV entitled “Man as the Event of God’s Free and Forgiving Self-Communication“ in his book *Foundations of Christian Faith*. His explanation is very careful and precise. He anticipates possible errors in our understanding and carefully closes off those excursions when he asks us to examine and find in ourselves experiences and understanding from our own lived natures. Thus Rahner clarifies what is meant by God’s Self-communication by saying: “‘Self-communication’ is meant here in a strictly ontological sense corresponding to man’s essential being, man whose being is being-present-to-himself, and being personally responsible for himself in self-consciousness and freedom” (Rahner, 1993, p. 117).

In this sentence we are invited to find in ourselves the experiences of our own essential being, being-present-to-myself, being self-consciously personally responsible and free in that state. So much could be said here but in the end what is intended is the experience itself, which alone can yield to understanding, thus Rahner’s invitation parallels Lonergan’s invitation as an experience to discover that what I am doing when I am knowing is what I intended, that in knowing what I am reaching for is being. The care and precision shown by Rahner in guiding our experience demonstrates how that same care and precision is to be followed by the depth psychologist in the analytic hour.

However, Rahner’s precision of language is perhaps aimed at an experience of meditation. Initially, and at this point, we are looking for the experience of self-communication to be discovered in the questions for relating. Brian McDermott in his interpretation of Rahner’s cited chapter leads us more affectively toward this knowing when he writes: “When I love someone and try to be faithful to that love, I am engaged in a twofold desire: to offer my true self to the other person and to encourage the true self of the other” (McDermott, 1995, p. 56).

McDermott is connecting us to an experience which most of us have had. It is true that in McDermott’s self-disclosure there is still a great amount of experience to be reflected upon; however, this experience is entirely in the affective domain of the sensorium of the psyche. For a moment with a view to the analytical hour just listen to McDermott: “When I love someone” – Here we are invited to remember and re-connect to the memory. “Try to be faithful to that love.” – How often have we had this experience of being drawn back to the fidelity of our love; “engaged in a twofold desire.” Yes, I recognise my desire, and at the
same time “offer my true self” – a gift hoping to be accepted and known. “To encourage the true self of the other” – that you may experience and share (communion) with me in the knowing and desire of love. As we reflect on McDermott’s self disclosure to us, we find ourselves reflecting upon Lonergan’s questions about knowing.

In the introduction of his masterpiece *Insight* Lonergan playfully, and happily, suggests what he said could be a “slogan” for the work of “the appropriation of one’s own rational self-consciousness”:

> Thoroughly understand what it is to understand, and not only will you understand the broad lines of all there is to be understood but also you will possess a fixed base, an invariant pattern, opening upon all further developments of understanding.

(Lonergan, 1997, p. 22; original italics)

I would like to suggest that Lonergan’s transcendental method in conjunction with Doran’s psychic conversion could lead to someone being able to extend the statement to say: “Thoroughly understand what it is to love, and not only will you understand the broad lines of all there is to loving but also you will possess a fixed base, an invariant pattern, opening upon all further developments of love.”

Our focus is clinical, centred on the analytic hour in which, perhaps above all else, we are attempting “to encourage the true self of the other”. Therefore we are searching for ways to dispose ourselves, to place our true selves with others as described above by McDermott. Perhaps it might be objected that the goal of such a search is to be able to assume a role from which to engage with the other, the patient. Our role in the analytic hour is the role of healer. To deny this would constitute a grave ethical error. McDermott’s quotation implies that it would be possible to engage with the other from an inauthentic self, and while this is a possibility, which we will discuss elsewhere, the role of healer requires authenticity.

Cardinal Ratzinger discusses the development of the notion of person in theology, proposing that persona, as concept, appears first in history in the reflected meditation on faith (Ratzinger, 1990). At that time in history, when faith was unreflected, persona was the lived experience of the megaphonic mask commonly used in theatre and marketplace. In this symbol we have a mysterious voice speaking to us from beyond, transcendentally, and with authority. In the Heinemann African Writers series there is a beautiful tale of traditional healers (Shona nanga) wearing masks and appearing in vital life-giving and healing rituals as
the spirits represented by the masks they wore. The story highlights the tragedy of loss of faith. As time went by, and with missionary Western influence, the onlookers in the story gradually noticed that the legs supporting the masks belonged to people they knew, and the unreflected numinous meaning of the rituals was lost. Lost with the numinous was the entire moral heritage of the people.

Ratzinger demonstrates by means of prosopographic exegesis, as used by Tertullian, to develop the insight of God as one being in three persons, that the word *prosopon*, which means *persona*, shows the reality of intra-divine dialogue between the three persons of the Godhead (Ratzinger, 1990, p. 442) (cf. Helmer, 2002, for a discussion of Luther’s Trinitarian hermeneutic using the same prosopographic approach). From this historical basis Ratzinger goes on to show, in an elegant and simple manner, the equivalence of person and relation. Clinically, understanding and achieving this equivalence in the analytic hour is essential, for it indicates the *path* (*hodos*) of healing, the path of the reclamation of authenticity. Space in this thesis does not allow me to reproduce the entirety of Ratzinger’s brilliant development, which culminates in an answer to our previous question, as to how to dispose ourselves as healers, which he reaches from the structural unity of the Godhead (indicated in the Gospel of John):

This structure is in turn transferred – and here we have the transition to anthropology – to the disciples when Christ says, “Without me you can do nothing” (John 15:5). At the same time he prays “that they maybe one as we are one” (John 17:11). It is thus part of the existence even of the disciples that man does not posit the reservation of what is merely and properly his own, does not strive to form the substance of the closed self, but enters into pure relativity toward the other and toward God. It is in this way that he truly comes to himself and into the fullness of his own, because he enters into unity with the one to whom he is related. (Ratzinger, 1990, p. 445)

In the foregoing there is a hidden warning to all clinicians against arrogating or positing an ownership to the proceedings of relation, which includes, inter alia, what is professionally referred to as the power difference. In the clinical setting there is a difference between depth psychologist and patient which parallels the difference between Jesus as healer and the Roman centurion who sought Jesus’ assistance in healing his servant (Matthew 8:5-13 &

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32 Ratzinger (1990) describes the process of prosopographic exegesis. See also Helmer, 2002, fn. 49, which refers to a limitation of its use with regard to The Holy Spirit, and fn. 77.
Luke 7:1-10). The faith of the centurion parallels the faith of the patient and the mutual respect of each for the other is the basis for the healing of relationship. At the same time Jesus’ confessed surprise at the faith of the centurion, an officer of the enemy occupying forces who showed his willingness to be open to possibilities beyond those limited by the common sense, illustrates how the healer can gain insight from the healing relationship.

Fully human surprise also illustrates the doctrine of Christ’s proportionate being. Other stories of Christ’s healing mission relevant to the profession of depth psychologist show that he respected the importance of rest, meditation and prayer.

Entering the “pure relativity toward the other and toward God” leads us to Thomas Merton who gives us another view and further behavioural insight into “what it is that is related” when he writes to John Harris:

For you see, when “I” enter into a dialogue with “you” and each of us knows who is speaking, it turns out that we are both Christ. This, being seen in a very simple and “natural” light is the beginning and almost the fullness of everything. Everything is in it somewhere. (Merton, 1985, p. 387)

Merton’s language invites, or perhaps challenges, us to meditate upon the experiential implications of this knowledge; and further even: to enter the reality of engaging with Christ in the other. Merton has three words in quotation marks: “I”, “you” and “natural”, where the effect of the quotations is to indicate that he is using these words in a way which transcends their mundane usage. The inflected pronouns point, by their inflexion, within to interiority: to the transcendent “I” and “you”, and invite us to find that experience in ourselves and to be with that experience in a transcendent, unreflected “natural” way. Reflection would take us away from the immediate contemplative experience of “I” and “you”. Arthur Schopenhauer is asserting this when he says: “that experience, therefore, must be the metaphysical ground of ethics and consist simply in this: that one individual should recognize in another, himself in his own true being” (precise reference no longer available).

For this thesis, one key which links the work of Lonergan and Doran to Merton’s plenitude of being lies in Merton’s use of the radical acts of knowing and dialogue. This is because of the equivalence of relation and person via dialogue (“knowing who is speaking”) and the attentive act of knowing.
In his *Introduction to Christianity* Cardinal Ratzinger says that, “For man is the more himself the more he is with ‘the other’. He only comes to himself by moving away from himself” (Ratzinger, 1969, p. 175).

Yet another insight into the nature of a healing relationship is given in Karl Rahner’s Brief Anthropological creed:

A person really discovers his true self in a genuine act of self-realization only if he risks himself radically for another. If he does this, he grasps unthetically or explicitly what we mean by God as the horizon, the guarantor and the radical depths of this love, the God who in his existentiell and historical self-communication made himself the realm within which such love is possible. This love is meant in both an interpersonal and a social sense, and in the radical unity of both of these elements it is the ground and the essence of the church. (Rahner, 1993, p. 456)

In the German version Rahner uses the word “Wegwagt” which is translated to the English word risk which, like its German counterpart, carries the idea of venture. Life is itself an adventure (the earlier, Latin form of venture which predates in English the use of the word risk; risk carries a negative implication), and it is the idea of venture which I think Rahner is communicating; it is redolent of St. John of the Cross’s use of *ventura* in his meditative poem *Glosa al lo Divino.*

<table>
<thead>
<tr>
<th>Por toda la hermosura</th>
<th>Not for all of beauty</th>
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<tr>
<td>Nunca yo me perederè</td>
<td>Will I ever lose myself</td>
</tr>
<tr>
<td>Sino por un no sé qué</td>
<td>But for I-don’t-know-what</td>
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<tr>
<td>Que se alcanza por Ventura.</td>
<td>Which is attained so gladly.</td>
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However, it is a radical venture with another which reveals our true self. In St. John’s case that Other is Our Lord, who is found by Merton in the human other. Essentially both the clinician and the patient are each venturing themselves, each for the other. To be effective as clinicians we must understand the adventure to which Rahner is referring, its data, its meanings and its values. One of the risks is moving away from ourselves, which is the risk of abandoning the overwhelming desire, described by Sebastian Moore (1982, p. 1), to be known by another. We have the idea that talking about ourselves leads to being known and

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34 Kavanaugh & Rodriguez (1979, p. 735)
hence to the soothing satisfaction of the craving to be known, yet as our quotations would have us discover, the experience *Que se alcanza ventura* is with the other.
Chapter Five

Alturity, Alienation and the Other

While an examination of relationship looks at what brings us together, alterity examines the mystery of perceived difference. At one extreme, perceptions of difference become the basis of alienated scapegoating, and at the other perceptions of difference fascinate, intrigue and even infatuate. One of the greatest challenges for the depth psychologist is maintaining personal authenticity with all comers, when it is true that there are those whose visits we dread and those to which we look forward with excited anticipation. Somewhere between these extremes exists our authentic self in objectified subjectivity.

Our alienation is from the authenticity of, and “something at root we are, a self that is ours yet persistently ignored in favour of the readily satisfiable needs of the ego” (Moore, 1977, p. x).

Sebastian Moore, in all of his writing, gives us seeds for contemplation in an approach to the contents of the psyche, which are both affective and symbolic and which are self-maieutic. Moore’s contemplative seeds, once implanted in the mind’s fields of questioning and deliberation, sprout rapidly into inquiry and deliberation. One can read quickly through Moore’s introduction and the first chapter, of only one and a half pages, and remain unscathed. But to want to appropriate the meaning is to expose oneself to painful transformation through discovery of one’s own crucifixion by oneself, and the brutal insight of where one has crucified the Christ in others.

In the crucifixion of the other we are faced with the mysterious alterity, and ultimate ego intimidating inviolability of the other. This drives us to spear the other until we see the blood and water of life spurting defiantly back at us, staining us obviously with the sin of our own evil intent, an intent which is often undifferentiated and not identified.

Every act of annihilation of another is a crucifixion. An example: a four year old boy is out Christmas shopping with his grandmother, sitting at a café table about to eat his pancakes. As she prepares them for him he impatiently plays with the pepper pot on the table, for which he is mildly reprimanded. He touches his eyes in shameful response, gets pepper into them and starts shrieking at the pain, at which his grandmother roundly scolds him. Now he is annihilated because his own state of pain is ignored and added to by the scalding heat of granny’s alarm.
Russell Meares describes the psychological consequences of everyday petty interactions which annihilate and shatter the person’s integrated wholeness, and result in a fragile and easily fragmented sense of self (Meares, 2000). We might ask why this is so? Cardinal Ratzinger shows the vital equivalence of person and relation: “Relation, being related, is not something superadded to the person, but it is the person itself. In its nature, the person exists only as relation” (Ratzinger, 1990, p. 444). It is in this reflexivity of person and relation that the potential for evil lurks. Alienation by even the most temporary shattering of relationship can thus annihilate – crucify – the other’s personhood, and can do so, as the foregoing example shows, in the most apparently innocent ways. In the foregoing example it is manifest how unreflectively the sins of the parents are visited upon their children (Exodus 20:5 and II Kings 22:13).

Despite the unity of person and relation one can never possess the other even though some desperately try to do so. Yet as Ratzinger shows our person exists only because of the relation with the other, and the other’s person exists only as the relation with me. It is precisely this reflexivity which Merton is addressing in his letter to John Harris saying:

For you see, when “I” enter into a dialogue with “you” and each of us knows who is speaking, it turns out that we are both Christ. This, being seen in a very simple and “natural” light is the beginning and almost the fullness of everything. Everything is in it somewhere (Merton, 1985, p. 387).

Unity and identity of “I” and “you” are held together in the dialogue, where knowing is the action through which Christ is. Lonergan asks us to be in the question “what are you doing when you are knowing?” In this question Lonergan takes us maieutically into our Christ nature, but in a way in which, as Merton hints at, we know it. Doran states the relationship directly: “Being and knowing are isomorphic, says the self-affirming Knower” (Doran, 1995, p. 38). Lonergan’s corollary questions: “Why is that knowing?” and “What is it that is known?” direct us to the core of the experience.

It is quite possible for the reader to have read the foregoing, as a spectator, without having had the experience to which the foregoing is not merely pointing, but rather going beyond. It is importuning the possibility and opportunity to appropriate the self-transcendence into the personal horizon in which mystery might manifest.

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35 Merton continues: “But it makes most sense in the light of Mass and the Eucharist”.

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Merton is presenting John Harris with what Doran describes as a “moment of ultimacy” (Doran, 1995, p. 105) in what can be an everyday experience in “the cultural life” of every one of us. Doran defines theology in terms of the kind of experience which Merton describes; however, what Doran claims for theology should also, in this case, be claimed for depth psychology “as a theory in support of praxis”:

Theology is the pursuit of accurate understanding regarding the moments of ultimacy in human experience, the referent of such moments, and their meaning for the individual and cultural life of humankind. In the last analysis, the sole foundational issue of theology is transcendence. (Doran, 1995, p. 105)

Part of “the fullness of everything” in the knowing to which Merton introduces us is the experience of transcendence. Now, since the vignette described by Merton can be seen to be the everyday possibility of every one of us, it becomes for psychology and for each and every individual psychologist personally, inasmuch as psychology’s grist is the everyday experience of patients, an experience which psychologists must not only recognise but also thoroughly understand in its aetiology, its referents, meanings and transcendence. Acquisition of this knowing is the possibility which Lonergan’s method augmented with Doran’s sensitive psyche can offer psychology.

It is relatively easy to identify occasions when we have been scapegoated; however, René Girard challenges us to identify an incident where we have personally scapegoated another. My own memory is, at age fourteen, of scapegoating Winter. Every morning assembly of students had a religious component in my State School; it was by definition Anglican, from which Catholics and Jews were allowed to exempt themselves, and in so doing announced themselves as different. Difference was the call to ganging against the different who, like a chicken with blood on them, became the objective of pecking to death. Some of the school faculty were Catholic and so ministered to the Catholic minority in their absence and to that extent mitigated their crime of difference. None of the teaching staff were Jews, so those who abstained as Jews were unprotected. No-one mediated their safety, licked off their blood, so Winter, the sole declared Jew amongst us, bore the entire brunt of difference.
In the taunting of Winter there is a discovery of authentic self, in immediate conflict with the inauthentic crucifying self. The shame is so painful that it provokes an anger which masks the shame and vents itself in further perpetration against the innocence and godlike alterity of the victim, whose very innocence is provoking the shame which originates in my own killing of the victim. Hence the need for propitiating rituals in the slaughterer, rituals which honour the soul of the victim in its gift of exchange of life for life, love for love. In this intimacy, established by conscious respect, death is reversed, it is known as the link which continues life. As in Dali’s paintings (e.g. The Metamorphosis of Narcissus, 1937), the ants come immediately to consume the residue of extinguished life, re-birthing it in their own.

If we reflect upon Ratzinger’s proposition of “the person existing only as relation” we can get a sense that in the moment of crucifying the other we also crucify our own person. Heinz Kohut discovered that this alienating shattering of the person is precisely what was happening in psycho-analysis when the patient was confronted by being told that their reaction was a “defence”. Sebastian Moore suggests that the realisation that no one can know me in the way I know myself, taken together with the imperative desire to be known in that a priori way, leads to the experience that only God can know us in this way.

How is it then that God showed His love for me in the “crucifixion” of Winter?

Years later He revealed to me my own denied love of Winter’s soul, his indestructibility; an indestructibility that God also has given me. My true nature is indestructible for it is love itself, i.e. that which propagates in its fecundity.

How does the act of evil become a source of love? How is every act of evil transformed by God into love? It’s very simple: it propagates by God’s creative action into new life and hence in this creative act is love. In this sense every act is already forgiven for no act can destroy. Thus the real evil lies in the intent which produces and terminates itself, by driving the act. So what then, really, is forgiveness? “Without me you can do nothing” (John 15:5). The act which evil becomes is the act of the privation of good. It is this fact, precisely, which Jung was unable to, or did not, grasp. It is precisely for this reason that evil cannot and does not exist independently as an entity separate from acts stemming from human intent. Evil is thus transient and in the act, an unnecessary act which God transforms.

The “total acceptance” by God, following our own discovery of our worst, of which Moore writes (Moore, 1977, p. 2), is the forgiveness of the completely useless, or rather, ineffectual, acts of evil against God. For it is against everything, and all, that is created by God that our acts of evil are directed.

The first two pages of Moore’s book, which when read meditatively provides, almost parametrically, a guide to self-discovery of our crucifixion at our own hands, takes us directly to the heart of the matter, namely to the central existential presence of the evil acts of our ongoing self destruction. Moore illustrates a useful clinical technique in his sentence “And he who contemplates this event with the vision of faith feels coming to consciousness within him the origin of evil.” The reader becomes curious and at the same time is assured of the certainty of a discovery. We are not told how to contemplate; to do so would be superfluous for the process of contemplation is started by the challenge hidden in the statement. Interiority is thus initiated.

René Girard (1987) in uncovering mimetic desire as a driving envy reveals one of the motivating processes for destroying the other. In his masterful hermeneutic exposition of Shakespeare’s Measure for Measure, Burkhardt, by building on Girard, develops the concept of perceived difference as a key to the process of scapegoating (Burkhardt, 1993).

Difference divides and separates each of us from the other, whereas it is in recognising that we are all made in one image after one likeness which links us to the golden thread by which each of us is connected to the other. It is recognition of this likeness, created by an unending act of love, which heals and restores that which difference has sundered. As we demean the goodness in the other so do we alienate that same in ourselves, by establishing a false image of ourselves which we prop up and worship, and which finally dominates us by its unsatisfiable demands to be nourished in its inauthenticity.

Alteity can either be an opening into the grand mystery of the infinite unknown or it can be a threat to one’s own existence, to the myth of one’s autonomy and to one’s omnipotence. The example of scapegoating described above reveals the ultimate inviolability of the other. It reveals the reality of Drucilla Cornell’s Imaginary Domain (Cornell, 1995) which she claims as a sacrosanct part of each of us in which we have the inalienable right to define ourselves in a courageous and active act of imagination as we wish to be.

Adriaan Peperzak, in his interpretation of Levinas, describes the self’s (expressed as “the Same”) experience of an encounter with another:
When I am confronted with another, I experience myself as an instance that tries to appropriate the world by labor, language, and experience, whereas this other instance does not permit me to monopolize the world because the Other’s greatness does not fit into any enclosure – not even that of theoretical comprehension. This resistance to all integration is not founded on the other’s will; before any possibility of choice and before all psychological considerations, the mere fact of another’s existence is a “surplus” that cannot be reduced to becoming a part or moment of the Same. The Other cannot be captured or grasped and is therefore, in the strictest sense of the word, incomprehensible. (Peperzak, 1993, p. 26)

One important consequence of this observation is that the other is also human and is therefore infinitely unknown and also has an unlimited capacity for meaning making. Hence we are, in the human other, presented with an enigma.

Peperzak, in presenting Levinas, reveals the utter powerlessness that Winter’s suffering defiance revealed to me:

To be sure, the Other (Autrui) is exposed to all my powers, succumbs to all my ruses, all my crimes. Or he resists me with all his force and all the unpredictable resources of his own freedom. I measure myself against him. But he can also – and here is where he presents me his face – oppose himself to me beyond all measure, with the total uncoveredness and nakedness of his defenceless eyes, the straightforwardness, the absolute frankness of his gaze. The solipsist disquietude of consciousness, seeing itself, in all its adventures, a captive of itself, comes to an end here: true exteriority is in this gaze which forbids me my conquest. Not that conquest is beyond my too weak powers, but I am no longer able to have power: The structure of my freedom is, we shall see further, completely reversed (ibid., p. 115).

In his footnote (ibid., fn. 54) Peperzak emphasises and underlines the immediacy, the “in-your-face” experience of this confrontation with the absolute exteriority of the other, saying: “This most exterior and infinite ‘being’ is not a phenomenon like other phenomena but an ‘epiphany’ or ‘revelation’”.

When we follow Rosemary Haughton’s suggestion and replace the static word “being” with its dynamic equivalent “love” we are suddenly struck with the full force of the mystery which is revealed in the epiphany of the other. Merton is more explicit and accurate in
describing what is revealed in this epiphany. It is vital to this thesis to understand that it is the authentic self of the other which is revealed in this moment.

Giegerich’s exegesis of the Actaon myth gives us a further insight, albeit from quite a different perspective, into the moment of epiphany of the other. In the myth Actaon is transformed into a stag on seeing Artemis bathing naked with her nymphs. At which moment his own hunting dogs tear him apart and devour him. For Giegerich this moment is the epiphany of the soul to itself. My experience of the myth is that Actaon’s hunting action is perhaps understood as the soul engaging in the search for the other by wandering through the “woods” in which relationship is hidden. In my own case, as I examined what happened in my scapegoating of Winter and recalled the nakedness of his soul, my ego was torn apart in sorrow and grief. This is also a very important clinical perspective, for at the beginning of a therapeutic relationship both depth psychologist and the client are in the same woods, and potentially alien to one another.

A clinical reality with which fully half the population is cursed at some time in their lives is suicidal ideation. We might follow the sequence of Sebastian Moore’s contemplation to ask, in suicidal thought:

’What is it that we are refusing?’ was the next question. What we are refusing is not, directly at least, ‘obedience to God’ but some fulness of life to which God is impelling us and which our whole being dreads. Some unbearable personhood, identity, freedom, whose demands beat on our comfortable anonymity and choice of death. (Moore, 1977, p. x)

In opposition to Becker’s hypothesis Moore proposes, as clinical experience sadly and clearly demonstrates, that death is feared less than the freedom which would come in performing an act of authenticity which faces the neurotic fear driving suicidal ideation. There is thus something about performing this act which is feared more than the fear of both dying and in some cases actually killing oneself.

Meares (2000) and Stolorow (2007) both describe the processes by which trauma limits access to full mental functioning by constricting our memory to the traumatic memory system. When traumatised by mental abuse thoughts of “escape” by death can abound and thus become entrenched in the constricted memory system, so that henceforth whenever trauma occurs the same thoughts return, thoughts which goad like gadflies in a swamp.
But, to be more precise, it is not the freedom which is feared rather it is the fear of performing the act which would lead to grasping freedom. Of course, it is also possible that the one act leading to freedom is not known. Now Lonergan’s method begins with the data of experience and ends in a penultimate step of knowing the just action; the final step is performing the just action. In the presence of suicidal ideation there is an internal rift, an alienation which Lonergan specifies: “The term, alienation, is used in many different senses. But on the present analysis the basic form of alienation is man’s disregard of the transcendental precepts, Be attentive, Be intelligent, Be reasonable, Be responsible” (Lonergan, 1971, p. 34).

The restricted traumatic memory system inhibits performance of Lonergan’s precepts somewhere in the chain of transcendental method. At this point of failure there is an interior alienation: “there results a conflict between the self as conscious and, on the other hand, the self as objectified” (Lonergan, 1971, p. 34). Thus in either case, i.e. not knowing the act or fearing its performance, transcendental method can lead to determination. Unremitting goading by a gadfly was Psyche’s punishment for gazing upon Eros. Psychic conversion heeds the pricking of affect and conscience and when used together with transcendental method, which objectifies the self as subject, it becomes possible to determine the act the commission of which leads to the “personhood, identity, freedom” suggested by Moore.
Chapter Six
Anxiety and Authenticity

The possibility that one may miss or lose the direction in the movement of life is disclosed as the source of our deepest anxiety, for it is revealed as the possibility of the loss, the futility, of our very existence (Doran, 1996, p. 518).

... it is silly
To refuse the tasks of time
And, overlooking our lives,
Cry--"Miserable wicked me,
How interesting I am."
We would rather be ruined than changed,
We would rather die in our dread
Than climb the cross of the moment
And let our illusions die.
W. H. Auden, The Age of Anxiety.

Of these illusions, Ibsen observes in his play Wild Duck, “Deprive the average human of his life-lie, and you rob him of his happiness.” False happiness, or happiness in falseness, rests in living the illusion of an unreflected life-lie. Rollo May connects anxiety with value and distinguishes “normal anxiety” from neurotic anxiety such that “in patterns of neurotic anxiety, the values held essential to the individual’s existence as a personality are in contradiction with each other” (1950, p. 335). Doran’s psychic conversion provides a means of identifying the opposing values underlying neurosis, providing an opportunity to determine whether they are indeed contradictories or whether they are contraries in a potentially growth promoting dialectic.

In this chapter we will briefly examine the range of anxiety as it drives personal existence to compliance, competence and authentic being, or to continued evasion, neurotic living, trauma and psychic death.

Anxiety is essential to human existence and to its authentic fulfilment; it is also the most common motivator in the search for psychological assistance because anxiety impinges directly on the authenticity of our daily existence.

Lonergan proposes three stages of meaning described by Doran:
The notion of stages of meaning is an ideal construct rooted in a grasp of the operators that are differentiations of consciousness. In the Western tradition three stages are distinguished. First, there is the stage in which conscious and intentional operations follow the mode of common sense. Next, there is added to common sense the mode of theory, where the theory is controlled by a logic. Finally, there is a stage where the modes of common sense and theory remain, where science asserts its autonomy from philosophy, and where philosophy leaves theory to science and takes its stand on interiorly differentiated consciousness. (Doran, 1996, p. 581)

In the first stage, the stage governed by “common sense”, it is anxiety of social approbation which guides us, by keeping us within the behavioural guidelines acceptable to the cultural norms.

