

## REFLECTIONS ON MEDITATION

1) Delimiting the "world" to "non-colleagues" leading to "visionary dreaming" of assuming that your colleagues and "priors" should, if not take care of you, at least not require your energy. Resentment at the point of colleagues does not trip the same warning bell that resentment towards Galaxy pastors, etc. does. . . with the result of abandoning the role of the humiliated one who is doormat to God towards grasping after a position of "being in control" with normally disastrous results. Or trying to eliminate the problems by direct obliteration -- with equal results.

2) But the key perplexity is how to string your warning system that tells you when you are not taking care of yourself. How do you set up the interior triggering system that calls forth the interiorly implanted images of NRM, the short courses, the methodology of after-brooding / seeing through --- the issues and gimmicks and tools are always on the other side of deciding its true to use them vs. wallowing in the resentment and despair over the humiliation. Or the "trigger image" of interiorly spotting when your repentance is required. Or knowing what calls you to repentance, how you put yourself in front of it vs. not bothering. That die / live is the interior reality of the Dark Night and the Long March, and that the external aspect of that is how the question of what vs. who is right, the question of what needs to be done vs. how to correct past errors, the question of delineating the indicatively compelling missional vision vs. trying to control the polity, the question of tactically assuming responsibility vs. cynicism or rebellion -- how those remain the operating question for priorship from any point around the table.

3) Some way of asking the question of "what does the Lord require?" prior to the question of global consensus, local possibility, etc. I am not sure how to talk about this, but it has got to do with non-defensiveness relative to details of an event to freight that. Maybe transparency.

---

 TRIGGERS OF MEDITATION

- 1) Re-cycling the occasion of offense/resentment vs. tactically considering the future,
- 2) Lining up votes - internally or externally, about why I was right,
- 3) Considering that I have totally grasped the other person or the situation in a picture of its problem or state of reduction without seeing a "more than" simple moral failure or "reduced living" in the other - seeing that in an immediate grasp, (Bonhoeffer:

Community) I have subsumed the other.

4) Recycling images of revenge or imaginary victory.

Recycling like a stuck phonograph record -- is the major trigger for taking care of myself.

---

#### MEDITATION: A QUICK REFLECTION

Meditation is the happening which occasions the illumination of a person's entire frame of experience and which recreates and reconstitutes the operating milieu out of which that person experiences himself and the world.

It is as if your experience hovers about you like a personal fog. You know your fog of experience, to one degree or another. Sometimes something happens which illuminates the entire shroud. The spark, it could be a word, line of poetry, a sound, ignites a "chain reaction" of creativity, of seeing, of experiencing one's entire experience. This happening is meditation.

The battle here is with psychology. One, we have been taught that psyche and selfhood are synonymous. Not by one hell of a lot. We have also been taught that selfhood comes in bits and pieces. Not true. Selfhood comes full blown or it doesn't. When meditation happens one experiences his entire experience totally. The fog of experience in which a human is, is illuminated and it glows with new energy. Meditation is the spark which ignites the illumination.

---

Not only is meditation the only point where Satan attacks, Satan's attack is the only point where meditation happens. A concrete happening which results in a threat to your relationship with consciousness, at that same time, triggers meditation--triggers the dialogue with your Council that is the intensification of consciousness, which allows the defeat of Satan.

Your meditative council is built only out of such happenings. It is not just any group of people. It is an alive community of those who have been helpful in maintaining your relationship with consciousness, that is, they are the successful combatants with Satan.

Satan therefore makes possible the intensification of consciousness through the threat of non-being.

finitude, the power that sets the unquestionable terminus. The Dark Night and the Doxa and the Long March you see them all, behold them, here and now. (Of course, this is the emergency from Satan's point of view-- it is the decisive moment.)

---

I ATTEMPT FROM LOVE'S SICKNESS TO FLY

I attempt from Love's sickness to fly in vain,  
Since I am, myself, my own fever,  
Since I am, myself, my own fever and pain.

