immortality, evolution, infinite hunger, contingency and fatalism, commitment, hope, evil, value, natural law. The order follows the Ignatian quest of: Who am I? Who is God? What am I to do? What could be more relevant than these three basic questions?

What Moga has done is actually to Christianize some ideas of Heidegger and Merleau-Ponty. A very good example of this is Chapter 15, "Man's Infinite Hunger." One can read Karl Rahner in between the lines. (Rahner was a student of Heidegger.)

In the attempt to make philosophy relevant, Moga occasionally falls into an either-or description of life, as in the choice of authenticity or inauthenticity where culture is identified with the latter (chap. 5), and in the case of education (chap. 6) where there is either an education for "relevance," in the sense or getting a job, or an education for liberation. Can one not have both? Complexity is sometimes sacrificed as in the sudden introduction of the word "subjectivity" in the chapter on the experience of my body, and in the description of hope as no different from faith. As a whole, however, these pitfalls are necessary, if only to invite once more the student, as well as the teacher, to the wonder of life and of philosophizing.

Manuel B. Dy Jr.


For sixteen years now, Dr. Nudas has been teaching English literature at the State university. From the very start, he began to realize the need of his undergraduate students for a systematic framework within which they can work out for themselves their aspirations for literary creativity. One such framework is the account of cognitional process as presented by Bernard Lonergan in his monumental work Insight, but to oblige undergraduates to read this 875-page book is out of the question.

The next best approach is to enflesh the basic principles of Lonergan's cognitional theory in the life of Jose Rizal, for the emotional climate of the university's population has made the image of this national hero very familiar to one and all. In such a classroom situation, it is but natural for a question about Rizal's happiness to arise in the idealistic minds of young students, and this provides Nudas with an opportunity to answer the question with this pedagogical model of literary creativity, an esthetically pleasing model.
The literary form of his answer is an ongoing dialogue with a brilliant pupil — a fictional Adrian — in a drama in seven acts or classroom sessions. The seven sessions are entitled as follows: (1) The Question; (2) Bias; (3) Aristotle: Reason; (4) Lonergan: Pure Desire to Know; (5) In Other Words; (6) Rizal: Primary Stories; and (7) The World and Other Secondary Stories. Each session is a distinct unit in itself but integrated and thematically overlapping with all the other sessions.

The heart of the drama is best felt in the fourth and fifth sessions, but this heart is vastly larger and richer than the combination of all the other sessions because of the high density compression of its noetic contents. In two overlapping surveys, some of Lonergan’s clustered insights are treated, first in his own words, and then in extended paraphrases adapted to Adrian’s context. These deal with central insights scattered over Lonergan’s various works: patterns, pure desire to know, emergent probability, known unknown, belief, values, community and the “modern mind.” (Here, the label “empirical culture” is more definitive than “modern mind,” for according to Lonergan, the modern mind is not yet free of group bias against the empirical data of consciousness.)

It is doubtful whether two or three semesters would be sufficient for undergraduates to appreciate the superabundance of material in these two sessions. If an abbreviated course is contemplated, emphasis may be placed exclusively on the intellectual and dramatic patterns of Rizal’s life-experiences and how these two patterns led him to his extraordinary mastery (“sobresaliente”) both of literature and of the natural sciences and thus into the “happiness” that this book is all about.

The Annex is a sort of extended footnote to a remark made in the fifth session about Lonergan’s “emergent probability” and need not be read by readers who find its technical language too heavy. But if some reader has, like Rizal, attained the rating of sobresaliente in mathematics and physics, he might enjoy knowing about this promising innovation.

Some readers may feel misled by the title that mentions only Rizal but not Lonergan. But then, Lonergan is as yet hardly known in the Philippines. The University of the Philippines is an excellent venue for propagating Lonergan’s insights among Filipino youth.

A few misprints escaped the proof-reader, for example, “eureka!” on p. 274.

Vicente Marasigan, S.J.