Socially we can distinguish the following kind of process of inculcating discipline in a very young child. When the child is disobedient its mother says “don’t do that, I don’t like it.” Realising that “don’t like it” is mother’s problem the child continues. Mother then says “don’t do that, I don’t like it, and you won’t like that.” That is still not a problem to the child because its world is full of situations it doesn’t like. So mother “ups the ante” again by saying “don’t do that, I won’t like it, and you won’t like the way you feel.” This both teaches the child to fear feelings and makes feared feelings a means by which others can control us. There is sufficient alienation at this point for the interaction to be threatening and, at the very least, mildly traumatic. Recent research on anxiety shows that when children are informed verbally that something is to be feared the fear and anxiety response to the feared object is significantly increased (Field & Storksen-Coulson, 2007). At this point the infant in our example has been taught that certain feelings are unpleasant and to be avoided and feared.

Another example is when 13 year old Nikki Webster was interviewed just prior to the opening of the 2000 Sydney Olympic Games in which she performed the star role on a flying trapeze. I recall watching her being interviewed on television; she was asked if she was nervous. “No,” she said, “I’ve rehearsed a long time for this. I want everyone to enjoy it.” By expressing her desire for joy, Nikki taught two billion people worldwide that preparation mitigates the risk associated with desire to paraphrase Sebastian Moore (1989), who wrote: “Risk is the refusal to forget desire.” Toward the end of the same Olympic Games when Cathy Freeman, the Aboriginal doyenne of the Australian athletes, was about to make her famous 400 metre dash, the commentator said: “Now this is Cathy’s big moment. She’s
trained and sacrificed for years for this event. Anything could happen. She could trip, be jostled, a shoelace could come undone.” This commentary of “common sense” taught two billion people not only how to be anxious; but that it is normal to be so.

6.1 Dysfunctional Anxiety and its Consequences

Martin Heidegger demonstrates in his masterpiece of psychological insight, Being and Time, that anxiety is unrelated to anything in the world (Heidegger, 1962, p. 231). Our sports commentator demonstrates clearly in her monologue, so reminiscent of rumination, that anxiety is an internal phenomenon related to phantasy, while for Nikki anxiety has purpose and direction to her own authenticity in which she manifests joy.

Anxiety is an active process which links psyche and soma in a positive feedback process which in some situations can become unstable and outside the control of the subject. Anxiety is the most pervasive debilitating condition amongst all human beings, because it accompanies every form of human distress.

Intolerance to one’s own emotional state leads to the deployment of often urgent unconscious and even impulsive maladaptive behaviours. Research which defines urgency as “the tendency, specifically in the face of negative affect, to act quickly and without planning” shows that urgency predicts an increased likelihood of “excessive reassurance seeking, drinking to cope, and bulimic symptoms” (Anestis, Selby, & Joiner, 2007, p. 3025). Anxiety is a process which belongs to human creaturehood. As Nikki Webster intimated, anxiety, when functional and adaptive, motivates us to assess the skills and resources necessary to accomplish a task, and provides us with the tools of acquisition necessary to prepare for the job ahead. One of the central features of dysfunctional anxiety is that it is a process which repeats itself in a sequence of thoughts, affects and behaviours which in themselves become unpleasant or dystonic. Thus at a dysfunctional level anxiety daunts us to the point of confusion and ultimately to immobility in panic states. Personality disorders, as classified in DSM-IV, are all characterised by dysfunctional anxiety. Since anxiety is the second most infectious emotion (after joy and love) it affects others with whom we are in contact resulting in relationship disturbance.

Contrasted to analysis, anxiety is a mental process which breaks a task into subtasks and organises the subdivisions according to a hierarchy. Rumination, or fretting, is a mental process which on the surface appears to emulate analysis but because attention is absent, fails
to notice that it is repeating the same process of subdivision over and over again. The essential difference between analysis and fretting is that analysis is a structured process under conscious control whose objective is knowing; when optimal, analysis follows Lonergan’s path of attention, intelligence, meaning, reflexion and judgement. However, fretting often occurs outside immediate consciousness and has the traumatising characteristic of restricting access to memory and is “sufficient to disrupt the effectiveness of the reflective process” (Meares, 2000, p. 80). To fret is to gnaw at oneself and is somatically epitomised by, for example, unconscious fingernail biting.

Recent research suggests that anxious rumination leads to over-general memory traits and that overgeneralisation is an attempt to avoid affect associated with specific memories (Sutherland & Bryant, 2007). Confluence of overgeneralisations has been shown to be a major cause of depression. Typical expressions of overgeneralisation are: about the subject, e.g. “it always happens to me”; about temporal extension, e.g. “it will never stop”; catastrophic, e.g. “my whole life is ruined by it”. Rude, Maestas and Neff (2007) suggest that the harmful effects of rumination stem from attention which is not “bare”.

“Bare attention” is a concept from a delightful and useful Buddhist psychotherapy book on the mind by Mark Epstein (1995), which suggests that thoughts are wandering around in the mind’s “air” like microbes, and that the mind is inhaling and exhaling them all the time. When suddenly a thought “microbe” resonates with us we become engaged with it, our attention is usurped and becomes clad in the mind’s defensive armour and engaged in the defensive battle. Lonergan’s precept for attention is what Epstein, and Willigis Jaeger, call “bare” attention. “Bare” attention is not clad with understanding, reflexion (nor rumination) nor judgement, nor does it recriminate – it merely attends. Here the mind’s attention is, as described by Bodhidharma, “like unto a straight standing wall” (Suzuki, 1961, p. 185). In this state the mind is liberated from all the accoutrements of “battle with the world”, allowing the world to be “seen” as it is. (This is the tathagata of the Mahayana School of Buddhism.) Frederick Crowe (2000) describes this state of suchness in relation to the notion “God is”; it is not static for in this state is known what Crowe describes as the “is-ing”, the flux of change described by Rosemary Haughton (1981). However, this is not a discursive knowing, it is an attribute, called by Lonergan (1971, p. 119) “the inner word that is God’s gift of his love.”

Kipling provides sage advice, foreshadowing Lonergan’s insight about inquiry and knowing, on stilling the mind:
I keep six honest serving-men
(They taught me all I knew);
Their names are What and Why and When
And How and Where and Who.
I send them over land and sea,
I send them east and west;
But after they have worked for me,
I give them all a rest.
Rudyard Kipling: *The Elephant’s Child* (Kipling, 2008)

He goes on to indicate the constraints of his servants’ work. Recent research has shown that women are more prone to rumination than men. Perhaps this is a hypervigilant response to the patriarchy. Kipling presages this research, but perhaps the “person small” was the one whom Kipling served: Boadicea’s distant daughter, the ever vigilant and indomitable widow Vicki:

*I let them rest from nine till five,
For I am busy then,
As well as breakfast, lunch, and tea,
For they are hungry men.
But different folk have different views;
I know a person small-
She keeps ten million serving-men,
Who get no rest at all!
She sends’em abroad on her own affairs,
From the second she opens her eyes-
One million Hows, two million Wheres,
And seven million Whys!*
Rudyard Kipling: *The Elephant’s Child* (Kipling, 2008)

There is a double irony in the poem, if indeed it was Vicki, for if so she clearly wasn’t served by Kipling’s men; in other words the British Raj was not graced with questions for intelligence. Hence the popular army epithet “It’s not for me to reason why, but to follow orders, to do, or die,” only then to be awarded with her Crimean cross.

Recent research provides evidence of the harmful consequences of rumination in its relationship to wellbeing and unhappiness:
In summary, the present results provide preliminary support for the assertion - derived from mindfulness – that the harmful properties of rumination stem not from attention to unhappiness, per se, but from attention that is not “bare” – that is cloaked in negative judgements about the meaning of the unhappiness. These results have important implications, not only for the measurement of rumination, but also for the conceptualisation of the difference between adaptive emotional processing and harmful rumination. (Rude, Maestas & Neff, 2007, p. 862)

Acquisition of mindfulness – bare attention – is shown by the foregoing research to be an important precondition for ending harmful and debilitating rumination. Neither Lonergan nor Doran seem to have dealt with how mindfulness (attentiveness or contemplation) is to be acquired; this subject is dealt with in chapter 7 of the thesis.

When research such as that of Rude et al. (2007) is examined it can be seen that the term “judgement” is not adequately defined and is poorly differentiated from the popular lexicon in which negative judgement is a term which embraces acts of contempt, condemnation, blame and ridicule. Lonergan’s transcendental method has judgement followed by action. Common sense recognises this sequence. However, the fear of “judgement” as used in the language of common sense is actually the fear of the punishment of contempt, rejection, abandonment or ridicule, because all of the latter is what is commonly called judgement. Rude et al. (2007) fail to show in their research that judgement, properly as such, means the culmination of Lonergan’s process of attention, intelligence, reflexion and deliberation, reaching to a question which asks “is it so?” Popular use of the word judgement describes curtailment of the foregoing process so that what its use really means is what common sense (again the vox populii) calls “jumping to a conclusion”. The sense in this phrase is not in the leap, it lies in acknowledging the fact that by conclusion is meant “no further processing”, the case is closed, determined and sealed, and prematurely so with a non-viable foetus of thought. Judgement of this kind is far from the practice of maieutics, it is closer to the “midwifery” of the back alley abortionist.

Marsha Linehan (1993), whose Dialectical Behavioural therapy (DBT) teaches non-judgement, developed her approach for the treatment of borderline personality disorder from studying with the Benedictine monk/priest and Zen Roshi Willigis Jaeger. DBT also grounds its approach to the psyche in mindfulness; in so doing Lonergan’s first precept of attention is cultivated, which has the effect of diminishing dysfunctional anxiety and rumination. At the
same time DBT emphasises an acceptance of each moment, acknowledging, but not judging “the wholesome and unwholesome”. Acceptance, in Linehan’s therapy, encourages observing the data of one’s own thoughts, feelings and actions to non-judgementally become cognitively conscious of oneself.

From a base of acceptance it is possible to apply intelligence to the moment to understand what is happening, to develop a range of possible meanings and to reflect upon them. Recursion into one’s interiority starts when the data of thought, memory, expectation and suspicion are intelligently examined to discover the meanings by which we make meaning. For example, a meaning that “someone is trying to take advantage of me” might be found to be based on the expectation that “others take advantage of me”; an alternative meaning might then be found such as “others might trust me to help them”. Further recursive inquiry can reveal the schemas of negative expectation described by Young, Klosko and Weishaar (2003) and Tara Bennett-Goleman (2001). Unrecognised negative expectations bias our making of meaning, causing us to respond in such a way that we unknowingly make our negative expectation occur; this has the effect of reinforcing our negative expectation. Entry to the domain of the sensitive psyche in which the movements of affect accompanying negative expectations is via affect and symbol per Doran’s psychic conversion.

Non-judgmentality is an essential feature of DBT and of John Kabat-Zinn’s mindfulness approach. In the Lonergan/Doran method judgement is based upon a thorough development commencing with the evidence of data. Thus when judgement is performed it is based upon a complete evaluation of all possible meanings, and by applying Doran’s psychic conversion the subject’s personal value system accessed via affect is brought into consciousness and is thus informed by and contributes to informing the judgement process. Martha Nussbaum (2001) confronts the stoic view that emotions are to be avoided and establishes the connexion between affect and value; however, she fails to provide a route via emotion to awareness of value intended by affect. Similarly the Dalai Lama writes in the introduction to his book “Destructive Emotions And How We Can Overcome Them”, written with Daniel Goleman, that

Much human suffering stems from destructive emotions, as hatred breeds violence or craving fuels addiction. One of our basic responsibilities as caring people is to alleviate the human costs of such out-of-control emotions. (HH The Dalai Lama, Foreword to Dalai Lama & Goleman, 2003)
This book gives the full Tibetan Buddhist perspective on emotions; sadly, however, it does not establish a connexion between emotions and the possibility that the caring, so central to Tibetan Buddhism, can be brought to fulfilment by tracing the emotional movements of the psyche.

Negative or dysfunctional judgement therefore consists in shaming behaviours of contempt, condemnation, ridicule and blaming. However; judgement of value is an entirely different process which is in its essence self-transcendent. For the most part the former dysfunctional process of “common-sense” judgement is an excoriation of the sense of self in which the husk of dignity is painfully ripped off in a merciless and compassionless act of self-righteousness.

Freudian psycho-analysis understands the foregoing process well and has made an extensive and clinically useful taxonomy of self-eroding defences. Effectively these internal defences against guilt and shame can be highly traumatising, leaving the sufferer permanently embedded in a restricted memory system in which full and adaptive functioning is limited to early defences. Freud provides us with a description of the condition of such a patient:

In the end we come to see that we are dealing with what may be called a ‘moral’ factor, a sense of guilt, which is finding its satisfaction in the illness and refuses to give up the punishment of suffering. We shall be right in regarding this disheartening explanation as final. But as far as the patient is concerned this sense of guilt is dumb; it does not tell him he is guilty; he does not feel guilty, he feels ill. This sense of guilt express itself only as a resistance to recovery which it is extremely difficult to overcome. (Freud, 1923, pp. 49-50)

Freud’s foregoing description is of near total alienation from authentic self with an almost hopeless prospect for breaking out of the cycle of guilt and satisfaction in the ensuing knot of punishment and loss of functioning.

An alternative viewpoint to Freud’s bleak outlook, a view which offers the possibility of recovering the lost identity, is given by John English, the Canadian Jesuit priest who brought Ignatius’ Spiritual Exercises to life in Ontario, co-founding the Ignatius Jesuit Center of Guelph:

The approach to one’s personal history is that God is present to all of our life experiences. It is from the perspective of being the beloved of God that we can
approach all of our life as graced history. This means that the dark, sinful events and suffering aspects of our lives can be understood as part of our graced history as well as the light, joyful and hopeful events. In tune with Romans 10, we can pray with our life story in the same ways that we pray with scripture. I have come to appreciate how important this topic is for a person’s claiming one’s true identity. Such prayer can be assisted by the attentive and intelligent yet maieutic support of a depth psychologist to recover knowledge of love which has, does and will permeate all moments of our existence. (Veltri, 2008)

Connecting Freud’s description of the “sense of guilt” with the omnipresence of God is an example of connecting a theological principle with a human psychological reality; this process is called Theological Thinking by John Veltri (co-founder of Ignatius Jesuit Center of Guelph) in his excellent online manual on the Spiritual Exercises (Veltri, 2008). Doing this offers an opportunity for someone with this overwhelming sense of guilt to engage in what Veltri calls “theological reflection”. An example of a sequence of insights arising in such a reflection might be as one person reported:

Since God is always with me, keeping me in life as His gift of love, even when I, in an act of sin, refuse the exchange by which His love is mediated, I know that I am loved and forgiven, for I live on with Him beside me, even though my interior eye is averted. “Yea, though I walk through the valley of the shadow of death…” (Ps. 23:4). God is shepherding me with His rod and staff; prompting me with His pastoral rod thus pricking my guilt, my compunction, by which He wants to bring me to be consciousness of my authenticity. (Veltri, 2008)

Accompanying this, and perhaps all, meditation are powerful affects and symbols, which when followed in an act of deep interior discernment can reveal the values, the pursuit of which align us to God’s will. It is through this process of following affects and symbols by which Doran is seeking to bring about a movement of the flow of sensitivity in the psyche. By careful attention to the data of one’s own affects and symbols – manifesting in the psyche in dreams, meditation, prayer and daily living – that the psychic contents are converted to the direction of authentic living. Negative affect and guilt are often forms of compunction and therefore clinically useful to the discovery of the authentic value.

According to Rollo May, anxiety is the experience of the threat to being caused by a potential of being, hence ontological guilt ensues when the potential for being is unfulfilled.
From this standpoint, guilt is thus an ontological characteristic of human existence (May, 1950). At the same time the potential of being is the drive of desire. Thus a dialectic exists between the opposing forces of anxiety and desire. It behoves us to ask what can mediate this dialectic, for whatever can do so will also sublate these two very real aspects of human existence? Here is an excellent example of dialectic as the driver of development where anxiety impels Kipling’s “servants of inquiry” to ask questions for preparation while desire’s imagination imagines the way via which success can be attained.

Rahner says of guilt:

For it is only in a radical partnership with and immediacy to God in what we call grace and God’s self-communication that a person can grasp what guilt is: closing oneself to this offer of God’s absolute self-communication. It is only in the process of forgiveness to which a person opens himself and accepts that he can understand what the guilt is that is being forgiven. For part of guilt is the fact that the punishment which it brings with it consists precisely in its blindness to its own false nature. (Rahner, 1993, p. 93)

This blindness is what Lonergan describes as scotosis, and what psychology calls neurosis (Lonergan, 1973, p. 215). Guilt, seen in this light, thus becomes the occasion for the possibility of a radical movement in the psyche which senses, somatically, its presence. Therapeutically this guilt and its associated anxiety are of cardinal importance for upon these hinges hangs the gate to authenticity. These hinges are attention, intelligence, reflexion, deliberation and judgement opening to decision and just action.

However, Rahner is showing us that there is a barrier, of our own imposition, to opening ourselves to the already-forgiven nature of our guilt; forgiven by God’s communication manifesting in the very life that we are. How then do we then remove our scotosis? The answer is the same for Sisyphus’s punishment for the guilt of hubris – stop rolling the stone, stop for a moment in contemplative awareness. For this to occur there must be some trigger, some interruption of the activity of mind, so that attention can be brought to bear on the sensorium of the psyche. At this point in this state of being there must be an intention to hear the little call (rüfli\textsuperscript{38}) to attention:

\textsuperscript{38} The author’s Swiss name Rüfli (derived from rüf: to call), dating to earlier than the 14\textsuperscript{th} century, means herald, or messenger with the meaning of Hermes.
Authenticity requires a choice of some kind – namely, ‘whether to keep silent so as to
hear the call or to try to drown it out by plunging [back] into the noise of the everyday
rat-race.’ To be sure, there is an important sense in which this choice is receptive
rather than wilful insofar as it is (in the first instance) a matter of becoming still and
attentive to the interrupting call of conscience. But there is also a genuine sense in
which it is a choice. On Heidegger’s account, it is up to Dasein whether to go back to
‘listen[ing] away to das Man’ or to listen with ‘another kind of hearing’ aroused by
the call. (Bracken, 2005, p. 543)

However as Jung observes (Jung, 1979, Vol. 18, para. 1811), it is extremely difficult for
most people to follow the movements of the sensitive psyche alone.

One reason for this is, as described above by Freud, that the guilt itself creates a
resistance to recovery so that guilt and the neural demands resulting from scotosis and
inauthenticity can become traumatising.

As a result we can be thrown by our own guilt into an unconscious restricted memory
system from which access to our normal untraumatised functioning is impossible. In fact, the
traumatised memory system can become the entire basis of daily life. Giegerich misses in his
paper Killings: Psychology’s Platonism and the Missing Link to Reality (1993), in which he
attributes the aetiology of human consciousness to killing, the point that consciousness
originating through killing brings knowing and fear of death and the consequence of moral
corruption. Giegerich argues that such death has to be perpetuated by killing itself as
sacrifice. It is as if the stain of the original killing can only be removed by keeping the blood
stain freshly covered with the blood of new victims. However, in damaging another, the
damager is also damaged. In an Australian Broadcasting Corporation radio interview with
Richard Adams (Adams, 2006) Professor Alfred W. McCoy, an expert in, and opponent of
torture, explains that lower grade military, e.g. non-commissioned officers, are themselves
permanently damaged by torturing. However, as McCoy (2006) describes in his book, he
found, from research in the Philippines and into French experiences in Algeria, that the
higher grade officers, e.g. colonels, who tortured their social superiors undergo an “expansion
of their ego” and an empowerment to perpetrate crimes against both the state and the military.
McCoy writes that a note concerning the use of the CIA *Human Resources Exploitation Training Manual*\(^{40}\) warns:

> Although the manual advised methods of coercion are similar to those used in the Abu Ghraib prison by U.S. forces, it also carried a prescient observation: ‘The routine use of torture lowers the moral caliber of the organization that uses it and corrupts those that rely on it as the quick and easy way out.’ (*Human Resources Exploitation Training Manual*, p. 5.)

It may be useful to reflect upon the effect of bullying on the bully, and to examine the conclusion reached in the book *Why They Kill* (Rhodes, 1999), namely that there is a threshold of violent participation which when passed shatters all personal boundaries against harming another, leaving violence as the preferred mode of getting what is wanted. King Herod may have been one historical example amongst many of a torturer who became obsessively corrupted. In these cases there seems to be a loss of the referential horizon of justice. The case of Toni, discussed in Section 9.2, provides an example of how being tortured in early childhood leads to such a loss of horizon, with tragic intergenerational consequences, and requiring enormous personal moral courage to overcome.

### 6.2 Anxiety and Death

Becker attributes our fear of living to the fear of death: “The irony of man’s condition is that the deepest need is to be free of the anxiety of death and annihilation; but it is life itself which awakens it, and so we must shrink from being fully alive” (Becker, 1973, p. 66). This is a picture of complete hopelessness of finding the joy which is the ground of Being and hence the ground of life itself. Against Becker’s pessimism Doran sets this:

> When it operates authentically, the fear of death is a function of the more radical terror of missing or losing the direction in the movement of life. It is a reflex of our anxiety before the obligation of attunement with the partner [the object of our radical self-giving]. The knowledge of the inescapability of death is the apprehension that it is up to each of us to find or lose the attunement on which the justification of our existence depends. It is the awakening of the existential moment when, in Lonergan’s

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\(^{40}\) Copies of the CIA interrogation manuals are available on George Washington University’s National Security Archive website at http://www.gwu.edu/~nsarchiv/NSAEBB/NSAEBB122/
words, we find out for ourselves that it is up to us to decide for ourselves what we are going to make of ourselves. More than death, then, we fear the kind of life that we must lead if we are to be faithful to the search for direction in the movement of our existence. (Doran, 1996, p. 520)

But the search is itself both the detective and the goal. Anxiety seen in this light functions as a dialectic between contraries of the desire for aesthetic life and the anxiety culminating in death.

6.3 Functional Anxiety

We have seen that Nikki Webster demonstrates an aspect of anxiety which is highly adaptive and purposeful. Mihály Csíkszentmihályi’s arousal and flow model demonstrates that arousal follows a perceived need to meet a demand which produces anxiety (Csíkszentmihályi, 1998). His extensive research using results from thousands of participants shows that complete relaxation is possible when the confidence of mastery in accomplishing any foreseeable need has been achieved. Flow is achieved when one is engaged in an activity in which all one’s skills are being deployed. Csíkszentmihályi’s insight into the nature of what he describes as flow provides a very useful tool for determining where a depressed person’s behaviour and anxiety or stress have them positioned relative to the achievement of the at-oneness of flow.

Heidegger provides a powerful and logical connexion between anxiety and authenticity, clearly exposing, as does Becker, the grounding of inauthenticity in avoidance of the issue of death. However, Heidegger does not provide a path to the appropriation of the insight of authenticity. Such a path is provided by Lonergan at the cognitive level and by Doran via the path of personal affect and symbol.

We can conclude that anxiety cannot be escaped as it is an important and adaptive part of human existence. Anxiety produces stress and there is a level of stress and hence anxiety which is essential, P.K. Page (1997), the Canadian poet tells us of it:
The Castle
It is the stress that holds the structure up.
Birds in its turrets tilt it not at all.
Balance is inner, centred in the keep.

Marble and timber crumble as we sleep.
Centuries of creeper cannot sustain a wall.
It is the stress that holds the structure up.

Lovers in spirals, turning in the deep
well of their rapture, dizzyingly recall
balance is inner, centred in the keep.

Patients, post-crisis, feel the fever drop.
The pendulum begins its swing from ill to well.
It is the stress that holds the structure up.

Whoever – dreaming – dances a tightrope
knows where is balance, just before the fall!
Balance is inner, centred in the keep.

Insomnia, pain and trouble have a stop
definitive, sudden, at the terminal.
It was the stress that held the structure up.
But balance is inner, centred in the keep.
Chapter Seven

Acquisition of Attention through Discipline and Mindfulness

Attention is the first precept to all forms of awareness. For the most part most of us are most of the time in a state of inattention, flying on autopilot (Segal, Williams and Teasdale, 2002, p. 99). Yet Self-Appropriation and psychic conversion have attention as their very first precept. Jung also urges the need to make the contents of the psyche the object of attention, stating that recovery requires that the patient

…must accept his depression and give it a hearing. Now this is the direct opposite of succumbing to a mood, which is so typical of neurosis. It is no weakness, no spineless surrender, but a hard achievement, the essence of which consists in keeping your objectivity despite the temptations of the mood, and in making the mood your object, instead of allowing it to become in you the dominating subject. So the patient must try to get his mood to speak to him; his mood must tell him all about itself and show him through what kind of fantastic analogies it is expressing itself. (Jung, 1979, Vol. 7, para. 347/8)

Keeping one’s objectivity in the face of affective turmoil, whilst attempting to make the source of the pain the object of attention, requires the practical training of mindfulness. Neurosis is described here as succumbing to the mood, in effect, wallowing in it.

Perhaps the most frustrating aspect of depth psychology’s praxis is watching patients being swept away by waves of oppressive and meaningless thoughts and chords of emotions, not to mention being swept away by one’s own mental hordes of horror.

7.1 Wait

On my ninth birthday my neighbours, the Adamses, gave me a miniature terracotta bust of massively bearded John Milton, about the size of a medium carrot; I could grip it likewise. It both terrified and intrigued me with its clearly sightless eyes and dumb expression. At first the terra cotta was porous, lustrous and slightly rough, but as time went by it became smooth with the detritus of handling and in the losing of its reflectivity began to absorb the very light of which its original was deprived; it became smooth to the touch. Blindness! What a thought for a nine-year old, and of course the austere Adamses had told me of Milton’s agonies and
his devotion to God, both of which horrified me. My atheist parents clearly disliked my statuette yet were compelled to ensure that I at least appreciated it. In struggling compliance I wondered with revulsion at this maimed yet godly man. Until now I have never realised that my unwilling meditations on Milton’s sightless world prepared me for my first love, born sightless; in some way I already knew her world. Together she and I spent hours walking and lying on Hampstead Heath trying to reveal our alien worlds to one another while finding all manner of delights hidden therein. And so it had been for Milton agonistes; it was he who taught me to love those that simply stand and wait.

In between my ninth and Sonja, Mr. James, my English teacher, a dour Scot, had caused us to learn, with the aid of a skilfully and painfully applied prompting gym slipper (plimsoll⁴¹), Milton’s nineteenth sonnet:

\[
\begin{align*}
\text{When I consider how my light is spent,} & \\
\text{Ere half my days, in this dark world and wide,} & \\
\text{And that one talent which is death to hide} & \\
\text{Lodged with me useless, though my soul more bent} & \\
\text{To serve therewith my Maker, and present} & \\
\text{My true account, lest He returning chide,} & \\
\text{“Doth God exact day-labour, light denied?”} & \\
\text{I fondly ask; But patience, to prevent} & \\
\text{That murmur, soon replies “God doth not need} & \\
\text{Either man’s work or his own gifts. Who best} & \\
\text{Bear His mild yoke, they serve Him best. His state} & \\
\text{Is kingly: thousands at His bidding speed} & \\
\text{And post o’er land and ocean without rest;} & \\
\text{They also serve who only stand and wait.”} & \\
\end{align*}
\]

⁴¹ A plimsoll is a rubber soled gym shoe used in England for corporal punishment of schoolchildren.
I pondered on what was meant by serving. When on playground duty Mr. James would make us stand in line, seemingly for ages, before allowing us into the building, and as we stood he would intone: “They also serve who only stand and wait.”

Milton’s proffered patience was harried and muted by waves of scornful thought driven by flocks of fluttering affect. This was no effective discipline, for rather than teaching what Milton would have us know of patience we devised to give succour and harbour to ressentiment and spiteful revenge; the more ingenious, the greater the delusions of phantasy. Whereas Milton would have us know that patience is more than simple tolerance of one’s inner process, the darkness of my world was illuminated by an ignis fatuus of omnipotence. Milton would have us quest, then harken to soul’s responding message from beyond, whereas I had submitted to the revenge of slavery, thus becoming Pharaoh to the strawless brick-makers of my mind. Whatever adobe palace was built with those bricks was washed away in muddy floods of emotion.

