

THEONTOLOGY

The Bearer of the Cup

The archetype that creates the unique

The repetitive that effects the non-repetitive

Westminster Shaded #120

WHITE NOISE

MODULATING

WHITE NOISE

→ GAUSSIAN

~~Books.~~

~~The Experience of No-Self~~

~~Bernadette Roberts~~

OPENING

LORD, ETERNAL GOD, WE ARE ABOUT TO BEGIN OUR MEETING, AND WE DO SO WITH THE AWARENESS THAT WITHOUT YOUR DIVINE PRESENCE HERE AT THE CENTER OF OUR ACTIVITY AND ALSO WITHIN OURSELVES OUR WORK WILL BE EMPTY.

HELP US TO HARMONIZE THE TALENTS OF EACH PERSON HERE SO THAT WE MAY ASSIST IN ARTICULATING THE CALLING TO WHICH WE HAVE COMMITTED. ENLIGHTEN US AS TO HOW WE CAN BLEND A LOVING CARE OF ANCIENT RITUALS WITH A CONTINUOUS SEARCH FOR NEW AND SIMPLE WAYS TO BRIDGE THE WORLDS OF MATTER, MIND AND SPIRIT. AMEN

LORD, SOURCE OF ALL OUR STRENGTH, SUPPORT EACH OF US IN THIS MEETING THAT IS NOW BEGINNING. GRANT US THE COURAGE TO BE OPEN TO EACH OTHER AND TO NOT BE FEARFUL OF THE NEW AND DIFFERENT. STRENGTHEN US WITH A WILLINGNESS TO RISK. AND MAY THE TRUE BUSINESS OF OUR MEETING BE OUR SPIRITUAL TRANSFORMATION AND NOT SIMPLY THE ACCOMPLISHMENT OF A TASK OR PROJECT. AMEN

GRACE US WITH YOUR WISDOM AND VISION, GIFT US WITH HOLY HUMOR AND HUMILITY SO THAT NOT ONLY OUR MEETING BUT ALL OUR LIVES MAY BE A MEETING PLACE FOR YOUR DIVINE PRESENCE AMEN

CLOSING

Lord of Day and Night of beginnings and endings as we prepare to conclude our meeting, we once again lift up our hearts to You, the Divine Source of all Life.

We thank you for the gifts that have been present in our deliberations.

For the gifts of understanding and fellowship of mutual respect and shared vision, we are grateful.

For the gifts of perseverance and of insight into the concerns we have shared we are thankful.

As you have blessed our coming together,
now bless our departure and journeys homeward.

May your ever youthful blessing be upon us,

SILENCE

May the blessing and protection of God be upon us In the name of the Father and of the Son, and of the Holy Spirit.

Amen.

the shield of st. patrick

CHRIST BE WITH ME
CHRIST WITHIN ME
CHRIST BEHIND ME
CHRIST BEFORE ME
CHRIST BESIDE ME
CHRIST TO WIN ME
CHRIST TO COMFORT
AND RESTORE ME
CHRIST BENEATH ME
CHRIST ABOVE ME
CHRIST IN QUIET
CHRIST IN DANGER
CHRIST IN HEARTS OF
ALL THAT LOVE ME
CHRIST IN MOUTH OF
FRIEND AND STRANGER

the night chant--Navaho

*In beauty happily I walk
with beauty before me I walk
with beauty behind me I walk
with beauty below me I walk
with beauty above me I walk
with beauty all around me I walk
It is finished again in beauty
It is finished in beauty*

*New Zealand
Lords Prayer*

Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:

The hallowing of your name echo through the universe!
The way of your justice be followed by the peoples
of the world!

Your heavenly will be done by all created beings!
Your commonwealth of peace and freedom
sustain our hope and come on earth.

With the bread we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptation and test, strengthen us.
From trials too great to endure, spare us.
From the grip of all that is evil, free us.

For you reign in the glory of the power that is love,
now and for ever. Amen.

OUR FATHER IN THE HEAVENS, YOUR NAME BE REVERED.
IMPOSE YOUR IMPERIAL RULE, ENACT YOUR WILL ON EARTH
AS YOU HAVE IN HEAVEN. PROVIDE US WITH THE BREAD WE NEED
FOR THE DAY. FORGIVE OUR DEBTS TO THE EXTENT THAT WE HAVE
FORGIVEN THOSE IN DEBT TO US. AND PLEASE DON'T SUBJECT US
TO TEST AFTER TEST, BUT RESCUE US FROM THE EVIL ONE.

New Translation by the Jesus Seminar

I am the birthless, the deathless,
Lord of all that breathes.
I seem to be born:
It is only seeming,
I am still master
Of the power that makes me.

When goodness grows weak,
When evil increases,
I make myself a body.

In every age I come back
To deliver the holy,
To destroy the sin of the sinner,
To establish righteousness.

Lord Krishna

For the current of our spiritual life creeds and rituals are channels which may thwart or help, according to their fixity or openness. When a symbol or spiritual idea becomes rigidly elaborate in its construction, it supplants the idea which it should support. In art and literature metaphors which are the symbol of our emotional perceptions excite our imagination but do not arrest it. For they never claim a monopoly of our attention; they leave open the way for the endless possibility of other metaphors. They lose their artistic value if they degenerate into fixed habits of expression. Shelley, in his poem on the skylark pours out images which we value because they are only a few suggestions of the immeasurableness of our enjoyment. But if, because of their fitness and beauty, a law were passed that while thinking about a skylark these images should be treated as final and no others admitted, then Shelley's poem would at once become false; for its truth is in its fluidity, in its modesty, which tacitly admits that it has not the last word.

Rabindranath Tagore

Preface

(from The Christian Challenge Hans Kung)

We must share with all those who, for any reason at all, honestly and sincerely want to know what Christianity, what being a Christian, really means. Also for those who do not believe, but nevertheless seriously inquire; who did believe, but are not satisfied with their unbelief; who do believe, but feel insecure in their faith; who are at a loss, between belief and unbelief; who are skeptical, both about their convictions and about their doubts.

We must share then with Christians and atheists, Gnostics and agnostics, pietists and positivists, lukewarm and zealous Catholics, Protestants and Orthodox.

Even outside the Churches, are there not many people who are not content to spend a whole lifetime approaching the fundamental questions of human existence with mere feelings, personal prejudices and apparently plausible explanations? And are there not today also in all Churches many people who do not want to remain at the childhood stage in their faith, who expect more than a new exposition of the words of the Bible or a new denominational catechism, who can no longer find any final anchorage in infallible formulas of Scripture (Protestants), of Tradition (Orthodox), of the Magisterium (Catholics)? These are all people who will not accept Christianity at a reduced price, who will not adopt outward conformism and a pretense of adaptation in place of ecclesiastical traditionalism, but who are seeking a way to the uncurtailed truth of Christianity and Christian existence, unimpressed by ecclesiastical doctrinal constraints on the right or ideological whims on the left.

THE THEOLOGICAL THINKTANK

The "Theological Thinktank" formed from an earlier group convened at the initiation of Martha Peterson. The present group has been meeting bi-weekly since August 1992. Its purpose is to provide an opportunity to explore ideas and developments in religion and theology. We come together not only to share our findings from books, TV, retreats, etc, but also to share our personal ideas, concerns, and experiences. In short to share our "stories".

We all come from a different place. And we have found that before there can be anything beyond random exchanges of self advertisements, there must be: first, a common language, and second, agreement and focus on the questions mutually deemed to be important. Only when these conditions are met is an enriching and rewarding dialogue possible. This does not mean we must be in agreement on answers, only on our questions. People are united through their quests and questions, divided by their answers and approaches.

In order to succeed we must be accepting of each other. We must be open and patient and willing to take the time to build trust and to create a common code book which will allow us to understand one another. Only after this is it possible to really release the power of support that we can offer each other on our individual paths of spiritual development.

We come together not to convert one another to some idea, but to explore and synthesize. We strive to remain open minded while being critical, not of each other, but of the ideas and material that we bring for discussion. We must not be afraid of the hard questions nor of re-examining sacred cows. Nor must we limit our potential with specific expectations. We must remain detached from results, yet alive to the assurance that something better than we could specifically prescribe will in time happen.

We must each write our own operation manual and assemble our own prayer book. But we do this through sharing. Without sharing we cannot discover our own uniqueness nor the uniqueness of each other. Through telling our stories and listening to each other we come to discover and treasure what we possess in common. If we recognize something when we hear a laugh, see a tear, feel in one another a hope or a fear, then it becomes a part of our common story--a part of our Book of Common Prayer.

Do not talk out of school

Not Advocacy, but rather critiquing

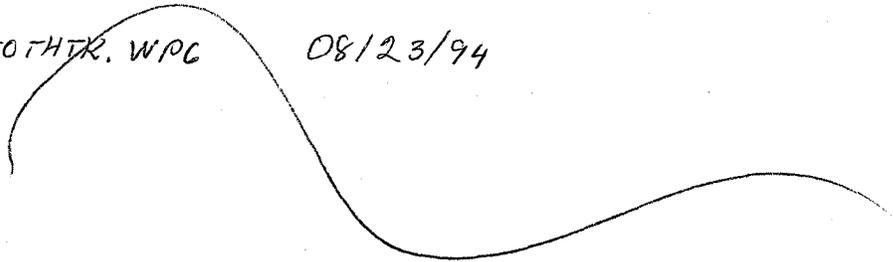
Not Personal

Exploratory

Develop a common code book

THEOATR. WPC

08/23/94



Thinktank Reflections

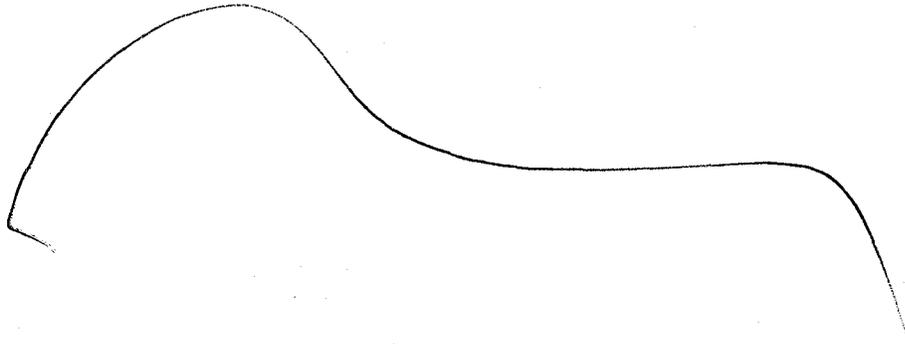
We come together, all from a different place. In this state enriching and rewarding dialogue is not possible. Before there can be anything beyond a random exchange of self advertisements, there must be a common language, a common intent, a focus on shared problems and on questions mutually deemed to be important. This does not mean we must be in agreement, it means that we must be accepting of each other. We must be open and patient and willing to take the time to build trust and to create a common code book which will allow us to understand one another. Only after this is done can we agree on the rules of the game we wish to play together. But having agreed on the game and its rules it does not mean we have to always play on the same side. The game we play may evolve as we grow in trust and understanding. We must not limit our potential with specific expectations, we must remain detached from results, yet alive to the assurance that something better than we could prescribe will in time happen.

