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MEDITATION

Willis E. Elliott, New York Theological Seminary
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For mankind, meditation never has been optional, though at times--times when man is "cutting it" on productive projects whose processes he controls--indeed it has seemed optional. Ours is not such a time, for it's becoming ever clearer that the present world-girdling project of mankind, viz. Western consciousness, is a terminal illness not just for itself, and not just for Western man, but for mankind: without a broadening/deepening or replacing of exploitative "progress" and polluting "growth," and the machismo consciousness that drives this rapacious life-style, our species will experience, not later than early in the next century, ecodeath. If other species could then ask over our grave "Why...?" the answer would come "Because they forsook the covenant of the Lord their God, and worshiped others gods and served them."

In this conviction, my consciousness is not more revolutionary than was Jeremiah's when in his palace speech (22.1-9) he foresaw/foretold the ultimate reversal of circumstance: the golden palace/temple/city would become "a desert," passersby asking "Why has the Lord dealt thus with this great city?" and getting the judgment-of-God answer I've projected into our own future over our own grave, the earth become humanly uninhabitable.

Of course Jeremiah was a gloom-and-doom boy, and of course, in the way I'm beginning this lecture on meditation, I am also. Being with gloomy people tends to make us gloomy, and I've been much with Jeremiah lately--reading him in Hebrew on my knees every morning, that palace speech this morning (3 Feb 72, the eve of my 54th birthday). Now of course you may say that the cure would be my reading more cheerful literature, but I can't: I'm committed to reading through the Hebrew Bible, a chunk each morning on my knees, and nothing can be done about the fact that right now I'm in Jeremiah. In fact, things are going to get even worse: Lamentations is next.

Now, you might say that I could deliver myself from doom-meditating about the future of mankind simply by skipping Jeremiah's two books and coming straight on to Ezekiel. But if you remember Ezekiel you'll know that wouldn't help much. So I might skip over Ezekiel too and land in Daniel, but that wouldn't help much except as a bracer: Daniel delivers us from a despondent heart but not from a decaying world, and the fact that the world continues to decay while you're getting hearten-

ed is depressing. So I might skip Daniel and land in Hosea and learn that while love may be stupid it can be victorious if it's stupid long enough, and I'd find a kind of comfort in that but would be in severe danger of the love cop-out so familiar in liberal theology and in the counterculture. So I might leapfrog Hosea into Joel--out of the cuckold into the plagueful Day of the Lord (only somewhat relieved by having the Golden Age tacked onto the end). Or I might jump over Joel and land in Amos, first of the writing prophets, whose thunderings against social, economic, and political injustice and oppression are precisely in the spirit of what I read in Hebrew this morning in Jeremiah's palace speech (delivered in the power-center of the Southern Kingdom as Amos's thunderings were delivered in the power-center of the Northern Kingdom): "Do justice....deliver from the hand of the oppressor....do no wrong or violence to the alien or the fatherless or the widow, nor shed innocent blood in this place."

One might conclude, then, that the Bible not being a happy book, I should give up its daily reading and substitute, say, William Shutz's JOY or Sam Keen's TO A DANCING GOD. Trouble is, I find them even more depressing. It could be, of course, that there's something wrong with me. But before we reach so radical a conclusion I invite attention to a third option: the trouble may be neither the Bible nor I but instead what the Bible says, viz. "the world" that "lies in the Evil One" and has for a long long time: things have not been going well since the Fall.

My first point in this lecture is the emerging convergence of the biblical kind of meditating/analyzing and the contemporary detritus projections ("detritus" including all forms and extents of pollution, including nuclear). From the viewpoint of the biblical project, which is the praise of God in the mutual joy of the whole creation, the good news of bad news is on the increase: REDIRECT YOUR ENERGIES AND THE EARTH'S RESOURCES, OR PERISH! But whence the motivational energy for this global shift of attention/energy/resources? Well, it's available in the gospel, which is the bad news of good news: "REPENT OR YOU WILL ALL LIKEWISE PERISH!" (L.13.1-5, Pilate falling on some and a tower on others).

The call to repent and the call to redirect--which are not apart in the biblical languages, as the chief words for "repent" mean turn-change-redirect yourself/energies/resources--are more and more coming to be seen as one call overleaping the gaps between sacred and secular, between clergy and laity, between religious believer and unbeliever, between interiority and exteriority, and between thisworldliness and otherworldliness--and, extremely important for the world's meditational life--between the East's way of being religious and

the West's way of being religious.

But to get back to Jeremiah: he isn't gloomier that we need to become if we are to survive and thrive and come to praise/joy, putting some but less energy into singing than into longing/yearning/meditating/planning (Psalm 84), celebrating here-and-now satisfactions but even more meditating, deferring gratification in the interest of humanization of self/society/world. Jeremiah's was self-abnegatory, crucifixional, and led into the spiritual resurrection of his people, a survival style for life in Babylon, where the danger was inward poverty from outward prosperity (as in the NEW YORK TIMES two days ago a Mississippi monastery's prior said, "I haven't been contemplating much lately, since they discovered oil on our property").

So my second point is that nothing can't converge with something. That's not a Zen saying. I mean just this: Ever since 1942, the first nuclear chain-reaction, which Robert Maynard Hutchins called "the good news of damnation," the negative judgment of God as encompassing and therefore uniting mankind (Ro. 1-3) has been getting clearer and is now a material Nile threatening to innundate and promising to fecundate the world IF THE OTHER SOURCE, the spiritual, of this Nile, repentance-toward-Reality (creative response to Jeremiads, penitent reality-testing) flows into, converges with, the material stream.

But where, today, is this spiritual stream of concern for man's surviving and thriving on the earth? In the churches, it is profound but weak. In the counterculture, it is strong but superficial. In Barry Commoner's ecologism and Ralph Nader's consumerism it is real but partial. In the Western hemisphere's establishment it is suspect. In the Eastern hemisphere's life-style it is irrelevant. In the Third World it is seen as premature, and threatening of "development." And in the saints?

Well, who, now, are "the saints"? On this reluctantly new globe, all the old questions are being reopened and tumbled on the growing pile of new questions. The prior question to the question *What is meditation?* is the question *Who is the meditator, the relevant and effective meditator for our time?*

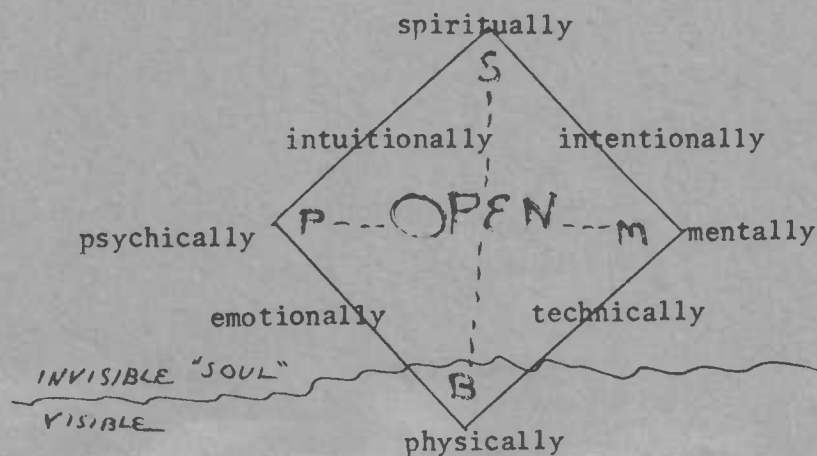
We could come at this question via negativa, piece by piece, or say simply that none of the past's models of meditator are adequate for today: "new occasions teach new duties" in meditation as in all else, and the Kingdom's banker must bring out of his vaults the new as well as the old (and note Jesus gives priority to the new: Mt.13.52). Because I consider the simple statement sufficient, I shall not detail why I think past models of meditation inadequate. Later I shall argue for the single exception I make, viz. Jesus.

To draw together the lines of my second point: I believe in salvation by

meditation and that there isn't enough of the right kind of it around to save us from self-canceling, from mankind's mindless/meditationless sinking and suffocating in its own mire, with horrendous misery for much of the rest of nature, God's creation, made to rejoice yet now more than ever groaning for deliverance (Ro.8.19-22). Damnation/salvation are coextensive: global threat and global promise are the two sources of the Nile that can make all things new (Nile symbolism in ancient Egypt corresponding roughly with "Kingdom of God" symbolism in NT). But among us, us American Christians (to narrow to my Jerusalem/Bethel), the life of prayer and meditation is too weak and distorted to merge significantly with other heart-cries toward global salvation among and beyond us, in our children and in other cultures/nations: nothing can't converge with something.

Accordingly, my question is not whether to seek the revival of the life of prayer/meditation--I've concluded that without it we can't even survive and that with it we can thrive in a life-style heretofore unimaginable--but how. Thus for my third point I return to the question Who is the relevant and effective meditator for our time?

First, let's profile him. He's open to life, like a child (Mt.18.1-7), and like a child he often gets hurt and withdraws but wonder, curiosity, aspiration soon fascinate him open again, though sometimes with fear and trembling: mysterium tremendum et fascinans. He's open spiritually (in his decisional life), physically (in love of and experiment with his body), psychically (in the world of inner play, the dream terrain, the fantasy life, the imaginal realm), and mentally (in matching patterns of experience, discovering/inventing connections between the patterns ["concepts"], solving problems ratiocinatively). He's open emotionally, intuitionally, intentionally, and technically. But I'm getting too "technical" (in the sense of complex) to get along without a diagram, distributing in space these aspects of the openness of the saint for our time:¹



He's open to himself and his environment (society and nature), to space, to time, to God. Let's look at these in this order, but first consider the descriptive adverbs in the preceding paragraph and its diagram:

1. Spiritually our meditator is open, willing and desiring to use his decisional energy to probe life, test for reality, and respond creatively and joyfully, as the "Spirit" of God decided how to shape the primeval chaos and then declared the work of his potterscraft "good" (Gen.1.2 and 2.7; 1.18,21,25,31 "very good"). Homo faber ("the fabricator") shares this divine shaping-to-will force and is responsible to the master Potter for whatever the apprentice shapes.² In quest of the Real-Abiding man makes pacts against chaos and death,³ mythizes his relations with the nonself [prayer and worship], ritualizes his understanding of Source and Presence and Destiny [liturgy], muses [contemplation], talks with himself [meditation].

Now postmodern man desperately needs spirit, "a life style that relates man's self-understanding to his practical decision-making."⁴ What he has left out is ruining him and the good earth.⁵ Said a ghetto resident to me this week, "Is there any power than can enable a man to be a man in spite of the povertycrats?"

