Secularology and Relational Spirituality: 
Towards an Integral Christian Spirituality

by

Geoffrey William Cheong
Th.L. GradDipTheol, M Min.

A Thesis submitted in fulfillment of the requirements
For the degree of
Doctor of Philosophy

University of Divinity
2018
QUESTION

Is Relational Spirituality, as a contemporary reflection on the summary of the law of love, an effective model for living Panikkar’s advaitic Cosmotheandric vision of life?

ABSTRACT

In the most recent centuries the changes to life on planet earth have been as significant as any previous time in human history. It has marked an era people speak of as the Fourth Industrial Revolution characterised as the information age noted for its development of technology. At the forefront of the vast array of changes is the ability for humans to create robotics which display capacities termed Artificial Intelligence.

The dramatic extent of change has coincided with general anxiety to the point of crisis in many domains of life. From fear for the survival of the planet to general meaninglessness in life, an air of crisis has spread across our time. This has certainly impacted upon faith and consequently traditional religion. It has challenged many to reflect upon the nature of Spirit. Sociologists Flanagan and Jupp have surveyed the spiritual pursuits of people across a spectrum of traditional to New Age practices in the western world. Subsequently humanity now finds itself re-questioning what it means to be human and how to live in our times.

Several writers, such as Karl Jaspers, have delved deeply behind the surface view of the changes across the globe and observed that humanity has been traversing a mutational-like shift in the evolution of consciousness. They call this present period of time the Second Axial Period of History. Integral theorists Jean Gebser and Ken Wilber have joined Jaspers and similarly looked beyond the external picture of this new world and articulated an understanding of the deeper realm of consciousness which they believe is the foundation and catalyst of the dramatic change. They describe this change as being mutational-like which has resulted in an increasing capacity across the population to perceive of life integrally. Gebser describes comprehensively signs of the emerging integral while Wilber calls for new symbols of meaning to enable the transition from the past conventional way of understanding to the newly emerging integral era. This thesis presents the non-dual integral advaitic
Cosmotheandric vision of Raimon Panikkar as such a symbol of meaning to enable this transition. Panikkar speaks of this experience as a Christophany.

I argue that an understanding of the imperative of the ‘Shemma’, the summary of the law, ‘to love God and to love one’s neighbour as oneself’ (Lk 10:27) described through contemporary knowledge, is a way to live Panikkar’s non-dual integral Cosmotheandric vision ultimately leading to the integral experience of Christophany. This tripolar spirituality - when God, neighbour and self are understood with non-dual integral inter-relational awareness, referred to as Relational Spirituality - replicates Panikkar’s non-dual integral vision resulting from the inter-relational polarity emerging from the perichoretic interaction of Creator, Creation and Creature.

Such a non-dual integral vision is the vital reality which humanity must embrace if it is to open the creative opportunities necessary for humanity to move toward its fulfilment in the coming era of history. Beyond the challenges to humanity in general, the challenge to the Christian faith is to embrace this new vision if it is to share in being a respected and valuable guardian of humanity’s spiritual nature. Relational Spirituality is presented as a universal approach which applies its vision from the most intimate encounter through to the most expansive geopolitical challenge facing all peoples.
DECLARATION OF ORIGINALITY

I affirm that this thesis contains no material which has been accepted for the award of any degree or diploma in any university or other institution. To the best of my knowledge, this thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Signed: ________________________________

Date: _________________________________
ACKNOWLEDGEMENTS

To have had the privilege of combining a study program with parish ministry over the past ten years has been a special privilege. I began my training for the Anglican ordained ministry in 1970 and was ordained deacon in 1973 before being made a priest in 1974. My life in the ensuing ministry was developed around a hunger for the quiet reflection of meditation, the call to participate in the most sublime encounter of worship and the passion to engage with people in such a way that explores just how sacred all are. For the next forty-five years, I shared the privilege of an extraordinary life amongst people of several parishes, with its highs and low, its joys and sorrows, failures and successes. In the earliest years of this ministry it soon became apparent that one was never really equipped for the task at hand. It required an attitude of faith and courage to respond to each circumstance that arose. To supplement such courage, one must seek every opportunity to better resource oneself. Far from the class room my learning continued in the journey of daily life. A deep-set hunger for learning encouraged me to turn to whatever source of new knowledge I could embrace and reflect upon.

Approximately twenty-five years after ordination I had the privilege of meeting a fellow Anglican Priest, Fr Ruwan Palapathwala steeped in academia. He listened attentively to and expressed his affirmation of my ideas. Our meeting led to the shape of my work through this past decade by deciding to formalise, firstly a Master of Ministry and secondly this doctoral thesis. It has coincided with my final years of ministry having to retire at the mandatory age of seventy. I am indebted to Ruwan for his academic mentoring role in the early years of this academic journey. Following his departure for several years of ministry in Dubai I was extraordinarily blessed to meet Peter Price from Yarra Theological Union whose encouragement from the early years of my PhD took over such a baton of encouragement from Ruwan and continued with vital guidance and direction. To complete a truly magnificent team I met Edmund Chia lecturing at the Australian Catholic University, Melbourne, a man who knew so well the authors I was studying. My appreciation for each of these three scholars cannot be expressed adequately. Their thorough guidance has enabled me to draw together the developing ideas of my life and ministry and importantly the numerous authors I have searched out for their wisdom and insights. Although not so personally engaged with me over the past decades it would be an incomplete picture if I was to fail to recall the two wonderful mentors from my earliest years of ordained ministry. Ms Eleanor Lindsay and Fr Roy Bradley were two mentors so different from one another, yet each so important for laying the foundation for the future quest of my journey; the reconciling of the spiritual and the pastoral, the interior and the exterior experience of human endeavour. Their wisdom has always found a way of slipping back into my mind at the most unexpected but important moments.

What has to be highlighted is that this research has been an exercise in Practical Theology. Consequently, its ideas are a reflection of the life I have lived. Its insights are authenticated against the lives of so many people from my broad community. I live with such fond memories of my dear parents, Les and Helen Cheong who by their love and example and life centred around our parish church of St. Matthew’s, Ashburton, created the foundation of my adulthood so significantly supporting me for this journey. The blessing of my own family is beyond words; Jane who I regard as
not only a life companion but a partner in ministry and our wonderful and inspiring daughters, Heather and Catherine each of whom has taught me so much about the nature of in-depth relating. This personal and intimate learning will never stop and has been delightfully augmented with our growing family which includes Joel, Elise, Hudson and Riley at the time of writing.

If my thesis is determined to be offering something of value to the Christian faith I am encouraged it has grown out of the gifts God has bestowed upon me. I have celebrated the joy of imagination and the life and energy that it generates. Yet I am ever so conscious that the mammoth nature of such a research program quickly exposes one’s inadequacies. As I have quoted in the thesis, David Augsburger reminds us that humans are essentially of community. I find it difficult to ever find words to thank Jenny Allen for her tireless devotion in the parish office to cover for me. Grammatical corrections and proof reading are very much part of a team and I extend my great appreciation to the willingness of several kind friends who have helped me with this task. In addition to Jenny I thank John Merry, Elisa Berg, Lesley Gregg, Brenda Durban, Janice Wallbridge and John Dyett.

Community is enriched by the varieties of people who each in their own way offer such a range of different life experiences. Two special people have made a unique contribution to that part of my life that is at the heart of this contemporary interfaith spiritual journey. Both Linda Kosta and Amadeus Nikolic have bought a wealth of knowledge from their interest in Asian Spirituality. The richness of their spiritual journey has significantly enriched my own. John McLuckie is another long-time friend who has discussed many of my ideas and particularly taught me much through his interest in Native Spirituality.

I would trust that the correlation of my writing with personal living and parish experience has been seamless so I cannot overlook the people and friends from the three parishes I have served within, The Parish of the Rideau, Ontario Canada, St. Augustine’s Mentone and Holy Trinity Balaclava and Elwood, Melbourne. Memories of so many people easily flow in and out of my mind. Of such parish life, I naturally draw attention to those who have joined the various Relational Spirituality discovery groups I have organised. These have provided more focused opportunity to explore an understanding of contemporary spirituality.

Lest one think that life can be too intense in such an environment I must clarify that the Lord does provide a rich variety of people to meet all our needs. One could not overlook my two extraordinary friends Colin Beames and Peter Berg. Men with similar outlook on life, politics, faith and tragically I confess a love of the same football team. I could not think of two better people who have helped let my hair down often enough. I have completed this work with an enormous sense of gratitude that life afforded me the privilege of articulating my learning over the years as my formal years of ministry come to a new fork in the road. As these two diverge I look back with great gratitude and forward with hope and faith for what life will present in the future.

Geoff Cheong
CONTENTS

LIST OF DIAGRAMS 9

SECULARITY AND RELATIONAL SPIRITUALITY
TOWARDS AN INTEGRAL CHRISTIAN SPIRITUALITY 10

CHAPTER ONE: INTRODUCTION 10

I A Time of Mutational Change 10
II A Second Axial Period of History 11
III A Question of Being Human 12
IV An Artificial World and the Loss of Humanity 15
V Personal Reflection 18
VI Methodology and Thesis Outline 22
VII The Scope of this Research 27
VIII The Limitations of this Research 30
IX Practical Theology 31
XI The Definition of Terms 31

STAGE ONE: PASTORAL CIRCLE:
INSERTION EXPERIENCE 42

CHAPTER TWO: A MARGINALISED CHURCH IN A SECULAR WORLD 45

2.1 Spirituality and the Secular World 45
2.2 A New Cosmos 54
2.3 Christian Thought Leaders Seek a New Paradigm 57
2.4 A Sociological Reflection on Spirituality 73
2.5 A Psychological Perspective 77
2.6 A Conclusion 80

STAGE TWO: PASTORAL CIRCLE
A SOCIAL ANALYSIS 82

CHAPTER THREE: INTEGRAL THEORY: GEBSER AND WILBER 84

3.1 Introduction 84
3.2 Integral Consciousness 85
3.3 The Evolutionary Influence 86
3.4 An Overview of Integral Theory 87
3.5 Contemporary Signs of the Integral 101
3.6 Symbols of Meaning and Transformation and Ken Wilber 12
3.7 Symbols of Meaning and Raimon Panikkar 126
3.8 Peace and Hope 128
3.9 A Conclusion 133
### Stage Three: Pastoral Circle
#### Theological Reflection

<table>
<thead>
<tr>
<th>Chapter Four: Raimon Panikkar</th>
<th>137</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.1 General Theory Explained</td>
<td>137</td>
</tr>
<tr>
<td>4.2 The New Mutating Life</td>
<td>156</td>
</tr>
<tr>
<td>4.3 Conclusion</td>
<td>162</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Five: Panikkar Applied</th>
<th>164</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.1 Introduction</td>
<td>164</td>
</tr>
<tr>
<td>5.2 The Implication of Panikkar’s Vision</td>
<td>165</td>
</tr>
<tr>
<td>5.3 Christianity and the Cosmotheandric Vision</td>
<td>169</td>
</tr>
<tr>
<td>5.4 Panikkar and the Multi-Faith World</td>
<td>190</td>
</tr>
<tr>
<td>5.5 Panikkar and the Secular Society</td>
<td>206</td>
</tr>
<tr>
<td>5.6 Evaluation: Panikkar as A Living Mutant of Our Time</td>
<td>224</td>
</tr>
</tbody>
</table>

### Stage Four: Pastoral Circle
#### Practical Response

<table>
<thead>
<tr>
<th>Chapter Six: Relational Spirituality Explained</th>
<th>229</th>
</tr>
</thead>
<tbody>
<tr>
<td>6:1 Introduction: Ewert Cousin’s Question</td>
<td>229</td>
</tr>
<tr>
<td>6.2 The Summary of the Law</td>
<td>230</td>
</tr>
<tr>
<td>6.3 Integral Relationality</td>
<td>232</td>
</tr>
<tr>
<td>6.4 The Personality Theory of Carl Jung</td>
<td>244</td>
</tr>
<tr>
<td>6.5 A Contemporary Review of the Summary of the Law</td>
<td>255</td>
</tr>
<tr>
<td>6.6 The Summary of the Law and the Cosmotheandric Vision</td>
<td>271</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Chapter Seven: Relational Spirituality Applied</th>
<th>273</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.1 The New Paradigm for a Church of the New Millennium</td>
<td>273</td>
</tr>
<tr>
<td>7.2 Determining a Way Forward</td>
<td>279</td>
</tr>
<tr>
<td>7.3 Contextual Examples: Listening</td>
<td>285</td>
</tr>
<tr>
<td>7.4 The Anglican Church and the Integral World</td>
<td>292</td>
</tr>
<tr>
<td>7.5 Integral Expressions of Theology or Jerusalem II</td>
<td>296</td>
</tr>
<tr>
<td>7.6 Summary</td>
<td>303</td>
</tr>
</tbody>
</table>

### Conclusion

<table>
<thead>
<tr>
<th>Chapter Eight: A New Heaven and a New Earth</th>
<th>305</th>
</tr>
</thead>
</table>

| Bibliography                                | 309 |
### LIST OF DIAGRAMS

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ken Wilber’s ‘All Quadrants All Levels’ (A.Q.A.L.) Model</td>
<td>87</td>
</tr>
<tr>
<td>2</td>
<td>Carl Jung’s Personality Model</td>
<td>248</td>
</tr>
<tr>
<td>3</td>
<td>Carl Jung’s Personality Model: A Christian Perspective</td>
<td>249</td>
</tr>
<tr>
<td>4A</td>
<td>Relational Axis</td>
<td>253</td>
</tr>
<tr>
<td>4B</td>
<td>Relational Triangle</td>
<td>254</td>
</tr>
</tbody>
</table>
CHAPTER ONE
INTRODUCTION

O Lord, our Sovereign, how majestic is your name in all the earth!...

When I look at your heavens, the work of your fingers,
The moon and the stars that you have established;
What are human beings that you are mindful of them, mortals that you care for them?
Yet you have made them a little lower than God,
and crowned them with glory and honour.
You have given them dominion over the works of your hands;
You have put all things under their feet. .......

O Lord, our Sovereign, how majestic is your name in all the earth!

Psalm 8:1-6, 9

I A TIME OF MUTATIONAL CHANGE

A sense of crisis lies heavily upon humanity as many people search for a positive vision to shape a peaceful and prosperous future for all people of our globalised community. This crisis is regularly spoken of in conjunction with a result of the massive changes taking place across the planet. At the heart of this crisis is a range of fundamental questions to which the answers we determine will have a substantial impact upon the quality of life humanity will experience in the coming century and beyond. A most vital question concerns what it is to be human? Psalm 8, as quoted above, reflects just how ancient this question is. However, the traditional answers to this question and based upon the knowledge available at such past times is not necessarily adequate for different generations, such as the present day. Advancing knowledge in psychology, sociology and culture all contribute to this changing understanding in our day. If humanity is finding this question open for discussion in our generation, then it is natural to understand that a similar uncertainty is impacting upon the Christian community. This question provides an important underlying theme running through this research which seeks to define spirituality appropriate for the new era of the globalised community. To address issues of spirituality I regard it

---

1 All Scriptures are from the NRSV unless otherwise stated.
necessary to have clarity about what it is to be human and subsequently a description of community. The basis for the contribution to this question in this thesis rests upon the theology of Raimon Panikkar. A practical application of Panikkar’s philosophy will be outlined by incorporating a contemporary review of the summary of the law, to love God and one’s neighbour as oneself as outlined in Luke chapter 10:27.

To fulfil the goal of this research thesis of addressing the subject of a contemporary spirituality I will address the observation that the changes apparent across humanity are not just something that is taking place on the surface level of society but at a far deeper structural level of the mind. Karl Jaspers, Jean Gebser, Ken Wilber and Raimon Panikkar are advocates of this observation and are the prime writers I will draw upon to substantiate this observation. It is their belief that this deep change in mind has led to a mutational-like shift in the experience of human consciousness.

While such change spoken of in this paper points to the emergence of what is known as integral consciousness by the above scholars it is characterised by a greater capacity for non-dual awareness. This is to be found at the heart of the integral nature of spirituality that I am outlining. It stands in contrast to the more commonly perceived dualistic perception of reality that they claim characterised the understanding of life in previous times.

II A SECOND AXIAL PERIOD OF HISTORY

In speaking of a mutational-like change in the functioning of the human mind taking place in the current era of history Jaspers is alluding to a more sudden or expansive capacity appearing over a relatively short period of history. This stands in contrast to the more gradual evolutionary trajectory observed across the great span of history. He regards that this time of mutational-like change is similar to the major mutational-like change he previously described as having occurred in the mind of humans in the mid-millennia before the life of Jesus Christ. He has spoken of this earlier period of change as the First Axial Period of History. In the following citation he postulates the significance of the current change as like a Second Axial Period of History.

The history of mankind visible to us took, so to speak, two breaths. The first led from the Promethean Age via the ancient civilizations to the Axial Period

3 By this he means as recorded history
and its consequences. The second started with the scientific-technological, the new Promethean Age and may lead, through constructions that will be analogous to the organizations and planning of the ancient civilizations, into a new, Second Axial Period, to the final process of becoming human, which is still remote and invisible to us.4

Formally Jesuit and in time Professor at Fordham University, Ewert Cousins is a 20th century scholar, who similarly speaks of this mutational like development in the evolution of the mind.5 Integral theorists such as Gebser and Wilber develop their work around this notion of a mutational shift in consciousness. Their description of the mind’s emerging capacity to view all life as integrally inter-related has one of the most far reaching implications for understanding reality and hence is vitally important for living positively as a globalised community.

This research will discuss how the new integral paradigm of reality as described by the foregoing scholars is non-dual, wholistic and time-free. Gebser makes a substantial contribution to defining time-freedom as the capacity of perceiving all as integrated, where past, present and future are always present in one’s sense of reality.6 The path forward remains the great challenge and it is to the life and work of Panikkar, ‘an integral mutant’7 in the words of Cousins that I will turn to in chapters four and five for an in-depth description of an integral perception of reality.

III A QUESTION OF BEING HUMAN

The question of what it is to be human touches all realms of life. I offer the following example from the World Economic Forum of 2016 to illustrate an example from an area of human endeavour one might not have thought cared about what it is to be human.

Klaus Schwab is Founder and Executive Chairman of the World Economic Forum. He wrote an essay entitled ‘Navigating the next industrial revolution’ which was first published in the magazine Foreign Affairs. He speaks of four developments in the

---

technological revolution. Firstly, he notes the use of steam, water and mechanical production equipment which developed during the eighteenth century. Secondly, he identifies the division of labour, electricity and mass production emerging during the nineteenth century. Thirdly, he speaks of the development of electronics, information technology and automated production appearing during the twentieth century and finally the fourth stage in our own day, the development of cyber-physical systems:

  We stand on the brink of a technological revolution that will fundamentally alter the way we live, work and relate to one another. In its scale, scope, and complexity, the transformation will be unlike anything humankind has experienced before. We do not yet know just how it will unfold, but one thing is clear: the response to it must be integrated and comprehensive, involving all stakeholders of the global polity, from the public and private sectors to academia and civil society.8

In my opinion, it is helpful to state at this point that because of the unknown shape of this future picture mentioned by Schwab, the ultimate solution I am researching is a navigational process rather than a clearly defined plan.

The World Economic Forum 2016 for which Schwab produced his essay concluded with a press release published on the 23 January 2016 which it entitled “A Key Challenge of the Fourth Industrial Revolution: Staying Human – and Humane.” I present the following slightly abbreviated version of that press statement as follows.

  Davos-Klosters, Switzerland, 23 January 2016 – As the world surges into the Fourth Industrial Revolution – a new age of interactive technologies, artificial intelligence and automation - a key challenge for individuals will be to understand and retain their very essence, their humanity, said leading scientists and thought leaders on society and law in the closing panel sessions of the World Economic Forum Annual Meeting 2016. Being able to master the technologies of the Fourth Industrial Revolution must be an essential part of that, the panelists agreed. Henry T Greely, the Deane F. and Edelman Johnson Professor of Law at Stanford University in the US said, “All of us need to begin to understand and grapple with how we want to shape these technologies.”

  “We are competing with artificial intelligence,” asserted Meeting Co-Chair Amira Yahyaoui, … “We really have to show we are the good ones. So the discussion of ethics and value has never been more essential than it is today.”

  Justine Cassell, (Associate Dean, Technology, Strategy and Impact, in the School of Computer Science at Carnegie Mellon University in the US), countered: “I don’t think of robots as competitors. I think of them as

collaborators to help us do what we wish to do but can’t do alone and help us to be part of a larger community.” Robots and artificial intelligence will force people to hone human skills that were much more important generations ago in the days of very low tech. “Empathy, respect – those skills will be effective for the workplace of the future,” Cassell reckoned. “It is through comparison with robots that we will know what it is to be human.

Greely acknowledged. Being human entails “a learned set of responses to things,” he explained. “There is some genetic basis for altruism, ambition or compassion, but how to get that expressed depends on how we are taught. Being human is not a thing; it is a process. The way to make sure that we are human is to have teachers who teach us how to be human.”

I include this most recent discussion from the 2016 World Economic Forum, not so much for its precise content but because it captures the essence of perhaps one of the most significant contemporary challenges facing humanity. It reveals that even those carrying the responsibility for leading the world’s economy wrestle with the importance of being human. Without addressing this question, humanity will lack an insightful vision for wisely determining the direction that best serves its well-being.

For the purpose of this research I highlight the words of Henry T. Greely, ‘The way to make sure that we are human is to have teachers who teach us how to be human.’

Central to my thesis is the work of Panikkar, contemporary mystic thought leader of the twentieth century who, I argue, is one of humanity’s important teachers of what it is to be human. The goal of my research is to contribute to Panikkar’s teaching by presenting a practical application of his concepts. This will be done through a model I refer to as Relational Spirituality, which I will present by way of a contemporary review of the scriptural call: “to love God and one’s neighbour as oneself” (Lk. 10:27).

---

11 Relational Spirituality is a title I use to capture the way that God, self and neighbour interact with one another. Contemporary knowledge, such as the personality theory of Carl Jung, psychological insights of the way people interact either personally or with broader institutional structures and knowledge from the field of developmental psychology, increased knowledge of the dynamics of meditation processes, all point to an understanding of the way God, neighbour and self inter-relate and are inter-in-dependent. Integral perception illustrates that no one component of creation can be isolated from any other. Identity of any one component is only found in relation to its broader context. Hence all is relational. The shema is presented as illustrating this reality and reflects the similar perception of reality spoken of in Panikkar’s Cosmotheandric vision which will be spoken of in Chapter three.
Since I primarily draw upon Panikkar I will now introduce some of his key ideas on this challenging question of what it is to be human in the context of our current society.

IV AN ARTIFICIAL WORLD AND THE LOSS OF HUMANITY

Over the years, Panikkar has been deeply involved in the types of questions I have noted arising out of the World Economic Forum. The focus of his work is well summarised in the title of his essential book, *Christophany: The Fullness of Man*. He has highlighted the challenge facing humanity in addressing the question of what it is to be human in his unique way. It will become apparent through this research that in answering such a question, I will be addressing the fundamental question of what it is to be spiritual. The totality of being, which is fundamental to Panikkar’s work, is captured in the inter-relational nature of Creator, Creation and Creature. This is the ground for his work on the fullness of being human and therefore shapes his understanding of spirituality.

Panikkar stands at the intersection of two main perspectives of history. As a theologian his knowledge has been built upon the past insights of the Early Christian Fathers. The many threads of this root reach back to eminent theologians like Richard of St. Victor, Irenaeus and Maximus the Confessor to name a few who were equally as committed to the non-dual cosmic Christ. On the other hand his life has been lived in this most recent time of history with its challenges so differently shaped from those of past centuries. The globalizing world of the digital age where the interfaith traditions of the world intermix with one another in country after country provide the context of his life in a way unknown of in previous centuries. In this context his experience of Christianity, Hinduism and Buddhism has deeply resourced his life and enlivened his focus upon the inter religious pursuit. This pursuit has required a different range of skill; respect, tolerant and information and a broadening of language to enhance the inter-faith dialogue humanity is now challenged to engage within. This thesis respects Panikkar’s place on the long line of Christological thinkers but will speak more specifically to the second major perspective of his life, the determination to be engaged with the contemporary world.
Panikkar speaks of humanity now living in an era of history which he describes as artificial. He outlines four eras of history through which humans have evolved: (i) the nomadic: (ii) the agrarian: (iii) the industrial: and now, (iv) the artificial era born of contemporary technology. His following words set the scene for the context of this research:

Technocracy has, in fact, created a fourth world. It is an *artificial* world of dialectical struggle and challenging tensions … The threefold world, which has been dominant for at least eight thousand years, has been dispensed with. Today “we” believe “we” are able to live in an artificial world. … We begin to wonder what happens to cows and pigs fed artificial food, to hens raised under artificial light and to people conducting their lives under artificial living conditions. Artificial intelligence is the mechanical device aimed at by artificial Man in order to complete the fabrication of an artificial Nature.  

This developing story of history is how he sees the context for answering this vital question of what it is to be human. The reason for this question has not arisen suddenly, but as he describes, it has been the perennial question repeatedly addressed through the story of history. Ever so gradually the notion of God has receded in societies shaped by the western culture; consequently, the description of what a human is has changed. In each of the four eras he reflects on the way humanity has related to its environment and notes how this relationship with the environment shapes humanity’s notion of the divine and therefore humanity.

(i) He commences by outlining how the earliest era of human life was dependent upon the vagaries of nature. From flood to famine, earthquake to fire, people sought to appease the gods who they believed provided for them and controlled their lives. Symbolic paintings of animals lining the caves of shelter might be evidence of this.

(ii) During the agrarian era, our early ancestors sought to live cooperatively with the seasons of the year and shaped beliefs to reflect a God of partnership. Ceremonies of fertility to begin the planting season were common, while thanksgiving celebrations marked the harvest time. Tough and consistent work marked a relationship of co-operation between God and human.

(iii) With the emergence of the industrial era, humankind’s imagination enabled its dominance over the earth which saw the notion of God

---

gradually receding into the background of the human mind. Friedrich Nietzsche’s comment regarding the death of God, whether understanding his point or being conveniently used by others, was an iconic metaphor that symbolised the change in faith. Faith was better placed in human endeavour.

(iv) Most recently, with the emergence of technological advances, humanity has constructed a world environment of artificial makeup, new products for concrete jungles, interior climate control, instantaneous forms of communication, robotics for bionic human replacement organs and human replicas increasingly with artificial intelligence through to drones used in war. Our environment is what we make of it and can control.

In the World Economic Forum press release Greely determined that if a robot internalised the same kind of human reactions that we have, he would call him, her or it a fellow human.\(^{13}\)

For Panikkar, the definition of what it is to be human undoubtedly impacts upon the question of spirituality. As previously noted, Panikkar concludes, ‘The threefold world, which has been dominant for at least eight thousand years, has been dispensed with. Today “we” believe “we” are able to live in an artificial world.’\(^{14}\) He then determines, ‘Man is simply another piece of the technocratic mega-machine. I submit that there is a regression from homo-sapiens to homo-technologicus, and that this qualitative change has called for a qualitative restructuring of our existence.’\(^{15}\)

To be precise, Panikkar observes that this new world of technocracy has had a profound and disturbing impact upon the way humans now regard themselves.

The traditional criticism of the scientific paradigm consists in saying that it leaves no place for God, to which the scientific (mind) responds that there is no need for one. In contrast, my criticism of the scientific paradigm maintains that it leaves no place for Man. The great absentee in the scientific mythos is Man … Man, however, cannot be located among the data … Everything Man has, including genes, may be conveniently digitized, homogenized, and fed into the latest supercomputer, but this does not tell us what Man is, or who

\(^{13}\) Klaus Schwab, "Navigating the Next Industrial Revolution," *Foreign Affairs*


\(^{15}\) ibid. Panikkar choses to use ‘Man’ in general, objecting to the identification of it with male in common parlance.
Man is, much less who I am. Modern science has been as wary of anthropocentrism as classical theology was of anthropomorphism, so that anthropology now seems to be afraid of its own subject matter unless it is reduced to sociological or scientific parameters.\(^\text{16}\)

Mindful of the advances of the artificial world, Panikkar calls for a qualitative restructuring of the way we understand our existence to rediscover what it is to be truly human in our contemporary era. In this thesis I will present a different model than that described by the purely scientific, materialistic or atheistic minded person. It will be an integral model.

I will present this integral paradigm based upon Panikkar’s argument that being human is constituent upon the fullness of the integral inter-in-dependent relationality of Creator, Creation and Creature. This work will lay the philosophical foundation for my contribution to further develop Panikkar’s work to provide a practical model for living his vision. This contribution will display the same characteristics as his integral paradigm but modelled upon the inter-in-dependent relationality of God, neighbour and self. This contemporary explanation of the summary of the law of love will be my response to a question by Cousins’ regarding how we embrace the vision of Panikkar to move forward into the emerging integral paradigm.\(^\text{17}\)

With the aid of contemporary knowledge from various fields of study, such as, psychology and sociology, I will present it as a model for navigating the spiritual journey into the new integral era of history. This ancient wisdom referred to as the Shema by the Jewish faith, and affirmed by Jesus, in his conversation with the young Jewish lawyer, I refer to as Relational Spirituality.

While this introductory chapter seeks to capture the essence of the challenge facing humanity and is at the heart of my research, I draw to attention that my research commences from a specific context. It is formulated in the context of the life and ministry of the Anglican Christian community. The stimulus for seeking an understanding of such contemporary questions arising from this context is that the Church has been confronted by the challenge facing humanity through its sense of being marginalised within society. Its spiritual wisdom is no longer sought by the

\(^{16}\) ibid., 400.

\(^{17}\) Cousins, Christ of the 21st Century, 105.
majority of society. Its future viability has been questioned regularly within its own membership. Within this context of the secular society the Christian community is experiencing its own time of crisis. Hence the title of this thesis, ‘Secularology and Relational Spirituality: Toward an Integral Christian Spirituality.’

I trust that in pursuing that work it will contribute to the Church’s attempt to reposition itself in society. I will now proceed to describe my experience of life in that context, especially the aspects that have been so formative for myself and therefore for this project.

V PERSONAL REFLECTION

I embrace this research believing a life of ministry and my personal journey of faith through the second half of the twentieth century has contributed to my personal motivation to address this issue. I have lived and ministered within the Anglican Church primarily in Australia, but with eight years’ experience in Canada and periodically for short periods in England through this half century of significant social change. During this half century, we have also witnessed a steady decline in Church membership. I have observed across much of society the growing distrust people have toward the Church’s ability to guide them into a life understood to be spiritual. I have perceived numerous explanations and practices which people undertake in the name of spirituality. Hence, I undertake this research motivated by a personal involvement in the Church’s struggle with being turned away from by much of the population, while I have been personally challenged to find an appropriate response.

I was born soon after the end of the Second World War and nurtured as a young boy in the Anglican Church of Melbourne through the Church boom years of the 1950’s. My faith consolidated through my teenage years of the 1960’s moulded by an innate attraction to both sacramental worship and the early stages of meditative silent

---

Secularology is a word coined by Miguel A De la Torre used to refer to the vast array of secular approaches to life, the context in which the modern Christian faith is seeking to make sense of its reduced place in society. Relational Spirituality is the title of this work and explained by the increased awareness of the relational nature of all creation. This awareness is reflected in the developed state of consciousness numerous scholars are speaking of as integral perception.
prayer. I shared in addressing the questions being asked by both my local Church and the broader Church as to why increasing numbers of people were turning away from its life. The time of ‘flower power,’ availability of contraception, civil rights marches, the Vietnam war, the popularity of the ‘death of God’ debate aided by the rising status of the various disciplines of science all challenged the conventional ways of society and with it the relevance and place of the Christian faith in society. I shared with others within the Church the challenge of the changing face of society and the status of the Christian faith within it.

In the early 1970’s, I completed my theological training and in the years after ordination realised there was still much to learn for effective ministry. I sought numerous opportunities to further my knowledge and skills in pastoral care and counselling. This training included, marriage and family life and drug and alcohol counselling. It culminated in a move to Canada for initially two years of intensive Supervised Pastoral Education involving work in general and psychiatric hospitals and counselling centres. After several more part-time years of training, in 1985 I was certified as a Specialist in Pastoral Care within the Canadian Association of Pastoral Practice and Education. While this training provided me with sensitivity within the pastoral relationship it also introduced me to the work of Carl Jung. I have found his model of personality theory foundational for integrating my understanding of spirituality: prayer, personal awareness and relationality. It continues to do so to the present day.

In 1986, I returned to Australia from Canada with my wife and two young daughters, where I re-joined the Anglican Diocese of Melbourne by becoming the Vicar of the parish of St. Augustine’s Mentone, Melbourne. Through the final decades of the twentieth century, I continued the personal search to understand the changing ways of society and its relationship to the Church. Of particular benefit in this search I embraced a journey of self-awareness and training in acquiring skills for relationality with both individuals and more broadly the wider world. As a testament to this interest I established a ministry of Pastoral Care and Counselling in the Mentone parish. The counselling service operated successfully for 20 years until a recent clergyman saw little place for such a ministry in the Church. Foundational to my entire ministry has been the ongoing encounter with the mystical dimension of life,
both through the personal meditative life of silent contemplative prayer and the reading of notable luminaries, to develop my understanding of the experience.

I have been conscious of the parallel journey this personal journey has held with three general development movements in society reflecting people’s search for a meaningful spirituality. I refer firstly, to the self-awareness, self-development movement. Secondly, the interest in the opportunities afforded by the growth in relational skills both interpersonal and more broadly through to social welfare, social justice, social responsibility and environmental movements. Finally, there was the broad interest in the experience of meditation evident in numerous faith traditions and cultures. These three movements shaped my reflections and commitment to life and the world we live within.

This personal journey of both experience and intellectual learning through the several decades at the conclusion of the twentieth century found great meaning by understanding the journey of life in the context of the summary of the law, to love God and to love one’s neighbour as oneself. What was apparent was that the summary of the law provided a foundational model for the inter-relatedness and inter-in-dependence of all experience. I refer to this dynamic as Relational Spirituality. It was a model I saw would be helpful for harmonizing the general movements I had observed people using in their search for spirituality.

Through the turn of the century, it was my reading of the work of Wilber, Gebser and finally Panikkar that provided the rigorous intellectual reflection I needed to examine further an understanding of spirituality from an integral relational model.

As the title of this research suggests, ‘Secularology and Relational Spirituality: Toward an Integral Christian Spirituality,’ it is a time and opportunity to address the question, ‘Does the summary of the Judaeo-Christian law of love offer a relational

---

19 The shema refers to the first words, 'Hear O Israel' of the Jewish call to love God, neighbour and self. This is used for daily prayer within the Jewish faith. Its origin goes back as early as Deuteronomy 6:4 and Leviticus 19:18. Of relevance to the Christian faith is that it stands at the heart of the great parable of the Good Samaritan as recorded in Luke 10:27f and will be used as a point of reference in this paper. It is also recorded in Matthew 22:34-40 and Mark 12: 28-34

20 See glossary for further definition p34
model of spirituality that meets the criteria for the development of an integral global consciousness and so prove to be a valid “symbol of meaning” for moving people forward into the new integral era of history? This will address Cousins’ question of how we might live Panikkar’s vision for humanity. In so doing I believe it will have laid a navigation method for humankind to continue its search for addressing the broad question of what it is to be human.

Throughout this personal journey, my developing understanding and learning have strengthened my conviction that the Christian faith can speak meaningfully to society when undertaken through respect for the emerging era of integral consciousness. Within my ministry I seek to develop ways for enlightening people to the value of reformulating their Christian belief within this new paradigm. I therefore believe I have a lifetime of ministry and personal experience that has prepared me to undertake this research. This is supported by my membership in the Association of Practical Theology in Oceania.

VI METHODOLOGY AND THESIS OUTLINE

The purpose of the personal reflection above has been to indicate the reason why this research is an exercise in practical theology. It brings together my personal experience as part of a struggling Church against the backdrop of my search for solutions and directions. The resulting description presented in this work is the fruit of a life of earnest prayer, intense discussion and respectful listening to others who similarly have shared the struggle. I present this picture in the light of the study of authors I have been attracted to for the wisdom I perceive in their work.

The model I have chosen for presenting the outcome of this faith journey is the Pastoral Circle. The Pastoral Circle is a Practical Theology model developed by Peter Henriot and Joe Holland in their book Social Analysis: Linking Faith and Justice. It describes a process for having Church communities or organisations do critical theological analysis on social systems. The intention of the Pastoral Circle is that it looks at the situation from an involved and historically grounded stance for discerning the appropriate understanding and action. As outlined in the previous
section, I see myself as possessing the necessary credentials to be counted as a practical theologian.

As outlined by Henriot and Holland the process of Practical Theology I am using includes the following four stages. Throughout the paper each stage will consist of an introduction. Stages one and two will each consist of one chapter each. However, the Third and Fourth stages will each have two chapters. The Conclusion is a stand-alone chapter to follow all four stages.

A brief overall outline is as follows.

Stage One:
1. The Insertion Experience: This will describe the pertinent living circumstance one is seeking to address.
   Chapter Two.

Stage Two:
2. A Social Analysis: This will bring to bear upon the insertion experience a recognizable and orderly analysis of the insertion experience from a sociologically valuable perspective.
   Chapter Three

Stage Three:
3. The Theological Reflection: This stage will address the observations of the previous two stages spoken of in such a way as to correlate with teachings of concern to a theological understanding of life.
   Chapter Four
   Chapter Five

Stage Four:
4. The Pastoral Action: This will draw together the various stages previously described to map a pathway for transforming the experience initially presented as problematic while endeavouring to ensure the way forward is enhancing life for which a theological perspective calls.
   Chapter Six
   Chapter Seven
Chapter One is the introduction of this dissertation. Chapter Eight is the Conclusion

In more detail I will now summarise the work of each chapter within the context of the four Pastoral Circle stages.

Stage one of the Pastoral Circle covers the Insertion Experience and is addressed in Chapter Two. It addresses the Church’s struggle to deal with the changing nature of society and the consequent separation between the general populace and membership in the institutional Church through the last half of the twentieth century. My personal story, as previously outlined, indicates the experiential challenge many Church members have faced through this period. I have not only reflected upon my experience and involvement in the Church but reflected upon a number of authors who have similarly struggled with the diminished interest in the Church and who have proffered their solutions. This discussion will proceed to examine an understanding of spirituality as understood in its various ways across society through the work of sociologists Kieran Flanagan and Peter Jupp. I will conclude the chapter by introducing an integral understanding of spirituality.

Stage two of the Pastoral Circle is the Social Analysis process described in Chapter Three. Such an analysis is helpful for elucidating much about the many questions asked of spirituality in our day. Numerous fields of endeavour have offered their perception of life in the twentieth century, including those addressing the common theme of the emergence of the secular society. Reference will be made to the work of two significant sociologists Harvey Cox and Charles Taylor, covering the span of the last half of the twentieth century. In his book *The Secular Age*, Taylor has contributed to an understanding of the secular world. A primary characteristic of his description is the multifarious array of approaches one might find espoused by people across the current Western World. He describes this picture by contrasting it with the one world view at the close of the sixteenth century. The varieties of lifestyles typical of the current secular world are referred to by Miguel De La Torre in his book *Ethics from the Margins* with the term ‘secularologies’, hence my use of this word in the title of this thesis to emphasise the diverse secular world as the context of my research.
The focus of this social analysis stage will be a review of several scholars who look behind the surface picture of our secular society to identify the one significant theory shaping the direction of this research. This theory is Jasper’s argument that the magnitude of change is such that it reveals signs of the emerging dawn of the Second Axial Period of History. His description of the mutational change presently taking place in human consciousness has been spoken of by Integral theorists, such as Gebser, Wilber, Cousins and Armstrong. Gebser and Wilber are the two writers who have presented the most comprehensive explanation of the nature of this evolutionary transition of consciousness. It is therefore their work of explaining how this mutational-like development ushers in an awakening to the non-dual perception and an integral era of consciousness that I will explain. Gebser’s description of Integral awareness as it has been appearing over the past two centuries is the most comprehensive. I will present his work.\(^\text{21}\) As my thesis is addressing the process of moving into the realm of Integral Spirituality it is Wilber’s insight that new symbols for meaning or transformation need to be found to enable humanity to traverse their present experience of consciousness to a higher state of consciousness that I will use. He describes how the human search for meaning will engage with symbols that represent life in the most meaningful way. Subsequently a person’s conscious mind works to assimilate the life the symbol portrays. As the life is assimilated into the conscious mind the persons awareness grows into the awareness the symbol has been beckoning us toward. He often refers to these symbols as ‘symbols of transformation’.\(^\text{22}\) The chapter will conclude by introducing Panikkar as one whose work will offer such a ‘symbol of meaning or transformation.’ His vision of integral awareness is referred to by him as the Cosmotheandric intuition. Cosmotheandric is his neologism to represent the integral relationality of all being, Creator, Creation and Creature. An understanding of this symbol will be outlined in Chapter Four. His work is the contribution to the Theological Reflection, Stage three of Henriot and Holland’s’ Pastoral Circle.

\(^{21}\) Gebser, Origin, 367f.  
\(^{22}\) K Wilber, The Atman Project (Wheaton, Illinois: Quest Books, 1996), 93f. ‘The notion of “symbolic transformation” is earlier used by Susan Langer in her work Philosophy in a New Key of the early 1940s
Stage Three of the Pastoral Circle will consist of Chapters Four and Five. It is the Theological Reflection component of this research process. In these chapters, I will present the work of interfaith theologian, philosopher and mystic Panikkar as an example of the non-dual integral world that is described by Gebser and Wilber in chapter three. In this fourth chapter, I present the thesis that Panikkar’s work, which culminates with the ‘Cosmotheandric insight,’ is the new ‘symbol of meaning and transformation’ that I am proposing meets the criteria for the transformation of human consciousness for which Integral theorists call. It explains Panikkar’s understanding of the non-dual integral explanation of reality covering his thought from ‘Being’ to ‘sacred secularity.’ It is the work that leads to his ‘Cosmotheandric vision’ as applied to three primary areas of life.

Chapter Five will consist of three applications of Panikkar’s theology. Firstly, how it applies to the Christian faith, such as the Trinity and Jesus the Christ. Secondly, it will follow with a discussion of the relationship of the Christian community with the communities of other faith traditions and the means by which this relationship is to be accomplished. The means for fulfilling such relationships is captured in the process he refers to as ‘dialogical dialogue.’ The third application of his philosophy will address the relationship of the Christian community with the secular society. Finally, the chapter will end with a conclusion assessing if Panikkar’s vision meets the ‘symbol of transformation and meaning’ criteria that is consistent with Gebser and Wilber’s vision of the non-dual integral era of our contemporary world.

Stage Four of the Pastoral Circle is the Pastoral Action component and is the work of Chapter Six and Seven. It addresses the response to which both individuals and community are called. It is the unique contribution of my research covered under the heading of Relational Spirituality. In Chapter Six I will present my thesis that the time-honoured call to love God and one’s neighbour as one’s-self, provides a contemporary model for embracing Panikkar’s ‘Cosmotheandric vision.’ It can be seen to consist of the same inter-related, inter-in-dependent nature of his

---

24 ibid., 276.
‘Cosmotheandric vision’ when reviewed through contemporary insights. Such insights will discuss three main trends that have shaped society’s search for meaning over the past century. They include mysticism, psychology and social responsibility. I will outline these through the paradigm of Carl Jung’s personality theory to illustrate how the trifold model of love displays an integral nature.

In Chapter Seven I will present several examples from society’s daily life to elucidate how the integral approach, when described as Relational Spirituality, might look like for both individuals and community. Of significance will be the call for the Christian faith to review its description of theology through the integral consciousness perception emerging across humanity in our day. I will proffer some suggestions as an invitation for further theological dialogue amongst Christians.

Chapter Eight is the concluding chapter of this research and will summarise integral consciousness as the new paradigm for the globalising humanity to respond to the new challenges lying before it. Integral consciousness could be referred to as the ‘new wine skins for the new wine’ of the new age which was emerging at the beginning of the third millennium C.E., an image used in the New Testament.

A glossary of terms with definitions used in this work is included at the conclusion of this introductory chapter.

Several of my personally constructed diagrams to assist an understanding of the written content are included throughout the paper. One diagram is of Ken Wilber’s A.Q.A.L. model and can be found amongst the many diagrams within his works.

Some final notes for clarification are;

1. All scripture references will be from the New Revised Standard Version of the Christian Bible unless otherwise stated.
2. The word ‘polarity’ is frequently used to indicate a separation between two entities or poles. In this research, I am following Panikkar’s insight which endeavours to identify the unity that is created between two different entities.
when seen in relationship to one another. He uses the word ‘polarity’ when seeking to capture the inter-relational nature of two entities or poles. I emphasis this notion of polarity is fundamental to understanding the world of integral consciousness and the explanation of Relational Spirituality

3. Panikkar prefers to use the spelling ‘kosmology’ with a ‘k’ for the spelling of the usual ‘cosmology’. He believed reality to be far more comprehensive than that as observed by scientific observation.

4. I use the spelling of trinity with the lowercase ‘t’ when capturing Panikkar’s general reference to the trifold nature of life. The uppercase ‘T’ is used for references to the Christian notion of God.

VII THE SCOPE OF THIS RESEARCH

This project is an exploration of integral consciousness and its impact on modern contemporary life. It will seek to draw together the work of several authors, each with a particular contribution from their various fields of knowledge to establish an understanding of integral awareness. Panikkar is the central contributor and his work is presented in chapters four and five.

Gebser has a comprehensive coverage of the signs of integral awareness. I have regarded that this contribution of his is as of prime importance for supporting the credibility of integral awareness. I have included numerous examples he has addressed because it is important to describe that the integral awareness is affecting every domain of life. If it was not a comprehensive coverage of all domains of experience then it would not meet the criteria of being described as a new era of history. His work is presented in conjunction with that of Wilber.

Wilber is a significant scholar of integral theory but much of his work would duplicate Gebser’s work. I have chosen to highlight a specific contribution of his work, the need for ‘symbols of meaning or transformation’ to guide humanity forward. This insight of Wilber’s is crucial for humanity’s response.

---


27 ibid., 186.
Cousins, Jung, Edinger, David Augsburger, Cox, Taylor, Flanagan and Jupp will all contribute in lesser ways but in order to clarify and amplify the argument I am presenting. I have endeavoured to thread their knowledge together, enabling each to amplify the work of the other while collectively making a powerful statement. To present more detailed explanations of each author’s work is unnecessary and beyond the scope of the paper.

I have presented a description of the Anglican Diocese of Melbourne for this work of practical theology is grounded in its context, although I have not attempted to undertake a comprehensive review of its life for that would fall way beyond the scope of this research. However, I have chosen three documents from the past thirty years that represent the thinking of diocesan leadership. Firstly, the Archbishop’s Synod Charge of 2010 in which Dr Philip Freier outlines his call to mission. Secondly, two books authorised by the diocese to celebrate the Sesquicentennial printed toward the end of the twentieth century.

To set the work of the Melbourne Diocese in a context, I have described the work of several Christian authors who have addressed the question of the future of the Christian faith. These summaries are brief for together it becomes clear that there is an underlying search in much of the Western church for a new paradigm to shape its life.

Looking at the project from Gebser’s and Wilber’s perspective it is exploring and understanding the integral world. Looking at the same from Panikkar’s perspective, this research incorporates both a context and application of his work for amplifying his theologically prophetic voice in the integral secular world. It is hoped that his broad scholarship will speak meaningfully across society to engage with the vast numbers of citizens who have previously decided that theology is irrelevant to them. From the Relational Spirituality perspective, this work is presented as a practical model for living Panikkar’s Cosmotheandric vision in the new integral era. As a model for navigating life in our day it will be shown to be an effective amalgamation of the ancient wisdom affirmed by Jesus as now seen through contemporary knowledge widely respected in our day. As with my treatment of Panikkar’s work the
utilisation of contemporary knowledge to speak of the summary of the law of love is to encourage discussion about its relevance to the world we are familiar with today.

Panikkar holds doctorates in philosophy, theology and science as well as having lived in India where he became involved with the meeting of its various religious traditions, which in my opinion qualifies him to be well equipped to formulate an authoritative paradigm of life in the integral globalising world. The task of this project is not only to present and critically analyse his work but rather to respectfully present his vision as accurately as possible within the context of the integral vision of consciousness. The purpose is to show that when reviewing Panikkar’s work in the context of the integral perception one can see how his knowledge, insights and wisdom are amplified as a leading prophetic voice of our time.

The original and creative contribution of this research is in the thesis I present as Relational Spirituality. Such an explanation is my personal interpretation of a spiritual life characterised by an integral awareness of the summary of the scriptural law. I will outline how it shares the similar concept of an inter-in-dependent quality of relationality which is at the heart of Panikkar’s vision.

Presenting this perspective is vital for emphasising the argument that Panikkar’s work is of great importance for shaping our understanding of life for contemporary humanity. It continues the elevation of Panikkar as a leading thought contributor of our day. His work provides the philosophical and theological understanding of a particular view of the integral world. The linking of Panikkar’s vision to the integral theorists Gebser and Wilber is a unique addition to the scholarship of Panikkar’s work as is the link with the summary of the law of love.

VIII LIMITATIONS OF THIS RESEARCH

By necessity the exploration of a topic addressing Integral Consciousness and its non-dual perception in a globalising world, consideration of a broad range of topics needs to be referred to. However, this does create its own problem for a comprehensive coverage of many of these topics falls way beyond the scope of a thesis of this size. Such topics as the concern of the church’s declining numbers, a reference to Flanagan
and Jupps’ sociological survey of contemporary spirituality, Taylor’s and Cox’s reflection on the secular world and Wilber’s and Gebser’s illustrations of the integral world are all included to provide a comprehensive context for the consideration of a global perspective of the world. The intent has been to present their work while not making an extensive critique of each. The globalised vision to which together they point sets the context for the primary work of Raimon Panikkar who presents humanity with a theological and philosophical description of reality. His non-dual integral perception is captured in the notion of polarities at the heart of his Cosmotheandric vision. His philosophy becomes the unique challenge I seek to address by presenting Relational Spirituality as a way of living within the integral world with non-dual perception. Relational Spirituality as I am describing is based upon a non-dual integral explanation of the summary of the law, to love God and one’s neighbour as oneself.

In chapter seven I will present a range of common living experiences with suggestions on ways of exploring non-dual integral living, plus implications for theology. These examples are themselves limited for the goal of this thesis is to open the way for a far greater discussion of the new era the scholars I have presented are arguing for.

IX. PRACTICAL THEOLOGY

As an exercise in Practical Theology, the task of this research is to review our current era with pertinent contemporary knowledge. Drawing upon my experience of life and ministry over the past half century, primarily in parish ministry, I will draw upon the knowledge of three significant movements of humanity’s endeavour that reflect humanity’s current search for meaning. The central task will be to examine if the ancient wisdom of the law of love provides a practical model for entering the vision presented by Panikkar. The three movements I refer to are firstly, the mystical meditative movement; secondly, the human growth movement incorporating self-help, self-analysis, self-awareness, self-actualisation movements, all born of the advance in psychological knowledge; and thirdly, the human rights movement of social justice and social responsibility. Rather than exploring them as three independent endeavours, they are to be reviewed through the model of the summary
of the law and the ‘Cosmotheandric vision’ of Panikkar as three inter-related dynamics of the integral world perspective. Through the polarities created between each field of endeavour, they are each enhanced beyond that which they accomplish when viewed on their own as would previously have been the custom within the mental rational dualistic perspective.

IX DEFINITION OF TERMS

Adhyatmic

‘Adhyatmic’ is one of several Hindu terms which address the multi-faceted nature of human experience. It refers to the spiritual, while ‘adhibhautika’ refers to the physical and ‘adhdaivika’ to the mental.

Advaitic

Speaking from his interfaith background, Panikkar draws upon the Hindu concept that describes the inter-relational nature of reality. This dynamic inter-relational nature is captured by the notion of the triune advaitic unity. Panikkar presents this triune advaitic relationality as a valuable ground for understanding the Christian Trinity. He speaks of the advaitic intuition, which implies symbolic knowledge and an overcoming (not denying) of rationality.

Aperspectival, Perspectival and Unperspectival

Gebser identifies an eruption of space awareness in the minds of people prior to the emergence of the Renaissance Era as the primary dynamic that developed the capacities of the rational mind to its great heights of the Enlightenment Era. The period before such space awareness he referred to as ‘unperspectival’ for it displayed little comprehension of how space could be captured through perspective. An example of this would be found in the iconography as the style of painting commonly employed in the pre-Renaissance period. Paintings were commonly characterised by

28 The definitions are my explanations of the terms used by the various authors as noted in the works cited. George Feuerstein has compiled a comprehensive list of terms at the conclusion of his book Structures of Consciousness. Georg Feuerstein, Structures of Consciousness: the Genius of Jean Gebser - an Introduction and Critique (Lower Lake, California Integral Publishing, 1987), 211f.
30 Panikkar. Rhythm of Being.
31 Gebser. The Ever-Present Origin.
generalised figures placed in non-specific locations. The emergence of space awareness resulted initially in the ability to understand the concept of perspective employed in drawing to the degree that the gifted minds could accurately draw a dome according to the rules of perspective. He called this period the ‘perspectival’ era. With the emergence of integral awareness in consciousness and its awakening to new dimensions of time beyond the common linear or chronological time, he spoke of an eruption of time into human consciousness which marked the character of integral consciousness. He spoke of this new awareness as time-free and subsequently as ‘aperspectival.’

**Apophatic and Kataphanic**

These two words are used commonly in conjunction with prayer to distinguish two different types. Apophatic prayer refers to the prayer types that have no form but rather encourages the freeing of the mind to welcome the non formed presence of the Divine through times of silence. Kataphanic prayer approaches the divine through content, such as words, images, symbols, ideas.

**A.Q.A.L**

A.Q.A.L is an acronym representing ‘All Quadrants and All Levels’ of human development. Included on page 84 is a diagrammatic representation by integral theorist Wilber, who presents a far more comprehensive paradigm of reality than the scientific reductionist approach of the modern world. His paradigm is a wholistic model which recognises four main orientations of life. In diagrammatic form, it represents this model as four adjacent quadrants which make up four perspectives of reality. These are made up of the external world identified as either individual or collective. It represents the hard sciences (the individual) or the sociological (the collective). Wilber also speaks of the internal world, both individual and collective. These quadrants represent the psychological (the individual) and the cultural (the collective). Action in each quadrant has a correlating action in each other quadrant for each quadrant is a different perspective of the totality of human development. While they are dynamically connected they also represent the developing evolving

---

32 Wilber. Collected Works, Volume four.
nature of reality symbolised by movement radiating out from the central meeting point of the four quadrants, in an ever-expanding trajectory.

**Anthropomorphism and Homeomorphism**

The great human search to discern the presence of the divine or develop an understanding of such from the perspective of human experience is not an easy venture. The natural tendency is to develop such an understanding through symbols or images formulated from the human experience. These examples are known as anthropomorphisms derived from the word Anthropos meaning man. Examples have included figures constructed of the unity of different creatures, perhaps half animal and half human. Other examples would include father or mother God to capture the nature of the divine. Homeomorphism is a Greek word deriving from homoios meaning similar or same and morphe to indicate a change but bearing the similar qualities or character of the former. The interfaith movement is very interested in using homeomorphisms while speaking in different concepts to represent the similar notion of the ultimate.

**Awaring or Verition**

Each stage of the consciousness structure progressing from the archaic era through to the integral era is characterised by different attributes. The mental rational is a knowing by reason. However, the integral requires a knowledge by awareness or an experiential incorporation of each of the previous states of consciousness into one’s being. It requires an entering into integral awareness of the comprehensive nature of reality. Far more than knowledge awareness it is an awareness or an awaring, similar to the experience of becoming. Gebser uses verition to speak of a similar concept.

**Being**

The human search for what constitutes reality is a timeless puzzle. Science is in a continuous process of seeking to identify the most fundamental particle of reality. Recently it declared it had identified the ‘God Particle.’ Philosophy and its

---

33 Panikkar. *Rhythm of Being*
35 Panikkar. *Rhythm of Being.*
theological version similarly pursue a definition and understanding, yet it also knows that as soon as one puts a definition to it, it reveals itself to be inadequate. Hence religious and philosophical traditions have spoken of terms ‘emptiness’ or ‘no-thing’ to overcome the limits of definitions. Gebser speaks of ‘the Ever-Present Origin.’ Panikkar uses the word ‘Being’ to point to the primary essence to be found at the heart of all that is. He notes that it is beyond ‘existence,’ for existence has reference to that which exists out of ‘Being,’ that is: existence is created whereas Being is not, although Being is in the constant process of Becoming.

**Cosmotheandric**

Panikkar has created the word Cosmotheandric to represent the three primary realities of existence; Creation (Cosmos) Creator (Theos) and Creature (Andros) which together become his Cosmotheandric intuition which the integral perception of humans can perceive, (cosmo-the-andric). He presents the theory that all things can be understood to be inter-related and inter-in-dependent when perceived with integral consciousness. He speaks of everything in its most apparent form perceived as if an independent entity which he identifies as a ‘pole.’ With integral perception one can become aware that such apparently independent entities actually are not separate from each other but are understood in relation to each other. This relationality he refers to as the polarity they create in relationality. To present a definition for understanding such relationality of all things he speaks of the three primary realities of experience, as mentioned above, the Creator, Creation and the Creature. He speaks of these three apparent poles as existing not independently of one another but in advaitic/triune/trinitarian polarity which he represents as ‘Cosmotheandric’ for the personal experience of this reality. Theanthropocosmic is the form for general description.

**Christophany**

The Christian faith grew from its life with the earthly Jesus to an understanding of him as the Christ in the time of history beyond his resurrection. Within the Church’s early history, it worked hard to define the nature of the Jesus it had come to know as

---

36 Panikkar. *Rhythm of Being.*
37 Panikkar. *Christophany: The Fulness of Man.*
the Christ. As the centuries progressed, the study of the Christ was dominated by the human mental rational capacity to define. This rational study was referred to as Christology. In the last two centuries, while not rejecting the importance of the study of Christology, the emergence of the integral consciousness has meant that the search for the truth in the current era expanded into a comprehensive experience engaging all capacities of the mind. The outcome is a Christic experiential knowing which Panikkar referred to as ‘Christophany.’

**Diaphanous**

A characteristic of the integral awareness is its time-free (see aperspectival) capacity where the past, present and future are found in all awareness. This recognition means that the essence of life is transparent to all in all experience. It has a radiance that is ‘diaphanous’ or as sometimes referred to as ‘luminous’. The Transfiguration of Jesus is a good example where the past is represented by Moses and Elijah and the future in the discussion of Jesus’ pending death. The Transfigured Jesus was in effect luminous or diaphanous.

**Duality and Non-Duality**

Duality and non-duality are terms that refer to, the different ways that humans know the world. Duality is perhaps the most natural way of perceiving the world for it arises out of the human senses. People most readily view the world as a collection of independent entities. From a personal point of view, humans regard themselves as the personal subject, while everything else is regarded as the alternate object. From the earliest point of history, this initial sensory perception shaped the mind to regard even more complex notions of reality in a divided and fragmented way. Philosophies of life developed to speak of good and evil, light and dark. As one example, duality can be seen reflected in the writings of the Dead Sea scrolls which spoke of the beliefs of the Essene community. It spoke of the Son of Righteousness in conflict with the forces of evil. Such belief was common in the thinking of people from various early civilizations.

Through more recent centuries the highly rational ability of the mind was characterised by its ability to differentiate one concept from another. This emphasised the duality of

---

perception. Non-duality spoke of the capacity of the mind to perceive that there was a greater unity between the apparently different entities of the world around it. Such non-dual perception has been apparent in the writings of numerous authors from earliest times, but not necessarily as apparent to as many of the common populace as in recent times. In the most recent times, the world of quantum science has led humans toward the perception and understanding of the interconnectedness of all things. While this is increasingly understood within the physical world, the work of this research speaks of the way increasing numbers of humans now understand the non-dual interconnectedness of all life.

**Integral Consciousness**

Integralists have developed a theory of the evolving mind that takes it through several main eras of time, displaying different primary functions of the mind in each era. Beginning with the archaic, it moves to the magic, the mythological and mental rational. Since the beginning of the nineteenth century, a transition is noted to have been taking place in a wide range of life experiences. Jaspers argues it is the emergence of the Second Axial Period of history. Other integral advocates speak of this as a new era where the mind displays qualities able to integrate all previous eras into the one interactive display of consciousness. Rather than prioritising different functions over others, integral thinkers seek to respect the contribution of each, as together always contributing to the whole.

**Mental Rational Consciousness**

From the middle of the millennium prior to the life of Jesus, the human capacity to reason gradually developed to the point of superseding the mythological functioning as the preferred means of understanding human experience. Gebser speaks of a particular development in the mind before to the Renaissance period, which he refers to as the outcome of an eruption of space-awareness. Its capacity was noted by the ability to understand perspective most noticeable in the artistic works of Leonardo da Vincie. Eventually, it was this development which enabled the mind to analyse and

---

differentiate to such a degree that it gave birth to the new modern mathematics and science, the foundation of the accomplishments of the modern world.

**Phania, Theophanic or see Christophany**  
Phania is a word used to refer to something that has become manifest that might not normally be so. Within the spiritual realm it is often used to refer to the presence of the divine becoming apparent to the human in a profound and perhaps luminous way that brings the fulness of being into the conscious realm of the human. It is frequently used in conjunction with other words, such as Theos for God or Christ. The latter is importantly used by Panikkar to speak of the call to pursue the Christophanic experience.

**Theanthropocosmic**  
To speak of the relationality of all things Panikkar makes use of two words, theandric and theanthropocosmic. Theandric refers to the general condition of the human-divine relation while theanthropocosmic refers to the general condition of the prime realities of Creator, Creation and Creature. His similar word Cosmotheandric speaks of the human awareness of this reality. (See ‘Cosmotheandric’ above.)

**Luminous (See Diaphanous)**  

**Mutation**  
Mutation refers to a significant and unexpected major shift in the typical trajectory of evolutionary history. It is the period that both concludes and precedes a shift in the structure of the mind’s consciousness. Jaspers has noted such a mutational shift in consciousness in recent centuries and referred to it as the Second Axial Period of History. In reflecting on the work of Panikkar, Cousins notes the mutational shift in consciousness spoken of by Jaspers and identifies Panikkar as a ‘living mutant’ of

---

42 Panikkar. Christophany: the Fulness of Man.  
43 Panikkar. *Rhythm of Being*.  
44 Gebser. *The Ever-Present Origin*.  

38
that change for he has not only spoken of the change but lives the life to which such change speaks.

**Poles and Polarity**

To explain the non-dual nature of consciousness Panikkar notes the separated entities of the dualistic fragmented creation as poles and proceeds to explores the relationality of all that is. As no thing ultimately stands alone or separate from anything else he explains that the inter-relational, inter-independent nature of all that exists creates a more comprehensive reality. This he refers to as the polarity that poles make with other poles. In this thesis it is the philosophical essence of the relationality of existence.

**Perichoresis**

The word Perichoresis comes from two Greek words, peri, which means ‘around’ and chorein, which means “to give way” or “to make room.” It could be translated “rotation” or “a going around.” Perichoresis is not found in the Greek New Testament but is a theological term used to refer to the inter-relational nature of the three persons of the Trinity. It is not a static term but rather a dynamic unity of being. As Panikkar develops his description of reality through the notion of the ‘rhythm of being’ notably through the Creator, Creation and Creature it is a word frequently used in his work and in this thesis, to capture the relationality of all that is.

**Relational Spirituality**

Relational Spirituality is the subject of this research. It is an understanding of a spirituality shaped by the belief that the relationality of ‘all that is’ leads one deeply into the richness of life’s blessings. Relationality has become increasingly recognised as fundamental to the nature of all that exists and increasingly apparent to many throughout the past centuries. This coincides with Jaspers’ belief in the mutational shift in consciousness ushering in the Second Axial Period of history. This

---

46 Panikkar. *Rhythm of Being.*
47 Panikkar. *Rhythm of Being.*
48 Cheong. (This Doctoral Thesis), *Secularology and Relational Spirituality: Toward an Integral Spirituality.*
consciousness is primarily recognised through awareness spoken of as ‘integral.’ It is supported by contemporary knowledge through numerous fields of study. Science leads the way, but similar approaches of study have enlightened our understanding to this relationality across all life such as, psychology, sociology and culture, which Wilber emphasises. Panikkar has described the core dynamic of such integral relationality by speaking of the inter-in-dependent relationality of Creator, Creation and Creature. In this dissertation, I describe how the nature of the inter-relational integral life is similarly spoken of in the ancient wisdom, affirmed by Jesus in the call to love God and love one’s neighbour as oneself. Relational Spirituality speaks of a developing awareness to the way one participates in the inter-relational nature of all things. It calls for an attitude that enables one to live this rhythmic and transformative journey to fulfil the purpose of life, with what it speaks of as the ‘purity of heart.’

