

PART I
POETIC LIVING

We would like, therefore, to make the power of coordination and harmony slide from the adjective to the substantive, and to establish a poetics of poetic reverie, thus making, by repeating the same word, that the substantive takes on the tonality of being.

Gaston Bachelard

POETIC LIVING

I PATTERNS IN THE FOG

To be a human being is a very complicated affair. It means that we see, feel, hear, taste and sense that we are alive. We are creatures of experience. We know that we know. But this leads directly to the problems of knowing. How do we know? What do we know? Why do we know? More intimately, who is it that knows? What a dilemma. We wonder about the sense of our wonderings. We have the unique capacity to wonder about our own existence, about the simple existence of existence. The ultimate question is what does it all mean and how does one fit?

The interpretation of the world and its contents or of our existence is, first and foremost, a very human affair. Meaning is created by the intimate relationship of awareness to existence.

The whole idea of relationship calls into play the notion of form, the organization of patterns. A pattern of living is a coherent organization of existence, a continuity of meaning, of each in relation to the all.

In an age of the individual and the idea of identity crises, this is a truly amazing feeling. One only becomes an individual in relationship to the whole, to others. *The meaning of any one person is in relation to some other person.* Existence is a shared understanding and interpretation of meaning. We create the patterns by which we live. We are blessed as no other. The re-generation of life means the continuation of the universe, the world and of course, the spirit of a living essence. This is the responsibility bestowed upon us by the gift of awareness. This is not to imply that the human being is to be considered far superior to any other creature of nature. We are only one in the many and a part of the whole pattern of the universe. But it is our responsibility to continue to re-create that place. Each day is a creation insofar as it becomes mine. Being mine can be a deceptive and tricky position. To claim ownership at once bestows a paradox. The one who claims ownership is infused with the responsibility for the use, re-generation and coming to fruit of the meaning of that existence.

Ideas are a good example. They are a re-generation, a re-creation of the essence of existence in a new form, a new pattern. They are a creation of the relationship of the human capacities, the meaning of being human and the idea's existence. The relationship is new and one becomes responsible for its growth through one's own existence. It is an embodied imagination insofar as it brings change. We are or we become, that which we create. We live in the condensation of history and the not-yet created space of the

future. For there is no assurance that tomorrow exists unless we see ourselves as participating in it.

Can you conceive of the possibility that there will be no tomorrow, that you have no future, that the sun will not rise again and the stars will no longer shine? Can you *feel* the image of no longer existing? Can your consciousness allow the idea that you are going to die? If you can, how do you utilize this understanding in the continuation of your present patterns of living? How can patterns be re-created?

In the re-creation of a pattern one embodies the essence of existence. The meaning of one's life is given an historical perspective that transcends the boundaries of intellectual knowing. One becomes eternal, one becomes symbolic. The human bestows meaning upon the world, not only in one's individual time but in an extended mode through a symbol. *A symbol is a magnet of experience which draws a culture or the entirety of humankind to the single meaning of a moment.* It is a link *Inbetween* the ancient and the eternal. We are embedded in humanity through our symbols, our patterns and forms.

The forms in the fog by which one lives are the collective imaginations of the past which have given rise to the meanings of this moment. The person you have become represents the epitome of humankind gathered through the historical ages. You are the promise held within the magnet of the future. The fog is the essence of the unknowing which stealthily creeps into the pores of understanding, confusing the knower and the known. The patterns become blurred and indiscernible in the fog. The shapes become fuzzy and the boundaries disappear, re-appear and finally, fade away, in and out. In an instant, one can be rescued from the rush of living by making a headlong dive into the future. Silently perched upon a massive rock in a sandy alcove at the beach, one is lolling in the sun and participating fully in the wonder of the moment, caught only by the mist in the air as it swirls around the open places on the skin, listening to the sounds of the ocean world as it dances and sways to the tune of its own meaning, carrying one in its blue-green silk beyond the boundaries of the very ordinary ways of knowing, into the magical rhythm of its beat upon the sandy shore, singing mysteriously enchanting tones of an undiscovered depth within, caught in this moment patterns disappear and re-appear as distant ships on the sea move in and out of the luminous bank of fog on the distant horizon. They are haunting with their filmy and seemingly spontaneous appearances. They become shadows of the mind, ghosts on the edge of the world changing patterns of a used to be, a solid image of the past. The fog envelops the sharp and distinct lines of the pattern's structure and blurs them into new meanings and shapes as the imagination plays with the not-yet-structure of the future.

One returns to the original in free form by going with and participating in the meanings which arise out of a blurred form, feeling in an extended dimension of the imagination the true powers of transformation and re-creation. One is re-directed and re-created via the transparent medium of the fog. Patterns in the fog become alternative views of the world. It is the world *Inbetween*, a dwelling place of the imagination, a world of sensing, feeling and understanding the harmonies, of recognizing and filtering out new patterns as they appear, fade and re-appear, simply waiting in naiveté and beholding that which appears. Why is it that the simplest seems the most complex, the open often the most concealed and the gentlest often the strongest? These paradoxes can be seen in the attitudes of those who seem to hold a special conversation with the universe. This seems so amazing. They converse *with* their experience and the meanings in and of their lives, not try to explain them. They move with the flow and not against it and seem to possess the equanimity of the eternal. How frustrating to those who insist on definite pictures or images with the insistence that there be no fog, with everything in direct militaristic order and demarcation. No holes in which to participate with their meanings, imposing a structure on a shifting essence which moves from its center. People without imaginations, patterns without the fog. Like a picture of a ship on the horizon, forever stuck in one spot, unable to glide with the flow into the fog and onto new and distant horizons. What would we do without patterns in the fog?

II A LIGHT ON THE PATH

A path is an intimate little space which allows us to wander or meander as we wish. It makes no demands upon us or on our time and simply provides a casual footing with the earth. It holds within it an unexplainable kind of magic, one which allows us to come into contact with the moment of the present and offers a gentle repose from the killing rat race pace of the highways of the world. It winds and crawls along without seeming to care in the least just what the rest of the world is up to. It certainly has not heard of the statement that the shortest distance between any two points is a straight line, what an utterly ludicrous conception for a path.

For paths develop with the feel of their surroundings, they move with their environments and not against them, taking notice of the tiniest of stones and the most fragrant of flowers. Birds hop upon them and worms scurry across them. Tiny creatures make their own paths but the human being of today is sorely lacking the magic of a path. A path is a personal pace, a personal place and shows a personal face. It invites one to enter into its journey to the beyond, to wherever it happens to be on the way to. It develops purely by happenstance passings of occasional travelers who pick their way through the surroundings according to the feel of its contents, going around instead of over and passing by instead of through.

It tells of a certain respect for that which dwells there by those who use it. It is an ecological walkway and it probably was not even planned, it just happened on its own and asks for nothing in return. It has a quality that a sidewalk will never see or be. It has what one would call character. No geometric squares and no straight right angles, crazy curbs or even venthole covers. It is of the earth and feels of that spirit. It seems to sigh as one strolls contentedly through, inviting full participation in its earthy universe, a path on which to dwell, down which to wander and through which to become revitalized, to once again come into contact with that which one is.

For that matter, life can be seen as treading on a path. For us this is a new discovery in the past few years. We have found a new path only this year, one that wanders through an enchanted garden and thicket, winding through magnificent oaks and creeping ivy, tiny scurrying creatures and filtered shafts of golden sunlight. It leads to its end, revealing a beautiful and antiquated structure of a tea house, stripped of its original ornaments but still fulfilling its promise by its structure. It resonates to the simplicity of the path leading there, unhurried, removed from the feel of modernity as the birds chatter and the squirrels scamper from tree to tree. This is not a place in which to think but one in which to dwell, a place of restoration. There simply is no reason to rush through it.

Life can be lived as though on a path. The idea of human beings as travelers has been around for centuries. Life is a journey. But the *way* in which one travels is as important as that fact that one does travel. One gives meaning to their own journey by the way it is traveled. It seems that an attitude accompanies each way of traveling and with each can be seen a reflection of the way in which one relates not only to oneself, others, society and the world but to the fact that human beings are the only creatures capable of transforming the meaning of their world.

The human spirit has been bound up, explained away via reinforcement technologicistics, running on invisible threads and controlled by that which humans cannot conceivably understand, a kind of auto-behavioristic-nihilism which relegates free will, self-chosen direction and creative transformation through insight to the junk heap of romanticism. But still there wiggles a crooked line that should be straight and a way of knowing which should not exist still cries out to be heard. There is a light that shines on the path.

The past, as a way of life, opens up new horizons. We come closer into contact with the meaning of being alive and the direction in which we want to go. We become aware to feel and to dwell and wonder at the awesome magnificence of the human spirit. We follow the light as life unfolds and the path comes into being on its own. We re-discover the meaning of a quality of living which has been blacktopped over by the freewheeling mechanism of modernity. A paradise lost re-affirms its existence. The dreams of the soul are re-awakened without warning and surface to the top to be re-incarnated. The light on the path will illumine the way.

III SPIRIT ON THE MOVE

How often do you listen to what you have to say, not only what you have to say to others but to yourself? What are you telling yourself as you trudge along in the world wondering just why things have to be the way they are? You do talk to yourself you know and yet you keep the most important questions secretly locked away, like putting the mirror behind the door because you do not like the image that you see. It is funny how we think we hide from ourselves and yet we already know what we are hiding, where we put it and why we do not want to see it. It is precisely those hidden things that haunt us the most. They are ghosts which hide in the closets of our minds, leaping out unexpectedly, thrusting themselves into awareness.

This image is not only valid on the level of the individual but holds true on the shared level of life known as the social. Whole societies hide the mirror behind the door because they do not like the image that they see. The notion of the private and the social aspect of existence solves none of the perplexity of the collectively private or the silent majority as it rampantly runs through the culture, letting itself be known only by inference, never speaking and creating its name, yet letting the tail of the monster hang noticeably under the door.

Each era has its monster and each monster its knight. The knight and the monster both give way to the spirit and today, as in other times and places, the spirit is on the move. A new hole has been seen in the web of Reality and a new glow is beginning. The monster of the age has been identified as a non-human cybernetic machine. We are becoming obsolete, another cog in the wheel.

The idea of an organic base to living should not come as any great shock to anyone who remembers how our humanness rushes to awareness as one stubs their toe on the door. A short jolt into the physical dimension of the abstract notion of pain makes one realize how closely we are tied to organismic existence. We seem to have elevated head knowledge to a superior position these days. The rest of the body has been relegated to the modern day medicine person, clad in white coat, stethoscope and the unidentifiable language of an esoteric shaman. Human consciousness has become dis-embodied and our ways of living with the world indicate all too clearly the feeling that the rest of the body has become a drag.

