

## **2321 Lecture 14: Nondual Counselling**

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## Introduction

Herman Dooyeweerd understood God to have created a dynamic meaning-Totality. From this meaning-Totality the whole of temporal existence is generated and individuated. Each aspect of temporal existence points to all other temporal aspects, to the meaning-Totality also, and ultimately, to God, the Origin of all things. Humanity as the expression of God's image, as supratemporal Root in the meaning-Totality, is fitted into the temporal coherence. Traditional dualisms in philosophical anthropology are answered in the implied *nonduality* of Dooyeweerd's views. A nondual Christian counselling and some practice consistent with this outlook are proposed with reference to common counselling issues.

### 1. Totality of meaning

Herman Dooyeweerd began his *magnum opus*, *A New Critique of Theoretical Thought*, declaiming how he was struck by the '*indissoluble interrelation*' (Dooyeweerd, 1969a: 3) among the various modal aspects<sup>1</sup> of temporal reality. What also struck him was that this 'temporal coherence' referred to 'a central totality, which in its turn is expressed in this coherence' (p. 4). Friesen (2005: 5) observed that on the second page of *A New Critique*, the Idea of *totality* had been mentioned no less than six times. Indeed, later in the work, Dooyeweerd claimed that all philosophies must put content into three Ideas<sup>2</sup>: temporal coherence, *totality*<sup>3</sup> and Origin (Friesen, 2005: 5, italics mine, fn mine) demonstrating the importance of the Idea of totality for him.

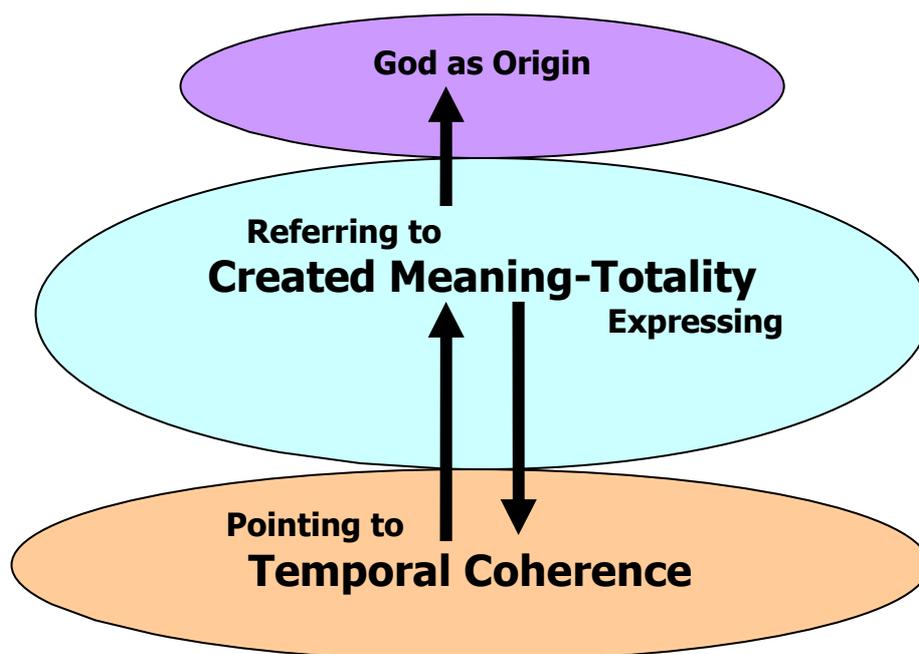
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<sup>1</sup> See Table 1 (p. 21).

<sup>2</sup> Idea is deliberately capitalised because for Dooyeweerd an Idea approximates what cannot be expressed in a concept. Hence, *Idea* and *concept* in Dooyeweerd are contrasted.

<sup>3</sup> Often a word in italics informs you that the word has a technical meaning.

On this point, Friesen said, '[t]he temporal coherence refers to a totality, and this totality refers to God as Origin (2005: 5). (I have tried to depict these *expressing* relationships in Figure 1 below.) And, to take this understanding a bit further, Dooyeweerd understood the created totality to be *expressed* in the temporal coherence (Dooyeweerd, 1969a: 4).



