



The Other World

... in the midst of our world



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This book is the work of the staff of the Institute of Cultural Affairs and the Ecumenical Institute. The Institute of Cultural Affairs is a world-wide network of private, not-for-profit, research, training and demonstration organisations concerned with the human factor in world development. Originally a program division of The Ecumenical Institute, the ICA is committed to improving the quality of human life. For thirty years the staff of the ICA has been pioneering in participatory problem-solving techniques, in curriculum designs and educational methods and in research in forms of human consciousness. Staff members live and work in local communities empowering people to undertake their own development.

This book is intended to further the dialogue about, to create a map of and to enable the journey to the Other World in the midst of this world. It is not seen as the final solution but as a step toward ordinary people participating in the wonder and joy of the two worlds.

The Other World Chart was completed in preparation for the summer research program of 1972 by the Ecumenical Institute. In its development, over two hundred people provided ideas, and insights. During the research program several hundred people used it as a basis for reflection. In the twenty five years since then, the chart has been used as a reference for reflection, lectures and conversations in villages, small towns, business and government agencies in many parts of the world, among many age groups, economic levels and life perspectives.

We deeply appreciate the assistance of the hundreds of people who participated in exploring the concept of the Other World. Most important, of course, is Joseph Wesley Mathews who conceived of the chart and guided the staff of The Ecumenical Institute in developing it. Without his sensitivity to the life of the spirit this would have been impossible. The staff of the Institute spent hours working on the chart. We want to thank those who gave lectures on the Other World at a staff meeting in December of 1972 and at a Social Methods School in the spring of 1973. We greatly appreciate Tony Judge, of the Union of International Associations, whose request for a prose description of the 64 states gave an opportunity for a group of us during the summer of 1985 to explore the Other World and write about it. Those who participated nearly every day were Jim Campbell, Anna Stanley, John Burbidge, Charles Hahn and Charlene Powell. This initial writing was published in *The Encyclopedia of World Problems and Human Potential*, 2nd Edition, edited by the Union of International Associations, Munchen, Saur, 1986. We also appreciate the help and ideas from the staff of the ICA in Brussels. Beverly Gazarian typed much of this draft of the book and must be acknowledged as indispensable. Finally, there is gratitude for all of the participants in the ICA and EI programs who forgivingly allowed the staff to share their insights into the Other World in the midst of this world.

Jon and Maureen Jenkins

Introduction

“Man (sic) lives in two worlds and when he tries to make his home in one alone something goes wrong with him

“Not only Christianity but every wise understanding of man in his world, and even primitive custom produced by trial and error, recognised the duality of the human environment and the need for seasonal journeys from this world to another. Oriental wisdom offers its own account of the Here and the There and of the soul’s transmigration. In the west, Greek theory on the one hand and Hebraic vision on the other have given men understanding of the two regions in which they must dwell as well as of the routes that lead from one to the other”. H. Richard Niebuhr, *Theology Today*, April, 1994, Vol. 1, No. 1.

We had just spent days moving to a new apartment. It had been hard work and we were exhausted. Our new apartment still had stacks of unopened boxes acting as reminders of much more work to do. I had gotten to bed at 3 a.m. after carrying the last of our belongings up the stairs, and preparing a place to sleep. I was scheduled to leave the next morning at 10 a.m. to teach a weekend seminar, 1000 miles away. It was a strange place with strange sounds and sights but I had no trouble going to sleep. Suddenly I found myself sitting up in bed. My heart was racing and my body quivering. I began to notice how vivid the light streaming through the windows was. The colors of the room were dancing with life and the sounds of the night seemed more like music

than the early morning traffic. I was almost floating, yet the texture of the sheets and bed was thrilling to touch. The beauty of that room seemed to expand to the neighbourhood, to the city and to the world. I felt as though I couldn’t move a muscle or blink an eye. I felt surrounded by a sense of awe that got thicker and thicker. Finally I sensed myself drowning in wonder. Whatever it was, I had entered a domain of existence that seemed to enliven and clarify my day to day existence, although it certainly wasn’t either the room or myself that caused it. I had entered the Other World that is in the midst of this world.

As human beings achieved consciousness they sensed the presence of the Other World in this world. They set out to explore it and to create a map of it that would guide themselves and others as they journeyed in it. Whether it was the early people of Egypt, of Israel, of Babylon, of Persia, of India, of China, of the South Pacific, of Greece, or of Northern Europe, they all sensed the Other World in the midst of this one and described it in their mythology, legends and stories. Some of these maps are still in use today, other are to be found only in books, and still others are lost in the shadows of time, never to be recalled.

We all know bits and pieces of these maps of the other world. Many people from the West know who Apollo, Mercury and Venus were in the Greeks’ map of the Other World. Mexico and Central America have inherited fragments of the Other World map of the Mayas.

The languages, ceremonies, rites and art of Europe, such as carnival, are a mosaic of more ancient mythologies.

These mythologies, rites and symbols, which pointed to and guided people in the Other World, no longer function. This is not because they were not true or helpful. It is that the worldview in which they were created and matured is not the worldview of the twentieth century. These maps are still true and real, but to be understood, one must accept the tenets of and participate in the worldview in which the map was created. Ken Wilbur in *A Sociable God* calls this “empathic participation”. Because of this loss of metaphor the experience of the profound is often interpreted as an aberration or a personal problem.

At the same time there is a tremendous yearning to participate in and understand the profound, the sacred. The attraction of Eastern religions, psychology and psychiatry and the occult point in this direction. There is Islamic and Christian fundamentalism. Labor Union officials, workers, employers and professionals seem dissatisfied about the equality and meaning of life that material comforts bring. Development professionals are increasingly aware that something beyond aid, education, technology, construction or new markets are required for change to happen in the bulk of the world. More people are entering the contemplative life. Some of the yearning results in demeaning and dehumanising people. Some results in attempts to deny contemporary experience or remold it to old mythologies. Some of this yearning results in creativity beyond anything dreamed of before. This yearning results in people creating new maps of the Other World in the midst of this world.

A new spirituality is being birthed. Many talk about a new age being born, a new paradigm being created. Tens of thousands and perhaps millions of people are participating in this genesis which seems to be both creation and discovery. It has not always been the established religions that have provided the maps. The artists and storytellers are often at the forefront of this creation. Recently, psychology has been a great map maker, as Jung with his work on archetypes and Freud setting out to map the unconscious which is present in every person’s life and yet seemingly hidden most of the time. Authors like Hermann Hesse with *Journey to the East* and Nikos Kazantzakis with his *Saviors of God* or Jean-Paul Sartre, Albert Camus and Simone de Beauvoir created maps for 20th century man and woman. Scientists are using poetry to describe the frontiers of their disciplines. Businesses are searching the edges of consciousness for help in motivation and productivity. The popular press is writing about the alternative mythologies contemporary artists are presenting to society. Political debates sometimes verge on discussions of effective symbols of society. This exciting new consciousness is for the first time pointing to a story about the meaning of existence that is truly global and truly inclusive of cultures, sexes, ages, races and social roles.

While it is not possible to force the Other World to reveal itself, it is possible to be open to its appearing, and to be aware of its coming. It is possible to attune oneself to it, to train oneself in the practice of moving back and forth. In a real sense it is always present but one is not always synchronised to it. It is also true that until one is aware of it, it is not there.

States of being

One could describe the Other World in the midst of this world in many different ways. States of being are used in this description.

Prior to the enormous advances in psychology about the way in which our consciousness and sub-consciousness interact, the spirit life was necessarily discussed in metaphors. On the one hand, psychological vocabulary often assumes a secularism that does not recognise its own transcendence. On the other hand, the traditional language of the spirit as used, for example, by John of the Cross and Teresa of Avila, is so metaphorical as to be nearly incomprehensible to modern ears. The recovery of the Other World is necessarily an invention of new modes of expression. States of being were chosen for several reasons. They do not offer replicability in the cause-and-effect mode of a closed scientific experiment. They do not offer a kind of verifiability. They lend themselves to a kind of objectivity and at the same time are capable of pointing toward the transcendent. The description of a state of being is sufficiently detailed that some of the vagueness of a concept like "being in love" can be avoided. They allow a more indicative description of an experience than an imperative to conform to a code. Finally, they embody the fusion of the objective and subjective which is an experience often described in contemporary literature.

What do we mean, then, by "state of being"? It is an experience which is simultaneously an awareness, a feeling and a resolve.

This is a description of such a state:

"One day a man (sic) is driven by whatsoever vicissitudes of life into the consciousness that he himself must die. It is like being in a state of shock. A strange force intrudes. Suddenly he is submerged in awe; he feels it hovering all about him; he feels its penetration into the deepest corners of his innermost being. In quiet terror, and with an inexplicable fascination, he knows the fragility of his total existence; he feels his contingency, and beholds the passingness of all things. It is like a mortal wound from which he knows he will never recover. As the absurdity, the irrationality of it all seeps deep within, a burning objectless anger rises and rages until futility itself turns into a heavy numbness and everything becomes disoriented; all is nothingness; and there is no place any more to stand, just terrifying mystery. And hanging helplessly, swirling in emptiness, engulfed in awe, it dawns at long last, like the rising of a black sun, that exactly here is the finally real before which he is fated and invited to live and die his life. This is the great encounter with the awful mystery."
Joseph Wesley Mathews, *The Recovery of the Other World*, speech given on 3 July 1972.

A state of being is an awareness. As an awareness, it is firstly a prescient image. This image can be as simple as the unavoidable fact of one's death referred to in the illustration. It may resolve itself into an intuition, an impression or even a clear statement. In whatsoever form, there is awareness in a state of being. Some people may be inclined towards apprehending a state more as an awareness than as a feeling or resolve. Nevertheless, all are present in a state of being.

At the same time, a state of being is also a feeling of awe. Rudolf Otto in *The Idea of the Holy* notes that awe is the experience of both fear and fascination at once. He coined the term, the "numinous", to refer to this experience, by which he meant the holy, including neither its moral factor nor its rational aspect. In other words, this experience of awe is non-rational or even pre-rational and has neither good or evil overtones. Some people may encounter this dimension more as fear or more as fascination, but at the bottom, this feeling is dread infused with desire or, one might say, yearning mixed with revulsion. One's emotional response to this may be anger, ecstasy, excitement, or depression.

It is in this dimension of feeling that one becomes especially able to recognise the presence of the Other World. There is an old saying that the spirit is like the wind which one cannot see, but when the leaves begin trembling, one knows it is there. The shaking leaves are like this feeling of fear/fascination. One may already perceive awe well, or one may be only just beginning to

recognise this sensation. It is important to mark it well, because when the sense of awe is in a group or upon oneself, then the Other World is present. A state of being is this feeling, and an accompanying awareness and resolve.

At the same time that it is dawning awareness and the feeling of awe, a state of being is also a resolve. This is not at all the resolve of self-improvement or some sort of conversion. It is the resolve, one might say, that one's being is part of being. It is the decision that one's life is indeed life. This resolve is more like a predecisional willingness than a considered act of volition. A state of being is occasioned by something outside the person experiencing it. It is not something that is created out of one's intentions. This difference between the subject and object must be made clear. As Joseph W. Mathews said in the speech "Friend of God" given on the 4th of April 1972:

"My only fear — this I want to maintain with my last hunk of energy — is over the absolutely crucial distinction between the subject and the object. I am not God, and God is not me. I am being, but being is not me. It is the awareness that your being is participation in something that's got nothing whatsoever to do with your being. It is as though with wonder and horror that you become aware of this, with a force that was never there before. Every time I gaze at being, it is not my gaze, but the gaze of being itself. Finally this universe, and my universe, does not depend on my being, but it depends on my being being in me."

The Other World Chart

Topology

In the Other World scheme used here, there are four areas. They are God, self, the world and death. More elaborately, they are the Land of Mystery (the encounter-God), the River of Consciousness (the journey-self), the Mountain of Care (the service-the world), and the Sea of Tranquillity (the acceptance-death).

First are those states of being which are the life experiences traditionally referred to as the encounter with the infinite, with God or with that which is wholly Other. These states are confrontations with the mystery. This is being impacted, enveloped, recreated and seduced by that which is “no-thing”. These are all experiences of wonder and humility. This is what contemporary philosophers have called that experience of being over against the absurd, the benign indifference of creation. These are the shocking states of being of the land, the presence which remains in spite of us.

There are states of being that have to do with the experience of constructing the self. These states are inventing one’s freedom. It is freedom of awareness, of inventiveness, of decision and of obligation. They are all experiences of intensified awareness, of renewed consciousness. These are what contemporary thinkers have described as the capacity of the self to revolt against the ultimately absurd, as the capacity of the self to transcend itself. These are the states of being of the river, ever moving on its journey.

There are also states of being which are the experience of relating to the world. These states are care or agape. It is agape as appreciation, compassion, responsibility and motivity. They are experiences of willing service in the world. These are what contemporary social movements have recovered as engagement in the journey of humankind, whether in finding a cure for AIDS, helping the hungry of Africa, stopping the nuclear proliferation, or teaching a child to read. These are the engrossing states of being of the mountain, luring us irresistibly beyond ourselves.

Finally, there are those states of being which relate to the experience of appropriating one’s death. These states seem to be at the heart of being itself. They are certitude, problemlessness, contentment and everlastingness. They are experiences of confidence in the midst of ambiguity, of peace in the midst of stress, of fulfilment in the midst of fragmentation, of the eternal in the midst of finitude. These are the infinite states of being of the sea, from which our kind emerged, to which we return and by which we are ever called.

Each area is comprised of four treks and each trek is comprised of four states of being, for a total of 64 states. Sixty-four states of being were used to allow enough specificity for people to mark their own experience with some accuracy. At the same time, the mere 64 serve as a reminder that this is only a map, and that the Other World is indeed as rich and diverse as human consciousness itself.

The chart

Down the sides of each trek are a set of categories. These help the reader identify the states of being more clearly. They take a multidimensional picture of the state. Some of these dimensions will be recognisable and some incomprehensible. The ones which make sense should be paid attention to and the others ignored. Suppose a series of photographs of a large tree are taken, one of which was of the tree from 2 feet away. Some couldn't identify the tree or even recognise that it was a tree. Others could not only identify the species but also its relative health. Hopefully the whole series of pictures would give everyone enough clues to identify it as a tree and perhaps the kind. These side categories are like that. Some provide clues to states of being for some people and others for other people.

The categories are listed below with the perspective toward which each is pointing.

► **Objective pronouncement**

This is an affirmative statement of the state, as an "objective" entity.

► **Titles · *you and me***

This is a name for the state from the perspective of the relationship between the other and the self.

► **Titles · *myself and I***

This is a name for the state from the perspective of the relationship between the self and itself.

► **Subjective declaration**

This is an affirmative statement of the subjective experience of the state.

► **Reflective · *subject***

This is the awareness of the state of being from the perspective of its being a subject.

► **Reflective · *concept***

This is the awareness of the state from the perspective of its being a concept.

▶ **Affective** · *a sense of*

This is a description of the state as an emotional tone.

▶ **Affective** · *like being*

This is an affective analogy.

▶ **Analogy** · *it's like*

This is an analogous image of the state.

▶ **Biblical** · *Jesus*

This is an illustration from the life of Jesus that has elicited the state.

▶ **Biblical** · *other*

This is another illustration from the Bible that has elicited the state.

▶ **Secular historical**

This is an illustration from history that has elicited the state.

▶ **Secular literary**

This is an illustration from literature or film that has elicited the state.

How to use this book

This book may be used in several ways. It is intended to be used by individuals to reflect on their own states of consciousness. This can be done by reflecting on events in one's life and the state of consciousness that accompanied the event. Reflecting on one's own state of consciousness can also be done by reflecting on artforms. The book and its charts can be used for group conversations. Some ways of using it will be suggested here.

Event reflection

Event reflection questions are shown opposite each of the 64 states. Pay attention to your physical responses, your emotions and your thoughts as you go through the exercise. You may become aware of entering the state as you do the exercise.

The first two parts of the exercise acquaint you with the images of the state. The third part of the exercise is beginning to reflect on the state. You will be drawing on other ways of pointing to this state from your experience. The fourth part of the exercise is designed to recall experiences of the state. This may be an awareness or illumination of the state of being. It may be an emotional tone you experienced. The event remembered may be only partially experienced as a state of being. You may find yourself remembering events that you had forgotten or wanted to forget.

Don't worry, there is no inappropriate state of being. There are unhelpful responses to them. If something unexpected appears in your consciousness continue with the exercise. If you recall no occasions at this point in the exercise, you might stop and simply let your imagination wander through your past. When it hits upon an event, continue with the exercise, even if this doesn't seem to correspond to the state. If you find yourself totally blocked, stop the exercise and begin again at a later time with another state. The final part of the exercise is for you to appropriate the state as your own.

- ▶ *Each state has a chart and a four-paragraph description. Read down the phrases of the chart. Some phrases may illuminate experiences.*
- ▶ *Read the three paragraphs describing the state.*
- ▶ *Recall other poetry, phrases, songs, films, works of art, etc. that you associate with this experience.*
- ▶ *Recall an occasion when you experienced this state.*
- ▶ *Write down as much detail about the occasions you can remember. This should include the setting, your thoughts, your feelings and your internal and external responses.*
- ▶ *Create an art form of the state. This might be a few phrases or images, a simple description about the state, a poem, a montage of pictures, a song or a drawing.*

Reflection on a work of art

This exercise is used with an artform. In the process of the exercise, you may find yourself aware of a state of being. Physically, your heartbeat may speed up or slow down, your breathing may become shallow. You may experience fear or joy. You may have an urge to get up and leave, or an urge never to stop reflecting. Being aware of what your whole being is doing will help you understand the state.

The first part is to become aware of as many dimensions of the work of art as possible. The word art here means something very broad. It can be a painting, music, a film, poetry or sculpture; it could be a moment of quiet or one of anger, a sunset, a building or a room. The second part of the exercise is to become aware of the relationship you are taking to the art. The third part is to locate your experience in the Other World Chart. The last part is to appropriate the State of Being as your own.

