



Terminology A to G



Aim

Aim refers to the degree and depth to which an individual places his or her awareness on an object. When aim is too great it is a conversation equivalent of a jet overshooting the runway.

There is a Buddhist story about a young man who was having difficulty with his relationships and knew he was responsible for causing so much pain. He went to the



teacher and expressed his problem that he felt he was like a 440-volt current running through a 110volt wire.

The teacher responded, “your intention is to spear the broccoli that is on your plate with the fork and to then lift the fork and place the broccoli into your mouth. However, what you are doing is spearing the broccoli, shattering the plate and ramming the fork through the table and into your leg and you wonder why you are in so much pain.

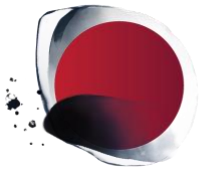
Awareness, as it is brought to an object can be placed to varying degrees in relationship to that object. How the awareness is directed and to what depth is determined by the amount of aim applied in the situation. The antidote to too much aim is to practice compassion and presence.

In contrast, “we herald this time of deepening by seeing a fault or flaw in the other person, then studying it so microscopically that it expands into a vast new field of scientific inquiry.” — Hendricks, Gay. *The Big Leap* (p. 43). HarperOne. Kindle Edition.

Aletheia

Awakening Mind: Revealing that which is. Self and other are the providers of one another. Self becomes a force that uses the observer for truth’s own purpose. “Not so much that we understand it but that we recognize it.”

- It is a significant concept in the study of [philosophy](#) and [epistemology](#) because defining truth as aletheia, instead of as correspondence or coherence, represents a clear departure from nearly every philosophical tradition since the [Ancient](#) period. [citation needed]
- In the early to mid 20th-century, [Martin Heidegger](#) resurrected ἀ-λήθεια and developed the notion into the form recognized today; a renewed attempt to understand [Truth](#). Heidegger gave an [etymological](#) analysis of the term, and drew out an understanding of a-letheia as 'disclosedness'; cf. [lethe](#) as forgetfulness.
- Thus, aletheia is distinct from the more well-known conceptions of truth as [statements](#) which accurately describe a state of affairs ([correspondence](#)), or statements which fit properly into a system taken as a whole ([coherence](#)). Instead, Heidegger focused on the elucidation of a meaning of truth that is [pre-Socratic](#).
- Chiefly, then, aletheia is the truth that first appears when something is seen or revealed. **It is to take out of hiddenness to uncover. It is not something that is connected with that which appears.** Allowing something to appear is then the first act of truth; for example, one must give attention to something before it can be a candidate for any further understanding, for any understanding of [space](#) it must first somehow appear. Untruth, then, is something concealed or disguised.
- Heidegger began his discourse on the reappropriation of aletheia in his magnum opus, [Being and Time](#), and expanded on the concept in his Introduction to



Metaphysics. For more on his understanding of truth, see Poetry, Language, and Thought, in particular the essay entitled "[The Origin of the Work of Art](#)," which describes the value of the work of art as a means to open a clearing, or a truth set to the work.^[1]

Reference: https://en.wikipedia.org/wiki/Aletheia#_note-0, see also Sanctuary | Terminology | Hidden Potential

Ambivalence

The Capacity for Ambivalence is an internal quality which allows for two predominate and potentially conflicting energies to exist within one's awareness in any given moment. This capacity carries with it varying levels of discomfort or anxiety and when awareness is not applied will move the individual out of the third position and into a polarized position. The disallowance of ambivalence is fertile ground for identification and attachment. Such identification makes the "form" of the interaction more solid and prevents the natural flow of human interaction. When the anxiety, confusion or the "mess" that comes with the experience of ambivalence is prematurely resolved within the individual psyche it will often be displaced into the relational psyche. This movement further feeds a more distant and complex interaction between self and other.

Ana-logic

"The imagination and freedom necessary for feeling, experiencing, and living through – rather than merely knowing – this (sic) are more likely to be associated with an ana-logical process of perception than with logical thinking.

Logic aims at security.

The ana-logician has the courage to embark on risk and adventure.

Logic is goal-orientated and passes judgement (sic).

Analogy ponders and establishes relationships.

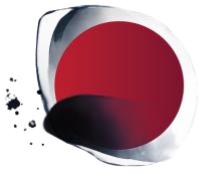
The logician sees.

The ana-logician listens." (p. 60)

— Berendt, Joachim-Ernst. (1988). *The third ear: On listening to the world.* (Tim Nevill, Translator). Longmead, England: Element Books Ltd.

