

CHRISTOPHANY: THE FULLNESS OF MAN

A Teaching Retreat – August 29-September 2, 2008

The Olympic Park Institute with Cynthia Bourgeault

The following is a compilation of notes made by Heather and Christopher Page at a five-day teaching retreat with Cynthia Bourgeault. This is what we heard during roughly twenty-five hours of oral presentation interspersed with dialogue. These notes may or may not be an accurate reflection of what Cynthia actually said. They should not be taken as in any way representing an authoritative account of her teaching and should not be quoted as her direct words. They are posted for study and reflection of persons who may find them of interest.

Friday August 29, 2008

With the practice of meditation it begins to become possible to meet our experiences in our heart which is the point of access to our lived experience as a seeker of truth.

Accept and open to your own inner difficulty and tension between feeling: 1. that you are continuous with the divine consciousness and 2. the feeling that God is vast and beyond everything

Both 1 and 2 are what it means to seek and to be sought.

For Panikkar any division truncates our experience that is always fluctuating. We need to go deeply into our own experience, learning to be present to our own experience at the deepest level. Panikkar got the ideas in his book by staying close to his own experience.

Panikkar is calling us to a new way of knowing and a new knowingness that is holistic, sees reality as a hologram.

We have tended to numb our own innate, inner knowingness. We need to get back into contact with our own inner knowingness in order that we might know what we know with authority.

When we can deeply calm down, we will realize that Panikkar is leading us to our own lived experience.

We need to talk experience to experience rather than theology to theology.

Find your way to the inner core of your experiences rather than being thrown off by the language.

Classical Christological categories come out of a Western cosmovision (ie. the ways in which we make connections)

We have to develop the skills to look *at* the lens we have been looking through as if it wasn't there.

When religions look at themselves from within their own cultural context they never see that they are doing their theology from within a cultural perspective. We need to look at other religious traditions and allow them to cause us to look at our own faith from a new perspective.

We need to be aware of our own subliminal cultural assumptions which in the West are primarily shaped by the conviction that reality is a matter of differentiation – we have an identity to the extent we are distinct. The West fixates on how things are different. This has profound implications for Western Christology which emphasizes Jesus' distinctiveness. This is difficult for a person in Hindu tradition to understand. For the Hindu locates identity in that which makes us conform to the pattern from which we emerge.

Christ in Western categories makes no sense to those of different cultures. The problem is not with Jesus but with the Western intellectual stranglehold on Jesus. The intellectual approach only goes skin deep and separates us from the rest of the world. If we drop deeper we come back into connection with the universal human experience of being in relation with divine being.

We need to perceive with a “third eye” which is heart perception, an understanding that is integral and intuitive; it sees where we are located in a larger field. It is not right brain/left brain; it is not anti-intellectual, but allows us to grasp the complexity of things, seeing them in their wholeness rather than just in their parts. If we drop deeper to the third eye perspective we will see the deeper connection. We drop to a language that is common throughout the world, to a place of homeomorphic equivalence.

Third eye perception is not limited to chronological time. When the third eye opens we are in relationship with an on-gong presence not just a historical person. The more powerful the presence and the more powerful our ability to stay open, the more we find ourselves in communion.

In meditation and in our willingness to be present to our own experience and to pay attention to the present moment, we will find the third eye opening.

If you want to know Jesus, just ask him. Jesus is a living vibrant reality who can communicate his being.

God is “I” and I am God's “thou.”

You are divine and you are the thou of the divine. We need *both*, inter-circulating as an expression of love which is the heart of Christian experience.

Thou is intimate, personal, and relational. Place yourself in the most personal sacred holy relationship you have ever known, allow it to name itself and call that person to be your word for thou.

Saturday August 30 9:00 a.m.

Phanos – epiphany, theophany – an appearance/manifestation, something revealing its nature – Christ showing who he is. Christ is personally there showing forth, teaching us how to see, showing up and being the teacher. Implicit subtext – this showing up is atemporal – out of the space/time continuum, a reality larger than space/time.

Different senses of I:

1. maximum constricted small self/ false self – holding life hostage to deals done to you, living in stories about “me,” caught up in drama
2. then there is an “I” that is calmer, that knows itself to be much “more”
3. this “I” begins to see itself with fewer identifiers – not *what* I am but *that* I am – this “I” is open to the sheer intoxication of being
4. sense of “I” as a contingent container of “I am” drops away – you melt and you dissolve into the I-amness

Everyone tries to put these on a hierarchy. Panikkar throws out hierarchy – it is not a progressive journey. All experiences of I-amness are like bells in your bell rack. The reality of “I” is a circle; it bends back upon itself – each experience of your own self is valid. We need to learn to play each experience, rejecting none of them. The “false” self is not “false” in the sense of bad. We move beyond shame and pride. No part of you is wasted. They all have their note to play in the music that we are. We have to start by cherishing every bit of our experience. There will be a christophany that emerges in each part of your experience. This is the emotional experience of the Trinity.

Be aware where the sap is flowing in your veins, where the spark and the aliveness are – this is lost in the monist position.

