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# Bernard Lonergan's Notion of Intellectual Conversion as a Foundational Reality in the Origin of Korean Catholicism: Focusing on the Intellectual Self-Transcendence of Dasan Chong Yagyong

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Research on Dasan Jeong Yagyong<sup>1</sup> (丁若鏞, 1762-1836) has been rapidly growing in Korea. Witness the number of articles and books published. Yet most of the research methodologies for Dasan's works are based on the hermeneutics of textual interpretations, or comparative studies and relevant historical aspects. I propose a somewhat different method of studies for his works based on his religious, moral, and especially intellectual conversions. One also finds examples of these conversions in 18th century Korean Catholicism.

The works Bernard Lonergan (1904-1984)<sup>2</sup> emphasize in a special way the notion of conversion as a foundational reality<sup>3</sup> of his "transcendental method".<sup>4</sup>

First, I shall briefly explain this notion of transcendental method in relation to my proposal.

Secondly, I will explain what he means by Dialectics<sup>5</sup> and apply it to Christian and Confucian horizons. Lonergan understands dialectics as a generalized apologetic conducted in an ecumenical spirit, aiming ultimately at a comprehensive viewpoint.

Thirdly, through various uses of dialectics, the conflicts and dialogues, between two different horizons of traditions, histories, cultures, within Dasan's writings, one should be able to find an example of authentic self-transcendence. This section will focus on Dasan's intellectual self-

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1. I will follow on the Korean Romanization Converter, except quotations, that has been developed by [AI LAB](#) in Pusan National Univ. and [NARA INFO TECH Co., Ltd](#) jointly, getting consultation from Prof. Lee, Sang-Oak in Seoul National University
  2. A Canadian Jesuit priest, one of the most important Catholic philosopher, theologian, and methodologist in 20<sup>th</sup> century. 24 volumes of *Collected Works of Bernard Lonergan* have been mostly published including *Method in Theology* and *Insight*.
  3. *MiT.*, pp. 267-293. "Foundational reality, as distinct its expressions, is conversion: religious, moral, and intellectual. Normally it is intellectual conversion as the fruit of both religious and moral conversion." pp. 267-268.
  4. Lonergan, Bernard J. F., *Method in Theology*, Published by University of Toronto Press for Lonergan Research Institute of Regis College, Toronto, 1990. See p. 13, *Abbreviation MiT*. Lonergan's notion of transcendentals employ Thomistic sense in terms of unlimited and unrestricted and Kantian sense in terms of a priori. The transcendental is opposed to the categorical or predicamental.
  5. Lonergan's notion of dialectic is different from Hegel's notion in terms of 'sublation', "I would use this notion in Karl Rahner's sense rather than Hegel's to mean that what sublates goes beyond what is sublated, introduces something new and distinct, puts everything on a new basis, yet far from interfering with the sublated or destroying it, on the contrary needs it, and carries them forward to a fuller realization within a richer context. *Ibid.*, 241.

transcendence and also on his intellectual conversion.

Finally, one should not assume that intellectual conversion is only cognitive. Lonergan's notion of intellectual conversion within the framework of transcendental method is hardly just about any objective knowledge. Rather, Lonergan contends that intellectual conversion usually presupposes a moral and religious dimension of human authenticity. The self-transcendence of the subject's conscious intentionality includes moral and religious conversion. Lonergan writes, "As intellectual and moral conversion, so also religious conversion is a modality of self-transcendence."<sup>6</sup>

### (1) Lonergan's Notion of Transcendental Method

Research work in the humanities, especially recent and contemporary dissertations normally begin by explaining one's methodology. Yet discourses on methodology in human studies often lack a reasonable, critical foundation. However, Lonergan's transcendental method surpasses that of many of his contemporaries who conceive method as a set of rules and principles.<sup>7</sup>