**Figure 1 God, created totality, temporal coherence relationships (downward arrows expressing, upward arrows pointing to)**

The middle ellipse in Figure 1 is called the *aevum* (pron. *eevum*) a word used in medieval Christian thought to denote 'created eternity', which is partly its meaning in Dooyeweerd. However, he conceived this 'central sphere' as a dynamic condition, as 'the central sphere of *occurrence*' where the conflict between the city of God and the earthly city 'takes its *issue*<sup>4</sup> in the history of the world' (Dooyeweerd, 1969a: 32, italics in original).<sup>5</sup>

<sup>4</sup> The phrase 'takes its *issue*' might be understood as 'proceeds from'. Cp. Prov 'Keep thy heart with all diligence for out of it are the issues of life' (KJV).

<sup>5</sup> Whenever Dooyeweerd spoke of 'central', 'centre', 'supratemporal', 'spiritual', or 'religious' he was also referring to this sphere. For him, *spiritual* and *religious*, for example, do not refer to segments of *temporal* life but to all of life.

In the latter parts of this first major section, I am endeavouring to show how this created central totality is expressed in temporal existence as law (the modal spheres, which comprehensively cover the central law to love God and neighbour) *and* its correlated subject (humanity as supratemporal root and temporal *body*<sup>6</sup>).

Because of humanity's place in the world as unfold of the depths of Christ's redemption in all spheres of life, it acts (within) and takes action (outwardly) out of the supratemporal soul-spirit-heart-Self. Human acts and actions are of great significance to human life because only humans can act and take action in the terms outlined.

However, **counselling-wise**, many counselling problems centre on issues that involve the experience of the supratemporal within temporal life.

According to Friesen,

My own view is that our improper experience of cosmic time is at the root of many psychological illnesses. . . . This wrong experience of time is evident in how time slows down for the depressed, actions become lethargic. And for the bipolar, the actions often become tragically speeded up. This is not to say that medication is not necessary. But there may be even greater healing with a proper philosophical anthropology (private communication, October 2007).

### **a) Meaning-totality into temporality**

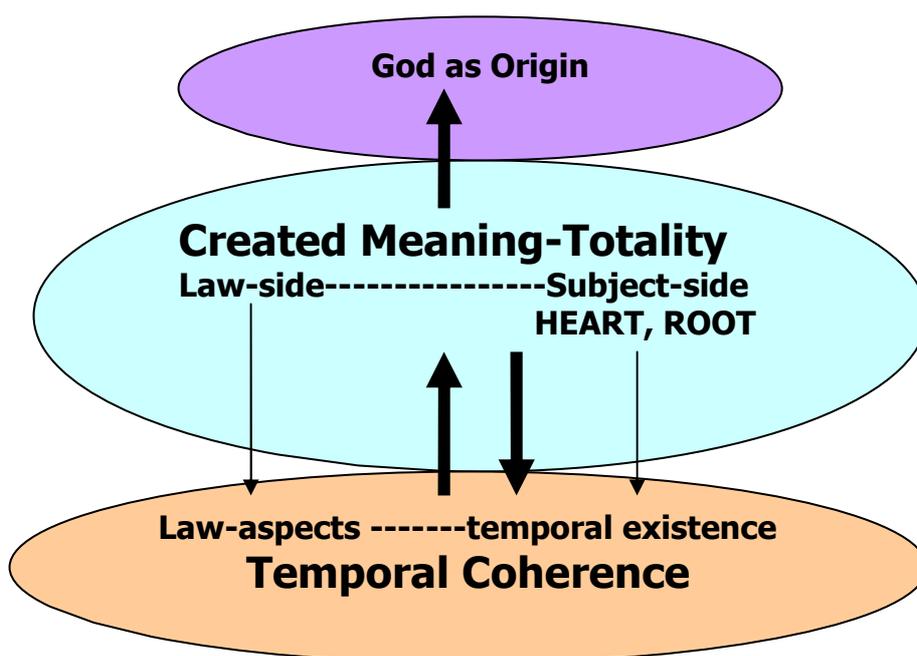
Importantly, the created meaning-Totality in the aevum is two-sided with a *Law-side* and *Subject-side* (see Figure 2 below). The two are always found together in both the central condition *and in temporal existence*. The Subject is *subject* to Law whose meaning is summed up in the two great commandments of loving God and neighbour. The subject-side is what Dooyeweerd called 'the religious root of creation' and the whole of temporal reality is concentrated therein. His often misunderstood and controversial

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<sup>6</sup> Body in Dooyeweerd does not just mean the material body but means the whole of man's temporal existence.

understandings should be pondered in light of the fact that for him the Holy Scriptures do not speak in the words of our contemporary science but in the words of *naïve experience*. When we read Genesis, we can choose to read it as a scientific account or as an address to our hearts from its 'central basic motive [power]' (Dooyeweerd, 1969b: 52). For him, Genesis made two important statements: first, that 'man does not make appearance in time until the whole foundation for normative functions of temporal reality has been laid in the creation' (p. 52); and that secondly, 'in man the whole "earthly" temporal cosmos finds its religious root, its creaturely fullness of meaning' (p. 52). The incorrect view of reality as:

a 'thing in itself' forgets that God has created the earthly cosmos in central relation to mankind and . . . He does not look upon this cosmos apart from the heart of man (p. 53).