Panikkar is reclaiming the personal without letting you stay there. The identified person in time is not the personal.

Every human being has stations from the most constricted to the most universally inwardly liberated. Each person has a station in which they most shine.

We have tried to paste our Christianity onto a Greco-Roman cosmovision that is too small for it.

The Trinity gives us a world in which ever-changing relational pathways are included in our humanity.

logos – no direct equivalent in Hebrew vocabulary – implies order, principle, trans-cosmic template. Often applied to Jesus.

Christology has classically been only about the second person of the Trinity. Christophany is about the whole Trinity.

The context of Western monotheism sees God as radically different/separate from creation. Radical monotheism is terrified of pantheism, for fear of in any way reducing or belittling God who is viewed as absolute Other/transcendent, separate from that which he created. The idea of human divinization is uncomfortable in this mindset.

But there is not a fundamental abyss between the cosmos and the divine.

For Panikkar Western Christianity will die because of its belief in the absolute incorrigible defectiveness of the human being and its determination to maintain the radical separation of God from creation. This is not what Jesus was about.

“Cosmovision” is the way we, as children of our culture, make connections which we make by virtue of the thought patterns, grammar and symbol context we have inherited and through which we see and understand the world. Only antidote to a cosmovision is another cosmovision. We need to see the world and life and the divine the way another culture sees these things. The Western cosmovision has become pot-bound, as if it were the only way of viewing anything.

Paul never saw Jesus physically. But he did see Jesus with the third eye.

There is an archetypal structure to human pneumatic perception which transcends culture. The importance of a unitive vision in which the huge shadows cast by cultural mountains disappear.

“*Man*” – means something not accurately rendered by the word “human.” There is only one human being – we are all cells in that one human being/Adam. We are a cell of the one Man. “Man” is an icon of humanness. The Adam Kadmon – the primordial or primal man in the Kabbalah.

There is an archetypal human perception that sees in similar ways. This shared perception sees more deeply than religion or culture.

If we open the third eye we will discover a christophany that is no longer culturally embedded or foreign to anyone. This requires letting go of culture but not of essence.

The heart is the precise instrument of perception which includes the mind – this is not about being anti-intellectual, or just “going with your feelings.” This is not about being a “heart” rather than a “head;” it is about finding an inclusive perspective that draws on all dimensions of our being operating from a deeper dimension.

The Trinity is the continuous flow and interchange between the contingent (the you that begins and ends) and the infinite. This tension has to be lived – it is our universal existential experience.

Saturday August 30 10:50 a.m.

Meaning of *manere*: to dwell – *where* are you coming from? to remain, abide. Where do you live? What is your identity. Staying present even when everything is moving because nothing stays in a state which is permanent. Requires a constant willingness to be present.

Opposite of *manere* is unconsciousness. Every moment we decide to remain or not, to be conscious or not. The decision to remain is the decision to inhabit this space at this time, to be here. I choose to show up for life, for this event, for this person.

Things change form but *manere* tells us that we remain in something; there is something that remains in us even as everything around us is in flux.

Are the bread and the wine in you or are you in the bread and the wine? Are we taking Christ’s being into us or are we entering into the being of Christ? It is both – “I am my beloved and my beloved is mine.”

Abiding is always inter-abiding – to discover that in your own being is the heart of the Trinity.

Manere is Jesus’ core perception of how life works – inter-abiding, a staying put that doesn’t stay put – it stays put within a deeper flow and allows the flow of life to continue its own unfolding

The “Word” is a vibration – “In the beginning was the Vibration”

Root of immanence is *manere*. “There is a *manere* of God in each of us.” p. 22
Immanence is the actual lived experience of the divine within. Monotheism emphasizes transcendence, the mystical/animist approach emphasizes immanence

The divine dwells in each of us. The divine has pitched his tent in you. The same *manere* is the aliveness in each of us – in touching the *manere* we touch our fundamental humanity.

p. 23 - It is not that God is in you or that you are in God – rather it is the nature of these two that they exist in a relationship – they are always exchanging places – you are in God and God is in you – there is an actual dynamism going on – it is the flow between these experiences that is the Presence. It is the current that arches between the two poles that allows the flow that is always by nature changing form.

It *is* movement and it *is* rest.

Move away from a map that would enshrine any particular state as the ultimate state because when you pull out one state you are putting all your eggs in one basket. States come and go; only Being remains. Being exists in the exchange of states.

We need to get beyond states with their hierarchies and be present to our experience with its exchange of states that is conscious but involuntary. Dig into your own experience. Stick with your own experience even when it shifts and changes – don't let anyone take away your experience from you.

If we say Jesus is the same as God we collapse the flow. The essence of everything is movement. There is an essential dynamism.

p. 25 - There is a strong love relationship – love the beloved and love what the beloved loves – life is getting larger because of your love. The great metaphysical teachers of love suggest that love always implies a third – ie. love opens up a world; it always flows out. God's love is not an enclosed love.

