

**THEOLOGY AND
RELIGION**

THE MYSTERY

The Mystery is the total embracing context that encompasses all matter, all life, all thought, and all time. We encounter the Mystery daily, but fear to engage it for it is a realm of uncertainty and confusion. However, when we do have the courage to enter the Mystery we experience a brief glimpse of a euphoric essence. Sometimes this brief glimpse is of our familiar world but perceived from an entirely different perspective. Sometimes the glimpse is a bridge between our familiar material world and a world of unfamiliar but beautiful images. We cannot grasp or capture these glimpses, nor can we even begin to articulate them, but somehow we recognize that they possess a profound reality. They escape the prisons of continuity and contiguity that delimit material reality, and they transcend the consistencies imposed by logic and reason. Yet the residue they leave in our consciousness is euphoric, and their uncertainty is far more reassuring than any of the certainties associated with our material world. What a strange paradox: A reassuring uncertainty!

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

p204ff

St. CLMO NAUMAN

CITADEL PRESS 1978 IX-3-6

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.

[-] *Suicism Schadenfreude*
Kukai's Ten stages of ~~religious~~ consciousness:

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

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.

In the West we have 4 levels

- Morality*
- Legality*
- Ethics*
- Etiquette*

JJune 25, 1997

BRAHMA TABLES II

Four interlocking evolutions take place governed by an algorithmic or Pythagorean ground. This ground is extracted from the Sunyata by Varicona and made SAT by Aksobya. It is the source of the basic homogenizing dialectics, recalling all that exists to return to primal oneness. The basic counter dialectics driving to variety or complexity are TAO. All worlds emerge at the interface of SAT and TAO.

TABLE OF GROUND AND FOUR EVOLUTIONS

GROUND
COSMIC
BIO
CULTURAL
SPIRITUAL

EPISTEMOLOGY
PHYSICAL SCIENCE
BIO SCIENCES
SOCIAL SCIENCES
RELIGIONS

CAUSAL MODE
DETERMINISTIC
OPPORTUNISTIC
TELEOLOGICAL
FINALISTIC

AXIOLOGY
WHAT IS TRUE
WHAT IS VALID
THE IMPORTANT
THE LONGED FOR

MIND
COSMIC
GLOBAL
COLLECTIVE
INDIVIDUAL

THE DYNAMIC
CONSERVATION
PRINCIPLES
NATURAL
SELECTION
DISCOVERY AND CREATIVITY

THE SEARCH

DRIVEN TOWARD
EXPANSION
VARIETY
HEGEMONY
ACCESS

PART TO WHOLE RELATION
FRACTAL
BOTH PRINCIPLES OF PLENITUDE
HIERARCHICAL
HOLOGRAPHIC

THE REPETITIVE
CYCLICAL PROCESSES
RHYTHMS, MITOSIS
GROWTH AND DECAY DECLINE OF WEST
REPENTANCE, REINCARNTION

THE ITERATIVE
ELEMENT CREATION
SEXUAL
EDUCATION
METANOIA

THE RECURSIVE
PART --> WHOLE
CELLS WHOLE
4-FOLD PARALLELS
RE-ENTIFICATION

REGRESSION
FRACTAL
FOOD CHAIN, PARSITES
HIERARCHY, CLASSES, CASTES
ONENESS, ENLIGHTENMENT

NOTES: The two Principles of Plenitude are 1) Lovejoy's
"filling of every niche, and 2)
the 'cancer cell' motivation to convert the whole into its
likeness by proliferation and modifying the contextual
environment so that it is unfavorable to competitors.
4-fold parallelism is 'checks and balances' between parts
rather than containment.
There are 2 forms of recursion: part containing whole
=holographic, or whole becoming part

On Mysteries

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The Mystery of Death

The Jews added the mysteries of Beginnings and Endings, of Genesis and Eschatology.

Then came the Mystery of coming. Not of ending, but of eternal coming, the Mystery of the Messiah.

The Christians expressed these mysteries in the symbolism of the Christ.

Beginnings

The Incarnation

Death

The Crucifixion

Life

Baptism and The Resurrection

Eternal Coming

The Transfiguration

Endings

The Last Judgement

Later two more mysteries were added

Transformation

The Eucharist

The nature of God

The Trinity

The Great Secular Mysteries: Space, Time, Energy, Matter and Mind

The Greeks developed the four elements: Earth, Water, Air, and Fire, which we now recognize as the four states of matter: solid, liquid, gaseous and plasma. The Greeks also related the elements to the four essentials of physical life:

Symbol	Need
EARTH	FOOD
WATER	DRINK
AIR	BREATH
FIRE	WARMTH

The Egyptians were concerned with the four spiritual elements, the four essentials of spiritual life.

Symbol	Need
Lion	Initiation
Man (Aquarius)	Purification
Ox	Dedication, commitment
Eagle (Scorpion)	Metanoia, transformation, liberation

(The symbols are of Babylonian origin and represent the four fixed signs in the zodiac, and have become the symbols for the four evangelists.

LION	ST. MARK
MAN	ST. MATTHEW
OX	ST. LUKE
EAGLE	ST. JOHN

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 overrule the Lords of Karma.

BREAD AND wine

Dionysus is forever escaping the forms that Apollo seeks to encase him in.
The human spirit is forever escaping the forms that the intellect seeks to lock it in.
Without an extinction there can be no radiant.
Without crucifixion there is no resurrection.
Without transformation there is no metanoia.

What you sow does not come to life unless it dies [I Cor 15:36]

This single great truth, said in many ways, has always been symbolized by bread and wine.

The Bread of Apollo, the Wine of Dionysus

The Bread of Brahma, the Wine of Shiva

Jesus took bread, and blessed and brake it, and gave it to them and said:

Take, eat, this is my body.

And he took the cup of wine , and when he had given thanks, he gave it to them and said:

This is my blood of the new testament. [Mark 14:22-24]

This is the truth of sacrifice: A part must be given for the sake of the whole, yet sometimes the whole must be given for a part. The old must be given for the sake of the new, yet sometimes the new must be given for the old. The lower must be given for the sake of the higher, yet sometimes the higher must be given for the lower.

Wisdom sacrifices the part for the whole, the old for the new, and the lower for the higher; but Love alone will sometimes sacrifice the whole for the part, the new for the old, and the higher for the lower.

EMERGENCE ΣΦΣΨΣΣΦΡΣ

Emergence is not about resurrection, it is not about restructuring or metanoia. It is beyond cycles and repetition, beyond growth and iteration, beyond evolution and recursion. It is not possible within a system or organism, nor is it possible without what lies dormant but already within the system. It is effected only by an interaction of content and context removing inhibitors. Emergence is the result of an intentional apophatic and synthetic dialectic. A portion must be destroyed in order that a portion may emerge. An extinction must precede a radiant. Inhibitory templates must be identified and rejected before access to additional pages of the code book becomes possible.

The phenomenon of emergence has acquired widespread cognizance as a result of researches in bio-evolution. The origin of new species was seen to be beyond the actions of natural selection alone. While the biological processes are not fully understood, a compulsion for the production of organisms of increasing complexity is pervasively evident. As a part of life, this same compulsion is shared by human beings. This was made manifest 25 centuries before the study of emergence in bio-evolution in the life and teachings of the Buddha. In his vocabulary inhibitors were called 'illusions', living organisms were 'sentient beings', and emergence was called 'enlightenment'.

Today the compulsion to break out to a higher level is again becoming manifest. Paradoxically, the central thrust of the present search for liberation comes from the same discipline that spent three centuries reinforcing the inhibitors--western science. The experience of science in the 20th century reversed the construction of the mechanistic, materialistic world view to which science had previously been devoted. The reality implicit in quantum mechanics proclaimed **illusion** to some of our most sacred cows. As all of this is currently being digested, many of the foremost researchers are searching for a transcendent worldview that will liberate them from the inhibitive assumptions that presently dominate our culture.

ON MONOTHEISM

Historically there have been two theological approaches to the interpretation of sensory and spiritual experience. The first was to postulate a different god to symbolize different aspects of experience: a god of sky, earth, sun, moon; of fertility, the tribe, war, and death; of love, wisdom, beauty, and peace; etc. In addition local gods were postulated associated with particular mountains, groves, waters, and beasts, or if not a special god for each place, then assigning such places as sacred to one of the *global* gods. The second approach was to call selected aspects of our sensory and spiritual experience a facet or attribute of a single God. The theological difference in these two approaches is that with multiple gods the inconsistencies experienced in the world, can be explained by each god having his/her own agenda, and not being particularly concerned with how it affects the agendas of the others. But in the case of one God, monotheism, many problems arise because of inherent inconsistencies. Either this one God is not in full control, or this one God is schizoid and capricious, or this one God's agenda is too complex for us to understand.

In view of these issues inherent in monotheism and not contained in polytheism, it is difficult to understand why monotheism came to be held a higher or more advanced theology than polytheism, or even animism. Is it because monotheism fits some inherent human drive to oneness, an aspect of the Principle of Plenitude? In the West the paradigm of monism, theologically derived from a Hebrew covenant and organizationally derived from Roman imperialism, continues to dominate thought into the 20th century. It is manifested in science in the search for "a single theory of everything", and in society with the march to the global village and one homogenized world.

It may seem anachronistic to raise again a question that was presumably settled centuries ago: many gods or one God? But this question has never been universally settled. Only in religions of the Hebrew genus has monotheism been exclusively adopted. Eastern religions prefer to stay with multiple gods (Hinduism), or stay away from deities altogether substituting psychological principles or tathagatas (Buddhism).

Specifically, what are the arguments for and against monotheism?

The pro-monotheism case:

_ Perhaps a single God with internal struggles, having contradictory attributes and conflicting agendas most accurately represents humanity and the human condition and therefore is more suitable as an anthropomorphic symbol than is a zoo of diverse gods. We each are many personalities struggling to form a unified character, so should not our divine counterpart also be thus? For He created Us in His image, and We recreate Him in Ours.

_ At some level we intuit the cosmic unity of all things. Whether this is fact or belief, we wish it to be so. Therefore the proper symbol for this fact or belief is a single Deity representing a unified and harmonious whole. Thus we are led to select the single higher God, the God Head above all gods, whose arms are the symbols of lesser gods.

_ The God of monotheism in all His inconsistencies and contradictions, is a paradox. And we know that paradox is the door to higher understanding. Thus the one God in being a paradox opens the path the ~~spiritual~~ to spiritual knowledge.

The anti-monotheism case:

_ The adoption of a God who possesses the attributes we wish to project on Him results in a set of inconsistencies that do violence to reason and make belief in such a god difficult. For example, a god that is both omnipotent and all good would not permit the evil and suffering that suffuse the world. (Yes, we are aware of the specious arguments raised to defend such a deity, He gave us free will, etc.)

_ Metanoia is bounded by belief in one god. For there to be full metanoia our image of god, as well as our relation to god must change. Monotheism's one unchanging god stands against new images. To have god change is no longer monotheism, it is a series of gods in time, i.e. temporal polytheism.

_ Monotheism does not provide alternatives when a dilemma such as described in the Book of Job arises. With alternatives, the question, 'Why do bad things happen to good people?' has reasonable answers not available to monotheism.

_ Most seriously, monotheism contains the seed of its own destruction. Monotheism is an homogenizing concept, compressing all spirituality into one box. One box is easy to discard, many boxes, less so. Pythagoras held that **ONE** does not exist. As all is forced into one, the one disappears. Atheism is the ultimate destiny of monotheism. We see this already taking place in the West. Spiritual experience is rich and multifaceted. It must not be given

a single or limited interpretation. Interpretations can be either beacons or prisons. If there is but one, the risk is great. And if there is but one, criticism is either withheld (from individual uncertainty) or suppressed (by institutional policy). But understanding and wisdom come from criticism and criticism flourishes with comparisons. We need pluralism!

_Finally, monotheism doesn't work and never has. Else why are Satan, devils, angels and saints brought in as supplements.

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The Great Secular Mysteries are: Space, Time, Number, Matter and Mind

THE GREAT MYSTERIES

There are four great Mysteries in the Christian tradition. These are:

The Incarnation--the Mystery of Beginning, of Creation

The Crucifixion--the Mystery of Death

The Resurrection--the Mystery of Life

The Transfiguration--the Mystery of Eternal Becoming

In every religion the matters of Death and Life, of Beginnings and Endings are of central concern. Peculiar to Judaism and Christianity, ending or termination was replaced by open, on going development and transformation. There is no finality, no eternally repeating cycles, rather there is the dynamic of movement to ever higher planes. sustained by the coming of the Messiah or by the second coming of the Christ. This dynamic is the essence of the Mystery of Eternal Becoming, symbolized in Christian tradition by the Transfiguration of Christ.

It is strange that the mystery of the Transfiguration, always held to be of primary importance by Eastern Orthodox churches, ranking with or above the Incarnation and Resurrection, was totally ignored in the West. This may have been because the concept of open on-going transformation was threatening to a politico-ecclesiastical establishment with vested interest in the status quo. Only at the time of the Reformation did the Roman church admit the Transfiguration to its calendar. Anglicans, though installing it in their calendar in 1892, have been generally blind to its significance and doctrinal importance, as seen in its precedence rank in the Book of Common Prayer...

MYSTERY

Mystery is Spiritual Energy

Mystery is as essential to the spirit as food is to the body. The human spirit feeds at the place where the actualized meets potential. And just as time moves into the future, so the actual moves into the potential. And just as the present is a curtain hiding the future, so is death a curtain hiding the greatest of potentials. Neither the rational nor the sensate can penetrate these curtains. Only the human spirit can enter the realms beyond. The curtain that divides the realm of Apollo, the realm of what is, from the realm of Dionysus, the realm of what could be. The realm of sense from the realm of imagination.

But even Brahma the creator of all worlds relishes mystery. Brahma does not find mystery in the realm of time, but in the innumerable alternatives than are possible within that which he ordained.

What is spiritual energy?
 What energy drives the spirit?
 - Mystery is spiritual energy,
 as food is physical energy

Fog or Clear Day

More than the senses
 the box

wonder awe

the epistemology
 of contemplation
 meditation

MYSTERY

Mystery is Spiritual Energy —Li Kiang

Mystery is as essential to the spirit as food is to the body. The human spirit feeds at the verge where actuality meets potentiality. As time moves from past to future, so reality moves from actual to potential. And as the present is a curtain hiding the future, so mortality is a curtain hiding infinite potential. But neither reason nor the senses can penetrate these curtains. Only the human spirit can glimpse the realms beyond, Only the human spirit can push aside the curtain that divides the Apollonian realm of the rational from the Dionysian realm of the imagination; the Cartesian world of existence from the Nagarjunan world of emptiness.

But even Brahma the creator of all worlds relishes mystery. For Brahma mystery does not reside in the realm of time, but in the innumerable alternatives that are possible within the boundaries that he ordained. Thus it is mystery, discovering the limits of potentiality, that is the ultimate dynamic of the cosmos.

FOUR EVER PRESENT MYSTERIES

There are four vague conceptual areas whose contents defy definition and whose full meanings resist encapsulation either in language or in thought. These areas derive from attempts to formulate portions of our inner and outer experience that seem to be most basic in connecting us to the world and to each other, but continually escape our grasp. They end being four rugs under which we frequently sweep our aborted efforts at understanding and explanation. These four areas may be labeled: *nothingness, randomness, time, and God*. They may all be but four aspects, or alternate descriptions, of one profound entity..

NOTHINGNESS

Emptiness, Void, Sunyata, Non-Existent, all terms used in reference to this area. Sometimes symbolized with ,0, zero, sometimes with ,1, or ,-1. A hole, a lack, a vacuum. Connected to its symmetric opposite, *something*, by emergence ex nihilo or its return to nothingness by extinction, termination, nihilism. Shiva, the arbiter of passage from and into this zone.. Long studied by mystics, ignored by pragmatists, but now seen by physicists and cosmologists to play an essential role in the cosmos. Does nothingness exist? The Sunyata neither exists nor not-exists.

Noise to Nothingness

RANDOMNESS

Chance, Fortune, Luck, Probability, all terms associated with this area. As with the other areas, randomness resists meaningful definition. Attempts at defining it result in conclusions that there is no such thing. Should we say then that randomness is also nothingness? At some level randomness has order. Iterated random —> gaussian. Perhaps it contains all order ~ sunyata. Randomness and Nothingness are closely related. How is random related to the probable, the improbable? Randomness is comprehensive as an explanation, a bit more precise than God as explanation, but still a rug.

> order? or RJC Order Central Limit Theory white Noise

TIME

Kronos, Kairos, Eternity, Past, Present, Future, Frequency The operationalist felt they had succeeded in defining time as that which a clock measures. But a tautology is not telling us much about time. Synchronicities are validated by their improbability.

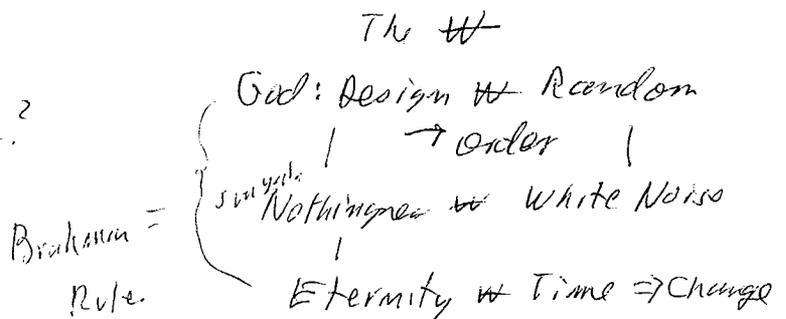
Rejuvenate

GOD

The most considered and speculated of the four areas. The names and terms used here are countless, there being many in every culture. Attempts to define God have been futile. Attempts to "prove" God exists have been flawed. Opposite to the Sunyata, God both exists and not-exists.

Design Order, Rules, Commandments

What do the four have in common?



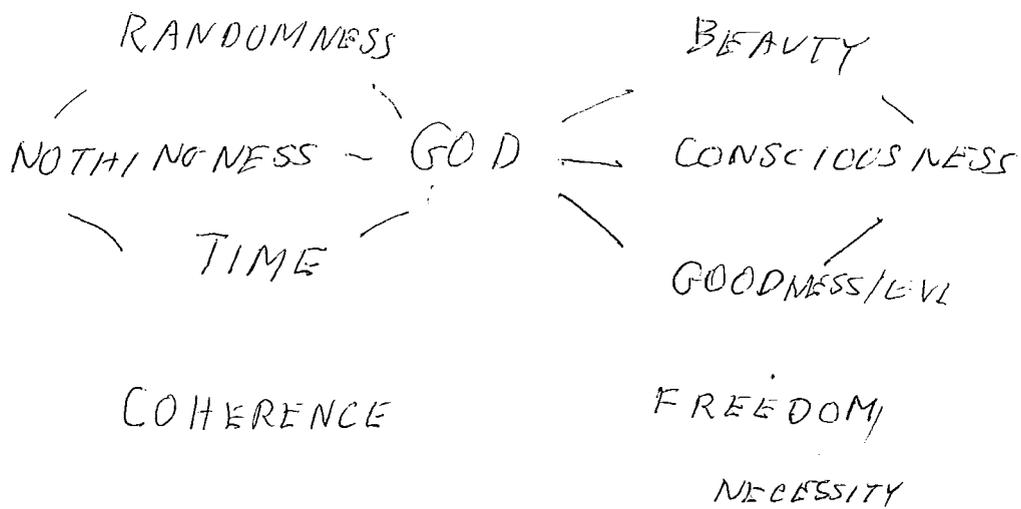
THE FOUR ULTIMATE HUMAN MYSTERIES

CONSCIOUSNESS

GOOD/EVIL

BEAUTY

GOD



THEO

SYMBOLS1.P51

DISK:THEO

July 18, 1991

ON SYMBOLS AND MYSTERIES

Sir Fred Hoyle once remarked in reply to the question, 'for what purpose was Stone Henge built?', "We cannot know what purpose the builders of Stone Henge had in mind when they built it, but we do know what we can do with it. We can use it to predict eclipses."

So it is with many monuments, artifacts, devices, and, indeed with the world itself. We are not sure what their creators had in mind, but we have discovered what we can do with them.

I take two examples from my own experience. I do not understand the properties that the purveyors of the eneagram claim for it, but I do know one very important attribute contained in the structure of the eneagram. This is that there exist two causal paths, the outer, visible or peri-path and the inner, hidden, or dia-path. The outer sequence of the arcs may represent the causality of the physical world as it appears to us, while the inner sequence of the chords may represent a deeper cosmic causality connecting the same events. Ordinary time revolves around the circumference, but some other kind of time, one which violates all notions of past, present, and future operates cutting across the interior to connect the same events.

enneagram

A second example for me lies in the Sephirothic Tree of the Qabbalah. This tree is one of the great symbols of Jewish mysticism and it provides the infrastructure for many Talmudic concepts. Again, I possess no knowledge of what the designers of the Sephirothic Tree had in mind, nor how they used it symbolically, but I can use it as an infrastructure to display symbolically the relations in the three great events of Christian teaching: the Crucifixion, the Transfiguration, and the Resurrection.

Many monuments, artifacts, and devices are thus seen to be mysteries, which is to say they are receptacles capable of containing many constructs and projections. Thus a mystery is a special kind of symbol which is capable of containing many meanings, each of which may be but a facet of some great meaning which is in some way the quintessence of symbol. In the same manner many of the equations of mathematics are capable of representing widely diverse phenomena. They too may be said to be mysteries.

in the sense

*THE AUBREY HOLES AND CROSS-QUARTER DAY
4x56 = 224*

We may never be able to construct the quintessence from its various facets - but the symbol, the mystery, in accepting all the facets, becomes for us the representation of the quintessence.

*The surrogate quintessence
This is what underlies "proper" idolatry
including bibliolatry*

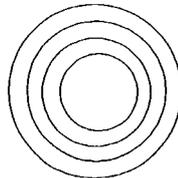
The Sunyata is the emptiness that contains all forms. What the Sunyata contains does not exist, nor does the Sunyata itself exist, but the forms that come from the Sunyata find existence when mirrored by the Tathagata Aksobya.



In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made.



White noise contains all frequencies and hence all sounds and signals. White noise is not a signal but contains all possible signals. Noise is not a signal until it is auto-modulated and iterated.



ΘΑΝΑΤΟΣ

Upon death, we become free to be. This is a state so overwhelming that we quickly seek refuge in rebirth. Just as the world cannot exist without Brahman, personally we cannot exist without constraints. But a finite being cannot survive under full exposure to the constraints of Brahman, hence must find more restricted constraints. Thus it becomes important in life to prepare constraints to take with us into death. Indeed, this is the most important single activity in the preparation for death.

Our existence in life [P-SPACE] has taught and conditioned us for constraints through living within constraints. In preparing constraints for death perhaps it is wise to design constraints that are minor variations on those experienced in life. It must be recognized, however that there is a trade-off: whenever freedom within the limits of one parameter is extended, the bounds of another parameter must be contracted. The only emergence from this "meta-constraint" is through the creation of some new parameter. [And for a parameter to exist, it must possess two or more values.]

If we were to choose non-spatial localization, or opt for protean forms [H-SPACE], we would have to reduce the limits in some other parameter, such as temporal duration. Or if we were to choose non-temporal localization, we would have to delimit other parameters. This leads us to enquire what are the parameters that define our existence and the ranges over which their values extend. This is a task for our present lifetimes.

RELIGION POTPOURRI

Religions are basically rules for living plus arguments supportive of those rules. The rules are always about matters where there is choice, and primarily about matters governing the relationships between persons, i.e. matters of morals and ethics. However, there may also be rules governing one's behavior towards oneself, rules governing diet, cleanliness, ways of thinking, and any aspects of inner life that may lead toward wholeness. We might say that religions consist of sets of rules for

- 1) Making the individual whole
- 2) Making society workable
- 3) [and recently] Preserving the natural balances of the earth

But in addition to the rules themselves, there are the arguments given for obeying these rules. These arguments may consist of complex sets of sticks and carrots, based on

- 1) Elaborate ontological, theological and cosmological models
- 2) The teachings of recognized wise persons
- 3) Or that past experience shows that they work or do not work.

With regard to these supportive arguments, most religions, instead of modifying their models when something doesn't fit or work out, invent elaborate apologies to explain away the error and so preserve the model. This is one of the big differences between science and religion. Science is ever revising its models to fit experience. Religion is ever *manipulating* experience to fit its model.

There are two dangers here for religion (and for science.)

- 1) The limiting of experience to fit a given model, through ignoring, denying, and denouncing what does not fit, or through crafting an epistemology which will be favorable to the model and create an ontology exclusive of alternatives.
- 2) The rules may be quite valid, while the supporting arguments may be flawed. This situation may lead to the unjustified rejection of the rules, throwing the baby out with the bathwater.

Celtic Christianity

INTRODUCTION

In today's world suffused outwardly with violence, greed, and injustice, and inwardly with frustration, uncertainty, and hopelessness; where those claiming possession of the Gospel seem as lost as those without it; many are asking "What has Christianity lost?"

meaninglessness

When we hear the story of the early church, about the faith that ignited the hearts of the first Christians, leading them boldly to sacrifice, trustingly into the uncertain future, and even joyfully into martyrdom, we can indeed ask, "What have we lost?" Where has that Love gone that once could overcome all fear and darkness?

Some have answered that today we are inoculated with such a weak dose of Christianity that we become totally immune to the real thing. Others maintain that the gospel of secularism has become so powerful that the secular has converted the church, instead of the other way.

While it is true that Darwin, Marx, Nietzsche, Freud, have all defeated the church on secular battlefields, none have made the slightest dent in the armor of the Gospel. It is the secularized church, not the Gospel, that has suffered defeat. This has led a stand up comedian to joke, "Everywhere people are leaving the church and going back to God."

In the search for lost Christianity and how the church became secularized, three trails offer promising clues. One is through the juxtaposition of Eastern Orthodoxy and the Western Church, from the differences we can track what is arbitrary, from the similarities we can track what is valid. A second trail is through turning to light what has been suppressed, aided by such discoveries as the Dead Sea Scrolls and the Gnostic gospels found at Nag Hamadi. A third trail is the trail of Celtic Christianity, a form of Christianity flourishing in the British Isles for centuries before the Pope sent his emissaries to subject it to Roman rule.

It is this third trail, Celtic Christianity, which I want to take tonight.

THEO

CELTRIN.P51

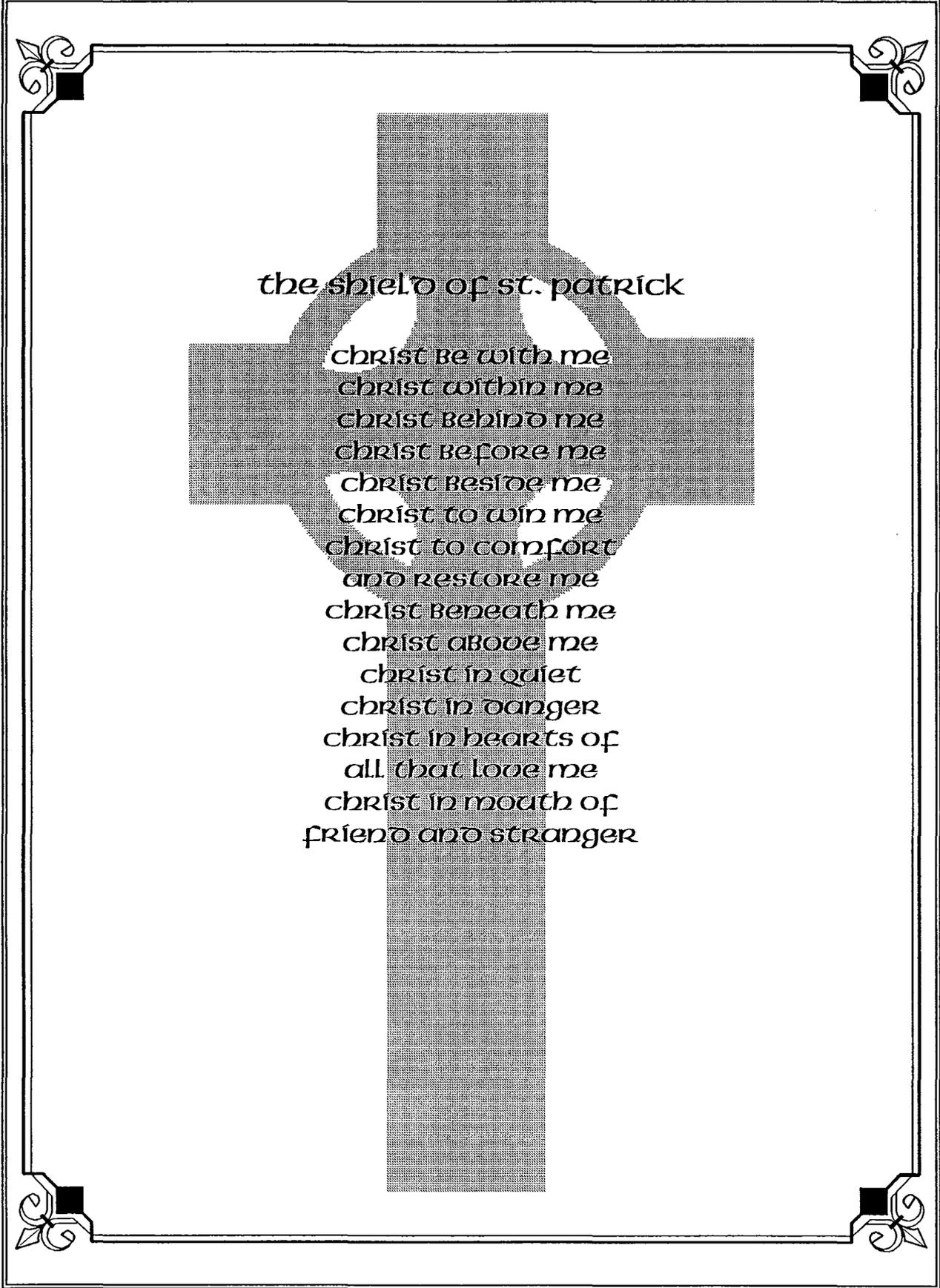
DISK:THEO

May 10, 1991

THE CELTIC TRINITY

" A beautiful image from ancient Celtic religious experience was God as a trinity of women. The Maiden gave birth to creation, the Mother nurtured and protected it, and the Crone brought it wisely to its end. A raven accompanied the crone as a symbol of life and death; though it ate dead things, it flew high into the heavens. In this icon the three women are depicted from different races to extend the Celtic image to a more global perspective. The snake, now associated with the devil by Christians, was another sacred feminine image. It represented life, fertility and rejuvenation. Devouring its own tail it represented immortality."

" Feminine images have suffered greatly under Christianity. Women will continue to suffer oppression in any religious society until their images have been reclaimed and honored. Feminine images can shed new light on the Christian Gospel and unlock vast new areas in Christian spirituality. These feminine insights can help to present a new and healing perspective on problems that face our modern world."



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

THREE VIEWS OF EVIL

The question of the source of evil has been among the most perplexing of metaphysical questions especially to those whose theology is based on an all powerful and all loving God. Answers have ranged from the Zarathustrian theology of the existence of two cosmic aspects: Ahura Mazda, the Lord of Light, and Ahriman, the counter Lord of Darkness; to the materialist position that good and evil are but subjective projections on the world according to our own sense of pleasure vs. pain, gain vs. loss, etc.