Both Mateo Ricci (1552-1610) and Dasan recognized the transcendental aspect of heaven<sup>8</sup> and of human nature. One may assume that most people know and observe transcendental precepts at least implicitly. As Lonergan wrote, "Everyone does so, precisely in the measure that he is attentive, intelligent, reasonable, responsible."<sup>9</sup> Again, spontaneously we move from experiencing to the effort to understand; and from understanding to critical reflection that calls for rationality; from rational or reasonable judging of facts or values to the deliberations required for decision.<sup>10</sup> However, few people can make explicit what they implicitly live because this is difficult "matter of heightening one's consciousness by objectifying it, and that is something that each one, ultimately, has to do in and for himself."<sup>11</sup>

Lonergan's transcendental method<sup>12</sup> analyzes, makes explicit, and synthesizes the dynamics<sup>13</sup> of the human mind as material, functional, and formal<sup>14</sup> processes of the subject's conscious

6. *Ibid.*

7. *MiT.*, 13., cit. 4., Otto Muck's work, *The Transcendental Method*.

8. Ricci's wrote a catechism book in Chinese, *The True Meaning of the Lord of Heaven*(天主實義) is mostly, based on *Summa Theology*(神學大全), written by Thomas Aquinas. Ricci, Matteo, *The True Meaning of the Lord of Heaven*(天主實義), English translation by Douglas Lancashire and Peter Hu Kuo-Chen, S.J., The Institute of Jesuit Sources, St. Louis, 1984. Korean translation by Song Yongbae, Im Keumja, Chang Chongran, Chong Injae, Cho Kwang, and Choi Soja, Seoul National University Press, Seoul, 1999. Abbreviation *True Meaning*, *Summa Theologiae*, Latin text and English translation, Blackfriars, Eyre & Spottiswoode, London, and McGraw-Hill Book Company, New York, 1964. Abbreviation *Summa*.

9. *Ibid.*, p. 14.

10. See *Ibid.*, p. 18.

11. *Ibid.*

12. *Ibid.*, p. 4. "A method is a normative pattern of recurrent and related operations yielding cumulative and progressive result. There is a method, then, where there are distinct operations, where each operation is related to the others, where the set of relations forms a pattern, where the pattern is described as the right way of doing the job, where operations in accord with the pattern may be repetitious, but cumulative and progressive."

13. *MiT.*, pp. 4-6; 14-20.

14. Lonergan, "Cognitional Structure", *Collection*, (*Collected Works of Lonergan, Vol. 4*), pp. 205-221. "Lonergan's

intentional operations. These operations in the pattern are: 1) experiencing (seeing, hearing, touching, smelling, tasting), 2) understanding (inquiring, imagining, understanding, conceiving, formulating), 3) judging (reflecting, marshalling and weighing the evidence, judging), and 4) deciding and acting (deliberating, evaluating, deciding, speaking, writing). These normative patterns of human subject's conscious intentional operations are transcendental.

The operations in the list are done by a subject<sup>15</sup> who is sensitive, intellectual, rational, moral, and loving<sup>16</sup> – and not in some categorial, historically conditioned achievement. In contrast to the categorial and historical the transcendental is comprehensive in connotation, unrestricted in denotation, and invariant over culture.<sup>17</sup>

Transcendental method begins with objectifying the subject's transcendental operations; experiencing, understanding, judging, and deciding and doing. Because this process is only implicitly consciousness, the subject must appropriate and make explicit each levels of consciousness. When the subject intends to understanding something, he/she must be attentive to the object by questioning and the related context of inquiry, enlarged interest, comparison, distinction, identification, and naming.

Understanding is not the end of human conscious intentionality as cognitive activity. Understanding naturally demands reflection on and confirmation of that understanding. Critical understanding and reflection on the subject's understanding call for evidence and the convincing proof requisite for judging. Reasonableness is the norm of the third level of conscious intentionality. In this level, one's knowing and indirect/reflective understanding become a reality.

