
Authentic Being: The Path of Spirituality of Ki Ageng Suryomentaram's *Kawruh Jiwa* and Bernard Lonergan's Conversion¹

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Abstract

This article discusses the theme of authentic being based on Ki Ageng Suryomentaram's notion of *Kawruh Jiwa* (self-knowledge), which is rooted in Javanese wisdom *raos* (intuitive inner feeling), and Bernard Lonergan's notion of conversion with its three aspects: intellectual, moral, and religious. This research analysis employs the method of hermeneutic phenomenology, which is based on lived experience. Both *Kawruh Jiwa* and conversion focus on the fulfillment of authentic beings through mystical transformation in daily life. The encounter of the spiritual paths of Ki Ageng Suryomentaram and Bernard Lonergan will be discussed in relation to contemporary studies on spirituality that give serious consideration to lived experience in which authentic being is the core of spirituality itself. This new perspective contributes to harmonious coexistence in a highly pluralistic context such as Asia.

Keywords

spirituality, authentic being, Ki Ageng Suryomentaram, Bernard Lonergan, *Kawruh Jiwa*, conversion

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INTRODUCTION

According to David B. Perrin, “Authentic spiritualities involve the integration of all aspects of life in a unified whole. Authentic life refers to living in an overall spirit of goodwill; it refers to a commitment to look critically at oneself and one’s relationships as well as an openness to question objectively and regularly all aspects of living.”² Spirituality is rooted in ordinary life and is based on the pursuit of values, meaning, and purpose in everyday life. The essence of spirituality lies in its inclusivity, welcoming humanity beyond human boundaries. It involves critically and thoughtfully interacting with reality, not escaping it.

In this essay, I will discuss Bernard Lonergan’s concept of conversion and Ki Ageng Suryomentaram’s spiritual path of *Kawruh Jiwa*, or self-knowledge. Ki Ageng Suryomentaram discovered *Kawruh Jiwa* during his reflection on discovering a genuine entity in the form of a prince. While Bernard Lonergan’s concept of conversion is based in Christianity, *Kawruh Jiwa*, a part of Javanese local wisdom, is rooted in Javanese mysticism. The spiritual path of *Kawruh Jiwa* and conversion will be analyzed through the perspective of contemporary spirituality, which emphasizes “the human being as a whole.”³ Contemporary spirituality promotes peaceful coexistence in pluralistic societies based on lived experiences, that is, on the ordinary and mundane way of life, rather than on dogma.

Philip F. Sheldrake stresses that spirituality is “a way of living publicly.”⁴ Spirituality is not just about living an inward life while interacting with society. Living in public, according to Sheldrake, is a basic social existence in which community development and interaction allow spirituality to be practically exercised and plurality to be the common life. Within the theological framework of incarnation, living in public is a spiritual method of experiencing “heaven in ordinary,” in which “God becomes human and ... the sacred is now to be encountered with time and space, ‘heaven in

2 David B. Perrin, *Studying Christian Spirituality* (New York: Routledge, 2007), 18.

3 Sandra M. Schneiders, “Approaches to the Study of Christian Spirituality,” in *Christian Spirituality*, ed. Arthur Holder (Malden, MA: Blackwell Publishing, 2005), 17.

4 Philip Sheldrake, “Christian Spirituality as a Way of Living Publicly: A Dialectic of the Mystical and Prophetic,” in *Minding the Spirit: The Study of Christian Spirituality*, ed. Elizabeth A. Dreyer and Mark S. Burrows (Baltimore: Johns Hopkins University Press, 2005), 283.

ordinary.”⁵ In order to see the universe holistically and to be free from the sacred/secular binary, spirituality needs to be rooted in time and place.

KAWRUH JIWA: KI AGENG SURYOMENTARAM’S AUTHENTIC BEING

Ki Ageng Suryomentaram (1892-1962) was a prince of Sri Sultan Hamengku Buwono VII who renounced his title and left the palace (Kraton) in Yogyakarta, Indonesia, to become a commoner. In his remark “*Aku durung tahu kepethuk uwong*” (“I did not see a human being”), Ki Ageng Suryomentaram reflects on human life within the framework of feudalism. He becomes aware of the concept of *Kawruh Jiwa* (self-knowledge) and the path to self-transformation through this critical meditation on empirical life. The foundation of *Kawruh Jiwa* is *raos*, or intuitive inner feeling, which combines mental awareness with an inner sense of isolation. The steps of *Kawruh Jiwa* as a spiritual path are as follows: *raos* (true guru), *nyawang karep* (observing desire), *pangawikan pribadi* (personal discernment), and *junggringan* (community discernment). These steps of contemplative practice lead to freedom and tranquility (*sakpenake, sabutuhe, saperlune, sacukupe, samestine, lan sabenere*) and help one to become an authentic being in this world.