‘Symbol of Meaning or Transformation’

A symbol is a construction that represents the totality of that which it seeks to represent in simpler form than collections of words in sentence or paragraph form. This is despite a word being able to be a symbol in its own right. Symbolic power is in its capacity to elicit a comprehensive knowing in ways beyond the simplicity of reason. A ‘symbol of meaning’ seeks to capture the primary meaning of life. It is a vehicle for bringing the ultimate reality of that which it aims to depict into an experiential relationship with the person engaged with it. Its importance in this paper is that which Wilber identifies as the need for a new ‘symbol of meaning’ for transformation to aid present day humanity on its journey into integral awareness. The thesis of this paper is that Panikkar’s word ‘Cosmotheandric’ is such a ‘symbol of meaning or transformation’ for the task of human transformation. Relational Spirituality is the approach being presented in this research which mirrors Panikkar’s Cosmotheandric world and presents a living model for bringing Wilber’s ‘symbol of transformation’ to life. I have used both symbol of meaning and symbol of transformation interchangeably as they refer to the same process in Wilber’s work,

---

49 Wilber. Atman Project.


**Synairesis**

Synthesis speaks of the coming together of two entities in the mental rational structure of the mind. Synairesis is the combining of all entities in inter-in-dependent relationality within the integral structure of consciousness.

**Tempiternal, Time-freedom, ⁵¹**

Integral theory identifies the mind perceiving of time in different ways due to various states of consciousness. During the recent period of history humanity’s primary understanding of time as linear or a chronological form, conscious of the various times of the day, closely aligned to the movement of the sun and moon and their relationship to the stars. Chronologically, seasons of the year provided regular patterns that identified the appropriate treatment of crops and harvest, the emigrational trends of animals and ultimately seasonal festivities and corresponding acts of worship. Time was sequential and cyclical, tracing out that which we speak of as history. Before such an orderly and consistent pattern, the archaic mind was not aware of such chronological patterns, for life was for survival and procreation. We may speak of pre-time. Gebser speaks of an eruption of time through the past two centuries evident in the human mind which accompanied the mutating evolution of integral awareness leading him to speak of ‘time-freedom.’ Speaking from a scientific perception Albert Einstein spoke of the ‘fourth dimension’ to capture this change in time which displayed a relativity of time awareness. Panikkar spoke of the inter-related nature of creation and the infinite mind and spoke of ‘tempiternal’ to capture an understanding of the fundamental unity to be found in all. Time-free awareness is the concept that the past, present and future are integrally inter-related and present in every moment. It is a qualitative notion important for this work.

---

STAGE ONE: PASTORAL CIRCLE
INSERTION EXPERIENCE

At present Anglicanism is in a state of disarray. Not only is it suffering from deep internal divisions; the older branches of the communion in Europe and North America are suffering a catastrophic decline in numbers...the Anglican Churches in the west have been declining into a weariness or even a sickness ...

John Macquarrie

Practical Theology refers to a theology arising out of the living experience of people. In the words of Peter Henriot and Joe Holland, it must begin with the life one is immersed within. This is the task of stage one and chapter two in this project. What follows in this chapter is a reflection upon both society and the life of the Church within such a context.

While I will draw upon the insights of various authors, I highlight that the latter years of this period of change covers my involvement in the life of the Church: seventy years of my life and just over forty years of formal ministry. Such ministry was primarily carried out within the context of parish ministry within the Anglican Diocese of Melbourne. What stands out as characterising this time across the second half of the twentieth century is the numerical drop in Church membership. Concurrent with this diminution of involvement has been a growing gap in mental meaning making between the Christian faith community and the general secular society. This gap has so widened that Christians are the ones who are more likely to feel increasingly like the marginalised. The angst within the Church has been significant and has resulted in the continuous questioning of ways to arrest the decline.

In my case this has led to significant additional pastoral training opportunities in the earlier years of ministry. This foundation shaped much of my reading over the following decades as I searched for clearer and more effective pathways. On a personal level the learning was certainly helpful, but when viewing my life as just one member of the broad Christian community, I similarly felt the disappointment of

---

the overall movement away from the Church, its failings and eventual marginalisation.

Under the heading of the new cosmos, I will paint a picture of the new vistas of awareness humanity is experiencing, from the external reaches of outer space to the interior depths of the mind. I will speak of various aspects of the change that has ultimately led to the emergence of the secular society. I will be developing this description of life, to link the work of Jaspers with his observation that human history is traversing a period of change he speaks of as the Second Axial Period of History.

I will develop a description of the secular society with the aid of insights from Charles Taylor’s analysis and reflections by Harvey Cox. Their description of the multi-cultured, multi-belief orientation of people leads to a recognition of the various approaches to spirituality, much of which is free from traditional religion. The relevance for focusing on these issues is that the ‘angst’ experienced as a result of the divisions between the different sectors of society in their search for meaning arises from what Raimon Panikkar speaks of as the clash of contemporary philosophies.\(^{53}\) What this points to is the struggle humanity is now wrestling with as initially described at the commencement of this thesis, the question of what it is to be human.

The subsequent crises, born of this change in society and its impact upon human life and ultimately upon the Church, such as the Anglican Church, are at the heart of the need for this research. If the Church is suffering an existential crisis, as described by journalist Greg Sheridan, then the missionary endeavours of Melbourne Anglican Archbishops over the past half century might very well provide evidence to support this. The Church sees a problem and does much to try to rectify the situation but has not as yet seen significant signs of success. As a guardian of spirituality in society it no longer is afforded such a place of honour. While many in secular society have little interest in the institutional life of the Church, it does not mean that spirituality is of no interest to people.

---

Many Church thought leaders have presented a wealth of information on this very issue in their search for a way forward. They include Caroline Miley, Alister McGrath, Keith Ward, Loren Mead (all from the Anglican tradition), and Karl Rahner, William Bausch, Stanley Hauerwas (from other Christian traditions). Such writing from across the broad spectrum of the Christian community and including communions beyond Anglicanism highlights that the problem experienced in Melbourne is deeper and broader than performance. I will present a summary of their work, ultimately concluding with the most recent attempts within the Melbourne Anglican Diocese with a description of the current Archbishop’s call to mission.

The challenge the Church is now facing in endeavouring to reconnect with a society that has shunned its influence necessitates a broader understanding of people’s search for meaning. Sociologists Kieran Flanagan and Peter Jupp offer a valuable description of the various experiences of spirituality people are pursuing across society. Another prime area of learning which has so influenced an understanding of human experience and spirituality is the broad field of psychology. From standard science, grounded models of psychology, through to various therapy models, people have sought to enhance experience in their search for a quality life. For many this search for a greater quality has opened the window to broader descriptions of the spiritual than traditionally understood religious versions.

An approach known as transpersonal psychology has been highly valued by those seeking to speak of a non-dual approach such as Integral Spirituality. Ken Wilber and Jean Gebser will be studied in this research as integral theorists. Their work will be introduced in the following chapter then in more detail in chapter three, the second Stage of the Pastoral Circle.
CHAPTER TWO
A MARGINALISED CHURCH IN A SECULAR WORLD

We are surrounded by the relics of the Christendom paradigm, a paradigm that has largely ceased to work. But the relics hold us hostage to the past and make it difficult to create a new paradigm that can be as compelling for the next age as the Christian paradigm has been for the past.

Loren Mead 54

2.1 SPIRITUALITY AND THE SECULAR WORLD

I will present the argument that humanity is in a time of major transition and as a consequence is experiencing a crisis in many forms. The general experience of crisis has impacted significantly upon the Church. A major issue for the Church is an understanding of spirituality as defined in this contemporary context; clarity of spirituality is vital for addressing the question I raised at the beginning of this research, i.e. “what it is to be human?”

2.1.1 The Search for Reality?

This research addresses this issue for it believes an understanding of what it is to be human impacts upon how people can speak of human life as ‘spirit.’ Spirit must be understood in the context of the way people understand life. It must be resilient enough to stand accountably in the midst of all knowledge and wisdom available to the society of this day. Yet it must also have a potency that can both inspire each new generation in its unfolding story of life yet challenge that same society when seemingly blind and complacent.

2.1.2 A Dramatically Changed Society

To ask why this challenge has come about I will address the change in the broader social milieu of the Western Society in which we live, to note the different way we experience life from time past. My research is addressing the notion that the change has been so significant on several levels that it must be addressed. As already

introduced earlier in this paper this degree of change has led philosopher Karl Jaspers
to refer to the current period of history as constituting the Second Axial Period of
History. This description follows his reference to the former significant period of
change in the middle of the millennium prior to the life of Jesus, i.e. 800 to 300 BCE.
He referred to that mutational-like shift in the progress of evolution as the First Axial
Period of History.\textsuperscript{55} Karen Armstrong is another author who similarly emphasises the
significance of that time of change where she makes reference to the emergence of a
new ethic of love apparent in societies as diverse as China, India, the Middle East and
Europe. Confucius, Buddha, Lao Tzu, Jeremiah and Socrates are notable examples of
leading figures from these regions while all at a similar time.\textsuperscript{56} Their writing
represents the change in thinking across humanity at that time. The development of
their influence was described by Jaspers and Armstrong as taking place
independently of one another. Their argument outlined how it pointed to a
mutational-like development in consciousness across humanity beyond the expected
evolutionary process.

The Second Axial Period has also been spoken of by Joseph Prabhu in the foreword
to Panikkar’s book, \textit{The Rhythm of Being}.\textsuperscript{57} Prabhu draws his reference from Ewert
addresses this dramatic change in the mind’s capacity.\textsuperscript{58} Each of these writers has
presented their arguments supporting such a proposition and speaks of a similar
dramatic change we are being influenced by. This has led them to concur that we are
at the dawn of the Second Axial Age.\textsuperscript{59} The span of change we have witnessed has
displayed a diversity of characteristics to cover both micro and macro domains of
reality.

In a few centuries, the human mind has probed what is believed to be the distant
reaches of space, while interiorly similar exploration has uncovered the deepest
particles of matter, the quanta of energy. This quantum world has opened a new
paradigm for our way of understanding the reality of the creation we live within. The

\textsuperscript{55} Jaspers, \textit{Origin and Goal of History,} 2.
\textsuperscript{56} Karen Armstrong, \textit{The Great Transformation, the World in the Time of Buddha, Socrates,
\textsuperscript{57} Panikkar, \textit{The Rhythm of Being : The Gifford Lectures,} xv.
\textsuperscript{58} Cousins, \textit{Christ of the 21st Century,} 6f.
\textsuperscript{59} ibid., 7f.
former paradigm of centuries past no longer holds significant weight to satisfy the human understanding of life.

2.1.3 The Secular Society of the Twenty-First Century

The impact of Western Society has had a profound effect upon the way humans now see reality and as a consequence the way they live. As humankind developed over the last centuries the modern era of history has become increasingly secular.

Jonathan Sacks outlined in his book *Not in God’s Name* the progression of this change toward secularization. He notes how it has taken place by way of four major changes in society. He speaks of the secularisation of knowledge that took place in the seventeenth century regarding the advance in science and philosophy. He speaks of the secularisation of power in the eighteenth century following the French and American Revolutions and the consequent separation of Church and State. Secularisation was further consolidated in the nineteenth century in culture. The importance of art galleries and museums drew attention away from Churches as the centre of the sublime. Most recently the secularisation of morality came about in the 1960’s with the ending of traditional codes of ethics.\(^6^0\)

Cox speaks perceptively and prophetically of the transformation that has taken place in the shape of society during the twentieth century in his classic book of the 1960’s, *The Secular City*. So significant is the change he observed that he identified it as a change that ushered in the new secular epoch of history. He refers to the previous two as the tribal epoch followed by the epoch of the town. He describes the current secular epoch as characterised by the Technopolis. He declares it to be a secular era which ... ‘marks a change in the way men grasp and understand their life together and it occurred only when the cosmopolitan confrontations of city living exposed the relativity of the myths and traditions men once thought were unquestionable.’\(^6^1\) He further recalls the work of Dutch theologian C.A. Van Peursen who defines secularisation, as ‘the deliverance of humanity first from religious and then from

---


metaphysical control over his reason and his language.’ The latest stage of secularism’s development can be attributed to the world of quantum science. It has significantly shaped the philosophical rationale of the secular world by way of the popular trust in science as the ultimate paradigm.

In the context of the twentieth century World Wars the growing body of science accompanied the decreasing trust in Christianity’s belief in God as the great protector and provider. Science was a new hope and offered the promise of a world that could overcome its problems.

Educational opportunities flourished in many parts of the world following the Second World War and so the information era developed particularly in the Western World. A new era of affluence and technology transformed the way people lived. Affluence opened opportunity for many, while knowledge provided the capacity to respond.

Since the conclusion of the Second World War the emergent affluence has claimed centre stage in shaping both societal and personal life. If in the year 1500 God was clearly the centre of people’s world, as spoken of by Taylor in his book The Secular Age, in the year 2000 finance is arguably the core value. All of life has been commodified; work is economically measured, misfortune is financially compensated, status is determined in terms of wealth, fame is disproportionately rewarded, health is maintained pharmaceutically and mistake is fined.

The extraordinary expansion of new knowledge has also been spoken of as the information explosion. This unparalleled volume of knowledge has been disseminated by the development of the computer and its World Wide Web through the latter half of the 20th century. It has transformed transport and communication. Distance has been removed by the jet plane and the email is instantaneous. Gradually, megacities replaced villages and towns until the planet became known as the ‘global village.’

---

62 ibid., 1f.
The institutions of life similarly grew. If scepticism toward soul challenged philosophy and theology, such a soulless ethos was perceived in institutional life which often was believed to have lost the personal touch. Community experiences changed as people increasingly found the resources to live individually and for some happily in relative isolation. Independence is often regarded as a goal to aspire to and can be spoken of as a status of maturity. In his book *The R Option*, Robert Schluter speaks of the new means of communication as contingent. Interaction is mostly through arms-length means of equipment, for example, the computer, mobile phone or other conveyors of electronic media. Communication of personal and intimate encounters has diminished as a result. What a contrast to life in the home of the extended family of the early twentieth century.  

Philosophical paradigms that tried to make sense of this new world flourished and challenged the former Christian-based ones. Even if Friedrich Nietzsche’s statement was misunderstood, the death of God mantra was conveniently embraced and popularised through the 1960’s and gave motivation to the thought processes of the secular society. Darwin’s study of *The Species of Man*, while emergent in the nineteenth century was made popular in the ever-increasing education opportunities of the mid-twentieth century, and with it the argument that the Judeo-Christian scriptures could no longer offer a reliable authoritative guide to life. God as creator was a major target. New systems of belief such as Atheism, Materialism and Exclusive Humanism built upon the authority of science became more popular philosophies of life. Communication, transport and immigration all contributed to the cross-fertilisation of faith traditions. Knowledge of Eastern traditions spread across the Western world and found a receptive audience amongst many, notably people increasingly disenchanted with the Christian faith. Less known significant traditions also caught the attention of people looking for alternative spiritual experiences to suit their individually shaped life. The list is broad, spanning across approaches such as yoga and transcendental meditation to primitive religions, paganism, hedonism and astrology. Spirituality was increasingly being embraced outside the bounds of

---

traditional religious approaches in the Western Society once committed to the Christian understanding of God to the point that Christianity felt marginalised.

What were the dynamics that made each different approach appeal to people? Sociologist Gary Bouma traces the gradual change in means by which people sought and embraced truth in his book *The Australian Soul*. He described how in Pre-Enlightenment times truth was the responsibility of King or Bishop. People behaved in a way such leaders instructed and it was believed they lived in truth. With the Enlightenment era, the human capacity to reason rose to great heights and became the means by which it was believed humanity could determine the truth. Theory was pitted against theory in the search for the ultimate theoretical expression of truth.

During the twenty-first century with the expansion of the knowledge spoken of above, Bouma continues to outline how more prominence was given to personal experience shaping life, it was now believed that truth was assessed personally according to one’s individual experience and assessment. Individuality has surpassed traditional experiences of community as the default approach to lifestyle. Such a change stands as a far cry from the traditional, institutionally shaped religions where adherence to doctrinal formulas was faithfully upheld for centuries as the necessary guardian of truth.

### 2.1.4 Minimising God in the Secular Age

Cox makes his assessment of the impact of the secular society upon religion when he writes:

> It is the loosing of the world from religious and quasi-religious understandings of itself, the dispelling of all closed world-views, the breaking of all supernatural myths and sacred symbols. … The ways men live their common life affects mightily the ways they understand the meaning of that life, and vice versa. Villages and cities are laid out to reflect the pattern of the heavenly city, the abode of the gods. But once laid out, the pattern of the polis influences the way in which succeeding generations experience life and visualise the gods. Societies and the symbols by which those societies live

---

66 ibid., 88.
67 ibid., 90f.
influence each other. In our day the secular metropolis stands as both the pattern of our life together and the symbol of our view of the world.\textsuperscript{68}

To concur with Cox’s description, I re-present the description of the current society of which Panikkar spoke and which I included in the introduction to this thesis. Panikkar spoke of humanity having created an artificial world in which to live. Panikkar saw this artificial world developed against the backdrop of the diminution of any notion of God. Not only have we cast such a notion of God into the memory of the distant past history, we have also removed such a notion of God from the wonder of creation and beyond the furthest imaginable realm of outer space. In so doing we have changed the quality and meaning of human experience. In Panikkar’s notion of the artificial world we have minimised human soul and ignored the reality of spirit. He wonders if we are to think of humans merely as digitalised technology, passwords and one statistic amongst the billions of others.\textsuperscript{69}

The extraordinarily changed picture of the world we live in has had a profound impact on our understanding of life and notably the loss of confidence in the reality of spirit as a meaningful description of experience and with it the heart of the Christian institution of the Church. With regard to these matters one could say society stands in a haze, for as confident as one is in one’s opinions, others stand as equally ready to reject them it and present their own. The question is far from being settled.

2.1.5 Charles Taylor’s Secular Age

Sociologist Taylor, in his book \textit{A Secular Age}, has focused more specifically upon this question of spirituality in his description of the secular society. He has made a significant contribution toward clarifying the emergence of our multi-viewed understanding of life. He does this by highlighting the dynamics of our present day understanding of the world against the description of the world as perceived at the turn of the sixteenth century.

In the year 1500 C.E. it was considerably clearer. Spiritually it was a dualistically perceived world with a strong belief in the spirit domain beyond the domain of the

\textsuperscript{68} Cox, \textit{The Secular City: Secularization and Urbanization in Theological Perspective}, 1.

\textsuperscript{69} Panikkar, \textit{The Rhythm of Being : The Gifford Lectures}, 291f.
natural sense perceptions of our material awareness. According to Taylor, people’s experience was ‘porous’ to the separate spirit world which was able to interact with human life. Simple rituals were used to protect people from this internal influence of such spiritual entities. The world lived in a very orderly religious way intended to protect itself from the internal darkness. Once a year, the ‘Carnivale’ was the occasion for dressing up in costume to pay respect to this darker world but with the purpose of warding off its adverse influence. It was in this context that the notion of exorcism found a significant role. It is against this background that Taylor compares the current world. His thorough analysis of historical development over the past half millennium leads to his description of society today. He outlines how, today, society has lost its simple structure with a conglomeration of communities, cultures, races and belief, interacting across the spectrum of life styles to form a pluralistic structure. Individualism has flourished and, echoing the words of Bouma, the search for belief and meaning is shaped by individual experience and therefore suitable preference. This stands in sharp contrast to the authoritarian belief system of past centuries. The spiritual perception of the sixteenth century has significantly faded.

Taylor highlights several observations which characterise this new perception of our world. He speaks of people now living in a ‘buffered’ world where the contemporary mind is blocked to the notion of anything but the immanent, material domain. This is such a contrast to the ‘porous’ world of the 1500’s. He proceeds to speak of this contrast by saying that we live in a ‘disenchanted’ world ultimately shaping exclusive humanism, in contrast to the past ‘enchanted’ world incorporating the notion of spirit. What will become of great significance as this research proceeds is his description of how our contemporary world is understood primarily through the paradigm of linear time. Traditionally there has been the notion of layered, transcendent time, that which is more like eternal time or that which captures the sense of timelessness. These descriptions will be contrasted to the time-free notion spoken of by Gebser as characteristic of the non-dual integral era humanity is now entering.

---

Far from the hierarchical and authoritarian monarchical societies of mid-millennium the social structure of society is now more aptly described as a contractual relation between a collection of individuals. It is this context that Taylor sees as having created a society in which many approaches are pursued for meaning. With such variety there is often division and with division a fragmented society. It is this fragmented society that has greatly contributed to the uncertainty about the ‘reality of the spiritual.’ He refers to it as a buffered experience, a disenchanted world. The uncertainty has diluted confidence.

2.1.6 The Marginalisation of the Church

It would appear that traditional religion has been a major loser. It would appear that it stands caught between two great worlds, living within the secular world and valuing its many gifts, it shapes its life accordingly, yet it seeks to honour its past beliefs and understandings of spirituality. It finds itself being pulled between these two apparently opposite directions. Its identity and confidence have been rendered uncertain. This gap between the traditional Churches such as the Anglican Church and modern society is so significant that despite countless ministry and missionary programs employed by the Church its membership continues to decline.

The shape of mainstream traditional institutional Churches stands in sharp contrast to the individual, experiential search for meaning typical of other approaches being explored by many at the beginning of the twenty-first century. The Church’s increasing interest in sophisticated professionalism, its scepticism toward individualism and the general societal diminution of trust in institutional bodies means that the Church is perceived by many as having lost its soul and hence its relevance. Not only has this sense of soul diminished but the moral failing in behaviour of leadership has also damaged the church’s integrity.

The Church as an institution is perceived to be just one more mega-institution in the midst of many other impersonal mega-institutions, each characterised by the electronic telephone voice that awaits enquirers. Such perceptions blind many beyond

---

ibid., 27.
its membership to the good that it does do and the gap widens. The impact of the numerous changes for humanity has so altered our understanding that Christianity can no longer regard itself as a spiritual guardian of society.

2.2 A NEW COSMOS

2.2.1 The Anglican Church of Australia and the Search for a Way Forward

The preceding description of the world in our current time and the significant transformation of life on planet earth in the latter half of the twentieth century, from regional nation state to globalised community, have had far-reaching implications for the way we live and understand life today. The secularisation of society and the burgeoning volume of information accessible through the extraordinary array of new technological devices have coincided with a dramatic decline in interest in spirituality associated with traditional institutional Christian Churches.

A typical example of this new attitude is reflected in a recent interview with the Australian Broadcasting Commission, Radio National 621, where the host interviewed Greg Sheridan, a journalist for the Australian Newspaper, on Monday 11th April 2016 seeking a response to Pope Francis’ recent paper on ‘Marriage and the Family.’ His response included the observation that the place of the Church in Australian society had become weak and faced its existential crisis.

Not untypical of much of the Church throughout the Western World the Anglican Church of Australia has been part of this outcome and has experienced a dramatic decline in membership to the point where leaders over the past decades have regularly questioned its future viability. Despite significant literature and a plethora of programs implemented in parish after parish and diocese after diocese, the trend continues.

2.2.2 The New Vistas of Exploration

If once the church building was the sanctuary that people came to gaze into the depths of reality through the imaginative vision of their mind’s eye this no longer seems the case. The attraction to outer space searchers popularly turns to the Hubble
Telescope, one of the most popularly opened websites. The human spirit yearns for answers to life even to the extent of looking to the farthest external horizons for answers.

The picture of the current unfolding panoramic view of creation is such a contrast to that which people of the time of Jesus knew. It is similarly a contrast even to those people in the days of Galilei Galileo who articulated the radically new picture at that time of the earth rotating around the sun. The ever-changing image humans have of creation challenges us to regularly reassess our understanding of the world we live in. Periodically the challenge that the new understanding presents results in great angst as past paradigms of understanding are challenged to the point of unsettling the human soul.

2.2.3. The Interior change

This dramatic change has various dimensions. Just as the external panoramic vista has expanded to human knowing, so has the internal vista of the physical world in microscopic proportions. Wilber takes the argument further by speaking of the many researchers who applied the scientific method of research to the many other domains of human experience. Literature, archaeology, history, sociology are a sample of areas ripe for research by former classical scientists of the material world who had grown tired of exploring this traditional realm of life. Many saw these new areas in need of exploration to add to the human search for greater meaning and purpose. This research seeks to contribute to this challenge embraced by the scholars who have recast the explanation of life in the context of the new picture of the cosmos.

2.2.4 Humanity in Transition, From Duality to Non-Duality

Duality and non-duality are terms that refer to the different ways humans perceive the world. Duality is perhaps the most natural way of perceiving the world for it arises out of the human senses. Humans perceive of the world as a massive collection of independent entities. From a personal point of view humans regard themselves as the personal subject while everything else is regarded as the alternate object. From the earliest point of history this initial sensory perception shaped the mind to regard even more complex notions of reality in a divided fragmented way. Philosophies of life developed to speak of good and evil, light and dark. As one example duality can be seen reflected in the writings of the Dead Sea scrolls which spoke of the belief of the Essene Community. It spoke of the Son of Righteousness in conflict with the forces of evil. This was common in the belief of people from various early civilisations. Through more recent centuries the highly rational ability of the mind
Between the vast expanding picture of the cosmos and the deepening understanding of the interior vistas of the mind lies the picture of humanity in transition. The transformation of the global community through the nineteenth, twentieth and first two decades of the twenty-first centuries has been spoken of broadly across contemporary literature. More than such reflection by professionally trained minds presenting their insights, a broad range of literature, media and people’s daily conversation add to this ever-mounting volume of comments that note the emotional challenge brought about by such times of change. Responses range from creative theory to deep emotional angst. A very particular understanding of the in-depth cause of change is perhaps less spoken of yet is here argued to be of fundamental significance and is the concern of this research.

Integral theorists speak of the nature of the change by describing the evolutionary development within the structure of the mind. They are not merely concerned with what they identify as surface level change but speak of the transition that has taken place within the deeper structure of the mind’s consciousness. This deeper level of change has moved humanity from primarily being dominated by its mental rational capacities to the newly awakening integral capacities. Understanding this depth of change is important for shaping the positive contribution humanity needs for its task of meaningfully moving forward. This emerging era is characterised by the mind being able to perceive the wholistic, non-dual, inter-related nature of reality. As intimated by Jaspers, this dramatic new capacity is profoundly important for understanding and managing the change humanity is undergoing.

The change I speak of here need not necessarily be understood as the first signs of such behaviour in humanity’s history. According to Wilber there have always been unique individuals who displayed advanced capacities. It takes society at large considerable time to evolve to the point whereby the majority of people catch up and embrace the new behaviour as the convention for that society. He speaks of the development creating a new centre of gravity in society’s consciousness. Reference to the integral era speaks of a time when integral perception is significantly more frequent to large sections of the population. This integral perception is what he argues is growing across humanity.

was characterised by its ability to differentiate one concept from another. This emphasised the duality of human perception. Non-duality spoke of the capacity of the mind to perceive that there was a greater unity between the apparently different entities of the world. Such non-dual perception has been apparent in the writings of numerous writers from earliest times, but not necessarily apparent to the common populace. Meister Eckhart is often spoken of as such an example. In the most recent times the world of quantum science has enabled the human to perceive and understand the interconnectedness of all things. While this is apparent within the physical world, the work of my own research highlights the point that an increasing numbers, people are now speaking of the interconnectedness of all life.
The essence of what is being argued by Jaspers is that this is only the second time in recorded history\(^{74}\) when humanity has traversed such a fundamental change in common perception. This Second Axial Period of change is the first time that the change has been accompanied by such a fundamental shift from the previously common dualistic understanding of life. We are now entering an era of history whereby increasing numbers of people are awakening to non-dual awareness. What is different about this awakening era is that in times past smaller numbers of insightful people might have perceived the non-dual nature of life but the majority of population was still shaped by perception as duality.

In our current day, integral theorists state non-dual perception is growing to the point that societies will be far better equipped to be able to meet the challenges the new globalised technological world presents. The past dualistic perception would be inadequate.

2.3 CHRISTIAN THOUGHT LEADERS SEEK FOR A NEW PARADIGM

2.3.1 The Need for a New Collective Religious Symbol

In his book *Ego and Archetypes*, Edward Edinger speaks of the growing gap between society in general and the traditional Churches as being due to the different symbols that bring meaning to both groups.

Accompanying the decline of traditional religion there is increasing evidence of a general psychic disorientation. We have lost our bearings. Our relation to life has become ambiguous. The great symbol system which is organized Christianity seems no longer able to command the full commitment of men or to fulfil their ultimate need. The result is a pervasive feeling of meaninglessness and alienation from life. Whether or not a new collective religious symbol will emerge remains to be seen. For the present those aware of the problem are obliged to make their own individual search for a meaningful life.\(^{75}\)

\(^{74}\) The reference to recorded history is not necessarily history itself or a dismissal of art or sculptural work as a form of record, but for the purpose of this concept, I am referring to the period when broader records were made on papyrus or similar early parchments.

Members of a broad range of Christian Churches across society have struggled with this growing gap between their institutional Church and sections of society which have turned their back on traditional religious institutions in their search for meaning. The reality of this move is that with diminishing numbers in attendance and financial resources diminishing, viability becomes a major question. This struggle within the Churches has led to many speculative solutions. Notable leaders have presented their reflections in book form. The task of this study could not possibly provide a comprehensive analysis of such literature. That would require an entire work in itself. However, the following are some examples of such authors. Firstly, I note four books that have arisen out of the Anglican Church’s struggle. (i) Caroline Miley’s *The Suicidal Church: Can the Anglican Church be saved?*\(^{76}\) (ii) The work of Alister McGrath, *The Renewal of Anglicans*,\(^{77}\) (iii) Keith Ward’s *God, Faith and the New Millennium*\(^{78}\) and (iv) Loren Mead’s *The Once and Future Church: Reinventing the Congregation for a New Mission Frontier*.\(^{79}\) The challenge which these authors have responded to is reflected in the work of authors of other denominations. For example, renowned Catholic leaders, Karl Rahner in his book *The Shape of the Church to Come*\(^{80}\) and William Bausch in his *The Parish of the Next Millennium*,\(^{81}\) while the work of Methodist-raised ethicist historian Stanley Hauerwas adds his work *After Christendom*\(^{82}\) are all important contributions. This body of literature illustrates some insightful work that may be found across the life of the Church. It comes from respected thought leaders of different background and perspectives within the Church. It bears witness to the breadth of struggle the Church is experiencing.

I will argue that from the integral perspective they all lack a vital component. They have not reviewed their work within the newly emerging non-dual integral consciousness which integral theorists claim is the new frontier and is essential for the greatest understanding of life in the future. This notion of non-duality is the

---


\(^{77}\) McGrath, *The Renewal of Anglicanism*.


\(^{81}\) Bausch, *The Parish of the Next Millennium*.

foundation for the new paradigm I am presenting for the future of spirituality. Following a summary of the work of the previously mentioned authors I will proceed to present a description of the current situation in the Anglican Diocese of Melbourne.

2.3.2 Views from Anglican Thought Leaders

The title of Miley’s work is, *The Suicidal Church: Can the Anglican Church be saved?* It captures just how seriously many regard the problem. As a relatively new Anglican Christian her life testifies to what the Church has to offer, yet her new perspective illustrates just how seriously the problem is perceived by many. She does not see it as a problem of the faith the Church stands for, but the way the Anglican Communion has become so encumbered by the complexity and weight of the hierarchical institution itself. It is the very structure of the Church which stands in its own way. She is critical of the way the institution functions to inhibit its message. In her opinion, the Church’s problems are self-inflicted. Her purpose for writing the book is to ‘shake the Church free’ of this encumbrance and so release its life and message. Her response is a problem-oriented one, but she is really unable to offer a solution.

Ward is the Regius Professor of Divinity at Oxford University and a Canon of Christ Church. As a member of the Church of England, he has contributed to an understanding of the Christian faith in the world now commonly described through the scientific paradigm. He has seen the gap that has emerged between the Church and society. He notes how science has progressed with greater credibility amongst the general population than that afforded to traditional faith explanations of life’s most challenging questions. His work of reconciling faith with science and reason has been valuable for many. He has addressed many of the most fundamental questions facing humanity and illustrated how different worldviews are not necessarily incompatible. His contribution of seeking to reconcile different intellectual explanations of life through reason is pertinent, for the different explanations have

---

83 Miley, *The Suicidal Church. Can the Anglican Church Be Saved?*
84 According to the summary on the backcover of the book
been a major source of conflict between religion and science. This conflict has been at the forefront of contemporary alternatives to traditional Christian explanations. He writes,

My own view is that the third millennium of Christian existence will bring a new integration of scientific and religious thought, the development of a more global spirituality, and a retrieval of some of the deepest spiritual insights of the Christian faith, which have often been underemphasised or overlooked. This book aims to present that view, to show one form that Christian belief might take in the third millennium.\(^{85}\)

Ward’s work touches one of the most sensitive issues for solving the problem, the integration of all knowledge. His work is focused on one area which is restricted to his field of knowledge. I will argue that the new paradigm necessary for an integrated explanation of life will require more than a reconciliation of the scientific paradigm and the past theological explanation. It will require an even broader integration of knowledge. This was not Ward’s objective, but rather the reconciliation of the two fields of science and faith.

McGrath expresses a concern toward the religious liberal outlook. He was born in the early 1950’s, following the end of World War II and has lived through the second half of the twentieth century, the period during which the Western Anglican Church has struggled with its diminishing life and with its place in society. He came to the Anglican Church later in life through a considered and purposeful choice. The Church’s ‘via media’\(^{86}\) approach appealed to him.

In the foreword to Dr McGrath’s book, The Renewal of Anglicanism, John Macquarrie writes, ‘At present Anglicanism is in a state of disarray. Not only is it suffering from deep internal divisions; the older branches of the communion in Europe and North America are suffering a catastrophic decline in numbers.’\(^{87}\)

Macquarrie continues by stating that while ‘the Anglican Churches in the West have been declining into a weariness or even a sickness ... he (McGrath) is not prepared to accept this lying down, as if increasing secularism is an inexorable fate.’\(^{88}\) McGrath

\(^{85}\) Ward, God, Faith and the New Millennium, 14.
\(^{86}\) The Anglican Church has been characterised by its middle ground between the Catholic and the Protestant traditions
\(^{87}\) McGrath, The Renewal of Anglicanism, 1.
\(^{88}\) ibid.
declares that his commitment to Anglicanism is linked to a greater commitment to the future of global Christianity. He believes Anglicanism has a distinctive place in this future.

Secularism and its modern way is a tragic development for McGrath. He speaks of liberal universalism as a core reason for misleading humanity and it has exerted too great an influence upon many in the Church. He is somewhat scathing of many who have embraced the liberal approach to Christianity believing it to have failed in its attempt to appeal to the broader secular society. He notes a few exceptions to this general movement. Nevertheless, he is also critical of the extreme fundamentalist approach of many Christians.

His thesis is that renewal for Anglicanism is to be found in its attempt to reclaim that which it has always done best, be a Church of the via media. In our current pluralistic society, he sees this as a major contribution to the way forward. He proceeds further by outlining that as the Church has grown beyond the matrix of the Church of the Enlightenment, which was first and foremost a Church of pastoral care, it must make the shift to being a Church of mission. He was greatly encouraged by the Decade of Evangelism entered into by the Anglican Communion in the years before the turn of the Millennium. He sees the potential, ‘to renew its people, its seminaries, its theology and its mission to the world.’\(^{89}\) He states that it offers the way to work for spiritual, theological and numerical renewal.

In his discussion of the influence of the liberal movement in the Church, he believed its voice was indicating it had lost any notion of what it really believed in or what its mission to the world was really for. For this reason, he believed the liberal voice had nothing to offer the Church or help reverse the drop in numbers. His conclusions led to the question,

So where does the process of reconstruction begin? It seems to me that there is a real urgency to begin this process by once again addressing the concept of a ‘middle way’, so beloved of Anglican writers of the past. If ever there was a need for a via media, allowing us to steer a middle course between two extremes, it is today.\(^{90}\)

\(^{89}\) ibid., 168.
\(^{90}\) ibid., 53.
Building upon its identity as the via media, he encourages the Church to return to its roots. As Christendom had done at the time of the Renaissance and the Church of England at the time of the Oxford movement, it must once again clarify its understanding of the earliest communities. To illustrate he describes that the river is clearest at its source. To empower the Church to effectively minister faithfully to what it believes the gospel means he calls for theological education to embrace this great opportunity. His involvement in theological and ministry education has led him to speak about the need for creating nurturing educational communities that integrate the faithful experience with academic rigour. He sees this as the way to a living transformative experience, one that rediscovers the pure joy of the gospel which will filter down to worship, praise and prayer.

Mead has outlined his vision of the future Church in his Alban Institute Publication *The Once and Future Church: Reinventing the Congregation for a New Mission Frontier*. His work centres around the Church understanding of mission. He speaks of it in three paradigms. The earliest was in the years following the life of Jesus. The Christian community faced a hostile world and developed its identity within this context. When Emperor Constantine embraced the Christian Faith on behalf of the Roman Empire a new paradigm shaped the Church’s mission. Until recent times the paradigm could be identified by the title of Christendom. Church and society intermingled throughout the developing Western World. It was characterised by the professional status of the clergy, Church leaders who provided the primary function of mission, while lay members faithfully devoted themselves to faithfulness and being good citizens. Mead introduces his readers to the challenge of our contemporary times with the tension between the passing of the old ways while a new paradigm emerges.

We are surrounded by the relics of the Christendom paradigm, a paradigm that has largely ceased to work. But the relics hold us hostage to the past and make it difficult to create a new paradigm that can be as compelling for the next age as the Christian paradigm has been for the past age.\(^91\)

The challenge that Mead identifies is that the new paradigm of mission has not yet become apparent. ‘More and more we have lost our home in the familiar paradigm of

\(^91\) Mead, *The Once and Future Church*, 18.
Christendom, but we have no clarity about how to find a new home in the turbulence of the emerging world.\footnote{ibid., 23.}

He turns to the work of William Willimon and Hauerwas whom he points out speak of the opening of the cinema on Sunday evenings in 1968 as an iconic event to mark the passing of the old and the emergence of the new. He proceeds;

The Christendom paradigm probably began losing its power centuries ago. 

…Each inhabitant of a waning Christendom probably remembers a similar moment when the old way was irrevocably challenged and broken. But the break actually became unavoidable with the invention of an idea and a phrase – “ministry of the laity,” which represents a change of consciousness. It recognises the death of the old way, in which the laity had not direct call to ministry.\footnote{ibid., 24.}

He speaks of the difficulty many have in grasping this new notion of lay ministry. It differs from the categorisation of citizen. It is a whole new concept as the ordained ministry was held in such high esteem until then. It is a sign of the separation of Church and State.

There it is. If there is a ministry of the laity, then the church is no longer the same as the Empire. Somehow the world, the nation, the environment is no longer the same as the church. The former understanding no longer holds true. In some way we are conscious of the world as separate from, different from the church.\footnote{ibid., 25.}

Not only does it mark the end of an era but it signifies something of a new era. The difficulty is that the pathway of this new era has not become evident.

The third way of being church has begun to be born, but its birth is not complete. Once again the church and the individual person of faith are beginning to discover a sense of a new mission frontier. But that frontier has not yet become clear or compelling enough; we see the horizon, but the path we must follow remains obscure.\footnote{ibid., 28.}

He responds to this change by questioning how religious institutions are to respond to the challenges of the new emerging age. The core of this challenge is the need to establish a clearer picture of a new paradigm appropriate for the new mission. His focus on the developing role of the laity as people of mission is a common theme.
I will now turn to the works of Rahner, Bausch and Hauerwas to illustrate that this search for the new is evident across all denominations of Christianity.

2.3.3 Views of Catholic Thought Leaders

Rahner’s book, *The Shape of the Church to Come*, was first written in Germany in 1972 and translated into English in 1974. It reveals that the Church was feeling the uncertainty about its future as early as the 70’s and possibly even in earlier decades. What is apparent in Rahner’s book is that whatever the future holds it must be seen still within the existing structure of the Great Church as he referred to it. His particular approach was the refining of common practices existing in the Church to remove the structures and behaviour that were holding the Church back in its mission and so free it from its self serving introverted nature. This refinement would liberate the Church to face the extraordinary challenges of the future. No longer will it be able to exist purely as an institution in its own right, confident in its past method of recruitment and membership renewal. The practice of relying upon perpetuating generational family baptisms and education program will no longer suffice. The diminishing interest in Christianity across the increasingly expanding secular society means that the Church will presumably decrease to smaller congregations. To these he attaches the name *the Little Flock*. He foresees the renewal of the Church’s ethos leading to significant declericalisation, increased efforts to be serving the wider community, a new devotion to morality without moralising, a Church with open doors as well as being an open Church and most importantly a Church of renewed spirituality. The ecumenical movement will raise significant challenges but will be a fundamental part of its life. The future will very much depend upon new avenues of membership, many of whom will have had little previous introduction to the Catholic Church. Such new congregations will have a feel of being grassroot

96 Rahner, *The Shape of the Church to Come*.
97 Ibid., 29.
98 Ibid., 56.
99 Ibid., 61f.
100 Ibid., 64f.
101 Ibid., 71f.
102 Ibid., 82f.
103 Ibid., 102f.
104 Ibid., 72f.
churches. It is possible this will force the Church to face new questions about its leadership.

While its fundamental long-time nature will continue, adjustments may result, charismatic personalities may emerge within the base root congregations and be affirmed in their leadership, perhaps with what might be called relative ordination, i.e., restricted to a local situation. Other lay ministries such as preaching could emerge. The contribution of competent lay leaders may include increasing involvement in decision making. A restricted understanding of women’s ordination reflecting society’s expectation is not out of the question.

In the political context of the secular consumerist society, the atheist philosophy, communistic alternative, the Church’s role as a serving Church emanating from the Divine Imperative of the gospel will stand at the centre of its political presence. At the time of writing, Rahner focused upon what he saw as core needs for change. He acknowledges there are many other issues he has not attempted to address but they are for a different time and forum. Overall it would seem his vision contributed to a renewed spirit but within a great institution that had become tired and too often too introverted.

Father Bausch, a retired pastor and renowned speaker, has shared his reflections upon the challenge facing the Catholic Church in his book *The Parish of the Next Millennium*. He presents his thoughts in three sections. He initially looks at the impact of the emergent secularisation of society upon the Church. The traditional structures and ethos of the Church have far less appeal to the wider community than in times past. He writes, ‘All Churches, in fact, are finding themselves in a culture that has dismissed them as irrelevant.’ He outlines a dozen factors that have contributed to this situation.

He highlights the problem for the Church with the following sample of statistics. During the past century attendance in various Western nations has dropped

\[\text{\textsuperscript{105}} \text{ibid., 108f.} \]
\[\text{\textsuperscript{106}} \text{ibid., 119f.} \]
\[\text{\textsuperscript{107}} \text{ibid., 123f.} \]
\[\text{\textsuperscript{108}} \text{Bausch, *The Parish of the Next Millennium*, 62.} \]
dramatically. While 26% of the population in America attends church, only 6% do so in England. In Australia 44% of the population attended church in 1950 but this has dropped to 24%. It should be noted that these statistics were relevant at the time of his writing in 1998. The numbers have decreased further since then.\(^\text{109}\)

His solution is the search for what he speaks of as the right posture for the church to lead us forward. He looks closely at the Church to see beyond the structural issues where he sees seeds of hope in the people of the Church. These are those who still believe in the heart of the Church and its mission. They pray and care whether as individuals or in the great care institutions of society. The increasing role of lay people will be significant in reshaping the Church. Despite the growing secularisation of society, the hunger for spirituality still stirs the human heart for people both inside and outside the Church. He continues to elucidate upon that which he sees as the posture of the Church by talking of the three callings; king, priest and prophet.\(^\text{110}\) The balance of these three ‘charisms’ i.e. spiritual gifts, is in his opinion, vital for the necessary shape of the Christian community and its mission. The concepts of prophet, priest and king are valuable for a traditional understanding of the Church and the growing importance placed upon the development of lay ministry is a well-regarded development. However, it is difficult to identify evidence that such spiritual callings are bringing about the required change in the Church’s problem of bridging the gap between itself and society at large.

2.3.4 Thought Leaders of the Broader Christian Community

Hauerwas joins the discussion about the future path of the Church in his book *After Christendom: How the Church is to behave if freedom, justice and a Christian nation are bad ideas*.\(^\text{111}\) His discussion is set against the backdrop of the contemporary world which he identifies as characterised by Liberal Universalism.\(^\text{112}\) He discusses his vision of a Godly society against a society that no longer adheres to a belief in God.

\(^{109}\) ibid.
\(^{110}\) ibid., 96.
\(^{111}\) Hauerwas, *After Christendom*?
\(^{112}\) ibid., 16.
Hauerwas’ discussion essentially separates the modern secular society from the ultimate commonwealth society built upon adherence to God. He grounds his initial discussion within St. Augustine’s concept of *the City of God* 113 and continues to discuss the nature of society around the subjects of justice, freedom, the Church, education and sex.

It is the tension between society and the Church which characterises the focus of his discussion. His solution is that the Church should focus its mission on the quality of its life. The challenge his model presents is whether such a division between Church and society can be so clearly distinguished.

The integral vision embraced by my research seeks for an attitude that encourages the unity of all. It is more aligned with the teaching of the leaven and the kingdom. ‘To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.’ (Lk 13:20f) The problem of viewing life through division is that one too easily ignores the godly in the other and fails to see that the other has much to offer to enhance one’s own experience.

Each of the above-listed Church leaders reflects the struggle and discussion the broad membership of the Church has engaged in over the recent decades and in particular since the middle of the last century. As thought leaders within the Church community, they have articulated the different dimensions of the struggle which has dominated discussion, research and prayer. It must be said that each has made a valuable contribution, yet none has been able to present an explanation of the new paradigm in a way that this research is seeking to establish.

At the time of writing this thesis I am mindful of the ongoing search for solutions within the current Anglican Diocese of Melbourne. While the energy and devoted contribution of so many can be seen to be producing some fruit, I will discuss its current missionary program to illustrate that, like the examples of the above-noted Church thought leaders, the direction being employed replicates the past dualistically shaped paradigm.

---

113 ibid., 39f.
2.3.5 The Anglican Diocese of Melbourne

The Anglican Church of Australia and of particular concern to this project, the Diocese of Melbourne, continues to share in this wider global struggle addressed by the above authors. It continues to respond to the challenge by promoting its mission, to a ‘disinterested’ society, to use a word used by the Most Reverend Dr. Philip Freier Archbishop of Melbourne in his call to mission.

What is important about this example is that the Melbourne Diocese is the diocese within which I have spent much of my ministry. While it seeks to address the challenge introduced in the previous discussion, it highlights how entrenched its thinking is in the passing paradigm.

Three significant pieces of work give insight into this thinking that shapes the way the diocese perceives itself and its life in the light of this challenge across the Christian Communion. The call to mission by Archbishop Freier at the diocesan synod of 2010, the book of Bishop James Grant and the edited work of the Reverend Brian Porter, both books prepared for the Diocesan Sesquicentennial of the Anglican Church of Melbourne.

Archbishop Freier was appointed to this office as Archbishop of Melbourne in 2006. After several years of introduction to the Diocese, he launched his plan for leading the Diocese with a call to mission. In his Charge of 2010 presented to the 50th Melbourne Synod the Archbishop of Melbourne Archbishop Freier declared; My vision is, “to make the Word of God fully known” (Col 1:25), first of all, across the extent of Greater Melbourne and Greater Geelong.

The purpose of the Archbishop’s vision is described:

| It is my hope that … we will begin a new stage of our journey together, a journey which is a time to re-fashion our framework of thinking about who we are as parish, diocese and synod, including chaplaincies and network |

\[114\] I have chosen these works for they are iconic examples of the official church life of the past as lived over the past half century. They are clearly far from a comprehensive picture for there are other examples of different endeavours by individuals. Such a comprehensive study is beyond the scope of this work.
ministries, and what we can achieve in our mission and ministry, through the grace of God.\textsuperscript{115}

In some preliminary comments, he asks questions in an effort to clarify the definition of what is meant by synod, diocese, parish and institutional missionary organisations. While noting the importance of each of these to our organisation he emphasises the parish as the missional base.

Parishes are a grid overlaying God’s world, dividing up the mission field … a latticed network for organising mission. It follows that the parish is not the parish church, nor a congregation, but a defined area of the diocese, with streets and lanes, paddocks and public places, schools and homes, medical centres and Anglican agencies\textsuperscript{116}

His conclusion suggests:

This calls for a paradigm shift in our thinking from parish as just congregation to parish as geographical neighbourhood and geographical mission field. Grasping a vision of parish in this way demands that we never just stop at our church door, no matter how comfortable, busy or thriving our congregations may seem. We need to be aware of the entirety of our parish; the diversity of its people; the industry and commerce which takes place within it; and the collaborators who might work with us in evangelism and compassionate service, and then frame our planning on these realities.\textsuperscript{117}

This call to mission has continued to be the vision that directs and motivates the life of the Diocese to the present time. At each Synod and clergy conference since 2010, a major report has been made on the ongoing work. Examples of work are outlined and progress has been reported upon. It raises the question as to whether this is providing a solution to the growing gap between Church and society; is it transforming the ‘disinterest’ of citizens to one of ‘interest,’ to use the Archbishop’s terminology.

While Archbishop Freier speaks of a new era of shared ministry it is difficult to see it any other way than as a renewed look at the existing. If one is to grasp the essence of his description, it is clear that it is essentially shaped by a geographical and institutional model.

\textsuperscript{116} ibid.
\textsuperscript{117} ibid.
The geographical parish model has been fundamental to the Anglican Church for much of its history. While the institutional model has been characteristic of its hierarchically managed community life, recent decades have seen the sophistication of the institution develop with great complexity. One’s observation is that this institutional and geographical shaped paradigm continues to be the preferred approach to Church growth by the Melbourne Anglican leaders. This is not out of keeping with general societal trends.

Institutions commonly set visions, formulate business plans and establish goals. Some Church denominations continue to depend upon this strategy. Further still, parishes and local missionary institutions are encouraged to develop their visions, business plans and goals. Overall the institutional nature of the Church develops with significant complexity. Leadership in this context has become first and foremost an administrative role. Pastoral, educational and spiritual leadership are regularly spoken of by those of its membership who expect these dimensions to be primary yet they have been diminished in the light of increasing importance placed on administration. The Archbishop has continued to view his call for a new era of mission through this model of Church life.\textsuperscript{118}

I argue that with a geographical and hierarchical institutional model the Anglican Church, as with many other Christian denominations, is perpetuating the marks of dualistic perception which will become apparent when discussing Gebser’s work in chapter two. Here we will learn that Gebser speaks of the centuries following the Renaissance through to the Enlightenment era as the centuries of developing spatial consciousness. He refers to these centuries as the perspectival era, a time shaped by spatial awareness, naturally including geographical awareness. The Archbishop’s call to mission has used language and concepts reverting to past centuries.

The other two examples of Melbourne Diocesan thinking representative of its leadership at the turn of the twentieth come twenty-first century are two books commissioned by the Church at the time of the Diocesan sesquicentenary. A

\textsuperscript{118} ibid.
description of the Anglican Church of Melbourne has been outlined by Bishop James Grant in his book *Episcopally Led and Synodically Governed*, produced as part of the Diocese Sesquicentenary. His detailed description of the work of each succeeding Bishop and Archbishop describes the life of the Church through its one hundred and fifty years of operation in Victoria and Melbourne in particular.

The work of the Church over the past fifty years as Bishop Grant describes, is a formidable picture of a Church life which has accomplished much, from liturgical reform to welfare programs, to social justice issues. A similar picture is described in the book *Melbourne Anglicans 1847 to 1997*, edited by Brian Porter. It was also produced for the Melbourne Sesquicentenary. Viewing the life of the Church through the various aspects of its life, in similar manner it tells the same story, of an institution which has accomplished much. My observation is that these books are a reflection of a grand institution geographically latticed across the city. It assumes that the Church’s life is best described by a reflection upon the leadership, the committees and organised missionary endeavours associated with the Church structure. What it does not do is enter into the lives of local communities or individual members in their daily encounters. Both these works reflect the importance the Church holds of its institutional life in understanding its identity.

I have chosen these three documents which, due to their purpose, can be regarded as prime hallmarks for capturing the perception of leadership thinking over the past quarter of a century. The hierarchical institutional model of the Church is perpetuating the dualistic consciousness of past history and remains inadequate for addressing the challenges of the new globalising humanity.

In the light of these documents alongside the several other books previously referred to as typical of many wrestling with the shape of the Church of the future it is well worth noting the comment of Doctor Bruce Kaye. In Kaye’s book on *World Anglicanism* he states, ‘the question at issue is not whether institutions can get things

---

done. That is only subsidiary to the fundamental issue of whether within the community the love of Christ is to be found.\footnote{Bruce Kaye, \textit{An Introduction to World Anglicanism} (Cambridge, UK: Cambridge University Press, 2008), 221.} In the light of Kaye’s comment I reiterate the words of Loren Mead who emphasises this problem in the church.

We are surrounded by the relics of the Christendom paradigm, a paradigm that has largely ceased to work. But the relics hold us hostage to the past and make it difficult to create a new paradigm that can be as compelling for the next age as the Christian paradigm has been for the past. \footnote{Mead, \textit{The Once and Future Church}, 18.}

2.3.6 A New Attitude for the Christian Faith

Several of the aforementioned writers indicate the need for a new paradigm, but in my opinion, no one has presented a description of an effective paradigm to truly energise the Church in recapturing the imagination of society to respect its gospel. The Anglican Archbishop of Melbourne sums up the struggle in this way, ‘the great challenge for us, as 21\textsuperscript{st} century followers of Jesus, is to break through the barrier of indifference.’\footnote{Freier, “Synod Charge”.} He is alluding to the idea that the source of the problem is the attitude of those outside the Church. But it must be asked: is the indifference of others an accurate and helpful insight in evaluating the challenge before the Church? I argue it is not. Instead, it places the issue back within the mindset of the Church itself.

Rather than believing society is disinterested in the Church’s gospel, it will respect that people are interested in a range of other aspects of life and this includes more relevant experiences of spirituality. The integral paradigm does not dismiss the interests of others but instead values the coming together of all, for all is to be seen within the domain of an integral vision of God’s creation. To reclaim the status of spiritual leaders and guardians of society the Church must enter this new integral paradigm by way of its engagement with society.
2.4 A SOCIOLOGICAL REFLECTION ON SPIRITUALITY.

2.4.1 Kieran Flanagan and Peter Jupp

The disillusionment of spirituality within the Church and society does not mean the total loss of interest in spirituality, far from it. Sociologists Flanagan and Jupp have edited a book *A Sociology of Spirituality*, to explore the meaning of spirituality and religion in the Western secular society. In their book, several authors discuss the subjects of spirituality and religion from a broad range of perspectives illustrating alternative approaches people utilise in their spiritual journey. Insights from such authors will now follow.

To open their discussion on the decline of the influence of traditionally organised religion in the Western society they refer to the work of Kate Hunt. Hunt writes in her essay, *Understanding the Spirituality of People Who Do Not Go to Church*, that ‘the traditional religion of this country [Britain] appears to be in terminal decline and it seems highly unlikely that this trend will change’ but warns that ‘without a shared language, spirituality will continue to be privatised.’

They note that Varga further addresses the question of the perceived split between religion and spirituality and outlines the broad spectrum of approaches. He states that much has been written about the increasing interest in spirituality and the decline of the religion of the Church particularly in the Western world and in particular Europe. A variety of explanations as to what constitutes spirituality are presented. Varga proceeds to give his definition.

> It is therefore a rather diffuse sentiment or belief in transcendent forces that may or may not directly influence the individual’s life. Similarly, spirituality may or may not be linked to the sacred (And the sociological understanding of what constitutes the sacred also varies). While churched religions may include spiritual elements, spirituality is therefore highly individual and does not depend on church related dogmas or canons.

---


125 ibid., 143.
Flanagan and Jupp include an essay by Paul Chambers entitled ‘Contentious Headscarves: Spirituality and the State in the Twenty-First Century.’ Chambers speaks of some further divides in the broad discussion of spirituality, for example, state and religion, institutional and private religion:

This particular narrative suggested that European societies have progressively taken on a secular character and one of the key markers of this transformation has been the increasing separation of state and religion, the progressive marginalisation of religious institutions and the parallel emergence of ‘privatised’ religion. 126

Such division referred to by Varga, Chambers and Hunt has been expressed in several ways by others concerning related subjects. Religion and Spirituality, Church and State, sacred and secular and individual and community are examples of division and uncertainty within the domain of the spiritual.

Flanagan and Jupp respond to this research on the apparent demise of the importance of orthodox religion by concluding that new opportunities have arisen.

To sociologists, spirituality might seem like a dense fog that has come in off Dover beach. Orthodox religion might have gone out with the cultural tide, but with its ebbing spirituality has rolled in unexpectedly as a sort of replacement. It is part of an increasingly invisible religion or a phenomenon to be treated in its own right. 127

2.4.2 Spirituality beyond the Church

Flanagan and Jupp’s book A Sociology of Spirituality begins with an essay by Peter R. Holmes in chapter one, entitled ‘Spirituality: Some Disciplinary Perspectives.’ It commences, ‘There is an increasing realisation that belief in an authentic, tangible, spiritual reality is now widespread and, more significantly, is occurring outside the main Christian Churches.’ 128 He continues to describe numerous ways in which spirituality is apparent in seven academic disciplines.

As the book proceeds, it is clear that it is possible to talk of the new options beyond the domain of traditional institutional religions from at least three major perspectives – (i) holistic spirituality, (ii) New Age spirituality and (iii) the Asian traditions. While

126 ibid., 139.
127 ibid., 251.
128 ibid., 1.
each has its distinctive identity, they are not mutually exclusive. Because they are characterised by individual experience people are often found exploring what the other has to offer. The primary characteristic of personal experience means that they are highly noted for individualism. Subsequently, leadership arises from individual personalities. Caroline Myss, Deepak Chopra and Eckhart Tolle are well known examples. Their use of modern media, such as the internet, compact discs, videos, book sales, etc. in conjunction with public lectures, is the means by which their influence grows. Flanagan and Jupp write:

What sociology discerns is not a spirituality that emerges from the activities of ecclesial culture, but an extra-mural activity that springs up from the questioning circumstances of a culture designated as increasingly characterised by individualism but also rootlessness. In the dislodgements and the fractures of the social, issues of the ultimate have emerged. As social capital becomes depleted in terms of communal commitment, increasingly the self walks alone, seeking answers to the needs of expressiveness often in interior questions.\(^{129}\)

The first of these three approaches is spoken of as holistic spirituality. It concerns body-mind experience with the goal of personal growth and development. It is often centred in health clubs which provide gym facilities, yoga and meditation classes, healthy food models and often naturopathy vitamins and supplements.\(^{130}\)

New Age spirituality has a different focus but is also significant in its popularity as interest in understanding the deep capacities of the mind and its psyche are explored. A wide range of quasi-religious approaches have been revisited; astrology, interest in chakra energy centres through to fascination with experiences like astral out of body travel. Its growth is often centred around retail centres which feature numerous related books, crystals, incense sticks, imitation angels, candles and other artefacts all for sale. Activities such as tarot reading, massage and reiki complement the meditation experience.

A third significant movement has arisen through the growth of interest in Asian religious traditions. Centred in the practice of meditation and the associated yoga

\(^{129}\) ibid., 251.
\(^{130}\) ibid., 223f.
practice it offers a significant approach to life. Yoga centres, ashrams and temples are increasing in number across the Western world.

What is of interest to the sociological perspective is that these approaches are predominantly of a personal experiential nature. This is well in keeping with general approaches to current day life which is predominantly individualistic and experiential. Criticism of the former two approaches to spirituality has focused upon its rootlessness and lack of communal accountability. For many, these freer approaches offer the satisfying experiences they could not find in the highly dogmatised, hierarchical, authoritarian, traditional religious institutions of the Western world. One may conclude that their paths offer something important for the human soul.

2.4.4 The Communal and Individual Experience of Spirituality

To address the criticism of New Age spiritualities which neglect the importance of the social order, Flanagan and Jupp turn to Steve Bruce who expresses the sociological perspective in his work, ‘Good Intentions and Bad Sociology: New Age Authenticity and Social Roles.’ Bruce writes, ‘the need for social order is so fundamental to the human condition that to explicitly deny it is to exacerbate rather than cure the ills of the modern world.’ Here he speaks of the social anxieties which can arise after which he continues to ‘express sociological anxieties over the loss of the constraints in regard to spirituality.’

While a great deal of interest in the rejuvenation of spirituality taking place within the various approaches outside of the Church, Flanagan and Jupp note that Richard Flory and Donald Miller point out that there is, nonetheless, renewal within the traditional. In their chapter eleven essay, ‘The Embodied Spirituality of the Post-Boomer Generations,’ they refer to Flory and Miller’s work ‘Gen X Religion’ and speak of two types. On the one hand they speak of reclaimers, or those who are finding the spiritual potency in the traditional ceremony, the rituals, symbols and general liturgical ethos. On the other hand, they speak of the renewal so often connected with

---

the digital media. This group they refer to as innovators. They are those within the Church who search for fresh ways of giving expression to their worship.

2.5 A PSYCHOLOGICAL PERSPECTIVE

2.5.1 Spirit and the Mind

The field of psychology has also contributed to an understanding of these issues. Its work has been to explore an in-depth understanding of the mind. In so doing much has contributed to enhancing an understanding of the reality of spirit. Of all fields of knowledge, psychology has had a significant influence upon the traditional understandings of spirit.

Initially, the grand-father of psychology Sigmund Freud raised questions about the very nature of spirituality, relating much of its claims to neurosis. It was his associate Jung who eventually departed from Freud’s way and walked a different path. He reopened the door to the credibility of viewing life from a spiritual perspective. He did this in the context of his significant contribution to the understanding of the field of psychology. Ultimately, he made his famous media declaration in a BBC interview: When asked if he believed in God, he responded that it was not so much a question of whether he believed or not, but from his experience, that he ‘knew.’ His comment was commonly interpreted that from his experience he was convinced of the reality of God.

As the field of psychology developed through the twentieth century the notion of spirit was of little interest. The reductionist philosophies of the changing times, such as exclusive humanism, provided the supporting evidence for dismissing spirituality. Also, the self-help movement and the numerous schools of therapy were divided in their belief in spirit’s reality. The Jungian foundation has given many within the Church a platform upon which to develop their understanding.

---

133 ibid., 210.
134 BBC - British Broadcasting Commission
135 ‘knew’ implied his experiential conviction of the awareness of the reality of God.
2.5.2 A Transpersonal Paradigm

The field of psychology that has presented a most significant description of spirit is that of transpersonal psychology. Wilber is a leading contributor to this school of thought. He has painstakingly analysed in-depth human experience and presented a cohesive universal paradigm through his prolific writing in his twenty-plus books. What is important in Wilber’s work is that he has grounded his understanding of spirituality in the context of the integration of all fields of knowledge.

In his analysis, he has presented four ways that people are likely to describe the spiritual experience.\(^{136}\)

1. He draws on the work of developmental psychology with its many ‘lines’\(^ {137}\) of development, from cognitive to affective/emotional to needs and values. Wilber points out that people tend not to speak of the spiritual in relation to the lower levels of development. Rather, it is in relation to the higher levels of the trans-rational or transpersonal, that is referred to in any of the lines of development.\(^ {138}\)

2. He identifies that some speak of ‘spiritual intelligence,’ which not only is available at the highest levels in any of the lines of development, but is its own developmental line going all the way back through the years of one’s life to the earliest years. James Fowler and his theory of faith development is an important example of this approach.\(^ {139}\)

3. The third reference to spirituality speaks of an intensity of experience associated with an ecstatic level of consciousness, often referred to as peak experience or what

---


\(^{137}\) ‘Lines’ is a term used in Developmental Psychology to refer to the developmental growth within the human experience that pertains to a specific theme of functioning. One line might trace the developmental growth over the years in the field of morality, another cognitive functioning, another social perspective development. A person might be highly developed in a specific ‘line’ such as the cognitive function but be relatively undeveloped in another area such as morality. Considering the numerous possible ‘lines’ of development people have studied, the clustering of these many lines of development will mean that people’s personality makeup varies enormously from one person to another. Wilber has worked with Alan Combs on this subject and together they speak of the Combs-Wilber lattice to refer to a chart they call a psycho-graph.