We begin by telling our own stories. Indeed, people must tell their own stories, write their own operation manuals, assemble their own prayer books. But, paradoxically, we do this through sharing. Without sharing we cannot recognize our own uniqueness and the uniqueness of each other. Through telling our stories and listening to each other we also come to treasure our common humanity. If in hearing you, I find you have articulated something that has eluded me, but which I recognize as valuable for me, I can adopt it, coopt it into my own operating manual. ~~It only in this manner that we proselyte.~~ I hear you, question you, distill your message, then take that portion that feeds my needs.

Then we each write our discoveries for ourselves--an act of self-reference sealing our growth and transformation. But there is value beyond this. When we recognize something, a laugh, a tear, an inspiration, ^{or even} a revulsion, then it becomes a part of our **common story**--our Book of Common Prayer.

THEOTHK.WPW

04/20/93



SOME THINKTANK NOTES

THE THEOLOGICAL THINKTANK (T³) GROUP

- Beginning with "The Ground We Share", we are exposed to the concept that spiritual experience is primary but that its interpretation is culturally bound. For example,
 "Strange as it may seem, the idea of "God",
 like the other great religious insights of
 the period, developed in a market economy in
 a spirit of aggressive capitalism."

Karen Armstrong A History of God, p27

This may have been at root of Marx attack on religion.

It is important to note that taking experience as primary is positivism not realism.

An interpretation both enables and limits future experience, favoring supportive experience and downgrading or denying other experience.

Culture also sets emphases. We have the Buddhist emphasis on the escape from suffering through the Four Noble Truths. Christianity, on the other hand, supports suffering and even emphasises *intentional suffering*. Jesus gives the example of this himself when after the formal termination of his ministry on the Mount of the Transfiguration, he went on to Jerusalem to the sacrifice. Without this, the crucifixion, there would have been no survival, that is resurrection, of the ministry--the gospels.

- Beyond culture, the deepest spiritual experience is always blissful, restful, peaceful.
- All morality originates in belonging.

All apiritual paths lead to the summit of the same mountain. But some may play out half way up. (cf the Rabbi's story re the piece of jade) However different paths on the way traverse different territory and therefore we find different emphases.

EMPHASES IN VARIOUS RELIGIONS:

Taoism	energy
Confucism	ethics
Hinduism	karma
Jainism	life
Buddhism	suffering
Theravadin	individual enlightenment
Mahayana	universal enlightenment
Zarathustra	conflict good and evil
Judaism	justice
Christianity	love, forgiveness
Catholic	individual salvation
Orthodox	Theosis: sacrilization of the world
Islam	surrender, Oneness

- From the study of Jacob Needleman's "Lost Christianity", we were put on the trail of some vital portions of early Christianity that have disappeared, especially in the West. These include the replacement of theosis by individual salvation, the degradation of man by original sin (see Psalm 51), invoking the Name being sufficient to salvation, the equating of soul and spirit....

ON CHRISTIANITY AND BUDDHISM

- The Christian mystical tradition is found to have much in common with Buddhism.
- Buddhism has no dogmas and no creeds (It does have pledges, such as the pledge of Kwan Yin.)
- Buddhism is concerned with ontology rather than theology.
- The creation by Vairachona from the Sunyata is parallel to the collapse of the wave function in quantum mechanics. Both infer two levels of existence with coming into the world of space-time effected in one case by the making of constraints, and in the other by making an observation or measurement.
- Unity beyond the Brotherhood of man. Jesus in the Gospel of Thomas: If there are those who suffer, then I suffer. Muhammed: When one member of Islam is in pain, the whole body of Islam is in pain.

Education in the West is by schools, books, teaching. In the East learning is through experiencing. One leads to knowledge the other to understanding. Inculcation w preparing an experience.

Recognition requires reincarnation only if all is imbedded

in linear time.

Where is the source of potential? In the sunyata?

The higher sacrifices for the lower.

The divinity is in the message not in the messenger.

The Virgin Mary in saying "Be it done unto me according to thy will" became a saint of Islam, for her surrender.

Breath is the metaphor for departure and return.

Breathe in explore

Breathe out create

Mara was overcome when Sakyamuni agreed to preach.

When Jesus said on the cross, "Father forgive them they know not what they do", he knew at that instant that he had won.
was the victor

Do not meditate for enlightenment, but so that enlightenment can happen.

INRTODUCTORY NOTES

August 23, 1994

Last Sunday Father Ardley said that the two great threats to the Church were materialism and Islam. Perhaps this is true from the viewpoint of the Church, but from the viewpoint of humankind the two great threats are the consequences of our rape of the earth and the fact that organized religion has developed a schizoid separation from life and is retreating into complete irrelevance. (Anthony Duncan)

Humanity in the modern age is in danger of losing its soul. And the Church is re-arranging the deck chairs on the Titanic, with Fifth Avenue evangelism, rave masses, and reluctantly throwing scraps to women. The drug scene, alcoholism, the New Age, the Cyber movement, the Space movement and searches within the religious tradition, such as for Celtic Christianity, Gnosticism and other long suppressed traditions all have the common root of disaffection, frustration, or alienation from the present order and worldview. Our institutions bind us and blind us into a status quo that violates our full being, lure and distract us from selfhood, and bar us from transcendence and fulfillment. Humanity is desperately looking for **ontological alternatives**. People feel at a deep level that we are more than we have been led to believe and have been able to realize. We have yet to find who we are and to create who we are. Humanity has been living in a truncated ontological cell, and is finally becoming aware of it.

Our task is to examine this ontological cell and to learn to do what we have been told is impossible: namely, to walk through the walls and into the great multidimensional world that we are capable of experiencing, of exploring, and of creating.

TOPICS ON RELIGION

T3CONTRL.WPW

DISK: THEO III

August 19, 1993

POINTS OF DEPARTURE

- EXPERIENCE
OPEN BUT UNORGANIZED AND UNEVALUATED
- NEEDS
BEGIN WHERE PEOPLE ARE
- MEDITATION: ESP on the WISDOM of every EXISTING BEING/THING
Celebrate the Glory of Uniqueness

FRAMEWORKS

- JOURNEY OF THE YEAR
ORGANIZATION OF SACRED TIME *The 3 Zones*
- CREATION OF SACRED SPACE
COSMIC REPLICATION
GARDENS
SACRED ARTIFACTS
- MAPS AND CARTOGRAPHIES
- MORPHOLOGY
- RITUALS

EPISTEMOLOGIES

ONTOLOGY > C THEOLOGY

- 1) FRAMEWORK 2) FILING (MAP BUILDING)
- EXPERIENCE-SYMBOLIZATION-INTERPRETATION/EXPLANATION
- AUTHORITY ECLESIASTICAL, BIBLE
- TRADITION
- EMPIRICISM

PROJECTS

- PRAYER BOOKS
- APHORISMS
- CONCEPT BOOK
- PRAYER STICKS
- CELTIC REVITALIZATION
- THE SECULAR RELIGION, AMERICA
- SCIENCE AS RELIGION

■ PAGANISM
■ HERESIES

PSYCHOLOGY > C RELIGION

THEOLOGY THINK TANK CANDIDATE TOPICS

ALBERT WILSON

ITERATED THEOPHANIES : THE ^{DIVINE} GREAT DIALECTIC

THE MEANING OF THE TRANSFIGURATION

HISTORIC HERESIES

SCIENCE AND THEOLOGY

COSMOLOGY AND COSMOGENY

QUANTUM REALITY

CHAOS, DETERMINISM AND FREE WILL

QUESTIONS COMMON TO THEOLOGY AND SCIENCE

FAITH AND REASON

TIME: THE LITURGICAL YEAR

RELIGION AND TRANSFORMATION

THE COLLECTIVE AND THE INDIVIDUAL

THE OBSTACLES TO TRANSFORMATION

RELIGION AND PSYCHOLOGY

ALTERED STATES

THE PROBLEMS OF MONOTHEISM

THE BOOK OF JOB

SOCIAL PROBLEMS

MORAL AUTHORITY NO LONGER HELD BY THE CHURCH

CHURCH AND STATE

WORKS AND WORSHIP

FRAMEWORKS

VAJRAYANA AND THE FIVE TATHAGATAS →

JOANNE GREENE

ATTAINMENT OF THE EGOLESS STATE

LIVES OF THE SAINTS

THE VARIETY OF EXPERIENCES

DON LONGENECKER

THERAPIES

HATHA YOGA

THE BRAIN HOLOGRAPHIC MODEL

CARL JUNG

DAVID BOHM AND KRISHNAMURTI

PSYCHIC PHENOMENA

MARTHA PETERSON

THE MYSTICAL PATH

APPLICATION OF SPIRITUAL PRINCIPLES

"SECRET SERVICE"