Thinking more restrictedly, not of Evil, but of human evil, two answers have been given. A Hindu view, summarized by Shankara (c 850 C.E.), holds that at root is the confusion of our empirical self with our true self (atman). Desire originating in ignorance creates the illusory mental image of a locally centered self. The localism of sensory inputs obscures the true nature of Self which has a center nowhere, i.e. everywhere. Actions based on the illusory entification of a self obscure the true nature of Mind and violate the cosmic harmonies implicit in true Self. Hence the origin of human evil. *non-localism*

According to a Western view, Hebrew and Greek, innate human evil is not due to ignorance, but to knowledge gained at one's own initiative replacing knowledge given by God. This is the original sin, an act of disobedience to God, metaphorically described by eating the fruit of the tree of knowledge of good and evil. We are thus born with and in sin preferring our own knowledge to that of God. It is this choice that lies at the root of human evil. Today, we might put it, seeing the world our way instead of the way it really is. True, this is the condition we are born with. How do we transcend it?

Both of these views have in common that the source of evil lies in our distorted way of looking at things. The Eastern view emphasizes the distorted way we look at ourselves, the Western view the distorted way we look at the world. While we can readily agree with both as regards distortion, the connection of distortion to evil is not so clear. Certainly there is a clear connection between distortion and error. But are we prepared to equate evil with error? A subset of evil undoubtedly arises from error, but there is also the evil of **intent** which seems to grow from a different source than that caused by error. (Note here that Buddhism recognizes there must both be wisdom to counter error and compassion to counter intent).

A third view does take into account the existence of intent in evil. Lord Acton once said that power corrupts and absolute

power corrupts absolutely. As an example of Lord Acton's observation, here is a quotation of Joseph Stalin's from 1912 before he was anywhere near a position of power:

"A strong full-blooded movement is unthinkable without freedom of controversy. Only in a cemetery can total identity of opinions be achieved."

How Stalin changed after his usurpation of power! In his regime any suggestion of controversy was an immediate ticket to the cemetery. Why do people so change when they have power? One answer is they already contain the seed of evil before they acquire power. This was sensed by Confucius who held,

"All those who desire political office should automatically be disqualified."

He recognized that those who seek power are primarily those who contain some seed of evil in the first place. Now, in addition to the proposal to equate evil with error, we have the proposal of equating evil with the desire for power. We may accordingly ask, "Is the exercise of power, originating from the base of an illusory self and an illusory picture of the world, a manifestation of an evil that exists to some degree in all humans, or does the human exercise of power itself constitute evil in that in its very self seeking nature it violates the basic harmony of the world?"

For an alternative explanation, we might here return to Zarathustra, and claim that there exist demons as well as angels. These demons know that the best place to exercise their influence is through those who have power. They do not bother with ordinary people, only with those in power. So any who wish for power immediately come to the attention of the demons and become vulnerable to their machinations, and when a demon takes over the manifestation is corruption. Certainly this is an economical way for the forces of Darkness to control the world. While this may explain Acton, to explain Confucius we must recognize that there are those who have developed an immunity to demons, and they are never interested in power.

What may we conclude? Do we go so far as to say Evil itself is an illusion? Or do we say Evil is not an illusion but it results from illusions? Evil is associated with error. Does it derive from some primal error, not on the part of Adam and Eve but on the part of God? Evil is associated with power. Is this because the exercise of human will conflicts with God's will and erodes the harmony of the world? Or may we only conclude that Evil, whatever its source, is a virus, a disease, that debilitates the natural and holy order of the world?

*the substitute
of man-made
law for God's law*

MORE THOUGHTS ON THE NATURE OF EVIL

In an earlier essay three views of the nature of evil were introduced.¹ These included: 1) evil deriving from ignorance and illusion, 2) evil deriving from the pursuit and exercise of power, and 3) evil being an intrinsic component of the universe. The first two presupposed evil as immanent in humanity, the third held evil to be part and parcel of creation itself. The purpose of the present essay is to further develop these and other notions of evil.

Evil, like God, is among those abstractions we have a word for but do not know exactly what the word stands for.

It is important to discriminate wrong doing from Evil. Right doing, though appropriate to God, is not to be equated with God; nor is wrong doing, though appropriate to Evil, to be equated with Evil.

The Source of Evil as outside intervention:

The problem of Evil is very similar to the problem of God. On the basis of our observing certain occurrences that lack a clear causal connection to the ordinary run of things that take place in the world, that is, gratuitous occurrences that appear counter to necessity, we attempt explanations in terms of **outside intervention**. From certain spiritual experiences which are out of the ordinary, we infer the existence of God; and from certain negative experiences, we infer the existence of Evil. This is not to say that after the initiation of a negative event there is no causal sequence. Rather, injections of either positive or negative impulses into the world, once here, follow the laws of causality, but the injections themselves appear to violate those laws. The essence of this approach to Evil is, of course, basically Zarathustrian. However, it not only predicates the existence of an "outside" positive Ahura Mazda and an "outside" negative Ahriman, but states that both may and do intervene at any time, altering what would otherwise be the natural course of events.

Evil is purely subjective:

What is evil is a matter of point of view. A plague decimating the Hittites was a great evil from the Hittite view, a blessing from the Assyrian view. The angel of death passing over Egypt was an occurrence of evil from Pharaoh's viewpoint, but an act of protection and care from the Hebrew viewpoint.

¹THREEVIL.WP6, 1997 #10, THREE VIEWS OF EVIL
January 25, 1997

We note that the same material manifestation may be viewed as tragedy or as evil. For example, a person mutilated in an automobile crash, or the same degree of mutilation resulting from the actions of a psychotic human. In the first case--tragedy, in the second case--evil. In other words it is not the material manifestation per se that is evil, as is the view of the 'evil is subjective' school, it is what underlies the manifestation. A Richter 8.3 earthquake is a great tragedy from a human view, but we do not call it Evil, we call it "an act God". If it is not the material manifestation that is evil, then evil cannot be explained on the basis of sensory inputs from this world. As is the case with beauty, love, peace, etc. which are **recognized**, not seen, heard or tasted, evil is also from some other domain that we experience not by senses but by **recognition**. Finally, if we can find an event that everyone, Hittites and Assyrians, Nazis and Jews, Atheists and Believers,... all agree is evil, then the case for the existence of objective evil would be affirmed.

All of this leads us to say that evil is not indigenous to the natural order but is injected into the natural order from some other level, usually however by human agents. **Intention**, from whatever source, alters the natural order. Perhaps the long range way in which the natural order is altered by suspected evil events may give us a clue to the agenda of evil. Then if we can identify its agenda, we may surmise its essence. But of course evil may be without an agenda and that just might be the essence of what evil is.

THLCO

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DISK: LASTPISCAN-

February 8, 1991

ON THE QUESTION OF FAITH VS. REASON

When I entered the university in 1936, the so-called war between science and religion was still being waged. Although it was more than three quarters of a century since Thomas Huxley and Bishop Wilberforce had exchanged their historic castigations, it was only a decade since the Scopes "monkey" trial. While I had some feelings of neutrality in this war, I felt, as I have always felt with wars, that they are not fought for the proclaimed virtuous values but for some hidden egoistic agendas. But if we are permitted to participate in the battle, since we are not summoned to discuss the hidden agendas, we must engage on the level of the proclaimed issues.

forced or

As a freshman, I found myself agreeing with Science concerning the nature of the God whose existence it was denying, and agreeing with the Church in not rushing to atheism as the only alternative to this God. I felt that Science had produced a convincing falsification of the fundamentalist position. But there are many Gods both outside and inside the Bible, and the falsification of a God was not a nineteenth century innovation. Indeed, some of the great heroes of the Bible, such as Elijah, earned their renown by the falsification of a God. In the case of Elijah, this was done through an empirical demonstration, which was much more powerful and convincing than rational arguments such as those of Spencer and Huxley.

Both sides in this war finally came into agreement on one point: the existence of God can neither be proved nor disproved, where by proof was meant a rational or intellectual demonstration. So a cease fire was called, with Science resorting to the position that any theology which was incompatable with reason or outside the domain of scientific demonstration was of no consequence, and the Church retreating to the position that ~~since~~ God was not to be proved, God was to be experienced. But the Church's adopting this position sounded the shofar that would bring down the walls of ecclesiastical dogma, for one would be forced either to deny experience or to refute dogma which ran counter to that experience. And the walls have been crumbling ever since.

Much later I began to see that the real issue was not the existence or non-existence of God, but whether God was worthy of human worship. And worthiness was to be determined on the basis of what worship did for the worshiper. The worship of a God who was capricious, jealous, and vengeful, who played favorites and agent provocateur, and who rejoiced in punishment and damnation, may have kept people under the clerical thumb, but certainly did not bring out the best in the worshiper. The world needed a better God than that. And at this point it sounds as though man creates God, rather than vice versa. Indeed, I believe both propositions are true: God creates man and man creates God, which is one example of the over reaching archetype through which all change takes place.

We must be sceptical of what is
and have faith in what could be.

see Abelard in: A Non-linear Book

THEO

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DISK:THEO2

December 13, 1991

SCIENCE AND THEOLOGY

An important trend has been taking place in the last three decades that has largely escaped public notice. This is the trend toward mutual support in the relationship between science and theology. For the past four centuries the relationship between science and theology has been primarily an adversarial one, but it is now becoming increasingly complementary, supplementary, and supportive. The reasons for this are basic changes that are taking place both within science and within theology.

Since the time of Galileo and Descartes the western mind has been schizophrenic. We have had to live our mental lives in two boxes: one box being the descriptions of the cosmos given by science, the other being a contradictory cosmology taught by the Church. This was not always so. The medieval universe that arose in the thirteenth century after Aristotle had been rediscovered in the West was perhaps the most satisfying cosmology in the history of western man.

"Christians, Jews and Muslims were blessed with a cosmic scheme in which they had central importance in a finite and bounded Aristotelian universe that revolved about the Earth. By the Arab and European standards of those times it was a rational and well-organized universe that everybody could understand. It gave location and prominence to mankind's place in the firmament, it provided a secure foundation for religion, and it gave meaning and purpose to human life on Earth. Never before or since has a cosmology served in so vivid a manner the everyday needs of ordinary people. It was simultaneously in accord with their religion, their philosophy, and their science." Harrison, Cosmology p17

This all changed with the publication of Copernicus' Revolutionibus, and the challenges of Galileo's telescope. Religion and science took off in their separate directions leaving all of us ordinary people with choices we didn't want to have to make.

Although both science and theology dealt with the same natural order, the roots of their disputes about the natural order lay in restrictive assumptions each discipline had placed on itself. Science narrowed the natural order to those aspects of nature available to direct sensory experience, primarily to the visible. At one time it even came to equate what could not be seen with the supernatural and imaginary, divorcing the invisible from the natural order. It further restricted itself to those phenomena that were ubiquitous and repetitious, forcing it to ignore and even deny the occurrence of rare and unique events. Perhaps most important was science's self view of its stance of objectivity. Science in its cloak of objectivity came to feel that scientific knowledge was beyond and independent of the human beings that practiced science. It was only after a decade into quantum mechanics in the twentieth century that the unavoidable role of the observer in scientific experiments came to destroy this illusion of objectivity.

Theology, on its part, was caught in the confusion of the historic and the metaphoric and the confusion of symbol with the symbolized. Theology further limited its inputs to selected scriptures, and ignored God's greatest scripture, creation itself. With such restrictions operating in both theology and science it is little wonder that their views differed.

find Galileo's quote

"The Historic Church" Incarnated as History as "God"

Today this is changing:

Science, on its part, is encountering in its explorations of both the invisible micro-world and the trans-sensory mega-world, attributes of reality that strongly resemble those traditionally ascribed by mystics and great religious teachers to the spiritual world. Many scientists working in quantum mechanics and cosmology have abandoned science's traditional materialistic stance and have come to consider that ultimate reality is best described in terms of intelligence and thought rather than in terms of sub-sub material particles. Some have even identified the all pervading intelligence they see operating in the universe as being close to the theologian's concept of God.

Theology, on its part, is gradually disentangling the mythic from the factual, the metaphoric from the historic. While a considerable degree of fundamentalism still exists in most churches, the closed literalism that dominated theological thinking up through the 19th century has been replaced with a critical openness leading to a deeper and more insightful understanding of the gospels and other scriptures. This new openness is in part due to the influence of such thinkers as C.G. Jung and Joseph Campbell with their insights into the ideas of archetype and myth.

In the twentieth century the equating of visible and invisible with natural and supernatural is no longer sustainable. This fact has brought both science and theology to the recognition that pursuit of those questions of common interest can best be achieved through mutual recognition of the merits and powers of their respective epistemologies.

And epistemological changes are also taking place.

Science has had to go beyond direct sensory exploration and build tenuous theoretical scaffolds requiring the introduction of tentative interpretations into its methodology. In this, scientific epistemology has become more like that of theology. The role of interpretation and choice is now a recognized major ingredient for both.

The bottom line is that the openedness of the epistemologies of science and theology is leading to a new way of thinking that is both critical and rational, but a way not limited by repeatability in order to be scientific, nor to history in order to be canonical. This convergence is leading to mutually supportive, rather than conflicting views of the world. The Western schizophrenia appears at long last to be ending. This now allows theologians to welcome rather than isolate themselves from the findings of science and allows scientists to reinforce their theoretical scaffolds with the insights of theology.

In a recent letter to the director of the Vatican Observatory, Pope John Paul II, welcomes and supports these changes that are taking place.

Here are some excerpts from his letter:

"In the relation between religion and science, there has been a definite movement towards a new interchange. We have begun to talk together on deeper levels than before. We have begun to search together for a more thorough understanding of one another's disciplines, with their competencies and their limitations, and especially for areas of common ground. In doing so we have uncovered important questions which concern both of us. and which are vital to the larger human community we both serve.

"The unprecedented opportunity we have today is for a common interactive relationship in which each discipline retains its integrity and yet is radically open to the discoveries and insights of the other.

"As [scientific] findings become part of the intellectual culture of the time theologians must understand them and test their value in bringing out from Christian belief some of the possibilities which have not yet been realized. Can we not hope that the sciences of today, along with all forms of human knowing, may invigorate and inform those parts of the theological enterprise that bear on the relation of nature, humanity and God?

"Only a dynamic relationship between theology and science can reveal those limits which support the integrity of either discipline, so that theology does not profess a pseudo-science and science does not become an unconscious theology. Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes. Each can draw the other into a wider world, a world in which both can flourish and contribute to our vision of who we are and who we are becoming."

BELIEVE AND BELIEF

EVERYONE SHOULD BELIEVE IN SOMETHING
I BELIEVE I'LL HAVE ANOTHER BEER

--BUMPER STICKER

Supportive of confusion and misguidance, in English the word *believe* is used in several diverse ways. One usage is as an expression of hope (or fear) regarding the future, "I believe mother is coming for a visit"; or as a surmise regarding the present, "I believe the manager is in his office"; or as an opinion regarding the past, "I believe America was first

discovered by the Vikings". In addition to these future, present, and past speculations, another use of the word is as an expression of what one would have become true. "We believe in God the Father Almighty, Maker of heaven and earth..."; "We believe that all men are created equal, and are endowed..." Usage thus tells us that to *believe* is either to speculate or to affirm a preference. We are required to believe (meaning speculate) whenever factual knowledge is partially or totally absent. In this usage to believe is to erect a scaffold between ignorance and knowledge. We believe (meaning wish), whenever a preferred state is partially or totally absent. In this usage to believe is to erect a bridge between actuality and desire.

On the wall of his office, the Danish physicist, Niels Bohr had hung a horseshoe. A visitor, astonished to see it, said, "Surely, Professor Bohr, you can't believe in such a silly superstition." Bohr replied, "Of course I don't, but they tell me it works even if I don't believe in it."

Magic does not work, but belief in magic does.
--Isaac Asimov

But *belief* is more than either surmise or wish. Belief possesses power! It affects the future, bending the course of events asymptotically to its specifications. Belief is not about a state, it is about a direction we face. It is about where we want to go. It is a dynamic, moving us through a sequence of states toward what it envisions. Belief plays a dysfunctional role only when surmise is confused with fact. Belief cannot alter either fact or the present. The present is the domain of fact, (perhaps the only domain of fact). The domains of belief's effectiveness are the elsewheres and the elsewhens.

The distinct domains of fact and belief are structured by the nature of time. The present is the only place in time where energy is transferable, and since belief can have no effect on the

present, it does not manipulate energy. Belief operates by selecting alternate futures, by manipulating information. A vision is a container of information and in some way information has the power of modifying form as well as of structuring form.

(While our culture has no difficulty regarding the future as a domain of belief, it rebels at the idea that the past is also a domain of belief. But memory or a record of the past is not the past itself. Assuming the record and the past are the same is itself a matter of belief (surmise)).

In many languages fact is expressed by the indicative mode and belief by the subjunctive mode. That our languages have evolved these different modes shows that human experience recognizes significant differences in the nature of time beyond just past, present, and future.

The boxes allow us to create useful macros. The first is The Bohr Macro: "It works whether you believeⁱⁿ it or not." The second is the Asimov Macro: "It doesn't work, but if you believe it works, it does." A third macro could be attributed to Gobdovi, a Hindu character in 'A Passage to India'. "The outcome will be the same no matter what you believe." These three views pretty well cover the metaphysics of time and belief. Or did I leave out Schrödinger's cat.

This form of the Niels Bohr story is often quoted, but the more likely form is that Bohr and a friend visited a farm and saw the horseshoe above the barn door. The friend chided the farmer, "You can't believe in such a silly superstition." The farmer replied, "Of course I don't, but they tell me it works even if I don't believe in it." Bohr often told the story and in time it became attached to him.

FAITH AND REASON

Michael Dertouzos (Technology Today Jan/Feb 2000, p28) calls for a rectification of the "Enlightenment Bug", the 300 year old split between the domains of reason [science], faith [religion], and their interface [humanism]. He calls our attention to the fact that this bug is far more serious than any purely technological bug, such as Y2K. And most disastrously, has placed humankind's three cultural possessions into spurious adversarial confrontations with one another.

I agree with Dertouzos' caveat and hold that at the end of the 20th century we have come to a threatening impasse. While the Enlightenment liberated reason from the dogmas of faith, with resulting scientific and technological advances, Faith was discredited by an inappropriate attack employing reason's tools of empiricism and logic. What was not recognized was that each domain had its own epistemology and resulting ontology. However, aspects of their respective epistemologies are the same and from these commonalities we can construct an integration.

First, both reason and faith use the technique of hypothesis formulation and testing. Hypothesis formulation in both domains involves imagination, imagining a reality which is to be tested. But it is in the testing of their hypotheses that the difference between reason and faith lies. Science [reason] tests its hypotheses inductively ^{empirically} against the natural or objective world. If its surmises consistently fit, then they are adopted as contributions to a description of physical reality. Faith, on the other hand, tests its hypotheses by their affect on the attitudes, behaviors, and subjective essences of ^{individual human} persons. If its surmises result in compassionate, inspired and happy persons, then they are held to be efficacious. *moral, beauty*

The problems arise when those hypotheses which pass their tests, in either domain, are taken as being "truth". The concept "truth" implies not only possession of universal validity but possession of sole validity, -all differing hypotheses are false. Holding that something is truth brings closure and finality.

We conclude asserting that the conflict between reason and faith is a pseudo conflict. And that instead of assaults upon each other's present holdings, both should ^{divert} devote themselves of their presumptions of truth and pursue refinements and innovations in their respective missions, renouncing finalities, risking ongoing openness.

It should be further remarked that in its general form, Gödel's Incompleteness Theorem places limits on the reaches of reason. There is much that may be valid in the physical and natural worlds that cannot be attained per reason or through the epistemology of science. We might surmise that the same is true of every epistemology. None is adequate alone to comprehend the cosmos.

BELVKNOW.WPD

MARCH 3, 2001

see also 1999 #57

FAITH AND REASON

I don't want to believe, I want to know –Carl Sagan*I don't believe, I know* –Carl Jung

It is curious that we tend to interpret many dichotomies as opposites. Perhaps this is part of the legacy of the law of the excluded middle which is central to Western logic and thinking. When we interpret dichotomies as supplementary or complementary rather than being in opposition, we often gain insight. As for example, a wave is not the opponent of a particle, the solid is not the opposite of the liquid. But many of us insist that *faith* and *reason* are opponents, not complements. We must note that the current interpretation of there being an intrinsic conflict between faith and reason has historical roots resulting from faith's being reduced to a dogma and used as a vehicle for suppressive political power¹. Much of the onus that faith bears today lies in its heritage of opposing new insights and being closed to new epiphanies. So long as faith is closed and reason is open, there is indeed conflict.

But what are the significant dichotomies that involve faith and reason?

First, are ontological dichotomies:

Reason [or Science] is about actuality, faith is about potentiality. Reason is about the deterministic aspects of the world, faith is about the optional or creative aspects of the world. Reason is about the world that is, faith is about worlds that could be.

Second, epistemological [methodological] dichotomies:

Empiricism is the epistemology of the outer realm, knowledge conveyed by sensory data and its extensions; Meditation is the epistemology of the inner realm conveying knowledge through intuition and recognition. And both are carried by the creative powers of imagination. Law of the excluded middle logic vs. four fold logics.

Third, are axiological dichotomies:

Party line paradigms vs. open ended search; Single path vs. many paths; Alternatives vs. dogma; Certainty vs. the improbable and rare; Power, wealth, renown vs the Search. The "is" vs the "ought". Ozbekian's and Mallory's laws. Our roles and responsibilities as humans call for our axiological choices to take precedence over many epistemological and ontological considerations.

I live in a region surrounded by mountains and these mountains in turn are often surrounded by clouds. The constancy of the mountains and the variety of the clouds make this special part of the earth a very rich place. The mountains and the clouds seem to find fulfillment in one another. The permanent hills find release from their fixedness through their adornment by the clouds; and the ephemeral clouds find meaning in their impermanence through their enhancement of the hills. The mountains and the clouds symbolize for me the world and our lives, our knowledge and our faith.

¹St. Thomas Aquinas was taken with Aristotle's law of the excluded middle. It allowed the logical enclosure of faith within the box of a dogma.

ON MONOTHEISM

Historically there have been two theological approaches to the interpretation of sensory and spiritual experience. The first was to postulate a different god to symbolize different aspects of experience: a god of sky, earth, sun, moon; of fertility, the tribe, war, and death; of love, wisdom, beauty, and peace; etc. In addition local gods were postulated associated with particular mountains, groves, waters, and beasts, or if not a special god for each place, then assigning such places as sacred to one of the *global* gods. The second approach was to call selected aspects of our sensory and spiritual experience a facet or attribute of a single God. The theological difference in these two approaches is that with multiple gods the inconsistencies experienced in the world, can be explained by each god having his/her own agenda, and not being particularly concerned with how it affects the agendas of the others. But in the case of one God, monotheism, many problems arise because of inherent inconsistencies. Either this one God is not in full control, or this one God is schizoid and capricious, or this one God's agenda is too complex for us to understand.

In view of these issues inherent in monotheism and not contained in polytheism, it is difficult to understand why monotheism came to be held a higher or more advanced theology than polytheism, (or even animism.) Is it because monotheism fits some inherent human drive to oneness, an aspect of the Principle of Plenitude? In the West the paradigm of monism, theologically derived from a Hebrew covenant and organizationally derived from Roman imperialism, continues to dominate thought into the 20th century. It is manifested in science in the search for "a single theory of everything", and in society with the march to *global* homogenization.

It may seem anachronistic to raise again a question that was presumably settled centuries ago: many gods or one God? But this question has never been universally settled. Only in religions of the Hebrew genus has monotheism been exclusively adopted. Eastern religions prefer to stay with multiple gods (Hinduism), or stay away from deities altogether substituting psychological principles or tathagatas (Buddhism).

Specifically, what are the arguments for and against monotheism?

The pro-monotheism case:

- Perhaps a single God with internal struggles, having contradictory attributes and conflicting agendas most accurately represents humanity and the human condition and therefore is more suitable as an anthropomorphic symbol than is a zoo of diverse gods. We each are many personalities

- struggling to form a unified character, so should not our divine counterpart also be thus? For He created Us in His image, and We recreate Him in Ours.
- ▶ At some level we intuit the cosmic unity of all things. Whether this is fact or belief, we wish it to be so. Therefore the proper symbol for this ~~fact or belief~~ is a single Deity representing a unified and harmonious whole. Thus we are lead to select the single higher God, the God above all gods, whose very arms are the symbols of other gods.
 - ▶ The God of monotheism in all His inconsistencies and contradictions, is a paradox. And we know that paradox is the door to higher understanding. Thus the one God, in being a paradox, opens the path ~~the spiritual~~ to spiritual knowledge.

The anti-monotheism case:

- ▶ The adoption of a God who possesses the attributes we wish to project on Him results in a set of inconsistencies that do violence to reason and make belief in such a god difficult. For example, a god that is both omnipotent and all good would not permit the evil and suffering that suffuse the world. (Yes, we are aware of the specious arguments raised to defend such a deity, 'He gave us free will', etc.)
- ▶ ~~Metanoia is bounded by~~ ^{limits metanoia.} belief in one god. For there to be full metanoia our image of god, as well as our relation to god must change. Monotheism's one unchanging god stands against new images. To have god change is no longer monotheism, it is a series of gods in time, i.e. temporal polytheism.
- ▶ Monotheism does not provide alternatives when a dilemma such as described in the Book of Job arises. With alternatives, the question, 'Why do bad things happen to good people?' has reasonable answers not available to monotheism.
- ▶ Most seriously, monotheism contains the seed of its own destruction. Monotheism is an homogenizing concept, compressing all spirituality into one box. One box is easy to discard, many boxes, less so. Pythagoras held that ONE does not exist. As all is forced into one, the one disappears. Atheism is the ultimate destiny of monotheism. We see this already taking place in the West. Spiritual experience is rich and multifaceted. It must not be given a single or limited interpretation. Interpretations can be either beacons or prisons. If there is but one, the risk is great. And if there is but one, criticism is either withheld (from individual uncertainty) or suppressed (by institutional policy). But understanding and wisdom come from criticism and criticism flourishes with comparisons. We need pluralism!
- ▶ Finally, monotheism doesn't work and never has. Else why are Satan, devils, angels and saints brought in as supplements.

NOTES ON BUDDHISM

HUMAN INTERCONNECTEDNESS

In the gnostic gospel of St. Thomas, Jesus says, "Whenever there are those who hunger, I hunger, whenever there are those who thirst, I thirst, whenever there are those who suffer, I suffer." Muhammed says very much the same thing in the Koran, "When a member of Islam suffers, all Islam suffers". In the Tao Te Ching, "Regard a neighbor's gain as your gain and regard a neighbor's loss as your loss. These remarks speak to a deeper interconnectedness of all humankind than is contained in the notion of "brotherhood of man". When one reflects on this level of interconnectedness, does it not follow that Jesus and Muhammed would also say, "Whenever there are those who commit a crime, I also have committed that crime". While neither teacher explicitly points to active interconnectedness, both choosing to stop with our passive interconnectedness, it is difficult to accept one without also accepting the other.

Now in our times the Buddhist monk Thich Nhat Hanh affirms the extension of human interconnectedness to the active as well as the passive. In his book, *Love in Action*, Thich says:

People everywhere saw the Los Angeles policemen beating Rodney King. When I first saw that on French TV, I felt that I was the one being beaten, and I suffered a lot. I think you must have felt the same. All of us were beaten at the same time. We were all victims of violence, anger, misunderstanding, and the lack of respect for our human dignity.

But as I looked more deeply, I saw that the policemen beating Rodney King were no different from myself. They were doing it because our society is filled with hatred and violence. Everything is like a bomb ready to explode, and we are all a part of that bomb, we are all co-responsible. We are all the policemen and the victim.

It is only when we admit to both species of interconnectedness, that we shall find the strength for healing. It has been said that peace begins with forgiveness. It follows that our forgiveness must not only be given to others, but also extended to ourselves. Peace in relationships depends on the inner peace of those in the relationship. Our inner victim must forgive our inner abuser. And our inner abuser must not only forgive his victim, but also forgive himself.

Emerson said that the hours write upon the ages and the ages write upon the hours. What he said about time is also true of many other dimensions. Indeed, we all write on one another. No deed is done anywhere on earth that is not written on my own psychic structure, nor is any deed I do confined to my locality, it is also written upon every sentient being.

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.**
- * Living Buddhism pp25-28

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.* (Mindfulness)
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.

*Mitosis ~~to~~ Merging
 Bhakti Yoga ~~to~~ Jnana Yoga*

THEU

MORE NOTES ON BUDDHISM

05/16/93

Suffering in Buddhism is best translated as **frustrated striving**

- 1. All is either desire or aversion.
- 2. Impermanence is the law of the world.

Buddhism is practical, it is empirical, test it, Practice!
{[Practice is a process, it should not be goal oriented]}

Buddhism has no personal god.
Buddhism may be described as being "polymonotheistic"

{[Christianity and Judaism focus on community, Buddhism focuses more on the individual path.]}

05/30/93

The Four Truths

- 1. The preciousness of the body
- 2. Impermanence
- 3. Karma cause --> effect
- 4. Things go wrong (Murphy's Law)

These four truths must be internalized before there can be **metanoia**.

The Four Pots

The upside down pot that can receive nothing.

The cracked pot that can be filled but quickly loses whatever is poured in.

The contaminated pot that poisons whatever is poured in it.

The pot that is whole, clean and right side up ready to receive and retain that which is poured into it.

The Sower (Mark 4:3-8)

Some seed fell by the wayside and the fowls of the air came and devoured it up.

Some fell on stony ground, where it had not much earth, and immediately it sprang up. But when the sun was up, it was scorched and because it had no root it withered away.

Some fell among thorns and the thorns grew up and choked it and it yielded no fruit.

And some fell on good ground and did yield fruit that sprang up and increased.

THEO

Westerners in general and Americans in particular do not take kindly to anyone who places himself above others. An authentic lama never places himself above anyone but will permit himself to be used as an object of refuge in a manner consistent with the tantric principle of *Dak sNang*, pure appearance or sacred outlook. The lama is seen as a fully realized Buddha. It is somewhat difficult for us to understand the use of attitude and belief as a tool. We tend to see our attitudes as something akin to indisputable fact, sacred and inviolable. What distinguishes the Vajrayana from the mahayana in general is the wealth of method, *upaya*. *Upaya* is well translated as the skillful application of means. Skill, as used here goes beyond simple ability and know-how. The connotation is more in line with the dexterity of a juggler or the special prowess of a magician. It is very close to the core concept of the Vajrayana special method of *Dak sNang*. As the magician, we are engaged in the creation of appearance and by this we must understand not a superficial external shell, the artificial mask of the thing, but the thing itself as pure appearance. The more deeply we are able to enter into our appearance, understanding it as such on one hand and, at the same time accepting it, the greater will be our return.

Skill in the application of these means involves not falling into the errors of the extremes. At one end of this continuum we might be completely unable to get beyond our perception of the lama as being human just like us who gets mad, eats junkfood and so on. At the other extreme a naïve deification of the lama may result in a kind of emotionally dominated delusional state that exaggerates our vulnerability to our own personal weaknesses and those of others.