\(^{139}\) ibid.
some refer to as a euphoric moment. It is more a state of mind rather than associated 
with levels or streams of development as spoken of in points one and two above. 
While it is commonly associated with the meditative practice because of the trained 
focus of the mind, it is also reported to be associated with other experiences, usually 
coming unexpectedly and unsolicited. Such experiences might be encountered in 
making love, witnessing a scene of extraordinary beauty or understanding an insight 
with great clarity. It might also be the result of a dramatic change in one’s experience 
which brings relief in the midst of great suffering or personal emotional darkness.\textsuperscript{140}

4. The fourth common experience of spirituality Wilber describes concerns one’s 
attitude. This approach centres upon the ego as the central focus of the conscious 
mind. The ego’s disposition toward the world it perceives can be described as its 
attitude. The quality of one’s attitude ultimately shapes one’s spirituality.

Wilber sees each of these perspectives as valid although he proceeds to point out that 
there is often confusion in discussion because of the many dynamics that constitute 
the mind’s consciousness.\textsuperscript{141} For example, being an integral theorist, he speaks of the 
unfolding stages of the mind, having evolved through the archaic, the magic, the 
mythic, the mental rational and most recently the emerging integral era and with each 
of the preceding eras still influencing our perceptions. One might be speaking from a 
mythic perception while another speaks from a rational perception. Naturally, 
confusion in such conversation can arise. Spirituality may be affected by other facets 
of one’s paradigm of life. He refers to states of consciousness which refer to nature, 
deity, formless and non-dual experiences. Nevertheless, following his caution, he 
declares, ‘This is not an overly complicated scheme. It is the minimal scheme you 
need to be able to say anything coherent on the topic.’\textsuperscript{142}

What Wilber stands for is someone who, in the context of our secular era with its 
plethora of approaches and uses of spirit or spirituality, calls for precise conversation. 
He has provided a series of detailed illustrations throughout his extensive work to 
assist an understanding of these complex issues.

\begin{footnotes}
\footnotetext{140} ibid.
\footnotetext{141} ibid., 102.
\footnotetext{142} ibid.
\end{footnotes}
2.5.3 An Integral Perspective

In the following chapters my thesis will ground its work in a particular perspective that it believes is essential for dealing with the topic of spirituality in the twenty-first century. It is what is known as the integral perspective. It is a model that offers an alternative paradigm to the scientific reductionist paradigm that along with the materialistic life style of people now shapes much of the non-religious perspectives of life. Such perspectives stand at the forefront of the secular world.

The purpose of this integral paradigm is to lay the context for an examination of the work of Catholic, interfaith mystic Raimon Panikkar who endeavours to offer a more comprehensive vision to bridge the divisions that fragment humanity. In the following chapters I will examine his work to illustrate that he presents an integral approach to life and consequently stands as a highly valuable voice for spirituality in the twenty-first century.

2.6 CONCLUSION

Throughout this chapter, I have responded to Henriot and Holland’s pastoral circle model for research in practical theology. They describe stage one as the insertion stage. The purpose is to describe from one’s experience the circumstance from which the question of the research has emerged. My experience was grounded within the life of the Church through the second half of the twentieth century during which time I had grown up within its fellowship community before entering the ordained ministry. I have discussed the experience of its diminishing membership and the trend toward marginalization to the edges of society. From once being moral guardian of society to the status of teacher of a perceived antiquated approach to life, I have noted its prolonged struggle with its changed societal status.

I began with a description of the secular society, noting the elevation of the field of science with its new vision of the cosmos to the position of authority concerning the notion of truth and the common rejection of a belief in God. The discussion of the secular society has been aided through contributions from sociologists such as Cox and Taylor.
I have discussed the sense of crisis that has arisen from the enormous change the Church has experienced and set this within a broader context of a general time of crisis being experienced across humanity at large. In response to such crisis, I have outlined a number of contributions by Church thought leaders who have sought solutions to its diminishing relevance. I have noted how these contributions have a parallel story through the regular attempts by the Anglican Diocese of Melbourne to create new missionary endeavours with each succeeding Archbishop but without change to the declining trend.

I have proceeded to discuss one of the most vital questions now central to the discussion, the gap between Church and society. It is the question of spirituality and religion. Growing disenchantment with the Church as guardian of spiritual matters means many have turned away and explored experiences of spirituality from sources beyond the Church. Sociologists Flanagan and Jupp, have presented a valuable review of the various approaches people are now exploring. I have added to this sociological review a brief discussion of the field of psychology, a field which has significantly contributed to a far broader understanding of human experience. I have further explored its contribution and presented four common approaches for defining spirituality as described by Wilber.

The discussion of this insertion chapter has led to the introduction of the notion of the integral perspective of life which stands at the heart of this work, the title of which includes the subtitle, ‘Towards an Integral Christian Spirituality.’
Are we on the brink of the most enormous transformation of the entire earth and of the time of historical space wherein it is suspended? Are we on the eve of a night leading toward a new dawn? Are we about to depart on the trek into the historical landscape of earth’s evening? ... Is this land of evening just now coming into being? Are we today “occidental” in the sense that the night of the world comes on only via our transition? ... Are we the late-comers? Or are we at the same time the early arrivals of the dawn of an entirely new age which has already left behind our present conceptions of history.

Martin Heidegger\textsuperscript{143}

The following chapter will be stage two of Peter Henriot and Joe Holland’s Pastoral Circle model of practical theology, referred to as the Social Analysis. The purpose of Stage two will be to develop a very specific sociological explanation of the current society which directs attention to integral awareness. Here the general description of the newly emerging integral world will be presented through the work of Ken Wilber. This will be significantly supported by the insights of Jean Gebser who examines through a broad range of human endeavours, signs of integral consciousness emerging in our time.

The chapter will conclude with Wilber’s argument that new ‘symbols of meaning or transformation’ need to be discovered to guide humanity and hence the Church into the new world of integral consciousness. This is preliminary to my presentation in chapters four and five which will examine the work of Raimon Panikkar and raise the question as to whether he can offer such a ‘symbol of meaning’ through his vision of his ‘Cosmotheandric intuition.’

In the initial insertion stage discussed in chapter one, I presented an understanding of the society in which we live, notably its secular nature. It was followed by noting the sense of crisis people are experiencing, its impact upon the Church and various

\textsuperscript{143} Gebser, \textit{Origin}, 402.
responses it has made to rectify the crisis it is experiencing. Ultimately this led to a number of alternative approaches to spirituality as outlined by Flanagan and Jupp.

In this new stage of the Pastoral Circle research model I will present a different explanation to the problem of the marginalization of the Church, with a contribution which is unique to this research. It will look more deeply into the dynamics that exist beneath the surface picture of the secular world as described in the insertion chapter. I will present the insights of Gebser and Wilber who will set out a broad picture of history with the intent of introducing a description of the deep structure of human consciousness upon which the surface picture of society is expressed. In the light of such descriptions of the depth structure of the mind, they head some scholars speaking of humanity entering a new era of history, spoken of as the integral era. Integral theory speaks of a new era of consciousness awakening across society that enables people to view reality as non-dual and relationally integrated. This section will include a major contribution of Gebser’s work as he argues that there are comprehensive signs of this new integral awareness apparent across all domains of society. His descriptions of such signs of the integral are spread across a broad range of human disciplines from mathematics and physics, through law and eventually to the arts. This description of his work is important, for the thesis of this research rests upon the integrity of the claim that the world of reality is well described as integral. It is presented here as a legitimate option for understanding our world. This perspective provides a new paradigm of life and therefore the foundational perspective for the work that follows in the later stages of my research.

It is Wilber who shares Gebser’s vision and who together presents one answer. Such a pathway is to be found in a more appropriate ‘symbol of meaning’ arising out of the deep structural domain of the mind’s consciousness. Such a symbol will need to be one which embraces a non-dual integral wholistic paradigm. I will present Panikkar’s Cosmotheandric vision as such an integral paradigm. While Panikkar does not use the term ‘symbol of meaning’ his call for humanity to discover a new ‘mythos of peace’ is presented as the equivalent. It will be in the following third stage of the Pastoral Circle, the theological reflection, that I will develop a description of his work.
CHAPTER THREE

INTEGRAL THEORY: JEAN GEBSER AND KEN WILBER

The history of mankind visible to us took, so to speak, two breaths. The first led from the Promethean Age via the ancient civilizations to the Axial Period and its consequences. The second started with the scientific-technological, the new Promethean Age and may lead, through constructions that will be analogous to the organizations and planning of the ancient civilizations, into a new, Second Axial Period, to the final process of becoming human, which is still remote and invisible to us.

Karl Jaspers\textsuperscript{144}

3.1 INTRODUCTION

In chapter two, I discussed the emerging secular society and ultimately noted its impact upon the Church, such as its diminishing influence and sense of being marginalised to the edge of society. If people had become disillusioned with the spirituality associated with religious institutions it did not mean that all were no longer interested in spirituality. Many sought other realms of life in which to find spiritual nourishment. The concern in the Church has been significant and many questions have been asked and addressed as to how the Church can reposition itself as a significant guardian of spirituality in society.

I argue that a major shift has taken place within the human mind in our time and consequently we are increasingly able to portray a far broader awareness of the relationality of all things. As a result, spirituality needs to be understood in this way. This inter-relational inter-in-independent non-dual awareness is the nature of that which integral scholars are noting as the emergence of the integral era of history. I will introduce this topic throughout this chapter in search of an understanding of integral spirituality.

This mutational-like shift in the evolutionary process as presented has been taking place in human consciousness in recent centuries. Its implication is that increasing numbers of people in society are awakening to an integral awareness of reality. This is the first time in history that large sections of the population have begun moving

\textsuperscript{144} Jaspers, \textit{Origin and Goal of History}, 25.
beyond the previously common dualistic perception of life. The consequence is great for it challenges humanity to speak in fresh ways of its world. However, it is also necessary because the challenges facing humanity are now such that dualistic models which have served humanity so well in the past will no longer serve humanity adequately for guiding all people forward into the technological and globalised world. In this chapter, I will present an understanding of the non-dual integral awareness.

3.2. INTEGRAL CONSCIOUSNESS

3.2.1 The First Axial Period of History

In both the introduction of this and chapter one I briefly introduced the work of Karl Jaspers with the aim of establishing another perspective of our commonly recognised era of recorded history. To correlate his work with the integral theorists I briefly recall it again here. I note his observations of the evolutionary story of the past three millennia.

Jaspers, Karen Armstrong and Ewert Cousins have referred to the mutational shift in humanity’s consciousness across the known world, during the middle of the millennia prior to the Common Era, a shift they call the First Axial Period of History. They refer to the emergence of the lives and insights of people like the Buddha, Confucius, Socrates, the Old Testament prophets such as Isaiah and Jeremiah, as a testament to this development. The significance of this axial-like shift marked a development in the way people perceived their world by way of a shift from a primarily mythic approach to understanding their world through to the birth of the mental rational structure of consciousness.

The broad impact of these past societal leaders was seen in the increased respect for human life evident in the records of their writings. This is particularly encapsulated in their various formulations of the call to love. Such development had a profound effect on shaping the new societies. The changes are naturally comparatively slow yet not imperceptible. It will be to the work of Gebser that I will shortly turn to speak of the
indicators that describe the mutational shift argued to be taking place in our present era.

However, it is Jaspers’ belief that we are now transitioning through the second of the ‘breaths’ of creation to create the Second Axial Period of History. Such a figurative breath provides an important explanation of the broad panoramic view of history that lays behind the deep dramatic change taking place in our times and a catalyst for the present experiences of crisis.

3.3 THE EVOLUTIONARY INFLUENCE

The integral state of consciousness is a concept that has become more apparent through the theory of evolution. Along with the physical descriptions of the evolving world, authors such as Wilber and Gebser have made significant contributions to the story of the evolving mind. George Feuerstein and Allan Coombs are two other contributors from the Western world and Aurobindo Gosh is an example of such thinkers from the Eastern world.

The new integral paradigm provides one of the greatest challenges facing the Christian community. While Christianity has grown and developed within the mental rational era, it is now being challenged to revisit its explanations of faith and shape its life within this integral paradigm.

Wilber distinguishes between two different attempts to deal with this change taking place at this stage of mutational evolutionary shift in consciousness. Because humanity is in an era of transition it needs to be noted that while many across society are awakening to time-free integral awareness only some have begun to reshape their approach to life accordingly. Much new and good work is undertaken across society but still characterised by the models of the passing mental rational era.

Reference to the mental rational era was initially introduced in chapter two, section 5.2 and 3. It is described by Wilber and Gebser as having appeared gradually through the middle of the first millennium BCE and reached its height by the end of the eighteenth century. Since then a transition has been gradually taking place as signs of the integral have been becoming more apparent.
In effect, it is a continuation of past practice and is what Wilber identifies as a ‘sideways’ movement within the broader context of human evolutionary development. Throughout this research I argue that much work of the Church’s general life and mission are still shaped by this mental rational approach. As such, many examples of its work display characteristics typical of a ‘sideways’ movement, that is, behaviour that is different from past practice but still of a dualistic nature.

An example would be a new model of management that is regarded as an advance on a previous model. If the model does not reflect non-dual mentality, it would still be spoken of as being dualistic. The high emphasis placed upon defining the structure of the Melbourne Diocese in Archbishop Freier’s Synod Charge of 2010, is an indicator that it is still primarily operating with the three-dimensional geographically ‘space’ paradigm reflective of the passing mental rational era. As skilled as the work it generates is, the style serves to re-enforce the growing division between the Church and the wider society. Many of society are moving forward, but the Church moves sideways.\textsuperscript{146} The great challenge is finding a way to traverse to the new era. This chapter will present the way Wilber believes that this can be accomplished.

3.4 AN OVERVIEW OF INTEGRAL THEORY

3.4.1 An Alternative Paradigm; Ken Wilber

The development of the scientific world in the past two centuries has been one of the most significant factors shaping the way humanity understands that which it perceives as reality. One prominent example of this new knowledge was Charles Darwin’s theory of evolution.

Within the scientific world explanations of creation no longer needing the notion of God grew. The integral theory presented by people like Wilber argues that when this purely scientific paradigm is reduced to a minimalist perspective it is inadequate to the vision of many. Wilber refers to it as a ‘flatland perspective’\textsuperscript{147} and argues that

\begin{footnotesize}
\begin{itemize}
\end{itemize}
\end{footnotesize}
reality is far more comprehensive. The theory of evolution presented by the purely empirical sciences is framed within a chronological linear time paradigm and as such is limited. Wilber presents a more circular or spiral approach\textsuperscript{148} speaking of evolution against the backdrop of the theory he refers to as involution. Once the creative involutionary\textsuperscript{149} process of the Absolute had extended to its physical extremity, the evolutionary process prompted by ‘spirit-in-action’\textsuperscript{150} proceeded through the ongoing reality of the physio-sphere, the bio-sphere and the noos-sphere\textsuperscript{151} with promptings toward the fullness of unity within the theo-sphere.\textsuperscript{152}

3.4.2 The AQAL Model

Wilber’s most significant contribution expands into a comprehensive paradigm built upon the traditional philosophy of the great chain of being, an approach recognizing the three irreducible realities of the good (morals), the true (science) and the beautiful (art). He recasts this traditional description in his version referred to as the AQAL paradigm,\textsuperscript{153} his acronym for ‘all quadrants, all levels’. It expands further to include all states of the mind and all stages of its development. It constitutes four quadrants representative of the individual and collective experiences of the external/objective and internal/subjective domains of life.\textsuperscript{154} The Upper-Left quadrant is characteristic of the intentional (individual-subjective), the Upper-Right the neurological (individual-objective), the Lower-Left the cultural (collective-intersubjective) and the Lower-Right the social and socio-economic (collective-interobjective).\textsuperscript{155}

\textsuperscript{148} ibid., 473.
\textsuperscript{149} ibid., 33-36.
\textsuperscript{150} ibid., 13, 560.
\textsuperscript{152} ibid., 264.
\textsuperscript{153} ibid., 122 Fig4-3, 93 Fig5-1 For an illustrative graph of Wilber’s A.Q.A.L. model, see Appendix, Figure 1. 89
\textsuperscript{154} ibid., 121f.
\textsuperscript{155} ibid., 121-22.
Figure 1

KEN WILBER’S A.Q.A.L. MODEL

“ALL QUADRANTS ALL LEVELS”
The significance of integral theory is that it presents an alternate philosophy to that of the scientific reductionist approach, yet it is not contrary to the scientific method. Wilber argues that each of the domains he has presented can be similarly subjected to the scientific method. This method includes the collection of data, analysis of the data and methods for verifying findings. He explains that the processes for meeting these criteria are just different but not non-existent.

Wilber’s integral theory presents itself as an enhanced approach to the scientific method, not a rejection of the scientific approach. Rather than a reductionist approach, he presents the more comprehensive paradigm regarded as wholistic, where the philosophical great chain of being and the essence of goodness, truth and beauty constitute a more comprehensive picture of reality. Whether scientific philosophy or integral philosophy each must be held accountable to the knowledge available to humanity. Wilber is just one voice who seeks to present the wholistic philosophy in a way that is accountable.

The ‘spirit in action’\textsuperscript{156} for Wilber is the driving force of creation and it reflects the concept spoken of by Panikkar as ‘creatio continua.’\textsuperscript{157} This creative work is involutionary\textsuperscript{158} in that it leads to increasing density of the domain that humans identify as physical reality. The concretion of the Absolute is a term used to speak of this involutionary process\textsuperscript{159} before the evolutionary journey proceeds and which Gebser described as being shaped by the creative urging of the ‘ever present origin.’\textsuperscript{160} Wilber speaks of a pushing and pulling urge for the purpose of fulfillment, the pushing by creative urge and the pulling to a return to the Absolute. Evolution is the story we know of as the development of this reality through our known history. This brief explanation is a summary of the rationale that supports integral theory beyond the commonly known scientific reductionist approach of evolution.

\textsuperscript{156} The Collected Works of Ken Wilber (Boston: Shambhala Publications, 1999), 13.\textsuperscript{157} Panikkar, The Rhythm of Being : The Gifford Lectures, 2,53. This is a notion he connects with early Greek Fathers. It is also used by Maximus, Hildegard of Bingen and Gregory Palamas, as well as process theology. While it is not dependent upon it, it easily adapts to an evolutionary universe.\textsuperscript{158} A corollary movement which fulfils the evolutionary process\textsuperscript{159} Wilber, The Collected Works of Ken Wilber, 33-36.\textsuperscript{160} Gebser, Origin, 138.
3.4.3 Epochs and Eras of History

The integral theorists Wilber and Gebser, speak of the entire span of the history of creation under the epochs of history as the physio-sphere, the bio-sphere and ultimately the noos-sphere.\textsuperscript{161} It is this latter sphere that brings us to the precise history that shapes the argument of this research. They project this description to its ultimate realm of fulfillment in the theo-sphere.\textsuperscript{162} Both Wilber and Gebser focus upon not just the evolutionary nature of the physical but the totality of experience, as outlined in Wilber’s AQAL model.

They speak of the evolution of the mind. They trace this evolutionary story of the mind’s consciousness through the eras of the archaic, the magic, the mythic, the mental rational and the recently emerging integral. This is the background to their particular concern to amplify the transition to the present era. Following a general description my presentation of this transition will focus firstly upon Gebser’s description of the evidence for this transition and then the work of Wilber will speak of a way to successfully move forward into the integral world of the mind’s consciousness. Gebser’s explanations incorporate numerous fields of knowledge to develop the credibility and accountability of his approach.

3.4.4 Mutational Shifts in the Evolutionary Story

Wilber and Gebser have identified a specific pattern of this evolving world. Rather than a steady evolving trajectory, they identify times of critical adjustment. Cousins refers to them as mutational shifts in consciousness.\textsuperscript{163} They mark the unexpected appearance of significantly new capacities of the mind which reshape the way the world perceives reality and subsequently behaves. Such new capacities emerged more dramatically than one would expect from the common trend of gradual development of the former functioning. Such mutational shifts are spoken of by integralists as occurring in the transitions from one era to the next, as already outlined, the archaic or primitive, the magic, the mythic, the mental rational and now

\textsuperscript{161} Wilber, \textit{Sex, Ecology, Spirituality}, 9-16.
\textsuperscript{162} ibid., 264.
\textsuperscript{163} Panikkar, \textit{The Rhythm of Being : The Gifford Lectures}, xxi.
the integral. Gebser spoke of the passing conventional practices of society which then
developed to the point that the existing mode of viewing life could no longer sustain
the growing needs of people for their society. The older mode of the mind’s
functioning displayed signs of inadequacy to the point of redundancy for that time.
The search for newer solutions led to the breaking down of the old. Confusion
reigned, and a time of crisis ensued. The evolutionary process led to the appearance
of new capacities of the mind. These capacities were necessary for finding new
solutions to the challenges before people and so new forms of societies appeared. In
time the new ways of life became the conventional and the steady process of the
evolving mind once again continued enabling societies to develop in orderly ways. It
is this experience of a relatively sudden transition that Gebser said differed from the
general trend.

Wilber further postulates the process of this movement within the societal experience.
He speaks of the conventional ways of society reflecting the broad functioning and
understanding of people across the society of the times. He uses the term ‘the
common centre of gravity’ to capture the essence of this commonality of mental
functioning across that society for that era. However, he then continues to speak of
there always having been unique minds in any society. Such people appeared to be
advanced to the degree of displaying behaviour that perceived the world in far more
comprehensive ways. Shaman, sages, adepts, mystics, prophets, saints were terms
used to describe these unique souls. It was their influence and leadership that ever so
gradually etched a pathway forward and upon which others were drawn to the point
whereby the ‘centre of gravity’ of that society continued its gradual historical move
forward. Hence the evolutionary story of the mind progressed and society was both
renewed and in time enabled new expressions of society to emerge.
3.4.5 Transition from the Mental Rational Era to the Integral Era

The mental rational era describes the time of history where the prime means of understanding life was shaped by the movement from the primacy of the mythic functioning as dominant, to increasing capacities of reason to become the dominant way of speaking of life. This transition was most apparent in the middle centuries of the millennium before Christ. It is helpful to note that this also was the era through which the city-state took stronger shape and the birth of the modern Western World ever so gradually began to develop. Within this new world Christianity was born and developed. With the passing of time, the mental rational era reached great heights through the 15th and early 16th century during the Renaissance Period notably with the work of Leonardo da Vinci. By the Age of Reason in the late seventeenth century and the Enlightenment period of the eighteenth century the capacity of the mental-rational had reached great heights but its limits were emerging.

By the beginning of the nineteenth century, it is argued by integralist Gebser that the dominance of reason had taken that era of society as far as its mode of knowledge was able, and signs of a new era began to appear. Through the remainder of that century, the world of the twentieth and now the twenty first century, indications of new capacities of the mind emerged to shape the world with that which we are becoming increasingly familiar today. The characteristic of the newly emerging society is spoken of as ‘integral’, the capacity to understand how all things are interrelated. Such perception marks the distinctiveness of our present approach to life with its most challenging concept being the non-dual awareness of reality. This is a marked difference to the previous long history of dualistic understanding. A significant characteristic of reason experienced throughout the mental rational era was its capacity to analyse and divide.

---

169 ibid.
170 ibid., 294.
171 ibid., 303.
172 ibid.
173 ibid.
174 The transition from the mental rational era to the integral is here defined as marking a major transition from the dualistic to the non-dualistic perception. This does not mean that there was no such non-dual awareness in the past, for there have always been some more developed minds in this way than most in society. The primary difference in this present case is that integral theorists believe we are in a time when increasing numbers of society are now able to perceive non-dualistically so that the
3.4.6 The Eruption of Space

What is of particular importance to Gebser and Wilber is an explanation of the deeper level of movement in human consciousness that leads to the changing capacity of human behaviour and shape of societal functioning. Gebser describes the change arising out of an eruption of energy from deeper realms of the mind. For the last half millennium, he describes firstly an eruption of space awareness and over the last two centuries an eruption of time. Wilber concurs with Gebser’s work and pays particular attention to how humanity is to move forward with the awakening of the new potential of human awareness. He describes the formation of symbols of meaning or transformation that correlate both the inner depth and the external requirements of the newly shaping society.

When speaking of the mental rational Gebser describes its capacity to divide as ultimately coming to its greatest fruition as a result of the ‘eruption of space’ consciousness. It became significantly noticeable just prior to the Renaissance era.

Perspective illustrated that the mind was now beginning to grasp the concept of space. When an artist drew an object, it could now be depicted as three-dimensional. The object (sometimes a person) became the representation of a particular object (or individual) in a particular position in a particular scene. Prior representations were more generalised images in any nonspecific room. Perspective developed to the degree that leading exponents like da Vinci could accurately capture a perspective drawing of the dome of a church. With the uncovering of such rules of drawing, the mind came to embrace the greater implications of space awareness in other domains of experience to the point of it being a natural daily awareness. Its major impact was to awaken interest in division, for no one thing could ever be

---

shift in Wilber’s ‘centre of gravity’ of society’s consciousness is increasingly weighted that way. It is transforming humanity’s perception to predominantly the integral.

175 Gebser, Origin, 302.
176 ibid., 303.
177 ibid., 16.
regarded as the same as another, that is a generalised figure in the two-dimensional world.

A most significant illustration of this was in the field of mathematics and its application in the field of science. It opened the way for the development of complex formulae upon which the modern descriptions of life were built, the fruit of which we benefit from in our present day. Gebser has described this space awareness as the primary characteristic of this transition from the pre-renaissance era, which he referred to as ‘unperspectival’, to the post renaissance era, which he referred to as ‘perspectival’. Mindful of the latest evidence of development he speaks of the new integral era as the ‘aperspectival’ era.

The impact of the eruption of space with its characteristic propensity to divide had a major effect on the search for truth. Both sociologists Charles Taylor and Gary Bouma speak of the transition in humanity’s accepted way of determining truth, which in the period at the middle of the recent millennium (i.e. the unperspectival period) was generally accepted to be adherence to the declaration of the authoritative figure of the society. As the millennium progressed to the height of the mental rational era, truth was believed to be determined by right theory and thinking (i.e. the perspectival period). This new perception led to considerable debate about the right way to express truth so that with a proliferation of theories there was considerable diversity of opinion and argument as to what was the real truth. The one world of Christendom, shaped by its predominant opinion, had been moved beyond and in a new perception of the world opened to new global regions, countries, cultures and faith traditions where diversity of belief became the common circumstance. Many ‘isms’ were identified across different cultures; Hinduism, Buddhism, Confucianism, etc. Christianity spread with the intent of correcting the so-called falsity of these other religious theories. Truth was determined by right thinking and only in recent times are we beginning to see a further shift taking place. According to Bouma and Taylor, in this most recently developing era, truth is seen by many as relative, and very dependent upon people’s experience and perspective. Such a label should not be assumed to be simply applying truth to a narrow understanding of personal feeling. In

the integral era truth can be defined as ‘the sum total of all that we are. Its pursuit requires one to grow in openness to all that is.’\(^{179}\) This is the integral experience of being and it meets the understanding that truth is now determined by experience in its broadest sense. This does include the broad capacities of the mind including reason but also much more. It includes much from past eras, all integrated co-operatively. I reiterate the perennial story as described by integral theorists that humans eventually come to a time when the traditionally practiced ways are no longer able to sustain the developing needs of that society.\(^{180}\) Gebser points out that the dominant function of the mental rational capacities of the mind reached its pinnacle through the Enlightenment of the eighteenth century on the back of the prior eruption of space awareness. But more was needed.\(^{181}\) He speaks of that ‘more’ appearing during the nineteenth and twentieth century through a mutational shift in the evolutionary story as a result of that which he referred to as an ‘eruption of time’\(^{182}\) within humanity’s consciousness. Einstein’s reference to the human awakening to the notion of the fourth dimension stands as an iconic symbol of Gebser’s insight.\(^{183}\) Panikkar reflects this when he speaks of the search for ‘tempiternity.’\(^{184}\) Hence the movement to Gebser’s ‘aperspectival’ integral era began to emerge.

### 3.4.7 The Eruption of Time

At this point it is important to describe Gebser’s explanation of the ‘eruption of time’ into human consciousness for this provides the rationale for the importance of understanding the emergence of the ‘integral’ structure of consciousness\(^{185}\) and with it the relevance of Panikkar’s advaitic Cosmotheandric vision.

---

179 This is my personal definition of the experiential determination of truth
181 ibid., 303.
182 ibid., 283f.
183 ibid., 352.
184 Panikkar, *The Rhythm of Being : The Gifford Lectures*, 98. Tempiternity is the word Raimon Panikkar uses to address the subject of the concrete and eternal and will be described in greater detail in chapter four and five when examining his work. A definition can be found in the glossary in Chapter one.
Gebser’s ‘eruption of time’ is built around the understanding that time and space come together in a systatic union. Gebser speaks of this systatic concept as ‘temporic concretion’. Here time and space display a unity of inter-in-dependence: ‘By introducing systasis into simple methodology, we are able to evince a new “method” which is no longer three-dimensional. This new method is four-dimensional diaphany; in this what is merely conceivable and comprehensible becomes transparent.’ It is this new consciousness that Gebser refers to as ‘aperspectival.’ It is important to note that this is different from the former ‘unperspectival’ and ‘perspectival’ eras of consciousness. Whereas the rational mind might want to describe it as irrational, Gebser’s explanation illustrates that its arational nature highlights that it has grown out of the ‘unperspectival’ and ‘perspectival’ eras of consciousness. The ‘aperspectival’ consciousness does not dismiss the approach of past eras; instead it seeks to embrace the value offered from across all approaches that may have been used from each of its past eras of consciousness development. It is the accumulation and integration of the approach of each era of consciousness development that creates the integral era of consciousness.

Gebser draws particular importance to the time of the French Revolution at the conclusion of the 18th century with the emergence of the political left and with it the release of energy which had been suppressed for centuries. The French Revolution coincided with the philosophical debate about the death of God discussion and hence the status of man.

The time at which this announcement of the death of God was made is striking: for it occurs in the decade following the French Revolution. Fichte’s remark that “man is without predicates” underscores the reduction of God to human proportions and corresponds to the tendency expressed by the French Revolution we can define as the disengagement from patriarchy. ….

The new energy irrupting in man is not might; it does not make him more mighty. But it should make him veritable; it intensifies the awakening consciousness, it lifts man out of his confinement in matter and the psyche, and changes him so that the spiritual becomes transparent to him.

---

186 Temporic concretion is a term Gebser uses to speak of ways that the notion of time is visible or concretely expressed within the physical world.
187 Diaphony is the notion of the transparency of reality.
188 Gebser, Origin, 334.
189 ibid., 199.
190 ibid., 339.
3.4.8 The Fourth Dimension and Time-Freedom

A crucial discovery in the early years of the nineteenth century gave further impetus to the move toward a new perception of life. It was the discovery of non-Euclidian geometry. Gebser suggests this is perhaps the most significant development in the history of science for it opens the way for awareness of the fourth dimension. He notes that the significance of this discovery is highlighted by recognising that it was an insight discovered in different parts of the world by at least five scholars working independently of each other. Initially, an insight ascertained by Gauss as early as 1799, but also by others in Germany, Russia, and Hungary, who within one decade realised independently of each other that form of geometry which allowed conclusions from which a four-dimensional world could emerge.\(^\text{191}\)

Gebser becomes specific that,

> The fourth dimension is freedom from time, i.e., the achronon. The fourth dimension is not the concept of merely measurable time but the “form” of the temporal or temporistic principle which we have defined as time-freedom.\(^\text{192}\)

This description of time-freedom is pointing out that the human perception of time is of such form that it can embrace all perceptions of time as perceived by the previously evolving mind throughout its history.\(^\text{193}\) He speaks of the earliest eras of pre-time, timelessness, temporality, through to the predominance of chronological-linear or conceptual time that shaped understanding through the recent two millennia. Time-freedom embraces all these, respecting what they contributed in past eras. One problem that Gebser draws attention to is that several non-linear perceptions of time previously spoken of must be distinguished from fourth dimensional time-freedom, for they are perceived through previous perceptions of second or third dimensional awareness. He notes;

> The disingenuous, latter-day mystics who are exemplified by Maurice Maeterlinck … These mystics describe the effects of their mystical attitude, which is only a re-immersion into the pure polarity of the psyche and the manifestation of its resultant powers, as being “fourth-dimensional.” But they fail to recognize that instead of superseding the three-dimensional world, they subside it, as it were, in their reversion to a two-dimensional world.\(^\text{194}\)

\(^{191}\) ibid., 343.
\(^{192}\) Ibid., 340.
\(^{193}\) Gebser, Origin, 404f.
\(^{194}\) ibid., 342.
Wilber has developed an important explanation to respond to this concern. He speaks of a ‘pre-trans fallacy.’\(^{195}\) It is not uncommon for people to state that reports of spiritual enlightenment are a return to infantile memories of prenatal experiences. Wilber’s explanation examines the experience and determines the quality of the experience in the context of the accompanying capacities of the mind. The prenatal experience is not characterised by any form of developed or maturing human experiences of cognitive reason, emotional, moral or social development. Transpersonal experiences are usually accompanied by significant development in many such experiences of life. The fallacy is the confusing of prenatal experiences with transpersonal experiences. Hence an accurate assessment of the spiritual experience is dependent upon the broad range of accompanying human capacities of the mind.

3.4.9 The Transparency of the Amensional

A further concern of Gebser’s is the inclination to still view the integral fourth dimension consciousness from a mental rational perspective. The mental rational perception can retain the propensity to view time and space in absolute terms yet does not free itself to grasp the fully time-free integral nature of the aperspectival. It will end up minimizing the place and value of other eras of consciousness. He proceeds further to elaborate on just precisely what this means for each previous era and writes,

\[...\text{we should not fail to observe that in this conception of a four-dimensional continuum the three structural and consciousness-forming components of the magic, mythical, and mental structures are present, even though in deficient form. The magic component is recognizable in the postulates of space-time-unity and relativity. The mythical component is visible in the correlated complementarily principle which equates mass and energy, particle and wave as (polar) phenomena. The mental component is expressed by the specialization of time and its fixed geometrical form as the fourth dimension. Only the space-free, time-free component is lacking; and it will remain so until the error is perceived of mistakenly treating the fourth dimension as measurable rather than integrative and transparent time.}\]^{196}

\(^{196}\) Gebser, *Origin*, 353.
There are some further concerns he identifies, notably the thought that any one area can grasp the reality of the time-free. Already I have noted the desire of the rational mind to master all things, even this notion of time-freedom, but as its mode of operation is to divide and separate it inhibits its capacity to grasp the integral. The integral time-freedom draws one into an amalgamation of all possibilities and enhances the value of other capacities, alongside each other form of time. He also points out the problem of some forms of spiritism which seek a form of ecstasy but which are really bound to the second or third dimension.\(^{197}\) Such experiences are too often anti-rational. This is contrary to the integral which embraces all, including the rational.

He poses the question as to what form is it to take if it has to do with time but cannot be one of the previous ‘forms’ of time which he lists as timelessness, temporicity, or time itself. In answer, he describes:

> It is an integrative dimension, or more exactly, it is the amension and not just an expanding or destructive spatial dimension. It is an acategorical element of systatic perception which makes possible the completion of synairesis, and thus it is the sustaining, indeed “awaring” and transparent, spatially incomprehensible amension.\(^{198}\)

He emphasises, ‘It cannot be too strongly emphasised that the unique plenitude and transparency (diaphaneity) visible in the new mutation touches all phenomena and makes them perceptible.’\(^{199}\)

He incorporates one other area of concern within his discussion and that is the implication of the integral within the issue of the historical tension between life which is ego focused and that which is centred upon the masses. The movement of humanity into the new integral era is not found in either as the primary focus, but rather found in the ‘supersession of the ego and the masses.’ The mutual inter-independent relationality of the ego and the masses is a vital dynamic for developing quality life in the globalised society of our developing era of history. In chapter three this importance will be described in Panikkar’s concept of the polarity created by the relationality of all entities. Panikkar refers to entities as poles.

\(^{197}\) ibid., 349.
\(^{198}\) ibid., 356.
\(^{199}\) ibid., 358.
3.5 CONTEMPORARY SIGNS OF THE INTEGRAL

3.5.1 Gebser’s Signs of the Integral

Upon this foundation of understanding which I have explained, Gebser illustrates numerous manifestations of the aperspectival integral world. His discussion depicts signs of this new consciousness in numerous fields of life.

I will draw upon his study of the natural sciences of mathematics, physics and biology. I will then proceed through the sciences of the mind, psychology, and philosophy. Next, I will look at the social sciences of jurisprudence, sociology and economics. I will then venture into the field of the dual sciences of quantum biology, psychosomatic medicine and parapsychology. Finally, I will turn to the arts where I will examine the subjects of music, architecture, painting and literature. I will observe Gebser’s argument in each field of knowledge pointing to this new amensional, aperspectival integral consciousness which he argues is emerging through what he describes as an ‘eruption of time’ consciousness.\(^\text{200}\) Reflecting upon each of these fields of endeavour, to see how Gebser believes they each display signs of the emerging integral awareness, is important in order to move one’s understanding from a philosophical to a concrete reality.\(^\text{201}\) Perception of life is changing and Gebser identifies the evidence for it.

3.5.2 Mathematics

Gebser turns to the realm of mathematics and speaks of the major forward thrust in new mathematics especially in the seventeenth century and hence its impact on perception. He writes,

The traditional and predominantly static geometry of measurement set down by Euclid is displaced, after a nearly two-thousand-year exclusive reign, by Descartes’ “analytic geometry” (1637), by Desargues’ “projective geometry” based on perception and illustration rather than on measurement ! (1639), and by the “dynamic mathematics” (1638, 1687) of Galileo and Newton. Projective geometry in particular engendered to a greater degree than the others the modern “non-Euclidian” geometries which bought into being the

\(^\text{200}\) ibid., 283.  
\(^\text{201}\) ibid., 367.
fourth dimension that Einstein introduced into physics in the form of “time.”

For Gebser it was a clear indication of the ‘eruption of time’ into mathematical thinking. He describes how mathematics has so transformed our thinking and the respect the general population affords the new sciences, physics being a major example, which in turn has enabled the technolisation of our world. He highlights the theories of relativity by Einstein and the quantum theory of Planck as instrumental in altering our perceptions and estimations of the world. What is so significant about these contributions is that mathematics is now expressed in non-visualizable form. This change in particular has enabled the mathematics and in turn physics to supersede mere three-dimensionality.

And herein lies his pertinent point and upon which this research builds its rationale. The incorporation of ‘time’ into three-dimensional space altered our awareness of space and thereby altered our perception of the structure of reality. This structural alteration in particular is an expression and visible manifestation of the change which our consciousness is undergoing by mutation. This new world is no longer conceptualised but rather one of perception.

3.5.3 Physics

For Gebser, it is clear that the eruption of time is apparent in the field of physics research. Built upon the new mathematics he points to a number of basic characteristics which point to components of the new consciousness with its inherent tendency toward time-freedom.

With the emergence of this new physics and the corresponding new consciousness, Gebser speaks of the supersession of dualism. The importance of this description is that with the mammoth change in the nature of our modern world the three-

---

202 ibid., 368.
203 ibid., 369.
204 ibid., 370.
205 ibid.
206 ibid., 370f.
207 ibid., 371.
dimensional paradigm is just not equipped to deal with the new requirements of physics.

For example, Gebser turns to the work of Planck’s quantum theory which he believes demonstrates that nature does make leaps, effectively demolishing our prevailing view of time. No longer is our description of reality a smooth continuum as the mechanistic view of classical physics had held, but we now perceive that it is also a discontinuous and unpredictable process. Gebser indicates that this has a consequence that time is not quantity – linear, constant, and causally determinate – but *sui generis* an ‘intensity.’ Gebser draws upon the observation of Zimmer, who explained,

> the theory of relativity teaches us … that we can arrive at a generally valid insight only if we do not view events as divided into space and time but rather observe the four-dimensional world constructed of space and time. …It is not something visible like everything that can be divided up into space and time… for it belongs instead to a deeper and more inclusive region of truth.

Gebser explains that Zimmer was speaking of the physical world and was discovering the new dimension along with other science researchers, such as Heisenberg and his work on the atomic structure of energy. Of the world of physics, Gebser indicates that any new truth, reality, or structure … is always accessible only via a new dimension. With reference to our era he indicates that with such awareness we are discovering new insights into the universal - and therefore integral - or the possibility of the fourth dimension. He notes Planck’s words,

> According to Heisenberg’s law … the location of an electron having a specific velocity is completely indeterminate. Not just in the sense that it is impossible to determine the location of such an electron but in the sense that the electron does not occupy a specific location at all….or if you will, it is simultaneously found in all loci.

This new understanding of reality also challenges humans to see time differently from the common chronological, linear understanding of the passing era. The discussion about the extent of the universe’s spatial bounds and the time length of its existence raises the possibility of existence outside the realm of time and space. He quotes C.F. von Weizsacker who in claiming the world actually has an age, states,

---

208 ibid., 373.
209 ibid., 372.
210 ibid., 373.
‘Before this time, the world, if it existed at all, must have been in a totally different state from its present-day one. We cannot even try to depict that state, since the very use of a concept such as time does not arise.’ Gebser addresses this comment with his own surmised conclusion;

If we, however, realize this timeless state with our consciousness, then this state is transformed into space-time-freedom which is with respect to consciousness not only the most profound reality and truth, but also the amaterial and atemporal basic structure of the universe, which, to the extent that we can penetrate it with our consciousness, is free of matter as well as time. For that which we call space-time-freedom is nothing other than the “state” which lies before magic space-timelessness of which we have become conscious …

Gebser finds a similar opinion stated by Eddington emphasizing that this concept of time-space-freedom impossible to comprehend from a three-dimensional perspective but which is opened to the mind of the fourth-dimensional ‘awaring’ i.e. perception of truth. For Gebser, such a notion might once have been perceived of mystically but now he speaks of it within the domain of physics. The new physics cannot be captured in visualisable form. It can only be perceived mathematically.

In addition, the theory of causality is no longer applicable for through Plank’s discovery of the universal ‘quantum of action’ the basic course of events is acausal, discontinuous, and indeterminate. Gebser again reiterates that only a new structure can achieve this. He proceeds with reference to Arthur March’s discussion on the electron. March writes,

If we analyze in depth the experiences on which our faith in the existence of a substantive electron rests nothing remains except a system of constant relationships … so that we are required to accept these relationships and not the substantive particles as the true reality.

Once again, we are finding this theme of relationality to be the foundational reality of creation. This theme is reiterated through Gebser’s description of integral consciousness.
3.5.4 Biology

Gebser now turns to similar signs of change in consciousness evident within the domain of biology. He sees a link with the iconic biological event in the nineteenth-century work of Charles Darwin and the publication of his work, *The Species of Man*. Darwin’s story of evolution is arguably one of the most influential works of our times. Gebser noted how questions of time remain a vital theme in the move toward a new consciousness.

He speaks of Portmann as an initial leader in speaking of this new consciousness in the field of Biology. The integral is characterised by its perception of the whole. He finds this being affirmed in Portmann’s work. Portmann sees the broad range of living forms as an impenetrable whole. For Gebser, the notion of whole incorporates the question of time. He notes of Portmann’s work, ‘We find here in the words of a natural scientist – so far as we know for the first time – a consideration of that present which encompasses the past as well as the future, and thus also “the whole” and the potentialities or incomprehensible and latent intensities.’

Along with others such as von Monakow, de Vries, and Sauser, this work of Portmann’s is of vital importance in Gebser’s illustration of time-freedom. He writes,

> Owing to the work of Portmann and von Monakow, and to the mutational theory of de Vries and the “biological induction” of Sauser, we have today what might in conscience be described as a four dimensional, aperspective biology. … This new biology integrates the phenomenon of time; it considers “the whole” or integrality in an aperspectival manner rather than merely the quantifiable, divisible, and sectored spatial aspects in a perspectival, fixed form.

What becomes important in this new aperspectival consciousness is the supersession of dualism which has been regularly pointed out by Gebser as appearing through an awakening to the non-dual. There is no sense of a fixed relationship to an opposite as was the case in the perception of the previous dualistic ‘perspectival’ era. The new is what he calls the ‘aperspectival’ manifestation of inter-relationships and which is enhanced by the awareness of the diaphanous. In Gebser’s words, ‘This leap from the mental-rational into the integral, on the basis of which the supersession of dualism in

---

214 ibid., 382.
215 ibid., 384.
biology is taking place, is an event of historical significance for mankind. It constitutes one of the manifestations of the ‘aperspectival’ world.²¹⁶

I conclude this summary of Gebser’s work on the natural sciences of physics and biology before turning to the sciences of the mind through psychology and philosophy with his following words.

All of the scientific concepts we have adduced point to characteristics which we have presented as being necessary for the integral structure: four-dimensionality; transparency (diaphaneity); integration; arationality. All of these not only render the whole complex of “time” amenable to our perception but also effective, and at the same time go beyond mere totality to make the whole or integrity diaphanous. They point to a “non-dimensional” structure “behind” the physical and biological data and phenomena of the different structures, a structure which is pre-magic, pre-temporal, and pre-conscious, and which, because of the new consciousness, is transformed into space-time-freedom. What we have discerned here reflects the first manifestations of the aperspectival world in the natural sciences.²¹⁷

3.5.5 Psychology

Next, it is to the field of psychology that Gebser turns. Far from ultimate meaning being pursued in a world beyond one’s immediate spatial experience, the new pathway became an interior journey.²¹⁸ The physical world explored biology, but new insights opened the door to several other fields of endeavour, notably the unconscious depth of the mind. For Gebser, this is another indication of the new era of time-freedom which characterises the emerging aperspectival structure of consciousness.

Gebser notes the work of several scholars who through their contribution expanded the importance of the unconscious for the development of mankind’s awareness. He makes reference to Dupuis, Goethe, Moritz, Noel, Creuzer and Herder²¹⁹ all of whom explored the inner depths with mythological reflection. He adds a reference to the work of Winckelmann and Schliemann who opened the pathway of archaeology which not only spoke of the physical world but the stories of the life that surrounded

²¹⁶ ibid., 386.
²¹⁷ ibid., 388.
²¹⁸ ibid., 393.
²¹⁹ ibid., 394.
these ancient artifacts as well. Psychology speaks of such past experiences deeply buried in the hidden memory of the interior depths of the unconscious mind.

By the end of the nineteenth century, the extent of this new awakening in the mind of Europeans had become significant and apparent in numerous ways. In this field of psychology, it is crystallised in the work of Freud who published his work in *The Interpretation of Dreams*, in 1900.

The impact of this work stands significantly as a stepping stone for the mutational-like development emerging within the mind. It stands significantly amongst the work of many others contributing to the psychological endeavour that collectively shaped an understanding of the mind that led to the awakening of the new aperspectival era. Gebser writes,

> Research during recent decades into the unconscious, particularly by Freud and Jung, lead to results indicative of the essential root of the authentic fourth dimension, the achronon, or time-freedom, if we are only willing to regard these results and the terminology of this research into the psyche as a reflection of the basic aperspectival trend of our epoch.

In the developing story of psychology with its various manifestations, and ultimately in the work of psychoanalysis, and in particular its dream work, Gebser sees the signs of the layers of time. As he probed deeply into the unconscious the multi-faceted voices of past, present and future beckoned to be heard through the discovery of transparency in reality.

Gebser’s consistent question concerning the emerging four-dimensional consciousness is what he writes of as the supersession of consciousness. His primary examples are described in the work of Jung’s theory of ‘individuation’ and the ‘quaternity theory.’ Concerning individuation, he sees this in the context of the move toward a psychic wholeness in the archetype of the ‘Self.’ Drawing on the work of Jolande Jacobi he illustrates how the conscious and unconscious complement one another and combine to form a whole Self. Built upon this notion of the Self,
Gebser believed that Jung’s theory of individuation, with its demand for a Self, shows itself to be an attempt at overcoming the psychic dualism, the foundation of the metaphysical perception of life. His description seeks to move beyond the rational, certainly avoiding the irrational to discover the arational non-duality. For Gebser, despite the challenge facing the psychological world, he sees Jung’s work as a courageous step toward aperspectival four-dimensionality.225

Gebser spends time discussing the archetypes notably as presented by Jung. It is in the search for a clearer understanding of them as different from a biological connection that their contribution to the time-free aperspectival consciousness emerges. The further they are examined the more the time-free picture emerges. Gebser described this as the achronon, the essence of the time-free fourth-dimension consciousness. Gebser draws his conclusion;

If we are sufficiently bold as to consider the “unconscious” as an acategorical element, which is suggested by the spacelessness of the psyche, then the emergent awareness of the unconscious is nothing other than the psychic form of time’s eruption into our consciousness …226

3.5.6 Philosophy

Gebser begins his reflection upon philosophy by raising the notion of mutational-like change in the human capacity to reflect on reality, firstly with its inception within the context of Greek thinking and then latterly in the current era of history. He speaks of the emergence of Greek philosophy as originating at a time when human thinking was undergoing a mutational-like change from the mythic to the mental state of consciousness. By turning to the observation of Heidegger he introduces the thought that we are now undergoing a similar mutational-style change in thinking capacity, but this time leaving the mental rational stage and so entering a new stage. Quoting Heidegger, Gebser writes,

Are we on the brink of the most enormous transformation of the entire earth and of the time of historical space wherein it is suspended? Are we on the eve of a night leading toward a new dawn? Are we about to depart on the trek into the historical landscape of earth’s evening? ... Is this land of evening just now coming into being? Are we today “occidental” in the sense that the night of the world comes on only via our transition? … Are we the late-comers? Or

---

225 ibid.
226 ibid., 396f.
are we at the same time the early arrivals of the dawn of an entirely new age which has already left behind our present conceptions of history?²²⁷

These words of Heidegger echo loudly what so many prophetic voices from across all domains of life are proclaiming and touch right on Gebser’s fundamental point. For Gebser, philosophy displays many signs of this new ‘aperspectival’ era. He writes,

The basic change in philosophy that aims at its own supersession is not only evident in Heidegger. If we pursue the general trend in contemporary philosophy schools, it is apparent that spatially limited, conceptually bound thinking of a rational character is beginning to give way to new modes of realization that are truly aperspectival in nature.²²⁸

Central to all of these signs for Gebser is the question of time.²²⁹ It continues to be his primary indicator of this new era. Gebser follows the discussion of time through the works, originally of Pascal, of the contribution of Hegel, Kierkegaard, Bergson, Husserl and then an overall summary of the ‘eruption of time’ by Gent.²³⁰ His key point is to illustrate the way their work moves from the three dimensional space-time bound perspectival mode to the new fourth dimensional ‘aperspectival’ awareness.²³¹

Gebser then turns to the influence of psychology upon philosophy, notably the thinking of Jaspers and Jung.²³² He emphasises the influence of existential thought on removing the subject-object divide then turns to the contribution of the ‘transcendental logic’²³³ of W. Szilasi and Georg Simmel. Simmel expresses it in this way, ‘transcendence is immanent in life. ... It is not a separate region of the world but a transcendentally, an immanent power or possibility of being.’²³⁴ Szilasi develops his understanding of transparency against the problematic notion of limiting man to only one possibility of being, such as the magical, the mythical or the mental structure. Gebser advances the discussion by introducing the notion of the whole and diaphaneity in recent philosophical discussion.²³⁵

²²⁷ ibid., 402.
²²⁸ ibid., 403.
²²⁹ ibid., 404.
²³⁰ ibid., 405f.
²³¹ ibid., 404f.
²³² ibid., 407.
²³³ ibid., 408.
²³⁴ ibid., 407.
²³⁵ ibid., 408.
Gebser then moves onto the work of Heidegger pointing out that he takes up Husserl’s concept of ‘pure consciousness’ and often speaks of ‘transparency.’ He notes that Heidegger uses a variety of terms to capture the essence of diaphaneity …

Thus through Heidegger it may become evident that certain characteristics of the integral consciousness structure, the aperspectival world, are also manifest in the most recent philosophy. The sphere is the expression of the aperspectival world. Aperspectivity is the “verition,” the “awaring in truth” of the whole and consequently of its spiritual manifestation, the diaphainon, inasmuch as the whole is perceptible only as transparency wherein origin, also containing the entire future, is time-free present. To attain this consciously, without abandoning the “earlier” consciousness structures, is to overcome rationality in favour of arationality, and to break forth from mentality into diaphaneity.

3.5.7 Sociology

Gebser looks further into the social sciences by turning to the field of sociology where the question of the human and God becomes a vital point of discussion.

With the discussion of the death of God gaining ground, the focus turned to the nature of man through the fields of anthropology. Previously the belief in the patriarchal God fixed humanity’s understanding of its’ place in creation and reflected his patriarchal approach to life. But rather than the notion of God he believes it was more pointedly the notion of the Father who was dead and with it the dismantling of patriarchy in society. Certainly, this is the ever so slight opening of the door which

---

236 ibid., 409.
237 ibid., 410.
238 ibid.
239 ibid., 411.
240 ibid.
241 ibid.
will ultimately, in his opinion, lead to the elevation of the child and woman to the status of the ‘whole person’.  

As Gebser develops the sociological argument for the emergent fourth dimension of consciousness, he finds the central evidence in the changed attitude to labour. Discussing this new attitude in Russia, the United States and France as typical examples, he highlights how respect for labour becomes a central domain of life with almost religious fervour. The discussion highlights how this interest in labour oscillates between work as quantity and quality. The former keeps it grounded in the rational; the latter enables the freedom to embrace the new. Concerning time the future can be valued as present in the supersession of the ‘mere now’ and hence the whole is being formed and the balance in understanding time in work is awakening to fulfilling potential, quality and intensity. It is an ‘aperspectival’ mode of realization.

Gebser further develops his argument in a discussion centred on the tension between the individualistic and the collective, politically capitalistic and communistic economies. He points out that it is Ludwig Preller who stresses the integrative principle in his belief in the whole and so succeeds in dissolving the false alternatives and dualisms between individual and mass. He speaks of the space-time potency of the ‘web of inter-relationships’.

A further contribution to the discussion comes from the work of Frobenius and his ‘morphology of cultures’. In Gebser’s reflection upon his work he highlights the inherent problem of an attitude of dominance of one culture over another … the rational over the mythic, the mythic over the magic and the magic over the archaic. The arational four-dimensional whole which incorporates the temporal is the perception that sees all structures of consciousness as part of the whole hence the awakening to a new attitude that enables one to move across cultural boundaries.

242 ibid., 424f.
243 ibid., 427.
244 ibid., 428f.
245 ibid., 427f.
246 ibid., 432f.
Gebser describes numerous examples of universal concepts emerging across the field of sociology as a result of the arational mode of realization. Terms like du Nouy’s ‘universal consciousness,’ Zbinden’s ‘awakening of a new consciousness’ or his ‘new sense of world,’ or Dempf’s ‘integral humanism,’ all spoke of a new awareness. Of further development within the sociological world was the integral mode of realization known as the emergent opening world. Andre Siegfried spoke of this in his reference to administration, the distancing of oneself from action and the means employed, notably … ‘the underlying knowledge of the concept and value of time.’ In time Siegfried became the advocate of “open government”. Weber intimates the possibility of a ‘new constellation of consciousness,’ which transforms space-timelessness into space-time-freedom, permitting the mutation from an unconscious openness to a conscious openness, whose essence is not ‘being in’ or ‘being in opposition to’ but diaphaneity, that is, spiritual transparency.

Gebser notes the work of Hugo Spatz whose work on brain research provided a physical foundation for this new awakening most notably the developmental possibility of one part of the cortex, the basal neocortex. He sees this development originating in sociological research and importantly regarding the mode of realization of the ‘universal consciousness’ fundamental to the new ‘aperspectival’ integral consciousness.

3.5.8 Jurisprudence

In his introduction to jurisprudence, Gebser points out that law in the Western World presupposes the mental structure and speaks of its relation to ‘rights.’ Like all other fields of life, he asks the question as to whether we may see a change in jurisprudence due to the issue of time. The crux of his argument is found in the shift in the law’s ultimate concern with property to its new focus upon work. Work

---

247 ibid., 434.
248 ibid.
249 ibid.
250 ibid., 435.
251 ibid., 436.
252 ibid., 437.
253 ibid., 418.
254 ibid., 419f.
255 ibid., 420.
involves people and is therefore far broader in its intent and application, and allows for the changed circumstance. While former laws were mainly individualistic, the emerging new ones are primarily social.  

Of great importance is that the change Gebser talks of must be enabled by the ‘aperspectival’ bearing that values work as quality. Quality opens law to participation and value in a broad range of ways, often indeterminate and open and consciously left non-definitive. He sees a parallel characteristic appearing in jurisprudence which he believes is apparent in philosophy, and so concludes:

To the same degree that “open thinking” in the new “philosophy” contains characteristics of aperspectivity, “open justice” at least potentially expresses these same characteristics...In both cases this “openness” relates to the same process of de-systemization and de-perspectivation of thinking, as well as of justice, by the inclusion of the time element. So once again temporic efficacy makes the decisive transition possible.

3.5.9 The Dual Sciences

Gebser now turns to the newer dual sciences, the outcome of more recent development in knowledge. He refers to Quantum biology, psychosomatic medicine and parapsychology. Each domain is the creation of two former fields of endeavour which have found a common area of attention. Unlike the former domains we have studied, the dual sciences are already by virtue of their relationship ‘aperspectival’ in nature.

He writes,

What makes the dual sciences potentially aperspectival disciplines in a certain sense is the fact that their very emergence is already an expression of the “supersession of dualism,” a prerequisite and indicator of an arational mode of understanding.

Of more apparent and immediate relevance to the common person is the emerging field of psychosomatic medicine. This field has transcended the previous dualistic psycho-physical domain. As Gebser highlights Victor von Weizsacker describes the relationship between body and soul not as two separate entities juxtaposed but rather

256 ibid.
257 ibid., 422.
258 ibid., 424.
259 ibid., 445.
how they mutually interpenetrate and so interpret one another. In an illness one must consider the whole for it is impossible to observe whether the psyche or the physical appearance is the cause or the earlier occurrence; they occur simultaneously.\(^{260}\)

Gebser notes the description of Mitscherlick, who speaks of the integral in medicine,

In order to grasp freedom, other forms of thinking beside the scientific are mandatory… There are in man independent spheres completely intertwined…: the world of spirit and matter, of life and soul … The spherical pervasion of the spirit by matter, of the body by the spirit, is for all aspects of human life a proto-element. Regarded in this light, such aspects may be said to constitute life as quality.\(^{261}\)

He concludes, ‘As soon as parapsychology is able to surrender the rational method in favour of diaphony, even if only partially, the research will lead to an astounding accrementition of ‘aperspectival’ knowledge.’\(^{262}\)

3.5.10   Music

Gebser sees the field of the arts holding a unique place in human experience. He identifies roots traced back to the deepest realms of our consciousness. They are part of the magical and mythical depth of the mind’s functioning. In this way the arts come close to the essence of Being, which he has spoken of as Origin.\(^{263}\) The musical experience of the twentieth century has been so significant that the challenge for the arts is to examine the perceived impact of the eruption of time in this field. Gebser considers the question as to whether the change in music is merely novel or does it indicate a major transition and re-structuring?\(^{264}\)

Gebser reflects upon a history of time in music by initially recalling the various eras of consciousness throughout history. While his interest is in time-free consciousness as characteristic of the integral era, he distinguishes this from the timeless nature of primordial experiences of music. He speaks of examples of music found in the Canary Islands and the Andes highlighting the timeless nature of their music which

\(^{260}\) ibid., 446.
\(^{261}\) ibid., 447.
\(^{262}\) ibid., 449f.
\(^{263}\) ibid., 454.
\(^{264}\) ibid., 454f.
has no beginning or end. He differentiates this timeless nature from the time-free experience of the integral.\textsuperscript{265} This differentiation is consistent with the work of Ernst Krenek who also notes a difference between the primordial and the new music. He has endeavoured to look at contemporary forms of music in the light of the new physics and its four-dimensionality. Here he detects an audible structural change which he believes has irrupted through the new valuation of time.\textsuperscript{266}

Gebser proceeds to examine this structure and point out two vital domains of contemporary music, polymetrics and polytonality which points us to the important subject of the supersession of dualism in the new music.\textsuperscript{267} About this Gebser indicates that since the turn of the eighteenth and nineteenth century the once vital major-minor system was replaced by the atonal. Gebser asks, ‘What follows from all this?’ He answers,

\begin{quote}
Primarily two facts: that classical music, reaching its brilliant apogee in Bach, was perspectival music in accordance with its epoch; and that this tonal music is being superseded by atonal music. No longer is music dominated by a spatial system: it is being structured spatio-temporality.\textsuperscript{268}
\end{quote}

For Gebser, this new consciousness evident in music is a development which surpasses the mental rational world of representations, neither regressing into the irrational or the pre-rational, nor denying the limited validity of the mental.\textsuperscript{269}

Gebser seeks to enlighten his readers to a fuller understanding of the arational realm of the new music by addressing the issue of its intervals which are no longer solely derived from the major-minor system, but rather from the ‘structure of interconnections.’ He points out that this structure is arational, or ‘four-dimensional.’\textsuperscript{270}

Gebser expands his discussion of the new music by recalling its relation to origin and associating it with the non-dual and wholistic spiritual. In contrast to the fragmentary nature of the rational he elaborates and once again lays the foundation for the theme

\begin{itemize}
\item \textsuperscript{265} ibid., 456.
\item \textsuperscript{266} ibid., 456f.
\item \textsuperscript{267} ibid., 457f.
\item \textsuperscript{268} ibid., 459.
\item \textsuperscript{269} ibid., 460.
\item \textsuperscript{270} ibid., 461.
\end{itemize}
of this research by saying ‘whoever sees arationally perceives the whole, and if at all possible, perceives it (music) as a structure of interrelationships.’ He specifically evaluates it as neither a vital, a psychic, nor a mental mode of realization, but a diaphanous integral-spiritual reality. Once again, we can conclude that he has seen the aperspectival time-free nature of the integral consciousness this time emerging in the music of our time.

3.5.11 Architecture

Gebser speaks of architecture as the pre-eminently sociological art addressing both the individual and collective needs of people so that such dualism is resolved. He identifies the primary issue in determining the aperspectival awareness in contemporary architecture by identifying the role of time. For this the perspectival preoccupation with perspective needs to be superseded. In the words of Frank Lloyd Wright, ‘The new standard of space consists in the space measurement in time.’

Gebser uses various examples to differentiate the enclosed space of a room with the repositioning of interacting and non-connecting walls to create a continuous flow of passage juxtaposed with a sense of containment. Gebser sees in these new creations of architecture the eruption of time. There is always a sense of future ‘where to’ or past ‘from where,’ hence architecture is definitely four dimensional and aperspectival.

Wright leads the discussion onto what is the essential essence of a building by pointing out that the past preoccupation with proportion is nothing in itself, but it needs to find its value in its relation to the environment. This leads to a discussion about style in architecture, where style is a reflection of the experience of people and hence the expression of character that emanates from within.

---

271 ibid., 462.
272 ibid.
273 ibid., 464.
274 ibid., 464f.
275 ibid., 465.
276 ibid.
277 ibid., 466.
This new approach to architecture has been coined ‘open living’ and such a term leads to the second question for Gebser. Does the new architecture do away with the past dualism in building? Such dualism is apparent in the separation of room from room or that between the interior and the exterior. Gebser uses the original cave and the former castle as particular examples of dualism in architecture. Both structures minimise interior light, and as such made the interior distinct and separate from the external. Today such separation is disappearing, particularly with the dualistic separating walls being replaced so often by glass. ‘Indoors’ and ‘outdoors’ are becoming a unity transparent or diaphanous, an integrated whole. This transparent sphere is the quintessence of the arational, aperspectival time-free consciousness.  

3.5.12 Painting

Gebser begins his reflection on painting by returning to architecture. He notes the sentiment of architect Fernand Leger who regularly had felt the urge to break through that which he called dead walls. He found one solution in his colourful and decorative paintings applied to walls thus abolishing the feeling of spatial three-dimensionality without a regression to a two-dimensional surface effect … a decidedly fourth-dimensional impression, achieved above all by the new treatment of the time-element.

Searching for signs of the aperspectival and its link to time as a systatic element, Gebser returns to the work of Delacroix, Gericault and the Swiss Fussli each of whom painted at the beginning of the nineteenth century. Their treatment of colour, particularly the notion of colour complementarity, initially caused a stir but indicated a new approach. Reflecting on the contribution to colour complementarity by Van Gogh he notes it marks a connection with the psyche and removes the arrangement of line as the primary necessity of structure.