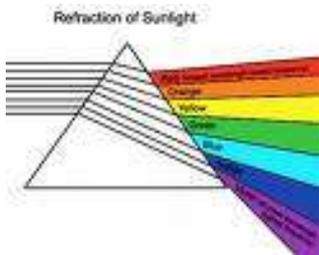


**Figure 2 Central law-side and subject-side expressed in law-aspects and temporal existence respectively**

We need to be reminded that the middle ellipse and the lower ellipse are both creation. The aevum includes our supratemporal heart and also the angelic realm but both these are created. But, '[t]emporal reality is that part

of created reality that is within cosmic time [/law<sup>7</sup>]. Temporal reality is the cosmos' (Friesen, 2003-2006d: n. p.).

### **i) Law-side**



The Meaning-totality in the aevum is *expressed* in temporal existence. The analogy of light through the prism is most helpful in understanding this expression of the meaning-Totality in cosmic<sup>8</sup> (earthly) time. Meaning-Totality is 'refracted in the order of time into a rich diversity of modi, or modalities of meaning,<sup>9</sup> just as sun-light is refracted by a prism in a rich diversity of colors' (Dooyeweerd, 1960: 7, italics mine). In this metaphor, Dooyeweerd asked us to imagine light [meaning-Totality], which is passing through a prism [time or law<sup>10</sup>] being broken up (refracted) into the colours [meaning or law aspects<sup>11</sup>] of the rainbow. According to Friesen, '[w]e experience temporal reality in the modes' (2003-2006d: n. p.).

### **ii) Subject-side**

Dooyeweerd, speaking of his intellectual and spiritual journey towards his view, wrote in 1935, 'I came to understand the central significance of the



"heart", repeatedly proclaimed in Holy Scripture to be the religious root of human existence' (Dooyeweerd, 1969a: v, foreword (abbreviated) to the first edition). He used a number of phrases to denote this same supratemporal reality: 'religious root', 'religious root of the creation', 'supratemporal heart', 'image of God', and 'religious root-unity'.

<sup>7</sup> Dooyeweerd's virtual equation of time and law is important for the realm of counselling.

<sup>8</sup> 'Cosmic' does not denote a higher realm in Dooyeweerd. Cosmic, in fact, denotes a lower order than central or supratemporal.

<sup>9</sup> See the list of modalities (Table 1, p. 21). Also called law-spheres and law-aspects.

<sup>10</sup> Dooyeweerd appeared to conflate the two at times.

<sup>11</sup> 'Meaning', 'law' and closely aligned in Dooyeweerd.

Christians typically talk about man being made in the image of God (Gen 1: 26-28).<sup>12</sup> But, Dooyeweerd had a unique way of understanding the image, an understanding whereby he appears to have given fuller weight to the image of God *per se*. He declared that:

In the revelation, that God created man in His image, he revealed man [man's selfhood] to man himself--He revealed the religious root unity of man's creaturely existence, in which the whole meaning of the temporal world is integrally (completely) summed up and concentrated. In accordance with His Order of creation, God, the Lord, as the integral Origin of all things, finds His creaturely image first of all in the heart, the soul or spirit of man. This is the religious center and the spiritual root of all of human existence in accordance with all aspects that temporal reality displays (Dooyeweerd, 1979: 30, trans. J. G. Friesen).

Dooyeweerd said in this important passage that humanity is the religious root unity, a supraindividual Self, revealed in the central condition as Subject, in the religious root in the aevum. Moreover, the whole meaning of the temporal world is also concentrated in this Selfhood: 'Just as God is the origin of all created reality, so the whole of temporal existence was concentrated in the soul of man before the fall into sin' (Dooyeweerd, 1979: 30).

