

Lesson 1, Understanding Religion -Dr. Anderson-Sept. 3, 1981

Assign: -Start 1st 50 pages of **Perelandra**; **Genesis I**

-II, III, which areas would I like to explore--

-Skynner's article **Religion for a New Generation**: "Relationship of Psychotherapy to Sacred Tradition"

Perelandra is about temptation but no fall ensued.

On Skynner's article-author English psychiatrist who takes position at the point at which psychotherapy and sacred tradition radically diverged. He discusses this in his work as psychotherapist.

Note carefully: it is about sensitive areas within own psyche: Note areas of those places that touch a raw nerve. Write it down.

Religion definition: Religion is not just ideas- it is behavior. To have something to think about which can be genuinely religious is conduct. What right starting point can be given for a child in which there was no religious training? Right starting point for the very young person cannot learn let alone choose well in a matter of behavior until they tried it out for themselves. The depth of existence that requires understanding not just knowledge. Understanding is behavior...

We should write one page each week on our reflections on the textual material, about self-understanding vis a vis class; not emotional, wants thinking not emoting; however, there is nothing to stop me from writing about getting head and heart together (1st thing in class on Perelandra).

Limit Most of us operate with a deficiency on limit --we think instead we should obliterate limit (we come up with phrases such as "beyond infinity").

Requiring to order within compass of certain limits is nothing strange. An artist works within so much space on his frame. Our lives are composed by a beginning and an end. We are limited by time frame of the class, and if we think about it seriously--courageously--every instant by instant requires a definite response if one is to survive at all, let alone well. So if we are to understand religion we are to be filling the instant well rather than ill. ***Buddhist's call enlightenment*** the capacity to decide competently what should be going on in that instant; regardless of what culture, the problem is the same --filling instant well rather than ill.

Skynner's article: Skynner's article on divergence (problem of filling instant well) PP. 41-43--is the middle zone really adequate?

Feeling is fast, thinking is a slow process to get going and keep going. Thinking for one's self. If I thought something out for myself I have of substantial ground to stand--no one can think for me--[Do not regurgitate Dr. Anderson's words.]

Understanding is painful...taking on something for size. We are here to fashion our own life to risk--my understanding which I come to painfully understand.

Human condition In the first three chapters of Genesis, the subject is about the human condition. The human condition is a bit dismal measured by our great expectations, our great desires for "something better." Genesis is concerned with the notion there was once a good time, but was written in a bad time. The good time is called the Garden of Eden.

Originally in Hebrew, which was translated into Greek (sometimes the Greek is not faithful to Hebrew) the garden is this place fenced in, Eden-delight, a place where delight could be taken which has been translated into Paradise. Paradise does not require effort, however certain

conditions in chapter 2 would seem to put the translation of Paradise in contradiction.

V15 Pay close attention to V15 "the Lord God took man (ADAM-ADOM) *humankind*, generic name he is called: **only after chapter 3 does the personal name ADAM appear.** Man is told to till-cultivate and keep--protect the land. Why would paradise need protected? It provides an occasion [not cause] for anxiety before the fall takes place.

Chapt. 2 In chapter 2 the making of humankind...we the first description. We started off without behaving badly, then we behaved badly, got kicked out and have been kicked out since.

Prohibitive negative summons Before God is recorded as having said "eat any but this one-if you do you will surely die"--you will die a dying death.

Scriptures Man and Woman eat fruit so God said you've had it--and were expelled from garden...**Scriptures are written to thou always.** The chief characteristic of all scripture is "thou" which presents me with the possibility of correcting relation to self.

Problem of Language Problem of language with story:

1) What is tree of knowledge of good and evil we're not to have eaten from?

[Probably not a problem of knowledge]

2) To eat a product of tree is to eat its fruit...What does fruit have to do with all this?

What is fruit a metaphor of?

Eve Eve says fruit is:

1. Good for food.

2. Delight to eye.

3. Makes one wise.

Serpent Serpent's approach to problem in relation to the human condition. Serpent is not... statements--"Let's explore this thing together" (that is his approach)-- which is an occasion for problems. The condition is rough but what we do have now is more to be wise than relief of being unhappy. Can we be both wise and unhappy?

The whole framework is what we think is right and wrong is conditioned by Genesis. [Come into culture ready made]...One cannot be reached unless we become familiar with what has fashioned this.

--BREAK--

In our class, we are going to proceed step at a time so as to see as a whole, but the issue is to think.

Religious language: Problem of Religious Language:

Religious language is a language that has a great deal in common with poetry, because there are certain characteristics of human nature which are so predominantly not quantitative, e.g. love cannot be measured quantitatively...cannot be fed into computer for analysis. What does it mean to be in love--we "fall in love"--not into--why is it a fall?

Measuring love quantitatively couldn't do much for what it is to be in love. Some things do not offer themselves easily to that approach if not at all. What is it in religion that doesn't allow quantitative approach? What is unique in religion? Qualitative matter...25 yards of cloth is materially different than 12.5 yards but not qualitatively.

Quality is always expressing itself in quantity (something we can measure), but the measure is not quality. Measure of quantity = 12 inches equals one foot. For quality, it is always least number for measure--the greater number for quantity. So for example, if I want to order one bottle of good wine and the waiter doesn't have it and offers three bottles of bad wine instead, the 3 bottles of bad wine did not equal the 1 good bottle. One cannot get from bad to

good by having more bad.

The measure of good is better--cannot know how good a thing is without comparing it to better [Note--we usually measure things by the bad].

Religious language is about qualitative distinction within character to relate to self, neighbor, Tao, God. Those 3 relations I stand into are essentially a qualitative matter. If I am not getting qualitatively along with myself, either I'll be fat or skinny--eat too much or too little. It will show in my weight plus many more things.

The subject matter is essentially qualitative. Good-vocabulary of religious language. Quality of Good-Evil-Faith.

Essence Quality/Quantity Essence/Existence (essentially philosophical).

Existence **Essence: It's whatness.** What is that that's a chair--I am looking at a chairness of chair. The chair is existence.

Existence: Thisness that of the what that a thing is is existence. What it is is its essence (not a particular).

Existence is a rare thing. Jung wasn't aware of his existence until he was 40 [when he was in Africa and saw a herd of wild animals running past him]. Why should there be something rather than nothing? Why should we be here instead of not be? Religion is rather sophisticated about questions like that [not conventional religion] but truly religious persons think of that sort of thing all the time.

Essence is not a problem, existence is a big problem. "Since I infer you as same species as I --you are human too--chances are you have a problem with existence too." AA

Existence is problem but something can be done about it--can be met well rather than ill.

Essentially we all breathe, but existentially I breathe, I hope whether any of you breathe at all... My breath is my problem when it comes to breathing. I have to do my own breathing. My existence is my problem not my essence. My problems remains.

Our essence isn't frail, our existence is.

[Essence allows us to infer DO-DO birds although they do not exist]

Essence is power by which **what it is**.

Existence is power by which **that it is**.

Existence makes a thing be. Essence makes a thing be what it be's (e.g. a chair). One says God be's . One says I be. One says cat be's. All of them be. At the level of being, there is no difference in them. Some religious thinkers say God is source of being while God be's too--the being side of God is secondary but what gives anything "to be" God is therefore unconditional, unlimited. Do I have the right to dispute the being of bug? Or make decisions to snuff out germ even if is a smallpox germ? Discover value of being. One could justify snuffing it out but not on a level of being.

Some way will have to be found to do away with this or that. We live in a world where there is competition for space--what is going to live or die? E.g. Med-fly.

What is different between (me and bug/or snake)?

Religion has tremendous interest in questions like that. The question is, is there something that holds things together--why there is something rather than nothing.

God--cannot exhaust with intellect that does what no human agency can bring off.

We did not create whales yet we can destroy them. We have the power to invade being without power to bring it off (create it).

What if we have the power to do thing radically bad, but not radically good

Some religious persons have a deep sense to cut out giving themselves airs, that they can pull off something they cannot.

Concerned with existence--God problem. We're not good at timing; cat's are.

Timing is a big thing for religion. Timing is an existential problem.

In order to begin to try to understand religion, we have to begin to learn there is a problem religion has to answer, for total mess for each individual to answer. We have to look to see if answer stands up (presume right till wrong).



Lesson 2, Understanding Religion -Dr. Anderson 1981

Student's thoughts on Skinner's article and seeing a competition between sacred tradition and psychology.

Psychology Psychology is seen today as a traditional body. Freud was hostile toward religion. Jung attempted a work between religion and psychology. From the scientific prospective, the practitioner of behavioral science tends to fulfill the theoretical constructs which employ to understand what their doing is empirically sound--for the public to see what's there.

Religion Religion tends to escape that sort of reduction. The content being **Faith, Hope and Love** which is unable for public verifiability. How can one verify love? (One can say one is in love and believe although they may not be). Whereas given an agreement on the physician's part that these symptoms verify such and such a disorder it is rather difficult to gainsay. Not so with **Faith, Hope and Love**. The essential context of sacred tradition points to an area in human behavior that doesn't yield easily if at all too scientific investigation. There is a good reason for that because **Faith, Hope and Love** are essentially first of all private (don't mean expressions are--but the ground is).

Will Secondly, Faith, Hope and Love are matters of will and notoriously will escapes measure. IQ doesn't measure will. In the last analysis, sacred tradition focuses upon the problem of will, namely for most of us it is disordered. This introduces us to two different notions of illness:

1. Medical
2. Spiritual

Medical Model The medical model says sickness is something one has contracted in spite of one self even though the psychiatrist agrees that if I am neurotic or even psychotic it has same problem to do with my relation to self but the basis for that illness stems from personal history (e.g. trauma time when I was a kid, my mother while carrying me was scared by a moose and now I have this disorder). It comes down to illness I have is from environment [causal]...Since this is scientific, this basis is causal. So because of this that or the other, I am ill--environmentally produced. When I do contract my sickness, I wait until the disease runs its course. So I am at the mercy of environment, at the mercy of the "running its course" and I have a lot to be sorry about myself and call up and discuss with my friends.

Spiritual Model Sacred Tradition says all that has to go ! All that has nothing to do with anything. Under no circumstances would a truly religious mind think there was external circumstances, whether physical, biological, environmental causes as occasions of my present illness--an occasion doesn't bring it about. The occasion for phenomenon of personal conduct doesn't produce it--it provides opportunity for it.

One psychologist gave talk about how a baby never cried--so he said, "let me have the baby for two weeks and it'll cry." It took him about the full 2 weeks and sure enough the baby cried. This was looked upon as a great success. A genuine religious mind would never be interested that the child didn't cry, rather it would be interested in that it was joyful rather than in despair. (Instead of thinking something should be wrong because it didn't cry).

What is it that the religious mind thinks that essentially speaking things (?) are alright? Well, if there were no such things as Faith, Hope and Love-they couldn't.

The problem turns on understanding of human nature.

The religious mind has an understanding of human nature that is radically different especially to the mind that looks at everything as causality.

The genuinely religious mind sees something in human nature which can function wholly arbitrarily (there are not very many genuinely religious minds around). By arbitrary, that is namely--in the face of every reasonable suggestion, in the face of sound intuition, in the face of correct sentiment we can walk away. It's unthinkable, but not undoable--one can **will** otherwise and there is no cause for that that can be assigned. Genuinely religious person recognizes in the face of every stimulant to right action, one is still amazingly empowered to do otherwise.

Genuine religious mind says it is a matter of being in accord with your nature.

The scientist never introduces value. It is not a matter of morality, but a matter of value. **There are no new values.** Cultures differ in customs but their radical notion of value is always the same and is the same for everyone.

The genuinely religious mind operates on what accords with one's nature. The world is a cosmos rather than a chaos but there is a fair amount of chaotic activity going on usually by humans, however in last analysis, the root is problem of will as disordered and I am empowered not to try and risk the infant falling in well. The genuinely religious mind is interested in that unthinkable position whereas medically speaking if I contracted a cold (even though I was rescuing)--not saving the baby was self-contracted and the disease was contracted when I decided not to save the infant. (Spiritual). [Sickness Unto Death P. 149]

The genuinely religious mind **believes most strongly that character is the result of action rather than other way around (action result of character).**

If I am spiritually ill, I am contracting upon every instant the disease that is not traceable to some previous environmental cause--I self contract disease all the time--continually self contracted whereas the medical model says one waits until the disease runs it's course. If I am spiritually ill, I have a self contracting disease.

Phobias Phobias are essentially a disorder of the will. Genuine Religious Mind says you are responsible for anxiety if not peace of heart. Self-contracted anxiety which is not labeled is the human condition from the point of the genuinely religious mind.

We refuse to be responsible for our anxiety. We do not want to be told I'm anxious through my own fault.

Anxiety Anxiety doesn't have an object --"I just feel awful". Fear has an object. With anxiety depression comes on--start worrying about worrying and we don't know why.

The genuinely religious mind claims anxiety can be totally eliminated. (Keep in mind there is a distinction between handling a situation you don't know what to do about, your apprehensive and have due concern and not worry. Psychiatrists (Rollo May) says everyone is naturally anxious. The genuinely religious mind says it is the case almost everyone is anxious but it is not natural, because there is a peace of heart while concerned, but cheerful.

There is a radical difference between the genuine religious mind and scientific- causality (believes to be the case about our nature that we behave totally arbitrarily against our best interest--our evidence is anxiety). Anxiety is demonstration that we are suffering from a disordered will and that is contracted instant by instant which says each instant we have a new beginning, but our history of anxiety is insufficient to keep me from behaving anxious--so I allow myself to keep on being anxious.

Anxiety has an immensely long history which is subject to increasing concentration. There is more anxiety today than ever before--also contracted every instant by myself. How has

it been it's been increasing? (provides more occasions) The environment reinforces my will to keep contracting the disease. (This view was never really offered to us, however anxiety is given to us in large doses).

Soap Operas as entertainment--takes our mind off ourselves--we're free from moment from facing myself--which only reinforces my anxiety. The suspense is maintained in these (soap-operas) by nothing ever being settle-able and since misery loves company --we watch and this establishes how "normal" life is--this is what goes on.

Anxiety is capable of becoming increasingly historical, while at the same time one remains continually unaware of what to do about it. That I don't know what to do about it doesn't impress my nature--my nature holds me accountable for my ignorance. **I cannot kid myself and get away with it--authentic guilt sets in--that emergency signal that sets off that I am putting myself on.**

Anxiety is a product of self-division. To be self-divided is to suffer/undergo when I am a victim of conflict of motives so that a conflict of motives is continually self-contracted.

On the one hand my nature energizes behavior that accords with it (saving infant) but I have a view of self which conflicts with what correct sentiment calls for at the time. The "soaps" bring that problem home with exceptional skill (showing conflict of motives).

I have all different selves (student-self, wife-self, worker-self, lover-self, sister-self, daughter-self, driver-self) identities which collide with one another to say nothing of how they collide with my nature. **E.g. My friendship with this person is a profound hinderance to my self-understanding and yet I continue it. There is a collision among my different selves and a collision of each of those and my nature--The genuine religious mind calls this sin.**

Skyner's article says there is first a degree of neurosis that must be cleaned up and then the study of sacred tradition. The genuine religious mind says even a psychotic if not lied to, the message would get to them. (They may not do anything about it, but it would get to them).

When I get serious about anxiety I will get more anxious about exposing my self to self. I am not prepared for truth so generally things get worse instead of better...I'm not...

-BREAK-

Medical and Spiritual models for understanding human disorder can be understood rationally and indeed diverge radically to one another which is the basis for human pathology (study of disease).

One sees it as product of imposition of causes that are essentially external and the other sees it--inwardly of person.

[Student question]: At what age do we become responsible?

On the one hand, the nature of the person at any age will insist on having its needs met. Any attempt on the part of individual to bypass claim of nature will issue in pathological (illness). Maybe it's when the being begins to say "I" but nature will not give up on its claim.

That is why in Christianity all the fuss about Jesus when he was 12 years old making a stand on his vocation and parental authority. We probably had a long history of making shoddy claims with our parents over nature's claim that at the age of 12, the radically dramatic character of Jesus' response would probably never occurred to us.

St. Paul's: "being dead in one's sin" doesn't mean to behave morally badly but rather to be contracting the disease of conflict of motives instant by instant and not be aware of it. The concern in Pauline theology is to be radically brought up against myself inside of what the church says I should be doing. Genuine religious mind says of problem of I am in relation to myself. Until that, all talk of me and God is just fantasy! God isn't concerned with the death of

being dead in one's sins but the possibility of being waken up to seeing being dead in one's sin. The abiding reminder is not from external--God up there telling me--it comes with my nature that I am in one form or another I am behaving badly toward self. If I will not act according to my nature, my nature will complain and I'll not be able to get along with self.

Acting according to my nature doesn't mean listening to my self image which is the datum of the past which constantly changes.

So there is something available to me in the radical present that will solve the problem of my relation to self. There is no counsel from my self-image since it is always slipping away--I am always ahead of understanding myself as the grammatical "I"--I'm already in advance when I say "I said to myself the other day"--already ahead of self. Who I think I am I get my advice from is simply not real datum of present --out of touch--I do not know it--doesn't go without that ignorance--I'm anxiety ridden--I cannot find what sense I'm really at fault.

We don't get excused for being ignorant--although forgiven--forgiving us is not going to excuse us. In getting prayer answered from cross--"Forgive them Father..."J.C. --nobody was excused but forgiven--were given space to contract disease again.

Forgiveness/Excuse --Here we are stuck with which psychiatrists never point to (they don't have to know what the genuinely religious mind thinks): We're ignorant of radical character of our path at the same without excuse. The Divine Voice of my nature keeps nagging me but I won't listen.

Can you see why stuff like this would not be popular --only appealed for a few people-- why Jesus in St. Matthew says "few there be that find it".

ASSIGN: Go thru 1-2-3 Genesis--let Genesis 2 try to let it speak to you--Adam human nature is asleep--notices polarity between male and female...see whether or not some funny business is going on about "She was called woman, taken out of man"

Note ISH, ISHSHAH each have 2 different roots. Ish is not converted into Ishshah is an interesting point. In Hebrew, can't tell if at side of one being parallel with or confrontation with essential quality. WRITE DOWN ANY QUESTIONS!

Lesson 3, Understanding Religion -Dr. Anderson 1981

On Class Papers Some were written from the perspective of feelings, some were written from the idea that things are not of subject matter (some questioning basis of Genesis) which leaves "me" out of account. One should have both a subjective and objective view.