It was James, the Scot, who raised in us the blush of youthful love’s silent shame, as he unstoppably recited, with full blood, his bard’s scalding passion:

**To A Rose, Robert Burns**

Oh, my love is like a red, red rose  ‘Til all the seas gang dry my, my dear
That’s newly sprung in June And the rocks melt with the sun
Oh, my love is like a melody And I will love thee still, my dear
That’s sweetly played in tune While the sands of life shall run
As fair art thou, my bonnie lass, But fairetheewell, my only love
So deep in love am I Oh, fairetheewell a while
And I will love thee still, my dear, And I will come again, my love
Till all the seas gang dry. Tho’ ’t were ten thousand mile
Till all the seas gang dry, my dear, Tho’ ’t were ten thousand mile, my love
Till all the seas gang dry Tho’ ’t were ten thousand mile
And I will love thee still, my dear, And I will come again, my love
Till all the seas gang dry. Tho’ ’t were ten thousand mile.

A seed already implanted in my soul germinated in the joyous agony of those words, producing an unstoppable, confused desire, try as I might, unsatiated by the insights of
Hampstead, nor of any of this world’s sights. My busy Sisyphean mind, eternally thwarted by
implacable reality, eventually found its only respite in attending to something other than
rolling its self-inflicted rock of torture. Stretching out to what is present in the moment is the
act of attending, reaching to the data of the moment, this act – attending – stands and waits
while the moment unfolds its exigency: a demand to be known by the doing of “what I am
doing when I am knowing.” I did not know then that my desire sought authenticity in alterity.
Patience was, I think, what Mr. James wanted to inculcate by means of literature, poetry,
waiting and urging with the plimsoll gym shoe; the former two engaged while the latter
distracted with the unnameable consequence of seething “unbearable affect”. While attention
reaches into and focuses on the data of the present moment, intention reaches out
prospectively beyond the present moment. How is this act of attention to be effected: contrary
to the common sense of my teachers the plimsoll does not focus the mind?

7.2 The Task of Attentiveness

As we have seen in the foregoing chapters, where we have discussed the various biases
which mitigate against the discovery of truth, our survival habits have conspired against the
ability to attend to the data of our own processes. Survival takes the form of censorship and
escape into the phantasy realms of the mind. It may sound cynical; however, the purposeful
intent of the conspiracies against attention is aimed at blocking the very entrance to the path
which must be followed to truth; that path starts with attention to data. No other entrance to
the path to truth is accessible; it must engage data, for all that is given is by definition data.

Objectifying consciousness is the key to the self-appropriation of Lonergan’s
transcendental method, and is also a prerequisite to Doran’s psychic conversion which
requires that we reverse censorship of the contents of the psyche.

Now in a sense everyone knows and observes transcendental method. Everyone does
so, precisely in the measure that he is attentive, intelligent, reasonable, and
responsible. But in another sense it is quite difficult, to be at home in transcendental
method, for that is not to be achieved by reading books or listening to lectures or
analysing language. It is a matter of heightening one’s consciousness by objectifying
it, and that is something that each one, ultimately, has to do in himself and for
himself. (Lonergan, 1971, p. 14)
Attention is quite distinct from consciousness. Attention is paid to its object by the subject; simply from our languaging of the act of attending we observe that a cost is involved and that effort is required in the paying of the cost. As we have already seen, Doran, quoting Eliot, reminds us that the “cost is not less than everything.” Attention is achieved by “the process of objectifying the contents of consciousness”, yet the question of how this is to be accomplished is by most writers left unaddressed (Lonergan, 1971, p. 8). It is in the present moment that the contents of consciousness exist, thus to objectify the contents, consciousness, the bournes of phantasy, must be abandoned.

John Milton describes Samson’s suffering:

From restless thoughts, that like a deadly swarm
Of Hornets arm’d, no sooner found alone,
But rush upon me thronging, and present
Times past, what once I was, and what am now.
Milton (1671, lines 19-22)

What Milton means by thoughts “no sooner found alone” is that they are waiting in the wings of the proscenium of consciousness for an empty stage upon which to play havoc with the mind. And so it is with Hamlet’s famous fretting soliloquy (3.1.64-98); the Prince of Denmark is as vulnerable as his country’s descendent Søren Kierkegaard to travel into remote domains of the mind, a rambling which upon its surface appears to follow the precepts of attention, intelligence, deliberation (even if ponderous), yet whose fruit merely entertains the dramatic bias of the suicidal urge. However, Kierkegaard shares with us his reluctance to be in the present moment; he says that when a person of ability is to handle a matter of seriousness it is best if such a person is reluctant to do so:

but true seriousness appears only when a man fully equal to his task is forced, against his will, to undertake it – against his will, but fully equal to the task. In this sense I may say of myself that I bear a correct relation to the task in hand: to work in the present moment; for God knows that nothing is more distasteful to me. (Kierkegaard, 1923)

In giving the reason for his reluctance to be in the present moment Kierkegaard reveals to us what it costs him:

Authorship – well, I confess that I find it pleasant; and I may as well admit that I have dearly loved to write – in the manner, to be sure, which suits me. And what I have
loved to do is precisely the opposite of working in the present moment. What I have loved is precisely remoteness from the present moment – that remoteness in which, like a lover, I may dwell on my thoughts and, like an artist in love with his instrument, entertain myself with language and lure from it the expressions demanded by my thoughts – ah blissful entertainment! In an eternity I should not weary of this occupation. (ibid.)

For Kierkegaard the cost of being in the present moment and therein objectifying the contents of consciousness is abandonment of the remoteness in which he could enjoy an aspect of phantasy. We, Kierkegaard’s readers, were rewarded by his devotion to what he found in the present moment, the contents of his consciousness, by his brilliant works on anxiety. However, in thus quoting Kierkegaard I am risking exactly what he goes on to caution:

And now that I am to work in the present moment I find that there will be not a few persons whom I must oblige by paying my respects to all the insignificant things which mediocrity with great self-importance will lecture about; to all the nonsense which mediocre people, by interpreting into my words their own mediocrity, will find in all I shall write; and to all the lies and calumnies to which a man is exposed against whom those two great powers in society: envy and stupidity, must of necessity conspire. (ibid.)

Perhaps mediocrity lies after all in the unwillingness to submit against one’s will to leaving the “blissful entertainment” of thoughts. More serious writers than Kierkegaard are few, as his writings attest, and I seem to recall that by challenging his erstwhile journalist friend, Møller, to criticise him he thus unleashed the very force against his will necessary to bring him to the present moment. Møller demonstrated his mediocrity to Kierkegaard by writing the products of his phantasy in the popular tabloid Corsair, vilifying Kierkegaard while “blissfully entertaining” a readership rapacious for scandal. At the same time Kierkegaard, from his “unwilling” present moment and the data present therein, revealed the “Sickness Unto Death”, which is the cost of escape from the present moment, from which we all, including his assailants, suffer.
7.3 Discipline

Interiority and self-appropriation require persistent objectification and observation of one’s internal state and one’s intention. Depth psychology’s success depends to a large extent on the patient’s ability to consistently return to the foregoing tasks. A common example in clinical practice occurs when a patient starts to use an anti-depressant. It is not uncommon for depth psychologists and Jungians to be opposed to the use of pharmacotherapy with the concern that the very symptoms which are relieved are the ones which are required in the service of depth psychology’s approach to healing. My own view, from experience, is that during the first three to four weeks of antidepressant use it is essential for the patient to observe their internal state in search of changed or new responses, in terms of ideation and behaviour, to events which prior to antidepressant use would have produced a different response. If these observations are not made and recorded in detail by the patient it is much more difficult to examine the new response in the analytic hour because it is lost to memory, with the result that when antidepressant use stops the old, dysfunctional, responses return. It could be that antidepressants and their use in and of themselves are not habit forming; however, unless the psychological gains facilitated by their use are consciously consolidated relapse is more probable resulting in return to antidepressant use, a boon to their purveyors. Setting and assigning homework with the objective of self-observation is therefore an important adjunct to stabilising the long-term effectiveness of antidepressant medication. Doing this, and in fact any homework, requires discipline and persistence; despite the fact that our patients have the motivation to attend the analytic hour this motivation often does not extend to working outside the hour. Thus the question is how are these attributes of discipline and persistence to be developed where they are lacking?

Christopher Peterson and Martin Seligman produced a clinically useful handbook and classification of Character Strengths and Virtues for the Values in Action Institute (Peterson & Seligman, 2004). Not surprisingly the cardinal virtues of prudence, justice, temperance and fortitude (given the more modern name of courage) are detailed, while the theological virtues (love and hope are there while faith is included under spirituality) are subsumed under their notions of humanity and transcendence. Discipline does not appear in the book; however, the character strength of persistence is given extensive coverage, as might be expected, under the carapace of courage, complemented therein by bravery, integrity and vitality. Persistence is defined “as voluntary continuation of a goal-directed action in spite of obstacles, difficulties or discouragement” (ibid., p. 229). Initial success is important in bolstering persistence as is
being told that the task is challenging and difficult (ibid., p. 233). Believing that they have chosen the task also contributes positively to persistence (ibid.), therefore it is a useful practice for the depth psychologist to show that the challenging task is what was chosen as a part of deciding to engage in therapy.

To find a definition of the notion of discipline in the works of Doran and Lonergan proved more difficult. Discipline is used in its noun form to name a field of study; this is not the use relevant to the task of paying the price of the cost of attending. Using the idea of a “crucial experiment” in Self-Appropriation Doran, in suggesting psychic conversion “as a complement to Lonergan’s work,” “one which would make the price even heavier,” cautions that his suggested complement cannot itself be mastered unless one has already submitted to the discipline exacted by Lonergan, a discipline that he describes as follows: ‘[One] will have to familiarize himself with our terminology. He will have to evoke the relevant operations in his own consciousness. He will have to discover in his own experience the dynamic relationships leading from one operation to the next’ [Lonergan, 1971, p. 7]. And that process of self-discovery is only the beginning. There is the further task of deciding to operate in accord with the norms immanent in the spontaneous relatedness of one’s experienced, understood, affirmed, experiencing, understanding, judging, and deciding’. (Lonergan, 1971, p. 15, emphasis added; Doran, 1996, p. 159)

Emphasis has been placed by Doran on Lonergan’s use of the word “deciding”. Lonergan is using the word deciding to indicate that all other possibilities have been pruned away, leaving only one possible course of action, namely, to discover the described experiences in oneself and to act accordingly as detailed; to do this is the meaning of the word discipline. In this case the “goal-directed action” is toward Self-Appropriation, which is thus seen to be much more than mere self-knowledge; rather it is a persistent and ongoing behavioural action.

Against this background “How did you go with the homework?” is a question whose answer is guaranteed to bring important and potentially useful content into the sensorium of the psyche and to produce a similarly revealing response. For example, not having attempted the homework implies an incomplete pruning of the decision tree, while having started but not completed often implies affective obstacles; both of which provide fruitful avenues of insight for the patient to examine their own psychodynamic processes. Doran’s “crucial
experiment” thus becomes one where, in the confrontation with the epiphanies of one’s own moments of inauthenticity, the “cost is not less than everything” which the ego holds dear in its own defence. “Human genuineness is”, according to Doran, “living in the tension of limitation and transcendence” (Doran, 2004, Oct. 30, track time: 23:10.9). My experience in the analytic hour is that honestly revealing these moments of personal inauthenticity, in other words letting go of one’s personal censor, can facilitate the patient’s ability to do the same, thus enabling the process of psychic conversion.

“Forgetting” that one has pruned the decision tree leaves the phantom limbs available to continue to grasp at the illusions of ego defence. Revealed in this phantom grasping is the conflict between intention and attention on the one hand and inauthentic action on the other. Part of the task in self-appropriation is to examine one’s actual intention in every act of thought, behaviour and attendant affect. In writing this thought I hesitate: as I examine my hesitation – an observable act – I discover my concern that I may be revealing that I have not understood intentionality and psychic conversion. My intention is thus twofold: to convey my understanding and effective praxis and also to protect my ego. As I reflect upon the data of my hesitation I understand that every act of expression reveals something of my Weltanschauung with the attendant risk of looking a fool. Reading Lonergan I got the impression that he did not tolerate fools gladly (another revelation to you and to me about myself); however, listening to the patience with which he answered questions in his lectures soothed my anxiety. Soothing is telling (knowing) the truth, and to know is to intend, i.e. to grasp or take, wahrnehmen (Doran, 1996, p. 167). Listening to Lonergan’s lectures and reflecting upon evidence of his acceptance is a conversio ad phantasma in the sense used by Doran:

But as Lonergan calls for the self-appropriation of conscious and intentional operations, I will call for the further self-appropriation of the affective states concomitant with these operations. As Lonergan offers an intentionality analysis, I will propose a complementary psychic analysis. As intentionality analysis brings about a thematic intellectual conversion, psychic analysis will depend on an inchoate, and result in an ever more subtle and nuanced psychic conversion: a conversio ad phantasma, if you want, not just as a necessary act if one is to understand, but also as a requisite disposition in moving toward the healing of the distortions of the dialectic of the subject. (Doran, 1996, p. 160)
It takes courage to go further: in listening to Lonergan’s interactions in his lectures one has the sense that, as described by Merton (see Chapter 5), he “knows who is speaking”, both to him from above and below, from without and within, and that if we, the hearer, listen with intent (spirit) we too can discover in ourselves the truth of mystery which thus speaks to us.

7.4 Why We Should Attend

Self-appropriation is the result of a sequence of questions and answers on the levels of understanding, judgement and decision applied to what is attended to in awareness. Doran calls the foregoing sequence of operations intentionality or spirit. Distinct from these operations, although neither separate nor independent, is what Doran has described as the sensitive flow of the psyche constituted by data from the neural manifold, affects, feelings, thoughts, dreams and symbols, in short, the experience of the movement of life itself (Doran, 1997, p. 46-7). It is clinically very important to understand that not only are these two distinct aspects of consciousness not separate but that the entire experience of the movement of life, which is what discernment seeks, is changed by the operations (ibid.). However, the operations are conscious in the sense that stopping to do up one’s shoelace is deliberate. As deliberate in this sense the operations cannot be performed without first attending to the exigency to perform them, and this requires the ability to attend to the demands of the moment. This capability is the fruit of mindfulness. Mindfulness is the ability to bring one’s attention to the twofold data of the present moment and to actually do so while maintaining the intention to do so. In the case of the shoelace its “undoneness” brings itself to our attention, whereas the assent to the awakening call from above downwards, toward us, is fulfilled in the movement from below upwards as we engage in the operations of Lonergan’s self-appropriation (Doran, 1997, p. 162).

One of the most important goals of depth psychology is to maieutically assist the patient in the full realisation of the aesthetic artistry of their life “analogous to that of a painting, a work of sculpture, or a symphony;” attention is required of the artist (ibid., p. 54).

Knowing’s objective is being (Lonergan).

In the depths of our being is God Who commands us to live and be. But we do not find Him merely by finding our own being.
In commanding us to *live*, He also commands us to live in a certain way. His decree is not only that we should live somehow but that we should live well, and ultimately that we should be perfect, by living in Him. (Merton, 1980, p. 74)

Living thus is the life of the Artistic Creator.

Ecclesiastics (upon whom Merton was meditating above) tells us “Son, if thou desire wisdom, keep justice, and God will give her to thee” (1:23); Lonergan’s path to self-appropriation is a *Via Regis* to discovering value and what is good, hence just. Doran’s psychic conversion enables us to identify obstacles, indicated by movements in the sensitive psyche in response to our authenticity or otherwise, to the practice of value and good and thus to the performance of justice: opening to the possibility of the grace of wisdom.

### 7.5 How to Attend

“The first condition for the interior life is recollection” (de Caussade, 1921, p. 198).

Loss of intention, “forgetting”, can be hesitation’s result because in the interval of hesitation the waves of thought, affect and body sensation have an opportunity to usurp attention, with the result that our original intention is lost. Something must bring us back to intention’s objective. Whoever comes to depth psychology is doing so under the motivation of something reaching transcendentally to her or him to promote change, a change which seeks conversion:

Like any other conversion, including intellectual conversion, psychic conversion is a function of divine grace. But, also like any other conversion, be it religious, moral, or intellectual, psychic conversion calls for an exceptional amount of cooperation with its divine source. (Doran, 1996, p. 160)

De Caussade amongst many others reminds us that the present moment contains all of divine providence: “Therefore in the moral and supernatural order the duties of each moment conceal, under the semblance of dark shadows, the truth of their divine character which alone should rivet the attention” (de Caussade, 1921, p. 8). It is remarkable in reading de Caussade’s letters of spiritual direction that he finds, and points out with loving compassion, in every difficulty and trouble the Divine Will is at work in the present moment.

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In my personal example of hesitation to write, stemming from wanting to avoid the moment in which I reveal my innermost values, I would be attempting to censor not just my fear but also the possibility of knowing the truth – which may be pointed out by my readers – by both failing to express myself and failing to examine my hesitation.

To attend thus means coming to the present moment and to the givenness of the data contained therein. Such attention is what is meant by the term mindfulness. Jon Kabat-Zinn, one of the foundational advocates and most prominent users of mindfulness in clinical practice, provides “An operational working definition of mindfulness [as]: the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding of experience moment by moment” (Kabat-Zinn, 2003). Other definitions of mindfulness include the notion of acceptance in place of the term “non-judgmentally”.

Most of us as little children were able to attend immediately to the data of the moment, to experience itself; however, the demands of adaptation and socialisation all too soon prevent such spontaneity, with the result that not only the moment and its precious contents are lost to us but more importantly the habit and the ability are also lost. Unfortunately, regaining the lost ability is not the same as getting on a bicycle after years of not riding only to find that one can ride again. Something else is lost and must be regained through hours of practice.

### 7.6 A Course in Mindfulness

All new habits require unremitting conscious practice and the acquisition of mindfulness is no exception, particularly because it is mindfulness itself which essential for the development of any new habit. Mindfulness is simply defined as “learning how to pay attention, on purpose [i.e. intentionally] in each moment, and without judgement” (Segal, Williams, & Teasdale, 2002, p. 87). A systematic approach to acquiring the habits of mindfulness is presented in *Mindfulness Based Cognitive Therapy for Depression* (ibid.) where the authors provide a detailed program of instruction for a group of up to twelve participants. The course, based on Jon-Kabat Zinn’s Mindfulness-Based Stress Reduction course (Kabat-Zinn, 1990), is designed to be presented with one three-hour session each week for eight weeks. Homework is assigned to be performed each day which includes a daily meditation practice and exercises to be performed throughout the day to develop recollection, or focus, and self-observation.
Full details of Jon Kabat-Zinn’s mindfulness meditation and gentle yoga exercises are detailed in his practical and brilliant book *Coming to Our Senses* (2005), used in his highly successful program for the treatment of chronic pain which he developed at Massachusetts General Hospital (Kabat-Zinn, 2003). A daily commitment is required to meditation and yoga practice of approximately one hour with regular pauses throughout waking hours for a brief three minutes to become aware of one’s mental and physical state. Other homework exercises also carried out daily include examining one’s mood and one’s intention while making notes for later review. We have taught this course over a five-year period and have run follow-up sessions at three and six months, finding that about 60% of the participants continued with mindfulness practices, finding them very beneficial. In the book Segal et al. (2002) make the very important point, which they discovered for themselves, that it is essential for teachers of the course to use mindfulness meditations themselves.

The first objective of the course is for participants to learn to habitually and routinely turn the mind to observing its own thought contents and to become aware of body sensations and emotions present, thus objectifying the data of the present moment. A group setting allows participants to recognise that the turbulence of the mind is a challenge faced by every one of us and that effort and persistent application of method are essential to acquisition of mindfulness. Exercises are taught and practised in class to bring attention to the breath and to maintain this by returning attention to the breath each time it wanders off. In the same way a body scan meditation is taught and practised. Discovering how much of the time we are operating on “autopilot” without attention and awareness and how we slip into ruminative patterns of trying to think our way out of repetitive, painful, ruminative thinking reveals the damaging effect of inattention.

### 7.7 Mindfulness and Psychic Conversion: A Clinical Example

A forty-eight year old woman senior executive, Barbara, was experiencing the “glass ceiling” effect in her career advancement in an all-male environment in an information technology company. Harassment took the form of passive non-cooperation from peers and supervisors. Barbara came to therapy because she was depressed, believing “that there is something wrong with me”. She was very highly trained in her own field, which like law required precise logical thinking, and Barbara had an impressive, successful career record in

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43 This case, and all clinical material in the thesis, is a composite and is not the material of any individual.
several different companies; however, in her last two positions she had suffered open and brazen harassment from the vice presidential level of management, with the result that she had become hyper vigilant and suspicious in the workplace. Ruminative thought patterns were manifest from the first session in which she blamed herself and others; she often repeated stories of her sufferings and their supposed causes, particularly her belief that something was wrong about her, saying “there must be something wrong with me because…”.

Evident in her pattern of thoughts and affects was a history of unrecognised and denied trauma; somatisation took the form of headaches and pains in her neck and shoulders and upper arms. During the first session I taught Barbara the three-minute breathing space exercise and asked her to do it at five fixed times during her work day; there was insufficient time in the first session to do a body scan meditation. To my surprise, in the second session, Barbara started by telling me how useful it had been to do the three-minute breathing exercise at work. She reported that she did the exercise quite undisturbed in the toilet because she is the only female in her workplace and in the toilet she was undisturbed. More importantly, she was surprised to find that her anxiety had significantly decreased. Barbara enrolled in the Mindfulness Based Cognitive Therapy (MBCT) course and was intrigued to notice how much of her time was being spent in rumination and fretting. By the end of the course her symptoms of depression and rumination had vanished. Lonergan’s notions of intentionality and his transcendental method engaged her interest; in introducing them they were attributed simply to Bernard Lonergan but no mention was made of their origins in theology, and she made a flash card to refer to the steps in the sequence. After a week of using Lonergan’s transcendental method she was enthusiastically describing, in the analytic hour, how method produced insight and clarity in all her operations at work and with her family. Then suddenly, after a reflective pause, she said “everything they taught in my Catholic school was true, it makes sense, it’s really about loving by looking for the good.” After discussing her insights further she said, “it’s really about morality, that’s what my job is, it’s about getting it right and getting the morality right for everyone. Of course I’m going to be unpopular with those whose toes I’m treading on.” Barbara’s daughter was writing a paper on the theory of knowledge, so Barbara had the idea of giving her daughter a copy of her flash card to use; the results for her daughter were so impressive that she included a piece on Lonergan in her assignment.
Although she had the insight that the nature of her job made her unpopular, Barbara still believed there was something wrong with her; one thought she had was that she had chosen her career because there was something wrong with her. This conviction of being wrong prevented her from confronting the workplace harassment.

Remembering dreams was difficult for Barbara; after several weeks of therapy she had the following dream:

I was in a room like my mother’s kitchen which was part of the main room in our house, the television was on loud and my mother was screaming at me threatening to hit me with the wooden spoon in her hand. I wanted to read my book but somehow she wanted me to watch television. She screamed that I was a bookworm and chased me to my bedroom door, I ran in and shut the door, I was sobbing and sad and angry. Suddenly I found the little red leather purse my paternal grandmother gave me for my second birthday; just looking at it made me feel safe and free. I knew if I put Judy’s name in it she would be safe from the cancer she feared, so I wrote her name on a piece of card and put it in, then I knew that my secret purse could cure everyone whose name I put in it. I was happy and woke up.

T: “How did you feel?”

C: “I was so happy; I felt when I woke up that I have my strength back again. Oma gave me that purse for my second birthday. I loved Oma, she was my dad’s mother, and she was always kind to me. I think she knew how my mother abused me and tried to love me. That purse suddenly disappeared when I was about eight or nine, I think my mum took it because when I searched for it for days she told me it was time I grew up, it was about then that she took my dolls and gave them all away. I hated her and I decided no one would do better than me at school, because my teachers loved me and mum couldn’t stop that, anyway she didn’t know and didn’t care”… Long silence, Barbara seemed to be remembering.

T: I could see that she was in a happy place. “Where are you?”

C: “That little red purse was where I used to put all my secrets when I was sad or angry, hairclips, beads, little things; then I would zip it closed and press the little silver press stud on the flap to lock all up”… Barbara was quiet and reflective.

T: I wanted to stay close to what was happening to her. “Are they still secret?”
C: “After a while I would open the purse and take out the clips and beads and let my dolls play with them until all the sadness and anger was gone and the dolls and I were happy again. My little red purse kept us all safe and healed us, it was a magic purse.”

T: Barbara had mentioned the previous week that her friend Judy was worried about cancer. I was curious about her appearing in the dream and her name being put in the red purse.

“Judy?” I asked.

C: “Well Judy worries like me, she’s waiting for her test results. There’s no magic in that. It’s like work; I can’t just play the harassment away. I don’t really have a little red purse that takes it all away.”

T: I have the sense that we’re having a conversation about thoughts, not getting anywhere. “What do you feel about that?” I ask.

C: “I’m angry. Really angry, I’m furious, and frustrated!” Her face is red and she’s rubbing opposite upper arms with her hands crossed over her chest.

T: The word frustration taken with the anger at her workplace injustice gives me the sense that she wants to act but something is preventing her even thinking about action. Her anger is plain while she rubs her upper arms as if both hugging herself and easing some pain. Something is blocking or censoring thought and action. “What do you think would happen if you did something about it?” I ask.

C: Sobbing, and tears, rubbing her upper arms. “I’d show them that I am bad, that I’m wrong, they would really have something against me then.” A long pause followed, about three minutes. “But you know, I’ve documented it all, I’ve got proof. I’ve listed every event. I’ve tried to understand, and I’ve written every possible interpretation of what they’ve done. The only possible conclusion is that they are trying to discredit me or get rid of me. I’m not bad, I’m right. Why do I always hide? I don’t want the job anyway, because I can’t make a difference there.”

T: Here Barbara has confronted her blockage, which is the censorship of her real aim and her real value, which is to “make a difference”.

From here Barbara went on to make a plan to file an official complaint of harassment with a request for mediation, which proved successful partly because the harassment was acknowledged and partly because it deepened the understanding and compassion which
Barbara felt for those who were harassing her. We followed the theme of Barbara wanting to be able to help others, a theme which developed as she examined the symbol of the red purse in her dream. She has since changed careers and has started a master’s degree in counselling. Her friend Judy did not have cancer.
Chapter Eight
Trauma and Play

Responses to life situations differ markedly for those poor souls who have been traumatised and those blessed souls who have not. Having said this, it is also important to realise that seemingly innocuous and “normal” socialisation and enculturation can be extremely traumatic with far-reaching deleterious consequences to what we have described as living authentically. Because it is beyond the scope of this thesis to describe all the sources of trauma the discussion will be limited to essentials, the intent being to show that transcendental method and psychic conversion can contribute to the healing of trauma, thus opening the way to authentic living.

Essential to reflexion is the ability to examine the content of one’s present being. In terms of Lonergan’s and Doran’s analogies of differential equations this is the ability to examine the elements of the state vector currently active in the non-linear and self-modifying differential equations which move us from state to state. These elements are the active thoughts, affects, neural demands and intentions, while the next state is our response to the present state. It should be said that the differential equation model is still too deterministic to accurately describe human functioning, and while it may be useful in artificial intelligence it fails by not allowing for the “movement from above” (Lonergan, 1985, p. 106) and the reception of transcendent symbols.