---

278 ibid., 467f.
279 ibid., 470f.
280 ibid., 472.
He speaks of Delacroix’s rejection of the line for it does not appear in nature, but only in the human brain. He develops his work with oval shapes rather than straight lines. This initial sign of spherical space appearing in Delacroix does not come to full expression until the work of Cezanne. Cezanne’s paintings were built upon the primordial forms of the ‘cone, ball and cylinder.’ He draws attention to the observation of art critic Liliane Guerry who demonstrated that Cezanne established a space which integrates art and time. Gebser notes that space for Cezanne is a ‘continuum’ which arises from the curve and not from the straight line. Gebser points out that this change of perception is of a particular character and points toward the mutational-like change taking place in the conscious mind.

This new perception takes shape spontaneously in the artist, and this creative achievement is merely recapitulated by the scientific theory, in this instance by Einstein’s. This circumstance is a guarantee of the authenticity and the life – and consciousness – befitting necessity of this restructuring of our perception brought on by the eruption of time. Such a new perception appears spontaneously in consciousness and has the nature of a mutation.

He continues to illustrate that this work is significantly developed in the work of Van Gogh, Gauguin, Ensor, and Hodler, further illustrating the mutational shift from the three- into the four-dimensional world.

Gebser notes that yet in another innovation; ... Cezanne presents within the same painting ‘multiple viewpoints’ and ‘various visual axes.’ He determines that this breaking forth from the ‘perspectival’ moves perception into the ‘aperspectival’ as opposed to a reversion to the ‘unperspectival.’ Gebser points out that Cubism and Futurism made significant advances on the non-dual view by incorporating multifarious views in the same painting.

Cubism was first in attaining a transparency of the spatio-temporal impression of the whole. Picasso’s ‘Woman of Arles’ is an example of where things are rendered ‘aperspectivally’ by including various viewpoints. Gebser points out that ‘transparency’ (diaphaneity) occurs in this context. Since ‘aperspectivity’ is always

281 ibid.
282 ibid., 473.
283 ibid.
284 ibid.
285 ibid., 476.
concerned with the whole, it cannot disregard this characteristic. The fact that it concerns the whole points to its time-freedom nature.\textsuperscript{286} Gino Severini insists that his ‘Restless Dancer’ deals with the ‘total impression of the dancer, past and present, near and far, small and large, as they appear to the artist who had observed the dancer during various periods of her life.’\textsuperscript{287}

In summary he notes that,

\begin{quote}
All artistic styles since Impressionism are spontaneous forms of temporic attempts to surpass the perspectival three-dimensionality by the inclusion of time. … to surrender the opposite is to gain together-ness; genuine inter-human participation. In this togetherness the thou, be it a partner, world, or the divine, is no longer thought, understood, or grasped as an opposite.\textsuperscript{288}
\end{quote}

Gebser concludes his discussion on the evidence for the eruption of time in painting by again turning to what it has to contribute to the integral inter-relational understanding of spirituality. He observes, ‘There are as few comments as spiritually profound as Paul Klee, who states that ‘the task of the artist is to lend duration to Genesis [Origin].’\textsuperscript{289}

3.5.13 Literature

The final domain of life that Gebser examines is literature. In fact, he believes that as literature arises from our primary form of expression, that if the mutational-like change in the structure of consciousness that he believes has been taking place since the French Revolution cannot be proved within this field, then his overall argument remains inconclusive.\textsuperscript{290}

He makes a particular point about the place of poetry for it expresses the less tangible story of history with no reference to dates and events. This is important to note since according to Gebser the writing of history is a time issue.\textsuperscript{291}

\begin{itemize}
\item \textsuperscript{286} ibid., 477.
\item \textsuperscript{287} ibid., 477f.
\item \textsuperscript{288} ibid., 481.
\item \textsuperscript{289} ibid., 484.
\item \textsuperscript{290} ibid., 487.
\item \textsuperscript{291} ibid., 488.
\end{itemize}
He picks up the challenge presented by Schelling who had stated in his inaugural lecture in Berlin (1841) that humankind must be moved beyond its previous consciousness. Gebser saw this happening in both linguistic structure and thematic expression. Speaking of the new emerging time-free consciousness he notes how the dateless, transparent character of its poetic language captures the diaphanous or luminous spirit of the ‘origin’. In Holderlin’s words this spirit is captured: ‘I have seen it once, the one thing that my soul sought, and the fulfillment which we pose beyond the stars and push to the end of time – I have felt its presence. The most exalted was there – in this circle of human nature and things, it was there.’

For Gebser this indicates that,

Holderlin’s aphorism on inversion admits the transparency of time-freedom as well as the acausality that represents the supersession of dualism and the arationality that surpasses and overdetermines the mental-logic: not via a reversion to irrationalism but through the verition or awaring of the whole.

With regard to the psychic, Gebser turns initially to the work of Goethe who leads one on a descent to the Realm of the Mothers in *Faust*. The once spatially intangible negated by rationalism is open to the light of the conscious in novel form. Gebser sees this revelation of psychic energy, expressing the multiformity of the time-theme in poetry.

The notion of time expressed as ‘the theme’ of writing is the third of Gebser’s structures. He speaks of Marcel Proust’s work, *Remembrance of things Past*, as a milestone in Western poetry. He follows this discussion with reference to Proust’s later work, *Time Regained*, where he moves through lost time, psychic time, only to be disillusioned with clock time which ultimately led to time-freedom. In the same ilk, Gebser refers to James Joyce and Robert Musil alongside Proust as the greatest novelists of the new style in our epoch. Each poses and resolves the time problem in his own way.

---

292 ibid., 489.
293 ibid., 490.
294 ibid.
295 ibid., 492.
296 ibid., 494f.
As the fourth of the structural dimensions, Gebser presents as part of the new valuation of time an examination of grammar and syntax. He notes Gerard Manley Hopkin’s style as ‘an extraordinary freedom of diction with an express colon style.’ Thus his work was superseding ‘perspectivity,’ which is displaced by the acausal nature of relationship. Gebser assesses that this signifies an attempt to reject the purely discursive rationalistic mode of thought and he lists a number of grammatical categories which fundamentally reveal the new consciousness structure.

Each of these categories contributed significantly to the transformation of the quality of literature. With these adaptations, literature gained freedom from the restrictions the traditional rational ‘perspectival’ conventions placed upon writing. With the new freedom, every word had its place in the multidimensional whole, via means of the interrelationship of all things. With its freedom came the awakening to the diaphanous new time-freedom ‘aperspectival’ consciousness.

3.5.14 Summary of Gebser’s New Integral Awareness

The importance of Gebser’s insights as outlined in this section cannot be underestimated. They provide the substance for my thesis that the change taking place in history at present across society emanates from a mutational-like change taking place within the deep structure of the mind.

Two vital conclusions must be drawn. On the one hand, the major attempts of the Christian community over the past century to reconnect with society in general have been far from effective because it has not taken this mutational-like change from the dualistic to the non-dual capacity of the mind’s consciousness into consideration in its planning. On the other hand, it provides the reason why Panikkar’s explanations of reality must be taken seriously. Panikkar’s work will be examined in the light of integral perception.

297 ibid., 494.
298 ibid., 498.
299 ibid., 500.
The challenge before not only the Christian faith but humanity in general is to find an effective pathway to navigate the journey from the passing conventional way of life to the emerging post-conventional, from the mental rational era to the integral era, from the dualistic to the non-dual awareness. It is the work of Ken Wilber which offers a vital concept.

3.6 SYMBOLS OF MEANING OR TRANSFORMATION AND KEN WILBER

3.6.1 The Challenge of Finding a Way Forward

As a result of history poised in the heart of this mutational time of transition, there are various possibilities, two examples would be to cling to the past and the conventional way of life, or explore alternatives and pursue new ways of living. This leads to an unsettled society wondering how to respond. Addressing such a challenge to move forward by proposing a pathway is the purpose of this research thesis.

Gebser is clear, to fulfil the goals appropriate for the new world, it will require an attitude of hope, lest we settle for the ways of the past which he argues are no longer adequate for meeting the new challenges humanity is facing in the globalising society. Gebser asks this very question himself which he expresses in the following.

Yet one question remains: what can man do to bring about this mutation? To this we have already hazarded an answer: we must know where we are to effect events, or to let them take their course; where we are merely to “be aware” of truth, and where we may impart the truth.300

Gebser’s message of hope is built upon the experience of many before our time. Having come to a clearer understanding of the possible emergence of a new consciousness he recognises that there have been previous times where humanity has traversed from one level of consciousness to another. Individuals have previously taken such mutational steps in development. There is no reason this is not possible in our own time as we face this new challenge. He determines, ‘our sole concern must be with making manifest the future which is immanent in ourselves.’301

300 ibid., 273.
301 ibid., 296.
The attitude he calls for must reflect the new integral vision of global consciousness with appropriate values.

The new consciousness structure has nothing to do with might, rule, and overpowering … What is needed is care; a great deal of patience; and the laying aside of many preconceived opinions, wishful dreams, and the blind sway of demands. There is a need for a certain detachment toward oneself and the world, a gradually maturing equilibrium of all the inherent components and consciousness structures predisposed in ourselves, in order that we may prepare the basis for the leap into the new mutation.\(^{302}\)

3.6.2 Deep Structural Change in the Mind of Humanity

I now return to the insights of Wilber who shares a very similar perspective of the history of all things. In his work, he is concerned with addressing exactly this question raised by Gebser. When it comes to addressing the existing mutational period which humanity is traversing, Wilber identifies that which I have ultimately referred to as a ‘symbol of meaning’, for he describes them as the symbols that transform us from one level of consciousness to the next higher level.

…the mind because it transcends the physical world…possesses the power to represent that world in its symbols. As for the symbols themselves, however, they are neither physical nor merely physical—reflecting, but rather constitute a higher level of reality per se—the verbal-mental level, the level Leslie White so accurately called “symbolate,” or “created by symbolizing”. “Symbolizing is trafficking in nonsensory … meanings, i.e., meanings which, like the holiness of sacramental water, cannot be comprehended with the senses alone.” They are transensory, transbodily, transemperical, transtasyphonic and super organic. In short, symbols are presentational or creative (constituting a higher level of reality per se)…\(^{303}\)

He understands such symbols to be foundational in shaping the deep structural levels of the mind, and subsequently when we are awakened to such deep innate awareness, they are the way we establish meaning and the shape of our surface life.

…we can say that each transformation upward marks the emergence in consciousness of a new and higher level with a new deep structure (symbol matrix), within which new translations or surface structures can unfold and operate (sign matrix). And we can say that development or evolution is a series of such transformations, or changes in deep structure, mediated by symbols, or vertical forms in consciousness. And most importantly, we say that all deep structures are remembered, in the precise Platonic sense of anamnesis, whereas all surface structures are learned, in the sense studied by Western psychologists.\(^{304}\)

\(^{302}\) ibid., 300.
\(^{304}\) Wilber, _The Atman Project_, 49.
The way he begins to speak of this evolutionary development of the mind is by inviting the reader to think of the movement of people between floor levels of a multi-level building where each level represents a level of the mind’s consciousness. He uses the simple illustration of a person’s movement around one floor level of a ‘high rise building’ (representing the conventional life) and compares it with movement to the next higher level (representing the post conventional or transpersonal life).

In the initial case of the conventional, growth may take place by movement to new domains of experience on that same level. Such movement he speaks of as ‘translation.’ I have discussed this earlier as a sideways movement. Development that witnesses one moving to the next higher level of consciousness is spoken of as the process of ‘transformation.’ It is this second movement of transformation that he is equating to movement to a new level of consciousness in the structure of the mind.

3.6.3 Translation and Transformation

Only some ‘symbols which encapsulate meaning’ will challenge people to move forward from the current conventional operative level of functioning to the further developed post-conventional or transpersonal stage of experience. In other words, some ‘symbols of meaning’ will be part of the ‘translation’ experience. Wilber prefers to call these people following signs rather than responding to new symbols that beckon one forward.

… Translation has one major, basic, and fundamental purpose: to maintain the given level ... of the self system, to hold it stable, equilibrated, constant ... translation acts to secure the specific substitute gratifications of that level, to reduce uncertainty, reduce tension, maintain constancy amid flux and change, Translation, in short aims at fortifying a particular floor in the building of consciousness.

As previously mentioned, symbols which may move people to the more developed level of consciousness are referred to as ‘symbols of transformation.’ It may involve the breakdown of the value of previous ‘symbols of meaning.’ A simple example may be the discovery that wealth, which may have been a person’s ‘symbol

---

305 ibid., 47.
306 ibid.
307 Wilber, Up from Eden : A Transpersonal View of Human Evolution, 78.
308 Wilber, The Atman Project, 43.
of meaning,’ does not bring comprehensive human fulfilment. Such a person might begin to explore different approaches to life. In time, something of particular significance typical of the higher level of consciousness impinges upon that person’s mind and beckons them to view the world differently.

3.6.4 The Post-Conventional and Trans-Personal

Wilber concludes that as the broad mass of population ever so gradually evolves or moves forward, there are increasing numbers of people discovering this more deeply developed state of trans-personal consciousness than ever before. Examples that may be used to describe what to expect from the subtle trans-personal life are limited for society is still in its early stages of such development. Nevertheless, some characteristics of such ‘symbols of meaning’ can be noted.

Such symbols would consist of a universal nature. They would perceive the interrelatedness of all that is; hence speak of an integral spirituality. They would describe a wholistic vision. They would be no less rational than the previous modern era. However, they would be far more cognizant of a comprehensive approach that respects that even the past perceptions of magic and myth consciousness are to be examined for what they contributed in the past and how such a mentality may operate within the whole. One term Wilber has used to capture this all-inclusive nature is ‘vision-logic.’ Of great importance is the concept of a non-dual reality. The dualistic perception was once the vital and necessary means of operation for the challenges of the world. It helped differentiate good and evil. While it will remain vitally important, it will only make a valuable contribution within the broader context of non-dual consciousness.

In the following section, I will speak more thoroughly of one ‘symbol of meaning’ that I propose is universal, integral and wholistic. I will discuss specifically the work of Panikkar whose trans-personal insights are captured in his term ‘Cosmotheandric.’

---

309 Sex, Ecology, Spirituality, 30.
311 Up from Eden : A Transpersonal View of Human Evolution, 13f.
312 Wilber, Sex, Ecology, Spirituality, 184-86.
313 ibid., 308f.
3.7 SYMBOLS OF MEANING AND RAJMON PANIKKAR

2.7.1 A Living Mutant

Panikkar’s work displays many of the characteristics mentioned in the previous section; universal, wholistic, interrelated, and non-dual. As already noted, Cousins refers to Panikkar as a living mutant of this mutational-like change. Generally speaking, he has been regarded highly within the religious arena of life, yet not without some discomfort by sections of the traditionally orientated religious community. I intend to examine his work in the context of the integral post-conventional or trans-personal perception of life. The fact that he has lived a significant amount of his life crossing back and forth between the Eastern and Western ways of thought might explain both the discomfort of some yet respect by others.

3.7.2 The Power of Symbol to Change

If the reason and logic-shaped scientific method is the relevant symbol for shaping the life of the most recently passing centuries Gebser cautions that it must not be assumed that the mental rational capacity will be able to perceive the ‘aperspectival’ integral consciousness. The mental rational certainly can and importantly will contribute to enhancing the experience of the emerging consciousness but such new experience of consciousness will involve a mutational development that can only be called and known integrally.

Our intuitive search for meaning hunts for simplicity of language that is truly comprehensive. With each successive development in the evolutionary process, the symbols will change accordingly. Without a change in such symbols, we will remain settled in the past conventional way of functioning and fail to enter the integral. On the other hand, as they change they draw us into a more appropriate and

---

314 Cousins, Christ of the 21st Century, 73.
315 This is the implication of the work of Wilber who has described the need for new symbols of transformation to move one from the previously conventional level of consciousness to the next higher. See previous section.
fitting approach to reflect the new life. Enhanced meaning encourages energy and purpose. Our life is changed.

3.7.3 The Cosmotheandric as Symbol

Panikkar speaks of his vision of the non-dual reality by way of his Cosmotheandric vision. This is the human non-dual vision that emerges from the ‘Theanthropocosmic’ concept of reality. The terms ‘Cosmotheandric’ and ‘Theanthropocosmic’ are compilations of the three prime notions of reality in which we live: God or Theos, Cosmos or Creation and Man or Anthropos. Their inter-in-dependent relationality is the foundation of his non-dual, integral whole. It becomes his ‘symbol of transformation and thereby meaning.’ He writes of the current challenge,

Our age has problems with all three centres of reality: God, World, and Man. Science ignores God; Man does not care for the world; and now the world is fighting back. And our solutions are at best piecemeal and at worst cosmetic. It is on this background that Christophany: the fullness of Man as a Christophany undertakes a full-scale revision of our understanding of these three centres; this fullness is to be experienced, if at all, at the adhyatmic level. It is a mission statement for the new millennium – a statement that can be understood only when read with the third eye.

3.7.4 Wilber’s Symbol and Panikkar’s Mythos

Panikkar does not use the word symbol to speak of that used by Wilber. For Panikkar it is mythos, the overarching story that holds all things meaningfully together. It is the story that reaches beyond the minutia of the description. It unites the seemingly fragmented strands of knowledge. Panikkar highlights the importance of getting our mythos right for he believes the failure to do so is contributing to crisis in our time to which numerous scholars make reference.

---


The heart of his observation is that the world is living in times of crisis, caught between different cosmologies. In his words he expresses: ‘The kosmological problem is paramount. An increasing number of perceptive thinkers seem to agree that humanity is facing its greatest crisis today. … The world crisis of our times stems from a conflict of kosmologies.’

3.8 PEACE AND HOPE

3.8.1 A New Kosmology

Addressing the issue of the crisis of our time, Panikkar speaks of the need for peace, for he believes that the very survival of humanity now lies within our very own hands as we deal with nuclear weaponry and the care of the environment. We must find a solution and for this he speaks of the root of our conflict in the fragmented way we approach life: ‘The struggle is between different cosmologies, and the victory of the one over the other will never lead to peace – as it has never done. Here we meet again the political importance of inter-culturality.’

Panikkar is mindful of the rift that has appeared in the thinking of the modern scientific paradigm and the traditional theistic belief system. It is not that he favours one over the other. Rather he endeavours to have his listeners understand something that embraces all. He seeks a mythos that will embrace all traditions. He refers to two leading figures, one from each perspective of the apparent divide.

Firstly, he refers to historian and theologian Thomas Berry, a North American cultural historian and theologian who he notes as being one of the most articulate speakers on this issue. Rather than making reference to God or religion, Berry speaks of the universe as a unity, both physical and psychic. He emphasises the inter-relational nature of all, both the living and non-living components of the earth. As

---

319 I remind the reader that Panikkar prefers the use of the letter ‘k’ for his spelling of cosmology to differentiate it from other scientifically bound approaches. His presentation of reality is far more comprehensive than a purely scientific perception of our domain of existence.


321 ibid.

322 ibid., 374.

323 ibid., 373.
much as this is part of Panikkar’s thinking, it is still not adequate for he does not see that Berry has come to terms with the truly mystical.

My critique, of Berry’s grand presentation … I wonder whether modern science can sustain such a life-giving mythos. … His Story may not convince me…but for those for whom modern science offers a paradigm of the universe, his story is convincing and indeed insightful. His Story, the scientific reinterpretation of a desacralized biblical creation myth, may be the right way to rescue us from the technocratic slavery.\textsuperscript{324}

However, Panikkar believes something much more is needed to replace the theistic traditions which no longer speak to a world of such expanded knowledge.\textsuperscript{325} Hence his search is for a new paradigm which he refers to as a new ‘kosmology.’\textsuperscript{326}

He then turns to theoretical physicist, mathematician, cosmologist Stephen Hawking and indicates his belief that Hawking’s paradigm is similarly not sufficient.\textsuperscript{327} From the scientific perspective while Stephen Hawking may attempt to reconcile the contemporary religious situation and the modern scientific cosmology his underlying astrophysicist framework is inadequate. This crystallises Panikkar’s challenge for he believes that humanity cannot live without myths, yet the problem arises from not yet having been able to find a new or an adequate one that speaks in our time.\textsuperscript{328} His resolve is clear; we must continue to find the most appropriate response.

To every demythicization corresponds a new remythicization. This is part of the dialect between mythos and logos. We do not yet know the New Story, but its dramatis personae—kosmos, anthropos, theos—have already been introduced. To suppress any of the three is to fall into reductionism, although the elements of reality are so intertwined that any one of the three personages inheres in the other two.\textsuperscript{329}

Panikkar’s response is that nothing of human history should be lost. Rather the new myth should have room for all to make its contribution for this is the integral way. Rather than creating that myth himself, for it must arise out of the community voice, his intention has been to gather together elements of the possible story. With his focus on all humanity, it is his ‘Cosmotheandric’ approach which becomes the foundation of his vision.\textsuperscript{330}

\textsuperscript{324} ibid., 375.
\textsuperscript{325} ibid., 374.
\textsuperscript{326} ibid., 370.
\textsuperscript{327} ibid., 374.
\textsuperscript{328} ibid.
\textsuperscript{329} ibid., 375.
\textsuperscript{330} ibid., 376.
Why Panikkar’s vision holds such importance for humanity in our time is because his reference to a clash of cosmologies will impact upon the very mentality of humans moving forward. The scientific paradigm emphasises an ultimate end of not only humanity, but the very cosmos itself. The scientific myth speaks of the ultimate dissipation of all energy. Scientist Lawrence Krauss describes creation coming from nothing and ending in nothing. Since the time of the splitting of the atom during the past century humanity has been constantly engaged in forging a myth of nuclear war with its capacity to destroy the entire planet. On the other hand, Panikkar’s Cosmotheandric vision offers fundamental hope. It is hope for both humanity and the Kosmos itself. He speculates that the religious myth could very well be coined the ‘way of peace.’ Concerning our life in the short term he warns that humanity has lived its entire history with a ‘mythos of conflict.’ It is fundamental that we discover a new ‘mythos of peace’ for, with our build up of nuclear weaponry and neglect of the environment, we sit on the precipice of total destruction. Panikkar is at the forefront, calling for humanity to find this new mythos which surely is the great ‘symbol of meaning.’

3.8.2 The Inadequacy of the Scientific Paradigm and Monotheistic Philosophy

While the new mythos is far from clear, Panikkar stands on clear ground. The reductionist approach of the scientific paradigm and the monotheistic philosophy of theology are both inadequate. He writes,

Scientific cosmology cannot offer such a world where we feel at home unless Man is reduced to a rational “thinking” machine and “thinking” to problem solving … The quantitative method assumes that quantitative parameters are appropriate categories for approaching and knowing reality… Neither can traditional cosmologies offer such a kosmos where we may find a humane habitat. Those Kosmoi are no longer our world.

Panikkar proceeds to declare that a mere paradigm shift in itself is not adequate. He emphasises that he is not against either of their contributions, for he is neither against science nor against monotheism but he is merely concerned that neither is adequate to

332 ibid., 384.
create a comprehensive mythos for the challenges of the new century. He further explains.

… both leave aside or ignore dimensions of the human being which for the majority of humanity have been central and decisive... What I am saying is that the modern scientific myth departs from the common experience of humanity through the ages. To accept it would be to throw overboard the immense riches that humankind has gathered over millennia, thereby enormously impoverishing our human condition as well as our prospects for a human life in the future. 333

Neither pure science nor traditional philosophy will meet the requirements of his vision. From these perspectives, he moves toward a new understanding of where and how God, Man and Creation are integrally inter-related as one. The subject matter of the ‘New Story’ must be the whole, 334 the Kosmos of both Creation and Creature inhabited by God.

The scientific story has created a specific problem for it eliminates a comprehensive respect and understanding of both God and Man. Concerning his definition of Man 335 he believes science has reduced his identity to being an object, an object to be digitalised by being fed into the latest super computer. Such a process does not tell us what a human is.

With his belief in the importance of traditional knowledge and its belief in the reality of domains beyond the physical he continues:

Man is not only a biped, but the meeting place of all reality, that complex being who as a mesocosm combines all that there is. … Man is the icon of God, the infinite Being, affirm many traditions—only that many individuals do not (yet) know that they are brahman says vedanta philosophy. What some oriental spiritualities term illumination, enlightenment, realization, is nothing but this experience of being icon. 336

His Asian background has great influence upon his definitions.

… “Subtler than the subtle, greater than the great, the atman lies hidden in the heart of every creature,” and this atman is brahman, the Upanishads repeatedly add. No authentic spirituality exists without an experience of this

333 ibid., 399.
335 Pannikar capitalises Man to distinguish it from the male person his preference at the time of writing for humankind.
336 Panikkar, The Rhythm of Being : The Gifford Lectures, 400f.
correlation between ourselves and the Self, the spiritual body, the whole, humanity.337

If Panikkar sees that Man has been minimised in the scientific model, then he sees that God has been inadequately understood in both the science of our day and the philosophy of past times. The latter has sought more contemporary explanations. While contemporary theologians perceive a distinction between God and the physical universe they are equally concerned to develop the link, such as creation being a subset of God whereby it is understood that the physical universe is in God, yet noting that God is more than the physical universe.

3.8.3 The Inter-Relatedness of God, Humanity and Creation

Panikkar explores more deeply the inter-relational nature of the three: God, Man and Creation. This is the primary ground for his discussion for it is in the trifold, trinitarian nature of reality that he finds direction. He refutes the common contemporary trend that people turn to either monotheism or atheism. His explanations will present a way forward, however, not without an interesting turn. He sees the notion of trinity as a valuable contributing definition.

In this entire problematic, the trinitarian symbol is enlightening. The Divine is real, a real but different dimension of the universe, neither independent nor separable. This dimension pervades everything, because no thing is without this dimension. … Consciousness as well as Matter pervades everything, and nothing is without these dimensions. They are not always directly detectable, and yet we cannot get rid of them, as we tried to explain before.338

In the next section of this thesis, the theological reflection, I will examine Panikkar’s explanation of reality in greater detail but suffice it to say that it is in the inter-relatedness of reality that the new mythos to lead us forward is emerging.

There is a perichoresis between the three. The Divine contains, and is everything, but so are Man and the World as well. Each is the Whole, and not just in a particular mode. The three are not merely modalities of the real…What we have is a “complex” reality…The point is to understand this fluxus quo of reality itself, as the very rhythm of Being. If we look at reality in this dynamic way, we may say that every being is an ‘I’, a Thou, and an It, that the speaker is not the spoken to nor the spoken about, but all speech demands the three together.339

337 ibid., 401.
338 ibid., 403.
339 ibid., 404.
If for Wilber it is a ‘symbol of meaning’ that is necessary for leading humanity forward into the newly emerging integral era, for Panikkar it is *mythos*. Different terms but in essence similar realities. From his experience he concludes,

> The new *mythos* will certainly contain elements from all the strata of humanity, but it will need a glue, so to speak. I believe that the Cosmotheandric insight may have sufficient traditional elements, and just enough of a revolutionary character, to serve as that catalyst for hope.  

3.9 CONCLUSION

I finish here stage two of Henriot and Holland’s Pastoral Circle model for practical theological research - the sociological analysis of the new context of history in which the Church finds itself challenged. The focus of this sociological analysis has been on a search for an understanding of the causes behind the mammoth change that has reshaped the surface picture of the society we now live within in this twenty-first century. In the light of the numerous capacities of human functioning, many are finding it more accurate to emphasise the globalised nature of the human community we now live within.

Built upon the evolutionary story of history I have drawn upon the work of Wilber and Gebser to discuss the emerging mutational-like change that is taking place within the deeper domains of the mind’s consciousness and which is bringing about this universal perception. Such perception is in their language spoken of as displaying capacities of integral awareness. Wilber emphasises that larger sections of society are now displaying such characteristics so that the centre of gravity of humanity’s consciousness is moving into the integral era. This movement in consciousness is necessary for humanity to be able to respond adequately to the enormous challenges facing our globalised world.

I presented the work of Gebser in this research for he has provided a comprehensive description of the signs of the integral awakening of consciousness within a broad spectrum of our life. His argument is based upon the observation of signs of an eruption of time into humanity’s consciousness. This new awakening is characterised

---

340 ibid.
by a capacity of time-freedom which has the capacity to incorporate all other forms of time known through history.

The pertinent question arising out of this new era is how humanity might aid the transition from the former mental rational era to this newly emerging integral era. It is Wilber who postulates the importance of identifying ‘symbols of meaning’ that speak most comprehensively to our world. These are the language of the deeper consciousness of the mind and that shape the way we perceive our world. I presented the vision of Panikkar who seeks to capture an integral understanding of reality with a concept he describes as the ‘Cosmotheandric intuition.’

In the following chapter, I will present the work of Panikkar and his vision as a new ‘symbol of meaning’ appropriate for guiding humanity through the twenty-first century. This will be the work of the third stage of the pastoral circle known as the theological reflection.
STAGE THREE: PASTORAL CIRCLE

THEOLOGICAL REFLECTION

‘To see the world in a grain of sand and heaven in a wild flower, holding infinity in the palm of your hand and eternity in an hour.’

William Blake

The third section of Peter Henriot’s and Joe Holland’s Pastoral Circle research method is the Theological reflection. It is the work of articulating ultimate meaning. In stage one, chapter two, I discussed the particular problem humanity and hence the Church faced responding to the growing gap between its life and the broader life of the secular community. This followed with a description of the nature of the secular world.

In stage two, chapter three, written as a sociological analysis, I focused the discussion on the work of several scholars that looked below the surface of societal functioning to note the mutational change taking place in the deep structural domains of consciousness. A picture of this change was accomplished by examining the writings of two integral theorists each making a different contribution to aid our understanding of the integral world. Wilber outlined the evolutionary story noting the various mutational-like shifts in the unfolding story of human consciousness, ultimately leading to the present day awakening to integral consciousness. Of vital importance to this research was the significant work of Jean Gebser who examined several domains of life from mathematics and science through to the arts, to authenticate the evidence for the integral theory in our time. I returned to the work of Ken Wilber to present the notion that for humanity to move forward into the integral consciousness one must search for new ‘symbols of meaning’ that reflect the integral structure of reality emanating from the depth of the mind.

My argument is that the Church continues to understand its life and beliefs within the world through ‘symbols of meaning’ relevant to a past era. There are increasing

341 ibid., 31.
numbers of people beyond the Church who are no longer turning to it for its contemporary relevance but are discovering new approaches to life by other means. The Church can try as many new programs as it likes but if it does not engage with society at the point of a new ‘symbol of meaning’ to explain its belief will continue to be regarded as hardly relevant. The gulf between the Church and the secular society will widen and the Church will continue to decline.

I am postulating that the essence of theologian Raimon Panikkar’s advaitic Cosmotheandric vision provides a most powerful and unifying ‘symbol of meaning’ which will place its adherents in the heart of mainstream transpersonal post-conventional life. It will display a quality of life he refers to as a sacred secularity. Built upon a new advaitic attitude it encourages the pre-eminence of dialogue, particularly of a quality he calls dialogical for it seeks to engage all people in a deeply respectful meeting.

In this third stage of the pastoral cycle, the theological reflection, I will present the work of Panikkar in two chapters. The first, chapter four of the overall project will address Panikkar’s philosophical description of reality. It will examine his thinking that illustrates his integral vision. The core dynamic of his work is developed around the notions of Creator, Creation and Creature, the essence of his advaitic Cosmotheandric vision. Chapter five will complete stage three of the Pastoral circle. It will be devoted to explaining the implication of Panikkar’s work in three main domains of life, firstly, the reshaping of Christianity; secondly, the new relationship with other faith traditions; and thirdly, Christianity’s approach to living in a secular society.
CHAPTER FOUR
RAIMON PANIKKAR

My point is ... to trace the emergence of a new mythos that would both heal the wounds left by the past and gather up the valuable bits and pieces of modernity.

Raimon Panikkar

4.1 GENERAL THEORY EXPLAINED

4.1.1 Introduction

Panikkar, the Catholic academic and priest, has lived at the coal face of the globalising world. Standing at the crossroads of the Western and the Eastern worlds, Christianity and the Asian religious traditions, mysticism and science, he had many influences which stimulated his journey as a leading thought pioneer of the twenty-first century.

Amidst his many books, the Rhythm of Being, based upon his presentation of the 1989 Gifford Lectures, stands as a primary document of his contribution to humanity. It marks a starting point in one’s study of his thought. It is here that one can find the philosophical theory that shapes his thinking. He has successfully found an explanation that illustrates his integral and unifying vision of life. This integral vision culminates with his unique Cosmotheandric vision; a fundamental human intuition which he believes is the necessary reality for understanding life in our times.

In this chapter, I will present his philosophy. It is the preparation for the work of chapter five that will examine the application of his philosophy in three significant areas of life. Each area I believe will greatly impact upon humanity in the coming century and beyond. My thesis presents the argument that his vision provides a powerful ‘symbol of meaning’ to guide humanity forward into the integrally perceived world. It is the symbol that relates to Wilber’s ‘symbol of transformation’

342 ibid., 101.
or ‘symbol of meaning’ described in chapter three. Wilber speaks of such symbols arising out of the deep structure of consciousness.\textsuperscript{343}

4.1.2 A Biographical Introduction

The status of Panikkar as one of life’s spiritual luminaries is highlighted by several scholars. In the introduction to Panikkar’s book \textit{The Rhythm of Being}, Joseph Prabhu affirms the description of the late Ewert Cousins, one of the pioneers of interfaith dialogue in the twentieth century, who regards Panikkar as ‘one of its paradigmatic and pioneering thinkers’\textsuperscript{344} of our time. Gerard Hall, Australian Roman Catholic theologian, reflects a similar respect for Panikkar’s contribution to contemporary insight into the interdisciplinary, inter-religious, multi-cultured world. Hall captures the nature of the profound influence upon him by Panikkar in the following description,

My own interest in Panikkar was aroused when I first read on the back of a book-cover the words: “I left (Europe) as a Christian; found myself a Hindu; I returned as a Buddhist, without having ceased to be a Christian.” Unsurprisingly, perhaps, this had been taken from an article entitled: “Faith and Belief: A Multireligious Experience.” What I immediately noted, of course, was the implied challenge to the objectivist methodological stance of most writings on religious pluralism. Panikkar was raising the subjective, personal, religious experience to a new level of methodological importance for religious understanding. From here, I soon came across and have forever remembered what he terms the golden rule of hermeneutics, namely, that the interpreted must understand itself in the interpretation.\textsuperscript{345}

The importance of Hall’s experience and subsequent observation points to Panikkar’s approach as one which is necessary for understanding the non-dual, integral consciousness. This is at the heart of this thesis and the reason for my description of Panikkar’s writings in this theological section of the research.

Panikkar was a Spanish mystic, Catholic priest who spent considerable time in India. It was there where he developed his interfaith expertise. Prabhu speaks of Panikkar’s depth of knowledge in four traditions: Christianity, Hinduism, Buddhism, and Modern Science.\textsuperscript{346} He studied at universities in Barcelona, Bonn, Madrid and Rome

\begin{flushright}
\textsuperscript{343} Wilber, Sex, Ecology, Spirituality, 59.  \\
\textsuperscript{344} Panikkar, The Rhythm of Being : The Gifford Lectures, xv.  \\
\textsuperscript{345} Hall G. Multi-Faith Dialogue in Conversation with Raimon Panikkar.  \\
https://resource.acu.edu.au/gehall/Hall_Panikkar.htm  \\
\textsuperscript{346} PanPanikkar, The Rhythm of Being : The Gifford Lectures, xvi.  
\end{flushright}
through the mid-40’s to 1961. The final doctorate was in Theology with his dissertation on the relation of Christianity and Hinduism.\footnote{347} This theme has been a focus of his lifelong ministry.

Born to a Spanish mother and Hindu father on November 2\textsuperscript{nd} 1918, in Barcelona, Spain, he was ordained as a Catholic priest in 1946. In 1955, he moved to India to explore his cultural roots and study Indian philosophy and religion. In 1967, he became Visiting Professor of Comparative Religion at the Centre for the Study of World Religions at Harvard University. From 1971 he became Professor of Comparative Philosophy and History of Religions in the Department of Religious Studies at the University of California at Santa Barbara. While in these posts he was able to lecture extensively throughout the world. Most years he was able to spend many months of the year continuing his involvement in India. After his retirement, he lived in Tavertet near Barcelona. His involvement in conferences as guest speaker was continuous throughout these years.\footnote{348}

Of his writings which include some 50 books and approximately 800 articles, his presentation at the Gifford lectures in 1989\footnote{349} might be regarded as the pinnacle of his work. The lecture highlights his standing as an international thought leader in his primary topic of interfaith studies and Philosophy of Religion. The work of this lecture has finally been published in his book \textit{The Rhythm of Being} \footnote{350} and is significantly drawn upon in this thesis. A final note on the nature of his work would be to say that his task has been to interpret Christian Doctrine in an interfaith context. He died at Tavertet on August 26th, 2010.

4.1.3. The Living Mutant in a Historical Time of Mutating Evolution

It is important to highlight that the influences upon Panikkar are significant. His attraction to the early Church Fathers and their non-dual vision, strong in the writings of the early Theologians is of vital importance. While the integral theorists speak of
this era generally being characterised by dualistic theory Wilber makes it clear there have always been great minds from different times, cultures and traditions that have grasped the non-dual vision of the spiritual. This is evident within the early Christian writings. An example for Panikkar was Irenaeus’ whose recapitulation theory of salvation is genuinely cosmic, non-dualistic and open to an evolutionary account of the universe. Along with Maximus the Confessor their writings of the cosmic Christ display a non-dual appreciation of the relations between creator and creation. Other early Church Fathers of influence would include Clement, Justin Martyr, Gregory of Nyssa, Gregory of Alexandria, Cyril, Basil and Augustine all of whom Panikkar had great respect. Upon such writers he developed his own theology. The Eastern Christian Church has always been strong in its non-dual understanding. In Christian history it is predominantly post Chalcedonian Christology that tended toward dualistic concepts. This becomes evident by the time of the mediaeval and Post Radical Reformation period. Panikkar’s own life has been deeply involved in the interfaith world. For Panikkar the great Christological tradition that has shaped the life of the church for two millennia is now traversing into a world increasingly perceived as integral. He has devoted his writings to carrying this Christological tradition into the globalising world of integral consciousness for a life he believes is better spoken of as Christophany.

What is particularly important to note from this observation is that while Panikkar has shared the non-dual vision of spirituality with the scholars of the earlier years of the church, he is now challenged to write of it in the context of an era which perceives the world very differently from that of up to two thousand years ago. The integral explanation of Wilber emphasises that the evolutionary development of humanity through this time means that the human mind has been further shaped by the experiences of the history of these two-thousand years. It has developed extraordinary amounts of new knowledge, faced many new challenges hardly imagined before. Wilber’s A.Q.A.L theory (outlined earlier) provides a comprehensive theory of the development of the mind, which he emphasises is shaped by a developing structure to form layer upon layer of transcending growth and increasing complexity arising from its history. Such development is leading toward the experience of human fulness. This developmental structure is combined with the maturing of the various states of mind; waking, dreaming, deep sleep and non-dual
causal, out of which the spiritual awareness of the non-dual aware emerges. Wilber’s description provides the rationale for understanding that Panikkar’s experience of non-duality has transcended the understanding of the Early Church fathers. His work has built upon the foundation of the early Christian theologians, but is now being expressed in the far more evolved and complex understanding of reality and subsequent developed capacities of the mind.\textsuperscript{351}

Prabhu emphasises that the potency of Panikkar’s work is heightened by the knowledge that he was a man who not only spoke insightfully of this new world but who lived fully within it as well. He writes,

\begin{quote}
In calling Panikkar one of the pre-eminent thinkers of the dawn of the Second Axial Age, Ewert Cousins was claiming both that we are living in a mutational moment in human history, a moment of inter-religious convergence, and that Panikkar is a spiritual mutant, “one in whom the global mutation has already occurred and in whom the new forms of consciousness have been concretized.”\textsuperscript{352}
\end{quote}

Prabhu and Cousins are presenting a description of the new era of history consistent with Wilber’s description of the emerging integral consciousness and globalising world.

Supported by this strong message of the quality of Panikkar’s mutating living is a powerful and specific message of warning. He declares that the world must note that it is on the verge of a global crisis. The conflict of our worldviews is a cause of great angst, particularly with the strength of the dominant worldview. He identifies that the root of this concern is found at the level of humanity’s underlying mythos. He sees that the crisis created by our disparate views means we have lost a unifying mythos that we can believe in.\textsuperscript{353}

4.1.4 Mythos

Panikkar highlights an enormous challenge facing humanity about the need for a new mythos. He observes that history has been lived within a culture of conflict, born of a dualistic mentality. We have now come to the crisis point where war can destroy the

\begin{footnotes}
\textsuperscript{351} Wilber, \textit{The Religion of Tomorrow.} 654
\textsuperscript{352} ibid., xxi (Cousins, Christ of the 21st Century. 73).
\textsuperscript{353} ibid., 100.
\end{footnotes}
very planet we live on,\textsuperscript{354} and if not war the neglect of the environment. We have no alternative but to create a culture of peace. This call for peace is central to the new mythos,\textsuperscript{355} born of a non-dual mentality. One of his great instructions is in the declaration: ‘My point is ...to trace the emergence of a new mythos that would both heal the wounds left by the past and gather up the valuable bits and pieces of modernity.’\textsuperscript{356}

This non-dual mentality is characteristic of Wilber’s post-conventional, ‘subtle’\textsuperscript{357} new era of mentality. According to Panikkar, his new non-dual mythos can find meaning in the advaitic inter-relational reality that falls between the now inadequate past concepts of monism and pluralism. The importance of the inter-relational nature of reality is that without the advaitic inter-relational perception our diversity leads to a fragmented and divided pluralism which exacerbates the propensity for division. The alternative of monism removes diversity and reduces the fullness of our potential. The advaitic inter-relationality seeks the harmonious polarity and overcomes the tensions of either of the two extremes of monism and pluralism.\textsuperscript{358}

4.1.5 Wholeness

An important aspect of his discussion on this subject includes the notion of wholeness, an innate human search. He notes this search being well played out in the trend towards that which he refers to as the ‘the global village syndrome.’\textsuperscript{359} The difficulty of establishing an understanding of the whole is in being able to establish a starting point, a window from which we construct such a universal view.

A further difficulty is in establishing the human capacity to understand wholeness. Panikkar questions how we might understand wholeness when we do not know all of the parts. No one person can be expected to embrace a global perspective. He expects more than allowing it to be understood as an abstract perception of one’s imagination.

\textsuperscript{354} ibid., 359.
\textsuperscript{355} ibid., 101.
\textsuperscript{356} ibid.
\textsuperscript{357} Wilber uses the term ‘subtle’ to refer to the new era of consciousness that lacks the harshness of the mental rational mind and is open to a broader range of more subtle capacities of human perception, yet not necessarily as developed as the ‘causal’ which points to the more divine awareness.
\textsuperscript{358} Panikkar, \textit{The Rhythm of Being : The Gifford Lectures}, 288.
\textsuperscript{359} ibid., 23.
Rather he speaks of it as a projection from an experience of wholeness within. Wholeness is an internal awareness that humans can grasp without full knowledge of the whole. Consequently, he is not interested in trying to construct a global system, which harmonises the parts, and magnifies the absolutes. On the contrary, he turns to the search for understanding a part and its relation to the other. This relationality reveals to us the nature of the whole.  

4.1.6 Being and Becoming

Panikkar’s vision of wholeness provides a starting point for his discussion on Being and Becoming for it directs the reader’s attention toward relationality. His coupling of Being with Becoming moves away from speaking of the ultimate in terms of static absolutes. Panikkar turns to a central passage of the Chandogya Upanishad in search of an adequate description of Being, which must be understood to transcend even the notion of existence.

All these (beings) have being as their root, have Being [sat] as their habitat (abode, resting place), have Being as their basis (support). In sum: Being is the root, the dwelling place, and the foundation of everything. The text continues: This ultimate (indivisible) essence by which all is animated (enlivened, ensouled, endowed with a self) that is truth (reality, beingness), that is the atman, that art thou.

Here in Panikkar’s discussion on Being, he seeks various ways to describe it as a reality, from poetic to descriptive. He emphasises the non-dual nature of Being. The notion that Being came from either something or nothing is irrelevant for it is non-dual. Therefore, it cannot be spoken of in dialectical terms as if once something then becoming something else for it just is, hence non-dual. It can only be thought of as indwelling, core, beingness or truth of everything, atman or Thou in a personal sense of oneness to note some of his terms. He actually writes: ‘Being, in short, is that symbol that embraces the whole of reality in all the possible aspects we are able to detect, and in whose destiny, we are involved as co-spectators, actors, and co-authors.’

---

360 ibid., 16-34.
361 ibid., 93.
362 ibid., 94.
363 ibid.
His skilled language style helps mind meditate upon the essence of what he calls us to grasp. Standing in a vital relationship with this notion of Being is the notion of Becoming, for Becoming is the very essence of Being.

I submit that Being and Becoming stand in a non-dualistic relationship. They should neither be identified nor separated. Being is Becoming, and in an analogous manner Becoming is Being... Becoming is the subjective aspect of Being, and the latter is the objective aspect of the same “reality” – where both “subjective” and “objective” are categories of the human intellect. 364

Panikkar separates the notion of Becoming from the common notions of becoming as the rational mind would describe by virtue of a change over time. His examples include: a) movement, b) change, c) growth, d) history. He looks for some understanding of change not contingent upon time or spatial change, but something that reflects the very nature of Being itself. He finds this in the advaitic nature or innate relationality of Being. He indicates that non-duality does not demand a dialectical relationship, for the Becoming is innate within Being. He captures this essence in the belief that Being is rhythm. Becoming finds its essence in this rhythmic reality. To become is not to become something else; as in transformation. It is not synonymous with transformation because it is the very reality or nature of Being. I suggest that a reflection on the oceans of the sea can be thought of to illustrate this notion of Being and Becoming. The being of the ocean is in the constant process of its becoming for that is its state of being. 365

Inevitably the attempt to come to terms with Being as Becoming will lead to the issue of creation. His discussion seeks to open human awareness to how Being is beyond creation as we perceive of it, yet in its very nature, the reality of creating is Being in its Becoming. From our human perspective, we perceive it within spatial and temporal terms, but these are the signs of the Becoming of Being. Creation, spatiality and temporality are dialectical measures for they are dualistic, while Being is non-dual. Because creativity is of the very essence of Being it is always in the continual reality of creating. As Being is the essence of all things ‘creation’ may be perceived

364 ibid., 98.
365 ibid., 99.
by humans as distinct but in reality, it is a perceptible sign of the Becoming of Being.\textsuperscript{366}

Questions also arise about our understanding of creation and time. To understand creation as a time event takes one back to the concept of ‘nothing’ predating creation. It requires that one identifies that ‘nothing’ be actually nothing and therefore non-being. But if creation comes from such ‘nothing’ then it could not be that ‘nothing as nothing’ existed for one has to conclude that the ‘nothing’ was creative and therefore is ‘nothing as something,’ hence it was Being in Becoming all along. Once again, we note the human difficulty in speaking of reality only from a time paradigm. Panikkar would claim that Being in Becoming is beyond time, without beginning or end. \textsuperscript{367}

The process of development and maturation of the mind enables us to grow in our perception of reality and increasingly transpersonal ways. The wonder of the human mind is that it can grasp the reality of existence beyond the condition of time and space. As the quantum world increasingly removes the veil of Newtonian perceptions to disclose more profound understandings of the material creation and through the other functions of the mind, such as meditation and contemplation, we can rouse the greater depths of the transpersonal mind to more readily identify as soul and spirit. The infinite mind, free of space and time, leads us on a journey to grasp ever more clearly the notion of Being in Becoming. In Panikkar’s words:

\begin{quote}
We have forgotten the wisdom of advaita, which is at the heart of this study and is found in almost every culture that has not stifled all mystical insight.
Between monism and dualism there is a middle way that is neither the one nor the other.\textsuperscript{368}
\end{quote}

To integrate the various ways people perceive reality and to show that this need not be a problem but rather an even greater approach to life, he describes the formation of an integral vision. Panikkar believes that this is the capacity of the ‘third eye.’ He notes that the senses are the ‘first eye’ and reason is the second, with the spirit as the ‘third eye’. The integral vision is the synthesis of the three eyes.\textsuperscript{369}

\begin{flushright}
\textsuperscript{366} ibid.
\textsuperscript{367} ibid., 34.
\textsuperscript{368} ibid., 92.
\textsuperscript{369} ibid., 73.
\end{flushright}
The different ways that people perceive their experience remains a challenge for humanity, particularly if people are not open to the possibility of life’s many possible points at which one might commence one’s understanding. The Western mind has more recently explored this diversity of perception in various personality schemas.

A very common example is the Myers Briggs personality indicator which highlights various possible approaches for perception and means of knowing. Recent multicultural exposure is revealing to increasing numbers of people that other perceptions are common across the spectrum of humanity’s cultural ways. Panikkar returns to the subject of Being in its Becoming to note the contrast in Western and Eastern ways of seeing the world. On the one hand, he notes the difficulty the Western mind has with the notion of Being in its Becoming in a non-dualistic way. He believes this has been the result of the Western mind being so significantly shaped by the rational that it has become enamoured by the wonder of creation. It has sought to fragment and analyse its reality.

On the other hand, the Upanishadic tradition has been shaped primarily by the importance of introspection, i.e., the sense of subject, the interior being. Rather than identifying everything as the objective i.e., the ‘is,’ Upanishadic reflection asks the question of the ‘am’ i.e., it seeks the knowing of Being. Despite the challenge of grasping these concepts, Panikkar believes the object of his work is simple. It is simply ‘Being is Becoming’ and ‘Becoming is Being.’ The challenging task and purpose of this work is to understand the advaitic interpretation of the polarity of such Being in its Becoming. An example would be the polarity existing between the eastern and western perceptions for in dialogue is to enter more fully into the notion of being in becoming.

4.1.7 The Third Eye

It is the Advaitic comprehension of life that Panikkar presents to illustrate the meaning of his vision. In a simple way, he makes reference to the three eyes: the eye

---

370 ibid., 100.
371 ibid., 94.
of the flesh or the senses; the eye of the mind or reason; and the eye of the spirit or contemplation. Reference to each eye type speaks of different capacities of sight, neither one being of greater importance than the other for all play their role in life. Rather it is not until one utilises all three co-operatively that one will enter the realm to which his vision calls. The dualistic approach can too easily separate the three sights but the integral vision is only one, the synthesis of the three eyes. This is important in the non-dual awareness. He is not calling us to an experience divorced from the commonly perceived sensory world but rather something more comprehensive. He directs us back to our conscious awareness to understand that reality is known in our present experience. He emphasises the importance of this non-dual awareness, for the spiritual mystical experience does not put us in touch with a third world, which the dualistic is inclined to do, but lets us experience the third perception of the one and the same world. This triadic interaction of the three creates its unique quality. The three capacities not only complement each other by putting us in contact with the breadth of reality but they become important in what we might say is feeding each other to perform the purpose they each offer. The “three” form an indivisible polarity and are involved, albeit to different degrees, in any human experience. This notion of the polarity they create is the heart of the integral.

4.1.8 The Advaitic Vision

It is the integral vision of the three sights that awakens the human to a new perception of understanding reality. Panikkar differentiates the type of knowing which is rational from that of knowing through the advaitic intuition of the ‘third eye.’ The former, that is the rational, cannot assimilate two seemingly opposites; it can identify two poles and that has been important for developing the modern world in which we live. However, it cannot understand the polarity created by the relationship of two or more poles. Nevertheless, Panikkar posits, the reality of the created polarity is important for the new challenges of the complexity of the globalised world. In the following quote, he draws upon the example of a human named Isabel.

---

372 ibid., 73.
373 ibid., 237.
374 ibid.
The advaitic intuition … It does not look first at Isabel and then at her environment, trying afterward to relate the two. The advaitic intuition sees primordially the relationship that “makes” the “two,” sees the polarity that makes the poles. It can discover that the poles are neither one nor two. Only by negating the duality (of the poles) without fusing them into one can the relationship appear as constitutive of the poles, which are such only insofar as they are conceptually different and yet existentially or really inseparable.\textsuperscript{375}

We are familiar with a rational approach to life which employs a dialectic to seek at best a synthesis. Panikkar’s intent is to enter into the mystical domain which awakens us to a quality of knowing that we perceive as being known. A knowing that comes from a depth seemingly beyond. It is for this that he turns to the ‘third eye’ for the mystical. The importance of the ‘third eye’ (which includes all three sights) is that it has this very capacity to perceive the mystical and in the advaitic vision it is the mystical that opens our knowing to the reality of being known. This being known is not just being known by another human but the interior self-knowledge that we are known by the experience of what seems like a transcendent interior self knowing. It seems like an interior illumination from that which we call ‘the centre.’ It incorporates an awareness of knowing all without actually knowing all the parts of the whole. For Panikkar it is the coming together of the subject and object as the one within our consciousness.\textsuperscript{376}

As a caution, Panikkar alerts his readers to the danger of a reductionism of the ‘third eye,’ which the functioning of the rational mind is apt to do, by imagining that it is possible to experience reality outside the domains of the other two ‘organs’ of sight. This caution helps illustrate that the advaitic reality is the vision that creates the reality out of the relationality of the three domains of experience, the physical, the mental and the advaitic, not something beyond them. This notion of relationality is further emphasised in his discussion of the relationship between the logos and the pneuma. It is not a dialectic relationship but rather an advaitic. One does not exist without the other. They are neither one nor two; they are linked by an inter-independent relation. They both enliven and ground reality in oneness.\textsuperscript{377}

\textsuperscript{375} ibid., 31.  
\textsuperscript{376} ibid., 92.  
\textsuperscript{377} ibid., 93.
Furthermore, Panikkar asserts that by thinking of any one particular experience within the context of the whole, one is required to think of the relationality of the parts. He writes of how the advaitic vision enables the part to know the whole in its experience. It harmonises the whole and the part. 378 This thinking is foundational, for his ultimate vision of reality is the Cosmotheandric experience.

4.1.9 The Cosmotheandric Intuition

Having led his readers through an understanding of the advaitic vision, Panikkar postulates the ultimate context of all reality by establishing the three ultimate polarities: (i) the mystical (which Westerners have traditionally spoken of as God), (ii) Creation itself and (iii) Humans (as the focus of consciousness). His objective is to have readers understand that they are not three separates interacting with each other but rather three inter-in-dependent realities in advaitic relationality. He consequently coined the word Cosmotheandric, to represent the advaitic reality of all that is. It is formed of the three words: cosmos, representing creation; theos, representing God and Andros, representing humanity. The generic concept theanthropocosmic 379 arises from the general trifold description of reality: Creator, Creation and Creature.

This Cosmotheandric vision is the human perception emanating from the intuition he calls the reader to expand beyond the current conventional dualistic perception which tends to understand reality in terms of subject and object, ‘this’ or ‘that.’ The advaitic Cosmotheandric vision is non-dual in that it understands that all one perceives is merely different perceptions of the one reality, for all is one without losing any aspect of particular identity. By entering into the perceived reality of each, one is entering more fully into the other. Panikkar develops his concept by dealing with the relationality of each polarity in turn.

378 ibid., 30.
379 Like Cosmotheandric, theanthropocosmic is a compilation of the three words, theos, anthropos and cosmos. The former is his application of the human intuitive experience while the latter is the generic observation of reality. Like Cosmotheandric, theanthropocosmic is a compilation of the three words, theos, anthropos and cosmos.
4.1.9.1 Creator-Creation Polarity

Firstly, Panikkar addresses the issue of the Creator and the Created to explain his non-dual awareness. Initially he points out a primary issue confronting faith traditions of our day, by drawing attention to a major concern of some theologians of the medieval world. He speaks of their concern to preserve a separation between the divine and creation, lest the nature of God be reduced to a similar status as the creature. He emphasises the intention which was to:

... “safeguard” the transcendence, immutability, and thus perfection of God, (that) the human mind is bound to defend (so) that the relation between God and his creation, is real from the side of the creature, but is unreal for God. Otherwise, if there were a two-way relationship, God would then be “dependent” on his creatures. The link, therefore is only from the side of the creature. ... The exclusive absoluteness of God demands the total relativisation of the creature ... says the medieval world.380

This duality of God and creation is no longer meaningful to Panikkar who seeks an explanation of the non-dual for the Creator and the creation, for he speaks of them as both ‘contemporal’ and therefore ‘coexisting.’ ‘The Cosmotheandric vision, affirms that there is a real relationship from both sides….Between time and eternity there is no common measure, and yet they belong together as the two inter-in-dependent sides of one reality.’381

The implication of the coexistence of God and creation is a significant point in understanding the non-dual nature of creation for it is to be understood beyond the notion of chronological or historical time.

If creation is co-temporal with the Creator, we have a creatio continua ab initio (from the beginning). God creates continuously since the beginning (of time). There is no time “before” creation, but even more, there is no Creator “before” creation. There is no such “before.” Creation and Creator are co-temporal, and therefore coexisting.382

He elaborates upon this relation between God and Creation in a discussion upon existence and its relation to time.

Existence is also a temporal word. We may think that creation had a beginning. This beginning of creation is also a beginning of time. Therefore we cannot think of any “before” before time. Eternity is certainly both

---

381 ibid., 286.
382 ibid., 285.
“before” and “after” the beginning of time, which is a contradiction. In this context time is another word for creation.\textsuperscript{383}

Herein lays an extraordinary challenge for the human mind. Human perception reaches the limits of rational perception when addressing such fundamental notions of reality. If we speak of God as before creation we can only do so within a dualistic perception which is subject to time and space. Dualism has contributed to the philosophical notion of God as only transcendent and ultimately struggles with the notion of God as immanence. Christians have had to cross the divide between the dualistic understanding of transcendence and immanence by describing the life of Jesus as the incarnation of God, hence the bridge between God and humanity. The non-dual does not diminish the nature of Jesus as Christians have defined him but releases the limits that dualistic perception places upon the incarnation. Similarly, it is the integral advaitic approach which is breaking this pattern by removing the limits of understanding that dualism places upon the transcendence and therefore God. Non-duality opens our perceptions of God to broader understandings which are so necessary in the dramatically new world humanity is perceiving. Such new understandings include examples like the ‘faces of God’ to be known in all realms of being for God is the totality of Being in Becoming. We have traditionally faced the danger of reducing God to only that which we know.

The rationally shaped scientific paradigm stretches human comprehension and speaks of Big Bang, Black Holes, Worm Holes, Multi-verses as it seeks to break through previous boundaries of knowing. Yet it still operates out of a paradigm of its own construction. Astro physicist Lawrence Cruz in his book \textit{Creation out of Nothing} supported by the scientific method, theorises on the process of creation by postulating the meaning of ‘out of nothing.’\textsuperscript{384} He acknowledges that he has been challenged by theologians who argue that he is not really speaking of nothing as no-thing. I believe this human dilemma illustrates the limits of the rational mind to address these ultimate questions. Panikkar (along with authors like Wilber and Gebser) is calling humanity into the new realm of the integral perception. The integral is opening the mind to realms of knowing to which the human mind has rarely been awakened in

\textsuperscript{383} ibid.
\textsuperscript{384} Krauss, \textit{A Universe from Nothing: Why There Is Something Rather Than Nothing}, 142.
past times. The conventional rational mind has served humanity well, but the new challenges require new capacities. For Panikkar it is crystallised in the realm of the advaitic polarities of knowing. The polarity created by the non-dual approach to life based upon the inter-in-dependent notion of reality enables the mind to cross the divisions previously created in the dualistic approach to reality. The separation between transcendence and immanence, the mystical and the material, are examples of such divisions. Thus, the non-dual transforms our perception of reality to understand that we must not limit our conclusions of our understanding of God. Rather than closed definitions, we are to be more concerned about an open and humble attitude to the possibilities of Being.

4.1.9.2 Creator-Creature Polarity

We can now turn our attention to the second of the three ultimate polarities. As Panikkar moves to describe the Cosmotheandric experience, he turns his attention specifically to the God-human relationship. Again, he speaks of this relationship through the advaitic reality which opens our mind to the reality of the polarity created by the two poles (God and human). Already I have described this reality through the Creator-Creation inter-in-dependent relationship. However, Panikkar makes clear the creature is not separate from creation but rather the point of conscious meeting. The creature carries the gift of knowing and making meaning of that knowing. As Creation is not separate from the Creator, neither is the Creature. The Creature is an expression of Being in its Becoming. The Creature has opportunity to grow in its knowing within the time-space reality of existence. This knowing of the Creature is matured through the interactive relationality existing within the Creature-Creator polarity. Panikkar elaborates,

We are not isolated beings. Man bears the burden, the responsibility, but also the joy and the beauty of the universe. “He who knows himself knows the Lord” goes a traditional saying of Islam that is constantly repeated by Sufis. “He who knows himself knows all things”; so Meister Eckhart completed the famous injunction of the Sybil of Delphos: “Know yourself” The three are here brought together: God, the World, Man. I call this the Cosmotheandric experience.385

385 Panikkar, The Rhythm of Being : The Gifford Lectures, 34.
Panikkar describes further how this inter-relational or conjoint knowing of self and knowing God is a universal reality and so he elaborates upon this by reference to the insights of great minds from numerous traditions:

… “The way to ascend to God is to descend into oneself,” said Hugh of St. Victor, echoing Plato, the Upanishads, Sankara, Ibn ‘Arabi, and the entire tradition that urges us to cleanse the mirror of the self, the icon of the Deity. Richard of St. Victor seems to complement this thought by recommending, again in tune with the Orient, “let Man ascend through himself above himself.”

The various ways we speak of God in this relationship presents its challenge. We are speaking of knowing in ontological terms. The Divine as the creating dynamic gives expression to that part of creation that shares consciousness. Speaking of the human as the ‘image of God’ is the common expression of the Judeo-Christian tradition. So just as creation cannot be divided from the Divine, neither can the human be divided as if an independent and a separate expression of existence from creation. Panikkar elucidates by discussing the use of various pronouns as the means of clarifying and identifying the dimensions of the Cosmotheandric reality in terms of experience.

We cannot properly speak of the Divine in the third person as if it were a thing, an object. We are obliged by language to use the word “it”. ... The Divine, if at all, can only be said to be an am and not an is. ... The Divine Mystery is the ultimate am – of everything. Yet we also experience the art and the is. This is the Cosmotheandric experience: the undivided experience of the three pronouns simultaneously. Without the Divine, we cannot say I; without Consciousness we cannot say Thou; without the World, we cannot say It. The “three” pronouns, however are not three’ they belong together. They are pro-nouns, or rather pro-noun; they stand for the same (unnameable) noun .... There are not three Names. It is only one Name in three pro-nouns. The noun is in its pronouns. Each pronoun is the whole noun in its pronominal way. One could speak here of three dimensions which totally inter- and intra-penetrate each other. This is the perichoresis repeatedly referred to.

To complete the understanding of this perichoresis between Creator, Creation and Creature I move to the relationship of the Creature and Creation polarity.
4.1.9.3. Creature-Creation Polarity

To reflect upon the third of the three ultimate polarities, I recall the discussion of the part and the whole, in particular the example of Isabelle as an example of the part. The part is simply a sample of the whole, yet it is unique for it focuses on the consciousness of the whole. We can note Panikkar’s words concerning this:

Isabel is not an independent part of humanity and ultimately a piece, an atom of the universe, but the concretion of her universe in her - a spark of the Divine says a certain mystic.388

The contrasting vision between the rational and the advaitic or integral is clear in his description. Here I recall his words already previously quoted:

The advaitic intuition ... It does not look first at Isabel and then at her environment, trying afterward to relate the two. The advaitic intuition sees primordially the relationship that “makes” the “two,” sees the polarity that makes the poles. It can discover that the poles are neither one nor two. Only by negating the duality (of the poles) without fusing them into one can the relationship appear as constitutive of the poles, which are such only insofar as they are conceptually different and yet existentially or really inseparable.389

Panikkar takes a moment to turn to another field of endeavour to affirm his philosophical perceptions. He turns to a similar insight described poetically by William Blake: ‘To see the world in a grain of sand and heaven in a wild flower, holding infinity in the palm of your hand and eternity in an hour.’390

4.1.10 Dimensions and Distinctions

Panikkar uses both “dimensions”391 and “distinctions” as words to bring clarity to an understanding of his inter-in-dependent understanding of advaitic reality. The notion of light illustrates the point. When light is broken down we perceive distinct colours; yet colours are not separate realities. But without the distinctly different colours, we would not identify form in the world around us. They are merely dimensions of the light. The unity of the dimensions is the fullness of light. He states on the one hand,

388 ibid., 31.
389 ibid.
390 ibid.
391 ibid., 319.
‘In saying “dimension,” I want to emphasise the interconnection of reality as a whole. Such dimensions are linked in a total trinitarian perichoresis.’ On the other hand, he further elaborates that on one level we do perceive the distinctiveness of creation for without the distinctions we cannot further perceive the relationality of life, both are part of our perceptions. His warning is that should we absolutise the distinctions such a dualistic application would be to fragment reality into incompatibles and deny the perichoresis of the whole.