Dooyeweerd held that things did not exist independently of God but he went further in saying that *neither do things exist independently of humans!*<sup>1314</sup> Non-human animals, plants and things require human involvement for their

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<sup>12</sup> Traditional theological or philosophical answers to the nature of this image are unsatisfactory. In summary, they consist of taking a temporal expression of humanness and elevating it above other functions. Historically, man has been understood as an immortal soul within a material body. This formulation stemmed directly from Greek pagan thought. Moreover, the immortal soul has been understood to be rational so that rationality has been the hallmark of humanness. Presently, relationality is to the fore because of its supposed connections with perichoretic relationships within the Trinity. This theological development is unsatisfactory because of the fact that although theology can deepen our knowledge about the temporal side of human faith, it cannot tell us what man is. Only the Word-revelation as a motive-power in our heart can do that.

<sup>13</sup> This idea is difficult for us raised as we are in the British 'empirical' tradition, which takes as given, an independent objective reality.

<sup>14</sup> To anticipate, this point of Dooyeweerd's thought has enormous implications for human—event analysis in counselling.

existence to be realised or disclosed.<sup>15</sup> 'It is man who makes their [plants and animals] temporal existence complete' (Dooyeweerd, 1979: 30).

Although, humans appeared last in the created order, humanity has been made 'lord of creation' and as such, all creation is dependent for its full actualisation on the work of humanity.

At first glance, Dooyeweerd's announcement that temporal existence is concentrated in the heart or soul or Selfhood<sup>16</sup> of humanity sounds peculiar if not also impossible! How can all the things in the world fit inside the heart of humanity? This question is based on a misunderstanding of the nature of temporal existence.

On the apparent difficulty of 'fitting things into man', we need to say that for Dooyeweerd, creation is dependent *meaning*, not substance or being.<sup>17</sup> Creatures *are* meaning – not *have* meaning.<sup>18</sup> For Dooyeweerd, understanding creation as *meaning* aptly expressed the dependent character of creation, which in its referring character points away to something other than itself. That being so, we are not to imagine that temporal reality needs to fit inside the heart of humanity in any sort of substantialist way; Dooyeweerd expressly denied the idea of substance to creation (including humanity). Creation has no substance that might be construed as giving it independence from God, its Origin. Creation is 'nothing in itself', that is, nothing considered in itself alone, but exists as meaning only in relation to its Origin (Dooyeweerd, 1965: 30).

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<sup>15</sup> As a simple example, we can reflect that only humans recognise the economic and aesthetic values of precious metals. Only humans make idols, that is, acknowledge the belief potential of temporal existence.

<sup>16</sup> The heart is the religious centre of the *individual's* entire temporal existence. However, each person is also 'created in the religious community of mankind' (Dooyeweerd, 1979: 30). This community is governed by 'a religious spirit' that works at its centre. In the beginning, God planned that that Spirit would be the Holy Spirit who would bring 'man into communion and fellowship with God' (p. 30). With the fall, that plan was rescued by the substitution of Jesus Christ for the old root in Adam, as the new Root of David (Rev 5: 5), the last Adam, the second man (1 Cor 15: 45, 47).

<sup>17</sup> Dooyeweerd believed that creation's being or existence is meaning.

<sup>18</sup> Only God is being.

Hence, when Dooyeweerd said that the creation was concentrated in the heart of humanity, he was saying that the *meaning* of creation was concentrated in that place up until the Fall into sin (Friesen, 2003-2006a). He left no doubt on the point when he added in another place, '[t]he whole meaning of the temporal world is integrally (i.e., completely) bound up and concentrated in this unity' (Dooyeweerd, 1979: 30).

### **b) Human acts and actions out of the supratemporal self**

In the beginning, humankind was made supratemporal and then 'fitted into' temporal reality (Dooyeweerd, 1969a: 4). Man was fitted into temporal reality by means of the 'mantle of functions' or the body<sup>19</sup> (Friesen, 2006: 54) but humanity remains supratemporal within the temporality of its functions, supratemporal and temporal (soul and body).

Human *acts*<sup>20</sup> proceed out of the supratemporal selfhood with each being expressed in the *body*, 'the temporal existence of man'. Dooyeweerd understood *knowing*, *willing* and *imagining* as the three fundamental and inseparable orientations of the act-life of humanity (Dooyeweerd, 1942/1952: proposition XIV). These acts coming from the heart function in all of the 15 modal aspects simultaneously but are *qualified* or characterised by one of the normative (post-sensitive) spheres (logical upwards to faith). Hence, acts may be logical, historical, lingual, social, economic, and so on.<sup>21</sup> Acts (inner) may or may not appear as *actions* in the world (i.e. outside the person). Actions are acts that have been realised in the world. The *I* orients itself towards situations in reality or in the world of our imagination (Friesen,

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<sup>19</sup> The *body* is understood as the 'entire temporal existence of man' and not just 'material body'. See 2221 Theory & Practice 1 Lecture 13: p. 3. According to Dooyeweerd, 'the human body is the free plastic [capable of being shaped] instrument of the I-ness, as the spiritual centre of human existence' (Dooyeweerd, 1969c: 88).

