

SOUL/SUBSTANCE: One, Consciously Evolving, Reality

The “Tragedy of the COMMONS” & Needed Change

The COMMONS is essentially, one, joined, global vitality. The vitality of the Commons, of evolved soul/ substance, is essentially inherent, coherent and continuous. The health of the Commons is sustained in the health of codependent relationships, that is, in the health of sustained harmonic interactions of all web-life membership. Arbitrary tampering with and wasting of the genetically correlated Commons disorders codependent linkages and puts at risk the sustainability, health and survivability of the Commons. Just to mention one tragedy: the collapse of pollinators upon which floral/ faunal life essentially depends. http://en.wikipedia.org/wiki/Colony_collapse_disorder

Humanly induced collapses of web-systems is the “tragedy” of the Commons. Habits that mindlessly trash nature and disrupt the essential continuity of codependent systems must be reversed if humankind would reverse cultural violence against nature that turns ultimately on humankind. Energy-intense agriculture, mono-culturing and gene-splicing are high risk practices that violate evolved life’s continuity, inherency and coherency.

Peace with nature, intentional symbiosis, Christian humanism and Eucharistic altruism are ways of harmony and survival, for the Commons, for humankind. To wage peace is to wage health and survival; to wage war is to wage unhealthy and assured mutual self-destruction, for the Commons, for humankind.

Violent exploitation (mindless waste) is the “tragedy of the Commons.” Hope in the future rests in waging peace, not war. Survival of life on Earth depends on peaceful collaboration, not exploitation. This is the “change that is needed.”

Justified in Dream Reality

Reconciling consciousness with reality is a process evident in itself. How does one perceive the reality of self? by subconscious/ conscious dreaming. It is an extraordinary thing for reality to understand itself, for self to understand itself—but that is exactly what a “person” does, what makes a person a person. The apprehension of self (of reality) comes directly from the intentional dynamic of self processing reality, of reality processing self. The dynamic of self discovery and self understanding is the process that creates self-understanding, self sensitivity, i.e., consciousness and conscience.

The self-understanding person alone imposes on herself the obligation of conscience, for only the person apprehends reality in and outside the self, and the identity of self in reality, in other. The dream process is a process of self-justified reality. In the process of self-justification one awakens to the concept of God, to the necessity of God. Self-justification is the altruistic sense of Godlike symbiosis—the pouring out of self into other—what is “Eucharist.”

Free ranging imagination is about the business of self-discovery, self-knowledge, and about the soul/ substance of the cosmos, whence come earth/ human soul/ substance. Cosmic energy/ matter give function and form to all creation. Imagination is cosmic self searching immediate potentials and enlarging them physically and spiritually.

Only a minute portion of the cosmos is accessible to human sensibilities. The greater portion of the cosmos, about which our sensibilities are unaware, undoubtedly impacts soul/ substance in ways hidden from human reckoning. To know that this is true, one only has only to think about the accelerating expansion of the universe. What is the inside source of cosmic expansion/ acceleration? Are the inward layerings of atomic/ molecular formations and conscious vitality partly responsible for outward expansion and engagement of “dark matter?”

Earth’s atmosphere (Chardin’s “noosphere”) interfaces the cosmic and the earthen. The energy/ substance of earth/cosmic interfacing are wave/particle exchange and economy. The investment of energy is in forms that are apt for functions and potentials of atomic/ molecular expressions. Energetic openness of substantive forms allows for disintegration (death) and reintegration (resurrection) the physical precursor of psychic consciousness/ symbiosis.

Chardin identifies the “noosphere” (realm of consciousness) as the vital atmosphere that envelops Planet Earth. Earth’s gaseous atmosphere forms the medium and membrane that secures and enables the expanding potentials of web-life ecologies. All energizing, all expansion and diversification of life, functions at the wave/ particle level in keeping with patterns and laws of physical/ chemical “intensions” and psychical “intentions”.

In noospheric fluidity the diverse characteristics of live substances are qualified in the universal phenomena of disintegration/ reintegration, death/ resurrection. Death and resurrection are by way of energetic reciprocity and substantiation, reflexive and reflective. By the altruism of intentional consciousness we affirm perpetual enlightenment and enable life’s expansive potentials—the point and purpose of the Christ-life, of Godlike living, conscious and conscionable, of dream enlightenment.