Russell Meares, a prominent Australian professor of psychiatry, has described the processes of intimacy and alienation and their relationship to memory, trauma and personal being in one of the most readable accessible books in the field of psychiatry/psychology (Meares, 2000). By linking psychological and neural discoveries starting with Darwin and his cousin Galton through Charcot, Wilbur Marshall Urban, William James, Hughlings Jackson, Harry Stack Sullivan to present contemporaries such as Endel Tulving, Lenore Terr, and luminaries in the field of trauma such as van der Kolk and van der Hart, Meares masterfully provides us with an unfolding of human development and the role of intimacy and alienation in establishing and healing the effects of trauma on human behaviour. Meares, utilising the theory of Hughlings Jackson supported by modern research, describes the development of psychological functioning as the building of levels of functionality upon one another, each

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44 Meditating on the lives of infants who, along with their parents, have been persecuted, and this includes Mary, Joseph and the infant Jesus, can offer insight into the horrors of persecution and its consequences.
successive level adding functionality to the previous levels. Trauma inhibits access to functional levels starting with the most recently developed, sequentially switching off access to successive earlier developed levels as the intensity of trauma increases. Trauma thus has the effect of progressively incapacitating as its intensity increases. Lonergan’s model shows that immediacy is mediated by meaning, and that meaning is derived by the precepts: be attentive, be intelligent, be reasonable and be responsible, yielding awareness of the data of the moment, understanding and meaning. Capability of following the precepts is achieved by building upon each of the previous precepts, much in the same way that Meares describes the building of levels of functionality; functional capacity is therefore sequentially diminished with increasing trauma.

When functional capability is diminished the possibilities of personal being are also directly impinged upon and restricted:

The development of personal being is impeded in two main ways, passive and active. Passive impediments come from the failure of caregivers to provide the necessary “facilitating environment” of resonance and recognition. Active disruption is a consequence of traumatic impacts upon the experience of personal being. They are stored in memory, frequently of an unconscious kind. Such memories repeatedly irrupt into the larger consciousness of ordinary living, sometimes merely disturbing its surface and, at others, taking it over entirely. The effect, as Pierre Janet pointed out, is to hinder maturation. (Meares, 2005, p. 97)

Consciousness, in the presence of trauma, is severely restricted as is the possibility for growth and change, while at the same time these very restrictions and limitations act to create further impingement on the unhappy subject. Such traumatic intrusions into the state of being range from a limited capacity for self-understanding to outright self-denigration, and from misunderstanding to misinterpretation of the meaning and intent of others. Thus “Dealing with the intrusion of traumatic memory into the therapeutic conversation is a main focus in working with the patient towards a larger and more vital sense of personal being” (ibid.).

Meares (2000) provides key insights into the processes of intimacy and alienation guiding successful clinical diagnosis and treatment of trauma. "Doubleness" is the word Meares (ibid., p. 2) uses to describe the state of being in the immediate present while at the same time aware of a different domain of experience. Intimacy for Meares
is not equivalent to confession or incontinent revelation. An intimate conversation has a peculiar warmth, a wandering form, which is associated with a feeling of well-being… I argue that both self and intimacy depend upon a particular kind of memory…The kind of memory upon which, I am suggesting, both self and intimacy depend involves the recall of episodes of one’s past. There is a ‘doubleness’ in this state. One lives in the immediate present, and at the same time is aware of a different domain of experience, which belongs to another time in one’s life. In the case of the traumatic memory, doubleness is lost. One does not know the origin of its discomforting mood. No past can be recovered; the experience is located in the present. In another language, it is dissociated. (ibid., pp. 2-3)

Intimacy on the one hand provides a “facilitating environment” in which affects may resonate, be recognised and followed to their neural and psychic roots. Whereas trauma on the other hand throws us into a memory system in which past is lost, the only available memory is associated with traumatic memory, and these memories are experienced as if they are occurring in the present moment. Persons with such a memory system live with the constant possibility of being thrown into the vortex of traumatic experience in the present moment; with possible complete loss of all meaning and purpose except surviving the now present, but unwittingly remembered, trauma and its terrifying annihilation of the sense of self and well being.

Due to its manifold composition, and thus its potential sensitivity to a broad spectrum of affective situations, even apparently slight traumata can constellate the traumatic memory system:

The traumatic memory system is organised as a complex of cognitions, emotions and tendencies to respond. It corresponds to Janet’s subconscious fixed idea. The system may be large and make up a kind of subpersonality in an extreme case. My focus is upon small, even miniature, traumatic memory systems. I am supposing that a series of events, such as being ridiculed or criticised, are stored in a memory system which is not that of ordinary consciousness. In this sense they are ‘unconscious’. They are triggered when particular circumstances of the present moment resemble, however slightly, the original traumatic experience. (Meares, 2000, p. 53)
Clinically it is important to be aware of what Meares describes as “Janet’s subconscious fixed idea.” It appears in a boring, and repetitive, monologue of elements of incidents, almost always concerning features of relationship with others:

Janet, who observed a large number of people whose lives had been scarred by traumata, found that these people were unable to bring together adequately the various experiential ‘atoms’, to use his word. Their principal deficiency, as he saw it, was a failure in ‘personal synthesis’. 'They show the want of mental unity.’ Moreover, his patients conversed in the manner of a ‘chronicle’. 'They live from day to day' 'without images of the future’ or ‘remembrances of the past.’ They told the 'same monotonous story’, full of complaints, day after day.

These observations suggest that the fundamental therapeutic task is to foster the emergence of the non-linear form of mental activity which will allow some unification, and so enlargement, of a personal reality. However, this process of unification will not involve the non-linear mental function alone. The reflective processes must also be activated. (ibid., p. 28)

In hearing this lifeless chronicle of complaints one has the sense that the victim is desperate to be understood so that they can finally make sense themselves of all the impingements on their lives.

An Australian actor, Russell Crowe, was staying in a hotel in New York, his wife and infant child were in Australia. Late one evening he attempted to telephone his wife but could not get through to her. He went to the front desk of his $3000/night hotel to get service, but encountered “some attitude” from the concierge. In a rage Crowe threw the telephone at the concierge, injuring him. His mission in America was to promote his movie and himself as an actor, but all of these, and other, details of the importance of his purpose were lost in his moment of rage. Crowe had been thrown, by the concierge’s “attitude”, into a traumatic memory system, for which he had the following explanation:

With the time difference with Australia, reporting back home can be rough, he said, “I’m, you know, trying to fill my basic obligations to my wife who needs to know that I’m at home, I’m in bed, I haven’t had too much to drink and, primely important, that I’m alone,” he said. Being a husband and father away from home is “a level of abject loneliness that I’m not used to at all,” he said. (Courttvnews, 2008)
Crowe’s explanation – aimed to describe a situation “we can all understand” – reveals the affective sources of his trauma: “reporting back home” and the feared consequences of failure to do so; and also to his “abject loneliness” and how he might be treating it, in his unaccustomed new, and circumscribed, role as husband and father. The concierge’s “attitude” was probably invoked as a response to Crowe’s phone-in-hand demeanour; if so, this vignette is also typical of how maladaptive schemas (Young et al., 2003) provoke the precise negative response they anticipate.

In our considerations of the sources of scotosis we have until this point principally confined our attention to mechanisms originating in personal and social domains. However, the effects of trauma produce a crippling of the mind’s functions with devastating impact upon the ability to live authentically in the experience of love and joy, which is the proper intent of all human life.

8.1 Trauma and the Traumatic Memory System

Clinically it is very important for the depth psychologist to recognise the data of a patient’s mental state and to be able to intelligently understand it as a precursor to developing hypotheses regarding its aetiology, meaning and purpose. During my training at the Jung Institute in Küsnacht a fellow trainee, a psychiatrist from Brazil, remarked on how many case reports presented by trainees proceeded too rapidly to hypothesis while gliding over the data of clinical presentation, leaving her with a sense of not knowing the patient. In Lonergan’s terms, the precepts of attention to the data presented by the patient and intelligence to understand it were not adequately followed, rendering the hermeneutic attempts in case reports baseless. Once again the patient meets with a failure of understanding, which has the effect of strengthening the traumatic system and its defences.

Meares describes how even apparently slight disjunctions can, and do, have the effect of retraumatising someone who has a traumatic memory system. When this happens, when such a person is traumatised, which means that the traumatic memory system is activated, access to informed and authentic intentionality is lost, with the result that external behaviour appears to an observer to be incongruent with both the subject’s original aim and the context of the moment. In Jungian terms, it would appear that a complex had been constellated.

The change in the subject is seen in other therapeutic schemes as a manifestation of another autonomous personality, often with completely different personality traits than those
normally presented by the subject. These therapies describe the activation of a subpersonality. And indeed, the subjects upon recovery quite often excuse themselves by saying “I wasn’t myself” while others accept the explanation as “normal”.

This experience is variously described as a “loss of self”. When self is defined in Jamesian terms as connected thoughts, what is lost is the connexion with the stream or flow of consciousness, and there is no doubt that this is experientially accurate. However, the deeper significance is that the self as subject of attention, intelligence, deliberation, reasonableness and responsible action is lost. In these, foregoing specific terms, the functions of the self that are lost in trauma are made functionally clear, while at the same time yielding clues as to how they may be restored. Traumatised people often make clear where, in Lonergan’s terms, their loss of self as subject occurs in utterances such as: “I can’t make sense of it”; “it doesn’t mean anything to me”; “it’s unreasonable”; “it’s unfair” and “I just don’t know what to do”. Of course, this does not mean that the depth psychologist simply puts the breakdown in Self-Appropriation at the point indicated by an utterance; rather the utterances reveal the points at which holding for understanding is being sought. Lonergan is at pains to point out that basic sin is irrational:

…all that intelligence can grasp with respect to basic sins is that there is no intelligibility to be grasped. What is basic sin? It is the irrational. Why does it occur? If there were a reason, it would not be sin. There may be excuses; there may be extenuating circumstances but there cannot be a reason, for basic sin consists, not in yielding to reasons and reasonableness but in failing to yield to them; it consists not in inadvertent failure but in advertence to and in acknowledgement of obligation that, none the less, is not followed by reasonable response. (Lonergan, 1997, p. 690)

At this point the movements, disengaged by Doran, in the sensitive psyche of affect and symbol carry the healing function. The fact that no sense can be made of the basic evil can at one level be healing because if sense could be made of the evil then there would be a reason and that reason could be an additional burden to the victim; absence of reason means that the victim is not complicit.45 In the clinical practice of depth psychology it is essential that the depth psychologist attends very carefully for signs of the obligation, that none the less, is not followed by reasonable response. Guilt, shame, body movements, voice inflexion,

45 I am grateful for this insight to comments made by Neil Ormerod.
swallowing, flushing, changes in breathing, eye movements, sweating, etc., are all possible signs that affect is attempting to manifest in the sensorium of the patient’s psyche.

For therapy to heal the *catena aurea* of life itself must run through depth psychology, binding together the souls engaged in it. Sidney Rittenberg was held in solitary confinement in China twice for a total of sixteen years (“Rittenberg, Sidney”, 2008). He told me that every day he could hear prisoners in neighbouring cells dragged out one by one to be tortured, all the while knowing that his turn was getting closer. I asked him how he survived and he told me that he realised, in association with one of his remembered poems, *Abou Ben Adhem*, that he was not the centre of the world. He realised that he was connected to those around him who were also being tortured and that this connexion was a vital link:

**Abou Ben Adhem, James Leigh Hunt**

ABOU Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom, …
An Angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
“What writest thou?” The Vision raised its head,
And with a look made of all sweet accord
Answered, “The names of those who love the Lord.”
“And is mine one?” said Abou. “Nay, not so,”
Replied the Angel. Abou spoke more low,
But cheerily still; and said, “I pray thee, then,
Write me as one who loves his fellow men.”
The Angel wrote, and vanished. The next night
It came again with a great wakening light, …
And showed the names whom love of God had blessed,
And, lo! Ben Adhem’s name led all the rest!

One day I remarked to a psychiatrist friend that after reflexion I realised that I had never worked with a patient I didn’t love. He too reflected on his experience with patients and agreed that the same was true for him. Perhaps encouraged by my friend’s response I mentioned, in an intimate research group I lead for a number of years looking into the nature

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46 James Leigh Hunt also experienced prison serving two years for publishing in his newspaper *The Examiner* a criticism of the Prince Regent.
of relationship, that I had discovered that I loved every one of my patients. Two weeks later when the group met again one member brought up her belief that for me to love my patients was absolutely inappropriate. All seven other group members believed that love (agape) was essential in therapy. After our discussion my psychiatrist friend subsequently presented a paper at a gathering of members of the Royal College of Psychiatrists on the fact and the need to love (agape) patients; he told me that it was very poorly received. Such negative response is perhaps an element of the risk to which Rahner’s Anthropological Creed (see chapter 4 above) refers. But these vignettes also indicate that the idea of agapic love is a threat to some people, and that while my data is far from valid for statistical inference, the number of love forlorn is possibly substantial.

A strong plea, based upon a cogent history of the vicissitudes of the self in psychiatry, is made by Meares to “return the psyche to psychiatry” (Meares, 2003, p. 694). He goes on to warn:

Unless psychiatric institutions of teaching and research restore to the experiences of ‘inner’ life the value given to them before the shift in Western consciousness which occurred round 1913, we are in danger of developing and propagating a discipline which is, in a fundamental way, lifeless. (ibid.)

Symptoms of trauma were originally diagnosed as hysteria; however, as Meares says, what was once hysteria is now broken down into somatisation disorder, personality disorder and dedoubling is a major consequence of activation of the trauma system. The effect of dedoubling is to remove the possibility of reflexion upon the data of experience; furthermore, in the dedoubled state it becomes almost impossible for the precepts of intelligence, deliberation, reasonableness, right judgement and responsible action to be deployed.

To earn is the verb commonly used in English to describe what has to be done to gain trust. “To earn as the reward of labour” is a definition given by the Oxford English Dictionary for the meaning of the verb to earn. Trust is thus a reward earned by labour. In the therapeutic hour trust is earned by a labour of love. However, once established, trust must become the therapeutic context for healing; trust is not established merely for the enjoyment of the therapist. A caution is given by Lord Tennyson:
Love, Pride and Forgetfulness. Alfred, Lord Tennyson (1830, poem ix)

Ere yet my heart was sweet Love’s tomb,
Love laboured honey busily.
I was the hive and Love the bee,
My heart the honey-comb.
One very dark and chilly night
Pride came beneath and held a light.

The cruel vapours went through all,
Sweet Love was withered in his cell;
Pride took Love’s sweets, and by a spell,
Did change them into gall;
And Memory tho’ fed by Pride
Did wax so thin on gall,
Awhile she scarcely lived at all,
What marvel that she died?

In this poem Lord Tennyson warns of the risks of attempting to accumulate a store of love and then of shining the light of pride into the hidden dwelling of love in much the same way as in the myth of Amor and Psyche. It seems that the young Lord Tennyson knew that pride embitters what it cherishes while diminishing love in the same way that trauma shrinks the available memory, until no life is left.

Robert Stolorow views “trauma as, in essence, an experience of unbearable affect” (Stolorow, 2007, p. 9). Affect is unbearable when its constellating “Trauma is constituted in an intersubjective context in which severe emotional pain cannot find a relational home in which it can be held. In such a context, painful affect states become unendurable – that is, traumatic (ibid., p. 10).

A little boy, about 4-5 years old, who has in his mother’s view been naughty by hiding momentarily from her while they were shopping, is deliberately abandoned in retribution by his mother while they are out shopping. He is terrified and when eventually reunited with his mother she roundly scolds him, and continues to do so for several days. Having seen that following this incident the little boy is well behaved, i.e. compliant, the mother continues to use abandonment and threats of it as a way of controlling her son. The little boy’s devastating and terrifying affect associated with abandonment is never met, received, understood and held in intimacy by a loving other and therefore remains as an ever present potential
annihilating affect. Throughout his adult life fears of the affect constellated by threats of abandonment by important others served to trammel decisions in his life and thus to limit his ability to be authentically himself. It is only through a therapy in which the patient’s underlying lived experience of repeated triggering of the trauma system can be held in the intersubjective space where it can be acknowledged and examined with attention and intelligence that a reasoned response can develop. Such a holding and meaning making is made possible by transcendental method and psychic conversion.

8.2 Play

My younger brother would spend hours playing with his little toy cars on the floor, his friend would come and play, too, and be engrossed in a world of creative fantasy. I was jealous, I had no friends and my brother was engaged with someone else; looking at him was like looking in a mirror at how I desired to be. Play for me was different, in later life using Ira Progoff’s Intensive Journal (Progoff, 1980) process I discovered that for me what I called play, in my childhood, was about getting a sense of being connected and liked by others. It remained so until I was about twelve when my probation officer asked if I knew how to solder. An odd question perhaps, but he had noticed that I liked to build and repair radios, and I like to think that he noticed that like the radios I needed repairing, too. He suggested I find an electronic project and build it; so it was that at twelve I started to build an oscilloscope, having only a wiring diagram and a photograph of the completed instrument. Building my ‘scope became my play. It was deeply frustrating because I had no one to help me and of course I knew nothing of electronics, which in those days (1953) was entirely vacuum tube-based. It was also shockingly dangerous with 200 volts on anodes and 6,000 volts on the cathode ray tube. So, for me play became task and goal oriented, creative – yes, but with a known objective.

Real play allows the unknown to peek through into the moment, bringing with it a delightful surprise, a Via to this experience, which is what Lonergan is offering us. As mentioned elsewhere, mathematics gave me this experience, oddly enough with the surprising and delightful appearance of simple harmonic motion as the solution of a second-order differential equation, the very thing that my oscilloscope of years before was intended to display. Lonergan’s *Insight* invites us to share in the delight of revelation through

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47 I had broken the law and been assigned a probation officer to guide me.
mathematics as a field of play; we are invited to squeeze through the tissue of a mirror, like Lewis Caroll’s Alice, leaving behind our everyday world entering through “the soft gauze” into the interiority of the mind to appropriate its exquisite implements for the purpose of creation. It seemed to me when I taught mathematics that the pain of “squeezing and leaving behind” was what prevented some students from entering the universe of play to enjoy its spontaneous delight. And I think that is what happened as a child when I refused to squeeze through the mirror to play with my little brother: I refused to leave behind my fancied hurt; a hurt which existed only in my mind but which my mind fed with endless vigilant rumination. Mathematics is rumoured to be “hard” and it is the curse of ruminating on the rumour which has to be left behind. A means to rumination’s end is suggested by Caroll’s Queen saying to the King, who has been terrified by being picked up and dusted off by Alice:

‘The horror of that moment,’ the King went on, ‘I shall never, NEVER forget!’
‘You will, though,’ the Queen said, ‘if you don’t make a memorandum of it’. (Carroll, 1994)

Not referring to the “enormous memorandum book” in which we keep a memorandum of our feelings is Lewis Caroll’s message of the key to ending rumination, and this is to be effected by mindfulness – whose discovery is that “hard” is only and merely in the mind.

Perhaps from building my oscilloscope alone I developed the belief that if anyone can do something I can, too, if I put my mind to it; and that is what Lonergan seems to be saying too – it’s a matter of appropriating mind’s functions. I suspect that for many Lonergan is rumoured to be “hard work” which makes passing through the mirror’s gauze and leaving behind a huge challenge; and if Lonergan is hard Doran goes further and asks us to risk sharing the painful discoveries with another as we explore the movements in the sensitive psyche, where “it’s all happening”. It is here that the other, not unlike Alice’s kitten or Dante’s Virgil and ultimately Beatrice, is best experienced as a playmate in the maieutic of self-discovery, where hard softens into play.

8.3 Therapy as Play

When I watched my brother playing with his friend I was always fascinated by two facets of their being; at times they would be as if quite independent of one another and at moments
the play would come together in some way and they would engage, with explosions and crashes of Dinky toys, most often ending in peals of joyous laughter. My jealousy was of this engaged yet disengaged knowing that they shared. Years later my friend and mentor’s husband had just died, she was bereft, alone and deserted by those who were their “friends”. We sat on the floor of their home in front of the cold empty hearth. Idly and wordlessly she picked up some stones from the grate, placed them on the back of her hand, threw the stones up and tried to catch them. She did this several times, and although our cultures were separated by a sleeve of sea I recognised the game; wordlessly she passed me the stones and I tried. Soon we were playing like my brother and his friend, grief’s desolation was gone, we knew being again.

Psychotherapy takes place in the overlap of two areas of playing, that of the patient and that of the therapist. Psychotherapy has to do with two people playing together. The corollary of this is that where playing is not possible then the work done by the therapist is directed towards bringing the patient from a state of not being able to play into a state of being able to play. (Winnicott, 1991, p. 38; original in italics)

How does one play? Carroll lets us into Alice’s world where at first she is talking, half asleep, to herself; then she begins to engage with her kitten talking to it, until finally she says to Kitty “let’s pretend…”. That’s what my friend did, wordlessly, when she picked up the stones from the hearth. When Alice tried to pretend with her sister “who liked being very exact,” she resisted Alice’s invitation to push through the soft “gauze” of the mirror into the limitless transcendent world; exactness restricts. Pretence is stretching the context forth, as Caroll’s choice of description intimates:

Oh, Kitty!
how nice it would be if we could only get through into Looking-glass House! I’m sure it’s got, oh! such beautiful things in it! Let’s pretend there’s a way of getting through into it, somehow, Kitty. Let’s pretend the glass has got all soft like gauze, so that we can get through. Why, it’s turning into a sort of mist now, I declare! It’ll be easy enough to get through--'

However, on the other side there is similarity, as the invocation of the Tabula Smaragdina tells us:
That which is above is as that which is below, and that which is below is as that which is above, to perform the miracles of the one thing. (Wikipedia)

Those who are at play enjoy a certain kind of detached imperviousness, I noticed it enviously in my brother’s play; Alice enjoys it too, having discovered that it is warm and cosy in the Looking Glass House, she says to herself:

‘So I shall be as warm here as I was in the old room,’ thought Alice: ‘warmer, in fact, because there’ll be no one here to scold me away from the fire. Oh, what fun it’ll be, when they see me through the glass in here, and can’t get at me!’ (Carroll, 1994)

In my envy I sought to interrupt and destroy my brother’s play, for it was a state I could not enter and could not understand, for I had no experience, no data, of my own upon which I could understand it.

At play the player is in a transformed state of being. Well we might ask: transformed from what, to what by what? Friedrich von Schiller provides us, in his brilliant Letters upon the Æsthetic Education of Man (1794), with a contrast between the “before” and “after” of transformation using a cultural analogy of decline and debasement (Schiller, 1967).

Schiller’s notion is that beauty’s ideal, set up by reason, presents humankind with an ideal of a play instinct.

Therefore, no error will ever be incurred if we seek the ideal of beauty on the same road on which we satisfy our play-impulse. We can immediately understand why the ideal form of a Venus, of a Juno, and of an Apollo, is to be sought not at Rome, but in Greece, if we contrast the Greek population, delighting in the bloodless athletic contests of boxing, racing, and intellectual rivalry at Olympia, with the Roman people gloating over the agony of a gladiator. (Schiller, 1967, Letter XV, para. 8)

Play reverses brutality, or rather it transforms the brutal, not as a static Rousseauesqe romantic image of brutes living in harmony, but as a satisfying engagement in the aesthetic which is life itself; play is foundational. Schiller continues:

For, to speak out once for all, man only plays when in the full meaning of the word he is a man, and he is only completely a man when he plays. (ibid., para. 9; italics in original)
Engagement, in the sense of Lonergan and Doran, is the how-to of play. Not far from my home was a youth club for young people aged fourteen to eighteen. When I joined at fourteen, rock music “hit the scene”; it was irresistible, I began to dance. Until that moment I had lived like Alice’s sister in search of “exactness”, spontaneity was fraught with being a fool. “Exactness” in reality means being bound by the limitations of what Lonergan describes as “common sense.” Dance gave me the form of play, as Schiller describes in his final letter:

Form, which from the outside gradually approaches him, in his dwellings, his furniture, his clothing, begins at last to take possession of the man himself, to transform him, at first exteriorly, and afterwards in the interior. The disordered leaps of joy become the dance, the formless gesture is changed into an amiable and harmonious pantomime, the confused accents of feeling are developed, and begin to obey measure and adapt themselves to song. (ibid., Letter XXVII, para. 7)

But play itself is also not static, it grows and as it does so each of its stages sublates that upon which it is founded. The Romanian poet Lucian Blaga nicely encapsulates the transformation of play in love, and love in play:

**Three faces**

The child laughs:
My wisdom and my love is play.

The youth sings:
My play and my wisdom is love.

*The old man is silent:*
My love and my play is wisdom.

Lucian Blaga, 20th century Romanian poet

Play thus rises to the universal of which Winnicott speaks in his final formulation of its essential nature:

I can now restate what I am trying to convey. I want to draw attention away from the sequence psychoanalysis, psychotherapy, play material, playing, and to set this up again the other way round. In other words, it *is play that is the universal*, and that belongs to health; playing facilitates growth and therefore health; playing leads into group relationships; playing can be a form of communication in psychotherapy; and,

48 Reference not available.
lastly, psychoanalysis has been developed as a highly specialized form of playing in
the service of communication with oneself and others. (Winnicott, 1991, p. 41; italics
in original)

Precision and economy in language are the hallmarks of Winnicott’s work; in the latter
sentence he is referring precisely to psychoanalysis as a form of play in the service of
communication with oneself, and with others. What is the form of psychoanalytic play in
communication with oneself? “Animals, safely sheathed in biological routines, are not
questions to themselves,” whereas to be human is to explore the question of our being, to
pursue the pure intent of our desire to know: via attention to experience, intelligent inquiry,
questions for reasonableness, judgement and the pursuit of value in good (Lonergan, 1997,
pp. 208-9). Psychoanalytic play consists in the self-communion of this pursuit in the drama of
our own personal lived life. It lies in the experienced discovery that we are “capable of
aesthetic liberation and artistic creativity” and that our “first work of art is [our] own living.”
Although we are social beings our adult lives are lived in, by and through the immediacy of
our experience of ourselves; this immediacy in adulthood has become the a priori
relationship. This relationship’s quality and tone was established in infancy and developed or
not according to the creativity resulting from our play; as Johan Huizinga is widely quoted as
saying in his book Homo Ludens: “Let my playing be my learning, and my learning be my
playing” (Huizinga, 1938). Yet the collaboration of others through all our relationships plays
an important part in the aesthetics of artistic living.