The spirit, like all our powers, can of course be sick⁶ or healthy⁷.

2. Physically our meditator is a good healthy nature-creature among nature-creatures. But in the midst of, and participant in, "nature," what is man's own nature? Is he naturally, essentially, "Self"⁸? Is he "bodymind"⁹? Is he an unstable compound of god and beast,¹⁰ a fallen angel or Edenic reject,¹¹ a naked and risen ape,¹² a clay creature of God with a special commission derivative from God's own nature¹³?

As our diagram (above) shows, man is visible only in his body and its extensions [~~ables~~^{wastes} and artifacts], though all else that he is can find visible expression. In the visible world beyond his body he makes differences only through the use of his body.¹⁴ But those differences express, it seems, a common energy, an élan vital, that embraces visible and invisible and expresses itself in the sacred ["sprit" as religion-producing], in the arts ["psyche," here as polar to "mind"], and in ratiocination ["mind," here as polar to "psyche"].¹⁵ As this energy is (in our biblical understanding) a divine gift [Ger. "Gabe"], its use in view of the divine charcter, which is our nature [imago Dei], is a divine assignment [Ger. "Aufgabe"] which, when fulfilled, provides revelational feedback [i.e., God is seen as fons et origo maker, adorer, "poet" (Gk. "(artist)maker"), thinker-designer-builder].

Right now, our culture is profoundly ambivalent about the body, which has been enslaved to the nonbody [therefore, we need consciousness-raising on and lib-

eration of the body] and encouraged to consume the earth [therefore, we need deliverance from grasping, attention-exhausting, polluting materialism].¹⁶ In sexuality, this ambivalence might be expressed as the sexual body as tomb (the old Greek soma/sema) or temple (soma/naos¹⁷). The split appears in the excesses and defects in eros (love in the whole person, not just sexuality, certainly not just genitality)--the excesses of promiscuity and pornography, the defects of ideological celibacy and prudery. Again, this schizoid condition surfaces in the overrigid assigning of sexual roles--the masculine as aggressive, the feminine as receptive; and even in a saint's life-periods, Francis' early period being male-sensual and his later female-ascetic.^{18,19}

I count it as almost sheer gain that we are learning to look on the human body with new eyes, both postWestern and postEastern, eyes informed by philosophies East and West, by (predominantly) Western psychology and sociology, and by the biospheric body of the world (aided by astrophotos and THE WHOLE EARTH CATALOGs). Alpha Brain Wave Control, the Biofeedback Research Society, Bioenergetics, and scores of other techniques in Esalen and other fliers are cult-fringe phenomena signaling something significant going on in the center of our culture and in the emerging center of the world. The body/soul disjunction which was inevitable in the Kulturkampf of early Christianity against the Hellenistic pagan world²⁰ is beginning to be transcended in total-person "exercise," training, not neglecting the body (as all groups I lead integrate the body--by means of tai chi, yoga, etc.--into other-attentional experiences).

I pray that one aspect of this gain in body-awareness will be increased sensitivity to the actual condition of people's bodies in Bangladesh and Harlem and the Ozarks and....Park Avenue alcoholics....highschool chemhead pushers....battered children.... The horror here is not merely the misery, "the wrtched of the earth," but the comparison with the body's potential for vigorous service and ecstatic joy. "Next time you feel the world should be closed for alterations," says a current ad, "just remember there are three billion Talon zippers doing business as usual." Yes, I remember. So much is zippered up, atrophying, rotting, despairing. "The Spirit of the Lord is upon me, for he has consecrated me to preach the good news to the poor, he has sent me to announce to the prisoners their release and to the blind the recovery of their sight, to set the down-trodden at liberty" (L.4.18 AT).

A final comment: biblically, the body is sacramental, "a living sacrifice" (Ro.12.1) rather than either an illusion or [except in the case of Jesus' incarnation] a divine manifestation (the two Eastern extremes). As instrumental (a sacramental being a medium between the Holy and the devotee-saint), the body is a yes-and-no--not the Dionysiac yes of bodycult nor the Apollonian no of bodyfear-

bodyhate. When the Word is made only theology, it does not dwell among us--but does when it is made flesh sensitized to the transhuman, the human, and the sub-human. The antinomian extremes of libertinism and asceticism as life-styles are impermissible for biblical man,²¹ whose body is to be servant-available to the situational purposes of God.²²

3. Psychically our meditator is an unashamed dreamer, daytype as well as nighttype. He may not have in his belly a sun whose thousand rays only await esthetic emanation,²³ but he has some creativity wanting out and constrained by ignorance and perversity, his own and society's, not least by our society's over-"mental" formal educational institutions,²⁴ which have suppressed "spirit" (Gk., neuter), imprisoned "psyche" (Gk., fem.), and harnessed "mind" (Gk., masc.) to technics. If we are to release our minds from bondage to soul-dessicating and world-destroying production-consumption-destruction-pollution, it'll take wings [the figural imagination acting freely, playfully] on women and on the anima in men [Psyche as winged goddess].²⁵

What gets the attention of our psyche (our imagination) gets us because only the psyche has the power to picture and therefore to create a world-picture, what my colleague of many years Gerald Jud likes to call one's dominant "picture in the head." The psyche is synthetic, "getting it together," while the mind is analytic, "taking it apart"--equally important functions, but the latter currently overfed and the former undernourished. One reason Gestalt therapy is right now so "in" is that it presses this psychic integrational power into service to personal wholeness. I had to hold my breath the first time I saw Fritz Perls, the wizard of Gestalt, use two chairs--"the hot seat" and "the other chair"--to help the therapy client psychodrama his attitudes, feelings, dream-objects, significant persons, etc. into "integrations," figure-and-ground insights into the client's condition and potential. There would be some change toward hope, some fresh signal, a new light in the eye--and Fritz would say "Have you discovered something?" and the client would say "Yes!" and Fritz would say "Tell us about it!" and the client would witness to his new insight, his fresh psychic perception ("Gestalt") of who and where he was and maybe even what he was for.

Well, Fritz was an artist of the soul; but artists of the arts have been harbinging since century's turn the rebirth of the psyche. To take only painting, Kandinsky led us out of "mind"-bound objectivism [which had searched for the plastic equivalent of universal truth, aping philosophy] to subjectivist meditation on the "principle of internal [vs. external] necessity"; and Paul Klee's "Creative Credo" (1918, my birth year) enunciated art's psychic freedom: "Art does not render the visible; rather, it makes visible."²⁶

The pathology we face in "modern life" here can be diagnosed (among other ways) as amnesia. PMW (primitive man within) and CPW (child of the past within) have gone to sleep, have been starved into coma; and "modern man" can't meditate because he's forgotten how to talk to himself, can't contemplate because he can't unfocus his attention enough without going to sleep, and can't pray because he doesn't have enough imagination (or is "too sophisticated," which in this matter amounts to the same thing): to pray, you must be able to imagine God there and responding, like the rabbit Harvey²⁷; only "crazy" people pray because only crazy people talk with someone [Someone] who isn't there, i.e. whom everybody else "knows" isn't there. Now, since prayer is the essence of religion and doesn't exist for "modern man," modern man's religion is a hollow fraud, lifeless, doomed, to be replaced by folks talking with Jesus [the Jesus Movement], folks talking with Krishna [Hare Krishna], folks talking with You-Name-Her/Him.

For those interested in becoming religious, I have a number of suggestions as to how to go sufficiently crazy. I don't have to make you a list: if you are really willing to repent of your sanity, you'll pick up a number of how-to clues in this essay. If you object that my program is merely autosuggestion, nothing but selfconditioning, selfhypnosis, autobrainwashing, I can only say that the human condition here is do it yourself or turn the job of your Gestalt-management over to somebody else--commercial propagandists (known as "advertisers"), political propagandists (known as "public servants"), cultural propagandists (trend-and-fad-and-pace-setters), religious propagandists (mass-media religionists), etc. Or, if you are really desperate, send me \$1 and I'll send you....

To come at it another way: If your mythmaking unconscious is completely dissociated from your conscious preoccupations, you are [says Papa Jung, whom I however follow not into all dark alleys] sick sick sick. The #1 question I'm getting from highschoolers these days [on 3x5 cards] is "My Great Question is why am I here?" I can tell her precisely--in a story. But precisely what is a story? And can a story be precise? I am an antiscribe because the scribe imagines he can tell her/him lineally, without a story-Gestalt; I am a loremaster precisely because I am persuaded (1) that her question is answerable only by a story and (2) that among all the stories I know, the biblical one is the world's best answer to her question; I am a Christian priest because I lead Christians in celebrating that story in liturgy; I am a theologian because that story is my primary and daily illuminator of my world and the world; I am a rabbi because I am responsible for traditioning that story; and I am a witness-evangelist because, with all the others of God's Christian children, I am commissioned to share that story beyond as well as within the Church. I am a Christian pray-er because daily I commune with my God in the Gestalt of that story, which is also my primary vehicle of

contemplation and my primary context of meditation.

In his second book, TO A DANCING GOD, my friend Sam Keen fell into the pool of Dionysos (no, not Narcissus, I think); but in the first, APOLOGY FOR WONDER, he makes the master point that we can restore to ourselves the primitive's and the child's sense of slow and opening wonder if we just extend the time we give to attending to what has potency for wonder--and what doesn't? Let's say it's like sitting and watching Psyche and waiting for her to open her wings and fly....or like a time-lapse sequence of an opening rose....or like what Piet Hein can make of plain soil: "We glibly talk/of nature's laws/but do things have/a natural cause? Black earth turned into/yellow crocus/is undiluted/hocus-pocus."²⁸

Well, brothers and sisters, we're in--thank God--a poetry revolution. Look what Ann Sexton is doing with PMW (my "primitive man within")! Yevtuschenko is packin' 'em in even in my town, New York City. As suggested another Russian of his greatgrandfather's generation, Dostoevsky, God is not the figment of our imagination but its truth. We are coming to an emergent global poetic consciousness that will float an awareness layered, not linear, concentric, not conclusive, inclusive, not exclusive, more "psychic" than "mental," more reconciling and enriching than dialectical and impoverishing, affirmative but nondogmatic, global but not antitribal, having both the courage of rarification [the "mind's" intellectual power] and the courage of reification, the courage of concreteness [the "psyche's" fictive power].²⁹ And it will be for us, I pray and believe, a ladder to the stars.³⁰

4. Mentally our meditator is in an uphill fight against "only thinking," as "only thinking" is what his society has trained him to do--and has not trained him to pray, contemplate, or even meditate. In fantasizing, we dwell within images; in thinking, we relate ideas to each other; in meditating, we relate ourselves dialectically to ideas--three ways, incidentally, of reading a book or seeing a film. Of course these distinctions are suggestive, not definitive. That massive ratiocinator Buckminster Fuller is also a genius fantasizer and meditator.