“*Aku durung tahu kepethuk uwong*”: Desire of the Human Spirit

Ki Ageng Suryomentaram commented, “*Aku durung tahu kepethuk uwong*” (I did not see a human person) after realizing that being a prince was not who he truly was. This realization sparked a quest to discover who he really was. Before he finally met *uwong* (a human person) through deliberate mindfulness in the moments of life, it took him several years to fulfill his ambition. I use the definition of desire by Bernard Lonergan emphasized by Elizabeth Snedden to talk about Ki Ageng Suryomentaram’s desire. Snedden offers three approaches to appropriate desire, all of which rely on “introspection, interactions, prayer [due to] religious experience” as mediators of self-knowledge.⁶

5 Philip Sheldrake, *Explorations in Spirituality: History, Theology, and Social Practice* (New York/Mahwah: Paulist Press, 2010), 10. Emphasis added.

6 Elizabeth J. Snedden, *The Eros of the Human Spirit: The Writings of Bernard Lonergan, SJ* (New York/Mahwah: Paulist Press, 2017), 63. Emphasis added.

Introspection and “paying attention to the inner movements of our minds and hearts” is the first path of appropriate desire that centers on the individual.⁷ The term “introspection” itself describes the act of using inquiry to find significance or meaning. Ki Ageng Suryomentaram’s inner moments as a prince shaped the way he related to people and to himself.

The second path of appropriate desire is “openness to learning about ourselves through *interactions with others in the communities to which we belong*—others whose responses can enlighten or give us feedback and whose generous living in incarnate value draws us powerfully to want to do likewise.”⁸ Ki Ageng Suryomentaram, as a prince, was always accorded honor by *abdi*, or servants; by contrast, the aristocratic family was exempt from having to show respect for the servants. Ki Ageng Suryomentaram felt that his royal title did not truly reflect who he was since it strained connections, even within his own family.

The third path of suitable longing is “perseverance in the prayerful *search for union with God* and reflection on the received tradition that enshrines so much wisdom.”⁹ Ki Ageng Suryomentaram visited the Goa Langse and Goa Cerme caves, the Parangtritis beach, and a few sacred graves during his lifetime as part of the Javanese mysticism known as *tapa bisu*, which means “to be solitary in a silent place.” Another kind of contemplation is *tapa ngrame*, which involves being alone while going about everyday tasks. Ki Ageng Suryomentaram highlighted the importance of *raos* or *rasa*, or intuitive inner feeling.

Raos: The Genuine Guru

By emphasizing intuitive inner feeling (*raos*), Ki Ageng Suryomentaram brings us back to the basic question: “What precisely does it mean to be a human?” For him, the image of humanity deteriorates through the feudalistic lifestyle in the *Kraton*. Ki Ageng Suryomentaram said that *Kawruh Jiwa* (self-knowledge) is *intuitive* inner feeling (*raos*). *Raos* is “an intertwining of cognition (*nalar*) and inner feeling of solitude (*budi wening*).”¹⁰ This

7 Snedden, *Eros of the Human Spirit*, 69. Emphasis added.

8 Snedden, *Eros of the Human Spirit*, 69. Emphasis added.

9 Snedden, *Eros of the Human Spirit*, 69. Emphasis added.

10 Sugiarto, *Psikologi Raos: Sainifikasi Kawruh Jiwa Ki Ageng Suryomentaram* (Yogyakarta: Pustaka Ifada, 2015), 16.

definition demonstrates that *raos* refers to the whole human being through the blending of inner feeling and intellect rather than only feelings, moods, and sensations. According to Ki Ageng Suryomentaram, the term “*raos gesang*” (*raos* of life) refers to all of life’s events, both happy and painful, from infancy to old age. Since grief and happiness may be interchanged, it is necessary for a person to be able to “*ngonangi raos piyambak*” or “to discern” their *raos*. This will prevent the person from becoming imprisoned in their false self.

