

Two hours ago* I with Loree finished the basic Intensive Journal Workshop (a three-day) with the founder, Ira Progoff. This report to my colleagues at NYTS, and a few other persons, is part of my sorting process, early stage, as person and as Christian theologian seeking to be responsible, in gratitude to God for this experience. These notes are just as the thoughts tumble out. Dr. Progoff's belief in life-flow comforts me with the thought that such may be more useful to the reader than my more considered, systematic, later version. (* 6pm 13 June 76)

1. As a small child I was taken by my judge father to see murder scenes, blood on the stairs, for he thought it a proper exposure toward my also becoming a judge. In him, this occupational distortion existed: he was always expecting something awful to happen--and, of course, according to Murphy's Law, he was usually right. His consciousness easily inhabited the criminal mentality....Just so, the psycho-experts I've studied under face the occupational distortion of supposing that the mass of the populace is as God-forlorn, secularistic or sick-religioned as the clients they make their money off of. President Carter, and most of the folks who put him in the Oval Room in a few months, would hardly know what all such talk is about. A decade ago in the media there was a brief "death of God" flare up, taken seriously by the Nietzscheanized minuscule of American intelligentsia and pseudo-intellectuals but only slightly irritating most folks. NEWS: Traditional religion is alive and well west of the Hudson and East of Esalen. The hoch-kultur assumption that people's "return to religion," if any, would be nontraditional and non- if not anti-institutional is fast eroding as we move into the late 1970s; and explaining the return to the traditional religions as coping out on honest and courageous facing of the future, as neurotic hunger for hypersecurity, as temporary atavism in an old cave to sit out the fierce storms of rapid change, as regressive behavior in the face of unmanageable complexities and unresponsive megapowers--all these strike me as both true and evasive: true as indicating minor themes, evasive of the positive factors. Friends know how radically I, as a radical Christian, differ from Herman Kahn; but the "Religion in 2025 AD" study I did for him at the end of the last decade is not dissonant with some of the optimistic conclusions in his latest book. (He might even get to die, and he says he wants to, as a rabbi!)

2. GOD-SURROGATE LANGUAGE, at least as an additional resource, has been shaped by most of the seminal psycho-thinkers I've studied with. Kunkel had his "Archangel," and Frankl his "Logos," and Progoff his "Life-Process." Studying their [and others'] controlling metaphors might teach us better how to speak of the Spirit to "modern man" alienated from traditional religious language. In Hellenisticism, the "spermatic logos" was the conflate symbol of natural growth ["seed"] and meaning-communication-revelation-enlightenment ["word"]. Of these two, Frankl makes the latter central [thus his "logotherapy"], and Progoff makes the former one of a small cluster of control-images [perhaps the most important being the "well" as a developed analog]. Frankl is West-leaning [and "word" is more Western], Progoff is East-leaning [and "seed" and "well" (on which see Jn.4 as exception) are more Eastern]. (Of my psycho-teachers, the one I had the hottest relationship with was that other Fritz than Kunkel, namely Perls. The reason one cannot choose a dominant image out of his vulgarisms is that this Fritz was his own metaphor. Instead of "evoking" one's awareness of one's life-process (Progoff), Perls would irritate the "real you" into putting in an uncomfortable appearance-in-group. For this fumbling surgery, language was a necessary obscenity of chicken-, horse-, and elephant-shit, with minimization of "mind-fucking"--language used more sardonically than seriously, but with an authentic touch of genius.) Progoff has a good grasp of the West's imaginal/conceptual religious language, but I doubt that he's ever been comfortable with any constellation of it, covenantally confirmed (i.e., socially sanctioned by being an observant Jew): the biblical tongue is at once familiar and alien. It was alien to me in my secular parental home, but became my primary language through conversation at age 17 to evangelical Christianity. IMPORTANT: It is, for me, a second language, the language of my emergence from childhood and home.

3. Jung says how it is with the materials of the inner life, and Progoff says what to do about it--how to process them. Jung is so European; Progoff, his student, so American!