- ▶ *Review the work objectively. What are its parts?
What are the shapes, tones, or whatever that make it up?*
- ▶ *What are other things you are reminded of?*
- ▶ *How do you feel about it? What feelings does it evoke?*
- ▶ *What would you like to add?*
- ▶ *What would you take away?*

- ▶ *What is the work of art saying about or to your existence?*
- ▶ *Is this primarily a statement about the Land of Mystery, the River of Consciousness, the Mountain of Care or the Sea of Tranquillity? You may want to look at the charts for each of these areas.*
- ▶ *Within the area you have chosen, select the trek which most corresponds to the artform.*
- ▶ *If possible, locate the appropriate state within the trek.*
- ▶ *Read the chart on the state and reflect on the artform.*
- ▶ *Write a statement beginning with "This state of being is like..."*

Other World Visit

The Other World Visit is not an exercise but a group conversation. The facilitator of the conversation will need to do some amount of personal preparation. They will have to know the context, story and questions well enough to be nonchalant about the direction of the conversation so that they can be responsive to individuals.

The Other World Visit enables participants to experience the reality of the Other World. They may find their mundane existence suddenly flooded with awe. By enabling participants to describe their awareness as states of being, the visit allows them to stand before the wholeness of their lives.

The Other World Visit has two parts. First is an introduction which creates a mood of attentiveness and invites participants to the visit. This introduction has three parts. The first introduces the images of the state. The second lets the subconscious work on recalling one's experiences and the third creates an environment in which one has permission to share their experiences of this state.

The second part is a series of questions which help create a montage of images and experiences. This montage enables the participants to appropriate those experiences as meaningful.

Introduction

1 Opening context

Talk through the categories of the whole trek. This may best be done by simply reading several of the categories from each of the states in the trek.

2 Disconnected story

Tell a story that relaxes the group and distracts them a bit from the previous context. The style of this story is nonchalant, humorous and buoyant.

3 Invitational context

Invite the group to visit the state of being by giving an image, an illustration or a story that leads the group into the experience of the state.

Questions

- ▶ *Ask the group, "What poetry from songs, movies, books or of your own seem to express this state of being?"*
- ▶ *Ask, "How would you describe this state of being?"*
- ▶ *Ask, "What does this state of consciousness look like? What do you hear? What are other sensations of this state?"*
- ▶ *Ask, "What were the specific circumstances in which you experienced this state of being?"*
- ▶ *Say something like, "A visit to the Other World leaves one with a kind of gift, a new awareness or a residue in one's being." Then ask, "What are the practical manifestations of this state of being?" or, "When you experienced this state of being, what were you left with?"*
- ▶ *After two or three responses to the previous question, gently change the topic.*

Guidelines

- ▶ *The Other World is an experience. It is nothing to strive for or to do anything about. So it is not the Mountain of Care if you find yourself wondering why you don't care more. There are no good or bad states of being. The Other World operates on a level beyond the moral.*
- ▶ *There is not progression through the Other World. You don't start at state one and progress through to state 64. Nor is one state better, spiritually, psychologically or morally than any other.*
- ▶ *Experiences of the Other World don't depend on an appropriate time and space. They are not dependent on being in meditation or at worship. Meditation, worship or a host of other exercises may serve as reminders or symbols of the fact that during everyday living there are occasions when the Other World appears. During one of these practises a state may be occasioned, but this state of being is not different from any other state of being.*
- ▶ *The Other World give no magic cures or sudden progress in the way you live your life. Visiting the Other World will not necessarily make you a better parent, worker or whatever, but day-to-day existence may be more clear, more alive, more intense, more real.*
- ▶ *The Other World is in the midst of this world. The Other World is not a different world at all. There is no Other World without this world, and also this world is a little shabby without the awareness of the Other World.*

- ▶ *The Other World chart is not the Other World. It is a kind of a map. As you become more conscious of your experiences of the Other World you may find a richness of detail that no map can ever hope to portray.*
- ▶ *Everyone lives in this world and the Other World all the time. It is not an achievement - it is a given. The question is whether or not we are conscious of both.*

The following guidelines are summaries of the "Thesis Regarding the Other World" by the Ecumenical Institute, February 1973.

- ▶ *The Other World is not particularly religious. It is a dimension of reality which, along with other dimensions, religion rehearses and celebrates. The Other World is a poetic image pointing to the finally incomprehensible dimension of reality. This dimension of reality is not diminished with scientific investigation, but in fact gives rise to science and mythology.*
- ▶ *The Other World is a dimension of the self. The Other World is that dimension of the self which takes a relationship to the self's given relationships in any specific situation.*
- ▶ *The Other World is a dynamic of consciousness. It is when the self's operating context becomes the ultimate, all other operating contexts become both relativized and valuable to participate in. They are tools of that final context and a model of that ultimate context.*

- ▶ *The Other World may be either heaven or hell. Delving into the arena of ultimate relationships with its risks and uncertainties is a horrifying experience. The whole of one's life takes on a new, intensified importance. If this consciousness is received as good and appropriate, then the Other World is heaven itself. If however, one relates to this final reality in distrust, disloyalty and hatred, it is hell itself. "Heaven" and "Hell" are poetic images pointing towards one's relation to the final reality.*

- ▶ *The Other World can be converted from hell to heaven. The Other World often appears daily: chaotic, tumultuous, and agonising. Living comes as a series of terrifying new demands and possibilities. The normal response is to recoil in horror and can take the form of naiveté, legalism, hedonism or many others. Beneath this is the fear of confronting one's own deeps. Sometimes this estrangement is exposed, a word is spoken revealing that that dimension of life is not only approved but a wholly appropriate and a good facet of one's life. In the acceptance of this word, the chaos and turmoil does not vanish but is transformed into heavenly rest. The self is reconciled with the deeps of its existence.*

- ▶ *Life in the Other World is a perpetual journey. Exploration of the deeps is an ongoing process. The move from awareness of surface appearance to the profound consciousness of the self and of reality is never finally achieved. People always face new crises which challenge their assumptions, violate their expectations and demand their creativity, regardless of the perceptual level they have achieved.*

The land of mystery

Late Friday afternoon my Father called. It was my Mother. She had been suffering for several years from cancer of the lymph glands and had taken a turn for the worse. I said I would get an overnight flight and be there in the morning. I packed, got a plane and arrived early the next morning. As I took the taxi to my parents' home I decided that I would help them through this crisis and maintain a cheerful attitude in spite of a sense of dread. I walked into the kitchen and with a big grin asked, "Hey, how are things?" My father and two brothers just stood there. The silence was broken by the middle brother, "Mother died this morning."

The first experience was a wave of guilt, I recalled many of the slights towards her, the failure to write or visit, and my distance from the family. My guilt was temporary. Soon every act, every thought, every intention was exposed as fraudulent. I felt naked before creation. My interior was known by existence. My

embarrassment went beyond the awkwardness of a false cheerfulness. My life was an embarrassment to all of eternity. I wanted to defend myself. Any attempt to defend the reality of my life was foolish. There was nothing with which to defend it. I wanted to hide. There was no place I could go. As the full realisation of my exposure began to dawn I found a small kind of courage - not really courage but satisfaction. I felt cleansed, because I no longer had anything to hide. This satisfaction gave me courage. I was filled with wonder and humiliation. I was surrounded by mystery. My past was now awesome, the present an enigma, and the future baffling.

I was in the Land of Mystery enveloped by being, totally exposed.

I was left with the realisation that existence benignly looked upon my life.

The river of consciousness

I was in my first semester of university. The course was the introduction to public speaking. Until this time, I had avoided speaking before groups. Having spent four years in the Navy I was older than most of the students and not much younger than some of the graduate assistants. Because of this I was a little self-conscious. I prepared my material well and practised over and over the ten minute presentation. When my name was called, I put on what I hoped was a face of nonchalance and walked to the front of the room. I don't remember the speech now. The professor began his evaluation by saying "The way you hold your hands you look like Adam hiding behind a fig leaf." He went on about the presentation but I don't remember hearing anything.

I was standing outside myself. It was as though I was across the room watching my body respond. My body smiled at the laughter. My ears listened to the criticism. My feet walked casually to my seat. My self was watching me. I was a little confused. It was disorienting to see myself this way. It was disconcerting to be this embarrassed. I also felt little liberated. I was free to be aware of new levels of myself and the world around me. I was free to roam the universe. I distinctly remember thinking "You're the one who crossed your hands in front of yourself." I did look foolish. I had acted that way and now I was living with the consequences. I was left with a gift that sometimes I forget about but from time to time I cherish. The situation I find myself in is always a function of my choice. I was in the Other World in the midst of this world.

The mountain of care

I had flown to India to assist in a consultation with a group of villages near Nagpur. After four weeks, the consultation was completed, the report was on its way to the printer, and about 10 of our staff were on the train to Bombay. We would arrive just in time to celebrate my birthday. We were all a little tired but exhilarated about the job we had done. In Manmad the train stopped. Being a little familiar with this situation the group of us waited, talked, and drank tea. After about forty-five minutes, the conductor came and explained that there had been a train wreck and no trains would go to Bombay today and perhaps for several days. At the bus station, it was obvious that we wouldn't get on a bus so two of us went ahead to the long distance cab stand and see if we could arrange something there.

As Bhimrao and I turned a corner I saw a girl of 14 or 15. The rags she had on as a sari left her mostly naked. Her hair was stringy, unkempt. She was picking through a pile of garbage looking for food.

I experienced anger and sadness. Dozens of situations of hunger, homelessness, brutality and disease flashed before my mind. A

little boy in Sicily was begging for cigarettes in the 1950's to trade for food. An old man in Bombay was eating banana skins. A young mother in Chicago was beaten bloody by her husband. I saw the hard, bitterly dangerous look of a teenage prostitute in Manila. It was as though all of the pain and dehumanisation of the whole world was my responsibility and mine alone. It was not so much guilt as burden. It was initially a burden of care for the down-trodden. Soon it had expanded beyond the obvious poor to all those who were disrelated from living their lives, some were the good and the bad, some were the fortunate and unfortunate. The experience of being weighted down was accompanied by a sense of hope. It was a hope that came from being driven by compassion.

I was in the Other World.

We kept walking, but a little girl searching through garbage has accompanied me as a reminder of all the innocent suffering of this world.

The sea of tranquillity

An architect had designed and built his family home in a little valley. The backyard ran back to a creek that bubbled delightfully throughout the summer.

He tells this story:

“I had been working late for months in the winter. Our financial situation, because of the new house and a decline in work was creating strains in the family. One of our boys was not only doing poorly in school but was showing increasingly antisocial behaviour. One evening a row began over grades. Soon the whole family was upset. The children went to bed and my wife and I started to settle down. An unconscious remark triggered months of frustrations and worry. Soon working late and finances and the children’s grades ceased to be the content of the comments. They were replaced by comments about personal adequacy. As a pause occurred I found myself overwhelmed with problems. A montage of failures past and future flooded my mind. I started down stairs.”

“As I reached the bottom of the stairs, a vague sense of unease accompanied my problems. It had been raining quite hard for

some hours and I am sure this had contributed to the night. I turned on a light and looked out the glass wall facing the creek. The water on the other side of the glass was about even with my eyes. I experienced the most amazing sense of calm. All of the problems receded into nothing. Even the flood become something to deal with but not a problem. I felt as though the centre of my being expanded to fill all of creation. My little problems, all of them become insignificant. Not to be ignored, but not to be worried about. It was as though a personal burden had been lifted off my shoulders. There seemed to be ample time to do whatever had to be done.”

“I was in the Other World, the Sea of Tranquillity, the state of problemlessness.”

“I calmly walked back up the stairs to prepare the same family I had left a moment ago for the task ahead.”

The land of mystery

1 Radical contingency

► **Objective pronouncement**
death awaits every man

► **Titles · *you and me***
the time of my death

► **Titles · *myself and I***
I am a condemned man

► **Subjective declaration**
it just cannot be that way

► **Reflective · *subject***
the creatureliness of man

► **Reflective · *concept***
radical contingency

► **Affective · *a sense of***
terrifying numbness

► **Affective · *like being***
mortally stunned

► **Analogy · *it's like***
hearing the worms cough

This state of consciousness occurs when one experiences the mystery of death as the final reality of every life. Today the world is alive with images that communicate this. Just a few of such images are: the threat of nuclear war; the daily news of famine, airplane hijacking, civil wars, terrorist bombings, and advanced medical techniques that sometimes work and sometimes don't. Whatever occasions this state, every human being has those moments in which one's own death becomes a personal reality.

A dimension of this experience is a sense of awe, that is fear and fascination. These moments are accompanied by a unique emotional tone. There is the shock and fear of realizing that death is the absolute, irreversible finality. There is a fear of not knowing how, when or where it will occur,

just that it will. This fear and shock is accompanied by a kind of amazement that one is, in that moment, still alive — that it is not this time. This is the fascination which compels a person to watch death occur at the same moment that one is tingling with one's own liveliness.

In the midst of such a moment, one decides to stand present to one's death. But more than just standing present, one decides to carry on living in and through this moment.

The residue of these events is a marked recollection of one's own mortality and a deeper appreciation for life. A person is alive in a new way to the possibilities, the blocks and the options that are available.

2 Absurd existence

▶ **Objective pronouncement**
all is absurd

▶ **Titles · *you and me***
the eternal riddle

▶ **Titles · *myself and I***
I am beyond reason

▶ **Subjective declaration**
nothing makes sense

▶ **Reflective · *subject***
the irrationality of life

▶ **Reflective · *concept***
absurd existence

▶ **Affective · *a sense of***
benign madness

▶ **Affective · *like being***
critically disorientated

▶ **Analogy · *it's like***
riding a tilt-a-whirl

This state of consciousness occurs when a human being experiences the absurdity of life and in particular one's own life. Our daily lives are full of those moments when people use expressions such as: "it's madness!", "but why would they do that?", and "nothing makes sense!" People all know those moments when the irrationality of life, the absurdity of existence, the eternal riddle seems to overwhelm them. Those times when one asks "why me?" and realizes that finally there is just no good reason for any of it. It is on occasions like this that one is overwhelmed by the mysterious.

A dimension of this experience is a sense of awe, that is fear and fascination. At such a time one knows the deep fear of not being in charge of one's life. It is as if life is more than one can handle, as if things are just out of control, and

one has been cut lose from a critical link in this world. One asks oneself, "Am I going crazy?" And yet, it is exactly in the midst of such bewilderment that a fascination emerges with what will come next. One is strangely willing to see what will follow. There is an abandonment to the situation and a sense of "it doesn't matter, so let's go ahead."

In these times a person decides to go on living without resolving the mystery. Sometimes one resolves that without knowing all the why's and wherefore's they can dare to participate in history, in life, in this absurd existence. After such intense moments a person has a new sense of humor about life in general and especially about one's own existence. There is a new sensitivity to the mystery of the absurd.

3 Ultimate reality

- ▶ **Objective pronouncement**
finally no-thing
- ▶ **Titles · *you and me***
the last of the secrets
- ▶ **Titles · *myself and I***
I am without ground
- ▶ **Subjective declaration**
no place to stand
- ▶ **Reflective · *subject***
the absoluteness of nothing
- ▶ **Reflective · *concept***
ultimate reality
- ▶ **Affective · *a sense of***
intense shock
- ▶ **Affective · *like being***
irrevocably outcast
- ▶ **Analogy · *it's like***
wandering in a thick fog

This state of consciousness occurs when a human being experiences that all one knew or counted upon in life is somehow taken away. It is as if one no longer had a place to stand, and a thick fog had descended around one's world. All upon which one had depended to inform and shape one's anticipations of life is not there. The assassination of a leader or the death of a family member is frequently such a moment. Albert Camus' work, "The Stranger," is a portrayal of this reality in a person's life. The movie, "On the Beach," aptly shows a situation where all the ground rules of life have been changed. It is the same experience as when someone awakens from a deep sleep in a strange room and can not remember where one is.

A dimension of this experience is a sense of awe, that is fear and fascination. A characteristic of

such a time is a profound fear that perhaps reality is not the way one has always thought it to be. One feels that perhaps everything one does is somehow wrong and that one will never belong again. This however, is held in tension with a sense of being really alive, a sense of newness —"I've never been here before" — that seems to remove the old limits experienced in one's life. A person feels beckoned to create the new in the midst of a world become unaccountably alien.

In the midst of this state one decides to trust what one knows about life and to keep moving. One decides to live in the midst of this strange event rather than seek to escape. After such a time one thinks twice before acting and feels one's way. One realizes that being lost is not a problem and tends to develop a style for all situations.

4 Primordial wonder

- ▶ **Objective pronouncement** and it's all a cloud of awe
- ▶ **Titles** · *you and me*
lost in quicksand
- ▶ **Titles** · *myself and I*
I am in wonder
- ▶ **Subjective declaration**
and everything is swirling
- ▶ **Reflective** · *subject*
the objectivity of awe
- ▶ **Reflective** · *concept*
primordial wonder
- ▶ **Affective** · *a sense of*
total paralysis
- ▶ **Affective** · *like being*
helplessly suspended
- ▶ **Analogy** · *it's like*
hanging over molten lead

This state of consciousness occurs when a human being experiences the wonder of one's own existence. The experience of awe is not something conjured up. It is rather where one finds oneself whenever one opens one's eyes. Reality in general, and one's existence in particular, are simply amazing. Some people speak of being in "a cloud of awe" or "being overcome by the wonder of it all". The photographs of the earth-rise from the moon invoked such a feeling in many people around the world. Whether it was Moses before the burning bush or someone standing in a great temple, one often experiences these moments of transfixing wonder.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear in this situation is that one just does not know what is

going to happen. One is afraid that one is the only one having such an experience. One fears that it will never go away. It is like being trapped forever over a wonderful but unfathomable abyss. The fascination is that something wonderful is happening here and it is bringing a great change into one's life.

The resolve in this state of consciousness is that a person decides to walk with one's being in a cloud of awe. One decides to trust what is happening and to embrace everything that is going on.

Such an experience cannot be erased. One is alerted to everything as significant. One is permanently readied for such moments to recur again and again in one's life.