According to Magnis-Suseno, “*raos* [for the Javanese] is the goal of himself or herself, rather than a tool to reach further knowledge.”¹¹ It is to have the knowledge of one’s actual existence, a knowledge that leads to one’s sense of worth and fulfillment. In intuitive inner feeling (*raos*), the individual merges with the divine in instances where *raos* between God and humanity are integrated. There is an interaction between the *raos* of God and humans in Javanese mysticism. An individual may perceive and establish genuine relationships with God, other people, and himself only through developing self-awareness.

The genuine guru (*Guru sejati*) exists in *raos*. According to a Javanese scripture, *Asmarandana*, “*Rasa sejati pinangkanipun saking Gusti Allah. Tanpa rasa sejati, manungsa mboten leres wonten ngarsanipun Pangeran*” (Genuine *raos* comes from God. Without genuine intuitive inner feeling, human beings will not be true before the face of God.)¹² In good times or bad, a person might achieve inner peace and tranquility when *guru sejati* sheds light on *raos*.

A person may “identify problems, and find the right decision and solution” with the assistance of genuine guru (*guru sejati*). At this moment, because “*raos* refers to the deepest part of human life as well as the center of will and the basic consideration of all kinds of wisdom,” a person achieves *sejatining raos* (genuine *raos*) when he or she discovers the truth in thinking, feeling, and acting.¹³ A person must possess “self-mastery

11 Franz Magnis-Suseno, *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa* (Jakarta: Gramedia, 1988), 131.

12 Yusak Tridarmanto and Kees de Jong, “Rasa Sedjati: Misi dalam Konteks Budaya Jawa,” in *Belajar Alkitab Itu Tidak Pernah Tamat*, ed. Julianus Mojau and Salmon Pamantung (Jakarta: BPK. Gunung Mulia, 2017), 169.

13 Tridarmanto and de Jong, “Rasa Sedjati,” 168.

and sensitivity” to become a true *raos*; this is a lifetime process known in Javanese as *olah raos/rasa*, or “training of the *raos/rasa*.”¹⁴

Nyawang Karep: Observing Desire

An individual’s ability to see desire, or *nyawang karep*, is crucial in observing how life changes from bad to good situations. *Nyawang karep* is a stage toward *olah rasa*, or training of the *raos/rasa*, that leads to self-mastery and sensitivity. Human desire is flexible (*mulur-mungkret*), which means that it can fluctuate and rely on personal issues, as Ki Ageng Suryomentaram emphasizes. The Javanese word *nyawang karep*—which means “be aware and watchful” or *eling lan waspada*—plays a significant part in daily life.

The capacity to perceive desire, or *nyawang karep*, is essential for understanding how life transitions from unfavorable to favorable circumstances. *Nyawang karep* is a step on the path to *olah rasa*, or *raos/rasa* training, which results in sensitivity and self-mastery. Ki Ageng Suryomentaram highlights that human desire is flexible (*mulur-mungkret*), meaning that it may change and depend on personal factors. Thus, *nyawang karep* is accountability from the self to others for a harmonious life, instead of the personal satisfaction that can cause disharmony in daily life.

Pangawikan Pribadi: Personal Discernment

For Ki Ageng Suryomentaram, *pangawikan pribadi* (personal discernment) comes after *nyawang karep*. In its capacity to perceive desire (*nyawang karep*), the self is neutral regarding the range of wants it has; nevertheless, in personal discernment (*pangawikan pribadi*), the self needs to find ways to filter, discriminate, decide, and make purposeful decisions. “*Nyumerepi awakipun piyambak*” (to know oneself) through the *olah rasa* process is the fundamental of *pangawikan pribadi*.¹⁵ Through the pursuit of clarity, discernment is a process of personal growth for both God and the human. As Ki Ageng Suryomentaram said, the purpose of discernment is action and “*murugaken beja*” (producing bliss).¹⁶ *Manungsa tanpa ciri*:

14 Niels Mulder, *Mysticism in Java: Ideology in Indonesia* (Yogyakarta: Kanisius, 2005), 93.

15 Ki Ageng Suryomentaram, *Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram*, vol. 2, ed. Ki Grangsang Suryomentaram (Jakarta: CV. Haji MasAgung, 1990), 41.