The wholistic vision is important for holding all together in his rhythmic perichoresis, but it is not a whole which is complete, rather it is in the continuous process of becoming and hence to be understood as a ‘creatio continua.’

The Cosmotheandric experience is radically different. It is indeed holistic, but with a qualifying character: it is ever unfinished, and in this sense is an open, never closed experience. Whole does not mean complete, but undivided. The Cosmotheandric experience puts us in touch with the real in an undivided manner. Precisely because the real is also divine, this contact with reality is never finished, never completely “touched” or wholly embraced. In a sense, it is the experience of (the dimension of) ineffability, infinity, numinosity, freedom...inherent in everything.

4.1.11 Relationality is Without Centre

A most vital aspect of Panikkar’s vision is highlighting that reality is relational, that is, there is no primal centre, for the heart of reality is the relationality of all that is. We might say that the heart is the relationality, and relationality is the nature of all. Reality is *perichoresis* of Being or Being in Becoming. He describes ‘now the Cosmotheandric insight does not displace the centre from Man back to God (or ‘ahead’ to Matter) rather it eliminates the centre altogether.’ There is no centre for there is only totality in relationality, Being in Becoming.

In defining the nature of reality as *an advaitic* Cosmotheandric experience, two main problems keep returning, i.e., monotheism and the ego. For Panikkar the Cosmotheandric experience must be differentiated from the perception of a monotheistic God, for such monotheism does absolutise and substantialise the...
Absolute. Divinity is of the essence of all that is, and for example embraces the example of nature. It ‘is immanent in the nature of things themselves. It brings us much closer to the trinity of the Cosmotheandric insight.’

In the context of human experience, the problem lies with the ego. On the one hand, it provides the gift of one’s identity and the ability to manage one’s consciousness and experience within our existence, yet in its lower forms of development, it focuses upon itself as the centre of all. Development enables the maturing of relational awareness which is necessary for opening one’s consciousness to the advaitic Cosmotheandric inter-in-dependent nature of reality.

Man may not be the center of reality, but we stand at the crossroads of all we are able to do, think, and say. The three realms of which we are aware meet in Man, but we are not the center – and are aware of it. We are a meeting point of those three dimensions, which we discover, within, and below us: the spiritual, the intellectual, and the material.

The knowing of this Cosmotheandric reality is an intuitive awareness open to all humans, which transcends culture and religion. Panikkar is seeking for a vision that is accessible to all humans, while shaped by one’s culture it is not confined to that culture. It is to be found in other cultures even if shaped differently from one culture to another, yet it displays a commonality amongst all. It is universal and for this reason, is spoken of as the Theanthropocosmic invariant belonging to all human experiences of consciousness. The capacity to commonly perceive the Divine, Creation and the Self as the essence of existence within one’s cultural context is the Cosmotheandric intuition. This awareness of such is for Panikkar the essence of the integral consciousness that humanity is awakening to.

4.2. THE NEW MUTATING LIFE

4.2.1 Dealing with the Projecting Mind

The search to know is a challenge for the human. Arising out of this innate search from the earliest years of an individual’s life, the natural propensity to project much experience onto an external entity is a common trait. Panikkar speaks of the

396 ibid.
397 ibid., 304.
398 ibid., 268.
inclination to project all unsolved problems of a personal as well as an intellectual nature onto a Supreme Being. While it is possible to see traces of the Divine in all things, projection seems to have been both an age-old human necessity and a universal phenomenon. Overcoming the need for an anthropomorphic God is no easy spiritual discipline. To project onto a Supreme Being our most treasured dreams, aspirations, fears, love and ignorance is one of the most natural instincts. Projecting a Supreme Being onto the most cherished dreams, aspirations, fears, love and ignorance is one of the most natural instincts.\textsuperscript{399}

Projection of such human needs is visible already in the child’s instinctive efforts to reach out toward the mother as it is for the most desperately dying or grieving adult to reach for a Supreme Being.\textsuperscript{400} On the other hand, the opposite attitude can be seen in the adolescent who seeks to push all away, most notably parental influence. The ego grows by both embracing and separating. The to-ing and fro-ing of such a dynamic is a process of maturation, and while observed in daily living it is essentially replicated in one’s relationship with the divine. In these basic human cases where it is perceived to be a problem the psychological counsellor seeks to deal with the projection of human need by identifying, then tracing the projection back to its internal root so that its reality can be expressed, embraced and integrated. Panikkar’s thesis would be to apply the same behaviour to spiritual perception to similarly trace one’s perception of the divine as in the monotheistic projection back to an interior experience. The process is designed to help one discover a maturing perception of integral awareness whereby one can awaken to the Cosmotheandric intuition which is awaiting the evolving mind.

4.2.2 Attitude

Panikkar indicates that, ‘the advaitic order of intelligibility is intrinsically pluralistic…’\textsuperscript{401} To understand the impact of advaitic relationality arising from the reality of pluralism is to see the inter-in-dependent interaction of all such ‘poles.’ The capacity to either transform or resist change is shaped by attitude. Rationality prefers identification of the objective, yet plurality provides a natural energy to move beyond such duality and so transform attitude. Panikkar continues to illustrate that the advaitic intuition is not a super-system but the foundation for the transformation of

\begin{footnotesize}
\begin{enumerate}
\setlength\itemsep{0em}
\item \textsuperscript{399} ibid., 304.
\item \textsuperscript{400} ibid.
\item \textsuperscript{401} ibid., 24.
\end{enumerate}
\end{footnotesize}
attitude. The importance of attitude is that it introduces the implication of grasping the advaitic vision. It is necessary for the transformation of who we are and as an outcome the transformation of the quality of our heart. It requires a ‘new innocence,’ a ‘voiding’ of ourselves and even of our expectations. We are reminded of the Sermon on the Mount (Matt 5:3f) in which Jesus speaks of the same inner transformation of our heart, through the attitudes we develop.

The transformation of attitude assists the maturing of the pilgrim so aiding one to discover the vision of the ‘third eye,’ the perception of spirit, beyond but including the common sight of the senses and reason. Such perception of spirit is that which enables one to grasp the advaitic Cosmotheandric vision.

Panikkar sees the tragedy of human spiritual blindness, perceptively captured in the words of St. John’s prologue where he notes the sentiment that, ‘we do not receive that very light which comes to us because our praxis is selfish.’ (Jn. 1) Most human traditions argue in a similar vein. He reinforces this observation by speaking of such human blindness as if divinity is veiled to the ordinary eye.

Attitude has a profound influence on the way we see reality, which is the comprehensive response of the human experience to the totality of environment. Attitude is the character and measure of that response. The objective of life is the continuous transformation of human attitude for the purpose of increasingly awakening the mind to the fullness of that environment of which we are a part. This is the journey of enlightenment that is generated by the inter-relating dynamic of the poles. Life in the advaitic reality identifies the creative energy generated by way of the inter-relationality of the poles in search of the integral polarities. It sees the energy of Spirit working through creation to transform the human in pursuit of fulfilling reality’s purposes of which the ‘purity of heart’ is fundamental for the creature for it speaks of the fulfilment of ultimate unity.

402 ibid.
403 ibid., 22.
404 ibid., 178.
405 ibid., 35.
4.2.3 Purification of the Heart

Our hearts are purified by the buffeting and wrestling with the dynamic relationality between the infinite poles of life. This journey of life is abrasive and challenging and captured in the prayerful words often attributed to St. Ignatius of Loyola:

Teach me to serve you as you deserve;
to give and not to count the cost,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labour and not to ask for any reward,
save that of knowing that I do your will O Lord.’

It is the life of purity generated by the spirit of the inter-independent, inter-relationality of the advaitic reality.

The Divine, the Human, and the Cosmic are correlated and interconnected but each is independent in an inter-in-dependent way. For an exclusively rational mind this is difficult to grasp. In fact, it cannot be com-prehended by reason. This is also the challenge of advaita.406

Panikkar points out that enlightenment is the state of mind that a person enjoys if he or she can embrace the *advaitic* vision as is spoken of according to the non-dual school of Vedanta.407 Such sight enables one to see the advaitic reality that all is relationality and that relationality is the process necessary for leading us on the journey of love that purifies the heart through the corresponding transformation of attitude.

The reason is not only moral; it is ontological. Only when the heart is pure are we in harmony with the real, in tune with reality, able to hear its voice, detect its dynamism, and truly “speak” its truth, having become adequate to the movement of Being, the Rhythm of Being.408

The heart of this interior journey requires one to turn to the ultimate awareness of the whole that constitutes all that we are. We can develop this awareness with openness, humility and respect for the life it offers. Such openness, humility and respect are characteristic of the way of contemplation.

Rather than a way to reach the goal, we should speak of how to open ourselves up to that very Whole that permeates us, and not just to a part, but

406 ibid., 278.
407 ibid., 267.
408 ibid., 35.
to an image, an icon that reflects the Whole. The proper word would be contemplation in its deepest sense. The only “method” is not to prepare the way, but to prepare ourselves. The sages of all traditions have called it the “Purification of Heart,” an interior pilgrimage.\(^{409}\)

The true listening is verified by the transformation of our interior being, our heart, our soul, so that we enter deeply and fully into life’s reality, the rhythm of being, in Panikkar’s words. Panikkar’s insight is reflective of the great insightful wisdom of Jesus. More than inspiring sentiments, Panikkar sees Jesus’ words as the path that maps the radical new life to which enlightened humanity must aspire.

... “Blessed are those of pure heart because they shall see God” (Mt 5:8). I understand this to mean that a pure heart, a naked heart stripped of pre-judices and after-thoughts, because it is innocent, because it does not even harm itself (in-nocens) through self-reflection, shall enter into immediate contact with reality. The pure of heart shall be real, shall live life to the full and not just feel or think about it, notwithstanding the human condition which can only reach that purity after forgiveness, purification, redemption, illumination, or realization.\(^{410}\)

Panikkar sees that this interior journey of transformation is not simply one for self-awareness but is a search for inner harmony and is commensurate with an expansive awakening to see that we are one with all that is. Harmony with self means harmony with the universe which is harmony with the divine, for this is the advaitic reality of relationality. Panikkar writes, ‘My only point here is that we shall not discover the real situation we are in, collectively as well as individually, if our hearts are not pure, if our lives are not in harmony within ourselves, with our surroundings, and ultimately with the universe at large.’\(^{411}\)

4.2.5 The Spirit of Worship

The genuineness of this newly transformed life ultimately leads to the experience humans have always spoken of as worship. It is the experience of the life that declares the worth of all reality. It is known in both the awe-inspiring knowing of the ultimate ecstatic union with the infinite but also in the sacredness of the concrete reality of our daily life. It is the measure of the spirit of true worship, which brings

\(^{409}\) ibid., 17.
\(^{410}\) ibid., 267.
\(^{411}\) ibid., 35.
together the sincerity of engagement, through both listening and self-offering. It develops an expectation of transformation that is ultimately characterised by the purifying of the heart. Such worship transforms the experience aligned to mere repetitive behaviour. The wholistic expression of Being touches a quality identified as love that is reflective of the pure, whether, speech, song or prayer. The call of the maturing attitude is enhanced by the capacity to listen - for to listen is to engage with the listened to.

We commented on speech, song, and prayer; but they are truly speech, song, and prayer if they are original and not mere repetition, if they are creative, that is, if they come out of nothing, out of silence. What effects their emerging out of nothingness so that each speech, song, and prayer is authentic, genuine, and new each moment is our capacity for pure listening to the Source - wherever and whatever it may be. We listen only if we are attentive; we are attentive if we are interested; and we are interested if we are void of other conflicting interests, if our heart is pure; and our heart is pure if it has been purified by that very Silence which prompted us to listen. Here we have again the vital cycle of life.412

And so the journey of life will lead us to the true nature of Being, which we have said is relational. As the heart is purified through this relationality, we realise reality is love. Love as reality is an all-encompassing perichoresis of relationality, engaging our deepest and broadest knowing of our self, and it is eternal. In integral terms, it is time-free. As Jesus conversed with the rich young ruler over the question of how one could obtain eternal life, they identify the way of love as the love of God and the love of one’s neighbour as oneself. (Matt 10:27) For Panikkar this is the Cosmotheandric experience of love, the eternal love which not only the young ruler pursued but for which all humanity yearns. Panikkar summarises the love that is the foundation of all religious traditions and amplifies it as spirit and truth.

We need the insight of the third eye. “God is spirit and those who worship God must worship in spirit and truth.” This might fairly be stated as “Those who want to strike the right method to approach God must do it in spirit and truth.” This should be a golden rule of worship.413

The advaitic Cosmotheandric way for Panikkar is the pathway for love and worship. As has been previously indicated, the final stage of this project will explore the application of such love through a contemporary review of the summary of the law of

412 ibid., 347.
413 ibid., 348.
love. (Matt 10:25-28) I argue that within the context of Panikkar’s advaitic Cosmotheandric integral perception, love discovers its rich pathway to the fulfilment of human life.

4.3 CONCLUSION

Panikkar, the integral human mutant, as described variously by those who knew him, had a great deal of personal resource to draw upon for his journey of life through the twentieth century and its turn to the beginning of the twenty-first.

Through this chapter, I have outlined his philosophical and mystical personality. Panikkar has spoken of a vision that serves well to honour and understand the integral vision of consciousness. He has opened a description of a world to speak to the contemporary scientist, the theologian, the philosopher, the mystic, the social worker, the politician, as some examples. From the very notion of Being in its becoming he has respected both the earliest forms of human life and succeeding eras of evolution through to the current understanding of life as we know it, a time evident of a highly developed and complex society with challenges hardly dreamt of in time past.

Through his explanation, past, present and future can be seen to come together in the one diaphanous perception. Reflecting the time-free aperspectival world that Gebser spoke about and the fourth dimension of Albert Einstein, he explains how an understanding of both transcendence and immanence is reflective of the one great tempiternal reality. Such a reality is beckoning humanity of this era to awaken to such a unity as opposed to the separate space realities previously understood. This reality the rational mind on its own cannot comprehend, for it requires the perception of the integral working of the third eye. At the heart of his explanation is the Creator, the Creation and the Creature together forming an awareness of reality as an inter-independent, inter-relational wholistic unity. With creative dexterity, he has addressed advaitic reality and coined the term the Cosmotheandric intuition to present it as the means for establishing a new mythos for humanity of the twenty-first century. I present this mythos as the necessary ‘symbol of transformation and meaning’ that

\[ \text{ibid., 98.} \]
universalist, trans-personal psychologist, philosopher Wilber declares necessary for humanity to effectively move forward into the subtle, vision-logic integral world of consciousness.

If this chapter has outlined Panikkar’s philosophical attitude, the following chapter will complement his personality orientation and draw upon those very grounded dimensions of his mind by applying his vision in the more commonly identified world of the concretised spirit. I will endeavour to do this by speaking of three particular contexts.

Firstly, an explanation of the Christian faith, notably the Trinity and Jesus the Son of God; secondly, the interfaith world growing ever more vital in our globalising humanity; and thirdly, the secular society which so shapes much of the Western world which has led the way in laying the foundations of life in the twenty-first century.

Each of these domains of reality can be considered primary dynamics for shaping the way we engage this integral era. Christians must articulate their faith consistent with integral understanding. The globalising world is challenged to identify ways that the many religious traditions can work together for the common wellbeing of all humanity. The newest discoveries of knowledge, particularly in the western world, have presented a notion of God that can be easily ignored. It is spoken of as secular. The integral perception so expands this description with the vision that all is sacred. These primary perceptions of reality are addressed by Panikkar to enable reason to be incorporated into integral consciousness. This is also vital for the way forward to be practical.
CHAPTER FIVE
PANIKKAR APPLIED

The signs of the times – and through them, the Spirit who reveals himself in them – invite us to open wide the doors of ‘oikoumene’, to break down the walls (of protection once upon a time, but nowadays of separation) of the so-called Christian city and to advance to meet all men with outstretched arms. They no longer permit a man to remain at the particularistic and limited, perhaps even sectarian and exclusive, level of his own individual experience with Christ, for the only true experience of Christ is in human and cosmic ‘koinonia’. Furthermore, the experience of Christ and the spirituality which springs from it must expand in faith right up to their full Trinitarian dimensions.

Raimon Panikkar

5.1 INTRODUCTION

This third stage of the Pastoral Circle continues the theological reflection. It consists of two chapters, this being the second. The previous chapter, describes Raimon Panikkar’s philosophical explanation of the integral world. It was symbolised by the Cosmotheandric intuition, which is his integral vision of all reality. His Cosmotheandric vision seen as a symbol of transformation and therefore meaning is that which I present as meeting Ken Wilber’s call to humanity for living effectively in the emerging integral world of consciousness.

As I indicated at the end of the previous chapter, the purpose of this new chapter is to outline the way in which Panikkar applied his Cosmotheandric vision to three primary dynamics of life which are shaping the new globalised world. Understanding his integral vision within each of these three dynamics of life will greatly assist the way forward. Firstly, Panikkar applied his thinking to an integral understanding of Christianity. Two major beliefs will be addressed, firstly the doctrine of the Trinity and secondly the nature of Jesus as the universal Christ. Concerning the former, he speaks of the Trinity as reflective of the very nature of reality which he discusses through the advaitic concept from within the Hindu tradition. What is most significant in his discussion regarding the latter subject is the rational preoccupation with the explanation of Jesus the Christ throughout the previous centuries under the

---

heading of Christology. His belief is that with the emerging non-dual integral era we must move to a comprehensive knowing of the universal Christ which he speaks of as Christophany.

In the second application, he addresses the place of Christianity in the context of the multi-faith world believing that all traditions are the outworking of the same Divine Absolute but within their different cultures. Each tradition has the capability of enhancing the universal understanding of the total divine purpose. All traditions must live and work co-operatively for the good of all people. He speaks of dialogical dialogue as the necessary approach to replace the rationally dominated dialectical dialogue of the past, a dialogue which was more inclined to divide than create unity. Cousins presents a three-step programme to illustrate the implication of Panikkar’s call to dialogical dialogue. This will be outlined.

The third application of Panikkar’s work will complete this theological section. It is a discussion of the place of Christianity in the secular world so dominant throughout much of the Western world. It is a world during which time the notion of God has been overshadowed by the new science and virtually assigned to the beliefs of centuries past. I will include a discussion of worship in the secular age for the notion of God is the point of difference between the secular and religious.

5.2. IMPLICATION OF PANIKKAR’S VISION

5.2.1 A Life of Transformation

Panikkar’s work has a radical edge to it for it is calling for a new vision to impact upon the way we live on this planet. Its radical nature is found in its call to all of humanity to view the world as one interactive whole and leave behind the self-interested fragmented way humans have lived in the past. It is radical for he proclaims that if we fail to embrace this new relational vision, we will destroy the very planet we live upon and in so doing humanity itself. He believes that a ‘mythos of conflict’ has shaped the way humans have lived from the beginning of time. He sees no other option other than to create a new ‘mythos of peace.’
Panikkar argues that this challenge should not be seen as unnatural because it is of the very nature of the reality that makes up our existence. Reality is relational and to live it is to live the fullness of man, to quote the subtitle of his book Christophany.\(^{416}\)

Such a goal is synonymous with peace.

Can we align ourselves with this reality which is our very nature? Why not, for he identifies the very tool for this journey? As indicated, it is the quality of communication which he speaks of as dialogical dialogue, dialogue which requires humanity to change its intent in seeking to communicate with one another. We must seek to respectfully understand the other as our own ‘thou,’ not as if they were a separate other.

Whereas Panikkar provides a comprehensive explanation of his vision that undergirds all of his work; his purpose is the shaping of a new way of life for the well-being of all humanity. His vision is practical. His teaching embraces the vision of the transformation of people to accompany his new mythos for a world of peace. Such a vision depends upon a people of peace.

With an openness of consciousness, which Panikkar has referred to in his explanations of the third eye, one will not only perceive the advaitic reality of relationality but will have begun the transformation that leads to epitomizing the life of which he speaks. Panikkar writes so powerfully of this reality because, as Ewert Cousins identifies, Panikkar is not only one who perceives but one who lives the reality of which he speaks. From the Rhythm of Being introduction Joseph Prabhu writes.

In calling Panikkar one of the pre-eminent thinkers of the dawn of the Second Axial Age, Ewert Cousins was claiming both that we are living in a mutational moment in human history, a moment of inter-religious convergence, and that Panikkar is a spiritual mutant, “one in whom the global mutation has already occurred and in whom the new forms of consciousness have been concretised.”\(^{417}\)

\(^{416}\) Panikkar, The Fulness of Man.  
\(^{417}\) Panikkar, The Rhythm of Being : The Gifford Lectures, xxi.
5.2.2 Three Implications

As one travels the journey with Panikkar three significant implications emerge of one’s life that point to personal transformation. The three relate to the Cosmotheandric reality, God, Creation and the personal experience of the Creature all inter-relating as the one dynamic reality.

The first is related to one’s personal experience. With expanded integral vision and the corresponding transformation of experience that purifies one’s heart, one's ability to know and perceive that all is sacred, the expressed being of God is enlightenment. In the words of Panikkar, all of life is now seen as a ‘sacred secularity’, that is the inter-relation of the mystical and the creation.

The second implication is the outcome of the transformation of being. As one’s conscious awareness deepens, one realises one is the mirror image of the Divine and that one’s unity with the living Christ is actualised. For Panikkar, we are at the emergence of an era when we must not just speak rationally of the Christ, as the study of Christology has encouraged over the centuries. Now we are at the time of understanding the experience of the Christ in expansive ways we have rarely perceived of in the past, an experience he refers to as Christophany. We are to claim our identity as the living Christ which arouses our awareness of the Christ not only within our own experience but also in all others.

The third implication is an extension of claiming our Christ identity. As the definition of the Christ is the manifestation of the Divine Absolute, we are called to explore our relationship with the greater frontier of the cosmos (or to note Panikkar’s preference for the word *Kosmos*, for it points to reality which is far greater than the physical reality). To know that all is sacred and that the fullness of experience is to experience the Christophany, we may now know that we are one with all that exists. As human beings, this journey calls us across the interfaith horizons of life.
Panikkar’s life journey has stepped out this path and its legacy is well documented in his book *The Unknown Christ of Hinduism*.\(^{418}\) Pivotal to this path is his belief that the Christian faith journey must move beyond the era of overly separating its identity as Christianity from non-Christians. We are now entering the era when our identity is more appropriately perceived as Christian-ness characterised by the previously stated communication called dialogical dialogue. Such dialogue finds the path way of unity and harmony while respecting the uniqueness of each tradition. This is the vision of unity we share with our brother and sister humans. All humans are part of the one great community of humanity.

5.2.3 Three Contexts

In his broad range of published books, Panikkar focuses upon at least three major contextual areas to develop this vision of transformation. Firstly, he returns to his primary spiritual ground, the Christian faith and addresses the two fundamental beliefs upon which it is developed. He begins with the doctrine of the Trinity while the second is the life and nature of Jesus, traditionally spoken of as Christology. His goal is to describe how these doctrines speak to the nature of the emerging insights of life. I will draw primarily upon his two works, *The Trinity and the Religious Experience of Man*\(^{419}\) and *Christophany, the Fullness of Man*\(^{420}\) to speak of the Christian faith in the contemporary integral world.

Secondly, he addresses the new horizon of the interfaith world that Christianity must now live within if it is to respect the vision of the universal globalised world that has emerged in the minds of increasing numbers. He calls Christianity to move beyond the early stages of this realm of relationships, which was previously more formally referred to as religious dialogue. Such dialogue was born very much of the previous rational era of history and characterised by a dialectical dialogue. The two books which present his work in this area are *The Intra-religious Dialogue*\(^{421}\) and *The Unknown Christ of Hinduism*\(^{422}\).


\(^{419}\) Panikkar, *The Trinity and the Religious Experience of Man*.

\(^{420}\) Panikkar, *The Fullness of Man*.


\(^{422}\) *The Unknown Christ of Hinduism*. 

168
The third contextual area he addresses is the place of Christianity in the society of the Western world which is commonly described as secular. It is a world divided with the notion of God the primary point of difference. Nation divided by boundary from nation provides an artificial fragmentation of humanity. The existing ‘mythos of conflict’ must, therefore, be replaced by a new world ‘mythos of peace’ in the new global context. It is here we are challenged to work. His book Cultural Disarmament addresses the implication of his Cosmotheandric vision for the new world harmony in the secularised society particularly in the West. This ultimately leads his discussion to the significant question of humanity and worship addressed in his book Worship and Secular Man.

5.3. CHRISTIANITY AND THE COSMOTHEANDRIC VISION

5.3.1. Requirements for the Modern Context

I have already indicated that Panikkar does not shy away from the need to be radical. In fact, he sees a danger in not going far enough. He trusts his Cosmotheandric vision to be that very radical perception that will address the great challenges facing humanity in the twenty-first century. His Cosmotheandric vision is that which he presents as connecting the Christian Faith with the current perceptions of life collated from across all domains of knowledge.

In times of crisis and rapid change one of the greatest dangers and temptations consists in being not radical enough. We refer to the danger of superficiality, of remaining on the surface of things and events and of being satisfied with statistics and a certain type of sociological description. There is no more felt need and no more torturing thirst than the desire to tackle concrete human problems not only in a universal, global manner, but also in their ultimate meaning and at the level of their deepest roots.

Panikkar develops his discussion of the challenge facing the Christian community in the twenty-first century by highlighting two major issues that have changed the way it will need to address its search for relevance, and for the wellbeing of humanity. The first is the recognition that the world is spoken of as global and a search for

---

423 Cultural Disarmament.
425 Panikkar, The Trinity and the Religious Experience of Man, xi.
relevance requires all issues to be seen within this universal context. Without this focus, one will be too orientated toward the surface and subsequently the local circumstance. While this has a place, it discourages one from reaching that realm of human-ness, where the fullness of the universal human and divine are most clearly to be understood. 426

A further clarification of his work is in understanding that his discussion of faith focuses upon the realm of spirituality more so than the external forms of the institution or ritual practices of religion. For Panikkar, this is the ground from which a human intuitive response in the form of an interior urge has been apparent from the earliest forms of human life. He believes that the threefold reality he elaborates upon has been apparent as the very structure of reality, traces of which have been apparent throughout all time irrespective of the name people may have given to that which permeates all realms of Being and consciousness. Hence this awareness is that which provides a vital vision that links us together. It is with this understanding that he develops his understanding of the Trinity thereby enabling the Christian life to find a meeting place for all humanity. He writes,

Is not the Trinity the ‘place’ where bread and word meet? Where God and Man meet? A non-trinitarian God cannot ‘mingle’ and much less unite himself with Man without destroying himself. He would have to remain aloof, isolated. No incarnation, descent and real manifestation of any kind would be possible. 427

He elaborates further,

…the deepening into the Trinitarian structure of religious experience and of human beliefs, may here again offer a possibility of fecundation, agreement and collaboration not only among religions themselves, but also with modern man at large. 428

Panikkar is confident in what many may feel is an argument too radical for the traditional believer. He contrasts his belief against an alternate perception.

The modern devastating dilemma, for instance, between an unconvincing traditional ‘God’ and a less convincing modern ‘No God’ is resolved by the trinitarian conception. To get rid of the notion of an ever scrutinizing and judging ‘God’, of somebody who deprives man of his ultimate responsibility and condones intolerable human situations represents a step ahead in human

426 ibid., vii.
427 ibid., xi.
428 ibid., xiv.
maturity if, at the same time, one does not fall into the other horn of the dilemma: that of a short-sighted atheism which is closed to true transcendence as well as genuine immanence. The Trinity in fact, reveals that God is not an idol, nor a mere idea, nor an ideal goal of human consciousness. Yet he is neither another substance nor a separate, and thus separable, reality.  

It will become increasingly apparent as the work of Panikkar’s trinitarian structure is developed in this paper that the Trinitarian concept is not a mental rational definition but an awareness that becomes the impetus for the transformation of human attitude. Such transformation of attitude leads one along the path to the fullness of humanity, characterised by a purity of heart.

Of great importance for Panikkar to achieve his goal of a universal expression of unity amongst all religions is the requirement of each tradition to figuratively strip itself of its religious form and so reveal the essence of its nature. It is from the vitality of such essential review that he envisages a fecundation of the many different religions. Each religion can contribute, fertilise or impregnate the other for greater fruitfulness. With integral perception, he argues that from a sociological, psychological or scientific perspective one could not sustain such an argument that Christianity was the only true religion and that others were false.

5.3.2 An Unfolding History of Spirituality

For Panikkar, the evolving story of humanity’s response to the Divine is spelled out through the experience of action, love and knowledge. These are apparent through the practice of ‘iconology’ and ‘personalism,’ both important aspects of the worshipful development of man. Both practices may be genuine parts of spirituality and it is not Panikkar’s intention to dismiss this, but his concern is for a more comprehensive response which he believes is necessary for our times. He believes ‘personalism has no more right than iconolatry to identify itself with religion, since it is incapable by itself of exhausting the variety of richness of the experience of the Absolute.’ He sees shortcomings in both these human responses. For one it is false idolatry and the

---

429 ibid., xiii.
430 Fecundation is to impregnate or fertilise to make more fruitful
other anthropomorphism. It is to a different background that Panikkar turns to develop his concept for our day, that is, the advaitic vision as already indicated as central to his writing.

The call of universalism is a perennial challenge for the religious person, for faith has traditionally brought meaning to its people of smaller societies. The emergence of such extraordinary knowledge regarding the new cosmically shaped horizon confronts the old with new questions that expose its inadequacy for our current time. This confrontation need not be seen as an insurmountable problem, for Christianity has been so confronted at numerous points of its history from as early as the Council of Jerusalem (Acts 15) when it was confronted with new questions dealing with its entry into the Gentile Greek world. This experience of confrontation is the way of the Spirit which Jesus promised would guide his followers into all truth. (Jn. 16:13) This perennial challenge of dealing with new questions as new horizons appear, lingers throughout history and, once again, as we enter the universal global world of the twenty-first century the challenge of a new universal context confronts us.

Panikkar has concerns that Christianity has remained significantly Semitic, as it has embraced much of the ways that Judaism has perceived the divine. While he naturally respects the close relationship of the two and the importance of both evolving, a question may need to be asked as to how closely Christianity needs to be aligned to Jewish perceptions than to other approaches of which it is becoming more aware. This provides a real tension as Christianity discovers more of its universal nature and Judaism counts faithfulness to its call as the people of God.

In its first transition, from its Judaic roots to the Greek world, Christianity found itself fitting into the new order of Greek philosophical thinking producing its Trinitarian formularies. Such a time of transition is taking place in our own day. Current steps into the newer horizons of an even broader universalism, shaped by close encounters with Asian religious traditions, native belief systems and the new horizon of thought evident in the insights of the world of quantum science, all have

432 ibid., 24.
433 ibid., 25.
called the Christian to once again re-address the relevance of its explanations. For Panikkar, the Spirit of the first Jerusalem Council is in our midst.

5.3.3. Advaita

It is well to be reminded of Panikkar’s philosophical, theological and scientific academic background within the life experience of his Christian, Hindu, and Buddhist interfaith cultural environment in which he lived, for legitimizing his challenge. It is from this context that he has found the potential of the Hindu advaitic vision to offer the catalyst for developing the necessary universal non-dual paradigm for the twenty-first century interfaith spirituality. This is not suggesting a uniformity of practice amongst all traditions but rather a common truth for a common meeting. Its relational nature provides the appropriate ground for his dialogical world which can reshape humanity’s mythos from one of conflict to one of peace.

I return to his concern for the inadequacy of iconology and personalism. The advaitic vision speaks of the non-dual perception of reality. Panikkar is seeking to address the inadequacy of both iconology, which can fall victim to idolatry, and that of personalism, which is subject to anthropomorphism. He centres his discussion upon the problem created in understanding the transcendent and the immanent nature of the divine through the dualistic awareness. From this perspective both are treated as spacialised concepts; an endeavour of the rational to define the Divine Absolute. Transcendence is perceived to be beyond the human experience while immanence is perceived to dwell within the human context. As important as these concepts are, through these understandings they remain separate from the human experience. The problem is exacerbated when we perceive of love through merely the personal experience because loving the other removes them from ourselves. It is worth noting his description,

This conception of transcendence and immanence that makes God-transcendent 'exterior' and God-immanent 'interior', i.e. the soul’s tenant, is however extremely narrow and limited. It is without doubt incapable of accounting for what the mystics of all times and of all culturo-religious contexts have experienced of the true transcendence and immanence of God.434

434 ibid., 30.
Panikkar further searches for a genuine mystical knowing of the absolute. Immanence cannot be spoken of as if a Divine presence were in any way hidden within our separate created form. Immanence cannot be so spacialised as if in any way separate from experience, for as created being we are immanence. On the other hand, transcendence cannot similarly be reduced to a spacialised reality as if something beyond and not part of our immanence for we share both immanence and transcendence. Both iconolatrous and personalist approaches are prone to do so.\(^ {435}\)

It is not reason that can lead humans to this knowing as Panikkar repeatedly reminds his readers, for it is the initiative of God. We are awakened to such greater realities. So Panikkar presents a more precise explanation. It is what could be described as a knowing as in the notion of ecstatic, which to emphasise his meaning he spells as ekstatic,\(^ {436}\) a knowing stripped of all veils of experience including ego. Ego divides and separates and is thereby prone to creating the anthropomorphic notion of self and other.\(^ {437}\) Panikkar draws upon the wisdom of Buddhism by speaking of a knowing that has moved beyond life’s poles. ‘The unique relation that one can form with Brahman consists in the rupture and negation of every alleged relation. Deep prayer is that of the creature that neither knows who does it nor that it is done.’\(^ {438}\) He summarises this knowing that is spoken of as ‘light inaccessible’ and experienced as purely the call of the Divine.

In short, only the direct attitude, that which in no way reflects upon itself, even to become conscious of itself, permits entrance into communication, or one might better say ‘communion,’ with this ultimate ground of all things. This is basically what the Mandukya Upanisad calls the fourth state of consciousness, turiya.\(^ {439}\)

The notion of unveiling the multitude of life’s perceptions and projections is the attitudinal process we are drawn to pursue. The way of Brahman is an unveiling of all the veils of our existence, a way that means the ego must be disarmed. In its self-interested attitude it cannot proceed along such a path.\(^ {440}\)

\(^{435}\) ibid.
\(^{436}\) ibid., 34.
\(^{437}\) This is not to reject the enormous importance of ego to human experience
\(^{438}\) Panikkar, The Trinity and the Religious Experience of Man, 34.
\(^{439}\) ibid.
\(^{440}\) ibid., 35.
This search for truth by Panikkar that moves beyond the world of division must move beyond the past solutions. He calls us back to the advaita.

The central message of the Upanishads interpreted in the fullness is neither monism, not dualism, nor the theism that is evidenced in some of them, but advaita, i.e. the non-dual character of the Real. For the Upanishads therefore, the absolute is not only transcendent, but transcendent and immanent all in one. The dimension of transcendence precludes a monistic identification, while that of immanence precludes dualistic differentiation. God and the world are neither one nor two.\textsuperscript{441}

His search reaches its fullness in the glorious experience of the advaitic knowing. Out of this vision of advaita Panikkar sees the essential reality of Trinity to which he proceeds to discuss.\textsuperscript{442}

5.3.4 Trinity

5.3.4.1 A Beginning Point

Panikkar’s intent in his discussion of advaita is to speak of mystery, which he sees as trinity.\textsuperscript{443} Such mystery is to be found at the foundation of all religious traditions. This commonality means that mystery can be accepted as the meeting point for all traditions. His goal for such a discussion is to find a pathway for dialogue which is his process for achieving his new global ‘mythos of peace.’ The meeting of humanity’s different traditions is the way he believes each tradition will be more greatly enhanced.\textsuperscript{444} He focuses his discussion upon Trinity because he believes one must have a beginning point. This does not mean that there are no other valid and useful meeting points.

The meeting of religions cannot take place on neutral territory. It can only take place at the very heart of the religious tradition. I am aiming at opening up a possibility of dialogue and am ready to start anywhere. It is scarcely possible to speak of these subjects from outside one or another tradition.\textsuperscript{445}

Central to a discussion of the Trinity is the figure of Christ, fundamental to Christian spirituality. A word of challenge can be found in the records of Jesus’ sayings which

\textsuperscript{441} ibid., 36.
\textsuperscript{442} ibid., 37.
\textsuperscript{443} I use trinity with lower case to speak of a notion of a trifold understanding of reality in general. I capitalise ‘Trinity when making a specific reference to the notion of the Divine.
\textsuperscript{444} Panikkar, \textit{The Trinity and the Religious Experience of Man}, 42.
\textsuperscript{445} ibid., 43.
supports the work of Panikkar. Christ makes reference to someone greater than he and to someone still to come and that his followers will do ever greater things than he. His predictions have generally been interpreted to apply to the Spirit working in his followers.

5.3.4.2. The Father and the Absolute

Christians would understand that when they speak of the Trinity, they are presuming a reference to that which Panikkar prefers to as the Absolute. When humans approach the subject of this mystery, the mind struggles to adequately make reference to that which is beyond name. Panikkar is clear in his work that each different tradition may use a different name, but he understands that such names point to in most cases the same notion. The problem he notes is that as soon as one designates such a mystery with a name, it no longer becomes that mystery.

The Absolute is One. There is only one God, one Divinity. Between the Absolute or The One, God or the Divinity, there is no difference or separation: the identity is complete. The Absolute has no name. All religious traditions have recognised that. The terms which describe it are simply designations. One can call this Absolute Brahman or one can call it Tao. But Tao, once named, is no longer Tao and Brahman, if known, is no longer Brahman. In the Christian tradition, this Absolute has a definite designation. Yet neither name Father nor the name God is the proper name of the Absolute.446

For the Christian, the Trinitarian formula remains an essential carrier of the name of the Absolute. Panikkar notes there is the tendency to modalistic thought or tri-theism.447 Within the formula, he identifies Father as a reference to the Absolute and Jesus, by title Son of God as the visible of the invisible, the icon of the revelation of the source of reality. Central to their unity is the notion of kenosis, the giving of the Father of God’s self to the Son.

In the mutual relationality of Being the Son gives similarly in self-emptying love to the Father. This gift of mutual self-giving reveals the Spirit through the inter-independence of polarity.448 This is not so much definition but the means of human

---

446 ibid., 44.
447 ibid., 62.
448 ibid., 46.
enlightenment. Such an understanding of inter-relational and mutual self-giving finds for Panikkar a point of connection with Buddhism with this kenosis of Being at its very source, where the Buddhist experience of nirvana and sunyata (emptiness) would be situated.\textsuperscript{449} The implication for the Christian is that one cannot go to the Father for the Father is not Being, nor consciousness, but silence. The relational journey is with the Son, which we identify as the revelation of the Father.

One goes to the Father only through the Son. To go directly to the Father does not even make sense. If one tried to do so one would find that this so-called way to the Father is non-way, non-thought, and non-being. Even the Son only knows the Father in being known by him.\textsuperscript{450}

5.3.4.3 The Son

The importance of the Son is highlighted because in reality neither the Father nor the Spirit is truly what we would understand as ‘person.’\textsuperscript{451} Hence it is only the Son with whom we can have a relationship. The Son as person has both relation with humans and with ‘the other’, the Absolute. Of course, we know the Father and the Spirit in this relationship with the Son. The Son is the beginning from which our knowing of the fullness of the Trinity develops.\textsuperscript{452}

This reality is only meaningful in non-dual awareness and for that purpose Panikkar proposes, using the word Lord for that principle of Being, Logos or Christ, for it is a relational term. He further elaborates upon the mystery of this non-dual ‘person’ he names Christ, the one who enables us to come to the Divine Absolute mystery. He is the point that crystallises the truth of the unity of the Divine and human.

Christ, manifest or hidden, is the only created and the uncreated, the relative and the absolute, the temporal and the eternal, earth and heaven, is Christ, the only mediator, link, conveyor, is Christ the sole priest of the cosmic priesthood, the Lord par excellence.\textsuperscript{453}

Different authors identify different truths, for no one truth can adequately capture the fullness of the Christ. Beyond a search for a meaningful description of how we might speak of the Christ, Panikkar identifies Christ’s cosmic and universal task as the

\textsuperscript{449} ibid., 47.  
\textsuperscript{450} ibid.  
\textsuperscript{451} Reference to person here is spoken of as person as humans might understand such a concept and not necessarily to be compared with the traditional reference to Trinity being three persons in one God.  
\textsuperscript{452} Panikkar, \textit{The Trinity and the Religious Experience of Man}, 52.  
\textsuperscript{453} ibid., 53.
mediator and identifies equivalencies in other traditions. He speaks of Isvara, Tathagata or Jahweh and Allah and notes that much of neo-Hindu spirituality speaks of Christic awareness. 454 The mediatory purpose of this universal Christ is spoken of by Panikkar as the mediator of creation most notably in the redemption and glorification or transformation of the world. 455

5.3.4.4 The Holy Spirit

Traditionally Christianity has spoken of the Spirit as the third ‘person’ of the Trinity. As with the Father, the Spirit is not ‘person’ as we may speak of the Son, but integrally of the nature of the Father and the Son. Hence it is only the Son that has a name for creatures to directly address.

The Father has no name because he is beyond every name, even the name of Being. The Spirit has and can have no name because he is in a certain way on the side of every name, even that of Being. So long as the Spirit has not been received, it is impossible to understand the message brought by the Son and, equally, to reach *theosis*, the divinisation that the Spirit realises in man. 456

The unity of the Father and the Son, as expressed in the self-emptying of the Father to the Son, symbolises the unity of all but it is the Spirit that enlightens the human to this unity. The Spirit enlightens the human to the divine in the Son, yet it is the light that leads the person of faith to see the divine through the Son. The circularity or perichoresis of this trifold unity is the unity of the Trinity. There is not three yet not one. 457

As indicated we cannot communicate directly with the Father other than through the Son and only then if the Father draws us. We similarly cannot commune with the Spirit: ‘He is neither an I who speaks to another, nor a Thou to whom someone else speaks.’ 458 It is in the Spirit that we commune with the Father in the Son. As Paul declared, ‘Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, Abba Father.’ (Gal 4:6)

454 ibid., 54.
455 ibid.
456 ibid., 62.
457 ibid., 60.
458 ibid., 61.
Panikkar draws his discussion to a vital point. His intention is to find a meeting point for all traditions by proceeding to elaborate upon a universal explanation of this Spirit, by speaking of it through Upanishad terminology. He is insistent that to truly understand that the Spirit is the Divine universal then it must be evident in the life, belief and faith of all traditions. This is the new horizon of awakening to which we are called to respond. He provides vital leadership to encourage others to journey into this integral realm of understanding.

It is to this Spirit that most of the Upanisadic assertions about the Absolute point, when seen in their own deepest light. One could cite almost every passage of the Upanisads for examples. Indeed what is the Spirit but the atman of the Upanishads, which is said to be identical with Brahman. It can be existentially recognised and affirmed once realisation has been attained. In the beginning was the Logos the New Testament affirms. ‘At the end will be the atman’ adds the wisdom of this cosmic Testament to the canon that is not yet closed. The end of every individual is the recognition that this atman is identical with Brahman.459

To emphasise that Spirit is not that which we relate to directly but that humanity is gifted with the Spirit as the divine enabler, Panikkar speaks of its difference from the Word. The Spirit is encountered in consciousness. It is the Spirit of unity which enlightens humans to the unity of Being, the unity of Divine and human, the mystical and the created. It awakens one to the gifts of knowledge, of love, of joy, of truth and beauty.460

The giftedness of Spirit is, as it were, a passive reception. Just as people are gifted a body in birth, so as Jesus taught Nicodemus, as recorded in John’s gospel chapter 3, we must be born again, that is we must come awake to our nature as spirit that we may embrace the gift of our union with the Divine reality of Spirit. The required attitude is captured in the iconic symbol of the reflection upon the Father as the way of interior silence. The symbol of silence penetrates the expressions of all gifts. The Spirit as Divine enlivens all created form.461

459 ibid., 63.
460 ibid., 64.
461 ibid., 65.
5.3.4.5 Spirit and Word

Silence is reflective of an attitude and is not the removal from life. Rather it is an openness to life as many are inclined to say ‘mindfulness.’ Reflecting further upon the implication of the Spirit in life, Panikkar speaks of the need for a balance between the spirituality of the Spirit and that of the Word incarnate. It is the unity of the Word and the Spirit from which creation is forthcoming. Spirit can be spoken of as authentic existence, yet Spirit has many expressions and fulfilled in the notion of concretion, which mirrors the notion of incarnation. The fullness of spirituality is the integration of these many expressions.

The Trinitarian way of the Spirit is an explanation of such integration. Trinity is an integrating reality which safeguards against dis-incarnation which a dualistic approach is prone to do. The separation of Spirit and creation leaves reality too easily subject to spirituality as spiritualism. Within the integral consciousness, the Christian journey calls one to a life of Spirit and Word. The life of Spirit and Word is Trinitarian. It is not atheism or humanism for it is participation in the totality of the trifold advaitic reality.462

The balance of Spirit and Word for Panikkar is reflective of the unity of the Absolute God and Creatures. He speaks of the theandric as the classical and traditional term for that intimate and complete unity which is realised paradigmatically in Christ, the unity between the Divine and the human, which is the goal towards which everything here as creation tends – in Christ and the Spirit.

In the psychology and anthropological sphere the meaning of theandric spirituality is clear. It maintains a harmonious synthesis to the greatest extent between the tensions and polarities of life: between body and soul, spirit and matter, masculine and feminine, action and contemplation, sacred and profane – in a word, between what one may continue to call divine and what one has been accustomed to call human.463

Panikkar believes there are many reasons for adjusting to the universal call for spiritual union. To conclude this reflection on his explanation of the Trinity, it is highly valuable to hear in his words his explanation and its appropriateness for our

462 ibid.
463 ibid., 72.
times. On the one hand, our times call us to a new open attitude to understand the Christ as cosmic and so he writes.

The signs of the times – and through them, the Spirit who reveals himself in them – invite us to open wide the doors of oikoumene, to break down the walls (of protection once upon a time, but nowadays of separation) of the so-called Christian city and to advance to meet all men with outstretched arms. They no longer permit a man to remain at the particularistic and limited, perhaps even sectarian and exclusive, level of his own individual experience with Christ, for the only true experience of Christ is in human and cosmic koinonia. Furthermore, the experience of Christ and the spirituality which springs from it must expand in faith right up to their full Trinitarian dimensions. ⁴⁶⁴

On the other hand, the extraordinary change taking place across our world in ways that we might never have expected is the work of the Lord, which requires an openness of mind to recognise such spirit.

Besides, these signs of the times are not only to be observed in Christianity. Throughout the world we are witnessing the same process at work. World religions are secularising, new religions which aspire to embrace both the sacred and the profane, are springing up on all sides, while movements that claim to be a-religious are themselves becoming more and more sacralised. And the Son, the Lord under whatever name, is the symbol for this process.⁴⁶⁵

Trinity as advaitic reality, along with the Cosmotheandric vision, is the structural reality that offers the way forward for the building of the new global and universal humanity shaped by a ‘mythos of peace.’ If mankind is the ‘mysterium conjunctio’ of creation, the meeting point of the Divine Absolute and the creatures of his creating, as Panikkar highlights, then it is the shared life of people with the notion of the cosmic Christ that our way forward lies. Panikkar presents this experience to his readers as Christophany. It is to Panikkar’s work on this experience of Christophany that I will now turn to describe the second great pillar of Christian identity.

⁴⁶⁴ ibid., 57.
⁴⁶⁵ ibid., 58.
5.3.5 Christophany

5.3.5.1 The Changing Winds of History Call for a New Vision

As I begin this examination of Panikkar's reflection upon the understanding of Christ in the twenty-first century, I reiterate that the importance of his contribution is set against the background of the changing nature of our period of history and with it great responsibility for the Christian to understand and adapt to such change.

The spiritual evolution of humanity is today passing through a particularly important stage and we have every reason to expect from it, as a result of the mutual foundation of religions and of the experiences which undergird them, a fuller integration into human religious consciousness of the experience of the mystery and the life of the Trinity.\footnote{ibid., 55.}

Panikkar notes in summary form one thing that this means for Christians and the impact upon Christianity. It is the movement toward the universal and ultimately the cosmic.

At the very centre of Christianity we discover an evolutionary process that we could describe as the change-over from a mono-dimensional supernaturalism to a supernatural naturalism. … Despite the great dangers and the number of those who succumb, the responsible Christian who is sensitive to the movement of the wind blowing from on high turns himself more and more in our day towards the world, towards an expansion of his life in the direction of others and the universe at large.\footnote{ibid., 56.}

Such change has been well highlighted already in this paper through the work of Jaspers' notion of the Second Axial Period of History, as has it also been through Gebser’s description of the changing consciousness of people increasingly apparent across humanity as a result of an eruption of time. Each has contributed to an understanding of the new era of integral consciousness as the way humanity best understands contemporary reality. This has great significance for Christian understanding of Jesus of Nazareth.

A signature work of Panikkar is his reference to Christophany,\footnote{Panikkar, \textit{The Fulness of Man}, 9-13.} an integral understanding of the former pursuit of a mental rational definition of the Christ. Such
study was previously referred to as Christology. Panikkar maintains the greatest of respect for this long tradition of the Church. However, the significance of this pursuit is that it challenges this former approach of the Christian world to re-examine its understanding of its most treasured belief in Jesus of Nazareth, the Christ of its faith and devotion.

As much as Panikkar speaks of this as a challenge, he believes it is a symbol of hope for it provides the means for addressing the extraordinary challenge he believes humanity is facing. This challenge is described by him as being as serious as our very survival. At the heart of such survival is the question of humanity’s determination to find a new ‘mythos of peace’ to replace the long troublesome ‘human culture of war’ which has shaped the long history of violence evident from the earliest time of humanity.

This ‘mythos of peace’ is for Panikkar to be found in the very experience of different religious traditions living in respectful dialogue with one another. As previously described he outlines that he believes it is in his advaitic approach to Trinity that the necessary theandric approach to life can be found to enlighten the path to peace. It is now in his discussion of the Christ of the Trinity that the essence of living a life for the creation of this ‘mythos of peace’ can be experienced. This living the Christic way is that which he calls the experience of Christophany.

5.3.5.2 The New Cultural Horizon is Global

Panikkar’s description paints a picture of a new horizon humanity is approaching. Such a horizon is presenting humanity with an understanding of life rarely perceived before. Life on this one planet is now characterised by one global society interconnected in all domains of experience. The once perceived divisions of life are no longer meaningful. They stand as hindrances and will remain so if not creatively responded to. For Panikkar it is never so true as when Christians view its understanding of Jesus of Nazareth, the Palestinian tradesman who acquired the

---

471 Panikkar, The Rhythm of Being: The Gifford Lectures, 212.
status of a Rabbi, then Messiah and ultimately the Christ. This struggle for Christians is grounded in their interpretation of Jesus when seeking to understand him as a cultural universal.⁴⁷²

Already I have mentioned Panikkar’s interest in the new questions of Jesus, that were addressed with the meeting of each new horizon of its long history. Born of a peasant Jewish family the understanding of his followers was deeply set within Jewish culture. As recorded in the Acts of the Apostles, chapter 15, the first significant challenge to the earliest understanding of his universal nature was addressed. The initial Christian community questioned whether Greek converts were also required to become Jews. Subsequently with each new cultural horizon met and crossed, from Greek, to Roman, to Pagan, to Medieval, to Celtic, new understandings with cultural interpretations were encountered. Together these various contributions created Western society. Over the past two centuries, the world has encountered another new significant horizon; the globalised scientifically influenced and technologically shaped humanity. With it have come extraordinary challenges. The question of universalism is now being addressed as never before. For Panikkar, of necessity it requires the faithful to develop an appreciation of the universal essence of the Christ as revelation of the Divine Absolute underlying all traditions. It is this search that concerns his study in the book, Christophany, The Fullness of Man. Panikkar writes, ‘We can detect a thrust, as it were, of the Spirit pushing the Christian forward beyond what we call Christianity, beyond, I am tempted to add, even the institutional and visible Church.’⁴⁷³ If the world is at the crossroads, then certainly in his mind so is the institutional ecumenical church.

Two assumptions lie behind Panikkar’s work. Firstly, he is not dismissing the understanding of any past era, yet secondly, he does not believe any era can capture the fullness of the Christ that Jesus revealed. What he believes is that we are challenged to seek for the fullness of understanding within the context of our culture then expand through dialogue with other pilgrims of other traditions.

⁴⁷² ibid., 267.
⁴⁷³ Panikkar, The Fulness of Man, 56.
5.3.5.3 The Spirituality of the Third Millennium

Panikkar presents his call for ‘Christophany’ to be at the forefront of Christian reflection leading us well into the Third Millennium. He understands it to be more than an intellectual pursuit. It is as much a reflection upon human engagement with God in the Spirit. It is this which differentiates, Christology from Christophany. Christology, the rational defining of the Christ, has dominated Christian reflection for its first two millennia. Christophany is the life that arises out of the advaitic relationality of Creator, Creation and Creature.474 Perhaps the most important understanding of Christophany is its impact upon interfaith dialogue. In contrast to past Christian practice, the Christophany that he proposes considers the other religions of the world not as Christians have often interpreted them but as they understand themselves.475 For Panikkar this is the means for humankind to move forward as the new community of humanity.

5.3.5.4 Christophany and the Spirituality of Jesus

The very heart of Christophany is the mystical reality with which Jesus of Nazareth was familiar. It was the spirituality that he knew of where, as human, he encountered the Divine. Grounded in the Divine source, he knew of the luminosity of Being which we can see evidence of in his experience of transfiguration on the local mountain. (Matt 17:2, Lk 9:2) Panikkar challenges Christians to now be open to this reality, not just to know of it in theory, but to encounter it as experience. It is this experience that is not merely a personal encounter but the fulcrum between the Divine and human and the point of unity for all people. Panikkar notes the call of Jesus to follow him as Being, a call to the interior journey that he similarly knew.

The nature of this interior mystic union of the Absolute and the human highlights the most profound encounter. Panikkar describes it as the meeting of transcendence and

immanence. It reveals the human as the ‘conjunctio mysterium’ \(^{476}\) of the Divine, \(^{477}\) the Creation and the Creature, which touches his Cosmotheandric reality. The human who discovers this Christ-consciousness discovers he or she has entered the christophanic experience, the integral *perichoresis* of the Divine, the Creation and the Creature, not as three but as the one dynamic inter-in-dependent, inter-relating unity.

The christophanic experience does not split Christ’s immanence into one part human, one part divine: it is an advaitic experience. \(^{478}\) Panikkar presents it with a traditional symbol, by noting it is neither God who remains in us nor we in him; it is rather a theandric or eucharistic presence \(^{479}\) that penetrates us and remains in us, and we in it. Christian mysticism presents this polarity of greater perception. It is a unique ‘phania.’ \(^{480}\)

5.3.5.5 St. Teresa of Avila

The interior journey has been trodden by numerous mystics down through history. Panikkar turns to the inspirational poetic words of St. Teresa of Avila to speak of the christophanic journey. He quotes her words ‘Seek for yourself in me, seek for me in yourself.’ \(^{481}\) We are all pilgrims on a progressive pilgrimage of our Being in Becoming. Capturing the spirit of her words he interprets her sentiment in her own words, ‘Soul, seek, do not stop. Do not deceive yourself: your being has not been achieved.’ \(^{482}\) He identifies the seeking with that which she calls the very ‘dynamism of life.’ \(^{483}\)

He notes two traditional primary goals highlighted in this call of St. Teresa. One is the call to ‘know oneself’ which Panikkar, identifies as the *autophanic experience*. \(^{484}\)

\(^{476}\) The discussion on immanence and transcendence is valuable on this subject. Panikkar, *The Rhythm of Being: The Gifford Lectures*, 171f.


\(^{478}\) ibid., 24.

\(^{479}\) ibid., 25.

\(^{480}\) ibid., 27.

\(^{481}\) ibid., 28.

\(^{482}\) ibid.

\(^{483}\) ibid.

\(^{484}\) ibid.
The second is to open oneself to the transcendence, which Panikkar sees as the doorway into the *theophanic experience*,\(^{485}\) to know the light that illuminates and transforms us so that we may fully become what we are called to be.\(^{486}\)

Panikkar’s discussion explains how the self and the other must not be seen as separate from one another for that would be to spatialize the concept of Christophany. Instead, he speaks of Teresa’s identification of mutual voices within the one call, a mark of the advaitic vision.

> It is not a mere search for oneself in one’s self, a more or less egocentric introspection. Still less is it a simple search for the Other in a transcendence, a more or less total going out of ourselves. It is a search for ourselves in an icon which, because it dwells in our deepest self, does not alienate us: …We seek ourselves in seeking Christ: we seek Christ in seeking ourselves.\(^{487}\)

He elaborates upon this understanding by qualifying the journey. One must ‘empty oneself’ lest it becomes an egocentric journey. One must embrace a ‘going out’ of oneself to discover more than oneself, it is a knowing of oneself in and with the other. One must be moved by a discovery of Me (the incarnate God). ‘Not only do we discover the world of reality within us but we also become conscious that we ourselves constitute reality.’\(^{488}\)

5.3.5.6 The Interfaith Call

Some fundamental questions arise in his endeavour to explore the universality of the Christophanic experience. He asks if one can correlate the advaitic and Christian religious experience. In seeking his answer, he raises several points he believes influence the conclusion. All experience is subject to the questioner and the answer. Our search emerges out of our cultural, historical teaching and personal experience. He proceeds to say that memory influences our understanding. Our responsibility is to interpret such information which is grounded in the notion of Being. His work, centred upon Being resonates with Jesus as the Light (Jn. 1:18) so that Christophany sees all people as having the same potential for and capable of such similar experience.

\(^{485}\) ibid.
\(^{486}\) ibid.
\(^{487}\) ibid., 29.
\(^{488}\) ibid., 31.
Like John, we too can “hear,” “see,” “observe” and “touch” the Word of Life. Christian thought, whether Latin or modern, has dwelt too little on the taboric light, a light that is neither hallucination nor an intellectual projection but the vision of an aspect of reality that still engages us today.\(^{489}\)

Jesus captured the essence of this universal nature of the human as spoken of in Psalm 82:6, “You are Gods.”\(^{490}\) Building upon the universal vision Panikkar’s task becomes one of seeking homeomorphic equivalents across different traditions. In his discussion, he looks at life from several perspectives. Firstly, he notes life as an individual, then life as community and finally life from the spiritual or adhyatmic perspective. From these three different perspectives, his analysis moves beyond the experiential psychology, then beyond an analysis of the psychoanalytic practices, finally focusing upon the mystical realm by way of that which he calls the adhyatmic or pneumatic approach, which consists in sharing not only ideas and ideals but Being itself, which incorporates all.\(^{491}\)

Panikkar’s call is intended to draw us to knowing the fullness of Being. It is a knowing that originates in Being itself. It is something we participate in, that innermost act of ours through which we arrive at knowing others. He presents, ‘There is, however, a way of knowing the knower, to become the knower.’\(^{492}\) He turns to the insight of Richard of St. Victor who writes that love stands at the origin of consciousness and that, once we become conscious of something, contemplation springs forth. This is the heart of Christophanic knowing for it leads us to knowing the Christ with whom we are Being in Becoming. He reflects upon such knowing from various perspectives in the following words.

This becoming is true (salvific) knowledge. Jesus too tells his disciples to abandon all fear and become what he is: “Be myself, feed on me, remain in me.” ‘Knowledge of the other is not presented here as knowledge of “another.” It is simply knowledge that arises when one becomes what one knows, that which one must know: “That is the atman in you that is found in everything” concludes a text already cited (\textit{Brhadaranyaka-upanisad III, 4,2.}). It is no longer a question of invading intimacy or objectifying the hypothetical “other.” The “other” has become your Self. Has it not been written: “Love your neighbour as your self” (thyself)?\(^{493}\)

\(^{489}\) ibid., 39.
\(^{490}\) ibid., 46.
\(^{491}\) ibid., 67.
\(^{492}\) ibid., 71.
\(^{493}\) ibid.
Panikkar makes a note of caution highlighting that without this personal encounter, everything remains nothing more than superstructure.

5.3.5.7. Jesus of Palestine and Mysticism

Reflecting upon, the Jesus of Palestine, Panikkar recalls several statements of Jesus that reflect this mystical knowledge that Panikkar has declared Jesus would have known of in his participation in union with the Divine Absolute.

He begins with “Abba Pater.” Seeking to understand the significance of such a statement from Jesus, Panikkar speaks of God as Father – and Father means he who generates, educates, corrects, protects, governs, and loves. ... Purified of its anthropomorphic bonds, the word may be interpreted as source, origin, foundation. Panikkar’s conclusion is that if Jesus calls God his Father, those who have received the Spirit possess the same power to call God their Father. He then turns to the insight of John’s first epistle for an expression of the Christophanic consecration.494 ‘We are called to be and really are God’s children...we are now God’s children although what we shall be has not yet been manifested. We know that when he will be manifested we shall be like him.’ (1 Jn. 3:2)

The second significant passage comes from John 10:30, ‘I and the Father are one.’ The extent of this union is captured in John’s ‘High Priestly’ prayer as it is sometimes referred to and found in John 17 where unity is extended to all who will believe in him: ‘Because we are all one. As you, Father, are in me, and I in you, may they too be one with us ... I in them and you in me that they may be perfected in unity.’ Jesus words of unity are supported with his declaration as recorded in John 14, ‘He who has seen me, has seen the Father.’(Jn. 14:9) While this may apply to the first and second sight that Panikkar often refers to, it is best understood as an iconic statement that reflects the Christophanic experience of the third sight.

The final passage I refer to and brought to our attention by Panikkar are the words from John 16:7. ‘Nevertheless, I tell you the truth: it is to your advantage that I go
away because, unless I do, the Paraclete will not come to you; but if I go, I will send him to you.’ We intuit that he has left both the Spirit and himself as a silent presence yet gives us the means to enter such reality by our participation in the eucharistic act.

And so the mystery of the Christophany has been declared by Jesus, the absence is merely a different presence. In his going we go with him, even without leaving our moment in history and we find he is still with us. Whether apparent or absent we are one in integral reality.

5.3.5.8 Anthropomorphic Equivalents.

As previously stated, Panikkar is challenged by the universal call of the globalised community of humanity. For credibility in referring to Jesus as the Christ, the Christ who Christians are always seeking to understand as the visible expression of the mystical Absolute, a greater knowing of the Christ must be the experience of all traditions. While the Christ may not be spoken of in the same terms by all traditions, the crossing of the new horizon of integral consciousness, will expand the search for the Universal with new understanding of the anthropomorphic equivalents. The next section looks at the second element of his search for a greater comprehension of Christian identity by way of its standing within the world of interfaith dialogue.

5.4 PANIKKAR AND THE MULTIFAITH WORLD

5.4.1 The Unknown Christ of Hinduism

Panikkar has articulated one enormous challenge for the Christian community. It is the challenge of the emerging globalization of the world and the broader awakening of non-dual consciousness for increasing numbers across society. As I have just examined, he believes in the importance of significant new questions that the Christian church must address. One central question concerns an understanding of the universality of the Christ. If he was challenged to address the nature of the Trinity in the light of contemporary thought, then he sees the universal nature of Christ as vital within the context of the multi-faith, universal society. If Christians believe Christ to

\[\text{ibid., 122.}\]
be the universal figure of creation, then he is for all people. The traditional Christian exclusive ownership of Christ must be reviewed. He has developed the heart of his explanation in his concept of Christophany. Beyond this, he determined the need to review this discussion in the context of the broad multi-faith communities of the world. This discussion is well examined in his book, *The Unknown Christ of Hinduism*.