Its ground is aesthetic liberation and artistic creativity, where the artistry is limited by
biological exigence, inspired by example and emulation, confirmed by admiration and
approval, sustained by respect and affection. (Lonergan, 1997, p. 211)

The Transcendental Method provides elements to be used in a play which appropriates
itself, opening to the possibility of joining in the interplay of the movements of the sensitive
psyche – the heart of psychoanalytic play which can thus lead to authentic living. One place
of play in depth psychology is the Elysian fields of psyche itself, and here Jung’s active
imagination can and does for many open the “creative vector of consciousness.” There are,
however, those who are so deeply injured, or victimised, that they cannot trust and therefore
cannot imagine (Plaut, 1966). Victimisation can be the result of one’s own cumulative
complicity with complexes or it can occur as the result of impingement of external forces, or
a combination of both. In this case, where the creative vector is thwarted, and the:
self-transcendence to be exercised is in regard to the obstructing complexes themselves. The power of the complex negates the possibility of self-transcendent behavior. The negation is strongest when the behavior would counteract the source of the negation itself. In particular, a pattern of self-hatred will block the willingness to be compassionate with one’s own darkness. To be willing to do something for the good of what I hate will not be possible. I cannot be compassionate with what I hate. The darkness would already have to be somewhat healed for one to be willing to cooperate with the process of healing it further, to collaborate with other healing powers. One’s darkness may be so distorted and so powerful that this degree of freedom is simply not available. One can be so under the grip of darkness that one may not be able to listen to the advice or persuasion of another… Even the processes that have been developed in various therapeutic practices, such as Jung’s ‘active imagination,’ entail precisely the kind of objectification of the complex that cannot be effected. (Doran, 1996, p. 241)

In reflecting on the overwhelming truth of this reality for myself and for my patients, I came across John Veltri (S.J.) saying how John English (S.J.) always emphasised the fact that “To fully possess one’s own identity, one must appropriate in faith the consolation of one’s own history” (Veltri, 2008). The Cistercian influence on me to be cautious with consolations suggested that deep meditation was appropriate with regard to this notion. Veltri quotes from a draft of the introduction to English’s book *Spiritual Freedom*:

The approach to one’s personal history is that God is present to all of our life experiences. It is from the perspective of being the beloved of God that we can approach all of our life as graced history. This means that the dark, sinful events and suffering aspects of our lives can be understood as part of our graced history as well as the light, joyful and hopeful events. In tune with Romans 10, we can pray with our life story in the same ways that we pray with scripture. I have come to appreciate how important this topic is for a person’s claiming one’s true identity. (Veltri, 2008)

How soothing, literally truthful, this statement is. Incidentally it is the truthful, soothing nature of an insight which distinguishes and discerns it as a valid consolation (sooth means truth). The draft quoted by Veltri has a personal intimacy about it in the way it is expressed as
a personal insight which is being shared.\textsuperscript{50} God’s presence in every event in my life is a living evidential proof of the unconditional love which God has for each of us.

A “healing vector” is proposed and described by Doran:

The required healing agency is not a function of the upwardly directed dynamics of the creative vector. An agency that meets us as we are, but that has the power to dissolve the obstacles to integral creativity by moving from above downwards in consciousness, is necessary if we are to be able to adopt the posture of compassionate negotiation of our own darkness. That posture is one of cooperation with an agency that is not an element immanent in the creative vector. The agency is an unconditional love that lets our victimized darkness rest in being loved. (Doran, 1996, p. 241)

Again it seems that the cooperation of which Doran speaks is to be in the spirit (intention) of play, not in the sense of a game, but of play with God as a loving parent in which learning is possible through the delight of play. Here I recall Fr. Garrigou-Lagrange’s image of a child playing joyfully with God while from time to time resting its head in sweet contemplative repose on God’s lap. Research in child development over the last fifty years has shown that it is the absence and antithesis of this experience of loving play with mother, father or caregiver which creates the early victimisation which results in the severest dramatic bias.

Play requires spontaneity and an ability to be attentive in the moment, the conversation of which Merton speaks (see chapter 5), in which mutual knowing and being known occurs as prototypical of unconditional love in the play of wisdom. Play thus hinges upon the ability to trust; any threat of impingement makes play extremely difficult and often impossible.

\textsuperscript{50} The introduction to \textit{Spiritual Freedom} says: “My approach to our history is that God is present in all our life experiences. If we believe that we are the beloved of God, we can approach all of life as graced history. This means that the shadowed, sinful events and suffering aspects of our lives – not just the light, joyful, (cont…) …and hope filled events – can be understood as part of our graced history. In tune with Saint Paul, who wrote, “The word is near to you, on your lips and in your heart” (Rom 10:8), we can pray with our life story in the same way that we pray with Scripture. Understanding our graced history is important for our sense of true identity” (English, 1995, p. xi).
Chapter Nine

Bias

What sets depth psychology apart from psychology is that depth psychology is, like theology, foundational; that is to say that it is engaged in its own discovery and practice, which are the opposite sides of the same coin. Foundations, in psychology, as in theology, are acts which build a solid and reliable foundation; they are: “one’s pragmatic involvement in the process;” “Foundations is pragmatic engagement in activity;” “Foundations is not a set of propositions from which other propositions can be derived, it is a set of operations that we are inevitably engaged with.” Operations in depth psychology are intentional and include: awareness and mindfulness, attention, intelligence, reflexion, reasonableness, self-examination, judgement and commitment to skilful action oriented to the good. According to Doran,

The pragmatic engagement in the operations is the deepest foundation; the same thing is true when he [Lonergan] articulates foundations in terms of conversion in theology; it is not a set of propositions it is a momentous change in the person at a pragmatic level. (Doran, 2004, p. 86. Audio Dec 4, 2003, part 2, time code 9:50)

Becoming and being a depth psychologist requires that the operations go beyond being tools to be optionally selected and deployed, the operations become the foundations of every moment of life; establishment of foundations is part of what is meant by conversion.

Depth psychology itself suffers all the biases described by Lonergan; part of the problem lies in its frequent failure to engage in its foundations, its values and lack of systematics. A discussion of the effects of cultural values and their origin “in the hearts and minds of persons” is given in Neil Ormerod’s paper Toward a Systematic Theology of Ministry (1995); many of the ideas presented in his paper could be taken up in developing a systematics of depth psychology.

In lawn bowling it is knowing and working with the bias of the bowl that enables the bowler to steer the bowl around obstacles to the jack; without bias the (guileless) bowl cannot be steered through a curved path. In days of old bias was created by inserting lead weights into the bowl; today bias is achieved by eccentrically shaping the bowl. Writing of “Dulness” to Dr. Johnathan Swift, that other critic of bias, as the beginning and end of his Muse, Alexander Pope (1728) shows satirically the place and way of bias in human affairs:
O thou! of business the directing soul;  
To this our head, like bias to the bowl,  
Which, as more ponderous, made its aim more true,  
Obliquely waddling to the mark in view;  
Oh, ever gracious to perplexed mankind,  
Still spread a healing mist before the mind;  
And, lest we err by wit’s wild dancing light,  
Secure us kindly in our native night.

Bias is the term used by Lonergan to describe the eccentricities forming the “native night” of most of us; he does so by describing four types of bias: dramatic bias, individual bias, group bias and general bias. Understanding of bias, its origins and consequences, is clinically important for the practice of depth psychology because bias results in a crippling of authenticity. “What prevents the concrete unity of opposed principles is bias” which inhibits the proper functioning of dialectic in its unifying role as a heuristic inquiry structure (Doran, 2004, p. 64; Audio Nov 13, 2003, pt.2, time code 9:53).

Bias is described by a variety of examples drawn from personal and clinical practice; as stated previously the clinical vignettes are composites and do not represent the material of any individual patient. General bias, in which we are all unwittingly immersed, is described only briefly.

**A Personal Note on Bias**

To study Lonergan and Doran alone without in-depth discussion of their notions means that few if any of my individual and group biases have had the benefit of standing up to the test of rigorous dialectic debate. As dialectic is the unfolding of linked but opposed principles which are themselves modified in the unfolding I am aware that the wings upon which my own neophyte understanding fly are far from developed.

### 9.1 Dramatic Bias

Human life is lived in the diurnal pattern of experience that Lonergan calls dramatic, the pattern in which we live our everyday lives in companionship and interchange with others…. In this pattern our
desire is so to be engaged in the drama of living that individually we forge a work of art out of our own lives and communally we forge a work of art out of our common world. (Doran, 2004, p. 50)

Whether we live in a tedious and unconscious humdrum typified by living or watching a soap opera or whether we live a vivacious life of love is determined by our ability to liberate ourselves from the trammels of bias. Dramatic bias is anterior to other biases because it is completely unconscious.

By the time we are capable of exercising critical reflection and responsible deliberation, the capacity to understand things in their dramatic relations to us has already begun to be patterned by the changes that have been effected in us without our conscious reflection and choice, and that patterning affects our very capacity to admit into consciousness the psychic representations of neural processes that are the images required for insight. This patterning of our spontaneous and unreflective orientation in life by the relations of things to us continues, of course, throughout our lives, but changes can be introduced into our spontaneities as we develop or decline as artists in the drama of living. (Doran, 2004, p. 50. Original italics.)

Although unconscious, dramatic bias is remediable through patient applications of intelligence and reflexion upon our own personal spontaneous responses in the drama we live, such remedy is difficult without external assistance. One factor in the development of psychic difficulties is “the unconscious flight from understanding that is dramatic bias” (Doran, 2004, p. 51).

The materials for needed insight are prevented from ever emerging into consciousness. We are patterned to exercise a censorship over the emergence of images and their concomitant affects. When that censorship is repressive of images that are needed for insight, it is dominated by what Lonergan calls ‘dramatic bias’. (Doran, 2004, p. 60)

“Recovery of insights that previously had been inhibited is one factor in the therapeutic process” (Doran, 2004, p. 51); however,

Dramatic bias is a function of two dimensions of the subject: both our intelligence and our sensitive psyche collaborating together to resist, the more the psychic is the source
of dramatic bias the more the therapy must come from outside, the less capable we are
of dealing with it ourselves, the more there must be a healing that comes from an
external source. It can come through grace but normally grace is mediated through
human communities. The freedom must be given to us to the extent that the resistance
is a function of psychic trauma, because [in this case] the psyche is not responsible for
its own disorder. I may be responsible by the misuse of my freedom for psychic
disorder, but [in the case of trauma] the psyche itself is acted upon before it acts on its
own. And so it needs to be released from its disorder through the agency of others that
can do it, that can provide the situations in which I can take the initiative that I need to
take in order to reach a state of psychic well being. (Doran, Audio Nov 6, 2003, Pt. 1,
time code 13:30)

A clinical example of the operation of dramatic bias and recovery is the case of Sasha, a
twenty-eight year old lawyer who came to therapy suffering severe traumatic stress. About a
year earlier he had been at his friend’s wedding and had drunk a considerable “tankful” when
he went back to his hotel, where he shared a room with a rugby friend. During the night
Sasha had a dream that he had met a beautiful girl and he was ecstatically enjoying the oral
sex she was performing on him. He awoke to find that it was his roommate that was actually
doing it to him. He reported that “my mind froze in horror as I watched my body complete
the act with enjoyment.” Tormented with the reality that he had enjoyed what happened
Sasha now doubted his own sexuality and was terrified of being gay. At the time Sasha, who
had never had a sexual relationship, had a girlfriend, Tatiana, and found that after the hotel
event he could neither kiss her nor even hold her hand without the dreaded scene appearing in
his mind; the result was that he stopped seeing her and tried to terminate the relationship.
Tatiana was determined and demanded not only to see him but also on Sasha explaining what
had happened; which he did. Despite being devout Christians Tatiana insisted that the only
way for Sasha to be reassured of his heterosexual manhood was for them to make love, both
for the first time ever and with each other. It was a dismal failure: Sasha could not become
aroused, with the result that he was even more convinced that his fear of being gay was in
fact the truth, and that he was wasting Tatiana’s life.

It is striking that Sasha’s dream was of a beautiful girl and it was very tempting to point
this out to him; however, it was such an obvious observation that it seemed to be something
which he should discover for himself, in fact, it seemed at odds with his profession as a
lawyer that he missed this insight. “How could I have enjoyed it?” was Sasha’s constant
ruminative thought, which lead inexorably to the conclusion that, “He must have thought I am gay, so I am gay and in denial!” Being from the outback Sasha had been educated at a Catholic boarding school, in which to be homosexual was an unutterable sin, hence his homophobia was entrenched in the collective bias. Every effort at having Sasha attempt to understand what had happened was met with rebuffs like “the facts speak for themselves.”

Denial appeared in the sessions as a foreground theme with Sasha in fear that he was denying his “reality”; however, the deeper background theme was what appeared to be an unwillingness to examine the data of his experiences in search of an understanding of what had happened. Oral sex was wrong, Sasha believed, even in a dream; he was even ashamed that because he had enjoyed the dream he could not call it a nightmare, although the reality of what had happened was a nightmare. Trapped in an unending loop of relived terror-filled experiences, Sasha was fleeing from the possibility of understanding, possibly because something in him was censoring him from what he might understand. That Sasha was unaroused with Tatiana in their experiment to determine his sexual preference was hardly surprising because of the tremendous stress they were both under. Both believed that love making without commitment was wrong; they were engaged in it only as a “test”, and Sasha was also afraid that by the “test” he would ruin Tatiana’s life.

One session Sasha reported that he had dreamt that, “I was in Venice at a huge wedding party, everyone was wearing masks. I was blindfolded and had to choose one by putting my hand behind a curtain and feeling the mask I wanted. I felt a bit scared. The mask was put on me without my seeing it, somehow I didn’t care what I looked like, and no one could see me so I could just play. It was a bit confused but I went out into the piazza, people laughed and joked and seemed to enjoy me, I was feeling desolate, and I noticed that I had a huge erection, like in Clockwork Orange. It was pulling me along, to a magnificent four poster bed on which lay the most beautiful person on their stomach, as I approached the buttocks rose and I plunged myself in, I pulled off the mask and it was Tatiana.” He said, “I felt relieved as I saw Tatiana, I had found what I knew, it was as if I’d found home. Since the dream I have felt better, I have wondered if it was such a bad thing, the obsession and doubt has diminished.”

Several themes, images and symbols are evident in the dream. Venice was for Sasha a city of mystery, anonymity, “two-faced deception and power”. “Masks, curtains and groping – feelings are horrible, duplicity is everywhere. It’s as if I’m searching for what’s real but everything has a double meaning,” he said. Clockwork Orange was the Stanley Kubrick
movie which Sasha had recently seen, shocking him with its themes of rape and violence. During the session Sasha said: “In my dream I was pulled along by my penis. It was as if it had a mind of its own, independent of mine;” “That’s what happened in the hotel. I didn’t choose it, it just happened. I was too shocked to stop it. And, as far as enjoying it, well that’s all there was to it, just like having a massage, it’s not who does it that matters, my body still enjoys it;” “Tatiana is who I want, that’s clear. I think it was her all along, in both dreams.” After some further reflexion he said, “Even though it was like rape, I think I can forgive him.”

As in the example of Gendlin’s patient (Appendix A) the dream had been “working” in Sasha’s psyche, causing him to reflect on what happened, bringing some relief. Belief that his body could only enjoy contact from a woman was a dramatic bias which was shattered by the reality of his actual experience. Sasha’s attempts to deny the data of his experience caused him to doubt himself. Total unacceptance of the data of experience, attempts to fit the data into a precast mould of meaning and refusal to intelligently examine all the data are characteristic of dramatic bias, thus “the materials for needed insight are prevented from ever emerging into consciousness” (Doran, 2004, p. 60).

9.2 Individual Bias

Dramatic bias occurs outside and anterior to consciousness, whereas individual bias is a “flight from understanding”. Interference with the desire to understand correctly creates illusion; interference with this “desire is at the root of all error” (Lonergan, 1997, p. 707). Doran (2004) provides a succinct and complete description of individual bias:

Individual bias (section 6)\(^{51}\) is an interference of self-centered spontaneity both with the intelligence that sponsors the good of order and with the intersubjective spontaneity that leads us to help others in the attainment of their satisfaction. (245): “With remarkable acumen one solves one’s own problems. With startling modesty one does not venture to raise the relevant further questions, Can one’s solution be generalized? Is it compatible with the social order that exists? Is it compatible with any social order that proximately or even remotely is possible?” The egoist uses intelligence, but restrains inquiry to the field determined by self-centered desires and fears. One thus excludes correct understanding of oneself and of situations, since it is

\(^{51}\) Parenthetical notes in this quote are references to Lonergan, 1997.
only ‘through the cumulative process of further questions and further insights that an adequate understanding is reached’ (246). The egoist is not unaware of self-deception, because it is by a conscious self-orientation that one devotes one’s energies to playing the social order to one’s own advantage. (Doran, 2004, p. 64)

Individual bias thus manifests clinically in disturbances to relationships with others and to disturbances with: understanding, what is reasonable, value and with a life oriented to actions leading to the good.

Humans do “not live exclusively either on the level of intersubjectivity or on the level of detached intelligence. On the contrary, [our] living is a dialectical resultant springing from those opposed but linked principles; and in the tension of that union of opposites, the root of egoism is readily to be discerned“.

The result of individual bias is a neurotic constitution. Herbert Fingarette describes neurosis as “always entailing cumulatively misinterpreted experience” (Doran, 2004, p. 51). With biased understanding, experience cannot be other than misunderstood, hence the inevitability of the neurotic constitution in the face of bias.

It is only when I go to the root of the matter and become efficaciously critical of myself that I can begin to become a reliable judge; and then that becoming will consist in the self-correcting process of learning…. (Lonergan, 1997, p. 318)

The Case of Tony

Tony was adopted shortly after birth in Switzerland by his Italian adoptive mother and her Swiss husband. Tony never knew his birth mother, however, it was clear to all who saw him that he had Italian forbears. When Tony was three years old his parents adopted another newborn boy, this time a blue-eyed blond baby. Shortly thereafter the family migrated to Australia and Tony started school for the first time where the other children bullied him, calling him “wog” and “wop”. It was not just Tony who had a problem; his mother also was shunned by other mothers. The result was that Tony and his brother were not allowed out to play with other children; they always had to be formally dressed and were not allowed to get dirty. Tony was imprisoned in the house and had to enviously watch through the window

53 Precise reference unavailable.
while neighbourhood children played outside. His blond and blue-eyed father appeared to
give more attention to Tony’s younger adopted brother who looked just like their father. No
matter how hard Tony tried he could never get any attention from his father, while the
attention he received from his mother was intrusive and unwanted.

Couple therapy was sought by Tony for himself and his Swiss partner Vreni, mother of
their three-year old son. Tony was always over-solicitous of my state of being when he
arrived for therapy, asking how I was feeling, and he was anxious to please me, wanting me
to like him. He often complained that no matter what he did for Vreni she was never satisfied,
he was never good enough, and that she took advantage of him. When upset by Vreni, Tony
would go to extremes to get his way even to the point of completely disregarding the
consequences to himself of his abusive behaviour. Vreni reported that Tony was often
threatening and punitive, never physically abusing her but often being verbally abusive,
preventing her from sleeping with his argumentativeness and demands to know what she was
thinking. Many times Vreni had to call the police to stop Tony’s aggression.

One of the most difficult dialectic oppositions occurs in infancy and childhood between
self-love on the one hand and love for the mother (care-giver) on the other. Sebastian Moore
describes the condition of someone who in childhood, like Tony, had to suppress his self-love
in the dialectic of the love for the other:

Self-love repressed, unacknowledged, unshared generates insecurity, a certain unease,
a need to have everything and everyone my own way. It has often been remarked that it is insecurity that seeks power over others. The insecurity in question is what I have
when, hiding my self-love from others and from myself, I retreat into myself and feel cut off, isolated. It is self-love, recognized and not repressed, that is my vital link, my
connecting-point, with others, and security grows with this connection. As the link weakens, through the repression of self-love, security diminishes and this insecurity can only ‘right itself’ by getting power over others, by ‘pulling the world my way’…
the need to dominate has a compulsive, as opposed to a free quality. The person says to himself, not ‘I wish to have everything my own way’ but ‘I’ve got to have everything my own way’. It is a dictated need. And the reason is that it is coming not from my ‘conscious’ but from my ‘unconscious’ mind, whither I have banished my
self-love. (Moore, 1982, p. 47)
His behaviour to Vreni was in stark contrast to his people pleasing behaviours with friends and colleagues; no one would have suspected his tyrannical behaviour with Vreni. Couple sessions were always problematic because at most sessions Vreni complained of an extreme abuse which had occurred, to which Tony had to admit, but which he then attempted to justify.

Tony’s engagement with Vreni was deeply disturbed and uncaring and his apparent paradoxical willingness to own (avow) that behaviour in joint sessions is accurately and insightfully described by Herbert Fingarette:

The person who does not display care and concern for his engagement, who does not accept responsibility for it, is the person most ready to avow such engagements…The person who cares deeply is on the other hand, the one most tempted to disavow an engagement because of the burdens he not only foresees, but of his own free will would accept should he avow the engagement. (Fingarette, 2000, p. 147)

A clinical process in which it is essential for Tony to accept responsibility is indicated by Fingarette who goes on to say:

Thus avowal is a necessary condition of responsibility, and it is for this reason that disavowal expunges responsibility. On the other hand, it is because avowal is not a sufficient condition of responsibility that it is possible to become a person, achieve a personal identity (a rather limited identity, it is true) and yet be in significant degree non-responsible. (ibid.)

However, responsibility must be preceded by understanding and reasonableness the path to which is disturbed by individual bias. A further obstacle in Tony’s case is the mixture of ressentiment and entitlement manifested both from Tony’s behaviour toward Vreni in couple sessions and from exploring in sessions the intent of his thoughts and behaviour. Entitlement showed in his insistence that when he stayed at home with his son while Vreni went out he was doing Vreni a favour by baby-sitting; Vreni said that Tony would get bored alone with their son and would read to himself, watch television or go to sleep. Entitlement is the schema of self-protection which is the most intractable because it is so powerfully self-justified and has such attractive secondary gains (Young et al., 2003, p. 237 et seq.). Tony was also exhibiting the ressentiment behaviour described by Max Scheler (1972). Ressentiment had brought about a complete distortion of Tony’s morality in which Tony
justified his threats and punitiveness toward Vreni, saying “she deserves it because it’s the only way I can get her to listen, it’s for her own good”, an excuse his mother made to Tony to justify not letting him out to play. Another thematic statement was, “nothing I ever do is good enough; she always wants more.” Repeated “slave mentality” themes such as the foregoing have the effect of making real in Tony the bias which Scheler describes for cultures:

Ressentiment brings about its most important achievement when it determines a whole “morality,” perverting the rules of preference until what was ‘evil’ appears to be ‘good’. (ibid., p. 81)

Vreni’s own ressentiment, which at a young age had been fostered by cultural patriarchal domination, grew by being suppressed and dominated by Tony, resulting in her self-protective withholding of all expressions of thanks or gratitude, a defence which incensed Tony. In individual sessions Vreni learned to develop her sense of self and strategies to protect herself and to be assertive.

Because some twenty years older than Vreni, Tony imagined himself to be more experienced and mature. Tony often spoke of his “altruism” toward her, how he loved her because of, and despite, her “problems”. Of this love Scheler writes:

Thus the “altruistic” urge is really a form of hatred, of self-hatred, posing as its opposite (“Love”) in the false perspective of consciousness. In the same way, in ressentiment morality, love for the “small,” the “poor,” the “weak,” and the “oppressed” is really disguised hatred, repressed envy, an impulse to detract, etc., directed against the opposite phenomena: “wealth,” “strength,” “power,” “largesse.” When hatred does not dare to come out into the open, it can be easily expressed in the form of ostensible love – love for something which has features that are the opposite of those of the hated object. This can happen in such a way that the hatred remains secret. (ibid., p. 96)

For Lonergan “there is a notable obscurity in the meaning of the terms egoism and altruism;” neither is the ultimate category of intelligence and reasonableness (Lonergan, 1997, p. 244). As an aberration of intention “Egoism, then, is an incomplete development of intelligence,” because “it is neither mere spontaneity nor pure intelligence but an interference of spontaneity with the development of intelligence” (Lonergan, 1997, p. 245). Disturbances of Tony’s application of intelligence and reasonableness are evident not only in his behaviour
but in his explanations seeking to justify it. Every opportunity which presents the possibility of gratification of his craving to be reassured is spontaneously grasped at leaving the original intentions abandoned and with them any genuine intersubjective attention and care. Cognitive behavioural therapy describes these disturbances as cognitive distortion; Lonergan’s Method provides the means of Self-Appropriation by which intelligence and reasonableness can be developed. After attending the MBCT course Tony was at times able to observe his thoughts and affects. He also used flash cards to learn and to practise applying attentiveness, intelligence and reasonableness to the data of his consciousness. His effort to learn was assisted by his transference desire to please me.

One homework assignment was for him to observe his thoughts and feelings when he became anxious about Vreni and to examine his intention in terms of what he was searching for, what he felt and believed he needed. He reported that he was constantly observing Vreni’s every word and gesture, and frequently interpreting them as a sign that she was either angry, disapproving, rejecting or belittling him. He noticed that whenever this happened he in some way sought reassurance from her by requesting a hug or a kiss or by telling her that he loved her. He also noticed that his importuning for reassurance irritated Vreni and that when she showed signs of this irritation his anxiety increased even further, with the result that his imploring for reassurance increased. As Tony observed his anxiety and its origins he realised that he created the anxiety by alienating Vreni through demanding that she ease the anxiety, and that when she was alienated she had every reason not to console him. He also had the insight that his anxiety was rooted in the fear that Vreni would refuse to console him; for a moment Tony glimpsed that he had put himself in a double bind. This constant quest for reassurance leads to hyper-vigilant attention, the state described by Tony, and is a common characteristic of those who have been enslaved and subjugated. Desolation followed Tony’s insight because he felt hopeless about being able to change his thought, feeling and behaviour pattern. Despite his accurate moment of insight he insisted that what was needed was a change in Vreni so that she would “respect” him. Hatred was what Tony felt for Vreni because she withheld the one thing he erroneously believed he needed for freedom from his own anxiety, i.e. loving him when he was acting out his ressentiment against her. But this hatred was a secret hidden in “a healing mist before the mind” of Tony who had never been able to “find a home” for the traumatic emotions he experienced in his childhood abuse (Stolorow, 2007). This component of Tony’s blindness (scotosis) is “an aberration, not only of the understanding, but also of the censorship” underpinning the repression of the traumatata
from which his “slave mentality” stemmed in his family of origin (Lonergan, 1997, p. 215). “Allowing oneself to be loved in the place of one’s deepest hurt opens up that same component” into the freedom to “let be” (Doran, 2004, Oct. 30, 2003, part 2, time code 35:12). Allowing himself to be loved without suasion, nor with condition nor obligation, was the path via which Tony’s healing from the extreme aversion of his secret hatred was to be reached. Such healing is a synthesis reached through the operations of dialectic upon the opposed exigencies of Tony’s self preservation from affective traumatic annihilation on the one hand, against his earnest desire to love and be loved on the other. In search of depth psychology’s experience of this essentially intersubjective synthesis I wrote to Robert Stolorow, one of the creators of the intersubjective perspective in depth psychology, who kindly referred me to his brilliant and emotionally powerful book *Trauma and Human Existence*:

Vogel (1994) moves closer yet to the synthesis I have been seeking, by elaborating another dimension of the relationality of finitude. Just as finitude is fundamental to our existential constitution, so too is it constitutive of our existence that we meet each other as “brothers and sisters in the same dark night” (p. 97), deeply connected with one another in virtue of our *common* finitude. Thus, although the possibility of emotional trauma is ever present, so too is the possibility of forming bonds of deep emotional attunement within which devastating emotional pain can be held, rendered more tolerable, and, hopefully, eventually integrated. Our existential kinship-in-the-same-darkness is the condition for the possibility both of the profound contextuality of emotional trauma and of what my soul-brother, George Atwood, calls “the incomparable power of human understanding.” It is this kinship-in-finitude that thus provides the existential basis of the synthesis for which I have been searching. (Stolorow, 2007, p. 49)

Disinterested detachment, indifference, is perhaps the most far-reaching solution to the dialectic problem of the reality of the possibility of emotional trauma on the one hand and the same reality, suggested by Stolorow, that “emotional trauma is a fundamental constituent of our existential constitution”, on the other. Such detachment is one objective of Ignatian

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54 In using the word *finitude* Stolorow is using it in Heidegger’s sense of limit or *Endlichkeit*. Thereby sadly missing, in my view (especially given his use of this word in the context of his beloved first wife’s death), the unlimited and eternal dimension of human experience in intention and spirituality.
spirituality (intention) and perhaps this ideal is only reached asymptotically as our capacity to love increases. In treating of indifference John English says:

Ignatius does not want us to simply leave something, but find something—the person of Jesus Christ. Indifference means we are so consumed by love for Christ (which is actually Christ’s love for us) that we are free of all else. We wish to be and do what God wants us to be and do. (English, 1995, p. 36)

Desolation and loneliness is the traumatised experience from which Tony is seeking relief in his relationship with Vreni; he is in search of a home in which his trauma can be understood.