Trinity is Christianity's yin yang symbol. There are not three gods but it is the nature of God's manifestation (theophany) to flow; God makes Godself manifest by one state or form giving itself to the other. The way the divine makes manifest is in the flow from the unboundaried to the boundaried.

Manere connects the states that you usually try to keep separate.

Saturday 4:20 p.m.

I am not exactly the same thing as God, nor is it that God is utterly other or alien. We are not meeting a complete stranger; we are meeting something/someone with whom we are in relationship. Panikkar is asking us to become intimate with the mystery at the core of each human being. There is something peering out through my eyeballs that is more me than me, yet at the same time is not simply me.

Things that are already full have a hard time being filled.

Humility – the journey begins with most people mistaking the egoic self for their real self. The egoic self is the only self most people know. Our culture is set up to glorify the egoic self. The last defense of the ego is to say “Oh I can be spiritual too.” The ego becomes your little helper on the spiritual walk.

It is not helpful to beat on the ego – there is something in us that brought us to seek. Without a certain amount of ego strength we could never stand the pain of ego death. The purpose of the ego is to put us into orbit and then sink back to earth in flames (a booster rocket).

Who are you being addressed by? God, the Holy Spirit, my true self, my higher self, Christ? It causes problems that we need to rush to name the One who is addressing us. Something calls to us out of a deeper depth. Something wakes up inside us and says, “so much bigger.” This experience of tending toward something “bigger” is one of the great things we share as human beings.

“Contemplative life is practice for hospice.” (Thomas Keating)

The only way we can have anything is by entering into relationship with it.

Faith is our sonar on the journey. Out of emptiness we begin to be able to “smell” what is true.

Just because you do not know the outcome, does not mean you are traveling blind. You may not know where you are going, but you know where you can’t go.

Seek by going out of yourself because that is what God does – in order to show what God is God has to go out of Godself (Incarnation).

When we go to the place within that allows us to journey, we have made contact with the atemporal and we tumble back into time with integrity, empowered to move beyond the need for egoic defensiveness.

There is an emptiness that leads to depression and an emptying that leads to life.

We are images/icons of the whole of reality. This does not mean a reflection but a specific, fully complete particular realization of the whole of reality.

Who is this other? not something separate from our marrow – it is the stuff out of which you are made.

Most Western intellectual thinking views the self as an object. This way of knowing the self as object won’t work because you are not an object. We need to get inside our own skin.

The most precious thing the divine wants to communicate about his nature is about love – if love is to be made known there are certain preconditions: there must be a “thou” and an “I”. The reason we exist is to find ourselves as the thou of an “I”. Enter into that awkward place of addressing God as beloved – don’t be afraid of that place. The beloved would never ask the beloved to do anything contrary to the beloved’s nature.

Experience yourself as the lover who has a beloved, love that “I” because it loves you. God is the thou; then flip and realize that you are the thou and God is the “I”, your job is to be the beloved.

Syzygy – a kind of unity especially through coordination or alignment – not one, not two – lovemaking, the two exist to create a oneness that does not cancel out the twoness and each contains its oneness – this is the most intimate thing the divine speaks.

The goal is to live into these things not to solve them like a theological puzzle.

We need to find a way to recapture in Christianity a genuine language of the erotic as it relates to the divine because without it we are all at some level unhappy, desiring to be the thou of an I.

We need to find a different way of being with the wounded stuff, so that it becomes a place we flow out of.

The one who is loved tends to be equated with the individual; but this sets the level too low. It is not all about you at the level of personality. What is deeply loved is the person, the “I” in you. To the extent you find that “I” you will find a bond that is unbreakable. You are loved because you are an instantiation (instance or concrete evidence) of divine love.

We all have many stations inside us. We need to find the deepest place and live from there into the other stations.

Saturday 7:15 p.m.

There are two ways of going out of yourself:

1. a genuine outflowing
2. a going out that is a form of evasion

Listen to the voice of the *manere*. This is not about managing the ego.

The farther up the Chain of Being you go the more it becomes pure unmitigated intentionality which creates patterns of coherence around it. We're dealing with intentionality at a level so exquisite that truth and beauty become one. Intentionality is pattern, beauty, harmony. Coherence and compassion go hand in hand.

Once I get beyond the stuck place of my little individuality, I find that I can carry my person more lightly, then I can discern this coherence.

The deeper we go into putting on the mind of Christ, the more we find that chaos is the process of genius.

God loves the experience of being an I that has a thou; therefore we are seduced by God into this dance.

We need to reclaim the eucharist as an active transmission of energies between the realms.

Sunday 9:00 a.m.

Locate Christ not as somebody else out there but as the personal face of that divine *manere* in you – the mediator – the middle ground between two things which don't otherwise touch each other. What is this contingent ("intertidal") zone in our being? Can you find it? What are its feeling tones? What is it asking of you?

Identify that spot with the mediator/Christ, the deep part of yourself that is you but not you, that is *for* you, the ombudsman of your deep becoming, your advocate whose job is to ease you, prod, support, nag, affirm you towards the full flowering of your becoming. Experience it as the essential part of your humanity.