16 Ki Ageng Suryomentaram, *Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram*, vol. 1, ed. Ki Grangsang Suryomentaram (Jakarta: CV. Haji MasAgung, 1989), 2.

semat, drajat, lan kramat (pure being: without riches, public recognition, and power) is the objective itself. To put it briefly, personal discernment, or *pangawikan pribadi*, is the process by which an individual transforms into a person capable of self-transcendence, or *mulat sarira*.

Junggringan: Communal Discernment

Ki Ageng Suryomentaram suggests communal discernment (*junggringan*) in addition to individual discernment (*pangawikan pribadi*). The word “*junggringan*” has its origins in the epics of the *Mahabharata* and *Ramayana*, where it is used to describe *kayangan*, which is defined as “the meeting place in nirvana where the gods discuss the problems of humans in the world.”¹⁷ The question-and-answer format known as *kandha-takon*, or the “ongoing awareness of self-existence, awareness that I am here and now,” is used in *junggringan* meetings.¹⁸ In other words, *junggringan* takes advantage of interpersonal communication and sharing. Ki Ageng Suryomentaram emphasizes that there is no “*guru-murid*” (teacher-student) hierarchy in *junggringan*. Instead, everyone is equal and serves as both a teacher and a student.

While in *junggringan* everyone should be conscious of the *guru sejati* (authentic *guru*) who resides in *raos*, in communal discernment everyone must be aware of the presence of the Spirit of God. Spiritual disciplines such as personal and collective discernment foster self-awareness and promote harmonious cohabitation. While *junggringan* and *pangawikan pribadi* are both forms of *olah rasa*, which entails “deepening and purifying the inner being,” mysticism is achieved through these practices.¹⁹

Sakepenake, sabutuhe, saperlune, sacukupe, samestine, lan sabenere:

True Happiness: Freedom and Tranquility

Because the self is always a component of the *cosmotheandric*—the integration of anthropos, the cosmos, and theos—the Javanese believe that

17 Prihartanti, “Model Suryomentaram,” in *Psikologi Terapan: Melintas Batas Disiplin Ilmu*, ed. Johana E. Prawitasari (Jakarta: Penerbit Erlangga, 2012), 153. See also, Ki Ageng Suryomentaram, *Kawruh Jiwa* Jilid 1: 35.

18 Prihartanti, “Model Suryomentaram,” 153.

19 Endraswara, *Mistik Kejawan: Sinkretisme, Simbolisme, and Sufisme dalam Budaya Spiritual Jawa* (Yogyakarta: Narasi, 2014), 36.

the self can never be fully grasped in isolation. This integration shows that a peaceful existence happens in the community rather than just the individual or the self. The period of *Windu Kencana* (Harmonious Living) is ushered in when each person practices training of the *raos* (*olah rasa*) through personal and communal discernment (*pangawikan pribadi lan junggringan*). Ki Ageng Suryomentaram states:

Windu Kencana punika jaman utawi ungsun tiyang beja seserengan. Beja seserengan punika wohipun mangetos dhateng raos sami, inggih punika tiyang kathah sami kraos mangertos weruh yen sadaya tiyang punika raosipun sami. (Windu Kencana is an era or human condition in which people are happy together. Being happy together is the fruit of knowing raos sami [raos of others], which is many people understanding that all people have the same raos.)²⁰

Since “*raos sami murugaken tentrem, lajeng manahipun sugih seserengan lan guyub*” (*raos sami* leads to calm, which reaches richness and harmonic union), Ki Ageng Suryomentaram believes that having *olah rasa* makes one conscious of *raos sami*, which alters social life.²¹

As a result, in the *Windu Kencana* era, everyone seeks *sakepenake, sabutuhe, saperlune, sacukupe, samestine, and lan sabenere* (true happiness: freedom and tranquility) rather than their own fulfillment.²² This true happiness stands upon Ki Ageng Suryomentaram’s thought that “*salumahing bumi sakurebing langit, lajeng mboten wonten ingkang pantes dipun enthu-enthu, dipun padosi, lan boten wonten ingkang dipun ceri-ceri dipun tampik*” (there is nothing to be fervently desired and nothing to be forcefully rejected on the earth or beneath the sky). In other words, the secret to ultimate happiness is living a life that is attentive and in the moment.²³

Finding one’s actual self in *Kawruh Jiwa* can be achieved by *pangawikan pribadi and junggringan*, according to *olah rasa*. The process involves an internal and external journey that is entwined with lived experiences on a personal and social level. As self-knowledge, *Kawruh Jiwa* is no longer an exclusive, mystical path for a select few, but rather an option for anybody