“What are dreams?” <http://www.pbs.org/wgbh/nova/dreams/>

From Dream to Reality

Life is a jigsaw puzzle. Its pieces are cut to the same patterns but the imprint on them changes. Dreams are the subconscious searching for pieces that fit place and time. The locating and placing of pieces are individual works of individual persons, for even though pieces are same in shape, the imprint on them differs for every person. The individual puzzle play of dreams is never ending.

The ecologic economics of web-life are woven in dreams. No one dreams alone. Though dreams are personal they are social also, for everyone is implicated in common realities, common processing. Stories from the past endure in memory because of the impact of experience associated with them. The piecing together of personal living, like writing a book, is a “fictional” process, a work weaving experience and dream together. Keeping in touch with reality is the human challenge, the challenge of fiction—picturing truth. The associative weaving of web-life economy occurs in communication associated with dreaming, communing and reasoning. The evolution of intentional symbiosis is by way of dreaming, communing and doing. Dreams are the sometime experience and place of communing with divinity, where vision into the holy happens.

Consciousness is illuminated, one small experience/ memory at a time. The cumulative imprint of small events become over time basis of informed change. The memorializing of worthwhile experience cultivates moral imagination and common betterment.

It doesn't work to steal another's light, another's piece of the puzzle even though enlightenment is shared by communication. Each of us has to stoke the fire of our own enlightenment, if the remembrance of life's values is to work for personal/ communal celebration/ betterment. The celebration of remembrance/ betterment is joined in ritual exercise of sacrament. Sacrament is what sacrament does. The Sacrament of Natural Order is the universal celebration of linked memories that edify personal relationships and engrain transformative experience. Sacrament is about dream and reality, about sustaining the joined necessities of life and accommodating personal/ social aspirations to the essential continuities that precede us in life.

The evolution of consciousness, of intentional symbiosis, is a process of harmonized purpose that builds life-sustaining linkages, and secures life's commonalities. The moral imagination pursues Godlike purposes and builds on prior edifications of experience. Alienation from essential continuity frustrates divine edification and is a "tragedy for the Commons."

The Many Colors of Reality's Dream

Prevision/ provision are about providing for common needs, about "breaking bread" for the poor, the marginalized, what is, being "Eucharist" for one another. Eucharist is the acceptance and necessity of being dependent on one another, on other life. The avatar of messiahship, of eucharistic self-donation, is Jesus Christ, whose life exemplified self-giving called for by eucharistic altruism. Eucharist is willing self-diminishment in the interest of serving the wellbeing of other, what is symbiotic consciousness identified with Godlike self-effacement.

God comes to us in dreams. "Revelation" is a dream process well documented in biblical history and human culture; it's as true today as in the past. The miraculous can happen in dream reality, in the reconciliation of self with the "Natural Order of Sacrament."

The personification of the miraculous and real is personally associated in eucharistic prevision/ provision, and is typified in the Old Testament story of Joseph of Egypt and his many-colored coat. The process of dream justification in reality is many-colored consciousness, the garment of Eucharistic self-giving.

Personal coming to Eucharistic altruism is a weave of self-discovery in dreams, in which self and reality justify each other. In self-discovery one obtains reality, one "owns" reality, in the realization of personal identity with reality. What is reality? Reality is the ongoing process of energy/ matter self-transforming (evolving.) Evolution is the transforming process of consciousness, of growing from lesser developed understanding to fuller understanding. The evolution of consciousness is a process of thought perfection, from less developed self-perception to more highly developed self-perception. The "method of evolution" can be expressed in the Latin saying "cogitata perficiendo, cogitando sic perfecta." The perfecting of consciousness is about the perfecting of the thought-process by way of perfecting (justifying, refining) thoughts; consciousness is refined in this way, and conscience is sensitized.

PREVISION/PROVISION: Cultural and Religious Continuity

Self-reflectivity underlying religious consciousness, attends to local and global relations. If religious consciousness fails, cultures fail. That religions and cultures fail is evident in failure of worldview to inform. Faith and culture fail when they fixate in ideologies that fail the common necessities of life.