I regard longings for twinship or emotional kinship as being reactive to emotional trauma, with its accompanying feelings of singularity, estrangement, and solitude. When I have been traumatized, my only hope for being deeply understood is to form a connection with a brother or sister who knows the same darkness. (Stolorow, 2007, p. 49)

Our Brother who knows Stolorow’s darkness is, as Merton is saying to Harris (see chapter 5), the presence – the being – of Christ, which “makes most sense in the light of Mass and the Eucharist” (Merton, 1985, p. 387). Yet this presence is to be found, as Merton assures us, in engagement with the other. Twinship appears to offer the possibility, and the solace, of being known in the way I know myself; yet as Sebastian Moore clearly shows, no human other can ever know us in this way, which leaves only one possibility for being known in its ultimate anteriority (Moore, 1982, p. 1).

Tony had a dream: “I was in our old house where I grew up, looking through the window, and outside Vreni was playing with our son throwing a ball back and forth. I couldn’t find the way out to them, there were doors but I either couldn’t open them or they all lead me back to inside the same window. Then I got out but Vreni had gone and our son was there alone. I tried but I didn’t know how to play with him; he wanted to be on his own with the ball and I only wanted to be with Vreni. I felt really desolate.”

In following the symbols of the dream Tony said the doors were “taunting, full of ‘bitchcraft’”, the window “shows me what I want but not how to get to it, and keeps me from it” and “the ball was the magic bouncing-fun I want to have with Vreni and my son.” The notion of Tony’s word “bitchcraft” seemed to typify his whole attitude to the feminine; he
seemed to say it in a provocative and self-satisfied way; the way he said it reminded me of Jung’s description of a senex’s anima, and I was struck by how it seemed to describe Tony’s own demeanour and behaviour. Evil exists in Tony’s very notion of “bitchcraft”; this word has about it a patriarchal anagogic intent, “reflecting the conflict of good and evil”; it is absolutely contradictory to loving Vreni (Doran, 1997, pp. 271-2). It is not possible to both love Vreni and hold the attitude of “bitchcraft” about her. I asked Tony, “Please get back into what was happening in you: all the thoughts, feelings and sensations when ‘bitchcraft’ came up. Experience it again right now.” For those who have worked through the mindfulness course reconnecting with a state of being and recreating it while observing it is part of the practice of self-exploration.

To summarise for brevity’s sake, without presenting the full dialogue: Tony followed the affects appearing in his sensitive psyche and discovered that he felt trapped in the wicked witch’s house; that he experienced women as desirable, needing to be pleased, dominating and untrustworthy. In following the symbols of the doors and window he discovered that he had no sense of what he really wanted or desired in his own life, that everything he had attempted always lead him back to his state of not knowing what he wanted yet knowing that his life was completely unsatisfactory trapped inside an emptiness. Entitlement, he found by following the feelings associated with his experience of “baby sitting” his son as a favour to Vreni, was his way of getting respite from feeling trapped, empty and meaningless. He had the insight, by closely following his feelings, that whatever he got from his entitlement wasn’t worth having, “because I either take it and anger others or it’s given to me just to keep me quiet, and that’s not worth having. I end up where I started, anxious again that I’ve upset others. Attention from others, what I most value, is gained at the cost of what I most fear: their loathing of me.” For a brief moment Tony understood that his treatment of Vreni created his own impression of her “bitchcraft”, in other words, that the evil originated in his treatment of Vreni in attempting to force her attentiveness when by the very act of forcing her he alienated her, and he understood that as he perceived her alienation he was driven deeper into desperation. This insight of how he was the author of his own dilemma and how the only resolution was for him to cease the demand was unsustainable and was soon repressed.

My intuitive sense was that Tony’s son wanted to play with Tony and that like Tony he was resentful of Tony’s inattention, a resentment which was a repeat of Tony’s experience with his own father. As a result of his childhood estrangement from other children Tony had shunned ball games at school and all his life; he said that even now there was no ball at home.
I took Tony to the play room I use with parents and children, got a ball and gently tossed it to Tony, he tossed it back and soon we were laughing, just enjoying passing the ball to one another. Tony’s next homework was to play with a ball with his son and to pay attention to his thoughts, feelings and responses. Playing with his son opened up a whole new realm of delight for both of them, and enabled Tony to discover that part of his jealousy with his younger adopted brother was his brother’s ability to play on his own and not be tormented by their virtual imprisonment. Tony and Vreni separated and both are now in new relationships equipped with greater insight and means to pursue value.

A context of “benign” abuse resulted in a deeply entrenched system of individual bias in which Tony continually sought the solace and soothing which he had never had in his childhood. As for most of us, many elements of Tony’s individual bias were received as data in his childhood, for example, punitiveness as “being for your own good”. Psychic conversion is in part a process which, by maieutically following symbol and affect produced in relation to the operation of bias, either unfolds the linked but opposed good and value, or reveals the bias’s contradictory nature as wrong, or false. Practising and using principles of Lonergan’s Method together with mindfulness enabled Tony to make his own responses the object of his own observation. Later Tony was able to apply this same method to movements of his own sensitive psyche which lead him to conscious awareness of some of the destructive patterns of response which had become habitual. Thus Tony’s affect of desolation was an essential gateway leading to his realisation that he was himself the creator of his anxieties.

9.3 Common Sense

Common sense (cf. Lonergan, 1997, chapters 6 & 7) is the fruit of acts of “insight in everyday living” and concerns the relation of things to us personally. The notion of thing, in relation to common sense, includes insight into everything which is related to us in our daily lives and includes relations with friends, relatives, colleagues as well as the duties and implements of daily living. Included in the range of situations and issues to which common sense applies are our home, work, the economy, politics, health, environment, weather. In short, everything which is or could be of daily concern. However, in going beyond common sense the notion of thing is precisely and exhaustively examined by Lonergan in Chapter Eight of Insight. On the subject of thing Paul Kidder (1989) cautions:
The notion of the thing is one of the many elementary features of Lonergan’s thought. One who has not fathomed the distinctions between body and thing, between ‘knowledge’ in the primitive, animal sense and ‘knowledge’ in the full human sense, or between the real as verified and the real as “already out there now” cannot claim a basic mastery of Lonergan’s philosophy. Yet however elementary the notion of the thing, its full meaning is something that even the most veteran Lonergan scholar may find elusive. Anyone who reads with care Chapter Eight of *Insight* can identify many objects that would count as things for Lonergan, and many that would count as “coincidental aggregates”; however, it is also possible to produce problematic candidates. For example, is the moon a thing? Is an automobile a thing? Is a cardigan sweater a thing? (Kidder, 1989, p. 1)

Common sense is not a systematic, unified body of knowledge, rather it is an agglomeration of insights that form a common lore, in the sense as defined by OED as “the body of traditional facts, anecdote, or beliefs relating to some particular subject; chiefly with attributive n., as *animal, bird, fairy, plant lore*.” Common sense is transmitted socially like folklore, and as OED suggests of the current use of the word *lore*, “with a colouring derived from contexts like” Oliver Goldsmith’s poem written (circa. 1766) as a revolt against what was then referred aptly to as ’party’ (group) bias:

Alike all ages. Dames of ancient days
Have led their children through the mirthful maze,
And the gay grandsire, skill’d in gestic lore,
Has frisk’d beneath the burthen of threescore.

(Goldsmith, 1776)

We are taught commonsense from infancy by our dames and grandsires and by its “gestic lore” are enabled to dance through the maze of most of life’s “ordinary” obstacles. On the one hand common sense is held in high esteem because it is essential for daily functioning, on the other hand “Common sense alone cannot handle social problems” (Doran, 2004, Oct. 30, time code 3:29). Thus many of the matters brought to the clinical practice are those where the applicable reaches of common sense have been exceeded and other insights are required for their masterful handling.
9.4 Group Bias

I am reminded by the large flock of white cockatoos swooping on my neighbour’s chicken coop at feeding time that common sense says, “Birds of a feather flock together“. The same flock descends upon another neighbour’s cattle feed, and while I have sympathy for my neighbours I am always most upset when the same flock devastates our fruit crops. In what follows I discuss how the appetites of the human create flocks. (The most destructive flocks are the black cockatoos with a yellow swatch in the tail, who devastate the very structure of trees as they burrow into them in search of the rich protein of insects.)

Group bias can take two forms. In one form the operations of the group cause an imbalance in social functioning because the aims of the group channel energy and resources into the group’s objectives, leaving other essential or important objectives depleted of energy and resources. In the second form the individual group member’s life is compromised by expending personal resources in the group’s objectives.

Aid organisations are courted by commercial companies seeking to provide goods and services for aid projects. My own company specialised in marketing high technology systems, one of which was a satellite remote sensing ground station which received orbiting and geostationary remote sensing satellite signals; it stored and processed them into almost real-time images of the ground. A ground station costs about US$40 million. Its data finds uses in agriculture, food protection, forestry, fire fighting and disaster management, water resource management, flood prediction and control (using radar satellite data), mapping, urban planning, etc. To market such a system in a third world country requires building a case with a funding agency to finance it; to build a case with the country in which it is to be installed that they need it; and then to put in place and activate the government to government protocols necessary to approve the project. Finally, and critically, is the task to ensure that the system selected is provided by my company. All the foregoing activities are subsumed under the rubric of “marketing”. Team work is required to acquire and deploy the interpersonal and psychological techniques of influence and persuasion in building long-term strategies to reach the goal of selling. Skills range from lobbying of politicians and bureaucrats in donor and recipient countries, cultural interpretation, scientific and technological expertise, and establishing the gathering and analysing of intelligence from within both the donor and recipient countries. All the foregoing skills require coordination, judgement, decision and action; these I learned in a long “apprenticeship” in international marketing in the brutally competitive arena of military aerospace. Ten years would not be an unusual duration for such
a marketing endeavour, the cost of which could run into several million dollars. Patience is required to endure the inevitable setbacks and failures (usually inflicted by the interests of opposing groups), leading to rebuilding the will of the team and new strategies of influence. Manipulating group bias is the *sine qua non* of marketing at this level.

Indonesia is an archipelago of 17,000 islands forming a narrow arc spanning 45 degrees of longitude. Its terrain ranges from tropical rain forest to tropical desert; it is home to 220 million ethnically diverse people, most of whom live unemployed and in poverty. Transparency International lists Indonesia as a country with one of the most corrupt business economies in the world. Canada is listed as sixth of the most squeaky and “totally clean” of the world’s nations. My task was to get the Canadian International Development Agency (CIDA) to fund a satellite remote sensing ground station in Indonesia against strong competition from the USA, France, Germany, Sweden and another Canadian company; and to get Indonesia to select and request the project and make it a high priority in its “Blue Book” list of essential infrastructure projects for which international aid is sought (Bappenas, 2003). Marketing success is achieved by locating and fostering groups of influential persons whose group interests can be furthered by promoting the project, and by convincing the decision makers that my product alone will provide a full range of guaranteed benefits. Two loci of group interest exist, one in the donor country and one in the recipient country; for each the theoretically optimal decision is determined by the answer to the question of where the money is best spent. In these cases “best” is interpreted as meaning the best political outcome for the government of the day. Donor countries tend to favour financing projects in which their unique expertise, resources and skills lie, which creates possibilities for biasing decisions through lobbying. In the same way recipient countries favour projects for which sponsorship is garnered by local influence groups.

Stated on CIDA’s website masthead is its noble policy: “Supporting sustainable development, reducing poverty and providing humanitarian assistance in order to promote a more secure, equitable and prosperous world” (CIDA, 2008). Forming influence bases in the donor and recipient countries is a process of demonstrating to individuals that their own personal objectives will be furthered by their support for the project. Lobbying is defined as frequenting the lobbies of government to influence members in the exercise of their executive functions. In Canada and the United States of America lobbyists must by law be registered together with the interest groups whom they represent. Each interest group has its own objectives which constitute the group’s bias. One of the lobbyist’s tasks is to garner executive
support from government officials, both political and bureaucratic, for support of the aims of the groups they represent. Lobbyists are paid by the groups they support to demonstrate to individual government officials that the interests they represent will further the interests of the government officials. It is very rare for these interests to be grounded in the detachment defined by St. Ignatius, although this can and does happen. A historical example of this may be Lord Acton in his support for Gladstone’s notions of government, and earlier William Wilberforce’s lobbying of Pitt’s Parliament for the ending of slavery. The lobbying process is one important means by which group bias reveals the sagacity of Lord Acton’s dictum “Power tends to corrupt; absolute power corrupts absolutely. Great men are almost always bad men.”

Clearly, every project which is financed utilises resources that are thus unavailable for other projects. At the same time it is also clear that in the present structure the vast majority of aid projects are selected for implementation via a process where groups compete for influence. What is needed is women and men of conscience to decide which projects are selected for funding and implementation. In countries such as Canada, which have “clean” bureaucracies, public servants are able to, and do, effectively monitor the process of project selection. Indonesia has a major problem with illegal logging by highly organised interests who annually clear and sell vast tracts of virgin hardwood forests. Illegal logging has been assisted by corrupt government agencies including the military; as a result there are extremely powerful groups who are threatened by satellite remote sensing because it can not only reveal logging areas but also the presence of illegal loggers themselves, their trucks and boats. Marketing success thus depended on the establishment of support groups in Indonesia powerful enough to outweigh the illegal logging supporters and other groups who perceived their interests threatened by the project; this was accomplished by building a local interest group in support of the project.

How does group bias appear in a clinical setting? Group bias exists and thrives in individuals, in fact, in each of us; our group bias is to us almost as the water is to the fish in which it lives. It is therefore very hard for us to detect in ourselves the group bias of the social class to which we belong (or aspire, and the very aspiration itself), our cultural and ethnic biases, the group biases of our religion or lack of it, and so on. Perhaps the simplest example is our oblivion to the suffering of those who have in poverty and near slavery made our imported clothing. Obviously, for therapists to be effective they must be as fully aware as
possible of their own group biases because to either conspire with the patient’s bias or to impose one’s own biases is a common source of iatrogenic harm.

A clinical example of the operation of a second form of group bias is presented by the client whose passion is directed to a cause, taking with it energy and resources which leave other vital areas of their life depleted and undeveloped. An example is a thirty-year old single mother of two children aged five and eight who was an activist member of a whale saving group. She came to therapy because the father of the children was seeking custody on the grounds of the mother’s neglect of the children. Depth psychology revealed that she had herself been abandoned and seriously abused by her cousins in her own childhood. She discovered via a painful exploration of her dreams the symbol of the helpless and loving whale being pursued by implacable hunters, and then by following the movements of her affect that by being active in saving the whales she was able to be a rescuer and able to avoid the plight of her own children. In this case membership of the group and subscribing to its aims is a flight from an understanding of deep trauma which is being triggered by her daughters arriving at the age when she herself was abused. Membership in the group assists and maintains the censorship partly by allowing her to be active and stimulated by doing good for the whales.

9.5 General Bias

There is a dynamic tension between, on the one hand, a cosmological fatalism in which there is a belief that there is no possibility of being responsible for one’s own fate, and on the other hand, an exclusive emphasis on anthropological value and indeed on the possibility of being the author of one’s own destiny and salvation: “the Enlightenment illusion of autonomous instrumental rationality” (Doran, 1996, p. 142). Mediation of this dialectic is via grace:

This grace is the foundation of the generation of soteriological constitutive meaning, which is the proximate condition of possibility of authentic cultural values, that is, of the integral dialectic of cosmological and anthropological constitutive meaning. (Doran, 1996, p. 90)

Thus emphasis on anthropological value creates a bias driving a long-term decline such as that of Western culture at least since the Enlightenment. We are all embedded in the decline
resulting from general bias. Perhaps the most pressing present and living evidence of the
results of general bias are declining fossil fuel sources and the impact of human activity on
the environment.

At least half the presently living world population can recall being part of the
complacence and will have noticed being now concerned as vital and personal values are now
threatened. Value is the vector of human transcendence. Value operates personally in each of
us and for this reason has become the “party piece” of newer psychologies. (An example is
the Acceptance and Commitment Therapy by Strohsahl et al. founded upon Relational Frame
Theory (Hayes, Barnes-Holmes, & Roche, 2001, p. 235)). Wilber Marshall Urban early in the
20th century connected affect, value and meaning in his well-known “hedonic scale,” upon
which he built his “Psychological Basis of a Theory of Valuation” (Urban, 1909, Chapter
IV). “Consciousness of value is at any given moment an emotional consciousness”; this gives
rise to the following question:

Are feeling and emotion thus fugitive, so that their meaning survives merely in the
physiological dispositions created? Or is there such a thing as a felt continuity,
wherein feeling acquires cognitive and generic meanings, which are then taken up
into permanent sentiments, and upon the basis of which as presuppositions new
feelings and volitions are formed? Is there such a thing as an “affective logic” or
quasi-logical continuities of affective-volitional meaning? (ibid., p. 83)

Urban’s questions are precisely those which come to a systematic fruition, after one
hundred years, in the work of Lonergan and Doran.
10.1 A Word Of Caution About Grace And Truth

Grace is defined by the Oxford English Dictionary as “The divine influence which operates in men to regenerate and sanctify, to inspire virtuous impulses, and to impart strength to endure trial and resist temptation” (OED, 1989, Grace n, 11.b; [clearly OED still has work to do on its gender-based language]). It is not the objective of this thesis to define grace; however, the obstacles to the reception of grace lie in the pride and arrogance with which we defend ourselves against the possibility of understanding the simple truth that the purpose, and therefore the spirit of life, is the experience and propagation of joy. To talk of grace is to many people to speak of something which lies beyond their experience and hence their understanding, and the lives of many who speak of grace are seen to be hypocritical when judged on the actions of their lives. Because grace is a “free and unmerited gift from God” it is not something which can be sought, like knowledge or understanding, and thus it is not necessary to talk about its acquisition (precisely because it is not and cannot be acquired). What is important and common to all of us, regardless of our theological disposition, is that we can work to remove the impediments to joy and the reception of grace; what may follow as a result is not really up to us.

Depth psychology’s praxis is aimed at the removal of the materials of our impediments. As Jung said, the consequence of Christ being gone is that “The descent of spirit into matter is complete” (Jung, 1972). We have seen that the word spirit can be replaced by the word intent, hence Jung is cautioning that our intent is completely descended into matter; and it is this intent toward the matter, toward the material, which hobbles us, and this impediment is the subject of depth psychology. It is perhaps trite, but nevertheless correct, to say that each of us lives our life in a unique way. Thus it is also correct to say that each of us has a personal truth, the truth of our unique way, our unique path through life. Thus we can speak of our personal truth; and it is this truth which is referred to in this thesis. Absolute truth and the reification of truth are matters beyond the scope of this thesis and are not discussed.
10.2 Self-Appropriation

Our true nature is discovered in moments of actual experience, it is not simply discovered as one might discover a lost pearl and then gaze appreciatively upon it; our true nature is lived in moments of authenticity. However, “experience alone is not human knowing”, something else is required (Lonergan, 1957, p. 432). As we have seen, depth psychology aims at facilitating the recovery of authenticity, and this chapter provides examples of this process of recovery. One caution comes to mind: “apart from me you can do nothing” (Jn 15:5). Many of my clients, in fact, the majority, have no idea of Christianity and its salvific purpose so, to them, the foregoing caution means little or nothing. However, the search for truth and its discovery in our own true nature disposes the soul to the reception of grace as embodied in the theological virtues. One predisposition to the reception of grace is to prepare for its reception so that the gates of the soul may swing open upon its hinges of the cardinal virtues. Perhaps in anticipation of Christ we find:

The golden thread running through all of Cicero’s thought on moral philosophy is the need, and indeed the desire, of all persons to achieve ‘the greatest good’ (*summum bonum*). This is done by a leading a virtuous, moral, and ethically acceptable life in accordance with the “cardinal virtues” of wisdom, justice, fortitude, and self restraint. Its purpose is to bring man back to his true nature (*natura*), in conformity with reason, justice and equity. (Meadows, 1995)

Lonergan’s method provides “a set of directives that guide a process to a result” via which prudence, justice, temperance and fortitude are practised and acquired, thus initiating a step toward the desire, and indeed realisation of the “true nature” of all persons (Lonergan, 1957, p. 398). However, Lonergan’s method takes us beyond the acquisition of the cardinal virtues via a unification of experience, understanding and judging to proportionate being grounded in value (Lonergan, 1957, p. 440).

Carl Starloff (2007, p. 290) gives us, from Clifford Geertz, “after the fact” as a double pun, enriched as such by Kierkegaard’s “usable truth” that “Life is lived forward but it is understood backward” (Starkloff, 2007, p. 290). Perhaps Lonergan puts yet another “tropological turn” on it by showing us that it is finally, after all the feats of cognitive and epistemological gymnastics from “what are you doing when you are knowing?” to “why is that knowing?”, the fact which is known (Lonergan, 1957, p. 331). Fact is what we would have known if, like Lonergan, we were fluent in Latin and perhaps realised that the feat of the
fact it is the “thing done”, and hence truly in the past (OED, 1989). Following the steps of Lonergan’s method, in acts of intent and knowing, allows the subject to reach a judgement yielding fact and truth.

Cognitive psychology correctly places an emphasis on errors of fact, which it describes as “cognitive distortions”, and aims its therapeutic efforts to rectifying them. Lonergan describes the results of various biases (his name for cognitive distortions) as a form of blindness, which he calls scotosis (Lonergan, 1957, chapters 6 & 7). Applying Lonergan’s method to judgments and positions provides a systematic approach to the correction of cognitive distortion and restoration of accurate insight. The importance of such an approach is demonstrated by recent research, for example, showing that “depressed adolescents had significantly greater cognitive distortion than the non-depressed adolescents. Remission of the depressive disorder was associated with a significant reduction in cognitive distortion, although the level of cognitive distortion was still significantly higher than normal” (Marton, Churchard & Kutcher, 1993, p. 103).

10.3 A Transcript of a Session of Depth Psychology

The depth psychologist, through maieutically facilitating the process whereby the client engages in a self-mediation so that their subjectivity becomes the immediate object of their experience, i.e. the primordial immediacy, opens the way to self-appropriation. Body, affect, symbol, heart and soul are all immediately linked in a communication whose movement is the psyche itself. Doran proposes that “the data of consciousness is twofold” – “the intentional or spiritual” and the “psychic”, and that “the set of data to be understood by depth psychology” lies in the sensitive flow of consciousness itself” (Doran, 1996, p. 46). An example transcript of this process is given by Eugene Gendlin in his book *Focusing-Oriented Psychotherapy: A Manual of the Experiential Method* (Gendlin, 1996). Appendix A contains a copy of Gendlin’s transcript annotated from a perspective of Lonergan’s and Doran’s approaches. Gendlin’s transcript of the guidance of the therapist reveals the sensitive flow of the client’s conscious apprehension of the data of her consciousness as it appears to her in the movements of her psyche. The maieutic aspect of the therapist’s interventions is revealed in that all the experiential content has arisen from the client, with none being interjected by the therapist. Keeping the client focused on the data of her own experience and enabling the client to make that data explicit, while maintaining a context of emotional safety, is one of the
key tasks of the therapist; an example is the therapist’s intervention (T3) which directs the client’s attention to a possible connexion between her self-thwarted desire for relationship and her absence in school.

The client has probably come to treatment because of her “moral impotence”, perhaps resulting, in part, from victimisation (Doran, 1996, p. 177). Her opening statement in the session – “I was thinking about… on my way over… I don’t seem to think a hell of a lot of myself” – indicates that she is judging herself as morally impotent. The use of the idiom “a hell of a lot” also conveys the noxious miasmatic despair eating away at her heart.

Insight is given to the client by her dream (C3) which causes her to reflect upon the possibility of a “real nice relationship”, one which would provide a positive mirroring experience, perhaps with elements similar to those experienced with the therapist. She reveals to us how the dream does its work by giving rise to her thought about “why I was absent in school so much”, the link being the thought “I don’t think he could really see anything wrong with me.” This insight of the client’s is an example in operation of Jung’s idea of the psyche as self-regulating. It also indicated how the dream was active as a “potential act of meaning” operating outside consciousness to invoke the notion of relationship as a drive toward its realisation (Doran, 1996, p. 573). An animus figure, a symbol of relationship (Doran, 2004, Jan. 8, 2004, Part 2: time code 18:37.4), has appeared in her dream, “already performing its office of communication” (ibid.) “which constellates a spiritual and immortal figure within” driving the client’s self-regulating desire for fulfilment in relationship (Jung, Vol. 7, para. 303). Some Jungians at this point would hear two different voices: one saying she is not worthy, and the other saying he could not really see anything wrong with me; and propose that some form of active imagination engaging the two voices in a dialectic of contradictories could solve the impasse. Following such a path often remains at the surface with the ego vicariously watching a “bitch fight”, where the wounded loser retreats with tail between the legs, only to continue to harry the winner from the sidelines in the form of intrusive automatic thoughts which have a debilitating and depressing effect (Luyckx et al., 2007; Marton et al., 1993; Schroeder, 1996). This is not to say that active imagination is without merit; on the contrary, with the aid of a methodical approach such as Lonergan’s while pursuing Doran’s sensitive movements of the psyche, active imagination can produce value. Gendlin’s therapist in the transcript is performing the task that the client’s ego would have to perform in an active imagination which bore fruit. As demonstrated by this client’s tendency
to self-divert in C4 and C9, the difficulty of keeping on track alone is very great at the beginning:

All human beings are incapable of sustaining their own healing from the victimization of the sin of the world, let alone the healing of another. All human beings are radically flawed by the mystery of sin. In no area of life is this more apparent than in the dimension of interpersonal relations. ‘To search for insight into one’s relations with others is … like a deliberate descent into hell’. (Doran, 1996, p. 243)

The transcript shows how the therapist sustains the client in her possible distress while providing the safety which comes from empathic connexion (T9 and especially T14) as she allows herself to examine the “hell” of her fear and to discover what lies below it.

The unexpected and satisfying nature of insight, described by Lonergan (1957, p. 357), is represented in the client’s statements of C10: “The pull back is into weed, that’s what it does”; C23: “Well, that sure is different”; then finally C13”Right!” Moments of the client’s insight, such as these, need to be held onto or anchored lest they be forgotten; the therapist’s response to C:10, i.e. T11: “That’s a perfect place to pull back to”, anchors the insight by repeating empathically and at the same time opening a question for reflexion. The client’s final “Right!” of affirming insight responds to the therapist’s objectification of the double bind she has created for herself. Such double binds occur frequently as a result of what Lonergan calls the scotosis of “common sense.” Her double bind is that marijuana use is bad, if I push myself too hard, I’m scared and that’s bad too, and worse because I’ll use marijuana, so I’ll be good by not pushing myself too hard, but then I don’t achieve what I want: but that’s not too bad, after all I don’t deserve it (because I’m bad). As Lonergan demonstrates (1957, p. 413), in her counterposition of being bad she has recognised only a part of her entire cognitive process; uncovering and recognising the whole (her position) is what is to be accomplished in the therapy of the hour. Her true position is given as a result of her dream in C3 where she says about relationship “…why don’t I have a real one! I don’t think he could see anything wrong with me.” The dream reveals her truth, i.e. her position, and acts to subvert the incompleteness of her counterposition. Her avoidance of being “jittery” and the resulting “pull back”, while at the same time being unconscious of the whole process, is a classic operational example of Jung’s description of neurosis.