No more now, no more now, fond heart,  
With pride should we swell,  
Thou canst not raise forces,  
Thou canst not raise forces enough to rebel.

For love has more power and less mercy than fate.  
To make us seek ruin,  
To make us seek ruin, and love those that hate.

For love has more power and less mercy than fate.  
To make us seek ruin,  
To make us seek ruin, and love those that hate.

I attempt from Love's sickness to fly in vain,  
Since I am, myself, my own fever,  
Since I am, myself, my own fever and pain.

NONE BUT THE LONELY HEART

None but the lonely heart  
Can know my sadness,  
Alone and parted far  
From joy and gladness.

Heavens boundless arch I see  
Spread out above me.  
Ah! What a distance drear  
To one who loves me!

None but the lonely heart  
Can know my sadness,  
Alone and parted far  
From joy and gladness,  
Along, and parted far  
From joy and gladness,  
My senses fail,  
A burning fire devours me.  
None but the lonely heart  
Can know my sadness.

---

REFLECTION ON TAKING CARE OF YOURSELF

Reading allows you to encounter another man's articulation of his knowledge of "truth." Sometimes in that encounter you hear articulated what you know but had not articulated to yourself -- thus did not know that you knew. That is meditation. The relating of one's self, self-consciously to what you know but did not know that you knew, or had momentarily forgotten. Caring for yourself has to do with demanding of yourself to give form, to embody, what you just learned that you had always known (knowing before the knowing). The more you struggle to give form to your "latent" knowledge that had just surfaced, the more the whole process becomes a part of your being and the more "encounters" you occasion. "Eyes to see" and "ears to hear" are developed.

---

In the midst of the Long March through the Dark Night when one tells himself, not only is he in dark night but he is also blind and alone (watch out) sin is stepping into the situation; therefore, he must seek a way of escape, so that he can gain his bearing and survive. It is at this point that creation makes itself known in the form of those places in the Post where life has spoken, i.e.--a reading, a poem, a conversation, a picture, that trips one in his despair and says, "Attention, dummy!" That which has brought you this far on life's journey, is still sustaining you. What you see as blindness is self imposed because you can't believe trust in being because being has refused to one the whole plan of what is to be. This is to be defined seeing in the dark the creation only gives to us what we need at the present time. It is Satan that wants the whole thing. Stand at attention, and know that life will have its way with you.

---

"Experience your experience" and "Consciousness of consciousness" are triggered by meditation. Meditative fragments startle us into wide-awakenness like the crack of a whip. Sometimes it is as if they got hotter and hotter over the years on the Long March of Care, till one day they burst into flame, dried by the heat, and they blaze without being consumed; like:

I was hungry and you gave me food.  
I was a stranger and you welcomed me.  
I was sick and you visited me...

and the one takes fire from the other and you are flooded by "Of course! Of course! Of course!" Care for yourself in this you see in that: those words changed your life long long before you ever noticed that they had, by dint of repeating them every day, every day, like the Starets. God will take care of you you see in this: the whole tragedy, the utter

Reflections: page 5

#### PROFOUND CONSCIOUSNESS AND THE COVENANT OF MARRIAGE

"This is a great mystery and I take it to mean Christ and his Church"-- Christ and profound consciousness or Profound Consciousness and those who care may be better. The church has always been clear that the covenant of marriage lasts for life--this was care for profound consciousness.

The Church has been clear that a marriage could be annulled where the covenant had not been consummated--this too was care for profound consciousness.

We have become clear that the dark night and the long march are the "forever" state of those who have been bumped into profound consciousness. We have become clear that care for self is care to see that we live in the reality of the self we are before the mystery--that I care for the profound consciousness--to live fully in it, to protect its reality from Satan--that is, from the illusion that there is a reality of being other than that of the dark night and the long march or, that there is some other profound consciousness somewhere.