<sup>20</sup> Acts are 'inner' and are distinguished by Dooyeweerd from outer actions.

<sup>21</sup> All acts function in all the modalities but are characterised in particular by one of them.

2006: 57).<sup>22</sup> Much of the previous notes have direct counselling implications. But, only a selection will be made due to size constraints for this lecture.

## 2. Christian nonduality

Some of what has been expressed above may be hard to understand and I think I have begun to understand why. Primarily, this difficulty is related to the fact the Dooyeweerd's theoretical work did not start with concepts and propositions (Friesen, 2007: Thesis 1). Rather than starting with theory, Dooyeweerd's work proceeds out of a Christian *experience*<sup>23</sup> that may be somewhat foreign to us (Friesen, 2007: Thesis 1).

In Dooyeweerd's view, *experience* should not be thought of as simply sensory perceptions and feelings; experience is not limited just to 'our temporal functions of consciousness' (Thesis 1, p. 1). Rather, 'experience', as he understood it was 'experience of our supratemporal selfhood entering into and living within temporal reality' (Friesen: Thesis 1, p. 1). This experience<sup>24</sup> is an *enstatic*, 'standing-within' experience, a dynamic rest whereby we make experiences 'our own' through intuition (Friesen, 2003-2006b: n.p.). Friesen explained this enstatic experience further in these words: '[s]ince we are embodied [temporal] beings, we should experience a movement from our [supratemporal] selfhood to the temporal, and also from the temporal to the supratemporal' (2003-2006b: n. p.). What Friesen has identified in the foregoing is vital for Christian living and counselling and will be treated below.

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<sup>22</sup> So, contra behaviourism, 'behaviour' is not just external being elicited by antecedents and consequences because actions are realised acts out of the supratemporal heart of man.

<sup>23</sup> Experience rightly understood is where Dooyeweerd's gigantic work began.

<sup>24</sup> Animals do not have this experience of enstasis but are completely lost in time because they have no supratemporal root ('ex-stasis') (Friesen, 2003-2006b: n.p.).

The main spiritual<sup>25</sup> issue in the West is that of immanence; that is, seeking to find our Origin immanently *within* temporal existence. The major god-origin of the Western world is the self understood in its autonomy, its independence of anything beyond its own control. However, the assumption of a temporal origin makes too great a demand on that 'origin' leading to its breaking into two competing sides of human activity and forming a polar dualism. Dualism is the religious expression of the belief that reality consists of two ultimate principles of one type or another. On the other hand, monism claims that reality is of one type of 'stuff': say 'mind' or 'material'. Monism is more popular in the East although the East has dualisms as well and dualism is more prominent in the West although Eastern influence has led to new-age monistic thinking.<sup>26</sup> Neither of these two religious positions is consistent with the Truth of their being one God, who has created all things subject to his holy law, and who at the Fall into sin redeemed mankind through his Son, in the fellowship of the Holy Spirit.

In order to transcend dualism and monism, nondualism has been proposed by Friesen as a fair representation of Dooyeweerd's outlook. Friesen (2003-2006c: n. p.), listed important areas of where the Idea of nonduality is applicable and I will mention one most relevant to our immediate counselling purposes. At the outset, let us be clear that Dooyeweerd was opposed both to dualism *and* to monism<sup>27</sup> regarding each as a spiritual illness. His philosophy can be understood as having therapeutic benefit by pointing to an *experience* whereby westerners, primarily, *might have nondualism revealed in their lives*.<sup>28</sup> (However, his philosophy may be similarly understood to be therapeutic with regard to monisms of the eastern type.) My discussion in this section is heavily dependent on one of Friesen's articles, (2003-2006c: n. p.), a work with far-reaching implications.

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<sup>25</sup> For Dooyeweerd, 'spiritual' relates to the central or supratemporal realm of existence.

<sup>26</sup> Sometimes expressed in the idea that everything is simply part of an energy system.

<sup>27</sup> For Dooyeweerd, we are not identical to the world and nor is God identical to the world.