Christ is the continuation for Christians of the human Jesus. Christians get into trouble by imposing the same starting point on everyone.

Father, Son and Holy Spirit are correlatives (related, corresponding, reciprocal, complementary) – cannot divide them up.

"True personal love" has been a problem for Christianity since the Enlightenment which tended to identify the personal with a level far too low and sentimental, the level of *my* feelings, *my* love, *my* small "I". Whatever personal is, it is not the same as small soul with all its passions, needs, wants, desires, and demands.

"Person" – personare – to be sounded through. "Personal" is not the mask we wear but that which is speaking through the mask. It flows through but has no objects to bump against, no reference points or story.

We need to learn to adopt the perspective of the water rather than standing on the shore watching the tide go in and out. The *manere* is the water. You always have your connection – the personal.

Guilt is always the result of placing your identity in the small self. The real interchange does not happen at this level.

What did it feel like to be Jesus?

What is your experience of the *manere*?

Derive the “mind of Christ” from inside. “Imitatio Christi” functions at the level of “fake it til you make it.” We are talking here about something deeper and more authentically human than this. This is not about copying from the outside but seeing from the inside.

Look for “what would I do when I am in the mind of Christ?”

Spiritual inflation happens to nearly everyone in the initial rush of being swept up but not yet grounded in being. The person who is having “spiritual experiences” is the most vulnerable to this. All these experiences we have are natural for God. Only my “oh wow!” is what creates inflation. Just notice and say, “Oh this is what is happening today.”

Flow with what’s happening.

Virginity is something we gain through a life-time of spiritual practice. Virginity is singleness, the ability to go through life with nothing sticking to us, no clinging.

We are always trying to get something out of whatever situation we find ourselves in. We are only safe to others when we don’t need to get something out of the situation, or the people involved. We need to be able to see honestly where we are getting hooked, diverted to feed programs in ourselves that we didn’t even know were itching. Be alert for the process of inflation which will cause you to lose your inner balance. The real mark of an emerging teacher is how they respond to their own mistakes.

Sit with your inner sense of lack until you are perfectly comfortable with that sense of lack. Be doubly honest about what you are seeking when you are looking for “credentialing,” or affirmation of any kind.

We all have to come to terms with our finitude.

Manere has a distinctly different flavour within you. There is a large flowing “you” and a more cautious, deferential you – taste the difference – they can both be useful. What you don’t see is where they come together. There is more and more unified action but you don’t see it because it flows out from behind you. You just gradually get the hang of it – others will see it in you.

Find the place of sure-footedness mingled with the aliveness of personality.

Develop the skill of holding a number of perspectives at once.

Mystical marriage is the marriage between the finite and the infinite part of your being.

Everything that comes to you can be woven into your nest.

Sunday 11:00 a.m.

How do we get inside the mind of Christ?

Three approaches: 1. Individualistic, 2. Personalist, 3. Pneumatic

1. Individualistic p. 55 – I-it

Adopt a scientist approach – look at Christ as an object; this is the methodology of contemporary theology; it has grown with the tendency to equate the individual with the person. Assumes that consciousness is locked up within each individual human being. Therefore, I have no access to the consciousness of the other.

This is an externalizing pseudo-objectifying stance. Modern liberal scholarship seeks to discover the meaning of Jesus’ actions in the context of their time. Jesus is an object to be explored and evaluated from without. This position depends upon the myth of historicity, and the assumption that consciousness is a locked up, private possession of the individual – this is foreign to the spiritual traditions and to our own most personal experience.

When we live our lives paying attention to each other we discover that our consciousnesses are permeable – we can know another person from the inside. When I say “I love you,” I create a new space (“the miracle of ‘we’” Ken Wilber). Falling in love gives us our first relief from being cooped up in ourselves. It is a small foretaste of the communion of saints in which human beings are not fortresses locked up against each other.

Love is a true path of knowledge.

Thomas Keating – the word we use for knowledge in the West (*gnosis*) is the same as the Hebrew word *da'ath* which is the word for loving intimacy. Real knowing is I-thou.

As soon as I label a person allowing me to contain that person, I destroy the possibility of knowing that person. We cannot know another from the outside only. To really know is to participate in the known. The word “person” is inherently a relational word. We don't get to be person outside of relationship.

It is only when you love something that you pay attention to it in such a way that gives life.

2. Personalist Approach p. 60

Consciousness is shared; it is relational (con = “with”) The nature of consciousness is to flow across the boundaries. To be mutually vulnerable is to enter into the I-Thou flow from the inside.

We need to grow up into genuine loving by seeing as the other person sees and learning to see love as fulfilled in the freedom of the other. We need to radically meet the otherness of the other.

3. Pneumatic Approach p. 67

When you are in the I-Thou relationship you look *at* the beloved. In I-I relationship you begin to discover the way love really is, you start to love what the beloved loves. You so enter the being of the other that you see with the eyes of the other. The values they have become your values. This is more subtle than co-dependency. Something in you gets the knack of what makes the other person work. You can share at a deep being level.