The normative pattern of conscious intentional operations does not admit of revision.<sup>18</sup> In Lonergan's view, the normative pattern of experiencing, understanding, judging, and acting as pattern is the foundation, or "rock" of his thought, although he admits that this foundation admits of further clarification. "The rock, then, is the subject in his conscious, unobjectified attentiveness, intelligence, reasonableness, responsibility."<sup>19</sup> Thus, one must learn to become explicitly conscious of and objectify one's conscious intentional operations.

The researcher, however, as a personal subject is unlikely to observe or to understand his/her own conscious intentional operations when his or her research is focused on the object. Thus, the researcher must decide and objectify his or her own conscious intentional operations. The functional specialty Dialectics is what Lonergan suggests here, the heightened of the fourth level of human subject's conscious intentionality.<sup>20</sup>

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cognitional theory is the basic element of transcendental method. The main goal of the cognitional theory is self-knowledge and self-appropriation.

15. *MiT.*, p. 7.

16. Lonergan, "Aquinas Today: Tradition and Innovation", *A Third Collection*, (*Collected Works of Bernard Lonergan*, vol. 16), ed. by Robert Doran and John Damosky, p. 45.

17. *Ibid.*, p. 11.

18. *Ibid.*, p. 19.

19. *Ibid.*, p. 20.

20. *Ibid.* Chapter 5, Functional Specialties. Lonergan distinguishes contemporary theology in three manners.

## (2) Lonergan's notion of Dialectics in terms of conflicts between Confucianism and Christianity, especially Ricci between Dasan

When Mateo Ricci's books, especially *The True Meaning of the Lord of Heaven* (天主實義) were published in Chinese, many Confucian scholars criticized this new perspective so that conflicts followed. However, the conflicts were not severe until ancestor ceremony was banned by the Catholic magisterium. Similar development happened in Chosun society.

Lonergan presumes that disputes and disagreements are inevitable. However, "there are fundamental conflicts stemming from an explicit or implicit cognitional theory, an ethical stance, a religious outlook. They profoundly modify one's mentality. They can be surmounted only through an intellectual, moral, religious conversion."<sup>21</sup> Lonergan suggests the function of dialectic "will be to bring such conflicts to light, and to provide a technique that objectifies subjective differences and promotes conversion."<sup>22</sup>

Dialectics as the fourth level of functional specialty presupposes movements and processes of different historical perspectives that pertain to different hermeneutics and research. But fundamental conflicts in dialectics are interpretations of different data and different historical points of views that are the different understandings not only of historical facts but also of historian's value judgment.<sup>23</sup> Conflicts between differing value judgments are normally based on differing ethical standards and different religious horizons.

Such conflicts and dialectics would have occurred when Ricci attempted to communicate the Christian faith to Chinese people. In order to avoid serious disagreements with the Confucian based Chinese perspective, the Beijing Jesuits, especially Ricci employed an accommodative<sup>24</sup> or irenic approach

Ricci's book, *The True Meaning*, was composed with dialogues between Chinese scholars and Western scholars.<sup>25</sup> Therefore, he had to learn Chinese languages, as well as Chinese history, culture, tradition, and philosophy, especially, the *Analects of Confucius*. Of course, this Jesuit was well versed in the thought of Thomas Aquinas's.

Aquinas's *Summa* first asks a question, for example, "Does God exist," advances negative objects, followed by, "to the contrary," arguments in support of the affirmation. In this way, Ricci

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21. *MiT.*, p. 235.

22. *Ibid.*

23. *Ibid.*, p. 233."

24. Kim Seonhee(김선희), *Mateo Ricci, Ju hui, and Jeong Yakyong*, Sim San Press, Seoul, 2012. Kim explains and summarizes discourses on methodological and strategical approaches of Beijing Jesuit missionaries in China including Ricci. pp. 12-27. Abbreviation Ricci Ju Hui Jeong.