This should not be surprising to today's liberated beings graced by the wonders heaped upon them by technology. We watch instead of do, think instead of act. We are a mechanical-thinking-machine living in disguise as humans. The shapes of our worlds show us the shapes of our lives. We leave nothing to faith and trust and only feel secure when we are in control. Have you ever seen a square cloud, a rectilinear tree or a triangular mountain? All

things have a place and everything in its place, our minds have become like the sterilized instrumentation on a hospital tray. What happened to the zest, the gusto, the unsymmetrical, wiggly-piggly uncertainty of things? It seems that life has lost the balance so essential to vital human living. Why is it that we cannot *let* things happen instead of always trying to control them? Does just analyzing something bring about understanding? Does one perspective show the whole? Understanding requires the balance of thinking and feeling.

How can you tune in to anything in the world and in particular to others if you cannot tune in to yourself? Do you know what you have to say? Do you know how you feel? Machines are unable to do this, they continue to run until they tear themselves apart. Their feedback system is provided only by humans. They do not know what they are doing. They lack a reflective consciousness.

What we are opting for is a feeling kind of thinking which utilizes our capacities to dwell. This is a reflective way of being. Perhaps if we let our reflective possibilities come forth we may see in a new light. With our present condition of human existence, we run until we drop. We hide the mirror behind the door, we do not know what we are doing. The modern person seems to be panting for breath, for room, for freedom and does not seem to know how to stop.

The person-machine complex is a fallacious image and must be disassembled. The identity of the human soul is on the cross. What are we to become? New ways of thinking and feeling about ourselves, the world and our place in it, transforms us all. We stand in new relation to each other and the worlds of which we dreamed. The spirit of the dreamer should be enriched, nurtured and encouraged to bud and blossom into full flower. In the creation of our futures we are required to look beyond what we are and what we do, to that which we dream ourselves to be. A Garden of Eden resides in the human vision of paradise. A new spirit is stirring deep within and warming us anew. A flickering yellow glow emerging out to touch the dark night has been born.

By steeping ourselves in a feeling kind of thinking we soak up the flavors and feels of other ways of being. The infinite and the eternal are extensions of our boundaries of human existence. They reside in the fully present and point to undiscovered treasures in life. They are possibilities and promises, resonances with new dimensions. Perhaps the rationalists or materialists will say ridiculous but there are many today who think not, who are willing to open themselves to deeper and more enriching ways of being. We are tending and caring for the growth of a new spirit on the move.

IV MYSTICAL RESONANCES

Resonance is a form of vibration, a reverberation *Inbetween*. The Divine in the nature of the human being allows one to approach this dimension of experience, one in which all worldly and taken-for-granted ways of knowing are suspended. At these moments one senses they have tapped the original source coming into contact with the mystical energies of a living universe.

To resonate with the mystical is to feel to one's depths, to listen with one's feel. It is to hear with the heart and to feel in one's bones, it is an absorption in mystery and a surrender to things larger than myself. It is a glimpse of an entirely new vision which has a sense of irreality. It may descend in moments of total rapture with a flower, the patterns in a leaf or while wondering at the magnificence of a sunset. There is a growing concern for the re-development of these capacities and forms of experience in everyday life.

Why should we not be enchanted with our lives, with our self-chosen ways to be? Why should not we find new ways make new lives and deepen our meanings? To do this requires that one first learn to listen, to look, to feel, not on a surface level but with the whole of being. For so many life has become a bore, a monotony, a rut. To develop alternatives one must take a chance, risking to do things differently. Being different carries with it a good many difficulties and the cost is sometimes high. But what is the price paid for staying the same? It is too easy to go along day after day doing the same routine, taking the same route and living the same life, never lifting our eyes from the ruts in which we run. It seems we have learned to ignore the mythical, the mystical and the legendary in our own personalities. Too many have become lopsided with rationality and unable to imagine their lives any other day than the 9 to 5, five-day work week and nights filled with TV. Too many, although they may possess all the comforts of home feel a nagging lack of a sense of completeness or fulfillment in moments alone.

What we are reaching for here is the restoration of a little mystery, mystique and wonder to life. To breathe new breath into life, find new ways of opening out to those things which create *harmony*, to open up to the possibility for inspiration.

To be inspired is to feel the full vitality of knowing that you are alive. Life *becomes* open and one is able to let go of inconsequential worries to which one has stubbornly clutched so tightly, only a few moments ago. Risks are taken to form new ways of directing life, moving closer to life. But to move into it requires one to participate in its creation. No one can create it for the other but we can inspire one another. We draw inspiration from like-spirited people who share and co-create with us. Full living

includes other people, it is the creation of histories together and the creation of futures together. We bring out various characters in one another and help to release one another from cramped and stifled lifestyles. We resonate to the feels and forms and colors of experience. We work together, play together and celebrate together, sharing hopes and fears, joys and sorrows, wishes and dreams.

In such a way of living, of true living through sharing, we learn to release the tensions which keep us so taut and bring into play our potential as we become open to them. We learn to relish in them and find joy in bringing them about, in others as well as ourselves. Life becomes enriched and deeply understood. We become what we could be and want to be and less and less of what we wish we were not. It is a process as we begin to see new aspects to ourselves and realize that they are *all* us, the poet, the philosopher, the artist, the dancer and the one who helped to create them all. As this kind of life unfolds, one naturally becomes aware and in tune, in *harmony* with oneself, less anxious and tense. One begins to move with the flow of being.

Rhythmic nature gives rise to our possibility to resonate with being. The ultimate simplicity found in experiences of mystical resonance is provided by the fact that for even just a moment, one sees directly into the world rather than through a theoretical interpretation of Reality. We sense the power that is inherent within us simply as human beings, the power to transform ourselves and our lives into a harmonious and well-balanced way of living, of creating our own futures and of knowing that is *we* who are responsible. We are our possibilities. The discovery of a little bit of the mystic in each of us can be a dizzying discovery. Is there not a little potential in each of us to see ourselves as anything but what we are now?

One of the problems today and which stifles a creative lifestyle is the idea that one must be an expert to do anything at all, regardless of how simple. Unless we know how to perform with the utmost skill we feel foolish to try. To err is human but we are afraid of erring because we feel inept or inadequate unless we can perform to the ideal of professionalism. In order for most of us to participate we feel we must be highly skilled. What happened to the idea of participating for the sheer joy of doing so, of surprising ourselves with our various hidden talents? Is there such a thing as a person with no talent, no skills or no potential?

Our dreams, wishes, fantasies and mystical natures are very delicate matters and the first to be crushed by a matter-of-fact world. The mysteries of life which have provided inspiration to humankind are being analyzed, organized and systematized by the computer age. The laws of probability have replaced the laws of possibility. We have been entranced by the

machine age and our ability to resonate with the mystical does not seem logical.

But still we dream ourselves to be things we are not, even though we may never speak them. This is a way of re-discovery, of the full development and growth of the human potential, to actualize these promises in our everyday ways of living, bringing together the mundane and the mystical in hopes that even a tiny transformation will take place. A tiny beginning of a new way of seeing, feeling and being. A way of the truly human realization that we are and can become, what we dream ourselves to be. What is it going to be? The choice is up to you.

V ON THE WINGS OF A BUTTERFLY

The age-old saying that thoughts have wings has carried the vision of human beings on a long and distant journey through time and space. It holds within it the magic of transcendence, the image of flight into the future and new and different worlds. It is a way of traveling beyond what is known. It is a venturing out into the wilderness of the unknown. Our thoughts have carried us beyond the ordinary and today, right now, the flight is landing us at: The John F. Kennedy Airport, New York, after only two hours of traveling in circles over the runway because of the modern day phenomenon known as stacking. Today thoughts are carried on the wings of an aircraft, they have become jet propelled. Unless they are supersonic they are obsolete or quite incidental. The wings of the butterfly have been grounded by many and are seen to be of interest only to those who call themselves entomologists or the studiers of bugs. They seem to hold little magic for the thousands of Dapper Dans of Wall Street whose blood pressures rise and fall with the pulsation of the stock market.

But for those who still take the time to watch and listen, the gliding path of the butterfly in flight seems to be the perfect vehicle for thought. The butterfly sails into the air, slowly and effortlessly winging its way along, hesitating in midair before turning and swooping along a new route, seeming to follow only that which piques its interest. There are no time schedules, no flight numbers and no stacking over its runways. It dips and glides through unmeasured distances and into uncharted futures. For the butterfly, as for our paths, the shortest distance between any two points may be a straight line but it just does not seem to matter. The ways which are of interest are the ones encouraging a sense of quality, not quantity and of the intriguing rather than that of certainty.

The only real certainty that we have about our life is change. To expect that one can arrange everything perfectly and to remain so is to ignore what experience tells us. We wish too often that good times would be with us always and strive to be constantly happy and satisfied. But life has other things in mind and soon the structured tower of certainty begins to wobble, eventually giving way to the ever-changing changingness of things. The living of lives means the changing of times. We can never outlive the changing flow of our lives.

If one is to be in tune with the changes that take place all around, one moves with the tide, sails with the sea and blows with the wind. Currents run through our lives as freely as the wind walks in the trees just as the butterfly has a way of moving, that *goes with*, that which it is in. The patterns and forms are like the magnificent array of color on its wings as it drifts, glides and seeks out that which holds attraction. It lives close to its life and blows into the world. The butterfly moves with the ease and grace of a stream, as if

it knew all the secrets of life. It seems at peace with the world. The process of its transformation as it comes into full existence includes many phases and its rhythms are *of* its life. In the age of modernity the natural times of ripening are accelerated on their way. We force bloom flowers and keep chickens up all night. We put birds in cages and trees in pots. The natural pace is left behind for a fast race. It is time for us to *look* at what we are doing.

Our thoughts have wings but what kind and where are they taking us? The wings that truly fly do not need to be jet propelled. The slower and majestic do just as well. One without the other is a lopsided view of the world. The *feel* of the path in flight is as important as the destination. Can we afford to forget the fragility of the living and try to replace it with the jet propelled autonomy of the automatic pilot? Does the person fly the plane or does the plane fly the person? A reversal has taken place and perhaps another is in order.

There is something very mysterious about the butterfly which carries full enchantment. It seems to flit and flutter in a way that appears to be inviting one to watch. It seems to move so slowly that it is asking to be caught but for those who are so enticed, just at the last moment as one is ready with the net, off it flutters into the wind, gliding along even seeming to giggle at the try.

Our thoughts are much the same. They seem not to pay enough attention to what we wish them to do but flutter off into the breeze and return unheralded. They drift and they float and hold promises of flight. They swoop and they soar and hide from us in the night. It seems they sometimes have thoughts of their own. So what are we to do about the butterflies of our minds? Perhaps this is difficult to fathom for those who feel that they have total control over their lives. But it is only the recognition of an unfilled space, an unacknowledged way of seeing ourselves, of being and becoming other than that which we feel we must be. The butterflies of our minds are inviting us to see and perhaps it seems strange to think of your thoughts as such creatures. But once again we are caught by the magical sense of their existence, how can we afford not to look?