But let's have a wider look at "mind" as ratiocination, reasoning, reason, consciousness-lineation. "Mind" (in this technical, narrow sense: the p.4 model) makes certain claims. It claims it has an ontic base, e.g. in Noam Chomsky's linguistic-analytic argument that language reveals a "deep structure" of rational order in the human being, even an innate system of simple ideas.³¹ It claims it can discover/invent illuminative models that have proof force, e.g. Eric Berne's transactional analysis (two sets of interacting parent/adult/child, for therapy and human-relations counseling). It tends to claim omnicompetence at problem-solving--the power to translate images into mind-processible ideas,³² the exclu-

sion of the nonrational from the real,³³ and aseity.³⁴

Considering that its strengths reside within its claims, let's look at the "mind's" weaknesses. It easily tricks itself,³⁵ relieving its distresses by inauthentic incredulity. Neurophysiologically, it's easy to knock out.³⁶ Its tendency to overclaiming [imperialism] triggers massive backlash from the value-centers rationalism tends to strangle.³⁷ It tends toward elitism,³⁸ and thus toward intolerant selfrighteousness.³⁹ It disrespects the other human energy dimensions--body, spirit, psyche.⁴⁰ It tries to narrow communication to the verbal-rational,⁴¹ and its motivational strength is accordingly low.⁴² It is naive about the nature of man and therefore impatient with the irrational and the evil in man.⁴³ Its power to cool nonrational motivation to destruction is low, to creation is high.⁴⁴ In addition to its natural enemies, it has contrived enemies.⁴⁵ And, sometimes, it seems an ignorant latecomer that in our time has come upon hard times for itself.⁴⁶

5. Emotionally our meditator may or may not be one of Maslow's "peakers," experiencing conversional-illuminative highs without chemistry applied from the outside. To test whether you are a peaker, try on yourself the ecstatic generic stem "...is everything." *What or who* is everything? to you? Or are you strongly attracted by the new feeling-orientations in culture and counterculture?⁴⁷ Or do you look hopefully on the negative emotions as weaponry in your particular liberation struggle? Or do you experience raw emotion, positive or negative, mainly as a threat to decent order and tranquility?⁴⁸

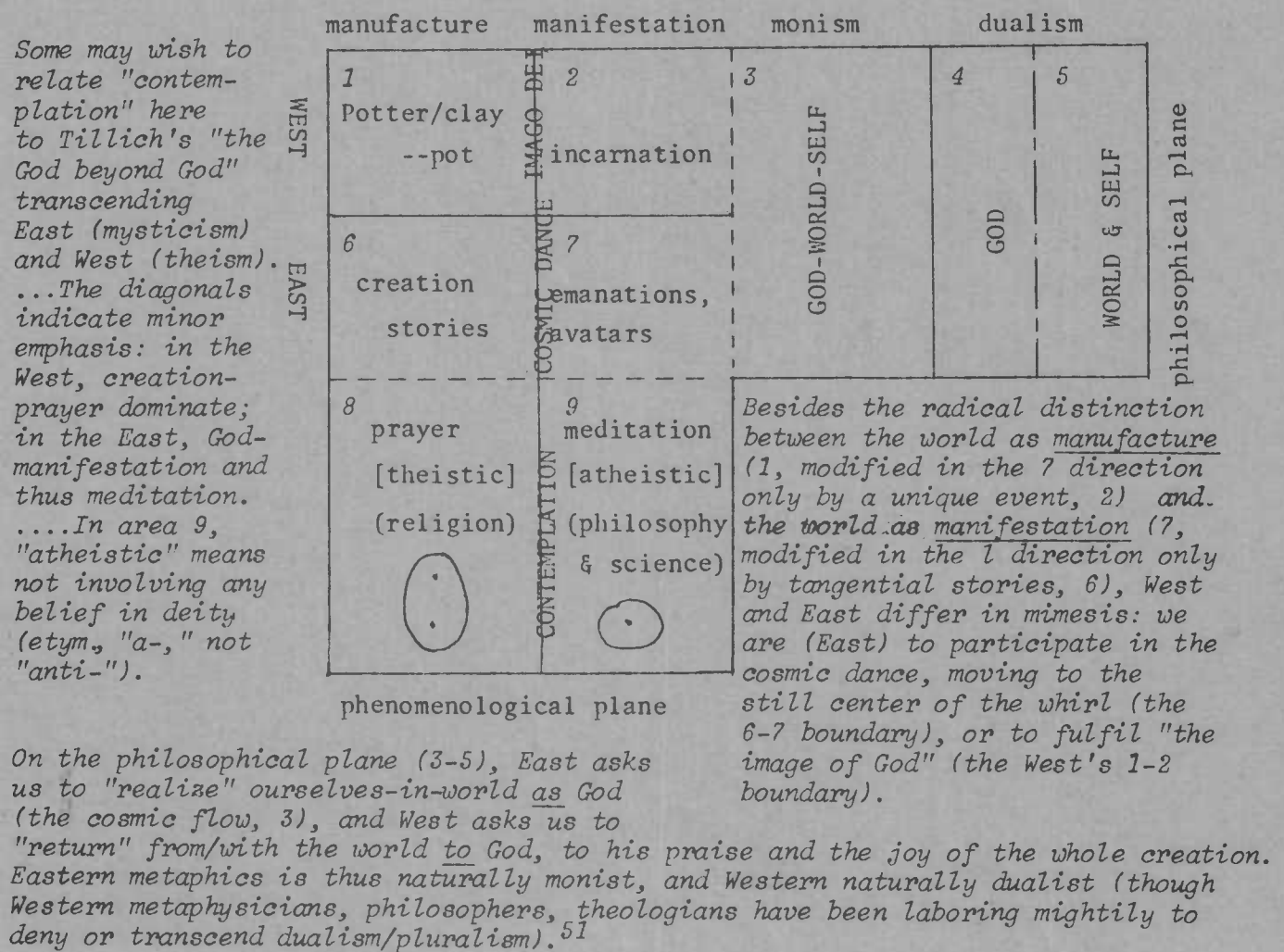
I can only touch on the four interface dimensions--PB, MB, SP, and SM [on the p.4 diagram]. Of PB I must say (a) that consciousness-raising about human feeling has been going on at an ever greater rate since our century lost its early calm,⁴⁹ (b) that we must transcend popular self-indulgent notions of "feeling" with the humane traditions about the human emotions, (c) that we should use our psychology and sociology to make an advance on Schleiermacher's "Gefuehl" [sense of dependence on God] and Otto's "das numinose Gefuehl" [sense of the Presence of the divine; with the emphasis on the objective reference rather than on the subjective feeling], (d) that both culture and counterculture are now in as much danger of letting feeling swamp everything not on the PB axis as ever our culture was of letting hyperintentionality [SM] swamp everything truly human, (e) that deferred emotional gratification is essential to humanity and humanization at all cultural levels⁵⁰, and (f) that meditation can serve as referee amid the clashing claims of our divergent-convergent energies and resources.

The diamond in Note 1a calls the PB lifestyle "dionysiac," which is to be

taken broadly (as designating that in decision-making the person gives primacy to his feelings either primitively or sophisticatedly).

6. Intuitionally our meditator will be as open-psyche toward what may come to him from beyond the walls of reason as we asked him (#5, above) to be toward what he feels in himself and what he senses others have felt and are feeling.⁵¹ We may call this openhearted (SPB), polar to openminded (SMB).

Before exhibiting the factors involved in the SP axis vis-a-vis spirutual-ity, let's note that to specialize on this axis is the "orphyic" or intuitionall lifestyle (Note 1a). Your recalling the myth-saga of Orpheus with its powers and dangers will show why I chose this hero as personal symbol of this lifestyle.⁵² But whether or not it be one's lifestyle, the orphyic is the contemplative mode and mood, so we'll look now at contemplation, the soul activity transcending the dialog of prayer and the monolog [or self-dialog] of meditation. This fold-over schematic relates these distinctions [in the bottom flap] to Eastern and Western religious differences [the ground] and their philosophical translations [in the side flap]:



"Don't just do something, stand there!" commands a graffito--a call to contemplation? "They also serve...."? Certainly we are becoming more aware of the dismal limits and dangers of a purely utilitarian approach to ourselves, our neighbors, and the earth's "resources" of fossil fuels, minerals, flora and fauna and waters. We've been becoming more able to hear Michael Polanyi's "tacit dimension," Teilhard's "the divine milieu," Gestalt's "ground," McLuhan's "anti-environment," and Christian theology's "eternity" as timeless-timely frame for humility, humor, and courage....all signals of transcendence over the grubby, merely utilitarian perspective of our common cultural life.

Now let's try a human-development model for locating contemplation, keeping in mind the limited usefulness of any visual model for the complex reality⁵³--just as we must always keep in mind the severe limits of language (a rough approximation through sound as a schematic is a rough approximation through sight).

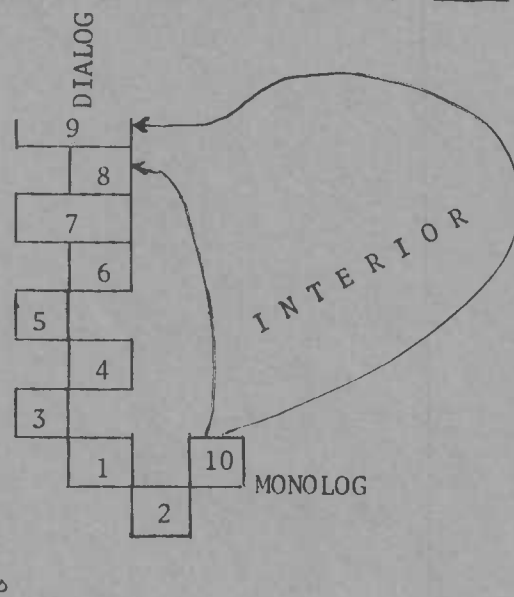
EXPLANATION:

The inside of the "L" represents action in the inner world of the person, his conscious-preconscious-unconscious life, his "interior"ity. Outside the "L" is one's public communication-activity--#2 perhaps largely autonomic and unconscious of semiconscious or others.

The horizontal axis is, as nondialogic, static (though not in a pejorative sense). The vertical axis presents oscillating activities (therefore, dialogic).