Archetypes

Jung says that "archetypes are simultaneously images and emotions. It is possible to speak of an archetype only when both of these aspects are included. If it is simply an image, then there will be only a verbal picture before us, with little consequence. But an image charged with emotion acquires a sacred character (numen) or psychic energy. This



emotionally charged image becomes dynamic, and these are pieces of life itself, images that, via the bridge of emotions, are integrally connected with the living person. That is why it is impossible to give an arbitrary (or universal) interpretation of any archetype.” (Jung, 1964)

Autopoiesis

“The characteristic of living systems to continuously renew themselves and to regulate this process in such a way that the integrity of their structure is maintained.”

—Jantsch, 1980, 7 as quoted in Wheatley, 1994, p. 18

A healthy organizational structure is a living entity. It is an organized yet maintains the capacity of self-renewal. It finds its integrity and stability through reciprocal expansions and contractions; a living and breathing entity. This processing structure maintains its form over time yet has no rigidity. It is identifiable and consistent, yet ever changing and evolving.

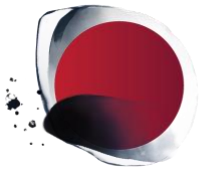
Bare Attention

“These images point me in the direction I wish to go, but they are not the way itself. The way is a contemplative one, which simply means looking at someone or something without absorbing them into our little world of ideas and values. Contemplation means seeing what is there and refusing to hallucinate so that we see only what we want to see. We then wait to receive what chooses to reveal itself (as in the Greek word for truth, *aletheia*, which literally means to uncover. The truth then, is that which reveals or uncovers itself). It means being attentive to whatever and whoever is there as truly other than ourselves. This is what is suggested by the word *aesthetic*, which strictly means seeing things in such a way that the viewer is changed by what he or she sees. Perhaps that is why artists in totalitarian countries are often locked up. They help people see a new world through their art, and that is dangerous to the existing totalitarian political system.”

— Jones, 1985, p. 28.

Calm Abiding

“There are many types of meditative stabilization but let us explain calm abiding (*samatha*) here. The nature of calm abiding is the one-pointed abiding on any object without distraction of a mind conjoined with a bliss of physical and mental pliancy. If it is supplemented with taking refuge, it is a Buddhist practice; and if it is supplemented with an aspiration to highest enlightenment for the sake of all sentient beings, it is a Mahayana practice. Its merits are that, if one has achieved calm abiding, one's mind and body are pervaded by joy and bliss; one can--through the power of its mental and physical pliancy--set the mind on any virtuous object one chooses; and many special qualities such as clairvoyance and emanations are attained.”



— *The Buddhism of Tibet by the Dalai Lama*, translated and edited by Jeffrey Hopkins,
published by Snow Lion Publications

Capacity for Ambivalence

The capacity for difference relates directly to dual functioning and the capacity for ambivalence or tension of opposites. In any given moment the internal environment or, one's experience of his or her mind, can be influenced by the tension that arises from potential conflicting ideas, feelings, emotions, or attitude that are function concomitantly. The third position or posture in which these "objects" of awareness are held can be referred to as a capacity for difference.

When one is in a position which requires balancing two or more conflicting feels in the same moment, the intra-psychic functioning that is required for this third position is a capacity for ambivalence. The capacity for ambivalence is an important tool for the communicator to develop.

The primary tool for developing a capacity for ambivalence may be that of mindfulness. Mindfulness is an attending-to state of awareness where awareness, consciousness, and intuition are balanced in a process of informative unfolding. This posture allows for shadow material or information that is almost available to consciousness but remains yet-to-be-defined. Mindfulness supports the capacity to hold two disparaging energies in consciousness at the same time. This posture allows for interaction to be straight forward and allowing for transformational interaction. It is one tool to manage energy and to inhibit it from "coming out sideways".

Mindfulness allows for the assumption that all things are communicated. Having conscious choice over that communication involves the capacity to hold, take to depth, and express interpersonally in such a way as to enhance the communicators intended relational outcome.

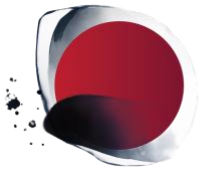
Caretaking

Caretaking as being motivated to help another not so much because there is primary concern for them but rather there is an unconscious concern for the self and having to feel what one is perhaps not ready to feel.

Challenge

The challenges faced in daily life, business, career or creative pursuits are a vital part of your accomplishments. If managed with compassion and insight, these challenges will inform your process and ensure your success.