5 Incarnate living

- ▶ **Objective pronouncement**
always in the midst
- ▶ **Titles · *you and me***
a foot in two worlds
- ▶ **Titles · *myself and I***
I am both/and
- ▶ **Subjective declaration**
it all around me everywhere
- ▶ **Reflective · *subject***
meaning of eternal moment
- ▶ **Reflective · *concept***
incarnate living
- ▶ **Affective · *a sense of***
double identity
- ▶ **Affective · *like being***
fatally split
- ▶ **Analogy · *it's like***
experiencing bi-location

This state of consciousness occurs when one experiences that one is enveloped in what seems to be a cloud of mystery that invades every corner of life and one's living. It is as if, at every turn, a person is both doing the most ordinary of things and these mundane activities are suddenly no longer commonplace. It is like walking into a surrealist painting by Salvador Dali while standing and watching the painting. The main character in the book "Journey to Ixtlan" constantly experiences the world around him as being transformed by the Indian shaman, Don Juan. One experiences oneself as a part of a world which has unexpectedly taken on a new dimension and yet one is still a part of the everyday world.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear which

accompanies this state is primarily one of not knowing what to do and a fear of inundation. "What will I do if this continues and there is no way to get away from it?" This fear is, however, accompanied by a fascination with the wonder of it all. There is a sense of perpetual surprise and of being able to both participate in events and of standing outside watching the participation.

In the midst of this state one experiences oneself deciding to decide. One is driven to settle for nothing less than the whole of reality.

Following such times a person is able to see from many perspectives and has a new appreciation of ambiguity. There is also a new kind of restlessness in one's life.

6 Ubiquitous otherness

- ▶ **Objective pronouncement** every moment
- ▶ **Titles** · *you and me*
creeping with meaning
- ▶ **Titles** · *myself and I*
I am surrounded
- ▶ **Subjective declaration**
no place to go
- ▶ **Reflective** · *subject*
significance of
omnipresence
- ▶ **Reflective** · *concept*
ubiquitous otherness
- ▶ **Affective** · *a sense of*
constant pursuit
- ▶ **Affective** · *like being*
under surveillance
- ▶ **Analogy** · *it's like*
having nowhere else to
run

This state of consciousness occurs when one experiences the fact that one is, for all time and in all places, bound to the inescapable power of the mysterious that is present in one's life. One realizes that there is nowhere else to go. One is always acting on the stage and there is never the alternative of not acting. Classical Greek drama, like the story of Aeschylus, describes the inescapability of one's fate. G.M. Hopkins speaks of this experience when he writes of the "hound of heaven" in one of his poems. This is an overwhelming awareness that the mystery is everywhere all the time, and there is nowhere to run and hide.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear is that there will never be any let up. One always knows what is coming and one is worn out by it. At the same time there is a kind of fascination with the fact that life is never boring. One is intrigued by engaging with this awesome presence in the mundanity of one's existence.

No matter whether one continues to try to escape the presence of the mystery or not, one is aware of the futility of such a struggle.

One is left with the awareness that one is never alone.

7 Final limits

- ▶ **Objective pronouncement**
no escape
- ▶ **Titles · *you and me***
the invisible force
- ▶ **Titles · *myself and I***
I am caught in the middle
- ▶ **Subjective declaration**
no way to win
- ▶ **Reflective · *subject***
relevance of omnipotence
- ▶ **Reflective · *concept***
final limits
- ▶ **Affective · *a sense of***
chronic weakness
- ▶ **Affective · *like being***
perpetually conquered
- ▶ **Analogy · *it's like***
racing in a field of tar

This state of consciousness occurs when one experiences the consciousness of the all-pervading mystery, then one knows one is in a life and death struggle. One knows one will lose. Nothing one ever does or knows can compete with this omnipotence. The mystery always wins. The mystery *always* wins! In the movie "Sophie's Choice," Sophie experiences this as she sees that there is no way for her to be happy, no matter what she decides about her life. Sartre's work, "No Exit," dramatizes this sense of being overwhelmed by omnipotence.

A dimension of this experience is the sense of awe, that is fear and fascination. The fear in this happening is the terror of utter impotence. It is as if the all-powerful nature of God is not an

abstract attribute but a concrete fact of existence. One knows oneself to be utterly inept. One has always been this way and will be. The fascination is that one can choose. In fact, one has been choosing all along. There is the option of surrendering to the limits or rebelling.

One resolves in this moment to end one's striving to escape this power in one's life, one "lets go" of their self-made obstacles to life. One decides to resign oneself to this presence in one's life.

The residue of these times is a new awareness that one does not have to have it one's own way. Indeed, a person becomes "the Presence" or more exactly, "the Presence become one's presence".

8 Total exposure

- ▶ **Objective pronouncement** and everything's out in the open
- ▶ **Titles** · *you and me*
the cosmic eye
- ▶ **Titles** · *myself and I*
I am stripped naked
- ▶ **Subjective declaration** and I'm absolutely vulnerable
- ▶ **Reflective** · *subject*
import of omniscience
- ▶ **Reflective** · *concept*
total exposure
- ▶ **Affective** · *a sense of*
deep guilt
- ▶ **Affective** · *like being*
permanently embarrassed
- ▶ **Analogy** · *it's like*
standing nude in Times
Square

This state of consciousness occurs when a human being experiences that all of life is already known. One senses that the deepest hidden places of one's life are exposed, the best kept secrets are laid bare and things never spoken of are now spoken. It is as if a voice were saying, "all is known." The exposure of the Nazi concentration camps to the German people shortly after World War II occasioned this state of consciousness in the people taken to see the camps. It is like the first time a parent discovers that their children know their weaknesses.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear that accompanies this state is that so much that is unaccep-

table is now known. All that one has conspired one's whole life to cover up is now exposed. At the same time there is the fascination that every human being's secrets are equally known. It is no longer necessary to contrive to conceal the unspeakable. It is as if a burden is lifted and "at last it's out."

The decision in this state is that one has nothing else to offer. One cannot claim even one's own deeds. One's conscience is not one's own.

After such a time one knows that there are no secrets. One can confront the darkest parts of oneself. The task of really living one's actual life finally begins.

9 Vibrant powers

- ▶ **Objective pronouncement**
a strange power is burning
- ▶ **Titles** · *you and me*
the giant stirs
- ▶ **Titles** · *myself and I*
I am really alive
- ▶ **Subjective declaration**
everything is simply
exploding
- ▶ **Reflective** · *subject*
the unleashed vitality
- ▶ **Reflective** · *concept*
vibrant powers
- ▶ **Affective** · *a sense of*
eerie strength
- ▶ **Affective** · *like being*
intensely enlivened
- ▶ **Analogy** · *it's like*
opening the floodgates

This state of consciousness occurs when one experiences a sudden burst of power that seems beyond one's own physical and mental capabilities. One senses that one's own capacity to decide and act is augmented in a way that one does not understand. One's abilities seem to come from outside of oneself. In the movie, "Flashdance," when the dancer appears before the judges she seems to dance as she has never danced before. In the first of the "Rocky" films the boxer stands at the top of a flight of steps, looks over the city and knows himself filled with a new kind of power. D. H. Lawrence writes of being like a "tiger bursting into sunlight." It is an experience of being intensely alive and suddenly filled with a new vitality and vibrant power.

A dimension of this experience is a sense of awe, that is fear and fascination. At such times one

fears one is somehow being possessed by a power beyond oneself. One fears losing control of one's life and wonders how long this will last. At the same time there is fascination. One has never experienced oneself doing so much so well before. Everything seems to be adding to one's abilities. One wonders what it would mean to live one's whole life in this state.

When this occurs, one abandons oneself to this power. One wills to be filled with this energy.

After such a time one experiences a new confidence. One is willing to risk moments of "being possessed" again. One feels ready for anything life might bring.

10 Transformed existence

► **Objective pronouncement**
everything is different

► **Titles** • *you and me*
a stranger in paradise

► **Titles** • *myself and I*
I am transplanted

► **Subjective declaration**
nothing is the same

► **Reflective** • *subject*
the transposed perspective

► **Reflective** • *concept*
transformed existence

► **Affective** • *a sense of*
joyful anxiety

► **Affective** • *like being*
radically relocated

► **Analogy** • *it's like*
waking up on another
planet

This state of consciousness occurs when one experiences oneself in the same mundane world as before but one that is strangely transformed. It is as if one's perspective had been radically transposed and this had happened without any participation on one's part. The musical, "My Fair Lady," has two songs that are sung on such occasions by characters in the play. One is "I Could Have Danced All Night," and the other is "On the Street Where You Live." One person spoke of standing in a European cathedral and suddenly seeing the people who had worked for hundreds of years to create it. It was as if they were still working and were all around as they stood in the midst of the great building. Many people mention an experience like waking up on a beautiful summer morning and experiencing all of their surroundings strangely made new.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear one experiences at such times is 'this will not last'. There is a sense of the fragility of this moment. One senses one's own ineffectiveness in the tenuousness of reality. One is also fascinated with the enchantment, the sublimeness of this transposed world. One senses that this new existence was there all along and has just now been revealed to them.

One decides to accept this transformation of one's world. One sets off on the journey of exploration through this new reality.

After such a time there is a new sense of urgency, almost of being driven. One seeks someone with whom one can share this happening.

11 Second birth

- ▶ **Objective pronouncement**
I am some thing else
- ▶ **Titles · *you and me***
my recent metamorphosis
- ▶ **Titles · *myself and I***
I am not what I was
- ▶ **Subjective declaration**
including me
- ▶ **Reflective · *subject***
the actuality of possibility
- ▶ **Reflective · *concept***
second birth
- ▶ **Affective · *a sense of***
trustful expectation
- ▶ **Affective · *like being***
unconditionally recast
- ▶ **Analogy · *it's like***
recovering from amnesia

This state of consciousness occurs when one experiences that one's own most personal life and self-understanding have undergone a metamorphosis. This transformation happens without one willing it. One knows that one was once one thing and now is something else. This has sometimes been called a second birth. D. H. Lawrence writes about this experience in the poem, "New Heaven and New Earth," in which he comes upon the "other world." The popular song "Clouds" also speaks of such an occasion.

A dimension of this experience is a sense of awe, that is fear and fascination. When this happens one experiences a deep fear that life is more than one can constantly live with. However, in the

midst of such fears there is fascination with the possibilities that are now open. There is a sense that there is nothing one can not do and that one is responsible for all of time and space.

In this state of being one decides to play the part. One assumes this transformed life as one's own to live and to create. A decision is also made to find ways to symbolize this newly transformed life.

After these occasions one has a new appreciation of the frailty of life's roles. One somehow knows that one can never go back to the way it was. One can create or destroy this fragile new creation of a transformed life.

12 Dynamic selfhood

- ▶ **Objective pronouncement** and life is endless celebration
- ▶ **Titles** · *you and me*
everybody's banquet
- ▶ **Titles** · *myself and I*
I am perpetually new
- ▶ **Subjective declaration**
and I'm having the the time
of my life
- ▶ **Reflective** · *subject*
the reality of change
- ▶ **Reflective** · *concept*
dynamic selfhood
- ▶ **Affective** · *a sense of*
forever surprised
- ▶ **Affective** · *like being*
ceaselessly evolving
- ▶ **Analogy** · *it's like*
watching a pinwheel
explode

This state of consciousness occurs when one experiences the reality that one's life is changing at every moment. One is perpetually new and ceaselessly evolving. One does not consciously choose this to happen. One experiences rather than chooses. This occurs in the movie, "Auntie Mame." The main character says, "Life is a banquet and most poor suckers are starving to death." One experiences that one's life is an endless celebration. One seems to be forever in the midst of being renewed, for better or worse. In the movie, "Zorba The Greek," Zorba watches as his special project, which was designed to make him rich, collapses all around him. His immediate reaction is to dance, to celebrate this catastrophe as indeed a great moment in his life.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear in this state

is that one may wake up, that it may be like waking up from a dream. One fears being always out of step with the rest of the world. One just cannot handle these situations which one alone sees. It is as if one will never have a home again. And yet, one is as fascinated with this new reality as one would be with a new land. This is the beginning — the first day of the rest of one's life. There is joy. One desires to find other people with whom to share this experience of discovering the new in life.

Each new universe is a fantastic feast in which one is invited to partake. A person decides to accept the burden of the invitation.

After such a moment one knows that joy is always there even if one does not see it. One feels one can never again take oneself too seriously.

13 Essential dubiety

- ▶ **Objective pronouncement**
it's absolutely incredible
- ▶ **Titles** · *you and me*
the spoof of life
- ▶ **Titles** · *myself and I*
I am unsettled
- ▶ **Subjective declaration**
I can't believe it's true
- ▶ **Reflective** · *subject*
the eternal apostasy
- ▶ **Reflective** · *concept*
essential dubiety
- ▶ **Affective** · *a sense of*
irrational self-doubt
- ▶ **Affective** · *like being*
shatteringly ridiculed
- ▶ **Analogy** · *it's like*
feeling you've really been had

This state of consciousness occurs when one experiences the possibility that one may be the victim of a great cosmic charade. One's life is a joke. One is thrown into self-doubt even in moments, or perhaps especially in moments, of great victory. It can't be true! In "The Magus," something like this happens when the main character realizes that he is not the main character. Or it is like the experience of discovering at the age of 25 that one is an adopted child, or when a young child realizes that their parents have betrayed them. One is haunted by the possibility that one's life may be the most painful tragic/comedy ever created.

A dimension of this experience is a sense of awe, that is fear and fascination. One fears that one's

existence is itself illegitimate. One is the jackass of history. Somehow one is always missing some clue to what is really going on. The fascination is that existence itself seems to be laughing at one. One does not know why but one finds oneself joining in the joke.

The decision is to resist dying of shame. One decides to stand before what is happening. One chooses not escape.

After this time there is no longer the possibility of believing that things are just going to get better and better. One has a strange sense of selfhood as one knows that there is nothing to lean on for support.

14 Cryptic disclosure

- ▶ **Objective pronouncement**
forever unknowable
- ▶ **Titles** · *you and me*
the masked mystery
- ▶ **Titles** · *myself and I*
I am excluded
- ▶ **Subjective declaration**
it's all beyond me
- ▶ **Reflective** · *subject*
the revelation of enigma
- ▶ **Reflective** · *concept*
cryptic disclosure
- ▶ **Affective** · *a sense of*
secret resentment
- ▶ **Affective** · *like being*
totally injured
- ▶ **Analogy** · *it's like*
being finally
excommunicated

This state of consciousness occurs when one experiences the mystery as always absent. Where there should be meaning there is only silence. No matter how hard one seeks the final reality of life one can never approach it. One feels one has finally been left out and cut off. One has been denied a clear perception of the significance of one's life. It is as if one is being called and yet not allowed to approach, a demand placed without a way to respond. One experiences the life one has created—all that one loves and cares about—is saying no to one, rejecting one and denying one's presence. In the movie, "Ordinary People," a mother experiences that all she loves, trusts and depends on in her family life is rejecting her and turning their backs to her. W. B. Yeats wrote of this in his poem "The Second Coming," with the lines "Things fall apart; the center cannot hold; Mere anarchy is loosed upon the world."

A dimension of this experience is a sense of awe, that is fear and fascination. The fear in this state is that one's whole life is meaningless. One will never understand what is happening to them. And yet there is a deep fascination in having continued to have life. This state comes as unwanted but wanted, resented yet desired. One cannot live with it and one cannot live without it.

The decision one makes is to be who one is. One knows this great silence in one's life is the current manifestation of the mystery. This experience is part of whom one decides to be.

One is left with a sense that nothing worse could happen and yet has come through.

15 Transcendent imminence

- ▶ **Objective pronouncement**
eternally remote
- ▶ **Titles** • *you and me*
the lonely one
- ▶ **Titles** • *myself and I*
I am abandoned
- ▶ **Subjective declaration**
nothing seems secure
- ▶ **Reflective** • *subject*
the unclosable gap
- ▶ **Reflective** • *concept*
transcendent immanence
- ▶ **Affective** • *a sense of*
insatiable yearning
- ▶ **Affective** • *like being*
chronically homesick
- ▶ **Analogy** • *it's like*
knowing you'll never go
home

This state of consciousness occurs when one experiences what one has known all one's life: that one has an indefinite longing that will never go away. This is the first clue that one is in love with the mystery. John of the Cross describes this as being like a hound wandering the night streets looking for its master. This indefinite longing has no object as its focus. One is perpetually a refugee, seeking one's home. Yet, one knows it can not be found nor can the search cease. One will die with this selfsame homesickness, this isolation and this sense of deprivation.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state one fears being inescapably helpless. This helplessness seems as if it will go on forever. One doubts that one will be able to function without any kind

of guide. One is afraid this amazing consciousness will go unrecorded. It will be soon forgotten. One's existence will make no difference to life. At the same time one is fascinated. This consciousness is forever. One's life is one's own. One is one's own guide. One's choices make a difference in the quality of living. The dignity of one's life is found in the midst of one's search for one's home.

The decision that a human being makes in the midst of this state is to continue the search.

After this happening loneliness becomes one's companion, and eventually one's friend. One is also impelled to continue the search. The journey becomes a crucial aspect of one's life.

16 Singular adoration

- ▶ **Objective pronouncement**
and love has won the day
- ▶ **Titles** • *you and me*
the perfect love
- ▶ **Titles** • *myself and I*
I am enraptured
- ▶ **Subjective declaration**
and I'm just about to
surrender
- ▶ **Reflective** • *subject*
the honor of the mystery
- ▶ **Reflective** • *concept*
singular adoration
- ▶ **Affective** • *a sense of*
burning desire
- ▶ **Affective** • *like being*
hopelessly enamored
- ▶ **Analogy** • *it's like*
being reluctantly love-sick

This state of consciousness occurs when one experiences a burning desire for the presence of the mystery. It's as though life is one occasion after another of being overwhelmed. One surrenders completely to the core of existence. All other demands for one's affection are now secondary. The old song "I don't know why I love you like I do" points to this experience. One becomes aware that the object of one's affection is not subject to one's conditions for love. These terms are rendered impotent. St. Teresa of Avila's motto "God alone is sufficient" embodies this state. One indeed loves the mystery alone.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear in this state

is that one does not know where this is leading. There is a kind of estrangement from the world. One is simply detached from the things around one. And yet one experiences fascination with this boundless passion within oneself. Life is simply fantastic. One is startled by the depth of the wonder and awe that surrounds one.