LEGEND:

1. ?--the prenatal mystery, undifferentiated into monolog/dialog....
 2. The babbler's monolog, now being closely studied by Noam Chomsky and others....3 is the origin of consciousness [says G.H. Mead], our experience of others' conversation--usually first, our parents--which serves as a sound womb for God's creation of our self-consciousness....4 is the interior reverberation and processing of the heard dialog, which soon results in (5) modified babbling ["talking (aloud) to himself-and-others"], noticeably using, in addition to the mimicked Mama and Papa voices, a third voice, that of the emerging person, Jane Herself or John Himself....This brings our baby to the thinking stage (6). He can now put 1 and 1 together with some apparent operational result, one being that he can both postplay and preplay conversations, which he now enters into with vigor and verve (7; note that here he reaches the human/human stage of interior-exterior openness). Henceforth, should 7 ever be unavailable, her/his humanity becomes (as e.g. in solitary confinement) difficult to sustain: we are social products, created *and sustained* as human in the social womb [just as we had been created and sustained as mammals in the physical womb]. If we willfully withdraw ourselves from 7, it may be (a) healthful (as into 6, 8, 10, or 9) or (b) neurotic (drifting away from the painful/joyful encounters essential to our health and growth)....8 is meditating, self-relating to other specific aspects of reality....9 is praying; note here the human/divine, interior-exterior, public-private....And 10 is contemplating, holding one aspect of reality in static



[in the sense of nondialectical, nonoscillating] attention--or in one frame, as "doing everything in word and deed in the name of the Lord Jesus" (Col.3.17).

9 is the only unclosed box, to express the mystery and yearning of prayer. ...The arrow from 10 to 8 and 9 suggests contemplation's distinct and unique status as able to transcend the dialogic/monologic divide--yet contemplation is on the "monolog" axis because it is dependent on, in the sense of derivative from and in the sense of nourished by, the human/human and divine/human dialogs, which dialogs it is also to some extent able to transcend.⁵⁴

Now, my essay is on "meditation" in relation to transcendence, so it cannot avoid the prayer-God question--yet neither can it give much attention to it, as I share this concern with others in this series of essays. Let me express, however, my conviction that the problem arises not so much from religious embarrassment vis-a-vis "science" as from dead psyches and prayerless lives. A theologian can help folks (1) pray or (2) rationalize their prayerlessness unto guilt-relief. Bp. Robinson wrote HONEST TO GOD (he says in the preface) a quarter century after he stopped praying, i.e. [he does not say this!] became *dishonest* to God. In the same dismal manner, most theologians of transcendence of recent vintage have managed to deny transcendence in the very act of affirming it,⁵⁵ an achievement worthy of magicians but not of men professed to truth. Some need to make a fresh start by being honest to (the latest) Webster on "theism" and "prayer." I am not unsympathetic to the layman whose mind has gone profane (lit., "outside the temple") but who wants to remain churchd; I am less sympathetic to such a clergyman; I am least sympathetic to a theologian, whose influence may lead many clergy and thus more laity astray with convenient and apparently profound rationalizations of unfaithfulness to the biblical God. "When the Son of Man comes, will he find the faith on the earth?" Hardly in the mainline churches.⁵⁶ How easy the Lord's Prayer is to memorize, and how hard to learn! How easy to collapse prayer (which is countercultural and disrespectable) into "meditation" (which is "in" and therefore socially cheap and intellectually acceptable)!

Theology, in short, is to promote not just meditation and contemplation but also prayer, the theandric dialog that is both humble before mystery and attentive to the full range of human concerns and values and that feeds both contemplation and meditation. "Er ist nahe, und ihr sollt ihm nahe sein!"⁵⁷ Prayer preserves and enriches personal individuality by permanently and daily positioning the self over against its Source [the "I" and "the Eternal Thou"]. It postplays and preplays responsible relations with the rest of creation, penitent and trustful under the providence of the one Creator, to his praise and the joy of the whole creation. Over against the hermeneutic options that life is one damn thing after another [the repetitive view] and that life is absurd [the random view] it affirms that life is meant, daily meant and directed, if we will with it, toward an unimaginably fulfilling and joyful end, "the Kingdom of God."

7. Intentionally our meditator is meditator in my strict sense (Note 54). He weaves an interface of dialectical consciousness between his self-consciousness and all else he attends to, and his eager curiosity beckons him to attend to ever more and ever more deeply. We know this apollonian better than that orphic and that dionysiac, so we need give him less time. But does he know that at the present moment the #1 meditational means in the counterculture is THE LAST WHOLE EARTH CATALOG⁵⁸? Its 67 pages on "Learning" would make 400 pages in an ordinary book, and they cover a mind-blowing range for meditation and action. As "contemplation" (on the P side of the diamond) holds in there with images, so "meditation" holds in there with ideas--and counterculture and culture are now so full of ideas needing sifting and relating and acting on!⁵⁹

In my teens I was struck, when reading A SERIOUS CALL TO A DEVOUT A HOLY LIFE, by William Law's statement that most churchmen are no more Christian than they are because they never really intended to be Christians. In that very "holy reading" [as pietists have always called meditational reading] I was intending to be Christian. What are those who use THE LAST WHOLE EARTH CATALOG as holy reading intending to be? I know them, and I am not afraid! The media they are massaging themselves with are making them available to the Message.

My groups try many meditational praxes, as groups and as individuals. I believe in such experimentation, and know it needs the corrective well expressed by that countercultural figure Euell Gibbons⁶⁰: "Every time I use a technique for concentration, I begin to concentrate like hell on the concentration, and I'm not concentrating on what I'm concentrating on....I can concentrate very well... if I get so completely lost...that I have no idea of using any technique....And then I'm inspired."

Finally a classic statement on intentionality⁶¹: "Who stands fast? Only the man whose final standard is not his reason, his principles, his conscience, his freedom, or his virtue, but who is ready to sacrifice all this when he is called to obedience and responsible action in faith and in exclusive allegiance to God--the responsible man, who tries to make his whole life an answer to the question and call of God. Where are these responsible people?"

8. Technically our meditator stands appalled at the macro-threat of escalating technology and thrilled at its macro-promise. Everything in this essay so far stands against runaway mindless technocratic "growth" now more and more evident as cancerous growth. The present scientific establishment continues to act on the ghosts of myths; ghosts are dead; accordingly, science as presently harnessed and driven is killing the world, and "the technical fix" will no longer suffice. Western man's most dramatic product has gone ambiguous on him and on the whole world and has now become a via negativa toward spirituality.⁶²

By a happy convergence, within a matter of days I was invited by you the Atlanta Theological Association to do this essay and by a publisher to do a book on the same subject--so you will not be surprised if this essay is rough notes toward that book! Now that that's confessed, and I'm within a few inches of the far limit of space your workbook allows my essay, I'll just ^{suggest} some further articulations on "meditation":

1. Moving from self to society (from ab to cd of Note 1)--"society" including the human being's entire milieu, not just humanity--I'll get into group meditation and what human interiority has to say about today's group-eagerness, groupiness, and groupism as this works itself out in established institutions (especially the church), in communitarian experiments, and in the human potential movement--and in the life of the biofamily [its daily disciplines and celebrations, including worship as context for family conversation].

2. Our meditator will be open and available to issues of space and substance--the politics of "meditation." What is "human" space, how do we create-protect it, and in it how do we use substance [the earth's physical resources] most humanely [in light of our symbiosis with the rest of nature and our Source in God]?

3. Then, how do we humanize our time? For one thing--obviously!--by using some of it every day for meditation-contemplation-prayer, instead of using our awareness only for ad hoc problem-solving and planning ("reflection" in the narrower senses). On the negative side we've got to take the heat off earth (reduce it's rape and pollution) by getting folks more interested in activities that don't exploit the earth's substance and befoul its creatures' living space: "meditation" is cheap and nonpolluting. Positively our concern for the humanization of time leads to the leisure issue: "LEISURE is discretionary time beyond the time needed for the exigencies of existence, + the ability and inclination to employ this 'free time' for truly human ends" [sec.7 of my TOWARD A THEOLOGY OF LEISURE, UCBHM/65]. No monk ever confronted a more mind-blowing task of meditation than we now have--if we are to survive and thrive through massive redirecting of our energies through massive redirecting of our attention. [At present I'm teaching a course called "Gift of Attention": we give ourselves to whatever we give our attention to and thus are self-determiners-of-destiny. The 26 laity, seminarians, and clergy are reading through NT:TEV in 12 weeks to see what gets their attention and ask, alone and together, why and whether and whither.]. . . . Another dimension of time-and-meditation is the claiming-inventing-owning of the past and the future. For me, the primary continuity here is dominical (Heb.13.8), psychomaintained through contemplating Jesus.

4. Action types may be complaining that this essay has not been actionist enough. I was coming to that! A leap from nothing is a leap to nowhere, and to have something without leaping is to be nowhere: we are at least as far toward "justice and peace" as we deserve to be, and there is much inner work to be done if we are to get farther. "Because 'the person' is both individual and collective, religion promotes both 'soft' [radical personal change] and 'hard' revolution. Virtually all the religious theory [i.e., 'theology'] of any influence today [NB: "Early 21st Century"] sees the two as a single process [called by Teilhard 'hominization' and by ecumenical-movement theology, beginning in the mid-1960s, 'humanization']" (my "Religion Projections," introduction to sec.22). Our meditator uses meditation as a judo stance preparatory to applying leverage to make differences in his life and in the world. While I have stressed openness through meditation, its closing effect is equally important: some options get eliminated. The "thinking" Christian, e.g., cannot be uncritical of the technetronic culture (or reject technology) or of the copout counterculture (or reject the valid critique of the culture from the counterculture, or neglect the counterculture's valid discoveries--e.g., its recovery of intuition, signalled by words like "grok," "dig," "blick," "clue," "nudge," "cue," "peak," and "serendipity").

5. And then I'll want to do major critiqueing of the human potential movement in the light of a Christian doctrine of the whole person in our maddently though delightfully polyhermeneutic pluriform society and in encounter with what I call "emergent global man." We have some beautiful Christian practitioners within the human potential movement--supremely, in my opinion, Jerry and Elizabeth Jud, whose TRAINING IN THE ART OF LOVING (United Church Press/72) is well worth your attention. We have ecstatic Dionysiac rationalizing going on within the movement by its priests and devotees--an emergent word against the [biblical] Word. But we have no even nearly adequate published "meditation" on the boundary between the movement and Christian faith (in New York Theological Seminary jargon, "the Word/world interface").