20 Ki Ageng Suryomentaram, *Kawruh Jiwa* 1: 48.

21 Ki Ageng Suryomentaram, *Kawruh Jiwa* 1: 49.

22 Ki Ageng Suryomentaram, *Kawruh Jiwa* 1: 19.

23 Ki Ageng Suryomentaram, *Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram*, vol. 3, ed. Ki Grangsanng Suryomentaram (Jakarta, Indonesia: CV. Haji Mas Agung, 1991), 20.

looking for real happiness through *tentrem* (tranquility) and *mardika* (freedom). When a person lives as a pure being, or *manungsa tanpa ciri: semat, drajat lan kramat*, they will truly be happy. In conclusion, *Kawruh Jiwa*, in a mystical form unique to Java, is a means of self-transcendence; it is a practical basis for *olah raos/rasa*, operating through empirical life-experience rather than a theoretical one.

In summary, Ki Ageng Suryomentaram's mystical path of self-knowledge, known as *Kawruh Jiwa*, did not emerge out of social and personal surroundings. "*Aku durung tahu kepethuk uwong*," or "I did not see a human being," is the formulation of his highest personal goal and reflects Ki Ageng Suryomentaram's reflective yearning for self-authenticity.

CONVERSION: BERNARD LONERGAN'S AUTHENTIC BEING

Thomas Aquinas's theological anthropology of sanctifying grace was refined by Canadian Jesuit philosopher-theologian Bernard Lonergan. The soul assumes the crucial function that awareness plays in illuminating and comprehending an object through sanctifying grace. In a similar vein, Lonergan's emphasis on the subject is on the possibility of the self as a subject or knower working through deliberate intentional consciousness to examine an object. According to Lonergan, *sanctifying grace* gives one the ability to become aware of oneself as the object of one's experiences or as an "incarnate being."²⁴ In this way, Lonergan develops the emphasis from the soul to the subject without undervaluing either one in the process of incorporating cooperative and active grace into theological anthropology.

Lonergan places a strong emphasis on the subject's capacity for experiencing, understanding, judging, and deciding while acting with deliberate consciousness. Through sublation, the self—a subjective presence—plays an active part in awareness. Sublation is an essential aspect of consciousness, meaning that awareness is the self rather than just perception.

Consciousness as Subjective Presence

Lonergan makes a distinction between awareness and perception. Rather than being a mental experience, consciousness is an attribute of

²⁴ Thomas J. McPartland, "Consciousness and Normative Subjectivity: Lonergan's Unique Foundational Enterprise," *Method: Journal of Lonergan Studies* 13 (1995): 123.

the self that is “awareness immanent in cognitional acts.”²⁵ The self as a knower is the result of consciousness. Joseph Flanagan points out that “there is a crucial distinction between experiencing yourself doing knowing and knowing yourself as a knower in and through your acts of knowing.”²⁶ According to Lonergan, who states that “*one is conscious*,” consciousness is about the subject or the self’s action.²⁷ Consciousness is a subjective presence in totality.

Empirical Consciousness through the Four Levels of Intentional Consciousness

The self operates at the empirical, intellectual, rational, and responsible levels of intentional consciousness: experience, understanding, judgment, and decision, in that order. The self is conscious in the sense of being self-aware or self-present and intentional in the sense of seeking a goal in each of these four levels. “Transcendental method [which] is the concrete and dynamic unfolding of human attentiveness, intelligence, reasonableness, and responsibility” is how Lonergan described the four operational levels.²⁸ The principles of transcendence are:

Experiencing. Lonergan distinguishes experienced data into sense and consciousness categories, with awareness data being more crucial for the experience level.²⁹ Sensation and consciousness are facts experienced through the five senses. This level’s operating rule is to “*be attentive!*”

Understanding. At the second level of comprehension, inquiry prompts deeper understanding of an experience. This involves becoming aware of reality, thinking about it, and generating insight by converting facts into questions.³⁰ This process prepares for judgment. This level’s operating rule is to “*be intelligent!*”

25 Bernard Lonergan, *Insight: A Study of Human Understanding*, ed. Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 2013), 344. Emphasis added.

26 Joseph Flanagan, *Quest for Self-Knowledge: An Essay in Lonergan’s Philosophy* (Toronto: University of Toronto Press, 2002), 131.