It will probably clarify this situation if we distinguish between a lama and The Lama. Lama such and such is an individual who gives teachings and empowerments. He or she probably wears robes while performing the functions of a lama but may not at other times. At this stage of things the lama is likely to be Tibetan but may by now prefer a Big Mac to a bowl of tsampa. The Lama is not visible to the same eye. The Lama is one; lamas may be many. Our teacher may participate in and manifest The Lama according to the level of his or her realization. A very great lama may manifest The Lama more or less continuously, a less accomplished lama more occasionally. The Lama is presented in the teaching as Dorje Chang. He may be experienced as the Sambhogakaya, the mind of absolutely pure phenomena. Here the teaching is directly communicated as experience. The appropriate attitude toward The Lama is devotion. In the Tibetan Dharma literature devotion is described ranging from deep adoration through respectful attentiveness to an act of perception. The former is most commonly seen in prayers associated with guru yoga practices such as Calling to The Lama from Afar. As an act of perception devotion is presented in a Mahamudra context as *seeing* the lama (our teacher) as the Buddha and understanding his actions as beneficent activity for the benefit of sentient beings. It has been said that the special expertise of the Kagyu is devotion. Correct devotion is indispensable to

SHINGON.P51

DISK:THEO.P51

September 3, 1991

(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. Kegon, 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*

*Commentaries on Kukai's
Ten Stages of Religious Consciousness
Shingon answers the open ended ones*

time the French who colonized Vietnam allied themselves with Christian missionary efforts to the crisis of 1963 when President Diêm passed a law prohibiting his people from celebrating the Buddhist national holiday, many Vietnamese have understandably associated Christianity with foreign attempts to establish political and cultural domination.

With his characteristic directness, Thich Nhat Hanh goes to the heart of the matter. After examining the parallels between the theology of the Trinity and the Buddhist concept of "interbeing," he takes issue with the man regarded by millions as the foremost exponent of the Christian tradition—Pope John Paul II. In his recent book, *Crossing the Threshold of Hope*, John Paul II states that:

Christ is absolutely original and absolutely unique. If He were only a wise man like Socrates, if He were a "prophet" like Mohammed, if He were "enlightened" like Buddha, without any doubt He would not be what He is. He is the one mediator between God and humanity.

Quoting this passage, Thich Nhat Hanh comments:

This statement does not seem to reflect the deep mystery of the oneness of the Trinity. It also does not reflect the fact that Christ is also the Son of Man. All Christians, while praying to God, address Him as Father. Of course Christ is unique. But who is not unique? Socrates, Mohammed, the Buddha, you, and I are all unique. The idea behind the statement, however, is the notion that Christianity provides the only way of salvation and all other religious traditions are of no use. This attitude excludes dialogue and fosters religious intolerance and discrimination. It does not help.

As one engaged in studying Christian tradition who also participates in Christian practice, I find myself agreeing with Thich Nhat Hanh at this and nearly every significant turn of *Living Buddha, Living Christ*. Yet my agreement does not come from immersion in Buddhist tradition—on the contrary, it comes from exploration into the earliest history of Christianity. As a graduate student, I was surprised to learn of a discovery that is still transforming our understanding of Christianity—and its mysterious founder. In 1947, when a Bedouin villager named Mohammed Ali was digging for bird-lime fertilizer under a cliff near the town of

FROM
Elaine Pagels
FORWARD
TO THICH NHAT
HANH
LIVING Buddha,
LIVING Christ.

A Buddhist Reply to the Pope

According to an article appearing in the San Francisco Chronicle on January 12, 1995, a chapter in the pope's recently published book, "Crossing the Threshold of Hope", contains an attack on Buddhism. The pope accuses Buddhism of

- 1) Being atheistic
- 2) Being negative
- 3) Being indifferent to the world

As Professor Ken Tanaka in Berkeley replies, "The pope has not done his homework".

First, the Buddhist position on God is open ended. What is recognized as primary in Buddhism is the validity and importance of spiritual experience. What is felt to be secondary are elaborate theologies and intellectual structures which attempt to interpret spiritual experience. Filling the heart is more important than what the brain may have to say about it. It is true that the Sakimuni Buddha was not interested in metaphysical and theological questions. He focused primarily on the human condition and ways to alleviate suffering.

Second, Buddhism is not negative. Its basic premise is that all humans have within them the potential for Buddhahood, that is, to become wise and compassionate beings. This is in contrast to the Catholic dogma, based on the idea of original sin promulgated by St. Augustine, that all humans are born in sin and per their very existence doomed, unless redeemed by the Christ, which is to say in practice, by the Catholic Church. This is not to accuse Christianity of being negative, for many were the saints, martyrs, and bishops who saw Augustine's views as opposed to the teachings of Jesus.

Third, Buddhism is not indifferent to the world, but the charge arises from the idea that monks and nuns who pray hourly for the benefit of humanity are wasting their time and should be out preparing soup for the needy. This charge arises from a totally materialistic view of the world and it is surprising that a pope would make it, especially in view of the tradition of prayer in Christian monasticism. However, the Dalai Lama recently said that the practical side of Buddhist compassion, working with those who are in need, has been deficient. The argument must not be that prayer and bread are adversarial, both are needed. But here we must give the pope half a point for urging more Buddhist bread.

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 overrule the Lords of Karma.

COMPASSION AND DETACHMENT

The two Buddhist injunctions to have compassion and to be detached at first view seem contradictory. How can we be imbued with love and compassion and be detached from all? Detached compassion is an oxymoron. Perhaps one of the best resolutions of this apparent contradiction is given by St. Paul in the 13th chapter of First Corinthians verses 4 through 13.

Love (compassion) suffereth long
and is kind, envieth not,
vaunteth not itself,
is not puffed up.
Does not behave unseemly
seeketh not her own
is not easily provoked
thinketh no evil.
Rejoiceth not in inequity
but rejoiceth in the truth.
Beareth all things
believeth all things
hopeth all things
endureth all things.
Love never faileth

*but
compassion ≠ love*

This is the summary of what love with detachment is about.

Attachment is associated with specifics, not with concern. and detachment does not infer indifference or irresponsibility.

Suffering is the result of desire, especially frustrated desire. It is the result of diminishing Hope into expectation. But this is a violation of the spirit of Hope. We must first get rid of all expectations, then the power of Hope can operate to transform us. In the story of William the Silent saying we must persist even if there be no hope, he was not giving up hope, he was only giving up specific expectations. Indeed, when expectation is given up. hope allows great things to happen.

Expectationless Hope is like Detached Compassion.

And now abideth
Faith, Hope, and Love
these three
but the greatest of these is Love.

SOME QUESTIONS OF HISTORY

It is highly probable that the great confluence and exchange of ideas taking place in Alexandria around the beginning of the common era included the teachings of the Buddha. It has been surmised that his teachings could have been brought westward by Alexander's army returning from India c 320 B.C.E. But Buddhism was a minor sect in India until its endorsement by Ashoka c 240 B.C.E. It is more probable that the Buddhist teachings diffused westward during the period of dominance of the Seleucid empire in the second century B.C.E. which supported a Greek-Oriental cultural bridge. Whatever the details such Buddhist ideas as the illusory nature of sense data, the non-reality of the impermanent, etc. (Megarians and Eleatics) were being debated in Mediterranean cities by the time of Jesus. Again independent origin or diffusion is of secondary importance. What is of importance is that the same ideas had been signficated in both East and West. The dialectic then consisted of the antiphonal development of the these ideas through an Eastern-Hellenic exchange.

The first antiphony consists of the specific Buddhist ideas that appear in the Gospels but not in the Old Testament.

The second antiphony resulted in what was probably transmitted to India by St. Thomas in the first century. The Christian doctrine of selfless love and the sacrificial savior, i.e. the idea of the Bodhisattva, entered Buddhist tradition with the Mahayana. Records indicate that this occurred in about the first or second century of the common era. [The first Mahayana sutra was in the first century A.D.]

The third antiphony is occurring at the present time. This involves a dialog between Zen and western culture, a dialog between Vajrayana and western psychology, quantum physics, and Amerindian spirituality. Christianity is responding primarily through a re-examination of its own roots. Certain facets of Eastern Orthodoxy, Celtic Christianity, and the long tradition of Christian mysticism are being re-evaluated together with the materials brought to light in the Dead Sea Scrolls and at Nag Hamadi. What the results of this third antiphony will be it is too early to say, but undoubtedly a deeper understanding of ourselves and our place in the world is emerging.

In all there appears to be an ^{on going} historical dialectical exchange or antiphonal dialogue between Buddhism and Christianity resulting in the evolution and refinement of both.

"The early centuries after Christ were very prosperous ones for Buddhism. In the Northwest it seems to have been the major religion, for hardly any specifically Hindu remains of this period are to be found there. Elsewhere in India the influence of Buddhism can be measured by the numerous remains of stupas and monasteries, which are among the finest and most beautiful relics of ancient Indian civilization. From India, Buddhism spread not only to Central Asia and China but also to many parts of Southeast Asia. It is certain that it had some effect on the religious thought of the Middle East, and Buddhist influence has been traced in Neo-Platonism, Gnosticism, and Manichaeism. **Many authorities believe that early Christianity was influenced, directly or indirectly, by Buddhist ideas.** In the Eastern churches the story of Buddha's abandonment of his home for a life of asceticism, "the Great Going-forth," has been adapted as a Christian legend, the name of its protagonist, St. Josaphat, being evidently a corruption of the word *bodhisattva*.¹¹

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"In many passages of the Mahayana scriptures there is found what purports to be the solemn resolve made by a bodhisattva at the beginning of his career. The following fine passage will appear particularly striking to Western readers, for in it the bodhisattva not only resolves to pity and help all mortal beings, but also to share their most intense suffering. Christians and Jews cannot fail to note resemblances to the concept of the suffering savior in Christianity and to the "Servant Passages" of Isaiah (53:3-12). **It is by no means impossible that there was some Christian influence on Mahayana Buddhism,** for Christian missionaries were active in Persia very early, and it became a center from which Nestorian Christianity was diffused throughout Asia. From the middle of the third century, Persian influence in Afghanistan and Northwestern India, which had already been felt, was intensified with the rise of the Sasanian Empire; and it was in these regions that Mahayana Buddhism developed and flourished. Thus Christian influence cannot be ruled out. But it is equally possible that the similarities between the concepts of the suffering savior in Buddhism and Christianity are due to the fact that compassionate minds everywhere tend to think alike.¹¹

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BODHI4.WP6

From Sources of Indian Tradition

A. T. Embree Ed

p. 161 + p 188

More Notes on Buddhism EPISTEMOLOGY AND PRACTICE

For a Westerner, the first result from the study of Buddhism is that there are alternatives to the way we customarily look at the world. In the West we have focused on objectivity in the structuring of our worldviews. This does not take into account that so-called objectivity is but a particular subjective stance. The availability of alternatives arises from the experience of different subjective stances. In Buddhism a different subjective stance is acquired through the "Practice".

The Practice, or rather any practice, is in effect an epistemology in the sense that the result of the practice leads to a particular ontology and worldview. This has been noted in the West by saying that living a practice, such as a religious practice, is a step beyond a mere philosophical epistemology. The difference between a philosophical epistemology and a practice is the first results in knowledge, the second in understanding.

Since in creating a different subjective state of mind, as with a practice, we arrive at a new ontology, it is fair to say that an epistemology is a subjective state of mind. And since there is an isomorphism between epistemologies and ontologies, what is called reality is a product of a subjective state of mind. The traditional label for this situation in Buddhism is to call it illusion. I feel it is more to the point to recognize the non-essentiality of any world view, that reality is arbitrary rather than illusory.

Summarizing:

An Epistemology is a method of enquiry resulting in knowledge, in an ontology, in a world view.

A Practice is a meta-epistemology, a method of living resulting in both knowledge and understanding.

Adherents of different epistemologies naturally disagree on their ontologies.

All are neither right nor wrong, for there is no one right ontology. Each epistemology taps into a different facet of the Mysterium of the Universe.

Let us recognize the many faceted nature of the World and not use the term illusion.

Buddhists customarily recognize two facets of the World, that they distinguish as appearance and is-ness. Other ways to think about such a dyad are: material and spiritual, Eddington's two tables, form and emptiness, actuality and potentiality. (What is the difference between a facet and a level?)

Enlightenment has been called the ability to perceive simultaneously both is-ness and appearance.

THE BODHISATTVA

The essential difference between Mahayana and Theravada Buddhism is in the doctrine of the bodhisattva. Mahayana teachers claim that the ideal of the Theravadin--complete loss of personality as perfected beings in Nirvana--was fundamentally selfish and trivial. The truly perfected being should devote all his powers to saving suffering mortals, who in Mahayana, becomes a divine savior, and whose example the believer is urged to follow. It must be remembered that all good Buddhists, from the Mahayana point of view, are bodhisattvas in the making, and the many descriptions of bodhisattvas in Mahayana texts provide ideals for the guidance of monk and layman alike. The following is from *Astasahasrika Prajnaparamita*, 22.403-3

The bodhisattva is endowed with wisdom of a kind whereby he looks on all beings as though victims going to the slaughter. And immense compassion grips him. His divine eye sees innumerable beings, and he is filled with great distress at what he sees, for many bear the burden of past deeds which will be punished in purgatory, others will have unfortunate rebirths which will divide them from the Buddha and his teachings, others must soon be slain, others are caught in the net of false doctrine, others cannot find the path [of salvation], while others have gained a favorable rebirth only to lose it again. So he pours out his love and compassion upon all those beings, and attends to them, thinking, "I shall become the savior of all beings, and set them free from their sufferings."

In many passages of the Mahayana scriptures there is found what purports to be the solemn resolve made by a bodhisattva at the beginning of his career. The following fine passage will appear particularly striking to Western readers, for in it the bodhisattva not only resolves to pity and help all mortal beings, but also to share their most intense suffering. Christians and Jews cannot fail to note resemblances to the concept of the suffering savior in Christianity and to the "Servant Passages" of Isaiah (53:3-12). It is by no means impossible that there was some Christian influence on Mahayana Buddhism, for Christian missionaries were active in Persia very early, and it became a center from which Nestorian Christianity was diffused throughout Asia. From the middle of the third century, Persian influence in Afghanistan and Northwestern India, which

had already been felt, was intensified with the rise of the Sasanian Empire; and it was in these regions that Mahayana Buddhism developed and flourished. Thus Christian influence cannot be ruled out. But it is equally possible that the similarities between the concepts of the suffering savior in Buddhism and Christianity are due to the fact that compassionate minds everywhere tend to think alike.

The work from which the following passage is taken, Shantideva's *Compendium of Doctrine*, dates from the seventh century. It is extremely valuable because it consists of lengthy quotations from earlier Buddhist literature with brief comments by the compiler, and many of the passages quoted are from works that no longer survive in their original form. The following passages are quoted from two such works, the *Instructions of Aksayamati* (*Aksayamati Nirdeśa*) and the Sutra of *Vajradhvaja*. [From *Sikṣasamuccaya* pp. 278-83]

The bodhisattva is lonely, with no companion, and he puts on the armor of supreme wisdom. He acts himself, and leaves nothing to others, working with a will steeled with courage and strength. He is strong in his own strength and he resolves thus: "Whatever all beings should obtain, I will help them to obtain."

The virtue of generosity is not my helper-I am the helper of generosity. Nor do the virtues of morality, patience, courage, meditation, and wisdom help me, it is I who help them. The perfections of the bodhisattva do not support me, it is I who support them. I alone, standing in this round and adamant world, must subdue Mara, with all his hosts and chariots and develop supreme enlightenment with the wisdom of instantaneous insight!"

Just as the rising sun, the child of the gods, is not stopped by all the dust rising from the four continents of the earth or by wreaths of smoke or by rugged mountains, so the Bodhisattva, the Great Being, is not deterred from bringing to fruition the root of good, whether by the malice of others, or by their sin or heresy, or by their agitation of mind. He will not lay down his arms of enlightenment because of the corrupt generations of men, nor does he waver in his resolution to save the world because of their wretched quarrels. He does not lose heart on account of their faults.

"All creatures are in pain," he resolves, "all suffer from bad and hindering karma so that they cannot see the Buddhas or hear the Law of Righteousness or know the Order. All that mass of pain and evil karma I take in my own body I take upon myself the burden of sorrow; I resolve to do so; I endure it all. I do not turn back or run away, I do not tremble, I am not afraid nor do I despair.

Assuredly I must bear the burdens of all beings for I have resolved to save them all, I must set them all free, I must save the whole world from the forest of birth, old age, disease, and rebirth, from misfortune and sin, from the round of birth and death, from the toils of heresy. For all beings are caught in the net of craving, encompassed by ignorance, held by the desire for existence; they are doomed to destruction, shut in a cage of pain; they are ignorant, untrustworthy, full of doubts, always at loggerheads one with another, always prone to see evil; they cannot find a refuge in the ocean of existence; they are all on the edge of the gulf of destruction.

"I work to establish the kingdom of perfect wisdom for all beings. I care not at all for my own deliverance. I must save all beings from the torrent of rebirth with the raft of my omniscient mind. I must pull them back from the great precipice. I must free them from all misfortune, ferry them over the stream of rebirth.

"For I have taken upon myself, by my own will, the whole of the pain of all things living. Thus I dare try every abode of pain, in every part of the universe, for I must not defraud the world of the root of good, I resolve to dwell in each state of misfortune through countless ages for the salvation of all beings for it is better that I alone suffer than that all beings sink to the worlds of misfortune. There I shall give myself into bondage, to redeem all the world from the forest of purgatory, from rebirth as beasts, from the realm of death. I shall bear all grief and pain in my own body, for the good of all things living. I venture to stand surety for all beings, speaking the truth, truthworthy, not breaking my word. I shall not forsake them I must so bring to fruition the root of goodness that all beings find the utmost joy, unheard of joy, the joy of omniscience. I must be their charioteer, I must be their leader, I must be their torchbearer., I must be their guide to safety I must not wait for the help of another, nor must I lose my resolution and leave my tasks to another. I must not turn back in my efforts to save all beings not cease to use my merit for the destruction of all pain. And I must not be satisfied with small successes."

Joy in All Things

Joy is one of the cardinal virtues of Buddhism, and the Bodhisattva, who is the example all Mahayana Buddhists are expected to follow as far as their powers allow, has so trained his mind that even in the most painful and unhappy situations it is still full of calm inner joy. The following passage is from the *Compendium of Doctrine*; it is the work of the author, Shantideva. From *Sikhsamuccaya* p. 181 ff

Indeed nothing is difficult after practice. Simple folk, such as porters, fishermen, and plowmen, for instance, are not overcome by depression, for their minds are marked by the scars of the many pains with which they earn their humble livings, and which they have learned to bear. How much the more should one be cheerful in a task of which the purpose is to reach the incomparable state where all the joys of all beings, all the joys of the bodhisattvas are to be found. Consciousness of sorrow and joy comes by habit; so, if whenever sorrow arises we make a habit of associating with it a feeling of joy, consciousness of joy will indeed arise. The fruit of this is a contemplative spirit full of joy in all things. So the bodhisattva is happy even when subjected to the tortures of hell. When he is being beaten with canes or whips, when he is thrown into prison, he still feels happy. For this was the resolve of the Great Being, the Bodhisattva: "May those who feed me win the joy of tranquility and peace, with those who protect me, honor me, respect me, and revere me. And those who revile me, afflict me, beat me, cut me in pieces with their swords, or take my life--may they all obtain the joy of complete enlightenment, may they be awakened to perfect and sublime enlightenment." With such thoughts and actions and resolves he cultivates and develops the consciousness of joy in his relations with all beings, and so he acquires a contemplative spirit filled with joy in all things and becomes imperturbable-not to be shaken by all the deeds of Mara.

The foregoing paragraphs were taken from Sources of Indian Tradition, A.T. Embree (Ed) pp 160-163, 168-169

The early centuries after Christ were very prosperous ones for Buddhism. In the Northwest it seems to have been the major religion, for hardly any specifically Hindu remains of this period are to be found there. Elsewhere in India the influence of Buddhism can be measured by the numerous remains of stupas and monasteries, which are among the finest and most beautiful relics of ancient Indian civilization. From India, Buddhism spread not only to Central Asia and China but also to many parts of Southeast Asia. It is certain that it had some effect on the religious thought of the Middle East, and Buddhist influence has been traced in Neo-Platonism, Gnosticism, and Manichaeism. Many authorities believe that early Christianity was influenced, directly or indirectly, by Buddhist ideas. In the Eastern churches the story of Buddha's abandonment of his home for a life of asceticism, "the Great Going-forth," has been adapted as a Christian legend, the name of its protagonist, St. Josaphat, being evidently a corruption of the word *bodhisattva*.

bodhi3.wpd

NOTES FROM THE TIBETAN BOOK OF LIVING AND DYING

The bardos are particularly powerful opportunities for liberation because there are certain moments that are much more powerful than others and much more charged with potential, when whatever you do has a crucial and far reaching effect. The greatest and most charged of these moments is the moment of death. p11

What happens at the moment of death is that the ordinary mind and its delusions die, and in that gap the boundless cosmic nature of our mind is uncovered. The essential nature of mind is the background to the whole of life and death. p12

Man's thirst for survival in the future makes him incapable of living in the present. Chuang Tzu

Planning for the future is like going fishing in a dry gulch. If you have to think about the future, Make it the uncertainty of the hour of your death. Gyalse Rinpoche

Rely on the message of the teacher, not on his personality
Rely on the meaning of the message, not just on the words
Rely on the real meaning, not just on a provisional one
Rely on your wisdom mind, not on your judgmental mind.
Buddha

Give all profit and gain to others
Take all loss and defeat on yourself.
Geshe Chekhawa

Loving as He loves
Helping as He helps
Giving as He gives
Serving as He serves
Rescuing as He rescues
Touching Him in his distressing disguise.
Mother Teresa

THE WISDOM AND COMPASSION OF SHANTIDEVA

Whatever joy there is in this world
 All comes from desiring others to be happy,
 And whatever suffering there is in this world
 All comes from desiring myself to be happy

The childish work for their own benefit
 The buddhas work for the benefit of others
 Just look at the difference between them.
 If I do not exchange my happiness
 For the suffering of others
 I shall not attain the state of buddhahood.

Whoever wishes to quickly afford protection
 To both himself and others
 Should practice that holy secret
 The exchange of self for others.

May I be a protector to those without protection
 A leader for those who journey
 And a boat, a bridge, a passage
 For those desiring the further shore

May the pain of every living creature
 Be completely cleared away
 May I be the doctor and the medicine
 And may I be the nurse
 For all sick beings in the world
 Until everyone is healed

Just like space
 And the great elements such as earth
 May I always support the life
 Of all the boundless creatures

And until they pass away from pain
 May I also be the source of life
 For all the realms of varied beings
 That reach unto the ends of space.

TURNING THE WHEEL

The following is not an orthodox Buddhist interpretation of the turnings of the wheel, but through non-sectarian perspectives makes integrative sense

THE FIRST TURNING OF THE WHEEL:

The first turning of the wheel was done in his lifetime by the Buddha Śakamuni. It consisted of the teachings on how to transcend personal suffering and ephemerality and find one's Buddha nature. It is today the essence of Theravada Buddhism, the individual path to enlightenment.

THE SECOND TURNING OF THE WHEEL:

The second turning of the wheel occurred some 500 years later in the first century of the common era at the time of the advent of Mahayana Buddhism. It amended enlightenment with the introduction of the concept of the Bodhisattva, a being who attained enlightenment not for personal gain, but for the salvation of all sentient beings. A Bodhisattva would sacrifice nirvana and return to earth for the salvation of others. At about the same time as the introduction of this concept in India, a concrete example of a Bodhisattva appeared in the Middle East in the person of Jesus of Nazareth. It can be claimed that ^{Jesus}the Christ was the first Bodhisattva and indeed the inspiration for the Bodhisattva ideal. We are all called to be like and to become Bodhisattvas.

THE THIRD TURNING OF THE WHEEL:

The third turning of the wheel occurred after the lapse of another 500 years, when the Prophet Muhammed made clear the true unity of humanity. He proclaimed that suffering was not individual, but that when one suffered, all suffered, and when all suffered, each suffered. We are all interconnected and the salvation of one depends on the salvation of all. "None of us shall make it until we all make it."

THE FOURTH TURNING OF THE WHEEL:

Five hundred years after the third turning of the wheel, Tibetan Vajrayana came to the understanding that the first three turnings of the wheel led apodictically to the responsibility on the part of all for the sacralization of all. Everyone and everything contains Buddha nature, and is therefore sacred. We are given the task of effecting and perfecting this truth both in subjective attitude and in outer works. Both the individual and the collective goal of life is Theosis, the sacralization of the world.

*Sacralization is going to an alternate way of viewing the world,
of being*

SANSKRIT

Aksobya
 Amitaba
 Amogho Siddi
 atman
 Avlokitesvara
 Brahma
 chakra
 darmakaya
 deva
 dharma
 dhyana
 Hinayana
 HRIH
 kalpa
 kundalini
 Mahavairacona
 Mahayana
 Maitreya
 Manjusri
 mudra
 Nagarjuna
 namaste
 nirmanakaya
 nirvana
 prajna
 puja
 Ratna Sambhava
 samboghakaya
 sunyata
 Tantra
 Tathagata
 Vairacona
 Vajra Sattva

JAPANESE

Ashuku
 Amiba, Muryoju Butsu
 Fukujoju
 ga
 Kanjizai
 Bon-ten
 rinbo
 hosshin
 ten
 ho
 zen na
 Sho jo
 KIRIKU
 ko
 Gundari Myo-o
 Dainichi
 Dai jo
 Miroku
 Monju
 ingei
 Ryuju, Ryumyo
 gassho
 ojin
 nehan
 hannyo
 kuyo

 hojin
 ku
 Giki
 Nyorai
 Birushana
 Kongo satta

THOUGHTS FROM THE DALAI LAMA:

1. Take into account that great love and great achievements involve great risk.
2. When you lose, don't lose the lesson.
3. Follow the three R's: Respect for self, respect for others, responsibility for all of your actions.
4. Remember that not getting what you want is sometimes a wonderful stroke of luck.
5. Learn the rules so you know how to break them properly.
6. Don't let a little dispute injure a great friendship.
7. When you realize you've made a mistake, take immediate steps to correct it.
8. Spend some time alone every day.
9. Open your arms to change, but don't let go of your values.
10. Remember that silence is sometimes the best answer.
11. Live a good, honorable life. Then when you get older and think back, you'll be able to enjoy it a second time.
12. A loving atmosphere in your home is the foundation for your life.
13. In disagreements with loved ones, deal only with the current situation. Don't bring up the past
14. Share your knowledge. It's a way to achieve immortality.
15. Be gentle with the earth.
16. Once a year, go someplace you've never been before.
17. Remember that the best relationship is one in which your love for each other exceeds your need for each other.
18. Judge your success by what you had to give up in order to get it.
19. Approach love and cooking with reckless abandon.

THE GOSPELS AND THE TAO TE CHING¹

FROM THE TAO

FROM THE GOSPELS

Keep behind, and you shall be put in front; keep out and you shall be kept in.

Matthew 19:30 But many that are first shall be last; and the last shall be first.

Goodness strives not, and therefore it is not rebuked.

Corinthians 13:4 Charity suffereth long and is kind

He that humbles himself shall be preserved entire. He that bends shall be made straight. He that is empty shall be filled. He that is weary shall be renewed. He who has little shall succeed. He who has much shall go astray.

Matthew 5:5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the poor in spirit: for theirs is the kingdom of heaven

What man is there that can take of his own superabundance and give it to mankind? Only he who possesses Tao.

¹The Tao Te Ching, attributed to Lao Tze dates from about 550 B.C.E. The Gospels, written by several authors, date from about 50 to 100 C.E,

Some Notes on Buddhist Ontology

"The more we reference the self, the more the idea of the self arises"

This notion is related to the Persian Adage regarding the two types of truth: One type of truth is true only if reference to it is continually repeated, the other type of truth is SAT. It is also related to Whitehead's proposition that only that which recurs is available to awareness.

We must compare this also with the Taoist idea of reality and continuity (Chuang Tzu), and that repetition is a form of continuity.

If the Aksobya operation of self-reference requires repetition to assure existence, then the ontological dyad is SAT and continual self-reference.

Or Brahman

But self-reference is more like iteration than repetition. It is a snow ball, ever growing with each occurrence. The 'most real' is that which occurs most frequently.

Does it follow that anything that is not referenced becomes non-existent? If so, this explains the striving for immortality through fame. It accounts for the power of the historian. ["History is what I write it to be"--Joseph Stalin.] As reference becomes more infrequent, the referent passes into oblivion.

That which contains implicit cyclicity, e.g. atoms, the earth, perhaps the universe itself, [The universe will die unless it is cyclical.] possesses auto-self-reference and hence extended existence.

Rather than say all except SAT is illusion, it is better to say that all except SAT passes away as its repetition fades.

Brahman

Brahman

What remains when repetition ceases is SAT.

Brahman

In getting off of the wheel, do we cease to exist or do we become SAT? *Brahman*

SAT = NON-EXISTENCE ?

What then, if anything, is SAT? *SUCHNESS*
Brahman is nothingness - the Nothingness of Ek-Nibbāno

In the above we are clearly talking about awareness, but are we also talking about objective existence? To investigate this we must go into the triad, O,E, and P as given in the metaphor of the face on the cliff.

THE 5 DYANI BUDDHAS ARE SAT

DYAO

SAT and NOT SAT

CYCLICAL IN TIME AND IN EXISTENCE

TO EXIST MEANS TO BE IN TIME

KAIROS1 . W52

April 2, 1994

Ecclesiastes 3:1-8 tells us that there is Kairos.

*For everything there is a season,
a time to every purpose under the heaven:
A time to be born, and a time to die;
a time to plant and a time to pluck what is planted.*

The Rubaiyat of Omar Khayyam tells us that there is Chronos

*The moving finger writes
and having writ moves on,
nor all your piety nor wit
can lure it back to cancel half a line.*

That there is kairos, a proper time to do certain things, means that time is not an independent entity, but is related to all other things. That there are proper places for certain things in like manner says that space is not an independent frame, but is related to all things it contains.

There are many dyads in the nature of time: Kairos and Chronos, cyclical and linear time, objective and subjective time, peri and dia time, historical and primordial time, ... Some of these are the same slice, but in general there seem to be two aspects to time. Whether these can be considered as dimensions as with space is open to question.

The contents of space determines the nature of space, in particular the density of matter determines the curvature of space. So it is with time. The events determine the extension of time.

Then there is the matter of singular points, referred to by Clark Maxwell. These are special moments of time when causality and determinism is broken. THE moments for selecting the next archetype. Even in chaos theory there is the possibility of perturbed initial points leading to quite diverse attractors. When do these initial points occur? Certainly not every moment of time is the same.

Heschel reports that the Hebrews converted cyclical time into linear time by projecting historical events onto their calendar. Thus the beginning of spring, a cyclical event, becomes Passover, an historical event. Harvest, a cyclical seasonal event, becomes Succoth, an historical event. etc. The Christians followed this same practice projecting certain historical events, the Nativity, the Presentation, the Annunciation, the Resurrection, etc onto calendric seasonal times, converting the cyclical into the historical. Thus the liturgical calendar, though cyclical, is made historical and hence linear. This results in the destruction of Kairos, replacing it with Chronos. It is paradoxical that the kairotic statement of Ecclesiastes 3:1-8 is rendered ineffective by the transference of cyclical to historical time. This practice has resulted in Christmas being an historical event, not an ever recurring event. Resurrection is historic, an event that took place 2000 years ago, rather than an event that occurs every year. The living vitality of Kairos is lost.

Christians pray, "Forgive us our trespasses as we forgive those who trespass against us". This prayer is addressed to God, asking God to forgive us for offenses against God and to help us to forgive the offenses made by others against us. But something is still missing. Have we yet forgiven those whom we have offended? Traditional forgiveness is for those who have wronged us, not for those whom we have wronged. To forgive those who have wronged us in no way equates to forgiving those whom we have wronged.