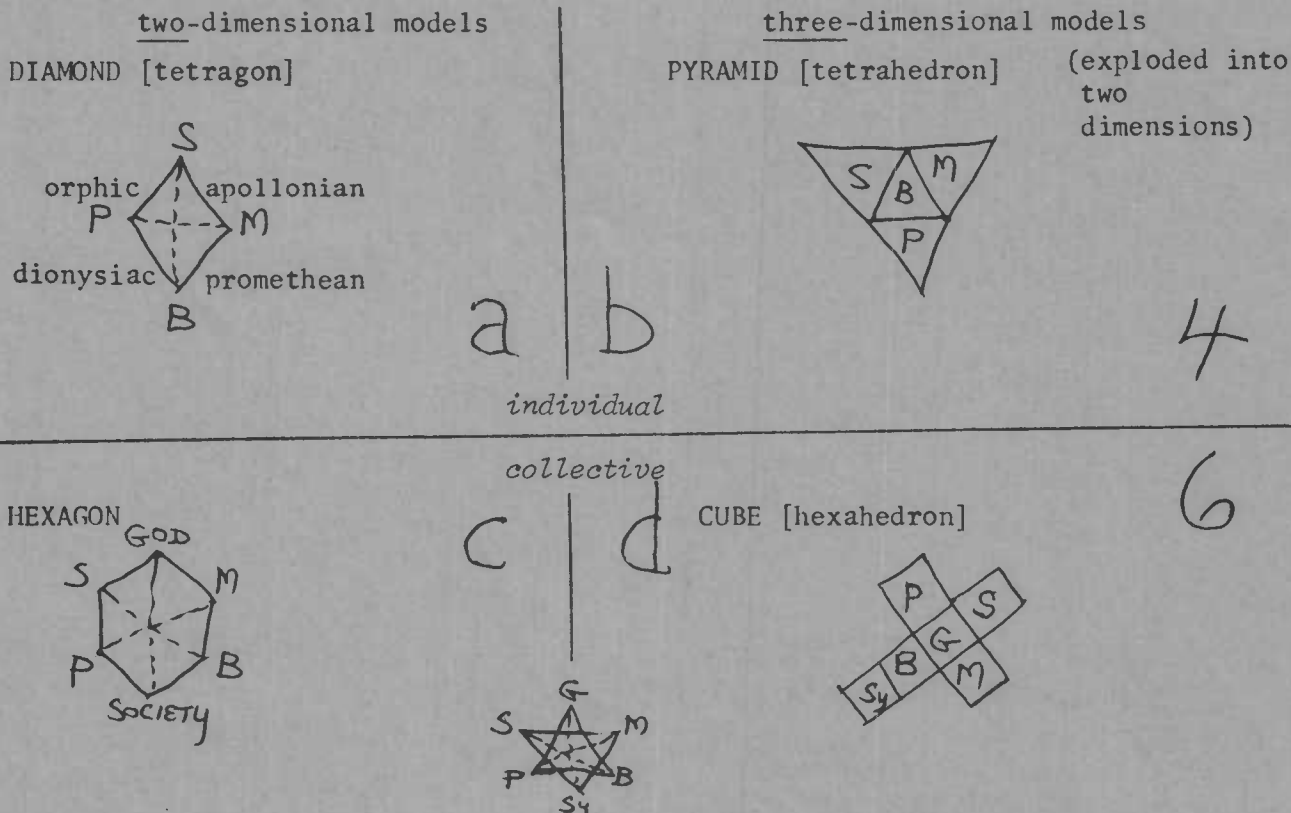
What would this "whole person" look like? Looking back from the year ca. 2025 [sec.23 of "Religion Projections"] I get something like this: "Religious tension today, cutting across all former dividing lines, exists chiefly in the vectors of a dialog between tribal, global, and tribal-global man. (a) 'The first people' are the tribalists, who hold that the present global emphasis is more threatening than promising....(b) 'The second people' are the globalists, whose dominant attitude is proud hope....(c) 'The third people' see the first people as captive to the childish ['fundamentalist'] fears, and the second as not yet beyond adolescent ['modernist'] élan. They hold that man cannot survive without the global, nor survive as truly human without the tribal....(d)....(e) The third people's holyman--'the third saint'--is tomorrow's mature man today, and so appears to theologians in all major religions as futuric man, the man of promise [perceived through such images as 'Messiah,' 'Jesus Christ as Lord of the future,' 'Elijah returned']. His mix of earthed and universal qualities gives him a stature and status that transcend his particular tribe. As a person, he is *a se*, like Emerson's definition of a poem as 'a thought so passionate and alive that like the spirit of a plant or animal [DNA!] it has an architecture of its own, and adorns nature with a new thing.' He is proleptic man, anticipating tomorrow as did the 16th century's 'reformers before the Reformation.' He has the will and skill to achieve and observe a pro-human distance from the immediate demands of the individual and collective selves--a power of self-detachment (by heroism and humor) that makes him available to larger purposes than those of ego and tribe, yet a joyous freedom in self-love and tribe-love, as in God-love and man-love. He has confidence in man's problem-solving capacity (respecting his achievements), balanced by a humble sense of man's finitude and contradictions (respecting equally the ambiguities of 'human nature' and 'the human condition'). He is himself a new cosmizing metaphor for 'man,' repoeticizing history and politics (but without subjectivizing either)--for he embodies the best of both mysticism and militancy. He has a numinous respect [religious reverence] for all energy--in nature, neighbor, and self--without going doctrinaire about it [romantic vitalism]. And he is a creative and healthy linguist, able to communicate in the patois of his tribe [native or chosen] and of emerging global man (in the sacred and secular dimensions of both languages), and is sensitive to the languages of other tribes. Finally, he is strikingly open to the future, believing that God never takes anything away without offering something better and that man's basic motion toward life against death is the taking and reverent using of what is offered."

Brothers and sisters! Facing the mysteries and meanings of life, we never outgrow our need for meditation, and occasionally--in our personal lives, and in history--that need becomes crying. It is so now, now in this time imprisoned in baffling immanence yet opening gradually on transcendences and hopefully on the Transcendent.

NOTES

1. The paper uses diagrams only as operant models, space in the service of spirit--pictures functional (as are models of atoms, e.g.), not necessarily ontic--though with Buckminster Fuller I think some assertions can be made about ontic structures [though some might say the agreement derives from the fact that he and I were crosseyed children, of which he makes something in UTOPIA AND OBLIVION: his childlike macro-seeing remaining throughout life as geometric thought]. While for economy and analytic power I prefer the diamond to represent the energies of the individual human being, in teaching I use also Fuller's pyramid [tetrahedron], placing up whichever side is under study: "body," "spirit," "psyche," "mind" (the B, S, P, and M on the diagram, p.4)....[Arthur Koestler, in THE ACT OF CREATION (Dell/64) adds the third dimension for a different reason, viz. to deliver from merely "associative thinking," which is trapped onto one plane, into "bisociative thinking," which is multiplane--which way out Viktor Frankl uses in his magnificent THE WILL TO MEANING (New Am. Library/70), the diagrams on pp.23f, 57, 147f (how God writes straight with crooked lines).]

Now that you're thinking along these "lines," it's well to display the full set of related schematics, to which we may then refer later. The number 4 presents the person as individual, the number 6 as collective.



STAR [hexagram, with internal hexagon; two concentric equilateral triangles with parallel sides; two-dimensional as hexagon, the Pythagorean symbol; three-dimensional as Pascal's mystic hexagram]

We are mixing physics with our metaphysics? Or at least geometry! Consider how dome-y [DOME BOOK ONE, DOME BOOK TWO, etc.] our youth are today, how easily they mix the physical and the metaphysical, "getting it together," and the eye-religion of the Eastern hemisphere with the ear-religion of the Western hemisphere. I have experimented extensively with geometric models in teaching religion and values for various ages, and the pre-collegians get it better than the collegians and the post-collegians have more trouble than either.

To get a deeper sense of the mystic dimension in all this, consider further the STAR used by both our mathematicians-philosophers-theologians, Pythagoras and Pascal. Pythagoras believed that the universe's structures are all in mathematical ratios, as does Bucky Fuller--and the following of both is mystical: though Bucky is secular and Pythy was religious [though those terms blend here!], the same sense of awe applies to each's devotees. Fuller's mentality--what the kids call "consciousness"--is nonlinear, rich, of raga quality, with surprising convergences. We should not be surprised that his "insights initiated" (p.3) THE LAST WHOLE EARTH CATALOG (Portola Institute/71; as a book of that compassionate Christian economist Barbara Ward had sparked the first of the series)....And consider the religious awe with which youth today hold Einstein, and remember that his religious response to the Pythagorean tradition in the form of Euclid (three centuries after Pythagoras) converted him from passionate Judaism--at age twelve! (Mathematics' neatness--as in the Pythagorean theorem--which Judaism didn't have, would have been insufficient for the conversion if the kind of math in Pythagoras-Euclid had not been religious; all his life Einstein retained this passionate religious response to his work--and it has continued into the Atomic Age, which he fathered.)

But back to the STAR: how is it both two- and three-dimensional? As it lies here, it's a hexagon (internally) two-dimensional. But if you think of it as an opened and flattened flower, in imagination (in "meditation"!) you can restore it to bud (and thus add the third dimension). Well, there you have Pascal's mystic hexagram, in which the three pairs of opposite sides touch in a conic (inside a cone; as Brianchon's does outside a conic). If you know Pascal's PENSEES, you can sense how important that "inside" is! Remember the influence of the Pythagorean tradition on Pascal, and his very considerable influence on students right down to the present time (have you gotten anybody "into" Pascal lately?). When you bud, note that "God" touches "society," "spirit" touches "body," and "mind" touches "psyche"--all that touching, so appropriate to our touchie-feelie time!

Then remember the holy number 6 in our much earlier heritage, the culture out of which our spiritual forefather Abraham came--and which accounts for their being 12 hours in the day instead of 10--the Babylonian. Then connect with the holy number 6 in that East book now so influential in youth divining, I CHING: the basic hexagram (6 lines, as our star has 6 lines). China is opening up again! How about a 6-year plan (for the 6 points of the star)?

Am I just playing around with all this, or am I crazy? I'd rather you think me crazy if I have only two choices. But if you don't give me a third choice, you're crazy, or maybe just insensitive, which these days amounts to about the same thing.