27 Lonergan, *The Subject* (Milwaukee: Marquette University Press, 1968), 7. Emphasis added.

28 Lonergan, *Method in Theology* (Toronto: University of Toronto Press, 2013), 24; 13-20.

29 Lonergan, *Method in Theology*, 201, 259.

30 Mark T. Miller, *The Quest for God & the Good Life: Lonergan’s Theological Anthropology* (Washington, DC: Catholic University of America Press, 2013), 50.

Judging. Judging is the third stage of understanding, involving self-assessment of one's understanding between reality and ideal value. It is a comprehensive human good, arising from self-perceived actions throughout life. Objectivity is based on impartial value judgment, considering emotions, and meaning.³¹ Knowing what is truly excellent, useful, and worthy requires judgment. This level's operating rule is to "be reasonable!"

Deciding. Determination is the fourth stage of contemplation, where value is determined through deliberate experience, insight, comprehension, and judgment. This realization of value in action results in specific actions, and Lonergan describes loving God as the basic fulfillment of conscious intentionality.³² This level's operating rule is to "be responsible!"

Lonergan emphasizes purposeful awareness as self-transcendence, enabling us to know and do what is worthwhile through experience, understanding, judgment, and decision, embodying benevolence, and beneficence, and creating a subjective presence. Self-transcendence is "a fulfillment of the fundamental desire for meaning, truth, value, and love characteristic of personal beings."³³ Self-transcendence is like two sides of the same coin: the self's love given to others and the self's peace received by him- or herself. Fulfillment in self-transcendence brings "a radical peace, the peace that the world cannot give. That fulfillment bears fruit in a love of one's neighbor that strives mightily to bring about the kingdom of God on this earth."³⁴

Conversion: Transformative Authentic Being

To sustain the "human good," self-transcendence is a continuous process that requires the self to undergo intellectual, moral, and religious change.³⁵ Conversion is an interiority-based process that calls for dedication on a personal level. Given human desire, a person's quest for a complete

31 Miller, *Quest for God*, 85; Lonergan, *Method in Theology*, 31.

32 Walter E. Conn, "The Desire for Authenticity: Conscience and Moral Conversion," in *The Desire of the Human Heart: An Introduction to the Theology of Bernard Lonergan*, ed. Vernon Gregson (New York: Paulist, 1988), 38. Emphasis added.

33 Conn, "Understanding the Self in Self-Transcendence," *Pastoral Psychology* 46 (1997): 324.

34 Lonergan, *Method in Theology*, 105. Emphasis added.

35 Lonergan, *Method in Theology*, 27-55.

identity includes conversion. As a process toward self-identity, conversion is crucial to subjectivity because it allows the self to discover the answer to the question, “*Who am I?*” A continuous process of self-transcendence is impossible without a conversion to love, reality, and significance.

Living intellectually, morally, and religiously within the framework of the individual, society, and history is conversion. Stated differently, “A new understanding of oneself is conversion.”³⁶ The goal of conversion is to become a really transformed person. Mark T. Miller explains, “A positive shift in one’s liberty orientation toward better options and ultimate ideals is known as conversion. One’s views, values, satisfactions, worries, and preference scales all undergo a profound change because of it. It helps one become more authentic by releasing them from inauthenticity.”³⁷

According to Lonergan, “total surrender to the demands of the human spirit: be attentive, be intelligent, be reasonable, be responsible, [and] be in love” is the fundamental shift from inauthenticity to authenticity.³⁸ As the portal to self-transcendence, conversion is an interpersonal issue rather than a personal one. Lonergan’s three conversions in self-transcendence are intellectual conversion, moral conversion, and religious conversion. They are as follows:

First is *intellectual conversion*. Intellectual conversion leads to a radical clarification and elimination of misleading myths about reality, objectivity, and human knowledge. Because of the misconception that “knowing is like looking, that objectivity is seeing what is there to be seen and not seeing what is not there, and that the real is what is out there now to be looked at,”³⁹ Lonergan calls for “*radical clarification*” in the method of knowing. This is because what is experienced is frequently mistaken for the entirety of reality.⁴⁰ In other words, transcending the senses to evaluate sensory experiences leads to objective knowing. Intellectual conversion requires comprehension and judgment, preparing the self for authenticity.

36 Brian J. Braman, *Meaning and Authenticity: Bernard Lonergan and Charles Taylor on the Drama of Authentic Human Existence* (Toronto: University of Toronto Press, 2008), 54. Emphasis added.