Interpersonal relations are the ground in which personal authenticity is challenged to the full as this client is revealing in the transcript. Doran emphasises that the essential key to
unlocking the importance of the sensitive movements of the psyche is correctness of the intentional or spiritual data of consciousness (Doran, 1996, p. 46). The underlying drive of this woman’s neural manifold is demonstrated in its intention toward the fulfilment of relationship as manifested in her dream content, an intention which magmatically thrusts it way into consciousness via the dream. As has been demonstrated in the application of Ignatius’s Spiritual Exercises for centuries, it is almost impossible to work through the scotosis of bias alone without the devoted assistance of another:

…the person of common sense alone cannot be ‘effective in realizing ideas, however appropriate and reasonable, that suppose a long view or that set up higher integrations or that involve the solution of intricate and disputed issues’. (Doran, 1996, p. 375)

The client’s thoughts at C4 and C9, i.e. excuses and fears of confirmation of “bad things”, typify the way in which the counterposition attempts to reinforce itself; without the help of the overview of another, i.e. in this case the therapist, the insight into the client’s position could very easily be lost.

Delicate and sensitive movements within the sensorium of client’s psyche are clearly illustrated in C17 where she says:

It’s very interesting, the fear is right underneath it. Now I’m content to just sit there with the withdrawn, and feel apathy until I…end up with the feeling, then I withdraw into the nice apathy again. (laughs)

We get a very clear sense from her statement that her psyche is, as Doran proposes, a sensorium in which her affects are manifesting, and further that she is able to observe them. She describes herself spatially as in the “withdrawn”, experiencing what she describes as “apathy”, while (again spatially) the feeling is “underneath” the “apathy”. The neural manifold continues to feed feeling into the sensorium of the psyche together with the feeling of “apathy”. We can speculate that apathy is what she feels when she withdraws from feeling, i.e. into the inauthenticity of attempting to ignore feelings; however, the neural manifold continues to signal and will not allow the inauthenticity to go unsignalled. Every affect manifests somatically, and to do so must have been communicated chemically via the endocrine system; it therefore follows that since the neural manifold maintains the feeling signal, the endocrine system continues to signal chemically. There is strong evidence that continued stimulation of the endocrine system can have severe deleterious consequences on
the body (Pelletier, 1977). One recent clinical research study into the relationship between emotional stress and myocardial stunning concluded:

Emotional stress can precipitate severe, reversible left ventricular dysfunction in patients without coronary disease. Exaggerated sympathetic stimulation is probably central to the cause of this syndrome. (Wittstein et al., 2005)

What is sensed and described by this client is the state of arousal, often perceived as a state of non-specific anxiety, which accompanies the censoring of affect. Her realisation (C21) that the condemnation (commonly described as judgement) of others is one source of her fear needs to be followed up in further therapy, with the objective of her finding any possible role in avoiding relationship and expressing herself in papers.

10.4 Homework Exercises and In-session Insight

Most of our being and our activity, including rest and sleep is accompanied with an avowed purpose; for example, the purpose of thinking on some topic, the purpose of reading something, the purpose of writing, listening, seeing, hearing, etc. However, when we examine our actual behaviour, i.e. our thoughts, feelings, affects and body movements, we find that quite often our actual behaviour is not aligned with our avowed purpose. In other words, we find that somehow our avowed purpose has been interrupted. One of the earliest recorded scientific experiments into this phenomenon was conducted by Francis Galton, a cousin of Charles Darwin. Galton decided to walk from the Athenaeum Club (in the City of London) along the length of Pall Mall, a distance of about two furlongs or 440 yards, while focusing attention on objects seen along the way, and paying attention to the content of his mind. Galton discovered that he had no control over what appeared in his mind associated with the objects to which he paid attention. Galton thus empirically discovered that there are autonomous processes at work in the mind which are outside its scope of control.

As a consequence of these autonomous processes our mind’s processing faculties are frequently usurped for purposes outside our conscious control, with the result that our avowed purpose is interrupted and disturbed.

My clinical experience has shown me that the vast majority of my clients are either unaware that their avowed purpose and attention is disturbed or that that to which they are attending has been intruded upon their mind or both. It is not only thoughts which make an
uninvited appearance, affects also manifest somatically and within the psyche; and as emotions these affects frequently drive their host to not-consciously mediated external behaviour in response.

### 10.5 Discovery of Intent Exercise

The three minute breathing space exercise is augmented with the instruction that after becoming focused on the breathing, to examine what one’s avowed intention was immediately prior to the start of the exercise, and to compare that with one’s actual attention, i.e. to what one’s intention was actually engaged with, and to make a note of both, together with the context. One objective of the three minute breathing space exercise is to reduce the frequency and severity of automatic thoughts the presence of which has been shown to lead to depression. Augmenting the exercise allows avowed intentional thoughts to come to the forefront of the mind’s content and to replace automatic thoughts.

### 10.6 Self-Appropriation Exercise

The purpose of the self-appropriation exercise is to practise the application of Lonergan’s precepts in the present moment. Mindfulness of the demands of the moment is a very important precursor to applying Lonergan’s transcendental method. Lonergan’s precepts are written on a flashcard and can be referred to at any moment. Carrying flash cards in a pocket assists in prompting mindfulness to the moment and reading them provides a structured approach to self-appropriation. Appendix B gives an example of a flash card prepared by a patient. My practice is to have the patient prepare the cards for themselves as doing so helps to ensure that the meaning and purpose of their content is relevant for the patient.

Using flash cards and the self-appropriation exercise is to learn to regulate one’s judgement as the fruit of an analytical process originating from a systematic examination of the data and understanding of experience, through the steps adumbrated by Lonergan.
10.7 Examples of Working With Dreams

10.7.1 First Example: A very successful building contractor.

C1: I found myself wandering though a large part of the town that had once been the
centre of warehouses and industry. The buildings were strong with thick brick walls.
They were being pulled down and now it was not possible to go through that part of
town due to the rubble and clearing works going on. I tried to drive around the outside
of the area and there was a place where I had to make a large left turn, almost
doubling back on my original direction. While those old buildings had a certain solid
and reassuring strength about them, I knew that it was necessary to tear down the old
unused structures and I thought what a beautiful view over the sea or lake would be
had from any new buildings put up on that corner. I had feelings of sadness that the
old godowns were being destroyed and was frustrated at the need to detour and at the
same time I was pleased that it would result in the view being appreciated.

T1: What did you feel in the dream?

C2: I was somehow put out by the diversion and the loss of a once powerful and important
part of the city.

T2: Tell me more about “put out” – what does that feel like?

C3: Well, it was part of what I knew, what had reassured me about the safety and security
of the place. I felt good about them and they made me feel good.

T3: What was it about them that gave the good feeling?

C4: Those buildings were built to last, built with skill using sound materials and methods.

T4: Built to last?

C5: It seemed like turning back around the demolition zone was an unnecessary detour but
one that I had to make to accommodate the reality of progress. Tearing down those
old unused and now useless buildings is necessary.

T5: Necessary?

C6: I was losing a part of myself that I knew and loved, yet the view that was there all the
time, and had not previously been noticed, would now be enjoyed, no, I mean
appreciated, by the occupants of new buildings.

T7: Appreciated?
C7: It’s my old ideas; they are in the way of my appreciating, valuing what is already there but blocked. I’m always struggling for something new, new experience. But I guess that’s the old viewpoint, blocked, when I get it out of the way then I can see that it’s pretty good.

T8: Pretty good?

C8: Yeah, my life’s pretty good the way it is, without all the struggle. I’m wearing my body out, always got aches and pains from trying to make the extra buck. There’s no point, like my missus says, “we’re okay, spend more time with us.” I guess she’s right, it makes sense, it’s just great the way it is. I was brought up to keep battling, that’s the old stuff that’s got to go.

10.7.2 Second Example: A Zen Buddhist Nun, an older well-educated woman

In my dream I am asleep and feeling very uncomfortable, I keep turning and trying to get comfortable, I’m trying to sleep in a crowded market with hawkers and vendors shouting against each other. I slowly awaken in my dream and find my mind is full of thoughts shouted by spruikers about yesterday and what might not happen today; I feel unnecessarily busy. People are all around me and it’s dusty, I can smell the wares, fruits and roasting peanuts, and the stench of filthy sausage being fried with onions. There’s a pungent smell of ketchup. Next to me there’s a huge pile of prickly durians; I can smell them sweet and mysteriously heavily delicious. There’s something I’m trying to remember, in my dream sitting in the market I now bring my mind to the peace of the present and suddenly ask what am I doing right now in the market? As I ask I begin to notice people all around me: hectic, busy, worried, unsmiling and serious. Suddenly I realise that I want to reach out and commune with people. A man and woman have just bought a durian and sit next to me. They’re tourists, they look very hungry – starved in fact – and don’t know how to open the fruit. I watch them as they injure themselves on the durian thorns, and I feel too frightened and shy to help but I want to. When I really woke up I felt that I knew something new but I’ve got no idea what it is. I still feel that I’m a bit of a fraud.

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56 Durian is a fruit grown almost exclusively on the Malay peninsula and throughout the Indonesian archipelago on very tall trees. Each fruit weighs about 3 kg; it has extremely sharp, long thorns on the outer husk. When ripe the inner fruit pods have large brown chestnut-like seeds covered in a thick layer of sweet creamy yellow custard-like flesh. It has a strong fragrance which is either very much loved or hated. In Asian markets the durian stall is usually very busy and selecting a durian by fragrance and heft (with extreme caution) is a fine art. A prick from a durian thorn can cause quite serious bacterial infection.
T1: As she tells me the dream I’m thinking that this reminds me of the last of The Ten Ox Herding pictures of Zen Buddhism, given to me by Zen Roshi Willigis Jaeger, where the enlightened one is sitting in the dust of the market place, quite relaxed and at peace, yet open to all.

“You feel a fraud?”

C2: “I mean, I don’t feel like I’m what I pretend to be, how I want to be.”

T3: “Stay with that feeling, make it as real as you can, feel it right now.”

Long pause.

C4: “I want to just be me. But I’m afraid that if I am they’ll just laugh at me, not take me seriously. That’s what I feel.”

T4: “Can you feel through the fear, to what it would be like to just be you.”

C5: “Free, funny the fear’s going but I feel something else; courage maybe.”

She has paused, and seems to be reflecting on something. It’s a long pause, three or four minutes.

T5: I sense that she has come to understand something.

“What’s that?”

C6: “That’s why I’m in the market. I just want to be with people, engaged somehow. But I don’t know how. I do wake up, but then I’m too shy.”

T6: “Imagine you did engage.”

C7: “Funny I’m really good at opening durians, I love them. I’d like to open it for them. Just look at its husk, on the high ridges where the skin is thin, there’s a feint line running between the thorns. Carefully grip the durian so your fingers are between the thorns and with your two thumb nails on the line pull the skin apart. Voila! It’s open. That’s what I’d like to do for them and present them with all the sweetness.”

Long pause: “But I never do, I always hold back. That’s why I’m a fraud.”

T7: I’m curious about the durian, I wonder what meanings it carries for her.

“Tell me about the durian.”

C8: She laughs a little. “Actually women are not supposed to eat them. Makes them too sexy, so the stories go. They say it’s the only fruit that a tiger will eat. But, you know,
you can’t really tell from the outside if it’s good or not. I mean some durians are dried out inside, or may have one of those huge caterpillar worms in it. The sellers try to cheat you, too, especially if you are a foreigner; they overcharge. The sellers put bits of mud on the holes where the worms got in, so you can’t see the hole. A lot of people hate the smell of durian, that’s why you can’t take it into hotels, or on the subway in Hong Kong. There’s lots of mythology about durians.” Again she’s quiet for a long time.

“I’m scared I’ll hurt people, or upset them. Maybe I’m a bit like a durian, or I was, prickly on the outside but sweet inside, and hard to open up unless you know how.”

T8: I believe she does know how.

“How?”

C9: Laughs again and inclines her head a little. “Actually when durian is really ripe the skin begins to split open, then it’s really easy to open one. I guess that’s true for me, too, I’m ready to open up and share myself. That’s what I really want, to love, and I realise that to do that all I have to do is to ask what I’m doing right now?” A long pause.

T: I’m curious but I resist the temptation to intervene; she looks as if she’s contemplating.

A long pause again. “That’s it! Asking that question brought a sense of peace.”

10.8 Flash Cards

Clients are taken through Lonergan’s steps of transcendental method on their own matters for judgement. In this process each step is named: data, understanding, meaning, deliberation, reasonableness, right judgement and responsible action. Clients are then asked to design their own flash cards; an example of a client prepared flash card is shown in Appendix B.

An example of a matter to which method was applied was the decision in chapter 3 “Working Through Censorship” to seek mediation in a conflict with the boss. During the dialogue of the vignette the client goes through the steps, not in sequence, of discovering the course of action to take in resolving her conflict.
Chapter Eleven

Conclusion

Both Lonergan and Doran have provided a deep insight into how dialectic functions to create and produce human growth. Similarly, dialectic drives depth psychology in its nexus of psychologist, patient and praxis as each of these must also grow as dialectic distils ever new situations challenging the demand for authenticity in living. In conclusion the three elements of person, psychologist and praxis will be discussed.

11.1 Impact of Transcendental Method and Psychic Conversion on the Depth Psychologist

As a student of Lonergan and Doran I have attempted to show how I have integrated their notions into the daily practice of depth psychology in an attempt to maieutically facilitate the patient’s struggle to personal authenticity. As the creators of Mindfulness Based Cognitive Therapy (Segal et al., 2002) discovered with mindfulness, it has been essential to use Lonergan’s and Doran’s systematics with myself in the daily relations of all aspects of my personal life, internal and external. As Lonergan promises, it is a painful process not simply by being arduous but because examination of intention via transcendental method starkly reveals personal inauthenticity by illuminating even inchoate germinal and venial malfeasance. Whatever affect is so revealed then has to be brought into the burning spectrometer of psychic conversion to distinguish its true colours in the light of morality.

My search at the beginning of the process of writing this thesis was for an understanding of relationship; how it could contribute to liberation and how it could impede it. Liberation was the word I used in place of enlightenment because it enabled us to ask from what we are liberated, by what and to what. A reference to Bodhidharma’s\(^{58}\) injunction to Hui K’o, who was asking the way to enlightenment, in Daisetz Suzuki’s Essays in Zen Buddhism (1961, p. 185) where it is said “Externally keep yourself away from all relationships, and, internally have no pantings (or hankerings, ch’uan) in your heart; when your mind is like unto a straight standing wall you may enter into the path,” made me curious about why relationships were considered in Zen to be an impediment to liberation. What was revealed in this search was

\(^{58}\) Bodhidharma is the “first patriarch” of Zen in China and Hui K’o became the “second patriarch”. Professor Jeffrey Broughton’s book The Bodhidharma Anthology (1999) provides invaluable insight into the earliest records of Zen from the original documents discovered in the Tun Huang caves.
that relationships can lead us into inauthentic living in which we cease to search for direction in our lives. However, it was not until professor Broughton kindly wrote, providing me with the source of Suzuki’s quotation and extensive exegesis of its meaning and context (his scholarly reply is in Appendix C), that I found it is not “relationship” but “objective support” which is to be stopped. Studying professor Broughton’s reply, in conjunction with Suzuki’s (1961) text, shows some similarities in the Zen (Chan) approach to the exigency for attention, “when the mind is like a wall, one can enter the path with it,” (Appendix C). What is known, but not discursively, in this state of pure attention (divorced from the “objective support” of immediacy) is being. Attention and mindfulness, as discussed in chapter 7 above, are the prerequisites for following Lonergan’s transcendental method. With attentiveness it becomes possible to follow the transcendental precepts, disengaged by Lonergan to knowing, truth and good.

One of the greatest challenges in learning something new is the tendency to reduce what we are discovering to what we already know; this conflating tendency underlies the commonly heard statements like “all religions are the same”. When I first started reading Theology and the Dialectics of History I made many notes about the new concepts Doran was introducing. When I look at those notes now, for example, one where I related Doran’s definition of psyche as the “complex flow of empirical consciousness, whether sublated by successively higher levels or not” to William James’s notion of the self, I realise that this reductive process stops inquiry and limits the new to what is already known (Doran, 1997, p. 46). However, this insight itself was made possible only by “letting go of the ladders” provided by William James and many others which had brought me to the place where I was ready to take on the challenge of new insight offered by Doran. Upon reading Doran’s definition of the term psyche I realised that despite having been in the field of psychology for over twenty years I did not even have a clear notion of what I meant by the term psyche.

For the same reason attempts to describe, succinctly, the insight of Lonergan’s self-appropriation in a way that the listener can grasp experientially is, to borrow Lonergan’s analogy, like describing the sensation of colour to a sightless person.

At first I began to apply Lonergan’s method in examining my own intention, and similarly I attempted to apply Doran’s psychic conversion to movements in my own psyche – dreams and symbols – and at the same time I began to use these approaches with my patients. However, while it was fruitful, for a long time it was a matter of “following a method”. There was still something missing. As I continued to study Lonergan and Doran I noticed that there
was one particular place, amongst many, which I had glossed over. It was related to the notion of energy, a subject in Jung’s writings over which I had also skipped with the arrogance of an erstwhile scientist. Doran had provided me with a very important insight that the unconscious is all energy that is not present to itself. Somehow, in my mind the energy question was related to Lonergan’s notion of emergent probability. Early one morning, at the ghosting hour, I was re-reading Doran’s *Intentionality and Psyche*, all the while trying to be sure that I had understood each statement. It is so easy to skip over something which has not really been understood (in Lonergan’s definition of understanding) with only a notion (again in Lonergan’s definition of the word) so that soon nothing is resonating with real lived personal experience and as a result nothing is properly understood. Finally written concepts moved into experiences like the tumblers clicking into place in a bank vault when suddenly the door to insight opened and I knew from my own experience both the source and manifest destiny of my own energy. Revealed experientially in the one moment was the nexus between cosmological, anthropological and soteriological truths, but the revelation was not in terms of these precise but big and cumbersome words (Doran, 1996, p. 216). *Rahner’s Anthropological Creed* (chapter 4 above) was already in the back of my mind because its initiating notion of a radical giving of oneself, which alone reveals that self, is a notion I use clinically with every patient, not so much in the giving of myself, more in the hope that the patient will discover that for themselves.

Rather than words there was, at that moment, a grasp of self as defined by Doran (1995, p. 212; see chapter 2 above) as a continuous flow of energy from within myself to its destination via my personal acts back to its origin in love. Articulating the moment was maieutically facilitated by discussing it with my Jungian Analyst Craig San Roque who kept my intent on exploring the affect and symbol image of the moment of insight. For me the notion emerging was the experienced truth of the postulated concept that unconscious energy manifests in my own unconscious and in thrusting through to consciousness is to be husbanded via my own personal action to the production of value and good in the world, and that to do this is my vocation and authentic being, as it is for all humanity. In this moment the notions of Rosemary Haughton (1981) which elucidate the flux of change, being, death, love, value and good were manifest as ineluctable destiny.

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60 Doran (2004, p. 42 et seq.) explains the notion of emergent probability with brevity and clarity in his Lectures on Bernard Lonergan’s *Insight*. It is worth reading the text in conjunction with the audio of the two lectures on Oct. 16, 2003, Parts 1 and 2.
Manifest destiny is the expansion and acquisition of the farthest reaches of the territory of the mind, soul and heart made possible by Lonergan’s transcendental method and Doran’s psychic conversion.

11.2 Impact of Transcendental Method and Psychic Conversion on the Patient

Lonergan’s self-appropriation has enabled patients to develop and utilise a structured approach to both decision making and understanding their behaviour and responses to events in their lives.

The possibility of authenticity is latent or hidden from consciousness by living in a false self. Clinically an example of this is given in the vignette of Tony (chapter 9), who struggled endlessly to be validated; however, any such validation by gossips served only to reinforce the false self. In this way the embryon or germ of authenticity in his soul was unknown to him. Because his partner, Vreni, was present in therapy with him it was very difficult for Tony to hide his punitive and dysfunctional behaviour; at the same time by having Vreni express her experience, i.e. what she felt and thought in response to Tony’s abuse, enabled Tony to quickly understand how his stated intent could not achieve its stated objective. However, the intent itself had a genuine and authentic component which was worth pursuing and he began to do so in playing lovingly with his son. Tony’s use of transcendental method was supported by his diligent use of flash cards which he made up for himself. He actually used special flash cards of his own devising, incorporating Lonergan’s precepts of attention, intelligence, deliberation, reasonableness, judgement and responsible action to help him as he works with clients in his business.

Dormancy of authenticity, where the embryon of authenticity has developed a base of subjectivity but which has been halted in its development is indicated in the cases of Wenke (chapter 3, Working Through Censorship), and the Zen Buddhist Nun (chapter 10). Interruption of growth in Wenke’s case was caused by becoming enmeshed in social and cultural mores in milieux of work and social life. As Wenke assimilated and practised the steps in Lonergan’s self-appropriation she began to recall feelings of authenticity from earlier days when her life was daily refreshed with its wonder and joy. Examining these movements of affect and symbols appearing in her dreams allowed Wenke to fully reconnect with and embellish her calling. Wenke became conscious that her drive to succeed as a lawyer had
been in part due to her using the energy developed in her as a reaction to the inauthenticity in which she was immersed and in compliant fear forced to live by. As a lawyer she developed a more authentic and aesthetic life by devoting time to assisting women in need of legal aid, and as she said “becoming what my name means – friend”. In the case of the Buddhist nun there was a nexus of beliefs around not being good enough and a fear of not being accepted in her genuineness by others.

Another patient who described herself as a lapsed Catholic with some deep animosity toward the church began, after taking the mindfulness course and learning very effectively to centre and calm herself, to use flash cards to learn to employ Lonergan’s transcendental method. After some weeks she said that suddenly she realised and discovered that much of what she had been taught at her Catholic school about morality was true, that it all made sense to her.

11.3 Impact of Transcendental Method and Psychic Conversion on Depth Psychology’s Praxis

Augmenting depth psychology’s praxis with Lonergan’s transcendental method and Doran’s psychic conversion objectifies praxis to: self-appropriation, understanding and knowing intention, re-appropriating the mechanisms of censorship, and the objectives of authentic aesthetic living.

Preparation for the praxis of depth psychology requires more than a development of interiority; it also requires a moral development precisely because praxis is a ministry to fellow human beings which carries with it a demand for the highest level of responsibility. To spell the matter out clearly, the life or death of a patient’s soul is what is at stake in the ministry of depth psychology’s praxis. Wolfgang Giegerich (2001) makes a strong and impassioned argument that depth psychology is in urgent need of a “gatekeeper” to admission to practice which is worth quoting in full:

Psychology knows about the motifs of the threshold, the gatekeeper, the Symplegades or Cyanean rocks, about initiation, etc. as archetypal images, in other words as contents of its reflection. But in its own intellectual style, it tries to be accessible to all, just as they come off the street, dressed in their old, ordinary everyday consciousness. Nothing in the way psychology speaks and thinks indicates that you have to become radically different, that you have to change your “garment.” No threshold to be crossed at life’s risk, as it
were. No death to be died prior to entering psychology. Even while talking a lot about transformation and change, indeed about initiation, death and the underworld, psychology itself, in how it speaks and writes about these and all other themes, supports the unbroken continuity of the old ego. There is no fundamental logical barrier built into its own style of thought that would be equivalent to a “Keep off!” or “Go back!” Psychological literature wants to promulgate the insights gained, it wants to win over as many people as possible to them. (Giegerich, 2001, pp. 16-17; italics in original)

With the diverse admission and screening procedures for new candidates for training in psychoanalysis (and also with the entrance examinations for universities) the idea of the threshold is merely acted out. They are no more than a literal, empirical barrier. (ibid., fn. 12)

I would argue that the requirement for self-appropriation through study and employment of Lonergan’s transcendental method and intentionality analysis together with a similar requirement for Doran’s psychic conversion in personal analysis would go a long way to reinvigorating the Symplegades guarding the entrance to a right to practise depth psychology. However, I suspect that the wardens of praxis have yet to make the discovery made by those who would teach mindfulness, i.e. that they must themselves first gain what they would administer, and would be reluctant to do so.

In this context the argument applied to the state of ecclesiology by Neil Ormerod (1997, p. 332) can with certain modification be applied to the institution of depth psychology inasmuch as both ecclesiology and depth psychology can be considered as ministries to essential human need. Depth psychology’s praxis is in need of a structured corpus; to paraphrase Omerod, who is referring to the Church, we can state this need as:

which is empirical, critical, normative and dialectical. It will be empirical inasmuch as it draws on concrete data about human behaviour and the psyche, past and present. It will be critical inasmuch as it addresses critical questions to that data and grounds its

\footnote{The original statement is: “Often our ecclesiologies have produced little more than descriptive and historical accounts of the Church, whereas what is needed is a theology which is empirical, critical, normative and dialectical. It will be empirical inasmuch as it draws on concrete data about the Church, past and present. It will be critical inasmuch as it addresses critical questions to that data and grounds its answers in sufficient evidence. It will be normative inasmuch as it will be able to give an account not only of what the Church is, empirically, but also what it should be. Finally, it will be dialectical inasmuch as it will be able to give a systematic account of how the Church fails to be what it truly should be, and what changes are needed to return the Church to its authentic identity” (Ormerod, 1997, p. 332).}
answers in sufficient evidence. It will be normative inasmuch as it will be able to give an account not only of what psychology is, empirically, but also what it should be. Finally, it will be dialectical inasmuch as it will be able to give a systematic account of how psychology fails to be what it truly should be, and what changes are needed to return psychology to its authentic role in human development.

Idries Shah’s Sufi story of The Golden Fortune (Appendix B) exemplifies the path of a depth psychologist, who, in order to serve, must break the image of the self. Although Shah emphasises that attention should be to the first part of the story, where its hero, Abdul Malik, empties himself of the desire for pleasures and satisfactions as the start of the road to authenticity, the latter part of the story, which is about depth psychology’s praxis, should not be neglected. When the first part of the story becomes a requirement for practice as a depth psychologist it acts as a much needed warden. From my experiences of meeting and observing Sufi dervishes in Peshawar on the Northwest Frontier of Pakistan, Sufis have many similarities with the durian as described in the clinical vignette of the Zen Buddhist nun of chapter 10. With their ejaculatory cries of “Hu!” and rough patched exterior which can injure the husk of false pride’s inauthenticity, their pungent odour, all contrasted with the sweet golden self of the interior which is revealed in the splitting of the skin, Sufis resemble durians. To be of service, like the durian, Abdul Malik must open his skin by breaking his image of himself to reveal the golden self and distribute its treasure to all whom he could help in no other way than materially. It has been my objective to show how Lonergan and Doran can materially help patients through the praxis of a modified depth psychology, by providing the means of self-appropriation, intentionality and psychic conversion. Malik, besides being a title of All’ah in its meaning of king, also means angel or messenger, namely the role of Mohammed, and Abdul means “servant of”, thus Idries Shah is applying the hidden meanings so typical of Sufism, of which he writes in his book The Sufis (1964) to the hero of the story. Here the message is that the healer is the servant who carries, not his own message but the message of the King, the name of the anti-hero – Bay Akal – means ever present, and so it will always be that there are those in need of conversion. Idries Shah’s message to depth psychology is manifest only in the breaking of the image of the self, upon which the true self appears in the only way it can – as subject in action.
References


Appendices

Appendix A – Transcript of a Depth Psychology Session (Gendlin, 1996, pp. 28-32)
(Original in black, annotations in red)

C1: I was thinking about… on my way over…I don’t seem to think a hell of a lot of myself.
C1: It is the beginning of the hour, and this is what she thought about on the way here.

T1: So…you’re asking…why do you have such a low estimate of yourself.
T1: is an invitation to “look Inside” to introspect.

C2: Well, uh –
C2: What he said does not fit.