NATURE OF THE SACRED

THEOSIS
SACRED TIME
SACRED SPACE

RELIGIOUS EXPERIENCE
⇒ GOD

METANOIA + REPENTANCE

LEVE

Psychic Phenomena

Synchronicity

Comparative Religions

TTT, WPW

A MORPHOLOGY OF RELIGIONS

RELIGION	EMPHASIS	TEACHING	COMMUNITY	SOURCE	THEOLOGY	AFTERLIFE	VIEW OF TIME
HINDUISM	DESIRE				PANTHEIST	REINCARN	CYCLICAL
BUDDHISM	SUFFERING	DHARMA	SANGYA	BUDDHA	ATHEISTIC	REINCARN	CYCLICAL
TAOISM	ENERGY						
CONFUCIAN	<i>ETHICS</i>						
JAINISM	LIFE						
ZORASTER	^{conflict} LIGHT/DARK						
JUDAISM	^{Belonging} JUSTICE	^{Torah} SCRIPTURE	^{HOUSE OF} ISRAEL	^{Moses} JAHWEH	MONOTHEIS		^{Historical} LINEAR
CHRISTIAN	^{Love} FORGIVNES	GOSPELS	CHURCH	CHRIST	TRINITY	HEAVNHELL	LINEAR
ISLAM	EQUALITY	KORAN	ISLAM	ALLAH	MONOTHEIS	JUDGEMDAY	LINEAR
SUFFISM	SEPRATION			MYSTICISM			
SECULRISM						NONE	LINEAR
SCIENCE	METHOD	BODY FACT	SCI SOC	NATURE	1 LEVEL	?	LINEAR
AMRINDIAN	NATURE ^{GRATITUDE} ^{Kindship} ^{Balance}						
PAGANISM	NATURE						

*Cyclical
→ Historical*

*outer
inner
hidden*

The Churches:

- The Institutional Church of St. Peter (social)*
- The Intellectual, Rational Church of St. Paul (Theology) St. Thomas Aquinas ... St. Augustine*
- The Mystical Church of St. John*
- ? The (Invisible) Church of St. James (Gödel's other)*
- { Unfulfilled
Tormented
Absent
Silent } died - Not contiguous
Undiscovered, Lost Gnosis?*

*The 4th
Church*

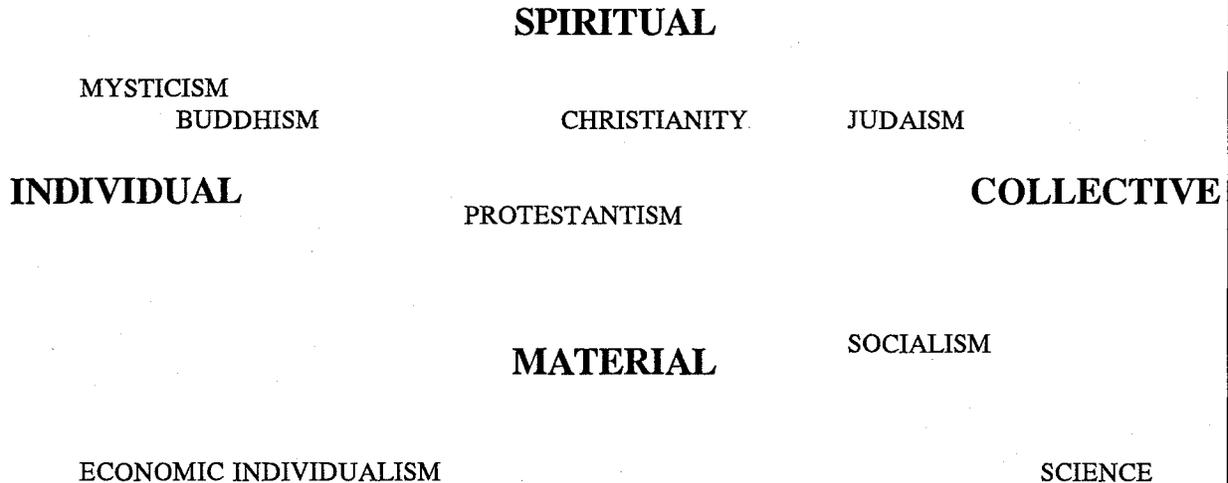
The 3 Jameses

~~James the Son of Zebedee~~

James the Son of Alphaeus

James the brother of Jesus

A CARTOGRAPHY OF RELIGIOUS BELIEF



This chart illustrates some of the principal belief systems by positioning them according to their spiritual content on a vertical **spiritual-material** axis and with respect to their emphasis on the individual on a horizontal **individual-collective** axis. At the upper left corner are located the most spiritually aware and individualistic disciplines; at the lower right are the most secular and collective disciplines.

Some notes:

- Another view is that on the spiritual level individuality as we perceive it on the physical plane is non-existent. The concept of spiritual entities mapped in one to one fashion onto physical beings is held to be an illusion.

- In science the common view is that mind (and therefore soul and spirit, if they be assumed) is epiphenomenal to matter. In some quarters, however, the view is emerging that underlying all physical reality is an infrastructure that is better described as mental or thought than as material. This latter view is that being adopted by some physicists and cosmologists who work at the frontiers of these disciplines.

- Whenever some aspect of experience is denied the result is the emergence of the notion of good and evil. When the entirety of experience is admitted, there does not exist good and evil. Western religions have inherited their base in the adversarial dichotomy of good and evil from the Zarathustrian denial of the fact that whatever is created must be balanced by a compensatory creation. Thus Ahura Mazda and Ahriman emerge, not as complementary necessities of creation, but as adversarial elements placed in conflict by the imbalanced residue remaining after denial of some aspect of the whole.

57 CART 2, WPW

If we disagree on emphasis, we must not split, but carry that facet of the whole which we feel is entrusted to us.

4 Axes

WISDOM - COMPASSION F
 PATH - COMMUNITY M
 INNER - OUTER
 CAUSE - EFFECT

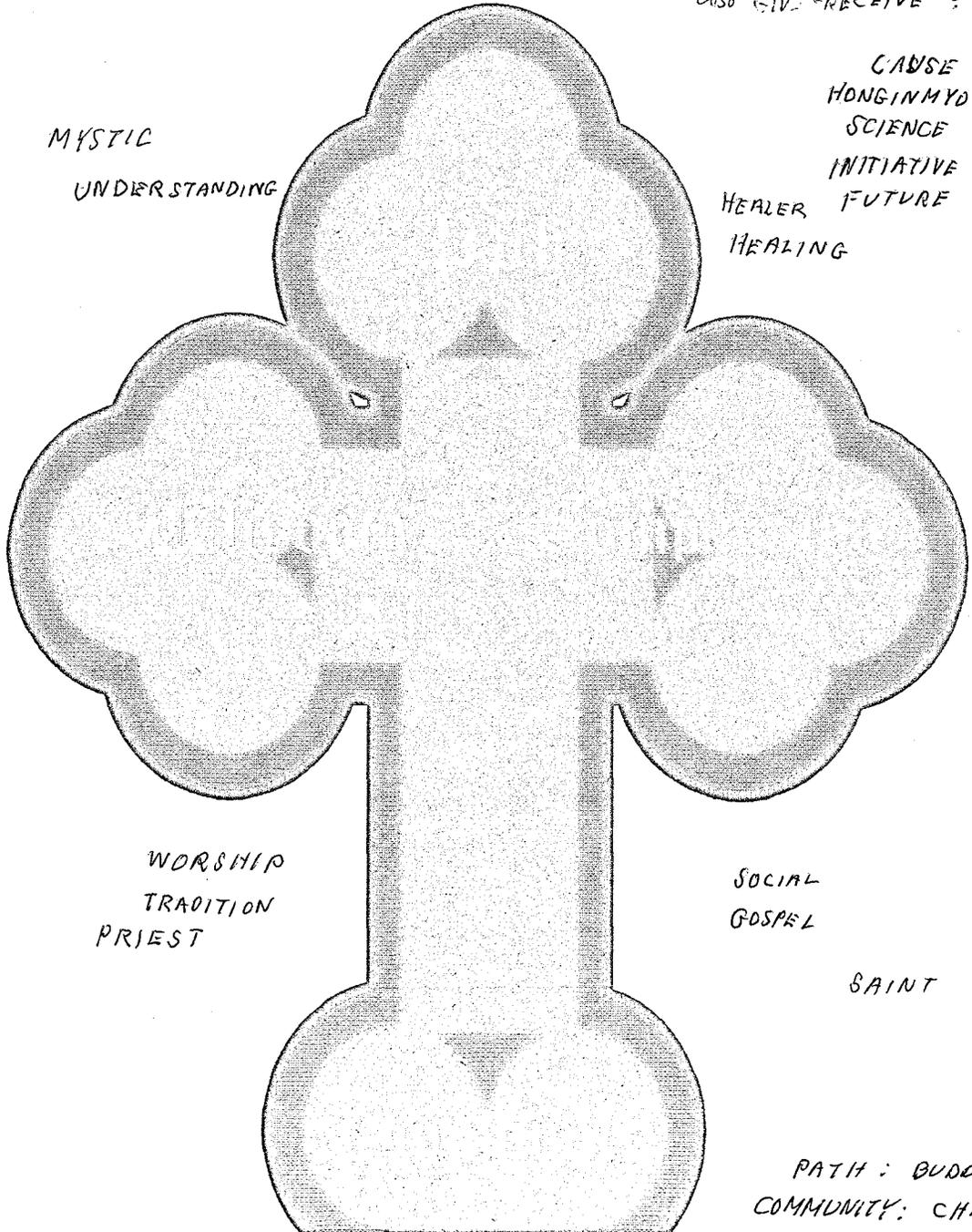
7 6 HATRICKS

also GIVE-RECEIVE ?

CAUSE	EFFECT
HONGINMYO	HONGANMYO
SCIENCE	RELIGION
INITIATIVE	RESPONSE
HEALER	FUTURE
	PAST

MYSTIC
 UNDERSTANDING

HEALING



WORSHIP
 TRADITION
 PRIEST

SOCIAL
 GOSPEL

SAINT

PATH: BUDDHA
 COMMUNITY: CHRIST
 WISDOM: HAGIA SOPHIA
 COMPASSION: KWAN YIN

UNDERSTANDING - SOCIAL GOSPEL DIAGONAL ~ SALVATION

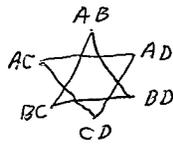
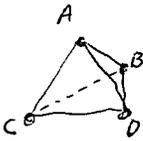
AXES

WISDOM - COMPASSION A

PATH (INDIVIDUAL) - COMMUNITY B

INNER - OUTER OF SPIRIT - MATERIAL C

CAUSE - EFFECT D



DUAL

AB edges ↔ points
AC
AD
BC
BD
CD

J

THE FOUR CHURCHES

Quotations on the Transfiguration
on Jesus to Peter, Keys and Feed my sheep *Matt 16:18-19*

Jesus recognized that not all people are in the same place in understanding or in spiritual development. He spoke one way to the multitude, he sent out the seventy, he gave deeper instruction to the twelve, and he had an inner circle of three: Peter, James, and John, to whom he gave special charges.