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More than any other student of Jung, Progoff helps me reduce my irritation with the master, a PK ("preacher's kid") who, instead of just slaying the father as his own teacher Freud said was necessary, proceeded to eat him. As an old Protestant minister with sons, I'm more than irritated at the notion of parsonage sons eating the clergyman; but that's precisely what Jung did--ingesting the numinous, father-with-church, so that the sacred area was no longer church-in-world but now sacred-enclosure-in-psyche. The resulting mishmash of mystical-poetic esoterica has mainly amused me; but now P. [= "Progoff"] is sorting it out into manageable sense-making, and I'm deeply grateful to him...and intend to promote his "thing," within the limits of the critiquing I'm doing in this thinksheet. One of those limits is that P. has not entirely escaped from his teacher's hyperindividualism: e.g., [1] "Dialogue with Society" is aimed chiefly at personal advancement-into-one's-own-potential, and [2] the "church" element, i.e. the supportive society, is guru-style [i.e., return periodically to group with the master], which is one-to-one-in-group [marbles in a bag] rather than community [cells in a body]....This captivity of church to psyche is well illustrated by P.'s THE WELL AND THE CATHEDRAL (repeated on the cassette, "Active Methods of Spiritual Growth"): "The well [and its "underground stream"] has been covered over by the stones of the cathedral....You are the cathedral, and the way to the underground stream is the well that is hidden within us." I remember poking around Winchester Cathedral (King Arthur!), built on a Mithraeum (worship center of an inferior religion, the brutal military macho celebration of the Roman soldier) erected over a swamp malarial at the time. Interface the underground stream and that swamp, for special effects. Which leads to an ethical comment: Using the brainstorming technique of letting it all list out "non-judgmentally, without censorship," P.'s "going into the well" says nothing about the possibility of coming upon a poisonous underground stream, demonic rather than divine. The one point at which he warns against the destructive outbreaking of "energy" is the case of someone who, by drugs and/or "meditation," "releases deep energies" he/she's unable to "channel"--but that's a case of evil-as-excess, i.e. hypertropy, not a case of evil-in-itself, "sinful" cosmically and/or humanly-historically.

4. Why not the dark side [evil/sin/repentance-forgiveness-atonement] leading to the bright side [consequent obedience/peace/joy/justice]? My preliminary conclusion, based on slight acquaintance with P., is that--gentle, generous soul that he is--he is a mother, a nurturing parent, who uses [feminine] "psycho-evocation" rather than [masculine] "psycho-analysis." More power to him, in this macho-destructive culture! But I fear he overdoes it, Jewish-mother style, chicken soup always on the back burner. In his deep caring about what happens to persons and society, he's solidly in the biblical tradition of moral concern. In his deep trust that contact with the underground stream will result in personal-societal guidance in and toward the good, he's solidly in the biblical tradition of covenant [berith], covenant-loyalty [chesedh], and the rectification ["balance," in his word] principle [mishpat]. But in his "enlightenment"-type salvation, he's Eastern and gnostic, over against the biblical "obedience"-type salvation. [Cf. Maslow's effort to bio-ground ethics, and Skinner's effort to socio-ground ethics--both in the long search for a naturalistic ethic transcending the particularities of "religions."] No wonder Jung the Nurturant appealed to him! Too, mama prefers images to ideas, because the children are more apt to fight over ideas: "The categories do not matter" [p.269 in AJW (AT A JOURNAL WORKSHOP)]. Amazingly, he's foolish enough not to take into account the feedback from the god: it doesn't matter if the god-hero is Siegfried [Hitler's favorite!], Athena [Odysseus' favorite!], Moses [a third macho character], Jesus [most motherly on the list]. Conclusion: The underground stream is amniotic fluid, inside mama-to-be; and P. himself is maieus, midwife, "evoking" birth [the glorious image of Socrates as teacher]. None of this is to put P. down. The opposite! What I'm saying is that his message would be reinforced by a fairer treatment of the biblical heritage, which he unnecessarily abuses, more out of prejudice than ignorance (I believe).