5.4.2. The Universality of Christ

I have previously noted that the Christian religion is well known for its modest beginning. Its world-wide community of the twenty-first century began through the life of Jesus of Nazareth, a small village in Palestine, approximately two millennia ago when a group of simple trade’s people from the Galilee region responded to his challenge to think of greater things. An understanding of the universal notion of Jesus as the Christ has had a long history of development from this humble beginning. The earliest hint of development can be detected in the subtle teachings of Jesus wherein he presented to his disciples the thought that, they would do greater things and that a greater one than he would come. Panikkar’s call for a Christophanic experience of knowing develops with each new step in the spread of Christianity into new communities, civilizations and eras of time, the question concerning the meaning of Christ regularly returns. His current thesis outlined in his book, *The Unknown Christ of Hinduism*, is a description of his attempt to address this question for our developing perception of the globalised world. Panikkar writes,

> A Christ who could not be present in Hinduism, or a Christ who was not with every least sufferer, a Christ who did not have his tabernacle in the sun, a Christ who did not represent the Cosmotheandric reality with one Spirit seeing and recreating all hearts and renewing the face of the earth, surely would not be my Christ, nor I suspect, would he be the Christ of the Christians. 496

Herein lays the challenge. The concept of Christ has developed within a particular cultural context. Christ is a Greek word that emerged out of the cultural meeting of Jewish Christianity and the Greek nation with its philosophical paradigm of existence. It has stood at the centre of the Christianity that developed in the region of the world spoken of as Western. As the symbol of Christian spirituality, the title

496 *The Unknown Christ of Hinduism*, 20.
Christ remained closely attached to the figure of Jesus of Nazareth. Christians have developed both an exclusive and superior mentality to their beliefs and Christ is its central symbol. In our newly emerging universal global world the question now emerges, can Christianity sustain this superior and exclusive notion of its understanding of Christ? Can it maintain the resulting traditional missionary zeal which has aggressively challenged the validly of other faith traditions in its endeavour to lead humanity to the fullness of salvation?

To maintain this understanding, Christianity has assumed that its understanding of Christ as the icon of the invisible God is comprehensive. The challenge my thesis presents in this research, in keeping with Panikkar’s view of life, is that the history of Christianity has developed within a dualistically perceived world where contrasts are strictly valued. The emerging mutational-like awakening of a non-dual consciousness demands new explanations. If the concept of the Christ is to truly be universal, it must now be viewed from as many perspectives as possible.

For Panikkar, the demands of such understanding must fit within the concept of the advaitic Cosmotheandric understanding of Trinity. It must represent the mystical notion of Christophany that I have presented of Panikkar’s work in the previous section. In Panikkar’s words, written in his book *the Rhythm of Being*, he articulates this challenge strongly,

> The entire hypothesis of this book is that the power of the symbol may be so enlarged and deepened that each symbol – even if it is primarily and directly meaningful in that environment in which it originated - opens up experiences and realities not (yet) intended in the actual symbol. My contention is that in our present times a Christ-symbol valid only for Christians would cease to be a living symbol, even for Christians.  

He continues to call for the same approach to symbols of other traditions and notably the Hindu symbols. He believes this bold step across religious lines is necessary for opening a homeomorphic way. Only through this path can the truly catholic nature of Hinduism meet the truly catholic nature of Christianity.

---

497 ibid., 5.
498 ibid.
499 ibid., 4. Panikkar explains, By homeomorohism we understand the 'topologically' corresponding (analogous) function, a functional equivalent within another setting. Hinduism in this case.
500 ibid.
5.4.3 Mutual Fecundation

Panikkar’s radical call for a new expression of theology has not been easily received within his own Christian tradition, for his vision has challenged many traditional understandings. The question as to whether he is enlightening or distorting the universal nature of Christ by looking at other homeomorphic equivalents in other traditions has challenged many.

In addition, Christians have traditionally believed that Jesus is the only means of Divine revelation. Hence other traditions need to be converted and changed from the folly of their inadequate ways. To alleviate these concerns, he declares that his intention is to illustrate that the ideas in writings do not dilute the Christian message or evade the ‘folly of the Cross’ or avoid the Christian ‘scandal.’ Rather it is to say that the truth we believe about the universal Christ is an existential truth, not a mere doctrine. Further, concerns expressed by some include the perception that Panikkar is encouraging a diminution of traditions into a simple uniformity that loses much of its rich heritage. Panikkar assures his readers that this is not his goal. He is seeking that which he calls ‘mutual fecundation.’ The fecundation he speaks of is an interpenetration of cultures through dialogue that enriches the experience of each other without diminishing either’s identity. The intent is to enhance our mutual maturation and development in the journey toward an expanded and enhanced understanding of the divine revelation of the invisible Absolute, which Christians call the Christ. It is the human response to the divine call to grow in understanding of the universal experience of the Christ. Panikkar sees this journey as offering different traditions mutual inspiration. Because of the mutational development across human civilization, it is his opinion that no religious tradition is any longer capable of sustaining the burden of the present-day human predicament and guiding humanity forward. These may be challenging concepts, but his thesis is that his description provides a positive picture for a future spoken of through the non-dual understanding of reality.

501 ibid., 11.
502 ibid.
503 ibid., 12.
504 ibid., 25.
5.4.4 Momentum for a Universal Consciousness

Panikkar believes that in our day there is an emerging mutual desire for a universal understanding of life within the hearts of people across humanity. He also believes there has been a foundation of religious tolerance and quality of dialogue growing within society through the ecumenical movements of the last century in both the Christian and Hindu traditions. Christian denominations, Protestant and Catholic, Eastern and Western, have worked diligently to enhance an understanding of one another. While Hinduism has not had the same dogmatic challenges to face, it has reflected similar initiatives amongst different groupings. The search for a mystical universal perception of life is drawing all traditions to pursue the answers the interfaith dialogue world is offering.

It is well to be reminded that such progress is not a foregone conclusion. Humanity must also carry the necessary attitude. What is necessary is that having postulated the possibility of an inter-penetration, mutual fecundation of religious traditions and a mutation in the self-interpretation of these self-same religious traditions Panikkar outlines three indispensable prerequisites. He speaks of a genuine honesty in search of the truth, an intellectual openness particularly without prejudice and a deep loyalty to one’s own tradition. However, it must not be a closed or a sole loyalty without a willingness to enter the other. Our dialogue does place demands upon us because it must be reflective of a genuine interior disposition of our personal being. This, in itself, challenges us to share the same openness of mind in the search for truth within ourselves, as it does an ever-deepening search for truth and understanding within the other.

5.4.5 A Point of Meeting

As people engage in such dialogue, it is equally important to understand where the journey proceeds to as it is to know what it does not involve. Panikkar speaks of how the true meeting between two living religions does not occur so much on the doctrinal

---

505 ibid., 35.
506 ibid., 34.
plane as at a deeper level which he speaks of as existential, or the ‘ontic-intentional’ stratum.\textsuperscript{507} He uses this term of ‘the ontic-intentional’ as that ‘final stage,’ towards which all are aiming but from various angles of approach. Christianity and Hinduism meet in a common endeavour, which has the same starting and the same ontic-intentionality.\textsuperscript{508} This point of meeting is that which Christians cannot but call, the call of the Christ.\textsuperscript{509}

Having pointed to Christ as the meeting point, Panikkar qualifies his understanding. While we do continue to value the place of theory, it is the existential experience which is our point of contact.

\begin{quote}
We have tried to show that the true meeting of religions belongs primarily not to the essential but to the existential sphere. Religions meet in the heart rather than in the mind. By ‘heart’ we mean not the realm of sentiment but the concrete reality of our lives.\textsuperscript{510}
\end{quote}

The need for a genuine and respectful attitude on the part of those engaged in the interfaith endeavour is highlighted when one considers Panikkar’s following words.

\begin{quote}
The two religions may agree or differ in details, but the historical, concrete and almost juridical fact remains that on the one side stands Hinduism as an entity, as a way to ‘salvation’ or ‘liberation’, and on the other side stands Christianity as an entity with the same claims.\textsuperscript{511}
\end{quote}

Panikkar establishes that the meeting point must be ‘that theandric thing,’ the concrete connection between the Absolute and the relative, which all religions recognise in one way or another, that which we call ‘Lord,’ but which we may also call ‘Christ’.\textsuperscript{512}

The point of the meeting, spoken of as Christ for Christians, and in various forms from the Hindu perspective, Brahman, Atman, vac, bindu, and other symbols of the Absolute according to different contexts is outlined by Panikkar.\textsuperscript{513} His observation is that most of these understandings have their root in the dynamisms that were
operative in the actual process of reaching intelligibility. He shares some helpful examples. Firstly, he speaks of the Semitic mentality of Christian theology reaching the intelligibility of the ungraspable Mystery, ascending to it from its concrete and visible manifestation of Jesus Christ. Secondly, he speaks of the Aryan Hindu mind, reaching the affirmation of the ultimately ungraspable Mystery by descending to each of its concrete and visible manifestations such as Rama, Krishna, along with other titles. Panikkar concludes that ‘both Hindus and Christians alike believe in a universal truth in and through concrete ways of expression.’

5.4.6 The Spirit of God

Panikkar’s description of the meeting point as Christ is important, when Christ the truly universal is understood as the visible presence of the invisible Absolute, yet he notes that questions remain. He believes this to be so, particularly from the point of view of the various Hindu traditions, because the word Christ is so closely associated with Christian usage. As a consequence, he believes it is helpful to clarify that we are really speaking of the Spirit of God. He believes this speaks more profoundly to the Hindu mind. He writes:

Now we can say that if Christ in Jesus as the culminating point of God’s self-disclosure seems too specifically Christian a view to be accepted by a Hindu, then the Spirit of God – which Christians will consider the Holy Spirit or the Spirit of Christ, and which the Hindu will interpret as the Divine sakti penetrating everything and manifesting God, disclosing him in his immanence and being present in all his manifestations – this Spirit of God provides the real ground for an authentic religious communication and dialogue at a deep level.

The challenge remains that the communication is a genuine meeting of people, not just knowledge. This meeting can be genuine because it is an encounter between two historically grounded traditions seeking to encounter the divine. The journey calls us more fully into the transcendent in the immanence, for here we begin to touch the more vital source of love. His explanation is that only an outgoing mutual love can overcome the egocentricity of knowledge.

514 ibid.
515 ibid., 52.
516 ibid.
517 ibid.
518 ibid., 51.
519 ibid., 58.
This attitude he grounds in the Christian story,

An authentic Christian encounter with other religions requires a special asceticism: the stripping off of all externals, of ‘garb’ and superficial form, and a lonely vigil with Christ, the naked Christ, dead and alive on the Cross, dead and alive in those Christians who dare to come to such an encounter with their brethren. This asceticism entails real mysticism, and immediate contact with Christ which carries the Christian beyond - not against - formulae and explanations.\(^{520}\)

Such asceticism is the way of the Spirit and is a meeting of spiritualities which can only take place in the Spirit. The aim of the encounter is not to give rise to a new ‘system,’ but to give birth to a new spirit, which of course is the same spirit which is ever ancient as it is ever new in creative life for today.\(^{521}\)

5.4.7 The Unknown Christ

Panikkar’s argument needs to be read for what it is. The Christian faith tradition has developed its understanding of the Christ out of the life of Jesus of Nazareth, vitally shaped by the story of his resurrection and its connection with the outpouring of the Spirit, called Holy, within the life of his community of followers. The belief in an existential relationship with the risen Jesus, through the experience of the Spirit, generated the title of Christ for its adherents. Throughout its history, it has developed its belief in the Christ as the encounter with the Divine Absolute. Panikkar argues that while this relationship is real, the understanding of the Christ can never be fully known. From the human perspective, the Divine Absolute can never be fully known. Hence the Christian faith speaks of the Christ as mediator, saviour or redeemer.

Christ is the agent of continual renewal and transformation. Panikkar is presenting the argument that while people may be personally engaged with the Christ and thus the Divine Absolute traditionally named Father, it must not be assumed that they fully understand the fullness of the Christ. As previously noted the human understanding of the story of the Christ is one that develops through history and most notably at major points of history’s story of development. Human consciousness through history awakens to even greater understanding of the Christ, revealing truth that would rightly have been spoken of as formerly ‘unknown.’

\(^{520}\) ibid., 59.
\(^{521}\) ibid.
The question of the Christ as universal redeemer or agent of change keeps coming before humanity with the ongoing developing story of the expanding universe, notably the globalizing society. On the one hand, the scientific paradigm leads to the thought of multi-verses, while on the other; life on Planet Earth adds a different, ever expanding picture through the numerous faith traditions with their various perspectives for the unfolding story of history. What stands out when addressing the need for Christ to be a universal Christ is that one needs to recognise that the Divine Mediator has been present and working within all of creation for all time. Without such an understanding Christ would not be universal. Christian scriptures point to this through various passages. Firstly, John declares 'In the beginning was the Logos, and the Logos was with God and the Logos was God. All things were made through him and without him nothing was made that was made' (Jn.1:1). Paul writes, ‘He himself is before all things and in him all things hold together’ (Col 1:17). A study of the various traditions will reveal that each tradition addresses similar questions. The three pivotal areas of common concern: origin, destiny and process of transformation are universal invariants, to use Panikkar’s term. They are questions that emerge for humans beyond cultural stimulation, although shaped by culture. History, society, pertinent meaning for people will shape different readings of the story of the Spirit of the Divine Absolute moving within the context of different cultures and their faith story. Definitions may vary, but the belief in the fundamental Spirit working within each such title as mediator is constant for all. All stories point to the one experience of mediation even if perceived, named and described differently. These become homeomorphic equivalents for they are serving the same purpose within each tradition even if in seemingly different ways. Panikkar presents the understanding that such knowing is mystical and ultimately beyond definitively rational explanation. I have previously noted that Panikkar speaks of this mystical knowing as Christophany. He concludes that for all traditions the notion of mediation is both known and unknown, even for the Christ of Christians. It is with a respectful and openness of mind that enables people of different traditions to meet and encounter the story of one another. This mutual fecundation of experience-based dialogue is an expression of the unfolding story of the knowing of the Christ, both known and unknown. It is this fine balance that helps generate the journey of the Christ’s
transforming work. It is the advaitic inter-relationality of the kataphatic and apophatic way.

It is this reflection upon the mutual life of the manifestation of the ultimate Divine, which presents a new opportunity for Christians to understand a scripture that has been used to shore up a belief that Christianity is the superior religion. Jesus words that ‘no one comes to the Father but by me’ (Jn. 14:6) can be disarmed of its cultural exclusiveness and reflected upon afresh in the search for a greater universalism of the Christ than ever imagined in former times. When so disarmed of its exclusiveness it can be understood to be true yet not exclusive to Christianity for Christ the universal is at work in all creation.

In the following section I will speak of Panikkar’s description of the nature of this meeting between traditions. It is the story of universal need for interfaith dialogue

5.4.8 An Era for Dialogical Dialogue

5.4.8.1 The Universal Call

Panikkar believes that the future of humanity’s wellbeing, indeed for the survival of the human race requires all people to work as co-operatively as possible to create a new ‘mythos of peace.’ Religious traditions working together are core to accomplishing this goal. Inter-religious discussion has been contributing to this endeavour for some time, but he now calls for an understanding of the mutational-like development in the consciousness of humanity which necessitates a style of discussion which moves beyond intellectual inquiry. He calls for a process of interaction which he calls dialogical dialogue. It is such dialogue that involves the whole person and draws people together at the core of their being. It is the process that leads to a Christophany.

5.4.8.2 The Exploration of Reality

Humans do not so much create a reality but increasingly awaken to that which is reality. At the most obvious level, we know very well of our diversity and notably the
differences of our cultures and faith traditions, yet a deeper knowing perceived of by many speaks of a clearer knowing of a unity for all. Panikkar highlights the importance of this knowing, by suggesting that when our encounter touches the depths of our intimate beliefs, we have the religious dialogical dialogue. He proceeds to speak of the broad extent of such dialogue which, because of the realm of our interior that it engages, our personal experience, the mystical and the wider world it alerts us to; it has a religious nature to it.

In his book *The Intra-Religious Dialogue*, Panikkar further explores the nature of this dialogue and uses several examples to illustrate an understanding of that which we will naturally expect within our engagement with others. One example is our unity and diversity. A notable example is that of language. There are countless languages across humanity, but irrespective of the language people speak they are all referring to a common universal experience of humanity. We can learn other languages and enable our communication to enhance our unity. In a similar way, faith traditions may have different stories, symbols and customs, but they are addressing the most fundamental questions of our existence as they all speak of the one common human experience and we can communicate beyond our external language to engage with each other’s core spirit.

Questions have been asked about the place of interreligious dialogue. Many believed that to engage openly with others is a denial of the fullness of revelation within their own tradition. Panikkar imagines such concern and postulates one asking various questions. Is not such dialogue with other traditions a sign of apostasy? Is it a sign of doubting the fullness of revelation within one’s own tradition? Is it not likely to water down my tradition with a form of eclecticism? These are not uncommon sentiments of the faithfully committed. Given that Christianity has developed in the previously dialectical era of history dominated by reason as the primary means of pursuing truth, many have come to believe that their own tradition contained all that was necessary for salvation. It has bred a mentality of difference, exclusiveness and superiority.

---

522 *The Intra-Religious Dialogue.*
523 ibid., xvii.
Panikkar’s response to such concerns is that, within the new mutational-like awakening of consciousness we can perceive that there is not a simple isolated object of reality. We are not isolated individuals but persons, and persons are inter-relational. He refers to Aristotle and his description that we are essentially ‘open’ beings so that the whole world can penetrate our being while similarly we permeate all reality. He perceived that the soul is reflective of the entire world, not in the sense that we are a separate entity side by side but that we are a miniaturization of the only world. Here we note that Panikkar is capturing another picture reflective of his Cosmotheandric vision of reality. He expresses this through reference to the summary of the scriptural law.

Intra-religious dialogue, by helping us discover the “other” in ourselves - is it not written, love your neighbour as yourself, as your “same” self? ... the intra-religious dialogue is not... a strategy for peace nor even a method for better understanding. It is all this, and more .... neither monistic nor dualistic or atomistic. We are in dialogue.

At its heart we can see the “other” in our self. He is very succinct in his illustration and ventures to speak of some most unlikely but challenging identities.

When two will be made one, ... When I shall have discovered the atheist, the Hindu and the Christian in me.... me and my sister as belonging to the same Self, ... when the “other” will not feel alienated in me, nor I in the other … then we shall be closer to the Reign, nirvana, realization, fullness, sunyate…

It is not so much the becoming ‘one’ that is Panikkar’s thesis, but more that we discover that by nature we are integrally interconnected with one another. In this union, we can know ‘the one.’ We awaken to an awareness in various means that there is something of the other that is touching something within ourselves and vice-versa, and is somehow touched by our own beliefs. But this is just the beginning because more than a personal inter-related connection between individuals there is no limit to such connections and hence communities and cultures are as if a broad infinite net of relationality across creation.

We begin to accept that the other religion may complement mine. ... More and more we have the case of Marxists accepting Christian ideas, Christians subscribing to Hindu tenets, Muslims absorbing Buddhist views, and so on, and all the while remaining Marxists, Christians and Muslims. But there is
still more than this: It looks as if we are today all intertwined and that without these particular religious links my own religion would be incomprehensible for me and even impossible.\textsuperscript{528}

Panikkar describes this interconnectivity of approaches to life beyond the personal encounter. The implication is that this truth of reality is the foundation of groups, cultures and religions. The implication for Panikkar is significant. Religions are not meant to be exclusive and isolated. They are by nature understood against the background of other religions. He speaks of this as such,

Our own religiousness is seen within the framework of our neighbour’s. Religions do not exist in isolation but over against each other. There would be no Hindu consciousness were it not for the fact of having to distinguish it from Muslim and Christian consciousness, for example. In a word, the relation between religions is neither of the type of exclusivism …or inclusivism…or parallelism…but one of a \textit{sui generis perichoresis} or \textit{circumincessio}, that is, of mutual interpenetration without the loss of the proper peculiarities of each religiousness.\textsuperscript{529}

\textbf{5.4.8.3 Creating Polarities}

The importance of understanding this interconnectedness of our lives is central to Panikkar’s work for ultimately it calls us to display a particular attitude to life. It is the attitude that inspires us to embrace and enter ever broader dialogue with others. This dialogical journey of dialogue leads us to an awakening to greater realms of consciousness. It is more than an enhanced knowledge of the other’s ways, but the means of an elevated consciousness, a journey of transcendence. Panikkar speaks of how the two poles of encounter, that is our self and the other, create a polarity within the relationship.\textsuperscript{530} The polarity created is the enhanced transcendence of human experience. It speaks of that which we are mutually creating in our meeting. It requires willingness, openness, a deepening understanding, a tolerance, an appreciation of what the encounter has brought us both.\textsuperscript{531} We remain who we are but see more clearly who the other is. The picture we see emerging from Panikkar’s work is respect for a pluralistic societal structure from which our dialogue can be generated. It is important for we are not seeking a simple external uniformity, but by accepting the pluralistic structure we are maintaining our means of identity yet being

\begin{thebibliography}{9}
\bibitem{528} ibid., 9.
\bibitem{529} ibid.
\bibitem{530} ibid., 37.
\bibitem{531} ibid., 9.
\end{thebibliography}
challenged to grow in our vision of belonging within our tradition and shaping our attitude for transformation. It does presuppose we have let go of our need for absolutising and keeps the dialogue open for we know there is always opportunity for further engagement. This world of pluralism stands between the monolithic unity we may imagine and the unrelated plurality typical of non-dialogue. It affirms that in the discovery of our polarities we are finding our more comprehensive identity, our real being. Such polarity is the experience of the integral or the Christophany as Panikkar refers to it.

A significant observation of his is that this dialogue has moved beyond the belief that the rational is the primary means of being. It has been surpassed by the goal of entering an integral engagement with others which does not dismiss the rational but is inclusive of all means of engagement.

5.4.8.4 Homeomorphic Equivalents and their Impact on Attitude

As one’s dialogue proceeds to encounter deeper and broader domains of our living experience, we are reminded that Panikkar believes in the importance of the homeomorphic equivalents. We recognise our commonality in the equivalency of other experiences. Such equivalent experiences are called by different names. For example, Brahman and God, as the same Spirit of the Divine Absolute known by different names in different traditions as it accomplishes its purposeful Christic work according to the culture and shape of that religious tradition. Panikkar gives definition to homeomorphisms,

... homeomorphism (is)... the correlation between points of two different systems so that a point in one system corresponds to a point in the other. The method does not imply that one system is better... nor that the two points are interchangeable. ... Homeomorphism means rather that notions play equivalent roles that they occupy homologous places within their respective systems. Homeomorphism is perhaps a kind of existential – functional analogy. …

It is quite clearly false, for instance, to equate the Upanisadic concept of Brahman with the biblical notion of Yahweh. Nevertheless, it is equally unsatisfactory to say that these concepts have nothing whatever in common.
... they are homologous; each plays a similar role, albeit in different cultural settings. They both refer to a highest value and an absolute term …

Respect for the homeomorphic equivalents shapes the attitude of the person entering dialogical dialogue. It removes the attitude of superiority and exclusiveness that has dogged the possibility of peace, unity and harmony through centuries past. The contemporary ethos of different religious traditions is growing for such positive dialogue across all traditions.

5.4.8.5 Dialogical Dialogue and the Expectation of Union with Others

The intellectual nature of dialectics has safeguarded the dualistic mentality of past centuries, resulting in the differentiation of alternative approaches. It empowered the search for and will to power over others. In our era of increasing pluralism, the importance of dialogical dialogue therefore grows even more significant.

In past times, it was easy to see the different other as the ‘barbarian’ and hence an enemy. But dialogical dialogue reverses this to see the so-called ‘barbarian’ as the unknown other within myself. It is a vital part of the hope for the future of humanity. It is the concern of Panikkar that must be addressed no matter how challenging it appears. In his words ‘In the dialogical dialogue my partner is not the other, (it is not he/she, and much less it) but the thou.’

He is succinct in elaborating upon the enormous implication of this challenge.

It is the cross-cultural challenge of our times that unless the barbarian, the mleccha, goy, infidel, nigger, kafir, foreigner, and stranger are invited to be my thou, beyond those of my own clan, tribe, race, church, or ideology, there is not much hope left for the planet.

Dialogue is the vital challenge we must now address and which we have found so difficult in past times. We have been so defensive of our doctrines. The dialectical nature of our dialogue has been the root of so much misunderstanding and enmity amongst religions. It has fortified one’s need for power and superiority.
Dialogue with the other requires me to be in dialogue with myself. It demands a personal openness which reveals my own vulnerability. People in dialogical dialogue are people who dare to be vulnerable with each other, for the vitality of communication arises out of this depth of one’s inner core. The other will be able to see and know my comprehensive story; they may come to know the myth that shapes me and the way I live. The importance of the intra-religious dialogue and the intra-personal soliloquy cannot be underestimated for Pannikar.

5.4.8.6 Transformation for a New Mythos

In concert with one’s encounter with others, equally open in attitude and exposing their vulnerability, our understanding of life will change. It is at this depth of interiority that we consider the new experience that we have engaged in with our dialogical partner and so the story of life has developed. Panikkar refers to the presuppositions that shape our life. Its vision, meaning and perception are all influenced by the in-depth encounter and consequently may be adjusted. In other words, the unidentified pre-suppositions may become our conscious assumptions and as a result such an encounter may lead to the very mythos that models and shapes our being.

The dialogical dialogue challenges us on a much deeper level than the dialectical one. Panikkar argues this new era of dialogue is vital for humanity’s future. Without it, we will not find the agent for the Christic change that humanity must embrace if it is to create a new life-giving world achieving the fullness of living. It must become the very means of building our relationships across the broadest spectrum of communities, in fact, across the world. He is concerned that the new mentality we exercise in our relationships may be one of the most significant advances in our age so threatened by fragmentation and the varieties of subcultures. Without ‘dialogical intentionality’ the efforts to build a positive future are threatened.

---

538 ibid., 38.
539 ibid.
540 ibid., 38f.
5.4.9 The Unique Importance of the Inter-religious Dialogue

From the beginning my argument in this thesis has included a theme of change and its subsequent crisis for humanity. Panikkar has been presented as one author who speaks of this crisis of our times. The argument is that the mutational shift in the evolutionary development of consciousness as clearly articulated by Jaspers, Wilber and Gebser is a major cause. This is the deep mutational shift in the structure of the mind that underlies the transformation we detect on the surface level of humanity. The change from regional national groupings to global fluidity has already impacted on societies and a deep angst has disturbed and confused humanity. The solution is not one that can be easily manipulated by politicians or other powerful forces. It must emerge out of the deeper reality of the human soul. For this reason, the religious dialogue of our day is crucial for laying the foundation of our way forward. It will require a divesting of the religious trappings of institutionalism. It is to be grounded in the dialogical inter and intra-religious dialogue. What a challenge Panikkar places before religion. Without it daring to venture into the emerging non-dual integral world, humanity will be precariously balanced on the edge of destruction.

Our question becomes, whether the vision of Panikkar can offer a message for not only reshaping the faith traditions of the world, but also shape humanity of the future? In the following, I will address the work of Panikkar in relation to the contemporary secular society.

5.5 PANIKKAR AND THE SECULAR SOCIETY

5.5.1 Introduction

Now I shall move to the discussion on society. The issue that Panikkar focuses upon is the increasing secularization of the global society. At the centre of his work is the concern that humanity is on the edge of a great catastrophe. This techno-cultural secular society has the capacity to destroy itself. The ‘mythos of conflict’ that has shaped humanity from the beginning of time must be dramatically changed to one of peace. This application of his vision in the secular mindset will be accomplished by
drawing on the work of his two books, *Cultural Disarmament* and *Worship and Secular Man*.

5.5.2 The Inadequacy of the Secularly Shaped Peace

It was in chapter one that I presented a picture of the secular society. For Panikkar, this context of the secular society offers an enormous challenge. With the rise of humanity’s powers of reasoning and a culture of achievement, humankind has developed a pre-fabricated artificial world in which we live.\(^{541}\) Such a world is increasingly being shaped by the forces that are leading us into the cyber world or a world that Klaus Schwab has coined the fourth stage of the Industrial Revolution.\(^{542}\) As mentioned in the introduction, humanity has shaped its environment from steam to electricity and eventually to the computer Age. We are entering a way of life we still do not know even how to imagine its future shape. The vital story for Panikkar has been the decreasing value belief in God holds for humanity. If God has been fading from the minds of people then humanity has been virtually tamed and domesticated and the material world lays subdued and passive to the whims of the human appetite.\(^{543}\)

Further, the emphasis placed upon the egotistical striving of individuals has created a fragmented and divided society of rich and poor, matter and spirit, science and religion. It is the fruit of the long history of humanity’s willingness to welcome conflict as a solution that has shaped humanity’s story. This outcome has led to a society which lives with values that stand in sharp contrast to the wholistic vision of Panikkar. This shallow secular understanding of reality has formed an obstacle to consideration of all that is necessary for a sustainable peace, yet Panikkar believes there can be no turning back, the secular has its valuable story to tell and for faith traditions to be engaged with. It stands with all traditions requiring transformation as part of the new era of understanding.

\(^{541}\) Panikkar, *Cultural Disarmament*, 10.
\(^{542}\) Schwab, "Navigating the Next Industrial Revolution."
\(^{543}\) Panikkar, *Cultural Disarmament*, 10.
5.5.3 Philosophia Pacis

The peace that Panikkar calls for must be born of a new attitude. The peace which contemporary society seeks is usually the result of one’s dominance over another. For Panikkar, such an externally established peace is often worse than the former state. He sees such external approaches creating another war, which merely produce a further imbalance that in the long or short-term, will cause a new destabilization. Peace is not merely the external outcome of one who defeats and another who is forced to submit, but is internal as much as external. This is the peace that reflects the ‘theandric’ nature of reality to which Panikkar regularly refers.

The peace that Panikkar is presenting to his readers is a peace that is of the very nature of reality and for which he calls humans to enter into harmony as the fullness of reality. This belief that the natural reality is itself the expression of harmony gives him hope. Its pathway is naturally challenging and presupposes we do not put obstacles to its reality in the way. This natural peace must be found within ourselves for us to be people of peace.

Panikkar speaks of this reality in philosophical terms and refers to a ‘philosophia pacis.’ Endeavouring to reflect upon our place and involvement in the very reality of peace he speaks of it as both a cause and an effect of peace. It is circular because we are not creating something external to ourselves but rather we are participating in what is reality in ourselves. It is a cause of peace because we are active participants in the process which enhances our sense of a calm and peaceful spirit.

Both our participation in such a reality and a receptivity of what it offers us is the dynamic that shapes our vision of life and hence our ‘philosophia pacis.’ This participation in the rhythmic ‘Being in its Becoming,’ is the non-dualistic integration of all reality. We enjoy this gift of life as we participate in it as ‘pilgrims of life’ or more specifically ‘pilgrims of peace’.

---

544 ibid., 7.
545 ibid., 13.
546 ibid., 16.
He speaks of the contemplative call, which he believes is the way that engages humans with the fullness of the reality of Being by way of listening. While one may listen to the deepest realms of silence, one learns to listen to all that is, the inner reality through to external engagement. This also opens one to the non-dual reality, without which there is no substantial solution. Panikkar speaks of this challenging journey. He is convinced, ‘that our technocratic culture, in its cultivation of acceleration, has infringed on the natural rhythms of matter and spirit, thereby shaping an agitated, restless society. Thus, the actualization of peace in our days comes to be an urgent, difficult task.’

5.5.4 The Non-Dual Vision of both Interior and Exterior Peace

Panikkar declares it is difficult to live without outer peace, yet it is impossible to live without inner peace. He reminds us of the abysmal state of suffering witnessed across so many regions of life.

The world is full of injustices, institutionalized or not, that destroy peace. More than 1,200 victims of war have fallen daily since World War II, 2,000 a day in 1991. There are at present, and there have been for many years, more than twenty major armed conflicts in the world. The refugees in the world number in the millions, just as do orphaned, starving, and street children. We must not minimize this human degradation of our race. But if there is inner peace, then there are still opportunities to survive; without inner peace, there are not. Without the latter, the person disintegrates. Crimes, drugs, and so many other individual and social scourges proceed from a lack of inner peace.

While emphasizing the source of peace as being grounded in one’s internal reality, it must not be separated from the importance of the external. If that divide occurs, the inner is little more than a ‘chimera’ in Panikkar’s word. His Cosmotheandric vision connects all so that peace cannot exist when the external story of history is divorced from the inner heart and the ecology of creation. All is interconnected so that when there is suffering, violence and injustice then all are involved. Panikkar’s vision of reality stands clearly at the base of all his writings. Reality is non-dualistic and this provides the unassailable condition for our way forward.

---

547 ibid.
548 ibid., 17.
549 ibid.
5.5.5 The Religious and Political Dialogue

The dual domains of Religion and Politics cover a great span of human experience. Both contribute to the shaping of society, yet the former is inclusive of the interior and the latter primarily focused upon the exterior. In our secular world of technocracy, the gap between the two has widened and with the ever-expanding realm of the cyber domain, it threatens greater separation. Religion now relegated to the domain of the private has been robbed of former displays of power while the political having more to do with the collective has assumed great power in our times. History tells the story of both being deeply implicated in the events of war. An accurate account of such history is not a definitive account with numerous evaluations presented. As Panikkar points out, ‘All the world wants peace, and it seems to slip through everyone’s fingers.’ He continues to highlight this absurdity by pointing out, that the last World War has never really finished for a peace treaty was never signed. He continues to illustrate that the 145 wars (at the time of his writing) that have taken place in the world since 1945 have taken the lives of more persons than the entire Second World War. And the process goes on. ‘Consumerism, competition, a craving for notoriety, the need for growth, the cult of novelty, the information bombardment,’ are highlighted by Panikkar as so shaping people’s lives that the political solutions for peace are left to popular opinion in the world of democracy. The acceleration of life and the political practice of responding to the most immediate issue at the expense of issues associated with long-term good for all, further alienate society from consideration of its core values. Panikkar concludes that a solution for peace has become problematic, all at a time when many believe in the possibility of thermo-nuclear destruction.

5.5.6 Panikkar’s Cosmotheandric call for Peace

Peace cannot be established as a mono-cultural experience. Panikkar’s vision is for a comprehensive involvement of all domains both internal and external or in his visionary term; peace is Cosmotheandric. It must involve the Creator, the Creation

550 ibid., 49.
551 ibid.
552 ibid., 38.
553 ibid.
and the Creature. The Cosmotheandric vision understands these working together as the one dynamic interconnecting engagement of all things. Panikkar is seeking this to be evident within the life of Religion and Politics with both needing to be engaged together for the welfare of all humanity, and he determines that their authentic expressions are to be non-dualistic. They are each a different perspective of the same issue. He emphasises that there is no religious act that is not also, at the same time, political. All of the great human problems of today are of a political, and at the same time, of a religious nature. He expresses a range of examples to make his point, hunger, justice, lifestyle, pan-economic culture, capitalism, socialism, and so on.\textsuperscript{554}

While definitions so often leave us with divided understanding, they also assist us to broaden our vision. Panikkar notes how we speak of the sacred and the profane as opposites, but in the Cosmotheandric vision, they enable the secular to be seen as sacred. The unity of all rescues the traditional practice of denying or abandoning the world. The unique calling of the Cosmotheandric vision is that it grounds the spiritual and eternal within the temporal. Panikkar speaks of mysticism, well understood, helping us understand the non-dualistic experience of ‘tempiternity.’\textsuperscript{555} There is no post-temporal eternity, nor pre-eternal temporality. Reality is tempiternal.\textsuperscript{556}

His conclusion is that God’s peace and the world’s peace can be neither identified nor separated. Their relation is non-dualistic.\textsuperscript{557}

5.5.7 Working for Peace

Panikkar stresses the possible catastrophe ahead of humanity. He stresses religion and politics must work harmoniously for a positive outcome. The threat lies in either perspective remaining locked within its narrow vision. Politics which represents the secular society has established a convincing case for its adherents to justify its independence. The religious visions held by people of faith are divided in how to remain faithful to their own beliefs. Along with Panikkar, many are determined to promote a new vision which unites the contribution of all perspectives. His work is a

\textsuperscript{554} ibid., 44.
\textsuperscript{555} ibid.
\textsuperscript{556} ibid., 51.
\textsuperscript{557} ibid., 57.
concerted effort to find a mythos that speaks to all. He believes peace is a major vision that arouses all.

Peace today constitutes one of the few positive symbols having meaning for the whole of humanity … Peace, (however), seems to be something that all men, without distinction of ideology, religion, or personal disposition, accept as a positive universal symbol.\textsuperscript{558}

He speaks of symbols as the building blocks of myths so for a new ‘mythos of peace,’\textsuperscript{559} which stands at the forefront of his mission to the world, he develops an understanding of the nature of peace. It is not an idealistic, abstract and infinite notion but one constructed from the realms of experience. It is the fruit of vital deep-set attitudes. It expresses the harmony of everything that exists. It must speak equally to all people for without freedom there is no peace. In Panikkar’s words,

What is certain is that freedom is an essential ingredient of peace. Without freedom, there is no peace. And to say “freedom” is tantamount to saying: freedom of the individual, political freedom, group freedom, freedom of the earth, freedom of matter, freedom of animals, freedom of microbes, and so on.\textsuperscript{560}

Panikkar sees that freedom must be self-determined and cannot be imposed. Added to freedom is the necessity of justice which refers to the quality of the relationship between people. There are always at least two people, or groups (‘poles’ in Panikkar’s language) involved in every relation. Without justice in these relationships there is no peace.

Peace is a harmonious and balanced display of freedom and justice in relationships. For Panikkar it is more than a state of mind, it is a state of being that describes our relational state. Such a peace will not be an isolated experience for merely a particular sample of people, for all are interrelated. It must ultimately reflect the very nature of creation which is only when a society is integrated into the cosmic order that there is peace.\textsuperscript{561}

\textsuperscript{558} ibid., 63.
\textsuperscript{559} ibid.
\textsuperscript{560} ibid., 66.
\textsuperscript{561} ibid., 77.
5.5.8 Analyzing Panikkar’s Vision

Panikkar is clear about his direction, but questions remain about how realistic it is. Has secular society so locked itself into its frame of reference that it will not let go of its’ power model? As unpalatable as this would be to the world that has so benefited from its discoveries and inventions Panikkar is convinced that one of the most profound causes of our state of the world is modern science – the fruit of reason – it is part of culture that must be disarmed if we are to achieve genuine peace. This is his Cosmotheandric vision. Reason can no longer stand as the prime means of gaining truth. He does not mean to reject reason outright, but rather sees that it must stand beside other domains of truth-seeking and sources of wisdom. Reason has so contributed to the production of technocratic modernity that to surrender its prestige may be just one step too far. Panikkar describes a major obstacle preventing disarmament of the scientific model. Society is so locked into its scientific means of peace that it is virtually captive to its means.

The moment weapons are disjoined from the arm and “deadly” weapons, long distance weapons, are invented, their power becomes independent of man, and is converted into brute force – into a simple destructive power. The stronger, not the more just wins. The more astute wins, not the nobler. And this is in itself intrinsically evil. The weapon is no longer an extension of Man but an independent force. With nuclear weapons, obviously, things have completely changed. The evolution is complete, and degenerate. 562

He emphasises the extent of the problem; pointing out at the time of writing that we have 30 million persons permanently standing ready as armed forces. 563 He concludes that drastic steps may have to be taken to break the dilemma of a self-destructive system we have become locked into. As much as conventional wisdom holds that unilateral disarmament is impossible, he believes that there may be no other way. 564

The course of history has produced this problem, but he sees that it offers no solution. By insisting that one is a realist is merely part of the problem because it does not allow for alternative possibilities. He insists a truce between power-laden arsenals is no peace. Ultimate peace requires disarmament. But such disarmament must be comprehensive. It must be a cultural disarmament for without this willingness to give

562 ibid., 83.
563 ibid., 82.
564 ibid.
up one’s sense of superiority as a culture with aspirations to become a dominant monoculture and then even nuclear, military and economic disarmament are ineffective.\textsuperscript{565}

5.5.9 Building the Mythos of Peace

Cultural disarmament must begin with ourselves, for the new will only be found with the uncovering of nature’s truth. It is there awaiting the courageous. Can humanity produce such a display in the face of opposition?\textsuperscript{566} The history of man carries the trail of war, but do we learn its lessons? If not, then it is time to challenge the very myth that shapes war. Only reconciliation leads to peace. There are usually two parties involved in conflict over a third party. To scapegoat the third does not solve the issue. It is momentary, provisional, because the scapegoat cannot be annihilated for as the crucified it will rise again. The other possibility also involves the three. Forgiveness requires the active or passive intervention of the third party to transcend the conflicted situation. Panikkar directs his readers’ attention to the example of John’s account of the resurrection of Jesus. His greeting of peace is accompanied by an imparting of his breath of the spirit, with the instruction for responsibility for reconciliation, ‘Peace be with you. As the Father sent me, so I send you. He said this, and then he breathed on them and said, receive the Holy Spirit. If you forgive men’s sins, then they are forgiven; if you do not forgive them, then they are not forgiven’ (Jn. 20:21-23). The power of the human to orchestrate peace is powerfully illustrated here. The peace of God has been entrusted to humanity. Hence the fundamental question is whether humanity can believe that solutions can be accomplished, not only by destruction, but by the greater power for peace? Panikkar advises that when a comprehensive state of peace or reconciliation is achieved there are neither victors nor vanquished, for all are part of the whole.\textsuperscript{567} Each has respected all involved. His vision extends to speak of this as the path of renewal, in fact the means for a new order of things.\textsuperscript{568}

\textsuperscript{565} ibid., 62.
\textsuperscript{566} ibid., 92.
\textsuperscript{567} ibid., 100.
\textsuperscript{568} ibid.
‘How is this reconciliation achieved?’ For Panikkar it is dialogue, but specifically dialogical dialogue. As previously described, it is characterised by those attributes of openness, an openness of listening, and a willingness to share of oneself, sharing to the point of vulnerability. For all this, wisdom is needed. Wisdom is the art that transforms destructive tensions, from creative opportunities to the new creative polarity, and this not by strategy in order to ‘get our share,’ but because this polarity constitutes the very essence of reality so often not seen. Polarity is not dualism, rather it is Trinitarian. This is what occurs in dialogical dialogue among persons, since nobody is a self-sufficient monad. Dialogical dialogue is not dialogue for reaching a solution, but is dialogue for Being.569

As Trinitarian, we conclude that peace is grounded in reality, i.e. the rhythm and harmony of Creator, Creation and Creature. The challenge is before humanity, but as Panikkar does conclude, ‘Despite all obstacles, the road to peace consists in wanting to walk it. The desire for peace is pacifying in itself.’570

5.5.10 The Loss of Humanity’s Desire for Worship

5.5.10.1 The Secular Religious Divide

To continue Panikkar’s application of his writings concerning the interface of his Cosmotheandric vision with society at large, he addresses the question of worship. The reason being for this is that secular man has so withdrawn from traditional experiences of worship. In his book Worship and the Secular Man, he is challenged to examine if the current divide between the two can be reconciled. His approach is established upon the belief that everything in the world is interrelated and that beings themselves are nothing but relations.571

The challenge lies in the knowledge that worship has been fundamental to human experience throughout its history and with the emergence of the secular approach to life and its dismissal of traditional forms of worship. The question arises, does this

569 ibid., 102.
570 ibid.
571 Panikkar: Worship and Secular Man, 1.
mean that worship has been merely a cultural practice for a bygone day or is it ‘a constitutive human dimension’?\textsuperscript{572} If the answer is found to be in the affirmative the secular world will need to come to terms with it, lest it dries up in meaninglessness. If worship is fundamental to humanity, it must likewise find a meaningful place in the secular world.

5.5.10.2 Individual and Person

Panikkar’s initial response is to differentiate between the two concepts, ‘individual’ and ‘person.’\textsuperscript{573} The former can be regarded as isolated and separate from society. The latter has no such limit and is integral to society. In fact, the notion of the person includes the concept of the individual. Never-the-less such a distinction is of little meaning to Panikkar when viewed from an integral perspective, for it always sees the relationship between all poles. Society is not perceived as merely a collection or sum of the individuals but a matrix of relationships. Hence society cannot be quantified for its relational nature means it is a continuous dynamic of Being in its Becoming.

Reflecting upon this challenge from a theological perspective, it will ultimately require a search for universal notions. Such a search will require consideration beyond a merely Western reflection, for it has been in this context that the problematic divide has arisen. Panikkar believes a solution needs to develop the ‘principle of complementarity’ with its corollary of ‘universality and concreteness.’\textsuperscript{574}

He explains that by addressing the question of worship from an integral perspective it is determining to approach the issue through the notion of person because worship is relational. It is neither an experience solely of the individual nor of the community.\textsuperscript{575}

\textsuperscript{572} ibid., 2.
\textsuperscript{573} ibid., 4.
\textsuperscript{574} ibid., 3.
\textsuperscript{575} ibid., 5.
5.5.10.3. Definitions

Panikkar speaks of worship as a word, which appears to have arisen from the root word ‘weorp,’ which carries the meaning worth or value, and thus stands for the notion of esteem and honour afforded to the other.\textsuperscript{576} In a religious context, it implies the veneration afforded to a power considered Divine, or reverence for a superior being. One whose worship acknowledges the importance of such an entity, but also presumes one will receive something of value in return, often a message of value by way of love or protection. The act, action, ritual that one employs to express one’s intent to the revered in a worshipful context is usually a ‘symbol of the meaning’ one is endeavouring to express. Ultimately, it is a symbol of that which one ultimately believes.\textsuperscript{577} Panikkar speaks of this symbolic act as transcending its immediate action while giving expression to that which one ultimately believes is the core reality. It shapes the attitudinal disposition of relationship which we call faithfulness. He speaks of faith as ‘a universal phenomenon, a constitutive dimension of man and … his existential openness to the transcendent.’\textsuperscript{578}

Secularization, coming from the word ‘saeculum’\textsuperscript{579} is more restricted. It refers to the world or the cosmos as more readily recognised predominantly by way of the physical senses. It refers to the temporal dimension of reality. From one perspective, it will speak of the transient and not the everlasting. As a result, Panikkar states that ‘secularization will then be the process of invading the realm of the sacred, the mystical and the religious.’\textsuperscript{580} On the other hand, a positive connotation, ‘saeculum will stand as a symbol for regaining or conquering the realm of the real, monopolized previously by the sacred and the religious.’\textsuperscript{581}

5.5.10.4 Time and the New Sacred

Panikkar sees increasing energy and devotion is given to time as temporal. This reduction in sight perception means that the value and place of the sacred are fading

\textsuperscript{576} ibid., 6.
\textsuperscript{577} ibid., 7.
\textsuperscript{578} ibid., 9.
\textsuperscript{579} ibid., 10.
\textsuperscript{580} ibid.
\textsuperscript{581} ibid.
from people’s lives. The result for Panikkar is that in our time of history what is appearing is the life style we may call secularism, which in itself is being regarded as ‘sacred.’\textsuperscript{582} Time is the great and final parameter of our existence. Emphasis is increasingly placed upon time as an arbiter of ultimate meaning. What one encounters in the span of time is that which is regarded as the real. It is at this level of reality that the problem of humanity’s loss of interest in worship is addressed. \textsuperscript{583}

The Christian response has been handed to the liturgists to write new liturgies. The problem here is treating it as a practical or pastoral problem and forgetting the theological questions.\textsuperscript{584} Any approach must include the discovery of symbols that speak to the deepest realms of experience, realms we may speak of as the sublime. Such symbols that emerge from the secular perspective must carry life and meaning. The secular challenge is dismantling traditional worship symbols believing it is offering to purify them. To further define the meaning of a symbol, Panikkar distinguishes symbol from sign. The latter merely points to a thing, while the symbol represents the very thing which it is seeking to identify. It must also be noted that it is not that to which it is seeking to identify. The purpose is to provide the possibility of engaging with such an entity in relationship.\textsuperscript{585}

Panikkar here foreshadows the solution he is looking for: the unity of reality. He introduces the theandric aspect of reality to the discussion, the union of the sacred and the secular as one. He speaks of it as an expression of belief. And while philosophy and theology are vital for analyzing belief to safeguard against spurious forms of worship, they are not adequate for the determination of authentic worship, which must be also grounded in the secular domain of experience. Panikkar proceeds,

\begin{quote}
What I am trying to suggest is that the locus theological for our problem is neither Academia, nor Vaticanum (neither Philosophy, nor Theology) but the concrete Assembly in a particular spot, the voice of the Spirit, life amid the bustle of the street, or in the solitude of one’s own room, the house, or why not? – the studio of the artist and also of the theologian!\textsuperscript{586}
\end{quote}

\begin{itemize}
\item \textsuperscript{582} ibid., 11.
\item \textsuperscript{583} ibid., 10.
\item \textsuperscript{584} ibid., 15f.
\item \textsuperscript{585} ibid., 18f.
\item \textsuperscript{586} ibid., 24.
\end{itemize}
His comment points to the importance of the calling of the prophet who seeks to voice the movement of the Spirit in the priestly role of mediating between humanity and the Divine. It is the dynamic life of the church which safeguards the traditions of humanity and guides the missionary life into the new. But it must discern where it is moving forward. It discovers the tension between the priestly and the prophetic, death and life, which is by necessity cyclical. This cyclical nature is integral and therefore Cosmotheandric, a dynamic inter-relational involvement. For this reason, worship is life. It touches its essence, the process of life and death. It is out of death that life rises again. Resurrection is transformative and if the church is struggling with its diminishing relevance, its dying is the forerunner to its rising. This is the foundation of Panikkar’s hope.587

5.5.10.5 Three Philosophical Perspectives

His philosophical reflection identifies three different approaches to understanding life and therefore the meaning of worship as it has developed down through history. Firstly, he speaks of ‘sacred heteronomy’ which speaks of a hierarchical structure of reality in which the sacred is transcendent and superior. Eternity is such that it is independent of time which the human may transcend. Three operative values are evident; on the anthropological level adoration, on the metaphysical level eternity, on the cosmological level sacrifice. He identifies the traditional notion of worship as having been determined by this world-view. It lends itself to a belief that worship is the highest action humans can perform on earth.588

From the opposite perspective, he speaks of the ‘profane autonomy.’ While this perspective recognises a place for religious values, such values speak of a realm that is distinct from the universal values of society. The three operative attitudes are reverence, temporality and service. Reverence and respect are directed to the investigation and awe of the creation. Temporality stands in contrast to mysticism for it emphasises the weight of time as the opportunity for accumulating experience, past

587 ibid., 25f.
588 ibid., 28f.
present and future. Worship is the quality of the use of time as such opportunity. Panikkar writes,

The shift is clear. The emphasis is not on religion as previously conceived, but on Science, Reason and Society. The profane here replaces the sacred. Worship is no longer a way of mastering the Unknown or the Mysterious … but the recognition of our dignity and our role of collaborating with the whole world to bring about a better life here on earth. … Worship, in a scientific age must have recourse to psychology, music, art and indeed anything likely to give the individual the confidence, the faith and the love he needs for a full human existence.589

Panikkar has a different vision from these perspectives. He speaks of worship from a theandric perspective. It serves to find a more comprehensive vision than either of the former two. He outlines how the whole is in fact, neither different from nor merely identical to any one field or sphere. ‘Ontonomy rests on the assumption that the universe is a whole, that there is an internal and constitutive relationship between all and every part of reality, that nothing is disconnected.’590 He continues, ‘…ontonomy does not accept any dualism or metaphysical dichotomy: the field of the sacred is no longer defined in opposition to that of the secular.’591 This leads to the experience of the theandric reality of every being, of which Jesus Christ is the paradigm.

This theandric ontonomy is the philosophical perspective Panikkar believes is essential for our time, for it identifies the nature of reality as our consciousness envisages. It is characterised by the three notions of devotion, tempiternity and participation. They are not to be treated exclusively of one another but rather inclusive of each other, for that is the way of the theandric.592 Of essential importance in Panikkar’s explanation of the theandric perichoresis is that the inter-relationality of Being in its Becoming is the expression of love. Love is its highest quality of affirmation of life. Such affirmation is also spoken of as devotion. It is life affirming life. That is the heart of worship.593

589 ibid., 41.
590 ibid., 42.
591 ibid.
592 ibid., 42f.
593 ibid., 43.
An important extension of this theandric ontonomy understanding of worship is the implication for the integration of life’s extreme domains. He brings the two worlds or two traditionally divided worlds together and speaks of the integral as tempiternity. Tempiternity is neither eternity nor temporality. This quality of reality may rise out of both notions but it creates its own essential quality. It is a quality that is found in reality when it is perceived as rhythmic, which comes closest to the advaitic experience. His own reflection notes:

It is a trans-temporal experience, something which does not lead us away or distract from time but allows us to pierce through it, so that the kernel of time lays bare before us, as it were, or rather merges and becomes identified with us. In rhythm we express what otherwise could not be expressed or manifest; the expression is in and through time and yet the real symbol carried by the rhythm transcends time. Rhythm is a kind of liberation of time through time. And this applies in one way or another to any kind of rhythm, from the musical to the scientific, literary and cosmic rhythms.

The third dynamic of the theandric whole is participation, which he relates closely to mysticism. This arises out of the notion of the interpenetration of all things and their mutual relationships as the deepest web of reality so that our being participates in the entire process of the universe. We are reminded of his discussion of worship. We are not mere individuals but rather our individuality is encased within our personhood, for persons are the relationality of community, and ultimately the community of Creator, Creation and Creature. Panikkar concludes: ‘We are persons, i.e. functions, operating centres of a bundle of relationships.’

5.5.11 Worship in the Secular Age.

Noting the long tradition of rubrics and nigrics in the liturgical styled churches as those guides for authentic worship, Panikkar endeavours to establish a list of new rubrics for worship in the secular age. His guidance is that it must be open to spontaneity, universality, concreteness, truthfulness, continuity and have the possibility of being inclusive.

594 ibid., 44.
595 ibid., 46.
596 ibid., 46f.
597 ibid., 47.
598 While Rubrics are the red printed directives in liturgical prayer books, nigrics are directives printed in black.
His summary includes the desire for worship to be devout and loving: respectful of knowledge and reflective of the action of our lives in the world. Recalling the great time-held philosophy, it must reflect the good, the true and the beautiful. Worship needs to be heart-felt, so expressing the broad range of human sentiment. He would welcome the contribution of the great scientific paradigm of today’s world. Of significance is his reminder that worship is not individualistic, but personal and therefore communal.

Panikkar sees that, ‘worship places man both at the centre of his own and cosmic existence,’ yet to be an experience that is ‘inspired by the living symbol of Jesus,’ the ultimate expression of the Christ-centric universal. It must stress the call to service in this world. For Panikkar, such a call to worship captures his notion of the sacredness of secularity.

5.5.12 A Summary

To summarise, Panikkar outlines that the sacred and the profane are two aspects of one and the same and each is incomplete and even wrong without the other. Firstly, he speaks of it as that act by which we express the fullness of the human person. Secondly, he elaborates that it is the integration of trans-temporal reality and tempiternity as fundamental of the real. Worship is neither worldly nor other-worldly but theandric. Thirdly, worship is a participation in the cosmic process of the world including an overcoming of individualism. Ultimately worship is participation in the whole of reality and thus it’s sacramental act.

The preceding discussion has led Panikkar to the point of clarifying what we must expect in worship. If it captures the living expression of the belief of the people, then it will truly express the life of the people, but worship cannot be weighted to either the immanent or the transcendence. This is the law of complementarily which history informs us must be the case.

---

600 ibid.
Panikkar stresses that, as a result of such complementarity, worship must be integrated with ordinary human life, certainly a challenge in the technocratic world that so greatly shapes our life. He proceeds to say that the symbols of worship must be real to people. For a simple example, the bread of the Eucharist must be bread. These two corollaries are inter-related. On the one hand, worship has to permeate ordinary human life and on the other, real human life has to make worship alive and significant. In the broad scheme of things, he expresses it this way.

Liturgy is the re-enactment of the total world-play on a human scale. Life enters into the forms of worship, because worship does not claim anything else than to be the very quintessence of human life, expressing not only its individual symbolism but also its cosmic destiny and vocation.\(^\text{601}\)

When speaking of this notion of complementarity he is speaking of the blending of two truths such as the universal and concrete. He emphasises that a merely abstract truth with no direct reference to concrete, human situations, that is not incarnated, and could hardly be called a human truth. It must connect with all realms of human mind, emotions, reason, aspirations, disappointments and pains. It must arouse hope and trust. In the search for truly life-affirming symbols, they must be universal, for they must speak of the whole of humanity including the depths of human experience that distinguishes the truly authentic human experience.

The truly great challenge for secular society and Christianity is to find the truly universal symbols. While God has traditionally been that symbol for the western world and the search for an adequate universal symbol goes on, Panikkar doubts that for the world that has lived in the myth of God as that symbol, it is unlikely another can easily be found. But this remains the great challenge of our secular age.\(^\text{602}\)

To emphasise that worship is an essential experience of being human and can be discovered by all he declares:

For those who claim to be secularists, humanists, atheists, an authentic worship should be equally meaningful because in contrast to doctrinal attitudes it would not quarrel about conceptions, world views and ideologies, but would simply express the innermost urges of the human being and not only find an outlet for them but a real and creative manifestation of them: not

---

\(^{601}\) ibid., 62.

\(^{602}\) ibid., 68.
everybody can worship God as creator, but hardly anybody will not join in a manifestation expressing the Glory and Splendour of the whole or of a part of this creation (whatever name we give it). 603

5.6 EVALUATION: PANIKKAR AS A LIVING MUTANT IN OUR TIME

The purpose of this work on Panikkar is to present his vision within the context of our times. More specifically, I have presented his work, i.e., his advaitic Cosmotheandric vision, as an appropriate ‘symbol of meaning’ enabling the people of our contemporary times to assist in taking the journey of the mind to the new universal domain of non-dual integral consciousness. The nature of this emerging domain of consciousness was described in chapter two.

I drew upon the fine analysis of Gebser who illustrated the numerous signs of non-duality. These have become increasingly apparent through the past few centuries within the domains of experience: science, mathematics, art, music, philosophy, psychology, etc. As an integral theorist himself, Gebser’s work has been supported and further developed by Wilber. Wilber emphasised that this shift in consciousness was not merely responsible for a change in surface behaviour but spoke of the deep structural change in the mind that transforms the way people of today can view and understand their reality. Several writers have referred to a mutational-like evolutionary development as believed to have taken place at significant points in history.

Led by Jaspers, several writers have referred to this mutational-like shift as marking the second Axial Period of History. For integral theorists, the transition across this mutational adjustment can be described as moving from an understanding of the period of history as one shaped by the mental rational capacity of the mind to the new era of history which seeks to embrace all perspectives in an integral way. Wilber subsequently presented the idea that humanity must search for new ‘symbols of meaning.’ These are needed to successfully negotiate the transitional journey passing the conventional mental rational dualistic mode of perception to the integral non-dual

603 ibid., 92.
state of mind. Such symbols of meaning must comprehensively capture both the
internal and the external universal domains of experience. I have presented
Panikkar’s work as such a ‘symbol of meaning.’ I have examined three specific areas
addressed by Panikkar: Christian identity, the multi-faith world and the secular
world.

Gebser uses the terms for perspective to designate the change. He aligns the mental
rational era with the development of visual ‘perspective’ perception and then moves
to a description of the new integral era as ‘aperspectival.’ Wilber makes reference to
the work of numerous developmental psychologists across various streams of the
mind to note conventional functioning before exploring the world of the post
conventional or transpersonal domain. This he speaks of as representative of the
integral vision-logic state of mind. It is Gebser’s ‘aperspectival’ and Wilber’s subtle
‘vision-logic’ that correlate with the work of Panikkar.

At the heart of the emergent non-dual perception of reality is the greater awakening
to broader dimensions of time. Gebser opens up the notion of linear chronological
time to an awareness he speaks of as time-freedom. Gebser’s term correlates with
Einstein’s notion of the Fourth Dimension. Past, present and future are always
involved in one’s reality. For Panikkar, it is a tempiternal reality, the awakening of
mind that enables the integrality of Being. History is not merely a succession of
momentary points for past, present and future but they are always playing out the
fullness of life in any one experience. Creation is not set within time, rather time is
set within time-free creation. The fullness of life is increasingly transparent in this
time-free, tempiternal world. The luminosity of reality shines through the transparent
reality of both chronological and eternal tempiternal non-duality awareness.

The non-dual integral era is characterised by a wholistic and universal vision of
reality and forms the basis of the relationality of all reality. This description is
fundamental to Panikkar’s vision and grounds his description of the nature of the
reality of all that is. He speaks of reality as Being in its Becoming, characterised as
rhythm in harmony. Upon these notions he develops his Cosmotheandric world
where Creator, Creation and Creature exist and function in a dynamic perichoresis of
inter-in-dependent Being. This reality is the rationale for understanding that all of life is relational.

Panikkar presents his prophetic vision to his readers as a new ‘mythos of peace’ or ‘symbol of meaning’ for life in the non-dual integral era emerging in our time. He has applied it to life within the context of the Christian community. He has articulated it for the world of interfaith religious traditions and echoing the prophets of old he has turned to the secular world with a call to peace, freedom and justice. Inspired by his vision, Prabhu speaks of Panikkar not only as a theorist speaking of the mutational-like change of our time but believes him to be a living mutant who lives the vision himself. Cousins similarly inspired by this same vision asks the challenging question of how we may follow Panikkar’s footsteps and similarly live the integral life.

My response to Cousins’ question is the ultimate purpose of my thesis which I have called, ‘Secularologies and Relational Spirituality; Toward an Integral Spirituality.’ The following chapter will outline ‘Relational Spirituality’ which I describe to be the essence of the ancient wisdom affirmed by Jesus: to love God and love one’s neighbour as oneself. Enhanced by the contemporary knowledge of our day I describe how it further develops Panikkar’s Cosmotheandric vision into a way of life for each of us to walk daily.
Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.” And he said to him, “You have given the right answer; do this, and you will live.


For this project in Practical Theology the pattern of discussion follows the Pastoral Circle model of Peter Henriot and Joe Holland. My methodology has been to follow their four steps. In chapter two, entitled the Insertion Stage. What was particularly noteworthy was a common conclusion that the church must discover a new paradigm to shape its future life. To this observation chapter three covered the second stage of the Pastoral Circle referred to as the Social Analysis. Following the work of Karl Jaspers, Karen Armstrong and Ewert Cousins describing their belief that humanity has entered a mutational style shift in consciousness I drew particularly upon the work of Jean Gebser with a detailed description of the signs of this new era he noted in various realms of life. This new era is spoken of as the integral era of consciousness. For this latter perspective, I highlighted the instruction of Ken Wilber, that humanity must discover new ‘symbols of transformation for meaning.’ Such appropriate symbols are necessary if people are to find the way to transcend the gap between the passing conventional ways of life and effectively enter the emerging post-conventional transpersonal realm of mind.

Chapter four and five covered the third stage of the Pastoral Circle entitled the Theological Reflection. This reflection centred on the work of Raimon Panikkar whose Cosmotheandric vision I have presented as a ‘symbol of transformation and meaning’ for living within the emerging integral era of life. Chapter four focused upon Raimon Panikkar’s philosophically-shaped description of reality. Chapter five completed this section by discussing his essential theory in the context of a renewed understanding of Christianity, the interfaith world and the Christian faith’s place in the secular world. I now commence the fourth stage of the Pastoral Circle referred to
as the *Practical Response*. It is the presentation of Relational Spirituality; an approach to life to be thought of as a navigational system that captures the essence of the integral consciousness of Panikkar’s Cosmotheandric vision. In chapter six I will present Relational Spirituality with the aid of contemporary knowledge from three main movements I have observed shaping the current society. Several issues will be discussed, including a general discussion highlighting the integral as relational, a personality theory for understanding the relationality of experience and the summary of the law as reflective of Panikkar’s Cosmotheandric vision. In chapter seven I will present an understanding of the type of life we could expect from Relational Spirituality in our present day. It will include subjects as diverse as the life of mission and worship and an approach to interfaith dialogue, then a reflection upon several experiences of daily life, such as family life and the workplace through to health and morality. I will conclude with some implications for theology in the integral world of the 21st century.
“I come to know myself truly as a spiritual being by knowing God. I come to know who I truly am by being known by God. I come to know others by seeing in them the reflected image of God, the other. I come to know this other when meeting God in others, sister, brother, neighbour, stranger, friend or enemy.”

David Augsburger

6.1 INTRODUCTION: EWERT COUSINS’ QUESTION

Ewert Cousins reflected deeply upon the work of Panikkar whom he sees as a significant thought leader of our time. The significance of Cousins’ work is his contribution to the body of scholars who speak of the mutational-like change that has been emerging in the story of evolution through the 19th, 20th and 21st centuries. His work is inspired by Panikkar’s insights into understanding a comprehensive knowledge of this new awareness of reality emerging in the evolving minds of humanity.