2. This primary biblical analog of "creation"--active, as feminine as it is masculine--occurs again and again in Scripture, e.g. Jer.18. Contrast the Eastern passive use of the same analog: the attention is not on the Potter or the clay but on the wheel, whose center is still though the rest be all commotion. This shift of attention startlingly reveals the fundamental contrast between Western and Eastern spirituality, now in Kulturkampf toward a global spirituality. Western spirituality speaks of "a still small voice [1K.19.12 RSV; or AT: "the sound of a gentle whisper"] in the eye of the storm--but a voice (in the Bible, the primary mode of revelation), not silence--stillness--communication, not absorption--dialog, not monism. My conviction is that here, Western spirituality is,

in terms of the human potential, superior, and needs to listen to Eastern spirituality, whose mysticism is more developed. Surely the West's spirituality needs re-innering and reduction in machismo; the male-secular mystique has impoverished and maimed religious response, and now the heart's mystique (feminine?) is in process of rediscovery-reinvention.

3. Peter Berger's sometime definition of religion.

4. The Ecumenical Institute's June '70 IMAGE, "The Solitary Life of the Secular Religious," item 3.

5. Cp. Jung's archetypal shadow, which is everything in human nature which our Zeitgeist has rejected and ignored--as one's personal shadow includes everything one has personally rejected and ignored throughout one's lifetime.

6. The Charles Manson family--the degrading submission of female spirits to a demonic male spirit--reminded me of Pauline Réage's STORY OF O (Grove/65, .p.xix, cp. xxiv): "Descent into hell, of which the rightful issue is the destruction of the body (and it is O's fanatic wish that her body be insulted, then destroyed)...the heroine's ardor, transfigured by a current which comes from the soul and not from the body, and which in fact is directed against the body."

7. For the spiritual leader, says Hans Kueng (March '72 INTELLECTUAL DIGEST, p. 20) "the people are never ready and always ready....the people were not ready in the time of Pius XII for John XXIII--but were immediately ready once John was pope." Spiritual leadership can change the situation "overnight" by restoring credibility.

8. "Who am I?" "I am not the body...." says the yogin, e.g. on p.44 of Katherine DaSilva's excellent pamphlet "Yoga--Ten Practical Lessons" (YORE/71--YORE, Box 417, Rutherford, NJ 07070). My wife and I do yoga first thing each morning (followed by her Bible study and devotional meditation and my meditation on the Hebrew, Greek, Latin, and modern language [currently, German] texts of Scripture), combining it with Western prayer instead of Eastern "realization" (meaning making real to oneself the dogma that the body is a manifestation of the self, self-body being a manifestation of the Self--as can be "realized" through yoga, mantra chanting--supremely "Om" repeated less and less loudly, then subvocally, with complete attention, to quiet the mind for facing the Self--or in figure, the stillness at the center of the potter's wheel)....My point is that yoga can be used as a self-confirming, package-deal, autonomous religion (with no essential need for Jesus or anybody else than oneself), body and attention in reciprocal reinforcement; or as a means to heteronomous values such as good health and devotion to the biblical God (these being the Elliotts' motives).

9. "Bodymind" isn't a bad neologism to express the biblical anthropology, but in the past couple of years it's come to express the implicit view of man in the human potential movement (on which see the "whole person" section of this essay).

10. Nikos Kazantzakis.

11. Gen.3 is the world's most influential "fall" story.

12. Desmond Morris' "naked ape" is a flat-out instance of the nothing-but fallacy, but something more subtle and complex goes on in Christian authors like T. S. Eliot, Graham Greene, Charles Williams, William Golding (LORD OF THE FLIES), and Anthony Burgess (A CLOCKWORK ORANGE, now in Stanley Kubrick's masterful film of that name).

13. The biblical view, which includes the ejection [not rejection]-reassignment motif. We are clay (Gen.2.7f, 3.19): that ought to keep us modest. We are self-misshapen clay: that ought to keep us humble, ready to confess fault. We are commissioned clay: that ought to nerve us to noble deeds of "naming"-uniting and celebrating-praising.

14. Psychokinesis is the only direct exception to this statement. At present, PK is of minor import--but its subversion of the notion of "merely physical" is not minor.

15. The Eastern image-process of man's participation in Energy is the serpent Kundalini at the base of our spinal column, where also the roots of the Tree of Life--not an Eden of the outer past but an Eden of the inner-eternal present--run down into the earth. This inherent-immanent energy is accessible to everyone, but sleeping and therefore needing arousing by yoga. When aroused, it ascends the tree of the spine, enlivening as it climbs the higher centers of the body, heart, mind, spirit, and thus comes to leaf, flower, and fruit in the mind of the sage. Note here no connection of the serpent with evil-sin [as in Gen.3], unless impeding the flow of this energy be so termed....For the operational rationalization of the PM separation, P and M as the horizontal poles forming the diamond, see the "whole person" section of this essay.

16. Alexander Lowen's THE BETRAYAL OF THE BODY is the best of many paperbacks on this theme--most of them suffering from the severe edipalism of accusing the Bible of being antibody. Truth is, the biblical concern for wholeness--the integral offering of all of man's energies and longings--engages the body as a full member ['membrum, "organ'] of the human team. Only the postbiblical Oriental-Hellenistic somatophobia [body-fear], which came to have understandable though regrettable influence on many of the Church Fathers, monks, and even ordinary Christians, is accusable of body-hate--though the likes of Hugh Hefner fail to make this distinction [as, parallelly, ecofreaks fail to distinguish between biblical ecology and what our civilization is doing to the good earth].

17. For the beautiful, varied, nonerotic playfulness of the ancients, especially the early Christians, on this, see p.535 of Arndt and Gingrich's A GREEK-ENGLISH LEXICON OF THE NT AND OTHER EARLY CHRISTIAN LITERATURE (University of Chicago/57). The most extended and significant passage here is 1Cor.6.12ff AT: In the shrine of my body-temple is to be not Dionysos-Aphrodite but the Holy Spirit; "I am not going to let anything [less than the HS] master me"; besides, our "bodies are parts of Christ's body" and are not to be shared with prostitutes or withheld from one's spouse; "honor God with your bodies." The passage, from a time when "there is so much immorality," is certainly not antibody: it is prohuman and as such probody.

18. So Mrs. Eric [Joan Mowat] Erikson's four women influencing his later period: mother Pica, wife Poverty, Clare, and the Queen of Heaven. See her SAINT FRANCIS AND HIS FOUR LADIES (Norton/71).

19. Unknown to us, at least yet, is the precise male/masculine, female/feminine boundary. Women's Liberation is rightly consciousness-raising the issue of conception/conditioning, and we are becoming more cautious and modest in analogizing from sexuality. But sexual experience is so intimate-ultimate that we must not forsake it as an analogic source. I find it illuminating, e.g., to see history as masculine, straight-line, phallic (e.g. and supremely, Israel old and new), and eternity as feminine, cyclic, uterine (e.g., Canaan and India). [Evidence Rabbi Rich. L. Rubenstein's argument for Baalism (vs. Yahwism) and the counterculture's "love" and Indophilism (vs. Western technocracy and "power").]....This analogizing from sexuality should be seen in the larger context of inescapable analogizing from the body to the psyche, the mind, and the spirit (PMS, for short). Kazantzakis, e.g., extends from pnoe [breathing] to its result [-ma], pneuma [spirit]: when the invisible breathing (rather, breathing in one's nonbody) stops, "the spirit" dies --and this death is the daily condition of our culture; we are dead, and only the eris [striving] of God to be born through us can resurrect us--and free God from our bodies (soma/sema, again!). [Note how this works out in his own experience (THE SPIRITUAL EXERCISES, written while God-seeking at monkish Mt. Athos), his re-mythologizing of Ulysses (THE ODYSSEY: A SEQUEL--33,333 lines of modern Greek poetry), and his popular modernization (ZORBA, with his phallic flying off from

the feminine whirl-wheel of his dance).]

20. See, in the latest literature of the NT, the side-by-sideness of visible and invisible exercise: 1Ti.4.7bf.

21. "But never should asceticism gain mastery over a man's life. A man may only detach himself from nature in order to revert to it again and, in hallowed contact with it, find his way to God."--Martin Buber, THE WAY OF MAN (Citadel/67), p.19.

22. Society places both proper and inauthentic limits on the body's availability to divine behests. As to the latter, one may speak of "biopolitics" or "the politics of the body"--one principle of which is that society should be so structured that every member is able throughout life to give and receive love through the skin. Under the servant metaphor, "sin" is whatever in the individual or society precludes availability to the divine behests ("the Kingdom of God"); and the "transcendent" society [e.g., potentially, a local church] is one oriented against such preclusions because toward such servanthood. Virtually all preclusions of and impediments to dialogic access--person to person (including "leader" to "follower" and vice versa), class to class, race to race, nation to nation, institution to institution--fall under such "sin."

23. Picasso, of himself, 1935.

24. The material, pathological reason why P & M are opposites on the model (p.4 and Note 1acd). The formal reason is that man's esthetic and ratiocinative products are discrete, though of course images (in P) and ideas (in M) are interacting and synergistic.

25. My current meditational praxis includes a study of my psychic [i.e., imaginal] pilgrimage: what images were activating my consciousness in 1935 (the year, my diary shows, of my evangelical conversion from secularism) and my unconscious in 1960 (the year, my dreambook shows, I left pastoring for a position in the national office of the United Church of Christ)? At the same time, of course, I am observing day by day my spiritual pilgrimage in those two crucial years; but that is better done when I concentrate on my psychic pilgrimage....I recommend, for present and future meditational praxis, both keeping a diary and--in a notebook ever by one's bed--recording major dreams, which primitives, the ancients, and Jungians consider possible media of revelation, guidance (especially as one observes repetitions, continuities, patterns). Can we really mean it if, asking God for guidance, we do not attend to what happens to our unconscious as well as to our conscious life?

26. While his creativity was dominantly Western in style, his sense of the creative process was rather Eastern. E.g., the yogin's sense of energy as arising from the earth up through the base of his spine to the branching of his body--how like Kee's tree-image of the artist: In "Genesis eternal" nature flows through the artist into art, and the artist "does nothing other than gather and pass on what arises from the depths....His position is humble. And the beauty at the crown [of his achievement-tree] is not his own; it has merely passed through him." "Nobody will expect a tree to form its crown in exactly the same way as its root." --Ueber die moderne Kunst (1945)....To stick with trees, it was decades after Kandinsky's live forest ("Composition No.2," 1910) that Tolkien's hobbits began to roam the live forests of Middle Earth in the Anglo-American youth psyche.

27. Mary Chase's Pulitzer-prize-winning comedy "Harvey," the inebriated bunny [pre-PLAYBOY] companion of success-weary Elwood, whose mother had told him "In this world you've got to be oh-so-smart and oh-so-pleasant." With his six-foot imaginal white rabbit, Elwood abandons smartness and settles for pleasantness. Who's the copout--the old Elwood or the new--or both?