What is being said is simply this: there is another way, to return to the fields and the feels of a universe that seems alive. Not one that is simply explained away via a set of mathematical equations. The world is not a measurement as we are not a number. One must get out of the plane to know that they have been in it. Sure enough as we jet our way across the globe, the shortest distance between any two points is or becomes a straight line. All that is needed is to reach into the handy pocket in front and look at the maps by which the pilot navigates the world. We see only straight black lines across the round blue-green world. We breakfast in California and dine

in New York and all that happened underneath was only six hours, while today the butterfly saw a whole field of flowers. It talked to the breeze and floated in the sun, not knowing that for it, tomorrow would never come.

VI IN THE HEART OF A ROSE

In the heart of a rose follows very closely the spirit of which we have been speaking, an expression of the way we feel, the way we live. The heart of a rose is the very center of existence. It reflects the perfection of the universe. It seems natural that the heart and the rose are tied so closely together symbolically. One seems to imply the existence and the validity of the other. The heart has been designated as the center of feeling and emotion. The rose is a symbolic expression of that center.

Today, in psychology in particular, there is a separation between thinking and feeling. The thinking takes place in the head and the feeling takes place in the heart. They are understood to be separate and isolated experiences residing within each living being. The head rules the heart and for anyone who thinks or feels differently there is the title of romantic. They are simply not being realistic. To be other than realistic is not logical or functional and is therefore undesirable. One is not permitted to be in love with being alive, of feeling one lives in an era of enchantment and of seeing with one's heart. Everyone knows that matters of the heart are illogical. Therefore, they take a back seat to the thinker in us all. Yet the notion that we are all of and from a center is in vogue and the poetical insight that the universe may be understood in a grain of sand is acceptable, even laudable.

The feeling aspect of the world of our experience has been given to the dreamer, the poet and the visionary. It is so amazing that these dimensions of human experience have been assigned to such insignificant roles in our lives. For what else is science, technology or the modern day world other than dreams that have come to life? They are embodied imaginations of years gone by, great prophetic insights of how the world could be. Today's technologies stand as tributes to those persons who dreamed them and yet we see that not all in the dream can come true. Not all that we envision is necessarily a healthy way of living. We do have human boundaries of which we become aware. More is not always necessarily the best. Quality comes from the heart, from the feelings by which we live. Quantity comes from the head and from thinking. One without the other or one over the other becomes tyrannical and useless in its tyranny. The search that we have undertaken in our lives is again for the balance, the rhythm which gives rise to *harmony*. Our ways must be looked at with a critical and feeling eye, one that sees with both the head and the heart in hopes of discovering a new light on the path of life. An eye that sees the feel and a head that hears the heart, a mingling of the two in a new way will help us dream a better world, a fully human world.

Not everything that we see will be right for everyone. We are not proposing any sort of utopian ideal, only giving expression to the personal path upon which we have been treading, with those whom we find we share

in spirit, to sense the direction in which it leads us and discover the center of the source which guides us. This is the heart. *The center or heart of our existence guides and directs the flow of human experience.* To be working from a center is certainly not a discovery of the modern day world, the ways of the ancient East have professed for ages that all of us work from a center of gravity. For them this is the hara, the belly. The martial arts, the gentle arts of self-defense, the samurai, ju-jitsu and archery are based upon this notion of a guiding center. It affects the way one walks, the way one sits and the way one sees the world. It is a lifestyle, a way of living. It is a current running through its people and giving a sense of center to their lives, shaping the meanings of their experience. As Westerners, we feel our center to be closer to the heart, rooted in the soul of the earth. The heart of the rose is a symbolic expression by which we have chosen as our natural rhythm and way of knowing. Through this center experience is magnetized, providing an axis, a way of bringing us together into a unified whole rather than seeing ourselves as a network of signals operating on conflicting and separate wave lengths. We cannot really think without feeling, though there are those who seem to feel and act without consciously directed thinking. The crux of the matter seems to be that they feel free to abandon themselves *to* themselves and have faith and trust in their own organic being to act in unity, as for instance the skillfully trained body of an athlete responds to that which it knows. The knowing body understands and moves to ungiven commands. It acts as though it does not understand the difference between the head and the heart, it seems to know that they are only extensions of one another and work together in common spirit, drawing their meanings from their intertwining. If either is not, the other is not. They are inextricably bound and their interdependency means only that they are, in essence, one.

In the spirit which resides at the heart of the rose is where we are beginning. The *heart* of the matter becomes the *center* of care. It is a path which emerges in the spirit of our treading and grows from within, seeing new patterns in the fog and casting a new light on the path before us bringing us closer to richer and fertile ways of living, as the heart of the rose is, as it is for the human, eternally rooted in the soul of the earth.

VII THE SOUL OF THE EARTH

Until today, the dwelling place of humankind has always been in, with, on or of the earth. The fertility of the soul has always been known by sinking roots deep within the bosom of the earth. The richness of the land provided the richness of the soul, earth the provider, earth the mother and keeper of the soul. Now humans are whirling about in space, freed from the pull of gravity, spinning across the cosmos as a cosmic seed pod, scattered by the wind. Like tiny white puffs sailing on the swift currents of air, they are tiny spaceships in the vastness which hold within their seeds the promise of new life. They sail and they glide and they drift, scattering their promises in age-old ways of re-generation, in reunion with their ground.

We have broken the bonds with our earth, with our ground and pulled up the roots of our souls to spin in space. This is not said in a critical way but only to illustrate our latest transformation as human beings. For although only a few have sailed the seas of the stars, it is humankind which has traversed the universe. We participate through our own and bring new visions of ourselves and our futures back through them. They are the mirrors into which we cast our eyes and glimpse a new image of our own promise, one of which we can be only vaguely aware. As space traveler we have transformed our image again and extended this knowledge to new boundaries set forth only by those demanded of the universe. The effects of our travels as we wheel though the unknown cannot yet be fully grasped. But the achievement of one shows itself in all. The image of one is reflected in each of us here and our ways of seeing each other and our connection with the world have been transformed. We cannot return to before. We have now actualized the vision of extending our presence beyond all previously known limits and broken loose the hold of our known dwelling place, the one from which we sprang.

Dwelling places are shelters of life. They are special spaces, magical spaces and earthly creatures, warming our hands and our hearts in the light. A dwelling place reflects the natural rhythms of life and provides a shared center for the possibility of our own existence. We move out and we return, we venture anew and feel glad to be home once again.

Today's modern term houses, to replace the intimate name of dwelling, reflects a change in the attitude of living. The feel of dwelling has been cast out as a way of living. The home has been turned into a hotel, with the occupants coming and going as ships in the night, leaving cryptic notes scribbled in ink or scratched on efficiently constructed chalk and bulletin boards. We leave tape recorded messages over the phone and make appointments to see ourselves. It all has a new sense and a frantic pace. We hurry and rush and feel out of time and at the end of a day we re-count only that which is left undone, forgetting to seek the pleasures of our deeds and of

soaking ourselves in the glow of a job well done. We worry and fret our energies away trying to push the night into the next day, all in readiness so that we can get a running start on the worries of the morrow. We have outdone ourselves and can hardly wait to begin again.

A dwelling seems a saner place, one where each can afford to live *with* each other rather than *at* each other. A place where we collect ourselves from the fragments in a day and speak of satisfactions gathered, sharing them with those who are dear. This is where all the little things come into play and make themselves known simply and clearly without being pushed. Where we laugh and play and cry in sorrow, where we share our lives as well as our space.

The creation of a dwelling carries with it an attitude, a closely knit fabric of the human soul in touch with the earthly meanings of our intertwining existence on, with, of and by the earth. The closeness of our dwelling affords us the grace by which we unfold the meanings of our lives together. The fertility of the earth and the virility of human beings co-mingle to create a dwelling place. Our natural environment has been endangered. The soul of the earth is in peril. The earth as provider is growing short of stock as we clamor and clutter about in our own squalor.

A new way of feeling is the beginning point. The promise of the human being is rooted deeply in our ways of dwelling. We are responsible for the ways we create not only tomorrow's but the distant future's lot. To expand our horizons to long-range view we look for qualities which have been long forgotten. We are reaching to extend ourselves through time to grasp a feel for those ways which are conducive for the re-generation of the promise of humankind. Too many are ready for flight into the unknown of space, willing to sail off into the celestial heavens and neglect the very soul of our earth. Without this soul we would surely perish, as without dwelling our lives are diminished. We are searching for an ecologically sane way of life, to move with our rhythmic nature rather than against it. We are searching for new ways of rooting ourselves in our everyday lives, of gaining firm connections with our meanings and to come closer to an understanding of what it truly means to be alive.

We create our new futures together. We share in its direction and provide in its spirit. We are, in effect, the beginning of a new tomorrow. The experience of dwelling instills within us a place of belonging, a place in which we fit and a space in whose creation we participate. The re-creation of a place in which to dwell seems to be of the essence. We want to enhance the joys of shared living and to loosen our holds on the tails of the stars, to root in our earth as well as fly in our skies. This is a return to the feel of growing rather than of being built, of listening to our lives and one another

in the first person and not on a disc, to see into eyes rather than through them and to feel into hearts rather than break them.

The break of humankind with the soul of the earth is a new frontier already crossed. An old boundary has been broken. Our accomplishments are surely amazing. But the bothersome thing is the break from each other and the very center of our existence. This is devastating to the qualities essential for the fully lived life. The development of the human potential is a journey, one which wanders, falters, regains its footing and continues on its path, pausing and wondering, reflecting and gazing and moving in various moods at once. Our achievements have been stupendous, we return to, to go forward again. Our habitation is our salvation. We live with the land, sail on the seas and now are near to being cosmically free. We remember the source of our existence, the soul of the earth.

VIII MAGIC IN THE AIR

At sometime most everyone senses a bit of magic in life where things or happenings seem to suddenly open up doors allowing a whole new feeling and viewpoint to flow through the soul. The birth of a child, watching one grow or simply contemplating the abundance of nature's resilient strength. Our lives are possibilities not probabilities. There are untold promises in each simply lying dormant until we take the time to unearth them and help them take root and grow.

Our lives are possibilities each with a magic all its own, as we attend to their growth and let them move at a natural pace. Today we rush too much and linger too little, we miss the small things which give the flavors to our lives and seek instead the obvious. Little treasures are tucked safely away and remain undiscovered, hidden from view. The doors we open are the times and spaces to that which we shall become. What is it that gives one the sense of magic, the mysteriousness of the unknown, a glimpse of a secret collection of partially hidden truths that are there? We are seekers and adventurers by nature, we love to explore and discover new frontiers. We abound new boundaries and hurdle old fences. We create, we rest and then we travel on. The magic is in the air that we breathe and in the dreams that we have dreamed.

Our new tomorrows are the wishes we wished today, the visions and callings of new frontiers. But founding a new frontier demands a strong spirit and a nature with will. We all live with our dreams and wishes and yet only some bring them into fruitful existence. Not all are willing to take the risk. Our spirits of adventure and callings of a quest speak individually. What are we to become? Our answers are all different and our directions intertwine but our decisions should be our own and move us on our way for a given time. As we are open so our lives unfold and as we close them so they stay. To be alive is to be steadily changing and becoming anew. It is an elasticity which lets one bend rather than break. To remain rigid is to grow old and brittle, resisting change. Soon the weight becomes too much to carry or the pressures too great to bear. Too often we clutch to things gone by, not realizing that they still are with us even though we no longer try. To open up is to be re-filled, over and over again as little vessels into which life flows its never ending stream.

