

One-in-Being



Last month Madeline invited us to reflect on our dream.... She also suggested that within each and every one of us there lies a “lodestone’ of longing for wholeness and oneness.” This sense of longing reminded me of St. Augustine’s often quoted writing “... you made us for yourself and our hearts find no peace, until they rest in you.”¹ It seems for Augustine this longing for wholeness and oneness lies within God. So when we sit in contemplation and join our intention with the rest of those in the Contemplative Evolution Network—and probably beyond the network, with those who are sitting with the same intention—I wonder what we are letting ourselves into....?

The phrase “one in Being” came to mind.² Perhaps when we are in contemplation with a united intention, we are in a sense one in being, or being at one with our common intention. We are part of and belong to a larger “whole”. We experience a oneness with all who are part of the Network contemplating at the same time. We tap into the “longing for wholeness and oneness” described in last month’s reflection.

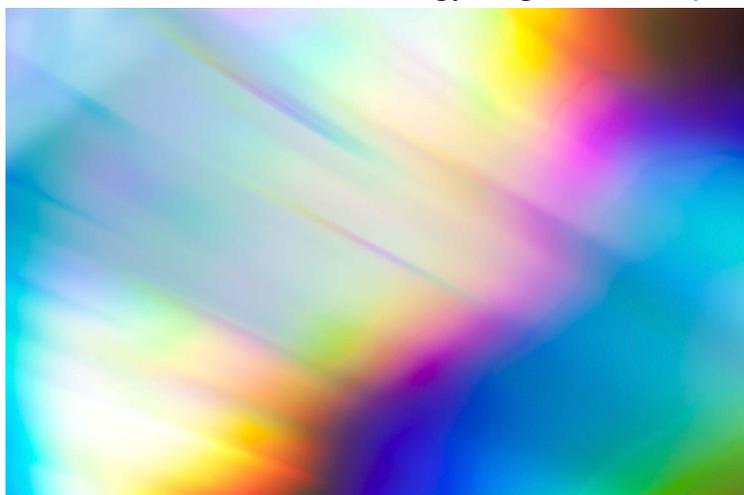
As an individual my challenge of one-in-being living is an invitation for all of me to be in sync—physically, spiritually, psychologically etc. It may mean that when I am tired, I make time to stop and rest; when I feel irritated and/or stressed, I stop and ask why and take action to re-align my desire, intention, values with the rest of me; when my mind wanders whilst in contemplation I acknowledge the thoughts and let them go, realigning once more with my primary intention and so forth. In doing so I do not judge nor compare or contrast, nor do I have expectations of good and bad... as the saying goes “it is what it is”. I accept, take the necessary actions if needed, and I move on. My actions and decisions are also in accordance with my core values and in that, I maintain my integrity. I am one-in-being with myself - both my ‘divine’ and ‘human’ self (*explained below*).



¹ R. S. Pine-Coffin, trans., *Saint Augustine Confessions*, (Middlesex: Penguin Books, 1961), 21.

² Roman Catholics may be familiar with this phrase as it was prayed in the Nicene Creed, *Catechism of the Catholic Church: Compendium Sec 2*, http://www.vatican.va/archive/compendium_ccc/documents/archive_2005_compendium-ccc_en.html#The%20Profession%20of%20the%20Christian%20Faith

Whilst the “longing for wholeness and oneness” may be focussed on the whole self for the individual, we also know that we are relational beings. In other words, our very being is constantly in relationship with others—people, community, nation, creation, God/Divine/Spirit. These relationships form a network or web that make up a larger Whole. From the perspective of the greater whole then, one-in-being with the Whole implies a synchronicity with everything and everyone other than the self. The self is subsumed one could say into the Whole yet remains of itself an individual, essential to the Whole. A scientific analogy might be the perception of the Whole as white light. A whole



spectrum of other light frequencies including ultraviolet, violet, indigo, blue, green, yellow, orange, red and perhaps millions of other colours in between, make up white light. Each colour is necessary for the emergence of pure white light. Each person contributes to the purity of the white light—the greater Whole—and perhaps in that, they find the fulfillment of the desire for “wholeness and oneness.”

If we see the world as a whole, does the one-in-being with the world then mean that we are also part of the violence and suffering that plagues our world today? Many would say yes. Some would argue that as each one is responsible for the violence in some way, each also has the responsibility to eradicate it in some way. We do know that our actions have a ripple effect and we may never know the specifics of the consequences of these actions or their impact. Do we steer our intentions and actions towards goodness, or do we contribute negatively to the health of the Whole? What is it that conspires on occasions to lead me to the latter instead of the former?

Beatrice Bruteau’s insights assisted me here. She proposes in her book *The Grand Option* (which I am finding to be a brilliant read), the concepts of “person” and “nature” as she explores the issue of “The Person We are Struggling to Realize.”³ She suggests that we are a union of the personal and natural being. The personal is that in which we are constantly in the act of loving—the divine part of us. The natural is that in which we relate, holding a “bundle of possessed attributes”—the human part of us. When we focus on roles and attributes of individuals, we naturally have to make judgements. Judgements are often contingent upon multiple factors at varied levels of consciousness and can often lead to misunderstandings, fear and violence. This concept of divine and human nature is not new but her description of it and its implication sheds light on the evolution of ourselves and the meeting of this “lodestone of longing for wholeness and oneness.”

The state of one-in-being that we are invited to is with the Divine—the goodness that exists within each one; the state of being of constant self-giving loving. Joining others who might also be in this state of one-in-being in the flow of Love with the intention of healing the violence of the world, amplifies the power of this intentional healing. Physics tells us that when same frequencies are in

³ Beatrice Bruteau, *The Grand Option: Personal transformation and a new creation*, Notre Dame, IN: University of Notre Dame Press, 2001. 77-78

sync, the frequency is amplified significantly— as we see in the case of the marching soldiers collapsing the bridge.⁴ In 1831, a brigade of soldiers marched across a suspension bridge, collapsing it. The force of the marching at the same frequency as the natural frequency of the bridge amplified this frequency causing the bridge to vibrate and eventually collapse. Could the amplification of the power of intentional healing of the world's ills by CEN and a thousand other such networks and groups, shift the balance of the Whole towards healing and more Being?

Perhaps there is also the invitation in our CEN time, to become ever more conscious of being one with the Divine/God who is the fullness of self-giving love itself. With practice, this growing consciousness of one-in-being with the Divine/God may influence our every action and how we go



about our daily activities. It may influence the significant decisions as well as the very many small decisions we make in our everyday living. Our choices may then rest more on the foundations of love than on the probable tendencies of critical judgements, categorisations and negation, that are patterned in us in our human development. The choice is always ours. May it be freer each time we focus on one-in-being with God/the Divine... if that indeed is our desire.

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⁴ <https://www.livescience.com/34608-break-stride-frequency-of-vibration.html>