28. GROOKS (Doubleday/66), p.11.

29. While the phrase "the courage of concreteness" (cp. the longtime phrase "the scandal of particularity") is mine, the idea is in Tillich's THE COURAGE TO BE (Yale/52:69, p.188), though as statement rather than exhortation to courage: Worshipping the God above God, the Church should nevertheless do so "without sacrificing its concrete symbols," especially "the Crucified who cried to God who remained his God after the God of confidence had left him in the darkness of doubt and meaninglessness." I add to the courage to be a part (collective courage), the courage to be onself (individual courage), and the courage to be (existential courage beyond mysticism and theism), the courage of self-concreteness: the courage to be toward the other one: the courage to be the concrete one for the other. On our model (p.4), this courage of personal concretion is on the left (the "psychic") side--the polar courage, the courage of abstraction, is on the right (the "mental") side. [Tillich, by the way, had more of the latter courage than of the former.]

30. At age three our third son looked into the night sky and said "How did the stars get up there?" and before either parent could answer he said "Oh, I know! God got up on a ladder and pasted them up!" For modern man, the ladder is what's been missing; and without it not even God can keep the stars from winking out--for us--into utter blackness and blankness....Curiously, this relates to the utter blackness of our military presence in Vietnam. A few weeks ago, that same son--persuaded as of the past three years that no tribe, though it has the power, has the right to seize its young to kill the young of another tribe--won his case against the U.S.Government, a federal court affirming his right not to sign to register for the military draft. Toward the end of this three-year legal fight, the ladder story surfaced when in preparation for the trial Mark's lawyer asked about his early experiences of God.

31. PROBLEMS OF KNOWLEDGE AND FREEDOM (Pantheon/71).

32. See Paul Ricoeur's brilliant and noble effort to translate the myths and symbols of evil into concepts for philosophical reflection (in his THE SYMBOLISM OF EVIL)--in contrast to Tolkien's mythologizing of evil in THE HOBBIT and THE FELLOWSHIP OF THE RING, THE TWO TOWERS, and THE RETURN OF THE KING (the latter three being his THE LORD OF THE RINGS trilogy).

33. Hegel's "The real is the rational and the rational is the real"--thesis, anti-thesis, synthesis as a three-stage process applying to matter and spirit universally and without remainder. The German stream of hubridic [overclaiming] reason flows from the critical idealism of Kant, Fichte, and Schelling to Kant's own absolute idealism and then (in one direction) to the materialism of Feuerbach and Marx and (in another direction) to the hypercritical, reductionistic Tuebingen school of biblical interpretation (Baur, Ritschl, Harnack, Strauss, Wellhausen).

34. This claim of self-sufficient source-and-function derives from the critical-analytic task of "mind," which accordingly is naturally unsocial and therefore atheistic, doubting, suspicious. That primary visible instrument of "mind," the brain, is a self-actualizing exclusive electrochemical system that provides the ego both with center and with distance from the nonego, so that the ego may freely yield in personal encounters with power, truth, love, and justice. This slavey-freeing function best appears in that extrapolation of "mind" which is most like its creator, viz. the electronic computer, whose image feedback defines the human brain itself, and therefore the "mind," as inhuman ["human" here meaning what pertains, among creatures, uniquely to man]. This recognition of "mind" as thus impersonal explains why a culture that lets "mind" dominate becomes an impersonal, humanly alinated culture, ripe for revolt against reason--just when reason is most needed to work on the team to clean up the mess reason made when a self-actualizing tyrant.

35. This will to disbelieve the unrationalizable may be called "professor's disease," and some of its symptoms are uncritical skepticism and dogmatic antisupra-

naturalism--in short, operational monism, closedminded to dualism and pluralism.

36. Four years ago I had my "mind" knocked out by a carboxygen trip--the oxygen being removed from my brain and replaced with C_2O for 2 1/2 minutes [4 1/2 minutes being fatal]--a beautiful scattering-then-centering experience, completely "mind"-blowing. As servant of "mind" the brain is only a soft warm gray semiefficient delicate computer, temporarily/permanently affected by slight chemical changes. Illness is a natural enemy of "mind," as are the spontaneity of emotion and the stability of habit--and, most dramatically, accident: because of a Honda accident, the brain of one of our children did not work well for sixteen months.

37. "It's not that simple!" is the cry of our depths against our "minds" schooled --and impoverished, imprisoned--by Ockham's principle of parsimony [or simplicity], which forbids any explanation in neglect or excess of what the "mind" appears to need. Rationalism's revolt against transrational knowledge (nonverbal and revelational) created overexpectation and over"rationalization"--leading to disenchantment with reason. Folks then find their enchantment need met elsewhere, as in the counterculture's communes--but the counterculture is itself selfcanceling in searching for the real while repudiating one dimension of the real, viz. the rational, which can help the new consciousness address panhuman problems such as race, overpopulation, ecology, poverty, conservation, global order, authentic morality and ethics, and indeed the counterculture's own anti-intellectualism, and the fads and frenzies (encounterism, charismatism, etc.) that from time to time seize the public mind in the larger and smaller publics....The wild hyper/hypo swings between rationalism and irratioalism root, I believe, in the inescapably seductive quality of "mind": it's the one neat, cosmizing, self-empowering thing we've got, so the mechanism of Babel/babble (Gen.11.1-9, "a tower...making a name for ourselves, so that we may not be scattered") keeps repeating itself (the downturn of the cycle explained as God's action against this neatness: a fortiori logic, abyss anxiety, domino theory, etc.: vv.6f).

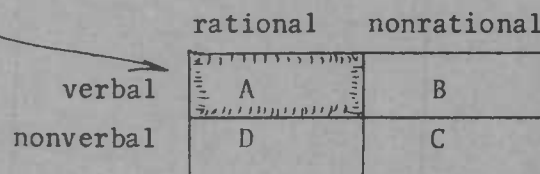
38. E.g., the Hindu saying that ideas are for the learned, images of wood and stone for the ignorant--a fatal split, for all, of M and P.

39.E.g., the upright uptight "scribes" who, on the Jewish side, provided the rationale for Jesus' undoing.

40. Rudolf Otto, soon after the turn of the century, began to try to create a corrective to German rationalism--and effort most clearly seen in his classic DAS HELIGE [tragically translated as THE IDEA OF THE HOLY (Oxford/23:58): the Holy being not an idea but God himself, the holy being not an idea but our nonidea-tional experience of God]. With boldness he sought to root the nonrational not just in our nature but in God's own source-nature, thus by reflex [a fortiori] creating respect for the nonrational in man. The book's orientation is not our subjectivity but the "'nonrational' or 'supra-rational' in the depths of the divine nature" (p.xxi). He stood as much against "an extravagant and fantastic 'irrationalism,'" which he declared "morbid," as against rationalism. Soon Hitler's morbid irrationalism was to rationalize the deutscher Geist into fanatical insanity, overwhelming whatever rationality it could not coopt.

41. "Box A" on my communication model:

"Mind" tends to consider B, C, and D as variously imperfect, illegitimate, unimportant, or unnecessary efforts at communication.



42. Said a scientist to me three days ago about a project he wants to go public on (and has spent \$350,000 of his own money on), "I've got the math [he had in his hands streams of computer readouts]; can you help me on the metaphysics and motivation?"

43. Our military presence in Vietnam is a horrendous instance of rationalistic miscalculation, an instance in which I have firsthand acquaintance in the person of John T. McNaughton, Daniel Ellsberg's Pentagon boss, who later--in view of the Vietcong's monkish-idealistic nationalism--said that perhaps "we're fighting on the wrong side" (April '72 RAMPARTS, p.46)....Recall Shakespeare's mastery of man's irrational and perverse depths, man's acts of apparently motiveless malignity, his self-contradictions and self-cancelings. Henry V fires Falstaff, who is 100% irreverent. Prospera [art and wisdom] must face Caliban [the undisciplinable]. Lear is defeated in incompetent old age by the ruthless younger generation. The evil that Iago is is also in Othello; so with Hitler and the German people; so with Nixon and the American people.

44. As a theologian I am especially cognizant of the cooling of religious ecstasy by translating it into rational categories--as those two theological princes B.P. Bowne and D.C. Macintosh tamed much Methodist fervor somewhat more than a generation ago. Theologians can be the Church's "mind" in the narrow, cramping, psychefeeling-throttling, anti-"enthusiastic" sense--in which case theology serves "mind" rather than God and Church and man and nature.

45. Zen, e.g., which provides break-out techniques from the "Box A" lock-in. And the anti-intellectual popular tradition and movement. And anti-intellectual intellectuals' power of positive antithinking (R.D. Laing and David Cooper, who nonetheless have a positive-liberating impact). And occasional cults of madness. And countercultural mysticism. And the touch-don't-talk magic of assorted skin-freaks. And surrealism from Breton onward, paralleling man's suicidal adventures in this present century. And the theater of the absurd from Artaud onward. And astrology, drugs, tarot cards, occult literature. And Dionysos the god of all highs enthroned high above cool, intellectual Apollo. And John Updike saying in BECH that "even in an age of science and unbelief our ideas are dreams, styles, superstitions, mere animal noises intended to repel or attract."

46. Odysseus is recollecting [in the Platonic sense] (Kazantzakis, 266): "Dear God, how much more ancient is the heart's deep root,/and mind is but a last, last bloom of little memory!/The heart can't speak,.../but the mind, whose life is shallow, who's seen and suffered little,/finds well-matched prudent words and flouts them with glib skill..../Ah, could we only know, friends, all that our hearts know!"

47. An overboard case of this is the pastor who, fired for moving his concubine in with his wife, said "The things we do are not sins; its the way we feel, the motivation" (7 Apr 71 CHRISTIAN CENTURY). This identification of motivation with feeling is the giveaway. Love, the Bible says--says this preacher--is the only real purpose in life, and "love has no limits." The sentimentalizing of love is at the center of this feelingful life-style, "Christian" or other versions.

48. Dionysos, the all-highs god (in contrast to Yahweh, the High and Holy One above all other gods), is no meditation-encouraging deity! He's rowdy the night before and can be hangover-destructive the morning after, sullen that the partying is over. Scotty Reston (6 June 68 NYT) may have been a bit dour and premature when he said four years ago "There is something in the air of the modern world: a defiance of authority, a contagious irresponsibility, a kind of moral delinquency, no longer restrained by religious or ethical faith. And these attitudes are now threatening not only personal serenity but also public order in many parts of the world." Grant the truth in this statement, it may yet be only the dark underside--seen by a Scots Calvinist sensibility--of what from above is a shake-down process to distinguish the authentic from the fraudulent (Heb.12.18-29). Evenso, I suggest that our meditator will find himself more able to deal creatively with the surrounding chaos because he finds some "personal serenity" in his meditational praxis (especially if it includes prayer and contemplation).