Faith failing reason is problematic for the same reasons that *reason failing faith* is; in mutual disconnection, *rationalism* and *fideism* come to dead ends as have old cultural/religious ideologies premised in them. Unless faith and reason together build on mutual trust, essential to relationships, they frustrate consciousness.

Joseph of Egypt had “prevision” in understanding the Pharaoh’s dream, and the Pharaoh appointed him to “provision” grain in years of plenty against years of want. Providence, authenticated in nature, commissions every one to be Eucharist to every other, to sustain web-life and to provide for common needs. Ecology, economy and Eucharist converge in symbiotic destiny to anticipate and provide for common needs — what is *organic*, “GREEN Religion”.

LET NO MAN DISSEMBLE WHAT GOD-JOINED NATURE/ NURTURE ASSEMBLES

Prevision and Provision are what religious sensitivity, adulthood is about. Joseph of Egypt exemplifies prevision and provision. As the Eucharistic archetype, he represents the universal priest. Anticipating, planning and providing are moral acts, what intelligence and maturity do, what parents, nature, priests, God, do.

Successful living involves intentional symbiosis, intelligent design and insightful maturity; this is true for individuals, families, communities, institutions, nations, and churches. The failure of symbiosis costs. Failure of church and priesthood to anticipate and provide for the needs of Sacramental Eucharist speaks volumes as to failed intelligence, failed faith and failed maturity.

Religion is organic. Religion is a *green apple*; it renews seasonally; it takes a lifetime, a season to ripen, to grow from childhood into adulthood, to mindfulness and fullness in wisdom, age, and grace. Religion doesn’t exist outside real-world relationships. Religion is social and personal. Religion is discerned in conscionable concern and in the adult caring of people for each other. Religion is about service, not about imposing on others. Religion is cultured, altruistic sensitivity.

The CONSCIOUS LIGHT TRILOGY is about personal religion and adulthood; about nature and light; about living intentionally inside the cultural spectrum and provisioning.

<http://www.evolution101.org/Conscious%20Light%20Trilogy%20page.html>

Dreams Call for Action

Dreams are about bringing buried memories of past experience to conscious reflection. They are fresh air that fans smoldering consciousness and brings it to the open flames of mindfulness in search of ways to purposeful living. When we wake up to dreams we wake up to the authenticity of intuitional consciousness seeking expression.

Moral imagination ignites intuitional altruism. The flaring forth of purposeful consciousness enlightens moral action. Dreams mediate the spontaneous interplay of death/ life, disintegration/ reintegration. Personally we are the intentional consciousness of life honoring affirmative graces of reintegrated life. Dreams enlighten the reintegration of evolving experience; they are the subconscious contribution of functional consciousness breaking its way through to the possible, the mindful, the real.

Water is life's fluid medium continuous with and energized by cosmic fluidity. Life's fluency joins Earth/ cosmic consciousness and mediates vital complexity, flexibility and durability. Baptism memorializes the birth/ death continuity of perpetual processing. In the disintegration/ reintegration process life is enlarged not terminated or diminished. The original and final outcomes of life are beyond human knowing except for personal/ social enlargement of experience in the universal medium. The doing of a person in a lifetime endures in the ever-enlarging noosphere.

Conscious insights purposely worked into patterns of living connect with experiences that catch fire and illumine to even greater purpose. Dreams spontaneously connect matters not obvious to reflective consciousness. What dreams do is feed consciousness. For enlargement to feed consciousness, fuel must feed the smoldering coals of the subconscious. Words are fuel of illumination. God is word. God is light. God is love-consciousness. In Godlikeness, we are word, light and love-consciousness to other, in the illumination of consciousness and conscience in common. The endurance of these is holy and wholesome.

Moral Imagination

What is "moral imagination?" It is the network link of self-reflective sensitivity within the web-life continuum. It is the smoldering of deep conscious intuitions that eventually flare in full flame of consciousness—the spontaneous and perpetual process of reflective enlightenment. It is the vitality of internet consciousness and its associative links; it's a medium for joining individual sensibility with universal enlightenment. It is the interplay of fiction and fact, of fideism and faith, of science and religion, of evolution and fixation, of sense and nonsense—all of which by themselves confound consciousness.