Choice



When we function within our perceived limitations, we unconsciously sort through what we think we can do and what we assume we cannot. In so doing, we maintain the old and inhibit the new. If we can create more space around the way we think of ourselves and our abilities, our minds open and we see what is possible. With an open mind the heart begins to open, and possibilities arise, naturally inviting new choice.

Compassion

"From within the scientists' circle, it is not clear whether affection and compassion are illusions or real. Often we cannot specifically pinpoint the objects of our compassion, of our projected kindness, the objects of our affection. Anyway, having compassion is something very important throughout human society, isn't it? Whether compassion has an independent existence within the self or not, compassion certainly is, in daily life, I think, the foundation of human hope, the source and assurance of our human future."

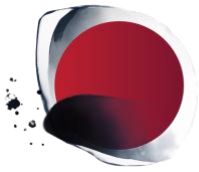
HH the Dalai Lama from *Consciousness at the Crossroads: Conversations with the Dalai Lama on Brain Science and Buddhism*, published by Snow Lion Publications.

"Compassion must start with seeing our own suffering. If it does not, then seeing the suffering of others will be merely conceptual. It will merely be a matter of having learned about suffering from a book or philosophy. We may intellectually know about the different types of suffering and so forth, but without inward reflection, our understanding will always be a theoretical knowledge that is directed toward the outside. Starting from our own experience of suffering becomes most important for the practice of open and genuine compassion."

— The Dzogchen Ponlop Rinpoche from *Trainings in Compassion: Manuals on the Meditation of Avalokiteshvara*, published by Snow Lion Publications.

Confusion

"We can experience things without confusion and without being tense. Even the most disturbed, nervous person has moments of clarity and calmness--even if only when he or she is peacefully asleep and dreaming pleasant or innocuous dreams. This demonstrates that confusion and tension are not integral parts of the nature of mind. Thus confusion can be removed. Not only can it be removed, but since confusion cannot be validated and can be totally replaced by understanding, which can be verified, confusion can be eliminated forever. Thus it is possible for a total absence of confusion to exist. Furthermore, since confusion limits mind from using its full potentials, once confusion is gone, a utilization of all potentials can also exist. Therefore, since we all have a mind, and



all minds have the same nature of being able to experience whatever exists, we can all realize and experience the definitive Three Precious Gems.

Thus, if we aim to remove our confusion and realize our potentials as indicated by the Buddhas, their achievement, their teachings, what they have built up along the path and those who are progressing along it, we are traveling through life with a safe, reliable and positive direction. Taking refuge, then, means to put this realistic, safe direction in our life. Without it, our practice of mahamudra either has no direction and leads nowhere, or an unsound direction leading to more confusion and trouble. In addition, the further we travel in this safe direction through the mahamudra techniques--in other words, the more we realize the nature of mind and its relation to reality--the more confident we become in the soundness of this direction and our ability to reach its goal. The stronger our confidence, the further we progress along the path.”

— from *The Gelug/Kagyu Tradition of Mahamudra* by H.H. the Dalai Lama and Alexander Berzin, published by Snow Lion Publications

Contemplation

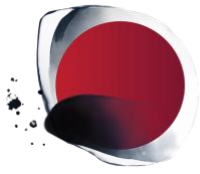
“Contemplation is always beyond our own knowledge, beyond our own light, beyond systems, beyond discourse, beyond dialogue, beyond our own self. To enter into the realm of contemplation one must in a certain sense die: but this death is in fact the entrance into a higher life. It is a death for the sake of life, which leaves behind all that we can know or treasure as life, as thought, as experience, as joy, as being. . . . In the actual experience of contemplation, all other experiences are momentarily lost. They “die” to be reborn again on a higher level of life”.

—Merton, T. 1961, p. 2. As quoted in Healy, K, 2002, p. 78

Courage to Reveal

Do you have the courage to risk the responsibility of your decisions and to open to what you know to be true? In all situations, don't you know what is true for you? Don't you know what you need to do in your relationships, for example, but will often confuse the issue so that you don't take the necessary steps to feel what you have to feel in order to address this truth?

I think there is a perfection in the way we engage in all our relationships with a geometry that is readily discernable. However, we hold our ground and over time become rigid as life around us continues to grow. We feel lost, not because we have lost our way; but because we have failed to act and lose perspective. Our rigidity then places us as an



object in the very world that could be our playground. And we stand idly by and observe our gradual obsolescence.