You become the beloved and the beloved becomes you – gives full access to the beloved. You can create from within what the beloved sees and values. This is being to being communion.

Letting go of the Thou of the person to make way for love to be born. Move from I-Thou to I-I kind of loving, the beloved lives in you as your deepest I. When the beloved is physically present it is easier to remain as I-thou. In the absence of the physical presence of the beloved it is easier to move to I-I.

This I-I knowing is a kind of knowing we all have at our disposal as the way of knowing Christ. Christ has placed himself at the centre of your being as the *manere* in you – this gives you access to the mind of Christ as your own deepest well-spring.

Go to the centre of the inter-tidal zone, that flow and flux where Christ is present with you as your deepest “I”; then live it. It becomes a life growing in you, growing out of the deepest marrow of your own living. If we go to that place within ourselves we can know the mind of Christ and see the world through his eyes.

In Jesus’ light people first see their own light. In Jesus we meet the human face of the *manere* and name it Christ.

The energy that powers the Gospels is recognition energy. Jesus awakens that which lies at the core of my being. This is unitive knowing, pneumatic knowledge, the luminosity of my own truest being.

The pneumatic space – once you find it there are no dangers. The West equates interiority with subjectivity but spiritual traditions see the opposite – the more we open to the being-to-being connection, the more objective we become, an icon that has an actual objective reality.

The imaginal world is a higher order of objective reality. To perceive the imaginal world requires stillness, purity, not grabbing. We need to trust this realm and find the access point. Don’t try to download truth and cosmic experience into your finite understanding; don’t try to package it. Go to the virgin place; then it flows right through. This is not all about you.

Danger is introduced into the path by effort, trying to bring a truth that is larger than we are and stuffing it into a personal, finite, egoic self. Move to the virgin place and it will flow through you and you will be gently moved along by the love that moves the sun and the stars.

Go into your deeper self, not go deeply into yourself.

Jung couldn’t conceive of consciousness without ego.

Sunday 4:30 p.m.

Our lived experience is the experience of contingency – contingency denotes dependency.

Christ is for the Christian the icon of all reality (instantiation – a small hologram, complete in every way)

Jesus Christ incarnates the *scientia* – the inscrutable, irreducible yearning of divine being to make itself known.

You can confirm in your own being the nothingness in which something arises – a pure will to self-communicate, a will to differentiate, to be knowable. Beyond this can say nothing. Somewhere in the divine there is a wish to make this endless unity knowable – this is the spark of everything.

Christ is the closest incarnation we have of God's yearning to be known in form and particularity. Therefore he takes form in history and time and in us.

The desire to be fully known is the deepest desire in the human being. As we open ourselves to the divine, we open up more on the human level. And as I open up more on the human level, I open up more to the divine.

The core yearning to know and be known is God's image within me.

Life responds to the essential questions we put out there.

The universe is bent towards our becoming.

Christianity in essence is non-dual religion. The essence is staying in the experience of not one, not two. The Trinity is the Christian symbol of the non-dual.

Develop an energetic tolerance for remaining in that in-between space. This is the key to moving forward. If we can't learn to abide in this place, we will run back to certainty rather than being moved forward.

When we grow up the "I" becomes the core of our witnessing presence, the part that doesn't get hooked into identification.

You can't know yourself through your identifiers.

Rather than developing a hostile attitude toward the "me" develop a lover/beloved relationship between "I" and "me." You can be the "I", the "thou," or the "I" of the "thou" – experience all these rich relational colours; each reveals the rich truth of divine love. Don't just align yourself with your I; befriend all your different expressions.

God is the "I." God is the "thou," but can also flow out into the personal relationship in which he addresses God as his thou.

Logion 5 – Gospel of Thomas "Come to know the One in the presence before you" – not just come to know the presence or to be the presence but to know the One who hangs out in the presence. The One is not just a metaphysical state – the presence is haunted/inhabited. That One has a heart. It is not *inaccessible*. The One in the presence cares for you. Presence is the surrounding state, the Now, the fact that the vertical and the horizontal intersect. The One meets us in the presence with tenderness, compassion and love. We are talking about an encounter not just a state.

Challenge – the One in the presence is not an impersonal experience. You share the presence with an Other, entering a relational space in which you are loved and can experience yourself that way.

The presence is not empty, neutral, waiting for you to reach a level of enlightenment. There is One who goes out to meet you. The presence is alive with the life of your deepest self precisely matching your experience.

Sit patiently and trustingly in such a way that you can meet the One in the presence. This grows out of the experience of holding the tension.

Sunday 7:20 p.m.

Move beyond likes and dislikes by staying present in compassionate non-judgmental way to the emotions you are experiencing. Pay attention; listen to the states you experience. Use the situations you encounter as the ground for experimentation. Be curious about that situations that de-stabilize you. Any condition that destabilizes habit is a good ground for spiritual growth; use these as an opportunity to see.

The experience of being in the space between the divine and the contingent most typically is a state of free fall. Addiction to habit masks this space.