We afford ourselves the power to change and re-vitalization and re-generation. We are the ones who can rise above the fall and begin again to climb the towering tree of life. For it is in the ascent that a new horizon can be seen. The dawn of a new horizon fills us with the strength to go on. Any new creation is a tender and fragile thing, treading paths fraught with dangers and perils of the unknown. But in these travels we are committed and to this path we are devoted, sharing in the failures as well as successes.

The strength we gather comes from each other. There are days filled with beauty and days filled with agony, each helping define the other, freeing us to experience all that we can be. We are convinced that one cannot live solely in the clouds forever and it is foolish to try. Each of us suffers and each of us must die. The meanings *in* our lives are the meanings *of* our lives. Our meanings are our centers and the network by which we live. The patterns they create are our views of the world and provide the directions by which we travel. They are never complete and so left undone for others to freely take upon our leave.

The notion of being left undone is essential, for where would we go and what would we do if everything were complete? It seems to be in our nature to know that there is always somewhere else we can go and someone else we could be.

By this it is meant that our lives are never exact or static but always growing, changing, as we struggle with each new feat. It is the personal quality of growth which is an expansion from within rather than attachment from without. In this growing we are extending ourselves out, working from our centers. We venture anew and return once again to the vitalness and strength in the dwelling sense of life, re-gaining our footing and direction before the next new venture. We restore our balance and begin again, seeking another new horizon to venture through.

The magic in the air is simply another expression of the enchanting call of life, beckoning us inward for discovery of our very own lights. It is only when touched personally that one opens to change and it is through this openness to touching that one is called out to be all that they can be and to bring to bear all the promises living within.

IX METAMORPHOSIS AND METAPHOR

Metamorphosis is a way of transformation and metaphor is a new way of thinking about old things. These are two primary notions to our current way of thinking. They seem to express how we see our way of going about the creation of the meanings of our world and our place in it. Metamorphosis and metaphor are processes in life, thought and language. They are expressions of the powers in human living which enable us to create from that which already exists. To think, to feel, to live anew is a re-combination of the past and the promises of the future. Metaphorical thinking is not a logical view of the world. It is on the other hand not a simple cloud in the sky but it is a new pattern in the fog.

Today we are taking our lives into our own hands and recognizing their shapes, feeling their feel and hearing their ring. We are re-gaining a sense of growing and letting things unfold, of sitting in silence to discover just what it is that we think. We are touching deeply what we see, going to the very heart of existence.

It is a transformation, a metamorphosis in the meaning of life. There seems to be a hunger for new ways, a thirst for inspiration which has been sadly relinquished. We are tired of seeing a machine in the mirror each time we look. We are tired of hiding ourselves behind the door. We are ready for a new way of the old, of picking our treasures and making new starts.

We want to learn what and how to do with and for ourselves and those with whom we share. We want to speak to those who might wish to hear. We want to re-gain our touch with our world and feel the sense of its beat. We want to grow new roots and nourish our souls. We want to teach our children by the ways we live and banish the darkness from learning and life. We want to carry our pasts forward and see them safely through. We want to resonate with our mystical selves and the powers with which we dwell. We want to provide new hope by the way we have chosen to live for those who cannot find their own way, sharing our lives. We want to recognize and realize that we become what we create, to grow our own way and see in the products the pains that we suffered. We want to reverse the person-machine complex, take it apart and see ourselves again. We want to feel ourselves swell with pride at the price that we have paid and to sense the magic once more of the power of becoming that of which once we had dreamed.

We are in the midst of our own metamorphosis, we are becoming what we behold. Our lives deepen each time we reach out to touch them. They gain a sense of the new, exploring creative dimensions, instead of following a technological blueprint. We feel a new spirit and see a new light and we wonder about things the way they are. We feel ourselves moving and

to where we are not sure but we know as well as can be that we are definitely not alone.

Perhaps the easiest way of saying that for which we seek is the joy to be found in living our lives as they fill the space in our worlds, each day as it comes. We know that we have futures as long as we live and in them we plan to take a hand. The handmade future is our way and in its creation is to be each new day. Metamorphosis is already underway. The transformation of our boundaries gather the natural rhythms of life and the dreams with which we play. We are on our own path of becoming and it is a new way of being. It is just a beginning but then what is not? We live from our pasts and in the hope of our not-yet-structured and uncreated futures. That which we create will be an expression of the meaning of our lives and in turn, the meaning of our lives will become that which we have created. We grow our world as it grows us and for that we must lend a hand. Metamorphosis and metaphor takes on a personal sense only when from participation emerges the re-creation of our very own lives. Possibilities permeate existence, the choices made become my life.

X THE HANDMADE FUTURE

The handmade future holds in store the restoration of the center of personal existence. By this we mean that we are searching for the ways and means of genuinely creating our own times and lives together. The handmade future is an attempt to re-create the feel of a life. One lived in balance, *harmony* and a sense of belonging to that which we create and to that by which we have been created. We recognize the humanness of our own experience. We are striving for a humanly fulfilling lifestyle. We want to let our lives make sense to us as magically endowed human beings. A person is not a robotized automaton. We are, in essence, responsible for that which we create, especially our own futures.

The handmade future is essentially an expression of vital living in a mechanized society. We do create our futures together via our wishes, dreams and inspirations. To be effective vehicles for change these are brought to bear directly upon our *everyday* ways of living to bring to fruit a certain transformation in lifestyle. We are creatures of possibilities and promises, holding within us an element of the Divine.

We are looking for ways of re-integration of the head, hands, heart and soul. It is imperative that we seek the unities of living with nature rather than outside it. We are fostering an attitude of cooperation to complement that of competition. What we are speaking of would perhaps be called an ecology of lived human reality and the re-enhancement of the qualitative dimensions, to once again allow and encourage us to be in touch with the pure enchantment of being alive. Each generation is responsible for finding new ways to continue traditions as well as to create futures together, a living example of metaphor. The way is toward simplicity, it is an uncomplicated *attitude* filled with inspiration, reaching into the depths of meaning for affirmation.

If we are to be responsible for the creation of our own futures, they are in effect then, handmade futures. The choice of what they shall be should be our own. But we are opting for an even closer relationship to the meanings to which we give rise in our everyday ways of living. We want our meanings to be as delicate as flowers, rooted in the fertile soil of everyday life, with a spirit that sails on the wings of a butterfly. We want to give expression to the wonder of simply being alive and let our world reflect the marvels which are to be found.

Each of us is a unique and individual being, bound together by our nation, our heritage and our own will to be. We want to look at unremembered pasts and seek out the feels that one can see, like artists capture on their canvasses, ones that speak a language of a concrete and universal appeal. Artists have a definite hand in our futures as they capture

living truths and externalize the magic in moments, drawing us in and together as only they know how. They speak with color and form, a language needing no words. They work in the depths of what it means to be alive. We too can paint our own path and in a unique way, the future is ours together.

The handmade future is an opportunity to recognize and re-affirm that we are in the midst of creating for our own the meanings of an aware life together. We do not exist outside or independently of one another but we are simply one, we are all one. We are all differently that which we behold and that which flows through us. We are uniquely the same.

What we are speaking to here is that people from every walk of life, of unique and varied biographies all share a common spirit of being. This is one which allows us to return to the touch of our lives. *The double possibility of touch brings forth the possibility that as we touch others we become in touch with ourselves.* Touch may seem a strange sort of word in a time where everyone is encouraged to keep to themselves. Touching is not encouraged. For those who insist on such blatant attempts at intimacy, social rapprochements abound. Touch is only a first step and quite essential in lending a hand to the creation of our futures. For touch is a willingness to reach out, to share, simply just to care. How many do you know and even yourself, do you readily reach out to others whom you meet? To those you know? To those for whom you care? Touching is the reflection of genuine interest and concern, an expressed openness for life. Those who are afraid to touch, live only in their minds. Their bodies have become a thing to be watched over and controlled, rather than a true expression of a deeply felt meaning or attitude toward life, a true expression of being. We like people who touch our lives as we touch theirs. They are the ones who seem willing to share. Being in touch gives to each the possibility for growth.

Growth is a fertile term, for it means to allow for natural rhythms to mature and to bring to fruit all the promise held within. Growth is *harmony* as it is an integration of that which rises out of the old and simultaneously gives rise to the new. The simple wonder of it all is a true expression of the attitude and lifestyle toward which we are working. Simplicity is a goal to be achieved, not a condition to be taken-for-granted. Simplicity in a mechanized and technological world is a very complex matter. To live life has become a task but the complications involved in creating an uncomplicated lifestyle are very much worth the time and effort.

Today's time is worth more than ever before. Time is of the essence of the structure of modernity and most of us live in a time which definitely moves of its own accord, ignoring the natural flow of living. We structure our lives in such a way that we can eventually no longer live within that structure. We run, we dash and we hurry, just to see our lives run away from

us before we have had a chance to discover just exactly what it all means and where it is that we might fit.

The time is now and the way is our future, the people are our own. Our people are our futures, as ours may be theirs and for this we may be grateful. To move with and not away from is our key and live as we know there may be no tomorrow. It is *in* us to see that without each other there would be no other way other than to remain as that which we already are. We each can help the other be. It may seem romantic but being in love with life is the only way to be more.

Our handmade future with those for whom we care and with whom we share, are the futures for only which we recently hoped to dare. Each of us is an agent for the destiny of us all and what would you like for that to be? Those of us who care about our own created time are looking to each other and the simple wonder of it all. We are looking for the closeness and the intimacy of which we have been so deprived. It is a spiritual bond which helps to keep us alive. The handmade future is carved from the block of meanings in our lives, shaped and fitted, expressing a sharing of our very own lives. Time and space are simply mediums of art to be created by those who dwell within them, to give form and color to the living. We live in our time and in our time we die but our handmade futures live on as though and as if we shall continue forever.

We live as though we are what we will become and touch each other as if there would never be a next time. Today is the lifetime that we live through each day. What we mean and what we are here to say is that tomorrow is the future which is handcrafted today. So in the world that you create where is it that you fit? What does it all mean? When are you listening to what you have to say? Watch and listen, did you really love being alive today? What we are asking is simply this, how much are you in touch with your own life? What does it mean to you and how is the creation of your own future to come about? Will you grow it for yourself or will you depend on others to create it for you?