5. Pursuant of this motherly transcendence of whatever seems to make for unnecessary conflict, P. offers a "God"-less religion. I didn't say "godless," for he has a powerful sense of the numinous as personal, as his verbs for the action of the archetypes or the

"principle" [compare/contrast Sun Moon's "the Divine Principle"] or the "underground stream"--as religious as, and in feel similar to, Spinoza [in contrast to Hegel, Schopenhauer, Nietzsche, Adler]. Increasingly, he's using ritual for processing of inner material in groups: "process meditation" (not in AJW, but coming out soon in a book), audio on two cassettes of "Experimental Religious Services" [viz., "The Well and the Cathedral" and "The Star/Cross," the latter symbol a conflation of the Star of David and the Latin Christian Cross, though the material itself is not Western-religious in orientation, but rather occult-gnostic-poetic]. It's stretching it a little bit to call P. the founder of a religion, but not much [on which listen to his tape "The Next Step in Religion"]. If her were to deny this, I'd be in the same position with him as I'm now in, in the federal case against TM in the NJ public schools, with the Maharishi! Any competent definition of "religion" [e.g. Streg et al: "any means of ultimate transformation"] would define him in as priest. [Of course he says you need not give up any religious praxis you might be into--as Hinduism has always said, and as the TMers now say. And he bypasses the usual clergy redlights against (a) heresy and (b) rival religions by his cool, language-flexible, image-rather-than-idea style. Many Catholic sisters there, and some priests, including Peter Kain, who recently had the STM/PC seminar with me; and NCC Ass't. Gen. Sect. Nathan H. Vander Werf, who wants to promote PJ--my short for the new religion: "Progoff Journal"--in the churches; and Presbyterian Exec. Geo. Barford; as well as our own Diana Beach.]

6. GOD IN PRAYER/MEDITATION. P. was on the board of Esalen up till the long plunge I took there with Fritz Perls, Will Schutz, Claudio Naranjo, and Sam Keen: 1967. He told me he got off because Esalen was veering out of what P. considers a responsible orbit around the human potential--though the figure is mine, not his. But one Esalen thing is "big" in P., viz. guided or structured fantasy, for which P. uses the term--his own connotation-coinage--"dialogue." Now, prayer is impossible to humans so technopsyche-dead, so right-brain-hemisphere suppressed, that they can't fantasize a conversation. Curiously, P., though "G"-less, is much better news for the revival of real prayer (as communion, conversation, dialog with God) not only than are all other "meditation" movements [which are circular rather than elliptical, I-Thou foci] but even than most of the traditional-religious efforts to revive prayer. To put it ironically, I'd rather have him not believe in "God" [but only in the God-archetype] than for us to have to do without his process-power to "evoke" life from the dry bones of flatland, monologic [mumbling only to oneself] psyches....To get the feel of his complex, vital dealing with "God," here're a few references:

a. God is taken care of in part by the benevolent activity of [AJW/287f] "a self-balancing and self-integrating principle...progressively at work within us, re-crystallizing the contents of our life at the deep level of knowing that is behind our mind. It has been working in the depths of us unseen, while we have been working in our lives on the visible level of our Journal....The Journal Feedback procedures have served us the medium by which the larger integrative process could establish itself and bring forth its new products of awareness and guidance for our life. Out of this life-integrative process comes our vision of the Open Moment which is our future." But all this is conformable to [NB: not promotive of] atheism, for "prayer" is hypostatic-middle, reflexive: "a conscious recapitulation,...a prayer for new conditions and a larger vista in our life..., a prayer that prays itself." "God answers prayer" becomes, in effect, "Prayer answers prayer." The potency formerly believed to be in God has been sucked, secularistically yet mysteriously-mystically, into "process" [on which see Whitehead's "process philosophy" and Wieman's [and his students'] "process theology"]. In his JPSM [JUNG'S PSYCHOLOGY AND ITS SOCIAL MEANING (anchor/73:53)] and elsewhere, P. says that this passing of the potency of "God" into non-Western and neologistic symbols is not his doing, but the cultures. Yes, but I think him too cooperative with the trend.

b. A decade before the pop "death of God" media pseudo-movement, non-news in the USA, P. said [JPSM/279] that we post-Nietzscheans need to "find the affirmative significance of the death of God" and "act upon it creatively," by accepting the East's introvert God now that the West's extravert God is dead [though the image is my development, not P.'s]. 280: Now, we are "forced to find the way by which we can experience

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reality not outside in symbols but within the depths of one's "own soul." The traditional projections are now not strong enough "out there" for truth to be seen, heard, touched outside. 278: "The energy attached to the symbol [and archetype] of God has increasingly been transferred to other symbols"--a transfer resulting in "great intellectual creativity...the image of man takes the place of the image of God. This was the case with Nietzsche, and it was followed by a psychic catastrophe which annihilated him altogether." Modern man's ego-inflation has led to the hubris of self-worship and has now reached the magnitude of self- and civilization-destruction.