Letting go is the way to *find* ourselves in threatening unfamiliar situations.

The problem of staying present in intertidal zone is an energy problem not an emotional problem. The egoic state of consciousness is a very low state of psychic energy – it always scatters itself, squandering its energy in stories, judgment, drama. Therefore in the egoic state we live at a very low level of psychic energy. We do not inhabit ourselves.

The intertidal zone is a stronger experience than ego can handle. We need to build psychic force in ourselves. We need force of being to stay present. Psychic energy doesn't change at the level of attitude.

It is not the story that creates the energy but the energy that creates the story. A lot of our problems that we say stem from our story in fact are only a problem with our energy. When the energy shifts often the story dissolves. Much of our attitude we carry in our body.

Even though we use the word "I" to cover a variety of sensations, we are not always speaking from the same place. We speak from different places, only problem is we don't see this.

Our real self-hood is the flow between all the different states of ourselves from ego to deeper. Trust each state – we don't need to lose ourselves. Different states allow us to know ourselves in different ways. Get out of your old mind state about what you think you want.

Create your theology from the inside out. Experience yourself as the Thou of an I, as not alone in the universe. Just encounter it.

If you can, be receptive to the idea that something in you is receiving assistance and all you need to do is to ask.

The universe aches to show forth its coherence. Hold the reigns lightly so that synchronicity can happen.

Thinking we know what we want often makes us blind to what we need to see.

Monday September 1 9:00 a.m.

Each of us is a christophany. If you get this human love will flow rightly.

Christ is the fundamental icon of all reality for Christians. Theologically Jesus is said to be two substances – human and divine. The same is true for us. We are all incarnations of the divine. There is something within us that cannot be contained in form but *is* contained in form. How that which can never be contained in form, *is* contained in form *is* Christ, not just the presence but the One in the presence.

Trinity is the way of personifying the fundamental cosmic law called “the law of three” – the fundamental principle governing how all change occurs. Everything that moves us forward is a product of three independent forces: affirming, denying, reconciling.

The third force (“reconciling”) is not the compromise but an independent arising with its own reality, its own identity, a complete new birth of energy, pulling the opposites into a new relationship. The third enters from somewhere, when we hold the opposites. The third rearranges the turf creating a new manifestation. A ground has to be held open in such a way that something new can grow up between.

Hold the tension of the opposites so something can rise up in the midst of it. The “Via Media” is not an average – it is holding a space, creating an inward space that can hold the whole thing. We tend to go for compromise. Instead we need to hold the opposites till something drops into the picture and changes everything. The ground needs to be held open long enough so something new (the mediator) can emerge. Christ is the one who holds the tensions.

In order to work the law of three we must be willing to be completely compliant to the process surrendering any attachment to outcomes; outcome is not in our control. This is not about certainty. We can't predict third force because it is always unexpected. There may be something being born here that my very determination to take a position is hindering. If you see it coming, this isn't third force.

People who have finely honed wills and use them will initially make more ground. Third force may feel like a lack of success. Christ is the example of what happens when we don't exercise this kind of power.

As long as you are identified with a position, third force can't work.

Centering Prayer is the making-space gesture.

The divine fiat – let it become. Don't grab; don't push; don't be passive; just don't impose your will on the situation.

Monday 10:30 a.m.

p. 98 - In a rigid monotheistic system God is viewed as ontologically completely different from the creatures God creates. Rigid monotheism holds that humans cannot share the same substance with God. This caused much of the trouble Jesus got into when he violated the ground rules of strict monotheism suggesting that he was God's Son, ie. ontologically the same as God and yet obviously human.

How has tradition dealt with the Jewish metaphysics Jesus violated? The popular solution from the genius of the Roman mind was to suggest that Jesus was God's natural son, while all other human beings only become God's children by adoption. Panikkar does not accept this solution arguing that:

1. the traditional Roman solution is culturally bound. It will not translate out of a Roman cosmivision. An image that works in one cultural stream to solve a problem created by that cultural cosmivision, destroys that image's ability to speak in other cultures. This adoptionist image sounds like humans have no intimate access to the Father.
2. the adoptionist vision seems to violate the biblical texts in which Jesus speaks about himself and our experience of God. (p. 99) Jesus seems to suggest we can have the experience of natural filiation. The thrust of the New Testament is "as in me, so in you."

The sense of sonship Jesus feels so intensely is a sense of natural intimacy in which we find our own right relationship. We too can cry "Abba Father!"

To say Jesus is the exclusive Son of God is different from saying he is the exhaustive Son of God. To say Jesus is the exhaustive Son of God is to say he is whole; Jesus bears fully the nature of God.

Monotheism is squeamish about making anyone son of God. Jesus experienced himself as son of God and intended to kindle that same awareness in all of us.

The entry point into our experience of sonship is the experience that everyone of us is a child of God. (p.104)

If by virtue of our divine parenting each of us comes into the world with a perfect image/icon/archetype of the Father/Mother within us, then we can draw on this archetypal wholeness within. We can go back and redeem our broken pasts by reclaiming that perfect image of the Father that is in us. Our history in time does not limit our ability to experience that wholeness in which we were created.