The decision made by one in this state is to abandon one's own will to the mystery.

After such a moment there is deep longing to maintain this state of being. One is alive in a new way to life's possibilities and options.

The river of consciousness

17 Ultimate awareness

- ▶ **Objective pronouncement**
finally all is consciousness
- ▶ **Titles** · *you and me*
me and my shadow
- ▶ **Titles** · *myself and I*
I am my awareness
- ▶ **Subjective declaration**
I'm at the centre
- ▶ **Reflective** · *subject*
the consciousness of
consciousness
- ▶ **Reflective** · *concept*
ultimate awareness
- ▶ **Affective** · *a sense of*
frozen lucidity
- ▶ **Affective** · *like being*
incessantly shocked
- ▶ **Analogy** · *it's like*
being hit by lightning

This state of consciousness occurs when one is jarred into a new depth of awareness of one's life and the world around one. One is awake for the first time. It is as though one is frozen in a state of lucidity, standing outside of oneself observing everything going on inside. There is a sense of having one's eyelids permanently sewn open. No matter how hard one might try to rid oneself of the heightened awareness, it will not go. It just won't go away. The experience is that of a condemned man on his way to the gallows.

A dimension of this experience is a sense of awe, that is fear and fascination. This new clarity fills one with pain. One wonders just how much one can stand. One often longs to return to the old

naïveté. Things were more simple or vague. One was not so conscious of what was happening. Is this too not just an illusion? One is intrigued by embracing this lucidity forever. Living in this newly vivid world fills one with joy. One is exhilarated. One feels as though one will be sustained forever in everything one will do.

In the midst of this experience, one for the first time looks at the real situation. At this moment, one senses that one knows what truth is - one has seen it, heard it, felt it, tasted or touched it.

This in turn leaves a sense of freedom to pursue what has been revealed.

18 External relation

- ▶ **Objective pronouncement**
transparently grounded
- ▶ **Titles • *you and me***
the last mystery
- ▶ **Titles • *myself and I***
I am groundless
- ▶ **Subjective declaration**
standing on nothing
- ▶ **Reflective • *subject***
the relation to no-thing
- ▶ **Reflective • *concept***
eternal relation
- ▶ **Affective • *a sense of***
incredible precariousness
- ▶ **Affective • *like being***
irredeemably empty
- ▶ **Analogy • *it's like***
standing on a mile of air

This state of consciousness occurs when one realises there is absolutely nothing on which to rely, nothing on which to fall back or to which to cling. What one thought were solid foundations just crumble away. One is left standing on nothing. The only thing upon which one can rely is no-thing and that is utterly precarious. This is what happens when one discovers that their life-long best friend has just double-crossed them. It was the state of being from which Martin Luther proclaimed “Here I stand”. This is the experience of one who has never flown before, having to land an airplane because the pilot has just become unable to do so.

A dimension of this experience is a sense of awe, that is fear and fascination. In this situation, one knows that one has no second chance. It really is

do or die. One knows that the price for failure is one's own death. It is a case of winning big or losing big, no middle path. A simple roll of the dice can make all the difference. There is a distinct feeling that this is the moment one has been waiting to reach one's whole life long. The curtain has gone up and one is at centre stage!

In this state of being, one decides to keep standing and not to collapse under the pressure. One won't take no for an answer. Perhaps it has really been like this all along.

One is left with a sense of amazement, a sensation like, “Wasn't that really something?” There is an acknowledgement that life has been taken out of one's hands and will never be one's own again.

19 Self transcendence

- ▶ **Objective pronouncement**
creating myself
- ▶ **Titles · you and me**
the invented human
- ▶ **Titles · myself and I**
I am forming myself
- ▶ **Subjective declaration**
building myself
- ▶ **Reflective · subject**
the being that creates
itself
- ▶ **Reflective · concept**
self transcendence
- ▶ **Affective · a sense of**
horrifying boundlessness
- ▶ **Affective · like being**
ceaselessly bewildered
- ▶ **Analogy · it's like**
meeting yourself self
coming back

This state of consciousness occurs when one realizes that one creates one's own being. There are no guidelines, no justifications, no excuses and no bounds to what one could create. From nothing one invents who one is and all of what one becomes. In the movie "Mask," the central character Rocky is a living embodiment of this reality. Born with a horribly disfigured face, he defies society's image of himself as an imbecile and repugnant human being and shows himself to be an intelligent, responsive and caring soul. Through his own decision to create who he is, he enables others to grasp hold of the possibility of doing the same with their lives.

A dimension of this experience is a sense of awe, that is fear and fascination. When one experiences oneself shaping one's own life, the response

is something like, "Is it really me?" There is a sense of marvel at what one is capable of becoming and yet had never quite glimpsed before. At the same time there is an incredible fear that it could all go up in smoke. The clay keeps shifting under one's feet and there are no guidelines or measuring sticks to tell one what the best way is in which to proceed.

As one becomes aware of one's continual self-invention, one has the sense of having been irreversibly changed at some imperceptible point in time. There is no return to one's former state because what one used to be is gone and is forever becoming something new.

One is left with a challenge to receive the self-made uniqueness one is.

20 Perpetual becoming

- ▶ **Objective pronouncement** and there's a hole at the centre
- ▶ **Titles** • *you and me*
the unfinished symphony
- ▶ **Titles** • *myself and I*
I am never finished
- ▶ **Subjective declaration** and with no hope of any completion
- ▶ **Reflective** • *subject*
the becoming within being
- ▶ **Reflective** • *concept*
perpetual becoming
- ▶ **Affective** • *a sense of*
everlasting emptiness
- ▶ **Affective** • *like being*
unquenchable thirsting
- ▶ **Analogy** • *it's like*
discovering you can't stop
the leak

This state of consciousness occurs when one experiences the task of creating one's own life-to-be is an endless one without any hope of completion. It is like being unquenchably thirsty. It is reflected in the wisdom of Lao Tzu that the essence of life is the void or emptiness which can never be filled up. In "The Myth of Sisyphus," Camus points to this reality. Sisyphus pushes the rock up to the top of the hill, only to have it come tumbling down again. When he turns to go back down the hill he realises that this is the meaning of his life.

A dimension of this experience is a sense of awe, that is fear and fascination. In the process of perpetually inventing oneself, there are periods of asking oneself, "Can I make it through another round?" and "Is there no rest?" There is even a fear of being overcome by the illusion that one has arrived at the endpoint. One is afraid of for-

getting the journey. Yet one is also continuously fascinated with the wonderful adventure that life has in store for one who dares to keep on creating life.

There is the strong feeling that if one gives up the quest of inventing who one is, one will just shrivel up and die. When one finds oneself conscious of one's self-creation and re-creation the decision is to stay in the race and not drop out. It is also a decision to take the plunge to new depths of one's being that one didn't know existed before.

Just as Alice discovered in Wonderland there are endless numbers of doors that one can keep opening in discovering the possibility one's life contains. Everything becomes radically relative and a sense of hope takes root.

21 Universal fate

- ▶ **Objective pronouncement**
a child of the fates
- ▶ **Titles** · *you and me*
wheel of fortune
- ▶ **Titles** · *myself and I*
I am my temporality
- ▶ **Subjective declaration**
this is the way I showed up
- ▶ **Reflective** · *subject*
the facticity of life
- ▶ **Reflective** · *concept*
universal fate
- ▶ **Affective** · *a sense of*
unbelievable aloneness
- ▶ **Affective** · *like being*
suddenly adrift
- ▶ **Analogy** · *it's like*
being the stakes in a dice
game

This state of consciousness occurs when one encounters the remarkable arbitrariness of one's existence. Whether called fortune or fate, the fact that each of us showed up at all was a one-in-a-million chance. What is more, one has one's own particular set of unique characteristics. One can ask, "Why me?" but the truth is, this is just the way one arrived. Like the character Luke Skywalker in the movie "The Empire Strikes Back," one fights, defeats and then pulls the mask off the dreaded enemy Darth Vader only to find one's own face there. This is the experience of being confronted with what one actually is, despite all of one's best attempts to conceal it or run away from it.

A dimension of this experience is a sense of awe, that is fear and fascination. The acknowledgment of one's fatedness is accompanied by a realisation that no one else will really understand

the uniqueness that one is. There is a sense of being trapped by the way one showed up. At the same time, there is also an awareness that if one doesn't embody one's own particular perspective, certainly no one else will. It is just obvious that one need not keep on trying to become something else. Just being who one is comprises the most marvellous opportunity of one's existence. Living this very moment as it comes is one's best opportunity to live a great life.

In the midst of this state of consciousness, one decides to take hold of the life one has been given and live it. This is the one big chance and there is the gnawing knowledge that one could easily fail.

One is left with a sense that the mundanity of one's life is matched by the profundity of it.

22 Relational situation

- ▶ **Objective pronouncement**
yet no one to blame
- ▶ **Titles · *you and me***
without defence
- ▶ **Titles · *myself and I***
I am my circumstance
- ▶ **Subjective declaration**
there's no excuse
- ▶ **Reflective · *subject***
the given is my responsibility
- ▶ **Reflective · *concept***
relational situation
- ▶ **Affective · *a sense of***
exclusive wakefulness
- ▶ **Affective · *like being***
absolutely vulnerable
- ▶ **Analogy · *it's like***
having no one to tell your
troubles to

This state of consciousness occurs when one discerns that, finally, no one else is responsible for one's situation. Placing no blame, making no excuse, offering no defence, seeking no counsel, one embraces one's given life with all of its haphazardness and precariousness. It is the moment when one stops blaming one's parents, one's social-economic situation or even oneself for the way one turned out. This is reflected in the Duke of Wellington's comment "In for a penny, in for a pound," when he ordered the general advance of the British Army at Waterloo. The poet Stephen Crane captured this when he wrote about the creature squatting upon the ground eating his own heart out of his hands and when asked if he liked it said: "It is bitter-bitter, But I like it because it is bitter, and because it is my heart."

A dimension of this experience is a sense of awe, that is fear and fascination. Associated with this

state of consciousness is the awareness that one is completely vulnerable to the whims of life. One is like the parents of a seriously ill child, who are gripped by the dread and possibility that the child may very easily die or live. So one feels the burden of responsibility without the means to control the situation. There is no one to whom one can turn to take away the agony of waiting upon life to determine which way it will go.

As one is confronted with this insight, one decides that no one or no thing will finally make one's decisions. One does choose the reality one sees, whether harsh or pleasing.

At this moment one feels that one's life is being handed back in a brand new way. One knows one has no further need for a scapegoat for one's actions.

23 Contextual world-view

- ▶ **Objective pronouncement**
we design our world
- ▶ **Titles · *you and me***
you've made your bed
- ▶ **Titles · *myself and I***
I am my universe
- ▶ **Subjective declaration**
I'm the architect
- ▶ **Reflective · *subject***
the world we create
- ▶ **Reflective · *concept***
contextual world-view
- ▶ **Affective · *a sense of***
dreadful suffocation
- ▶ **Affective · *like being***
unbearably entrusted
- ▶ **Analogy · *it's like***
being asked to lift ten
tons

This state of consciousness occurs when one awakens to the fact one shapes the world in which one finds oneself. No blue prints provide the design. No maps point the way. No one else can live for one. Each individual is the architect, builder, owner and resident not only of one's life but of the world itself. This is like being asked to lift a massive weight, not once but many times. One experiences the mundanity of designing one's world. It is as if the same activity is done a hundred times over. One is going to do it again and again.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state, one knows one is continually making disastrous mistakes. One may want to be correct or helpful,

failure is a frightening possibility. Whether failure or victory occurs, one is responsible. There is no guarantee anyone will understand what one is creating. One does think one just might make a difference, perhaps a significant difference. One is alive with the thought that this could be one's most creative moment. One dare not miss this unrepeatable opportunity.

In this state one is lured into participation. It's as if one's entire existence depends on how each moment is lived. This heady state of being can be like an addiction to which one is drawn to return.

One is left with the realisation that one really wouldn't want to live any other life. Nevertheless, one is often tempted to try.

24 Archetypal humanness

- ▶ **Objective pronouncement** and become the sign of life
- ▶ **Titles** · *you and me*
the son Adam
- ▶ **Titles** · *myself and I*
I am my species
- ▶ **Subjective declaration**
and come do as I do
- ▶ **Reflective** · *subject*
the measure of a person
- ▶ **Reflective** · *concept*
archetypal humanness
- ▶ **Affective** · *a sense of*
reckless impertinence
- ▶ **Affective** · *like being*
terrifyingly nonchalant
- ▶ **Analogy** · *it's like*
being elected president of
the world

This state of consciousness occurs when one sees that not only is the universe one's own invention, but what one creates become the legacy for others to inherit. It's like one has been elected president of the world. People are waiting for one to be a sign to emulate. Gandhi knew this when he defied British rule and led India on its journey toward independence. King Arthur and his knights embody this in legendary form. They created a code of conduct appropriate to their time and society. One senses that all of history has conspired to bring one to this point. One's creation sets a precedent for the next thousand years.

A dimension of this experience is a sense of awe, that is fear and fascination. One stands painfully aware that one is on centre stage. One yearns for the privacy and insignificance of a former life. One knows one's creation can result in suffering

by others in the future. Living seems filled with dangers. Leaders of social movements experienced this as they lived each day before the threat of assassination which finally claimed many of their lives. And yet one has the interior knowledge that the time has come to act. Dag Hammarskjöld described this poetically when he said: "But this is your path, and it is now, now that you must not fail."

In this state of consciousness, one wills to act. One decides to act with all of the creativity, skill, and passion one can muster. D. H. Lawrence indicates this can be in things as simple as making a stool or cleaning a pocket handkerchief.

One experiences being left with a supreme sort of confidence that one has set out to do something and it will be done.

25 Beyond morality

- ▶ **Objective pronouncement**
beyond good and evil
- ▶ **Titles** · *you and me*
crossing the river
- ▶ **Titles** · *myself and I*
I am my stance
- ▶ **Subjective declaration**
I determine good and evil
- ▶ **Reflective** · *subject*
the ground of ethics
- ▶ **Reflective** · *concept*
beyond morality
- ▶ **Affective** · *a sense of*
sudden reeling
- ▶ **Affective** · *like being*
scandalously intrigued
- ▶ **Analogy** · *it's like*
having broken through a
police barricade

This state of consciousness occurs when one experiences all concepts of morality to have fallen away. One's criteria for making ethical decisions have become meaningless. Right and wrong is a maze of shades of gray. One decides between right and right or wrong and wrong. What is appropriate for one situation is often entirely inappropriate for another. Doctors describe this experience during natural disasters when limited resources cannot meet the requirements of patients. One chooses alone. One accepts the burden of the consequences.

A dimension of this experience is a sense of awe, that is fear and fascination. In the midst of this consciousness of ethical relativity, one realises one has the capacity to make fatally wrong decisions. A strange sense of power over life and

death comes into play. No set of prescribed or established guidelines are there. One moves alone through the agony of deciding. One finds a kind of intrigue beckoning one forth to take a stand. The courage to go on seems to come from the exterior of oneself. One is burdened with both the need to act and to take the risks of doing so.

Conscious of the ambiguity of life, one chooses to decide rather than to be at the whim of circumstances.

One often has to contend with advice on how things should have been done differently. But having decided, there is a sense of relief that a person has at least had the courage to make a choice.

26 Intentional conscience

- ▶ **Objective pronouncement**
we decide it all
- ▶ **Titles** · *you and me*
all is permitted
- ▶ **Titles** · *myself and I*
I am my conscience
- ▶ **Subjective declaration**
keep my own conscience
- ▶ **Reflective** · *subject*
the basis of judgement
- ▶ **Reflective** · *concept*
intentional conscience
- ▶ **Affective** · *a sense of*
exquisite ambiguity
- ▶ **Affective** · *like being*
ludicrously unconstrained
- ▶ **Analogy** · *it's like*
being lost in a wilderness

This state of consciousness occurs when one stands alone before one's decision, facing no limits and feeling totally unconstrained. One senses oneself to be lost in a wilderness. One charts a path through it all alone. After their daughter had been in a coma for months, the parents of Karen Quinlan went to court to get permission to disconnect the life support systems. They did not know whether she would die or live. Simon Bolivar embodied this also when he decided that becoming a dictator was the only choice he had if Greater Columbia was to survive. He had fought against the ruling dictatorship of the colonial government all of his life.

A dimension of this experience is a sense of awe, that is fear and fascination. The agony of keeping one's own conscience is that whatever one

decides, one may justifiably be condemned from one perspective or another. While knowing that every decision one makes is in some way significant, there is the realisation that one's decision really may not help at all. What is more, the alternative to deciding is like turning into a stone. There is a feeling that everything one has ever done was preparation for this moment, which seems to be at the heart of life's meaning.

In the process of deciding, one discovers just how much one has come to trust one's intuitions and to let the consequences take their course.

One is left with a sense that history really is changed by ordinary people making decisions about their own ways of living and those of others.

27 Cosmic sanctions

- ▶ **Objective pronouncement**
wholly accepted
- ▶ **Titles** · *you and me*
the beloved of being
- ▶ **Titles** · *myself and I*
I am well pleasing
- ▶ **Subjective declaration**
am simply a delight
- ▶ **Reflective** · *subject*
the approval of being
- ▶ **Reflective** · *concept*
cosmic sanctions
- ▶ **Affective** · *a sense of*
indefinable significance
- ▶ **Affective** · *like being*
exceptionally precious
- ▶ **Analogy** · *it's like*
finding your glass marble
is a diamond

This state of consciousness occurs when it dawns on a person that despite the ambiguity, whatever decisions one makes have already been approved by life itself. It's as though one has received cosmic permission to do as one decides with one's life. There is a strange, indefinable significance about everything one does. It is the kind of experience that President Anwar Sadat of Egypt came to know as he pioneered the rapprochement between Egypt and Israel. Or again, it is reflected in the actions of John XXIII in throwing open the windows of the Catholic Church through the Second Vatican Council.