25. *The True Meaning*, Introduction, #8. Ricci writes, "I have deplored this situation for long time, and so for more than twenty years... Finally, one day several friends told me that even if I could not speak perfectly, I could not be silent if I saw a thief... Therefore, I wrote down these dialogues which I had had with some Chinese scholars, are collected them into a book."

Iraola, Anton E., *True Confucians, Bold Christian: Korean Missionary Experience, A Model for the Third Millennium*, Amsterdam – New York, NY 2007. Abbreviation True Confucians.

could compare and synthesis two different world views. For instance, he compared the Christian notion of God with the Chinese notion of Heaven(天), Sang-ti(上帝) and suggested a common meaning of Heaven. He invented a comprehensive and complementary concept or notion God that is one of the essential elements of the book, *The True Meaning*. To be sure, the notion of God(天主) is the most important term for missionaries in China and Chosun.

Although Ricci's thinking met criticism by Chinese scholars, his works were generally welcomed and received and modified<sup>26</sup> by many Confucian scholars. In this circumstance, Ricci's books were officially imported into Chosun in 1631 by Jeong Duwon (鄭斗源) who was a member of the annual delegation of the Chosun government to the emperor of China. Thus, Ricci's works were discussed by many scholars in Chosun, especially Namin(南人, Southerners) Confucian scholars.<sup>27</sup>

When Kweon Cheol-shin and his friends<sup>28</sup>, including Yi Byok were reading, studying, discussing the works of Beijing Jesuits, especially Ricci's works in intellectual level, there were not serious disagreements among Confucian scholars in Chosun. In 1784 Yi Seunghun was baptized in Beijing and came back to the capital of Chosun where he baptized Yi Byok, the Jeong Brothers (Yakjong, Yakyong), and others. They continued studying Catholic authors, including those that Yi Seunghun brought from Beijing, and practiced religious activities. In this way, the community progressed from intellectual to religious activity.

Yi Byok, called the Master by Dasan, came to a deeper understanding of Catholicism. He went on to lecture and preach not only to Christians but also to Confucian scholars. "Yi Byeok presented Christianity as the true religion, and in it he discovered the kenotic aspect of his mission as self-abasement."<sup>29</sup>

Yi Byeok's work, *Hymn of adoration of God*<sup>30</sup> (1779, written in Korean: 천주 공경가, 天主 恭敬歌) "highlights one of the cardinal issues the first Christians were about address: in the process of applying the important Confucian principle of hyodo (filial piety), how to combine the legacy of Confucian culture with new faith and obedience to the Lord of Heaven."<sup>31</sup>

26. See Ricci *Ju Hui Jeong.*, pp. 427-458.

27. *True Confucians*, pp., 213-216. Chong Doowon met a Jesuit priest, Joao Rodrigues in Beijing and took back with many books on science and on religion, a world map designed by Ricci, a pair of pistol, and telescope, including *The True Meaning* (天主實義).

28. "Between 1777 and 1779 Kweon Cheol-shin(權哲身) organized several conferences in a secluded place called Cheon Jin-am." *Ibid.*, p. 220.

29. *Ibid.*, p. 224. Iraola argues that Yi's understanding moved from reason to faith. Ricci's book *The True Meaning* contains not just his arguments but his special mode of persuasion in humble manner. Ricci writes in Introduction, "Although we know only a little about the Lord of Heaven, ... It is my hope that those who read this True Meaning do not belittle the doctrine about the Lord of Heaven because of the poverty of my writing." *The True Meaning*. P. 4. See also Rahner, Karl, *Spiritual Exercises*, Translated by Kenneth Baker, S.J. Herder and Herder, New York, 1965. p. 196-202. The three degrees of humility is the key principle for decision making in the *Spiritual Exercises* (#165-168) of Ignatius of Loyola.

30. *The True Meaning*, p. 224.