In the handmade future we are looking for creative and artistic ways to bring forth the meanings of our time together. We want to fully feel the sense of life, to touch the vitalness of one another's lives and bring into the open all promises hidden within. We want to share in our own created destinies. We want to know that we are alive and we want to recognize that we are not alone. Together we are responsible for the meaning that this bears. We are and we become through each other and not entirely on our own, as we shape ourselves through the hall of mirrors into which we gaze. We become what we create and create what we become. There really is no other way, at least not for those who care or dare to create that which they have dreamed. To create for ourselves means that we are the guardians of

the future. What we do, what we become and who we are is, in essence, the future of tomorrow. For in the future the past is embodied with modification and the actualization of what is now. To live only in the present is a misnomer. For one is a synthesis of what was and what one is to become.

The meanings in our lives and the answers to the questions are expressions of our experience, for our experience makes us what we are. We are then striving to get in touch with what we have been through during the years to bring us to be what we are now. For what we have been and what we are now is only a premonition of what we will be tomorrow. To become is a truly magnificent quest. It is not simply the following of that which was but a free and responsible choice of what shall be.

But then, what shall we be? Whom shall we become and where shall we go? These are very personal and profound questions. For that which questions the meaning of being asks very serious questions indeed and we are asked what are you to do with that which has been so graciously given?

This is a difficult question to face. For what are you to become and where is your place? The meanings of our lives have become the most important and comprehensive questions. From the days of myth and legend, fairytale and fiction, we see the dreams and inspirations of humankind unfold before our eyes. What is our future and what can it possibly mean? Have you ever reckoned with the possibility of your demise? Well, if you have then you know what we feel. If you have not then for you we truly feel.

Today there is great controversy over the self. It is existential as it happened to us. We are what we do and we become what we will do. The self is not a one but one of the ones that can be. But what, we ask shall that be? In the creation of our futures we are to see beyond that which we are, that which we do, to that which we dream ourselves to be. We are what we behold and we behold what we have become but to move any further takes a direct and sensitive seed.

PART II
DYNAMIC ASPECTS OF INSPIRATION

*And new Philosophy calls all in doubt,
The Element of fire is quite put out.*

John Donne

DYNAMIC ASPECTS OF INSPIRATION

I A TIME OF PERSONAL CHANGE: A SHIFT IN EXISTENTIAL MEANING

The experience of authentically being inspired is a time of personal change. *A Shift in Existential Meaning* provides the overarching theme for this experience. A shift in personal understanding emerges as an expression of the experience. It arises from the inspired person's experience of being-with the other who is inspiring.

The presence of the inspiring other is the impetus for this shift in personal meaning as it activates an already-existing inclination toward becoming in the inspired person. This already-existing inclination is called one's *aspiring* nature. Fundamental to the inspiring experience is an *inspiration/aspiration dialectic* that arises in the *dynamic field of Inbetweenness* shared by the inspired person and the inspiring other. The inspired person is attracted toward the inspiring other. Not as a moth is to a flame rather the inspiring other initiates momentum toward reflective self-understanding. Being-with another person who is inspiring throws the inspired person's understanding of the meaning of existence open to reflective questioning and wondering. In the inspiring experience the reflection of the inspired person dis-closes a movement from discovery of my own meaning as a person, to my own possibilities for becoming who I aspire to be.

Experiences of authentically being inspired are dynamic by nature. They bring personal change. The inspired person's decisive action arises from options discovered as one's own by being-with the inspiring other. Experiences which arise in relationships of this nature are called *authentic moments*.

Authentic moments are turning points in experience. In the *dynamic field of Inbetweenness* the inspired person's movement toward an already-existing aspiration is clarified and strengthened as one's own possibility. This is integral to the meaning of the experience of authentically being inspired. Authentic moments bring a choice-point in experience in that one enacts an option to become that toward which one aspires.

This shift of self-understanding is positively valued by the inspired person. One feels that one's choice and actions are true to one's self-expression. A further deepening of self which has always-already been there is now given expression. Values present to the inspired person are guiding orientations in life and fundamental support which outline the meaning of personal existence. This shift in meaning emerges in the existential dimension.

Being inspired arises from a *dynamic interplay* through which the inspiring other and the inspired person meet. Upon this meeting ground, human values are initiated, clarified, strengthened or rejected. In the inspiring experience, one finds truth approaching from beyond the self via the presence of an inspiring other. The meaning of the inspiring other and the *dynamic field of Inbetweenness* they share bring the inspired person to meaning that cannot be alone discovered.

An experience of *breaking through boundaries* of self arises. This act of self-transcendence shows how one person frees another for one's ownmost possibilities. These possibilities are a gift given to the inspired person by the inspiring other. Acts of self-transcendence distinguish experiences of authentically being inspired from experiences of interpersonal possession where one person takes away another's possibilities to be oneself. Possession "strips from" while inspiration "frees for."

With this short introduction to the work, the discussion now turns to the three aspects of the shift in existential meaning. These arise from experiences of authentically being inspired.

A. Three Aspects of
The Shift in Existential Meaning

i. *Aspiring*

The inspired person comes to the shared situation in a way which reveals a readiness to be present and an openness to discover new meanings. Neither a passive recipient nor someone overwhelmed by the inspiring other against one's own nature, the inspired person comes to self-understanding as already-disposed toward personal meaning. The inspired person's *aspiring* nature reveals who one has been, who one presently is and who one aspires to become.

ii. *Authentic Moments*

Being-with an inspiring other calls the inspired person to the meaning of personal existence in a way which is, through time, decisive. Responding to this appeal opens the inspired person to an attitude of reflective questioning and wondering. The inspired person's reflection reveals aspirations to be one's own possibility. This is an experience of "I am able to" *Authentic moments* stand out in one's experience to offer new possibilities which had until that time remained dormant to the inspired person.

iii. *Breaking Through Boundaries*

Acts of self-transcendence arise from the inspired person's affirmation of a personal possibility found through being-with the inspiring other. The inspired person experiences this as being freed for options which are not limiting and taken-for-granted experiences of self in the past. Movement by the inspired person into unfamiliar territory is experienced as breaking through boundaries of limitations to personal expression.

II ASPIRING

Aspirations are one's overall inclination toward becoming, where one is coming from as well as where one is going. Aspirations help reveal *how* a person emerges from the past and *who* that person aspires to become. People experience themselves as coming from somewhere and as being on the way to somewhere else. The bent of that direction is in terms of one's aspiring nature.

Aspirations outline a personal life meaning. This means that the aspiring person meets with an inspiring other in an already-unfolding life direction. The inspired person's openness toward this life direction allows for the possibility of authentically being inspired. Each person, at sometime in life, begins to become conscious of tending toward a particular future and to actively participate in this movement. This existential meaning often becomes present through being-with an inspiring other. Aspirations reveal a person's existential direction. They outline a personal expression to the world, an openness through which a person may be reached. People understand each other as where each has been and who each wants to become.

As one follows out an inclination toward becoming, it is possible to be an inspiring person for someone else. Inspiring people may not be conscious of the influence and impact they have upon the person being inspired. The experience arises spontaneously and intermittently. Being inspired cannot be planned.

The inspired person is open to and ready for the experience. The inspiring other may not be inspiring for other people or for the inspired person each time they are together. Openness and readiness for change are integral to the shared meeting ground. The intended direction of the aspiring person is revealed, enhanced and clarified as one's own possibility through being-with the inspiring other. In experiences of authentically being inspired, the inspired person finds something for which that person had been searching.

The inspired person's way of being-with the inspiring other vivifies the path of an emerging personal direction in life. The person who shares this situation is involved in a reciprocal manner yet each person is influenced by the relationship in a different way. The influence which arises from the *Inbetweenness* of an inspiring other and an inspired person is not symmetrical. Each person is influenced in terms of existential weight.

Experiences of authentically being inspired may arise with one or both people in the relationship. Both participate in the other's possibilities. Prior to the meeting, this possibility remained dormant. The nature and direction

of the shift in existential meaning arises from the aspiring nature of those involved. The aspiring nature of a person includes already-existing values. As such, *aspirations outline one's future*. These guide expression of what is found in the experience.

A. Openness

Openness is for one to be available to meaning from beyond oneself. Gabriel Marcel discusses the possibility of authentic modes of experience which arises in "interpersonal communion."¹ To be, for Marcel, is to participate in being. It is only through participation that there can be a self. Being disposed toward one another in an affective unity is called "spiritual availability."² This ontological communion is the self's participation in being-with. Disposability is an opening-up and engagement is an entering-in. Disposability is expressed in hope and engagement is expressed in fidelity. Engagement is both involvement, being taken into and commitment, giving oneself up to. Participation is an immediate communion of beings who retain their distinctness.

From the *Inbetweenness* of the people involved arises a mutual interflow and exchange of existential meaning through permeability and openness for each other. The aspiring nature of each person gives voice to an intentional way of being-with another person. It reveals an intended life direction, revealing that the inspired person participates and is tending toward one's future. The inspired person comes to the situation with a past which reveals a thread of continuous meaning to personal existence and is conscious of moving toward something else in life. While for some this may be vague for others what is sought may be quite clear and specific. The inspired person may be aspiring toward a vocation, a certain attainment in a given field or the development of some personal expression. What is fundamental to the aspiring nature is an openness toward the values which guide the person's action.

This openness displays each person's ability to participate in choosing a direction. The inspiring other lights up possibilities for the inspired person. One's way of being present offers an invitation to another to become one's ownmost possibility. Looking at people as aspiring beings offers an alternative view to theories of motivation which see people directed by the driving forces of unmet needs. Motivation is commonly understood in terms of human action aimed at satisfaction of biological, personal and social needs or the needs of others. These theories are based upon the person as always being in a state of deprivation. Personal expression in action does not necessarily indicate that people meet and inspire each other in seeking out satisfaction of unmet needs. Leaving insufficient room to understand people who are genuinely involved without any intent to manipulate, coerce, persuade or intimidate another person in light of self-vested interests, this

approach to the aspiring nature violates the worth and dignity of all people. At worst, it precludes and inhibits the possibility of understanding the meaning of experiences which initiate, strengthen and facilitate personal change.³

B. Our Unfinished Nature

The nature of the human being for an existential phenomenological approach is understood as one who is on the road to becoming. We are, by nature, unfinished. The dynamic nature of our experience reveals aspirations to be in the deepest dimension of being, in the ontological.

This speaks to the ongoingness of our unfinished nature. We are aspiring, moving, unfolding and developing. Emphasis remains upon the person as already-being whole. A person is able to transcend limiting boundaries of self through the personal possibility for change. Existence and becoming are open-ended expressions lived by aspiring persons whose tendency is toward each person becoming who each can be. Shifts in meaning arise through experiences of authentically being inspired. Our unfinished nature is the basis for openness to this experience.

A person's disposability toward others dis-closes how possibilities for authentically being inspired emerge. One's own aspiring nature and intended direction outlines who could be an inspiring other. As already on the way toward that possibility, the inspired person sees that "I can be that." The inspired person is open to and ready for the experience. Being inspired cannot be imposed. It is accepted and received by choice.

A person's readiness to be inspired is not open to just any influence. Rather, there is a movement toward what one feels is right, at that time. One may be involved with several people at the same time yet one other stands out as inspiring.