Because we personally experience the hurt of wrongdoing and the benefit of rightdoing we know the difference between right and wrong, good and evil. Moral imagination is the venue of conscious leaps that register the difference between good and evil based on outcomes of choices/ actions. Much of the good and harm we do are of our choosing.

Inherent in symbiotic evolution is a moral dilemma, for the way of individual life is by way of preying on other life. We originate from other life and we are sustained by other life even as other life depends on us for renewal and sustainability. Whatever we do, is with consequence on other life. By our choosing we are blessing and curse to other life.

This reality, this consciousness speaks to the natural and unavoidable ambiguity of life, namely, as to the side-by-side reality of good and evil, of harm and wellbeing from the consumption of other, and of the necessity to suffer diminishment for the wellbeing of other. The latter choice of altruism—willingness to give of ourselves for the wellbeing of other—illustrates what it means to be "Godlike." The "sacrificial" choice of thinking as God would think, of doing as God would do, is the choosing of "Eucharist."

Reflection of the “divine” is prompted by the reality of moral ambiguity, of the side-by-side reality of good and evil, of increase and diminishment, of the conscionable and the unconscionable. Eucharist isn’t just thinking Christ-like, it’s doing as Jesus would do. More than ritual representation, more than consciousness in imagination, Eucharist is doing as God would do. Imagination compels us to reflect negatively as well as positively if we would be moral, that is, if we would distinguish the good from the bad and opt for the good, the conscionable. By nature we are divinely confounded to discern self in reflection.

Self-reflection accomplishes conscious enrichment that necessarily deals with thoughts of the absurd (things that confound us) and thoughts of the purposeful, for the realities of both are part and parcel of the seeming mindlessness of nature in processing symbiotic evolution. The absurd, the “evil” of disintegration is a precondition to the purposeful, to reintegration; dark and light strands are woven in the patterns of evolving life, of human thinking. Nature’s ambiguity is awesome and fateful; just when we think we know how it is with nature she challenges our imagined wisdom. While patterns of nature (symbiosis) move in a general direction, they engage the contrarian options of parasitism, pathology, and survival of the fittest. Nature is always in process of rewriting her script, and as creatures subject to nature’s revisions, we must ever reread and relearn her intentions and confounding ways.

“It occurs to me, though, that our inability to read the Book of Nature—and yes, I intend the uppercase *N* in all its Romantic glory—doesn’t necessarily mean there is no book to be read, only that we can’t read it; that the stories we’ve told and the tools we’ve developed to disarticulate it, and the indifference we’ve cultivated to make it go away, won’t do. That we need something different. Why? Because the text still matters, whether we can decipher it or not. Because, as seems increasingly clear, unless we reach some proper accommodation with nature, show it a bit of respect, admit our ignorance of it, it will bury us with as little fanfare as night follows day. The evolutionary tide of a billion years will wash over us and recede; a few ticks of the clock’s hand, and the scars we made will heal; a paper wasp, moving in the shadow of Lincoln’s lower lip, will tend its soft masticated nest. Which would be a shame: I’ve grown fond of our maudlin, murderous tribe.” Mark Slouka, *ECLOGUE On the rich sin of meddling*, Harpers Magazine, July 2009, pp 47, 48 (Quoted under terms of the Fair Use Doctrine)

The terror of dealing with the absurd is always with us. “War on terror” is first a war of making sense of the absurd and the purposeful. The war of mindlessness and self-destructive violence is first a “war of words”, of ideas that become ideologies, which start real wars. The mindlessness of violence only adds to the terror of absurdity. By whatever ideology justification is claimed, gratuitous violence is dishonorable, disordered and dishonest—it is the original sin of the waste of human/ natural ecology.

The moral imagination is the intuitional well of mindful choosing. Choices that waste life waste common wellbeing, physically and psychically. The intentional choosing of waste is demonic; choices of wellbeing, of preservation over wasting, are “divine.” Religion is about the purposeful options of humanity in the enlightening ways of the divine over the demonic. The devil lurks in absurd details and foments violence; authentic living is about clarifying purpose in the dark details, avoiding violence and seeking accommodation. Abraham’s tribe chooses to behave demonically toward its own and Nature, which is a shame, for I too am “fond of our maudlin, murderous tribe.”

<http://www.secondenlightenment.org/Symbiosis.%20the%20grammar%20of%20evolution.pdf>