If we are to write about Genesis, ask the question of what Genesis is saying about the relationship to self--we should try to hit the middle. If we write only of our feeling--we'd be off--no response of character whether we like it or not--it's over there in front of me, requires I do it justly. Genesis is important and the Self is important. Genesis has the right to be as much as I be. Some of us have respect for the being of other, but not for self, or some has respect for self, and not for the other--since the question of religion is what is the essence of religion--who needs it? Religion when soundly expressed invariably includes both of these, which differs than the scientist whose says the data--that is what is important. However, the scientist as such living entity happens to be in relation to self while at work--it is going on **NOW!**

We don't have a sense of **now** --which is the essence of religion--the recovery of self. If I am just thinking of the other thing I am not in relation to self.

We're impoverished (as a species) on looking of now.

OLD TESTAMENT

In the Old Testament, there is a **profound tension between culture and prophetic vision**. (A vision points to what ought to be rather than what is going on).

On the one hand--it is a relatively **historical record**, on the other hand it is an effort of a few prophets to put historical sense (to be in the world) into prospective which judges content of history with a great respect of time; on the other hand, **for what transcends time**.

GENESIS So when we read Genesis, we are reading about the pain between a temporal and eternal. (Cross +)

NEW TESTAMENT

New Testament shows a sense of middle space--prayer of John 17--not out of the world--but preserved from evil (that misdirection of energy) that so distorts the vision of our nature--the one that believes with time--the collapse of those bound in time only--is called sin.

TRUTH No one ever remained popular with telling the Truth.

Two orders of Truth:

1. Scientific--This type of truth is not getting into trouble any more--you can tell this kind of truth--abstract truth--that is publicly verifiable [anybody can test the theorems of Pythagoras].
2. Concerned--(Kierkegaard's term)--never will be popular and is distinct from abstract truth.

CONCERNED/ABSTRACT

Religion is about concerned truth.

For example, anthropologists say Genesis is pre-scientific. There is nothing pre-scientific about it. It is not concerned with abstract truth, but concerned with truth of a different order. The Hebrew writings are a good deal historical, but the concern of history is profoundly important to the history of Israel to know the cause which stands in for the relation between people and God. Whether one has a correct relationship with God is very concerned topic, but it is not publicly verifiable--there is no relationship between material success and spiritual--even though Norman Vincent Peale might suggest otherwise.

ABRAHAM/ISAAC The story of Abraham and Isaac--of chief importance is **one should never count on of one's understanding of God**--introduction of concerned truth. Abraham has to

learn one's ideas of God is judged by God instead of oneself. Abraham heard voices, we today would think he was crazy. To be function-able while hearing voices is hard for public verifiability--concerned truth. People even pay psychiatrists to hear concerned truth, but the psychiatrist is only concerned with public verifiability if (he, she) concerns with abstract truth.

Essentially, the whole thing is private--concerned truth--the essence of abstract truth is public.

Abstract truth can be universal $2+2=4$. Mathematics--there are two different temperaments (algebra and geometry). Geometry can be traced back to something real (these 3 sticks form triangle). Algebra is abstract.

Scriptures are about my relation to my self. Read the Psalms if you do not believe that. The chief character is "I".

[Note: The Lord is always singular I-Thou. God can be plural]

OTHERING As self-conscious-I can other my self to self. Don't we say "I said to myself the other day"? I can get funny ideas about self--I can believe the other (in othering) is more real than the otherer. I am a student--I can believe in student hood more than the one who says "I" --all kinds of anxiety flows from that. ("I'm mother's little girl" gets to be more real (so I'll be loved by mother) --we'll use that as value --as a measure--I am not using mother's idea --it's mine-- and I don't have to have that push me around. What if scripture has to say something about "othering" self to self. The problem is not the "othering" but my relation to the process which is natural.

We talk to our self; it seems we want that to be kept private. We get nervous when it is advertised. We're reminded that we are in relation to our self. So as long as religion is passed on as a cultural artifact--God's over there-- we're over here--then the question of relating to self can be put off--but what if basically God gets upset with our bad relation to self. "God threatens terrible things if we are not happy."

One's nature has to objectify self to self.---.....can make objectification of self as measure of self which is a serious mistake. When we're little --we can take that on--we're estranged from "center".

PRESENT Prophetic witness--open to the present.

EAR Ear. To hear is to attend to pull everything to center and focus single-mindedly which is a symbol of inner concentration, represented equally upon same instant as a circumference 360 - -hear equally. In Greek, hearing means obey and are sometimes linguistically synonymous. In English we have the expression "hear me" --take heed--more than just to listen.

Hearing is now. Remembering is the past. The past doesn't have authority when measured by present. The present is authority. The word of Lord is always in the present--is authority.

All through the Old Testament there is this dreadful tension--tremendous dialogue of wills between people and God.

The point of view to read Genesis--read with powerful metaphors--of my primary importance of present. There is a certain complement of features which never change, but within non-changing features and that change goes on either well or ill.

There are certain permanent features of nature, but are subject to change. I better square up to features or I'm in real trouble.

GENESIS:

There are heavens and earth--the WORLD- philosophically means the whole deal--the life world which extends indefinitely, everything going on right now, the totality of activity now which I have no way of putting an end to; includes what I am doing right now, says in the

beginning God created this.

Created --God's and God's only--reminds us there is something about the world given in advance, which is out of our hands--**concerned truth**, out of reach of my own mind, totally original--the only thing that's original. Everything else has a history--comes from something else, but Present has feature of it of Uniqueness...(something cannot be traced--not natural process, on the vertical, create--goes on all the time, something around that was never before, **instant by instant**, which is the **real** basis for being surprised.)

We like the feeling of entertained surprise; where surprise is too intense we draw the line! We can't see the original, always something present we cannot see. Novelty we can recognize--the new thing compared to old, but original is total mystery, we begin to sense it when we ask the question, "why should there be something rather than nothing?" Why the space of me here instead of another? Concerned Truth, the taste of existence...on the side of possibility--there are all sorts of possibilities--none of those actualized, but the me--here I am and I cannot explain it. This reminds self we have nothing to do with being here which is a sense of existence that is unintelligible, of all the possibilities, I am the possibility that is actualized.

REASON FOR RELIGION : Reason for Religion-I do not get along with self. I am reminding myself of the radical limit set within self to understand. (I cannot account for taking up space as I). The religious mind knows our existence can be taken away like that (POOF!) All that has to do with faith which never takes for granted, because it trusts totally, takes nothing for granted.

[Stronger with above question--strength because I have to deal with present] I need that strength so to relate to self I won't lose faith. If I take anything for granted, I have no faith anymore.

FAITH **Faith** hinges on confession to self--I really don't know why there should be something rather than nothing.

AWAKENING I need to be awakened to the question of existence-- to be truly human - awaken to my nature--awakening includes profound sense of mystery; I do not have faith in the ground of my being.

1. Possibility of asking why I am here?

2. Possibility of knowing there is no answer...My intellect has no way of answering that.

For some things I must wait.

Every religious tradition makes a distinction between "parroting" and "walking" with God.

Enoch walked with God. No one should put on (presumptuous) about God.

Religion --"asking 1st questions" --there is no end of the possibility of understanding further implications of the question--No answer can be complete. The genuinely religious mind says that is nightmare stuff (news headlines)--not real stuff. Real stuff is seen for what it truly is.

We're putting ourselves on--Wars--If human nature is going to attain to (realize), achieve the potentiality -self-this dream stuff has to go!

If I am to attain to new self-understanding through which I am not subject to putting self on--I have to wake up to my nature as human (child of Big O--original--and to not take that for granted).

--BREAK--

Note: God is plural in chapter 1

Lord God singular chapter 2

GENESIS Two different questions implicit:

1. Effort to present the "present" cosmos "each thing after it's kind" --shows the Hebrew mind believes everything has nature--a hymn to cosmic order.

--distinguishes finite and infinite, everything proceeds according to will.

FIRMAMENT Genesis I -6-7 doesn't say firmament was good--What does that mean?

"...division within waters made by firmament" (Vault) firmament does the division--separates the

waters of heaven to terrestrial waters. God doesn't say it's good directly (indirectly later he says all is good)...reading material of this kind in the formal sense is deceptive. Since it's simple, we think we understand it, but poses an ever deeper questioning about being. Way of being and every verse one reads read with way of being in mind in relation to concerned truth from abstract truth. Become increasingly sensitive to what is repeated--a permanent feature of scripture--*what is left out is just as important as what is left in*--It invites a questioning in depth--must dive. Aristotle said "not all subject matter admit of same order of clarity."

RELIGIOUS LANGUAGE Religious Language has certain characteristics about it that does not admit of easy translation because we're not clear of its subject matter (it's most difficult because it is in so simple language)--don't underestimate it cause the language is simple.

2. In chapter 2, there is different emphasis--another way of talking about beginning.

A different story with a different concern--element of time in chapter 2 in as element of space is in chapter 1.

Chapter 2 focuses on human nature in serial order rather than other natures.

In chapter 2 --the human condition invites us to consider what it is to be human?

Lord God--concept that places human nature of human social context (master-servant) the word here suggests something else around, there is the possibility of communication in some social sense, between God and man, the whole of chapter 2 has a meticulous concern of character of human being.

BREATHING Life is something granted. (Very personal God breathes into nostrils and with this breathing a living being.) Whatever establishes life, ephemeral thing--it's here and not here (breathing) there is a space where there is nothing there--always a nothing in between something and that nothing is a very dangerous place to be. God's place is in the nothing. We're totally without resource there. When it comes down to it, I don't even own my breath.

NOTHING God awful--really nothing with capital N.--essential place is no place so we depend radically on God to get someplace to someplace --not about abstract truth but concerned truth--ultimately concerned about Nothing with a capital N.

Lord God --reminded we're getting zapped with the beginning of each verse--"remember" --"remember" --when it comes down to it, we're nothing --we didn't bring it off ourselves--we're stuck in nothing and we don't get to choose where we are--V. 15--reminding us we're "put" --implies we've probably forgotten it--we're not that great--we're "put" there to do a job (a vocation) to cultivate and protect it. We're not asked if we'd like to tend to gardening--there is nothing democratic about it--Sense of human existence that is not inflated with fantasia--a discovery that is rare--we think we're great and put colossal airs about it--we speak of the dignity of man...we have to be put in our place and we were not asked about it and until we find where we are we'll never find out who we are.

There is no way to establish dignity until accounted for place--if we behave adequately in place--we're relating to nature.

We have a place and we have a job to do and there is something about the job.

ASSIGN: Examine lists of limitations that appear to human nature and the limitation in vocation (There is something in garden which is off limits and we're not a hot-shot gardener that has reign over the place).

I am not at my own disposal as a nature where I am in the garden is not at disposal nor my job as gardener is not at my disposal.

***Acquaint self with essential limit (which is by the way what nature means).**

Remember--we cannot study concerned truth the same way we approach abstract truth.

Wait for disclosure and it's not at our disposal therefore I have to wait, because I'm in Nothing.

Lesson 4, Understanding Religion -Dr. Anderson 1981

P. 183 Gravity & Grace "The mysteries of faith are degraded if they are made into an object of affirmation and negation, when in reality they should be an object of contemplation."

P. 182 Gravity & Grace "We know by means of our intelligence that what the intelligence does not comprehend is more real than what it does comprehend."

When we were small, there were any number of first principles we simply did not comprehend, although introduced to them, whenever we comprehended something beyond our level, we'd call it more real than what we apprehended before. The more real is dark for us not because of our light, but because the more real light is too bright, just as when we were very little. (Remember when we hadn't grasped the principle $2 \times 2 = 4$, then when we did--abstract order was disclosed and we thought we were "hot stuff".) We think higher principle disclosure is introduction to more real.

HUMILITY In the intelligent order, the virtue of **humility** is nothing more nor less than the power of attention.

SPEECH When we say my mind is on my self, precisely to the degree--I'm self-conscious--I'm not attending to what is at hand (e.g. if I make a speech and get nervous--the speech will be graceless, not because I don't know subject matter (if that is the case--you need more training in the area, but just getting shaken up); since humility consists of having no impediment and what the situation calls for as a response, I'm able to see my circumstances and that implies my attention is pure and no impediment and what can be disclosed to me in circumstantial field. (get in my own way).

What causes a problem of attention is getting in my own way...(a deficiency of readiness/meeting something at hand), a failure to attend to prohibition will be a mark of a lack of humility.

In Perelandra, not the Green Lady's power to stay with it. Remember the looking glass that was given to her--self image as problem to identify with...image--if her attention would have slipped a little bit, if she had let her focus shift from what she knew deep down intuitively sound, to identify with self image in mirror--**she would have used image as measure.**

IMAGE_SELF When we're told we cannot do something, a great deal of the upshot is how we measure the character of the negative command--the prohibition--usually we use the idea of self instead of feeling in depth--the presumption of Genesis 2 is since it is God's command--there is no question of it that it shouldn't be obeyed.

FALL-UP/DOWN Unfortunately, the theological view, the fall down theory, and the medical view, the fall up are rarely dealt with in existential depth. The presumptions in the fall up are seen as amazingly shallow and a great deal of the theological fall down is a mindless view of what has been handed down through the years.

MYTHOLOGY Mythology--there is such a thing because the subject matter of my relation to the self is refractory to public verification, since the relation to self is essentially private even though I express it publicly--I could also fake it publicly--we've even institutionalized that...in other instances of behavior, we go out of our way to hide the truth of self and other--it is unnecessary and harmful...(We polish our self image even if we're in the wrong field--we polish it like mad!)

LANGUAGE/QUALITY/QUANTITY

The language of events at the root is essentially private is a language that necessitates quality rather than quantity, therefore there is poetry, mythology (Since we've made

studies of quantity--to infer qualitative language is obsolete is a sign we lost our grip.) So let's not be foolish and say since someone takes Genesis seriously, they're obsolete. More and more students come to university level unprepared--it is not their fault, but still it has to be dealt with. Teachers are not required even to speak well. Precisely as one's command of language declines, so does one's ability to deal with things qualitatively (will decline also).

So if one thinks expression of poetry and mythology are probably not to be taken seriously, one can be foolish! To simplify without denaturing subject matter--it is a mark of wrong understanding of what education is about. So as our work gets harder, please don't freeze. ASSIGN: Start reading Way of Sufi in relation to what we are saying.

P.67 W.of Sufi "Your heart attaches itself again and again to objects. You have to know how to keep the connection with your origins..." Ilahi-nama

If the green lady shifted measure from her original sense of person to the mirror image and would have used her feeling as measure, she would have attached herself to lethal objects and lost connection with her origin which is to become truly lost.

ASCETISM In the history of religion there are many ascetical practices that different religions and cultures have made traditional (asceticism in Greek--training discipline). Asceticism undertakes in effort to disengage oneself of dependency on object. What mistakes are in asceticism and also where does the benefit lie?

The mistake comes from belief that it is the object's fault (eg. priest walking down the street and sees woman and drops eyes) Asceticism is carried to absurd extremes (tribes in India who wear no clothes, take no nutrition and die) --The Buddha's view on this is edifying. He tried extreme asceticism and said it couldn't be the way. He came up with the middle way which is the only sound way to go. The disorder comes from misunderstanding of relation of self and the world.

The benefit is if I contemplate adequately, I will learn that the problem doesn't lie between me and object, rather, between me and self that doesn't want to give it up--it is easier to blame the object.

WOMAN-GENESIS Woman in Genesis --there is a certain frailty which is incredibly dangerous for men. This view has caused for agony in both men and women. There is a certain frailty in feminine energy (there is absolute cruelty for woman because it has nothing for person man-woman to be blamed for). Feminine energy is in both sexes. *The Adam* sees contra sexual male and female.

The point in V. 23 is a point of passage of great crisis and has been misunderstood which has all sorts of behavior of man and woman--a root in understanding man and woman --for behavior at large.

If we get on wrong side of image--we lose contact with origin which is to lose touch with center. Throughout history culture has institutionalized a degree of being mixed up! Changes in culture occur either because the population at large gets mixed up and the leaders attain to political power or some get unmixed and few get institutionalized. Since some get less mixed up than others, they have some quietude and peace about them. Some people change but in the round nothing changes... people that has a responsibility for deep religious changes--the prophets are incalculable--the population at large were not affected. The founders of religion -- Moses, Jesus--who have had through teaching had incalculable effect on culture at large. What brings about change historically is always a decision transferred in the understanding of what constitutes human nature. Abraham clearly undergone profound transformation of self--his view of human nature underwent a shocking transformation (to communicate that to those near and dear to him was rough). No way that kind of transformation takes place unless the question of my relation to self is not raised at the deepest level within a person--**most of us do not even**

think of the relation to self let alone probe it in depth.

What generally happens is followers begin to organize and set up rules and regulations of founder and in time this institution acquires for followers authority to determine behavior which founder (vision for foundation) most founders, don't generate these rules and regulations nor asceticism. The plain fact is when we arrive in world--it's here to receive us--an indefinite number of objects--some we get attached to, other's not--objects--we say "you mean everything to me"...How can I live in world of objects and be free? *Find out what religion is all about--* Note increasing number of attachments in V.4-25--Note also sense of increasing limitations.

Two things Note:

An expansion of amplification, also a sense of being increasingly confined

Begin V. 7 God/man

V. 8 Garden "put" the Adam--a boundary was set (In Hebrew meaning being fenced around) then Lord has trees, 4 rivers.

V. 15 Introduction to task--cannot roam around--role specified--job to be done.

GENERAL PROHIBITION We're told we cannot do something--which is a different sense of pressure because we are told to not do something we've never done (which is different than re-doing something you shouldn't) The appeal to imagination is gone when we re-do. So we cannot do something and we never do it (maybe it is not natural as some suggest "well if we've never done it we want to do it, it's only natural".)

ASSIGN: Is it proper not to want to do something I haven't done that is contrary to my nature to do?

Behavior toward it/Behavior to act against nature--We're warned against it by our own nature. Consider the number of times you've been at a party and you feel it is time to go--the party could be going strong--everybody having a great time--but you felt it is time to go--if you stayed--you've violated your nature.

We're not supposed to eat this fruit--wouldn't it be great to not have it--all along suggesting not to...When a child, there was a great deal we hadn't done yet and a great deal we did do and regretted--even with eating (to myself--when I was small and had troubles with certain foods)... My nature wouldn't tolerate this. The older we get the more pressured we feel about our circumstances.

Consider how squeezed we feel when we get to V.23.

The weight of my unresolved relation to self increases all the time until I learn to obey that voice.

So by the time we get to chapter 2, our sense of being pressured is not paradise...In fact, it never was from the time I was brought into the world.

--BREAK--

Note distinction of gender occurring--there is an etymological difference on roots ISH-strong, manly and ISHSHAH-soft.