A dimension of this experience is a sense of awe, that is fear and fascination. The experience of

this state of consciousness is accompanied by the feeling that this is not something that is deserved and perhaps this is really all a dreadful mistake. One takes into oneself not only the acceptance but also the anger of others. There is a realisation that this sense of belonging to existence is a rare and precious thing. One knows it to be something that each human being would like to live with.

In the midst of this consciousness, one decides to live with both the doubt and approval of society at the same time.

There is a residue of knowledge that life itself thoroughly approves of one's existence.

28 Primal vocation

- ▶ **Objective pronouncement** and with a charge to keep
- ▶ **Titles** · *you and me*
the king's business
- ▶ **Titles** · *myself and I*
I am commissioned
- ▶ **Subjective declaration**
and I'm here on business
- ▶ **Reflective** · *subject*
the one essential task
- ▶ **Reflective** · *concept*
primal vocation
- ▶ **Affective** · *a sense of*
absurd election
- ▶ **Affective** · *like being*
destinally designated
- ▶ **Analogy** · *it's like*
being a Martian undercover
agent

This state of consciousness occurs when one experiences one's name being called by history itself. One sees one's life as having a significant sense of purpose or destiny. It is captured by Hermann Hesse's image of being a marked person. It is also reflected in Dag Hammarskjöld's poetry: "Weep, weep if you can, but don't complain, the Way has chosen you and you must be thankful." The American General George S. Patton experienced it as he stood on the plains of Cartage preparing to go into battle and sensed that he had "been there" before.

A dimension of this experience is a sense of awe, that is fear and fascination. In the process of experiencing oneself as being called, one feels driven to pursue their quest, be it historical or personal. One is compelled to follow their vision.

One fears that one may lose nerve and give up on one's personal calling. One sometimes wonders if one is psychotic. It feels as if one is already dead. One just cannot be hurt at all. One is both completely serious about honoring one's unique election, and also vividly aware of the final absurdity of whatever they do.

In this state of consciousness, one learns to trust history even while participating in creating it. There is a feeling of being in league with others who have gone before and trodden a similar path.

One is left, at least momentarily, with a clear sense of the direction in which one's life is going. One is relieved to find one's ambivalence about life suddenly gone.

29 Original integrity

- ▶ **Objective pronouncement**
at last my native vale
- ▶ **Titles** • *you and me*
long journey home
- ▶ **Titles** • *myself and I*
I am not a stranger
- ▶ **Subjective declaration**
this world is not my home
- ▶ **Reflective** • *subject*
the eternal at-one-ment
- ▶ **Reflective** • *concept*
original integrity
- ▶ **Affective** • *a sense of*
inexplicable rootedness
- ▶ **Affective** • *like being*
securely anchored
- ▶ **Analogy** • *it's like*
feeling you have been
here before

This state of consciousness occurs when one experiences oneself to be simply a stranger, out of step with this world. One's roots are in another world, the world of mystery, consciousness, care and tranquillity. One is ever on a journey between this world and the other world, knowing that one's final obligation is to no thing. It is the response of Jesus when he is asked about his family "Who is my mother, my sister and my brother?" It is the experience of Mao Tse Tung having left everything behind and embarked upon the Long March across China.

A dimension of this experience is a sense of awe, that is fear and fascination. The experience of being in this state of consciousness is marked by the knowledge that there is nothing to fall back

on. There is also an ever-present fear that maybe there'll be nothing to show for all one's endeavours. One is sometimes bewildered by the fact that temporal pleasures no longer give meaning to one's life. Yet knowing that this world is not one's home, one discovers that this is what one always wanted.

The decision one makes in this state is to remain in it. One now knows that every bit of the world is one's concern. At the same time, there is a deep sense of detachment from any one thing that would claim one's life.

The residue is as though one has taken the mantle of being a foreign emissary, representing another world in the midst of this world.

30 Worldly detachment

- ▶ **Objective pronouncement**
the gods take flight
- ▶ **Titles · *you and me***
the fallen angels
- ▶ **Titles · *myself and I***
I am single-minded
- ▶ **Subjective declaration**
all is relative
- ▶ **Reflective · *subject***
a practical monotheism
- ▶ **Reflective · *concept***
worldly detachment
- ▶ **Affective · *a sense of***
painful relief
- ▶ **Affective · *like being***
surprisedly victorious
- ▶ **Analogy · *it's like***
losing all your friends
at once

This state of consciousness occurs when one reconciles oneself with the idea that this world is not one's home. One learns to be detached from the world of relative relationships. The things that used to give meaning to one's life - one's family, one's nation, one's job or whatever - no longer wield power over one's life. One is free at last to plunge into any activity with all one's being. Mahatma Gandhi embodied this as he confronted the mighty British empire with nothing but the power of his own decision and led a non-violent revolution.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state of consciousness, one often shows up having burned all of one's bridges. One has altered one's life in some final way. There is no going back.

One looks back to the past with a sense of amazement that one could ever really have been so attached to all those things that heretofore claimed one's life. No more will one allow oneself to be manipulated in such a way. A new vitality comes with the realisation that one could go on and live the rest of their life in this state of detachment.

One of the characteristics of this state of consciousness is that there are no regrets. One experiences a sense of single-mindedness, wherein even life and death decisions do not have power to control one's being.

In the midst of this utter seriousness about life, one is able to smile with a certain amusement that even this detachment is finally nought.

31 Passionate disinterest

- ▶ **Objective pronouncement**
the yoke is easy
- ▶ **Titles** · *you and me*
the untouchable
- ▶ **Titles** · *myself and I*
I am unburdened
- ▶ **Subjective declaration**
I just don't care
- ▶ **Reflective** · *subject*
the relativity of covenants
- ▶ **Reflective** · *concept*
passionate disinterest
- ▶ **Affective** · *a sense of*
anxious deliverance
- ▶ **Affective** · *like being*
fearfully courageous
- ▶ **Analogy** · *it's like*
feeling your kite string
break

This state of consciousness occurs when one becomes aware of having totally committed one's life beyond any human relationship or covenant. Relationships in the terms of this world become utterly nothing whatsoever. Never again will one be determined by any of them. One knows a passionate responsibility for this world. One becomes passionately irresponsible to this world, not accountable to their job or society or family. One is aware that these are not what life is about. Figures like Bishop Tutu in South Africa or the painter Vincent Van Gogh demonstrate this posture to life with their decisions to live beyond what is safe and normal for all the conventional covenants.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state one experiences a profound fear that one will not

succeed. There is a sense of having gone beyond all that bound one to this life. One fears that one will somehow be forever bound, solitarily confronting history. At the same time, one knows the fascination of walking hand in hand with one's own death. One is now freed, to receive one's death fully.

In such moments one discovers that one has decided that one is risking everything. There is a remarkable, decisional objectivity about all that has been binding one to this world.

The residue of such a time is a kind of nonchalance that comes from knowing that one is in history for good or bad. After this time it is no longer necessary to win—the act itself is everything.

32 Destinal accountability

- ▶ **Objective pronouncement** and the mystery has its moment
- ▶ **Titles · *you and me***
the day the world ended
- ▶ **Titles · *myself and I***
I am ordered answerable
- ▶ **Subjective declaration** and there's the ultimate court
- ▶ **Reflective · *subject***
the final judgement
- ▶ **Reflective · *concept***
destinal accountability
- ▶ **Affective · *a sense of***
unconditioned submission
- ▶ **Affective · *like being***
devastatingly obliged
- ▶ **Analogy · *it's like***
having accelerator stick
at 90 mph

This state of consciousness occurs when one finds oneself giving up the old ties to this world, and entering into a covenant with Being itself. One grasps oneself henceforth as obligated to God alone. Now every deed is intended to invent one's newly transformed self. God and the self become co-creators of existence. Hermann Hesse's character Siddhartha portrays the experience of this transformation.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear in such a time is that maybe it doesn't matter. This is accompanied with a kind of sorrow over all the violations that have been involved in the journey

to this moment. The powerful fascination of these times is that one profoundly senses that one's life is in touch with history. There is genuine openness to the unknown of one's own life and of history.

One decides to let history be the judge. One gives oneself completely to one's journey.

The residue of such a time is a new sense of that to which one is obligated. There is a strange feeling that somehow one's life is completed. One is filled with peace, knowing that nothing else is required.

The mountain of care

33 Individual fatefulness

- ▶ **Objective pronouncement**
a person just shows up
- ▶ **Titles • *you and me***
the human adventure
- ▶ **Titles • *myself and I***
I am living a journey
- ▶ **Subjective declaration**
I am given the chance to do a life
- ▶ **Reflective • *subject***
the incredibility of occurrence
- ▶ **Reflective • *concept***
individual fatefulness
- ▶ **Affective • *a sense of***
breathless amazement
- ▶ **Affective • *like being***
uniquely preferred
- ▶ **Analogy • *it's like***
winning the super Nobel Prize

This state of consciousness occurs when one is struck by the incredible wonder that one has shown up in existence. Of all the myriad chances of not existing at all, one has the winning combination. There is a sense of saying: “Wow, it’s great to be alive!” One wakes up in the morning full of gratitude that one has made it through the night. The writer, paleontologist Loren Eiseley captures this well in his description of “the snout”, an amphibious creature that made the mutation from being a fish to a reptile.

A dimension of this experience is a sense of awe, that is fear and fascination. In the midst of amazement that one exists at all, one wonders if perhaps it is all simply an illusion. Surely there must be some terrible price due to be paid for

such an unbelievable gift as one’s life is. This can’t go on forever and there must be some catch to it. It is as though one has just been awarded the supreme grand prize – the glory of consciousness – and one has no idea what to do with it.

As one marvels at the wonder of one’s life, one begins to develop a reverence for the miraculous. It seems in this moment as if one will never be able to return to the kind of self-depreciation one knew in the past. There is a yearning to remain in this state, as fleeting as it is.

One is left sensing the presence of the sublime in one’s daily living. One can perceive the sanctity of the journey of which one is a part.

34 Definitive predestination

- ▶ **Objective pronouncement**
on this planet
- ▶ **Titles · *you and me***
no universe next door
- ▶ **Titles · *myself and I***
I am given a situation
- ▶ **Subjective declaration**
in the only world there is
- ▶ **Reflective · *subject***
the arbitrariness of our
universe
- ▶ **Reflective · *concept***
definitive predestination
- ▶ **Affective · *a sense of***
hidden rancor
- ▶ **Affective · *like being***
eternally immured
- ▶ **Analogy · *it's like***
feeling a gun at your head

This state of consciousness occurs when it finally dawns on one that this is the only world there is. The cartoonist George Schultz portrays this in his "Peanuts" comic strip. In one cartoon, Lucy asks Charlie Brown whether he knows of any other world. When he admits not, she admonishes him to live in it. The modern poet e.e. cummings says it too, with tongue in cheek: "Listen: there's a hell of a good universe next door; let's go." It's as though one has been shot out of a timeless cannon in eternity to a target on the temporal plane. The singer Bruce Springsteen conveys the same experience in his song "Dancing in the Dark." when he sings, "There's something happening somewhere, Baby, I just know that there is."

A dimension of this experience is a sense of awe, that is fear and fascination. While acknowledging

the situation, one finds oneself resenting its limitations. Existence seems boxed in by limits of time, space and physiology. It is as if one is imprisoned. There is however a certain sense of victory that one has made it through this moment. It is like one is winning, one is solving a difficult problem or riddle.

When one realizes what is actually there on one's hands, one stops looking for an alternative to embrace. One decides to live the life one has, even if it is not what one might wish. One acknowledges that all humanity shares the same kinds of limitations.

One is given a strange sense of gratitude for the limits that life imposes.

35 Temporal solidarity

- ▶ **Objective pronouncement**
with a lot of others
- ▶ **Titles · *you and me***
the family of being
- ▶ **Titles · *myself and I***
I am one with totality
- ▶ **Subjective declaration**
along with every creature
- ▶ **Reflective · *subject***
the oneness of all creation
- ▶ **Reflective · *concept***
temporal solidarity
- ▶ **Affective · *a sense of***
unbounded rapport
- ▶ **Affective · *like being***
awefully yoked
- ▶ **Analogy · *it's like***
having a rock for an uncle

This state of consciousness occurs when one becomes aware that one is related to all of creation. Life belongs to life. Among others, the Australian aboriginals embrace this state of being in a religious understanding that they are inextricably linked to the land and the forms of plant and animal life it contains. In their mythology of the Eternal Dreamtime, every person is linked to a particular totemic creature, who sustains them and who in turn must be sustained by them. Astronauts report looking back to earth and experiencing a deep sense of kinship with the totality of life inhabiting this bright blue ball.

A dimension of this experience is a sense of awe, that is fear and fascination. As one perceives oneself standing alongside the rest of creation, one develops an incredible appreciation for even

the most insignificant forms of life. One honors the diversity of the planet and sees it as a gift rather than a threat or a problem. There is an awesome feeling that one is responsible for everything and accountable to everything. Nevertheless, there is also an appreciation of the fragility of all of existence.

In being related, one comes to know that one can no longer finally separate one-self from parts of life. One cannot in honesty dismiss anything as meaningless. One takes each moment as an opportunity. One looks forward to every moment of engagement.

A rapport with life that knows no bounds and a solidarity with the entire journey of consciousness are residues of such an experience.

36 Sacramental universe

- ▶ **Objective pronouncement**
and everything is unexplainable
- ▶ **Titles** • *you and me*
nothing busting out all over
- ▶ **Titles** • *myself and I*
I am honoring the deeps
- ▶ **Subjective declaration**
and each is a presence
- ▶ **Reflective** • *subject*
the mystery within each thing
- ▶ **Reflective** • *concept*
sacramental universe
- ▶ **Affective** • *a sense of*
wondrous harmony
- ▶ **Affective** • *like being*
wholly engulfed
- ▶ **Analogy** • *it's like*
being perpetually astonished

One experiences this state of being when one perceives the mystery of life during each moment and within each and everything. It is like seeing a patch of grass through the clouds from an airplane and noticing that it becomes a grave. In Sartre's novel "Nausea", the protagonist describes a puddle of beer on a table. It is as if he sees in that very puddle the meaninglessness of life. One can have this experience watching the flames of a fire. One finds oneself recalling past events and dreaming of the future. In his poem "The Mosquito Knows", D.H. Lawrence discerns the mysteriousness of this tiny creature when he says: "The mosquito knows full well...he is a beast of prey...he only takes his bellyful, he doesn't put my blood into the bank."

A dimension of this experience is a sense of awe, that is fear and fascination. One keeps observing

that even the most mundane things explode with meaning. It's a continual fireworks, simply surrounding one with glory. But in the midst of being perpetually astonished by life, one begins to ask oneself if there are really any answers to anything. There is a sense of emptiness and futility at being wholly engulfed by this inexplicable life.

Standing in awe at life's uncertainty one decides to continue pursuing the unfathomable. One dares to bleed the meaning out of every situation, knowing that one continually comes face to face with the mystery of existence.

Everything becomes a symbol of the sacred in life. Such a simple thing as a rock becomes a treasure to keep as it continues to remind one of the mystery within each and every thing.

37 Primal sympathy

- ▶ **Objective pronouncement**
one day you just care
- ▶ **Titles** • *you and me*
my brother's keeper
- ▶ **Titles** • *myself and I*
I am concerned
- ▶ **Subjective declaration**
I now belong to all creation
- ▶ **Reflective** • *subject*
the ground of human concern
- ▶ **Reflective** • *concept*
primal sympathy
- ▶ **Affective** • *a sense of*
unabashed caring
- ▶ **Affective** • *like being*
freely bound
- ▶ **Analogy** • *it's like*
mistaking yourself for another

This state of consciousness occurs when one realizes how much one cares about what goes on around one. This is not to say that one should care, one just does. In the movie "Hospital," Dr. Beck declares that this is happening to him when he says: "Someone has to be responsible for this situation." This is what happens to a person when they are walking down the road and come across a dead dog that has just been hit by a car.

A sense of compassion wells up unwillingly. One doesn't try to be one's brother's keeper in this state, one wakes up being it. This is like Walter Matthau in the film, "A New Leaf". After doing nothing all his life but spending his inheritance, he finds himself impelled to take charge of his newly acquired mansion and put it back into order.

A dimension of this experience is a sense of awe, that is fear and fascination. The realization that

one cares is often experienced as a surprise. One wonders why one is feeling this way. One may try to escape the sensation altogether. One may also find oneself strangely attracted to one's capacity to care. One knows that this is going to exact some serious price. One sees that there's no end to this care. It will just keep going on and on.

Experiencing oneself as a compassionate human being, one finds oneself responding to the needs of others, not out of any emotional sentimentality, but from a deeper sense of being bound one to another. One comes to see that life is accountable to all the rest of life.

One is left with the realization that one no longer has the luxury of ignoring that suffering with which life confronts one every day. Whether one wishes it or not, one is left with a relentless sense of concern.

38 Universal compassion

- ▶ **Objective pronouncement** for the whole world
- ▶ **Titles** · *you and me* never look back
- ▶ **Titles** · *myself and I* I am totally engaged
- ▶ **Subjective declaration** to serve it
- ▶ **Reflective** · *subject* the explosion of fellow feeling
- ▶ **Reflective** · *concept* universal compassion
- ▶ **Affective** · *a sense of* wide horizons
- ▶ **Affective** · *like being* relentlessly driven
- ▶ **Analogy** · *it's like* migrating to the moon

This state of consciousness occurs when it dawns on one that not only does one care, but one in fact cares about all of existence. It is the realization that nothing escapes one's care. One knows one's life as nothing more than acting out one's endless care. The great churchman John Wesley captured this state in his statement: "All the world is my parish". Martin Luther King knew this when he declared to a congregation of civil rights activists that even their most despised enemies were part of the movement because without them there would be no solution to the problem with which they were struggling.

A dimension of this experience is a sense of awe, that is fear and fascination. From this perspective, one often worries about whether their particular form of response to life's demands is really going to make any difference. One easily

becomes overwhelmed by the complexity of life. Still one finds oneself continually driven to respond to it. One senses that no one else is in a better position and finally nothing could be more adequate than one's response. Whether it is helping teach a small child how to tie a shoelace, or throwing oneself into international efforts to curb the danger of nuclear war one considers it to be worth their life.