In interpersonal situations, experiences of authentically being inspired arise from the *dynamic field of Inbetweenness* and bring forth options for personal change. The influence of the inspiring other comes through a willingness to respond. This is distinguished from one person who sways another's direction and development to suit one's own needs.

In experiences of authentically being inspired one may feel overwhelmed by new meaning. This is a moment of unity through the *Inbetweenness* shared by the inspiring other, the person who is inspired and the valued possibility found as my own. It becomes inextricably linked with the invitation to express this option in action initiated by the inspiring experience. During the experience there is a self-forgetfulness by the inspired person.

The freedom found in this self-forgetfulness is distinguished from the experience where one is overwhelmed by an influence that goes against one's own will. In this situation, one person manipulates from above the ideals of the person below. This creates an experience of delusion in the interpersonal relationship.

In the experience of delusion one person uses influential power over another person in order to manipulate and control that person's action. The person being manipulated is stripped of personal possibilities and led away from a personal path and aspiring nature. Whereas, in experiences of authentically being inspired, the inspired person is not carried away from the personal path but is strengthened in the ability to make a personal choice and to be responsible for that choice.

In the experience of delusion, one person in the relationship overrides the other person's inclination toward becoming who that person aspires to be. There is a disregard for the respect and human dignity of one person for the other person's being. This way of relating is grounded in coercion rather than care.⁴ The deluded person is stripped of possibilities for free personal choice.

Although the inspiring other's presence may in some way be challenging and accompanied by personal strain, struggle and work, the other's supportive presence awakens aspirations and strengthens the inspired person. Authentically being inspired brings the inspired person into reflection upon the discovery of possibilities. This is contrasted to experiences of delusion and possession which strip and take away possibilities of self.

Already-existing values provide a foundation for personal action. Without these a person may be left open to any influence. Values disclose the inspiring other who awakens and releases the inspired person toward enactment of personal possibilities. In this way inspiration is distinguished from interpersonal persuasion where a person is induced to believe something by another through coercion or argument of advantages or disadvantages to a particular course of action.

This is a relationship of dominance-submission. In persuasion one person influences the other through interpersonal dominance. Whereas, in an *inspiration/aspiration dialectic*, the aspiring nature of the inspired person reveals an openness to and a readiness to respond to meaning represented by the inspiring other. In the experience of being inspired, the inspired person's personal commitments receive support and are encouraged.

C. Readiness to Change

Authentically being inspired gives expression to an intended direction. It announces that a person is ready for personal change. The inspired person experiences an uneasiness with existing conditions. This gives notice to the inspired person for a movement toward something new as well as a movement away from what has been. This possibility was already-valued by the inspired person but was dormant in its clarity as my own.

Experiences of authentically being inspired affirm already-existing meaning. The inspired person is surprised at the ability to do and to be that which had remained dormant until this time.

Although the option may not be clearly apparent, it is an aspired-to possibility. The presence of the inspiring other calls the inspired person back to personal meaning, initiating movement beyond existing boundaries to self-understanding. The shift in existential meaning comes about as the person takes up meaning found in the experience of being inspired.⁵

The inspired person comes to affirm that through being-with others being is dis-closed for me. A person's incompleteness throws the person beyond the self in search of meaning. Our aspiring nature is the movement beyond the domain of self to enrichment of personal meaning through being-with others. The experience of existential incompleteness moves one toward aspirations.

III AUTHENTIC MOMENTS

Authentic moments dis-close personal meaning in a new way as the inspired person comes to turning points in self-understanding. This shifts the inspired person's self-understanding as well as interpersonal relationships.

During the relationship of being-with an inspiring other, the inspired person is called into reflection upon questions concerning the meaning of existence. This reflective self-questioning brings forth personal meaning. Called into reflection, the inspired person moves toward a different self-understanding.

Authentic moments are when the inspired person is in search of and moves toward meaning. Surprised by this spontaneous action, the inspired person is open to reflection upon these personal meanings. Integral to this surprise is that one discovers it is not oneself who precipitated the questioning but is something found through being-with the inspiring other. What is found in the return to Self is actualized as my own. Self represents a shift to authentic possibilities, when a person discovers and affirms a personal meaning of being.

A. Turning Points

The experience of authentically being inspired has a decisive impact upon personal meaning. It is a turning point in self-experience which is a revelation of personal understanding of past, present and future possibilities. The person's new experience of "being able to" displays the impact of the experience. "Being able to" is a beginning, where a person sees, feels and understands something personally significant. The new options for being which are dis-closed require decisive action by personal choice. This is a dynamic structure of personal freedom. The person either affirms or rejects the option. If one has authentically been inspired, there is affirmation. If not, there is a rejection of one's ownmost possibility.

There is a paradox in the experience of personal change. The experience of being inspired may bring initial confusion. Confusion in personal meaning may emerge when the person begins to question things. Yet, the experience gives voice to one's own already-chosen direction.

In either situation a turning point in self-understanding begins to emerge. The impact of the other calls the inspired person into a reflective questioning. The presence of the inspiring other is an invitation to move toward personal meaning. What is discovered by the inspired person is that the inspiring other represents and stands for lighting up my own possibilities. Through these moments in experience a person is put in touch with personal meaning.

Authentic moments arise in different ways. They may arise during prolonged, diffused periods of time shared with the inspiring other or as very short, intense and challenging moments. They are moments of questioning which bring actions initiated by the inspired person. In this search is the “creme of reflection.” The inspired person’s usual way of relating to taken-for-granted meaning shifts as that person questions values, personal direction and aspirations. The inspired person’s reflection is not only upon what the future may bring but upon what has been and who one is now. Values become personal as the inspired person discovers a direction in which to move and acts upon what is envisioned.

In these moments the experience initiates or conserves social and cultural traditions. Meanings go on through time as personal and social existence are instituted in a new way as each person enacts the values which guide both personal and community life. Authentic moments which arise in the *dynamic field of Inbetweenness* remain significant to the inspired person through time. The meaning of these moments goes beyond physical separation. They are significant to the inspired person in that turning points in self-understanding are initiated by an inspiring experience.

B. Incohesion in Experience

One aspect of personal change is the breaking down of meaning as it has been understood in the past. Being called back to oneself in self-questioning challenges the inspired person’s taken-for-granted meaning world. The inspired person begins to look at gaps in understanding. Openness to new insights emerges as one begins to wonder about existence. Although the inspiring experience is a unifying of self-meaning, there is an incohesion in personal experience. This is wondering and questioning meaning which has been taken-for-granted.

Through the incohesion in experience, one is open to and for the meaning of others. This points to self-forgetfulness. The inspired person opens up to the other person, listening, watching and learning what is possible. Being open to the meaning of others is the nature of disposability. Interpersonal cohesiveness arises in the *dynamic field of Inbetweenness* shared by the inspired person and the inspiring other and is possible as the incohesion of experience opens one to the affirmation that “I am not enough alone.”

Through the incohesion in experience alternatives shine through webs of certainty which have given coherence, order and stability to the inspired person’s taken-for-granted self-understanding. In experiences of authentically being inspired, this coherence, order and stability is called into question in light of something new discovered through being-with an inspiring other. Incohesion opens us to experience the unknown, what

Martin Heidegger would call the “uncanny.”⁶ The familiar and taken-for-granted momentarily breaks down. Self-experience, at this time is open to meaning which approaches the person from beyond the self.

C. The Call

The experience of authentically being inspired brings the inspired person back to new possibilities for self-expression. One does not ponder and cogitate over these options as though deciding on the purchase of something. Rather, these possibilities emerge from the questioning of existence. They well up from the depths of one’s own being as one opens to a possibility now experienced as my own. For this reason, the person must consider the *motives of appeal* which call to one personally. This call, an appeal, is emanating from beyond oneself in the *dynamic field of Inbetweenness* shared with the inspiring other and from within one’s own aspiring nature.

Authentic moments emerge upon reflection by the inspired person only in relation to the ability to respond to and act upon the call. The appeal sent forth to the inspired person via the meaning of the inspiring other represents meaning which approaches the inspired person not only from the other’s presence but from the call to Self-direction which comes from within. This announces that it is a possibility to become one’s aspirations. Enactment of an intended direction is a movement toward personal change.

The inspiring other represents meaning which transcends both persons involved in the experience. The other who is inspiring is significant in terms of being an Other. The other becomes someone whose meaning is brought forth in the inspired person’s own existential way of being. As the inspired person acts upon the call a Self-Other meaning emerges.

From the meeting ground arises an interpersonal presence which is a close connection in personal meaning. Both people are included in the meaning of the inspiring experience. Not only does the experience bring light to the inspired person but during these times of authentic moments, a mutual interflow and exchange of personal meaning transpires. The inspiring other’s meaning for the inspired person is an irrevocable aspect of the experience which arises in the *dynamic field of Inbetweenness*. This interpersonal experience of self is brought forth in everyday activities by the inspired person. Even though the experience remains, its meaning for the person can shift.

The meaning of the inspiring other becomes an aspect of the experience of self-discovery⁷ found in authentic moments. Authentic moments arise in the inspired person’s life when that person is open to meaning which approaches from beyond that person’s own self. This

meaning approaches the inspired person through the call to Self issued by the meaning of the inspiring other. *The appeal to return to the Self in reflection arises not only from the dynamic field of Inbetweenness shared with the inspiring other but from within the inspired person's own aspiring nature.*

Heidegger provides a ground to understand the call and response in authentic moments in an exploration of the nature of the human being. Possibilities for experience of an authentic nature are described as ontological structures of *Dasein* (Being-there), which Heidegger illustrates in a discussion of "moments-of-vision."⁸ The authentic and the inauthentic are two modes of being for *Dasein* in the experience of life. Most of the time we are in the taken-for-granted inauthentic mode of experience. The authentic mode of experience is much less common, arising only occasionally for each of us, exerting great influence upon the unfoldment of *Dasein*.

The common mode of experience, the inauthentic, is called the they-self. This is a mode of self-experience wherein human beings live everyday life caught up in taken-for-granted meanings which are given as existence. This mode of self-experience is unexamined and unquestioned.

Authentic modes of experience are when *Dasein* takes hold of its ownmost possibilities for being. In so doing, *Dasein* dis-closes its finiteness. Reflection upon the possibility of one's own death brings to light for *Dasein* its ownmost possibility for non-existence. Facing this possibility as one for me alone calls *Dasein* back to itself, to the Self. The self of everyday life "lost" in the they-self returns to the Self in a fleeting moment when the familiar and taken-for-granted nature of existence disappears. This provides a basis for understanding experience of authentic meaning of human existence. The possibility for death exists for *Dasein* and remains as one of my own possibilities, bringing each of us up against a barrier beyond which we know nothing. Heidegger concludes that *Dasein* cannot elude, escape or outdistance its own finiteness. In our everyday activities, we occasionally find ourselves faced with our own existential possibilities for being or being-not. These moments are unusual breaking through boundaries as we have known and light up the unknown in a way which brings *Dasein* into the personal. They are a time of breaking through boundaries of routine, monotone and taken-for-granted experience. For Heidegger, the authentic mode of experience is grounded in the future. The "call to conscience"⁹ that comes to the Self "lost" in the they-self calls *Dasein* back to its ownmost possibility for death. In this moment *Dasein* is confronted by its own finitude. These moments bring a great deal of influence to bear upon the meaning of one's own existence.¹⁰

The taken-for-granted, secure easiness of the inauthentic mode of experience gives way to the unsure, uneasiness mode of authentic moments. The feeling of being-at-ease in the world gives way to *Dasein's* momentary experience of uncanniness and even of dread. According to Heidegger, these moments bring *Dasein* into the personal. Authentic moments are foundational in a person's life meaning and expression. Since *Dasein* is already a Being-with-Others, these moments are also possibilities which may arise through being-with another person in a way which calls *Dasein* to return to dis-closure of its own personal meaning. In an interpersonal situation, the other's presence represents the call, the appeal to return to one's own existential ground for reflection to discover one's ownmost possibilities.