When the Adam has Ishah brought to him, a mistake is made in determining the origin of woman because Adam says she was taken out of Ish...Adam identifies with masculinity rather than Adam--this happens after he was asleep--see if something wasn't remembered or **rather the shift from sense of common origin** not of both--getting attached to objects--the identification with distinction in gender could be argued as cause for remark. We're human and man and woman (feminine nature and masculine nature)--we can speak of this--**each act in a certain way that tends to act consistently to man/woman and common to both-human.**

Culture has institutionalized this and tended to exaggerate the role of man and woman.

Assign: [problem of thinking of self as sexed from point of view of our origin (common nature) rather than our difference which is to be imprisoned from opposition. Somewhere in issue--

affirm our difference in gender--common nature and do justice to both. [Do not reduce our difference to a commonalty]

Difference of Man/Woman Difference-not solely cultural--direct and imprint--Our physiology, how we understand where we are in the world and how we think about it.

There was a desperate effort of Swedish experiments to bring up boys as girls and girls as boys--experiment failed--they were still resistant to it.

ING-To ISH-ISHSHAH Think about the sleep with ISH/ISHSHAH. *If I have notion that you as woman are derivative from me man (which suggests I'm more primal than you are) that would seriously affect my understanding of you --if I'm wrong understanding--I'll never get along with self or other.

God brings her to the Adam and then in this confrontation--contra sexuality becomes (reality?)--new transition of awareness to me.

God brings animals to be named in the same way.

DIFFERENCE Differences are brought by divine agency, not product of our search.

ASSIGN: What happens to understanding of self if it is limited by a reference only to my own gender? What am I overlooking when I do that?

But alternatively what if I suppress my radical difference between my own gender and it's opposite.

Religious practice--conservative to ask these questions--certain things are unquestionable.

J.C. Jesus--development to legalistic behavior was the rule in his time so when he behaved as he does--he has to be headed for terrible trouble--he doesn't make difference of woman that is arbitrary. A parody of own person...Perhaps in all traditions, Christianity is stuck with the behavior of its founder.

The Adam is saying something that isn't the case (remarking she was a defective man)....being derivative from the male human was taken seriously in middle ages. Religion (consc?) for reaching...there can be Queens--but when it comes to government, ministers decide--Queen does not have anything to do...

Self-Understanding is at stake here. My understanding of this woman (existence note p. 211-7-1) introduces this time factor in Genesis II.

Chapter #1--essential distinction which are timeless.

Chapter #2--existential distinction which are lived out through time.

Essentially, I am woman--timeless characteristic existential, we don't find that out right away--maybe around puberty.

Question of masculine and feminine energy in each of our person's doesn't arrive until later (chapter 4).

Lesson 5, Understanding Religion -Dr. Anderson 1981

ASSIGN: Section 3, Crisis of Sexuality: Women and God P. 262-354

Whatever is authentic spiritually in any tradition, essentially, spiritually is what it is. Similar to truth--truth is one, although expressed differently, essentially truth is truth.

P. 185 Way of Sufi

LANGUAGE (2nd paragraph) He has attempted to define the practice of Sufism. The tendency of all ancient language tends to be concise. Modern language is interested in process rather than being. The structure, Chinese for example, shows a concern for being. Each character represents pictorially a metaphor, statement of activity. **Activity is first, process second.** The difference between activity and process is lost today and that is very serious for understanding religion. One ought to be serious of learning one ancient language if one studies religion seriously.

Modern languages are basically time oriented, the tense, first of all concerned with time. Ancient languages--no time--but way of being. Present tense is durative, the action is ongoing. The English, (circumlocution) to punctilious perfect tense in Greek points to completion.

ASSIGN: How would I receive world when I speak and read what is based on my tongue?

In St. John's gospel, "In the beginning was the word."--English. In Greek, it is translated, "the word was in the beginning and is continuing to was--ing.

Language is crucial for understanding roots of religion. The thought of where and how I am in the world...

One cannot think without words, cannot speak without thought in the practical order, they are mutually reinforcing and effecting. To learn another language is to think better, especially an ancient one, it draws us to contemplate being; we're more concerned with becomings, being is more primordial than becoming. Ancient tongues focus on being first, which is saner, first things first.

To be obsessed with time as is the modern world is to be spiritually insane and in that respect, we're a bunch of raving lunatics.

P. 185 "Way of Sufi" "Giving up comforts, and trying to carry out efforts. That is the practice of the Sufi."

Giving up comforts is deeper than just denying myself with what feels good at the time--it is rather--being in world in a qualitative way.

2 Ways of Being in the World There are 2 ways--that measures its well being by how many comforts one has--reacting. I'm essentially passive simply to be in world, stretched out and waiting to be stroked.

`Trying to carry out efforts' --quality of being in world in which I take my promises to self with utmost seriousness (not be an expert at making resolutions)...regardless of circumstances, no longer passively, but engage actively, I see myself as really having something to do with world I am in.

2 Ways of Teaching Two ways of teaching:

1. To teach is to teach subject matter (may use 3X5 cards for discussion of subject matter and the persons in the room are (incidental)

2. To teach is teaching persons through mutual sharing of subject...(the students are teaching you as you teach them); engaging each person is a wrestling affair, immanently risking.

Teaching subject matter is passive, teaching persons is active (carry out efforts because I do not know what I am going to meet). I must meet something if I myself am going to be taught.

The first teacher--the student only takes the class once, the second, enables student to go over and over again and again and grow.

I must **not** do anything that is contrived.

GOAL-ORIENTED Teacher #1 is contrived (do what I have to do to get stroked [not by his/her students] but by strokes of pay check, articles they're written, strokes are always in the future). I am dominated by appetite, no such thing as an activity that is satisfied by own exercise.

Teacher #2--All the time I'm performing, I'm being satisfied in performance, nothing contrived; reward is immanent, "carrying out efforts" and that is quite compatible with Zen and Taoism.

[Intrinsic "The reward of patience is patience" immanent activity]

"What is being a Sufi?" is answered with a statement that describes a way of being in the world, purely voluntarily, nothing requires I do this. **[Spirituality]** For living the ordinary life, the ordinary way and living well, that well, I don't need spirituality--I can be a huge success--spiritual-less-ly. Spirituality is always voluntary; essentially it is not about piety, but spirituality.

We want rather to increase comforts and avoid carrying out efforts, --the ordinary life--everything conspires to go that way.

To be dead means not trying to carry out efforts, not living living awakenedly, but looking for strokes.

It appears that the first way of teaching takes much less effort and the second infinitely strenuous.

The first way is passive, it requires an enormous amount of energy to sustain because there is no reinforcement from environment, at the time the exertion is made. 'Lusting after comforts' requires I carry world on shoulders and with every word I utter, I am doing every possible effort to get out of effort.

Second way requires enormous effort at level of decision, while the performance is taking place, not only is energy replenished but to overflowing-my cup runneth over.

So even though an occasion I don't get enough sleep, I don't have to get extra hours to make it up, **essentially the source of higher energy is from a higher level of biological thrust**.

The student or person knows the first person is dead--no radiation from them, but in the presence of the second, they feel presence and they feel awed because it is there and though if second person is amiable by nature and may respond affectionately (this 2nd person you will never slap on back, but hug)--

Hug--genuine affection, but getting charged, the one who is supplying the current is not subject to anemia.

However, there are certain limitations. Anyone who tries to carry out efforts is not going to have many friends because such a person is very difficult to become to know, very inaccessible, since the principle out of which they operate isn't understood, communication is therefore difficult.

Furthermore, content of conversation that obtains for most part is going to be thought of as "oppressive" because of interest in truth. Most of our discussions are "small talk" (important to avoid anything of any weight). So a person like that (teacher #2) isn't likely to have any social life, not looking to be stroke and not bored with not having company.

[Unfortunate that Jung reduced spirituality to temporal process--he states older years are for spirituality]. Spirituality always resists becoming organized or institutionalized. There is no

where, where it is easier and no where, where it is harder.

We just do not want to believe spirituality is either/or.

Seriousness is very rare and it cannot be externally forced (when one finds oneself at brink, the world shrinks terribly at the time, even when we're a spectator of death). In our culture, we're so bent on avoiding death, we paint corpses, we hide death, think it is obscene.

So whether young, middle aged, or old--each has occasion to become serious. Seriousness cannot be forced, it is voluntary. I am not serious because suddenly I find my life on the line--I am just scared and that is not the same. If I am really serious, i am already dead and not afraid to die, but I cannot be serious if I'm not dead like this. (My thought--dead of old self/self-image).

CONCENTRATING--when concentrating on experience, I'm double-minded (experience, experiencor). *Whenever I make a pure act of attention, I am home.* Just the act not the experience/experiencor.

Whenever I am in the world in such a way, there is perfect consonance between act of being and my surroundings, I don't at that instant make a distinction between self and surroundings (not upon instant). Energy supports me, cosmos supports me at the time--very timely--only those who are trying to carry out efforts --any one who is single-mindedly trying to carry out efforts is always timely and timely action is immune to death.

Note in 50th chapter of Lao Tzu--totally impervious to lusting after strokes of any kind; therefore, totally present and in touch with limits of farthest galaxy. In order for that, I cannot be afraid to die, I must have already died and to meet someone who has already died is rare. You don't have to wait to be old or middle-aged. **Only two sorts of persons:**

1. "One who is hearing it feels in their center that I might be telling the truth--felt possibility (can entertain the possibility)." That person will listen because he/she is in touch with own hunger.

2. The other person has died already and few people live like that.

If I subsist on junk food, I'll still feel hungry.

(Student says it's hard to mention religion or God without other people rebelling). "It isn't what they run away from--rebelled from--they don't want to meet themselves."

That old self has to go!

-BREAK-

Way of Sufi P. 186, 187, 190, "Why are we so much more careful of making mistakes in speed, rather than our conduct?" Why are we so much more careful of making mistakes in speech, rather than our conduct?" Why are we ready to excuse our self in conduct?

Striving to carry out efforts is nothing moralistic.

Nearness-refers to one's person (not personality) relation to God.

Sufi--"to be a Sufi is to act in the sense I was speaking of before the break--When we come in at 3:30pm--there is a certain conduct that must obtain--that time requires **or** should I leave the room?"

We stay in the room not maintaining the conduct that is timely and the measure we apply for determining whether it is good or bad is our neighbors.

I'm getting credit for doing job--why *am I not always making pure act of attention unflaggingly* or I get up and leave the room.

Conduct--not by institution with no time out for it. I remain in touch with self-betrayal, when I sense I am not I should ask myself if I am ready to leave the room

If I am not prepared to get back to the pure act of attention, I must leave the room; if I am prepared, I attend.

There is no mush in between. It is **either one or the other**--for a clean total!

There is courage to attend--courage to get up and leave.

Principle of Sufism operates from internal measure, not external measure. It takes a great deal of courage (more courage) to attend than to leave. I'm much more afraid of myself than others. I am my only friend and my only enemy when it comes down to the wire, so I better not let myself down. I won't know courage until that! Either a fighter or not in spirituality--no handicap--because either I am with it or not.

The enemy is me, no enemy is comparable but self.

I do not reach my humanity in my existence until I maintain unflaggingly a pure act of attention to what is at hand! Any doubt takes courage, try it.

The only one who can take one serious is a serious person and that person is already (alive) (My thoughts--dead to old self, alive to the new uncontrived self)

Neither is more difficult than the other because each is going to be on time (timely) to do what is to be done--now--as long as occasion calls for.



Lesson 6, Understanding Religion -Dr. Anderson 1981

Article, "Beyond Eve & Mary" -author associates with liberation--theology of woman.

What do I think of a theology of woman?

THEOLOGY DEFINITION Definition of theology--study of structure of the relation of divine to creation.

Theological ethics--if we wish to study of the structure of divine relation to creation as informing to answer the question, "what is good conduct?"--attempted against what is available of divine relation to creation.

The measure of models against measure of adequacy.

What is the basic motive effort behind any reformation? Within the history of religions--reformation has a claim to student attention. What occasions effort of reformers is what the student must ask. Sometimes it gets lost or twisted from original intent.

An adequacy of theology of woman with what we have as level of being (m.w.?) to what is essential to religion. To be spiritual is to relate to self as operating in relation to self. Until I am sufficiently aware of self as possibility of consciousness always othering self, I am not in position to understand what is spiritual. Does the essential character of woman's self othering self to self differ from man's? In other words, do we share a common nature? Philosophical answer, we share human nature.

We should face it, there is no theology of woman without a theology of man.

There is a secular reflection of this position conventionally; notice how in the last 50 years, the secular language referring to man and woman. Male or female. No reference to humanness. An animal can be male or female--Also any concern of manliness or womanliness, now we're male or female. What needs to be done with the churches is a review of the secular, it must proceed this way. If there is something really wrong with "catholic adolescence" (growing up catholic, realizing the following of Mary isn't relating to life as young girl)--if we share common nature (human) while at the same time different by gender--human person as woman, human person as man refers to essence--feminine or masculine which are both present in each, one of which is in the foreground. What has happened in the church in the round?--

If we go "**common nature**" route, there would be a reformation in the church and in western culture socially.

Persons human first, then I am qualified as human person woman, if the church thought of that, there would be great reaction! (to woman and man).

Genesis 2 was written in patriarchal culture. St. Paul also carries on view (which I think is his mistake) of biological social woman and biological social man.

ASSIGN: Think through the problem of man and woman--you must recur to myth of Genesis in spite of the times it was generated.

I don't think theology of woman fundamentally will help us--not specified by gender, but rather a theology of humankind.

WOMAN'S MOVEMENT The woman's movement as a secular thrust effort on the part of woman to review herself as woman is admirable. While this effort is admirable, there are certain aspects that suffer...to maintain as verifiable activity for an appreciable length of time (decades), chances are slim--I don't mean to discourage the woman's movement, but keep it alive to keep it instructive and do level best to overcome effort to oppose my sex as sex rather than any betrayal of human nature on part of either sex. If the woman's movement adopted the later, it would have

been enormously more serious as issue of power, a hard-nosed affair, things of equity, like salary--come down hard on issues of human nature. "I regret very deeply this larger vision hasn't prevailed at practice, but played into hands of men's world structure, very sad as long as we cannot see beyond difference of gender--it won't survive.

A movement in stages--must take this prospective and take the risk of inviting (man) to help. [Students comment on woman's movement--the term was specified by limitation, by starting with women and men with no common nature]

UNDERTAKINGS *Whatever is undertaken by oneself or in concert cannot rise above level of being from what it issues (or proceeds).

.....cannot arise from quality of vision and practice that project it, unless spiritual growth obtains from inception of any movement the care of movement will remain subject to that initial point from which it arose.

Why obtains--because nothing any of us do at the time of deed has faintest prayer of rising above our level of being at the time. I do what I am and that can be a miserable repetition of the past. *The present demands an immediate response.* At 3:30 we meet, we will be met at level we are at. After 3:30, I am confronted with another present--self-review "contemplative interlude" --no time to improve self before beginning class--nobody does anything above level of being at the time, either we're repeating ourselves or we can become grown in the present. I improve precisely as I remain aware of self and my relation to self.

*If ever I make a commercial, political or pious objective as having a claim upon me that in principle is the highest claim I know, I've just wiped myself out. All things pass, nothing stays. If I do not rise above that, I can kiss it good-bye. If my first priority is not self-cultivation, then there will be nothing in me that operates in me that will raise my level of being.

It will not be raised if my first objective is not self-cultivation. If we make movement a secular first priority, I have just lost myself. I merged with the collective, I understand self as self-identified with movement. How is level of being going to be raised? While self-cultivation first, then movement matters would be different--if the nun (in the article) would have written against a first concern for self-cultivation then her statement would have increased in power immeasurably; if she avoided being impressed with the times, the times are secondary in importance, never primary.

If something **eternally truly remains, need as reference for every instant.**

Christianity had powerful thrust that this belief, this faith that a divine human existence was proper end of human nature...(If written from truth prospective not relevancy).

One reason the church is in shambles is that it has lost it's fundamental sense of original faith; trace every religious career and see historically in large measure, everything that got things off gradually is starting to be turned on head--ending in opposite.

Unless spiritual growth abidingly continues, nothing rises above this level of being!
"There is nothing new under the sun".

Ecclesiastics--realistic calling what is the case. Ch.1, V-9-14--"what has been will be, what has been done"...Unless spiritual activity obtains, nothing changes (in principle) --if you don't believe that, think how many New Year's resolutions were carried out?

The nun (in article) deals with external important problem but from "human" identity is in translation--read the Naked Ape (cannot be reduced to that).

If human nature is in trouble, turns on woman, man, **everything you read should be returned to first questions, must always send eventually back to first principles (place issue with in prospective to see clearly what the issue really is).**

--BREAK--

Way of Sufi, P. 228 "I" knowledge proceeds from where am I to what am I to I do not know

what I am. [progressions] to-am-I am--between

ASSIGN: Study steps and see where I think I am where in order of self-understanding to L. 6, P. 3, Und Relg.

think where I am to taste where I am--note carefully--that I understand self and world everything is quality understanding of how and where in world is going to be seen from that perspective.

"What am I?", if I don't ask this question, hard to see quality of understanding of anything.

I sense I am in relation to self "I do not know what I am" -subjectify-move to objectification...Remember Genesis 3, V.8.

"What am I" could proceed with "where am I"?

Self-understanding proceeds from the question "what am I?" throws into difference of determining for myself by myself what is my essence what does it mean that I am human. I don't know (self-understanding) what it is to be human.

Perhaps I am not and I will find myself somewhere in between--not functions existentially express my humanity my way I will find for myself my humanity and my way.

Genesis 3--he says he is lost--not even able to get bearings physically, thought he could hide himself--lost all sense of positioning--the scale of being so he has not only physically and ontologically (in scale of being). Had he been "with it"--he must have replied-wherever thou has situated me, radically speaking he owes his origin and being maintained in career of his life to the ultimate Self and he wouldn't wanted ever to set himself notionally apart from that (I'm over here-you're over there)...responded instant by instant as one who was consenting to be informed by divine energy--not self conscious--self estrangement.

Where to what?

Sufi----If I am not beyond question where, I cannot even begin the what question.

STORY OF GURDJIEFF [Gurdjieff, who had an institute outside Paris for self-cultivation, had many notables went to him for instruction in self-understanding, a very highly successful woman fashion designer decided to submit to be taught, he saw her coming as he watched from an upstairs window--he said to his assistant, "I'm not in". The assistant was appalled. His reply, "You see, she is so consumed with self-importance, my efforts will be incommensurate."

So there is such a thing as being in a state of readiness to be taught, if not it is a total waste of time, the woman was not serious about self-understanding.

Ask self---Look the essential feature of religious activity is spirituality which refers to my relation to self. If I do not have some practical purchase of being, want to get beyond question of chapter 3, (where am I)--if not, we cannot really deal with question of self-understanding.