In the process of caring for the whole world, one is tempted by the possibility of abandoning everything. One finds oneself continually responding to whatever comes along as though nothing is unworthy of their care.

One finds one's being claimed by the other. One hesitates to look back.

39 Sacrificial passion

- ▶ **Objective pronouncement**
with all your heart
- ▶ **Titles · *you and me***
teardrops on the window
- ▶ **Titles · *myself and I***
I am on the alter
- ▶ **Subjective declaration**
with all my heart
- ▶ **Reflective · *subject***
the consuming mission
- ▶ **Reflective · *concept***
sacrificial passion
- ▶ **Affective · *a sense of***
continual sadness
- ▶ **Affective · *like being***
emotionally drained
- ▶ **Analogy · *it's like***
taking a one way trip

This state of consciousness occurs when one finds oneself consumed in the midst of contributing service to someone. One is expended such that one feels totally drained. One pours one's heart out and may find oneself weeping with a sadness that eludes definition. In the great book, "Cry, the Beloved Country," South African author Alan Paton depicts this state of being through his description of the pain of living under apartheid. In the movie, "The Killing Fields", both the American and the Cambodian newspaper reporters stand in this position as they decide to stay on in Cambodia after the fall of the Phnom Penh government. It is reflected in the story of Jesus weeping over Jerusalem before his final entry into the city.

A dimension of this experience is a sense of awe, that is fear and fascination. It is as if one watches oneself being consumed by care, as though one

were on fire. One becomes one with the agony of innocent human suffering. One fears one will succumb to this pain and become part of the problem. One is very much aware that one could simply fail in all of their efforts. Yet one feels compelled to extend one's efforts even more.

When one finds oneself caring, one takes on an almost levitational quality in everything one does. The normal sources of sustenance, such as eating and sleeping, are no longer the key to keeping one going. It is something beyond these.

One notices oneself letting go of one's supports and props. One no longer depends on the role one plays or even the belief in one's own capacity to play it. There is a sense that one is larger than life. One seems more powerful than one has ever known oneself to be.

40 Soteriological existence

- ▶ **Objective pronouncement**
and then you get caught in
doom
- ▶ **Titles • *you and me***
a far, far better thing
- ▶ **Titles • *myself and I***
I am expendable
- ▶ **Subjective declaration**
and to the cost of my life
- ▶ **Reflective • *subject***
the identification with doom
- ▶ **Reflective • *concept***
soteriological existence
- ▶ **Affective • *a sense of***
inevitable expenditure
- ▶ **Affective • *like being***
poured out
- ▶ **Analogy • *it's like***
swinging off the high dive

This state of consciousness occurs when one becomes aware that the final cost of one's care is one's life. One sees that one is thoroughly expendable. There is no rational or moral reason why one should continue. One just does. One may try to stop caring, but one seems to slide right back to it. This state is like the trapeze artist who swings out into the air, giving everything but not knowing whether she'll reach the other side. In the same vein, the movie "High Noon" portrays this state of being when the sheriff decides, against all better advice, to stay in town and face the gang that is coming after him.

A dimension of this experience is a sense of awe, that is fear and fascination. As one becomes aware of this experience, one sees that all of one's life has been preparing one for it. This is

the "big night" after all the dress rehearsals one has gone through to get to this point. Like an Olympic athlete whose heart is set on winning a gold medal, this moment seems like the one big chance that is worthy of everything. But it is not without serious misgivings that one decides to take the plunge. One wonders if one is really sure that this is where one's unrepeatable life is needed. At the same time, one wonders what else would possibly do.

In this state there is a decision to succumb to a sense of urgency. One knows a new kind of authenticity in one's decision to care.

The residue of this state of being is a dissatisfaction with one's daily routine and a searching for new forms of service.

41 Global guardianship

- ▶ **Objective pronouncement**
responsibility for all that is
- ▶ **Titles • *you and me***
I've got it all in my hands
- ▶ **Titles • *myself and I***
I am the guardian
- ▶ **Subjective declaration**
the world has become my ward
- ▶ **Reflective • *subject***
the care for the world
- ▶ **Reflective • *concept***
global guardianship
- ▶ **Affective • *a sense of***
deep paralysis
- ▶ **Affective • *like being***
forever encumbered
- ▶ **Analogy • *it's like***
taking charge of history

In this state of consciousness one discovers that one has taken responsibility for the care of all of creation. One is forever encumbered with this great burden. One knows it to be exactly what they need. This consciousness was reflected in the life of former United Nations secretary-general Dag Hammarskjöld, from his earliest years. When Albert Einstein wrote to President Roosevelt concerning the potential for developing the atomic bomb and the need for the United States to move ahead with this project before the enemy did so, he was feeling this sort of responsibility.

A dimension of this experience is a sense of awe, that is fear and fascination. In acknowledging that the world has become one's ward, one experiences a deep paralysis at the enormity of the task. One realizes that there is simply no

escape from it, though one may try. One wonders if one could handle this alone. But one is nevertheless fascinated by the destinal role that one has been given. One finds oneself rejoicing in the burdensome responsibility that has been placed into one's hands.

In this state of being, one becomes the global guardian. One puts one's whole life into service. One keeps taking charge, time after time. One accepts a perpetual task of caring. One realizes that one can never go back to anything less. There is no one to blame. One is aware that one invents all of the rules.

One retains the understanding that, although the burden of care is always expanding, one is given the ability to bear it.

42 Ancestral obligation

- ▶ **Objective pronouncement**
what's no longer
- ▶ **Titles** • *you and me*
in the beginning
- ▶ **Titles** • *myself and I*
I am savior of past
- ▶ **Subjective declaration**
plus all that's gone before
- ▶ **Reflective** • *subject*
the appropriation of the
past
- ▶ **Reflective** • *concept*
ancestral obligation
- ▶ **Affective** • *a sense of*
irrational inertia
- ▶ **Affective** • *like being*
burdened down
- ▶ **Analogy** • *it's like*
existing before dawn

This state of consciousness occurs when one realizes that one is the culmination of all human creation and destruction. Not only has one completely affirmed all of the past, but one also experiences the burden of its consequences. In the novel "Roots", Alex Haley delves back into his past and recounts the journey of his people from Africa to slavery to freedom. In similar vein, Nikos Kazantzakis stands accountable to his grandfather, his ancestors and the land from which he came, as he writes his opening letter in "Report to Greco".

A dimension of this experience is a sense of awe, that is fear and fascination. One marvels at the entire universe. One admires the historical process and appreciates the world of one's ancestors. One venerates the journey that has

brought life to this point. The ancestor worship tradition may be a rite that commemorates this state. There is a sense of awful duty as one realizes that one owes it to those who have gone before to do one's part in this moment. One fears that one could fail, and endanger the whole enterprise.

In the process of appropriating all that has gone before, one decides to honor the past as good. One takes on the burden of completing an unfinished task. One's actions are put into a larger context. One finds oneself with a greater sense of patience than one had ever known before.

As one learns to honor and appreciate the past, one becomes aware that one's own deeds are forgiven.

43 Futuric responsibility

- ▶ **Objective pronouncement**
what's not yet
- ▶ **Titles** · *you and me*
tomorrow is forever
- ▶ **Titles** · *myself and I*
I am the future
- ▶ **Subjective declaration**
plus all that's to come
- ▶ **Reflective** · *subject*
the task of creation
- ▶ **Reflective** · *concept*
futuric responsibility
- ▶ **Affective** · *a sense of*
heavy weakness
- ▶ **Affective** · *like being*
over rated
- ▶ **Analogy** · *it's like*
being ahead of all time

This state of consciousness occurs when one understands oneself to be a living embodiment of the future. It is as if one is out of step with one's own times. The future is not some abstraction in books or on television, it is what one is creating. This is like the visualization method of projecting oneself into the future. It is like one is writing a script for a play and one suddenly finds oneself acting out the script before one has finished writing it. The film "2001" graphically presents this experience.

A dimension of this experience is a sense of awe, that is fear and fascination. One who is in this state of being realizes the cruciality of this moment and of what one is doing. There is always a sense of eager anticipation like a father waiting

for the birth of his first child. This is the experience of living on the cutting edge of history. There is a terrible sense of being all alone and of not being understood. Life is one risk after another. Moreover, there is no justification for taking this stand.

In this state of being one decides to be consumed by the challenge to create the new. There is a sense of 'deja vu' that permeates every experience and a rejoicing in the vision of the future that is as real as the present moment.

One is left feeling sorry for all those trapped by the past, who are unable to experience the excitement of creating the future.

44 Invented history

- ▶ **Objective pronouncement** and there's no one to show the way
- ▶ **Titles** • *you and me*
mister universe
- ▶ **Titles** • *myself and I*
I am history
- ▶ **Subjective declaration** and there isn't any pattern
- ▶ **Reflective** • *subject*
the burden of election
- ▶ **Reflective** • *concept*
invented history
- ▶ **Affective** • *a sense of*
hilarious absurdity
- ▶ **Affective** • *like being*
devastatingly ridiculed
- ▶ **Analogy** • *it's like*
having the only set of keys

This state of consciousness occurs when one perceives the absolute absurdity of standing before all of history while knowing that there isn't anyone to show the way. It is as though one has the only set of keys which could unlock the future. There are no blueprints or even guidelines to point the way. It is in the Bill Cosby sketch when the Lord says to Noah: "Noah, build an ark." And Noah says: "Sure, Lord, I'll build an ark." Then he adds, thoughtfully, "Lord, what's an ark?" It is the same experience that confronts the fictional stone age character Ronstrum, in the book "The Ancient of Days". He discovers by observing the sun's shadow every day that he can measure time.

A dimension of this experience is a sense of awe, that is fear and fascination. While one dares to create, one faces ridicule and cynicism. One experiences one's own profound doubt. One is

perpetually required to think ahead and plan the next step. One's only rewards are less sleep and more worry. The adventure of shaping history is too great to resist. The knowledge that it has never been done before is extremely tantalizing. One asks oneself the question: "What have I really got to lose?" and further, "What else would I really want to do?"

In this state of being, one finds oneself taking on the world. One experiences oneself forcing new images to emerge. Even though one encounters only the pain of derision, one feels that one really has great fortune in having this opportunity.

One is left aware that there is nothing in history that wasn't created out of the decision of some ordinary person to venture into the unknown.

45 Diaphanous intuition

- ▶ **Objective pronouncement**
suddenly you see through all
- ▶ **Titles · *you and me***
the other wise one
- ▶ **Titles · *myself and I***
I am clairvoyant
- ▶ **Subjective declaration**
everything is suddenly clear
- ▶ **Reflective · *subject***
the gift of depth perception
- ▶ **Reflective · *concept***
diaphanous intuition
- ▶ **Affective · *a sense of***
intellectual aching
- ▶ **Affective · *like being***
beyond yourself
- ▶ **Analogy · *it's like***
looking through a stone
wall

This state of consciousness occurs when one suddenly sees through to the deep meaning of everything around them. This is often described as the “aha” experience. It is the experience of Archimedes sitting in the bath when he hit upon the theory of the displacement of volume in a liquid. It is like the cartoon character with a light bulb over his head. It is like seemingly disrelated pieces of knowledge, facts and ideas that suddenly become woven into a single insight. It is a leap to another level of understanding beyond any rational progression.

A dimension of this experience is a sense of awe, that is fear and fascination. When one discerns meaning of any sort, it is like being clairvoyant. One is open to much misunderstanding, ridicule

and rejection by others. Insights are sometimes so fleeting that they seem to be only a dream of doubtful validity. Nevertheless, one trusts one’s deepest intuitions and knows the euphoria that occurs when it all comes clear.

Standing in this state of being, one decides to act alone, regardless of the consequences. In this new perspective, all that one has in which to believe is the power of their own insights and intuitions. One is driven to continue to pursue every idea to its full significance.

It is as though one will never again be content with anything less than the profound meaning of every thing and every moment.

46 Interior discipline

- ▶ **Objective pronouncement**
develop a strange power
- ▶ **Titles** • *you and me*
the pillar of iron
- ▶ **Titles** • *myself and I*
I am the rock
- ▶ **Subjective declaration**
here I stand
- ▶ **Reflective** • *subject*
the gift of depth motivity
- ▶ **Reflective** • *concept*
interior discipline
- ▶ **Affective** • *a sense of*
incurable loneliness
- ▶ **Affective** • *like being*
eternally primed
- ▶ **Analogy** • *it's like*
imitating the Rock of
Gibraltar

This state of consciousness occurs when one sees through to life's profundity and is overcome with a sense of incredible potential. Filled with an amazing sense of power, one restrains one's impulse to action and harnesses one's creativity into a numbing stillness. In the words of the prophet Jeremiah, it is the experience of becoming a pillar of iron. It is the state of being manifest in the steadfastness of the saints, like Teresa of Avila or Hildegard of Bingen. American Black spirituals and the protest songs such as "We Shall Overcome" and "We Shall Not Be Moved" capture this mood in their lyrics.

A dimension of this experience is a sense of awe, that is fear and fascination. Associated with this state of being is a sense of intense, incurable loneliness. One wonders whether one is going

insane. There is a deep sense of exhaustion, a sense of being consumed. It seems to one that it is going to be this or nothing. Trusting the conviction that what one has decided to do will work, one finds oneself possessed by a strange power. One experiences oneself as being privileged, with a unique role to play in history.

In the midst of this state, one finds oneself deciding to keep standing. One keeps on believing in what one stands for. One finds oneself able to control one's longing for action and to curb one's own will to follow one's propensities.

One experiences oneself as having the fortitude and capacity to do absolutely anything.

47 Impactful profundity

- ▶ **Objective pronouncement**
speak with authority
- ▶ **Titles · *you and me***
the healer
- ▶ **Titles · *myself and I***
I am a charismatic
- ▶ **Subjective declaration**
people are listening
- ▶ **Reflective · *subject***
the gift of depth
communication
- ▶ **Reflective · *concept***
impactful profundity
- ▶ **Affective · *a sense of***
cautious confidence
- ▶ **Affective · *like being***
unequaled adequacy
- ▶ **Analogy · *it's like***
being forever on-stage

This state of consciousness occurs when one finds that one has the power to profoundly influence others through one's life. One experiences that the clarity and passion with which one speaks and acts changes the lives of those around one. A sense of authority and authenticity emanates from one's style. It is what you see in the character McMurphy in "One Flew Over the Cuckoo's Nest". His presence breathes life into the dehumanizing environment of a mental institution, affecting both patients and staff alike. In a lighter vein, the Peter Sellers' movie "Being There" makes a spoof of this state of being. The childlike Chancy Gardener becomes the most respected voice in the United States, holding the nation spellbound by his bogus depth and lucidity.

A dimension of this experience is a sense of awe, that is fear and fascination. When one experiences oneself in this state of being, one finds that

one is not only forever on-stage, but also utterly adequate for every moment. It is not that one has any power, but that life itself seems to be using one as an instrument for its purposes. Somehow, whatever one says or does has a shocking accuracy about it. While discovering this kind of charisma, one fears that perhaps one's own will might interfere. There is a misgiving that people won't understand what one is saying.

In discovering one's power to transform an other's life, one continually decides to live beyond one's own previously constructed boundaries. One dares to trust life's ability to flow through one. One now speaks with a sense of profound assurance.

There is a firm belief that the "magic will work". One receives the courage to keep standing on center stage.

48 Definitive effectivity

- ▶ **Objective pronouncement**
and begin to move mountains
- ▶ **Titles · *you and me***
the impossible deed
- ▶ **Titles · *myself and I***
I am a miracle worker
- ▶ **Subjective declaration**
and look at all that's
happening
- ▶ **Reflective · *subject***
the gift of depth
accomplishment
- ▶ **Reflective · *concept***
definitive effectivity
- ▶ **Affective · *a sense of***
aweful danger
- ▶ **Affective · *like being***
deadly accurate
- ▶ **Analogy · *it's like***
commanding mountains to
move

This state of consciousness occurs when one discovers one's capacity to do the impossible. One finds oneself to be accurate in all that one is and does. One performs miracles where others said it couldn't be done. One can suddenly focus their spirit energy at the root of a problem and generate a solution. A classic example of this state is the great Maratha warrior Shivaji. At sixteen years of age, he led his army into battle to defeat the powerful Moghul empire in India by outwitting them in strategy. Like a topclass international athlete who is way out ahead of the rest of the field, one doesn't just hope that one will win. One knows that one will. Like the Pied Piper of Hamelin, one just whistles a tune and everyone follows behind.

A dimension of this experience is a sense of awe, that is fear and fascination. When one encounters one's own power to move mountains, one stands in wonder at the possibility contained within. One feels that one really can make a difference, whenever one decides to go through with it. The only thing one fears is the danger of their own power.

In this state, one focuses one's entire being on doing one thing. One audaciously takes charge of history and decides in which direction it is going to go. One does this knowing that the price that one has to pay will indeed be one's own life.

Deciding to pay this price, one knows that one has wholly unlimited power of being.

The sea of tranquillity

49 Seminal illumination

- ▶ **Objective pronouncement**
there's suddenly light both ways
- ▶ **Titles · *you and me***
the last dawn
- ▶ **Titles · *myself and I***
I am in the light
- ▶ **Subjective declaration**
I think I found Hesperides
- ▶ **Reflective · *subject***
the all-embracing gestalt
- ▶ **Reflective · *concept***
seminal illumination
- ▶ **Affective · *a sense of***
irrational convergence
- ▶ **Affective · *like being***
unreservedly liberated
- ▶ **Analogy · *it's like***
looking directly into the sun

This state of consciousness occurs when one experiences a sudden illumination, a kind of dawn, that brings sense, meaning and order to one's consciousness. Irrational at first, this dawning turns itself into wild freedom to see all there is to see, to know all there is to know. This is the radical "Eureka!" at the foundation of consciousness where suddenly, "My God, it all makes sense!" It is like the children's story of "The Emperor's New Clothes" when the child reveals the true nature of these make - believe clothes. Richard Leakey knew this kind of moment when he realized that they had discovered in the soil of Kenya what might be part of the missing history of early humanity.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear in this state is that one might forget. One also wonders how it can all make sense. "Can this really be?" There is doubt. This state may just be an illusion. The deep fascination is that it does all fit together. "It really does make sense!"