Heidegger's exploration seeks the ontological structures of human existence, uncovering the possibility for being appealed to in authentic moments of experience shared with another person. This philosophical ground provides a psychological insight revealing that being-with others in a way which solicits authentic experience is a possibility found in everyday life. This experience is intermittent and arises spontaneously. As an authentic experience, being-with another person in this way brings a moment in personal experience that calls for a choice. This choice-point in experience presents the inspired person with options. One may choose to respond or choose not to respond to the call.

Choosing to be-not is opting to be-not one's possibilities and aspirations. Freedom to choose permits *Dasein* to be the basis for a "nullity."¹¹ It is a possibility for *Dasein* to be-not its ownmost possibilities as well as to choose its ownmost possibilities. The call to conscience calls *Dasein* back to the Self wherein authentic possibilities are dis-closed. *Dasein* is presented with a meaningful choice. When confronted with these options, *Dasein* may choose to be or to be-not. Each choice to be or to be-not dis-closes a direction of that life's personal expression.

To choose to be-not is *Dasein's* basis for being a notness, revealing *Dasein's* possibility for being-guilty. *Dasein's* possibility for being-guilty leads to the possibility for being resolute. In the moment-of-vision, when it becomes transparent to itself, *Dasein* is presented with meaning that calls to be affirmed or rejected. If affirmed, this option is enacted and lived and then influences the ongoing life development of personal existence. Non-affirmation brings naught.

Heidegger's exploration provides a ground for understanding how values in experience arise. Whereas, in the inauthentic modes of self-experience, the choice by *Dasein* to be-not only covers up *Dasein's* ownmost possibilities of becoming. Experience is not personal in this mode as it remains in the they-self. *Dasein* makes its choice of its own possibility

for being-guilty. Heidegger's ontological exploration does not place values upon action *per se*. It is only through *Dasein's* becoming conscious of its being in the world that it can move toward its ownmost possibilities. The authentic mode of our experience is upon transcendence in personal experience where truth is dis-closed in action. This experience involves a choice that brings being into the personal.

Both moments-of-vision and moments-of-conscience are foundational for understanding the nature of experiences of authentically being inspired. Being inspired is a primordial possibility for each person. It is when a person can be appealed to and called back to meaning. The inspired person may initially be vaguely conscious of it or that which is aspired-to may be specific and identifiable from the beginning. As one aspect of the shift in existential meaning, authentic moments reveal the person's dynamic freedom¹² to act in the face of an unknown future.

IV BREAKING THROUGH BOUNDARIES

Breaking through boundaries reveals the dynamic nature of the experience of authentically being inspired. The self-expression of personal meaning, of past, present and future, is a turning point in the ongoingness of personal development. The inspired person experiences a shift in existential meaning.

One aspect of this shift is being freed for one's aspirations through being-with the inspiring other. Through the *dynamic field of Inbetweenness* shared by the inspired person and the inspiring other, the inspired person is freed from previous boundaries to self-expression. These boundaries are experienced as personal limitations, what a person is not-yet able to be. Breaking through boundaries reveals the dynamic structure of Self-direction, an act of becoming.

A. Self-Transcendence

The experience of breaking through boundaries is a moment in experience when there is an in-gathering of personal meaning. Something new begins in terms of one's way of being. Upon the advent of this shift in understanding comes a future, one which the inspired person has been called into by the meaning found in authentic moments. The inspired person feels awakened to, conscious of and freed from boundaries that have restricted the freedom to choose. Being freed for choices in the act of becoming oneself dis-closes the dynamic structure of personal development. An intentional direction is involved in the meaning of one's experience of being freed. One is freed for something. The inspired person's options and choices arise. Facing the unknown of one's own being, the possibility of change, of becoming, involves a risk of self. Moving beyond the boundaries of the taken-for-granted meaning of experience the inspired person is now in unfamiliar territory. Choices lived and enacted in an inspiring experience dis-close the dynamic structure of transcendence.

Through transcending the self the inspired person is able to act upon options. This projects before the inspired person a future that has become an open possibility, an invitation to personal change. In this way, the inspiring experience is future-founding toward Self-direction. Marcel refers to this dynamic structure of human existence as an "urgent inner need for transcendence."¹³ Acts of self-transcendence arise from our moving nature, our capacity for change.

Marcel presents two experiences commonly referred to as transcendence. The first is upon a person's focal desire to possess some particular power, which once achieved eradicates the initiating dissatisfaction. The example given is of a young girl deprived during

childhood who later marries a man for money in order to satisfy material wants. This is not transcendence.

A second situation where a person has always had all material wants satisfied illustrates the urgent inner need for transcendence. Leading an easy life but still experiencing a vague aimlessness, the person feels life is not as it could be. In this example, the person gives up all material wants, embarking upon a spiritual adventure wherein the person encounters the world. This is transcendence.

Different aspirations arise from a person's incompleteness. The actions described by Marcel's first example arise from a state of deficiency. This vitalizes the person's movement toward activities which will allow the person to find the freedom to move toward elimination of this state of deficiency. A second kind of aspiration calls the person beyond the self taking the person forward into an unknown. The person moves toward that unknown in response to that which calls the person beyond self-boundaries. The first example, which is not the principle of transcendence, is focused upon the unique self. In the second example, the principle of transcendence comes from beyond the self where the person is called through an urgent inner need for transcendence.

In the experience of authentically being inspired, the appeal that comes to the inspired person is outlined by the inspired person's aspiring direction. The experience arises from an *inspiration/aspiration dialectic*, calling the inspired person forward into acts of self-transcendence. That which calls one toward moments of personal change holds no guarantee of the future. A risk of self is involved.

The call to create, to become, is a call to that which is beyond an existing self. The call that comes to the inspired person in authentic moments comes to a person who stretches out toward one's own becoming. The person moves beyond the existing boundaries of personal being through now enlivened aspirations. The urgent inner need for transcendence is a movement toward something new as well as a movement away from what has been. The values guiding the aspiring nature of the inspired person give voice to one's direction.

Discussion of authentic moments has revealed that the call to self-transcendence is a call emanating from beyond and within one's ownmost being, when the self returns to the Self in light of one's own readiness for acts of self-transcendence. As such, *self-transcendence is one's experience of breaking through boundaries*. One becomes who one is through personal choice. According to Marcel, the urgent inner need for transcendence is not something that moves the person beyond all experience for there is nothing beyond experience. It is a striving toward a valued mode of personal

existence. It is valued by the person who opts to enact that possibility as my own.

Through being inspired a person experiences a prompting to personal action, working out a possibility disclosed as my own by being-with an inspiring other person. There transpires a *dynamic interplay* of the inspiring other and the aspiring nature of my own being. Each person participates in the experience of self-transcendence. It is a mutual interflow of experience.

B. Enacted Options

In the experience of authentically being inspired, the inspired person discovers options. As the inspired person affirms one of these existential options, it is enacted. *Enacted options* precipitate the shift in existential meaning and are given expression as experiences of personal change.

The inspiring other breaks in on the inspired person's taken-for-granted meaning and frees that person for enacting personal aspirations. The presence of the inspiring other brings something new into one's life, this is an invitation and a gift. The inspiring other bestows the gift of self upon the inspired person, which in turn, is enacted as one's own. Neither person is obligated to the other. The option presented to the inspired person may be affirmed or rejected. If affirmed through its enactment in everyday life, the authentic nature of the experience brings to clarity a Self-direction for the inspired person. If the option is rejected one says no to one's own invitation and freedom to change, to be one's ownmost possibility.

Enacted options hold no guarantee of success. The person acts in recognition that the possibility of a wrong choice exists but it feels right, at that time. The meaning of the inspiring other is intertwined with one's own act of becoming and experience of self-transcendence. The meaning of the inspiring other is integral to the inspired person's self-understanding. The gift is the freedom to be oneself. This is not something transferred from the inspiring other to the inspired person but something of the inspired person's own being brought to light by the presence and meaning of the other. Marcel refers to the gift of self as it emerges in acts of self-transcendence "The best part of my personality does not belong to me."¹⁴ Only through being-with others in experiences like authentically being inspired does one come upon the ground of one's own being.

The gift of self that comes into existence through this experience reveals that those involved are open toward each other. There is a unity of direction toward becoming a possibility and the new meaning of self as it approaches the inspired person. The enacted option gives expression to the congruence of one's readiness for change and one's ability to respond.

The self-presence discovered by the inspired person, freely given by the inspiring other, dis-closes the authenticity involved in the inspiring other's experience. The *dynamic field of Inbetweenness* shared by the inspired person and the inspiring other gives rise to a dynamic structure. It is the gift found through being-with the other that offers one's own being. This illustrates the personal mode of authentic existence in acts of becoming.

The experience involved in one's enacted options brings the person into some new aspect of being oneself. Erwin Straus understands the movement in acts of "self-realization" as an expression of becoming oneself. Whereas, acts of "self-preservation" institute no personal change.¹⁵ In acts of self-preservation, the person recognizes the invitation but does not act upon what is envisioned.

Enacted options are acts of self-actualization. Personal values guide and direct expression of the inspired person during this action. Enacted options establish new horizons and boundaries of personal existence. An expression of personal existence becomes available and calls the inspired person beyond the self.

The experience of authentically being inspired does not convert the total personality of the inspired person. A shift in personal meaning transpires but not without regard to the capabilities and the suitability of the life situation. This provides coherence and solidarity to self-experience. The inspired person is confident to express what is felt to be my own being.

The shift in meaning is not something that transpires once and for all in one moment. Most often, what is dis-closed is something toward which the inspired person now directs effort, toward which the inspired person works. Personal meaning is rhythmic as is the experience of breaking through boundaries.

Straus uses the metaphor of rhythm to understand the change in personal meaning by discussing the emergence of new horizons in experience in relation to the acts of inspiring (breathing in) and expiring (breathing out).¹⁶ Each act is one aspect of a single process. Breathing, says Straus, permits the possibility for the human being to move beyond the boundary of immediate sensory experience. It creates a future, as in experiences of authentically being inspired.