Creative Coincidence

A Creative Coincidence (Walljasper, J. 2003. pp. 48.) is familiar to all of us. However uncommon we all have experienced them. Carl Jung may have referred to them as synchronicity; the experience that arises when the inner world is brought into alignment with the outer world. For example, you may have been thinking of a passage from a book, or the scene from a movie and it is brought up in conversation. Or you have a tune in your head for days and someone plays it on the piano.

Creative Disequilibrium

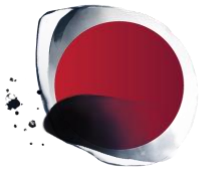
“Imagine that there are two basic forces in the Universe: differentiation and bonding. One force pushes things apart, making them different, and the other brings things together, making them present to each other. If the differentiation overcame the bonding, then the universe would disperse. If the bonding overcame the differentiation then everything would collapse. If the bonding and the differentiation entered into equilibrium, then everything would become fixated, static. The only viable option is for the universe to be in a state of creative disequilibrium, holding together enough not to fly apart, but remaining open enough to expand” (p.7).

— Jensen, Derrick (May, 2002). *Singing to the dawn: Thomas Berry on our broken connection to the natural world.* [The Sun](#), p. 4-11.

Creative Inspiration

Creation is the beginning. As we cycle through the evolutionary development of our life, creation is always seeking its presence. It is signified by beginning, renewal, refreshment and so much of what is valued in our daily routine. We also find a deep reservoir of inspiration when we are open to creation. Creative inspiration may seem an easy and rewarding impulse, easier to express than some of the other forms of inspiration. However, without the means to express creative impulses, we may find ourselves caught in a frustratingly brief and aborted process.

What do we need to express our creativity? For some, it is a pure expression using dance, fine arts, music, or words. Others may bake, empathize with a child's play, or design a conceptual or literal edifice. For the creative impulse to remain fluid, it needs to be energized by our inspiration taking a form all its own.



In *The Ship of Gold*, Gary Kinder wrote about a team of adventures who recover gold from a sunken ship resting in the deepest part of the sea. The success, he recounts, was due to one man's willingness to open to his dream, his inspiration, and move through all of the associated obstacles:

“You just had to shed old ways of thinking and reexamine old assumptions and do it smart from the beginning. You had to keep diverging, even beyond the point where it all became difficult and confusing. That’s where [he] lives, and he made those around him live there, too, some for far longer than is comfortable for most people. Yet just on the other side of that juncture is where impossibility sometimes vanishes, and the world can be seen in a new way. . . if you do that . . . all kinds of things can blossom.” (Speaking of Tommy Thompson in Kinder, Gary. (1998). *The ship of gold: In the deep blue sea*. pp. 506-507)

Do you have a dream or an inspiration?

What will you do today to recover and embrace the “possibilities” that await you?

Dharma

“Dharma is “the truth, the true nature of things, reality, the moral and spiritual law. It also denotes each of the individual mental and physical elements that together comprise the phenomenal world. Dharma also means 'teaching,' and in the context of Buddhism it means specifically the teachings of the Buddha. Dharma practice, then, is the process of coming to understand the moment-to-moment unfolding of reality on all the different levels of our experience and bringing ourselves into harmony with the truth of our lives and the laws of nature” — Goldstein & Kornfield, 1987, p. 151.

“By emulating the examples of great personalities of the past, by pondering upon scriptural quotations and anecdotes taught by teachers, by employing all sorts of means, you should be able to develop a deep conviction that this present human body has great potential and that you shall never waste even a single minute of its use. On the other hand, not taking any essence of this precious human existence, but just wasting it, is almost like taking poison while being fully aware of the consequences of doing so.

It is very wrong for people to feel deeply sad when they lose some money, while when they waste the precious moments of their lives they do not have the slightest feeling of regret. Such an indifference comes as a result of not realizing the value and rarity of the precious human existence. Therefore, you should determine that on the basis of this precious human existence you have the capability and capacity to undertake the practice of dharma.”

— *The Path to Bliss*, H.H. the Dalai Lama, translated by Geshe Thupten Jinpa, edited by Christine Cox, published by Snow Lion Publications



Ego

“The ego is the center of the field of consciousness. It is itself a complex, based on the experience of a sense of individual identity and of continuation in time; it is what enables a person to recognize himself in the mirror day after day and to make the connection between the child he was and the adult he has become. The ego seeks to maintain what might be thought of as an even temperature (homeostasis); it possesses defense mechanisms to regulate its equilibrium. However, it may happen that these mechanisms become too rigid and suffocate the ego instead of protecting it.”