As parents in the family

As the king in the kingdom

As the souls in the body

After the Jeong Jo, king of Chosun, died suddenly from unknown illness, the Christian community soon faced up serious conflicts and persecutions motivated by various social, cultural and political reasons.<sup>32</sup> As Lonergan points out fundamental conflicts are grounded in cognitional theory, ethical standards, differing world views, and religious outlooks. The main causes of the conflict and persecution centered on the meaning of an essential virtue for Confucian ethics, filial piety(孝道). Filial piety was considered the ethical foundation and the standard of family relations in Chosun society.

The Chin-San incident (珍山事件) centered on the filial piety was the turning point for historical and serious persecution. When Yun Chi-chung's (尹持忠) mother died in Chin-San(珍山) 1791, Yun refused to follow the Confucian ancestor rite. Instead, Yun obeyed the bishop Gauvea's prohibition so that Yun did not offer incense and sacrifices of food and wine, and destroyed wooden tablets (神主) that symbolized the presence of his mother's spirit. Yun's abandonment of the Confucian tradition and adherence to his Christian faith was considered as the abandonment of something essential to his culture. This created turmoil in his family, friends, and neighbor who then reported him to the authorities. As a result, the government began a persecution campaign that resulted in the execution of more than 10,000 Christians being executed during the years 1791-1873.

### (3) Self-transcendence: Lonergan's Notion of Intellectual Conversion in relations to Dasan's Works and Life

While the Chin-San incident was developing, family members forced Yi Byok and the Jung brothers to give up their Christian faith. Although Yi Byok kept his faith privately, he publicly acceded to his father's will to stop meeting with Christians. Moreover, he published beautifully composed book, *the Essence of Sage Teaching* (聖教要旨)<sup>33</sup>. He died at home at the age 31. Dansan, however, left the Catholic faith for a while but then had a change of heart.<sup>34</sup> The prime reason why

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So is the Lord in the Heaven  
Respect your parents  
Serve the king  
Keep the fundamental laws  
But the adoration of the Lord is first

31. *Ibid.*, p. 222. Between 1779-1794 the Chosun Christians conducted ten different literary productions including *The Ten Commandments Hymn* (十誡命歌) in which the fifth commandment is "Respect your parents".
32. *Ibid.*, p. 278-296. Iraola analyzes and summarizes backgrounds and motives of persecutions to Catholic Christians in Chosun, as intellectual ground, social reform, different worldviews, and political motives.
33. Moon Than Il (문단일), *Jesuit and Seonbi (士) in East Asia and the Production of the First Korean Supplemental Teaching by Yi Byeok, Dissertation*, New College, The Mound The University of Edinburgh, 2001. P. 248. Moon concludes that the main point of *the Essence of Sage Teaching* (聖教要旨) written by Yi Byeok, "Hence, the relationship between God and the seonbi (선비) should be a parent-child relationship." There is controversy of this book, 聖教要旨, about who is the author and when it was written.
34. Won Jae-yeon (원재연), "A Review on the trends of studies about the Relationship between Chong Yak-yong and Western Catholicism", *Gyohoesayeongu* (教會史研究), vol. 39. Institute of Korean Church History, 2012. p. 37-145. Won reviews more than 30 researchers on Dasanhag(茶山學). A controversial topic on Dasan's religious life, whether he was an authentic Christian, is discussed.

Dasan initially abandoned his Catholicism was the issue of filial piety(孝道) and the Confucian ancestor ceremony. Dasan endured not only outer conflicts but also inner ones in terms of this basic ethical teaching, filial piety. According to the Ten Commandments of Catholic teaching, the fifth commandment is analogues to filial piety. Therefore, Dasan could not understand why the magisterium rejected the Chinese view of filial piety.