What has all this to do with the covenantal relationships? It has to do with care for ourselves. McCleskey pointed out that it is awe which bumps you into profound consciousness. Marriage is the symbol of the decision to relate forever to the fear and fascination and walk forever in the profound consciousness of life, which is my only life. The question at the time of marriage is something like this: Imagine you are standing beside Profound Consciousness and being asked, "Will you love, honor, and obey this profound consciousness until your life's end?" Now in the marriage act I am not suggesting that the mate is profound consciousness; but rather, is the continual grounding of the fear and fascination and is the otherness which most constantly exposes my own fateness to my limitedness (i.e. maleness or femaleness) and my journey.

Sin enters as the desire to end or terminate the covenant of marriage not because of terminating a human relationship as such, but because one wants a different consciousness and dreams that one can live in the fascination and not in the fear--that one can live outside of the dark night and the long march. If one has in fact lived in profound consciousness the only result of such a move is that of zombi-ism.

Therefore, in the covenant of marriage I rejoice in that which keeps me alive to the dark night and the long march and therefore to profound consciousness. I cannot care for my mate, except as I care for myself. That is, care for the profound consciousness that is being in me. One way I care for that is care to see that the reality of the dark night and the long march are maintained in the tension of that covenantal relationship. Any attempts to reduce or irradicate it are demonic. The romantic words "I need you" are absolutely correct when seen from this perspective.

My desire to "get out of my marriage" has nothing to do with the "other" but only with my refusal of the profound consciousness--not having the guts to live in it.

Where no otherness exists in marriage, where the other is not known, that is, where the world's peace, joy and fulfillment is its significance, such a marriage should be and is annulled. It is the farthest thing from humanness and will lead only to destruction of the self before the sovereign mystery. It is awe only on the fascination pole and finally turns into banality of pleasure (this is not moralism)--Zombi-ism is the result.

If you would care for yourself in mission then you had best stay married and rejoice in the wonder that God has provided you with an otherness which forces the possibility of staying alive to being itself.

---

#### MEDITATION

Meditation in our present time has to do, for me, with 3 kinds of dialogues. I call these "pre-conversations" or these conversations I find myself having before I decide to do something. The first kind of conversation is a dialogue with the past for the sake of the present and future. For example, in deciding who needs to be the staff at Oombulgurri, I find myself talking to my grandfather, The first white settler in the western part of New South Wales who learned much from the Aborigines, and ground into my being the white man's hatred of him and cruelty towards him. He reminds me that we have to finish the work of care he began. The second dialogue I have is the dialogue with the present for the sake of the present and future. This is the one where Satan enters in. This is the now, my actual given life. The conversation is at the point of pushing me to be a self--Satan's entrance is if I should give up my real life, and not be aware one. So it has to do with my detachment from all things, but Being--Satan enters if I try to be other than a solitary. This conversation demands my intentionality. The third conversation is the dialogue with the future for the sake of the future and the present. This is where I hear the voices of my great great grandchildren echoing to me "Did I live an authentically human life on their behalf? Am I doing now what will create genuine humanness for the children yet unborn?"

---

#### TAKING CARE OF YOURSELF (SANCTIFICATION)

In the tension between the existential and the essential dimensions of being, there is the realm of sheer ambiguity, which is the home of every human being. Man does not live in either the existential nor the essential dimension but in that tension between them: ambiguity.

This is the realm, the only realm, wherein profound consciousness can be born and freedom and therefore human destiny actualized, which is to say, this is the only realm of the human being who is characterized by profound consciousness and its actuation in freedom creating destiny.

This is the realm, the only realm, however, man does not want as his home, which is another characteristic of man. He naturally wants the realm of the unambiguous, but which for him does not exist as possibility.