c. AJW/287: "God, in one aspect, is a transpersonal wisdom figure with whom we can establish a dialogue relationship." We should (258f) "explore the possibilities of an inner relationship with" a past person "who made a particular contribution to the world around him, or who expressed a special wisdom, or sensitivity, or commitment in his life" "by means of the dialogue exercises." Just this past week, our daughter-in-law, who is in theological seminary with our oldest son, expressed joy that the sense of the flow of conversation with God--Paul's "pray without ceasing"--has come to her.

d. GOD AND Jung (JPSM/280): The divine energies from the death of God flowed into scientism, secularism, autonomous technology, and the divinization of historical symbols [e.g., Nazism, to which--WEE comments--Jung himself was not entirely ungullible]. Salvation how, then? By the psychic vacuum's "drawing increasing numbers of people into the deep center of themselves where God can be reborn for them beyond the symbolisms which have been worn thin by history....This psychological work of spiritual rediscovery is the great heritage of C.G. Jung and constitutes, beyond any special analytical theory, his major contribution to the survival and sustenance of Western civilization." From me, believing as I do that Jung is as much gnostic threat to as hopeful transformer of the Western ["biblical"] heritage, this quote gets a wry smile, but not bitter. P. would be both more modest and more accurate were he to say that for him personally, Jung's psycho-translation of the religion of the Protestant parsonage in which he grew up enabled P., in his psychologism, to transmogrify Western religion into a shape acceptable to his psychologized psyche, with a little help from P.'s teacher Suzuki [the Zen missionary to the West whose best known dirty tactic was blaming pollution on Genesis, according to THE GOD WITHIN].

e. GOD AND THE UNCONSCIOUS (JPSM/266): P. has this thought from Jung, who had it from Eduard von Hartmann: "The conception of the unconscious takes over [in much of the West] the role formerly held by the symbol of God." Whereas "at its essence, the western structure of thought and values returns to God and depends on God for all its experiences of life....the sources of personal fortune, punishment, inspiration, health and sickness, the meaning of life and of events, and so on....[this is] not true today; and in that change lies the key to the modern situation."

f. GOD'S WORD [today's lecture]: Your lists, spontaneously written into the Journal, are like the thrown yarrow sticks of the I CHING--so on these entries, ask "How does it [the flow, the pattern] speak to me?" Of course I do not mean to exhaust "God's word" with this P. good advice. But a sacramental-revelational function of the Journal is thus revealed.

7. Mention of I CHING leads me to say that GAME THEORY could profitably be explored in the effort to understand theory/praxis of the "Intensive Journal." I call my diagrams and three-dimensionals "space in the service of spirit," and the Journal is just that--a sacramental sacred space of many courts and altars, [AJW/297] "the outer embodiment of our inner life" [cf. definition of sacrament as "an outward sign of an inward grace"]. The Journal is also "the laboratory in which we explore experimentally the possibilities of our life" and "the sanctuary to which we go for our most intimate and private, our most profound and universal experiences" and "our inner workshop, the place where we do the creative shaping of the artwork of our life." Atmosphere: A private chapel! Note the advance on Jung, for whom the religious process is entirely internal. P. escapes, half-assedly, this narcissistic introversion by extrapolating a "Tiny Alice" type of church in the form of a holy book--of one's own creation, and therefore ever in danger of becoming an idol [a danger he recognizes, and expertly guides his mentees into trying to avoid]. A holy syllable in all this is the Hinduish "self-." As the second element in the word add "therapy," "education," "creation," "activation," etc.

