

MEDITATIVE THINKING

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Meditative thinking begins with the awareness of the horizon, which is given to it. As a way to comprehend Being one moves through the horizon of experience by amplification toward an understanding of temporality and responsibility. The responsibility bestowed upon oneself authentically brings one to the understanding of temporality, finiteness, in which one comes to save and savor life. This is to understand that we are here for a very short time. We must make decisive choices in our lives. We cannot put things off. It is imperative to bring to action that which we envision. Meditative thinking turns us toward undistorted intuition of Being. It is a poetic directness walking along a path which leads to Being. Movement towards Being is given through releasement. Releasement is fundamental to the nature of Being, involving openness and through it direct and immediate reference beyond the human being to Being itself. There are two aspects of releasement: 1) released from; 2) released to.

Heavy rain dumps down drumming soothingly in my ears as it splashes to earth on the rooftop of the warm, dry, sealed from the outside world, protection of my car. Buffeted by occasionally strong gusts of wind parked at Ocean Beach I sit just across the sidewalk which runs alongside the concrete barrier which demarcates the walkway of the Ocean Beach Promenade from the sandy beach, beyond which stretches to what seems infinity, the Pacific Ocean. A visit here is a frequent respite from the hustle bustle of routine daily life. Even though daily I drive past here to-from “work” and on errands necessary to maintain a daily life routine, these intentional visits are different. To stop—both physically by parking the car and mentally—at the beach is my answering to a call to which only some inner sense or intuition responds.

Releasement is an in-dwelling, in which the human being opens to Being and resolves for its disclosure. It is a dwelling in Being. This is the openness and activity of Being. It gathers. This gathering is expanded (amplified). Being itself is at once an expanse. Meditative thinking is an openness to Being and is emphasized by calling it releasement. It is the human being’s true nature and openness in which one is partly identified with the given. One becomes partly identified with the given by opening to it as, in turn, the given opens to one. The openness in which the horizon of consciousness is in Being as something else is the other side of itself and so the same as itself. The horizon is the openness which surrounds us. The horizon is that which is turned toward us as we are turned toward it. It is turned toward our re-presenting it. It comes forward to meet us. Being is an opening that we can and must refer to and that which we refer to is its opening. The opening of Being supports and manifests itself in part as the

opening of the human being. Through in-dwelling the human being is able to express a resolve for truth. This truth is not subjective, although it is made by the human being, that which is required is independent of the human being. It is an unveiling. This is a mutual relation.¹

This, it strikes me, is the last frontier of freedom in the City. It is the western-most edge of humanity on the North American continent. Always open to wherever the eye or mind wishes to roam, it is like a living movie without a plot. It just keeps moving and changing. A low-flying aircraft with only two people inside who must be laughing and enjoying their “buzz” of the beach propels through the vista. A movie crew sets up and films a few scenes, both saving in freedom images of and contributing to the variety of life mobiles and characters who people the beach and the Promenade of life. Swimmers, surfers, waders, walkers, runners, bicyclists and people fishing, none daunted by the steady pelting drops of water which now, off and on, let loose their load. My eyes trail the gaze across the way to a gleaming glow which seems to float atop the ocean like a puddle of gold where pools of sunlight breakthrough the gray streaming clouds to alight for moments only until life again changes. I wonder why painters do not reveal this moment—not only what is seen but what is not seen? The loss of distinction between ocean and sky fascinates me as they run together, blending water into air. The feeling of being grounded disappears and my thoughts traverse in a flash across the water to see what waits on the other side, absorbing my attention. Why can't I *see* it?

The nature of the human being is released to Being, because this belongs to it, without the human being, Being cannot be a coming forth of all natures, as it is. This is a dynamic unveiling and disclosing.² The human being stands out to be where Being unveils. As in-dwelling the human being stands within Being and resolves for its disclosure, its coming forth in truth. This resolve for truth is not a subjective expression, it springs from an inner necessity of the human being which one can come to understand as the ground of one's thinking itself. It is not a necessity forced upon the human being from without. It is an inner necessity given as a gift to the human being from without. It is an inner necessity given as a gift to the human being serving Being as the being for whom the unveiling occurs. This is coming-into-the-nearness of distance. The turning toward the given and the opening to the given is at a distance while the resolve for truth as nearing the given is that which calls and reveals. Meditative thinking is nearing and distancing. It is gathering and letting everything return to itself. It is a dynamic interplay of openness and resolve for truth.³ Being is attainable in the continuity of dynamic aspects found in the movement coming-into-the-nearness of distance which reflects the continuity of these apparently different grounds in its nature as *Inbetweenness*.

The rain pounds on the windshield blocking all exterior vision, rivers form in my eyes and interior vision is projected onto the inside of the now glazed glass. Questions about life surface and pass before the curiosity of my viewing mind's eye for examination. In this peaceful parade there is no pressure for immediate answers or resolutions. They simply are suspended before me as I contemplate possible courses of action or changes which may be needed. I can just explore these ideas or leave them unfinished as something different emerges and takes their place. As experiences flow along in front of me I may pick out one in particular to dwell with—to play with, turn it this way, that—reverse it, look at “what if” and not necessarily draw any conclusion or make any decision, only understand more fully or deeply. Then a familiar face appears to me. Someone not here but whom I know and it changes everything. Suddenly I notice the sun is now shining and the clouds will soon move on as they trail behind my front ward vision. I can again see the outside world which has now assumed all properties of usual reality and I know it is time to go.

Truth can come forth independently of the human being because of a releasement to Being. Truth independent *from* the human being is in relation *to* human nature into Being. This is beyond our subjective human experience.⁴ Meditative thinking is grounded in Being and in the nature of Being. It is at one's own pace an illumination of one's own self.⁵ Life is harmony given to one changing with constant turnings.

Notes

- 1) Interpretation originates in understanding and is derived from it.
- 2) Elucidation is making something lucid.
- 3) Two traditional views of hermeneutics are: 1) Translating, making obscure expressions clearer; 2) Exegesis, exposing the hidden meaning of a text, which relies first upon its object, the text. This is a reading or listening to what is said. In Buddhism the Orthodox Hinayana School interprets the text in a very strict manner. The Mahayana School spread across Asia and came into contact with many different cultures and was interpreted from their point of view, elaborating subtle points and adding original ideas. This would be an exegesis.
- 4) A central theme in Indian Philosophy is: “The One Without a Second.” Truth in philosophy depends upon the human subject and another's experience can be known only as an object. There is no rejecting of the other's experience. Recognition of this—no vision by itself is absolutely true nevertheless each vision is a glimpse of the truth. By assuming the viewpoints and experiences of various visions

one comes closer to the absolute truth and the complete truth. This would mean that philosophical progress is made by proceeding from partial to more complete truth. This is hermeneutics.

- 5) The distinction between understanding and interpretation is that interpretations are infinite and one's understanding is always to be considered, *at this time*, I am seeing this!