—Corneau, 1991, p. 33

Egoism

“There is an old Christian proverb that says, You would not search for Me if you had not first known Me. This applies to anyone who remembers glimpses of the Golden World. Each of us can become stuck in ego-tism, which is merely a half-consciousness, suspended between two worlds and continually yearning for something that is scarcely remembered. How does one continue to live on the face of the earth when he or she is half blinded and spoiled for anything less?”

—Johnson, 1998, p. 13, 14

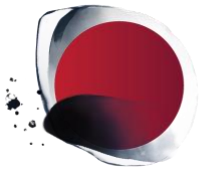
Enantiodromia

Jung used the term particularly to refer to the **unconscious** acting against the wishes of the **conscious mind**. (Aspects of the Masculine, chapter 7, paragraph 294).

Enantiodromia. Literally, "running counter to," referring to the emergence of the unconscious opposite in the course of time. This characteristic phenomenon practically always occurs when an extreme, one-sided tendency dominates conscious life; in time an equally powerful counter position is built up, which first inhibits the conscious performance and subsequently breaks through the conscious control. ("Definitions," *ibid.*, par. 709)

“What is enantiodromia? In this episode we explore what Jung and Heraclitus have to say about this marriage of the opposites. Essentially, enantiodromia is the closeness of opposite forces and how the tension of going to one end will catapult into the other. Those who are most good can fall fastest into evil. It is the tension in the bow that makes the arrow shoot furthest and it is this tension which drives enantiodromia. Carl Jung makes much of this concept as he finds it in the writings of Heraclitus and for him this is Heraclitus's big insight - the marriage of the opposites.”

— <https://www.youtube.com/watch?v=zrDnYkSSFdQ>



Entrepreneurial Spirit

There is in David, “the kind of excited over-commitment that a true entrepreneur makes.” He has a “frenetic creativity that flows from one of those rare people who has vision and also knows how to do the grunt work to turn improbable dreams into reality” (Roach, 2000, p. 120). It is understood that not everyone within the company has this drive nor is it perceived as necessary. There is a level of commitment and production that individuals generate that does not require the same vision of the self as an entrepreneur.

Epiphany

“The best way to think about epiphany is to imagine working on a jigsaw puzzle. When you put the last piece into place, is there anything special about that last piece or what you were wearing when you put it on? The only reason that last piece is significant is because of the other pieces you’d already put into place. If you jumble up the pieces a second time, any one of them could turn out to be the last, magical piece. Epiphany works the same way: it’s not ... the magic moment that matters much, it’s the work before and after.”

— Berbun, 2007, p. 8

Even Hovering Attention

“I remember my instructor telling me that driving was more an art than a science. The key to the art, he said, was what he called “benign vigilance,” or, paying keen but relaxed attention to what your car and the other cars were doing in every moment. Your journey in the Zone of Genius is just like that. In learning to live in your Zone of Genius, you’ll benefit from making a lifelong pursuit out of spotting your Upper Limit behaviors. Make spotting them part of your daily ongoing maintenance procedures, just like brushing your teeth or adjusting the side mirrors of your car.”

— Hendricks, Gay. *The Big Leap* (pp. 63-64). HarperOne. Kindle Edition.

Gifts

“A gift comes to you through no action of your own, free, having moved toward you without your beckoning. It is not a reward; you cannot earn it, or call it to you, or even deserve it. And yet it appears. Your only role is to be open-eyed and present. Gifts exist in a realm of humility and mystery—as with random acts of kindness, we do not know their source.”

“But what if those very same socks, red and gray striped, were knitted by my grandmother and given to me as a gift? That changes everything. A gift creates ongoing relationship. I will write a thank-you note. I will take good care of them and if I am a very gracious grandchild, I’ll wear them when she visits even if I don’t like them. When it’s her birthday, I will surely make her a gift in return. As the scholar and writer Lewis Hyde notes,



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“It is the cardinal difference between gift and commodity exchange that a gift establishes a feeling-bond between two people.”

— Kimmerer, Robin Wall. Braiding Sweetgrass (pp. 23-24). Milkweed Editions. Kindle Edition.

Image (search “explore”) courtesy of: [NEOM](#) [@neom](#)

The Tim Dukes Method provides an opportunity for self-reflective individuals to cultivate the capacity to receive into consciousness hidden aspects of the self, claiming your unique gifts – ensuring that today’s brilliance successfully transitions into tomorrow’s wisdom. The Tim Dukes Method is designed and implemented by Dr. Timothy Dukes for determined creatives to ensure long-term viability — as a continuing investment in the well-being of yourself, family, organizations, culture, society, and the Earth itself.