This human realm of ambiguity is where one experiences profound consciousness, or as we have said of late, the Dark Night and the Long March, with their several phenomenal "dynes of Being". (dynes as opposed

to the rather static connotations of state of being), e.g. resentment, ineffectivity, etc. These "dynes of Being" are the ways he experiences his home as he journeys his realm of ambiguity, and his natural human response is that these are distortions, dislocations of his authentic humanness; failing naturally to see that these are the fine furnishings of his Mansion prepared for him by Being itself; failing naturally to see that this "set-up" by Being is so foundational, so solid, that this is the only ground on which he can possibly build his authentic human life; failing to see that this is the way Being has decided life for human beings is...

Said another way, man fails to naturally see that only here in this realm of ambiguity, living out these profound human dynes, is always already at hand--the mystery, Being itself, wanting to be discovered, waiting to invert the seemingly tragic into the obvious glory of humanness.

In this realm man lives under the fear of death, the sickness unto death, the fear of non-being or going out of being, or the fear of loss of consciousness. Life comes as meaninglessness, lovelessness, hopelessness, and therefore, human powerlessness.

But as the divine expression of awe invades this human dimension (as we see it), the tragic inversion takes place, though the ambiguity does not ever go away--it is only seen for what it is, encompassed about eternally by the unambiguous. In this inversion happening the sickness unto death transmutes to the sickness unto life, the fear of non-being is swallowed up in the assurance of the everpresent Being, etc. Meaninglessness becomes meaning or faith; lovelessness becomes love; hopelessness becomes hope--man becomes his authentic power or passion of being. Or as St. John of the Cross might say it (nada) "nothings" is not having to live before the absurd (so Satre would say it) but living before the nothing which is the all-thing in everything which is the Light. Or as Tillich would say it, separation is bridged, reunion is experienced. Or as Jesus would say it, this is the Kingdom of God and it is Blessed. But none of these wisemen would ever lead us human beings to believe the ambiguity which is our home is taken away from us--they would only want us to hear that our natural home is the paradise it is, and that is the good news. That the unambiguous has visited us in our ambiguity. We need not yearn for another home though of course we will, ceaselessly, being human beings. But at times, we will delight in our earthly mansion as though it were our heavenly mansion, which of course it is, royal, regal, fit for us Sons of God.

Now, out of this context, one begins to brood about what it looks like to be at home in this home on a continual (life-long) basis, or how one takes care of himself here in his mansion prepared already.

Maybe a diagram will help.

illusion of  
the unambiguous

existence \_\_\_\_\_ essentiality

ambiguity  
(man's realm)

Living in this home of ambiguity causes all men to search for the unambiguous in every way imaginable in his rejection of having his home as it is. As I said, this is one of the natural, good characteristics of every human being, part of his motivity in one sense. (It also verifies that EM knows the divine or unambiguous or mysterious dimension is key to his very life.) But as he searches for the unambiguous (which is always moralism, be it Justification (or rationalism) by faith, works (activism), or special knowledge (mysteryism), he is invariably confronted with illusions of the unambiguous life. St. John of the Cross would say that we bow the knee to some-thing rather than no-thing (Tillich, a la Paul and Luther would say, we are "saved by grace" a gift of unambiguity.) This false image of the unambiguous is the temptation of Satan or the hellish (seemingly delightful) temptation of self-salvation from the ambiguous life.

So there I man am, in my true home of ambiguity, looking at my actual existence and my potential essentiality, repulsed by that tension, and into my set of images comes the false image or illusion of the unambiguous life that appears to be my "out" of my situation: a new marriage, a new assignment, another movement, or the good life--whatever.

So there I am, in this exruciating ambiguity (or experiencing the Dark Night or the Long March or their intensification). How do I take care of myself with the consciousness and freedom that is mine within these humanly impossible limits and illusions.

Well, something happens to expose to me that I am in just this exruciating, humanly impossible situation. That I am tempted by the power of non-being that Being lets loose to guarantee my freedom--we would say, my situation becomes transparentized or focused in its reality, and all the ways these happenings come are innumerable, but each is the scandalizing, exposing event of the Word or manifestation of the reality of Being.