49. Again we see the artists as harbingers of oncoming Zeitgeists: as early as 1913, Malevich exhibited a black square on a white ground [anticipating Gestalt's

figure/background!] so that others could experience his conviction that feeling (as in this instance evoked by the B/W contrast-conflict) is the basis of all art--and then rationalized his doctrine as "Suprematism." What gets your attention gets you; and millions are now "got" by their feelings in an ideological way, viz. the feeling that their feelings are "supreme" over other aspects of their humanity and over social processes and structures other than feelingful in orientation.

50. "Discipline," on its negative side, is the systematic violation of one's own feeling-desire [for immediate emotional gratification] in the interest of a higher order. Right now, romantic permissivism is so pervasive in our culture and counter-culture that "discipline" is for many a no-no, a violation of humanity even when it's a do-it-yourself project (and of course any discipline from above or even from the side--from one's peers or face-to-face group--is felt as out-and-out tyranny and fought off tooth and claw).

51. In current East-West cultic competition on both halves of the globe, rhetoric can mislead and fairness is difficult. All religion is implicitly dualistic in the dialectic of deity and devotee, and all philosophy and science are implicitly monistic in the investigative continuum. All prayer is dialog with the god, and all meditation is dialog with the self. Western young people [and, increasingly, their elders as the latter turn Eastward] confuse Eastern philosophy (which they like partly because it relieves them of the burdens of prayer and dualism) with Eastern religion (of whose many gods and goddesses--except, a few, Krishna!--they are ignorant). This situation is represented by the diagonal on this grid, which provides for other descriptive possibilities in the current global religious situation:

The three arrows represent three directions to flee when abandoning Western religion (Judaism or Christianity):

3 to 2 is the way described in the paragraph immediately above, and it's currently a major route for American youth. Let's call it "Meditation Trail."

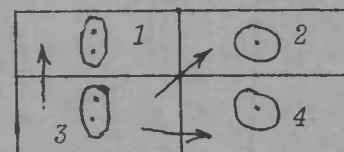
It leans heavily on elitist Hindu abstractions from the basic Indic tactile religion, and it uses "religiously" some Eastern practices in a secular way (yoga, tai chi, etc.). It's a copout on religion.

3 to 1 is the least used way. Let's call it "Hare Krishna Trail." Its effort is to replace Western religion with fullblown Eastern religion, not a pale abstraction thereof. Here is the courage of re-reification.

3 to 4 is "Philosophers' Trail," taken by those with what I call the courage of rarification. It produced the Upanishads* and Socrates and (by specialization) mathematics, the sciences, psychology, sociology. From the standpoint of religion it's a copout on religion, though of courses many persons whose occupation is in 4 do not themselves cop out on religion (3).

---* East and West, the mutation of religion into philosophy is the same process. This is what I meant by including the Upanishads in the sentence--though of course the Upanishadic movement was and is a movement from 1 to 2, not 3 to 2. My putting the Upanishads, which are anti-Vedic dialogs, alongside "Socrates," meaning Plato's anti-Olympic dialogs with his teacher as hero, reveals the identity of the rarification-refinement-purification-simplification-enlightenment process (choose your own terms!).

religion philosophy



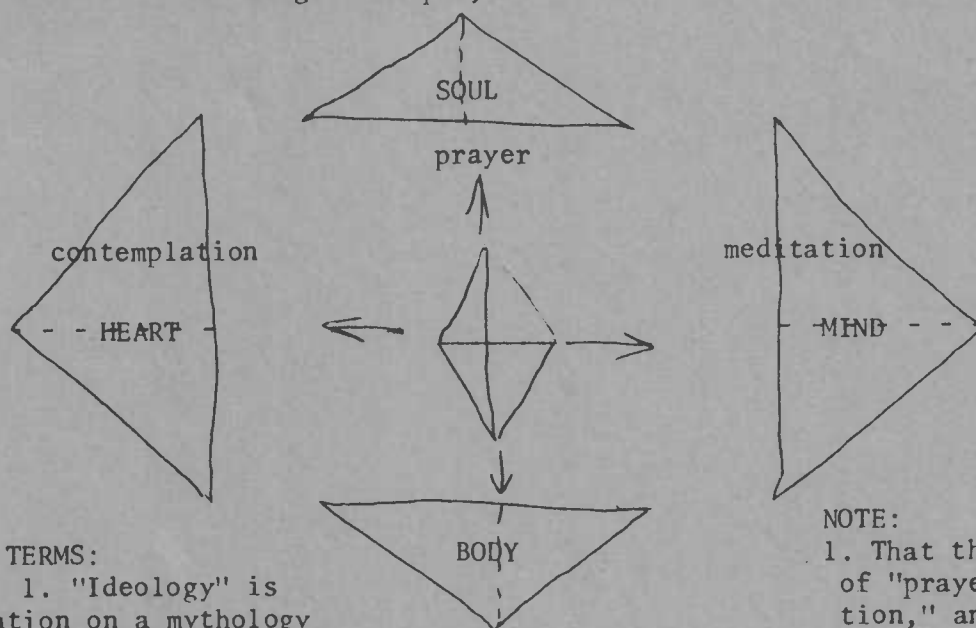
52. When as a pastor I asked my people to put on Christopher Fry's "Boy With a Cart" they did so with growing enthusiasm and devotion as they discerned deeper significances in the boy Cuthbert's absolute loyalty to his intuition that he should build a church--in spite of everything that was against it, which was practically everything! That nervy, nerving "in spite of" comes from somewhere as a sense beyond

common sense. For in the evening, they too as he and we all sometimes intuit, know deeply, something coming to our open hearts over our unopened gates.

52. Son of Calliope, from whom he got lyre and song as divine, his song was ever of Eurydice his dead wife, and always plaintive because, impatiently looking back at her beauty as he was leading her up from the underworld (having charmed the impellers with his music), he forever lost her. [Contrast, in sexual reversal, Isis' success in leading Osiris from the underworld--the Osirian matrix important to Hellenistic Christians (Christ as Orpheus, the gospel as the demons-overpowering music) and dominant in Billy Graham (getting souls to heaven from this [under-] world).] Because Orpheus' music was sacramental of ontic harmony, he was important to the Pythagoreans, who abstracted mathematics from the music/reality harmonics of Orpheus. Note also that as musician to the Argonauts Orpheus time and again helped those Homeric seamen get their thing together (as Kazantzakis stresses in THE ODYSSEY: A SEQUEL). But in the end poor Orpheus manages to get himself torn apart (literally) by women--Dionysiac females (Maenads [Gk. "madwomen," meaning in ecstatic frenzy])--his head and lyre then floating down-river to (!) Lesbos and thus [metaphorically] into the Dionysiac (!) Mysteries. Do you want to make something of all this vis-a-vis the PB lifestyle? Your psyche does.

53. I have resisted the temptation to offer you neat architectural drawings! The quick rough sketches, I hope, will tell you that I've not too much invested in this essay's visuals, which are only the best I can manage for the purpose at the moment. Shooting them down can be fun, a game any number can play. Me too. One move in the lifelong game I love to call The Playful Intellectual Love of God.

54. The diagram on p.12 is an explication of the nature and function of contemplation, but it cannot help being also a statement about prayer and meditation and many other things! It happened to come under our discussion of SP (diagram on p. 4), the axis of contemplation-as-opening-toward-intuition. The dangers, of course, are opposite: to over-or-under distinguish terms. I have worked with the values of clarity and functionality, and come up with the following exploded diagram (which please relate to the diagram on p.4):



OTHER TERMS:

1. "Ideology" is meditation on a mythology with the addition of power.

2. "Soliloquy" is a development from #5 of the p.12 model. It's audible, but directed to the self. In most societies, it demands some privacy. It both postplays and preplays dialogs (and thus eases us into #6).

It strengthens and sharpens self-awareness, improves the mind's analytic power, and engages the viscera as subvocalization cannot.

NOTE:

1. That the distribution of "prayer," "contemplation," and "meditation" is not arbitrary but essential to my argument.
2. That the diagram adds "heart" and "soul" to the essay's nomenclature.

55. The existence of so much current writing on transcendence--such as the essays in NEW THEOLOGY NO.7: THE RECOVERY OF TRANSCENDENCE (Macmillan/70)--reflects, among other things, that we're not doing so hot with immanence (at least in the revolutions and liberation movements; things are slightly better in the human-potential movement). The craven supineness of most theologians before Feuerbach's scientism, however, continues; how many theological sell-outs have we had to the Feuerbachian nothing that theology is disguised anthropology, a notion Freud made such clever use of! So few theologians who, like the literatus Kazantzakis, stand Feuerbach and Freud on their heads: we are projections of God!....Yet, to our comfort and strength, we have Richard Niebuhr's "radical monotheism" and Charles Hartshorne's "dipolar theism" and....

56. Do I sound like an "evangelical"? I am far from it (though not from the gospel)--so far that for a quarter century they have refused to have anything to do with me--an economic, social, political, and global-consciousness radical. My freedom to affirm the biblical God while denying most of their conclusions derives from my freedom from scientistic liberalism, which never victimized me. I am equally against copping out on God and copping out with God.

57. Mt.4.16 Zink--meaning roughly that as God is near us, we should draw near to him. This solemn intimacy certainly pervaded our Lord's life, and it should be unthinkable that any for whom it is not so should name themselves disciples of his. Out reaches in to us except when he chooses to remain out: that discovery we make only when we reach out-Out.

58. Portola Institute/71. My "Religion Projections: Early 21st Century" (Hudson Institute/70) provides context, and a view from the future, for the present intercultural meditation revolution and predicts its spread within the culture.

59. Of scriptures that serve as sieve, Phil.4.8 is the most familiar and the most exhortative to attention-control (thus psychologically the most "modern").

60. NATURAL LIFE STYLES: 1 (Box 150, New Paltz, NY 12561), p.42.

61. Dietrich Bonhoeffer, LETTERS AND PAPERS FROM PRISON (Macmillan/67), p.4.

62. Prometheus' stolen fire (and other technical achievements), a myth of hubris, gives us "promethean," our name for our culture's present polluting self-canceling lifestyle (MB--better, BM). ["Titanism" is another Gk.-mythic name for it.]