The Abba/Amma is in fact in us and we can use that to heal when we find our way to it.

In classic mystical theology in the imaginal/archetypal world there are fixed structures (this is not how “archetype” was used by Jung). There are imaginal realms that have more reality than our realm. When we experience what we receive as archetypal dreams etc. we are receiving valid communication from realms from which our own contingent beings dropped.

Time is only a factor in our realm. Ken Wilber’s evolutionary model tends to make time an absolute. But when we get to the third tier, we can’t talk about evolution any longer. Wilber’s map needs to become a globe. We need a third eye that understands the possibility of growth in a way that doesn’t require time and growth. Wilber wages an arrogant war on traditionalists and traditionalists wage an arrogant war on evolution. Wilber is basically a monist.

What I will know is what I live. It will teach itself.

When people are given bad maps, suffering happens. We need to be intellectual enough to discern bad maps.

p. 100 - Life does not originate in you, nor is it contained by you, but you are the vessel of life – this is the essence of the experience of filiation – I don’t create my life. Life flows to me from an abundance that re-creates me at every moment.

The illusion that you have a steady state of existence is the most dangerous illusion because then you must preserve it. But if it is constantly flowing to you then you never had it in the first place – the one true experience is that you are given existence over and over. The process is always a process of dying and being reborn. You are continuously receiving your life. You have to trust this – this is the essence of divine filiation which brings a sense of incredible gratitude and trust. It comes to us as effortlessly as the air we breathe.

Monday September 1 4:30 p.m.

We are in love with the Western modern cosmovision more than we are in love with Christ or with Christianity.

p. 101 – The root of the root of yourself is a thou. We can be in relationship with the Ground in such a way that we do not call it an “it.”

We are used to approaching the Trinity as three substances. The word Father is primarily a relationship word, a function. God is not identical with a Father; one is only a father as one becomes procreative, ie. has a child. Father/Son is a single correlative relationship. The one implies the other.

When we substitute “Creator/Redeemer/Sustainer” for “Father/Son/Holy Spirit” we lose the correlativity functions.

p. 106 – Man’s divinization is not the divinization of the ego/small self

Since the Nicene Creed we are used to identifying the Father with power. This is not the experience played out in the crucifixion. The Father is not the father because he is all powerful but because he generates the Son. For the Father as well as for the Son, power is perfected in powerlessness.

Love expresses its nature in giving itself away. Usually we understand power as the ability to gather something to ourselves as opposed to love which disperses itself.

p. 106 - The fact Jesus said, “The Father and I are one” radically revises our notions of God as a separate inaccessible Other.

When the third eye opens it downloads objectively from the imaginal. It sees things that are true whether or not they are historical. The inner life of Christ is not hidden from you. The inner life of Christ is an open book imprinted in your own heart. When you become quietly stabilized in your third eye, you ask and you begin to learn when what you are receiving is authentic revelation and when it is simply a product of your own needs and wants.

p. 113 – What begins to open as we begin to see with the heart is the perception of relationality, the flow which is the substance itself. The substance does not reside in any of the parts. We don't see A or B but the relationship between A and B.

The divine manifests in the flow, in the movement. The divine does not stay still but flows out and makes itself known.

Monday 7:30 p.m.

Jesus asked us to do a few things: love one another and share his bread.

The eucharist is a living presence within you that teaches you from within. Its original intention was as a spiritual practice. The eucharist is about inner attention. To engage in this act without attention is to sabotage the whole thing.

The priest does not stand for Christ; Christ stands for himself.

We need to understand from the inside what it means to invoke the presence of the Master. We need to be more trusting of the Christ presence.

New paradigms quickly become old paradigms when the new paradigms come from an old man.

“Jesus is *a way*” – fails to capture what Jesus means to a Christian. It is pluralistic thinking, just looking at the parts. For a Christian Jesus is *the way*, not exclusively but exhaustively. For a Christian on a Christian path, Jesus *is* the ultimate way. You see in this person the fullness of a person. You trust in this person to lead you to the ultimacy. Liberalism is going to self-destruct. Christianity does not do well at a pluralistic or rationalistic level.

If your path is in response to a living master who calls you, you can't fudge on that – you are stuck with your Beloved and you may not have chosen your Beloved.

Words are by nature hard-edged serving the function of labeling. Feel the tension of words creating edges but without it, it feels like free fall. Dwell in that place. Those who talk don't know; those who know don't talk. It is coming into your heart and there are no words.

Tuesday 9:40 a.m.