8. *To what extent are the poor getting theirs, i.e. responsible for their poverty?* That shaping of the poverty/responsibility question is so alien to liberal thinking as to seem itself "out of it" and betrayal--as I once heard Shailer Mathews, one of the fathers of the American Social Gospel, say that the booktitle *Why is Christianity True?*--E. Y. Mullins, another Baptist of his generation--would have done better to drop the first word....Dialogue House (P.'s corporation, though I don't know why he uses the antique long-spelling of "dialog") worked with the poor for two years [though I don't know the extent indicated by "worked with"], proving that persons of modest educational achievement can learn to use and stick with the Journal. If they learn it and don't stick with it, they're "responsible" (i.e., guilty), aren't they (assuming they've not hit upon a better way of becoming self-responsible)? In her prison volunteer work, Loree uses a process parallel to the Intensive Journal--parallel both in that it's process and in that it's do-it-yourself: "Thresholds." In the latter process, the inmate is helped to arrive at points where two senses increase, viz. the sense of unoccupied decisional space [i.e., decisions he's free to take, she's free to act on] and the sense of responsibility for occupying, or failing to occupy, that decisional space. "Poverty programs" that do not, like these and some few others (e.g., consumer education, literacy, voter education, housing education, housing maintenance), help the poor (1) to help themselves and (2) feel guilty from failures to exercise their rights/powers and (3) feel ashamed where shame is a creative sanction--such "poverty programs" are holding operations that, because patronizing, deteriorate the poor's sense of self-worth and therefore dignity. I want to learn more of the Intensive Journal's potential for helping anybody, but here especially the poor, stop "getting theirs" in the sense of being punished for not taking responsibility where responsibility can be taken. That's in line with my conviction that the non-poor need to shuck the romance of poverty, which includes inauthentic-neurotic guilt about "the less fortunate."



9. I don't know whether Dialogue House lifted any money off the poor for its ghetto work, but I do know it lifted \$90 off each of more than 100 participants this weekend [with relief for some--for various reasons, I suppose]. I heard "rip-off" grumbling during the breaks, but in each instance I countered it with "Where else could you get this much help for this much money?" P. is making a good thing of it, in this time of the flowering of his ministry, off of people able to pay: good, clean capitalism. How much charity work he does, I don't know; my guess is, considerable: he's a caring person who wants to get his message out. [When to him and his assistant, June Gordon, I called him an evangelist, he admitted it, and she said "Billy Progooff!"] Further, he's eager to train others in the Intensive Journal process, and not get a rake-off: he wants his Process to be ripped-off--multiplier effect, spread value....His [at least currently] central image, the well, reminds me of OT/NT on well/money: "All who are thirsty, come to the water! You who have no money, come,...Come, without paying and without cost." [Is.55.1, which Jesus quotes in Jn.7:37ff, reflecting chap.4:] "Jesus stood and cried aloud, 'If anyone is thirsty, let him come to me and drink. Whoever continues to believe in me will have, as the Scripture says, rivers of living water continuously flowing from within him.' By this he referred to the Spirit that those believing in Him were going to receive." [In mentioning to P. the only early Xn dialog on a well, viz. the Jacob's well conversation of Jesus and the Samaritan woman (Jn.4), I added that the well/water image is more Eastern, the fire image more Western; and the John literature --being Western/Eastern--mixes the images as images of Holy Spirit. Further, fire as image tends to be as masculine as water as image tends to be feminine: P. is feminine and Eastern, though certainly not without solid Western and masculine values.]

10. HOLY WORDS: Yes, for many the old holy words have been, as P. says, "worn thin by history"; but (1) they, at least many of them, are revivable if we are concerned to use sound-bridges across the past/present and present/future spans, and (2) some of the new holy words are beginning to become frayed. One is "open," as in P.'s mountain-peak ultima section of the Journal: "NOW: THE OPEN MOMENT." Another is "process," a word I've been helping sanctify for the 35 years since I took all but one of the courses of the first process-theologian, Wieman. For a national program of my denomination, I

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made a poster piggybacking on the GE slogan "Progress...": "PROCESS IS OUR MOST IMPORTANT PRODUCT." Immobilization being the most common downer in therapy, "process" designates, in P.'s work, a specific method of getting into motion creatively, progressively ["progress" got back in!], self-responsibly. This specific process has a Taoist [yang/yin, outer/inner, action/reflection] quality, and in this is somewhat like our seminary's action/reflection style. Another parallel is the Action Bible Study process I devised almost a quarter-century ago, and which has precisely this virtue of keeping movement through cumulative stages of enrichment and guidance. In the second Workshop, P. concentrates on the skill of moving (a) from/to life/Journal and (b) to/ among the most appropriate sections of the Journal. I have no doubt of the psychological, spiritual, and intellectual soundness both of the structure of the Intensive Journal and of his advice to do an advanced Workshop to engender, after a period of time, the specific skills one has time only to dabble with in the two-nighter first Workshop. One further note on "process": in my Esalen experience, and also in my work with Jud-Anderson-Snyder on the national program called "Renewal Through Authentic Encounter," I found myself participating in the use of the new-Torah call to faith, "Trust the process"--as though "process" should be spelled "Process." Faith-trust is the fundamental tone of "church," and in this regard "church" is wherever a collectivity lives this trust. Thus, a P. Workshop has a religious-ritual ethos, with P. himself [or someone he's trained] as hierereus-priest and one's own Journal as sacrament and the Journal process, especially in the public-worship form of "process meditation," as the numinous, the sacred illumined [or, in the well analog, "wetted"] by the divine. We have here, then, a full-blown cult...by which I mean no wipe-out: it's, for my time and money, the best cult going! Quite assimilable, except in its metaphysics, to Christian worship--for its values are solidly biblical, though it misses some essential biblical values.