For Dasan, as with Lonergan, this ethical value(德) is not just a concept or a theory but also something that must be done in human relations.<sup>35</sup> As Lonergan wrote, “Human knowledge, then, is not some individual possession but rather a common fund (value), from which each may draw by believing, to which each may contribute in the measure that performing his cognitional operations properly and reports their results accurately.”<sup>36</sup> For Lonergan human ethics is basically a matter of value – and value is a transcendental notion.<sup>37</sup>

A transcendental notion is a dynamic principle that keeps us progressing in our self-transcendence towards something that is other and greater than ourselves. The notion of good and value is not merely theoretical. For Lonergan the human good or value is never an abstraction. The transcendental notion of human good is to be found in every possible question about the value of concrete, particular being. In this sense, the notion is entirely concrete. Lonergan wrote, “by the good is never meant some abstraction. Only the concrete is good.”<sup>38</sup> Transcendental notions promote human subject to self-transcendence that is the achievement of conscious intentionality. “True judgments of value go beyond merely intentional self-transcendence. The fulness is not merely knowing but also doing, and man can know what is right without doing it.”<sup>39</sup>

Given the complexity of the dialectical situations in terms of value judgments, Dasan had to decide. He might follow a path similar to that of his elder brother, Jeong Yagjong(丁若鍾) who remained Catholic and wrote *Chu-Gyo Yo-Ji* (主教要旨): *Essentials of the Lord's Teaching* (1794).<sup>40</sup> In order to promulgate Catholicism for which he was eventually executed. There were, however,

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See also; Kim Sutaе (김수태), “The Epitaphs of Jung Yak-yong: Insight into his relationship with Catholicism”, *Gyohoesayeongu* (教會史研究), vol. 42. 2013.12, pp. 235-288. “Jung’s final words are significantly different from those he wrote in the “Memorial”(1796). In that work he criticized Catholicism as a heretical religion and a perversion of the truth. This difference in language allows us to postulate that Jung Yak-yong, somewhere in the early 1820’s, and following his release from exile, changed his attitude to the new religion from the West.” p, 288.

35. Baek Minjeong (백민정), “The Meaning of the Concept of Virtue and the Political Problem in the Philosophy of Jeong Yak-Yong”, *Human. Environment. Future*. Vol. 9. (인간·환경·미래), 2012.10, p. 3-42. “Tasan was thinking that the virtue is ethical value that can be completed only by the specific practice in human relations. He thought the virtue is a result of concrete practice between human relationship.” Citation in the abstract.

36. *MiT*, p. 43.

37. *Ibid.*, pp 34-36.

38. *Ibid.*, p. 36.

39. *Ibid.*, p. 37.

40. Diaz, Hector, *A Korean Theology Chu-Gyo Yo-Ji: Essentials of the Lord's Teaching by Chong Yak-jong Augustine* (1760-1801), Fribourg, St. Paul, 1986. Diaz writes, “In the study of revealed truth the East and West have used different methods and approaches in understanding and confessing divine things.” P. 7.

See also Antton Iraola, *True Confucian*, pp. 166-170. Iraola points out that the methodology of *Chu-Gyo Yo-Ji* is similar with *True Meaning of the Lord of Heaven*.

basically two different horizons before Dasan: one was the new orientation<sup>41</sup> from Western religion, philosophy, and science that was introduced by Beijing Jesuits, the other was that of the traditional (Neo)-Confucianism in Chosun. Yet Dasan did not simply follow both. Scholars have shown that Dasan had followed a creative and unique path that was neither the same as Ricci's new horizon nor the traditional Neo-Confucian one.

According to Lonergan, horizons are the structured resultant of past achievement and the limitation of further development. "They are structured. All learning is, not a mere addition to previous learning, but rather an organic growth out of it. So, all our intension, statements, deeds stand within contexts."<sup>42</sup> Lonergan further wrote, "But it is also possible that movement into a new horizon involves an about-face; it comes out of the old by repudiating characteristic features; it begins a new sequence that can keep revealing ever greater depth and breadth and wealth. Such an about-face and new beginning is what is meant by a conversion"<sup>43</sup>