I can then choose one of two alternatives in my freedom: to say no to the truth and give myself even more fanatically and compulsively to false image of the unambiguous, or secondly, I can confess that this revelation is the truth and that I would dearly desire that illusion were the truth, but know it is not, and thus begin the "worship of life" by spitting in the Tempter's face.

At this point I do not know where to go. I do not know where meditation, contemplation or prayer end or begin in this process of salvation (sanctification), which is being at home in my home, or how to take care of myself in my home.

Some practical methods to push, come, however:

1. Meditation in relationship to confession (I think this is where the bite was in the Ignatian Retreat)
2. Seeing that the O/W Chart categories are the "dynes" of my life--the full gamut of my experience in my ambiguity--and to so grind these "dynes" into my consciousness that I can begin to know that I'm always "on the chart of human ambiguity" somewhere, and each dyne is good.

- Maybe questions like:
- 1) What is now going on with me?
  - 2) What dyne am I in?
  - 3) Is that good or bad? (Ans. implicit)
  - 4) Now what dyne did that flip me into?
  - 5) Move on ---so that this becomes a living screen for me, to be appropriated immediately.



(I find dealing with the 8 effects of DN/LM so fathomless that I usually get swallowed up and my consciousness and "attention" becomes so entwined in ineffective subjectivity, I have no tools or too little strength to handle them objectively and immediately--therefore, prolonging re-engagement as I wallow in those unfathomable "universes".)

3. Artforming every event.

- 1) What is going on
- 2) My immediate response
- 3) Confessions

1 min.  
exercise

4) Moving on--telling myself, "I've wrung that event out enough."

4. Rituals (I repeat throughout the day) e.g.:

Life is ambiguous

I long for the unambiguous

That longing is good

But my life is the ambiguous--Praise God. OR

This moment is the great ambiguous dyne of \_\_\_\_\_

Bless the Lord, Oh my soul, and all that is within me

    bless his Holy frame (for me). OR

This activity appears to be meaningless

But the mystery is waiting to be discovered within it OR

It is time to take off my combat boots,

For the war with the wholly (holy) other is over.

I'd rather stand barefoot in my house of the Lord. OR

All is mercy!

All the above suggestions, feeble as they are, point to a profound dynamic, which I must admit is more akin to Meditation than any other-- I see that more clearly now. But the accent for me is placed upon confession(which initiates worship in my everyday living) which meditation dynamically turns into, allowing me to come to "attention" or "intention" within my realm of ambiguous reality.

Coming to "attention" and choosing out of my freedom, born out of ambiguity, to embrace my home as my true home, it seems to me then that the issue of stylized expression follows, celebrating the fact of all facts, that my situation and I in it are good and belong there. Whether I then prance, jump, holler, sing, stare deeply into another's eyes, or what, become the re-dedication of my being at home--I act out my authentic, free role, embodying the presence of human being who has been visited by the non-human Being.

But on the other hand, these stylized expressions of celebrating my being at the right place, at the right time and in the right relationships, can become in themselves meditative events upon repetition (spirit exercises) which call me to attention, or which call me to experience my experience as it is--good--like unto the Son of God.

This latter stylized expression of my authentic being then begins to become (or can become) a meditative or contemplative event for the brother(s), to call him to "attention". This is where "taking care of myself" transmutes into taking care of myself takes care of my brother" or prayer, maybe--I think so. Though it is ambiguous, as it should be--not should be--is--.

---

TAKING CARE OF YOUR SELF: MEDITATION

My self is a relation to the Mystery. The content of this relation is consciousness, the Dark Night and the Long March. In relation to the Mystery my life is humiliation, weakness, resentment and suffering, -- my life is depletion, ineffectivity, worn-outness and unfulfillment.

My self is also a relation to consciousness, a relation to the Dark Night and Long March being the situation of my life and every life all the time. The content of this relation is profound consciousness. In this relation my life, still the Dark Night and Long March, is a life of radical integrity lived in two worlds.