C3: I had a dream… I was alone with this guy, ah (silence)…and the dream was real nice, it was a real nice relationship. When I thought about it next day I thought, why don’t I have a real one! I don’t think he could really see anything wrong with me, I was also thinking why I was absent in school so much. When it comes to the end of the line I don’t have a paper, I hold back, I get jittery and then I pull away from it.
C3: By “end of the line” she means when the time comes to hand in the paper or actually get involved with a man.
C3: Notice how this simple dream requires no interpretation. It is her own personal truth. Also notice the affective “undertow” toward authenticity underlying her whole statement (Doran, 1996, p.232).

T3: You’re saying there’s something similar about these two things.
T3: Her dream and her thought need their association to be made explicit in her own mind

C4: Yeah. I have all these excuses about why I never do my best, uh…
C4: “Never do my best” – that is, it will not be a real test.

T4: You come right up to the line and something holds back.
T4: A crucial intervention using her metaphor of “line” and an unexplored “something” which “holds back”, inviting her to explore the hold back. C:4 is ignored because it is, like C9, a premature diversion.

C5: Yeah.
C5: Confirms T4.

T5: And “jittery” is the best word for it.
T5: “Jittery” is her name for the affect, while to pull back is a behaviour which represses her potential insight into her underlying authenticity (Doran, Ibid.).

C6: Yeah, yeah. Uh… I pull back.

T6: “Pull back” is it.
T6: Maintains affective connexion with the client by confirming understanding and meaning.

C7: The jittery is more surface than the pull back. The jittery comes when part of me says, “Well, you know, you really have to do it now.”
C7: She gets jittery when she thinks she will force herself to do it. But feeling jittery is not what prevents her from doing it.
C7: Client examines the sensorium of her psyche to distinguish its contents: affect, thought, intent and behaviour.
C7: She means that "jittery" is not the best word for it. "I pull back" is.

C8: No, jittery is a result.

T8: So we don’t really know what the pull back feels like, what it is that wants to pull back. C8: Is jittery the result of pulling back from authentic self acceptance?

C9: Well I think it’s…ah…that I don’t want to test myself. And I’m afraid, ah, the bad things will be confirmed. C9: She is not willing to let go of what she is thinking and to sense what the pulling back feels like, as he invites her to do. Rather she repeats what she said in C3 and C4, which he does not want to hear, and did not respond to. She thinks she avoids a real test for fear that she will find out that she is not that brilliant, or that she is not attractive to men.

T9: Can you feel the pull back if you imagine yourself going ahead? C9: Her statement is about her thoughts which are a premature interpretation of her fear; thoughts which have diverted her attention from following her affect.

T10: That’s the perfect place to pull back. T11: Serves the purpose of empathic attunement and communicates understanding, while asking if the conclusion is true; which opens up her reflexion on her conclusion, given in C12.

C10: Yeah, I can feel the pull back now. …The pull back is into weed, that’s what it does. C10:She can feel her desire, right now, to pull back into marijuana. She might mean she wishes she could smoke some right now. Or, she might mean that her pulling back often pulls her into using dope.

T11: That’s the perfect place to pull back to. T12: As long as you don’t really go across the line, there is no testing of it, there is no proof, good, bad, and you’re suspecting that you’re afraid of actually finding out.

C11: Marijuana, that’s the perfect place to pull back. C11: Is a judgement based on her assumption that it is necessary to pull back.

T11: Serves the purpose of empathic attunement and communicates understanding, while asking if the conclusion is true; which opens up her reflexion on her conclusion, given in C12.

C12: Yeah. But if I don’t go to the line, then I don’t have to pull back. C12: Client realizes that going to the line has the consequences of marijuana use, and still not getting the paper done.

T12: The therapist objectifies her double bind, without naming it, thus allowing her to maieutically discover it for herself. In opposition to C9 both good and bad can be feared. The therapist tests if the fear is of proof.

C13: Right! T13: I was interested also in just the feel quality of it, for a minute you could feel the pull back.

C13: Right!“ has all the hallmarks of a moment of insight, as well as an appreciation of being understood. It conveys the idea of an intentional feeling (Lonergan, 1971, p. 30; von Hildebrand, 1953, p.125).

T13: The therapist now redirects (focuses) her attention back to the affect associated with the pull back.

C14: As she says this, more quietly, she seems to be sensing the pulling back right now.
C14: Her response indicates that she is remembering back to the feeling, which is what the therapist has asked her to do. The feeling is not present to her (i.e. non primordial. See Stein, 1989, para. 7 et seq.).

T14: Let’s just tap it lightly, and see what turns up.

(There is a short silence.)

C15: Scared… it’s like the world is going to bite me or something (laughs).

T15: Um hmm. Yeah, Yeah.

C16: It’s very strange. Feeling this feeling underneath it, and trying to talk, right now.

C16: This describes the quality of the unclear sense of the whole of it. It’s “scared” and more exactly, this kind of scared.

C15: Laughing indicates her familiarity with something in her momentary experience, and perhaps a collapse of tension. Silence indicates processing.

T:15 Encouragement and empathic connexion. Patiently allowing time for her to be with the sensitive movements and content of her psyche.

C16: She describes having a felt sense. She finds it odd. There is the presence of “this feeling,” which is “underneath,” so that she cannot very well talk without losing hold of it. She also makes it clear that there are no words to express it. It is an unclear, single “this.”

C16: She describes going back and forth, sensing the “scared” feeling, pulling back into “apathy” and laughs because, of course, she does not really want the apathy, but she can sense directly how it is more comfortable.

C17: It’s very interesting, the fear is right underneath it. Now I’m content to just sit there with the withdrawn, and feel apathy until I…end up with the feeling, then I withdraw into the nice apathy again. (Laughs)

C17: This is an new experience of awareness of affect in the sensorium of the psyche and attempting to objectify it and also describing it. It can be done but she does not yet know how.

T16: Sensing the feeling directly and trying to say what it is. And it’s scared.

T16: Addressing the client and talking about her feeling in the third person, as “it,” serves to maintain the mindful presence she has achieved while sensitively observing the content of her psyche. At the same time the therapist is testing understanding, and both accepting and validating the experience for the client.

C17: Client is describing the movements within her psyche. Note how sensitively attuned she has to be in her attention. She describes two feelings contentment and apathy. We do not yet know what apathy means for her; although it is the affect which she experiences when she has pulled back. Again the laugh is indicative of a sense of a new experience and perhaps an inchoate sense of mastery.

C17: Well, let’s be friendly with the fear, and sort of say, that’s all right, right now we’re not doing anything. We’d just like to hear from it. What it’s so scared about.

(T17: Verbally mirror’s and validates the client’s experience.

(Silence)

(Silence – 3 minutes)

T18: Suggests an attitude toward the fear, objectifies it, and asks the fear to disclose its feared object. The long silence allows processing.
C19: This is an all good part of me but it would rather be dead, than come out to … um … being tromped on.

C19: Now the shift has taken place. Something new has opened, and it turns out that this is an “all good” part of her that pulls back. She senses the reason for pulling back from the inside of the pulling back, or more exactly, from inside this newly sensed “all good” part of her. It would rather be dead than be received like that, but she senses this part of her that seems much more significant than simply being the reason for the pulling back.

C19: The client reports what she has discovered in her interior exploration. This is quite different from the thoughts of C9 which do not come from insight resulting from exploration. The feeling underneath intends to good, i.e. it would if followed direct her to her personal truth, to what she authentically values.
Appendix B – Flash Card
The following is the content of a flash card written by a client.

FLASH CARD

PRECEPTS: ATTENTION, INTELLIGENCE, DELIBERATION, REASONABLENESS, RIGHT JUDGEMENT, RESPONSIBLE ACTION.

INTENTION: WHAT AM I AIMING AT IN THIS? RIGHT NOW?

IF CONFUSED OR DISTRESSED USE 3-MINUTE BREATHING EXERCISE.

INTENTION – WHAT IS MY INTENTION RIGHT NOW? WHAT AM I ACTUALLY ENGAGED IN? IS THIS WHAT I’VE CHOSEN? WHAT AM I AVOIDING/INDULGING RIGHT NOW?

QUESTIONS: WHAT, WHY, WHERE, WHEN, HOW.

DATA: INTUITION, HUNCH, BODY SENSATION, THOUGHT, FEELING, EMOTION.

UNDERSTANDINGS. (UNDERSTANDING MY UNDERSTANDING: ITS DATA, QUESTIONS ABOUT MY UNDERSTANDING, IS IT REASONABLE TO UNDERSTAND THIS WAY, DOES UNDERSTANDING THIS WAY DO JUSTICE, HOW SHALL I MODIFY THE WAY I UNDERSTAND)

MEANINGS: CONNEXIONS TO: MEMORIES, SUSPICIONS, DESIRES, WANTS, HABITS.

DELIBERATIONS: IS IT SO? WHY IS IT SO, HOW IS IT SO ETC. IS IT REASONABLE?

EXAMINE ALTERNATIVES, WHICH IS BETTER?

SEARCH FOR CONFLICTS WITH OR IS CONGRUENT WITH:

JUDGMENT: WHICH IS BEST? IS IT SO?

VALUE: APPROPRIATE OR INAPPROPRIATE VALUE I.E. FURTHER JUDGMENT

ACTION: WHAT DO I NEED TO DO IT? DO IT NOW. DO IT WHEN?
Appendix C – Bodhidharma’s Instruction to Hui K’o

By Professor Jeffrey L. Broughton, California State University, Long Beach. Personal communication in reply to my request for help in locating the Chinese version of Bodhidharma’s instruction to Hui K’o cited in D.T. Suzuki (1961, p. 185).

Records refers to the Jingde chuandeng lu 景德傳燈錄 (Transmission of the Lamp Record of the Jingde Era) (dated 1004), which says it is quoting the Bieji 別記 (Separate Record), an unknown text. The reference is Taishō Canon (usually abbreviated T) 51:219c31-220a4. Actually, the Bieji quotation is a pastiche of material from sections 26 and 30 (underlined portions below) of the Chanyuan zhuquanji duxu 禪源諸詮集都序 (Prolegomenon to the Collection of Expressions of the Chan Source) of Guifeng Zongmi 圭峰宗密 (780-841). The Chan Prolegomenon dates to sometime around 833. In other words, the “original” source of your quotation is Zongmi’s Chan Prolegomenon. The references to the underlined portions below are T 48:403c27-29 and 405b3-8. My text below, however, comes from a 1493 Korean edition found in Yanagida Seizan’s Korai-bon 高麗本.

The Chinese word translated as relationship is yuan 缘. In Buddhist texts: ⊙ = Sanskrit pratyaya (cause/condition); and ⊙ 缘 = 所緣 = 攀緣 = Sanskrit ālambana (objective support/object of sense). Below I have rendered it as objective support. Suzuki must have understood it in the first sense, and so he meant “causal relationships,” suggesting the Buddhist teaching of yuanqi 缘起 = pratitya-samutpada (origination by dependence upon prior conditions). It does not mean human relationships. I think it means cutting off all the objects of sense perception, such as forms, sounds, tastes, etc.

Chan Prolegomenon, section 26:

26. However, only the third [subdivision of the first teaching], the teaching that takes consciousness to eradicate sense objects, comes together like a tally with the Chan gate’s thesis of stopping [thought of] the unreal and cultivating mind [only]. Knowing that all external objects are void, [this Chan thesis] does not cultivate the phenomenal characteristics of external sense objects, but just stops [thought of] the unreal and cultivates mind [only]. Stopping [thought of] the unreal means to stop the unreality of self and dharmas; cultivating
mind [only] means to cultivate the mind of consciousness only. Thus, [this Chan thesis] is identical to the consciousness-only teaching. Since it is identical to buddha [word as recorded in such sutras as the Unraveling the Deep Secret], how can anyone condemn its step-by-step gate of stopping [thought of the] unreal and gazing at purity, sweeping away [dust] from time to time, freezing mind and abiding in mind, concentrating completely on one object, doing cross-legged sitting, regulating the body and regulating the breath, etc.? These sorts of teaching devices were all encouraged and praised by the Buddha. The Vimalakīrti says: “It is not necessary that one sit.” It does not say: “It is necessary that one not sit.” To do sitting or not to do sitting depends upon what is a suitable response to the disposition [of the trainee in question]. Whether to freeze mind or to make mind attentive [to acts of worship depends] in each case [on a master’s] estimate of the [trainee’s] habit-energy nature. During the interval from the great Emperor Gaozong [r. 650-683] to the court of Xuanzong [r. 713-755] the basic thesis of the perfect and all-at-once [that is, the Southern lineage of Huineng] was not yet practiced in the North. [In the North during that time] there was only Chan Master Shenxiu. He spread widely the step-by-step teaching and became the Dharma Ruler of the Two Capitals [Chang’an and Luoyang] and Master of the Gate to Three Emperors [Empress Wu, Ruizong, and Zhongzong]. Everyone called it the Bodhidharma lineage, and yet it did not reveal the purport of [mind] is buddha. Caoqi [Huineng] and Heze [Shenhui] feared that the perfect thesis would die off, and so they scolded and condemned such things as abiding in mind, breath control, etc. This was just a case of getting rid of disease and was not a case of getting rid of dharma. These teaching devices were precisely those that the Great Master, the fifth patriarch [Hongren], used in instruction. Each [of his ten major disciples] was sanctioned as the master of one direction. Bodhidharma used the practice of wall viewing to

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62 Zongmi is implying that the cultivation of mind of the first Chan thesis tallies with the cultivation of mind of the Mahayana Faxiang teaching, that is, the five-tiered consciousness-only contemplation system of Xuanzang’s disciple Ji.

63 This term kanjing appears in a Shenxiu saying found in an early East Mountain work, the Xiande ji yu Shuangfeng Shan ta ge tan xuanli (Former Worthies Gather at the Mount Shuang-feng Stupa and Each Talks of the Dark Principle). This Dunhuang manuscript text is a very short collection of sayings for each of twelve figures at an imaginary memorial gathering for Hongren at his stupa on Mt. Shuangfeng in Hubei. The twelfth saying is that of Shenxiu. See Yanagida Seizan, “Denbōhōki to sono sakusha: Pelliot 3559 go bunsho o meguru hokushū Zen kenkyū no satsuki, sono ichi,” Zengaku kenkyū 53 (1963): 55. The term also appears in Shenhui’s works as one element in the four aphorisms criticizing the teaching of Shenxiu’s lineage.

64 From Shenxiu’s verse in the Platform Sutra.

65 These are elements in Shenhui’s four aphorisms.

66 T 14:539c20-21: “This sitting is not necessarily quiet sitting. Now, quiet sitting is not to manifest body and mind in the three realms. This is quiet sitting.”

67 An inscription for Shenxiu by Zhang Yue (667-730), the Jingzhou Yuchuan si Tatong chanshi beiming bing xu, which was compiled sometime after 708, states: “During the Jiushi era [700-701] the Chan Master’s years were already high. An imperial edict invited him [to the court at Luoyang], and he came. Sitting cross-legged to have an audience with the sovereign, his palanquin, which was carried on shoulders, ascended the hall. He submitted to [the Son of Heaven] of the ten-thousand chariot state and bowed his head. He sprinkled water on the nine gates [of the Son of Heaven’s residence] and was at ease. As a transmitter of the noble path he did not face north [in the respectful position of a subject]. As a possessor of flourishing virtue he did not observe the ritual of a minister. Subsequently, he was promoted to Dharma Ruler of the Two Capitals and State Master to Three Emperors.” Yanagida Seizan, Shoki Zenshū shissho no kenkyū (Kyoto: Hōzōkan, 1967), 499; CTW 5:231.2953b9-11.

68 Vimalakīrti Sutra, T 14:545a16-17.

69 Echoing the early sacred history Lengjia shizi ji (Yanagida I, 273).
teach people how to quiet mind.\textsuperscript{70} He said: “Externally, stop all objective supports. Internally, make the mind free of panting. When the mind is like a wall, one can enter the path with it.”\textsuperscript{71} Certainly this is a dharma of cross-legged Chan sitting! Furthermore, the \textit{Damochanjing} in two fascicles, which was translated by [Hui]yuan Gong of Mt. Lu and the two Indian monks Buddha and Yaśas,\textsuperscript{72} clarifies in detail the gate of cross-legged Chan sitting and step-by-step teaching devices. The idea is no different from that of the Tiantai [lineage] and the [Jingzhong and Northern] schools of [Zhi]shen and [Shen]xiu [respectively]. The fourth [Chan] patriarch [Daoxin] for a period of several decades did not touch his ribs to a mat.\textsuperscript{73} Thus, we know whether a [Chan] thesis is explicit or implicit by whether its understanding is deep or shallow. We do not take its practice or lack of practice of breath control, etc., to ascertain whether the principles of its dharma are biased or perfect. One merely applies antidotes in accordance with the disease. One must not praise this and condemn that. (Earlier [in section 16] I mentioned that there was a person who criticised me, saying: “Why do you encourage cross-legged Chan sitting?” This is now my answer.)

\textit{Chan Prolegemeon}, section 30:

\textsuperscript{70} The \textit{Bodhidharma Anthology}’s biography of the Dharma Master uses this term \textit{bigan}: “Thus quieting mind [\textit{rushi axin}] is wall viewing.” Yanagida, \textit{Daruma no goroku}, 25. It also appears in a description of Bodhidharma’s \textit{diyana} style in Daoxuan’s \textit{Xu gaoseng zhuan}, T 50:596c9.

\textsuperscript{71} This quotation may be our earliest extant exegesis of \textit{bigan}. The transmission record \textit{Jingde chuanlu} (T 51:219c31-220a4) of 1004 gives this quotation and some material from section 30 as a quotation from a work called the \textit{Bieji (Separate Record)}, which may have been some sort of anthology of passages.

\textsuperscript{72} The Sanskrit title of this work may have been something like \textit{Yogācāra-bhūmi-sūtra} or \textit{Yogācāra-dhyāna-sūtra}. The translation (T no. 618) was done by Buddhhabhadra in 413. Opening with a discussion of breath counting followed by other praxes, such as contemplation on impurity, etc., it is essentially a practice guide. Although taken as a Mahayana sutra, it has a Mainstream orientation. Zongmi seems to be getting his information here from an apocryphal story in the Baotang sacred history \textit{Lidai fabao ji}, which links the title of the sutra, \textit{Damouduoluodan ji}, to the first patriarch of Chan: “The first patriarch of the Liang Dynasty, Chan Master Putidamoduoluo [Bodhidharmatāra], was the third son of the king of a South Indian state. When young he left home. As soon as he attached himself to a master, he awakened under [the master’s] words. He did transforming work in South India and accomplished great things for Buddhism. At the time he ascertained that the sentient beings of the land of Han were of a Mahayana nature. He then dispatched his two disciples Buddha and Yaśas to go to the land of Qin and speak the dharma of all-at-once awakening. When the great worthies in Qin first heard of it, they were suspicious, and none would believe or accept it. They were chased out and ended up at the Donglin Monastery on Mt. Lu. At the time there was the Dharma Master Yuan Gong who asked: ‘Great Worthies! What dharma did you bring that you were chased out?’ At that the two Indians stretched out their hands and told Yuan Gong: ‘The hand becomes a fist. The fist becomes a hand. It’s quick,’ isn’t it?’ Yuan Gong said: ‘Very quick.’ The two Indians said: ‘This is not quick. The deprivations \textit{are} awakening—that is quick.’ Yuan Gong, fathoming this, immediately realized that awakening and the deprivities from the outset are not different. He then asked: ‘Over there [in India] who did you follow to study this dharma?’ The two Indians answered: ‘Our master Dharmatāra.’ Yuan Gong, having gained deep confidence in them, immediately had them do the translation \textit{Chanmen jing} in one roll.” T 51:180c3-15; Yanagida II, 67-68.

\textsuperscript{73} Zongmi is probably drawing again from the \textit{Lidai fabao ji}: “[Daoxin] day and night sat constantly without lying down. For more than sixty years he did not touch his ribs to a mat [\textit{xie bu zhi xi}].” T 51:181c10-11; Yanagida II, 86. This, in turn, is based on a story about how Monk Pārśva got his name in the \textit{Fufa zang yinyuan zhuan}, T 50:314c5-7. The sacred history \textit{Chuan fabao ji} by Du Fei, which dates to shortly after 713, also emphasizes the East Mountain patriarch Daoxin’s single-minded focus on sitting with a pithy exhortation he favored: “Strive diligently at sitting. Sitting is the root [\textit{zuo wei genben}]. If you can do it for three to five years, you will be able to prevent hunger and sores with one mouthful of food. Shut the door and sit. Do not read the sutras and do not talk with others. The one who can do this will be worthy to be used for a long time. It is like the monkey who takes the meat in the chestnut and eats it. Rare is the person who sits, investigates, and takes [the essence].” Yanagida I, 380.
30. Since Asvaghosa designates mind as the original source\(^\text{74}\) and Mañjuśrī selects Knowing as the true substance,\(^\text{75}\) why does the party that negates characteristics [that is, eradication-of-characteristics/Madhyaṃkā] just speak of calm and not allow true Knowing? Why does the party that discusses characteristics [that is, dharma-characteristics/Yogācārā] grasp [the view that] the common person is different from the noble one and not allow [the Chan gate’s mind] is buddha? [My] present [schema for] classifying the teachings of the Buddha is for precisely these people. Therefore I said earlier [in section 11] that many of those [Chan patriarchs] in the western regions who transmitted mind were equally versed in the sutras and treatises, [following] the road of non-duality. It was just because this land [of China] was deluded about mind and grasped the written word, took the name for the substance, that Bodhidharma’s good skill [in teaching devices] was to select the phrase transmission of mind. He raised this term (mind is a term), but was silent about its substance (Knowing is its substance). As a metaphor he took wall viewing (mentioned above [in section 26]) to effect the cutting off of all objective supports.

Question: When one has cut off all objective supports, is that not [the extreme view of] annihilationism [Sanskrit uccheda]?\(^\text{76}\)

Answer: Although one cuts off all thoughts, it is not annihilationism.

Question: How do you verify the statement that it is not annihilationism?

Answer: Complete and spontaneous Knowing, words cannot reach it. The master [Bodhidharma], when sealing [a disciple], said: “Just this is the intrinsically pure mind. Have no further doubts.”

If the answers did not coincide, just in order to cut off all errors, he had [the disciple] engage in further reflection. To the very end, [Bodhidharma] did not give others the previously mentioned word Knowing. He simply waited for them to awaken on their own and personally experience reality.

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\(^\text{74}\) In the Dasheng qixin lun, T 32:575c21-23.

\(^\text{75}\) In the “Chapter on [the Bodhisattvas’] Questions About Enlightenment” of the Huayan Sutra.

\(^\text{76}\) This question and answer and the next set as well, plus a Bodhidharma quotation in section 26, are found in the Jingde chuandeng lu as a Bodhidharma-Huike dialogue. The whole thing is presented as a quotation from an unknown work called the Bieji.
Only when they had realized the substance for themselves did he seal them, cutting off remaining doubts. This is why [his teaching] was called “silent transmission of the mind seal.” The word silent means only that he was silent about the word Knowing, not that he eschewed all speech. For six generations of transmission, it was always like this. But, by the time of Heze [Shenhui], other lineages were spreading competing teachings. [Shenhui] wanted to seek a silent coinciding, but he did not encounter a karmic nexus. Further, meditating on Bodhidharma’s prediction about the hanging thread (Bodhidharma had said: “After the sixth generation the fate of my dharma will be like a hanging thread”), he feared that the purport of the [Bodhidharma] thesis would be extinguished. Consequently, he spoke [the line]: “The one word Knowing is the gate of all excellence.” He trusted that trainees would awaken to this in a deep or shallow manner. In other words, his plan was to ensure that the [Bodhidharma] thesis would not be cut off. Also, the fortunes of the great dharma in this country had reached the point where a type of worldly person [who talks about] the path was being heard everywhere. This is the reason [Shenhui] responded in this way. This silent transmission [of Bodhidharma] was unknown to others, and so [Shenhui] took the robe as [a seal of] faith. This open transmission [of Shenhui] was easily comprehensible to trainees. He just dispelled doubts through the spoken word. Since it has already been put into words, is it necessary to quote the sutras and treatises as proof? (An objection previously mentioned [in section 16]: “Do those who at present transmit the dharma speak the secret words or not?” I have now answered this question. The dharma is Bodhidharma’s dharma. Therefore, those who hear it, however deep or shallow, are all benefited. It is just that in the past it was secret, whereas now it is open. Therefore, it is not called [a dharma] of secret words. Just because the name is different [from what it was in Bodhidharma’s time] does not imply that the dharma is also different.)
Appendix D – The Golden Fortune

Once upon a time there was a merchant named Abdul Malik. He was known as the Good Man of Khorasan, because from his immense fortune he used to give to charity and hold feasts for the poor.

But one day it occurred to him that he was simply giving away some of what he had; and that the pleasure which he obtained through his generosity was far in excess of what it really cost him to sacrifice what was after all such a small proportion of his wealth. As soon as this thought entered his mind, he decided to give away every penny for the good of mankind. And he did so.

No sooner had he divested himself of all his possessions, resigned to face whatever events life might have in store for him, Abdul Malik saw, during his meditation-hour, a strange figure seem to rise from the floor of his room. A man was taking shape before his very eyes, dressed in the patchwork robe of the mysterious dervish.

‘Oh Abdul Malik, generous man of Khorasan!’ intoned the apparition. ‘I am your real self, which has now become almost real to you because you have done something really charitable measured against which your previous record of goodness is as nothing. Because of this, and because you were able to part with your fortune without feeling personal satisfaction, I am rewarding you from the real source of reward. ‘In future, I will appear before you in this way every day. You will strike me; and I will turn into gold. You will be able to take from this golden image as much as you may wish. Do not fear that you will harm me, because whatever you take will be replaced from the source of all endowments.’ So saying, he disappeared.

The very next morning a friend named Bay-Akal was sitting with Abdul Malik when the dervish spectre began to manifest itself. Abdul Malik struck it with a stick, and the figure fell to the ground, transformed into gold. He took part of it for himself and gave some of the gold to his guest.

Now Bay-Akal, not knowing what had gone before, started to think how he could perform a similar wonder. He knew that dervishes had strange powers and concluded that it was necessary only to beat them to obtain gold.

So he arranged for a feast to be held to which every dervish who heard of it could come and eat his fill. When they had all eaten well, Bay-Akal took up an iron bar and thrashed every dervish within reach until they lay battered and broken on the ground.
Those dervishes who were unharmed seized Bay-Akal and took him to the judge. They stated their case and produced the wounded dervishes as evidence. Bay-Akal related what had happened at Abdul Malik’s house and explained his reasons for trying to reproduce the trick.

Abdul Malik was called, and on the way to the court his golden self whispered to him what to say.

‘May it please the court,’ he said, ‘this man seems to me to be insane, or to be trying to cover up some penchant for assaulting people without cause. I do know him, but his story does not correspond with my own experiences in my house.’

Bay-Akal was therefore placed for a time in a lunatic asylum, until he became more calm. The dervishes recovered almost at once, through some science known to themselves. And nobody believed that such an astonishing thing as a man who becomes a golden statue – and daily at that – could ever take place.

For many another year, until he was gathered to his forefathers, Abdul Malik continued to break the image which was himself, and to distribute its treasure, which was himself, to those whom he could not help in any other way than materially.

Comment

There is a dervish tradition that clerics present their morally uplifting teachings in parable form, but that dervishes conceal their teachings more completely; because only the effort to understand, or the efforts of a teaching master, will create the effect which will really help transform the hearer.

This tale inclines more towards the parable form than most of its kind. But the dervish who related it in the market place of Peshawar in the early nineteen fifties warned: ‘Do not take the moral: concentrate upon the early part of the story. It tells you about method.’

From: Idries Shah (1993)