To Peter he gave "the keys to the kingdom". Peter was to be the door keeper. His charge were those seeking to enter the kingdom. Jesus told him, "Feed my sheep"

John was the beloved disciple, Jesus' favorite, the one with the deepest understanding of what Jesus was about and who he was. John translated the specifics of Jesus ministry into the language of the mystic, for those with ears to hear.

James was John's older brother and a "son of thunder". A man of courage and conviction. His zealousness early cost him his life. He was beheaded in Jerusalem by Herod Agrippa about 44 A.D. (Acts 12:1-2)

Anticipating this, Jesus appeared to Saul on the road to Damascus and adopted him into the inner circle. This happened about 34 to 36 A.D., a few years before James' death. (Gal 2:9)

From Jesus' inner circle have come four churches: The Church of Saint Peter, the institutional church, both lay and monastic, the church of the sheep. From Saint Paul, the church of the intellect, the church of doctrine and dogma, and after St. Paul, such thinkers as Augustine of Hippo, Thomas Aquinas, ... and in modern times C.G. Jung and Joseph Campbell all contributed to this church. And from Saint John, the church of mysticism, the church of St. John of the Cross, Angelus Silesius, the Cloud of Unknowing, Meister Eckhart, ... And from St James, the church of the martyrs, those who went beyond all others in their devotion to their Lord. And perhaps it is fair to say the church of ideas that have been martyred, gnosticism, pelagianism, The branches severed from the tree before they could bear fruit.

The Church of the ^{3rd} Sheep (Lamb) St. Peter

The Church of the Mind St. Paul

The Church of the Spirit (Dove) St. John

The Church of the Martyrs _{Dead} St. James

The Institutional Church

The ^{Doctrinal} _{Misology} Church

The Mystical Church

The Sacrificial Church

That the others might live
Bodhisattva

SOME THOUGHTS ON RELIGION

There is something truncating about our present ways of viewing ourselves and the world. There is something limiting in our present "slice" of reality. Our cultures have accumulated and processed experience for several millenia, but we seem to have ended up in a cul de sac. Our potentials have remained untapped, and though we like to think there is such a thing as **progress**, humans have remained pretty much the same for centuries.

There are two kinds of religion : Religion of and for community and religion of and for individual spiritual growth. One is for the creation and preservation of community, the other is for community support for the individual and its spiritual growth. (These two aspects of religion have also manifested themselves as two theories of political organization. In the extremes, the fascist idea that the community is paramount, the individual exists for the state, and the capitalist idea that everything else exists for the individual to exploit.)

October 15, 1992

The religions of community

Judaism
Christianity
Islam

The religions of individual growth

Buddhism
Taoism
Modern Psychology Jung,, Campbell

There has been no bridge: A religion that creates a community of enlightened individuals The proof of this is in the absence of such a community.

Religion is the search, individually and collectively, for the highest that we can conceive in that which we have experienced. Theology is an attempt to interpretate and articulate the experience. As in all things articulation falls short of experience.

*If it doesn't transform,
a religion doesn't work.*

We are all on three paths:

- The individual path of spiritual growth *to "heaven"*
- The cultural path toward "utopia"
- The cosmic path of evolution *→ ?*

All of these paths are in reality processes. In some sense they are fractally related. They must be in harmony with one another, be in some sense isomorphic, and represent different manifestations of the same archetype.

According to the Great Dialectic, a fourth path is that of the evolution of god *itself*
to GOD. *him*
her

The relation of church and state is an example of that between sub-community and total-community. The same separation should apply to other sub-communities. There should be the separation of corporation and state as well as of church and state.

A trainer of horses should expect to get kicked

Rumi

The one who knows is the servant of the one who does not know

Sufi teaching

Die in order to be truly alive

Rumi

In a room with many lamps, while the lamps are separate, the light is one.

Sufi

The faithful are like a single body, if one part hurts, the whole body feels the pain.

Muhammad

The tender words we say to one another are stored in the secret heart of heaven.

Rumi

There are some things that can only be sensed, not explained.

Chinese Saying

What we can say about the universe depends on the means we use to observe it.

RE RELIGION

Wheeler

We do not see things as they are, we see things as we are.

rather we see things as (What + They) are

the Talmud

God does not play dice. We humans are the ones who play dice in the way we select, the world we live in. (cf. cold fusion)

and reject

Siddhartha's injunction to his followers was to develop the teaching.

Jesus' injunction to his followers was to spread the teaching. [not Jesus added by Roman]

When bad things happen to good people (as Job), it is the call to move to a higher place. Find the higher God.

We become demoralized by polarization.

We try to reduce the problem, to slay the intractable mystery at the heart of every human being.

We destroy in order to simplify.

We slay what we should love.

We repress and deny what loves us.

We push away the mystery inside us.

We fight it, instead of learning what it is trying to teach us.

Dean Alan Jones (Grace Cathedral, San Francisco)

(Taken from Gandhi)

We are a people whose weaknesses are part of God's plan. God neither creates that weakness, nor ordains it, but He does have a plan for how to deal with it when it inevitably appears. The plan is forgiveness.

I strongly disagree

Richard Bolles

Christianity is essentially a social religion; and to turn it into a solitary religion is indeed to destroy it...I mean not only that it cannot subsist so well, but it cannot subsist at all, without society--without living and conversing with others.

John Wesley

On Groups

Groups are socially narcissistic. They spend time reassuring themselves and hating others.

The language of groups: "I am not like other men".

One set of rules for us, another set for others. double standard

Groups share focus (i.e. signification) and denial.

We make salvation systems out of our groups.

Specialization in groups promotes immaturity, for a follower is like a child, with psychological dependence on the leader.

Evil arises from our refusal to acknowledge our part in it.

What the sinner is carrying for us.

Is our faith in God or in Faith? itself

There is no human I can live without. There is not one that I am not in community with in the apex of God.

John Bradshaw

Truths are more likely to have been discovered by an individual than by a nation

- Descartes

REIGNON, WPW

Notes from Huston Smith's THE WORLD'S RELIGIONS

The basic premise of Hinduism: YOU CAN HAVE WHAT YOU WANT.

What do people want?

1) Pleasure

Hedonism: self centered, ephemeral

2) Worldly Success

Wealth, Fame, Power

"To try to extinguish the drive for riches with money is like trying to quench a fire by pouring butter on it." --Hindu Proverb

"Poverty consists not in the decrease of one's possessions, but in the increase of one's greed"--Plato

"Success is a goal without a satiation point"

What is wrong with success?

It is competitive, exclusive, part of a zero sum game

It is insatiable, follows the code of the cancer cell

Like hedonism, it is self centered.

It is ephemeral, you can't take it with you

Items 1) and 2), Pleasure and Success, lie in the path of **desire**.

Hinduism holds that one should not turn from desire until desire turns from you.

Items 3) and 4), Joy and Liberation, lie in the path of **renunciation**.

3) Joy

Derives from identity with community, from duty and service well performed.

There is a "ladder" of identification: self, family, clan, polis, ... humanity, life, ...

4) Liberation from our finitude.

The ultimate human want

{[In addition to the above 'positive' desires, there are some who want negative things, such as revenge, or are envious, filled with anger, hatred, etc. These negative desires are not to be confused with dislikes or aversions.

Some difficult to locate wants:

Knowledge, out of pure curiosity, (no goal of a Nobel Prize involved), or Wisdom for its own sake.

What about Peace?

Is Justice a positive want?]}

Notes from Huston Smith's THE WORLD'S RELIGIONS

The basic premise of Hinduism: **YOU CAN HAVE WHAT YOU WANT.**

What do people want?

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 - 2) Worldly Success
 - Wealth, Fame, Power
 - "To try to extinguish the drive for riches with money is like trying to quench a fire by pouring butter on it." --Hindu Proverb
 - "Poverty consists not in the decrease of one's possessions, but in the increase of one's greed"--Plato
 - "Success is a goal without a satiation point"
- What is wrong with success?
- It is competitive, exclusive, part of a zero sum game
 - It is insatiable
 - Like hedonism, it is self centered.
 - It is ephemeral, you can't take it with you

1) and 2), Pleasure and Success, lie in the path of desire.
Do not turn from desire until desire turns from you.

3) and 4) lie in the path of renunciation.

- 3) Joy
 - From identity with community, from duty well performed
- 4) Liberation from our finitude.

I also negative desires, e.g. revenge. There may be a whole spectrum of negative desire (not to be confused with dislikes)
is justice a negative? risk, danger

Where does the desire for peace fit in?

Some want knowledge - independent of any Nobel Prize
curiosity

Some want Wisdom

*removing
constraints*

The inverse operation of creation is not destruction or restruction, but is escaping structure. Siva is not the destroyer in the sense of destroying structure, but in the sense of enabling escape from structure. Siva is the one who enables ascension of the ontological scala to levels of decreased structure.

Mount Kailash

Structure is imposed at every level and each level is ruled by the structure of the levels above. At the top (in the beginning) is the VOID or Sunyata. This is the level devoid of all structure. Subsequent structure is subordinate to the original structure created from the Sunyata. Can there be parallel structures? not subordinate? Yes.

The Brahmic or creation process is described by the activities of the five tathagatas: Vairachona, Aksobya, Ratna Sambhava, Amitaba, and Amoga Siddhi.

BREAD

What is the inverse process? The process of Siva? The process by which one is liberated from structure and is able to rise stepwise up the ontological scala?

WINE

the Sacred Mountain

The urge to destroy is a dysfunctional distortion of the urge to ascend the ontological scala. The scala is not ascended by destruction, but by the following steps:

- creation of alternatives
 - isolation of the parameters
- similar to Zwicky's Morphological Construction.

*Dionysius is forever escaping the forms
that Apollo is creating for him.*

Eve seeks to escape the gardens God placed her in

IDOL AND TEMPLE, MYTH AND ARCHETYPE

When missionaries were sent from Rome to the outlying provinces in A.D. 601, their instructions given by Pope Gregory I made clear the policy of the church:

"Let the shrines of idols by no means be destroyed but let the idols which are in them be destroyed. Let water be consecrated and sprinkled in these temples; let altars be erected... so that the people, not seeing their temples destroyed, may displace error, and recognize and adore the true God.. And because they were wont to sacrifice oxen to devils, some celebration should be given in exchange for this... they should celebrate a religious feast and worship God by their feasting, so that still keeping outward pleasure, they may more readily receive spiritual joys."