It is this second relation which becomes threatened and must be cared for. The Mystery cares for the first relation simply by being unsynonymous sovereign power in every concrete happening. The second relation, which is a life of radical integrity, I must care for. Concrete situations raise the threat to my radical integrity by triggering the hope or longing that it just might be possible that life can be other than the Dark Night and the Long March. This is a threat to my relation to that which is, to my participation in Being, and in this threat I get a terror-filled glimpse of non-being, MY NON-BEING. Yet, I am incapable of naming that which is the threat, and therefore incapable of deciding for that which maintains my relation to being. In short, I am in dire need of an advocate for my integrity -- an advocate for Being.

At this point my meditative council comes to my aid, as the advocate for Being, and this includes my Being. Sometimes this council comes at my conscious summons, and at other times it seems to know when I am in trouble and just shows up. My council enters into dialogue with whatever it is that is threatening my integrity. As third party to this dialogue I encourage the dialogue, asking questions of those in the dialogue and goading them on, trying to get clear on the particular decision I must make to maintain my threatened relation to Being.

Caring for your self is seeing to it that your council is an adequate disciplined advocate for Being. It is also the disciplining of yourself that keeps you attentive to your council, and therefore keeps it readily available.

For example, take those assignments up on the eighth floor. The first time I looked I was assigned to Hong Kong. Immediately I found myself saying to myself, "It will change". Then, as I asked myself why I said this, the threat appeared in the form of my thinking that there is a situation in which the Dark Night and Long March are less or more intense than other situations. I am now in sin -- in disrelation to being, because life is Dark Night and Long March, period. I am in trouble. I cannot possibly be my own advocate. My council comes to my rescue to be the advocate of Being. A colleague steps up and says to the threat, "ha!". (Sometimes it takes a much longer dialogue.) The dialogue clarifies what life or Being really is in this situation and enables me to make a decision about the particular threat, to name where life is, where Being is, and therefore be maintained in my relation to the Dark Night and Long March, and there my integrity as radical selfhood is sustained by the advocacy of my meditative council and my decision to be Being. In this manner Being cares for Being, including my Being in Being.

I am not sure this poetry is right on target relative to taking care of oneself, but it seems like a time to look at all the New Religious Mode categories. Somehow this occurred to me very strongly this summer relative to "hope" and its relationship to chastity, though it is absurd for one so unchaste to presume to have any insight on the subject. Nevertheless, here it is:

Will we someday learn what chastity means?  
Our minds stretched in faith through history into  
eternity;  
Our hearts stretched in love around the globe  
to care for all;  
Our souls stretched in hope toward that which  
is beyond time and space;  
And we, receiving all time, all space, and open  
even to that which is beyond dimension,  
Thrusting our small being into one tiny point, in  
one tiny moment,  
Thereby transforming  
all time  
all space  
all being.

---

We have been preoccupied with our own suffering, but now is the time to turn from our suffering to the suffering of the world. I am just not interested in my own suffering; I am but consumed with the suffering of the world.

An unchecked preoccupation with our own suffering is stocism, undercuts hope, and blinds one to miracles. One who is preoccupied with his own suffering can never see the miracles of it all. He is strangely enough, always bathed in miracles but can never see them.

The one who does not love, does not suffer, and never perceives miracles. But the one who loves not only suffers but sees the miracle which life is, and especially his own life. He never has to be somebody. Not that he shouldn't want to be somebody. It is just that he is content with his nothingness because he sees the miracle that he is--and the miracle of it all.

TAKING CARE OF THE MISSION  
AND  
YOUR SELF

"The foundational expressions of the Trans-Rational"

I. The Intellectual

"The indicative  
Battleplanning"

- 1) motivity symbols
- 2) geographic circuitry
- 3) rational time
- 4) actuation plans

II. The Sociological

"The winning  
Team"

- 1) corporate prior
- 2) engaging task
- 3) on the road
- 4) fellowship

III. The Ontological

"The disciplined  
Self"

- 1) experience experience
- 2) dark night consciousness
- 3) meditation
- 4) being's care