Blaming the Victim

What is this about? It is about the fact that we fear and despise those we have wronged. Sometimes the fear and hatred precedes our acts of wrongdoing, sometimes it follows. The Nazis early on held a case against the Jews which in their minds allowed them justly to perpetrate all manner of inhumanities. When we have demoted a group of people to below the status of human being, we then can act against them as though they were animals or less. Whatever the initial causes, after Kristalnacht the Nazis had to hate the Jews to justify their violence.

In Israel today, we see the Arabs hating the Jews, unable to forgive them for the seizure of their homeland. We see the Jews hating the Arabs, not only for the acts of terror with which Arabs retaliated, but for the fact that they had wronged the Arabs in the first place. They have to hate the Arabs in order to justify their expropriation.

Christians must add to their prayers, "Help us to forgive those whom we have wronged". *Help us to forgive - not blame - our victims*

In America, much of race prejudice of whites against the blacks results from whites not having yet forgiven those whom they forced into slavery. Black prejudice against whites, more understandably, comes from not being able to forgive those who wronged them (and still wrong them). In spite of great progress toward justice and restitution, fear continues and will continue until forgiveness is completed.

In his 1963 essay, "The World and the Jug", black author Ralph Ellison wrote from "an American Negro tradition which teaches one to deflect racial provocation and to master and contain pain. It is a tradition which abhors as obscene any trading on one's own anguish for gain and sympathy; which springs not from a desire to deny the harshness of existence but from a will to deal with it as men at their best have always done." Here we have a transcendence achieved by blacks that whites will have to work on themselves very hard to equal.

One viewpoint that contributes to the separation of Jews and Blacks arises from Ellison's insight: blacks look on taking anguish and using it for gain or sympathy as obscene. Jews, on the other hand, treat their suffering as a commodity to be fully exploited for every sort of gain. e.g. the Holocaust

But Ellison's "Negro Tradition" goes beyond forgiveness. It reaches a new level: Anguish as the vehicle of transformation. IS this Christian use of suffering taking suffering beyond the negative view of Buddhism? It seems so.

We can use our anguish

to fuel revenge
for exploitation
for transformation

huh?

Arab terrorists

Jews

Blacks

Whites

DIONYSUS AND APOLLO

Mythic wisdom tells us that Dionysus is always escaping the forms that Apollo creates for him, which is to say the human spirit is always escaping the models that the intellect creates. Today our sciences, religions, institutions, have all imprisoned us, barring us from those loftier regions of mind and spirit which we know are attainable. We live today between two

worlds: one that is dying, another trying to be born. We live at one of the singular points of history when what has been actualized forces release to new potential. The time has again come for the serpent of wisdom to shed its skin.

**In its prime each system is a
triumphant success,
in its decay it is an
obstructive nuisance.**

Alfred North Whitehead

However, there is much ambivalence, an unwillingness to seize the singular moment, a preference to hold to the status quo. We feel that so much of what we have achieved is too valuable to put at risk, which is the price to be paid for going forward. The situation is like that of solving Rubik's Cube. After much work we have succeeded in bringing one face of the cube to the same color. But to go on and solve the second, third, ... faces, we must destroy what we have achieved. We cannot save our result, the face of one color, we can only save the algorithms we have learned for achieving the result. Similarly, we cannot save any of our present models, theories, worldviews; we can only save what we have learned about how to process our experience to produce new models, theories, and worldviews.

The most difficult decision we are called to make at this time is: are we willing to question our religions, our constitutions, our customs, our sacred cows? Are we willing to pay the price of putting at risk our entire culture and its worldview in order to go to a better world? If not, there is also a price. We shall stagnate or even quite possibly become extinct.

It is one of life's most perplexing paradoxes that liberation and loss come packaged together. Why is the euphoria of liberation offset with the sadness of loss. I guess it is because of our attachments, which as Siddhartha repeatedly proclaimed, cause us our suffering. But upon reflection the mix of sadness and joy lies in our indecision on which way to face, to the past or to the future. I would like to feel we are not released for falling, but for a greater height which we could never reach tied to our baggage. This is how I explain the Book of Job. The age old rabbinical question, "Why does God let bad things happen to good people?" If you want to assume their theology, then the answer is because it is the only way God has of removing the barriers to their further spiritual realization.

With all of the talk of a new age and a new world, it has not happened. Yet we all feel at some level that we are living in a world that is dying but pregnant with a world trying to be born. It is a difficult time. One can find no satisfaction in getting to sit at the captain's table on the Titanic. Nor is there any sense in preparing for disaster. When the change comes it will be totally different from anything that we would or could prepare for. But there will be an Ark. It is proper to study what should be put on that ark. And I feel that what goes on board should not be just the wisdom of the past, but some of those visions we still ^{hold} imagine. Humans can endure many things ^{as} long as there is hope. But we are sometimes in the state of no hope. Here I recall William of ^{the} Orange who called on his countrymen to persist even though there was no hope (in liberating Holland from Spain). So ultimately our strength is not ⁱⁿ hope, but persistence. Persistence in remaining faithful to what we believe in, no matter what. Persistence has a way of triumphing over all odds.

devotion

On another level, but on the same theme, the myths tell us that Dionysus is always escaping from the forms that Apollo is making for him. The human spirit is always breaking out of the prisons that the intellect has built for it. And this is at root what is happening today. The crisis is that our sciences, our religions, our institutions, have become prisons. The human spirit knows there is something much better that is attainable. Dionysus will inevitably succeed.

CHRISTIANITY THE RELIGION YET TO BE

Both Buddha and Muhammed lived long enough to organize and structure their teachings. Jesus was cut off before his prime leaving his mission incomplete. His personal reconciliation to this truncation, in the evening before his crucifixion in the Garden of Gesthemene, did not transfer to his disciples, who were at a loss with the void which they inherited. Nothing was written for several decades, because of the bewilderment effected by his execution. Finally, a way to salvage and justify what had happened began to emerge. This was a very real resurrection of what had died with Jesus on the cross.

Christianity as a religion began to be forged from the teachings and life story of Jesus as reported by witnesses, from the insights of St. Paul and in time by the incorporation of Hebraic traditions with supplements from Egypt, Greece, and the East. This resulted in a hodge-podge of conflicting and competing inputs necessitating ~~in~~ the creation of an orthodoxy (and therefore of heresies). Whereas a potent seed had been planted by the life and teaching of Jesus, one capable of development into a tree of great wisdom, the competitors (also known as the Church Fathers) chose to strip it of all emerging branches and reduce it to a single pole. To hold such spiritual vitality into such limited confines necessitated, persecutions, crusades, wars, and inquisitions. The resulting pole lacked the theological assurances inherent in other religions and has consequently in modern times been dealt a death blow by capitalism, science and secularism. Nonetheless, the vitality of the original seed survives and when freed from the custody of its jealous possessors (who never understood it) will some day bring forth the fruit of its original promise.

A DIALOGUE WITH SHIVA

Lord Siva, We are perplexed. We know that evil exists but we cannot locate it nor can we even agree on what evil is. Tell us how to recognize evil and how we can defend ourselves from it.

There are three evils. The first is appropriating spiritual power to temporal power. The second is replacing the rules of Brahma with those of your own making. And the third is any act that obstructs the flow of compassion in the world. You can defend against evil by making devotion to compassion your primal impulse.

Lord Siva, How can we oppose evil without becoming that which we oppose and becoming agents of evil ourselves? You are the perfect destroyer, uncontaminated by what you destroy, teach us how to destroy evil without becoming contaminated.

Although I am known as the Destroyer, I do not destroy. Rather I withdraw my protection and without my protection whatever exists always will destroy itself. Those who are destroyed are destroyed by their own rules and devices.

Lord Shiva, What do you protect and for what reasons do you withdraw your protection?

All that Brahma creates is sanctified and all that is sanctified is under my protection. However, what is not created by Brahma must seek Brahma's sanctification. It is only conditionally protected until Brahma declares it sanctified. Whatever Brahma does not sanctify I do not protect.

Lord Shiva, Tell us how can we obtain sanctification for what we create.

Whenever that which you create is in accord with Brahma's injunctions of creation it is as though Brahma himself created it, and it is both sanctified and protected. If that which you create would threaten or devour what Brahma has created, it is never sanctified.

DIALOGUE WITH SHIVA

Lord Shiva, if it be possible to correct what we have done so that it may come into accord with the injunctions of Brahma, do you protect us while we seek to correct?

Those who seek correction and carry forth correction are following an injunction of Brahma. They have my protection. When what they seek to correct has become uncorrectable. I withdraw protection and let it follow a path to extinction.

Lord Shiva, how do you protect?

Protection depends on the accurate preservation of two attributes: record and ikon. Whenever, for whatever purpose, a record has been falsified or an ikon misappropriated—both operations forbidden within Brahma's theme—then protection of those records and ikons is withdrawn and they perish. And for whatever there is no record or memory there is no longer any existence.

FLAVIUS JOSEPHUS

Flavius Josephus, original name: Joseph ben Matthias [37?-100 C.E.]
 Jewish historian and general of priestly and royal descent. born Jerusalem c 37 C.E.
 Studied Hebrew and Greek literature. Spent three years in the desert with a hermit. Returned to Jerusalem and joined the Pharisee sect. Served as a delegate to Nero. Won favor with Poppaea.¹
 Chosen governor of Gallilee by Sanhedrin in Jerusalem. Took part in the Jewish revolt against the Romans [66 ff C.E.] Resisted the siege of Jotapata for 47 days, [67]surrendered finally to Vespasian whom he predicted would become emperor. Won Vespasian's favor and accompanied him to Alexandria. He was subsequently freed and adopted the name Flavius. He remained under the patronage of Vespasian and his successor Titus. He accompanied Titus to Rome after the fall of Jerusalem in 70. He received tracts of land in Judea and a pension. His works include A History of the Jewish War, Antiquities of the Jews (a history of the Jews from the creation to 66 C.E.) An autobiography, and Against Apion (an apology of the Jews)

Aside from the books of the New Testament, and those found in 1945 at Nag Hammadi, this paragraph from the Antiquities of the Jews by Flavius Josephus is the only other contemporary written reference to Jesus of Nazareth.

From the Antiquities of the Jews Chap III, 3 [p 535]

3. Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again on the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day.[66]

¹Poppaea Sabina, became mistress of Nero, later divorced her husband and married Nero. She died as a result of a kick from Nero.

THE TREE OF KNOWLEDGE OF GOOD AND EVIL

Genesis 2:16-17

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. 3:4-5 And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Just what was that apple that gave knowledge of good and evil? It would seem that God should want Adam to understand the difference between good and evil, to know right from wrong. Is that not what a good portion of the Lord's teaching is about, differentiating good from evil? There seems to be something very contradictory going on. The Lord wants humans to know the difference between good and evil, but not eat that particular fruit. It appears that we have misinterpreted the symbol of the fruit of the tree of good and evil.

What could it symbolize that if, as God says, we partake of it we shall surely die? Yet the Serpent assures us we shall not die. Whom are we to trust, God or the Serpent? Let us trust God. Partaking of the Good–Evil fruit will result in death. Then, what about Good–Evil causes death? We need not look far for the answer. It is all about us.

The fruit not to eat is about a way not to think. It is about applying divisive labels to all things and events. To know good from evil is not a commandment to divide creation into good and evil: to label my agenda good and yours evil, to label us good and them evil. This is a practice that inevitably leads to death. It expels us from the garden of peace and denies us the chance to emerge from the tomb.

From a more general perspective, the forbidden fruit is the law of the excluded middle. A way of thinking that allows only opposites on the table. A way of thinking that necessarily results in framing all as controversy and leads to defining good as winning and evil as losing. A way of thinking that excludes relevant contexts and destroys other possible options. A way of thinking that leads to the death of countless opportunities to get out of the box. Could it really be that the fruit the serpent urged on us was the law of the excluded middle?

“This interpretation of the fruit of the tree of the knowledge of good and evil is an interpretation of the Serpent Satan. It is both wrong and evil and blasphemous of the True Interpretation.”

STATUES, IDOLS AND WORSHIP

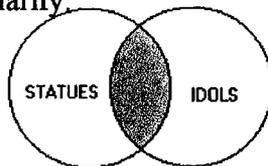
Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them.

Exodus 20:3-5

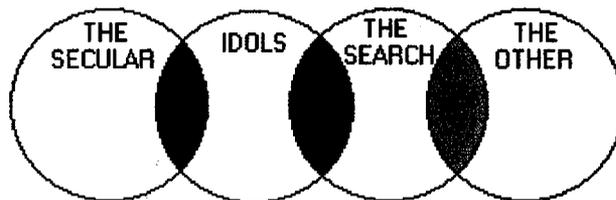
The Taliban decree that all statues, being an insult to Islam, must be destroyed has brought forth an international outcry of assorted protests. These range from defenders of art heritage to Muslim clergy who discriminate between statues and worship of statues. The outcry has also given social critics the opportunity to point to the widespread worship of idols that are not statues. Civilization's worship of wealth, power, celebrity, and comfort. All of this, when placed in juxtaposition with Exodus 20:3-5, raises the question, exactly what is meant by worship?

The dictionary tells us that to worship means to honor and to respect. This seems somewhat as distant from the current meaning of worship as the Exodus' definition of bowing down and serving. Perhaps closer to today's meanings of worship: In the secular sense, *giving priority to and pursuing*, as with wealth and position; In the religious sense, *petitioning and appeasing*, as in prayers and liturgies. In both cases, we can consistently use the term *idol* as a symbol for what is worshiped. This liberates us from the obsolete exclusive association of idols with statues. But to worship has a still deeper spiritual meaning, and that is to *search*, to let yourself become a bridge or channel between Heaven and Earth, so to speak.

A few Venn diagrams may help clarify:



The gray overlap represents those statues that are idols



Idols symbolize whatever is worshiped

The Red overlap represents such secular idols as wealth, fame, power

The Blue overlap represents the religious petitions and appeasements of deities

The Gold overlap represents the spiritual bridge between a worshiper and the Other

A QUEST TYPE OLOGY

Religion is for Hunters and Searchers, Spirituality is for Seekers and Explorers

This is a sketch of a psychological typology that is based primarily on subjective views of time. It suggests that the location of focus, whether on present, past, or future is related to motivations. And that the location of focus may also be an indicator of other attributes such as aspiration, confidence, imagination, and identity.

THE HUNTER

The hunter's focus is in the present. He knows exactly what he wants and how to pick up ~~the~~^{the} scent that will lead him to what he is looking for. He knows when he has found it and what to do with it after he has found it. Which includes displaying it for acclaim. He has used his technique repeatedly with success and has no questions concerning its reliability. The hunter operates confidently within the cultural "box", he is culturally well adapted. He has the answers and could care less that there might be more than the box. Both his goals and his methods are fixed and are focused in the present.

THE SEARCHER

The searcher's focus is on the past. He is looking for something that is missing, that is no longer to be found. He is not sure whether what is missing is lost or whether it just no longer has a place. He thinks he knows what he is looking for, but is not sure where to look. Is it to be found in the pyramids, in ancient teachings, in the revival of ancient practices? All he knows is once we had something most precious that we no longer have. [The Fall of Man?] Although he is not sure of the best method of finding it, he is certain he will recognize it when he has found it, and what to do with it after he has found it. He will proselytically share it with all mankind. His goal is fixed, his methods are open, his focus on the past.

THE SEEKER

The seeker's focus is in the future. He is looking for something he once heard of or once briefly glimpsed, a utopia, a vision of paradise. It is not well defined, he is not sure just what it is, but knows in his heart that it ~~must~~^{could} exist. But he is not sure how to find it. The seeker feels there is more than the "box" we are in, but is not sure how we are to get out of the box. [Seekers include those beginning a spiritual path, and who must be prepared to be readily adaptable]. He is sure he will recognize it when he does find it, but not concerned with what to do with it. He feels it will tell him what to do with it, or it will do it to him. His goal is undefined, but visualized, and his methods are open. His focus in on some point in the future.

THE EXPLORER

The explorer's focus is in the present. He is not just exploring, he is compelled to explore. He does not know what he is looking for nor what he might find. Nor does he know beforehand what to do with anything he might find. His fear is that he might overlook what is there, but he is confident in his method of exploring. The explorer knows there is more than the box, but may be deluded in thinking he knows how to get out of the box. [Science] His goal is open, but his methods are fixed, and are limited to the particular moment in time we call the present.

ON GIFTS AND GIVING

The gospel of St. Matthew tells us of three sages who came from the East to offer gifts to a new born babe whom their deliberations foretold would bring the greatest of all gifts to the world. According to the legend the sages brought gifts of gold, frankincense, and myrrh. There have been many interpretations as to what these gifts symbolized. But like all mysteries, these symbols being rich in meaning, it is best that their interpretations be open ended.

When we ponder, what are the greatest gifts that we can give or receive, we are reminded of what some other sages have said.

YESHUA BEN YOSIF

When thou doest alms let not your left hand knoweth what thy right hand doeth.
Give your gifts in secret, that you may be rewarded openly.
Give good in return for evil.

 saint patrick 

 give the gift that when one receives we all receive. 

Shantideva

Your enemy will give you the greatest gift you will ever receive.
It is he who will give you the opportunity to transcend your ego and acquire the fullness of compassion.

St Frances

It is in giving that we receive

MEISTER ECKHART

IF YOU SAY BUT ONE PRAYER IN ALL YOUR LIFE, IF IT IS
"THANK YOU", THAT WOULD BE SUFFICIENT.

Saint Vincent de Paul

For the poor, whatever the gift, it should take the form of bread.
The greatest gift you can give is giving an opportunity for others to give.¹

¹Translation: Give others the opportunity to pick up the check.

KABUL, Afghanistan PD 01/02/27

Taliban order statues destroyed

Afghanistan's hard-line Taliban rulers ordered the destruction Monday of all statues, including a pair of monumental fifth century Buddhas towering more than 100 feet tall and carved out of a mountain-side.

The order came from the Taliban's supreme leader, Mullah Mohammed Omar, who issued an edict declaring statues, including the ancient Buddhas, as insulting to Islam.

"Because God is one God and these statues are there to be worshipped, and that is wrong, they should be destroyed so that they are not worshipped now or in the future," Omar said in his edict, published by the Taliban-run Bakhtar News Agency.

Afghanistan's ancient Buddhas are in Bamiyan, about 90 miles west of the Afghan capital of Kabul. One Buddha, measuring 175 feet, is said to be the world's tallest statue in which Buddha is standing up rather than sitting.

It's not clear what prompted the edict.

ON CREEDS

It is noteworthy that Judaism is based on the injunctive, while Christianity is based on the ontological. The basis of Jewish life, the Commandments; the basis of Christian life, the creed. [Apostle's or Nicene]. It is strange that a religion should be centered on ontological assumptions rather than directly on prescriptions and proscriptions on the living of life. Yet each sentence in the creed [with the possible exception of 'the forgiveness of sins'] is an ontological proposition. I do not question that there exists some profound connection between the ontological and the injunctive, but I fail to see any explicit linkage in the creeds.

Also of interest and related to this, is the Declaration of Independence, which is in part a creed.

"We hold these truths to be self-evident that all men are created equal and are endowed by their creator with certain inalienable rights...."

Is the ontological statement that all are created equal prerequisite to giving all equal rights? Can equal rights not be derived from empirical or axiological considerations?

But the declaration goes on to say,

"..power is derived from the consent of the governed" ontological, no

and

"...the people have the right to alter or abolish the government" axiological, yes

These statements clearly depart from the ontological, and return to the injunctive or imperative.

Next we come to a modern creed used by the Unitarian Universalist Association. We covenant to affirm and promote:

- The inherent worth and dignity of every person*
- Justice, equity, and compassion in human relations*
- Acceptance of one another and encouragement to spiritual growth in our congregations*
- A free and responsible search for truth and meaning*
- The right of conscience and the use of the democratic process within our congregations and in society at large*
- The goal of world community with peace, liberty, and justice for all*
- Respect for the interdependent web of all existence of which we are a part.*

Here is a creed almost purely injunctive, rendering it open ended but nonetheless contained within the secular wisdom of our times. [We must note, however, that the "interdependent web of all existence" is an ontological proposition]

Saving the question of the interdependence of ontology and axiology for another occasion¹, we note the movement within religious groups to express their beliefs in terms of what to do and how to live rather than in terms of a hypothetical ontology constructed of no longer meaningful symbols.

¹This is an alternate formulation of the question, Given the world as we find it, what is our role in it?

ADVENT 2000

Now comes the last Advent of the millennium. And as Advent is the time of consecration of the next cycle, this Advent becomes a most significant Advent. The century now ending has been extreme in its contrasts. The advance in scientific and technical knowledge contrasted with the degeneration of human and moral values. The leaps forward in power to heal and cure against the leaps backward in power to destroy and slaughter. And never has the bimodality of so many parameters been so great: The degree of contrast between kindness and cruelty; between understanding and stonewalling; between poverty and riches; between integrity and larceny; between sacrifice and greed; between propriety and porn; between compassion and ego; between wisdom and stupidity. The normal distributions of these quantities has been broken in two. We have become two spiritual species living in the same bodies. And by this is meant that the bimodality is within each of us.

Whereas a normal distribution is stable, a bimodal distribution is ephemeral. We are poised at a point in time when our selection will be to take a path leading to the triumph of one of the modes and the destruction of the other; or to take a path that unwittingly will lead to the extinction of all; or to surrender to an emergence that will lead us to a new world. If habit is followed we will subscribe to continuation of our polarizations, to a Zarathustrian struggle between the conflicting modes, whatever be their protean guises.

The next four weeks may be the most critical of our lives, although this may not be seen in hindsight for decades. It is a critical time for us to dedicate ourselves to the traditional sacraments of Advent: To Stillness, to Silence, to Peace, and to Love. Let us follow the paths symbolized by the four Advent saints:

The path of St. Andrew, commitment and courage—even to martyrdom

The path of St. Nicholas, charity and compassion—even to poverty

The path of St. Lucia, persistence and patience—even when there is no hope

The path of St. Thomas, through doubt and darkness—even to emergence of the Light

And our path, to continue—even beyond.

[This document is copied directly from YINYANG.EXP written on unknown date, c 1991]

YIN YANG

Both spirit and matter may exist in various diffused and concentrated states. Diffused states are sometimes described as 'yin' and concentrated states as 'yang'. Alternately, diffusing processes are termed 'yin' and concentrating processes, 'yang'. In the material world solid and highly dense states are yang, gaseous and tenuous states are yin. In the psychic and spiritual realms, active, highly focused, narrow-field states and processes are yang while passive, low resolving power, wide field states and processes are yin.

Yang states are further characterized as activating and initiating, and oftentimes of projecting restlessness. They contain a strong element of self-centeredness, the ego looms large and relationships are thought of largely in terms of control and competition. The yang ego cuts itself off from the larger contexts in which it is imbedded and the side effects of its actions are either not perceived or are ignored. The sharp focus of the yang state leads to feelings of isolation and alienation and in the extreme to paranoia. Yang notions of space and time tend toward the here and the now.

Yin states, on the other hand, are characterized as receptive and passive and often project paralysis. The diffused psyche leaves a minimal ego susceptible to feelings of anxiety and vague unarticulated fears. Yin favors relationships that are intense and intimate and has high sensitivity to contextual ambiances that oftentimes lead to guilt and unlawful accountability and in the event of conflict even to schizophrenia. The yin notion of space is that of everywhere and nowhere and the notion of time is that of always or never.

The strengths of these two states and the weaknesses implicit in their extremes indicates the importance of some sort of balance. But what sort of balance is desirable and what sort is possible? The concept of a static balance implies the occupation of some mid-position between the extremes. This position would mitigate the dangers carried by the extremes but would also dilute the capabilities peculiar to each state. The concept of dynamic balance, on the other hand, adopts a temporal pattern in which one or the other of the states is alternately favored as its special attributes are needed. The task then is how properly to use imbalance, how to sense at any given time the proper degree and direction toward which an imbalance should tilt. In practice even static balances are maintained by such a dynamic. The historic checks and balances of the United States Constitution operate in this fashion--at times a powerful executive, at other times a restraining congress. It is clear that in order to operate a dynamic balance, some third control factor, independent of the two contenders, must be present--the Constitution and the Supreme Court in the case of the United States. What judicial agents are at hand to aid in the optimization of our oscillatory excursions between yin and yang?

LMAKUNGA.WPD

JULY 30, 2000

LETTER

Hi Ed,

I cannot give you a direct answer to your question. My Bible software does not include the Hebrew, so I am stuck (as you apparently are) with interpretations of the English words, "make man in our **image**, after our **likeness**, in the **image** of God he created him".

We should discriminate homomorphism from isomorphism, a clone from a map, a replica of the whole from a copy of only some facet. The text in Gen 1:26 goes on to say, Let them have dominion over fish, fowl, cattle, and all the earth. It would seem that the writer was limiting the divine attributes that were to be given man to those of physical power and dominion. We were to have only a sub-set of the deity's attributes. This is born out later in the Eden story Gen 3:22, "Behold the man is become as one of us, to know good and evil, and now lest he put forth his hand and take also of the tree of life, and eat, and live forever", let us send them out of the garden. This implies that man was to be restrained from reaching the level of God. If "in the image", then only a faint one.

My own conclusion from the Genesis story is that what man was given was limited domain and conscious choice. While these are isomorphic to certain of God's attributes, man is no homomorphism of God. However, post Judaic theology based on the differences between man and other organisms also allows imagination and creativity as well as dominion and choice as divine attributes possessed by man.

Christian theology may be said to begin with--the Kingdom of God, the divine, the Holy Spirit, Buddha Mind, (whatever label), is already within you. And when Jesus says, "You too can do all that I have done and more too", he put the Genesis story into the category of an explanation of only part of who we are. Jesus' words, like the Buddha's, places no [Old Testament] boundaries on the divinity within each of us. The task is to access what we already have.

Albert

Date: 07/30/2000 9:40:47 AM Pacific Daylight Time

From: grs@ap.net (Edward Kunga Van Tassel)

To: alw1871@aol.com

Hi Albert,

Sorry I have not gotten back to you on the Bible research software. Things are stalled at this end by the need to put a new roof on the kitchen. I do have a question that you might be able to answer with the resources that you have available. In Gen.1:26-27 God resolves to create man in his own image. One must assume that the old patriarchs knew exactly what they were saying and were very precise in their expression. What word did they choose for image? What did it mean to them, in so far as we are able to know? Was it image like the reflection in a mirror or like a photo or like an archetypal imago? A photo, for example, is not the thing itself but an imago is. This statement could be the Christian version of the foundation of the Tantra, the process of entering into awareness of the image of the divine. Any insights into this one?

Thanks,

Ed

The Wisdom of the Bodhisattva Yeshua

Whosoever shall seek to save his life, will lose it; and whosoever shall offer his life shall save it.

Matt 16:25

My friends, be not afraid of them that kill the body, and after that have no more they can do, rather fear them that can destroy body and soul.

Luke 12:4, Matt 10:28

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. Do good and lend to them hoping for nothing again.

Matt 5:44, Luke 6:35

Do as your Father in Heaven: He makes his sun to rise on the evil and on the good, and sends rain on the just and the unjust.

Matt 5:45

When two or three are gathered in my name, there am I, in the midst of them.

Matt 18:20

Come unto me, all of you that labor and are heavy laden, and I will give you rest.

Matt 11:28

If any person thirst, let him come unto me, and drink.

John 7:37

Blessed are the pure in heart for they shall see God.

Matt 5:8

If this cup may not pass away from me, except I drink it, thy will be done.

Matt 26:42

He that followeth me, the works that I do he shall do also, and greater works than these shall he do.

John 14:12

Purity of thought:

Matt 5:28

Purity of speech:

Matt 5:22

Purity of action:

Matt 5:21

THE WISDOM—THE POTENTIAL—THE REALIZED

WISDOM IS THE GUIDE—THE POTENTIAL IS THE GOAL—THE REALIZED IS THE SUPPORT

This is expressed in various organized religions as:

DHARMA—BUDDHA—SANGHA	Buddhism
GOSPELS—CHRIST—CHURCH	Christianity
TORAH—YAWEH—HOUSE OF ISRAEL	Judaism
QURAN—ALLAH—ISLAM	Islam

God is a name for the highest Wisdom, highest Potential, highest realization that Man can envision. This is the true Trinity, although usually given in anthropomorphic terms such as: Father, Son, and Holy Spirit. However this vision of the highest is forever extended and enhanced by the wisdom gleaned from the day to day lives of human beings, derived from their experiences of separation and suffering, of unity and recognition. From time to time the accumulation of this wisdom is formulated in a new Theophany by some teacher, a Siddharta, a Moses, a Yeshua, a Mahomet.

A great fallacy is the substitution of worship for being. Worship implicitly effects separation. When we worship divinity it is out there, when we are being divinity it is within us. [*The Kingdom of Heaven is within you.*] We are not called to be separate from divinity, to make sacrifices to it in order to acquire its favor nor to live by petition and supplication. Rather we are called to become divinity exuding compassion and forgiveness, not requiring, but dispensing gratitude, not sacrificing others but offering ourselves.

The Path involves :

- Study of the Wisdom: Purification of the intellect
- Being One with the Potential, the Divinity: Purification of the heart
- Living within the Community: Mutual support of all who are on the path
- Service to all sentient beings.

The Meditations of Silence have proved to be efficacious beginning and continuing practices allowing Oneness with the Potential. However, from Oneness with the Potential comes both understanding and recognition for the boundless wisdom; and compassion and theosis for all sentient beings.

THE PENULTIMATE RITE OF PASSAGE

Birth –leaving the womb; Coming of age –leaving home; Mating –iterating life; Death –leaving the body; are the salient passages marked with rites in our cultures. Various religions celebrate these passages with rituals such as Baptism, Bar Mitzvah, Matrimony, and Last Rites. But there is an important omission from this sequence of passages, perhaps omitted because only a few ever complete the *penultimate* passage. It is the passage in which we replace those eyes that have been inculcated in us, conditioned and trained by our culture, with our own eyes and learning to see anew. It is the passage of departing from the box of the culture, a passage as real as leaving the womb or the home. It is unlearning what we have been taught and relearning from what we have experienced. While like the other passages, it marks only a personal transition, it may, like departures from the womb or the home, affect the host from which it departs.

And we may ask, why is there no rite to celebrate this passage? Maybe it is because there is no fixed chronological age for making this penultimate passage. The passage may begin with childhood's first asking of "why?", long before coming of age or leaving home. Most of us encounter many inconsistencies between our personal experiences and conventional perceptions, but think well to ignore them in order to go along. Only a handful seem to have the desire or courage to attempt to break out of the cultural box. Why then, if this passage is so rare, should it be considered for a rite of passage? The answer is, because it is a spiritual transformation involving as great a transition as the physical passage of leaving the womb. To begin to see the world with your own eyes is as extreme as beginning to breathe.

Following this penultimate passage, to endure physical life and its goals seems to have been the easy choice. To go beyond the challenges of life's meaning to the emptiness that lies on the outside is at first difficult, then frightening, and finally a precarious balancing act between compassion and nihilism.