37 Miller, *Quest for God*, 149. Emphasis added.

38 Lonergan, *Method in Theology*, 268.

39 Lonergan, *Method in Theology*, 238.

40 Lonergan, *Method in Theology*, 238. Emphasis added.

Second is *moral conversion*. According to Lonergan, moral conversion is the process of shifting “one’s decisions and choices from satisfaction to values.”⁴¹ It involves discovering value or the meaning of good. Moral conversion focuses on *meaning* and *good*, requiring individual autonomy for objective judgments. Autonomy does not imply egotism, and authenticity considers interwoven values.

Third is *religious conversion*. As Lonergan says, “*being in love with God*,” religious conversion, is conversion to love. “A total being-in-love as the efficacious ground of all self-transcendence, whether in the pursuit of truth in the realization of human values, or in the orientation man [or woman] adopts to the universe, its ground, and its goal,” is what Lonergan emphasizes as the result of religious conversion.⁴² Love becomes concrete in human existence through religious conversion, reaching beyond the self to reach others. *Being in love with God*, according to Brian J. Braman, will “bring us to a new level of understanding of values.”⁴³ Love is the fundamental element of religious conversion, and falling in love is the first step toward this conversion’s alteration of the heart. According to Lonergan, “God’s love flooding our hearts through the Holy Spirit given to us” is what makes love function.⁴⁴ In summary, the four stages of intentional consciousness represent a process of intellectual, moral, and religious conversions. The transformative process to authentic being is called conversion.

KAWRUH JIWA AND CONVERSION: AN ENCOUNTER BETWEEN TWO SPIRITUAL PATHS TO AUTHENTICITY

Kawruh Jiwa and conversion, despite their diverse cultural origins, are valuable spiritual treasures that can be explored within the Asian context, encompassing spirituality beyond all religions and belief systems. I quote an Asian theologian, Peter Phan, who highlights that *harmony* is an Asian approach to reality rather than a practical tactic. According to Phan, harmony “is not ‘an absence of strife’ but rather the result of ‘acceptance

41 Lonergan, *Method in Theology*, 240.

42 Lonergan, *Method in Theology*, 241.

43 Braman, *Meaning and Authenticity*, 67.

44 Lonergan, *Method in Theology*, 241.

of diversity and richness.”⁴⁵ Furthermore, according to Phan, “harmony is an Asian spirituality” at its core.⁴⁶ This affirms Ki Ageng Suryomentaram’s empirical metamorphosis of self-knowledge through the lens of Bernard Lonergan’s theory of conversions—intellectual, moral, and religious. Lonergan and Ki Ageng Suryomentaram both emphasize the authentic being of self-inquiry.

Intellectual Conversion

To be receptive to the “existence of nonphysical realities,” Ki Ageng Suryomentaram scrutinized his physical standing as a royal, asking himself, who am “I”? (“*aku*,” the true self).⁴⁷ In terms of Lonergan’s concept of conversion, Ki Ageng Suryomentaram’s unbridled thirst for knowledge led him to transform the sensory information from these three profound experiences into the data of consciousness, saying, “*Aku durung tahu kepethuk uwong*” (I did not see a human being). This inquiry concerned him and other people’s inadequate existence.

Given Lonergan’s critical realism, Ki Ageng Suryomentaram showed his unconstrained curiosity by transcending himself and criticizing the reality of his surroundings by requesting the revocation of his royal title and living in society. Ki Ageng Suryomentaram believed that the only path to “authentic experiencing, understanding, and judging” was to renounce his rank.⁴⁸ Ki Ageng Suryomentaram transformed “*Aku durung tahu kepethuk uwong*” into the Javanese philosophy of life, known as *raos*. In other words, Ki Ageng Suryomentaram expressed disapproval at the disappearance of *raos*, the essential concept in Javanese philosophy.

Moral Conversion

Ki Ageng Suryomentaram’s decision to renounce his title was viewed as strange by the Dutch colonialists, the aristocratic family of the *kraton*, and society at large. Nevertheless, it was the right course of action as he pursued what he believed to be “truly worthwhile, truly good, and truly

45 Peter C. Phan, *Being Religious Interreligiously: Asian Perspectives on Interfaith Dialogue* (Maryknoll, NY: Orbis Books, 2004), 123.