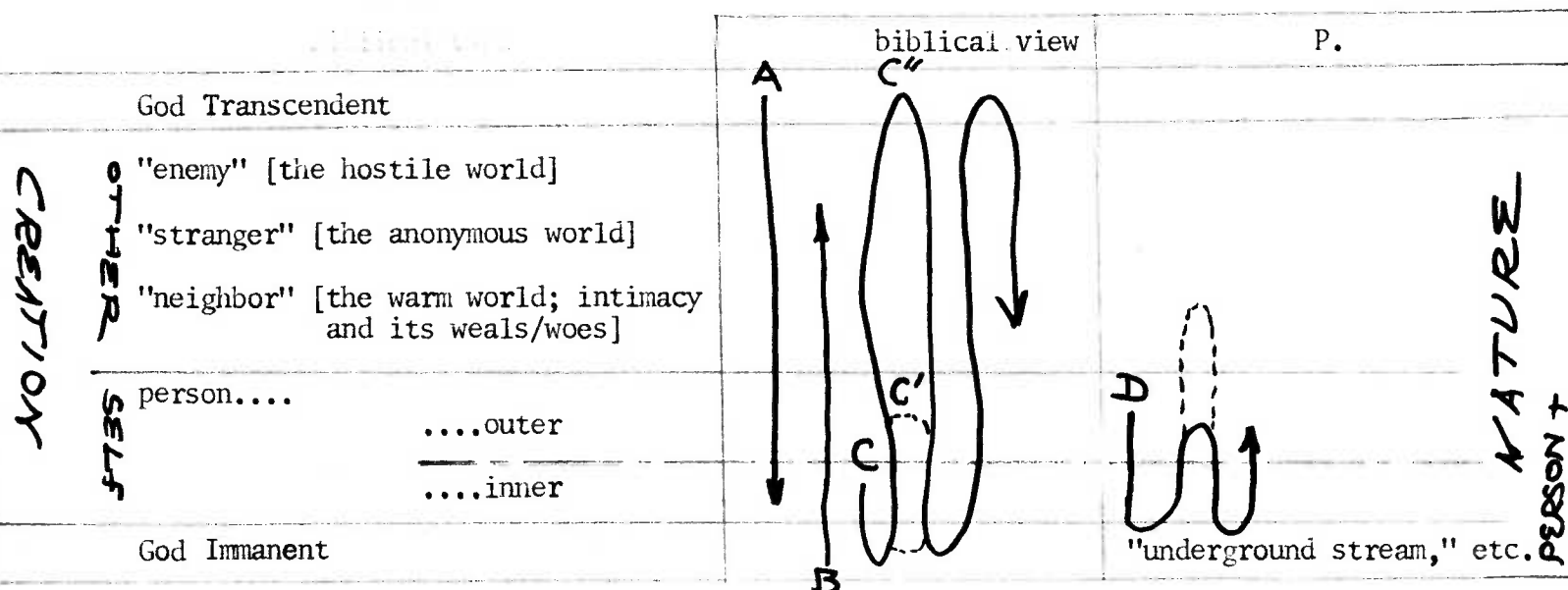
11. As indicated above, one of those missed values is God-in-Christian devotion, i.e. specifically Christian private/public worship, with attendant understandings of both communal and creational wholeness. I'll try to get at these through two fresh diagrams, generated just now for the purpose:

SACRAMENT	WHOLENESS	FRAGMENTATION (homo reductus)	
outer [extra-]	secular, technopsychic		TYPE #1
inner [intro-]		neosacred, archetypal [Jung, Progoff, Roszak, etc.]	TYPE #2