In the physical act of breathing, the person is emancipated from the impact of immediate sensory experience. The person is freed for and now faced with possibilities. The experience opens the person toward an intended direction, guided by values. Acts of self-transcendence emancipate the inspired person. This includes a risk of oneself. Taking this risk to enact

options precipitates a shift in existential meaning. From this moment, something new begins.

C. Advent

Advent in experience is when something new begins. From this time forward the inspired person's life is different. Upon the advent of new meaning, the inspired person is momentarily lifted out of the humdrum of everyday life, finding insight into the personal meaning of life. The inspired person breaks through self-boundaries into an unfamiliar and unknown ground. New aspects of self-expression come into being. Inspiring experience is spontaneous, intermittent and is not constant or predictable. It announces new meaning. From this discovery emerges a new understanding of oneself and one's place in life.

Advent announces that something new and different has come into personal being. It expresses in action the change that has transpired in personal meaning. The dynamic structure of choice provides an advent of self-meaning. Although one's choices identify values in self-meaning, these choices arise through being-with another person. Turning toward the value brought to light by the other becomes the context for being inspired. A shift in personal meaning is related to the impact of the inspiring other's meaning and the readiness for change directed by the inspired person's aspiring nature.

One just finds oneself there. This "being able to" is available for the inspired person upon enactment of the valued option. A shift in personal meaning is seen, evaluated and understood only in relation to the passage of time. Upon the advent of this shift in existential meaning, the world of the inspired person takes on a new light.

What is learned in the experience of authentically being inspired is not necessarily logical in understanding where one meaning is directly emergent from that which has preceded it. In experiences of being inspired, meanings coalesce. There is an in-gathering of that which has been tending toward expression, in oblique movements in personal meaning. Being inspired arises spontaneously and intermittently without cognizing, wishing or intellectual formulating. To put what is envisioned as my own into practice requires work, fidelity and resoluteness by the inspired person. Being inspired arrives and departs unpredictably. Meaning enacted by the inspired person is taken up in an "act of faith" with no guarantee.

Actions of the inspired person open a path into the future of that person's own being. These actions stand out through being-with which is an authentic mode of interpersonal presence. Inspiring experience unites people. The meaning of the inspiring other is taken up by the inspired person

in a personal way and the inspired person's own meaning through the openness found in disposability. A mutual interflow and exchange of existential meaning moves through permeability and openness. Experiences of authentically being inspired are new beginnings in personal meaning. Being inspired is the advent of human existence.

V CONCLUDING REMARKS

This work presents *The Dynamic Aspects of Inspiration* as the experience of authentically being inspired. This experience precipitates a shift in existential meaning through being-with a person who is inspiring. The meaning of the inspiring other represents a valued aspect of the inspired person's aspirations that comes forward and is owned as my own possibility.

The experience of authentically being inspired arises in the *dynamic field of Inbetweenness* shared by people who are already on the way toward personal becoming. This reveals the human being as unfinished, aspiring, unfolding and developing.¹⁷ Invitations to self-chosen options are offered in contrast to theories based upon the definition of human action as purely need-related. Human beings do choose meaning that they want their lives to express. This is the dynamic structure of freedom. The aspiring person who in action stretches beyond familiar self-expression and an inspiring other whose meaning approaches, touches the inspired person in a personal way. Through an incohesion in personal experience, the inspired person is open toward the meaning of the inspiring other and is conscious of a personal readiness for change.

To be inspired reveals an openness toward meaning that comes from beyond oneself. This openness founds the possibility to be appealed to by the meaning of others through experiences of being-with. Being-with another in this way calls the inspired person into reflective moments, questioning the meaning of personal existence. This questioning reveals to the inspired person options for personal change. Authentic moments solicit personal affirmation or rejection of these options by the inspired person. In experiences of authentically being inspired, the inspired person affirms the option.

The option for new modes of being arises in the *dynamic field of Inbetweenness* shared by persons, initiating a shift in self-expression to the aspiring person as chosen values guide personal action. The inspiring other calls the inspired person into reflection upon personal possibilities. This appeal that calls to the inspired person arises both from beyond through the meaning and presence of the inspiring other and from within through the inspired person's own aspiring nature. Personal aspirations reveal toward whom and what meaning a person is open and disposed. Aspirations are outlined and guided in action by human values. What one is inspired to do or become is personally meaningful, significant and valued.

Being-with an inspiring other is an invitation to the inspired person to take a risk and act upon what has been discovered as my own possibility. Taking this risk and acting upon what is envisioned as my own opens the inspired person to the possibility of being not-able to be that which is

aspired-to. In experiences of authentically being inspired, the inspired person enacts an option. What is enacted comes into being through time and working out that possibility in one's everyday life.

Enacted options are the inspired person's affirmation of an existential possibility discovered through an inspiring experience of being-with another person. Affirming the option involves a risk to the inspired person to be in a different way and initiates movement in personal meaning as breaking through boundaries of self-limitation exerted by the past, moving into unfamiliar and unknown territory.

The inspired person is called into a not-yet future. The inspiring other's way of being-with the inspired person affirms personal worth and dignity enhancing my own capabilities. This presence strengthens already-existing intentions of the inspired person. The impact of the presence of the inspiring other frees the inspired person to enact options as possibilities of my own. Authentically being inspired frees one for possibilities rather than stripping them from one as does interpersonal possession.

"Being able to" involves a readiness for change by the inspired person. Breaking through boundaries transpires as the inspired person works toward Self-direction. Being inspired breaks in on one's taken-for-granted experience. The inspiring other lights up being for the inspired person, bringing forth possibilities through an *inspiration/aspiration dialectic* that arises in the *dynamic field of Inbetweenness* shared by the inspired person and the inspiring other.

Experiences of authentically being inspired are spontaneous, intermittent and often surprising. These experiences arise in everyday life. By responding to the call issued by the meaning of the inspiring other, the inspired person enacts an option. The meaning of the inspiring other is integral to the inspired person's experience of "being able to be that to which one aspires." By enacting the possibility for being, the inspired person affirms new meaning. The inspired person's understanding of self, the relationships with others and a personal place in life are changed.

Experiences of authentically being inspired awaken, release and free the inspired person to move toward clarifying and enacting an "aspirational inclination" toward becoming. Being freed brings forth a resolute commitment to one's personal meaning. The inspired person's self-responsible action is guided by human values. Experiences of authentically being inspired clarify values that guide one's aspirations as the inspired person discovers the experience of "I can be that to which I aspire." It is an "existential shift," from "being-unable-to" to that of "being-able-to." The experience not only initiates meaning for the inspired person but may conserve existing social and cultural traditions.

Upon the advent of the experience of authentically being inspired, something new emerges for the inspired person. Turning points in experience are enacted as one is changed. Integral to this change is the beginning of a new way of being oneself. The impact of an inspiring other's meaning upon the inspired person is one which initiates personal change. It is the advent of personal being in expression. Inspiration is an invitation to be all that one can be.¹⁸

Notes

- 1) Gabriel Marcel, *Metaphysical Journal*, trans. Bernard Wall (Chicago: Henry Regnery Co., 1952), p. 258, pp. 314-317.
- 2) *Ibid.* “As soon as we are in Being we are beyond autonomy. That is why recollection, in so far as it is regaining contact with Being, takes me into a realm where autonomy is no longer conceivable; and this is just as true of inspiration, or of any action which involves the whole of what I am. (The love of a person is strictly comparable to inspiration in this respect.) The more I *am*, the more I assert my being, the less I think myself autonomous. The more I manage to conceive of my being the less subject to its own jurisdiction does it appear to me to be.” Gabriel Marcel, *Being and Having*, trans. Katharine Farrer (Westminster: Dacre Press, 1949), pp. 132-133.
- 3) Our approach in this work is that as aspiring beings we are of strengths and weaknesses rather than lack or needs.
- 4) Heidegger presents the distinction between *concern* and *care*. Concern is for “things.” Care is for people. To take the stance of concern is to treat the other as an object. Martin Heidegger, *Being and Time*, trans. John Macquarrie and Edward Robinson (New York: Harper and Row, 1962). Our approach in this work is that we manipulate objects. Whereas, care for the other is the ground for authentically being-with. Inspiration comes from care, possession comes from concern.
- 5) For Heidegger “Intercepting is an act of receiving and yet at the same time a fresh act of giving.” Martin Heidegger, “Hölderlin and the Essence of Poetry” trans. Douglas Scott, *Existence and Being* (Chicago: Henry Regnery Co., 1949), p. 287.
- 6) Heidegger, *Being and Time*, *op. cit.*
- 7) Thomas Langan, *Self-Discovery* (San Francisco: Golden Phoenix Press, 1985).
- 8) Heidegger, *Being and Time*, *op. cit.* In a personal communication, 3 January 1988, University of Hawaii at Manoa, Thomas Langan brought to our attention that a closer translation from the German would be a “blink of the eye” rather than a “moment of vision.”
- 9) *Ibid.*

- 10) “To the anticipation which goes with resoluteness, there belongs a Present in accordance with which a resolution discloses the Situation. In resoluteness, the Present is not only brought back from distraction with the objects of one’s closest concern, but it gets held in the future and in having been. That *Present* which is held in authentic temporality and which thus is *authentic* itself, we call the ‘*moment of vision*’. This term must be understood in the active sense as an ecstasis. It means the resolute rapture with which Dasein is carried away to whatever possibilities and circumstances are encountered in the Situation as possible objects of concern, but a rapture which is *held* in resoluteness. The moment of vision is a phenomenon which *in principle* can *not* be clarified in terms of the ‘*now*’ [dem *Jetzt*]. The ‘*now*’ is a temporal phenomenon which belongs to time as within-time-ness: the ‘*now*’ ‘in which’ something arises, passes away, or is present-at-hand. ‘In the moment of vision’ nothing can occur; but as an authentic Present or waiting-towards, the moment of vision permits us to *encounter for the first time* what can be ‘in a time’ as ready-to-hand or present-at-hand.” Heidegger, *Being and Time*, *op. cit.*, pp. 387-388.
- 11) *Ibid.*
- 12) Dynamic freedom is to select and accept envisioned possibilities. It enables one movement from an inclination into an act of intention which is an enacted option.
- 13) Gabriel Marcel, *The Mystery of Being, I: Reflection and Mystery*, trans. G.S. Fraser (Chicago: Henry Regnery Co., 1960), p. 51.
- 14) Gabriel Marcel, *Homo Viator*, trans. Emma Craufurd (New York: Harper and Row, 1962), p. 19.
- 15) Erwin Straus, *Psychologie Der Menschlichen Welt* (Heidelberg: Springer-Verlag, 1960), p. 373.
- 16) *Ibid.*, pp. 298-315.
- 17) We have found that *being available, being attracted, being encouraged, being enlivened, being included, being authentic, being confident and being compassionate* although not inspiration itself are integral to it.
- 18) Original inspiration is for existence. Love is for being. Anxiety is an exasperation or a closing off. Inspiration is a freeing for or an opening to.