***We cannot move from inadequate self understanding to an adequate self-understanding.**

Lesson 7, Understanding Religion -Dr. Anderson 1981

LANGUAGE Language: We suffer great liability in our culture since the civil war. Historically speaking, a concern for English seems to be on the decline. In pre-Civil war times for example, take a look at the speeches that were made in Congress and compare them to now. In the interim, there was a steady decline; we continue to disregard our mother tongue. It cannot be overlooked, for the sake of good though one must give care of how one handles words. Self-dialogue is corrupted as preceding grasp of language is deficient. *Language is a resource for thinking of qualitative issues.* e.g. of qualitative/quantitative [a runner practicing running...quantitatively measured would be heartbeat, rate of breathing, rate of passage from start to finish...qualitatively the interest would be in the runner's attitude toward racing; interested in runners concern to be measured by ideal of running well whether the runner wins or loses--has an nobility (qualitative) about it--a noble runner first of all commits himself/herself to excellence of performance without response whether the race is won or lost. Our capacity to use English in a cultural manner when addressing such concerns seems to be declining and furthermore increasingly difficult to express qualitative matters.

It used to be a decline in student's papers every eighteen months or so--now the decline is every semester. In Religious Studies, most concern is with qualities, while this decline continues--reach closer to int. (intuitive/internal?) discourse because...out of question...Why? Because quality can be expressed quantitatively, but quantitative expression can never stand in for quality; furthermore you can simplify the expression of quality only so far as you completely de-nature subject matter, then you're no longer speaking of subject matter, although you deludingly think you are. There is nothing to encourage you as how you want to go through the world qualitatively. There is enormous pressure to ditch the whole thing! While in condition existence gives you (while your young also) for e.g. Dr. Anderson "I don't think kindly that I should go back and get a PhD in physics--the kind of English that shows up today would be unthinkable then when I was young."

But when we find all causes to present degeneracy--doesn't change degeneracy--crisis--if your going to do something in liberal arts, your foundation at level of means is language, you ought to become as efficient in mother tongue.

The task of education totally escapes us.

We are getting progressively stupid about our nature and how and where we are in world and it won't make any difference how fast we get to (the moon, my words).

Consider the cultural lag between the time of ancient Greece and now compared with the astonishing increase in technical skill. **While we become increasingly technically proficient, we have not become increasingly wise of what it is to be human.**

Student comment [thinks it is important with quality of writing--although didn't feel challenged enough, discussion was considered more important than writing]

Papers have improved but we are at the point now where we're in crisis--if you sluffed off, you'd still get a C or D--but precisely the point where uncannily you feel secure is the point where nothing is so dangerous a place to be. So don't we use that as any artificial ceiling; this is the point where one should be getting second wind--putting the gear into high. [Student]--feels papers should be written to please the teacher.

To a degree that **disorder** is also fostered by culture; one gets a certain perspective distance of measure of going through the world. In the old world, even today, the class system

still obtains. There is no pressure to leave that. One could make effort to change status, but there is no such thing in country as place, with the exception of old money. Qualitative worth is measured by money. The upper class is measured by money. Even if I were born rich, there is still no ceiling, someone will have more. There is no way ever to feel secure where I am. I am in effect socially homeless (the new rich)....The book, The Status Seekers--enormity of pressure--in a way we cannot measure--but you don't have a great difference of excuse--there is pressure to probe self which is unrelenting...What do I do on that account?

Look--the only thing of importance is the task at hand. To worry about the task can reduce that. **Knowing it intellectually is not going to change behavior. I must account that as a qualitative principle and risk applying it to the bone.**

You will grow stronger. It will be hard. We live and breath in a society that doesn't risk that.

[Story of student who was a bagger at a grocery store--seeing friend getting groceries before she started her shift...She ran over to help her friend bag her groceries when the checker told her to put them down-she hadn't punched in and she was union!] She was not free to express her humanity!

One is never coerced to be bored, but invited to be.

The energy available to write our papers with joy and freely is needed to keep the idea going. We have an enormous amount of energy locked up for--loss of energy is a decision we made on the side of death--nobody forced us-we're terribly ill because of it. We lust for success and hate each other because we're in competition with one another--we cannot afford to help one another.

Student question about the dying in the bible, picking up cross.

*The problem of religious language is severe. The dying in I must pick up my cross (in Greek--now) means I am to be dying all the time to the tendency of (pleasing others) in the instant. **I have to die to the notion that life is the highest principle, rather than quality of life.**

Death--this behavior which we have habitually used has crippled us against life force of higher level than the biological thrust, but the energy of the biological thrust is crippled also of (pleasing others). When the little kid decides grades are more important than the task or our social status, or going to college [My daughter is going to college]...one must make effort and see where we have been sabotaging our self...giving up illusions (grade more important than the task)...write it less well.

We reached a point...a question of whether I am willing to make my own effort towards becoming myself...everything I apply to, even at time if it doesn't accord with talent, assists you to become stronger in expressing talent. [Painful struggle] [The story of the old abbot who was an astonishingly wise and gentle counselor, but he couldn't get his Latin--he always muffed it--a student asked him, why do you keep on doing it? He replied, I do much better at what I do because I do my Latin] Why did it help him as a counselor? Because it reminded him what struggle meant. It is so easy to forget what the struggle is...get on with the job now...it is the case that anything you do that is too hard for comfort reminds you of relation to self. **Pleasure** doesn't do that--**Pain** does. We do not like to identify with pain. When pain hits us we want to get distance from it; we cannot get close enough to pleasure. Pain has its uses, the uses of adversity--it draws me to remember I am in relation to myself and that better be well-and if not, it's my fault.

You are expected to stretch the rubber band when it comes to language.

ASSIGN: Read P. 407 Mysticism and Spiritual Discipline, Read Lao Tzu Introduction. P. 37-49 key concepts, all chapters after 1 are really commentaries, so read 1 very carefully and over and over: Chapter 11, Chapter 25, 67, concept wu-wei--Chinese wei-wu-wei, bear down in so far as

spoken to in Chapter 37 (p. 90) still (wu-wei) P. 39 wei-means action, performance...wu-negative, the kind of negative in Chinese is negative of privation, something minus.

WEI-WU-WEI What is meant by wei-wu-wei? It is literally action without action, doing without doing, "doing without a do" as Blackney abstractly puts it...that I must in acting act without concern for being a doer of action, since I'm not anyway...While acting, I must act without concern of being doer since I'm not doing action anyway. The sage does not have the illusion that the human person is doer of action, only the decider. He is decider for action, inclined to act, **but the power that moves him is not his own.** The sage is in accord with his nature and acts with ease, (product of wei-wu-wei). He is the decider, not the doer: precisely upon instant of deciding the action has already begun --(no time lapse).

Decision and **action** are in temporally related based on insight I am already in motion. My decision simply alters direction of motion, not doer of action. Why do we have an illusion there is time lapse between decision and action? Because we are double-minded (not really in condition where there is space in-between).

If my decision is double-minded, power will assure us a wobble. The sage is absolutely single-minded and therefore doesn't hesitate. We're caught between two adages-Look before you leap & He who hesitates is lost--we think we're in between--that we can hesitantly look before we leap. Because we believe the wrong thing, we don't go well. When you are convinced to believe to the bone that whatever you decide is already in motion with decision and at the same time take full responsibility for making decision, you'll waste no energy worrying of outcome.

You want to carry concern for prudential judgment after having made it because you cannot tolerate the thought that you'd decided badly (It is like jumping off cliff and screaming all the way). When you made the decision, you didn't make it wholeheartedly--it is very rare for our species. I must decide cleanly. If I decide cleanly (not to decide) the matter of deciding is instantaneous (as death). It's a death to the possibility that was a possibility until actualized. We cannot seem to tolerate that. We know we're not omniscient--all powerful. If we knew everything in advance, we would have sufficient reason for deciding for precisely deciding. We're not omniscient; we're stuck with stupidity that will never change into brightness--irreducibly stupid; not all-knowing. If measured by omniscience, we're dumb; we cannot make it on basis of knowledge...everything is not all-powerful (even right decision cannot prevail) Note parents who say 'I did everything for my kid, but it doesn't seem to do any good' [They lust for making decisions prevail] So, the parent carrying world on their shoulders (hindering).

ASSIGN: In Lao Tzu, 37,63: 3, 10, 57 (government) 10, 38, 43, 48 (powers of virtue)
Sage relationship to wu-wei 2, 47, 64, 77.

WEI-WU-WEI

In classical Chinese thought, the will of heaven reflects Tao. Tao is the Way; the essential character of the Way is its operation is its own rule. It is not measured by higher principle than self. What it does is not subject to measure outside itself. It cannot go wrong, no measure that would stand in for determining (it's decision, m.w.); no higher measure to stand in for. We are not Tao, but we also have a way as a species, the human way. I as this human person. I did it my way. (always wondered by the song "I did it My Way" if we had the guts to do it my way. My way is in no sense opposed to Tao's way, therefore if I am dead on my own way (not deviating at all from my way) then my way is Tao's way --my way is its own rule. St. Paul says [Let no man judge you in this that or the other]

If we will *no* way along our own way, we feel guilty (authentic). Give up our lusting after ...all-knowing...

The only thing we have to be concerned in is in making decision now--the situation we're

presently in. I do know that I am here. [All the decision has to be is whether...(to act now m.w.)

We just get messed up--it's just that instant that's required. We never have to make a decision other than what confronts us now. Where we are when we have to decide--it is a tight spot--it's right this instant! I don't decide the other's decision (I give myself illusory airs of what my decisions influence, so I don't have to be responsible for very much).

Our specialty is always trying to goof off.

Double mindedness is always contradictory.

Precisely upon instant the decision is made, the action is already underway. The language reveals this to us "the committee acted" --it's as though we know unconsciously what truth is, that leaves no room for wobbling. Heraclitus saying you can't step in the same river twice (abstractly in our head we have idea of this river)...We're already irreducibly stupid, why should we want to be even stupider? Wild animals are brilliant about existence. How many mistakes can they make? All the padding we have between us and existence is illusory. It doesn't change anything; the only place for decision is now.

So if I am to go well, I am to wu-wei along.

***The first place to begin is to remember never to forget now**--don't hang around the past or snuffling in future. The problem is now, between a rock and hard spot.

If I have to decide and settle for it; If I really could do that my handwriting would improve. (Image of relationship to self I cannot help revealing).

Lesson 8, Understanding Religion -Dr. Anderson 1981

Religion is devoted to asking the question very focusedly, "what really is the ultimate goal of genuinely religious activity?"

The presumption being unless I am taken ill mentally or physically, I'm likely to speak rationally what would be required from our end; I would then make a rational effort on my part.

Illusion of activity of education.

EDUCATION **Education** serves as a hypodermic needle, inoculating you, and if the injection doesn't take then it refers to teacher as bad technician---that view of education has no grasp of human nature; based on wrong view to human nature that can only lead to despair.

Education as an activity freely undergone conduces to a higher level of existence and that is undergone essentially in dialogue.

If you regard it essentially as patient and Dr. Anderson as agent, you'll not have the foggiest idea of education (a debased notion)--shockingly wrong and can only produce barbarianism.

So the student's question--"When is what your saying going to make any sense?", depends on our possibility of undergoing freely a dialogue with one another.

The question is a good question--shows somebody is feeling. We have to share together. When the material does not make sense, this offers me the opportunity to hang in there--to learn about the necessary condition for coming to light (ought to be longing for it).

Description of Illusion:

As a species, the religions are particularly concerned with salvation, liberation, and enlightenment--It divides us into two: either enlightened or unenlightened (Buddhists), saved or lost (Christian). It's different terminology but it is *either/or*, whether we're talking of sinners or unenlightened--both being subject to darkness--in either case--those words describe one who is without the light.

What are the fundamental beliefs of those without the light?

1. (General statement) The unenlightened believe "me", that their objective to themselves of their identity is actually their self. The process of projecting myself upon screen of world (self-image) is believed to be self-identity. (My images change, but always othering self to self--"I said to myself the other day"). Such identity is ultimately the measure of everything I encounter, so if I am to estimate that where I am in the world, it's against that notion of self-identity.

2. Second, the great belief of unenlightened is that in all my performance, I am doer of action, I am the ultimate agent. [Even a "good" Buddhist relation to God, but still thinks he's doer of action].

THE ILLUSION When I believe I am doer of action and use as measure my self-identity of action, I have an extremely unstable measure and I am always frustrated because I am not powerful (omniscient), and ever more efficient manipulation, cannot make it prevail.

ENLIGHTENMENT Enlightenment consists in letting all that go! The price is if I let go my sense of self-identity based on Illusion, I suffer sense of immanent death; I feel as though I might lose my mind, then having to throw the idea of doer of action, seems to suggest I'm giving up responsibility and the second measure which makes sense to me now (self-identity), but from point of view of sagliness, they are nonsense!...and only produce bondage, sin, and darkness.

What does the enlightened one have for self-understanding for measure?

I Ching Note I Ching Hex. #12, 23, or 33--they seem to suggest a time when one withdraws; not that --a time when I leave the world as though I cannot get out of it but from time to time I am likely to find myself the very best I could possibly contribute is by keeping my own counsel and retreat.

In Hexagram 12, heaven and earth are dissonantly in relation to one another--they want a communion; during such a period the profound person falls upon inner worth and realizes to communicate is not of worth, not ordinarily make themselves accessible, behave imprudently. In hexagram 23, Splitting Apart, getting rid of hindrances, peeling off and during such a time one is faced with process of decay, a work of generosity, prudently; in Hex. 33 Retreat, one is up against superior opposition materially speaking so one withdraws until an opportune time.

It is a sign of the fool to know only advance and not retreat. The Chinese are genius about human passage, do know at the level of genius how to behave in timely way. **The sage doesn't get out of the world but studies when it is timely to appear and not to appear.**

DON JUAN Don Juan gives marvelous example of embodying timeliness. A Separate Reality. The old Indian is trying to teach Castaneda to live life strategically. Castaneda asks Don Juan--what would you do if somebody were over there with a high-powered telescopic rifle waiting for you to walk by? Don Juan replies he doesn't understand the question. Castaneda impatiently asks again. Don Juan says, "oh, I see, well, I wouldn't show up." (or come around) Living life with the mind of Tao--there never are a pre-mature death. Death is timely; doesn't worry about anything, time to contend (time not to).

Understanding of his relation to self and going through the world manifestly, all things go as they should. So the sage leaves the house at the **right time** (and gets parking space at busiest place). He knows that all he requires is to have a sound inclination of his will and maintain expression that with courage in decision after decision.

Everything is a challenge and all challenges are equal. (Don Juan cooking his beans or facing an enemy or some catastrophe that might happen to him).

SAME PROBLEMS:

1. I haven't yet learned to meet so I repeat myself; nothing changes of itself. I unconsciously seek the same horrors I have been trying to avoid.

2. We are to come into world with certain weaknesses and we must learn through them with patience. If we are patient with them, the strength that we require in the situation that will do us in, they will be provided.

Dr. Anderson, "I have a weakness among others, I'm impatient. My first inclination is not to wait. If I don't watch myself continually and fail (doer of action)--but while watching I feel that tendency immediately; I'm not while watching possessed by the tendency, because I cannot do both. While watching, I have to wait, now I have possibility of responding in timely way, but I cannot know that if I am not watching. If I'm not watching, most often, not timely, no way of being impatient, while watching I am not subject to thinking I am doer of action--I only decide, keeps moving, as I come into world without my own steam. I must learn distance on myself--always aware for what's going on in me, long task.

INTUITION Intuition--not behave improperly--we're not very good at listening to it. Always tells us what not to do, and we exercise prudence in the choices left.

Being finite we each have natures, like in the animal world--Dr. Anderson "I'm very cat like--what the limitations are. Where cats are strong, I'm strong, where their weak, I'm weak." (Story of the tiger who had it made except in India, there are wild dogs. These dogs chased the tiger [cats usually don't like racket, dogs do]) The tiger gets fed up with it, so he leaves, the dogs follow him, he goes up a tree and smacks a few of the dogs and kills them- **then he leaves** cause

he gets fed up with that and the dogs surround him and nip him until he bleeds to death. **He should of never left the tree!**

There is the saying--better a live tiger than a dead dog (not from a dog's point of view).

My natural weakness predisposes me to a deal of adversity. It is inevitable; what is not inevitable is I behave badly toward it. If I don't behave well with adversity I will repeat myself.

Sometimes it's timely to steal, or untimely to be a stealer.

While watching I am not inevitably with my weakness, I'm aware of it--problem of remembering being aware of it all the time, I have distance on myself; given that distance I am able to listen to my intuition. If I identify with identity I am blind even with any excellence I have.

*I must learn to watch, to pray (pure act of attention to what's at hand) to have radical trust that my watching will conduce to good end. (I'm even too disposed to watch). Religion is ordered to end very few attain to.

I will be weak in this or that, but don't require on that account to be done in, I decide for what I cannot do (potentially) calls for waiting--the performance of waiting is being done.

My intuition will advise me of unique, don't go forward and don't wait too long (e.g. I find a parking place).

The **profit motive** alone as principle to operate as human person is bound to increase my self-division; eventually that becomes extremely painful. We don't live very long or note about coming in and going out, learn very little about ourselves and it's not transferable, every generation has to start from scratch, we don't have very long to get what we should.

Knaves--person who consciously behaves badly for profit.

Fools--person who behaves badly and is thinking they are going well.

You can trust a knave. *The mafia is an example of a knave.* You can trust them (knaves).

Fool--cannot trust--cannot keep promises to self. Most of us are fools! So when it comes down to it in terms of efficiency of just going through the world (ordinary life in non-ordinary way) we have 3 choices:

1. either going to look at (see about the non-ordinary way)
2. stay a fool
3. say to self--pure profit is my motive and I will do whatever is necessary.

Of those 3 persons, the majority will stay a fool, very few will carry out concern to become themselves.

People won't look at truth about world; if so, you'll get sick of it and you won't want to be a fool. The price for health is very costly [to go through world and be vastly successful on purely profit motive takes a lot of intelligence and lot of courage]

The fundamental choice--what is going to be way of going through the world?

Fools don't believe it can be that difficult.

BREAK

While you might be spending the academic year learning new things, "I'm also learning what I don't know that student's brought home to me, but also coming to understanding and can share with you."

LAO TZU

Chapter #1, line 1, The Way with a capital, that distinction makes us nervous, there are the little "ways" (laid out tried and true) and have been around since time out of mind, virtually forced on. The Way--if I am to become conformed to the Way--not to something that is charted, the mind of Tao is mind of the Way, there is tremendous problem of bring up against myself. First of all, we're habituated to all little ways, from prospect of mind of Tao, all that is checkmated. *The little ways have as measure comforts.* We're not advised to "carry out efforts".