This about-face as an intellectual conversion can happen in various ways. He described intellectual conversion as "turning from what seems to what is." This spontaneous or incidental conversion is a turning from a particular error to a particular truth. Lonergan also conceived of a systematic intellectual conversion in the great cultural break-through in the world of theory: for example, the Council of Nicea.<sup>44</sup>

However, "Intellectual conversion is radical if it acknowledges the existence and influence of inhibiting and reinforcing the yearning for the pure desire to know. Radical intellectual conversion effects the transition from the spontaneous to the explicit and deliberate."<sup>45</sup> Liddy points out that Lonergan's whole work aims at accomplishing "not just the correction of one or other error, but the explicitation of the dynamic principle for combatting any error."<sup>46</sup> This radical conversion is rooted in fidelity to the unrestricted and unlimited pure desire to know.

In this sense, a radical conversion "is a reorganization of the subject, of the subject's operations, of the subject's world. It is not only a question of broadening one's horizon, <sup>41</sup> but of producing a change in the very interiority of the subject."<sup>47</sup> For this change in the knowing subject, one has to ask a question: "what am I doing when I am knowing?" One's answer to this question may be authentic or inauthentic. In addition to the authentic subject, there is the inauthentic subject. Conversion is a dynamic movement and process from inauthenticity to authenticity. "Man achieves authenticity in self-transcendence."<sup>48</sup>

41. *Ibid.*, p. 11. Diaz points out that Chong Yak-jong's book was written without direct assistance of foreign missionaries but reading, studying and discussions with his friends on the works of Beijing Jesuits.

42. *Ibid.*, p. 237.

43. *Ibid.*, pp. 237-238.

44. Liddy, Richard, *Transforming Light: Intellectual Conversion in the Early Lonergan*, The Liturgical Press, Collegeville, Minnesota, 1993. P. 170. See also footnote 7.

45. *Ibid.*, 170.

46. *Ibid.*, 171.

47. Lonergan, *Collected Works of Bernard Lonergan, Vol. 23*. Translated by Michael Shield, University of Toronto Press, Toronto, 2013. pp. 373-375

48. *MIT.*, p. 104.

The meaning of authenticity may be expressed in various manners. Lonergan distinguishes three stages of meaning:<sup>49</sup> the mode of common sense, the mode of theory such as philosophy and science, and the mode of interiority. Philosophy in the Confucian sense would be the stage of meaning - approximately what Lonergan means by the second mode. The third stage of meaning as interiority has not been clearly and theoretically developed in the Confucian traditions. A necessary condition for the occurrence of authenticity is the heightening and objectifying of one's consciousness. Yet expression or explanation of such objectification authentic ways could be various modes of meanings; common sense, theory, and interiority.

### Concluding Remarks

It seems that humanities in particular Dasanhag(茶山學) has been primarily concerned with the objectivity of their positions or horizons in relation to texts but not in relation to Dasan's subjectivity or interiority. In Lonergan's view, "for it is now apparent that in the world mediated by meaning and motivated by value, objectivity is simple the consequence of authentic subjectivity, of genuine attention, genuine intelligence, genuine reasonableness, genuine responsibility. Mathematics, science, philosophy, ethics, theology differ in many manners; but they have the common feature that their objectivity is the fruit of attentiveness, intelligence, reasonableness, and responsibility."<sup>50</sup>

Yet questions arise: (1) was Dasan able to achieve authentic self-transcendence through an intellectual conversion; (2) how would a Dasanhag researcher be able to objectify and clarify the authenticity in Dasan's works as intellectual conversion?

First, for the achievement of an authentic and radical intellectual conversion as a transformation of the subject, of course, a life-long process of self-appropriation is necessary. I would suppose that Lonergan's notion of self-appropriation approximately expressed by *su-ki*(修己) and *gyeog-mul-chi-ji*(格物致知). This approximation requires linguistic, hermeneutic, and comparative research.<sup>51</sup> Accordingly, Dasan would be called the Master of *su-ki* and *gyeog-mul-chi-ji* so that an authentic process of self-appropriation can be shown to be in his works. Yet his intellectual conversion as a self-transformation of himself is a subjective matter.