<sup>28</sup> Dualism is more than a conceptual error. It is a sign of spiritual apostasy because it shows a turning away from the One who unites all things in Himself.

The difficulty we tend to have with understanding the supratemporal root and its 'relation' to our own temporal existence is because we try to understand it in terms of a dualism. As Westerners, we are raised in an atmosphere of dualism and hence, our categories become confused if we meet with Ideas that properly belong in a nondual setting. Dooyeweerd had no problem after quite a struggle understanding that no duality existed between soul and body. And when our clients sit before us, understanding that the temporal life of this person comes out of the supratemporal root can have enormous implications if we have begun to experience, rather than just conceptualise this nondual relation for ourselves. Many of life's problems may in fact be related to never experiencing the nondual nature of root and its expression in our life.<sup>29</sup> In fact, I am going to suggest that some types of meditation or relaxation, may promote (not necessarily cause) experience of this Truth.

### 3. Nondual<sup>30</sup> counselling

All that has been mentioned above regarding the nondual relationship of supratemporal self and the temporal mantle of functions (the body) have direct counselling implications. I want to focus particularly on the back and forth movement between the supratemporal and the temporal, which Friesen identified, as being important for mental health (see p. 10). A problematic expression of being supratemporal and temporal is 'an improper experience of cosmic time' (Friesen, private communication, Oct 2007). Our experience of cosmic time takes place in the modal aspects, which are, 'in the first place, aspects of time itself' (Dooyeweerd, 1965: 6).<sup>31</sup> Friesen's idea suggests to me that some of our psychological distresses will come from *inter-modal disharmonies*, where experience in one modality will be pitted against

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<sup>29</sup> This same point can also be made re our being made as the expression of God's image. We are content to simply know it as a doctrine but lack any experiential sense of our nondual relationship with God whom we image.

<sup>30</sup> Keep in mind that nondual does not mean one. It means 'not two but not merely one'.

<sup>31</sup> In Dooyeweerd, a close alignment exists among time, meaning, law and our experience.

experience in another, where one experiential aspect is being absolutised in our experience at the expense of another.

### **a) What is wrong with people?**

People come to counselling suffering from the consequences of low self-esteem, addiction, effects of trauma and abuse, and depression and/or anxiety.<sup>32</sup> Some of these conditions are entangled with busyness and with greed, lust or inordinate desire.

#### **i) Busyness**

A typical response to the question, "How are things going?" is to say, 'Busy!' The response is not only usual, it is also acceptable, expectable and even laudable. We work in a busy society with its busy families, busy churches, busy government, busy shops, busy economies, busy telecommunications, and even busy spiritualities! In living this way, we assume that busyness is a virtue, a good thing; but busyness has also been said to be sin! More especially, restlessness is said to be 'the eighth deadly sin' (Sutera, 1999: n. p.). Rolheiser (1994: 35) talked about 'unbridled restlessness' being a major feature of contemporary western life. Ortberg (1998: n. p.), spoke of 'hurry' being the cancer in Christian life, quoting Carl Jung as saying that hurry is not of the devil, it is the devil! The well-known Cistercian monk, Thomas Merton, described 'efficiency' as the greatest danger to the spiritual life because the business corporation, the dominant heart of Western society, has to run efficiently and ends up swallowing everything else in its wake (Rolheiser, 1994: 34). The pressured person is beset by the cares of this life to such a degree that his/her life begins to fall apart under what we have come to call 'stress'. We have 'stress management' clinics so that people can better manage their stress. But, we do not often ask whether we have simply gone along with the busyness mentality of the age.

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<sup>32</sup> And, these problems are debilitating, painful conditions. The suffering is real and I do not want to deny that fact.

The busyness mentality first of all has developed within the competitive structure of the modern, capitalist, business system. However, this competitive structure has become more dominant as the collapse of socialism has seen the emergence of global capitalism with *international competitiveness* becoming the latest watchword. However, adoption of competitiveness and associated economic principles, have seen a market ideology being adopted in all spheres of the society as even churches, universities and schools develop 'products' for 'consumers' to 'buy'. Hence, an in-built pressure to compete is now endemic to Australian society. In this country, at least, job security is far less than it once was because the framework of global or intra-State competition induces greater efficiencies. However, these efficiencies are sometimes secured at the price of someone's job. Therefore, workers become more eager to please and more quiescent, knowing that few industrial safeguards exist should they protest.

## **ii) Greed-stress**

Busyness, with its dizzying, unrelenting pace of contemporary life is also related to greed for higher levels of material goods and of various experiences and sensations that former generations did not enjoy.