(Bede Eccl Hist of the English Nation)
from Enc. Brit. Christmas

The injunction to destroy the idols but preserve the temple is metaphorically equivalent to the replacement of a specific myth or metaphor with another while preserving the archetype that stands behind the myths. Pope Gregory may have recognized that it was the temple itself, that is, the archetype, that contained the meaningful essence, the specific myth being incidental. [In a deeper sense both the temple and the idol are symbols and they are fractally related.]

Over time myths, metaphors, and rituals lose their ability to energize and vitalize. Hence they are replaced or updated from time to time with either new interpretations or new theophanies in order to facilitate the understanding of the people. When the symbol is fresh, the people understand its message, but over the centuries the meaning is forgotten, yet the symbol itself remains in the temple though it has become hollow and no longer vitalizes the people. (the Hoyle effect) When the symbol has lost its savor it can be invaded with unwanted meanings, like in the parable of the house of the man which was cleansed of unclean spirits.

In early pagan times there was a deep understanding built on accumulated wisdom and symbolized in meaningful myths and metaphors. But by the lifetime of Jesus, the pagan symbols had dried up and were filled with distortions and misunderstandings. The early church fathers sought to revitalize the people by replacing the ancient symbols with new metaphors from the life and teachings of Jesus. For example, the turning of water into wine at the wedding at Cana, replaced the day in pagan tradition when certain springs turned to wine, or the day when the Nile became pure, a festival celebrated on January 6th (Tobi 11 in the Egyptian calendar) In Christian metaphor January 6, thus became associated with purification in the baptism of the Lord and with his miracle at Cana. The date of the purification of the Nile became the spiritual birthday of the Lord.

THEOLOGICAL P 51

But what is the deeper meaning behind all the specifics, whether pagan or Christian? What is the deeper meaning of water into wine whether in a pagan spring or a Christian miracle? This is the form of questioning that leads to the archetype, but the form of questioning rarely pursued.

Sometimes a side effect of Gregorian pouring of new wine into old bottles arises. This is confusion of wine with bottle. Alan Watts puts it this way:

"When myth is confused with history, it ceases to apply to man's inner life. The tragedy of Christian history is that it is a consistent failure to draw the life from the Christian myth and unlock its wisdom. Myth is only "revelation" so long as it is a message from heaven, that is, from the timeless and non-historical world. Expressing not what was true once, but what is true always. Thus the Incarnation is without effect or significance for human beings living today if it is mere history, it is a "salvic truth" only if its is perennial, a revelation of a timeless event going on within man always."

In the search for the meaning to be placed in the temple, we see that we must not only discriminate the metaphorical from the historical, we must discriminate the symbol from the symbolized. We will not find the God behind the symbol, the higher God behind the vernacular God, the archetype behind the myth, simply by replacing a devitalized interpretation with a new one, the pagan with the Christian, the Old Testament with the New Testament.

We must recognize that the Tao that can be spoken is not the true Tao. Our spiritual poverty today does not derive only from the confusion of the historical and the metaphorical, although this has been an impediment to spiritual understanding. It derives in addition from our substitution of myth for archetype. We have in effect become idolaters worshipping the symbol, no longer seeking the fountain head and thereby becoming cut off from the true waters of life.

It is one thing to replace an outdated myth with a new one, but to lose the archetype itself through myth juggling blocks the path of transformation.

religion
Many truths can be projected on one ritual (or temple or symbol)
Many ^{religions} symbols refer to a common truth
as faces

SOME NOTES ON THE SYNOD OF WHITBY

Christianity had been in the British Isles for some four centuries when in 597 Pope Gregory sent Augustine (of Canterbury) to Britain to convert the islanders. The indigenous church located in Ireland, Scotland, Cornwall and Wales was based on Christian traditions going back to St. Joseph of Arimathea, and followed forms and doctrines attributed to the Apostle John. Some even termed the British church the church of St. John as counter to the Roman church of St. Peter. The indigenous church was also seasoned with many Celtic traditions including important clerical roles for women and reverence for the earth. After the arrival of Augustine a Roman church was established in Kent and the two Christian traditions fell into an adversarial position, largely because of a power take over initiated by Rome. The outward issues, however, were not power but were formulated around the difference in the way the date of Easter was determined and in the manner monks cut their hair.

Finally matters came to a head and a synod was called in the year 664 to settle the disputes. The synod met in the east coast town of Whitby in a monastery governed by the abbess Hilda (who had founded this monastery and another at Heruteu). Advocates of both traditions debated the way in which Easter was to be calculated. King Oswy of Northumbria, who had been urged to summon the synod, was to decide which tradition should be followed. The Celtic position was defended by Bishop Colman and Abbess Hilda, the Roman position by Bishop Agilbert and the Abbot Wilfrid. It seems that Oswy was strongly influenced by his wife, Queen Eanfled, who had come under the influence of Canterbury and he decided in favor of Rome on the basis of an historical argument for the relation between Passover and Easter.

The Celtic church based on more significant differences than the date of Easter did not disappear overnight, Colman returned to Ireland and Hilda later became St. Hilda, but over the next hundred years the Celtic traditions gradually lost support in the face of the homogenizing power of Rome.

The Roman clergy accused the Celtic church of the heresy of Pelagianism, (Pelagius, a British theologian c.360 - c.420), which held

- Adam would have died even if he had not sinned.
- The sin of Adam injured himself alone, not the human race.
- New born children are in the same condition as Adam before the fall, i.e. infants, though unbaptized, have eternal life.
- The whole human race does not die because of Adam's sin, nor will the race rise again because of the resurrection of Christ
- The law gives entrance to heaven as well as the Gospel.
- Even before the coming of Christ there were those entirely without sin.

ENTERING A NEW WORLD

cf 2 UNKNOWN, AGW

The meta-problem of life and beyond life is the problem of how to encounter a new world. Most religions focus on the aspects of this problem as it relates to the present world. We enter bio-life unfamiliar with both who we are and what the world is. We continually test the world and ourselves to find the limits. We ultimately decide on who we are and what the world is by the results of our testing and interactions. But this is a false answer. We have learned only about the relation between ourselves and the world, not who we are nor what the world is. Both we and the world are much more than the intersect of our interactions. But for the purposes of a lifetime we and the world are defined by these interactions.

The interface between ourselves and the world is located at the boundary of what is changeable through our will and efforts and what is not. This boundary evolves. It evolves from birth through childhood, through youth, maturity, and old age. It also evolves with the growth and decay of civilizations and cultures. Ultimately we are defined by what we can change in the world and by what we cannot change. Thus the prayer (ascribed to Paul Tillich):

Serenity

God grant me the serenity to accept things I cannot change, the courage to change things I can, and the wisdom to know the difference.

cf analect
of Kung Fu Tze *

is for help in reaching the central goal of life. [Provided we also pray for the wisdom to know what and how to change what we are able to change.] Thus from a transcendent perspective the real dichotomy is not that between ourselves and the world, but that between what cannot be changed and what can be changed. Or more generally between what has already been created and what can yet be created.

cf. Honganmyo (living in the effect) and Hongim myo (living in the cause)

It is from this perspective, not from hypothetical theologies, that Vajrayana Buddhism approaches the questions of life. It predicates that this world and our passage through it is but a special case of a process of changing worlds within changing worlds. The process of creation. The Tibetan Book of the Dead describes this process in terms of the way to enter and encounter new and unknown worlds. What we experience after leaving this world is, in process, similar to our experience in passing through this world.

* Wisdom is "when you know a thing, recognize you know it;
when you do not know a thing, recognize that you do not know it.

Kung Fu Tze

for ONTOLOGY

Only interactions exist. Neither we nor the world exist independently.
It is the interaction that creates both.

Thus the first creation is two-fold: Uairachona - Akisobya

thus we exist
at the interface
of two realms
of time: The past
and the future;
The actual and
the potential

All existence occurs at an interface between two ^{faces} worlds
e.g. galaxies on the surface of "bubbles"
To find what I am, I must interact with many worlds
From the {interactions} I shall be able to discriminate
what is I from not I. or to "defacetize" the
interactions (scenes facets) to construct the quintessence.

{ } = set

↓ 04/22/93

ON ENTERING A NEW WORLD

- Task #1 FIND WHAT HAS BEEN CREATED
- 2 FIND WHAT I CAN CREATE
- 3 FIND THE INTERFACE
- 4 What do I bring from previous worlds?

1+2
are
twin
dragons

In these
tasks we
proceed by
creating
schemata
to organize
our experience

After entering many unknown worlds
if #4 > 0, we can begin to know
ourselves - who we are, i.e. the world
that is "I"

cf. The exercise of handing out a set of items
~ experiences in a new world.

*Task Structure the items
Organize

** The Earth needs
diversities to know
who she is
Homogenization
offends her

If "I" is a world - actually an unknown
world that ~~we~~^{I have} entered what is changeable
what is unchangeable
where is the interface

The outer world is a tool for exploring in inner

The inner world is a tool for coping with the outer

* * That there be many people permits the world to know itself.

08/21/94

For us to know ourselves, we must encounter many and diverse worlds - Gurdjieff
This reincarnation ^{of the same person} into the same world - has no usefulness - Hinduism
Only the same person into many worlds
or many persons into the same world is useful

But see "masks" we can seek to be other person in this world, to find who we are

INTO THE UNKNOWN

Explored territory remains terra incognita until the explorer returns and reports the results of the exploration. America was not discovered when Columbus landed in the Bahamas. It was discovered only when the report was taken back to Spain.

I have been voyaging for many years through unknown waters, viewing mysterious scapes of mind and spirit that continually lure me on and on. I had heard no reports of these regions before starting out, but they seem to have been visited before by some who were also lured on and on, and who never bothered to report back. I too have not bothered to report back, to effect a discovery. In a sense it seems wrong not to report back, but then why? These realms do exist and any who will sail out in a particular direction will find them. Perhaps it is more important to give instructions how to reach these places than to attempt their description. Is this really not what the great teachers such as Guatama, Plato, and Jesus did, told how to find the realms, not what they contained.

Science demands that experience be repeatable if it is to be accepted. But once a domain becomes repeatable, its potential is cut off and it is frozen in the prison of actuality. Let us therefore be unscientific and only point the direction to go and permit each who go forth to find their own unlimited and unfrozen possibilities.