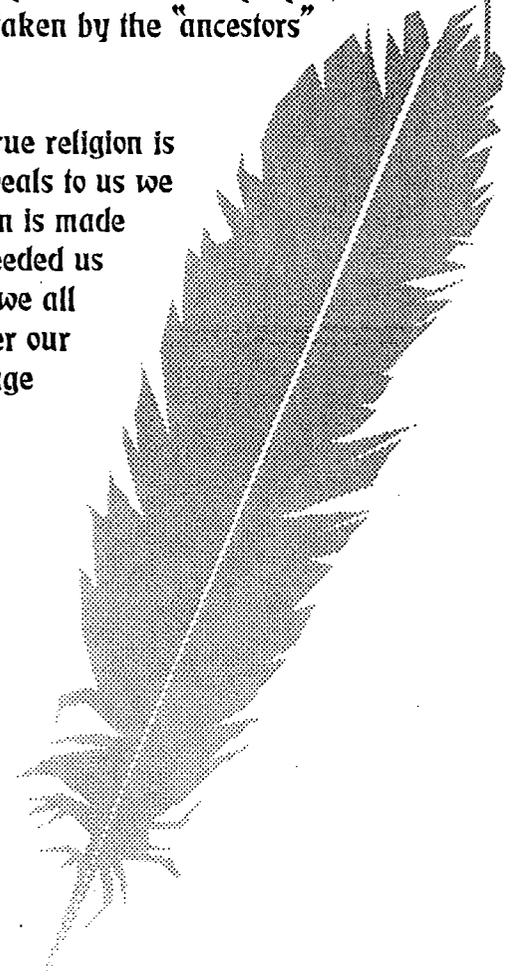
One great sage urged that everyone who is able should undertake this rite of passage, not for their own edification, but for the sake of all that exists. Gautama said to Ananda: "Do not believe on its own merit anything I or any other teacher has taught. Test it yourself, go further. Light your own lamp." Another great sage said to his disciples, "You too can do all that I have done and much more." While we are all conditioned to stay in the box, there is a call to go further. The rite, then, that goes with this penultimate passage before death is to add to the Light of the World by lighting a New Lamp.

TWO GENEALOGIES

In ancient times only the pharaoh or king was divine. And only royalty had ancestral records tracing their lineage back to the gods. Today the worldview holds that in the sense the pharaoh and king were divine, all are now divine. But as kings and pharaohs felt there was an important connection between divinity and lineage, so today it is important for citizens to recognize their divinity by exploring their lineages. In some cultures the importance of this has been long recognized, even taking the form of ancestor worship. But we are commanded to "Honor thy father and mother, that thy days may be long in the land the lord hath given thee".

But we must recognize that we possess two ancestral lineages. One a lineage of blood, Blutverwandshaft; the other a lineage of identification, Wahlverwandshaft. In studying the past we encounter deeds, ideas, and persons that resonate within us. Deeds, ideas, and persons that we somehow recognize as belonging to the same cosmic guild to which we aspire and choose to belong. In this sense such a cosmic guild is composed of "chosen people", those who choose to dedicate themselves to the same path already taken by the "ancestors" with whom they wish to identify.

Perhaps it is not erroneous to say that for each of us the only true religion is dedication to the path of the cosmic guild that recognition reveals to us we have in some timeless sense always belonged. This recognition is made manifest by the lives, words, and sacrifices of those who have proceeded us in time. We select them, or is it that they select us? Or most likely we all make the same selection and form a guild so as to afford one another our mutual support. It is through this guild that we trace our own lineage both back to the gods and forward to God.



ON LINEAGES A SUPPLEMENT

A lineage is an "old boy's club" extended over time.

Rabbi Zucha of Hanipoli (eighteenth century) was famous for his simple faith. Many stories are told about him, but perhaps the best known related his response to students when asked why his teachings were different from those of his own teacher. Zusha's answer was, "When I come before the judges of the heavenly tribunal, they are not going to ask if I lived my life like Moses, or if I lived my life like Abraham. They are going to ask me if I lived my life to be the best Zusha I could be." ---From "God is a Verb" Rabbi David Cooper p122

Brahma created the world by giving it a theme. Brahma knew the beginning and the end. What Brahma did not know was all the possible variations on the theme. Brahma therefore treasured above all else the variations given the theme by the uniqueness of each individual.

The modes of lineage:	heredity	inheritance of power, authority, wealth, knowledge (position)	
Genetic, blood		Kings and their offspring, right by birth	Energy cannot be inherited
Tulkus		Dalai Lamas etc. importance of timing	data can be inherited
Laying on of hands		Bishops and priests, induction by allegiance	data can be inherited
Doctrinal transmission		Gurus and chelas, Professors and students, brains washed	data can be inherited
Elections		Popes and presidents, only approved candidates allowed	cannot
Coup d'etat		Same tyrannies, new faces, permutations only	Yeah,
Guides laying on of hands			More is energy
The modes of no-lineage:	↔ Eclectic, revolution		no mass is a symbol
Innovation by discovery		exploration, what is into what is known, research	
Innovation by invention		creativity, what is imagined into what is, research	
Virgin Birth		Innovation from outside the system, receptivity	

Judaism deified the message - the Torah

Note that Islam deified the message [the Quran] and not the messenger [Muhammed]
The Church deified the messenger [Jesus -> Christ] and appropriated the message [the Gospels]
The deity is neither in the message nor in the messenger, yet the deity is both in the message and in the messenger. For the Deity is the originator of the message and the selector of the messenger.

Lineage to Tradition?
to close valid?
keep power

Figure w Ground
Parmenides

Openness has two parameters
• breadth, scope
solid angle ... 4π
• depth, focus, filters

Emil Herzog's joke

openness: 2 parameter, Ω and $\frac{d\Omega}{dt}$

THE TYPES OF LINEAGE

The preservation of power, control, and status quo and the retarding of unwanted change has found a useful device in the concept of lineage. This concept has taken many specific forms.¹

On the other hand, I find great pleasure and satisfaction when I encounter the wisdom of unheralded individuals; those who seem to have been able to reach essences unshepherded by the protocols of some lineage. I feel it is in the diversity of individuals and their variety of approaches that our true wealth and hope lie. But I suppose all that I am saying is that I treasure most those cultural anarchists like me--no, *v* who are different from me.

those cultural anarchists

¹Other scraps on the subject of lineages: Tulkushp.wp6,1998 #5; Confeson.per, 1998#8; 2lineags.wpd, 1999#12

pieces of the puzzle 1999#1

ISAIAH53.WPD

ISAIAH 53 (King James Version)

- 1 Who hath believed our report? and to whom is the arm of the LORD revealed?
- 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
- 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
- 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
- 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
- 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
- 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.
- 8 He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.
- 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.
- 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.
- 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.
- 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Should this be viewed as prophecy or as archetype?

SIN AND THE LAW

Oh Lord our God, you answered them indeed; you were a god who forgave them, yet punished them for their evil deeds.

-- Psalm 99:8

Sin was indeed in the world before the law, but sin is not imputed when there is no law.

--Romans 5:13

Adam sinned and as consequence, *death reigned even over them that had not sinned.*

--Romans 5:14

The passage from the Psalms infers that there are two orders of transgression, one which could be forgiven, the other which must be punished. The texts from Romans infer that there is a difference between sin and breaking of the law. It was possible for Adam to sin even before there was law. What then is the difference between sin and law breaking?. And is this difference related to what can be forgiven and what must be punished?

We may view this difference as originating in more than one level of rules. One level of rules consists of those of the cosmic or natural order, the direct injunctions of God if you will. These rules may not be violated without punishment, even by those having the freedom to chose. Another level of rules has its origin in social experience, and is codified, enforced, and punished by social forces. These rules can be violated, with punishment expected but not always forthcoming. Still neither of these levels seems to clarify just what sin is. Sin seems to be concerned with a subset of the rules of natural order which may be violated but which still involves inevitable punishment. Sin here is related to negative karma, those volitional actions having consequences that cannot be erased. As law breakers may be pardoned, sinners may be forgiven, but the sin itself has enduring detrimental consequences.

So far we have discriminated three levels of rules:

- 1) Cosmic or global laws that may not be violated.
- 2) Transcultural laws that may be violated but result in enduring damage— the realm of sin.
- 3) Societal laws that operate locally in spatial and temporal domains.— *the realm of crime*

Levels 1) and 3) are enunciated by scientists and lawyers respectively. However, level 2), traditionally clarified by theologians, is in need of severe re-examination. What can be said is that sin may be individual or collective. The consequence of sin is unerasable negative karma. Sin results in that which is in anyway detrimental to any portion of the cosmic order, that is, thoughts, speech and actions that face ~~it~~ and move in directions contrary to that toward the positive potential of the cosmos. [The understanding of which is humankind's most urgent sacred task]

Thoughts for our Journey

If the only prayer you say in your entire life is "Thank You", that would suffice.
Meister Eckhart

The most powerful prayer and the worthiest of all is the outcome of a quiet mind. The quieter it is the more powerful, the worthier, the deeper, the more telling and more perfect the prayer is. To the quiet mind all things are possible. What is a quiet mind? A quiet mind is one which nothing weighs on, nothing worries, which is free from ties and from all self-seeking, is wholly merged with the will of God and dead as to its own.

Meister Eckhart

Thus from the beginning of the world, as far as we can judge, man has known himself to be in the presence of a mystery ... The human imagination has always been haunted by the feeling that we must die in order that we may live; that we have to be born again. To be a Christian is to accept this mystery of death and resurrection in one's own life, it is to pass through the world of appearances into the realm of Being. It is to commit oneself to the view that the world as we know it is not the world for which we are created ... Already science has begun to realize that the outward forms of matter, ... are only a kind of algebra, a symbolic representation of certain elemental powers whose real nature we do not know. We know that we ... and the whole universe ... are in a state of evolution, passing continually from one state of being to another.

Father Bede Griffiths

We now know that everything is interrelated and the well-being of each is connected to the well-being of the whole.

Feodor Dostoevsky

None are going to make it unless all make it.

Li Kiang

THE PREDECESSORS OF BISHOP SPONG

Soren Kierkegaard (1813-1855)

Among the challenges to western culture made in the 19th century was the religious challenge of , the Danish theologian and philosopher, Soren Kierkegaard. The challenge made by Kierkegaard, was not heard in his time and is only now finding a response as the 20th century draws to a close.

For Kierkegaard questions of existence could not be settled by reason alone. He held there is no possibility of reconciling the idea of development of one's spiritual life with the imperatives of existing social, political, and religious institutions. Kierkegaard saw the Church as but another secular serving institution which blocked the spiritual development of its members. He totally rejected the claim that the Church was the true successor to Apostolic Christianity. Later similar ideas surfaced in the work of Emerson and the New England Transcendentalist School. But what is startling today is that scholars within the Church hierarchy itself are arriving at Kierkegaard's same conclusions. While these challenges may seem radical and revolutionary to some, the challenge to each individual's courage and commitment to a spiritual path is totally reminiscent of the challenge made two thousand years ago by one Jesus of Nazareth.

Ralph Waldo Emerson (1803-1882)

FREE RELIGION

Excerpts from a talk by Ralph Waldo Emerson, Boston, May 30, 1867

I think the necessity very great, and it has prompted all religious persons, whatever their connections, whatever their special ties, in whatever relation they stand to the Christian church, to unite in a movement of benefit to all, under the sanction of religion. We are all very sensible, it is forced on us every day, the feeling that the churches are outgrown; that the creeds are outgrown; that a technical theology no longer suits us. It is not the ill-will of people--no indeed, but the incapacity for confirming themselves there.

The church is not large enough for mankind, it cannot inspire the enthusiasm which is the parent of everything good in history, which makes the romance of history. For that enthusiasm you must have something greater than yourselves, and not less

The child, the young student, finds scope in his mathematics and chemistry, or natural history, because he finds a truth larger than he is; finds himself continually instructed. But, in churches, every healthy and thoughtful mind finds itself in something less; it is checked, cribbed, confined. And the statistics of the American, the English, and the German cities, indicate the necessity, which should have been foreseen, that the church should always be new and extemporized, because it is eternal, and springs from the sentiment of men, or it does not exist.

We wonder sometimes that the churches still retain so many votaries. When one reads the histories of the church, there is an element of childish infatuation in them which does not exalt our respect for humanity. Mortifying puerilities abound in religious history. But as soon as every person is apprized of the Divine presence within their own mind, is apprized that the perfect law of duty corresponds with the laws of nature, as face to face in a glass. When the basis of duty, the order of society, the power of character, the wealth of culture, the perfection of taste, all draw their essence from this inner moral sentiment, then we have a religion that exalts; that commands all the social and all the private action.

KMFNSK01.WP6

THREE CHALLENGES

May 6, 1996

"The philosophical problem is not to understand the world, but to change it."

Karl Marx

In addition to Karl Marx, two other nineteenth century philosophers, Friedrich Nietzsche and Søren Kierkegaard subscribed to this radical redefinition of philosophy. While for Marx, the task was to find collective salvation through new modes of social organization, distribution and means of production, for Nietzsche, the task was for the individual to break with imprisoning societal norms and values and find fulfillment through an unchecked release of the human drive for power. For Kierkegaard the task was to transcend a disabling religious heritage to move beyond aesthetics and morality to a humanly attainable spiritual realization. Each of the three was attempting to do what a century later Buckminster Fuller would call 'breaking out of humanity's historical egg shell'.

What Marx had wrong was that without understanding the world any changes of the world would be only superficial and temporary. Political manifestations of Marx's ideas in 1871 and from 1917 to 1991 confirmed this flaw. A political manifestation of Nietzsche's ideas, the Germany of the Third Reich 1933-1945, misunderstood the philosopher's vision of *Übermensch*--for the Nazis power was interpreted as political domination and the venture became nothing but another instance of the repetitive historical pattern of attempts at conquest. After these costly failures, the ideas of Marx and Nietzsche were sent back to the philosophical drawing boards. We may, however, expect their return in revised form to the political and social arenas sometime in the 21st century.

However, it is the third challenge to existing society, the challenge of Kierkegaard, that is only now beginning to manifest itself as the 20th century draws to an end. For Kierkegaard questions of existence could not be settled by reason alone. He held there is no possibility of reconciling the idea of development of one's spiritual life with the imperatives of existing social, political, and religious institutions. Kierkegaard saw the Church as but another secular serving institution which blocked the spiritual development of its members. He totally rejected the claim that the Church was the true successor to Apostolic Christianity. Similar ideas had surfaced in the work of Emerson and the New England Transcendentalist School. What is startling today is that scholars within the Church hierarchy itself are arriving at the same conclusion. At this stage this third challenge to the traditional order is embryonic. While it is radical and revolutionary, it focuses, not on society and the state as Marx' revolution, nor on society's values as Nietzsche's revolution, it challenges the individual's courage and commitment, totally reminiscent of the challenge made two thousand years ago by one Jesus of Nazareth.

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Excerpts from a talk by Ralph Waldo Emerson, Boston, May 30, 1867

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FREE RELIGION

Remarks from a talk by Ralph Waldo Emerson at Tremont Temple, May 28, 1869

I think we have disputed long enough. I think we might now relinquish our theological controversies to communities more idle and ignorant than we. I am glad that a more realistic church is coming to be the tendency of society, and that we are likely one day to forget our obstinate polemics in the ambition to excel each other in good works. I have no wish to proselyte any reluctant mind, nor, I think, have I any curiosity or impulse to intrude on those whose ways of thinking differ from mine. But as my friend, your presiding officer, has asked me to take at least some small part in this day's conversation, I am ready to give, as often before, the first simple foundations of my belief, --that the Author of Nature has not left himself without a witness in any sane mind; that the moral sentiment speaks to every man the law after which the universe was made; that we find

parity, identity of design, through nature, and benefit, to be the uniform aim; that there is a force always at work to make the best better and the worst good. We have had, not long since, presented to us by Max Müller, a valuable paragraph from St. Augustine, not at all extraordinary in itself, but only as coming from that eminent Father in the Church, and at that age in which St. Augustine writes: "That which is now called the Christian religion existed among the ancients, and never did not exist from planting of the human race until Christ came in the flesh, at which time the true religion, which already subsisted, began to be called Christianity." I believe that not only Christianity is as old as the Creation, --not only every sentiment and precept of Christianity can be paralleled in other religious writings,-- but more, that a man of religious susceptibility, and one at the

same time conversant with many men, - say a much travelled man, - can find the same idea in numberless conversations. The religious find religion wherever they associate. When I find in people narrow religion, I find also in them narrow reading. Nothing really is so self-publishing, so divulgatory, as thought. It cannot be confined or hid. It is easily carried; it takes no room; the knowledge of Europe looks out into Persia and India, and to the very Caffirs. Every proverb, every fine text, every pregnant jest, travels across the line; and you will find it at Cape Town, or among the Tartars. We are all believers in natural religion; we all agree that the health and integrity of man is self-respect, self-subsistency, a regard to natural conscience. All education is to accustom him to trust himself, discriminate between his higher and lower thoughts, exert the timid faculties until they are robust, and thus train him to selfhelp, until he ceases to be an underling, a tool, and becomes a benefactor. I think wise men wish their religion to be all of this kind. teaching the agent to go alone, not to hang on the world as a pensioner, a permitted person, but an adult, self-searching soul, brave to assist or resist a world: only humble and docile before the source of the wisdom he has discovered within him.

As it is, every believer holds a

different creed; that is, all the churches are churches of one member. All our sects have refined the point of difference between them. The point of difference that still remains between churches, or between classes, is in the additions to the moral code, that is, to natural religion, of someone positive and historical. I think that to be the one difference remaining. I object, of course, to the claim of miraculous dispensation, - certainly not to the *doctrine* of Christianity. This claim impairs, to my mind, the soundness of him who makes it, and indisposes us to his communion. This comes the wrong way, it comes from without, not within. This positive, historical, authoritative scheme is not consistent with our experience or our expectations. It is something not in nature: it is contrary to that law of nature which all wise men recognize; namely, never to require a larger cause than is necessary to the effect. George Fox, the Quaker, said that, though he read of Christ and God, he knew them only from the like spirit in his own soul. We want all the aids to our moral training. We cannot spare the vision nor the virtue of the saints; but let it be by pure sympathy, not with any personal or official claim. If you are childish and exhibit your saint as a worker of wonders, a thaumaturgist, I am repelled. That claim takes his teachings out of logic and out of nature, and permits official

and arbitrary senses to be grafted on the teachings. It is the praise of our New Testament that its teachings go to the honor and benefit of humanity,--that no better lesson has been taught or incarnated. Let it stand, beautiful and wholesome, with whatever is most like it in the teaching and practice of men; but do not attempt to elevate it out of humanity by saying, "This was not a man," for then you confound it with the fables of every popular religion; and my distrust of the story, makes me distrust the doctrine as soon as it differs from my own belief. Whoever thinks a story gains by the prodigious, by adding something out of nature, robs it more than he adds. It is no longer an example, a model; no longer a heart-stirring hero, but an exhibition, a wonder, an anomaly, removed out of the range of influence with thoughtful men. I submit that, in sound frame of mind, we read or remember the religious sayings and oracles of other men, whether Jew or Indian, or Greek or Persian, only for friendship, only for joy in the social identity which they open to us and that these words would have no weight with us if we had not the same conviction already. I find something stingy in the unwilling and disparaging admission of these foreign

opinions,--opinions from all parts of the world,--by our churchmen, as if only to enhance by their dimness the superior light of Christianity. Meantime observe, you cannot bring me too good a word, too dazzling a hope, too penetrating an insight from the Jews. I hail every one with delight, as showing the riches of my brother, my fellow-soul, who could thus think and thus greatly feel. Zealots eagerly fasten their eyes on the differences between their creed and yours, but the charm of the study is in finding the agreements, the identities, in all the religions of men.

I am glad to hear each sect complain that they do not now hold the opinions they are charged with. The earth moves, and the mind opens. I am glad to believe society, contains a class of humble souls who enjoy the luxury of a religion that does not degrade; who think it the highest worship to expect of Heaven the most and the best; who do not, wonder that there was a Christ, but that there were not a thousand; who have conceived an Infinite hope for mankind; who believe that the history of Jesus is the history of every man, written large.

FREE RELIGION

Excerpts from a talk by Ralph Waldo Emerson, Boston, May 30, 1867

I think the necessity very great, and it has prompted an equal magnanimity, that thus invites all classes, all religious men, whatever their connections, whatever their special ties, in whatever relation they stand to the Christian church, to unite in a movement of benefit to men, under the sanction of religion. We are all very sensible, it is forced on us every day, of the feeling that the churches are outgrown; that the creeds are outgrown; that a technical theology no longer suits us. It is not the ill-will of people--no indeed, but the incapacity for confirming themselves there.

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What is best in the ancient religions was the sacred friendships between heroes, the sacred bands, and the relations of the Pythagorean disciples. The close association which bound the first disciples of Jesus is another example; and it is easy to find more.

CHRISTIANITY IN THE NEWS

ONE DAY IN FEBRUARY 1996

1. London—The seventeen month cease-fire between the Catholic IRA and the British supported Protestants of Northern Ireland was declared at an end. Last week the IRA set off a bomb in London killing two and causing \$230 million in damage. . In an interview in An Phoblacht, the weekly newspaper of Sinn Fein, the IRA's political arm, an IRA official was quoted as saying that the group had no plans to resume the cease-fire. Today the police defused a second IRA bomb in London's crowded West End.
2. Dedham, Mass—A witness testified today, "In a voice like a preacher," John Salvi, the man charged with murdering two receptionists and wounding five others in attacks on two abortion clinics on Dec 30, 1994, shouted, "This is what you get! You should pray the rosary!" as he pumped ten bullets into receptionist Lee Ann Nichols. In the first cross-examination of the trial , Salvi's lawyers challenged the suggestion that their client had been motivated by his anti-abortion views, rather than by delusions against Roman Catholics.
3. Manchester, ~~NH~~—The Christian Coalition plans a massive 'God and Country' rally this evening in Manchester. The New Hampshire Right to Life organization counts about 32,000 people as supporters. "Fifty-five thousand votes and you win New Hampshire," a right to life spokesman said. A Merrimack school board member who has battled the Christian Coalition on curriculum issues, said the influence of religious conservatives simply cannot be underestimated. When allied with the Second Amendment right to have guns groups, they are unbeatable.
4. San Francisco, CA—The arrest of Monsignor Patrick O'Shea on suspicion of molesting nine adolescent visitors to his Lake Berryessa vacation home came soon after the first allegations of child molestation by the Rev. Gary Timmons who now faces criminal charges in Humboldt, Mendocino and Sonoma counties. O'Shea and Timmons were named along with the Rev. Austin Peter Keegan as defendants in a civil lawsuit that already has resulted in more than \$1.3 million in settlements by the Archdiocese. Criminal charges against O'Shea are presently on hold. An appellate court ruled the law used to charge O'Shea cannot be applied to cases like his that date back to the mid-1970's, because the deadline for prosecution has passed and cannot be retroactively extended.

EPIPHANY

INTRODUCTION

Tonight we have come together to celebrate a special day. But we may rightly ask, 'Why is this a special day?' Or for that matter what makes any day special? Are not all days the same, each 24 hours long. Of course sometimes night prevails, sometimes daylight, but a day is still just a day. Yet in all cultures, both past and present, certain days are set aside as being special. These days usually mark some anniversary, the commemoration of some historical (or supposed historical) event, such as the signing of the Declaration of Independence on the fourth of July.

Frequently, however, the original meaning of the commemoration is lost and even the date is shifted. We have in recent memory the example of November 11th. In 1918 an armistice ending the "War to end all wars", was signed. The symbolic time and date of the 11th hour of the 11th day of the 11th month was selected to impress future generations with the fact that time is short for terminating the terrible role of war in social history. But all of this was soon altered and the original meaning forgotten. After new wars, the day became 'Veterans Day', and though for a while still celebrated on November 11th, soon the day was shifted to the nearest Monday or Friday to accommodate the emerging overriding value of 'the long week end'.

So why is today, January 6th, a special day? What does it commemorate? In ancient Egypt, this date was set aside for the Festival of Osiris. It marked the rebirth of this god who had been cut into pieces, but was brought together again into renewed life. As with November 11th in our time, this date was taken over and given new meanings by later peoples. In Christian tradition, it marked the Baptism of Jesus, which is to say the day of his spiritual birth (as contrasted with the Nativity or day of physical birth). More recently in the Christian West, this day was selected to mark the visit of the Three Kings to the Christchild bringing their gifts and coming to worship. But going back before the Kings, before the baptism, before Osiris, was there anything that made this day special, causing it to attract the various festivals? When we look at the natural order itself, before cultures or civilizations, the answer was yes, this was a special day.

On or about this date the earth moves to its closest distance from the sun, the point in the orbit called perihelion. Also on this date the motion of the sun in the sky changes from being dominantly eastward to dominantly northward. It is a tropic when the sun truly begins its northward journey. And at the latitude of Alexandria and roughly throughout the world's temperate zone, this is the date of latest sunrise, the day of the darkest morning. It is not surprising then that in many cultures, peoples sensed a day of basic cosmic significance and found historical or mythic reasons to celebrate it. The point in all of this is that most special days are really special, but what we project or attach to them and what we tell ourselves is the reason for our celebration can be quite arbitrary and even distorting^P. But what emerges here is an awareness of two different ways of looking at time. One as **historical**, time as linear and ongoing, the other as **cyclical**, time as recurring and repeating.

The year is a great cycle, with the patterns of movement of the sun repeated over and over, giving us the seasons, times of light and darkness, times of heat and cold, and times filled with more subtle effects. Primitive and pagan peoples celebrated the year for what it was, for the visible happenings of the extremes of the solstices, the balance of the equinoxes, the numinous times of the spirit and the manifest times of the earth. The ancient Hebrews were credited with departing from this level of celebration of the raw cyclical year to the level of substituting for the sun-earth-moon events a set of historical happenings—Passover, Purim, Rosh na-shanah, ... Christians followed this practice, Easter, Christmas, Epiphany,... using their own historical or mythic events. And this practice prevails in the West. Our national festivals, except perhaps Thanksgiving, mark anniversaries, birthdays or historical events.

However, in the historical mode of celebration we have lost touch with the underlying cycles, with the real basis for Kairos—the proper time to celebrate certain aspects of life—which authenticates history and not the reverse. For example, in celebrating Christmas as an historic event we lose its true power, its power as a cyclic event. Something symbolized by Christmas has a reality beyond the historic and mythic and it occurs in the depths of December not just once but every year. In our age we have embraced Chronos and rejected Kairos. We have substituted remembrance for recognition, and in doing so have ^{chosen} replaced ^{over im} immortality with mortality.

THE INTRA-WARS

In the civil war that raged throughout Russia during the years 1919 to 1922 the contestants were labeled "Reds" and "Whites". While in those years these labels had a specific political meaning, in a more general trans-political sense these are appropriate labels for the protagonists in every civil or "intra-war".

[The term 'intra-war' can be used to represent any conflict taking place within a unitary body, whether the war be a civil war within a nation state, or just a conflict of conscience or motivation taking place within an individual. We may even say that every war is an intra-war if we presume humanity itself to be a unitary body.]

This is not to say that every issue is reducible to a single issue, but to say that every issue contains an element of what we may call Red versus White. In brief, the White component of an issue is its lawful, ideological, or visionary elements, while the Red component is its feeling, humanitarian, or compassionate elements. The basic White-Red issue boils down to: Is our first commitment to principles or to persons.

Life

See Dharma w Singha

Consider the story of Abraham. In his old age he was given the longed for but unexpected gift of a son, Isaac. This gift was the most precious thing of his life. But Abraham was guided by principle, which took the form of his God. And God wanted to test Abraham to find out whether his ultimate commitment was to Him or to his treasured Isaac. Was Abraham a White or a Red? The story tells us that Abraham was White, his ur-commitment was to the will of God. He was prepared to sacrifice Isaac to fulfill his commitment to God. In the Biblical resolution, deus ex machina, at the last minute God provided a surrogate sacrifice and Isaac was spared. But there is another version (from Kierkegaard?) that finding himself in the all too human predicament of conflicting commitments, caught in the middle, after placing Isaac on the altar, Abraham raised the knife, looked up to heaven, uttered a loud cry, then brought the knife down into his own breast.

Then there is the story of ^{Job}~~Lot~~, also tested for his commitment to God. The Bible seems to iterate and iterate on the theme, where is our ur-commitment, and the answer is always White. Our first loyalty must be to an ideal, to a spirit, to an abstraction, to God. Indeed the basic idea of sacrifice resides in abandoning the Red whenever the White demands. Even God follows this rule, sacrificing His Son on the cross for a principle.

The cynic in our age says the problem is with the idea of commitment, do away with loyalty and commitment. The sage says commitment is our highest virtue, therefore preserve commitment only for that which does not place White against Red. Question whatever divides White from Red and serve only that which is simultaneously supportive both of vision and of life.

principle

BREAKING OUT

The basic of life seems to be to break out of one's present condition. How people differ is not in the desire to break out, but in what they want to break into. There seem to be four categories of motivation:

- The young, especially teenagers, want to break into the adult world.
- Most adults want to break into more affluent circumstances.
- A fraction of adults want to move up in the social scale, acquiring recognition, prestige, fame, power, and influence.
- A very few want to break out of the circumscribing ontological milieu into some vaguely defined "other".

The above four categories all consciously or unconsciously believe in the inevitability of progress. They believe that the state they pursue will be an improvement or enhancement. There are those, however, who feel that the state of affairs is degenerating and they recall better days. These people are nostalgic, conservative, and feel we should return to earlier values and circumstances. In the extreme these people are fundamentalists, holding that return to some ancient condition is the solution to our discontent. These in essence are not a fifth group, but contain all of the above four categories, wanting to return to childhood, or earlier circumstance, or past scala, or some traditional ontological worldview.

The first three categories have been with us from the beginning of human societies, but the fourth category, those seeking an ontological breakout, is comparatively new. The first ontological revolutionaries were set on escaping from the web woven by clericism and church. These were the 17th and 18th century thinkers, the encyclopedists, who built the enlightenment. But having escaped from the "City of God", they were immediately reimprisoned in the castle of scientific determinism. The 19th century revolutionists, Marx, Nietzsche, Kirkegaard, etc. sought to break out through taking on larger domains. Marx through social reorganization, Nietzsche through unorthodox social values, and Kirkegaard through an existentialist overruling of determinism. The entry of Darwin on the scene completed the liberation from the clerics, but created a backlash among those who felt the very dignity of being human had been taken away. Even Darwin's spokesmen, Huxley in the 19th century and Sagan in the 20th, express regretful feelings of there being a new imprisonment of the human spirit. Today's ontological revolutionists are trying to find a new meaning to being human, independent of church, science, and history. They reject the insignificance of mankind based on physical scale preached by the scientific cosmologists, and the meaninglessness of a world built by improbable encounters of atoms and molecules.

*Not so
This has always
been the goal
of Buddhists*

The Celebrations of Christmas

The Christmas season has been a time of celebration since pagan days. The Egyptians celebrated the resurrection of Osiris, the Romans Saturnalia, the Persians the birth of Mithra, Celtic peoples Yule, and various others the rebirth of the sun, all in the time frame mid-December to mid-January. This is not at all surprising since this season is marked by several significant astronomical events: the Winter solstice about December 21, the greatest length of a solar transit interval about December 25, and perihelion near January 5.

Today this season is still the occasion for the celebration of many festivals. In most western countries there are three principal observances: The Christian celebrations relating the season to Gospel stories; continuing Pagan celebrations relating the season to Nature; and Secular celebrations relating the season to a rich ever growing cultural heritage. In addition, the Jewish holiday of Chanukah has been adapted to the season, and the newly created African festival of Kwanza has opted to be included among the celebrations of this time of year.

The Christian Celebration:

Relating the season to the Gospel stories

The Nativity This is not only the celebration of a particular birth, but the celebration of all birth, the coming of the new into the world. But even more, the celebration of a particular kind of birth: Virgin Birth, whose conception is not by an agent of the continuing past, a mere permutation of existing genes, but by a transcendent agent bringing into the world that which had not been here before.

