



THE SPIRITUAL JOURNEY

Formation in the Christian Contemplative Life

The Spiritual Journey Formation in the Contemplative Christian Life

“Christian Non-Duality and Unity Consciousness”

**Excerpted from
*That We May One
Christian Non-Duality***

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When Christ, the Son of God, by becoming a human being enters into humanity, which is the peak of the evolutionary process that has now become conscious of the Creator and can respond with gratitude and abstract ideas, or is self-reflective, self-conscious, can be forgiving, compassionate, and all the things that are not found in the animal kingdom, except insofar as we are kind of glorified animals. In the classical definition of a human being, we are described as thinking animals. Notice: thinking is only an adjective! So, we are mammals. We are part of this creation, part of this earth, part of this universe, and part of the continuing education or development of human consciousness as expressed in under these circumstances.

The idea of non-duality that is understood today appears often in all the great mystics and in the sacraments and liturgy of the church it is implied, and it needs to be more deliberately expressed in our times insofar as this terminology is the one that is being used in spiritual circles today. Non-dual originally is the idea that the separate-self sense disappears and so everything that happens is the direct experience of reality, without being necessarily a great experience. It is just being able to lead ordinary life without thinking of oneself. So that when you look at a tree, it is the tree and not *you* looking at the tree, which is the normal response of our rational intellect.

So, how do we grow in this? Well, first of all, Christ has become man in Jesus and he has come to show us how to do this. And he has taken the whole human race into himself by becoming human – in Paul’s teaching, he is compared to Adam – as the second Adam – and so the emphasis there is that all humanity is in Christ in a special way because through his divine nature, he cannot help but penetrate everything in humanity. And so, his experience extends to the details of being a human being: from eating lunch or having a cup of tea, walking around, taking a bath, or whatever ordinary humans are usually doing. That is what he seems to have done for thirty years. But what is clear, was that he was manifesting the love of God for human beings by becoming one with them in order that human beings might become one with God. And this is one of the classical statements of the early Church Fathers: that God become man in order that people might become God.

Each human being is invited – and those who do – certainly become a New Creature in Christ as cells in the Mystical Body. So, we bring our little holon or our little fractal expression of the divine geometry into ordinary life and everything we do cannot be separated from this Oneness. It dwells in us as a kind of deepest self. And little by little, we are meant to develop into a capacity of being conscious of that higher self from which we come.

In the Christian tradition love is the bottom line: Love God with your whole heart, mind, soul and strength and your neighbor as yourself because the same God is in them and in us. So that all humans basically; are equal in dignity and in their nature, and they're also inserted now into the Mystical Body of Christ with a call to be, to serve, and to build-up the Body of Christ in various ways. You're a living cell in a living body that has the Holy Spirit as the life blood. It fills the whole, every cell and, indeed, every particle of cells. Since we are made up of trillions of them, we are saturated, really, with God

But, it is basically not science or intellectual reflection that awakens to this reality, but experience and this is experience is the experience of relating to God out of a developing relationship that becomes more and more intimate, more and more one, so that the self is no longer dominating, and the emotional programs for happiness have been laid to rest or moderated so that they are not the main focus of conversation or of a communion with ourselves, with God, or with others. So, as that grows, duality diminishes somewhat; like a deep friendship in marriage, where the couple grows through the various difficulties become more and more appreciative of each other; and sharing trials and bearing with each other's imperfections and limitations. They are concerned with each other and helping each other, serving each other.

Christian non-duality then is this increasing merging of all our interests and body and soul and emotions into the Body of Christ, the New Creation, who through the Spirit has given us the source of a new motivation, which comes out of the Fruits and Gifts of the Spirit.

A corollary of this, is the importance of cultivating an awareness or a faith or a conviction in the Divine Indwelling. That is really the source and root of the spiritual life: That it is possible, that it is here, and so we do not have to become anybody. We already are all that we can be, so when there is nobody to become, think of how free you would be! Relaxed. We only have to be what we are already, which is the creature and the beloved of God. So, non-duality for the Christian is to be guided by the Spirit, not by one of the false selves or the ego.

Effortless total receptivity is the best way to be open to God's guidance. It is like being a container for God. So, for a container to be filled, what is the best response? Emptiness. Openness. It is very simple, but very hard to do. All you have to do is nothing. Try it! But it does not mean you actually do nothing. It means that you are empty of all will proposals but open to God's actions, so that you do what he wants to do. Emptiness is not total nothingness, but emptiness with an openness to becoming more – by God's will.