Fragmentation type #1 is the hypertrophy of exteriority, resulting in THE DYING SELF (Chas. M. Fair's great book [anchor/70]); most of the new therapies concentrate on the pathology thereof [e.g., Frankl]. Fragmentation type #2 is the hypertrophy of interiority, resulting in various pseudotherapeutic narcissisms, usually with advaitistic-Brahmanic-Buddhistic-Zenish metaphysics [one or more of these elements; in P., especially the last of them] or [typically, countercultural instances] occult metaphysics [on which see #809, on Roszak]. This analysis is not condemnation, for all these efforts at therapy/education do some good. It's just that it's what you leave out that wrecks you. Wall Street down the money hole, Alice down the rabbit hole. The biblical way of seeing and living in the world accepts the pain, the crucifixion, of the tension of refusing to reject world or soul in preference for world or soul.

P. sees himself escaping subjectivism by the objectivity of (1) much of the material the Journal process deals with and (2) the spacial-substantial reality of the physical Journal itself. I have written 813 thinksheets [of which this is #813] in the past seven years, and done much other writing--but I would consider all this, including Dreambook and Diary, as "subjective" in comparison with "ministry" face-to-face with people and as engaged in the sacred and secular processes and structures of society [church, political action, social involvement]. In addition to up/down [the well image: from one's depths to one's surface] and back/forth [the time line], the biblical view

is that the constitutive action of our being is in/out [a third dimension, or rather first: into and out of "the world" as an oscillating participation in creation and communion with Creator--which I express in two three dimensional figures: (1) the gyroscope; (2) the cube, with body/spirit/mind/psyche in one plane and God (divine/demonic) / nature-society in the other]. One aspect of what I'm trying to get at here can be graphed like this:



"A" is God's creative transcendence, "Maker of heaven and earth," inner and outer life; and "B" is his providential "sustaining" [literally, "holding under": the nurturant, supportive, feminine transcendence]. "C" is humanity's ideal participation in both creation and Creator-Sustainer [Redeemer included, for restoration past betrayals--as in the Lord's Prayer]: joyful thanksgiving, the struggle for justice and peace, celebrative love, praise, "prayer without ceasing." "C'" is reflection [including journal-writing] merging into meditation merging into contemplation ["C'"]. "Self" does not merge into, or discover itself to be a part of, the "underground stream" (or whatever other figure advaita may use), but enters into communion with God; "Other" is a co-equal part of "creation" under the Creator, not a part of comprehensive, hoomasic "nature." "Sin" is real, and betrayals cannot be resolved only on the inner stage--or even chiefly there: the prophetic tradition in Israel, including Jesus, takes history, and the sovereignty of God, too seriously for that....P., on the other hand, is into "Other" chiefly as material with which the inner life must deal--on which cp. Jung and the whole East (in P.'s case, chiefly Zen, which is Hinduism in its protestant form, viz. Buddhism, in its Sinic form [incorporative of yin/yang--Chin. "chuang," Jap. "zen"], Japanese version. (So much of what P. says, in print and in person, reminds me so much of so many of my Buddhist students, especially the Japanese, in my teaching of the religions of the East in the U. of Hawaii.) Not that P. has no need, no use, for the Creator Transcendent; in relation to the biblical tradition, he's an immanentist. [Tillich tried to relate to immanentists by using an expression alien to the biblical tradition, viz. "Ground of Being"--both words being alien! "Ground" as image is like P.'s "well" image. Both useful.] In P., as in the Eastern religions in their philosophical mode, there is no "other" or "Other" when one really gets down [sic!] to it, underneath maya-illusion. On the diagram, "D" is thus as far from, and as antagonistic to, the biblical heritage and faith as any other form of chthonic/occult/gnostic way of seeing and living in the world is. P. is thus [in his metaphysics and religion] my enemy, while being in his technique my friend and colleague. Accordingly, he's especially useful in training theological students in Friend- and Enemy-identification as well as in deepening their own faith-and-life through learning and teachable skill.

12. René Dubos speaks of Suzuki's dirty tricks as a Buddhist missionary to the West [i.e., hanging the Bible with what's bad for the biosphere], and of course one would expect some of those dirty tricks to continue through Suzuki's disciples, e.g. our P.