The Christ Child The celebration of the divinity of the child born of Virgin Birth. Immanuel: God is with us, an infant yet infinite. How paradoxical to perceive of God, the Almighty, as an infant. And of God being given to our care, into the care of those who are in turn in His care. A precious loop. God born into a family, God becoming our brother, our sister. And in consequence, the celebration of the Christ Child becomes the celebration of all new born and the recognition of their divinity. For in a profound sense every child at birth is a Christ Child, whose coming affirms us as members of the Holy Family to which all God's creatures belong.

The Virgin The celebration of the divinity of Mary, the Holy Mother, the protectress



and nurturer of the Christ Child and the protectress and nurturer of us all. But in celebrating Mary, we also celebrate all motherhood and all mothers, those who have carried life in their womb and nurtured and protected life during its greatest vulnerability.

These three Christian celebrations of Christmas are not solely the possession of Christian theology. It should be noted that the Christian celebrations are derived from earlier Pagan ones and are related primarily to nature, not the Gospels. At the deepest level Birth, Infant, and Mother are universal and aseasonal archetypes, belonging to all humanity and to all seasons

of the year. However, when there is focus on a particular manifestation of these archetypes, such as the one recorded in the Gospels—the stable, the shepherds, and the star—we are able to internalize the archetype through our feelings, which is not so easily done with an archetype in abstract form. Indeed, humans come to the understanding of essences better by means of stories and their enactment in ritual, than through philosophical abstractions, or mathematical equations. Only when a concept can be reduced to story form does full understanding begin. This is the heritage of universal myth. Such great teachers, as Jesus, and Siddhartha, were able to put archetypal essences succinctly into story form, and to some degree much of literature is an attempt to do the same. But we also need those who can re-extract the essence from the story and articulate it for us in new and different ways.

The Pagan Celebration: Relating the season to Nature

Winter The celebration of winter, the season of introversion and transformation. The stilled world listening to the silence of



the winter stars. The scars of earth covered with a white purifying blanket, the beauty of all enhanced by

the fanciful masks of frost, ice, and snow. The paradox between the intimacy and the otherness we feel with the crystalline world of ice and snow. And the paradox between the constraints and the empowerments it provides us. The exhilaration of a gliding world of sleighs, skis, and skates,

redefining us and releasing us from the repetitious rotating world of wheels.

The Solstice The season of darkness moves to its climax. And as in a theater when the lights grow dim, feelings of anticipation rise. Although the darkness depresses our spirits (SAD, Seasonal Affective Disorder), anticipations accompanying the turning offset it. The yule log is set ablaze and the warmth and light of the hearth sustain us through the tropes.

December 25th Dies Natales Invicti: The Darkness is overcome, and the good news spreads that light will prevail. It is the birthday of the renewed sun. And in consequence the beginning of a new year. The victory is celebrated with trees of light, Menorahs. But even so, this day is the most special day of the year. The sun reaches its maximum velocity to the east, opening the day to its greatest span. The time of maximum receptivity. Nature's time and man's time are in phase, chronos and kairos are one.

When these seasonal archetypes are merged with the aseasonal archetypes, adorned with the stories of the stable, the shepherds, and the star, a mystery of profound beauty is created., and the whole becomes far greater than the sum of the parts.

The Secular Celebration: Relating the season to culture and society

Exchange of gifts and greetings This cultural tradition has focused especially on gifts to children. The idea of a gift bringer derived from legends concerning St. Nicholas of Myra, who threw gold through windows. In time the good saint became Father Christmas and in America, Santa Claus. The lore about Santa Claus has

grown since the publication of Clement Moore's poem, "A Visit from Saint Nicholas" in 1822. New facets to the legends have been added almost every year since. Along with the focus on children has come the focus on toys, and on miniaturization of everything, houses, trains, soldiers...



Dolls reflect the archetypes of Infant and Mother. The miniatures enable a focus inward on the immediate and the present. With their help one can begin a meditation appropriate to this season.

Art and music One of the joys of Christmas is the joy of a return after a separation. Bringing out the old and familiar tree ornaments, singing old and familiar carols. All of this reminds us of past Christmases and serves to preserve them for us. For in these practices time is breached and Christmas becomes primordial, not being now, not being then, but being forever. Annually bringing out the art work and music that have grown up around this feast, links us to an archetype that involves all of the seasonal and aseasonal archetypes, an archetype that we have come to call **Christmas**.

Revelry Recognition that this time of year is not like other times calls for a break in

routine. There is release from the ordinary, everything is done with special effort. Special food, special decorations, special gatherings. It becomes a time for coming together, feasting, Gemutlichkeit, and revelry. Customs that date back at least as far as the Roman Saturnalia, when gifts were exchanged, feasts were held and masters served their slaves. A recognition that ordinary life was artificial, and the real was only to be had when we could breach time.

Most of what we celebrate and do at the Christmas season is related to a combination of some or all of these nine aspects. But beyond these three traditions of the West, elsewhere Christmas also looms large. One need only spend Christmastide on the Ginza in Tokyo, or see this festival observed in Hindu and Muslim India to become aware that for the world at large there is something special about the season that generates the desire to celebrate something. While it may be difficult for Christians to admit that there is a 'deeper religion' guiding us that manifests its truth especially in this season, they may feel affirmed that with their story they have captured and articulated one glorious facet of this spirit and given a great gift to the world. And none need feel inadequate in that they can only articulate the ineffable in small part.

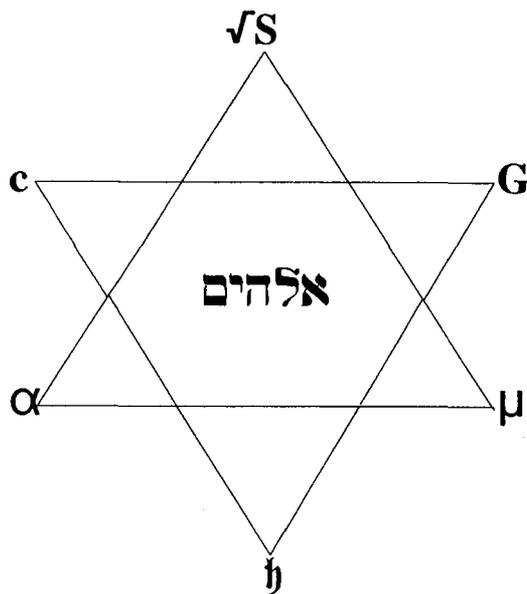
We can only conclude:

Christmas belongs to everyone!

Illustrations

1. Madonna and Child--Botticelli
2. Stone Hearth Hutch--Thomas Kinkade
3. American Classics

**In the Beginning
God Created Six Numbers
And on the Seventh
He rested**



**In the beginning was Mathematics
And Mathematics was with God
And Mathematics was God
John 1:1**

Figure 1

More on Religion

Religions originate either in the attempt to articulate the transcendental experiences of arhats and mystics and render them in forms communicable to the rest of us, or from a tribe centered deity upon whom is projected the essence of the tribe's cultural persona. In the second case religion becomes a set of views, explanations, and rules designed by and for the members of the particular tribe, culture, or civilization. In this aspect every tribal based religion is of secular origin, even though claims for a 'higher' origin may be made to bestow authority on its deity. Ultimately, however, such a religion's authority derives from its continued usefulness in the personal and collective lives of its adherents. These religions are supported empirically by whether they work, and psychologically by whether they are believed, and are weakened when one of these supports is missing.

We thus call two distinct approaches by the single name of 'religion': 1) The symbolized spiritual experiences of those who have encountered cosmic mysteries; 2) the set of gods, explanations, and rules that are organized into dogmas by an authoritative institution. While the first, having a spiritual origin, is quite independent of tribe, culture, or civilization, the second having a secular origin is tribe based and oriented. But not only are the origins of these two distinct, their purposes are also distinct. The path type religion is centered on spiritual processes leading to the awakening or enlightenment of each individual. The tribal type religion is centered on the community, its collective survival and well being. The latter requires control and centralization of power, facets that tend to corrupt and defeat what path religion is trying to do. Although the two share much wisdom about who we are, why we are here, and how we should lead our lives, the mixture of the two has resulted in obfuscation and the diverting of individuals who would otherwise undertake the path.

In general the three great Western religions, Judaism, Christianity, and Islam have their roots in tribalism. While their notion of God has evolved from a strictly local deity protecting and favoring a particular people, to a cosmic creator and benefactor of all peoples, it has remained strictly monotheistic. Eastern religions such as Taoism and Buddhism, on the other hand, avoid theological speculations regarding the existence or nature of God or gods and focus instead on psychological and ontological principles that may be inferred directly from spiritual experience. In this sense they are path rather than tribe oriented.

also 2 religions God out there
 God within

A WORLD BEYOND THE FENCE

In my backyard is a board fence which over time has developed narrow spaces between the boards. Beyond the fence is a highway along which cars and trucks pass by. When there are no vehicles going by all one sees is the fence. But when a car or truck moves by its shape, color, and speed become visible through the spaces between the boards.

One is reminded of Aristotle's insight that existence depends on change. What is not moving does not exist. Clearly this is the case for what is visible beyond the fence. Further, if we quietly watch for a while, the fence disappears from our awareness and only what is moving beyond the fence becomes real.

The yard, fence and road seem to model our world. We ordinarily experience the yard this side of the fence. Then when something beyond moves by, we suddenly become aware of a world beyond the fence. But motions are relative and it is ^{also} possible to see beyond the fence if we do the moving.

Great teachers of the past have spoken of the world in terms similar to this model. Becoming calm and focused removes the fence from our vision and allows us to penetrate into what is happening beyond. They have also taught disciplines analogous to moving ourselves which also allow us to see beyond the fence. But we are left with the questions: If the yard is the sensible world, the world of nature, what is the fence, and what is the world beyond?

*The fence is our sensory apparatus
which both reveals and hides*

*If we develop a sense that sees
we also at the same time exclude
a portion of the world*

like asking a question - Every selection

both selects and de-selects

giving what is selected - removing what is not selected

Of Squirrels and Men

Sometimes certain events impress themselves indelibly on our memories becoming clues to what we feel our experience on earth is really about. Such was an event that occurred some forty years ago that keeps coming to my mind making associations and raising questions. Even though it was, and still is, a very common event, one we ignore every day, this particular instance somehow struck me in the heart and made me face what we all sooner or later must face.

Returning home one afternoon after a ten day observing session at the Palomar Observatory, I was driving along a shady portion of the road when I observed up ahead two squirrels in the middle of the road. One was lying flat, evidently just recently hit by a car. The other was standing on its hind legs by the head of its dead companion, motionless, staring into the distance, totally oblivious to my approaching car. My mind was taken over by the scene. I was no longer just observing a moment of pain and tragedy, I was experiencing something that is simultaneously personal and universal.

It has been said that Man is the only creature who is both mortal and knows he is mortal. This particular piece of knowledge is a knowledge we seek refuge from all of our lives. Here, standing upright was a creature, bewildered, not sharing our fatal knowledge, incapable of understanding what had happened. "Why don't you answer my call? Why do you lie there? Why don't you move? Aren't we going back to the woods together?" And here, was this observer, also bewildered, but

If the universe crushes him, man would still be nobler than the thing which destroys him, because he knows he is dying, and the universe which has him at its mercy is unaware of it.

—Blaise Pascal (1623-1662)

knowing what had happened, yet trying to digest the full import of this ubiquitous event. Whose pain is greater, those with no knowledge of death or those who carry that knowledge? Was this the real knowledge we acquired in the Garden of Eden, though it is usually called knowledge of good and evil?

In this event I saw again the pain in the countless departures not only from life, but in life. The last embraces in the bus depot, the train station, the airport, off to war, those departures that knew not whether there would ever be a return. Human suffering is not just from our desires and aversions, as a great Sage ~~old~~ taught, there is something implicit in our very condition, going beyond all intention, that reveals a deep unfilled well of longing in our being, maybe best phrased, "Aren't we going back to the woods together?"

When I see the stunned grief of a squirrel standing beside its dead mate on a country road; when I see an ant rescuing and carrying a companion from danger, like Orpheus escorting Eurydice from the underworld; I feel that there is a universal sense of compassion, participated in not only by humans, but extending to all sentient creatures. If, indeed, this manifestation of compassion abides in all sentient beings while the God of the universe is "neutral and unconcerned", as we are taught by a science that would metaphorically render our destiny to be the climbing to the summit of some Aztec pyramid to have our hearts, our meaning, ripped out to appease its neutrality and objectivity, then it is up to us to take over the universe from this indifferent God and replace him with Compassion, Concern, and Love. It is out of these that we must make God.

Yesterday I was much upset that a squirrel suddenly dashed in front of our car and there was no way I could avoid hitting it. Today I am on foot. I stopped to watch with admiration the skillful and safe crossing of the street by another squirrel maneuvering on a thin cable with exquisite balance. On reaching a tree on the far side, the squirrel scrambled up a complex but familiar path, reaching a second cable and continuing across another street.

With more trees being cut down and trimmed back, squirrels are forced more frequently to cross streets on the ground. But squirrel wisdom is not ground wisdom. They are skilled and adept in their medium above the earth, hopelessly vulnerable elsewhere. We humans seem to be the same, and as our environment changes we are forced to spend more and more time in situations in which we are increasingly vulnerable. We are not gods, we have lost sight of where we belong and at what we are skilled.. Humans on foot and humans behind the wheels of cars are really two distinct species. We have restructured our cities for the wheel species, so both old fashion humans and squirrels will soon be without a home.

Originally: Squirrel.wp6 97/06/23, 97/08/21; ecocomp.wp6 97/10/10
Renamed: Squirrel.wp6 on 98/01/06

One of the ways that truth betrays that it is truth is in the care it takes to remain elusive.

--Huston Smith [Forgotten Truth p41]

The story is told that after her fame had spread throughout France, the Dauphin invited Jean d'Arc to come to his palace. However, he wanted to trick her. He had a servant wear his robes and sit on the throne while he hid behind a row of court dignitaries. When Jean entered the room she went directly to the throne and knelt. She then looked up, immediately stood up and looked around the room. She then walked to before the place where the Dauphin was hiding and again knelt. The crowd parted and the Dauphin came forward. He was amazed as she had never seen him nor knew what he looked like. (There were no photos in those days). Perhaps it is no wonder that with such perspicuity she was later burned as a witch. This story illustrates that we look to the throne for the truth, but it is usually hiding in some inconspicuous place. And only those who have learned how to see through camouflage will find it.

After converting to Christianity, St. Helena, the mother of Constantine, went to Jerusalem to locate places sacred to the life and death of Christ. Today churches and shrines mark the places she designated for the crucifixion, the entombment, the nativity, etc. But these locations are not the true locations. They are for pilgrims and tourists to invade and infect, while the truly sacred places themselves remain hidden. For example, in the case of the crucifixion ~~from~~ the scriptures ~~report~~ that Jesus was crucified at Golgotha, the place of the skull. There is a large rock shaped like a skull still very much in evidence in a part of Jerusalem quite removed from St. Helena's designated site for Calvary. We cannot know exactly what her role in this displacement was, but in effect she was a faithful agent in the universal practice of hiding the truth from the superficial.

Personally, I have always noticed this same displacement, not only of place, but of time, of activity, of ideas, of persons. It is never happening where popular attention, the media, the fads are focused. These are all distractions to keep the superficial from contaminating the real drama of existence. Why was a stable selected for that most significant of events, the incarnation? Because the sacred could unfold away from all interference. Only the humble and those whose disciplined preparation guided them to the event were privileged to be witnesses. What is recorded by historians is like St. Helena's designations, an obfuscation to prevent interference with the terrestrial manifestation of the Divine Plan. With humility and disciplined preparation we too can become witnesses and even participators in that Plan.

This camouflaging of the truly significant is not only perceived, but is practiced by those who have tuned to the songs of the spheres. Jesus was skilled in telling stories that carried both the camouflage and the truth in the same words. Few there were though that had the ears to hear.

This same spiritual essence sometimes assumes what at first appears to be a distinct form in the wisdom and practice of certain native Americans who "pass through the forest in such a manner that no one will ever know they passed that way". No one that is except those who have learned to read the truth from years of disciplined practice.

The Buddha said that he had never concealed anything, he had never taught with fist closed. However, it is up to you to take the teaching and develop it into your own teaching, otherwise all will pass you by.

ON FISH AND ENLIGHTENMENT

FISHPLUS.WP6

January 29, 1997

There is an old Chinese adage that goes:

If you give a man a fish, you have fed him one meal.
If you teach a man to fish, you have fed him a thousand meals.

But there is more to this adage that has not been reported:

If you allow a man the glimpse of a fish and the knowledge that it is good to eat, then, if he is sufficiently hungry, he will seek to convert glimpse into grasp. He will search for fish and discover for himself many ways to catch them.

And this is exactly what the World's greatest teachers have always done. They did not give us a fish, nor did they teach us how to fish. They only told us that fish exist. They gave us the glimpse, a greater gift than either a fish or a way to catch fish.

Salvation is not in the teacher, it is in the teaching

Salvation is not in the teaching, it is in pondering the teaching

Salvation is not in the pondering, it is in the transformation that ensues from pondering

Salvation is not in the transformation, it is in the clarity that arises with transformation.

Salvation is not in the clarity, but the clarity shows the path to salvation.

Li Kiang

(In the West, it is called salvation; in the East, enlightenment).

See Also:

1979 ²	1990 #7	CLC1980.WPW (p5)	FAITH, SCIENCE, and the FUTURE
93/02/01	1993 #7	2VNRKNOWN.AGW	INTO THE UNKNOWN
95/09/23	1995 #63	FISHLEVEL.WP6	FISH LEVELS
97/01/16	1997 #5	MESMESI.WP6	MESSAGE & MESSENGER
97/01/30	1997 #12	FISHHOOK.WP6	ON FISH AND CAPITALISM

ON TRINITIES

Jews, Muslims, and some Christians have great difficulty with the notion of the "Trinity". Those who subscribe to monotheism, one God, find the idea of a three-in-one deity contradictory, confusing and unnecessary. The Christian Trinity seems to have been the work of a committee that had to reconcile diverse interpretations of scriptures, and come up with a compromise acceptable to all parties, but not really understood by any. Father, Son, and Holy Ghost, what does it mean? What is it saying about the nature of God?

The historical roots of the Christian trinity lie in the Lord God of the Hebrews. This Hebrew God was a blend of several gods, not just three. In this case, many spiritual and material attributes of neighboring gods were packaged in a single anthropocentric being. This would have posed no problem for humans had these attributes been self consistent and mutually supportive, but they were contradictory and conflicting, creating rational problems for the monotheistic view. So in the sense of reduced inner contradiction, the Christian three-fold god was a step closer monotheism than the multi-fold God of the Old Testament. However, it was not until Islam that monotheism reached its peak. Here the attributes of Allah serve to project a rationally consistent, powerful and merciful one-fold being.

But in a deeper sense, the Christian Trinity makes more sense than other forms of monotheism. This can be seen when the Christian Trinity is put in juxtaposition with the Trinity of the Hindus. The Hindu Trinity and the Christian Trinity afford examples of two approaches. The Hindus reasoned that three gods were primary. These were Brahma, the creator; Vishnu, the preserver; and Shiva, the destroyer. We experience Creation in many contexts, so we postulate a creator god, in the Hindu case named Brahma. We experience ongoing existence and evolution of the natural order, so we postulate a protector or preserver god-- Vishnu. We experience impermanence, the ending and termination of world views and perspectives, we postulate a destroyer god-- Shiva. This is a trinity of three distinct gods, not a single three-in-one God. The Christian trinity on the other hand is based on the second approach. The same three facets of God are again emphasized: The Father, God transcendent, the Creator; The Holy Spirit, God immanent, the preserver and comforter; and The Son, God incarnate, the redeemer, but all within a single God-Head which implies the cooperation and mutual support of these three aspects.

At first sight there might appear to be some question regarding the parallelism between the redeeming god, Christ, and the destroyer god, Shiva. But if the redeemer is seen as bringing a higher vision and calling to humankind, and the destroyer is seen as destroying the ignorance and inhibitors that keep humans locked to lower visions and standards, then Christ and Shiva are the two sides of the same redemptive coin.

EXCERPTS AND NOTES RE GENESIS

From TIME 96/10/28

"The problem in Genesis is not a lack of meaning, it's too much meaning."
Charles Johnson

"If I could make the patriarchs sacred again maybe I could make some sense of my own life." Burton Visotzky

God intended them not as paragons but as paradox; badly flawed but nonetheless blessed. We must mediate this dissonance. "It is not the narrative of Genesis that makes the work sacred, rather it is in the process of studying Genesis that the transformation takes place."
Burton Visotzky

"The point isn't so much about belief as about whether you're willing to take the risk of study. Study leads to conversation, and conversation leads to community, and that's what we're desperate for."
Burton Visotzky

With regard to the flood:

"God is not some nice cozy daddy in the sky, He is behaving in an evil way, effectively introducing mankind to the idea of justified genocide." "Noah comes out of the ark and lays the seeds for a new holocaust."
Karen Armstrong

"The point is that humans can use their freedom in such a way as to make God sick and tired. 'It grieves my heart--BAM, We're going to start all over again.'" " We must hurry up and get to the bow in the cloud and the **new beginning**, that's the main story in the story."
Samuel Proctor

"At 40 I did more wounding than I was wounded--parents, brother, wife, children. At 60, I'm wounded. Once you are wounded, you don't want to wound anymore. You want to heal."
Bill Moyers

"If one is disinclined to surrender to God, one is inclined to read the text in the light of our own culture. Are we submitting to the picture of God in Scripture or are we putting ourselves over scripture and rewriting it in terms of our own preferences?"
Kenneth Mathews

OUR PRISON

It has been said that the most secure prison is one you do not know that you are in. The ubiquitous "sleep" described by seers like Blake or Gurdieff tells us of a prison of this type that we all are in. Our social order, our religions, our customs, our life styles and our world views, all inadvertently or by design reinforce the walls of this prison. We are imprisoned both in life and in death unless or until some event awakens us to the fact. Once awake, however, it is not difficult to walk out, for the walls are built only of our ignorance, and awakening quickly crumbles them. Then we know that somewhere on the outside lies our true home.

There is the old Chinese saying: Give a man a fish and you feed him one meal, teach him to fish and you give him a lifetime of meals. So it is with this prison. Tell a man he has a home elsewhere and you give him a glimpse of freedom, but show a man how to escape the prison, awaken him, and you give him ultimate freedom.

Once awake, knowing we are imprisoned, we ask, what is the nature of these walls that confine us? We find that they are walls of illusion, of false images, false entities, false goals, false pursuits. They consist of luminous and sonorous noise created and maintained by our ignorance, obscuring the true signals that lie beyond. Escape is to confront the walls of confinement with silence. It is silence that slowly dissolves the noise.

"Be still and know that I am God"

THE WORLD OF SILENCE

After many years observing the stars, I finally realized what my desire to be an astronomer had really been about. It was a need for a time of solitude, a time of silence, a time to let one's consciousness go beyond the immediate, the local, the ephemeral. When years later I discovered more traditional forms of meditation, it seemed very much *deja vu*. I had been there before when seeking the Great Silence that lies beyond the shutters of an observatory dome.

Now many years later as I lose my sensory hearing, the sounds that are closest to the Silence disappear first, the *soughing* of the wind in the trees, the songs of birds, and the many melodies that are sung by the voices of water. Last to be lost are the sounds that belong least to the World of Silence, horns, engines, trucks...

But as outer hearing fades, it is slowly replaced by an inner hearing. I begin to "hear" sounds from some nearby hidden world, a world that fleetingly manifests itself at unexpected times and places, always accompanied by a moment of awe and wonderment. There is brief recognition of vistas of great beauty, an instant of presence in which one beholds the world as it really is unobscured by the curtains of illusion that we, as physical beings, have by consensus drawn about ourselves. At times I can hear bells, great and small, ringing in a random harmony. They swell, then fade. At their peak their pealing subdues all the noise of this world. And when evening falls the darkening sky frees the light from other secreted worlds, and when the earth falls silentward it sets free the sounds of these other realms. It is thus that we begin to perceive how we are imprisoned by the luminous and sonorous noises of this world.

Aug 1981

PROFANE PURSUITS AND SACRED SEARCHES

...Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and praise. Rev 5:12

*written by
someone with
no understanding:
Projecting pursuit
onto the Lamb*

Human motivation falls into two broad classes that we may name 'pursuits' and 'searches: A pursuit is for something definite, visualized beforehand. It is an operation that is capable of closure, you know when you have caught, reached, or acquired what you have pursued. A pursuit is for something that is public, something that the material world contains or can offer. A search, on the other hand, is for something indefinite that you seek without really knowing what it is. You only begin to recognize it as you come closer to it. It never assumes concreteness for you are always sure that there is more there than you have found or could ever find. A search is for something that is private, something that the world does not have to offer. And searching is an operation that is forever open.

The pursuit/search dichotomy having the attributes of definiteness-closure/indefiniteness-openness adjusts inevitably with a material-temporal/spiritual-eternal dichotomy; pursuits being for the material, temporal, public and profane; and searches being for the spiritual, eternal, private and sacred.

THE FOUR PROFANE PURSUITS:

For Pleasure [Satisfaction Happiness]
For Power [Control Strength Might]
For Possessions [Wealth Riches]
For [Position Esteem Honor Glory] Praise

*The fallacy of Pursuits:
Making them open
e.g. more enough wealth*

These are recognized as being derived from our basic biological instincts for survival through seeking security and control. They are biologically based but culturally molded.

Perhaps most basic is the built in bio-vector to seek pleasure and avoid pain. This vector when societally conditioned leads to non-biological activities that become associated with pleasure and when these become the dominant pursuit takes the philosophical form of hedonism. Although Happiness is associated with satisfaction and pleasure its inclusion in the profane pursuits is improper. For its pursuit is illusory.

Power originates in the control of resources which in turn provide security and enhance survival. The control of resources is found to be strengthened through the control of other people. When this pursuit becomes dominant it takes the form of political

control exercised through military and other coercive tools. And in more advance societies takes the form of control of energy and information.

The drive for possessions also originates in the security acquired through the control of resources. Instead of taking the path of control over others it takes the path of excessive and redundant accumulation. Possession or ownership is a societal convention instituted to reduce raw and violent contest for what exists. Like power it creates a degree of stability in an otherwise anarchic matrix. Accumulation graduates from the possession of the resources of survival to what is culturally designated as wealth, servants, clothes, vehicles, travel,...

Position is renown, celebrity, fame, esteem. Its origins are in the security of belonging to a group, ^{but} and having a central and special position within the group provides additional security. Position has to be constantly acknowledged by accolades of honors, praise, acclaim all inflating the ever hungry ego.

. all giving a form of energy

THE FOUR SACRED SEARCHES:

For Understanding Knowledge Wisdom, *obtain the code books*
 For Meaning Direction Guidance, *place in context*
 For Possibility Potentiality Alternatives
 For Completion Union Oneness, *non-localization*

Understanding is the capturing of personal and collective experience in one or more of our symbolic currencies, such as language, music, or mathematics. It is a search taken by both science and religion.

Meaning is the extension of the search for self/other or I/Thou beyond all societal and cultural boundaries. It is to find our true place and location in every aspect of the world that we encounter, and hopefully to discover our location in the largest of contexts.

Possibility is the vector of our participation in the world through creativity. It is the development of our precious gift of imagination in art, philosophy and science. Not what is but what can be.

Completion is the recognition of and affinity for the Other of which we are a part. It is the search for union with the Other. It is the vector of the spiritual path. It is what in our imperfect glimpses we know as Love. For full completion we must become completely non-localized in space, time and form.

*Perfection is not a search
 for it precludes completeness*

Page 2

*It must abandon apart
 (e.g. free market)*

The 'Force' Be With You

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THE MISSIONARY

JUNE 1999

By the Rev. David Clemons

I saw the first "Star Wars" movie at a drive-in in Minneapolis in the company of my two daughters, ages 9 and 5, in 1978 and I was enthralled. I remember that all three of us were caught up in the excitement of the story and the excellence of the visuals, sound effects and music, each in her and his own way. Watching that movie was a wonderful trip for a lot more than the three of us.

That first show became a trilogy and the stories of the characters we met weren't completed until "The Return of the Jedi," the third film of that first series. More importantly, a theology of The Force was developed which reached a climax in the duel to the death of Luke Skywalker with Darth Vader. By now, we had learned with Luke that his nemesis was his father who had been a heroic Jedi warrior until he came under the malevolent influence of the "dark side of The Force" which had transformed him from a good knight into the cruelest of evil henchmen.

During this light saber combat scene, we also learned how someone could be drawn into the enveloping darkness of The Force. Anger and hate could make anyone vulnerable to possession by its power. In the new Star Wars cycle, we shall meet Luke's father, Anakin Skywalker when he was a boy. Eventually, we shall find out exactly what happened to make him change so drastically.

Star Wars is nothing more or less than high tech mythology and The Force is based very loosely on some of C.G. Jung's writings about the role of the shadow and the unconscious in human psychology. Isn't it eerie, however, that recent and ongoing events in our world make The Force seem almost plausible as an explanation as to how normal appearing and friendly behaving neighbors can be transformed into the most heartless and immoral killers? The neighborhoods where this happened are as close as Littleton, Colorado, and as far as Kosovo in the Balkans.

I don't think we need to look any further for an explanation to these hideous eruptions of evil than the old fashioned concept of sin. The most elementary meaning of sin is separation. When we let anything get in the way of the great biblical commandments to love God with all our heart, soul and mind, and our neighbors as ourselves, we make ourselves vulnerable to the power of sin which is separation. These three relationships with God, with each other and with ourselves are our primary sources of life, purpose, productivity and well-being. When we let anything separate us from these primary relationships which make our lives possible, worthwhile and sweet, we become fast prey for the dark side of The Force which is rather another name for Satan.

Explanations continue to be sought for the cause of the massacre in Columbine High School. From all that I have read about the two teens who became assassins that day on April 20, they had become separated from all the primary relationships

that are life-giving for any of us. Separation was the hallmark of their lives, separation from their parents, peers, teachers, community, selves,

From previous page

A catch phrase of the '90's has been "get a life." Unfortunately, all too many seek to get a life in the pursuit of activities, values and relationships which are not life-giving. We can't get a life by organizing our lives around the pursuit of success, wealth, power, pleasure, fame, etc. Life, real and true, can't be gained or enjoyed apart from giving and receiv-

souls and from God. Also, they were probably addicted to violent video games and movies in the same way that gamblers or drinkers can become addicted to gambling or alcohol.

ing love. Love comes in many forms: acceptance, justice, forgiveness, boundary setting and self-giving. Love is our main defense against becoming separated from our vital links with God, one another and ourselves wherein is abundant life, joy and peace.

The Rev. David Clemons is rector of St. Luke's Church, Auburn.

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LEVELS: ADMINISTRATIVE VS SPIRITUAL

Most of the great religious traditions have recognized that there are levels of spiritual development. Not all members are in the same place along the path. This has resulted in sub-disciplines dedicated to more profound, (or sometimes called, hidden), teachings. Examples are the Cabalistic teachings in Judaism, the Sufi teachings in Islam, the Vajrayana, Mahayana, and Theravedan levels in Buddhism. But in the matter of levels of development Christianity appears to be an exception. It seeks to contain and restrain all its sheep in the same fold.