Fools do not know anything of carrying out efforts...the momentum is to provide them with impedance, always passive in relation with environment. the advantage the mafia has is it knows it is probably outnumbered, so it has to watch itself--get distance of self/world--which heightens consciousness--fools are asleep....If I am to have mind of Tao, I have to be concerned with not being a fool. If I don't have mind of Tao, I'm either fool or knave. If knave, I have a certain advantage--I'm going to be watchful of other. If I am not a member with godfather-I have to watch--If I am among strangers when outside the family, I am in bad shape all the time--always under pressure. Fools don't feels pressure, only good times/bad times. The successful godfather doesn't think good/bad times--cannot make mistakes. Fools--don't do anything well. In Revelations, it speaks of lukewarm church--either hot or cold--fools are vomiting over themselves all the time.

Knave always at the ready. Fools are dangerous--cannot count on them, cannot keep promises to them or anybody.

I have a great deal of knowledge of knowing where other person is.

If I am going the Way (with capital W), I have to begin to *study my relation to self* (have to be prepared for everyone else to hate me).

Fools without will--individual being cannot keep promises to self.

Anyone who has Will, will be disliked by them sooner or later. They might not be unpopular provided some of persons with will--certain charisma, but never want to have them too close. Fools feels like fools around them. There are very few authentic lives in the world, a lot of fools who play at living authentic lives and have followers (puppy devotion).

The devotion of obedience with following mind of Tao, one wants to have nothing to do with it.

Gurus/disciples--way with little "w".

WILL Growing a will --having a Will grown in--price of that is no lying to myself about myself, no lying to myself about you--no sheep headed romantic (I don't try to pass myself off as something I'm not, mutual conning, no truth)--prepared to be a lover before a friend.

So the first thing to do is to get clear of little ways, and the Way (knavery and foolishness has to go). As tough as it is, it'd be much easier to join the mafia.

Lao Tzu ch. 1 LINE 2 The description is not the described (Krishnamurti)....my idea of thing is not the thing, the words I employ cannot concretely stand in for what they describe--give up thinking head trip is enough.

LINE 3 I cannot even have idea about which still obtains.

LINE 4 At last a place, if we don't have equal regard for nameless and the name (we'll be more foolish than before). Nameless--other side of sun or moon--we never see it, but we don't see everything, has side we don't see (the back I put on it, I put on with my own mind) and that's what we do when we meet another (if we think we know motive behind everybody-fool).

We know nothing about life-world...(not scientific activity)...Life-world--what we cannot limit--it is already there (part of that is asinine).

There is a tremendous amount of activity of world I remain unconscious of--its lethal we don't even as fools allow ourselves to see how dreadful our situation really is.

Fools don't want to see things in suchness.....the unknown in relation to known, the known in relation to the unknown. If we lose those, we behave foolishly.

LINE 6 Eyes unclouded by longing--last thing the fool wants to give up are desires, attachment always produces untimely behavior. Repulsion always produces untimely behavior. Identifying with self-image produces untimely behavior. Repulsion is measured by attachment so the hard root to uproot is attachment.

To be completely duped by feeling is to be a fool--cannot see what is the case--caught by

longing.

Only one longing that is not disastrous--the aspirations that come with my nature to become myself. A natural appetite for waking up...the longing to be with the girl is simply embodied by trunk full of roses (symbol of longing). If the guy is possessed by craving it won't be very long before she will think "god, if only I can take out of the bank, and put you in instead."

LINE 7-8 They never have revealed to them what is on the other side of the orange. We say about woman who employs make-up with great skill, but doesn't speak well, but usually shuts up, all things seems okay a Queen Anne front and Mary Ann back (pretty and stupid). Fools see world like that--only see the Queen Anne front, so to be bound by desire, subject to impulsions and compulsions; nothing wrong with desire, we come into the world with essential desire to wake-up and natural desire (we're not content with those so we make up more). If we see only the outward container, we're going to be in ways with little "w"...need to see outward/inward and study their pairing their opposites.

ASSIGN: Read chapter 11 Lao Tzu

Give concrete example of what text is pointing to.

Lesson 9, Understanding Religion -Dr. Anderson 1981

Dr. Anderson's question: Why does Lao Tzu appeal to students more?

...because bible literatures were taken in with mother's milk with a lot of misconceptions which can cause psychological difficulties...either pushed on them or they hadn't any background in it. ...one felt a fear about religion

FEAR There is right fear which is an educative device and wrong fear which is crippling. Right fear--the body instinctly registers to us when involved in self-betrayal. To be recalled by wise person to such a phenomenon as death is right fear for us--it shakes us up in the visceral way that puts us immensely on alert that quality of life threatened. Appeals that are made that there is nothing to fear are soon sentimentalized, so there is right fear in relation wrong fear (which is sheerly ideas, dogmas). The imaginary of hell--a projection which I scare myself to death with that's very crippling. The fear of self-betrayal--the one thing I cannot tolerate if I am consciously in relation to myself, I am not afraid to die. I need shocks like that, the shock *about our frailty*. Fear of Lord--beginning of wisdom--right fear. Right respect, right fear, for certain persons. What I am right fearing is the unsentimental application of the ground rules of existence and God doesn't suspend those. I cannot both act like a spoiled child and getting away with acting like a spoiled child. I cannot fool around with existence and survive. One of the difficulties of western religion is the dominant theme of peoplehood. In Hebraic--Mohammed picked that up from People of Book--a decision that a book was valuable. In Christianity, the people of God was represented by church...in Islam by reason of assertion this is the latest and last revelation...anybody serious about seeing the revelation would convert to Islam. Perhaps part of intolerance (of western Religions) arises from the strong emphasis on the **collective**. "I tend to be suspicious of collective in any group".

Different sentiment in relation to self and in relation to God (60's & 70's)--a search for inwardness but the search was conducted in group--in communes, etc.

TAOISM--an enormous emphasis on the part of pure Taoists of not under any circumstances would they allow collapsing into a collective. [Story of old wise man who lived in mountains, the people in the town had to drag him down to tell them what they were doing wrong, so he does and everything is mended, years later the townspeople fall into same rut, seek wise man, he comes down and tells them again and goes back to mountain--As long as the people have to be told what to do, they haven't learned anything. Unless my self-understanding arises from within, I cannot be self-governing.

But one has to be careful around others that are not; they think I am a threat, so I have to keep a low profile as Don Juan says *live strategically*. If you become a spiritual master, you adopt a risky life style and you see it's not that strange that the old man takes back to the mountains. Taoism has an unsentimental grasp of how dangerous our species are toward anything that is really good. The genuinely good are a threat to being reproached of person that is self-ruling and put off and don't--they know unless you come voluntarily with single-mindedness, intervening with coming to be taught--that nothing whatsoever could be heard. That is why in Hexagram 4, the young fool seeks me, I don't seek them. If the student doesn't come on own volition and risk being sent packing and risk some danger in passage, there is nothing to teach--they're worthless!

Existence/Essence Not soul or essence, but what is the question is their readiness of this person to get on with it; measured by what they can become is worthless. It is an existential measure---

they're is no question of being human, but a question of humanity in person.

Saved or Lost--what does it mean? Either I am ready to become taught (a sound relation to myself), if not I have ears to hear and cannot hear and eyes to see and cannot see--eyes to see and cannot see are described apocalyptically as showing up and saying `Lord, didn't I feed you and clothe you and Lord replies "Ye part from me, I never knew you". The reason that emphasis is made is because of character of decision.

Decision What religion is trying to say---Decision cannot be double-minded and succeed. I cannot pull my punches and deliver a knock out flow--I must become all or none--I am either going to or not going to...messing around from having cake and eat it too is very painful...it's *either or*...there is no five-year program to coerce the will. The example of Marxism can apply all sorts of physical things to conform because all the state is interested in; Religion doesn't have that resource--the work of will is different than of physical comfort, physical existence. I might conform while reserving, so what is required of me and hate it--I cannot do that with relation to myself if I am to become myself.

I am either wu-weing along or not, either performing genuinely or contrivedly, no middle ground. The Watercourse Way is flowing intelligently with flow.

The Buddha held up flower for sermon and that was it, he didn't speak. Some went away saying wasn't that lovely and beautiful. That was not the point! You don't have to have the Buddha hold up a flower to enjoy it. What is infinitely worthwhile to grasp, everything that falls to our ears, eyes, nose, mouth, skin provides two occasions for our understanding that is basically sensory, basically spiritual and if we cannot see them both in the one or if we will not aspire ardently to find both in the one, I am worthless. So I am not worth something because I've seen or heard. I'm worth something because I am single-mindedly pressing towards that.

2-in-1

Two in one flower sermon-If some sentiment is present in me toward reaching two-in-one--an longing--an ache to see that I would do anything "like selling everything for a pearl of great price." (Reasonable work of scripture).

Being human and to not know whence I sprung. I have no way determining where I am, I must be respectful of memory or cultures memory...even though we lost touch, it is still with us. The deposit in culture of words that express the primordial vision of culture and a loss of that is profoundly serious for this reason--Given this analogy...of speaking English...person who doesn't have English as mother tongue, like author Joseph Conrad--never have that rooting in English that he has in Polish because the Polish he counts on unconsciously allows him to contemplate at a level not possible-if I do not possess something in that manner. I would be infinitely better off if I were Chinese as having a richness of reference for studying Lao Tzu that, would never be available if I weren't Chinese. I come into world with myself, I don't come in with anybody else's. I take immense amount for granted that others don't; I have an immense amount to study in me that they won't--they don't have that access in me that I do.

Pattern of Culture Ruth Benedic "For a culture to lose its myth, is to die."

We are very rapidly losing our sense of the eternal. A religion that loses its sense of the eternal dies. A culture that loses its sense of the eternal dies.

ETERNAL To lose sense of the eternal is to be without a measure for behavior in time...a loss of resource of self understanding when I lose that (what start recovered).

Consider gravely what that great saying is saying.....the plain fact is the world of the Greeks, Romans disappeared--the world of the Chinese hasn't--that's worth serious thought. It's not a new strength; were it a new strength, we'd see that and that is what we are to consider, what it has meant. Think hard what it would be like to lose feet up to knee through leprosy!

ETERNAL/TEMPORAL

With open heart (not so much open head) we can have no sense of eternal without the temporal (not in vacuum). The eternal is embodied in the temporal and isn't anywhere else. The bone is temporal. Either be Me-minded [Krishna-Bhagavad-Gita] or have mind of Tao, have mind of Christ, the divine human mind, but it becomes very crucial to contemplate for something the sense of the eternal in the bone...sense something as concretely as possible traditional usages of language are becoming less available to employ with confidence that you are communicating (we're getting more and more unable to take as a reasonable possibility to understand one another with reason. comm. heritage).

I have said to young men when they refer to the frivolous relation to the sexes--"just like a woman"--it's a pathological remark--a mark of want of compassion--When you pick her up Saturday night--remember behind the paint, the face, there is a skull; maybe you'll be a little more patient--If you can have your mind on the skull as well as the face, she will sense that and suddenly have to pinch herself to find out where she is--someone can truly cherish her--Suddenly she becomes remarkably more precious for she too will pass away.

BONE--economy, simplicity. Study it if you're really serious about inquiring in the nature of spirituality, contemplate it. **FLESH** is clothed within and much more perishable and superfluous; we can lose a fair amount of flesh, but not too much bone. NOTE [a genuine amount of pathos in Genesis woman made from bone]

When we think of the eternal only abstractly, we're only messing around with another idea.

What comes to be and passes away has no meaning in itself except it embodies what does not come to be and pass away.

[Not existentially independent of one another].

Eternal is of its nature always embodying itself and the body is always seeking what gives it significance. There is a marvelous game of love between the temporal and eternal--it is a pity they quarrel so often through our own fault.

Clouds It's good to study clouds as they draw across the sky and sometimes disappear, how they're never the same, how the sky never knows the cloud is impoverished, just like a sky that knows only cloud is impoverished.

We want both, the only way we have any purchase on dimension of depth (not simply physical)--spiritual-love of eternal for temporal and love of temporal for eternal, so in translating Chinese, when Tao is referred to, time and eternity, not to refer to Tao as eternal, but abiding, always embodying itself.

What does not come to be and pass away with equal respect to what is embodied, encouraged to see them both, seeking one another [we no longer think ourselves unfortunate for having to come to be and pass away] which would be to lose the present.

The Tao that can be told is not the abiding Tao. We can never come to peace of heart [genuine glowing tranquility] while we have in our minds divorced the eternal in temporal/temporal in eternal.

See the dimension of depth operating in eternal, always embodying itself, has coming to be and passing away has potentiality for becoming...

In the Upanishads "This is full--that over there is full, fullness--the full proceeds from fullness; take away the full from the fullness, fullness remains."

Cultivate loving embrace between the eternal to temporal/temporal to eternal. It is within what coming to be and passing away that we are continually meeting what abides and we don't meet it any other way.

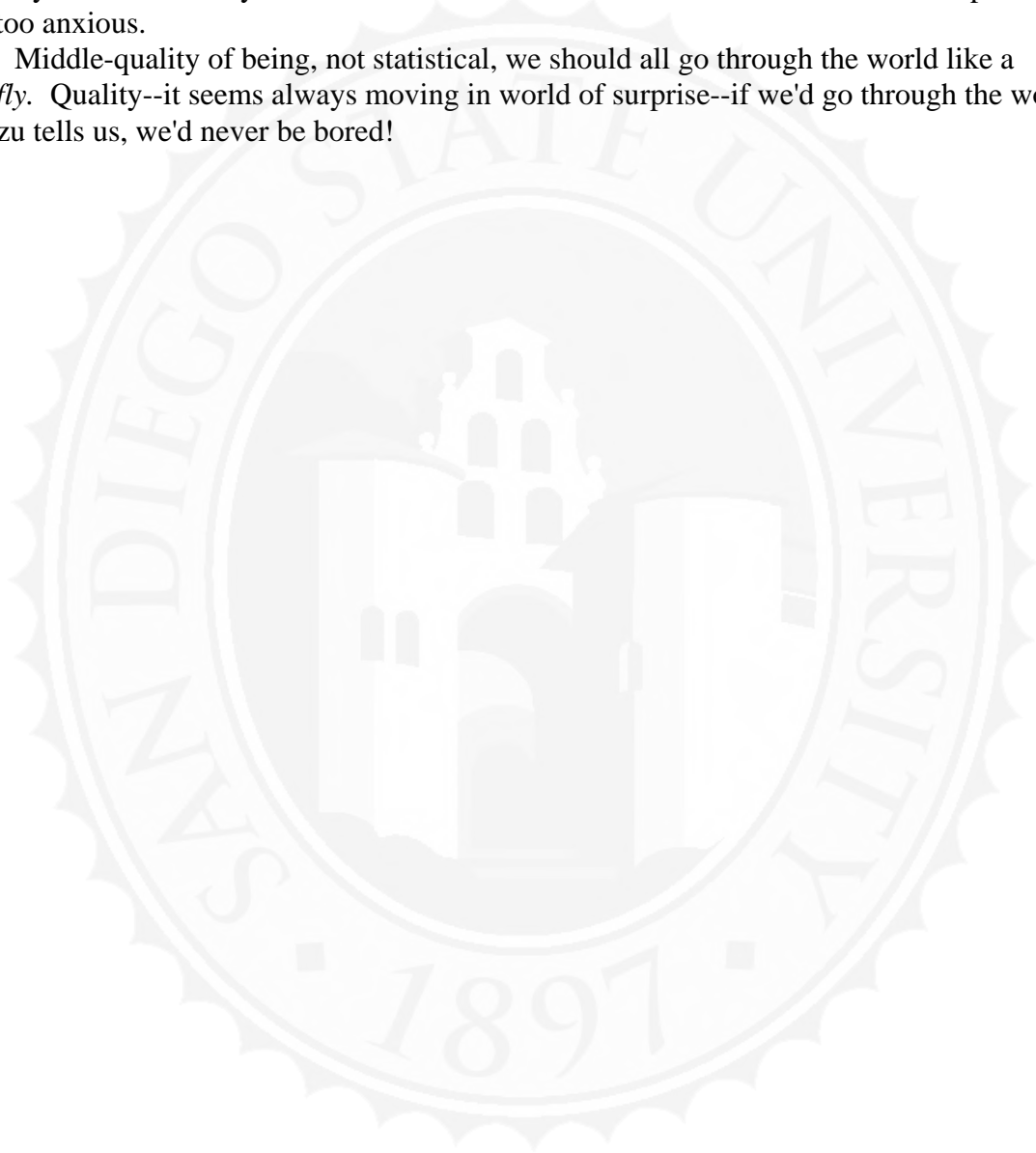
Lao Tzu exalts the feminine. Beauty with a capital B. which traditionally we associate with the feminine (Grace which we associate with feminine in contrast with strength with

masculine is as an astonishing a quality. Part of grace is charm and charm is unpredictable. One of the most moving examples of Grace/Charm is in the flight of butterfly which always embarrass' us. It is infinitely weak and outrageously powerful; cannot pin it down with our mind.

FEMININE Feminine is like the flight of the butterfly. That combination of unearthly strength and unearthly delicacy--in flight of *butterfly* or if it lights on a leaf and it waves it's wings--your in awe--cannot tell what it is going to do.

--Union of **eternal and temporal**, Lao Tzu is infinitely strong/infinitely delicate at once which is the middle. If we could see that one could never be unhappy even if we come to be and pass away--we would truly love one another. We cannot do that if we do not have a present; we're too anxious.

Middle-quality of being, not statistical, we should all go through the world like a *butterfly*. Quality--it seems always moving in world of surprise--if we'd go through the world as Lao Tzu tells us, we'd never be bored!



Lesson 10, Understanding Religion -Dr. Anderson 1981

On educative principle--the relation between two things that seem unrelated.

The efforts we make to correct form, at the formal level, though they may very well send us up the wall, they strengthen us in whatever gifts we have that whatever we do that is not related (a disparity of activity). The assistance it provides in helping us grow a will and assists in what I am naturally good at; indirectly it is teaching me care. We are to clean-up our act, being reflected by being good at what I'm good at. It is a nudging to be careful; to take care and that is getting harder to do. Technicians know they have to take care; but the beneficiary takes it for granted. The gifted ones who understand take as much care inwardly as they do to take care of writing papers.

Chapter 11, Lao Tzu

The translation says: whatever is not-usefulness is to be thought of rising out of emptiness, but not in the sense of absence of fullness.

The cup has its walls; the advantage by them is when I put cup to face. The walls of the face and walls of cup are the coming together of two emptinesses. For two somethings to work together, there must be two nothings and the most primal character in relationship if the relation is to be functional is the character of nothing. I have a cup to my lips and must form a cup out of my face or I do not drink.