The decision is to grasp this moment and to say no to one's doubts.

After these times, one sees all things from a new perspective. One never again regards a single perspective as a final reality; one is aware that it can change in a moment.

50 Inclusive comprehension

- ▶ **Objective pronouncement**
you know everything
- ▶ **Titles · *you and me***
the fountainhead
- ▶ **Titles · *myself and I***
I am learnedness
- ▶ **Subjective declaration**
all is clear
- ▶ **Reflective · *subject***
the wisdom from nowhere
- ▶ **Reflective · *concept***
inclusive comprehension
- ▶ **Affective · *a sense of***
shocking cognizance
- ▶ **Affective · *like being***
absurdly assured
- ▶ **Analogy · *it's like***
knowing the mind of God

This state of consciousness occurs when one has an experience which universalizes one's life understanding. It is as if one comprehends everything. One knows what no one can tell one. One knows the all-determining dynamic of being itself. One sees the direction of humankind and nature. When humanity first saw the earth from the moon it was as if we had a new vision of our planet- people began to talk about spaceship earth. It is like the Buddha after he had experienced illumination.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear in this state has to do with the sense of its fragility and the

fact that there is no reason to be assured. At the same time there is a sense of standing on the edge of the universe and of helping it unfold. There is also a deeply fascinating self-assurance.

One decides that one will risk oneself in becoming the wise one. One resolves to share this comprehension with the whole world. One cannot be shaken by the consequences of one's actions.

After these times one embodies a radical self-confidence and knows that one is participating in giving a great gift to all of creation.

51 Contentless word

- ▶ **Objective pronouncement**
meaning is everywhere
- ▶ **Titles · *you and me***
the awful truth
- ▶ **Titles · *myself and I***
I am the Christ bearer
- ▶ **Subjective declaration**
the logos too
- ▶ **Reflective · *subject***
the universal secret
- ▶ **Reflective · *concept***
contentless word
- ▶ **Affective · *a sense of***
image explosion
- ▶ **Affective · *like being***
sacredly empowered
- ▶ **Analogy · *it's like***
discovering the mother
lode

This state of consciousness occurs when one realizes that the only truth ever known or needed is precisely the meaninglessness of every situation. This is by no means an excuse to despair, but an opportunity to create significance. Every thought and act creates the meaning of that moment. With every illusion exposed one stands on another shore, able to be who one really is. D. H. Lawrence's poem, "We Are Transmitters," speaks of this. One knows that each moment is an undisclosed mystery.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear is that this is going to be more than one can ever handle and

that it is going to overwhelm one's life. The simplest gesture, the lowest form of life or non-life is fraught with multiple layers of symbolism. One also feels a new kind of power and realizes that there is more to everything than one ever thought possible. There is a kind of fascinating assurance in spite of total uncertainty.

The decision in this state is being always prepared – taking nothing for granted.

On the other side of this event, there is a kind of confidence that no situation or act is insignificant.

52 Personal epiphany

- ▶ **Objective pronouncement**
and you've become an avatar
- ▶ **Titles · *you and me***
one from depth
- ▶ **Titles · *myself and I***
I am the way
- ▶ **Subjective declaration**
and I'm the very keystone
- ▶ **Reflective · *subject***
the embodied truth
- ▶ **Reflective · *concept***
personal epiphany
- ▶ **Affective · *a sense of***
intriguing terror
- ▶ **Affective · *like being***
preposterously nominated
- ▶ **Analogy · *it's like***
being the last soul on a
flying 747

This state of consciousness occurs when one knows oneself to be nominated to be (preposterously!) the presence of God in the entire world. It seems as though One has decided, "I'm it. You want to know how life is? Look at me." It is Red McMurphy in "One Flew Over the Cuckoo's Nest" being the way for his fellows and taking upon himself the offense and persecution experienced by those who embody reality. It is the stance of the prophet Isaiah, "Here am I, Lord, send me."

A dimension of this experience is a sense of awe, that is fear and fascination. The fear is that there is no knowing where this could lead. The price to

pay is unknown but is sensed to be very high. The demand one experiences is without conditions. At the same time one is quite fascinated with the chance to create one's life. There is a sense of being nominated co-creator of existence.

The decision that one makes is to be both united with and open to the interior depths of one's own life. One can decide to risk everything for this all-important adventure.

One develops a style of audacious certainty and knows oneself to be a marked human being.

53 Creative futility

- ▶ **Objective pronouncement**
there is a strange victory
- ▶ **Titles** · *you and me*
cynicism revisited
- ▶ **Titles** · *myself and I*
I am hoping against hope
- ▶ **Subjective declaration**
I am now beyond
expectation
- ▶ **Reflective** · *subject*
the hope of no hope
- ▶ **Reflective** · *concept*
creative futility
- ▶ **Affective** · *a sense of*
interior silence
- ▶ **Affective** · *like being*
perpetually released
- ▶ **Analogy** · *it's like*
running an endless
marathon

This state of consciousness occurs when one encounters futility. Every worldly hope and desire dies. Attachments fail, whether to objects, ideas relationships, or even to one's own responsibility. All is utterly futile. At this time, one becomes aware that one's only hope and desire belong to that which gives life and demands life – that which will never allow one to be in control of the universe. At the end of the book "The Ronin", after many years of work, the diggers of a tunnel break through in the wrong place. It will take many more years of digging to correct it and make the work already done worthwhile. The older man turns his back on it and starts to walk out of the tunnel. The young man calls to him but he responds, "To hell with it!". This state of being is also the story of the woman in a Nazi concentration camp who decides that while all are dying around her, she will continue to live.

A dimension of this experience is a sense of awe, that is fear and fascination. One knows that the final enemy is that which creates hope in the things of this world. There is a kind of deep silence in one's life that comes from the interior. But one is fascinated at standing on nothing, with being itself. There is a sense of victory that is not victory as the world understands it.

One decides to keep on going. One learns to trust this silence. One's hope is in no hope.

The residue is a sense that all is good. One just has a different set of priorities and expectations from the rest of the world. One's hope is not an illusion but a tool to be used to create and release more human life.

54 Problemless living

- ▶ **Objective pronouncement**
no worldly cares
- ▶ **Titles** · *you and me*
gone is the couch
- ▶ **Titles** · *myself and I*
I am de-burdened
- ▶ **Subjective declaration**
burdens down
- ▶ **Reflective** · *subject*
the absence of cares
- ▶ **Reflective** · *concept*
problemless living
- ▶ **Affective** · *a sense of*
detached trust
- ▶ **Affective** · *like being*
alertly relaxed
- ▶ **Analogy** · *it's like*
resting easy on a bed of
nails

This state of consciousness occurs when one suddenly experiences the absence of worldly cares. In the midst of a never-ending weight of responsibility for the world, the fear of death loses its power. One trusts the fact of life, that significance is already given to one's own most personal existence. This is security beyond security – perplexing questions are no longer blocks to one's life. This is the popular story of the Duke of Wellington dancing at a ball the night before the Battle of Waterloo. The folk song, "Pack up your Sorrows," also points to this experience on the part of the singer.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear in this state

is that one stands at life's mercy. There is nothing to hold on to. One only knows that at the edge of one's existence is death. It makes no personal difference but it is there nevertheless. At the same time one is fascinated to notice how insignificant the things are that consume one's time. One senses oneself almost floating in the midst of life's cares.

One gives oneself over to this sense of detachment. One acts nevertheless. After this state of being, one knows that one can go anywhere and do anything. Nothing of this world binds one.

55 Transcending hostility

- ▶ **Objective pronouncement**
no earthly foes
- ▶ **Titles** • *you and me*
in search of enemies
- ▶ **Titles** • *myself and I*
I am the enemy-less
- ▶ **Subjective declaration**
nothing to hate
- ▶ **Reflective** • *subject*
the freedom from hatred
- ▶ **Reflective** • *concept*
transcended hostility
- ▶ **Affective** • *a sense of*
patient regard
- ▶ **Affective** • *like being*
cleanly restored
- ▶ **Analogy** • *it's like*
emerging from a stuffy
sewer

This state of consciousness occurs when one realizes suddenly that one has no earthly foes, nothing to hate. It is as though one ends one's private war with being. This is when one's resistance to life's direction just falls away. One lets oneself be led where life is going. One feels oneself to be continually, "in the other person's shoes." All situations seem to suddenly appear in a completely new light. The enemy is no longer the other, but rather so far beyond the other that hatred becomes a luxury one can no longer afford. This was the experience of many, both Japanese and American, as they honored a recent anniversary of the atomic bomb blast in Hiroshima.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state one

fears that the hatred will return. There is a fear that one's own perspective, one's self, will simply melt away. This experience has a strange quality which is just unlike anything that one has ever experienced before. The fascination is that the other's perspective and actions, even while totally opposed to one's own, are perfectly legitimate and authentic. There is a sense of having been cleansed.

The decision in this state is to trust the awe that is present.

After this state of being, one steps back from that hatred which comes from one's care. One knows detachment from all relations. There is a new kind of near-ruthless individuality.

56 Exclusive contradiction

- ▶ **Objective pronouncement**
and only integrity everyday

- ▶ **Titles • *you and me***
the great dragon

- ▶ **Titles • *myself and I***
I am my own war

- ▶ **Subjective declaration**
and it's just Satan and I

- ▶ **Reflective • *subject***
the only human struggle

- ▶ **Reflective • *concept***
exclusive contradiction

- ▶ **Affective • *a sense of***
sweet struggle

- ▶ **Affective • *like being***
endlessly embattled

- ▶ **Analogy • *it's like***
narrowing the war to one
front

This state of consciousness occurs when one experiences one's life as focused completely in one battle. This is the struggle with the forces of evil within oneself. One is aware now that this is the only struggle that counts. One becomes aware that the only problem one has is slaying one's propensity to live out of guilt rather than glory. This is described in the story of Jacob wrestling with the angel of the Lord in the Old Testament. This is St. Anthony saying, "only struggle with Satan." Nikos Kazantzakis portrays this struggle in "The Last Temptation of Christ." In the story of "Dr. Jekyll and Mr. Hyde" a man finds his life consumed by contradictory forces of good and evil.

A dimension of this experience is a sense of awe, that is fear and fascination. The great fear in this

state is that one will succumb to one's own destructiveness. There is the sense that win or lose, one's life is now forever changed. At the same time there is a sense of joy in the combat—one just knows that this is the only battle worth one's being. There is also a fascination with the eternal vigilance required.

One decides that this really is life. One finds goodness in the midst of this tremendous, all-consuming struggle. One also discovers oneself deciding good and evil within this struggle.

One is left with the realization that this battle is never finally won. One has a new determination to fight it out and to be vigilant. One will never surrender.

57 Vital signs

- ▶ **Objective pronouncement**
there is a different élan
- ▶ **Titles** · *you and me*
the virgin spring
- ▶ **Titles** · *myself and I*
I am vibrant
- ▶ **Subjective declaration**
I am simply all a-tingle
- ▶ **Reflective** · *subject*
the animation of the deeps
- ▶ **Reflective** · *concept*
vital spirits
- ▶ **Affective** · *a sense of*
throbbing exhilaration
- ▶ **Affective** · *like being*
tautly coiled
- ▶ **Analogy** · *it's like*
taking a cold shower

This state of consciousness occurs when one discovers that one is tingling in every moment of life with the sheer intensity of living. Even the natural environment becomes brighter and more alive. Relations are more significant. Like a tautly coiled spring one throbs in anticipation, ready to pounce with a new eagerness into action. One can hardly wait; one can't sit down. An athlete jumping the starter's gun in a race is often the result of this experience. This is the state of existence in which it seems as though even the stones can be heard crying out.

A dimension of this experience is a sense of awe, that is fear and fascination. The fear in this state

is that it will not last. It will somehow go wrong. Perhaps one will not be able to stand it. There is a fascinating yearning to be in action. There is a kind of peace that fills one's life. All of life is to be lived this way.

In this state one just decides to set aside all doubt and to commit everything to a specific course of action.

There is a moment of emptiness when one realizes that one's commitment is the only reality. One is filled with a kind of amazement at one's own being.

58 Spontaneous gratitude

- ▶ **Objective pronouncement**
showers of blessing
- ▶ **Titles** · *you and me*
let the sunshine in
- ▶ **Titles** · *myself and I*
I am gratitude
- ▶ **Subjective declaration**
everything's a gift
- ▶ **Reflective** · *subject*
the acknowledgment of
goods
- ▶ **Reflective** · *concept*
spontaneous gratitude
- ▶ **Affective** · *a sense of*
teeming life
- ▶ **Affective** · *like being*
unavoidably plunged
- ▶ **Analogy** · *it's like*
receiving a bundle of gifts

This state of consciousness occurs when one is flooded with gratitude for the moment; for the very particular situation; for the coffee in front of one, for the color of cheese on the platter, for the smoky haze clinging to the window pane. Just as quickly the whole world becomes an object of gratitude; each element, dynamic and relationship a miracle. Every difficult moment, every personal slight, every moment of pain is turned into something for which to be thankful. Life teems about one, showering blessings everywhere. One hears welling forth from within one's being a mighty "Whoopee!" This is the song in the film "Cabaret," "Life is a Cabaret".

A dimension of this experience is a sense of awe, that is fear and fascination. In this state of being

one finds oneself wondering what one ever did to deserve this life. One fears that one may never experience such a time again. The fascination is manifested as a kind of exhilaration with the gratitude that is flooding one's being.

In this moment of existence, one finds one has surrendered to this gratitude.

After this time, contentment and a sense of having been healed no longer depend on circumstances; even a falling leaf or one word spoken recalls the overwhelming sense of appreciation.

59 Blissful seizure

- ▶ **Objective pronouncement**
a strange gladness
- ▶ **Titles** · *you and me*
my cup runneth over
- ▶ **Titles** · *myself and I*
I am effulgence
- ▶ **Subjective declaration**
struck dumb by bliss
- ▶ **Reflective** · *subject*
the moments of rapture
- ▶ **Reflective** · *concept*
blissful seizure
- ▶ **Affective** · *a sense of*
fitful dancing
- ▶ **Affective** · *like being*
electrifyingly alive
- ▶ **Analogy** · *it's like*
glowing after a mountain
trek

This state of consciousness occurs when one beholds the final tragedy of existence, but one is unexpectedly overcome by a euphoric experience of well being. Life is blissful. What a time to be alive! Every nerve ending in their body shouts with excitement. Wow!, I could have missed it – the greatness of living this moment! In gratitude one's life is released from paralysis. One is flooded with joy. This becomes bountiful nourishment for the rest of life. All screens are wiped away and the white hot magnificence of everything is present. This can occur with a sudden break in the clouds, Friday afternoon of an unusually long week, or just waking up on an ordinary morning. In Greek mythology, this is the moment when Odysseus returns from his travels and discovers the fidelity of his wife Penelope.

A dimension of this experience is a sense of awe, that is fear and fascination. There is the fear that one nearly missed being grateful. One feels oneself to be bursting with ecstasy. One is almost out of control. The wonder of this moment is wholly engrossing.

One decides to bask in this moment. One dances with it and treasures it.

After this experience, one will live the rest of one's life knowing what real joy and contentment are.

60 Final blessedness

- ▶ **Objective pronouncement**
and everything's worthwhile
- ▶ **Titles** • *you and me*
happy death
- ▶ **Titles** • *myself and I*
I am my happiness
- ▶ **Subjective declaration**
and what a time to die
- ▶ **Reflective** • *subject*
the meaning of beatitude
- ▶ **Reflective** • *concept*
final blessedness
- ▶ **Affective** • *a sense of*
enraptured stillness
- ▶ **Affective** • *like being*
harmoniously surrounded
- ▶ **Analogy** • *it's like*
playing in a great symphony

This state of consciousness occurs when one feels as though one's everyday life has eternal worth. It becomes synonymous with the word, "happy". It is happiness that has nothing whatever to do with external causes or rational achievement. If one must somehow find something to become happy, one will never grasp the state of being described here. This is Camus' story, "A Happy Death." Just a few days before her death Mrs. Gandhi said in an interview that if death came to her then, she already knew that her life and death had helped to create a new India.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state one knows afresh all of the incongruities of life. They are now left in the background. There is a kind of

sadness when one can sense that some may never consciously know a moment like this. One finds oneself wondering whether anyone shares the gift of this time. At the same time, there is deep contentment in one's conviction that one has "arrived." There is a satisfaction with living the given life and a stance that one may be killed, but one cannot be destroyed. One is fascinated with the feeling that one has done it all and that there is no need for more.

The decision is that the struggle is stopped, suspended and that even death is full of meaning.

After this time one can know that one's life is thoroughly sufficient as it is. One seems, finally, to understand what living is all about.

61 Living death

- ▶ **Objective pronouncement**
for those who dare to die
- ▶ **Titles · *you and me***
the living dead
- ▶ **Titles · *myself and I***
I am expired
- ▶ **Subjective declaration**
I'm really very dead
- ▶ **Reflective · *subject***
the dying to self
- ▶ **Reflective · *concept***
living death
- ▶ **Affective · *a sense of***
physical detachment
- ▶ **Affective · *like being***
gloriously condemned
- ▶ **Analogy · *it's like***
waking up totally dead

This state of consciousness occurs when one experiences oneself to have somehow fully embraced the fact of one's death. One finds that one is fearless before life. One cannot be touched or disillusioned. One has already died to one's entire life. This one who has decided to be the "living dead" is afraid of nothing. Sun Tzu speaks of being one with the void. St. Francis speaks of Brother Death and St. Paul, of being "dead and yet alive." The Buddhist monks who set themselves on fire in protest of the Vietnam War are a sign of the power of having embraced death. In the song "The Rose" the line "It's...the soul afraid of dyin' that never learns to live" points to this reality.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state there is a kind of irritation with being bombarded with all sorts of insignificant things. There is the realization that all of one's attempts to avoid death were avoiding living. There is a fascination with dying that is mixed with a sense of the liveliness of life.

One decides to put their death into the universe. One lives out the one life and the one death one has received.

After this state of being, one is always aware that death is on its way. While one fears this moment, one always sees through it as well.