Cousins goes further, to magnify the potency of Panikkar’s work by speaking of him as a living mutant who has displayed the qualities of the new consciousness of which he speaks. Herein lays a special contribution of Cousins’ work. While he explores the importance of the place of the dialogical dialogue Panikkar speaks of, in his book Christ of the Twenty First Century, Cousins asks an even more vital question: how can we live the new mutational Cosmotheandric vision of Panikkar? More specifically, can we become living mutants of the new consciousness like Panikkar? This question is important because the explorers of this newly emerging consciousness, such as Panikkar and Wilber, emphasise that it is not a knowledge built merely upon mental rational knowledge. Panikkar proceeds to speak of how the new era of consciousness calls for a non-dual integral knowing of the Universal Christ as Christophany.

---

Christians must now come to know the Christ, in whom their faith journey is centred, through a breadth of knowing that involves a transformation of being. I present Relational Spirituality as a living model for navigating this journey of transformation into the integral era of consciousness.

6.2 THE SUMMARY OF THE LAW.

6.2.1 Jesus and the Lawyer

Relational Spirituality is an approach to life that I present as capturing the essence and character of Panikkar’s Cosmotheandric vision. It is based upon the traditional teaching of scripture often referred to as the Shema - the Hebrew word for hearing the call to love God and one’s neighbour as oneself. In detail and context it reads,

Just then a lawyer stood up to test Jesus. “Teacher,” he said, “what must I do to inherit eternal life?” He said to him “What is written in the law? What do you read there?” He answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.” And he said to him, “You have given the right answer; do this, and you will live. (Lk 10:25-28)

6.2.2. Scriptural Origins

This ancient teaching emerges from the earliest codification of the covenantal law as practiced in the Jewish tradition. The form we have as recorded above presents the spirit of the law as combined from its two original sources. The first source is the command to love God, which is very much at the heart of the Hebrew people’s covenant with God at the time of the giving of the law. The covenant required them to be devoted to God as his ‘chosen people.’ As they will love Him so He will love them. The book of Deuteronomy records this command, ‘Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might.’ (Deut. 6: 4-5)
The second source is found in the codification of the love of God in the context of human society often referred to as the Holiness Code. It is set in the context of the section focusing upon the most intimate forms of cleanliness including those pertaining to relationships, notably the various sexual relationships. It expands its relational instructions to other expressions of relational behaviour, notably stealing, the payment of wages and the making of judgments as a few examples. Coupled with the possibility of being hateful toward your brother, Leviticus records;

> You shall not hate your brother in your heart, but you shall reason with your neighbour, lest you bear sin because of him. You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbour as yourself: I am the Lord. (Lev. 19:17-18)

By the time of the New Testament the combined form was in common use. Biblical discussion was common amongst Rabbis and it included arguments over questions such as which was the most important law? It is therefore not unusual to find scribes or lawyers encountering Jesus and engaged in conversations concerning such topics. New Testament scholars note that the Gospel records were shaped by the concerns of its writers. Matthew and Mark are noted as being more focused upon the Jewish audience, and thus referring to a scribe in conversation with Jesus while Luke being known for his more universal vision uses the example of the lawyer. I am using the Lukan version for the very reason that the challenge of the twenty first century is a universal one.

6.2.3 An Archetypal Question

In Luke’s version of the law of love, he sets the teaching in the context of the lawyer’s question, ‘What must I do to inherit eternal life?’ I treat this question as an archetypal question, for it comes close to capturing the innate longing of humans for what is one of life’s ultimate questions, to know of eternal life. It finishes with the simple affirmation by Jesus, ‘Do this and you will live.’ (Lk. 10:28) To further pursue his questioning, the lawyer asks for a definition of neighbour to which Jesus

606 ibid.Vol 4, R-Z, 321
responds with the profoundly regarded parable of the Good Samaritan. (Lk 10:29f) I take this to mean that the lawyer must learn that theory is not the essence of eternal life, but that it is a living experience. He must discover his own interior attitude of neighbourliness to recognise his neighbour.

6.2.4 Contemporary Relevance

This ancient wisdom of the dynamic of love as recorded in Deuteronomy and Leviticus, which emerged from the early history of Judaism and reflected in similar forms in other cultures, has continued to retain its status down through history as the Golden Way of Life.

Luke presents Jesus’ affirmation of its relevance in his day in a most beautiful rendition. In this research thesis, I am presenting it as profoundly relevant for our own time when reviewed in the context of our most daunting challenges and against the backdrop of our expansive explosion of knowledge. For relevance in our current day I refer to it as Relational Spirituality. I describe how this expansive knowledge illustrates the inter-in-dependent reality of God, neighbour and self. It is clarified when viewed through the profound Cosmotheandric awareness described by Panikkar. As Relational Spirituality, I present it as offering humanity a practical model for navigating the journey into the world of the new integral consciousness which will characterise life in the new millennium.

6.3. INTEGRAL RELATIONALITY

6.3.1. The Unity of All

The challenge of my research is the task of articulating what is understood by relationality in the world of the emerging integral consciousness. As has been discussed in detail in the earlier chapters of this research its essential character is its non-duality. While this is not new to human experience, the change spoken of by scholars from Jasper to Wilber to Panikkar is that a non-dual capacity is emerging in significantly increasing numbers of people, from the common person to the elite specialist. Many insightful contributors are articulating the new understanding and
revealing examples of non-duality in a new approach to life. I have presented a range of examples through the work of Gebser. Wilber argues that the ‘centre of gravity’ i.e. the median realm of humanity’s collective consciousness has so significantly shifted to the integral that the human explanation of life’s most meaningful way of perceiving reality has changed.

A particularly dominant domain of knowledge which is shaping our contemporary society is the technologically developed world. It has developed on the back of the new quantum world of knowledge which has been at the forefront of breaking open the past mental rational perception with its propensity for dualistic understanding. For example, Quantum physics has so captured the mind of contemporary humans that it has risen to a significant authoritative status for describing creation. Such a new science has greatly contributed to awakening the mind to the non-dual inter-relational nature of reality and shaping much of the daily way we live. 608

6.3.2 Astrophysicist: Father Bill Stoeger

Father Bill Stoeger is a Jesuit priest and astrophysicist, at the University of Arizona researching subjects of cosmic microwave background radiation and black hole astrophysics, especially the astrophysics of galaxies and quasars. His work is developed against the backdrop of the relationship between religion, philosophy and science. On a visit to Australia, in which he spoke on the ABC 609 Radio National programme “Encounter” in 2007, he advocated an understanding of the interrelated nature of life. Beginning from his fields of endeavour, biochemistry and astrophysics he stated,

…Now the most important thing for our consideration is that all life on earth that recently exists on earth, and that we have any record of, is interrelated. The same biochemistry that we have in our bodies is shared with all other life. 610

He expands his vision by drawing attention to the complexity of these relationships:

…The basic idea that I’m trying to put across here is the fact that everything that we have, everything that we are, is deeply interconnected and

608 Manjit Kumar, Quantum Einstein, Bohr and the Great Debate About the Nature of Reality (Icon Books Ltd, Brook Road Thriplow, Cambridge, 2008), xv.
609 Australian Broadcasting Commission
interconnected in various ways. And what I’d like to do now is just talk a little bit about what I call the theologically important characteristics revealed by the sciences… We start off with very simple things, and we put them together and those inter-relationships at each level are absolutely crucial for the new types of systems and beings that emerge. And there is the whole issue of what we call the formational and functional integrity of creation, that everything is working together and everything has inherent dynamic characteristics to enable it to be what it is. Starting from his particular area of specialty he has extended the implication of relationality to be evident in all domains of life, which the thesis of this research builds upon.

5.3.3. Teilhard de Chardin

Stoeger has many allies amongst recently engaged theological scientists. One notable example of the past century was pioneer thinker Teilhard de Chardin. Wilber recalls the words of de Chardin as he spoke of the idea of the inter-related nature of all things. Speaking of the idea of being able to break things apart de Chardin wrote:

It is time to point out that this procedure is merely an intellectual dodge. Considered in its physical, concrete reality … the universe cannot divide itself but, as a kind of gigantic “atom”, it forms in its totality … the only real indivisible. … The farther and more deeply we penetrate into matter, by means of increasingly powerful methods, the more we are confounded by the interdependence of its parts. Each element of the cosmos is positively woven from all the others… It is impossible to cut into this network, to isolate a portion without it becoming frayed and unravelled at all its edges. All around us, as far as the eye can see, the universe holds together, and only one way of considering it is really possible, that is, to take it as a whole in one piece.

As difficult as the Christian church found it to embrace de Chardin’s insights, he proved to be a pioneering scholar amongst theologians grounded in science. As the century has progressed his words have echoed increasingly the voices of the scientific mind, to the point his words stand comfortably in the scientific stream of knowledge. Our world is increasingly spoken of as inter-relational.

---

611 ibid.
5.3.4 The Scientific Non-Dual Vision

In his book, *The Spectrum of Consciousness*, Wilber indicates that the transition from dualistic to non-dualistic awareness is pivotal to our understanding of the world.

> The quantum revolution was so cataclysmic because it attacked not one or two conclusions of classical physics but its very corner-stone, the foundation upon which the whole edifice was erected, and that was the subject-object dualism…This subject cannot tinker with the object, because subject and object are ultimately one and the same thing.\(^{613}\)

Wilber proceeds with a reflection upon the words of scientist Werner Heisenberg.

> From the very start we are involved in the argument between nature and man in which science plays only a part, so that the common division of the world into subject and object, inner world and outer world, body and soul is no longer adequate and leads us into difficulties.\(^{614}\)

Wilber points out that philosopher, Erwin Schroedinger heartily concurs and states simply, that all types of problems exist in understanding our world if we do not abandon dualism.\(^{615}\) Wilber concludes that in relinquishing the core dualism of subject versus object, these physicists had in principle, relinquished all dualisms. Wilber is clear in highlighting that this notion of non-duality is vital.\(^{616}\)

Herein lies our challenge of capturing the meaning of relationality in the non-dual reality. I have already highlighted Panikkar’s example of the noun and pronoun in relation to each other. They capture different perspectives but without removing anything from the whole. For his theological reflection upon the human experience, I re-present his observation.

> The divine Mystery is the ultimate am—of everything. This is the Cosmotheandric experience: the undivided experience of the three pronouns simultaneously. Without the Divine, we cannot say I; without consciousness, we cannot say Thou; and without the World, we cannot say It. The “three” pronouns, however, are not three; they belong together. They are pro-nouns, or rather pro-noun; they stand for the same (unnameable) noun. God is unnameable—or, as Meister Eckhart says, God is innominable and omninominable, all-nameable.\(^{617}\)

---

\(^{613}\) ibid., 24.  
\(^{614}\) ibid., 27.  
\(^{615}\) ibid.  
\(^{616}\) ibid., 34.  
Panikkar captures the essence of this in summary form.

It is only one Name in three pro-nouns. The noun is in its pronouns. Each pronoun is the whole noun in its pronominal way. One could speak here of three dimensions which totally inter- and intra-penetrate each other. This is the perichoresis (of the non-dual).\(^{618}\)

6.3.5 Panikkar and Relational Spirituality

In the work of Panikkar, we see that his advaitic Cosmotheandric vision as highlighting the inter-in-dependent relationality of Creator, Creation and Creature is the prime reality of being. In Relational Spirituality, I highlight God, neighbour and self as replicating Panikkar’s core advaitic reality that shapes our experience. It is in the experience of relationality through which life is generated for the purpose of its call to fulfillment. It is characterised by a spirit of giving and receiving that is inter-in-independent. It is the nature of Spirit. It is Panikkar’s Cosmotheandric reality.

My task is now to discuss how this relationality is the heart of the non-dual way of viewing the integral nature, aided by the perspective of three major trends of peoples search for enhanced meaning. Such trends have significantly shaped the way of life in the contemporary secular world. More specifically, when viewed within the paradigm of the call to love God and love one’s neighbour as oneself and by utilizing the knowledge and insights of these trends, I will present a contemporary understanding of spirituality that is integral in nature.

6.3.6 Three Trends

The three trends I speak of are firstly, the search for the mystical through a broad interest in meditation, secondly the expansive contribution of the field of psychology and thirdly the increased interest in social responsibility and justice. One can very readily note that these three trends are not new for they all have a long history in shaping the quality of life of all cultures. Both increased knowledge and non-dual awareness mean that the three trends understood interactively enhance the new possibilities.

\(^{618}\) ibid., 191.
Within the inter-in-dependent vision of Panikkar, the inter-relational life generated by
the three becomes a transformative dynamic. Relational Spirituality reflects the heart
of Panikkar’s vision and will help pilgrims manage this journey as they explore the
greater potential arising out of the three trends interacting with each other in a
Cosmotheandric perichoresis. It will enable the transformation of consciousness to
the ever-awakening vistas of the integral transpersonal state of mind.

6.3.6.1 Meditation and the Mystical

Christianity has known of a long and vital journey of meditative practices to enter a
sacred union with the mystical and infinite divine. From Old Testament accounts of
prophets like Elijah seeking refuge in the cave on Mount Horeb and his encountering
the ‘sound of sheer silence’ (1 Kings 19:12) to John the Baptist’s life in the desert,
and in Jesus’ frequent practice of rising early and retreating to a lonely place by
himself, the scriptures set the scene for the importance of meditation in the life of
future followers. We also recall the sacred movement of the desert fathers and the
formation of religious communities as well as the inspirational life of anchorites,
hermits and monks that have under-girded the prayer life of the Christian faith.

Through its long history of prayer and meditation, the most intense experiences led to
people feeling called apart from the common daily life and the general practice of
discipleship within the world. It would seem that by the middle of the twentieth
century the importance of the meditative spiritual lifestyle had become hidden behind
the professional, institutional nature of the Church’s religious orders.

In the middle of the past century, when the story of Asian meditation practices
emerged in the midst of Western society, there was considerable negativity toward its
contribution. It was often denounced because of its association with other religious
traditions. The Christian faith institutionally shaped and doctrinally viewed through
the dualistic paradigm had developed a mentality of superiority. Transcendental
Meditation, Yoga schools, New Age practices and other faith traditions, notably
Hinduism and Buddhism, were all offering to satisfy the spiritual hunger of people in
a way that so many whether inside or outside the church had not found in Christianity.

It would not be inaccurate to say that meditation has been put back into a common arena of life, not by the church but by a general search for well-being in our excessively demanding world. There are growing numbers of examples of opportunities increasingly available in the business office, the school classroom, professional sporting teams, New Age well-being centres, yoga classes and where there is a growth in meditation, all are intended as a valued part of enhancing the human experience.

6.3.6.2 Psychology

Reminiscent of the long history of meditation within the Christian faith, the practice of care has been primary in shaping its way of life, its purpose and essentially its identity. This is not to say that care was not commonly practiced by humanity’s earliest communities of whatever continent or culture, but for the Christian faith care was core to its very purpose of being. It was understood to be a loving expression of the love of God as revealed in Jesus. Roger Hurding has traced the history of care down through the centuries in his valuable book *Roots and Shoots* as an introduction to the development of care leading to its professional models over the past century. Sigmund Freud and Carl Jung have provided the foundation for this major modern development. Other significant figures, such as William James in his book *The Varieties of Religious Experience* have made a major impact. For Hurding the branches of the modern era numbered four major categories: behaviourism, psychoanalysis, and personalism and more latterly, transpersonal psychology. From these roots have grown a very broad spectrum of options. By the middle of the twentieth century knowledge in these areas had expanded, not only in their professional application, but also through education, popular information courses, paperback books and digital media such as you-tube via the Internet.

insights of psychology have been made abundantly accessible to the community in professional to self-help form.

If religion had helped people to manage and modify their behaviour through the centuries, with diminishing influence in the post-modern era, many have believed that across the breadth of human experience, both external behaviour and internal reflection could be shaped and managed in these additional insightful ways through the various psychological models. Training courses provided the doorway for a new industry to emerge. Counsellors or therapists were available in abundance, operating across approaches known by a plethora of names: primal, gestalt, bioenergetics, reality, marriage, systems, transactional, art, dream, to list a sample of popular approaches. Carl Rogers was a highly significant figure in this arena for he popularised a basic approach known as “client-centred therapy” which developed around reflective listening, a skill required by the majority of counsellors and therapists. So significant has been the development of the psychological field of knowledge that its insights are regularly employed in society for personality assessment and care. It now has regular professional status from fields as widely spread as law, employment, medical care, social work, welfare services, forensics, religion and educational fields.

The specific task of the psychological discipline has been to map and explore the internal domain of the human mind. This understanding has opened awareness to depths beyond which we might otherwise not have been aware. This journey into the unconscious realm has become a common part of life as people become motivated to know themselves more fully in order that they may accept, heal and actualise their giftedness in pursuit of the fullness of life.

In parallel with the endeavour to explore the unconscious depths of the mind, the field of developmental psychology looked closely at the processes the personality might expect to encounter through life’s journey. Examples include the way humans have developed in fields such as cognitive functioning, moral responsibility, social perspective and faith development to list commonly known streams of experience. Wilber declares there are countless such streams of development which specialists have explored and such developments have described successive stages of
advancement. He has endeavored to tabulate a broad picture of the work of the many scholars working in this field to enhance our knowledge of the overall human developmental journey. 621

While society has greatly benefited from the contribution of the psychological explosion, and that includes many within the Christian faith, it has not necessarily been the case for all Christians. Many have been threatened by it in the context of the philosophical approach of the secular humanist society of the Western world. In the Melbourne Anglican Diocese, particularly in the early decades of the growth of the psychological movement, church leaders were very critical of the so-called ‘navel gazers.’ The climate has changed but the broad Church community is still a long way from truly valuing the contribution of psychology. Interest in the Myers-Briggs personality type indicator or the Enneagram are examples of activities that have appealed to the more open-minded Christians becoming connected to psychology.

6.3.6.3 The Social Justice, Social Responsibility, Welfare Movement.

Once again, the Social Justice movement sits more naturally and comfortably within the Christian faith. It can be traced back into Old Testament history. Earliest Jewish laws codified care of the poor, sick and the foreigner.

When an alien resides with you in your land, you shall not oppress the alien. The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God. (Lev 19:33f)

A most profound root of this movement referring to the care of the human soul lay in the very example of Jesus who is known for his mission to the most marginalised of society as significantly as any other sector of society.622 Christianity developed a strong sense of this mission of social responsibility through its many arms of caring for the marginalised of society. Early on it was known for its practice of holding ‘all things in common’ (Acts 2:44) whereby the wealthier were willing to share with the poorer.

The example of the early church sharing property is recorded in the accounts of life in the Acts of the Apostles, chapter 2. Through the centuries, the establishment of charitable hospitals was right at the forefront of its care ministry. Other well-known examples of care are evident in the famous reform of laws in both England and America in support of the abolition of slavery. The development of the Red Cross is a further example of care even in the face of war. 623

To speak of the developing picture of Social Responsibility we can see its close connection with psychology. One particular contribution of the psychological movement saw that a person’s interior quality of life was connected with its surrounding world. Therapies developed that examined the quality of relationships and the subsequent impact upon people involved in the family, group or community. These therapies often analysed the way people caused others to behave, for example, specialists might map a graph of the family system of interacting relationships. Concerning health or behaviour they might examine how the style of behaviour of one family member might negatively impact upon others in the family relational system. Through the work of family therapists ‘the problem child’ might turn out to be the victim of other family member’s less than admirable behaviour. Transactional Analysis was an example of a relational system that was developed through the work of advocates such as Eric Berne. Virginia Satyr was known for her work in this field of relationships through books such as People Making, the title of one of her well-known books. 624

Murray Bowen was a leading exponent in the development of systems theory for marriage and family life, well known for its comprehensive view of human behaviour and problems within the family system. Peter Senge is important in this field through his significant contribution to developing systems theory beyond the family into broader organizations, in particular the business community. From a systems perspective, he makes some pertinent statements when he writes: ‘Business and other human endeavours are also systems. They are bound by invisible fabrics of

623 ibid.
interrelated actions, which are part of that lacework of ourselves … it’s doubly hard to see the whole pattern of change.’

He follows up, ‘You can only understand the system of the rainstorm by contemplating the whole, not any individual part of the pattern.’ Further still he amplifies, ‘Business is the only institution that has a chance, as far as I can see, to fundamentally improve the injustice that exists in the world.’

Welfare agencies, missionary organizations and government bodies continue the ongoing work of gaining clearer pictures of the complex array of dynamics that shape and determine the state of the area of concern they are seeking to address. Social responsibility and social justice are understood to be interwoven with rectifying poor society structures from family to institutions and nations.

A renowned large-scale program for transformation of people and communities has been the work of religious leaders referred to as Liberation Theologians. Their work with the poorer communities of Latin America has been developed by understanding the lives of people within the social context of their culture. Through the development of base communities, Liberation Theology has transformed the lives of both individuals and communities, offering hope through new possibilities. Their relational community model has spread to other regions of the world.

We now live on a planet whose population is described as a ‘global village.’ The complexity of the system that this ‘village’ now represents is continuously studied and analysed from countless perspectives in the ever-unfinished search for better means of justice, welfare and care. The growth of technology, the world wide web and the internet, the monetary market, climate condition, the movement of people whether asylum seekers, immigrants or tourists are just a few examples of one large


ibid.

ibid., 5.


human shaped inter-related complex system of which we are each a unique part and yet from the broader perspective not one can be separated from the total.

At the heart of this significant trend across society is the belief in human dignity to be afforded to all. Such an attitude was significantly developed in the Magna Carta of 1215 and more recently codified by the United Nations in 1948 by way of the Universal Declaration on Human Rights. These documents now stand as the foundational measure of human experience and treatment and in particular they are the imperative that drives social justice and responsibility.

6.3.7 A Personal Reflection

For the past half century, these trends have held a significant place in the context of the developing secular society. Each trend can be spoken of as a pathway that people have explored in their endeavour to enhance meaning and to acquire quality in their life. As the traditional means of spiritual nourishment provided through the church diminished in appeal, these trends have offered an attractive alternative, free of the institutional and doctrinal oversight associated with the Church. People gravitated toward such freedom and the church itself has struggled with how it wants to embrace the contribution of these trends. Where did these developments leave the Church standing as the guardian of love?

My personal journey has been greatly shaped by my involvement in the three areas I have just outlined. I recognised that the contribution of these three trends of human endeavour were reflective of the call to love God and love ones neighbour as oneself. The meditative movement spoke of the search for increased mystical awareness often spoken of God consciousness; the social justice and social responsibility movement spoke of one’s engagement with the neighbourhood of the global village, which spanned from intimate partner to environmental steward and the psychological movement which informed the pathway to self awareness, self acceptance and self love. I understood through the perspective of the insights of the three trends, there was an intra–relational, inter-in-dependent nature that captured the dynamic and transformative nature of love. It was a dynamic model of love within the very trifold
structure of being. Such a perception was evident in the summary of the law, to love God and one’s neighbour as oneself.

I recognised the same inter-in-dependent reality Panikkar spoke of as foundational to the very nature of ‘Being in its Becoming’ as he put it. This trifold nature of reality, captured in his Cosmotheandric vision was evident in the dynamic inter-in-dependent relational interplay of Creator, Creation and Creature. At heart, Relational Spirituality was seeking to speak of the same inter-relatedness of reality that Panikkar spoke of in his Cosmotheandric vision. The trifold law of love as Relational Spirituality becomes a practical model for living Panikkar’s vision.

6.4. THE PERSONALITY THEORY OF CARL JUNG

To draw together the insights of the three contemporary trends in a way that illustrates the inter–relational nature of the call to love God and one’s neighbour as oneself, I believe it is important to establish a theory of personality from which one speaks. In my case, it is the insights of Jung that I have valued and find particularly helpful in being precise in managing my journey in life and in the teaching of others in the way of the relationality of spirituality. I will now describe my understanding of Jung’s model for the purpose of describing Relational Spirituality in more detail.

6.4.1 Persona and Shadow

The Jungian model of personality recognises that the world is seen both externally and internally. The external face of personality is identified by a mask-like ‘persona’ that is apparent to both others and oneself. Jung would correlate this with what he defines as the conscious mind. Beyond this are the interior and less apparent shadowy-like dimensions of existence. In fact, he calls it the ‘shadow.’ The person is not immediately aware of this realm, yet it is extraordinarily influential. That it is not conscious makes it prone to both positive and negative displays as it seeks expression into the external world. All personal experience is recorded within the

---

unconscious and regularly recalled. At this level of unconscious Jung speaks of experience as the ‘personal unconscious.’

In describing the unconscious realm of the mind Jung speaks of it as a psychological concept, needing to be differentiated from a philosophical concept of a metaphysical nature. It is the domain of our experience that covers all psychic contents or processes. In the unconscious, but in addition to our personal domain of experience, extraordinary potential by virtue of inheriting the universal story is awaiting an opportunity to come forth in personal and conscious form. Jung used the term ‘collective unconscious’ to describe this depth of mind, the wealth of experience all humans carry in common. It could similarly be called universal. While this universal domain can shape our experience, it only becomes integrated into both our conscious and our personal unconscious mind gradually as we develop through the process of life.

6.4.2 Ego

There are two points around which this breadth of personality functions. As described in his collected works one learns that Jung sees the ‘ego’ as the centre of one’s field of consciousness, maintaining one’s sense of continuity and identity. Ego has the extraordinary capacity to exercise a person’s will, making the decisions that daily need to be exercised as one functions in the world. The ego, by way of exercising will, seeks to co-ordinate in a managerial-like way the countless experiences, functions, capacities and needs that contribute to our life.

6.4.3 Archetypes

Returning to the foundational unconscious depths of the mind, Jung notes ‘archetypal’ traits which speak of core realities upon which our entire experience is

---

631 ibid., 110.
633 ibid., 417.
634 On the Nature of the Psyche, 8, 97f.
established. He speaks of the numerous archetypal experiences that are both the source of potential and bedrock structure of human personality.

There are as many archetypes as there are typical situations in life. Endless repetition has engraved these experiences into our psychic constitution, not in the form of images filled with content, but at first only as forms without content, representing merely the possibility of a certain type of perception and action.  

Wilber prefers to refer to archetypes as the *historical habits we all carry within*. Collectively, they form the structure for the whole person. He is referring to, ‘all psychic contents that belong not to one individual but the many; i.e. to a society, a people and mankind in general.’  

Jung refers to the totality of all archetypes as the ‘self archetype.’ ‘Ego’ and ‘self archetype’ are thus the two foci around which the human experience revolves.

6.4.4 Self Archetype

The second of these two foci I have described is the ‘self archetype’ which might be referred to as the indescribable totality that becomes the doorway to our relationship with all else. Christians have spoken of this self archetype as the symbolic representation of the image of God within the human experience. Jung wrote about this connection and notably the sense of the Christ. He made a connection between this notion and the determination of the Early Fathers of the Church in their conclusion that Christ must be homo-ousios, of the same substance as the Father. He concluded that this determination was absolutely necessary for our psychological development. It could similarly be referred to as the intensity of Spirit. It therefore becomes the doorway for connection with the non-dual experience which we perceive of and name Godly. While our relationship with the world is usually more readily identified in obviously external ways, the heart of connection is to be found in the unconscious mind, most specifically in the collective unconscious.

---

637 Psychological Types, 417.
638 ibid., 460.
640 ibid.
and thus by implication the self archetype. Here we are reminded that we are actually one with all humanity. The collective unconscious is the heart of this common bond, yet our uniqueness is established in relationship to the unity of the whole, for essentially, we are relational.

It is however, the first of the foci, the ego, which is the key to the door. It must be awakened to the deeper dimensions of our life and then begin the process of reorientating itself toward the more potent centre, the self archetype. This process of reorientation is referred to by Christians as conversion, and by different names by others beyond the Christian paradigm of understanding. It is the necessary relationship between the two foci that enables the development and maturation of our experience into the fullness of Being. Jung spoke of this process as individuation.

6.4.5 Individuation

Jung highlighted that the purpose of life was essentially related to the flow and movement of energy within the personality structure. Like Freud, he respected the fact that life was subject to both life-giving energies and destructive possibilities - that is, a ‘death wish.’ A central teaching was that, first and foremost, the primary intent of life’s energy flow was to bring the person to fulfilment. The process is the bringing of unconscious experience into the light of awareness. This process which he called *individuation*,\(^1\) is the process by which individual beings are formed and differentiated. In particular, it is the development of the psychological individual as a being in the context of the general, collective realm.\(^2\)

A diagrammatic presentation of these concepts can be found on pages 248 and 249 where one can view my illustrated interpretation of Jung’s Personality Model. \(^3\)

\(^1\) Psychological Types, 448.
\(^2\) Psychological Types, 417.
\(^3\) See Appendix Figure 2 My Illustration of Jung’s Personality Model – a Christian perspective 248
CARL JUNG’S PERSONALITY MODEL

MATERIAL

NON MATERIAL

MEMORY

PERSONAL UNCONSCIOUS

COLLECTIVE UNCONSCIOUS

SELF

ARCHETYPE

Archetype Correlate in Persona

Archetypes Clustered in Complex

FIGURE 2
FIGURE 3
CARL JUNG’S PERSONALITY MODEL
A CHRISTIAN PERSPECTIVE

MATERIAL

NON MATERIAL

MEMORY

PERSONAL UNCONSCIOUS / MY STORY

SHADOW

FAMILY UNCONSCIOUS
CULTURAL UNCONSCIOUS
COLLECTIVE UNCONSCIOUS
HUMANITIES STORY

SELF ARCHETYPE

ARCHETYPES CLUSTERED IN COMPLEX

IMAGE OF GOD

GOD IS ALL AND IN ALL

Archetype Correlate in Persona

Archetypes Clustered in Complex

Personality Model Diagram
6.4.6. God

Jung did not seek to describe the reality of God in his model, but he did refer to God. In fact, he has been recorded as voicing a clear opinion on the subject. His regularly reported words from a 1959 BBC radio interview are often quoted. When asked did he believe in God, he replied, “I do not believe, I know.” The wisdom of his response, i.e. his ‘knowing,’ to a discussion on the notion of God, is wise in the context of Panikkar’s understanding. For Panikkar God is actually beyond definition but it is the Christ which is the image of the invisible divine and the focus of our knowing and relating.

6.4.7 The Relational Axis: Self and God Axis

I have presented my brief understanding of Jung’s model of personality theory here, for such a description, I believe, is one that helps people explore the relationality of experience. My presentation of Relational Spirituality is established upon the relationship between the ego and the self archetype. Edward Edinger has explored this relationship in his book, *Ego and the Archetypes*. He describes the process by which the ego emerges from the unconscious life of the unborn fetus, progressively developing its independence through successive stages. It then begins the process of orientating itself toward the fullness of the unconscious from which it had formerly emerged. Life is lived around the centrality of this ego-self archetype relationship which is measured by ego attitude. Gerard May has explored this orientation of attitude in his book *Will and Spirit* capturing the two extremes of will in the notions of ‘willing’ and ‘wilful.’ His work highlights this maturing process of the ego journeying from self-centred wilful to enlightened willing. It is a necessary yet delicate and fluid dynamic which is challenging to manage.

---

647 ibid., 5f.
As previously discussed Relational Spirituality is shaped by ‘attitude.’ Attitude is shaped by the disposition of the ego and hence its relationship to all around it - but most importantly its relationship to the notion of the self archetype. Erik Erikson highlights that trust is the primary task of our first year of life, becoming the foundational attitude upon which, all of our life is shaped. A trusting attitude depicts the heart of life’s nature. If this is not accomplished we struggle throughout life’s journey with the tension between trust and mistrust. The trusting ego must develop in such a way as to involve the myriad of other possible relationships with people and certainly through to the other fundamental relationship, our relationship with God, the non-dual Divine Absolute. The quality of trust is the character of our attitude and the measure of its maturity about all that is, God, neighbour and self.

The dynamic of trusting relationships is witnessed in one’s trusting of oneself, to both give of oneself and in turn to receive of the other. Giving and receiving create an inter-in-dependent ‘dance’ of life. The trifold law identifies this giving and receiving as the expression of love. In Jesus’ words to the lawyer, ‘You have given the right answer; do this and you will live.’ (Lk 10:28)

Giving and receiving is focussed upon what Edinger refers to as the ego-self axis. I have referred to this as a ‘relational axis.’ Using Jung’s personality theory, we recall his process of individuation as one of harmonizing or integrating apparent opposites. Popular examples are the harmonizing of the conscious persona and the unconscious shadow, the feminine ‘anima’ and the masculine ‘animus.’ I return to the discussion of the relational axis identified as the ego and the self archetype. These two foci form the core of the axis and the integral sees the task of relationality as the harmonizing of the two. It is important to note that while one focus is conscious and the other is not, the interplay between the two is no less real and vital in determining one’s life experience. Some may live without ever intuitively awakening to the reality of the self archetype and hence do not recognise it as a vital domain and

---

649 Edinger, Ego and Archetype, 6.  
650 J. Brewi, and Brennan, A, Mid-Life Spirituality and Jungian Archetypes (York Beach, Maine: Nicolas-Hays, 1999), 60.  
651 Edinger, Ego and Archetype, 38.  
652 Such harmonizing is aided by the giving and receiving attitudinal disposition.
dynamic of life’s experience. Others eagerly seek it, even if it be on an intuitive level.

The increased respect for the self archetype indicates the degree of personal maturation and facilitates the individuation process. 653

6.4.8 Our Self - Neighbour Axis

Further reflection helps us see that the self-neighbour axis has far greater implications. Firstly, the relational axis passes through the realm of one’s own accumulated story, the personal unconscious, then into even greater areas of depth and spans the realm of humanity’s accumulated story, already described as the collective unconscious. According to this explanation we participate within the totality of humanity’s existence and we are constantly in communion with all others, past and present, seen and unseen, near and far. It is no surprise that the dictum to love one’s neighbour is part of the summary of the law. It is fundamental to our essential make-up as humans. Nature’s ‘law’ cannot be fulfilled without external expressions of love that involve the interior journey of loving one’s self. It requires both an external journey whereby one interacts with the world surrounding us, while also understanding that the shadow reflection of this external journey is simultaneously reflected within the ever-deepening awareness of the interior as we grow in love of neighbour as oneself. The two aspects of love are inter-in-dependent. The personal and collective unconscious are part of this interior experience and their harmonization is an essential task of our journey. I speak of this as the self-neighbour axis.

6.4.9 God and Humanity Axis

A further dimension of the relationship is to be identified – that is, the relationship between the notion of God and humanity as neighbour. God is also encountered in one’s neighbour. I have said the self-archetype is the image of God. However, the self archetype includes the totality of the collective unconscious which incorporates humanity, its present reality and its history. Hence, all people share equally in the foundation of the self-archetype. Individuals have unity with the Divine, yet

653 Brewi, Mid-Life Spirituality and Jungian Archetypes, 61.
collectively we also share equally in the Divine. Thomas Merton has described our interior journey into our centre and then through it to the Divine beyond. In my diagrammatic example, this is the extension of the ego-self archetypal axis. We are not separate from either God or humanity. We share fully in the totality of being.

6.4.10 The Symbolism of A Relational Triangle

To further illustrate this three-way relationship of God, neighbour and self, I would extend the single line of the relational axis and reconfigure it to be a triangle, labelling the extremity of each point with the names God, self and neighbour. To further represent the interplay between the three points of the triangle I place the triangle within a circle to highlight that there is no beginning point. All three are always involved. Such a diagram is a helpful symbol of the relationality of all.

FIGURE 4A
RELATIONAL AXIS

Neighbour  EGO  SELF  God

---

654 See Appendix Figure 4 A. for illustration of Relational Axis 253
655 See Appendix Figure 4 B. for my illustration of the Relational Triangle 254
6.4.11 Disposition of Ego

We must now return to a further reflection upon the essential characteristic which shapes the quality of this inter-relatedness and hence stands as the key to spirituality as we are to see it from an integral perspective. For the three components of the law of love to function positively the attitude of the ego needs to be identified. Firstly, Wilber speaks of the many developmental scholars, such as Carol Gilligan, Sri Aurobindo, Jean Piaget, Robert Kegan, Jane Loevinger, Lawrence Kohlberg and James Fowler - who have researched the process of human development through the ‘stages’ which the ego may develop over a lifetime. An indication of the type of work covered by these and other researches can be noted in the twenty-one charts Wilber has listed in his book Integral Psychology. The effect of this development is to create greater capacity for operating within the world. Secondly, with the help of these developmental psychologists, Wilber teases out the many streams that the ego may traverse. The effect of identifying these numerous streams of development is to broaden the range of ways humans function. Well recognised examples of such

---

streams include the cognitive, psychosocial, social perspective, moral and faith
development. Wilber speaks of the possibility of countless more streams that have
already been spoken of and that much more can be explored. However, a third factor
needs to be identified. This is what I will refer to as the disposition of the ego which
best enables the ego to mature through such stages and through its various streams of
development as described above. This disposition refers to a description of the
attitude with which the ego relates to all else within its context. I have already
discussed the attitude of the ego in terms of trust which I am presenting as the crucial
characteristic of the quality of spirituality.

6.5 A CONTEMPORARY REVIEW OF THE SUMMARY OF THE LAW

6.5.1 Introduction

In this chapter, I have introduced the subject of the relationality of all reality as a
foundation for an understanding of Relational Spirituality. This is followed by a
review of the history of the summary of the law and three contemporary trends that
have contributed to a deepening understanding of human experience. These are
followed by a description of a personality theory based on Jung’s work. It is now the
task of this research to draw these threads together to illustrate how the dynamic of
love provides an inter-relational paradigm for integrating all such contemporary
knowledge. This model is the essence of Panikkar’s Cosmotheandric vision and the
‘symbol of transformation and meaning’ to navigate the human journey more fully
into the integral consciousness. It addresses the question initially asked by Cousins as
to how we might understand and live Panikkar’s vision. By extension, this
dissertation endeavours to place spirituality as a living experience into the forefront
of life as the ultimate ‘symbol of meaning.’

ibid. Refer to above listed charts 197f
6.5.2 Tripolar Spirituality

David Augsburger writes:

I come to know myself truly as a spiritual being by knowing God. I come to know who I truly am by being known by God. I come to know others by seeing in them the reflected image of God, the other. I come to know this other when meeting God in others, sister, brother, neighbour, stranger, friend, or enemy.658

These words by Augsburger express the essence of Relational Spirituality which must go beyond a simple notion of law, as a guide or instruction manual for living. It requires a deeper grasp of the essence of life that all is inter-related. It calls for a sensitivity to inter-relatedness whereby a person perceives life with its three fundamental perspectives simultaneously and continuously. In this way, Relational Spirituality is an attitude that provides a navigational awareness for the spiritual life.

To explore how contemporary insights, assist in helping us understand more deeply the inter-related nature of all things as Augsburger has alluded to, I turn to an analysis of the summary of the law. Through the perspectives of the three contemporary trends previously noted I highlight how it is a model for life which captures the inter-related non-dual nature of all things. I will reflect upon its three different relationships; self and God, God and neighbour and self and neighbour. Panikkar speaks of each of these entities as poles. He highlights that, as we perceive the relatedness of each pole with the other, we become aware of the fuller perception of their inter-in-dependent reality. This relatedness is referred to by him as the polarity that the relationships between each pole creates and illustrates the non-dual integral awareness. This is beautifully illustrated in Jesus’ profound saying, ‘For where two or three are gathered together in my name, I am there among them.’ (Matt 18:20). The experience of polarity raises the involved into the more profound realm of reality that truly exists but rarely seen by others outside the experience.

Meister Eckhart wrote;

If all that is in God is God and if all of creation is in God, then surely we are to love God in all things equally. Christ’s admonition to love our neighbour as

Augsburger seeks to hold the three relationships of love together. When reflecting upon the experience of life that we call spiritual, he makes reference to three approaches; monopolar, bipolar and tripolar spirituality. It is this latter that Relational Spirituality represents as integral and therefore based upon the trifold law of love. Augsburger further writes,

"Tripolar spirituality sees all three as interdependent. No single one of these is fully valid apart from the other two; no single one can be truly experienced without the other two; no one can be extracted as primary or as actually present without the other two." 660

6.5.3. Three Interacting Relationships

We will now see through the insights of contemporary fields of knowledge and experience just how interrelated our modern knowledge can reveal reality to be. I will correlate these insights with the wisdom of the scriptural the words of Jesus, to show that his affirmation of the traditional and ancient wisdom found in the summary of the law and expressed to the lawyer, is still relevant for our day.

6.5.3.1 The Self - God Relational Axis

First thing on most mornings I take an extended walk on my trip to the church of where I am the Vicar for a time of meditation. A lifetime of meditation was nurtured over the years by the reading of Christian luminaries, such as the “Desert Fathers”, St. John of the Cross, Teresa of Avila or Thomas Merton to name a few. These great saints pave the way for Christians to follow and stand high on the totem of inspiration and aspiration. My extended walk often includes passing through the St. Kilda Botanical Gardens where I regularly see groups of ‘seekers’ gathered in their meditative state aided by perhaps Tai Chi movement or Yoga postures. My reflection


ibid., 13.

Seekers: I am using this word here to refer to people drawn to a deepening or enhanced experience of interior awareness or consciousness many of whom would speak of as spirit.
is mixed. The more traditional and conservative side of my personality recalls the words of Jesus, criticizing the Jewish leaders for their love of a public display of prayer on street corners followed by his admonition to seek the privacy of one’s private chamber to pray to God in secret. This dictum of Jesus has shaped the Christian tradition of the meditative contemplative orientated disciple seeking the figurative closed closet of desert or cloistered community. However, most Christians have generally pursued their calling in the market place, field or factory with a less than strong attachment to the life of meditation. I was involved in a spiritually shaped community called ‘healing and wholeness.’ Its ethos was grounded in the prayer of silent meditation and contemplation. Yet there was an attitude by the leader of the group that a person with marriage or family commitments could not ultimately lead a truly devoted life of prayer. I have determined that this exclusive attitude is more reflective of a tradition shaped by a dualistic frame of mind.

From the progressive side of my personality, I have responded more favourably to the display of the above-mentioned meditation in the public gardens. I see the Spirit having moved over the face of the ‘mythical ocean waters,’ carrying a great gift from the Asian religious traditions to the Western world, with a reminder of the tradition of silent prayer which seems to have been deeply buried within the hidden closets of Christian institutionalism. The visibility of public personal prayer in the Western world has brought a new interest in this spiritual pursuit for countless people both within and beyond the membership of the church. Possibly it has become the doorway for many for whom the doors of the church are seemingly closed. For many, it has become a primary point of contact to engage with the spiritual reality of life.

The two traditions of the East and West can now be seen to encourage a more accessible and comprehensive approach and, I would argue, a greater means of awakening to the non-dual reality of spirit. The aspirational approach of the West and the accessibility of the East provide a diversity that enhances the reality of the sacred in the midst of all.

662 Within the Christian tradition meditation has generally been used to speak of reflection upon an image such as a scriptural picture. Contemplation has been more often used to refer to the stilling of the mind and entering a state of mind beyond image.
Holding these two great traditions together I return to the work of Panikkar to seek an understanding of the Divine Absolute. His thesis is that we must turn to the notion of Being that is the ground of all that is. Being itself is beyond such a definition for it is beyond any form or definition. It is reflective of the notion of the Eastern ‘emptiness’ while for the Western faith it is ‘ineffable or incomprehensible.’ The history of much dualistic Christianity has thus tended to create anthropomorphisms for a point of meaning and relational connection. The non-dual perception finds its meaning in the ever-present notion of Being whereby his Cosmotheandric vision presents the created existence of Being as the relationality of all that is. Our very existence participates in this relationality.

In returning to the work of Jung, I again draw attention to my diagrammatic presentation of his theory of personality to bring back to mind my conversation regarding the relational axis at the heart of our management of life. This axis speaks of the heart of our relationality flowing through ego, unconscious, both personal and collective, self archetype and beyond. The ego encounters all experience of consciousness from the most concrete form through to the infinite mystical which transpersonal psychologists call the ‘causal’ nature of consciousness. The non-dual integral model I am presenting is that humans are encountering the divine in all experience yet through the different experiences of our human consciousness.

The quality of conscious awareness does change through life’s journey, from moment to moment and through the transitional stages of life. With the expanding orientation of the mind its capacities grow, yet this does not minimise the authenticity of the notion of Spirit in the less developed stages, going right back to the earliest call to trust by a child. Developmental psychologists make a valuable contribution in aiding our understanding of this journey. Wilber draws attention to Gilligan’s work in her book *In a Different Voice.* She is very conscious that the female perspective is set in a relational context. Reflecting such relationality in the field of developmental psychology she speaks of the development of the ego through four stages of life. The ego-centric or selfish, the ethnocentric or care, the world-centric or universal care and

---

663 Eastern Christianity is less prone to long periods of dualistic thinking.
664 Refer to Appendix Figures 1 and 2
divine-centred or integrated are the progressive stages she lists as human development particularly displayed through the feminine model.\textsuperscript{666}

While developmentalists seek to understand the spiritual paradigm shaped by many streams of experience Fowler is of particular value, for he has studied the stream he refers to as faith development. His six stages proceed from the first stage, the ‘Intuitive-Projective’ stage in which the earliest child picks up the most basic ideas about God from parents. Stage two is the ‘Mythic-Literal’ stage, common for young school age children in whom they begin to understand the world in more logical and literal ways yet accept stories in trust. Stage three is referred to as the ‘Synthetic-Conventional’ stage and is typical of the teenager. Social circles have developed and with this an awareness of different approaches which need to be shaped into some all-encompassing belief system. Stage four is typical of the young adult and Fowler refers to it as the ‘Individuation-Reflective’ stage. The individual freedom of the young adult means they frequently encounter other belief systems and go through the challenge of re-evaluating their system in the light of other approaches. Stage five is the ‘Conjunctive Faith’ stage, a period that commonly might appear in midlife when life’s mystery is re-engaged in the search for much more from the less determined world of merely the rational and logical capacities. The sixth stage is the highly-matured journey that Fowler arrives at which he identifies as the ‘Universalizing Faith’ stage. The few who arrive at this perspective see the importance of valuing and serving all people irrespective of their background and condition.\textsuperscript{667}

To hold Fowler’s model up against Gilligan’s model and the Jungian personality theory, we can note how the relational journey replicates the call to ever broader relationality. Jung’s structure is a template for a journey from ego persona to shadow and personal unconscious, to collective unconscious and ultimately self archetype, highlighting that the call of life is an ever-expanding call to infinite relationality.

The non-dual perspective values the life-time journey built upon incremental steps of ‘mindfulness.’ God is present in all things, from the minuscule to the infinite and we

\textsuperscript{666} A Sociable God (Boston: Shambala Publications, 2005), 32.
\textsuperscript{667} Wilber, Integral Psychology. Chart 6A 209

260
live continuously in the dynamic relationality of Being in its Becoming, again to quote Panikkar. Mindful of our materialistic, scientifically described and technologically organised world, Panikkar sees beyond the surface with the third eye to speak of created reality as a sacred secularity, in an endeavour to open our minds to the non-dual reality of all that is. Replicating his advaitic vision of the Cosmotheandric relationality of Creator, Creature and Creation, the relationality of self and God presented here from my contemporary model of life under the title of Relational Spirituality, adds clarity to a contemporary review of the ancient words of the summary of the law and affirmed by Jesus, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind…’ (Lk.10:22). Contemporary insights enhance our vision of such a relationship and so enlighten us with a non-dual integral understanding and encourage us to boldly walk into the future in the sacred dance of Being in its Becoming. The mystical journey is fundamental to an ever-maturing relationship between Creator and Creature.

6.5.3.2 The God - Neighbour Relational Axis

To expand the picture of relationality captured in the dynamic of love, I believe the contemporary development in the social responsibility and social justice movements are insightful. For just under two thousand years Christianity has developed within a predominantly dualistic perception of reality. Such a perspective lends itself well to a metaphysical world which is inclined to separate the spiritual from the material. The recent awakening to the non-dual has presented a new picture that enlightens the mind to the unity found in the relationality of all, whether one is formally a Christian or not.

To expand our understanding of a non-dual perspective presented by Panikkar’s advaitic Cosmotheandric vision with its Creator-Creation polarity I again return to the personality theory of Jung, specifically the self archetype-collective unconscious axis. This section of my symbolic diagram illustrates how the Creator-Creation relationship is integrally one. The self archetype is representative of the collective unconscious, yet it is also representative of the dynamic totality of the full relationality of all other archetypes and hence becomes a mental window to the
Absolute Divinity of Being. Regarding the dynamics of love, God and neighbour, the divine and creation, we see that both are inseparable. They are not two separates but a perichoretic unity. Can there be a point in reality where the Divine is not present? I re-call the earlier mentioned traditional great chain of Being which presents the notion of the good, the true and the beautiful as irreducible realities ever present within the creation. As described in chapter two Wilber’s A.Q.A.L model illustrates this most helpfully by pointing out the wholistic vision consisting of the pillars of the hard sciences, the sociological, the psychological and the cultural. They are the various creative expressions of what we call Spirit. Wilber’s schema is holding together the collective and the individual and personal so that all is perichoretically one.

The Cosmotheandric ‘dance of life’ is captured in Panikkar’s notion of sacred secularity. The social responsibility and social justice call of ‘spirit in action’ articulates the dynamics of this realm of relationality. The quality of such dynamics depends upon the sacred vision one holds of the world. As an expression of the Divine in time and space, we perceive its infinite value in the entire scheme of all things. The integral theorists such as Gebser speak of its diaphanous luminosity, where all past, present and future is transparent as time-free. The quality of social responsibility and social justice are fundamental to our mission as stewards of care. Our respect for the world around us - whether the sacredness of the galactic system in macro panorama or micro vista of the microscopic - the quality of our relationality reflects our respect for the Divine, our neighbour and our very self.

From the collective unconscious, we intuit the Spirit/Christ who intercedes for creation on our behalf with sighs too deep for words as it groans in its Being in its Becoming, to recall the image of St Paul (Rom. 8:26-27). The Spirit in action is ever actively seeking to move creation forward, to fulfill its purposes of which humanity is an integral part. Scientifically, the quantum world has opened our eyes to the inter-relationality of the world of matter. But this is not only relevant in the physical world of matter. Sociologically, theories like systems theory speak of the inter-related reality of all forms of community. Senge has highlighted these insights for the

---

668 All Quadrants, All Levels 857
business world by seeking models that engage all people as essential components of the whole. In politics, the Right-orientated parties highlight the inter-related nature of the financial world, while the Left-orientated parties enlighten people to the complex, inter-related nature of society and as a consequence their plight. Technology has crossed so many boundaries of communication that our lives are dependent upon its systems for functioning. Health and wellbeing are treated with the most extraordinary scientific professionalism and technological equipment and systems incorporating the domain of statistics, trends and environment to further diagnose and prognose. For Jesus, the healing of body and mind were at the forefront of his inauguration of the Kingdom. His declaration to his listeners, ‘know that the kingdom is very near’ (Lk 10:9), amplifies non-dual awareness that all is one: the kingdom of God is both within and amongst us. Creator and Creation are in a relational dance. For Panikkar secularity is graced by the sacredness of Being. The law of love calls people to love God and neighbour as oneself as a sacred inter-relational whole.

6.5.3.3 The Self - Neighbour Relational Axis

We have traced the way Panikkar presents the inter-in-dependent relationality of Creator, Creation and Creature in the advaitic vision he refers to as Cosmotheandric. While each is engaged in the other and none can exist or meaningfully function independently of the other, one is no more central than the other two. Human consciousness functions as the junction point for human awareness for without consciousness we cannot know of anything. Consciousness of the human mind is the great gift of human experience. An understanding of the self remains intimately connected to our relationship with Creator and Creation, God and neighbour. The most immediate relationship is that which we experience in our created environment.

In 1969 humans landed on the moon, crossing new boundaries of the outward horizon, at a time when the psychological movement was encouraging people to cross new interior boundaries of the mind. Perhaps these trends were reflective of a new attitude and impulse within the human to understand the expanding awareness of the world. In the Carl Jung personality template which I have written of and diagrammatically presented, we can turn our attention to the ego-unconscious mind relational axis as a starting point. We can identify the connection between both the
internal and the external experience of our life. By extending the axis beyond the ego, into the externally perceived world and in like manner tracing the same axis internally, we can see that our relationship with the collective unconscious is interactively engaged with and mirrors the world around us. While a dualistic perception of life will see these two vistas as separate, the non-dual integral perception through Relational Spirituality presents the belief that the movement in both directions needs to be understood as inter-in-dependent. Here-in lies the crux of the call to love one’s neighbour as one’s self.

We react to our perception of the world around us, either positively or negatively, while it can be equally true that we perceive the external world around us depending upon the positive and negative state of our interior life. If the astronomer was determined to peer far into outer space, the psychologist was equally inspired to peer deep into the soul of humanity. For this reason, the self-awareness, self-acceptance movement across significant domains of Western society so greatly enhanced by the insights of psychology, was a significant response to the call of new internal impulses requiring attention. From the more traditional study of the psyche, such as in the form of psychological studies, through to the great range of counselling therapies, the field of counselling grew significantly to trace pathways into the soul. Client-centred, reflective listening, gestalt, bioenergetics, primal, rational emotive, dream, art, neuro-lingual, reality, transactional, systems, were all typical approaches, which have developed to deal with mental health, wellbeing, self-actualization, marriage and family, business or even sporting goals.

What is most significant from this new movement is the increased understanding of the interconnection people have with one another. On the one hand, we are products of our environment, so greatly influenced by the personal relationships we experience with those we are most directly connected with. We are moulded by our social and cultural mores and shaped by the era of our history. On the other hand, we are also shaped by the archetypal unconscious mind upon which our human propensities are established. We are influenced by our interior memory of family patterns, we are shaped by our own past memories. As humans we are relational beings, the broad psychological field has greatly enlightened our understanding. I will look at a few examples.
The Good Samaritan (Lk. 10:30-37) is an illustration of the way one is called to approach the relationship of oneself and one’s neighbour. Rather than simply identify a neighbour by external description, by way of his questioning — ‘Which of the three, do you think, was a neighbour to the man who fell into the hands of the robbers?’ (Luke 10:36) — Jesus highlights the deeper interaction of the two by turning attention to the sense of neighbourliness the lawyer can discover within himself. It is a profound insight of the inter-connectivity of two people from a significantly past time of history 2000 years ago. The ability to perceive the world around us is dependent upon our internal state of mind. Jung identified this as contributing to our individuation. The transformation is accomplished through the interaction of the Spirit working within us, in conjunction with our interaction with the world in which we live. Augsburger highlights the individual-in-community as the proper unit of humanness. Insights from the field of psychology have helped us understand the dynamics of our interaction with our neighbour and highlighted particularly transformative behaviours. While this is a natural process of life, the Christian faith has come to its understanding of how the deepest realms of the Spirit engage with our inner life for transformative purposes. St Paul puts it this way, ‘... be transformed by the renewal of your minds.’ (Rom. 12:2) Psychological insight has enlightened the human mind to clearer processes and pathways. One can speak of this relational work in three significant ways; the development of our potential, the restitution of our brokenness with the third being that of an awareness of projection.

6.5.3.3.1 Gifts

To highlight the first and perhaps the most obvious is to recognise that within our shadow (i.e. the unconscious mind) is the potential for both good and ill. Freud and Jung spoke of forces operating towards both life and death. Jesus illuminated this with his parable of the wheat and the weeds (Matt. 13:24f). A farmer, having sown his wheat, departed for a time before being informed by his workers that weeds were also growing amongst the wheat. The farmer assured them that both must grow

---

together lest the wheat be lost while removing the weeds. Through this parable, Jesus affirms the mystery of the forces of life and death operating side by side as necessary bedfellows for the fulfilment of life’s purposes.

The dynamic from this picture is the potential for life that operates within us. Growing from the ground of esteem, our identity is enriched as we discover and grow in confidence to display our greater sense of giftedness which finds the opportunity to present itself to the world around in our environment. Some self-managing processes like personal journals and dream recording for self-reflection are often reported as useful. In addition, numerous therapy approaches have become a significant industry for aiding people on the personal developmental journey. The necessity to do so is vital. The more we utilise our gifts, the more they mature. The more we use them, the more they draw other gifts into our arena of life. We grow in confidence willing to explore other possible gifts we may not have utilised before. Jesus warned, ‘No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house’ (Matt 5:15). The implication of such growth and development also carries a broader vision that sharpens our keenness to see numerous opportunities with which we are presented, to engage with our neighbour.

6.5.3.3.2 Empathy

The second dynamic is to do with the way we deal with and embrace the potentially destructive forces operating within us. As unattractive and unappealing as this dimension of our interior appears to be it does contain great wealth. I am speaking of that which can be characterised by our human weaknesses; our woundedness, vulnerability, fears and anxieties. This sense of brokenness is a major realm of concern for a counsellor whose style of therapy contains crafted approaches to work alongside the client in a constructive healing environment. Yet, if dealt with compassionately, it becomes the seed-bed of new life. In conjunction with a loving attitude, it can be transformed into an empathetic approach to others, who like us, experience their own wounded interior, their fears and brokenness. This truth highlights the vital place that the ministry of healing and reconciliation has within the life of faith. Some within the Christian church have found that their own religious rituals can work alongside the empathic counsellor or spiritual guide.
We celebrate life by using our gifts for building up the lives of others, gratefully welcoming that depth of compassion that emerges from the healed realms of our own life both conscious and unconscious. This enables us to display extraordinary empathy for our fragile fellow human comrades. But to love one’s neighbour, one must love oneself.

6.5.3.3.3 Projection

The third dynamic is the vital behaviour referred to by contemporary psychologists as ‘projection’. Jesus stressed the importance of projection in his teaching, ‘...first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour’s eye.’ (Matt. 7:5) Here the message of the inter-relational nature of self and neighbour is clear. It is closely related to his warning ‘Do not judge, so that you may not be judged.’ (Matt 7:1) Projection speaks of human behaviour being influenced by the unidentified areas in our unconscious life, yet believing they more readily reside in the behaviour of others. Rather than seeing clearly the reality of the life experience operating within us, we become overly conscious of what we believe is in fact similar behaviour in others. We project our issues onto other people’s lives which lead to a critical attitude towards the other person or perhaps an envy of everything we think we see in them. This distorted sight toward oneself leads to the failure to love oneself unconditionally. Therapists approach this problem by noting the projected behaviour and tracing the attitude back to its rightful source within the client’s unconscious mind. By doing this they are able to help their client bring the previously unseen area of their internal experience into the light of their own conscious awareness. The client is able to face their previously unrecognised behaviour and with appropriate treatment release its power to deceive one’s self. We need the courage to accept and value the internal and previously unconscious, unresolved part of that which makes up who we are. Whereas this internal and unresolved part of our personality had the effect of blinding us to the true potential of others, we are now able to see them more clearly and with greater empathy, always mindful that we are equally in need of such acceptance. We are thus able to love our neighbour as we love ourselves. Whereas projection prevents us from loving others freely, to recognise the projective behaviour as our own can give the courageous great assistance to pursue those areas of their own life still unresolved and so
embrace their own healing. In the light of love, projection can become the ally of those desiring to grow into the fullness of being, for they can use it as a stimulant to become aware of what lies unconsciously within them. We see just how closely linked our interior journey of love is related to our involvement with our neighbours.

6.5.3.3.4 Community as Neighbour

A significant focus of our call to love our neighbours as ourself has concerned the one-on-one relationship. However, an understanding of our community as neighbour can be far more extensive and the same insights can apply. Community can be identified where two or three or more people gather together. The most significant, yet most intense, is naturally the family unit. It is the place we spend the greatest time, the most intimate moments, the most vulnerable encounters, the times of greatest achievement and challenge. I have noted systems theory, ranging from the simplicity of transactional analysis through to the significant contribution of therapists like Michael Bowen. Beyond the family, Peter Senge’s work in systems theory developed in the work place has led to an understanding of healthy, productive work environment which also involves our relationships with our neighbour. Each person is to be regarded as a vital member of any team and to be treated with dignity. Such insights apply to all communities from the largest corporation to any welfare or aid group.

One of the most significant political movements that has inspired the admiration of many for bringing about change for the good, particularly through adverse circumstances, has been the Liberation Theology movement as outlined previously. From the individual to the National the whole is regarded as vital. ‘Loving neighbour as oneself’ spans from the intimate one on one engagement through to involvement in the broadest gathering of community, organisation or international movement.

6.5.4 The Cosmotheandric Vision as Relational Spirituality

I have discussed the knowledge and insights from three trends of human endeavour people have believed would enhance life through the past half century. I discussed each of these trends in the light of the three ‘poles’ of God, neighbour and self in
search of a deeper awareness of the polarity that the three generate when known with integral awareness. The picture presented, challenges us to comprehend how no one entity, God, neighbour or self can ever stand alone for they are truly integral. Each is integrally inter-related in an inter-in-dependent way with the other two. The integral journey of life draws us more deeply into the perichoretic dynamic love of the three. As we mature in such love our attitude is transformed to a disposition that arouses one to an ever more comprehensive awareness of Being in Becoming. This is Panikkar’s Cosmotheandric vision aroused through Relational Spirituality. I conclude that Cousins’ question has been answered.

6.5.5 The Question of a Starting Point

This integral journey does have its challenge for it cannot simply be known as a rational knowledge. It must be experientially entered into, so I must address a significant question. Where do we find our personal entry point? It has often been asked of these three fields of love, namely neighbour, God and self, which must come first? It is only within the dualistic frame of mind that this question has meaning. The advaitic non-dual perception sees that all is so interrelated that there is no such specific beginning point. This point is highlighted by Panikkar as characteristic of the integral consciousness. It is natural for each person to find an approach to love more meaningfully than another. Different personality types, such as presented by David Keirsey in his book Please Understand Me II,670 based on Jung’s personality typology, found that life engages each of us more strongly in one area more readily than another. It is through this process that inevitably, by maturing in such a journey of love, one will find that the other two areas of love are very much a part of their journey.

Peter Tufts Richardson addresses this same point in his book, Four Spiritualities, Expressions of Self, Expressions of Spirit,671 similarly using the Jungian personality type model. He describes four different approaches to the spiritual life that best

---

670 David Keirsey, Please Understand Me II. Temperament Character Intelligence, First ed. (Del Mar California: Prometheus Nemesis book Company, 1998). An earlier edition Please Understand Me, was co-written by colleague Marilyn Bates

reflect the preferences of the Myers Briggs temperament types. As a consequence, it follows that spirituality commences from different perspectives. This is very much in keeping with Panikkar’s description that there is no ultimate centre for the centre is to be found everywhere, for that is the nature of the advaitic integral relationality. All of reality is found in every minute example of reality. Everything consists of Creator, Creation and Creature.

The Jewish author Rabbi Sacks, in his book To Heal a Fractured World, the Ethics of Responsibility, describes the particular interest of the Jewish faith to the creative work of God on this planet. He describes we know God less by contemplation than by emulation. He illustrates the social imperative of the Jewish faith and writes,

> Judaism is a complex and subtle faith, yet it has rarely lost touch with its simple ethical imperatives. We are here to make a difference, to mend the fractured world, a day at a time, an act at a time, for as long as it takes to make it a place of justice and compassion where the lonely are not alone, the poor not without help; …Someone else’s physical needs are my spiritual obligation.\(^{672}\)

In contrast, Wilber emphasises that it is the meditative route that has a greater impact upon a person’s development more so than any other human activity. I present these two perspectives, of Sacks and Wilber, not because they need be looked upon as contradictory but because they are examples of different perspectives. Both are equally valid within the Relational Spirituality model. Further descriptions show how they share a common insight. In affirming the relationality of life, they believe that true unity of all things is grounded in the mystical reality of the Divine. Wilber speaks of the human need to ascend to the divine centre of all from where one finds life flowing back, to the created realm - but in such a way that one realises all is one. Sacks writes, ‘we can climb at least part way to heaven, but the purpose of the climb is the return to earth.’\(^{673}\) He continues:

> The prophets warned against a rift between the holy and the good, our duties to God and to our fellow human beings. … The message of the Hebrew Bible is that serving God and our fellow human beings are inseparably linked, and the split between the two impoverishes both.\(^{674}\)

---


\(^{673}\) ibid.

\(^{674}\) ibid., 9.
I share the concerns of the prophets to whom Sacks refers for I see numerous approaches to spirituality where it is fragmented from other parts of life. Relational Spirituality is a model designed to help us grasp the unity of all as it seeks to fulfil the injunction to live in the spirit.