*For some their proper task is to climb a mountain. For this they need guides and experts with climbing skills
For others their proper task is to learn all about the techniques needed for climbing mountains and to develop skills.
For a third group, the only need is to have a mountain pointed out to them -- it exists. They are then motivated to find it, learn how to climb, and finally to climb it. ~~They~~ They are experienced already, and have climbed mountains before*

This is like the old Chinese adage:

You can feed a person a fish, that is only one meal.

You can teach them how to fish, that is many meals.

But we must add:

You can tell them that such and such is food, and they have more available to them than just fish.

c f NEWWORLD, WPW

The two extreme views

I am an appendage, or pawn, in the World's agenda.

The world is an appendage, or pawn, in my agenda.

(Perhaps the world's agenda is as ill defined
as is our own agenda)

Whose Solipsism?

Facts are about the past

Hin gannyo

Decisions are about the future

Hin ginnyo

February 23, 1993

~~ON DANCE AND DANCERS~~
~~ON DESIGNS AND DESIGNERS~~

*the messenger from
the message?*

The poet has asked, How do we differentiate the dancer from the dance? The singer from the song? Without the dancer there is no dance, and without the singer there is no song. But is it not also true that without a dance there is no dancer, and without a song there is no singer.

We can differentiate the dancer from the dance only if other dancers can perform the dance or if the dancer can perform other dances. We can differentiate the singer from the song only if other singers can sing the song or if the singer can sing other songs. Otherwise differentiation is not possible.

When we dance spontaneously, we and our dance are one. When we sing spontaneously, we and our song are one. No one else can dance our dance or sing our song. *But if our dance may be* copied, *but it is not longer our dance, which* in the minds of others we and our dance have been differentiated. And if our song is simulated, in the minds of others we and our song are separate.

When we dance a copied dance, it is not our own dance and we and the dance cannot be one in the same sense as when we dance our own dance. When we sing another's song it is not our own song and we and that song are separate. In dancing and singing the dances and songs from tradition we have separated the creators from their creations

When is it appropriate to dance our own dance, to move spontaneously, and when is it appropriate to dance the rituals of tradition? When must we sing our own song and when should we sing the songs of tradition? What happens to us in spontaneity and what happens to us through the repetition of the movements and songs of tradition? In spontaneity we celebrate the oneness of creator and creation. In repetition of tradition we separate creator and creation in an attempt to make the creation our own. *become* (For in some limited sense whenever we sing another's song it *does* partly our creation.)

All of this is of relevance in our practice of religion wherein we have two objectives: we wish to create and participate in ^{of} community and we seek spiritual union with ^{what is} the Higher. There is great disciplinary value in the rites of tradition, and it is these rites that are basic to community. We build our community in singing the songs of tradition and ^{celebrations} moving to the rituals of tradition. But in all of this ^{with} we have separated the Creator from Creation? Perhaps the price ^{things} of community. But the spiritual path requires something different, that creation and creator be one. We cannot find God except through God's Creation, so we must not separate God from Creation. We preserve this unity by achieving unity with our own creation. Thus to find God we must learn to sing our own song and ~~and dance our own dance.~~

a song that is truly ours

This is what we are called to do

Can we dance more than one dance?

THE LORDS OF KARMA

Karma is really not very complicated. To begin with we all get what we want in life. But the question is, 'How do the gods know what we want, what to give us'. Certainly if we do not know what we want, they cannot know what we want, and we get nothing. But the gods have two ways of knowing what we want. The first of these is by reading our hearts, finding what we have really written there. Not what we wish, not even what we pray for, but what we have deeply inscribed in our hearts by our way of living. The second way the gods have of knowing what we want is by giving us what we give. If we act in accord with a certain scenario, the gods conclude that that scenario is how we want things to be and arrange our future for us in compliance. But it is really we who design the future, the gods only arrange it to happen.

If in a relationship, for example, we do or fail to do certain things, the Law of Karma decrees that these are the very things that will happen or fail to happen to us in our future relationships. How else can the gods know what to give us? Both the Golden Rule, "Do unto others as you would have them do unto you", and the Categorical Imperative, "Do only those actions which you would have become rules for universal behavior", clearly have their roots in the Law of Karma. Many seem to feel they can escape or repeal the Law of Karma, but sooner or later all must come face to face with the Lords of Karma, and then no one, whatever they do, can alter the outcome.

In the Hindu tradition, we are given the opportunity to rewrite on our hearts at each rebirth. In the Christian tradition, we have the opportunity to rewrite on our hearts when there is true metanoia. Some things are reversible and some are irreversible. What happens in the world of space-time may be irreversible, but we have been promised that in the world of Light, the world of the Spirit, every being may be transformed. ^{there} The Christ ^{can} has overruled the Lords of Karma.

The Lord is in his holy temple let all the earth keep silence before him.

Part of the world is set aside to reference the whole.

A role not given in the horizontal worlds, only in the vertical:
The role of self-referencer.

How can we hold all living things, indeed all things, to be sacred when we have lost the sense of sacred?

How do we find once more the sense of the Sacred?

Take not thy holy spirit from us, Oh Lord.

Every thing is unique and special. Is this the same as being sacred?

Can everything be sacred without losing the meaning of sacredness?
Or must there be something that is not sacred in order for there to be the sacred?

If any parameter is given but one value, that parameter vanishes.
--Eddington's law of sameness. *

In the Silence of God there is the paradox of all being sameness and at once infinitely rich in difference.

Thus Sacredness is possible to all things.
Even to the Darkness.

The paradoxical reality of God, that is God.

Out of the Silence comes the manifestation of all things. Who shall self-reference them? and which shall be self-referenced?

* The case for gun control is made with such frequency that the case, in the end, is made not at all.

Mark Simon

cf. the Eucharist

SOME QUOTATIONS

Become what you are!
PINDAR

Religion is only different if you get it from retailers. If you get it from wholesalers, you find out they all get it from the same distributor.
Anon

My religion consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. The deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of god.
Albert Einstein

*glimpses
&
flashes*

Religion begins at the point where philosophy moves into personal commitment and action. A religion is more than a mere belief or an understanding of something; it implies the reaction of a man's whole being to that on which he feels dependent. It is life lived in the conviction that "what is highest in spirit is deepest in nature".
Gabriel Marcel

There is more religion in men's science than there is science in their religion.
Thoreau

Man is the only animal with the one true religion--several of them.
Mark Twain

The religious search is the ultimate destiny of us all.
Lew Ayres

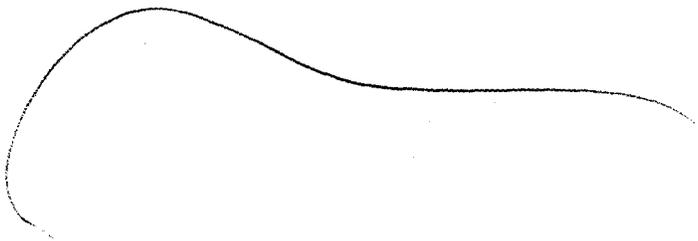
Man does not come to God through the truncation of his humanity but through the wholeness of his humanity.
Thomas Merton

Open spaces--nothing holy
Bodhidharma

Hear and your soul shall live.
Isaiah 55:3

Behind the divisible there is always something indivisible. Behind the disputable there is always something indisputable. You ask: What? The wise man carries it in his heart.
Chuang Tzu

RELQUOTE.DOC



While we live our souls are dead within us, but when we die our souls are restored to life.

Herakleidos

The question is not whether someone is seeking God or not, but whether one is seeking God where God has chosen to be revealed.

Karl Rahner

that locus consists of the world of the poor...

Jon Sobrino

Turn the other cheek means initiate don't react.

Ann Blampied

Fear is trying to be something you are not.

How unbelievably modest are human beings who bind themselves to only one religion! I have very many religions, and the one overriding them is only forming throughout my life.

Elias Canetti

It would be impoverishing to listen to only one kind of music, or to listen to the works of only one composer. Similarly it is impoverishing to confine spiritual life to one brand of religion, or to belong to but one church. The great wealth of music or spiritual experience can be acquired only by encountering all.

Li Kiang (09/10/92)

God intended the church to be a tree, not a pole.

Li Kiang

We cannot be all that we are at once. Therefore God created time so that in our finiteness we could find fulfillment in temporal patterns.

L. K.

The discontinuous and the finite are the modes by which God accomplished his task. The continuous and the infinite are the modes resorted to by our intellects, which are incapable of investigating the gaps in nature and of imagining the excessively numerous accumulations of its building blocks.

Arnaud Denjoy

(Great Currents of Mathematical Thought p195)

We have become addicted to the analogue (the continuous) and only now in the age of computers are beginning to understand the powers of the digital (the discrete).

Li Kiang

(it gives us reality)

(the discontinuous is the source of creative)

REFERENCES TO THE TRANSFIGURATION

Matthew 17:1-13

Mark 9:2-9

Luke 9:28-36

2 Peter 1:16-19

Other pertinent references.

I KINGS 18:20-40

19:9-18

20:29-29

Collect for the last sunday after the Epiphany

O God, who before the passion of thy only-begotten Son didst reveal his glory upon the holy mount: Grant unto us that we, beholding by faith the light of his countenance, may be strengthened to bear our cross, and be changed into his likeness from glory to glory; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. Amen

(DIVINE
The Archetype of ~~the~~
THE GREAT DIALECTIC

The Extended re-Creation of GOD and MAN

The Transfiguration is an event in the Gospels which is generally ignored by most churches. When not overlooked, it is usually relegated to a minor role and interpreted in a superficial manner. This may be because the message of the Transfiguration threatens the traditional power establishment which controls the church. Indeed, it was only on the eve of the Reformation that the Roman Church finally recognized this event in its calendar. It was recognized by Anglican groups only at the end of the nineteenth century. Another reason the Transfiguration may have been overlooked is that the most important messages are invariably camouflaged by more flashy and obvious messages. Only those of great discipline are not misled and can see the real message. However, there are theologians and even branches of the church that significate the Transfiguration as the most fundamental event recorded in the Gospels. In this time when the church as well as many secular institutions are caught up in imperative crises of change, it is requisite to reexamine the content and context of the Transfiguration.