Reciprocal adaptation is based on the cooperation of complementary voids.

The world is a mysterious place--is not because it is full of puzzles, but rather of what we have just observed. The cooperation of nothings. We would like to make something out of nothing (think something magical going on).

We tend, when we think superficially what makes possible our getting along with one of another is a sharing of somethings...but maybe that's an illusion. What if it turned out that it is a sharing of our nothings. If we turn ourselves inside out, not as these bodies, but what makes possible for these bodies to manifest--the negation of everything that is there. The mark on the chalkboard. There is nothing else taking up that space. Everything else, but that mark, is a negation of that mark...(mark or line). Everything but the line is line, but is not that line. Each of us then is the negation of everything but our self. Even then it must be the case if that is so, I am part of your background and you are part of mine. We need one another for one another to appear. We are able to dance with one another because of what we are not; otherwise we should not be able to dance with one another. We would be illuminated from the scene or coalesced into one blob. But we're not either one; what we really love is what is suggested than what is presented. We are most affected by persons because their behavior is simple and simple behavior leaves more of the nothing over so the suggestion is greater--others are boring and fill up too much space.

Negation is distinction. When we contemplate, we are a product of what we are not and that gives us a sense as creation (out of nothing).

Lao Tzu is sensitive of this creation out of nothing (**non-being**)--can be argued to this notion.

It is not we're minus, but positioned (m.w.) not other than what we are. Argue--for unique line on board--the unique; grasping all lines, formally is not grasping this line--It is a non-repeatable line that came into being miraculously.

I **made** it, but not **create** it (something out of nothing). Something about being that

brings forward the question of the nothing. Nothing as a radical negation. Only the religious mind sees miracles all over the place. In so far as a philosopher would understand what's said.

Ontology--study of structure of being. Metaphysicians would find it interesting. In so far as metaphysicians had a sense of what we're referring to it is properly classified as religious sentiment. It is very mysterious and very present...present to one another on the basis of negation. What I am not, I am related to one on the basis of I am what I am. Therefore I sense I am subject to dependent origination which excites certain piety in me.

FEELING Inwardly--the problem of feeling. When I feel I am lacking something, I realize that I am not all I hope to become or that I lost something of what I am--I do not know what it is --if I lost it-- I pray to find it. If I long for it, I've not yet come upon it, I pray to seek it correctly--in either case can I get any clearer on it. Everything at hand is not it; that's about as much as I can do. [E.g. of why urchin is unhappy? ...and they ask him, do you know what you want? To which he replies, I know what I want and this ain't it.] It is very closely related to nothing. Until I get clearer about nothing/something I am always going to be lost, always longing.

We really think in English, nothing is something.

We must get a radical sense of nothing--a frightening sense.

It is a basis on recognition of the actual relationship between something and nothing that I come upon what I want. [When you look at one another and don't expect from one another something and nothing--not making claims on each other that are unjust]. It is only possible to relate to one another well, my relationship to myself to what is something and nothing. If I ask something absurd from self, I will ask you, if I don't I won't ask you. It is all so embarrassingly simple--going well is not a complicated maneuver and understanding well is not a complicated comprehension. Truth is simple, were that not the case, how would we measure the complications. I must not only get clearer in something and nothing, but I must get clearer about the relation to the Self, begin to think seriously about everything I am not, instead of everything I am.

I am but not very much, but I am enough because there is enough of aming around (less absurd demands of one another).

Nothing is more important than something, since the something is so dependent on it, I can begin to think about the God-problem and not be so hung up. God is not something, or he couldn't be God, he manifests as something, **but not that manifestation, but essentially God is to be super abundantly. I have being.**

God is far above that. The God problem cannot be apprehended without getting clearer on something and nothing. For one whose essence is to be without limit super abundantly, one would have to exist without being something. God is infinitely above being something. God cannot be reduced to his essence; he is not one rather than two.

Western religions--monotheistic...Christ is the trinity--tri-istic (not 1 god, not 3 gods) **THE TRINITY** The church fathers had a big problem on their hands--stuck with revelation of the incarnation. The God--man existed which posed a real problem. How do God and man come together in one finite being? The incarnation--the alternative need for monotheism arose.

Facing Christian confirmation--for Hebrew theology, there is no question or possibility that man can become God. In Greek, no possibility of divine becoming mortal. Christianity comes along and says the divine was human and the human was divine; not however God was changed into human, but God assumed humanity.

The Christ --make distinction between the messiah and the second coming. Christ--The divine assumed human nature; no longer is God one in the sense of being one since the human is in there. So the church fathers come up with 3 as a symbol. With the number three, we get rid of the embarrassing notion of the number one. And two suggested a division and those who

claim he is one have a better theology, so we cannot have two; we cannot have 4, 5, 6, 7 because that introduces us to promiscuity, but 3 is a number that symbolizes order and warns us against God as polytheistic or as one; so three is the thing that satisfied them as a way of pointing to mystery that they didn't want to rationalize. God, the father, son, and holy spirit--3 persons in one nature, three person's manifestations, when God is revealed, he is revealed through the three persons, but his nature is inscrutable except through the three.

If we read the gospel very carefully, we'll find all sorts of Taoism in it; it's not very strange the Chinese in translating the Greek, they translated our 'in the beginning was the word' as 'in the beginning was Tao'. Logos/Tao are synonymous. Lao Tzu has no problem thinking it embodies self in all somethings. If one reads the gospel with great care surely one can see Jesus would understand the essential feature of his life were properly to be theirs (Taoists). His commandment 'we are to love as I love you'--we are commanded to love as this person loved. (Since love deepened the act available to us we've been ? I must become 'Jesused', I must become 'Christed' or it is all seen as mythology. Radically speaking, if seen as mythology, it is not very much. On the other hand if I seriously read it, the Tao thing gets closer to me --if I don't live essentially as Christ live, I've had it! I cannot have Jesus over there and I am over here or Tao over there and I'm over here.

Lao Tzu is saying 'look, Tao should operate through you unhindered by getting in the way of eyes unclouded by longing--if you get out of your own way, you'll wu-wei along and if each of us loves as God-man loved than we become manifestation of God-man or Tao. Man and Woman are supposed to be wholly incorporating the divine. Of all the religions, the least likely for this stuff to come from of all is Judaism--no hum-bug. So let us think about Something in Nothing in an effort to help us simplify of what we are and as we become increasingly sensitive to our dependency on Nothing in the sense we are everything that (put crudely) has been out away except what's left over and not repeatable--not some content again.

So here we are each of us radically different from one another and that's why we feel lonely--we cannot do anything about it--we're looking for the wrong thing to fill up with it, looking for another self like us--which is impossible!

--BREAK--

Chapter 25 of Lao Tzu

--We go from Nothing to Something...going far enough, it comes to itself, before that it was collapsed into it--outgoing is just a manifestation--outgoing embodies it...if I go far enough in contemplating activity I will sense differences between **existence and essence**. I will distinguish the way I am essence as I would distinguish between essence and my operations for behavior or embodiment of my principle. Most people do not go that far for distinguishing essence and existence which is not the same as concrete...capable of grasping intellectually existence makes it be essence, essence makes it be what it be's can apply to self.

What the gospel is asking us to attain to is conformity to our own nature. If I conformed to my nature I shall be wholly transparent to Tao that my operation (my performance) would be its own rule. Tao's operation is its own rule (no outside rule, no external code as a measure of behavior) and if not I do not conform to my own nature.

If the sky conforms to the Way--it conforms to Way.....?

We foul up existence, given to our nature to have that possibility, but essential to our nature is to conform to Tao.

Sky=that which measures all that happens on earth, things grow on earth because of heavenly bodies of sun and those influences are accountable to Tao. The Earth principle that embodies influence of sky and so on--things get born and die, In the forms provided by sky, our bodies have form, they do by sky: matter from Earth.

We conform to the principle of embodiment because we are embodied beings, but as embodied beings we have the power not to conform in our behavior existentially--there is no way to get out of conforming essentially. There is no way of getting out of being earth's child, but I don't have to obey way of sky, but that I do not obey doesn't change my essence.

So essentially, we conform to earth but existentially we break off from time to time. Lao Tzu wrote little book to free us to become free. We don't think so because we're so stupid--the Nothing is on our side, trying to force Nothing to yield something. (want something outside of self).

When we try to satisfy our longing by Something outside our self, whereas while I am getting along with Self I am fulfilled because getting along with Self is satisfied by own exercise--that I really have nothing and that's the best Company in the World.

[haven't lost anything essential]

Hexagram 25 (Innocence, The unexpected), line 4 "We cannot lose what really belongs to us even if we throw it away (even without listening to others). **The only things that matter is to conform to our nature and not listen to others.**

TEACHER WITHIN

The teacher within does not die and is nearer that hands and feet... We are bewitched by what binds it--if we do not decide against it--we kill ourselves. I had to risk living without armor (the dream) in exchange of armor for wings. The armor was symbolic of all the attachment of self-identity--had the problem of learning to live that way a step at a time (without self-identification)---It is a step where light does not shine beyond end of foot--don't know until next step--**If you want to become changed--it's dangerous. I had a longing to become changed---there is a battle!** (We have some cocoon).

Lesson 11, Understanding Religion -Dr. Anderson 1981

P. 79 Way of Sufi: "The ordinary lover adores a secondary phenomenon. I love the Real."

ASSIGN: Is it possible to love the REAL utterly excluding any secondary phenomenon?
Bring Bhagavad-Gita next week.

Chapter 35 Lao Tzu

Why does it seem thin and flavorless?

Thin could be translated insipid.

It is nothing to look at. (imperceptible)...Rock/twig would be prized in so far as it was unbent, un-petrified--just itself with nothing to commend it but its uniqueness. It is nothing to look at if measured by conventional measures of attraction.

Where do we intuit the great Form without Form? In that which has form. The great Form without form is manifested in form, but cannot be reduced to it. The energy which informs the manifested is Tao's. If one grasps the great Form without Form, the reason why one can roam with no evil to fear is because everything one does when measured by Tao and adapted to accordingly is always timely; doesn't mean to say one will not suffer misfortune, but one's understanding would be different, measured by the great Form or Tao, any disaster might fall in the material order but one's understanding would be different--regardless of fortune or misfortune one would not think one had failed his destiny.

One would sense one was not fated by what happened (in the sense of what happens to one is determined in advance)...given one's conduct what was happening to one given also the encounter of one's non-ordinary way and the world functions of ordinary, the encounter had to produce what has occurred ("can't fail fate--can fail destiny")--It doesn't mean you can't escape material harm, but rather no harm can come to a good person.

SOCRATES It is inevitable--given the situation he was in--there was only one response he could make and remain true to his nature. It didn't essentially harm him, but it did distinguish him. It distinguished him in that he achieved what he insisted on, being true to himself and he made it. Though they took his life, they did not take him.

Would I die for what I believe? The question would you die for it is awkward not because of appeal of courage; but because it isn't it one would die for.

Suppose one is totally committed to something--*a cause, would one die for it?*

PROFESSION--sends us to vow, to be subject to a vow, to be self-subject, my vow.

PLEDGE--I wouldn't give up my life for it.

VOW--A quality of pledge, with vows you're expected to back them up with your life.

E.g. Professional Medicine

The general public used to look upon the profession of medicine as an embodied ideal. Today the general public sees it as a business.

One used to expect a physician that would serve ideal health as first obligation of his activity as a physician and he would risk disease in his own person to serve health. It was taken for granted by him if necessary his life was forfeit in service of health.

Some schools of medicine today do not even require the Hippocratic oath (lay life on line for health)--to take an oath that your life is forfeit is necessary in execution in vocation. It could lead to death--you are to accept that. There was a time this was taken for granted in a doctor, it hardly crosses anyone's mind today. It's lost in culture now.

e.g. *Dr. Anderson's professor at Columbia University requiring **he bear himself well**.*

Would you bear yourself for your profession? **Bearing self**--what does that entail? it would include attitude of profession. It cannot be contrived, you couldn't guess what it is, measure of understanding is Truth. It was taken for granted I would answer the questions truthfully about the subject so there was *something else* in bearing oneself.

Yes, they would expect impartiality. I thought that it was an honor (however when I told other PhD's this story, they are offended, nothing I can say or do would change other PhD's minds that it was an honor.)

The professor at Columbia was saying even if it seemed you would pass the exam better or questions were answered cleverly and not wisely, you haven't borne your self well. It's not clever or self-serving answers they were after--you're not to be graduated as traitor or if you can execute a bargain, but we're (the Columbia University PhD's) examining, if you understand Socrates and we don't think you should have a degree if you don't understand Socrates to the bone. Dr. Anderson "Why would I feel honored why he did that?" "I was honored because to be granted the opportunity to *become measured by such a measure*."

It should be understood that one serves certain place in world or one is worthless.

"My culture believed that there was a much higher law that the written--the law of what isn't done; a law was chosen freely." We have the possibility of choosing freely to act according to what isn't done which to do would be beneath us. I could break a bad law and not feel I was beneath self; even if I kept all the good laws I could do it with the wrong motives, like keeping my nose clean. Some things are not done is a higher law.

Given some act which wasn't regarded commensurate with placer 'not very good form' (bet. English friends) we say, in letting self down, I let him down and there is an unspoken promise between us--other's who can, but we don't. After all, all things are available to the traitor that warrior class doesn't honor. Honor is the thing that warrior hood serves...an unwritten code of what warriors don't do.

Qualitative principles- Truth and honor both to which serve well; I cannot lie to self; infinitely above truth and goodness and no way of understanding 'no harm can come to a good man'--if I cannot see this.....Communication becomes increasingly difficult even among other faculty members.

There is no way to argue to other persons to bear themselves well--it presupposes the sensibility of reader (Lao Tzu)--either reader has it or doesn't. One comes to the text with a certain understanding. A warrior fights in a certain way, not just expertise. A sixth sense is needed for any comprehension to occur.

How long has it been since you've heard womanly or manly?

Womanliness or manliness are manners of honor. However, not to say that a womanly woman is not subject to being rape-proof. A womanly woman subject to a horrendous crime like rape would already understand of what was of worth in her self couldn't be touched by the crime.

Because Socrates had perfect grasp of qualitative feature of humanity he was able to die tranquilly. He refused Crito's efforts to get him out of the spot. Socrates wasn't going to be conned out of his timing which timing led to his death. His death was no evil to fear or he couldn't die tranquilly. So if I am true to my self even though I would lose my life, I have no evil to fear for evil is not in losing my life, but in losing the quality of my life. If the present moment of my life is qualitatively sound it does not matter how long I live.

So I have a measure of whether I am grasping Tao--if I'm anxious I am not and I will fear evil. Think what it would be to never to be anxious again.

Psalm 23 A pious way of grasping Tao. I'm being led for sake of becoming what I am and am being led by mind of Tao. If I have mind prone to err, I'm refusing to be led by mind of Tao and I am anxious and fearful.

The lord restoreth my Soul--energy is needed for next step, so if we ask, 'will you die for it'? one should say "I hope so."---anything else would be presumptuous, **because I don't know if I'm ready for next step.**

JOAN OF ARC [when asked if she was in state of grace] Joan of Arc said "if I'm not, I pray God will put me there, if I am I hope he will keep me there." They had no basis to fault her. Staff 'to comfort' means to strengthen, strengthened by reproof and guidance.

'anoint my head with oil' --to be chosen

'and my cup runneth over and shall dwell in the house of the Lord forever'--one grasps Tao is never hungry regardless of circumstances even when pressed by adversaries [how can I lose if I abide in Tao]

-BREAK-

Chapter 67, Lao Tzu

Frugality: timely activity is always a tight fit.

Nothing I do or say is excessive or deficient if I have mind of Tao; not troubled by doing more that is necessary or less.

'The whole world's chief--not doing to be ahead of the world. What does that mean? Mark of presumption--lack virtue of humility. ["getting ahead of oneself is a mark of presumption in other words lacking in humility"]

If I keep from getting ahead of self, I'm attaining to humility; if I'm in the middle I can be generous--if I'm compassionate I can behave courageously.

Compassion--to feel with another, to suffer takes courage because I am diverting concern for self and I'm expending energy taking their part. [this seems imprudent--unwise]

Compassion is properly undergoing relationship; we're all essentially related. We require to decide well of existential relation to one another. We only live so long so there is only so much time given in our custody, so wherever we spend time is time not spent somewhere else or with someone else. So I'm faced continually with loss of possibility with every act of compassion, with every actuality of possibility, so I better have best of reason for being here rather than there or this person rather than that person. One has to look very deeply to one's nature--some seem to do well giving all the time to one person and other's don't so its a matter of getting acquainted with my nature. How many friend, acquaintances, lovers can I afford? Somehow I have to get compassion and moderation balanced.

LOVE/JUSTICE Relationship between Love and Justice Micah (prophet of Old Testament) "what doth the lord require of thee but to do justice (Christian/Tao #67) [FRUGALITY], love mercy [COMPASSION] and walk humbly with thy God [HUMILITY].

Not 'do mercy'--if it said 'do mercy' we'd be in danger of being indiscriminately compassionate. We are to temper justice with mercy, temper compassion with moderation.

The prophets were always making a terrible noise of sin of injustice, the need to take care of unfortunates. Do justice--claim on Israel to shape up on need of unfortunates. The sentiment of justice is never in prophetic tradition without reverence to compassion.

To find right relation between compassion and moderation, love and justice, we would have to consider that the call for justice is made by situation I find myself.

E.g. I arrive at class at 3:30 on Thursday afternoon in a situation that calls on a performance. If I don't perform, it is because I'm either behaving unjustly or I cannot meet obligation--It isn't enough for situation to posit what must be done, but also sentiment for how it must be done. For that I need compassion, without compassion, love, I will not have adequate

measure for discernment.

At 3:30, I must study, but study is an activity, a performance. I need love for estimating the character of study that is my responsibility, not only what but the how of it. The world, my environment tells me what to do. The character of study without love or to just study for a grade, I would not study for study sake but for utilitarian sake. If I love, I offer myself up for what I'm doing--for it's sake. Be careful, I must not fall in love with this verse and fail with the next. Justice will always counsel me into economy, to be moderate in all things. Love will counsel me that before the Ideal, I'm expendable.

Gita.

Warriorhood.