### **A) Material goods**

This outlook to accumulate more induces greater levels of pressure and its consequent stresses. We *can* have a higher standard of material living so we *must* work longer hours. Often, the unspoken assumption is that higher material wealth is associated with greater happiness or for some people 'holiness'! Sadly, the enormous rise in the material standard of living has not corresponded with a significant rise in satisfaction or happiness over the last 50 years according to some authorities (Layard, 2003: 4) with others reporting actual rises of 2% in happiness in the US and EU countries over the last 30 years (Erasmus University Rotterdam, 2007: n. p.). Still others say that happiness fluctuates over the life-span. Whatever the case, one might question whether this sense of happiness should be such a priority in life; did

not Jesus talk about making the empire of heaven the first priority and that other things would be added?

### **B) Experience via travel**

Moreover, we can work hard enough so as to collect certain experiences in exotic or not so exotic places so we do. We even feel entitled to it as if such things were a right because, after all, look how hard we have worked!

However, we fail to see how much damage we are doing to our planet in seeking so relentlessly to enjoy every thing that is possible to enjoy. But, after all, tourism is encouraged to all points of the globe because tourism brings in valuable foreign currency.

### **iii) Modal disruption**

In terms of the modes of experience, we are having a love affair in the economic aspect of temporal reality, which is being pitted against our psychical and biotic health in the workplace, family, church and other organisations. Also, we are quite prepared to degrade our environment because of our economic 'growth fetish' (Hamilton, 2003). All our major political parties believe that 'economic growth' will solve our problems and it becomes difficult to distinguish the parties from each other because they all preach the virtues of economic growth.<sup>33</sup>

Even climate change is rarely discussed without the assumption of the continuation of an ever-increasing level of energy required for economic growth. Hence, we work at keeping our energy levels at their present rate of increase by planning for different types of 'green' energy production.

However, maybe our present economic growth assumption is the problem. Our acts and actions in the sphere have assumed such an elevation among the remainder of the spheres that our societal quality of life as a whole is

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<sup>33</sup> In fact, agreement has virtually always existed on this one point between the left and the right, with the former trying to protect those working in the enterprise while the latter more eager to protect the rights of the enterprise itself.

dwindling and our society has become warped due to its worship of the economy. In fact, the 'economy' is spoken about as if it had a life of its own rather than being our own construction.

## **b) Distinctive Christian diagnosis and practice**

### **i) Supratemporal to temporal**

Grandiosity and narcissistic personality disorder may result from lack of movement into temporality. The invulnerability of the flamboyant bipolar condition suggests a too strong identification with the supratemporal selfhood, too little identification with actual temporal existence. So-called 'body' techniques from Gestalt therapy (Gestalt Institute of Toronto, 2004: n. p.), and the use of *grounding* exercises from Bioenergetics (Lowen, 1958), which features breathing in stress postures, are recommended. However, the normative acts and actions must not be neglected either because the manic imaginative displays need to be also challenged. Mood stabilising drugs such as *Epilim (Sodium Valproate)* may also be indicated.

### **ii) Temporal to supratemporal**

We can understand about dualism and its effects in our lives but have no real experience of nonduality. Promotion of nondual *experience* can come from exercises that allow us to experience ourselves as being more than the temporal ego. We do not want to drive a wedge between the supratemporal self and the temporal ego. Both are who we are although the temporal, the whole of our temporal existence, will be laid down at death. However, we ultimately want the experience of temporally living out of the supratemporal with the supratemporal being a concentration of the temporal. In that regard, no dualism exists between the two.

Many clients (and counsellors too!) will be found to live too much in the rational-conceptual sphere or in their feelings and too much in the planning of future events; these general orientations can lead to an absence of any sense of the supratemporal heart. They become too fixed on the 'little

temporal ego' and also fixated on trivia and the temporal, which 'is passing away' (2 Cor 4: 18).

Friesen suggested activities such as Quaker silent<sup>34</sup> times, in a private place 'breathing in the goodness and love of God's grace, Who gives us breath, and then breathing out, expressing this love of God. Do that for 10 minutes, breathing very slowly' (private communication, Oct 2007) to which could be added meditation using the repeating of prayer evocations such as 'Maranatha'<sup>35</sup> (Harris, 1988: n. p.), or 'Lord Jesus Christ, Son of God have mercy on me a sinner', Protestant (or non-Protestant) rosaries<sup>36</sup> with the Lord's Prayer (for example). These practices can serve to still our often overly conceptual attitude.