46 Phan, *Being Religious Interreligiously*, 123.

47 Miller, *Quest for God*, 173.

48 Miller, *Quest for God*, 173.

valuable” beyond his position as a prince.⁴⁹ But the only way Ki Ageng Suryomentaram could be an authentic subject was to be an average person.

Ki Ageng Suryomentaram provides the following concepts for *Kawruh Jiwa* as a mystical path: *raos: guru sejati* (intuitive inner feeling: the true guru), *nyawang karep* (observing desire), *pangawikan pribadi* (individual discernment), *junggringan* (communal discernment), and *sakepenake, sabutuhe, saperlune, sacukupe, samestine, lan sabenere* (freedom and tranquility). *Kawruh Jiwa* is a contemplative work that is grounded in practice and promotes “*sinau raosipun piyambak*” (*raos learning*).⁵⁰ Given Lonergan’s moral conversion, *Kawruh Jiwa* is a conversion to meaning that enables the subjective being to attain *tentrem* (tranquility) and *mardika* (freedom). A person who is free and at peace with him/herself will not turn into an egotistical or self-centered person but will instead have a good impact on society.

Religious Conversion

A decision to be *manungsa tanpa ciri: semat, drajat, lan kramat* (pure being: without riches, public recognition, or power) is highlighted by Ki Ageng Suryomentaram in *Kawruh Jiwa* as a new value of being in which self-transcendence becomes the foundation and the aim of existence. Given Lonergan’s conversion to religion, *manungsa tanpa ciri* (pure being) is “ontic,” a term used to describe the entity of being as the self, dealing with relationships, values, and character because of a life transformation.⁵¹ *Manungsa tanpa ciri*, which places more emphasis on collective well-being than on an individual’s characteristics, liberates and comforts people in both personal and social life. *Manungsa tanpa ciri* uses *olah rasa* to exhibit an “altruistic personality.”⁵²

Human friendship, or Aristotle’s altruism, highlights the concept that “the other person is another self because *my true self and your true self ultimately are one and the same*, which is the presence of love for the rationality

49 Braman, *Meaning and Authenticity*, 64.

50 Ki Ageng Suryomentaram, *Kawruh Jiwa* 1: 1.

51 Lonergan, “Theology in Its New Context,” in *Conversion: Perspectives on Personal and Social Transformation*, ed. Walter E. Conn (New York: Alba House, 1978), 13.

52 Ryan Sugiarto, *Psikologi Raos: Sainifikasi Kawruh Jiwa Ki Ageng Suryomentaram* (Yogyakarta: Pustaka Ifada, 2015), 109.

present in each other human being.”⁵³ The relationship between Ki Ageng Suryomentaram on *raos sami* (*raos* of other) and Lonergan on fellow feeling or intersubjectivity is acknowledged in the meaning of altruism or human friendship. Lonergan’s concept of “benevolence and beneficence” as two essential elements of self-transcendence was informed by Aristotle’s notion of mutual affection or friendship.⁵⁴ Ki Ageng Suryomentaram and Lonergan share a concern on the universal and inclusive significance of friendship in fostering community building.

CONCLUSION

Both Ki Ageng Suryomentaram and Bernard Lonergan emphasize mystical transformation in daily life through the fulfillment of authentic beings. The movement of an authentic being is self-transcendence beyond life’s boundaries. The path of spirituality of Ki Ageng Suryomentaram’s *Kawruh Jiwa* and Bernard Lonergan’s conversion is due to authenticity in self-transcendence. The self-transcendence of Lonergan’s *being in love with God* and Ki Ageng Suryomentaram’s *manungsa tanpa ciri* are mystical consciousness as “the prolongation of ordinary consciousness.”⁵⁵ Self-transcendence is a spiritual path grounded in the real world that emphasizes the authentic self embracing others with benevolence and beneficence. This offers an alternative way of living harmoniously in a pluralistic world that is based not on religion but on human self-transcendence.

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53 Robert M. Berchman, “Altruism in Greco-Roman Philosophy,” in *Altruism in World Religions*, ed. Jacob Neusner and Bruce Chilton (Washington, DC: Georgetown University Press, 2005), 2. Emphasis added.

54 Lonergan, *Method in Theology*, 35.

55 Louis Roy, *Mystical Consciousness: Western Perspectives and Dialogue with Japanese Thinkers* (New York: State University of New York Press, 2003), 124.