62 Resurrectional existence

- ▶ **Objective pronouncement** there is another life
- ▶ **Titles** · *you and me* walking through walls
- ▶ **Titles** · *myself and I* I am alive again
- ▶ **Subjective declaration** yet risen
- ▶ **Reflective** · *subject* the life of the dead one
- ▶ **Reflective** · *concept* resurrectional existence
- ▶ **Affective** · *a sense of* objective power
- ▶ **Affective** · *like being* irresistible impelled
- ▶ **Analogy** · *it's like* waltzing on the water

This state of consciousness occurs when one experiences a complete loss and then a complete recovery of one's life. One is called from the comfort of the tomb to continue as a radically transformed human. One now carries the full pain of all humankind. It is as though one walks through impenetrable barriers in this world. One is now living another life, which is unblocked and unfettered by circumstances. This is like in Charles Dickens' story, "A Christmas Carol," after Scrooge has been visited by the ghosts and is transformed into a new man. It is reflected in one story about Marilyn Monroe. In an interview she described her hard life. She went on to say that she would live it all the same again if that would bring her to the present.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state both pain and joy are neither painful or joyful but simply part of the unity of experience. One fears living in this world. At the same time, one is driven to fulfill one's existence. One realizes that life and death are a single experience. One is fascinated with the fact that being just never goes away.

One has to decide to come back to this world. One returns to embrace life afresh after having given it up.

There is a new sense of vitality. One who has experienced this state wants to bring others to it.

63 Everlasting community

- ▶ **Objective pronouncement** with those who passed
- ▶ **Titles** • *you and me*
listen to the dead
- ▶ **Titles** • *myself and I*
I am community
- ▶ **Subjective declaration** with the saints
- ▶ **Reflective** • *subject*
the fellowship of saints
- ▶ **Reflective** • *concept*
everlasting community
- ▶ **Affective** • *a sense of*
supporting fraternity
- ▶ **Affective** • *like being*
agelessly wise
- ▶ **Analogy** • *it's like*
marching with all of
history

This state of consciousness occurs when one embodies a multitude of internalized mentors. One becomes the expression of all of existence which has gone before. One becomes wise beyond one's years as one is informed by the common mind and one's presence is radicalized. Hermann Hesse's image of the "League" is those who give of themselves from generation to generation to enrich history in the book, "Journey to the East." It is Nikos Kazantzakis' image of the crimson line in history and of the ancestors who live within every person's skull. It is Joan of Arc hearing the voices calling her to save France.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state, one realizes that history is not mechanically pre-determined but that people participate in

creating it. There is a strange sense of power as one chooses those who will and will not inform one's life. Now one is overwhelmed with the choices before one. There is a kind of stage fright because one knows that all of creation is watching one acting out one's life. One is responsible to all of creation for all of creation.

One decides here to be intentional about the one life and death one has. One chooses the mentors which are going to inform one's consciousness.

A kind of interior silence comes to one as one's own voice is quieted and one's being focused to listen to the lives of others. One feels as though one has thousands of colleagues all of whom are awaiting one's call.

64 Contingent eternity

- ▶ **Objective pronouncement**
and eternity is everywhere
- ▶ **Titles** · *you and me*
grave, where is thy victory
- ▶ **Titles** · *myself and I*
I am more than conqueror
- ▶ **Subjective declaration**
and on the way to forever
- ▶ **Reflective** · *subject*
the life beyond the grave
- ▶ **Reflective** · *concept*
contingent eternity
- ▶ **Affective** · *a sense of*
existing forever
- ▶ **Affective** · *like being*
eternally present
- ▶ **Analogy** · *it's like*
reversing the time machine

This state of consciousness occurs when one experience one's life as both beyond the grave and before birth. This experience is not some mystical trick to avoid the unavoidable. It is rather the state of existence in which one senses both the limits of living and dying and the supreme worth of life within those limits. The grave is not victorious. In this state death is simply a wonder-filled part of life. Martin Luther King points to this in saying "I have seen the promised land." The end of the film "2001" points at this when the old man and fetus become one. St. Francis for whom everything was awe-filling points at this. One knows oneself to be living beyond the limits of one's own temporal life.

A dimension of this experience is a sense of awe, that is fear and fascination. In this state everything is awe-filled. All events and things engender wonder in one. This has been called a "foretaste of heaven". One is sheer presence. One and being are one reality. One knows oneself to be God's messenger.

One decides to say yes to the wonder of life and death. In a sense one is beyond decision – beyond being passive or fatalistic. It is rather simply the "decisions" of this world have been transcended.

One then knows that all of history has conspired to create this moment and that one is responsible for it.

Charts

Area A • The land of mystery
humility god wonder

		Objective pronouncement	Titles <i>you and me</i>	<i>myself and I</i>	Subjective declaration
Trek I	1	death awaits every man	the time of my death	I am a condemned man	it just cannot be that way
The awe-full encounter	2	all is absurd	the eternal riddle	I am beyond reason	nothing makes sense
<i>Impacted by mystery</i>	3	finally no-thing	the last of the secrets	I am without ground	no place to stand
<i>the last up-against-ness</i>	4	and it's all a cloud of awe	lost in quicksand	I am in wonder	and everything is swirling
Trek II	5	always in the midst	a foot in two worlds	I am both-and	it's all around me everywhere
The inescapable power	6	every moment	creeping with meaning	I am surrounded	no place to go
<i>Enveloped by mystery</i>	7	no escape	the invisible force	I am caught in the middle	no way to win
<i>there is no escape</i>	8	and everything's out in the open	the cosmic eye	I am stripped naked	and I'm absolutely vulnerable
Trek III	9	a strange power is born-ing	the giant stirs	I am really alive	everything is simply exploding
The transformed state	10	everything is different	a stranger in paradise	I am transplanted	nothing is the same
<i>Recreated by mystery</i>	11	I am something else	my recent metamorphosis	I am not what I was	including me
<i>all things are new</i>	12	and life is endless celebration	everybody's banquet	I am perpetually new	and I'm having the time of my life
Trek IV	13	it's absolutely incredible	the spoof of life	I am unsettled	I can't believe it's true
The infinite passion	14	forever unknowable	the masked mystery	I am excluded	it's all beyond me
<i>Seduced by mystery</i>	15	eternally remote	the lonely one	I am abandoned	nothing seems secure
<i>the adoration of being</i>	16	and love has won the day	the perfect love	I am enraptured	and I'm just about to surrender

	Reflective subject	concept	Affective a sense of	like being	Analogy it's like
1	the creatureliness of man	radical contingency	terrifying numbness	mortally stunned	hearing the worms cough
2	the irrationality of life	absurd existence	benign madness	critically disorientated	riding a tilt-a-whirl
3	the absoluteness of nothing	ultimate reality	intense shock	irrevocably outcast	wandering in a thick fog
4	the objectivity of awe	primordial wonder	total paralysis	helplessly suspended	hanging over molten lead
5	the meaning of the eternal moment	incarnate living	double identity	fatally split	experiencing bi-location
6	the significance of omnipresence	ubiquitous otherness	constant pursuit	under surveillance	having nowhere else to run
7	the relevance of omnipotence	final limits	chronic weakness	perpetually conquered	racing in a field of tar
8	the import of omniscience	total exposure	deep guilt	permanently embarrassed	standing nude in Times Square
9	the unleashed vitality	vibrant powers	eerie strength	intensely enlivened	opening the floodgates
10	the transposed perspective	transformed existence	joyful anxiety	radically relocated	waking up on another planet
11	the actuality of possibility	second birth	trustful expectation	unconditionally recast	recovering from amnesia
12	the reality of change	dynamic selfhood	forever surprised	ceaselessly evolving	watching a pinwheel explode
13	the eternal apostasy	essential dubiety	irrational selfdoubt	shatteringly ridiculed	feeling you've really been had
14	the revelation of enigma	cryptic disclosure	secret resentment	totally injured	being finally excommunicated
15	the unclosable gap	transcendent immanence	insatiable yearning	chronically homesick	knowing you'll never go home
16	the honor of the mystery	singular adoration	burning desire	hopelessly enamored	being reluctantly love-sick

Area B • The river of consciousness
Freedom Self Awareness

		Objective Pronouncement	Titles <i>you and me</i>	<i>myself and I</i>	Subjective Declaration
Trek I	17	finally all is consciousness	me and my shadow	I am my awareness	I'm at the center
The authentic relation Freedom of awareness	18	transparently grounded	the last mystery	I am groundless	standing on nothing
I am my consciousness	19	creating myself	the invented man	I am forming myself	building myself
	20	and there's a hole at the center	the unfinished symphony	I am never finished	and with no hope of any completion
Trek II	21	a child of the fates	wheel of fortune	I am my temporality	this is the way I showed up
The creative existence Freedom of inventiveness	22	yet no one to blame	without defense	I am my circumstance	there's no excuse
I am my originality	23	we design our world	you've made your bed	I am my universe	I'm the architect
	24	and become the sign of life	the son of Adam	I am my species	and come do as I do
Trek III	25	beyond good and evil	crossing the river	I am my stance	I determine good and evil
The moral ground Freedom of decision	26	we decide it all	all is permitted	I am my conscience	keep my own conscience
I am my conscience	27	wholly accepted	the beloved of being	I am well pleasing	am simply a delight
	28	and with a charge to keep	the king's business	I am commissioned	and I'm here on business
Trek IV	29	at last my native vale	long journey home	I am not a stranger	this world is not my home
The final accountability Freedom of obligation	30	the gods take flight	the fallen angels	I am single-minded	all is relative
I am my answerability	31	the yoke is easy	the untouchable	I am unburdened	I just don't care
	32	and the mystery has its moment	the day the world ended	I am ordered answerable	and there's the ultimate court

	Reflective subject	concept	Affective a sense of	like being	Analogy it's like
17	the consciousness of consciousness	ultimate awareness	frozen lucidity	incessantly shocked	being hit by lightning
18	the relation to no-thing	eternal relation	incredible precariousness	irredeemably empty	standing on a mile of air
19	the being that creates itself	self transcendence	horrifying boundlessness	ceaselessly bewildered	meeting yourself coming back
20	the becoming within being	perpetual becoming	everlasting emptiness	unquenchably thirsting	discovering you can't stop the leak
21	the facticity of life	universal fate	unbelievable aloneness	suddenly adrift	being the stakes in a dice game
22	the given is my responsibility	relational situation	exclusive wakefulness	absolutely vulnerable	having no one to tell your troubles to
23	the world we create	contextual world-view	dreadful suffocation	unbearably entrusted	being asked to lift ten tons
24	the measure of a man	archetypal humanness	reckless impertinence	terrifyingly nonchalant	being elected the world's president
25	the ground of ethics	beyond morality	sudden reeling	scandalously intrigued	having broken through a police barricade
26	the basis of judgement	intentional conscience	exquisite ambiguity	ludicrously unconstrained	being lost in a wilderness
27	the approval of being	cosmic sanctions	indefinable significance	exceptionally precious	finding your glass marble is a diamond
28	the one essential task	primal vocation	absurd election	destinally designated	being a Martian undercover agent
29	the eternal at-one-ment	original integrity	inexplicable rootedness	securely anchored	feeling you've been here before
30	a practical monotheism	worldly detachment	painful relief	surprisedly victorious	losing all your friends at once
31	the relativity of covenants	passionate disinterest	anxious deliverance	fearfully courageous	feeling your kite string break
32	the final judgement	destinal accountability	unconditioned submission	devastatingly obliged	having accelerator stick at 90 mph

		Objective Pronouncement	Titles <i>you and me</i>	<i>myself and I</i>	Subjective Declaration
Trek IX	33	a person just shows up	the human adventure	I am living a journey	I am given the chance to do a life
The original gratitude	34	on this planet	no universe next door	I am given a situation	in the only world there is
<i>I'm in love with life</i>	35	with a lot of others	the family of being	I am one with totality	along with every creature
	36	and everything is unexplainable	nothing busting out all over	I am honoring the deeps	and each is a presence
Trek X	37	one day you just care	my brother's keeper	I am concerned	I now belong to all creation
The universal concern	38	for the whole world	never look back	I am totally engaged	to serve it
<i>binding wounds of time</i>	39	with all your heart	teardrops on the window	I am on the alter	with all my heart
	40	and then you get caught in doom	a far, far better thing	I am expendable	and to the cost of my life
Trek XI	41	responsibility for all that is	I've got it all in my hands	I am the guardian	the world has become my ward
The singular mission	42	what's no longer	in the beginning	I am saviour of past	plus all that's gone before
<i>everything is my brother</i>	43	what's not yet	tomorrow is forever	I am the future	plus all that's to come
	44	and there's no one to show the way	mister universe	I am history	and there isn't any pattern
Trek XII	45	suddenly you see through all	the other wise man	I am clairvoyant	everything is suddenly clear
The transparent power	46	develop a strange power	the pillar of iron	I am the rock	here I stand
<i>the strength of ten</i>	47	speak with authority	the healer	I am a charismatic	people are listening
	48	and begin to move mountains	the impossible deed	I am a miracle worker	and look at all that's happening

	Reflective subject	<i>concept</i>	Affective a sense of	<i>like being</i>	Analogy it's like
33	the incredibility of occurrence	individual fatefulness	breathless amazement	uniquely preferred	winning the super Nobel Prize
34	the arbitrariness of our universe	definitive predestination	hidden rancor	eternally immured	feeling a gun at your head
35	the oneness of all creation	temporal solidarity	unbounded rapport	awefully yoked	having a rock for an uncle
36	the mystery within each thing	sacramental universe	wondrous harmony	wholly engulfed	being perpetually astounded
37	the ground of human concern	primal sympathy	unabashed caring	freely bound	mistaking yourself for another
38	the explosion of fellow feeling	universal compassion	wide horizons	relentlessly driven	migrating to the moon
39	the consuming mission	sacrificial passion	continual sadness	emotionally drained	taking a one way trip
40	the identification with doom	soteriological existence	inevitable expenditure	poured out	swinging off the high dive
41	the care for the world	global guardianship	deep paralysis	forever encumbered	taking charge of history
42	the appropriation of the past	ancestral obligation	irrational inertia	burdened down	existing before dawn
43	the task of creation	futuric responsibility	heavy weakness	over rated	being ahead of all time
44	the burden of election	invented history	hilarious absurdity	devastatingly ridiculed	having the only set of keys
45	the gift of depth perception	diaphanous intuition	intellectual aching	beyond yourself	looking through a stone wall
46	the gift of depth motivity	interior discipline	incurable loneliness	eternally primed	imitating the Rock of Gibraltar
47	the gift of depth communication	impactful profundity	cautious confidence	unequaled adequacy	being forever on-stage
48	the gift of depth accomplishment	definitive effectively	aweful danger	deadly accurate	commanding mountains to move

Area D - The sea of tranquility
fulfilment death happiness

		Objective Pronouncement	Titles <i>you and me</i>	<i>myself and I</i>	Subjective Declaration
Trek XIII	49	there's suddenly light both ways	the last dawn	I am in the light	I think I found Hesperides
The radical illumination	50	you know everything	the fountainhead	I am learnedness	all is clear
<i>Certitude at the center</i>	51	meaning is everywhere	the awful truth	I am the Christ bearer	the logos too
<i>light; shines in shadows</i>	52	and you've become an avatar	one from depth	I am the way	and I'm the very keystone
Trek XIV	53	there is a strange victory	cynicism revisited	I am hoping against hope	I am now beyond expectation
The unknowable peace	54	no worldly cares	gone is the couch	I am de-burdened	burdens down
Problemlessness at the center	55	no earthly foes	in search of enemies	I am the enemy-less	nothing to hate
<i>security dwells in trials</i>	56	and only integrity everyday	the great dragon	I am my own war	and it's just Satan and I
Trek XV	57	there is a different elan	the virgin spring	I am vibrant	I'm simply all a-tingle
The unspeakable joy	58	showers of blessing	let the sunshine in	I am gratitude	everything's a gift
Contentment at the center	59	a strange gladness	my cup runneth over	I am effulgence	struck dumb by bliss
<i>rapture walks with woe</i>	60	and everything's worthwhile	happy death	I am my happiness	and what a time to die
Trek VI	61	for those who dare to die	the living dead	I am expired	I'm really very dead
The endless life	62	there is another life	walking through walls	I am alive again	yet risen
Everlastingness at the center	63	with those who passed	listen to the dead	I am community	with the saints
<i>death where is thy sting</i>	64	and eternity is everywhere	grave, where is thy victory	I am more than conqueror	and on the way to forever

	Reflective subject	concept	Affective a sense of	like being	Analogy it's like
49	the all-embracing gestalt	seminal illumination	irrational convergence	unreservedly liberated	looking directly into the sun
50	the wisdom from nowhere	inclusive comprehension	shocking cognizance	absurdly assured	knowing the mind of God
51	the universal secret	contentless word	image explosion	sacredly empowered	discovering the mother lode
52	the embodied truth	personal epiphany	intriguing terror	preposterously nominated	being the last soul on a flying 747
53	the hope of no hope	creative futility	interior silence	perpetually released	running an endless marathon
54	the absence of cares	problemless living	detached trust	alertly relaxed	resting easy on a bed of nails
55	the freedom from hatred	transcended hostility	patient regard	cleanly restored	emerging from a stuffy sewer
56	the only human struggle	exclusive contradiction	sweet struggle	endlessly embattled	narrowing the war to one front
57	the animation of the deeps	vital spirits	throbbing exhilaration	tautly coiled	taking a cold shower
58	the acknowledgement of goods	spontaneous gratitude	teeming life	unavoidably plunged	receiving a bundle of gifts
59	the moments of rapture	blissful seizure	fitful dancing	electrifyingly alive	glowing after a mountain trek
60	the meaning of beatitude	final blessedness	enraptured stillness	harmoniously surrounded	playing in a great symphony
61	the dying to self	living death	physical detachment	gloriously condemned	waking up totally dead
62	the life of the dead one	resurrectional existence	objective power	irresistibly impelled	waltzing on the water
63	the fellowship of saints	everlasting community	supporting fraternity	agelessly wise	marching with all of history
64	the life beyond the grave	contingent eternality	existing forever	eternally present	reversing the time machine

The Other World