Not all dirty tricks are conscious, of course. A very common dirty trick is to push one's feedbackless thing, describing it as open and its rivals as closed ["dogmatic"]. Here and there about this small planet I've been in various groups--religious, educational, therapeutic, or [as P.'s] a combination of all three--in which the guru's monologue is virtually without negative feedback because the clientele believe they can, and have come to, "get something out of" the experience of being with the guru. That isn't a bad style, for that purpose; but the style is certainly "dogmatic," and to call it open is ridiculous or worse. In DEPTH PSYCHOLOGY AND MODERN MAN [Mc-Graw-Hill/73.59] P. can come up with this self-contradiction (p.275): "The metaphysically neutral principles of the organic principle"--as if there were anything on God's earth more dogmatic than "the organic principle" under naturalistic-scientistic-evolutionistic unitism of "animal nature" and "spiritual aspirations"! Yet the last section of that book is entitled "Religious Experience Beyond Dogma." Other indicators of P.'s dogma at points I as a Christian theologian must argue with: "the seed of divinity" supposedly within us (p.276); "Man's Capacity for Self-Transformation" (sec. beginning on p.242); we can reverse the flow ["reversible process," p.270] from symbols back to "generic images" ["dreams, visions and fantasies"] back to "naked being itself," "the protoplasmic level of the psyche," where "the individual becomes one with the sources." This mishmash of Eastern mysticism and Western philosophical psychology is OK as something P. believes, but what's he up to when--without suggesting alternatives in metaphysical thinking--he preaches this in monologue situations [where feedback is only clarificatory] and calls it non-"dogmatic"? Increasingly he's priest-guru in a movement that is institutionalized enough to have second-generation instructors [as is true of TM]; "dog-ma" is a word that means [fr. Gk.] the institutional "result" ["-ma"] of continuous teaching in a control tradition ["dog-"]. If anything's "dogma," P.'s thing is; but of course it's fresh dogma, and anyway "dogma" always means somebody else's dog.

13. Can we peel off P.'s dogmatic metaphysics and use his Journal? Yes, if we can use yoga without Brahmanizing our souls [which is denied by, e.g., the current issue of SPIRITUAL COUNTERFEITS PROJECT, Box 4308 Berkeley CA 94704]. I believe we can be, within limits, both eclectic and synthetic. Of Jung, e.g., there are many versions: Jewish (James Hillman), Christian (Morton Kelsey), Taoist-Zen (P.), etc. What is intolerable to Jew and Christian is the translation of moral idealism into metaphysical subjectivism--e.g., using the WWII American brainstorming taboo on being "judgmental," and thus cutting off the whole sin/judgment/repentance/atonement/reconciliation or betrayal/forgiveness way of understanding what went wrong with the world and ourselves. This taboo is comfortable for those with a rage against the West's spiritual-moral heritage and a rage for psychedelic and/or process consciousness-manipulation ["-expansion," hardly "-raising"], and "experience." "Enlightenment"--as-salvation is easier on the ego than "repentance-obedience"--as-salvation; the first is photeric mysticism, the second is relational restoration [to God/world as betrayed]. From the Boston of the 1830s on, America has had a long stream of "science of mind" cults--highest to rise in the culture, Christian Science (evil-sin is illusion to be overcome by spiritual understanding), now [according to the current issue of NEWSWEEK] in sharp decline because other "transcendental" [i.e., Hindic] cults, not carrying the moral burden of the word "Christian," are making inroads on the faithful. The Intensive Journal of P. is, culturally, a late form of New England Transcendentalism [though no historical connection]--say "Zen Science of Mind." No objection from me, and no putdown use of the genetic fallacy, as though the fish were to be judged only by what's in its belly....Note, too, that the process of agglutination goes on: Gerald and Elizabeth Jud make extensive use of P.'s thing both in counseling and in their retreats on Shalom Mountain in the Catskills: a Christian form of P.!....But watch out for the cats who, like P. and the Marxists, claim their thing is "scientific"! Throw TM in on that, too: its inroads into the public schools shows the danger of "meditation" gone macho....Another thing I like about P. is that he's got a global, East/West mix [Zen/Jung], like two pictures one on either side of the pieces of a jigsaw puzzle [maddening, but....]....And then there's the beautiful balancing, in the Journal [as in life well lived], of order (the "structure") and freedom (the "flexibility")....On this eight-page thinksheet, I've not used any of the notes I made in the Journal during the Workshop: I've only begun!