Secondly, by using the horizon and structure of Lonergan's transcendental method with respect to the notion of conversion, one may uncover the positive characteristics of radical conversions in Dasan's works. For instance, he critically understood the wooden tablets(神主) to symbolize the presence of Yun Chi-chung's mother's spirit.

49. See *Ibid.*, p. 85.

50. *Ibid.*, 265.

51. See Jeong Uyeop, "notion of seo in Jujahag" (주자학의 서(愼), *Sogang Journal of Philosophy Vol.50*, Aug. 2017, pp. 387-418.

See also, Setton, Mark, *Chong Yagyong: Korea's Challenge to Orthodox Neo-Confucianism*, State University of New York Press, Albany, 1997. Xiii. pp. 139-144.

Dasan clearly denied the real presence of her spirit in a wooden object. Given that the human spirit(鬼神) is not a material object, this indicates that Dasan was not a naïve realist. On the other hand, Dasan disagreed with the bishop Gauvea's prohibition of the ancestor rite. In Dasan's view, the original intension of the Confucian ancestor rite was based on the worship to the Sang-ti(上帝-God) by ancient saints.<sup>52</sup> Dasan points out that the ancient people were doing this.

Dasan's notion of God is not a conceptualistic notion of Sang-ti(上帝, God) but the real Creator and sovereign God who relates to human beings.<sup>53</sup> Thus, Dasan's notion of Sang-ti and of originality in the Confucian ancestor rite imply some sense of critical realism. Lonergan's notion of the radical intellectual conversion, however, is not naïve realism nor conceptualism but critical realism concerning reality, objectivity, and human knowledge.<sup>54</sup> Yet Lonergan's notion of realism or critical realism in Confucian study is different from Ricci's notions. And the notion of realism or critical realism must be researched.

Finally, human authenticity as religious, moral, and intellectual self-transcendence did not happen just to isolated individuals but was the fruit of a communal transformation process in and through authentic interactive communication with others. The religious, moral, and intellectual teachings of Catholicism were communicated in East Asia and mediated especially by Ricci's works that were transmitted by the Confucian scholars in Chosun, especially by Yi Byok (李彥) with his Christian community. And an example of the process of life long self-appropriation (修己) and possible radical intellectual conversion (格物致知) could be uncovered by further research from Dasan's works.

52. Baek Minjeong (백민정), *Philosophy of Chong Yagyong (정약용의 철학)*, Yi-hag-sa, Seoul Korea, 2007. pp. 87-88.

See also, Keum, Jang-Tae (금장태), *Dasan's Shitian-Xue and the Use of Catholic Doctrines (다산의 사천학(事天學)과 천주교 교리의 활용)*, *Gyohoesayeongu* vol. 39 (教會史研究 39輯). Institute of Korean Church History, pp. 5-36. Cit. Abstract. "Through the influence of Catholic doctrines, Dasan shed a new light to the Confucian scriptures, overcoming gyeong-hak, based on the doctrine of righteousness, of Confucianism and proposed 'Shitian-Xue' which revitalized the innate religious consciousness of Confucianism. Dasan's use of Catholic world view to shed a new light to 'Shitian-Xue' in the gyeon-hak of Dasan is an important step that opened a new world for the study of Confucian scriptures. Furthermore, by bringing in the influence of Catholic doctrines to the interpretation of Confucian scripts, Dasan had opened the door for the mutual understanding of Oriental and Western philosophy.

53. *Ibid.*, pp. 85-86.

54. *MIT.*, pp. 238-239. "Only the critical realist can acknowledge the facts of human knowing and pronounce the world mediated by meaning to the real world; and he can do so only inasmuch as he shows that the process of experiencing, understanding, and judging is a process of self-transcendence." p. 239.