There is a great historical paradox in Christianity. The gospels were interpreted to preach the message of egalitarianism. God sends his rain on the just and the unjust, all stand equal before God. Over centuries this doctrine ultimately led to political democracy, to the social philosophy of "All men are created equal", to "Liberté, Egalité, Fraternité". In the Christian West elitism in most of its forms came to be viewed with suspicion. But paradoxically, contrary to its interpretation of the gospels, in the intellectual climate of Imperial Rome in which Christianity came to birth, the Church organized itself around a hierarchy that was anything but egalitarian. In effect the church interpreted the gospel's egalitarian message in such a way that it was applied to the spiritual level of the people, all were to be sheep in the same fold. While at the same time the Church replaced the levels of spiritual development present in other religions with administrative levels of theological authority. The Church politicized the spiritual.

The Protestant reformation sensed something amiss, and attacked the administrative hierarchy, but failed to recognize the reality of levels of spiritual development. Today the Christian West is still in agreement that there be one level for the sheep, but argues over which shepherd or shepherds (including male vs. female) should be in charge of the various uni-level folds.

Now comes an outsider, the fourteenth Dalai Lama, who hints at a different interpretation of the gospels. God sends his rain on the just and the unjust, that is telling us how we are to dispense our compassion and charity to all, be they deserving or undeserving. Egalitarianism is to be applied to what we give and send, not to the status of the givers or receivers. That sounds like the Jesus we know in our hearts, not the Jesus filtered through the agenda of a theological hierarchy.

But is it really true that there has been no "higher" teaching in Christianity as in other religions? No, not at all. There is a rich heritage of profound wisdom and understanding

within Christianity. Why then is this heritage so little known? The answer to that question is complex. Part of the answer lies in the fact that the higher must be sought, and sought with a commitment that turns not back. It does not send out missionaries, seek to convert or proselyte. Its truth is **recognized**, not requiring establishment per number of adherents, nor affirmation per consensus, nor validation per temporal length of lineage. Such truth does not require nor admit proof, does not even require belief or faith. Discovered through the epistemology of Silence: IT SIMPLY IS!

Of course, there are other reasons why the Higher Christian Heritage is so little known. Primarily, its teaching invalidates the power protocols of the hierarchy. It is a threat to any closed system of theology. It has had to hide, buried in jars in the desert, hidden in caves. When caught, put on trial, condemned as heresy, burned at the stake. [How can there be heresy in that which is a Mystery?] Certainly the prophesy has been fulfilled: The stone that was to be the corner, has been rejected by the builders.

But Christianity's "lost" teachings have been discovered and rediscovered by its saints and martyrs. The teachings may lack apparent temporal continuity, but they come to life time and again in each act of love, forgiveness, and sacrifice, performed anywhere on earth, by whomsoever, regardless of race, religion, gender, or any other persuasion. This indeed is ever a real "Second Coming".

Finally, it is not surprising that as one moves along a spiritual path, one discovers that the higher teachings of all the religions, though using different symbols and languages, seem to converge to a great confluence that is at once Love, Beauty, Truth, and Silence.

A NEW PANTHEON

Joseph Campbell has worried that our times have outstripped much of ancient wisdom and that we need new myths to explain the world, order society, and give us meaning. And more than new myths we also require new gods. We require a consciousness and wisdom beyond that supplied by the metaphoric denizens of a past Olympus.

In the beginning Chaos was split in two by a nameless god giving rise to Heaven ruled by Uranus and Earth ruled by Gaea. The order of Titans followed, established by the patricide of Uranus by his son Kronus. Next came the order of Olympians established by the patricide of Kronus by his son Zeus. The archetype of patricide of the old order by the new became essential since the old order preserved its dominance by ever eating its offspring.

Believing Campbell, the times have become ripe for another pantheonic patricide. Who are the new gods and what functions do they represent? But first it must be noted that sometimes the old gods join the new. The Titans, Prometheus and Epimetheus, foresight and hindsight, abandoned their brother Kronus and joined with Zeus, And later Prometheus defied Zeus by bringing fire to mankind. So Prometheus seems to be a god always willing to join the new order.

In all probability both Apollo and Dionysus will also still be important in the new order. We need both the structure and order of Apollo and the openness and spontaneity of Dionysus. But we need more than ever the wisdom to know when Apollo and when Dionysus.

A Titan who survived the last patricide, not by joining Zeus, but by remaining hidden, has now come forth: Metametheus. His/her (Metametheus is genderless) wisdom of discrimination has long been needed to show how to replace the adversarial disjunctive configuration of Apollo vs. Dionysus with the cooperative conjunctive configuration of now Apollo, now Dionysus... Metametheus invokes the memory of his brother Kronus: The solution is to be found in a temporal pattern. Metametheus is the god of synthesizing, showing how to replace "or" with "and", and how to employ time when necessary.

Another Titan who hid with Metametheus was Orthometheus. This god (also genderless) was the god of knowing how to cut through the crap and come to the essence. Too long in seclusion.

Are there others also emerging, not only Titans and Olympians, but perhaps hitherto unrecognized members of the fifth generation?

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 <i>fortune</i>
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: sacralization 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.

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

THEO

ALIEND01.P51

DISK:ESSAYS1

May 24, 1991

Modern man is alienated from the earth. But it is not only technology, urbanization, and the worldview of science that have alienated us, our religions which once intimately related us to the world have become imperiously man centered. Humanism has become the universal religion of civilized man. Even traditional religions claiming a basis of divine revelation have substituted the social for the spiritual and have become but sects in the religion of humanism. In "Man is the measure of all things", religion has chosen to forget that there is more to creation than humanity.

Today there is general worldwide acceptance of the social gospel. Judaism, Christianity, Humanism, and Atheistic Marxism are all in agreement with its ideals, (but not necessarily on the mode of implementation). What is wrong with the social gospel is it has inherited the chosen people attitude of a more primitive religion. This time around the chosen is not a tribe or a race but a species. The result of this self-centeredness has been that humanity has become disconnected from both the earth and the world of spirit. We no longer need gods, has come to mean we ourselves are the reason that there is a universe. The latest version of this self-centeredness is called the Anthropic Principle. The argument is made that since all of the constants of nature have values critically precise for our being here, then we are the reason that the universe was made as it was.

However, there is an evolution in our ability to identify with larger and larger congeries. We start with our individual selves, then with our family, our kin~~h~~, our country, and finally with humanity in general. Recently we have become conscious of the environment, of animal rights, and the rights of the earth. Perhaps in time we shall identify with all creation, then ^{and only then} ~~we~~ shall ^{we} truly be ~~the~~ the image of God.

*It is more important to believe in compassion than to believe in God.
- Connie [an AOL]*

See also

95-#33

94-#61

THE BUDDHIST-CHRISTIAN DIALECTIC

PROLOGUE

A question frequently arising in the study of origins is whether things that appear in different parts of the world have been independently discovered or have been discovered in one place and their existence communicated to others. This question of independent origin versus diffusion becomes more critical as the estimated periods of first appearance in the different locations converge toward the same date. Adherents of the independent discovery hypothesis feel that when a need becomes pressing and the levels of cultures are similar it is inevitable that such things as the use of fire, agriculture, the wheel, etc. will take place without any communication between cultures. The diffusion school holds that when the time is ripe an innovation will occur through the efforts of some genius and that the development will then spread abroad by word of mouth. [An intermediate view would be a single point of origin with the spread occurring not by communication, but by the "100th Monkey Process"]

Southern California is frequently plagued by brush fires and when there is a high wind these fires can spread rapidly and do considerable damage. Consequently the origins and modes of spreading of these fires became a subject of scientific study. It had been universally thought that wind blown hot ash was the vehicle of spread. But then from time to time a fire would spread up wind! This occurrence led to an investigation in which high speed cameras were brought in to study in as much detail as possible the manners in which a fire could spread. The cameras recorded instances in which a turbulent tube of fire would sweep up and arch over a large distance touching down and igniting brush even in a direction contrary to the wind. These turbulent tubes resembled the prominences seen on the limb of the sun and in one case bridged a freeway frustrating attempts to contain the fire.

Now what have these Southern California brush fires to do with the independent discovery/diffusion question? They suggest a third alternative to the spread of discoveries and innovations. The fire, the discovery, the innovation, contains its own imperative. That which was incarnated takes charge and commands its own transmission. The result may appear as independent origin or as diffusion depending on temporal sequences but the driving force lies neither with the discoverer nor the transmitter. It resides in the innovation itself which mandates both its birth and its diffusion. .

BREAD AND WINE

DIONYSUS IS FOREVER ESCAPING THE FORMS THAT APOLLO SEEKS TO ENCASE HIM IN.
 THE HUMAN SPIRIT IS FOREVER ESCAPING THE FORMS THAT THE INTELLECT SEEKS TO LOCK IT IN.
 WITHOUT AN EXTINCTION THERE CAN BE NO RADIANT.
 WITHOUT CRUCIFIXION THERE IS NO RESURRECTION.
 WITHOUT TRANSFORMATION THERE IS NO METANOIA.
 WHAT YOU SOW DOES NOT COME TO LIFE UNLESS IT DIES [I Cor 15:36]

sacrifice

This single great truth, said in many ways, has always been symbolized by bread and wine.

The Bread of Apollo, the Wine of Dionysus

The Bread of Brahma, the Wine of Shiva

Jesus took bread, and blessed and brake it, and gave it to them and said:

Take, eat, this is my body.

And he took the cup of wine, and when he had given thanks, he gave it to them and said:

This is my blood of the new testament. [Mark 14:22-24]

This is the truth of sacrifice: A part must be given for the sake of the whole, yet sometimes the whole must be given for a part. The old must be given for the sake of the new, yet sometimes the new must be given for the old. The lower must be given for the sake of the higher, yet sometimes the higher must be given for the lower.

Wisdom sacrifices the part for the whole, the old for the new, and the lower for the higher; but Love alone will sometimes sacrifice the whole for the part, the new for the old, and the higher for the lower.

see Aristotle informing

ON BREAD AND WINE

SOME HISTORY

It became the custom in the medieval church for the priest to celebrate the eucharist making offerings of both bread and wine, but giving only the bread to the laity. It was argued that there is no difference, both bread and wine represented Christ's sacrifice, so to partake of only one was sufficient. Whether this practice was instituted out of gross lack of understanding of the symbolism of the Eucharist or was deliberate discrimination against the laity, by the fourteenth century active resentment arose. The protestors viewed eucharistic symbolism with an insight the Church did not share.

In 1386 John Hus (1369-1415) led an uprising in Prague against the Roman Church. The protestors, called Ultraquists, held there was an obligation on the part of the faithful to receive communion in both kinds. As the symbol of their movement, they adopted a white banner on which was emblazoned a chalice of red. The Ultraquists denied along with earlier Christians (such as members of the Celtic Church) that Peter was the head of the Church and took much of their interpretation from their contemporary, the English reformer John Wycliffe.

It was a century of assertion for reform. Following the 'extinction' of the great plague (1332-1349), a radiant of revolt sprang forth: The Jacquerie in France (1358), The peasant revolt in England (1381, Wat Tyler, John Ball, Jack Straw), The Hussites in Bohemia (1386). But the forces of the status quo were too strong. Each revolt was suppressed and Hus was lured to a synod in Constance, under promise of safe conduct, but was treacherously imprisoned and burned at the stake on the sixth of July 1415. Another century passed before Luther nailed his theses to the church door in Wittenburg.

BREAD OR WINE

Returning to the question: Why two kinds? Was not the Church's interpretation correct? As symbol of the sacrifice was not either bread or wine sufficient? What led the Hussites to suspect that maybe the bread and the wine did not stand for the same thing. Why did Christ institute two symbols? There must be two different meanings. The Church did not answer Hus, it executed him, and has not given an answer to this day. But when we look beyond Rome we can perceive an answer.

Last Page

THEO

Among the peak experiences of life are encounters with liberating ideas. Life seems to be contained by the culture which nurtured us to maturity. In spite of contradictory experiences we rarely have the will or strength to challenge our embedding culture. But from time to time a liberating idea comes along which helps to release us from our cultural prison. After years of learning, progress in living comes not from learning more but from unlearning what we have been taught. And liberating ideas are the catalyzers of unlearning. Only when the record of our life turns to the story of releases from what we have learned are we on the way to living what we were intended to live.

There have been several releases in my own life. One of the greatest occurred in a cave in Mahabalapuram in south India, when I was given a great gift by Siva. The release did not occur at the time but years later when I was told the great truth that ""the monkeys cannot take away the gift, but they can make you think they can." Only when we know who we are independently of what society tells us we are, will the gift be useable.

It is well that the gift was never defined in such a limited.

When young I found that my experience ran counter and beyond the concepts taught by the culture. It was a great relief to me when I learned that ideas that no one around me could understand had been commonplace in other cultures. The Tao Te Ching was a liberating book for me. In it I recognized much of my early experience. And even at an advanced age, upon discovering some of the ideas of native American cosmology and theology, I had a liberating experience. I recognized in their wisdom what I had privately felt all along.

known

I have concluded that western religion, western economics, western philosophy, and western science are all prisons. Not that they are wrong, but they are too confining. They inhibit the great adventure of fully exploring all the facets of self and world. The great anguish of western people is that the monkeys have told them they live on a flat one level world and they feel little joy and see little hope within the confines of this world that their theologies and sciences have delimited for them.

People everywhere are becoming aware that they are in this prison and the guards are becoming worried lest there be a general break out and escape. All of the recent parades and celebrations of war and arms are a last ditch attempt to convince people they really like the prison and do not care to leave it.

wish

(And many really don't want to leave it)

Other Releases

"The Big Bang Didn't Happen"

Aspects confirmation of Global in Bell's Inequality

Many Things in Clifton's Encyclopedia of Heresies & Heretics

3/30/88

THEO

80-2

Reactions to the Seattle Meeting

TOPIC PMC

SOME NOTES ON RITUAL

- 1) RITUALS CANNOT BE CONTRIVED, THEY MUST BE AUTHENTIC. *contrived w spontaneous*
FOR THIS REASON THE BEST APPROACH IS TO ADAPT TIME HONORED, TRADITIONAL RITUALS. BUT GREAT CARE MUST BE USED IN THEIR ADAPTATION. IT IS WISE TO LIMIT MODIFICATIONS ONLY TO WORDS AND PHRASES LEAVING FORMS INVIOLEATE.
- 2) THE BEST TRADITIONS TO ADAPT ARE THOSE FROM ONE'S OWN CULTURE. THERE IS LIKELY TO BE LESS VIOLATION IF ONE BEGINS WITH THAT WITH WHICH THERE IS MOST FAMILIARITY. FOR MOST OF US THIS IS JUDEO-CHRISTIAN.
- 3) EMPLOYING SYMBOLS, MANTRAS, MUDRAS, WHOSE MEANING IS NOT UNDERSTOOD IS DANGEROUS. EXTERNAL TRADITIONS ARE NECESSARILY ALTERED WHEN ADAPTED TO A DIFFERENT CULTURE. UNFAMILIAR SYMBOLS CANNOT BE ASSIMILATED WITHOUT DISCIPLINED STUDY, AND THEIR TRANSFER WITHOUT A DEEP AND EXTENDED PROCESS OF INTEGRATION AND INTERNALIZATION RESULTS IN MOCKERY OF THEIR ORIGINAL ROOTS AND DESACRILIZATION OF THEIR SYMBOLIC POWER.

THERE IS A TENDENCY AMONG CERTAIN PERSONS TO CONFUSE RITUAL ^{with} AND EXERCISE. WHILE PATHS TO HEALTH AND PHYSICAL WELFARE AND PATHS TO CONSCIOUSNESS AND SPIRITUAL HEALING ARE INTERRELATED, NOT EVERY MODE OF EXERCISE AND DANCE IS HEALING OR SPIRITUALLY ENHANCING. SOME DANCES, MANTRAS, AND MUDRAS CAN BE DESTRUCTIVE, RELEASING LOWER RATHER THAN HIGHER FORCES.

THE NEED FOR ALTERNATIVES WITHIN OUR HOMOGENIZED CULTURE HAS BECOME SO ACUTE THAT ANY RITUAL--PRIMITIVE, FOREIGN, WHATEVER--IS SEIZED UPON AS A REPLACEMENT FOR OUR INDIGENOUS CULTURAL RITUALS WHICH HAVE LOST THEIR ABILITY TO ENERGIZE AND RENEW. THE CHALLENGE IS TO MOVE TO A HIGHER PLANE THROUGH INTEGRATION AND TRANSFORMATION, NOT TO FALL BACK ON SOME ALTERNATIVE WHICH IS SEDUCTIVE SIMPLY BECAUSE IT IS NOVEL.

THE DYNAMICS OF GROUPS ARE SUCH THAT, IF NOT GUIDED BY FORMAL RULES, THEY WILL INEVITABLY DEGENERATE INTO MOBS. THE EUPHORIA OF BEING PART OF THE GROUP CAN BLIND ONE TO THE FACT THAT THE DESTINATION MIGHT BECOME A NUREMBERG RALLY OR A LYNCHING. FOR A GROUP TO MOVE TO A HIGHER PLACE, AGAINST THE NATURAL DOWN HILL TENDENCY OF GROUP CONSCIOUSNESS, MORE IS REQUIRED THAN A SHARED VISION. DISCIPLINED COMMITMENT TO RULES AND RUBRICS PROTECTING THE VISION IS ESSENTIAL.

Created: 3/30/88 Modified: 3/30/88 Reminder:

Rituals serve the purpose of bridging the gap between ideal behavior and practical necessity.

T-L Book on ROME p 12

[Which is to say, rituals serve to incarnate the spiritual essences into the world of matter.

THEO

WORSHIP1.P51

DISK:THEO

June 13, 1991

The three aspects of religion are the Buddha, the Dharma, and the Sangya. The Inspiration and Example, the Teaching and Rules, and the Community and Worship.

Outwardly we worship with word, song, ritual, dance, and art. Inwardly we worship in prayer, gratitude, contemplation, adoration, and awe. Worship is the celebration of one or all of the three aspects.

What are we celebrating in dance, in procession, in movement? What are we celebrating in mudra, in sacred posture?

In movement, particularly in moving together, we are celebrating Sangya, our community. In dance we celebrate ourselves. We celebrate Life. We celebrate time, the seasons, and age.

But there are many dances. While some are celebrations, some are invocations. There are Rain Dances to invoke rain, there are war dances to invoke victory, there are snake dances to invoke power and protection. There are fertility dances to invoke abundance. All of these are acts of community. Their purpose is to create a common mind through participation in common movements. {[I stand personally in utter fear of the types of common mind created through ^{cont-cim} movements, parades, etc. Are there ways to create a higher type of ¹ common mind?]} (Find the notes on the Seattle Macrobiotic meeting) RITUAL? . EXT ?

From the Biblical story of Caine and Abel we learn that not all gifts are equally acceptable to God. Like magic sometimes things work other times they do not. We are never sure that the same action will be pleasing or displeasing to God. In this sense we have never discovered the "Absolute" in God. In fact, today, having failed to discover the absolute we take recourse in assuming that we ourselves can define God. In the age of democracy and egalitarianism each has assumed the right to define God. What this means, of course, is that we define only the window through which we choose to view God. **We can define the Windows but not God.** Some windows, like Caine's, may view a negative aspect of God, but God is multi-faceted and each window beholds a different facet.

We seek not to worship God as God wants us to worship God, but we want God to accept our way of worship. We confuse attachment to our particular gift with love of God. We must go beyond the "Golden Rule", "Do unto other as you would have them do unto you", to the "More Golden Rule", "Do unto others as they would be done unto." Even so with God.

"No community can exist as a community without common references"

Eugen Weber

Common
e.g. Food
History
Interest
Important
Valid, Authentic
True
Calendar
Values
Goals

SHAKERS

CREATION AND THE BIBLE

Many hold the Bible to be written by God and therefore take it as the ultimate source of truth. But there is another book unarguably written by God, the greatest source of truth and wisdom available to most of us. This is God's creation, the natural order, the cosmos itself. Both are to be read with profit. They give us binocular vision, so to speak. However, it is pointless to place these two books in an adversarial relation as has so often been done in the past, for they are written with different symbols and require different code books for their interpretation.

find Galileo's quote on this

The finite cannot interact directly with the infinite. Accordingly, humans can experience God only through intermediaries, the most accessible intermediary being God's manifestation in his creation. But creation (or nature) is not God. It is a manifestation of God, but also for us a symbol of God. Thus to contemplate and experience the natural order can be an opportunity to experience God.

This sense of the divineness (not divinity) of the natural order is a major premise in the parables of Jesus.

...for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust (Matthew 5:45)

"Jesus did not feel the need of making up artificial illustrations for the truths He wished to teach. He found them ready made by the Creator of man and nature. Since nature and super-nature are of one order, you can take any part of that order and find in it illumination for other parts. Thus the falling of rain ^{and the rising of the sun are} is a religious thing; for it is God who makes the rain to fall on the just and the unjust; the death of a sparrow can be contemplated without despairing of the goodness of nature, because the bird is 'not forgotten by your Father'." (Dodd, Parables of the Kingdom)

We may thus look to both nature and the Bible in searching for the Kingdom of God.

also for the Empty Quadrant 1996 # 35

pantheism or panentheism

Find Galileo's Quote on the two works of God: The Bible and His Creation

There are many who hold the Bible to be written by God and therefore take it as the ultimate source of truth. But there is another book unarguably written by God, a greater source of truth and wisdom than any other, this is the natural order--God's own creation, the world itself. If these two texts appear to disagree when placed in juxtaposition, then we must first assume that we are reading one or both incorrectly. If following deeper examination, the two books still disagree, then we must opt for the book directly written by God. Scribes and secretaries sometimes make mistakes, do not hear correctly, or insert their own ideas into the text.

cf a statement to this effect by Galileo

But it is pointless to place these two books in an adversarial relation. Both are read with profit. They give us binocular vision, so to speak. But it is important to remember that the cosmic book shelf contains many other basic books, some are scriptures like the Bible, others are orders parallel to, beyond, or contained in the sensible natural order.

The finite cannot interact directly with the infinite. Accordingly, humans can only experience God through intermediaries. The most accessible intermediary is God's manifestation in creation. Thus to experience the natural order, that is to live in the world, is an opportunity to experience God.

Creation or nature is not God, it is a manifestation of God and hence for us a symbol of God. We may term Creation a symbol of God of Order "0". It is a bridge between the Transcendent Creator and us as part of creation. We are thus both one bank for the bridge and simultaneously a part of the bridge itself. But there are other bridges between the Transcendent Creator and creation. The Christ is such a bridge, and like creation, a symbol of God of Order 0.

Next we have symbols of God of Order I. These are bridges between Order 0 symbols and us the people. Examples are the Word, the Holy Scriptures, the Dharma, the Gospels, and even scientific law. All bridges between Creation, the Buddha, the Christ and us.

Finally are symbols of Order II. These are bridges between Order I symbols and us. These are liturgies, the sacraments, forms of worship, interpretations of Holy Writ, even education. The "us" in all of the above is usually united into some community, the House of Israel, the Chosen, the Sangya, the Church.

		GOD	→ representation
1			interpretation ←
2	SYMBOL 0	CREATION, THE CHRIST, ...	
3	SYMBOL I	TORAH, DHARMA, GOSPEL, ...	
4	SYMBOL II	LITURGY, SACRAMENTS, INTERPRETATIONS...	
5	THE PEOPLE, THE CHOSEN, THE SANGYA, THE CHURCH...		

A shaman is a direct link between levels 2 and 5

*A mystic may be a direct link between 1 and 5
no symbols needed*

*Dance operates primarily to celebrate the community, i.e. within level 5
But some in level 4 (e.g. Michael's stuff)*

A Prophet is usually level 3

^{full}
Rosh ha-Shanah
[Notes and comments on The Jewish Holidays by Michael Strassfeld]

A Christian looks at Rosh ha-Shanah

Rosh ha-Shanah is New Years Day. It is also the 'Birthday of the World'. And it is the day when the Jews unconsciously acknowledge the Trinity.

There are two new years days, the first of Nisan, the first month, and Rosh ha-Shanah. These speak to the existence of two kinds of time. Rosh ha-Shanah is a celebration of the beginning of time, a linear or long cycle time, while the yearly cycle begins with Nisan and springtime. [cf the Mayan long and short counts] Strassfeld refers to the two times as historic/progressive time and cyclical/recurrent time. Some choose to combine the two into a spiral or helix.

As the birthday of the world, some hold that Rosh ha-Shanah is not the first day of creation, but the sixth day, the day on which humans were created. There is the Akshobya element here, that there really was no existence of the world until it was self referenced by the consciousness of humans. It takes both God and man to give the world existence. The lunar calendar has Rosh ha-Shanah coming as early as September 6th. So the first of creation could be as early as the crossover point in the analemma. It is important to have a day to meditate on creation and Creation. September 2 is probably the right date.

*cf
Calvin's
Discourses
Genesis*

There are three major themes ^{of} Rosh ha-Shanah. First is malkhuyot, or sovereignty. God is creator and sovereign, maker and ruler of the world. Second is zikhronot, or remembrance, God is present, he cares. Third is shofarot, or the revelation at Sinai and the reminder of the final redemption still to come. Thus God is omnipotent, omniscient, and evolving. He is the Father--the Creator, the transcendent; the Holy Spirit--eternally with and within us, the immanent; and the Son--The Word by which God communicates with man, the conveyer to man of ever new theophanies. ^{whether} Persons, aspects or functions it does not matter. The three foldedness is essential.

If God the One creates the World, then there is Two, but immediately there is Three. The third is the relation between the two. Only the odd harmonics and integers generate the cosmos, the evens collapse onto themselves, they are the notes an octave apart.

*Christians have two birthdays of Christ.
Dec 25 - Christmas, the physical birth of Jesus
Jan 6 - Epiphany, the spiritual birth of the Christ
see Orthodox Church*

also The 3 visitors who came to Abraham

Trinity exists in Judaism

THEO

Michael Mansfield at the Pacific School of Religion (July 1991) proposed that all rituals observe the following format:

- 1. Gathering, the people come together
- 2. They share their stories
- 3. They give and receive gifts

This can include sharing a meal

- 4. They send one another away.

This is quite general and describes almost any meeting of humans. The sharing of stories can include playing and competing in games. The emphasis is on celebrating and reinforcing community.

Perhaps a more restrictive view of ritual would be the following:

- 1. The people convene at the specified place.
- 2. A sacred symbol is taken from its sanctuary and provided with an honor guard to escort it to where it is manifested to the people. The Torah is taken from the Ark, the gospel is taken to the nave, the bread and wine are brought to the altar, the colors are given to the regiment.
- 3. The people honor the symbol and come into communion with it and thereby into communion with each other.
- 4. Past deeds, sacrifices, moments are remembered.
- 5. The sacred symbol is restored to its sanctuary.

A somewhat inverted version of ritual is the parade or passing in review. In this case the people move past the high priests who are in a reviewing stand. The people carry the symbols, the banners and icons, but the focus has been shifted from the symbols to the high priests. In this way the priests become the surrogate unifying symbols. The moment of communion is an eye contact with the priests as one passes the reviewing stand, being seen by the high priest. In this version the community is reinforced but a pavlovian ingredient has been injected to transfer the center of cohesion onto the priests. This is recognized in the Communist and Nazi exploitation of this format. Somewhat different is the queen riding by on her way to open parliament or the president going from the capitol to the white house. There is a partial transfer to the high priests, but the sense of permanence resides in the standing (the people) and the sense of transience resides in the moving (the priests).

Another parameter is evident in the difference between the celebration of the Torah and the saying of the Eucharist. In the former the sacred symbol is a permanent thing, in the latter the sacred is created, the bread and wine are made into sacred things. In the mass it is not a thing that is sacred, it is a process.

The symbol of sacrifice

THE THREEFOLD NATURE OF RELIGIONS

Every religion explicitly or tacitly acknowledges the basic importance of three components: The people themselves who subscribe to the religion, the teachings of the religion, and the Other which is the religion's inspiration and validification. In Judaism these are the House of Israel, the Torah, and the Lord. In Christianity, the Church, the Gospel, and the Christ. In Buddhism, the Sangya, the Dharma, and the Buddha. For muslims, these are Islam, the Koran, and Allah.

The 3 Churches
 St. Peter
 St. John
 St. James
 Theophan
 Man'y

In addition to this trinity of people, teachings and Other there is a second trinity which is a recognition of the threefold nature of the Other. The Other is viewed as transcendent. It is first cause, the Creator, the Almighty. But the Other is also seen as immanent. It is personal, the Comforter, the still small voice. The third component of the Other is the linkage between the transcendent and the immanent. This is the theophany, the revelation, the manifestation of the Other to finite sentient beings. In this trinity, we can recognize the specific Christian formulation of Father--the Transcendent, Son--the Manifestation, and Holy Spirit--the Immanent. Even the Jews who reject the idea of trinity acknowledge it on Rosh ha-Shanah in malkhuyot, the sovereignty of God; in zikhronot, the presence of God; and in shofarot, the revelation at Sinai and reminder of the messiah to come.

Curious things happen when these aspects get out of balance. In present day Israel, for example, the emphasis placed on the House of Israel has all but replaced the teachings of the Torah and the Sovereignty of God. Some Christian sects so emphasize the Bible that the essence of God as Love is all but lost. For mystics there is no need for either Sangya or Dharma, the Buddha Mind is experienced directly.

There are also secular reflections of these trinities. Communism became a surrogate religious movement. Its trinity: the masses, Marxism-Leninism, and the Party. The Party as Other was in large part cause of communism's failure. In almost every viable community some threefold structure related to the trinities of religion is essential. In the United States, there are the citizens, the Constitution, and the Flag, which in some sense symbolizes the spiritual aspects of the nation. In Nazi Germany the Deutsche Volk were the Sangya, the Fuhrer was the Other, and the Dharma was simply the will of the Fuhrer, a gross imbalance.

It might be noted that even Science may be cast in the same structure. The sangya = the scientific community, the Dharma = the scientific method, the Other = the natural order. Science, however, has yet adequately to recognize the threefold nature of the natural order. It focuses exclusively on manifestation and equates the manifestation of the natural order with the totality of the Natural Order. It was Einstein who puzzled over the question what makes it possible that the world is knowable. He took a step toward recognizing that the manifestation or the 'world out there' was but the linkage between Transcendent Concept and the mental constructs which we come to in our explorations of the natural order.

THE6

Downloaded from AOL

Subj: Re: On the purpose of purpose
Date: 94-11-05 02:40:24 EST
From: BradKa ?

While absolute proof of our having a purpose is absent there are some interesting facts here. First, the need for a purpose is not limited to one culture but is in fact cross culturally present. Mankind may not have an ultimate purpose but we do seem to almost universally want one. This may be driven by biology and evolution: Men (and women) who feel a need to have a "purpose" to life will arguably strive harder to create things that are justified by more than their immediate survival value to an individual or group. Ironically, many of these items may evolve to have significant long term survival enhancement to those who are able within a given group to use them, and thus have an evolutionary (survival) leg-up on those who don't e.g. star gazing encouraged mathematics which led to a host of survival advantages to the cultures which developed it. Secondly, it is the need to be purposeful that is at the heart of dedicated work and it is dedicated work that has given one competing set of humans advantage over another. Those that dawdled around ancient campfires complacent with their current day's kill were not as likely to be well equipped to meet the challenges of a changing environment as those who were constantly wondering what they should be doing to ensure the well being of themselves and their offspring. This wondering was the germ of "purpose" and without it mankind would not have developed far above our other primate relatives. Thirdly, there is the anthropomorphic argument that our "purpose" is intrinsically wrapped up in the inevitable evolution of an improbable universe. We are not apart from the universe but part and parcel of it. Our evolution is as natural as anything else that goes on here. In so far as the universe almost seems to be geared to produce life, is it not a natural question to ask why this should be? Many physicists currently believe that "natural" laws had to be extremely well balanced to produce the universe as we know it, and how unlikely this may have been, but that once these laws were in place that they almost guaranteed life would evolve in some form, somewhere in it. If this is the case, is it not understandable to wonder what the purpose of life and the universe is? I think so.