What marks the Bible, as well as many other holy writs, is its containment of wisdom of many levels. The mythic and historic stories contain not only moral and ethical lessons but also allow metaphorical interpretations leading to even more profound understanding. For example, the story of the Exodus, Moses leading the Children of Israel out of their bondage in Egypt: Metaphorically, the Children of Israel were led out of the bondage of idolatry to limited gods, to a theophany on

Mount Sinai revealing to them a new and higher God. And **there exists no greater liberation from bondage than that of a new theophany.** That the Jews in possession of this precious experience, rejected iterated Exoduses to remain idolaters to this particular Exodus is their tragedy. And this takes us to the central message of the Transfiguration: the ongoing iteration of theophanies and Exoduses, leading to ever higher and deeper understanding of the nature of GOD.

*but the
Talmud
re explains
the First
Exodus*

The story of the Transfiguration is reported in the Gospels of Matthew (17:1-13), Mark (9:2-9), and Luke (9:28-36) and amplified by Peter (IIPeter 1:16-19) . That the Transfiguration is missing from the Gospel of John, has been explained by holding that the entire Gospel of John is an amplification of the Transfiguration. An amplification, yes, but the amplification of a particular interpretation. The Transfiguration, like other Mysteries, contains multiple meanings which are manifested in accord with level of spiritual understanding. To settle for truncated understandings decreed by ecclesiastical politicians is to abandon Living Faith.

In the Gospels the Transfiguration is the form given to the message that the path to God is through successive theophanies. This message is made much more explicit in the New Testament story of the Transfiguration than in the story of Exodus. However, the message is still largely misunderstood and ignored. Priesthoods and power elites with a lifetime investment in an

established theophany find it difficult to accept change and vigorously oppose the new. The history of crucifixions, burnings at the stake, and religious wars all attest to this aspect of the structure of the archetype of theophany change. It is a paradox that the old theophany which serves as the launch pad for the new also becomes the primary obstacle to the birth of the new. Though Pharaoh or Herod would put the infant to death, in time the outcome is always that the child survives and leads the people to a higher place. It is the outcasts and those with no stake in the existing order who are the apostles of the new.

The first occurrence of an archetype is never recognized as an archetype. The second occurrence is ^{also} not seen as an archetype but as ^{being} ~~having~~ ^{made} been prophesied ^{by} the first occurrence. So it is with the parallel occurrences in the Old and New Testaments interpreted in the New Testament as fulfillment of prophecy.

The theophany of Moses and the theophany of Jesus were not seen as steps in a succession of many divine revelations, but as a prophecy and its fulfillment. This interpretation cut off belief in the possibility of subsequent occurrences of the archetype and of the revelation of new theophanies. The theophany of Jesus was taken to be final. The Christ Event was held to be unique and could occur only once. This belief fitted well with the ecclesiastical power centers' control of religion and with their ability to continue their control. It allowed all challenges to their authority to be labeled heresy and subdued in the name of God.

In spite of this doctrine of finality the Jews still look for the coming of the Messiah and the Christians for the second coming of

Christ. The true nature of the archetype penetrates the distortions imposed by those who would forbid God from again making contact with the ^{physical} world. Not even the doctrine that the second coming is for ^{solely} judgement deflects the hope in human hearts for seeing more clearly what we now see dimly and only in part.

But the archetype of successive theophanies is not peculiar to Judaism and Christianity. It is exhibited in the development of many other religions. It is found in the avatars of Vishnu, in the multi returns of Quetzalcoatl, in the successive Hopi exits and entrances through the hole in the floor of the kiva, in Maitreya the Buddha yet to come, in Kukai's ten levels of religion leading finally to Shingon. ~~Without~~ ^{This eternal}

^{expectancy of One yet to come provides the dynamic for collective religious experience.}
At some point in the archetype comes the moment of liberation. The moment when freedom finally arrives. The euphoria of this moment has few rivals in human experience. It is experienced in the first days of a revolution when potential becomes boundless before actualization sets in. It is experienced when an idea is first heard that suddenly removes the shackles of frozen authority. It happens when something is learned that immediately is recognized as true though never before articulated. It is the passage of the Red Sea. It is the moment of discovery of the empty tomb. It is the experimental verification of non-locality. It is at such times that we get a brief glimpse of who we are and what we can become. And of all liberating ideas, a new theophany --a new vision of God-- is the greatest.

ON MEDITATION

The practice of meditation is a special kind of process. Whereas ordinary processes produce specific products, meditation is a process that also produces other processes and consequently many products. It is thus improper to impose specific goals on meditation, to limit its products. To impose goals is to prevent meditation from bearing all of the fruits of which it is capable. Meditation should thus be entered with a state of mind completely detached from results. If practiced with commitment, it will produce much more than any preset goal can conceive.

One of the products of meditation is the development of presence--mastery of the sensate situation. In turn, one of the products of presence is compassion. Another, more advanced, product of meditation is inner presence--mastery of quintessence. This, in turn, leads to guidance along the path to understanding and wisdom. There is an outer-inner tension producing the precious discrimination between presence and guidance.

Some species of meditation:

- *Samatha, a sanskrit word meaning tranquility. This involves the direction of attention to a single object of contemplation. This is usually in the beginning focus on breath, and the achievement of mental stability.**
- *Vipassana or insight meditation. (after the mastery of samatha) Let the mind have free rein, focus where it chooses, bringing the sub-conscious into the scope of awareness. **
- *Samma Samadhi or right concentration. Brief glimpses of Truth are not rare for many, but Samadhi is a sustained glimpse of Truth.**

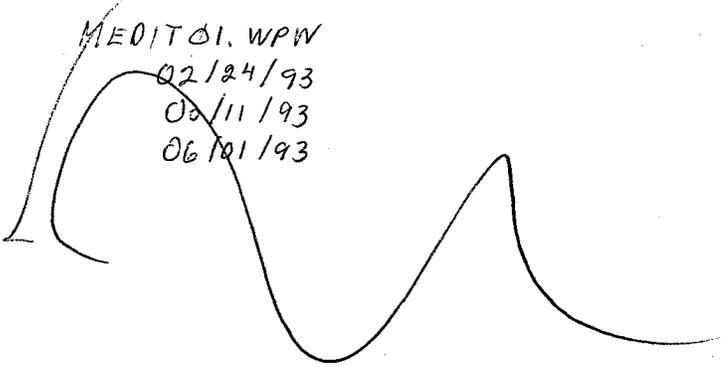
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MEDITOI.WPW

02/24/93

02/11/93

06/01/93



ON MEDITATION CONTINUED

Approaches to meditation:

- *The method of continuing return.*
Focus on some object, image, or koan. Whenever awareness comes that mind is elsewhere, immediately restore focus to the object. But do not struggle to maintain the focus, merely restore the focus to the center whenever there is the realization that it has drifted away. Be detached from results.

- *The method of continuing self-reference.*
Continually verbalize everything you are doing and thinking. Moment to moment describe in words what you are thinking and feeling. But do not get lost in a regression by articulating your articulation. Be aware of the levels of the regression in which the subjective and objective are located.

- *The method of merging.*
Whereas the methods of continuing focusing and continuing self-reference require a mental mitosis into observer and a meta-observer who watches the observer. The method of merging reverses the process and seeks to merge the object of observation with the observer to attain oneness. All discriminations are removed and blend into unity.

- *The method of clearing.*
All voices are hushed, all images are erased. The universe returns to the Sunyata from which it originally emerged. All becomes nothing and the nothingness is ONE. When there is but ONE, since ONE cannot exist, actuality ceases to exist. With actuality zero, potentiality becomes infinite.

or John Baptist

VAIRACHONA	PYTHAGORAS	MOSES	WYCLIFF
AKSOBYA	SOCRATES	JESUS	HUSS
RATNA SAMBHAVA	PLATO	ST. JOHN	ERASMUS
AMITABA	ARISTOTLE	ST. PAUL	LUTHER
AMOGA SIDDHI	ALEXANDER	CONSTANTINE	REFORMATION

VAIRACHONA	COPERNICUS	LORENTZ	PLANCK
AKSOBYA	GALILEO	MINKOWSKI	BOHR
RATNA SAMBHAVA	KEPLER	EINSTEIN	HEISENBERG
AMITABA	NEWTON	SCHWARZSCHILD	SCHROEDINGER
AMOGA SIDDHI	ROYAL SOCIETY	EDDINGTON ...	DIRAC ...

VAIRACHONA	LEIBNIZ	FRAZER
AKSOBYA	TURING	JUNG
RATNA SAMBHAVA	SHANNON	WILBUR
AMITABA	VON NEUMANN	CAMPBELL
AMOGA SIDDHI	IBM	NEW AGE

VAIRACHONA	PRECURSOR
AKSOBYA	SIGNIFICATOR-ADVOCATE (SACRIFICED)
RATNA SAMBHAVA	GESTALT DEVELOPMENT--RE CONTEXT
AMITABA	DETAILED DEVELOPMENT--RE CONTENT
AMOGA SIDDHI	APPLICATION

(From 'The Dictionary of Asian Philosophies', Nauman)

p204ff

Kukai (774-835) was the founder of Shingon, the second main school of Buddhist philosophy in the Heian period. He was an esotericist. His emphasis was on the primacy of Vairachona and on those teachings which were independent of space and time, the teachings that were absolute in the sense of being a necessary infrastructure to all schools of thought.

Kukai's Ten stages of religious consciousness:

1. Uncontrolled passion, animal life
2. Confucianism, morality devoid of heart
3. Taoism, believers hoping for heaven, but ignorant of heaven
4. Hinayana, some philosophical and psychological understanding
5. Advanced Hinayana, goal of personal salvation
6. Pseudo-Mahayana, the compassionate path of contemplation
7. The Sanron, elimination of false conceptions
8. Tendai, the moments of eternity
9. Keron, interdependence and convertability
10. Shingon, esoteric, ineffable

Shingon teaching cannot be verbal, it must be through art. Hui-kuo, Kukai's master, taught that whatever was beautiful partook of the nature of Buddha. "Art is what reveals to us the state of perfection." For Kukai the arts, as taught in his school, were:

- 1) Painting and sculpture
- 2) Music and literature
- 3) Dance and gestures
- 4) Social order and religion

For Shingon, religious truths are not the limited result of revelations by the historic Buddha, but of repeated revelations by the Cosmic Buddha, transcending all human limitations.