The regular use of a simple relaxation script recorded on a CD is one such exercise (see Appendix 2).<sup>37</sup> This relaxation way, allows us to meet the controlling temporal ego that wants to rule via its concepts and its plans. It becomes annoyed, frustrated, angry and impatient because it cannot make 'the body' relax according to its timetable. (In fact, even this ego/mind-body split is a dualism and unfortunately this script needs changes to avoid that problem!) Typically, we come to the relaxation CD with many expectations of ourselves and how we should perform; but relaxation (meditation) is not a performance. It is a letting go of performance<sup>38</sup> and a letting be what is. When we do these things, what is most likely is that we will come to a place of quiet where the noisy, babble of the temporal life becomes stilled because the ego has found the whole exercise of just letting go boring!<sup>39</sup>

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<sup>34</sup> An activity all but missing in most Christian circles. Glenn suggested that silence in a group is different from silence practised alone.

<sup>35</sup> The Benedictine, Dom John Main, was well-known for promoting the use of this word.

<sup>36</sup> Used notably by Roman Catholics but also by other faith groups. Basically a way of keeping track of where one is in a prayer cycle.

<sup>37</sup> Most of you found this way, at some stage, to be a burdensome and annoying activity. This experience is quite normal. We are not used to silence and just sitting.

<sup>38</sup> Relaxation cannot be willed; no more than can sleep or love.

<sup>39</sup> I am sorry that I have written so little on this exercise but I have assumed that you will see more than my mere words because of your own struggles and triumphs with the CD.

### c) Caveats

Meditatively relaxing twice a day will not fix up everyone's problems. Some people have levels of anxiety and depression so abnormal that medication rather than meditation has to be considered. In any case, such disorders will seriously compromise the process of meditation. Nevertheless, this meditative-contemplative avenue is worth pursuing because it may open up new ways of experiencing who we are. However, it does require adequate supervision of the one meditating by one who is meditating herself, with perhaps groups being used to reduce costs. Groups also appear to heighten the effects of the meditative state; groups also help to prevent extreme individualising of meditation. (However, groups must be led in such a way as to avoid elitism and the unwanted practice of comparing one's own experience with that of others.)

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## Appendix 1

**Table 1 Schematic for modal scale of meaning aspects and kernels**

(Meaning aspects shaded and in red [1-6] are known as 'natural' aspects. The natural aspects are related to lower realms of individuality structures [such as the inorganic, organic, animal]. Meaning aspects unshaded and in blue [7-15] are known as 'normative' or 'spiritual' aspects.)<sup>40</sup>

<b>MEANING ASPECT</b>	<b>MEANING NUCLEUS</b>
<b>15. Faith or belief</b>	<b>Faith, firm assurance</b>
<b>14. Moral</b>	<b>Love<sup>41</sup> in temporal relationships</b>
<b>13. Juridical</b>	<b>Retribution (recompensing)</b>
<b>12. Aesthetic</b>	<b>Beauty and Harmony</b>
<b>11. Economic</b>	<b>Saving</b>
<b>10. Social intercourse</b>	<b>Courtesy, politeness</b>
<b>9. Lingual</b>	<b>Symbolic meaning</b>
<b>8. Historical</b>	<b>Formative power</b>
<b>7. Logical</b>	<b>Distinction</b>
<b>6. Sensitive (Psychical<sup>42</sup>)</b>	<b>Sensory perception and feeling</b>
<b>5. Biotic</b>	<b>Organic life</b>
<b>4. Physical</b>	<b>Energy</b>
<b>3. Kinematic</b>	<b>Motion</b>
<b>2. Spatial</b>	<b>Continuous extension</b>
<b>1. Numerical</b>	<b>Discrete quantity</b>

N. B. This portrayal of Dooyeweerd's law spheres is less than satisfactory because of its essentially static character.

<sup>40</sup> A special science is associated with each of the 15 aspects beginning with mathematics, geometry, physics, mechanics, biology, psychology, logic, history, linguistics, sociology, economics, aesthetics, jurisprudence, ethics and theology. Philosophy directs itself to the totality of human experience of reality but not as a replacement for any of the special sciences just enumerated.

<sup>41</sup> Love in this modal sense does not mean the love referred to in the two great commandments, which are supratemporal and particularised in all the above aspects of creation.

<sup>42</sup> Dooyeweerd used the term psychical earlier and then changed it to 'sensitive' because of misunderstandings surrounding the word psychical.