6.5.6 A Scriptural Reflection

To conclude this discussion on Relational Spirituality I return to the scripture to capture a picture of its insights into the inter-relational life of God, neighbour and self. In the first letter of John, the writer declares, ‘Those who say, I love God, and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also’ (1 John 4:20-21). On the other hand, the deepest expression of collective union with God is implied in the heart of Jesus’ intercession when he prays, ‘As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me. The glory that you have given me I have given them, so that they may be one, as we are one’ (Jn 17:21-22), and ‘… I say to you, love your enemies and pray for those who persecute you’ (Matt 5:44). Here we see Jesus analysis of the relational nature of God, neighbour and self. There can be no one expression of love without the other two.

6.6 A SUMMARY: THE SUMMARY OF THE LAW AND THE COSMOTEANDRIC VISION

Relational Spirituality is based upon the call of love, ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself’ (Lk 10:27). This is the vision that generates a transformation of attitude that will lead to the purifying of heart and the new ‘mythos of peace’ that Jesus first called us to in his Sermon on the Mount, ‘blessed are the peacemakers…’ (Matt 5:9), and which Panikkar believes is an imperative for the future wellbeing of life on planet earth.
I have reviewed the summary of the law as a template for a contemporary approach to Spirituality and I have reflected upon its call within a relational paradigm which I have explained in such a way that it can be seen to emulate Panikkar’s advaitic Cosmotheandric vision. By drawing upon the contemporary insights of three major movements of our times, each seeking to enhance a sense of meaning in life, I have explored an understanding of the relationality of the summary of the law’s notion of God, neighbour and self through relevant contemporary knowledge.

Previously I noted the question Panikkar scholar Cousins asked, ‘How do we live Panikkar’s vision?’ I believe Relational Spirituality as a contemporary review of the search for meaning offers us a practical model to respond to Cousins’ question. Several words from this study - rhythm, dynamic, inter-in-dependent, perichoresis - have been used to capture the nature of the integral perception of our world at the heart of the Cosmotheandric dynamic and the Relational Spirituality approach to life. This reality is never the same but always the same. For Panikkar, it is reality’s Being in Becoming. It is the interaction of aspiration and fragmentation. The significance of this understanding of reality is that through relationality life is always in the process of seeking the transformation and fulfilment of humanity. At the heart of this transformation is the maturation of attitude. In the following chapter, I will discuss practical examples of the application of this model, particularly noting the place of the Church in the secular society.
CHAPTER SEVEN
RELATIONAL SPIRITUALITY APPLIED

“He who has ears to hear, let him hear.”

Mark 7:16

7.1 THE NEW PARADIGM FOR A CHURCH OF THE NEW MILLENIUM

7.1.1. Introduction: A Navigational Process

This research thesis has been presented as an exercise in practical theology that has grown out of my forty-four years of ordained ministry during which time the Church of these years has witnessed its status in society diminish to the point of grave concern for its future existence. In chapter two, I discussed a sample of significant authors and noted the thrust of their search to describe a shape for the Church of the future. Common to many of these authors was a belief that it needed a new paradigm, even though none had been given. This research presents one such paradigm. It is core to understanding the place of the Church in the recently evolving globalised world that has taken shape over the past two centuries. The paradigm I have presented is established upon the work of a number of scholars who have believed in not just the surface picture of globalization but a mutational-like shift in the greater depth of human consciousness that has awakened humanity to an integral awareness. These scholars believe the challenges of the future will only adequately be responded to by entering the integral consciousness. This is the foundation of my thesis which seeks to explore an integral paradigm for the Christian faith, to re-examine its life within society.

Raimon Panikkar was mindful that the new era was early in its development and not one that would be grasped by rational perception. One must embrace the importance of a new attitude and humbly allow the nature of the new era to be an equal participant in shaping the future of the Church. The following is an introduction to what one might expect when living within this integral paradigm. Core to this new
attitude is humility, receptivity, a trusting and expectant willingness to listen, and according to my thesis, to listen to the Divine, to oneself and one’s neighbour.

In the previous chapter I presented Relational Spirituality as a navigational system of the mind, navigational because like the contemporary GPS navigation system, its trifold perspective must work as one and hence the three dimensions of God, neighbour and self, must similarly work as one to shape our life. This navigational model is an awareness of mind described as an integral attitude that captures the divine incarnate spirit, to walk the unknown pathways that will continually unfold before humanity over the coming century and beyond. The Church will continue to build and shape many projects, and as helpful and productive as they will be, they will not on their own reposition the Church to be a respected presence within society unless it also embraces the new integral attitude. It must take seriously the transition the world is undergoing from a mental-rational to an integral awareness if it is to build its life upon such an attitude.

In this chapter, I will present a description of how we might understand Relational Spirituality being applied within the context of the life we live. I will address subjects of particular interest to the Church such as mission and worship, including participation in the Eucharist, various life contexts ranging from the life of the single person through family and work situations and to more general topics such as, geopolitical relations, morality and health. I will conclude with a section on the implication for theology. These examples are far from the comprehensive possibilities, but a greater range of experiences will no doubt be explored in the future as the integral mind of increasing numbers of people across humanity expands.

7.1.2 Scripture

To present this discussion of the practical application of Relational Spirituality I do so against the backdrop of two scriptures. I describe two passages which help enlighten integral awareness.
The first image from scripture is the account of that which is commonly referred to as the Transfiguration. Recorded in three gospels it tells of Jesus and his central disciples, Peter, James and John, ascending a local mountain. In a truly unique moment, a fog-like cloud covered the mountain top. Jesus radiated with a luminous brightness, apparitions of Moses and Elijah appeared in his company and a voice was heard proclaiming, ‘This is my Son, the Beloved; with him I am well pleased; listen to him’ (Matt. 17:5). Jesus rejected the disciples’ suggestion that they build a memorial, but on the way down the mountain, he spoke of how the Son of Man must suffer and die but within three days would rise from the grave. The episode displayed a range of experiences that are typical of the integral. The journey of the small community traversed from the valley to the mountain top into the mystical and finally returned to the valley. Their journey alluded to the variety of life’s experiences from the lowest to the highest, from the most concrete to the most ethereal. The arrival of the small company with Jesus on the top of the mountain was a specific moment of time and was bracketed, firstly, by the images of Moses and Elijah and secondly, the conversation of the future death and resurrection of the Son of Man. Past, present and future were brought together as one in a time-free epiphany. The descending cloud which veiled the mountain also veiled the disciple’s sensory perception and consequently opened their minds to the mystical reality which shone through with radiant luminosity to reveal the unveiled source of life. A message of deepest human meaning affirmed the reality of Jesus’ nature and beckoned the disciples into relationship through an invitation to listen to him. The many components drawn together here display much of integral reality. It was a display of Christophany that now stands as a mirror of reality.

The second passage of scripture comes from Matthew, ‘For where two or three are gathered in my name, I am there among them’ (Matt.18:20). As previously explained in the world of relationality each entity is not a separate or fragmented part of the whole for each is integrally intertwined within the totality. Panikkar does identify each apparent entity as a pole, but the greater reality is found in the polarity that the ‘two or three’ create by virtue of their inter-in-dependent relationship. This alerts us

---

675 Panikkar’s opening sentence for his “Colligite Fragmenta” Essay, Part 1 of the “The Cosmotheandric Experience” is: “The mystery of transfiguration may stand as the symbol of this study.” 1
to the integral reality that is intrinsic to life. Jesus was aware that when people came with special intent to live in his name, the polarity they generated led them into the spirit that he so clearly epitomised at the heart of all reality. In its increasing intensity, it becomes what Panikkar would speak of as Christophany.

7.1.3 The Non-Dual vision

With the emergence of the non-dual, integral vision, Christian life and mission will take on a vitally new shape. Essentially it is a cultural transformation. To observe the world with dualistic perception is to focus on the individual entity, or as regularly mentioned in this exposition, the individual poles of reality. The world is more inclined to recognise difference with the consequence of valuing one entity over another. Too often this escalates the tension between the poles. Fragmentation of resources is too often the outcome and as a result, potential is under-fulfilled. The non-dual perception looks at the two poles of one’s reality and however one values either pole, one will look at the potential that together they may create. At one level this is not new, for example, teamwork has often been valued. Yet one integral vision of the polarity rolls into additional possibilities and the outcomes continue to multiply. Whereas tension and separation characterised the dualistically perceived past, the new integral non-dual vision is characterised by creative possibilities, leading one into realms of awareness not imagined before. One does not ignore other entities outside one’s primary domain of operation, but one is always searching for new possibilities for the whole. As the second of the scriptural images I described above, ‘For where two or three are gathered in my name, I am there among them’ (Matt. 18:20). The new non-dual integral vision becomes increasingly sacred to the Christian, for the new polarities begin to radiate with an awareness of the Christ that is the Universal Divine in our midst. Ultimately, the new vision may lead to replicating something of the time-free, transfiguration-like nature initially displayed in Jesus’ experience. Here we are being drawn into the Christophany experience. The dualistic vision is very reluctant to assume this, but the non-dual Cosmotheandric vision believes Christ is the eternal presence. As recorded in Colossians chapter one: ‘He is the image of the invisible God…. He is before all things, and in him all things hold together’ (Col.1:15-17). Naturally, this notion comes more easily to understand when we think in terms of Christian fellowship or the Good Samaritan-like example.
of care. The non-dual integral vision is challenged to look for the creative possibility in all situations, even the most challenging or diabolical. Surely this was the example of Jesus the Christ when he encouraged his followers to pray for one’s enemies and do good to those who would harm them. What is the creative polarity Jesus asked his followers to look for even in this situation? Panikkar has a particular interest to explore the creative possibilities of Christophany, by truly exploring the universal reality of the divine revelation across the cosmos, known as Christ to the Christians. For such universality to be genuine it will challenge the Christian to cross the cultural and religious divide and meet the unknown-ness of the Christ as innate within the Hindu, the Buddhist or Secular Scientific orientated person.

7.1.4 A New Culture for a New Mythos.

Panikkar states that one of the main causes of the crisis in our time is the clash of cultures. Still caught in the dualistic mindset of the past millennia we struggle with the difference between people and particularly with religion. He expands this concern to include the clash of cosmologies or in his term kosmologies, the spelling of which he prefers so as to include all possible realms of reality not just the scientifically perceived. The present-day challenge arising from these clashes is addressed by Panikkar’s statement that humanity has lived its history with a ‘mythos of conflict.’ While noting the cultural and cosmological conflict, we can also observe that this is also evident within family life and its domestic violence, business and its self-serving bullying, politics and its determined pursuit of power, or faith communities and self-righteous attitudes. He declares that unless we establish a new mythos of peace, we face disastrous consequences. Such a mythos of peace could very well be seen as the essential “new wine skin” for the old has worn out and lost its usefulness. I argue that integral perception is the new wine skin that must replace the old skins of the mental-rational that dominated the former era. The developed modern world is in danger of losing the wine which is as potentially rich as it ever has been.

The advaitic Cosmotheandric vision developed through the approach of Relational Spirituality is the way I am proposing to navigate our way forward, to reshape the human mythos to one of peace. This is not a new program that can be easily and quickly implemented for the purpose of a quick turnaround of external performance
results. Many will try to seek that goal with varied results, but without addressing the greater issue of a new cultural change by way of integral perception, we will perpetuate the old ‘mythos of conflict.’ Positive outcomes will be short lived.

The Christian church is no different from any other part of society. It has lived its history within the context of the ‘mythos of conflict.’ From its earliest years, it has found countless ways to express its divisions. And these have continued even through to today. Despite recent ecumenical endeavours, there is still considerable conflict that continues, not only between denominations but, within denominations as well. The conflicts this paper addresses have been the divisions between the Church and society, the Christian faith and other faith traditions. If conflict is a world-wide issue, then the conflicts must be dealt with within the Christian faith. The Church cannot hope to be the agent for peace if it does not discover its own ‘mythos of peace.’ This should not be difficult for its faith is built upon the message that God was in Christ reconciling the world to God-self. The first message of the risen Jesus to the disciples on his appearance in the upper room of Easter day was a call to Peace. (Jn.20:19-22) The Cosmotheandric vision has been described in this paper as Panikkar’s contemporary foundational story of peace. All things are one in God and the teaching on the summary of the law focuses on love as its spirit.

Relational Spirituality is declaring that the new culture of Christophany must be established upon a comprehensive commitment to the mystical presence of the Divine. It must display a reflective mindset that embraces a spirit of personal transformation. It must engage co-operatively with the broader society as part of the one great neighbourhood family. These are being spoken of, not as programs but as essential dynamics of the attitude that resonates with the totality of all. Such an attitude speaks of the faith community as the ‘salt of the earth’ (Matt 5:13) and ‘the leaven of life’ (Matt 13:33) to echo the sentiments of Jesus.

The non-dual understanding of the integral world is primarily what challenges the Christian faith. The dualistic vision has previously regarded the non-churched society, the ungodly, as the society to be transformed and converted. The non-dual understanding changes this and asks the Christian faith to always be open to asking, what God may be working and saying to it through this encounter with society at
large. As all is God’s world, engagement with all else is the Cosmotheandric dance of life. It provides the opportunity for entering the greater polarity of the creative dance of all life.

The gradual change from a dualistic to non-dual attitude will cause a great deal of confusion for many, for we perceive a great deal of brokenness within the broader world. But this must not blind us to the brokenness within the Christian faith. All life is made up of both life-giving energies and destructive urges and that means within the Christian disciple and the broader community. The Cosmotheandric perichoresis is a continuous inter-related dynamic of both life and death, in our search for new and greater life. If we are not engaging in this pursuit within the Church, then we cannot be a light within the world to shine a pathway for its journey forward. The Christian faith believes that we engage with brokenness and death, faithfully believing in resurrection. Without this attitude, we move into the power mode of behaviour which is far removed from the gracious and humble attitude of giving and receiving that is at the heart of the attitude of Christophany. The church of the new paradigm must take seriously the model of the ‘wounded healer’ a title made popular by Henri Nouwen. This is necessary to place the Church back in the heart of the broader experience of humanity. The power mode perpetuates the marginalization.

In a simple statement, the future of the Church must be developed around the renewal of its culture shaped according to the integral consciousness characterised by life’s relationality.

7.2 DETERMINING A WAY FORWARD

7.2.1 Listening and Articulating

I recall the wisdom of the integral advocates, that it is difficult to describe the future other than in the generalities of non-duality, universal, relational, wholistic and time-free, for we are only beginning that journey and rational perception in its own right is not able to perceive of it adequately on its own. Perception requires integral

---

consciousness and hence, humanity will need to cautiously navigate its way forward.
In chapter six, I proposed that a sensitive attitude to Creator, Creation and Creature, or God, neighbour and self, provided that framework for entering the integral awareness, and subsequently, providing a way forward. I believe the challenge before the Christian community is to model a deep process of listening born of the need to hear the universal call of the Divine at the heart of the other stories been articulated. The Church must not presume that the traditional approach is to be the future approach. Given that all is Being in Becoming then in the depth of human consciousness, the gestations of the Divine are to be heard. The scientific method speaks of gathering the data, analyzing the data and verifying the data. I will present a number of obvious experiences of life in which we can pursue this journey. Christians must trust that the Spirit will guide people into all truth. Our second challenge is the corresponding message of articulation. The Gospel will need to be spoken of in integral concepts. As various theologians, such as Panikkar, Wesley Ariarajah and Sacks are claiming, we must speak of theology that reflects the integral. I make an initial contribution to this endeavour later in this chapter, with the intent of encouraging others to join the integral theological conversation.

7.2.2 Mission and Worship

To begin this discussion on the practical application of the integral approach to the life of the Church, I will reflect upon two pillars of the Christian faith, mission and worship. The current Christian concern has most particularly focused upon worship for the significant drop in membership threatens its attendance, financial viability and statistical measurement of its healthy gospel status. Public worship is the communal experience Christians attend in their attempt to engage with the Divine Absolute in a most meaningful way. It is the experience where members gather together as the one fellowship family, as an expression of faith. It is the place and time where belief, philosophy and teaching are decisively declared. Members come together in this environment to honour, respect, declare and nurture their relationship of faith. Gestures, rituals, readings are established as a language to communicate its story in a meaningful and comprehensive way. For many centuries, the practice of such rituals established a trusted and meaningful tradition. This tradition is regarded as sacred, for its history of sustaining the notion of the sacred in our life has well served the
Christian community. For many within the Christian Church this continues to be the case, yet with the evolving story of humanity, it would appear that its traditional ethos with its language and rituals is no longer making meaningful connection with the deepest need of many in society. As previously outlined in his work, Panikkar calls for the discovery of new symbolic language of worship that relates to people of our secular society at their deepest point of need and identity. I am not pointing to that which is a gimmick or fashionable but the language of the secular persons’ deepest need.

There is much that the Christian Eucharistic liturgy has that emulates the Relational Spirituality call for the love of God and the love of neighbour as oneself, to meet Jesus’ affirmation that it is the way of knowing eternal life. Something is missing from this vision in our traditional approach to worship. The daily or weekly pilgrimage to a worship centre affirms our deepest desire to engage with the ultimate. On arrival at the worship centre, one enters an ethos which speaks a message, so often within an environment full of artistic and architectural representation to symbolise the Divine. Common practice invites people into a liturgy which offers time and space for personal reflection and consideration of one’s experience in the light of scriptural reading. It provides an opportunity to seek a transformative experience that flows from a message of love and passed on beyond the church walls through love in the intercession. Christian worship proceeds further in ceremony by inviting people to gather at the communal table to partake of the ultimate symbols of Jesus’ life, the bread and wine of his ultimate self-giving love. The diminished numbers of those who now gather replicate the faithful remnant of past eras. In Rahner’s description, we are the ‘Church of the little flocks’ faithfully gathering to continue the ongoing tradition. The faithful are perpetuating a long and ancient tradition. I believe the basic structure of the gathering is sound if the dynamics of Relational Spirituality are fulfilled. We must genuinely examine if it provides space for loving God, and one’s neighbour as oneself. Our centres meet this objective if they place us in the presence of the mystical presence of the sublime, if they grant us space for interior and honest reflection that encourages transformation and if they draw us into an awareness of sacred community with our neighbour. If our gatherings

---

677 Rahner, *The Shape of the Church to Come*, 29.
do not meet these objectives then we must ask what is missing? Edinger has written in *Ego and Archetypes*, the symbolic language may speak to faithful members but does it speak to the ordinary person who has sought other interests for meaning.\textsuperscript{678}

The gap between the two segments of society, the gathered faithful and the secular lifestyle, remains significant. It is this point at which the two cultures are seen to clash most harshly. Further questions abound. Theologian Stephen Burns is one amongst others who is devoted to addressing such liturgy in post-colonial contexts.

Integral perceptions need to provide a major contribution if worship is to settle into the heart of the general populace. Can the Church find a way to speak in the new non-dual integral era of consciousness? Can it make accessible the non-dual, time-free experience where past, present and future transcend the daily routine? Can it unveil the transparent luminous revelation of life’s source now hidden from so many eyes? Such questions are the ones that shape the challenge of our era. A danger is that the Church becomes impatient and believes solutions will be found quickly. Revised wording, adapted music, advanced multi-media communication methods, or patience for a return of the lost, are valuable for the faithful but rarely speak across the cultural divide.

Consistent with the non-dual attitude I have been speaking about, the way forward would ask for ongoing dialogue with society to understand its most fundamental needs, aspirations and beliefs. The integral Cosmotheandric vision of Panikkar would encourage a new attitude of engagement with those who have turned to other sources for meaning. Such an objective must take us beyond the opinions commonly voiced to hear far more deeply the secular experience beyond the outer picture. Divine focused Christian listening can help formulate a picture that will help enlighten the church. Far from the combative attitude the Church displayed toward non-members, Panikkar sees that the secular experience is necessary to keep traditional worship from losing its relevance within creation. He similarly believes secular humans will face his own crisis should he cut from his life an experience that humanity has always trusted, a sense of the sacred. Panikkar believes that humans ultimately need a perception of the Divine to know the fullness of the human experience. His dialogical dialogue is seen to be a vital approach to such communication amongst all people.

\textsuperscript{678} Edinger, *Ego and Archetype*, 107.
For the Christian, the Incarnation is the focus of human understanding of the way the divine is engaged with humankind. The challenge for the Christian is to reconsider just how central this is to the Christian faith. As the Divine dwells in the hearts and minds of humanity, so the Christian is reminded that he or she is to share centrally in this union. If Panikkar’s call to the faithful is to identify the more engaging depths of the human experience to help shape contemporary worship, it is to display an attitude that eagerly listens to the message of God being revealed to humanity through the heart of his society. That will be meaningful even when secular in lifestyle.

In Chapter two I spoke of the five different approaches people of the Western world were pursuing the spiritual, as studied by sociologists Peter Flanagan and Joe Jupp. Within the Church they spoke of reclaimers and innovators, the former group being the members embracing the traditional practices and the latter members being those exploring new expressions of worship. Beyond the church, they spoke of New-Age styled practices, the health and well-being movement and interest in Asian faith traditions. Of great concern to the Christian Church has been the gap between its traditional practice and the majority of society who have embraced a secular lifestyle. The secular approach is highly significant for it is the body that now most influences the shape of society. Is it possible that the message of Jesus to his first disciples to pray for labourers to go out into the harvest for the harvest is ripe (Lk 10:2) is appropriate for our current day, but this time with ears wide open? Is it that the conventional dualistic vision is blinding us to the way we must engage with the contemporary harvest?

The non-dual integral vision acknowledges the presence of the Divine in all creation, so that the challenge of worship is to find the language, symbols and rituals that best enable the worshipful interaction of the faithful, the secular person and the divine. I remind the reader that this requires the dialogical dialogue form of communication as proposed by Panikkar. Cousins presents a three-step program for enabling a form of dialogical dialogue. Firstly, he noted the need to glean information to prepare oneself for the journey. Secondly, he outlined the need to cross into the others’

---

experience and participate in their life. Thirdly, his process spoke of returning to one’s own domain to process the received experience into one’s own life context. Already the Western Church lives in the context of secular society, so the step of greatest significance at this stage of the church’s history is the quality of entry into the faith of others and the secular mindset. The goal is to deepen an understanding of the realm of experience, where the not easily perceptible signs of the sacred are ‘moving over the waters’ of the deepest interior of people engaged in the secular way of life. New life does not emerge separately from such symbolic waters but from within them. Relational Spirituality, in the spirit of the Cosmotheandric vision, calls for an attitude of open listening across all society in an attempt by the church to cross the apparent gap between itself and the secular community at large. In the spirit of Elijah, its most profound listening will be beyond the turmoil of the raging fires and tremulous earthquakes typical of the surface life of secularism to engage with the murmurings of the deepest silence of human angst. I believe that this process must be patient. It must be respectful of the experience that secularly orientated people are having even if seemingly so contrary or unattractive to the traditional Christian. It must be ever so sensitive, for the objective is to hear where the Divine Being is gestating new life within the secular experience. It must divest itself of preconceived ideas so that it can hear the voice of the Divine breathing in the heart of humanity and whispering the instructions for a new world of worship. Can we not hear the voice of the Spirit in Jesus’ admonition, ‘judge not lest you be judged?’ (Matt 7:1) As Panikkar has intimated, without this secularly grounded experience the Christian faith is in danger of receding into a meaningless and irrelevant community satisfied with perpetuating the most wonderful story in language that speaks only to past generations or those protective of ways that satisfy only themselves. Ultimately, the third step of Cousins’ program will be for the return to the Christian domain to reshape its worship in the spirit of a ‘sacred secularity.’

The Judeo-Christian communities have so admired the extraordinary example of its great prophets, who so powerfully voiced the word of the Lord to society. I propose that in our day there is a call of the Lord to the prophetic gift of the faithful to listen to the message of the Lord, struggling to find an attentive ear in the unconscious mind of humanity. The modern-day prophet is being called to listen to the whisper of the Spirit hidden in the heart of the angry, fearful, confused, self-obsessed secularly-
bound human and articulate that message to the Christian community. For the Christian faithful to articulate its message anew it must first of all, listen anew to the so called ‘still small voice’ (1 Kings 19:12 RSV) as formerly noted in the Elijah event. It surely is the road less travelled. It would seem that the voice of the contemporary prophet is rarely heard back within the body of the church, but rather by those who venture into the heart of the common world. This patient listening mission will reshape the Church’s common worship.

7.3 CONTEXTUAL EXAMPLES FOR LISTENING

7.3.1 Introduction

I believe the most effective mission of the Church in this era of mutational-like transition from the past dominant mental rational era of consciousness to the emerging integral era will only be accomplished effectively by a relational styled mission. Several areas of life hold special status of importance for engaging with the people of society. These areas are fundamental to the way our life and society is shaped. I am referring to marriage and family, work and the life of a single person. Other issues are of similar importance and here I refer to health and wellbeing, the issue of justice and injustice and the loss of a clearer morality. I will make a brief reflection upon the more expansive vision of geopolitical relations. I will refer to these for illustrative purposes knowing that they represent merely the beginning of the possible spectrum of life’s experiences. As important as each of these areas are to the structure and ethos of society it is important to note that in each area of concern there are unique issues associated with them that reflect considerable brokenness and confusion about what we might expect in each type of experience. My approach to such reflection on these experiences is to view them with the mission of the church in mind. It is a mission of exploration, listening for the ‘still, small voice’ (1 Kings 19:12 RSV) of the Divine Spirit. Signs of the sacredness of every person must be anticipated and listened to as we similarly listen to the depth of our own engagement. We are engaging lovingly with God, neighbour and self. Our path of mission is to be the integral way of Relational Spirituality.
7.3.2. The Single Person. Loneliness and Aloneness

As previously noted, Augsburger speaks of community as the primary context of life. We can note family, school, clubs and work as examples which draw people into such a context. Despite this human instinct in such a context, loneliness is identified as one of the major concerns for people across Western society. A common statement is that people may feel lonely in a crowd. Not that the single life needs to be a lonely one, but the single person is well situated to voice the experience, needs, concerns, aspirations and opportunities of our individual sense of personhood. As we engage deeply with the single person, we need to listen at depths for the person’s greatest need and aspirational dreams for hope. The clearer we hear, the more intense will be the resonance within our own interior. Can we ultimately hear the voice that declares the greatest gift is the gift of personal consciousness, the wellspring of abundant living? Singleness is not loneliness in the integral world, for it invites one to engage with others as our sacred community.

7.3.3. Family Life and the Fullness of Relationships

Our most fundamental community is the family unit. Beginning with the teenage experience, the deepest urge of the personal call to human companionship is aroused and remains demanding. From the physicality of a union to the intimacy of heart and mind, the family is the unit upon which humanity is built. The array of relationships and the range of experiences that occur within the family unit are different from all others. Couples move from the self-contained experience of previously lived individuality to find in their committed union the depth of interaction, exposing their being beyond previously explored realms of their personality. Such exposure to depths of the unconscious mind presents new challenges, both joyful and painful. It exposes our vulnerability yet grants opportunity for the discovery of other experiences of personal giftedness. The rise of the separation and divorce rate in Western secular society is commonly well over 50% - reaching heights of 70% in Belgium.680 suggests the difficulty adults have in successfully navigating such an

intimate interior journey. The arrival of children particularly when from the parents own genes, although this may not always be the case, presents new relationships that clearly become part of their very potent environment. In so many ways children stand as a mirror of parents and challenge their willingness to look at themselves honestly and openly. For all family members, the challenge of commitment to another dependent person tests the very nature of our capacity to love our neighbour as our self, yet this is where we learn its ways. The negative social issues related to family life are of great concern across the community. Child abuse, neglect, domestic violence and youth suicide, are common issues that are symptomatic of the difficulty people of our society are having in relating in close proximity to one another. Despite these issues, our human nature calls for intimacy and will continue to see the future of humanity built upon the family unit. The non-dual integral attitude calls the church to embrace family life in such a way that it hears the struggle of people to grow in mature relationality. The God of Love is a God of relationship and the voice of the Lord has a message that longs for human joy. Can we be truly attentive to the divine message? The integral conscious mind calls humanity to enter more fully into the relationality of our primary relationships, the inter-in-dependent dance of God, neighbour and self.

7.3.4 Work and One’s place in the World

A third experience of community fundamental to life in the secular Western world is work. It offers both a pathway which determines our quality of life and also a sense of our place and value in society and with that our place in life. Several trends in the workforce are impacting on the status of people in a negative way. The rich are becoming richer and the poor are becoming relatively poorer and the gap between the two is growing. At the extremes, a very small percentage control the largest percentage of wealth, while at the other end, increasing numbers are living close to or below the poverty line and the numbers of unemployed and or the homeless are continuing to grow. In addition is the related trend of the institutionalization of the workforce. Wealth builds ever larger institutions which gradually displace smaller enterprises. The automation and technological shaping of the workforce has eroded the value of the individual. The loss of personal responsibility, creativity and initiative in this growing trend impacts upon the quality of life for people in the
workforce. Work has been so important in providing the quality of a person’s life and meaning for living that once again, the non-dual integral perception calls for the Church to engage with society in a deep and sensitive way, to hear the voice of God through the deepest voice of the worker. The vision of Senge and Systems Theory in the workforce sets a vital vision for a new expectation of valuing everyone in the work force.

Recalling the scriptural record of the Hebrew time of slavery in Egypt, we are reminded of the declaration that the cries of the people caught in the oppressive work conditions imposed upon the people came to the Lord. (Ex 3:9) As he heard so he responded. As fellow humans, whether within the church or society at large, we stand by all people and must listen to the deepest needs of people in their work place. Can we hear the whispering of the Divine voice speaking its words of liberation? The integral world of consciousness can only be known when people are listening for such divine words that enlighten, then humans can listen with heart to that of one’s neighbour and empathise with compassionate concern as if it was oneself. To move back into the heart of the secular world the church must stand side by side all workers to know the fullness of life’s inter-relational nature. Yes, all are one from the wealthiest boss to the simplest worker.

7.3.5 Justice in a Competitive World

Pain and Suffering stand as the most demoralizing experience of life. It has a wide variety of causes and threatens to break humans down to the point of deepest darkness. Whether by evil intent or strange happening in the course of life it is perceived as unjust. Jesus own cry in his darkest hour, ‘My God, my God, why have you forsaken me’ (Matt.27:46), are words that both baffle and bless the Christian. The injustice meted out to Jesus as he stood before Pilate, followed by the crucifixion as an accused criminal, stands as the great symbol of injustice. His cry of despair speaks of the dark interior pain millions are likely to experience at some time of their life. Examples of injustice in law, injustice in politics, injustice in the workplace and injustice in the field of finance are a few examples of where people are oppressed or diminished and their emotional or physical pain threatens their worth in life. If they could put their cry of anguish into words, it would certainly resonate with Jesus’ cry
of anguish. One can feel so utterly forsaken and across society so many people have such stories to tell with dreams squashed, motivation extinguished and hopes dissipated.

The story of Jesus informs the Christian community, the bleakest experiences can be the Gethsemane garden bed (Jn. 18) for new life. For the cry of anguish to be heard by God it must also be heard by the Christian community. The hearing must not be second hand, such as through the voice of the media, but by living souls. It requires the quality of human engagement where a trust in fellow humans and God is restored. The integral message calls for the willingness of others to stand resolutely beside those who feel so aggrieved. It’s too easy to walk away in a world that happily prefers to apportion blame to the victim of injustice. With integral perception, the solidarity of humans calls for a counter-cultural initiative to engage and listen with compassion as if the victim were oneself. Jesus found that his cry of anguish was mysteriously followed by a prolonged silence yet not indefinitely for resurrection most assuredly would follow. Presence enables patience and patience is courageous and courage is character. Solidarity with even those caught in the mire of injustice is a sign of hope in the integral world. An integral Christian mission believes that there is even hope and life when walking the ‘valley of the shadow of death’ (Ps 23:4) particularly when hand in hand.

7.3.6. Health and the Quality of life

Of particular importance to human experience and meaning is the quality of health and wellbeing. The typical statement, ‘if you have your health then you have what’s important,’ is an indication of what common experience has revealed to the human community. The see-sawing cycle of daily health, wellbeing and sickness is a life-time responsibility for all people and few can ignore it. That is only the tip of the iceberg, for the issue of health goes much deeper. Some illnesses are critical and life threatening, while others are chronic and life-changing. With the primary question of life and death as its foundation, the very value and purpose of one’s life is brought into question and is the ultimate threat to the sick. The call of the integrally minded is to share the wellness journey with one’s neighbour, to engage at the deepest level of being where personal stories and appropriate signs and symbols of the divine
purposes in life even during illness can become apparent. Can we see within the mystery of a glorious yet fragmented creation, a greater message that reveals the eternal affirmation of life for every being? A most natural call in the context of sickness is the urging of prayer for life to energise and light to clarify. In a world which has lost its belief in the reality of anything beyond the material, the need is significant for an awakening of mind to the integral consciousness that as time-free it becomes expectant of a life beyond the confines of the most obvious limits of space and time. Past, present and future when seen to be present in every moment is a vital awareness which can assure the needy of hope and life. To engage with a depth of listening for the time-free signs of the mystical, with compassion for another as if they were our brother and sister is the pathway of Relational Spirituality.

7.3.7 The Challenge of an Uncertain Morality

The decline in church membership numbers is a very clear indication of the growing gap between the secular society and the institutional Church. However, the field of morality is where the greatest conflict can be experienced. During the first half of the twentieth century, the source of morality in Western society would generally have been acknowledged to have been emanating from the Divine and the related Judeo-Christian scriptures. Whether people actively pursue the Christian faith or not, broadly speaking, people of the Western societies acknowledged that its values and morality found its roots within this religious tradition. The enormous change that has taken place throughout Western society through the second half of the twentieth century has been accompanied by a diminished regard for such an origin. Rabbi Sacks, in his book Not in God’s Name, speaks of the past century as the time that marked the emergence of the secularization of morality. The United Nations Declaration on Human Rights could be said to stand as a new universal standard; like a ‘secular creedal statement’ yet interpretation and application in the spirit of this document is only lightly sought and its interpretation is very broad. The document is regarded as insightful and wise and widely accepted, but few feel ultimately accountable to its vision. Consequently, much debate, with a plethora of opinions, has been expressed on the many moral issues across contemporary society. Commencing

---

681 Sacks, Not in God's Name, 12.
with the questions of sexuality such as divorce and remarriage, adultery, premarital sex and extramarital affairs have had a profound impact on the way people are now living their intimate lives. The Christian faith has been greatly challenged by this change in behaviour. Abortion, IVF births, capital punishment, euthanasia, genetic engineering and designer babies further add to the breadth of such new and challenging questions. Same-sex marriage and In Vitro Fertilisation assisted pregnancy or surrogate mothering remain very lively discussed issues in our day. The treatment of asylum seekers, environmental care, genetically modified food and the use or sale of military and nuclear weaponry are also at the forefront of debate. These issues have caused the Church times of considerable struggle with great disappointment, as it seeks to hold on to its traditional foundation and belief in the eternal nature of its authority. The difficulty is magnified because debate is not just between Christian and secular members of society, but between Christians who do not agree with one another.

A question that arises in the context of this paper, ‘does integral perspective impact upon an understanding of morality in our day?’ Just as the Ten Commandments evolved to be expressed in summary form during the millennium before Jesus; and while it was embraced at the time of Jesus with an assurance that he had not come to do away with the law, his vision was to fulfil it. His way was to offer a new way with a call to ‘…love one another. As I have loved you, so you must love one another’ (Jn. 13:34). For Jesus, the moral quality of others did not deter him from affirming their sacredness.

The core dynamics essential for seeking a moral attitude within the integral perspective are respect for the ultimate sense of the divine, respect for the sacredness of creation and respect for the wellbeing of all humans. An integral moral attitude is built from such a base, where all three and their relationship with each other are fully considered and inform one another. The emerging integral world requires a renewed openness to the importance of our moral responsibility. It calls for a new advaitic Cosmotheandric attitude.

Several more domains of life can be described to illustrate the call of the non-dual integral Cosmotheandric vision and the call of love’s Relational Spirituality to
engage with people across all of society. I present these examples which capture the navigational spirit of Relational Spirituality as the church seeks to find its way back into the heart of society.

7.3.8 The Geopolitical Global Challenge

The ultimate sense of crisis which is frequently spoken of to be confronting humanity is annihilation. Two main causes stand out, the degradation of the environment and the buildup of nuclear armaments. Both have a dualistic perception of life as their root cause. Inertia to embrace a common goal for improving the quality of the environment is found in the argument over its causes, who is to blame and the effect of solutions on local life. A dualistic mindset encourages self-interest and hence argument continues as each seeks to better position themselves for the future benefits still on offer. In the meantime, scientific data is presented which points out humanity is moving toward the irreversible markers. If it is not the environment that is of greatest determinant of the quality of the planet's future, then the concern for nuclear proliferation is the issue. Its root is fear, distrust and the search for power, conditions that are commonly associated with a dualistic perception of life. It is way beyond the scope of this paper to even begin to outline a way forward other than to argue that solutions to these critical issues are lessened as the unity of humanity and a belief in the vision of goodwill for all people is expanded. The heart of such a vision is the non-dual perception of life. Its tool is dialogue. Dialogue is enriched by way of the art of ever deepening listening, understanding and articulation. Rather than an adversarial approach to communication which fragments, dialogue opens the way to new creative possibilities. My thesis is that the awakening to non-dual integral perception of the mind’s consciousness is vital for addressing the geopolitical global challenges that threaten the ultimate catastrophe for the planet.

7.4. THE ANGLICAN CHURCH AND THE INTEGRAL WORLD

Can the Church embrace a new vision for a renewed culture to move back into the deep heart of humanity? I see that it has its own hurdles to negotiate first of all. Throughout his Episcopal ministry of the Melbourne Archdiocese, Archbishop Philip Freier has regularly sought opportunities to be involved in public conversation.
Recently, he engaged in one such conversation with social commentator Hugh Mackay and ABC Radio’s compare John Cleary. Discussion revolved around the place of the church in society with special note made of the many who regard themselves as ‘spiritual but not religious.’ Audience questions included the likelihood of people re-attending Church services. I quote part of this conversation outlined in the Diocesan monthly newspaper, The Melbourne Anglican, July Edition 2016.

Archbishop Freier said that he saw hope and a future in “the more grassroots experiences.” He said, “I think that the church is always going to be alive on the basis of its grassroots experience. We’re not, even though we look like it, primarily an organisation that exists to be organizational; we primarily exist to be relational in the community.”

This statement highlights the great dilemma facing the Christian church and that is the balance between Church as organization and Church as relational community, arising from its grassroots experiences. The Archbishop sees the grassroots picture, which many of its membership would affirm, while societal trend would point to the large percentage of the community seeing the Church as an institution. My question remains, why the discrepancy between these two sectors of society? Why do people see the Church differently? My thesis contends that the Church remains locked into a dualistic approach to life, still strongly shaped by its adherence to its traditional experience. Two topics stand out as indicating that the Church is dualistic in approach.

From Chapter two I recall the Archbishop’s call to the Melbourne Diocese and all its members to join in a united mission. He spoke of the need to establish a new paradigm for understanding. He spoke of the Church needing to be seen as a geographical grid spread across the City of Greater Melbourne and Geelong. He talked about parishes spread across our suburban areas. He beckoned members to have a fresh look at the area of their suburbs by examining the highways, roads and laneways and the many different landmarks of the area. This approach is a valuable exercise as it is, yet it is still a perception reflective of the past eruption of space which Gebser spoke of as leading humanity to the great heights of the mental-rational approach to life. As valuable as this mental-rational function of the mind is for

---

682  ABC Radio's Sunday Nights with John Cleary.
www.abc.net.au/radio/programs/sundaynights/sunday-nights---jcleary-pfreier-hmackey/7545134
human functioning when it remains the dominant function, its resultant perception remains dualistic.

The second pertinent topic is the Church as an institution. It is regularly noted across society that the transition of society’s institutions to mega entities, with their high skyscraper office buildings and computerised communication, such development has robbed the large international institutions of soul. The place of the human face and voice to engage with the Church has diminished to the point of irrelevancy. Paul warned that the absence of love was similar in nature to ‘a noisy gong or a clanging cymbal.’ (1Cor.13:1) Much of society perceives the Church as having become a similarly styled wealthy, non-tax paying mega-institution. A new prime responsibility of Anglican Archdeacons in the Melbourne Diocese is spoken of as to support the Bishops of the Diocese in implementing a model of parish administration based upon A Mission Action Plan (M.A.P). This model calls for parishes to set goals and outline the means of achieving such goals within an allotted time schedule. It has been declared that we must become more business-like and professional for we must work to grow our membership. This planning is not a new objective of the church, but in its recent decades it has become its increasingly emphasised mission. The Church as institution has become a primary means of mission. Such an institutional approach relies upon the mental-rational capacities of the mind and as such remains dualistic. It requires a dramatic increase in administrative duties for all; from highest office bearers to the grassroots member Churches.

Leaders have gradually and steadily jettisoned long-held roles of educator or pastoral overseer as others are appointed to do these roles on their behalf. A study of personality types such as the Myers Briggs personality indicator or Peter Tuffs Richardson’s different spirituality types would indicate that such a hierarchical administrative business model might suit some personality types but be far from appropriate for other types. Senge’s Systems Theory has been spoken of previously and presents a vitally different approach to institutional life. It is a relational model that specifically elevates the contribution of each member in the context of the whole. The present life of the church may wish to see itself as ‘relational in the community’

---

Both approaches are mentioned earlier
to quote Archbishop Freier, but I support the broad societal opinion that in actual fact the Church is still functioning as an international mega institution. My thesis is that the Church is growing in behaviour shaped by a domineering mental-rational functioning of the mind, at a time when the new perception of life from the scientific to the sociological is seeing the world of reality as relational. The Church has not noted the vital signs of life that have shifted perception from a dualistic approach to a non-dual integral life while so many attracted to ‘spirituality without religion’ are doing so. The now commonly used acronym SBNR, spiritual but not religious speaks to this trend in society.

In chapter three Wilber spoke of two types of change. That which he called a sideways movement that even with such modification still keeps one at the same level of consciousness. This he calls ‘translation’ and which I argue is the nature of the change the Church is still practicing. It is the second movement which is in tune with a forward evolutionary development and which he referred to as ‘transformation’ that is now vital. It displays a new ability to perceive the world differently. At this time of history, this new perception is an awareness of the integral perception of consciousness. The Church seeks to preserve and develop its life with behaviour typical of a dualistic understanding, while so many beyond its membership are pursuing a spirituality that is integral, and consequently the gap between Church and society widens. The new signs of integral spirituality are proving increasingly attractive to the younger generations who are finding it aligns more closely with their way of life, while far less so to the older generations who wish to preserve the status quo. Traditional churches are becoming gatherings of the older where the younger are rarely seen. The numbers decrease and the crisis in the minds of its members is exacerbated.

I presented such sense of crisis in the church as one point of concern that has prompted my research. I have now highlighted my observation that the church has sought to respond to this situation by pursing a dualistic approach in keeping with other secularly shaped mega-institutions. In keeping with Wilber’s thesis that the move of humanity to a new non-dual integral consciousness of the mind, as typified by Panikkar, is the vital step that will open the way to a new qualitative perception of life. This is the vital pathway that has the capacity to transcend the previous barriers
fragmenting so much of society. In so embracing the non-dual integral perception as the primary condition of understanding its life and mission it will open the relational nature of reality and hence the doorways to the kingdom on earth as in heaven.

7.5 INTEGRAL EXPRESSIONS OF THEOLOGY OR JERUSALEM TWO

7.5.1 Jerusalem II

I participated in an ecumenical conference in Munster, Germany, September 2015, entitled ‘Christianity in Asia,’ where one of the theme speakers was Dr Wesley Ariarajah, Professor from Drew University, Madison, New Jersey and the former director of inter-religions relations at the World Council of Churches and Deputy General Secretary. He is well known for his call to the Christian church to renew its theology in the light of his interest in the inter-religious movement. His books, Your God, My God, Our God or Not without my Neighbour, are typical examples of this call. He stands as one authoritative, theological voice calling for a renewal of ways to express the Christian faith in contemporary times. In his book Your God, Our God My God, he notes the appeal made by Panikkar for the equivalent need in our day for that which has been called the first Jerusalem Council as spoken of in ACTS 15. This gathering of Christian leaders was called to address the theological challenge the early Hebrew Christian church faced when the gospel crossed the cultural boundary into the Greek world. This gathering began the formation of Christian theology, but one significantly shaped by Greek philosophy. Known as the first Council of Jerusalem it is referred to by Panikkar as Jerusalem I. Now at the commencement of the Third Millennium of the Common Era, the globalizing universal multi-faith world is confronting the Christian community with a similar significant cultural challenge. Its significance is such that both authors, Panikkar and Ariarajah, refer to the need for a review of theology they would call Jerusalem II. I humbly stand in the shadow of these two great pilgrims as I seek to follow their call for an explanation of a contemporary version of theology through integral perception. Ariarajah’s position in such an esteemed body of the Christian faith lends authority to the importance of his call to the Christian community, to endeavour to speak of theology in a way that is relevant to our present time. The following pages offer my thoughts on this endeavour to speak of a theology for the newly globalizing world. I present my words
as my invitation to others to engage in this theological dialogue which I believe the Christian community must undertake in this emerging era of integral consciousness. I argue that the challenges for the Christian world in this integral era are significantly shaped by, a theology that emerged within the Hebrew culture, but quickly passed to the Greek where its early concepts were formulated. Christianity’s great scholars, down through the centuries, have worked to enhance, elaborate and clarify an understanding of the primary notions of Being from creation through incarnation, redemption and sanctification. The newly emerging internal consciousness calls the current Church to revisit these types of issues in search of a meaningful understanding for the current integral era.

The church has carried its sacred story with pride and determination to the point of mixed outcomes, both enlightened and conflicted. The way the many threads of the story have at times been nurtured, torn apart, knitted together and re-developed has always been a challenge. Division speaks as much to the Church’s devotion as to its lack of charity. This story of Christianity reflects the story of humanity for as much as the Church has seen itself as the City of God others have seen it as just another city of the vast family of humanity. It reflects its story and carries the marks of all societies; including the concern of Panikkar that humankind has lived the ‘mythos of conflict’.

Ariarajah’s challenge is bold, for many of the church remain devoted to preserving the rational explanations of the traditions handed down from centuries past. They see his call as an attack upon the integrity of orthodox faith. But the call of the integrally orientated call for integral expressions of theology that respects the non-dual perception increasingly apparent to increasing numbers of the contemporary society. Not all are inspired by a progressive approach to life, yet there are many others so inclined and equally devoted to this new mission. The integral perception requires such a venture.

I offer the following description for the purpose of engagement with a broader community of people seeking to respond to this task. Again, I mention that Relational Spirituality stands as a vision for growing with an integral attitude to navigate a way forward. It seeks to dialogue dialogically with prior understandings, not to pass
judgment, but to explore fresh expressions. Faith traditions have commonly addressed a range of subjects they believe are core to meaning and the purpose of human living. Typical topics are creation, being human, sin, suffering and death, salvation and Jesus the Christ, Spirit, discipleship and worship. In the following reflections, I will discuss these subjects as one might talk of them with integral consciousness.

7.5.2 Creation

Creation stands as a primary doctrine of faith for most religions. It stands as a fundamental doctrine of belief arousing one of the primal questions of humanity. We might well ask, does the integral exploration of creation perception enlighten the questioner? Various accounts are told to focus one’s understanding. Mostly religious accounts now sit within the scientific account of the explanation of the Big Bang and Evolution. The precise relationship between God and creation has been a major challenge for scholars to describe. The spectrum of views has been broad ranging from extreme separation to Pantheism or Panentheism. John Cooper has traced this story in his book, Panentheism, the other God of the philosophers: from Plato to the present. The integral perspective brings new considerations, speaking of time-freedom to break away from our commonly known linear or chronological time. It perceives of past, present and future as integrally related and emphasises transcendence as part of immanence free from the context of spatiality. At heart, it raises the question of the relationship of the Divine with created matter. Can there be a separation between the two if God is infinite in all domains of reality? Can there be some places within Creation where God is not? Does the integral require an understanding of the totality of Being and its various expressed notions of existence being the many faces of the Divine?

Understanding the dynamics of creation is now so vastly different from the First Millennium of the Christian story. During that period creation then was perceived with a different structure, the most obvious example being the belief that the world was flat. As a result of new mental capacities, knowledge and technology to probe the depths of outer space or the interior vistas of matter, human perception is now quite different. Matter itself is seen to be radiant with life in ways not known of in Jesus
time. Explanations follow that even under observation this reality can be affected. It is far from inanimate. Jesus declaration that when asked by the Pharisees to order his disciples to stop calling out his praises on his entry into Jerusalem, Jesus answered, ‘…if these were silent the stones would shout out’ (Lk.19:40). In the Twenty First century, this declaration has profound meaning, hardly imaginable two thousand years ago. In a world of scientific advancement, the human mind continues to yearn for ever expansive understanding and explanations. The questions of origin, destiny, and infinity are the same as early history, just differently configured in their answer. The common language of creation out of nothing, Big Bangs, Black Holes, Multi- universes, reality as Hologram, have replaced ancient terminology in our quest to satisfy the disquiet and stirring human imagination responding to the eternal prime questions.

The integral consciousness has been desperately challenging both philosophical fields of endeavour, science and theology. On the one hand, the challenge for theology is to free itself from its previous answers while, on the other hand, modern science needs to release its assumptions from the reductionist ‘spiritual flatland’ mentality, to use a Wilberian term. If integral consciousness seeks to bring all knowledge to the one table of dialogue, can-not the search for greater truth be more comprehensively determined than merely through the one scientific endeavour?

A theological explanation might bring together these two poles or perspectives in a new and creative way, to open a polarity of extraordinary value to humanity. For the integral mind, the dualistic perception of a separation between God and creation is problematic as it places a limit on God as Being. For Panikkar reality is Being in its Becoming. It is not bound within or beyond space and time, for space and time are relative variables within the orbit of creation itself. Creation and the Divine Absolute are not two separates. The Divine is creatio continua. Ultimately, we are challenged to re-think theologically of creation and speak of it as just one face of Being. While the tendency of human reaction is to perceive of it dualistically the journey of life draws us toward the non-dual fullness of Being. Ultimately our call as humans is to live within the Being of God.
The Divine Absolute as *creatio continua* is an expression of the self-emptying nature of Being. It is the purity of a self-emptying love that knows infinite joy in sharing the possibility of god-ness with other particular created realities of consciousness. This is the ultimate gift of creation, God’s self-emptying love embracing the process of fragmentation in creative expression. Gebser speaks of this process as the ‘concretion’ of Spirit. Wilber defines this notion of fragmentation as the creation of ‘holons,’ a word formulated by Arthur Koestler to speak of something which is simultaneously a whole and a part. This meaning of fragmentation enabled the creation of the particularity of consciousness, the gift of the individuality of the human. Non-duality will say that God became human in creation and humanity is the fragmentation of god-ness. The journey of history has created an unfolding story of humanity as a fragmented expression of Being, yet ever so gradually and most particularly with ever expanding clarity a unity of dynamic relationality. The part and the whole are one.

The tension between fragmentation and unity in relationality is creation’s natural motivating impetus to pursue an evolving story. The quantum world speaks of the minutest quanta of energy as foundational so that, many in our day, speak of life as energy, the equivalent of Wilber’s Spirit-in-action. While Wilber affirms this evolving story of creation in search of its fullness of unity in relationality he warns that pathology can occur. Creation as energy will naturally seek growth, but it can retract within itself in a self-preserving way with the outcome of exacerbating fragmentation. Prolonged fragmentation increases the likelihood of decay. This story of tension between fragmenting isolation and a unifying connection is the story of life and death, determining the creation of infinite possibilities with its meandering, evolutionary story.

### 7.5.3 Evil

From within the dualistic mindset, faith traditions have bracketed suffering, sin and evil away from the presence of the holiness of the Divine. The dualistic explanation has often presented such realities under a separate entity by the personification of evil under countless names. From within the non-dual integral explanation of creation, this returns to the problem of the divine as less than infinite or less than all powerful
and all purposeful. It raises the question of whether God created an evil entity. From the non-dual integral perspective, this is not possible. However, it can speak of the self-emptying divine love of the creative Absolute Being willing to take upon It-self the possibility of fragmentation and the consequent suffering for the purpose of humanity exercising its free will. Without such free will, the ultimate gift of ‘god-ness’ cannot be fulfilled within the human. The integral can see the unconditional self-emptying love of the Divine Absolute being prepared to hand responsibility for the unfolding story of creation to humanity. The oft-quoted observation by Panikkar highlights that humankind has lived with a ‘mythos of conflict’ throughout its history and has implied that humanity has struggled in the tension of exercising its freedom of will. Humanity’s willfullness has resulted in the prolongation of Creation’s debilitating fragmentation and brokenness, ultimately inflicting suffering upon itself and more intensely upon the Divine who willingly allows it through self-emptying, unconditional love.

7.5.4 Salvation

Salvation is found in the pathway to the reconciling of all Being in its fullness of unity; the respectful inter-relational engagement with all else. The energy of life radiates through relationality and the luminosity of such Being shines as a light in the world. Redemption is at hand and in its complete self-giving love, reconciliation is assured. The pathway requires humanity to enter this divine display by living the Divine Spirit. Christianity sees this in the life of Jesus, for he is the particular expression of the Divine Being in its becoming, as within creation. Jesus sees the fullness of Being in all creation and lives in its relational rhythmic harmony. The Divine was in Jesus the Christ, the perfection of Trinitarian relationality. Peace was perfected in him. Within the Christ, the visible particular revelation of the Divine, there should be no difficulty with the notion of the divinity of Christ when perceived through integral consciousness. The maturing integral mind enters the theo-sphere of enlightenment. The struggle for humanity and particularly Christian theology is in accepting that all creation, all humanity is the life of the Divine in its Being in Becoming. The call of Christophany is the becoming of Being in Becoming in all people.
7.5.5 Discipleship

The implication of the integral perception is the awareness that we live in the totality of the Divine in its most obvious face of the material, through to the indescribable infinite notion of Being. Such awareness correlates with the attitude of mind that intuits the spherical or 360-degree perception; Creator, Creation and Creature or God, neighbour and self.

For the dualistically-minded, there are some obstacles that stand in their way. The scriptural words of Jesus, that ‘no one comes to the Father except by me’ (Jn. 14:6), are traditionally interpreted as exclusive to the faithfully dedicated Christian. The integral affirms its truth, but far from being exclusive to the formal Christian faithful, it believes the truth has many expressions, spoken of differently by the faithful of various cultural traditions. Christ is the universal revelation of the Divine Absolute through the many vistas of human meaning seeking and certainly, no one comes to the Divine Absolute unless through that revelation of the universal Being in its Becoming. The integral perception does not assume an exclusive interpretation to the Christian experience alone as the only valid revelation. For Panikkar the unknown Christ of Hinduism, and by implication Buddhism, Judaism, Islam, and other traditions are all agents of this truth. This does not imply that the message of the revelation is the same through each tradition, but it does believe that each experience of revelation is important to the Divine Being in its Becoming.

7.5.6 Worship

Within its worship the Christian faith has shaped its gatherings of worshipful devotion by customs and rituals that are applied with conditions that make its practices exclusive. With regard to the Eucharistic celebration of the Last Supper, the integral will ask whether it was the intention of Jesus that it should be an exclusive event for people who meet particularly determined requirements. Should a person with a genuine, open and receptive mind, involved in a gathering of the commemoration of the Divine revelation and part of the spirit of the occasion be prevented from participating? Could not a sage from the Hindu tradition and devotee
from the Buddhist tradition involved in such a gathering recalling the unconditional self-giving love of Jesus not join with others to celebrate that sense of the Universal Divine revealed in their midst. Was it truly Jesus’ intent that such Divine and sacred gatherings not be an appropriate occasion for the breaking of bread and drinking of wine for all to commemorate his presence as that group shared at that time?

If my discussion of Christian theology is a valid interpretation of integral experience, I understand it will cause many challenges to the Christian faithful as it determines its way forward. But this research thesis stands with those like Professor Ariarajah who calls for the renewal of the theological story for all in meaningful dialogical dialogue with the increasingly globalised world. This stance is the spirit of Jerusalem II.

7.6 SUMMARY

What is so difficult about the challenge facing the Christian Faith in our day is that the change taking place all around humanity is not easily perceived. We live within the matrix of the ever-evolving reality which we speak of as Creation. We not only live within it but we are a part of it. We detect changes but how can we explain them. Panikkar stands out as a prophet of our time for he has explained the intricacies of the integral perception, so voicing the way for the transformation of humanity from within its very own experiential domain. He recognises the transformation within his life and I have I have spoken of how it resonates with other fellow travellers such as Gebser and Wilber to name just two such valuable guides of humanity. I have sought to evaluate their message for the reliability of their insight. I have endeavoured to bring their message to others, whether members of the Christian community or fellow citizens of whatever inclination, faith-orientated or secularly minded. This research has been undertaken by holding their ideas up against the ancient teaching of the summary of the law and affirmed by Jesus in his conversation with the Jewish lawyer. His words, ‘Do this and you will live’ are what I believe to be a bright green light for humanity facing its future. I have placed this wisdom in the context of the knowledge of our times. I have identified three main domains of knowledge namely, mysticism, social responsibility and psychology, which I observe have been significant for many people seeking to enhance life not only for themselves but also for their fellow humans. I presented this perspective as Relational Spirituality. I have
illustrated how we might imagine it affecting the way we live. I believe this research has responded to Cousins’ question of how we can discover our pathway forward and live Panikkar’s integral Cosmotheandric vision.
Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying

   See, the home of God is among mortals.  
   He will dwell with them as their God;  
   They will be his peoples, and God himself will be with them;  
   He will wipe every tear from their eyes.  
   Death will be no more, for the first things have passed away.  

And the one who was seated on the throne said, “See, I am making all things new.”

Revelation 21:1-5a

I conclude this research by drawing upon this great statement of hope, ‘...a new heaven and a new earth’ (Rev. 21:1), hope that has spoken to the Christian tradition for its two millennia of history. However, I believe it is time that it is set free from its dualistic spatial and chronological confines which have made the Revelation to John one of the most exclusive and misused books of the Christian biblical canon. Setting free its message of hope resonates with the integral vision enabling it to speak to our own time.

The culmination of the scriptural message declares the arrival of, ‘the new heaven and the new earth.’ It is common to speak of this proclamation in historical terms and as such, as the culmination of human history. However, more pertinently it is reflective of the gospel message itself. From the time of the life of Jesus and consistently through the following two thousand years it has captured the essential process of gospel life, the story of Death and Resurrection, the endless story of encountering new horizons that must be crossed for the story to unfold. When speaking of the Second Axial Period of history, this reference to a ‘new heaven and a new earth’ is ever so pertinent for we are crossing perhaps the greatest horizon the Christian Faith has had to deal with in its two thousand years. The transition from the dualistic mental-rational era of consciousness to the non-dual integral awareness has become the most significant of all transitions. Far from geographical expansion, this current transition involves a new vision for the mind. The new vistas experienced
within the world of science, technology, communication, culture and population has accompanied a more expansive awakening within the deeper domains of the consciousness of humanity so that reality is best understood as non-dual and, as my thesis presents, made most relevant by the exploration of the mutual inter-relationality of life.

For the Christian Faith, this is of major significance. The dualistic mindset has been Christianity’s foundational mental structure for the formulation of its belief system. It has shaped its life and mission around the separation between those who are Christian and those who are not. In its starkest language, it has been motivated by a vision of division, between heaven and hell, good and evil, sinners and saints, believers and non-believers. It has looked down upon people of other faith traditions or the non-aligned secular atheist. The removal of this divisive vision and the awakening of the unity which recognises the connection between all things is the challenge with implications vast and challenging.

The dualistic vision reached its pinnacle in recent centuries by way of its ability to analyse and differentiate. The fruit of this capacity has been the creation of the artificial world of humanity’s making spoken of by Panikkar and with which, by experience we are so well familiar. For the Church, it has gained a great deal, by employing the ways that might be referred to as the ‘professional society.’ A problem is that the Church now stands alongside the other great institutions of society. Such institutionalism is increasingly shunned by people of society because it has become part of the conglomeration of major organisations that have lost the ethos of soul and far too often the personal ethic. The Church is facing the same reputation and is struggling to bridge the gap between its past life, built around its traditional ways and the new hunger for spiritual renewal so many are pursuing beyond its institutional membership. This research has explored a footbridge across that vast chasm of life.

In Chapter two, I briefly summarised the contribution of respected Church thought leaders in their search for the pathway towards Christian renewal. I have argued that they have not found that way forward for they have not considered the deep structural change that has taken place in the consciousness of humanity rather focusing merely on surface renewal. Their writings have not captured the more profound imagination
of the broader population. I have presented a new paradigm that does emerge from
the depth of the mutating mind by explaining Panikkar’s Cosmotheandric vision,
supported by more recent reflection upon the summary of the law of love which I call
Relational Spirituality. In chapter six and seven I described this model of spirituality.

What I have presented is the mutational change that has taken place from a world
dominated by the mental rational functioning of the mind - so instrumental in
enabling humanity to reach great heights of analytical intelligence - to a far broader
more inclusive open-ended functioning of the mind spoken of as integral. The
integral mind embraces all previous ways in which the mind has functioned,
including the extraordinary skill of the mental-rational, thus opening its capacity to
realms not commonly displayed previously. I have noted the various definitions
scholars have used to capture its character; for example, non-dual, time-free,
diaphanous or luminous, inter-relational qualities. What we must now understand is
that shaped by these characteristics the human search for truth and knowledge has
expanded into a far more comprehensive experiential knowing to move beyond the
sharp mental-rational definitions of past times. The work of scholars like Flanagan
and Jupp, Bouma and Taylor were noted herein for their sociological contribution to
this observation. Panikkar captured this reality in his declaration that the obsession of
the Church through its first two millennia to focus upon advancing Christology must
now be advanced to the experience of Christophany. Built upon the foundation of
Panikkar’s description of reality in his advaitic Cosmotheandric vision, I have argued
that Relational Spirituality will contribute to humanity’s journey of transformation.

The journey of Relational Spirituality is not merely a new surface plan of activity.
Revised and renewed structures with new programs are very regular happenings in
modern institutional behaviour. The downside of this frequent revision and search for
greater expertise is that it is the cause of much confusion for participants. Relational
Spirituality believes that a deeper more comprehensive change must take place within
the consciousness of the Christian faithful that matches the new vision of an integral
reality. Increasing numbers perceive the best way of understanding our world and the
focus of this new change I have outlined is a ‘new attitude,’ vital for the renewal of
Christian culture.
This new attitude sees how all things are interacting within the unity of all things as a
dynamic functioning of the reality of Being. Panikkar has crystallised his description
of this unity as the inter-in-dependent relationality of Creator, Creation and Creature.
Relational Spirituality speaks of its’ similarity as around the notions of God,
neighbour and self. Awareness of each in all circumstances is the tripolar spirituality
of which Augsburger speaks. This spherical awareness is what creates the integral
attitude for which the new consciousness calls.

An attitudinal openness to reality enabled by the polarity of God, neighbour and self,
or Creator, Creation and Creature becomes a navigational approach to living rather
than the endeavour to shape the surface of life. The two are integrally related, but it is
first and foremost shaped by the deep interior attitude of integral awareness. The
trifold nature of experience creates the navigational awareness, while the trifold inter-
relational experience of God, neighbour and self, generates its own continuous
creative flow of spirit-based energy for it replicates the way it perceives reality as
Trinitarian and is the nature of reality as it perceives it to be.

The new paradigm is this new attitudinal vision of life. In itself it does not paint a
picture of the future, for the future can be anything that humanity deems is
appropriate for the new attitude to express. The challenge is that this places
extraordinary responsibility for the future in the hands of humanity and naturally the
Church for its contribution. Some focus on education, some worship, some care,
some fellowship. These will always be core pillars of Christian communal
experience, but the renewed attitude born of tripolar spirituality will shape a future
with ‘a new heart and a new spirit.’ The quality of human experience, both
individually and communally, is what Panikkar has termed Christophany, which must
be the prime message of the faith community over and above any program or styling
of community. I have presented Relational Spirituality as the means of embracing
this reality. It is the navigational attitude for entering the integral consciousness
where Panikkar’s Cosmotheandric vision of Christophany can be lived. It captures
the assurance of the words of St. John in his epistle, that in pursuit of our calling,
‘…what we will be has not yet been revealed. What we do know is this: when he is
revealed, we will be like him, for we will see him as he is’ (1 Jn. 3:2). This is the
fulfillment of Panikkar’s and our Christophany.


Clinebell, Howard. (1966, 1984 ed) *Basic Types of Pastoral Care and Counselling: Resources for the Ministry of Healing and Growth.* Nashville: Abingdon Press,


Schwab, Klaus. (2016). “*Navigating the Next Industrial Revolution.*” *Foreign Affairs*