*Each level has its own issues and questions
as well as its own theology*

*Commentation on Kukai's
Ten Stages of Religious Consciousness
Shingon among the open esoterics*

*Today
Art ≠ Beauty*

THE CHINESE TEMPLE
Oroville, California
Built 1863

All within the four seas are brothers. Kung Fu Tze

Deities in the Taoist temple:

Kwan Kung c400 Agriculturist --> General
Wei T'o Surgeon, Acupuncture
Tien Ho Queen of Heaven, patroness of travelers and fishermen
 festival on August 15. (cf. Feast of the Assumption of the Virgin, Aug 15)

The gods who do not answer prayers are removed from the temple
(This would be the Chinese answer to Job. But it is an answer that is not available to monotheists.)

Papers of good fortune are burned in the Ting (burning pot)
Papers of bad fortune are pinned to a tree.

The gods do not understand money, i.e. paper and ink money
They only understand silver and gold

The spirit doors of the iconostasis
Evil spirits cannot look at themselves, therefore mirrors protect the temple
Evil spirits are nosy, they read pieces of paper

Regarding the bustle in the fashion room. A German maid thought there was no such thing as a bustle,
it was the anatomy of the 'quality folks'.

CHINTEMP, MSW

Dazed, uncertain, hesitating,
Wings still damp, bent, unfolded,
As if still molded
By darkness, change, confusion,
Bound still
In the emptied chrysalis.

The air stirs.
I tremble,
Feel still within that mold,
Shaped by a form I now
Vaguely sense
Is hollow, empty, spent,
Its work complete.

I only need to move-
One step, another, tentative,
And wait.

Feel the air dry this strange new form,
Watch tissue thin patterns of gold, black, orange,
Unfold into readiness,
Unfurl into openness,
As the air takes me,
Lifts me
Into surprise.

I know not what to do
Yet giddy with instinct
Throw myself out,
Caught by a current unseen,
Swoop low, glide high, dive
Into surrender.

A chrysalis stands now empty,
Drying in the sun,
Constraints forgotten by the life once served.

One day, perhaps, a child will come,
Will ask its mother,
"What strange creature one day lived
In such a tiny home?"

(Treya, 1974)

Some there spoke final words of remembrance about Treya, and some remained in silence. Twelve-year-old Chloe, Steve and Linda's daughter, wrote this for the ceremony:

Treya, my guardian angel, you were a star on earth and gave us all warmth and light, but every star must die to be born again, this time in the heavens above, dwelling with the eternal lightness of the soul. I know you are dancing upon the clouds right now, and I'm lucky enough to feel your joy, feel your smile. I look at the sky and I know you're shining, with your brilliant, radiant soul.

I love you Treya and I know I'll miss you here, but I'm so happy for you! You have shed your body and your pains, and are able to dance the dance of true life, and that is the life of the soul. I can dance with you in my dreams, and in my heart. So, you are not dead, your soul still lives, lives on a higher plane, and in your loved ones' hearts.

You've taught me the most important lesson, what life and love is.

Love is complete and sincere respect for another being...

It is the ecstasy of the true self...

Love extends beyond all planes and is limitless...

After a million lives, and a million deaths it still lives...

And it only dwells in the heart and soul...

Life is of the soul, and of nothing else...

Love and laughter ride with it, but so do pain and anguish...

Do not stand at my grave and weep;
I am not there. I do not sleep.
I am a thousand winds that blow;
I am the diamond glints on snow.
I am the sunlight on ripened grain;
I am the gentle autumn's rain.
When you awake in mornings hush,
I am the swift uplifting rush
Of quiet birds in circled flight.
I am the soft star that shines at night.
Do not stand at my grave and cry,
I am not there...

First we're not here
Then we are
Then we're not

You looked into
Our coming and going
Face to face

Longer than most of us
With more courage and grace
Than I have ever seen

And you smiled
All the way--

WHEREEVER I GO
AND WHATEVER I SEE
IN MY HEART AND SOUL
YOU'LL ALWAYS BE WITH ME

THE ARCHETYPE OF LOSS AND THE ARCHETYPE OF TRANSFORMATION

Two important archetypes in the dynamics of change are the one that is triggered with a loss, such as death, and the one that is triggered by confrontation with a dead end, such as woundedness. An archetype is a deterministic pattern in time that takes us from state one to state two. While the onset of an archetype may result from circumstances beyond control, its initiation may be intentional. In the event of the launching of any sort of intentional change, before launch it is most important to put whatever is to be preserved into an "ark". Whatever is sacred must not be put at jeopardy nor left to the whims of chance.

THE ARCHETYPE OF LOSS

In the event of a loss, especially through death, the world has shifted. A stable system, consisting of physical and psychic components has been truncated. Such a decapitated system is unstable and cannot function until it can restore working order either through internal readjustments or union with another system. The loss of a leg, for example, requires both a physical and psychological readjustment before the system is functional. The process of readjustment is carried by the archetype of loss which has the following stages:

SHOCK
DENIAL
ANGER
DEPRESSION
ACCEPTANCE

The onset of the loss event causes a trauma which, dependent on its suddenness, may create a state of shock. A death spread over days or weeks allows preparation and avoidance of shock, but sudden death or loss does not.

Following the loss is a struggle not to accept its reality. A period of oscillation between facing the facts and "it just didn't happen", a set of ifs, and turning the clock back. This is an exhausting period which results in protest.

The next is OK so it happened, but why, it is not fair, it is outrageous and intolerable. There is a pouring out of anger on anyone or thing that can be blamed, the surgeon, the driver, the system, and most of all on God. There are thoughts of vengeance when possible, thoughts of retribution. Some people never transcend this stage.

Following anger, comes a shifting of blame from others to oneself. The result is depression. Certainly the loss has

diminished us and we feel diminished, we lose self esteem, we question our competence, what have I done wrong, then we feel immature for not being able to handle the situation. we begin to question everything. And at this point the mood can turn suicidal. There is no heart in anything, everything is purposeless, meaningless, why go on. Finally it settles down into a deep sadness.

From the sadness gradually comes healing, the pain slowly goes away and some of the lost energy is recovered. Things that should have long ago been put in the ark are at last put there. The memories evolve from sadness to sweetness, and it is realized that something still exists that is to be cherished. Everything has not been lost, the deepest treasure is still intact and now at last it is visible. All the surface stuff has distracted us all along. We are not sure whether our healing is from our acceptance of what has happened or from the traversing of the path along which the archetype has taken us.

SOME NOTES

ON ENERGY

The physical system has its psychical counterpart related through sensory exchanges. Both are configurations of stored and flowing energy. A truncation requires readjustment of the energy patterns in both systems. The archetype is a symptomatic description of this process of readjustment.

But there is also energy/information stored in the relationship, in the link. This energy/information is both static or stored and flowing. Over time the e/i in a relationship can become very rich, like a savings account of large magnitude. When the link is broken, the e/i begins to flow. For one party it can be like a spending spree, very euphoric [the euphoria comes both from the e/i released from the broken link and the flow of e/i into the new configuration.] For the other party the flow is draining the energy from the link, lost and diminished. There is no access to the e/i redeposited in the new bank account. In the case of death when we are drained does this mean that the e/i has been available to the departed one (cf ancient burial of e/i in tombs with kings, etc.) and if we have not lost significant e/i does this mean that there is little for the departed one?

ON MEMORY

Whenever there is a loss every loss in the organism's memory is again brought into play. From the teddybear lost as a child, the purloined highschool sweetheart, the house that burned, the job that was terminated, the death of a parent... In general whenever any archetype is encountered, all of the previous specific instances of that archetype are brought into play...

Grief is an active ritual which mitigates the impact of the archetype. Letting go completely, letting the energy flow hastens the construction of a new configuration. Acceptance, readjustment comes more quickly.

The coin of loss has two sides, one of loss as above and the other of liberation which is the second archetype

THE ARCHETYPE OF LIBERATION (TRANSFORMATION)

Whereas the archetype of loss is predicated on a truncation of the system, the archetype of liberation is predicated on union with another system. Both truncation and union require readjustments in the system and this means that certain stages in the respective archetypes are the same. In general unions are euphoric while separations are depressing. The basis for union is a deep seated yearning for "home", derived from the cosmic flow of energy toward its source. Although it is oftimes reached stepwise through other unions, ultimately all yearning is for the union of self and God, for intimacy with God.

The stages in the liberation archetype are:

Begin in woundedness

recovery

wellness

Transforming Union

Classic

purgative

illuminative

unitive

January 19, 1995

SOME MISCELLANEOUS NOTES ON RELATIONSHIPS

Today people armed with remotes are empowered to make quick switches in channels whenever something shows that either bores them or is not to their liking. This "channel surfing" has carried over into other areas of life. In a relationship we are refreshed or drained according as to whether we have a dream and whether we are making satisfactory progress toward that dream. In many cases satisfactory progress is replaced by immediate satisfaction. If I'm not getting what I want when I want it, click. I'm not happy so I am going to try something else. click. This has resulted in problems in relationships that require dynamic solutions. Some current problems:

I FACTS AND INTERPRETATIONS

The more facts at hand the tighter and less ambiguous the interpretation that can be derived from those facts. The more of the facts that are hidden the longer the leash on interpretation and the greater the probability of misunderstandings. Therefore in a relationship all partners should be equipped with all the facts and their picture of the situation will converge to consensus.

II THE FOCUS AND DIFFUSION OF INTIMACY

Intimacy is Union

There is an inverse relation between the depth or degree of intimacy and the number of channels through which intimacy is effected. The greatest depth is achieved when there is but one channel. However, there is often need for more than one channel. A different channel for different areas of living. For the spiritual, the professional, the physical (sexual), the aesthetic, the active ... Frequently sex and intimacy are locked together. In this it has been said that males like sex to be the gateway to intimacy and females like intimacy to be the gateway to sex. But there can be deep intimacies with no sex, especially of the spirit, and certainly sex without intimacy at all as is very common. But in general sexual intimacy can accompany any other type of intimacy. But the focusing of intimacy is prerequisite to depth.

III THE DISSOLVING-PROFANATION DIALECTIC

It is proper to dissolve a relationship, but not proper to profane it. That is to say that relationships should be dissolved before they are profaned. However, in practice there is a dialectical process between dissolution and profanation. Some dissolving of the relationship, eg loss of a dream of the future, may lead to a first profanation, which in turn leads to further dissolution, and justification for further profanation, iteratedly on.