Giving-is-receiving is the energy frequency to which this universe is tuned (Michael Brown). All other frequencies result in disharmony. There is an unbreakable connection between *kenosis* and abundance.

pp. 115,116 - "I and the Father are one" to the extent that my ego disappears, and my ego disappears to the extent that it allows itself to be shared by whosoever comes to me, "feeds" on me, or seeing me, sees not "me" but what I say – sees, that is, what I am. This is what I experience when I possess that transparency which is always more pure the more free I am from my small ego. When my ego imposes itself, others begin to compete and often confront merely their own projections. That is, they face what they already believe and imagine they are. My ego then becomes a wall, and they bounce against it. / When, on the other hand, I am transparent, free of every fear, I am truly myself, my *Self*. Transparency allows a spontaneity that springs from me only when I am pure. It is then that I experience a poverty of spirit. The kingdom of heaven is mine when nothing belongs to me. ...The Beatitudes are neither doctrines nor moral dictates nor categorical imperatives but, rather, externalizations of the most intimate experience: if I do not desire anything for my ego, I am everything and have everything. I am one with the source insofar as I too act as a source by making everything which I have received flow again – just like Jesus.

Only way to experience the coherence of the planet is to put yourself in the place of transparency and *kenosis* where you claim no possessions for yourself – no identifiers (this makes me me) which are the source of your stuck motivation.

To the extent that we trust ourselves to the flow, we will experience the flow.

Because we have a perception of alienation, our protectiveness creates a scarcity which causes the very thing we fear.

Constriction in our energy field is an absolute force.

The problem with hoarding is not that it is a moral crime, but a perceptual impediment which makes you blind to the abundance.

Trinity is the mandala of giving-is-receiving which is the nature of God.

Abundance is an energy within you that is sustained by not getting out of the loop.

Your anxiety comes from your search for harmony. Chaos is part of harmony. Accept the chaos and peace will follow.

The holy denying *is* part of manifestation and until you know how to work with it you cannot work the law of three.

The more you rest in the *manere* the more you find there are fewer choices, but spontaneity and freedom grow. Freedom is the freedom to be there, to pay attention.

The only way you can "see" it is to get still enough, exercising mute trust that what we see is held in love.

"It is Good that I Leave"

Giving it back is essential to Trinitarian non-dual vision. If we leave this out everything becomes stagnant.

The relationship between Father, Son and Holy Spirit is characterized by *kenosis* – self-emptying, letting go, opposite of clinging. Describes Christ’s sacrifice and the nature of the relationship within the Trinity.

Peri – around, *choresis* – dance. *Perichoresis* – the dynamism of reality, love, created by the cycle of *kenosis*.

Nurse log as icon for the church. The old form is dying away. The new form needs to arise in the midst of the old. Those who are in the institution need to hold the space for the new.

Movements that start from reactivity lack a certain grounding that is only found when you stay in the old soil. The bearings of the old are gone and we can only wait on the new manifestation.

p. 122 – Jesus leaves only the Spirit and his silent presence in the Eucharistic act.

p. 127 - “The resurrection is the real presence of the absence” – the absence is the presence, is the thou. Resurrection – Jesus comes back in the flesh only long enough to demonstrate that death is not the end. Easter – how does it feel to be in communion at the subtle level which is where the communion plays itself out in our lives.

The absence is the presence and the presence is the absence. You have to get used to this inter-tidal zone. Sit in that grueling existential emptiness until something emerges there.

The ability to say “it is good that I leave” requires that you trust where the love comes from.

We need to learn to sense presence on the energetic level.

The tendrils of presence that hold the world together don’t originate in the physical realm of intention; they are beyond even the energetic level, found in the level of intention.

The Holy Spirit is shorthand for intimate presence of the beloved realized in non-material realm. It is love that bonds us even when not physically proximate. You will get used to this presence when you don’t run from absence. The non-material of the beloved meets the non-material in you. The ultimate realization is non-material.

To be a resurrection people is to find space in yourself where non-substantial presence of Jesus meets the non-substantial being that is you, ie. to live in the imaginal world.

p. 129 - Being is relational action not substance. You can't know God as a substance. You have to know God as a flow that has to do with giving and receiving, which is not what God *does* but what God *is*. Can't separate the Doer from the Done. Every time I engage in this dance I am part of the great Dance that *in toto* is God.

In the doing you are a hologram of Divine Love loving itself into reality.

Every day is a hologram, an instantiation of eternal life.

How do you order your life for the present? The quality of attention is necessary to ordering your life to the present. (p. 132) We need to deeply inhabit the present. Deeply perceive and touch that which is coinhabiting your space with you.

Realize the moments where you spend most of your time investing your energy in planning, organizing, etc. for the future. Daydreaming about the future is a waste of attention. This is just lost time and energy in your life. It is ok to plan but it does not need to take much time.

The core of our ability to be conscious is our ability to develop relationality with ourselves. We spend so little time with that mysterious *manere*. We spend so much time in relationship with our small self and so little time with our tempiternal self.

Find that in you which lives beyond death and start living out of that now.

Remain striking your foot down and not getting swept into the illusory future that does not exist. Worry does not relate to any reality that actually exists. When you get into the midst of what you were worrying about, it is never as you thought it would be.

Today is a hologram – it is all here in this moment.

A person is a person when they are able to stand their own ground and speak their truth without reactivity.

Stay with your experience; that is what teaches you. Purify the object of your intention by not doubting it.