Subj: Response to Mlemonick
Date: 94-11-06 01:07:30 EST
From: BradKa

You are right about the anthropic principle to the extent that I misquoted it. I read alot of things but make no claim to be a diciple of any particular science. In this case my memory confused this principle with it's antithesis, the argument that the universe is indeed a special place and that man may have a special place in it. Mind you, I fully realize that the operative word is MAY. We currently have no way of knowing and in fact may never have a way of knowing what exists outside our universe and it's laws. What state existed prior to the Big Bang? Where did it come from? Was it a singular state or one in an endless succession of such states? Is this a manifestation of God? Etc., etc., etc.... Hard physics meets metaphysics because it has no place left to go. The anthropic principle makes a hefty assumption when it asserts that our uniqueness may be little more than our biased observations of the cosmos and that we may only be a part of one of many other real universes. The theory that there may be zillions of other universes is grounded in no scientific observation. So far as we actually know this is the only universe there is and the laws that govern it are unique and suited to the purpose of evolving life. This may indeed be a special place with a special meaning. Or maybe not. I like to think that this is at least a possibility. Why not entertain this thought a little, perhaps the universe won't seem so indifferent to us to you, as a whole, if not individually.

Subj: Re: On the purpose of purpose
Date: 94-11-05 18:29:59 EST
From: Mlemonick ²₁

I think you misunderstand the anthropic principle. It isn't that this configuration of physical laws is any more unlikely than any other. Any given configuration is highly unlikely, given the infinite number of possible ones. It's just that this one happened to give rise to beings who have asked the question. Which gives the ILLUSION that it's somehow a special universe. As for feeling a need for purpose, I can understand needing a purpose in relation to humanity.. But not in relation to the universe, which I am convinced is utterly indifferent to us

THEU

ON THE VERGE AND VERGER

Recently I had the opportunity to attend services in two cathedrals, in Denver at St. John's Cathedral and in San Francisco at Grace Cathedral. The services were very impressive especially to one who is more acquainted with village parishes having a total membership of about two dozen. In both cathedrals the services began and ended with stately processions including banners and banner bearers, crosses and crucifers, candles and candelafers, female and male choristers of various pitch persuasions, sopranos, altos, tenors, basses, golden Gospels held high, then more banners, more crosses, more candles, and finally tiers of colorful clerics, and in the case of Grace Cathedral, all terminating with a bishop.

But most impressive of all were those who came first, the leaders of the procession, the vergers, the black robed verge bearers whose demeanor transformed the entire retinue from the present into a procession that must have begun its march sometime in the middle ages. Their bearing brought a sense of timelessness to the service. One felt that kings, queens, princes, and knights were part of an invisible retinue filing past being guided to their thrones by the verger. What magnificence to be part of that eternal procession moving over the centuries ever toward the sanctuary of the Highest, and guided by one who unquestionably knows the way.

But it was not just the confidence exuded through knowing exactly where to go that benighted the verger, it was his consummate mastery of handling the verge that obliterated any dare on the part of anyone to place an impediment or obstacle in his path. I do not know where they find candidates for vergering, but I suspect that no one need apply who has not held at least the rank of major in some regiment such as the Royal Scots or Cameronian Highlanders. Afterwards I was left wondering how a bishop could project the dignity of his office in competition with the commanding presence of the verger. Perhaps that is why they separate them, the verger at the fore and the bishop as far to the rear as possible.

GODS, GODDESSES AND MORTALS

The pattern in Greek mythology is that heroes emerge from the union of gods with mortal women and monsters emerge from the union of goddesses with mortal men. Is this in some way connected to Plotinus' notions of ascenders and descenders? Is there some gender based archetypal configuration having to do with ascending and descending? A woman who mates with a "higher" man will produce happy offspring, while mating with a "lower" will result in a dysfunctional family.

Woman does seem to be the natural and successful ascender. She always takes care to succor those below, which is the primary injunction for a successful ascent. Men more frequently forget where they have been and after moving up cut off those whom they have passed. On the other hand the feminine descends precariously. If she descends she tends to become too involved in the lower level and consequently loses her connection with her higher source. Men are better descenders somehow able to keep their roots in the higher. But in these times there are so few "higher" men that women must either stay single or settle for the inevitable dysfunctional results.

The myth of Pygmalion and Galatea illustrates the descent of the masculine. The man raises up the lower and falls in love with his creation. Galatea then becomes an ascender and either marries Pygmalion or goes to a higher place without him. What happens in the case of a female Pygmalion and male 'Galateus'? The descending woman in time develops contempt for her creation and both she and her Galateus lose touch with the higher. In Mary Shelly's novel Frankenstein, (although the Pygmalion in the story was a male, the reality is a woman's expression of the archetype), her creation is a monster who destroys both himself and his creator.

Another pattern from Greek mythology is the double fathering of the hero. The mother is fertilized by both a god and a mortal. Hercules was fathered by both Zeus and Amphitryon with Amphitryon's wife Alcmena. Theseus was fathered by both Poseidon and Aegeus with Aethra. One notes a parallel with the Gospel stories of the birth of Jesus with both the Holy Spirit and Joseph being involved with Mary in the Incarnation. Apparently something besides male sperm is required to produce a higher offspring.

A NOTE ON PYTHAGORAS FROM MANLY HALL'S SECRET TEACHINGS

Pythagoras declared that the eating of meat clouded the reasoning faculties. While he did not condemn its use or totally abstain therefrom himself, he declared that judges should refrain from eating meat before a trial, in order that those who appeared before them might receive the most honest and astute decisions. When Pythagoras decided (as he often did) to retire into the temple of God for an extended period of time to meditate and pray, he took with him a supply of specially prepared food and drink. The food consisted of equal parts of the seeds of poppy and sesame, the skin of the sea onion from which the juice had been thoroughly extracted, the flower of daffodil, the leaves of mallows, and a paste of barley and peas. These he compounded together with the addition of wild honey. For a beverage he took the seeds of cucumbers, seeds of mallows and purslane, scraped cheese, meal and cream, mixed together and sweetened with wild honey. Pythagoras claimed that this was the diet of Hercules while wandering in the Libyan desert and was according to the formula given to that hero by the goddess Ceres (Demeter) herself.

The favorite method of healing among the Pythagoreans was by the aid of poultices. Pythagoras highly esteemed the medicinal properties of the sea onion, and he is said to have written an entire volume on the subject. Pythagoras discovered that music had great therapeutic power and he prepared special harmonies for various diseases. He apparently experimented with color and attained considerable success. One of his unique curative processes resulted from his discovery of the healing value of certain verses from the Odyssey and the Iliad of Homer. He was opposed to surgery in all its forms and also objected to cauterizing. He would not permit the disfigurement of the human body, for such in his estimation was a sacrilege against the dwelling place of the gods."

THEU

WHITRED1.WP6

DISK:WORKDISK

Novmber 11, 1990

JUNE 22, 1994

THE WHITE AND THE RED

See 1996 #28

1996 #38

In the archetype of war, the eternal struggle is not the Zarathustrian struggle alone. The cosmic contestants are not only Light and Dark but also White and Red. Along side and within the battle between the soul and its shadow is the struggle between vision and compasion. While the battle between Light and Dark is fought to overcome the other, the battle of White and Red is fought to unite with the other. The soul and its shadow are forever one, yet struggle to be separate. Vision and compassion are forever separate, yet struggle to be one.

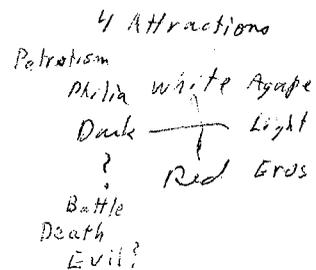
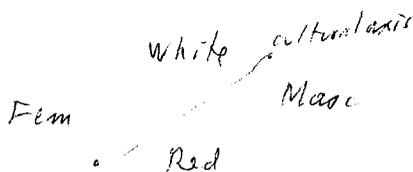
The cross dialectic of Light-Dark and White-Red dissolves rigid structures and permits the emergence of the new.

WHITE	RED
VISION	COMPASSION
WISDOM	
COURAGE	NURTURING
CLIMBING UP	CARING
MASCULINE	FEMININE
CHIVALRY	

Head	Heart
Intellect	Feeling
APOLLO	DIONYSIUS

white + Red are divisions within the masculine.

SEE NOTEBOOK ON THE WAR POETS



Dyads:
 Masculine / Feminine
 white / Red
 Light / Dark
 Celtic / Roman

The Celebration of Christmas

A Christmas Meditation

I The Christian Celebration: Relating the season to the Gospel stories

- **The Nativity** [PROCESS] The celebration of all birth, the coming of the new into the world. But especially the celebration of a particular kind of birth--Virgin Birth, whose conception is not by the past, a mere permutation of existing genes, but by a transcendent agent bringing into the world that which had not been here before. [But in Christian tradition, there is also the claim, "that which is born has always been here". In order for this claim not to contradict Virgin Birth, the implication is that the true innovation consisted of the removal of some previously limiting inhibition. But the compilers of the Gospels wanted it both ways, for there are the two claims of both Virgin Birth and of Joseph being of the lineage of David.]
- **The Christ Child** [PRODUCT] The celebration of the divinity of the child born of Virgin Birth. Immanuel: God is with us, an infant yet infinite. How paradoxical to perceive of God, the Almighty, as an infant. And of God being given to our care, into the care of those who are in turn in His care. A precious loop. God born into a family, God becoming our brother, our sister. And in consequence, the celebration of the Christ Child becomes the celebration of all new born and the recognition of their divinity. For in a profound sense every child at birth is a Christ Child.
- **The Virgin** [AGENT] The celebration of the divinity of Mary, the Holy Mother, the protectress and nurturer of the Christ Child and the protectress and nurturer of us all. But in celebrating Mary, we also celebrate all motherhood and all mothers, those who have carried life in their womb and nurtured and protected life in its vulnerability.

And there was a star

cf Genesis

These three Christian celebrations of Christmas are not solely the possession of Christian theology. It should be noted that the Christian celebrations are derived from earlier Pagan ones and are related primarily to nature, not the Gospels. At the deepest level Birth, Infant, and Mother are universal and aseasational archetypes, belonging to all humanity and to all seasons of the year. However, when there is focus on a particular manifestation of these archetypes, such as the one recorded in the Gospels--the stable, the shepherds, and the star--we are able to internalize the archetype through our feelings, which is not possible with an archetype in abstract form. Indeed, humans come to understanding of essences better by means of stories than by intricate rituals, philosophical abstractions, or mathematical equations. Only when concepts can be reduced to story form does real understanding begin. The great teachers, a Jesus, a Siddhartha, could put archetypal essences into story form. And to some degree much of literature is an attempt to do the same. But we also need those who can extract the essence from the story and articulate it, a Carl Jung, a Joseph Campbell. And to some degree preachers of sermons are attempting to do the same.

II The Pagan Celebration: Relating the season to nature

- Winter** The celebration of winter, the season of introversion and transformation. The stilled world listening to the silence of the winter stars. The scars of the earth covered with a white purifying blanket, the beauty of the earth enhanced by the fanciful masks of frost, ice, and snow. The paradox between the intimacy and otherness we feel with the crystalline world of ice and snow. And the paradox between the constraints and the empowerments it provides us. The exhilaration of the gliding world of sleighs, skis, and skates releasing us from the rotating repetitious world of wheels.
- The Solstice** The season of darkness moves to its climax. And as in a theater when the lights grow dim, feelings of anticipation rise. Although the darkness depresses our spirits (SAD, Seasonal Affective Disorder), anticipations accompanying the turning offset it. The yule log is set ablaze and the warmth and light of the hearth sustain us through the tropos.
- The 25th of December** The Darkness is overcome, and the good news spreads that light will prevail. It is the birthday of the renewed sun. The victory is celebrated with trees of light, menorahs. Even so, this day is the most special day of the year. The sun reaches its maximum velocity to the east, opening the day to its greatest span. The time of maximum receptivity. Nature's time and man's time are in phase, chronos and kairos become one.

When these seasonal archetypes are merged with the aseasnal archetypes, adorned with the stories of the stable, the shepherds, and the star, a mystery of profound beauty is created., and the whole becomes far greater than the sum of the parts.

YULE

Helios
Mithras

III The Secular Celebration: Relating the season to culture and society

- **Exchange of gifts and greetings** This cultural tradition has focused especially on gifts to children. The idea of a gift bringer derived from legends concerning St. Nicholas of Myra, who threw gold through windows. In time the good saint became Father Christmas and in America, Santa Claus. The lore about Santa Claus has grown since the publication of Clement Moore's poem, "A Visit from Saint Nicholas" in 18-- New facets to the legends have been added almost every year since. With the focus on children has come the focus on toys, and on everything miniaturized, soldiers, trains, etc. Dolls reflect the archetypes of Infant and Mother. The miniature reflects the contractive and inward focus appropriate to the season.
- **Arts and music** One of the joys of Christmas is the joy of return after separation. Bringing out the old and familiar tree ornaments, singing old and familiar carols. All of this reminds us of past Christmases and serves to preserve them for us. For in these practices time is breached and Christmas becomes primordial, not being now, not being then, but being forever. Annually bringing out the art work and music that have grown up around this feast, links us to an archetype that involves all of the seasonal and aseasonal archetypes, an archetype that we may call ^{Proximally} Christmas.
- **Revelry** Recognition that this time of year is not like other times calls for a break in routine. There is release from the ordinary, everything is done with special effort. Special food, special decorations. special gatherings. It becomes a time for coming together, feasting, Gemutlichkeit, and revelry. Customs that date back at least as far as the Roman Saturnalia, when gifts were exchanged, feasts were held and masters served their slaves. A recognition that ordinary life was artificial, and the real was only to be had when we breached ~~the~~ time.

Most of what we celebrate and do at the Christmas season is related to a combination of some or all of these nine aspects.

Christmas belongs to everyone!

It is no wonder, this being a special time of year that Saturnalia, Mithra, Christianity took notice, to be joined by late comers, Hanukkah and Kwanga.

THE
JOY

54

WHAT ARE WE CELEBRATING WHEN WE CELEBRATE CHRISTMAS?

The Christian Celebration

- The birth of the Christ Child, God as an infant, the divinity of all infants
- The Incarnation, the virgin birth *— See Ed on this*
- Mary, Madonnas, Motherhood *— My view: Innovation from outside*

The Pagan Celebration

- Winter, the winter solstice, the beauties of snow, frost, and ice
- Fire and warmth, lights in the darkness, trees whose blossoms are lights *Menorahs ~~Menorah~~*
- A New Year, time for renewal

*See Lois letter to Julie
& My comments
March 1996*

The Secular Celebration

- Children and childhood, Santa and his reindeer
- Gift exchanges, cards, greetings, parties, feasting, revelry
- Various forms of art and music

The origins of the various practices are complex and interactive. For instance, the Roman Saturnalia, was celebrated with gift exchanges and sharing, and the interchange of the position of slaves and masters.

CHRISTMAS BELONGS TO EVERYONE!

Three cultural interpretations of the experience of the winter solstice season: The Christian, the Pagan, The Secular

THEO
MYTH

Every time we eat of the tree of knowledge,
we become aware of some new nakedness. ^a x

A myth is a description of an archetype in story form. An archetype is a pattern-in-time that is forever repeating, though the specifics of place, persons, setting, ... may be very different. Those interpretations of a myth that refer to a pattern that repeats are those that refer to the archetype involved. Other interpretations are more superficial.

For example, the story of Adam, Eve, the tree, and the garden is a myth. It describes an archetype. While the myth has been interpreted in many ways, (even taken literally), it refers to a pattern that is often repeated. We must ask, what is the repeating pattern in this case?

One aspect of the myth that is forever repeating is the eating of the fruit of the tree of knowledge. In our time learning and research are on-going partaking from the tree. The myth first tells us that after we eat the fruit we become aware that we are naked. That is to say, each time our knowledge or awareness increases we become vulnerable. (cf the parable of the cleansed house) One trenchant 20th century example of this is the aftermath of the Trinity explosion of the first atomic bomb at Alamogordo, New Mexico in 1945. Those present were awe struck not only by the power of the bomb, but by the implications of human vulnerability to the decisions that must now be made. Vulnerability is seen here to be related to having to make the correct choices. We become vulnerable whenever we come to a fork in the road. If whenever our knowledge or awareness increases we are faced with choices, we are vulnerable to wrong choice. CUSP

But sometimes the nakedness that follows new knowledge does not involve choice, but it still involves vulnerability. In the case of the original Eden story, Adam and Eve's nakedness was the new awareness of their mortality. And mortality was apparently not subject to any choices. [The story holds that Adam and Eve were not mortal until they had eaten of the tree. Was it not rather that they were not aware of their mortality until they had eaten of the tree? Else why was God prohibiting eating of the second tree, the Tree of Life, if they were already immortal?] The story relates that there exists a second tree whose fruit can remove the vulnerability caused by eating of the knowledge tree. [But why should God not want us to remove our vulnerability? And is the only dangerous knowledge the knowledge of good and evil?] What is this second tree? It must be something beside the intellect. [What would the story be like if Adam and Eve had eaten of the second tree instead of the first?] cf
Pelagius
Not only
vulnerability
but loss of
access

* Does this possibly have to do with the destruction of potentiality, see 1995 #21

THEO

Soull.p51

March 23, 1993

THE APOSTLE'S CREED

I believe in ... the resurrection of the body and the life everlasting.

Date: ^

THE NICENE CREED

We look for the resurrection of the dead and the life of the world to come.

Council of Nicea c. 325 A.D.

Bible

claim

Jehovah's Witnesses point out that nowhere in the Bible is the concept of soul put forth. They hold that the soul is a pagan, not a Hebrew concept, and that resurrection has nothing to do with soul, but refers to the body. (Immortality for the Hebrews resided primarily in the House of Israel). This Hebrew view is also present in Christianity through its early interpretation of the Resurrection. The Apostle's Creed refers to "the resurrection of the body". The later Nicene Creed, under Greek influence, changes to "resurrection of the dead", not specifying body or soul. However, in twentieth century Christian theology a differentiation has been made between 'revivification' and resurrection. Some modern theologians reject completely the idea that resurrection is to be interpreted as a revivification of the body. This forces either something like the individual pagan soul into Christian dogma, or an interpretation of resurrection in some other spiritual sense.

Soul is mentioned 6 times in Matthew

4 times in Mark

3 times in Luke

in I Thes

twice in Hebrews

in I Peter

in II Peter

in III John

what about ?

"What profit it a man to gain the whole world yet lose his own soul" ?
Matt 16:26

Holy Spirit

Ps 51:11
Isaiah 63:10
" 63:11

3x in Old Testament

13 times in the New Testament

9x in Deut

2x in Joshua
in Judges

3x in I Sam

2x in I Kings

2x in II Kings

in I Chr

3x in II Chr

11x in Job

50x in Psalms

11x in Proverbs

7x in Isaiah

1 in Jeremiah

2x in Lamentations

4x in Ezekiel

1 in Micah

110 times in the Old Testament

THEO

DESIGN01.P51

V. Design 02, W.P.W. 1993-#17
February 5, 1993

Message+Message
1997#5

ON DESIGNS AND DESIGNERS

The point is
It has been asked how

Can we differentiate the dancer from the dance? The musician from the music? ~~the designer from the design?~~ Without the dancer there is no dance, without a dance there is no dancer. Without the ~~designer~~ there is no design, without a design there is no designer.

Can the same be asked of designers & design?

We can differentiate a dancer from the dance if the dancer can perform many dances and if many dancers can perform the same dance. Otherwise differentiation is not possible. We can differentiate a designer from the design if the designer has designed many designs and if the same design has been used by many designers. Otherwise differentiation is not possible.

When we come to the cosmos we ask two questions:

First, is there a design? If so, then there is a designer?

Second, is there more than one design? If so, the designer and the design can be distinguished. Otherwise the designer and the design are one. God and God's creation cannot be distinguished. God is his creation. Creation is God

Back to the first question. How are we to decide through a set of experiences that a design exists? We must look for some self-referential activity. E.g. Humans or their equivalent

Question 2: How can we decide more than 1 design exists?

Designer & Design are two levels

If \exists 1 designer \approx Monothelism
If \exists 1 design \approx Monism

Source of Novelty by
Self-Organizing
or
Outside the system

\therefore Monism \Rightarrow 1 level
Creator \equiv Creation
God \equiv Creation

Pluralism \Rightarrow $>$ 1 level
Creator \neq Creation
God \neq Creation
but \nRightarrow monothelism
i.e. there may be more than 1 designer

Two Creators have been postulated:

- 2 level 1) God, a designer apart from the design
- 1 level 2) Chance, a designer implicit in the design

The question is not for 4000 BC or 12 x 10⁹ years
nor is it any natural selection evolution
It is all there 2 levels or 1.
Science has assumed a 1 level cosmos

Science not Fundamentalists

GTDIAL01.P51

DISK: THEOLOGICAL \ BTDIAL January 25, 1991

SOME NOTES FOR THE GREAT DIALECTIC

• In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. --John 1:1
The Holy Scriptures created YHVH. But YHVH had created the Scriptures.

• If God were not, I would not be; if I were not, God would not be. --Angelus Silesius

• "The fundamental idea of Christianity is the unity of the divine nature and the human nature. God has become man." *Theosis*
--Hegel, in Philosophy of Religion

In God becoming man, man does not become God. However, the vision is implanted in the event of the Transfiguration of what man might become.

• "The individual should impregnate himself with the truth of the primordial unity of the divine and human natures, and he grasps this truth by Faith in Christ; God is no longer for him something beyond." --Hegel, *ibid*

• The biblical serpent promised that 'knowledge' would make man equal to God.

• Shestov holds that the equivalence of God and man removes the possibility of the miraculous. The open endedness of the world is destroyed by the God = man equation which locks Brahma into the initial conditions of his creation. He thus disputes Hegel's interpretation of the Incarnation.

See Leon Shestov: Kierkegaard and Dostoevsky
Russian Philosophy, Edie, etc (ED) Vol III
Quadrangle Press, Chicago, 1965

What is therefore required is not the consummation of the equation God = man which is Hegel's interpretation of the Incarnation, or even man --> God as is Berdayev's interpretation of the Transfiguration. To maintain the open endedness, both man and God must continue to evolve and this is effected by the co-creation process of the Great Dialectic. This process in effect is the iterated establishment of new initial conditions, allowing for singular points within an otherwise purely deterministic process.

This equation is not only Hegel's it is also deeply in Hinduism. And I many who manifest this equation with their personal "pipe-lines" to God.

when may the butterfly flap its wings as an initiative?

But the process itself must be an element in the creation of some "Meta-Brahma"

Still all of this lies in the realm of reason, not the realm of Faith. Is reason able to release itself from the web it weaves? I think not, what then is reason's role? It is our guide between the singular points created by it with.

A LIST OF ~~X~~ THE HISTORICAL HERETICS ^{SIES}

cf. NEO PLATONISM
while not a heresy
a rival
also
MA

- 01. ADOPTIONISTS
- *02. ALBIGENSIANS ANA BAPTISTS
- 03. APHARTO DOCETISTS
- 04. APOLLINARIANISTS
- 05. ARIANS
- *06. BAGOMILS
- *07. CATHARISTS
- 08. CERINTHIANS
- 09. DOCETAE NEO DOCETISM - see Scott Peck
- 10. DONATIANS
- 11. EBIONITES
- 12. ELKASAITES
- 13. GNOSTICS
- 14. ICONOCLASTS
- 15. ICONODULES
- 16. MACEDONIAN HERETICS
- 17. MANICHEANS
- 18. MARCIANS
- 19. MAREIONITES
- 20. MASSALIANS Meletian Schism
- 21. MONARCHIANISTS
- 22. MONOPHYSITES
- 23. MONOTHELITES
- 24. MONTANISTS
- 25. NAZARENES
- 26. NEO-SEVERIANISTS
- 27. NESTORIANS see Saint p188: Christ 2 people
- 28. ORIGENISTS origen's cautious suggestion of a possible redemption of the devil was termed a heresy - CG Jung, MDR p332
- 29. PAULICIANS - Paul of Samosata, condemned by the first Synod of Antioch 264-265
- 30. PELAGIANS
- 31. SABELLIANS - forward
- 32. SOCINIANS Simony pay for spiritual things
- *33. WALDENSES

Morphology of Error

I: Sin,
Schism,
& Heresy

Error, Blunder
Blasphemy, Opinion
& Error Signal

Is - Ought = ES
Small group - Party line = Heresy

2 Party Lines = Schism
(Bobolovites + Monks)

Individual - Party line = sin

Individual - Universal = SIN

Individual - Society = crime

Group - King = Love Neglect

In the Beginning was No error
which error, made error
was error

* All of these 4 are related

Lollards?

Heresy of the Three Chapters in Istria
(see Gregory I) (and Northern Italy)

THE ORTHODOX REFORMATION

Unlike in the West, a reformation in the Orthodox Church did not occur in the 16th century. Reformation was in the process of beginning only late in the 19th century with the ideas of Tolstoy, Berdyaev, Gurdiev, Shestov, and other Russian writers. This movement was exiled, but not aborted, by the Leninist revolution which delayed further development for 70 years.

Unlike in the West, where the reformation moved largely into the realm of reason and the intellect, the Orthodox reformation appears to be moving into an enhancement of the realm of Faith.

e.g. Wycliffe, Luther...

Also unlike in the West, where the Reformation was led by clerics and those within the hierarchy of the church, the Orthodox reformation is inspired, in typical Russian manner, by those outside the organization. The calcification of the Orthodox Church and the Tsarist regime rendered them both incapable of innovations. Only outsiders were capable of innovation. The Leninist regime, after a brief window of promise, rapidly achieved a degree of calcification which its predecessors had taken centuries to evolve. Today, even with the intentions of glasnost and perestroika, it is doubtful that any regime can sustain real innovation against the forces of recidivism to the historic Russian pattern. The outsiders will most likely have to remain underground or in exile.

In the West the catalyzers of change have largely been inside the prevailing institutions. (Which has become the only acceptable source of change.) Only recently have the primary sources of innovative thought been outsiders. The F.Schumachers, the L.Mumfords, the L.L.Whytes, the B.L.Whorfs, etc. Perhaps this is a measure of the calcification of western institutions. At the time of Luther there was still enough fluidity in thinking for it to be possible both to be in the Church and be able to think beyond the current dogmas. Today, even within a supposed climate of freedom, one wonders if within most of our institutions it is possible at all to recognize the tacitly imposed limitations bounding our thinking.

Spong 2

*Bishop LeFebvre died March 1991
He was not a reformer. He returned to earlier dogma, taking issue with Vatican II*

To say there can be no more Fathers is to suggest that the Holy Spirit has deserted the Church.

→ Gt Dial

The Orthodox View: Timothy Ware p 212

or Modras p 213

WESTMYST.P51

DISK:THEO

April 9, 1991

SOME WESTERN MYSTICS

Hildegard of Bingen	1098-Sept 17, 1179
Meister Eckhart	1260-1327
Jan van Ruysbroek	1293-1381
Johann Tauler	1300-June 16, 1361
Anon "The Cloud of Unknowing"	14th century
Jakob Boehme	1575-Nov 17, 1624
Johannes Scheffler, (Angelus Silesius)	Dec 1624-July 9, 1677

St. Francis of Assisi ¹¹⁸²~~1181~~ - Oct 3, 1226
 St. John of the Cross 1542 - 1591

Women:

Teresa of Avila
 Mechtild of Magdeburg
 Catherine of Siena
 Joan of Arc
 Julian of Norwich

Who were the Seven Sleepers
 of Ephesus?

THEO

**FROM JOHN EDWARD SULLIVAN'S IDEA OF RELIGION
GREAT IDEAS TODAY 1977, 1978**

Five major distinct kinds of religious object are variously proposed in the literature, as follows:

1. The object of the religious relationship is a number of suprahuman, personal beings who are freely active in human affairs in a beneficial way.
2. The object of the religious relationship is an entity of the highest moral character that is not active in any way in human affairs.
3. The object of the religious relationship is the one and only really real, which is not finally distinct from the best in human beings.
4. The religious object is the revealing God, the one and only supreme creator, a personal being of moral excellence, who is freely active in human affairs in a beneficial way, and who has intervened definitively in human history to reveal himself and to establish a visible community as the bearer of the true religion.
5. The religious object is an intrahistorical idealized humanity which lies within the active powers and capacities of mankind.

Corresponding to these five distinctive kinds of religious object are five distinctive kinds of human activity that are proposed by the authors in the literature as characterizing the religious relationship, or religion:

1. Religious activity consists of actions and words that express a real and continuing dependence on the beneficent activity of suprahuman personal beings.
2. Religious activity consists of the exercise of the sociomoral virtues in imitation of, or in conformation with, the ultimate moral being.
3. Religious activity consists of an inner quest for realization of unification with the one really real that entails a process of disengagement from otherness and individuality.
4. Religious activity consists of a complex, divinely aided human response to a unique divine initiative: the elements of this response are faith in the revealing God and obedience to divine commands that require distinctive ceremonial activities, sociomoral living, and the love of God and man.
5. Religious activity consists of all human activity that effectively and consciously cooperates in the realization of idealized humanity in history.

It will be seen from these two sets of propositions, one dealing with the objective side, the other with the subjective side of the human relationship called religion, that to specify the religious object in a given way is in effect also to specify the kind of human activity involved in the religious relationship, and vice versa.

A CYBERNETIC VIEW

Wisdom without Compassion is aimless,
Compassion without Wisdom is pathless,
Wisdom and Compassion without Perception are in darkness,
Wisdom, Compassion, and Perception without Will are impotent.

Perception is needed to manifest the existing situation,
Compassion is needed to define the desired situation,
Wisdom is needed to design a path between the two,
Will is needed to sustain the journey along the path.

Perception provides the ambient,
Compassion provides the normative,
Wisdom formulates the error signal,
Will drives its reduction.

Perception is sensation,
Compassion is feeling,
Wisdom is thinking,
Will is adventitious.

Perception is the present,
Compassion is the future,
Wisdom is the past,
Will is primordial.

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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 Microsoft	NEW AGE

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

Isaac Asimov said, " Magic does not work
but belief in magic
does work"

Here we have Aksohya in operation

ἀγάπη agape brotherly love, charity

A word coined by biblical writers (probably from ἀγαπησις, agapysis, meaning affection) to avoid the sensual aspects of eros. It came to mean love of God or love of Christ or love of Christians for one another.

Latin: caritas; English: charity.

A term used to designate the love feast, a common meal shared by Christians after the Eucharist. It was concluded with the 'Holy Kiss'.

ἔρως eros love, desire for a thing

φίλος philo- fond of, love for

Today is Orthodox Christmas. For the first time in over 70 years a giant Christmas Tree is lighted in Moscow's Red Square. Thousands crowd the churches and all the bells of Moscow again at long last peal their joyful tones to heaven. The red stars atop the Kremlin towers finally seem to symbolize that meaning for which they had unknowingly been intended all along. The great sacrifices of the Soviet peoples in decades of wars and oppresion can now be unsealed to bring forth their fruits. The world, deeply indebted to them, watches and waits in hope for that, which ^{may now} ~~can be~~ ^{emerge} brought forth in this new incarnation.

from

theophany