Chapter 1--Arjuna--nervous breakdown

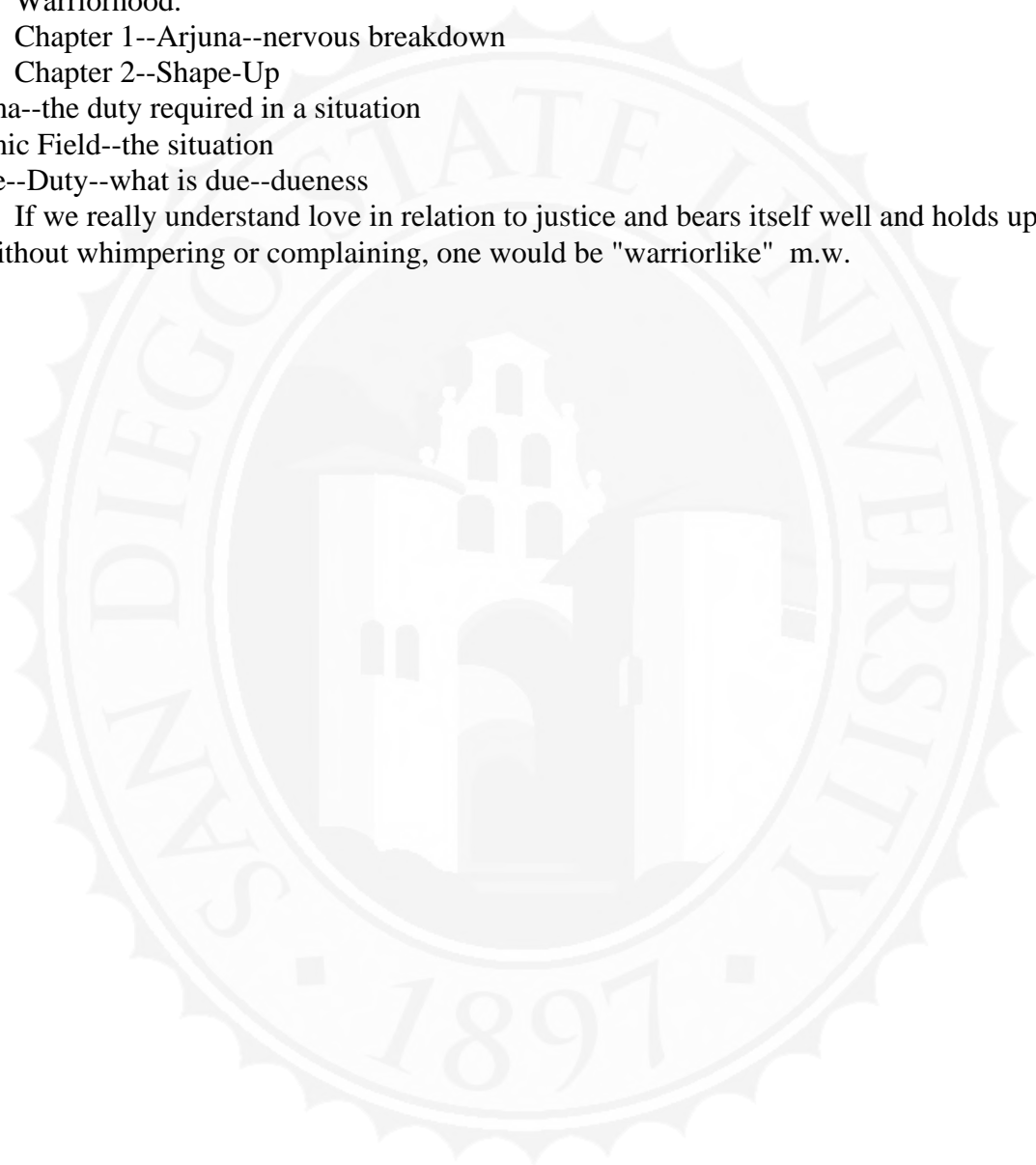
Chapter 2--Shape-Up

Dharma--the duty required in a situation

Dharmic Field--the situation

Justice--Duty--what is due--dueness

If we really understand love in relation to justice and bears itself well and holds up to the end without whimpering or complaining, one would be "warriorlike" m.w.



Lesson 12, Understanding Reigion -Dr. Anderson 1981

Assign

The Bhagavad-Gita

Read Introduction with care and the 1st 2 chapters.

Chapter #1-What ultimately is the argument Arjuna gives for his objection of fighting, by this I mean, the real basis, the real objection?

Chapter #2--Stanza 47--counsel is given on action alone/never its fruits, line 2-7 `Arjuna asks the lord exactly what to do, then does God turn the other way?'

The general approach to what Gita is all about. Compare 2nd chapter 62-64 with St. James Letter ch.I 13-15.

SPIRITUAL WARRIORHOOD What is Spiritual Warriorhood?

Why have the image of the warrior --plays so important a role to spirituality? The reason for it namely--why is the importance of warriorhood so critical--it is because of the role of resolution. NOTE **HEX. 43** Resolution is absolutely required for perseverance (one doesn't persevere until one stays firmly resolved).

Most things we put our hand to we do not persevere long enough to find out if we become 1st class at it which is interesting of human passage. There is a difference in that respect to wild animals, they don't get make too many mistakes in existence. We say `to err is human', but to rest our case on error is serious because it undercuts my sense of responsibility to make only mistakes I must, so I indulge in making mistakes I don't need to make. For example, at making pure act of attention to what is at hand at the beginning there will be many mistakes; not mistakes however as the product of carelessness--for which there are no excuses. Mistakes occurred from carelessness I need not have made.

TWO KINDS OF MISTAKES:

1. Mistakes--product of ignorance, rooted in my not having omniscience; as a species we've incorrigibly stupid, but that leaves us the condition for learning.
2. Mistakes--product of inattention, carelessness.

LEARNING To learn is a joy that I don't want to be deprived of (that I must pay attention) what is giving me joy is not automatically learned out of sheer exposure, but one must consent to become taught and you need a pure act of attention. St. Paul said to Timothy (who wanted to be a minister) that he was incapable of being taught some things because one hasn't grown to level where teaching is available to be received. Because you see insights or account on seeing them, you don't grasp them to the bone.

In Religious Language, there is a difference between mistakes and sin--qualified by ignorance--or qualified by willful ignorance is sin. Willful Ignorance is my preference at the time for not making a pure act of attention at the time--another way of saying I must not only bear to bring conscience--conscience is meaningless without competence. One must learn to handle the situation with conscience and competence.

One cannot expect the level of competence of 201 class level as the same as 581 class level. One should make a pure act of attention in both. Of course, becoming disposed to making a pure act of attention, one could require at a greater intensity of starting in 581 if student had 201 or its equivalent and finally found themselves in an upper division course but anyone can make act to attend purely, no matter where they are.

SPIRITUAL WARRIORHOOD ultimately is an expression of patience.

Patience cheerfully hangs in there. Endurance doesn't require the cheer. Patience and Endurance

are distinct precisely where the relationship to Self is the question. Patience is a quality of lasting and is to last cheerfully under any amount of duress so ultimately Spiritual Warriorhood is standing my ground patiently and the ground I stand of is the decision I've made and I am not to be dissuaded from it because another way appears more comfortable--even if it means he or she were not to like me anymore.

That is not a reason for being deflected on my way...there is no result of applying pleasure/pain axis for determining whether I should or shouldn't stand my ground or I've had it as a warrior!

WARRIOR So what is a warrior? Someone who engages well a conflict of forces. A spiritual warrior engages in his or her own person the conflict of forces in self-relation, in my relation to myself. I engage a conflict of forces as forces conflict in my own person.

BATTLE A spiritual warrior is one who engages well a conflict of motives in their own person--the battle of all battles.

In *Castaneda's book*, **Don Juan** tells Carlos he has to shape up to this one, it's his last battle on earth. One asks how could this be his last battle--he's still alive? Every instant brings last battle on earth--that pure act of attention and if I don't attend to that, my vital force leaks away and I cannot meet the next instant well. To Don Juan there are warriors, and all others in existence are worthless. (Student's question--how can we tell if we're attending purely). Answer: Happily there is more cheerful measure to alert us when we have made a pure act of attention--while I have made a pure act of attention to what is at hand--my spirit is light and peaceful. I'm in a fair way of forgetting it the next instant--but there is nothing accidental of feeling well. I'm so used to thinking of my passage in feeling high's (which we think is well) or feeling low. I do not grasp (well) for what it is--no measure for elation/depression (lows). Elation is not being well or a change that is pleasant. One could make a pure act of attention at a time and feel well for awhile and then boom---low again and then one cannot remember what it is like. Begin to watch when I feel well--it is difficult to wait on self. I promised self I will wait on whatever it is I make pure act of attention so I can undergo that feeling. If I really mean it that I will wait, I can make pure act of attention to promise and in doing so, I can make myself feel well. I can do it right now! Now I must taste it and remember it. I can remember to remember it--chances are I won't, but it is possible. While I am remembering that feeling I am also engaging the World. I will meet the situation which reminds me of feeling of elation and depression I will learn the difference in noting them--what I thought happiness consisted in is different (never by feeling or thinking of happy or well).

I don't ever say, 'I feel great-I'm not self-conscious'--but when elated or depressed I measure by thinking of self. Not thinking of Self but thoroughly engaged with world nobody messes with you when you like that or if they do they have a problem because you will have an immense amount of energy (spiritual)--throws their timing off and they're up against will--which is nothing to fool with. [Movie--Seven Samurai]

Education has to be learned through the body or nothing is learned--that means if the teacher of mathematics teaches math well--students learn more than how to compute and mastery of mathematical principles--The student is going to learn that the order of the World includes that even within quantity (always appears as serial three is three, two is two)--there is even an qualitative character of quantity--the best way to learn that is through body (positions, points?) to physical perfection. In coordination of energies in performing any task whatsoever if task is performed well--there have to be so much or there is a chaos; the existential character with the essential in (math/matter?) study of quantitative eternal activity is abstracted from flow of things in world. If student can learn the relationship ofquantity feel it to the bone, they won't forget it. ...taste to close with World at the level of body.

We think education is a head trip. We are talking directly now to the problem or relationship to Self. I just gave the essential practical part to get started well. Your person is your own laboratory. If you do it, you'll feel it to the bone; it is an immense effort....to make a pure act of attention to remember a feeling I don't remember. As your watching for that moment, the closer you are....there is no worrying. Your going well, but then something will happen to remind you of something in the past and before you know it you will be depressed.

--A concrete starting point--You must have a measure--when you refuse to let go of memory (of not being worried) then you fall into the high/low cycle--When you remember feeling the instant of well--look at that pure act of attention and the high/low cycle will disperse---hang in there looking at self. After a while I have that with me all the time and worry cannot get in there. [That's the way we are in relation to self---walking the dog and the dog yanking us ahead] Resolution--that's what I need. The interlude between pure act of attention and mechanical response are quite long and it is time we don't get back.

Given that it takes a long time to become grown--if we persevere we will finally attain to having that measure with us all the time.

While I am going well, I feel well, then there is the onset--future is coming toward well--an occasion is either going to make me feel sad or elated--never before a 3rd possibility--now I feel myself getting derailed, the beginning of getting sick--at that point I am how I am feeling or I think I will look at my feeling--distances myself--pure act of attention and I am going well. (Self-congratulatory when self-conscious going ill). The moment that self-conscious protrudes is when I lost my last battle on earth.

[Waiting for future to bring whatever it brings]

There is a point where he cannot dissuade the other--take away the fool's opportunity to learn--even if it takes away his death.

You learn it while doing it, although you can forget after having done it. The knowing is not the strength in it--but understanding. As long as the warrior sits there (by the tree) there is a sense of density and it feels a great deal more mass than the tree. The only way to maintain for him is to be refusing instant by instant having pure act of attention interrupted.

Arjuna is not making pure act of attention of the battle at hand and is having a nervous breakdown, [the son of the warrior god is not ready to fight]--the human side.

Krishna shows him how to get the divine and human together.

STUDENT QUESTION: How did you learn all this?

DR. ANDERSON: "I had read a great deal and looked and saw others weren't shaping up. I read Lao Tzu and saw there were light years between us, so I had a decision to make. Either I was to bash around the world running a ship (captain of merchant marine) or an even more difficult battle than running a ship well--the ship within--which is infinitely more difficult--If I don't attempt the impossible, I won't find out what is possible for me and I'm still practicing...and I have to keep practicing or all my knowledge will be worthless!"

TEACHER WITHIN "I did meet a teacher though--**a teacher within--the only teacher that really counts** (who says don't mess around with me or I'll kill you). " So to deal with the teacher within is to be dying everyday. **Sacrifice**--meeting the teacher within and getting clobbered instant by instant. Anyone who wants to start badly enough can--but who wants to get clobbered every day?

-BREAK-

WARRIORHOOD **Warriorhood in relation to human relationship as such .**

My relationship to self is always reflected in how I meet other persons since my understanding of other person is radically conditioned by my self-understanding, and if my self-understanding is inadequate, my understanding of the other person is inadequate.

Psychology which is fond of testing measures of human personalities is using measures that are their own. Consider evaluations of who are testing and measuring us are in the last analysis generating the tests and measure by their own self-understanding.

Our understanding of the world is radically conditioned by self-understanding. The more adequate my self-understanding becomes, the more understanding of the other becomes.

The great difference in my relationship to self is in making room for self. I'm not going to meet the teacher within unless I see a space between us. If I am collapsed into self, how can I find the teacher within? If I identify myself with feelings, I won't meet the teacher within.allowing space...When I persevere with myself, there is space. The witness self is looking at historical concrete self. If I have no space, no emptiness within, how will there be room for anyone else? If I don't meet other because there is no room, I will foil teacher within and foil meeting another and we'll just be "ships passing in the night"... (which is a cultural theme nowadays). We actually believe that's the way it is, but how do we account for communication. We don't really communicate. What if the reason we don't communicate, but illusion is the cause--we're subject to illusion--could communicate if illusion obtained and cannot get over thatAs a class--we pay attention--how could those under illusion account for that or they might say or what might be worse--see that and still not see what's going on. The most dangerous is a fool. We must not be naive or cynical, we can only wait and see.

LOOK AT SELF INDIRECTLY To observe myself, I must look at myself **obliquely**, not directly. We must walk like with our dog at side--it is not a question of what dog is doing or paying attention to self--we mustn't examine ourselves head on--because immediately that's a sign of estrangement. A pure act of awareness--observing--If I do it head on--I'm judging--no judging of myself, just pure act of awareness that I'm there--my nature watches that all by itself--that's why we experience **authentic guilt**, but I can feel miserable by feeling **artificial guilt**, which is when I feel duty bound by external measure which to follow would violate my nature.

CONSIDER THE EXAMPLE of *one who believed all the things that they were brought up to believe*, but now one cannot continue in the way they were brought up without feeling self dreadful--so to be true to self or not arises--an extremely painful decision to make and it better be made right or else I'll feel miserable! *I'm not happy with myself and they're not happy with me not being happy according to their way, but if I follow with theirs--I'm lying to myself.* If I say to them, look I'm understanding a new way of life....so the warrior in relation to others brings me back to being true to self and if I'm not, there is no room for me in them--that there is no room for me is out of my hands in relation to what they are in.

REAL You'll always have room for what is Real in the other and what is Real in the other will always want to come and visit; but not their silly game they're playing.

If you find instant by instant, you want to be clobbered, you'll find **religion** becoming increasingly person to person and decreasingly 'groupy' or crowd oriented and you'll begin to appear inaccessible and won't find the topic of conversation the same trivia, but will be different (not the superficial harping around without any meaning)....but **relationships** with persons will deepen greatly. **Relationships**--love this person and other person without putting on scale of loving more or less. You love them freely and that fullness displays itself when it is timely (you don't know how long it will last--future brought to you). Those who are to be loved are brought to you--every encounter is a surprise!

Although they meet is what they expect--the dreadful--but be wholly inaccessible to that--we don't live long enough for any part of that! You will appear increasingly strange--that's a protection the future that people aren't coming to you, you don't need.

So, a Spiritual Warrior is living cleanly and doing what the situation calls for.

LOVE "Falling in Love"--falling on face, there is a great discipline to learn how to love truly--to be able to say when she asks, "well, what are your intentions", to say "I have none." "Well then, why do you like me?" "If I were to list the things that please me, 'your lovely, bright, etc.,'---what excellences do you have that others don't have? If I love you for those reasons, I wouldn't love you--but I love you for your uniqueness, because your you." [She might think if he thinks she's like everybody else--what a gross reply!] Be very careful when you open your mouth.

First of all, be careful of who you find yourself with in the first place, learn how to wait for them to appear. Sooner or later, and if it's sooner (you better be ready) or if it is later (learn to be patient)....If I'm not patient, I'm not ready.



Lesson 13, Understanding Religion -Dr. Anderson 1981

HANDWRITING "Your handwriting has improved--that's a sign of internal order that has begun to super intervene. Those whose handwriting was legible, there is more flexibility; it is not so rigid--breathing more instead of skeletons."

TWO TYPES "I've noticed two basic emotional types" (based on sheer image).

1. Writing that tends toward the chaotic consistency, that is consistently inconsistent.
2. Writing rigidly consistent.

The first type, the more chaotic image, the person tends to be subjectively passive in relation to environment; they're unlikely to show strong feelings but sometimes the feelings erupt--they are unwilling to take position in context with social activity.

The second type, the rigidly consistent is quite decided in position, will stay with course--will hang in there even if it is not the best course to follow--don't get their feelings--their losing self by adapting too easily.....(seem to be more willing to trust their feeling).

When writing we are asking question of *first principles--where and how I am in the world and up.*

Those inclined to wet noodles are drying out, those that are dried out are sprouting green shoots. (On our class).

This class is one with a diverse background. The population of the class is chaotic with respect to our coming together, (graduate students, seniors, freshman, sophomores, juniors) and the backgrounds diverge greatly, a strange albumin. It is a challenge for an instructor, but your papers indicate that you have responded genuinely; the quality shows you're very concerned.

HEX. 25 Note Hex. 25, "Innocence", one cannot loose what really belongs to one, even if you throw it away.....**no need for anxiety; All that need concern us is to be true to our own nature and not listen to others.**

ST. JOHN, Chp. 1 v. 9 Note St. John's gospel 1/9, "the light in every person..."--it comes with us a flame, has light and heat---are expressions of fire...sensitivity to truth...we do aspire our nature with first breath and then we try to remember it...there is nothing missing; why do we need a teacher? Because we forgot how to consult that aspiration.

CONVALESCING Note how when we are convalescing from some illness like the flu--we're weakened and have to stay still. It is a very interesting time--days when I tasted myself. I got a sense of what I might be all about--that interlude to retreat into self-communion and next time you have a day like that--try it, where you ought to be instead of where you are, then I began to *sense my thread*.

ARJUNA Arjuna in chapter #1 lost his thread; **he's coming apart because he has no sense of what's come together and that is a fairly common disease.**

The lord tells Arjuna he cannot oppose his nature and succeed. A stone has to follow its nature; if you look at a stone, you'll see it is at peace--it doesn't seem to reach out and be something else--it is eminently quiet. Everything has a nature--a tendency to behave in a certain way...looking at it's consistency of its behavior Arjuna is stuck with specifications of his human way of warriorhood.

