

HOW WE COME TO BE — A SYSTEMATIC THEORY OF WHAT IT MEAN TO BE HUMAN — RCB APRIL 11, 2019

The initial cosmopolis work focused on the specialized language to be used among people directly involved in such work. The result was the Schematic, which provided a complex image of all the basic concepts and their relationships critical to such work.

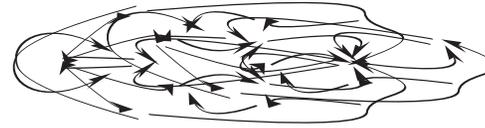
The Schematic integrates four strata, each one of which has its own structure. The base is Lonergan's world view of emergent probability, a perspective that anticipates what there is to be known. How we come to understand what is anticipated is through Lonergan's two high level abstractions: his transcendental method for the individual and his functional specialties for the collective. But human understanding is intentional, so the third stratum is his invariant structure of the human good that is in effect the field upon which humans play.

Finally, we have the development of the individual, who starts as animal and ends as a spiritual being. Explaining how this could be, using the language of the Schematic, led to the following theory of how we come to be truly human, in the best sense of the word.

Note that this theory does not attempt to explain the nature of being human, a subject well explored over thousands of years. Instead we prefer to focus on the dynamic open-ended non-linear features of a creature on the move from immanence to transcendence, one living in the gap between transcended and transcended being.

The question then is not who we are, but how it is we come to be who we could be. In other worlds, how does this shift from a physical to a spiritual control mediator take place?

1. At the theoretical level, we are a dynamic, open-ended non-linear scheme of recurring operations. These form a self-mediating structure that incorporates basic electrical, chemical, and other physical schemes all the way up to the complex scheme of recurring operations of the human created world mediated by meaning.



Just the human brain alone has over around 100 billion neurons, each of which can be connected up to 10,000 other neurons.

2. This complex and dynamic system that describes who we are changes over time as new emergent levels of being emerge.

NON-CONSCIOUS PSYCHE

CONSCIOUS MIND



NON-CONSCIOUS PSYCHE

TRANSCENDENT REALM



CONSCIOUS MIND

NON-CONSCIOUS PSYCHE

(birth)

(death)

The primary level is that of the **psyche**, a non-conscious operating system that is responsible for constructing basic things and operations using only incoming and outgoing electrical impulses and chemical changes. There are two operators in creating this mediated world: fit with reality (must not deviate from the real world) and consistency (avoids disorientation.) Identifies things and operations while setting frameworks and horizons.

The **Emergence of the conscious mind** brings with it not only the primary output of consciousness—a world mediated by meaning—but the controls that regulate the creation of such a world. Note that the Psyche conditions the conscious mind, and since the psyche encounters pain, loss, scarcity, and death (absences), these are carried over into consciousness. In fact, this mediated world becomes the initial cognitive level of experience. But in turn, conscious intentionality redirects the psyche. It is in the interplay of these two that insights are born.

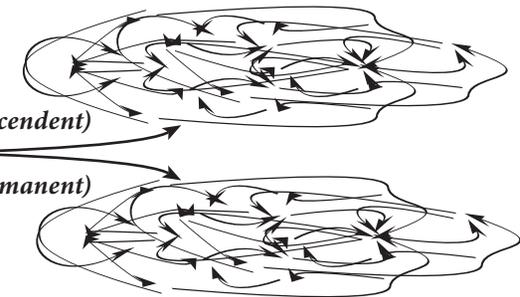
The **transcendent realm** lies beyond the ability of our psyche and conscious mind to understand, yet it still exists not only as the final terminal value when the transcendental injunctions are extended to the full range but as a mysteries Divine Mystery that has chosen to reveal itself to mankind. The conscious mind conditions the operations of the Divine Mystery, while this mystery sublates the operations of the mind. In the latter case, we have the source of intellectual, moral, and religious conversion, that radical shift in the way the person lives in the world. This requires a new understanding of the self, one that hopefully this model will facilitate.

3. Immanent and transcendent are the two poles between which human beings have their existence. The physical realm is transitory, a training ground in which we learn not only what works and what doesn't but what is of ultimate value when it comes to the decisions we make. The transcendent is eternal, ever being what it is or will be. So how do we account for bridging such a gap? Our solution is to postulate that the self, that recurring pattern of operations, is mapped onto each of these two realms, but because man is a unity the two "maps" or "recordings" are identical; they are the same person.

ENTANGLED

(transcendent)

(immanent)



The **same being**, i.e., the exact same scheme of recurring operations such that any change in one simultaneously occurs in the other. The only difference is that the transcendent scheme is susceptible to the direct influence of the Divine Mystery in the form of conversion—a radical reorientation that sublates both conscious and non-conscious levels.

NB. Consciousness itself may form the bridge, if one considers consciousness to be not a gift but the divine consciousness itself made manifest in the physical realm of being.