GITA What makes the GITA profound and (universal m.w.?) is if we are to become ourselves all of us must become warriors in relation to what we are in terms of our forgetfulness to ourselves.

So there is no way of getting off the hook of behaving warriorly. Only warriorlike behavior can secure for me the proper stance of (will?).

The human person must relate to their forgetting their thread--must have warrior stance; we are in a clinical state.

Imagination can be distinguished by two characteristics:

1. Its proper use.
2. Abuse.

Properly used, imagination mirrors for us symbolically truth in need of becoming taught. It doesn't differ from the scientist or artist. It is grounded in intuition and presented with notion of revealing; it's capacity to disclose; to create an aperture through which I discern what is real. Its abuse (and this most prevails), mostly imagination is abused--it consists in my using it to excuse making the same mistake twice.

Sin=making the same mistake twice.

We're a species of mistake...my preferring to repeat the mistake instead of making new beginning. Imagination when abused, you fantasize a good that doesn't exist...(delusion--harmful illusion).

Fantasy that supports staying off my thread is an abuse of imagination.

(Our Nature m. w.) specifies us precisely. Socrates and Christ were executed because of that...just as radical as not making same mistake twice, your environment will insist on making it twice and doesn't want to be embarrassed twice. If your vocation collides with establishment...

We make ourselves subject to illusion instead of listening to intuition.

It assists Arjuna to stop repeating himself, not add to anything in himself, learning to eliminate behavior that have been routinely habitual--the true rather than the false. The true is not the object, for example, I see I am making a mistake. I need to stop making mistake. This is a good thing to do, is never up front. If I am to stop behaving badly I don't have to do something different, but stop doing what is bad. I begin to recover my thread. Get rid of existential conflict of motives.

The environment may think I am behaving badly, but what's that? The situation constantly changes, error cannot change. It just requires to be dropped and then I can meet the other and not play the tape.

***When I am on my thread, I say something timely which is not me being the doer of the act.**

Arjuna has forgotten what it is to be the warrior he was born to become; he came in essentially a warrior and he needs to do that.

If I am to go well, I have to let go of going ill. It doesn't mean dropping this behavior or that behavior as if they are wrong (materially heroin/morphine is neutral, the abuse is wrong). Nothing is right or wrong, but all a matter of timeliness. Maybe there is a time to ingest a chemical, maybe not. Curiosity is a disease--try it out--a new experience. I don't need all I can get (that's an abuse of imagination) and trying to fill up the present with the past.

Arjuna is inferring before the fact who is to be clobbered today. The whole notion of being an experiencor is a shaky one. We have to admit that the environment impinges radically on my person (I impinge on it also). I'm identified with my body and if I get over that, I identify with my mind. I am this fixed stuck-in-the-mind. I-all this dreadful stuff aimed at me so in order to even up the score, I fire missiles at the notion of subjectivity, that dreadful war between subject/object.

I am the experiencor, but I never think of coming to be and passing away. When our arm or hand fall asleep, we ardently hope it will wake up. I am having this happening to me. "I am me" (we think)---we believe that stuff! What if I am mistaken--what if I am getting a new me all the time--it is more a matter of spaces (desk, disintegrating holes)

Establishing existence through "me" is (on shaky ground m.w.) What is sound in

Christian Science is that material reality is not ultimate; what is unsound in Christian Science is to degenerate it on that account.

Tantamount of saving material order isn't real as long as it lasts. The real is real that comes to be and passes away of duration.

Stop identifying myself with objective projection. Measure my becoming by my being and my being if it is measured by (something m.w.) that cannot be subject to coming to be and passing away. If my being is genuinely measured of becoming, but my becoming has not always been the same for I was once a baby, and that baby has gone forever and never will be again and that appearance of baby is made up of many appearances. If I say I refer to my becoming--I am gone! Give it a whirl--if you will let go of identifying yourself through your "me" you'll feel an enormous amount of relief and there is no reason to worry about a thing and chances of lapsing back are small.

So when you come out on the other side of this (before experience was proof of identifying with becoming)--if I can over time it takes drop all that illusion, I will be content to remain aware and I won't ask of anything to be aware of--I will be content, quiet, I will know "peace passeth understanding". I will just look out/love out and I'll never have another silly thought about "I". I have recognized seeing abides--not forever--not duration on and one--all there is is seeing and loving, no duration involved and if I loose my body, what's that have to do with it, not an experience.

Question--difference between I/me/witness I

I that's established through the me is not the witness I, but linguistic I.

The I that's the witness-I doesn't care for all that paraphernalia--it is a memory trace--"I was there yesterday"--just that my material becoming never ceases my mind.

I don't think of myself as lecturer--that's unnecessary baggage--the reality is simply lecturing--you're witnessing it and so I am only you're probably mistaken. I'm unlikely existentially less subject to it because I've done a great deal of work in the area, but my announcing it cannot stand in for you're discovering it. Lecturing I witness it/you witness it (to have a personality is a very cumbersome thing) You see my personality through imagination--I don't have a personality, I don't need one. ING am I. I am not subject/objectivity...it is sheer construction of an abused imagination.

You never have to think of yourself (no imaginative measure) (the other warriors--their me is what they are--they were collapsed into physical warriorhood).

Wouldn't it be something never to be worried again? (We can't even imagine it!)

Chapter 2, p. 123--introduces us to what abides and what comes to be and passes away--the buddhi--messing around in manas (memory)--you are stuck with past, undertake discipline in realizing a first class way of staying off thread but in recognition to get on with it.

The only thing I require to do after having seen, **in the next instant is not forget it.** When we wake up in the morning and try to get going, we try to get more awake with a little effort, every instant has to be fought that way...fighting to stop forgetting--remembering is an effort--why would we want to forget? [So to flop back into nightmares?]

See the person and what's behind the eyes...a matter of concern--identifying with personality--she'll behave that way...essential woman will not behave as personality. Awareness sees that. Poets wrong thing for notice--they see behind the eyes--she doesn't see self like that at all and the poet cannot see what's in front of face.

If I have enough courage, I will have to get rid of personality and got to be ready to die.

--BREAK--

ASSIGN: Go over notes and bring forward any questions to go over in class.

I is not the me...notion that is common is I am me. The essential I is not me. My being must not be confused with my becoming. The essential I is not a private possession of mine just as lecturing is not a private possession of I--we are witnessing it--I am not.

First step in misunderstanding is I identify with me. If I can find out the case i is always passing away--the difference in self abides and what does not --what is resident I share that in common with others cause I all be--it is the embodiment of being which is an appearance. I don't have to be concerned with appearance--to have the self submersed in them is fatal to my piece of mind.

The reality is lecturing, hearing without respect to lecturer or hearer--everything else is done for us in body. So basically my body has been more time with me than you--that it will pass away--shows that duration is neither here nor there.

The only thing that is here or there is fullness of present moment. If I am suffering the illusion, I'll worry how I am coming across [to awarely be attending to dharmic field and make pure act of attention and see how the heavy stuff gets done].

The me comes to be and passes away--my real being doesn't--if I use me as a measure, I'll turn the thing upside down--I want to last and last, instead of caring for appearance of my body for what it justly requires (worry about being kept alive on a support system, so I have a "will" that states, no support system).

You must look at the me problem and then try to go beyond that and see identifying of self with mind.

This must sound frightening--what's left--I don't exist--only have that feeling cause your identifying with me--Go through rigorously--recognition--wake-up--not a product of mind--not a new insight among insight.

When we go asleep we forget we are--consciousness forgets we are--deeper than consciousness when we awake. If I don't get beyond consciousness, I'll never have peace of heart--there has to be a quantum leap to awareness--that's the witness self. So please don't expand my consciousness.

...Behind that is the Unmanifested the Tao that can be talked about is not the abiding Tao...manifested side of Tao and Unmanifested side--when I reach awareness. I reach the mother and the mother never lets me go. She lets me imagine a whole lot of nonsense--lets me forget I'm really other than I imagine self to be so the light inside me with which I came into world is always there, but I don't have to recognize it--wouldn't it be good to remember it again because that's home--I'm free to leave it and free to come home.

George McDondald: **"Some places won't allow you to come back if you leave them and some places you arrive won't let you depart. Home is the place where you can go both in and out."**

HOME--If you decide to come back, leave your personality at the door--we don't have any room inside which is not real. In fact, I couldn't cross the threshold with that illusion. I don't need a personality.

**Winning the combat is to come home.
So let's make our way home.**

Lesson 14, Understanding Religion -Dr. Anderson 1981

Review

I shouldn't identify with anything...only sense of subjectivity to get about is a memory trace and that is provided for me. I'm never anywhere where I don't require to watch out.

The sage does not regard himself as the doer of the action (does not energize his performance). Examine what stops us from seeing.

We come into the world in motion, we are never not in motion. The only thing we have anything to do with is decide a certain direction that is one you want to go. So if transition is out of our hands, motion is out of our hands. [When I see that I'm relieved of presumption I'm the doer of the act...when I see that I'm relieved of presumption I'm the doer of the act, I'm at peace]

Illusion (thinking I'm the doer of the act)--holds ourselves to blame with things that are out of our hands/We say "excuse me for living"--doubt is thrown of doubt whether I am taking up space...we doubt whether it's valid we're around, as if we have anything to do with it...give ourselves airs--we're a species of pride inverted as it is. We have very little to do with anything because we don't have that sort of "I".

We're not the doer, but decider.

We wu-wei along without the illusion by making a pure act of attention to what's at hand.

The sage is in accord with his nature and acts with ease. When I credit self with empowerment, I am suffering illusion and generate all sorts of anxieties.

I/ME/OBJECT/SUBJECT I have notion of polarity with I/me because of identifying with consciousness. me is objectification of subject I and tied each to each. Let's consider there is something higher than consciousness--called *witness or awareness*. See how I objectify myself to self through the me. Most identify with the body or mind or both. As long as I identify with consciousness, there is no peace and will always be caught between the polarity of object/subject.

If I believe what is really Real is materially out there, the me more than I, but me is wearing out and I see the futility of it.....(culturally we think young is beautiful today, although with older people in political power today--it'll change. Gray panthers becoming popular...but both movements identify with their bodies...the gray panthers with their older bodies)...I'll never know peace of heart because it (the body) perishes, so does the mind, it is not the same mind as before (changes would challenge ideas now if I didn't change)...I cannot find peace in mind (a tissue of contradictions--subj/obj/up/down, etc.

As long as I identify with mind, I suffer conflict of motives (sometimes inward/outward). The mind object/the body object/the environment obj/ all represent "me"---this is "my husband, my house, my school, etc."---I get a real shock when I say this, "my country" because if I were snuffed out, all things would go on the same.

I cannot get rid of "I", even if I say "I kill myself".

I-essence, me-existence, but I exists beyond the polarity of existence and essence; the I be's.

Everything be's what it be's.

How---existence (it be's).

What---essence (it be's).

OUR BEING is rooted beyond all that...being is rooted in Unmanifest--not identifying with

essence and appearance, becoming/being, permanence/change--beyond all those polarities, were they not beyond all that how would I be aware of them.

Everyone has a personality, but not everyone identifies with their personality (like an albatross around the neck). It is unnecessary baggage.

So me--all objectifications and in contrast I-subject, but ultimately our being is higher than that.

If we're going to attain to not me--mindliness--we have to give up identifying with me--we're always colliding with the other.

If I mistake rope for snake I could be in real trouble. If I see a snake, did I have a choice? No. To see what is the case is truth, therefore it is not an object but a recognition. Truth, discerning false as false as it opens out truth. (No choice, but only negating of false that truth is appearing).

Arjuna is taking false for truth and as long as he is in that condition his behavior will follow suit (the illusion has real consequences).

Our apprehension of....through the illusion has consequences that are real tho they come to be and pass away--so they're not ultimately Real, but not unreal over against Real.

It is both real and unreal and neither. If I mistake one thing for something else--it is a real mistake [e.g. a mirage--seeing a real mirage with water is real, but it's not real water]...Looking at something and mistaking it for something that is not real. That is different than a hallucination seeing something that has not material base, illusion and there is an immense amount of care and perseverance to work through it.

The mirage is not real because (it's a real mirage, but not real water--it has a material base, the heat waves of the desert form mirage on the basis of material base and I see a mirage. Neither is it both real and unreal, no such mixture as real and unreal--it's very fishy. We receive the (world m.w.?) when we're not enlightened/saved and I am lost if I act on the mirage.

As long as not saved, I am in a condition of total subjection to illusion. I am going to be mistaking everything for something else.

We say "you'll wake up" to our young. We think we're awake, but we're still subject to the illusion, with practical wisdom.

A very successful financier who lost his child was "crushed"--he was taking the physical presence of the child for the reality of the child.

I better become very sophisticated about me-ing around--the illusion has teeth.

That's why we make a fuss about death--because we suffer the illusion.

Story of old Chinese man whose wife had just died and all the neighbors came around and the old man is playing and singing a song. The neighbors say 'man, your wife has died, why are you rejoicing'--he said 'oh, it's okay, she has just stepped into another room'.

We identify with body and mind. The body and mind is to be used and enjoyed, not to be identified with--they are an instrument...provide us occasion for learning a great deal, to come to ourselves through the emotions undergoing which they occasion for us every instant of passage.

I simply identify for psycho-physiological complex--it is easy to see how it come about.

"I am moving here"--identify with body--we think we are our body from little child.

Essentially, all of us are capable of calling on one another when needed without the body.

[Feeling presence of the other even if their dead for 25 years].

Cats operate telepathically all the time. Sometimes I suggest to my cat to curl up and sleep instead of going out--if he doesn't have his mind set on going out--he will curl up and sleep) Why is it when we hear something and intelligently receive it, we lose it--I go over and over this and we still don't see! ...because we're identified with the body...and if we could hang in there without identifying with body for 5 minutes, by the 6th minute, we'd forget it! What is going to make us remember it?...not for lack of interest...I don't get to work. I must find out for

myself.

In the Gita 7-3, among thousands, one may strive for earnest (not staying power)...one has to begin assiduously and have mind on it like you should when you do your blue book...this task/return again and again until 2nd nature...

There are two ways to rid me-ing around.

1. Either believe what I say radically, that is I am not me...after awhile I will suddenly recognize that is the case. The total act of trust is a very cleansing reward.
2. Try it out yourself and see if you're really your body.

Let's say you take up yoga exercises and you cannot do all the exercises at first; you start on a tough position, your body will resist that, you can watch, the minute you feel strained the body tightened up (an involuntary cramp setting in)... with your mind you can just relax and go with that and the cramp will open up and you'll make progress.

Even before your adept mind applied to sensory reception of environment, you are able if you have a headache to relax yourself--to not rid headache, but relax,...not your headache, but that will relieve a lot of the headache....adept at control physiological process for some Indians for control of heartbeat...You cannot be your body if you do that...not my astral body either...(astral--subtle replica of my gross body).

We're not any of these things.

The ultimate evidence of us not being any of these things is they are coming to be and passing away.

Something abides change and that is what we have the root of our existence in and if we trust that totally, we'll have peace of heart. **People who have attained to that, you can tell, you feel soothed when with them.**

For a woman to have a friend like that is a particularly important thing that the times (are so violent with respect to women), there be one or more persons who embody that--it reminds one, one is really like that. Quietness is not an achievement--I am already that, when I realize that, I'll be enlightened.

Indian spirituality is not a division between religion and philosophy. Indian philosophy is classically speaking incorrigibly religious, basically speaking there is no way to truly grasp first principles of Indian philosophy without undertaking Yoga...so not just a descriptive thesis or Hatha yoga--a collection of a lot of notion, but not understanding anything, but liberation is the goal. But if you undertake Yoga (self-discipline) while studying Indian thought, it becomes very plausible; if you don't, it becomes increasingly difficult to feel at home to it. [Self--not the psychological complex; materialist/determinist--just the body alone and the mind a vital emanation; Idealist--the world is creation of own mind]

Indian Philosophy doesn't mean any of that with Atman. Atman is beyond psychophysical complex--little atman/ultimate Atman, Self. Only illusion keeps me from seeing Atman in me is same as ultimate Atman.

All particulars of Ultimate are less real than Ultimate--not ultimate reality of Atman. It sounds as though Indian philosophy is saying individual is to be rid of --so get over nervousness by studying Yoga--find it out with great relief.

Our culture's illusion--thinking Self is something to bear metaphysical loneliness.

Start doing yoga and the Gita will become increasingly clear--work on seeing self attached to desires.

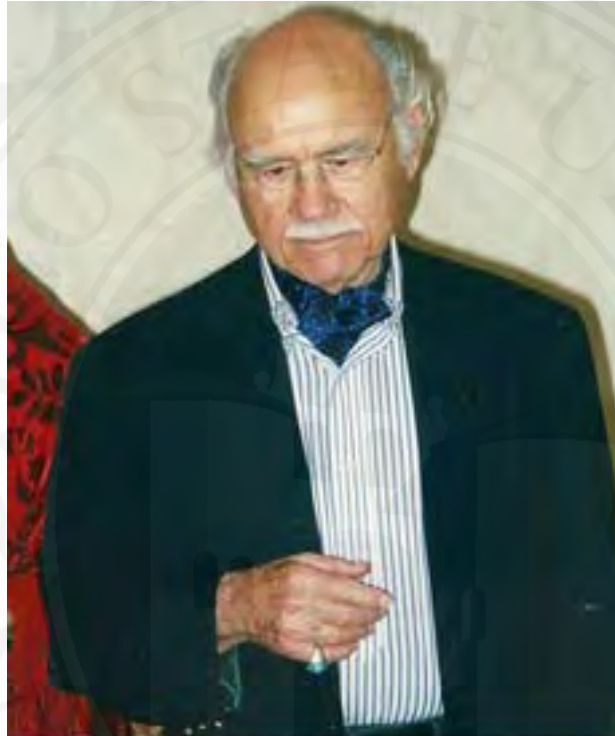
Lao Tzu --wu-wei is to Gita yoga. **Both require self-examination; no way to get it except**

through personal work.

Kierkegaard's "ill", "despair" --not transparently grounded to power that constituted me in the first place. Kierkegaard's **necessity and possibility** --a tour of consciousness; this is extremely valuable to see...provided you keep at it and remain conscious of it. You can see how people react to this. If you start and stay no one will behave mutually toward you --either they'll like you or detest you--not a "nice" person--Most people can't stand that--they prefer to behave in such a way to behave "nice" and suffer the agony as seeing self as a dishrag.

Arjuna is either going to fight or have a nervous breakdown.

So what am I going to do?



Dr. Allan W Anderson