

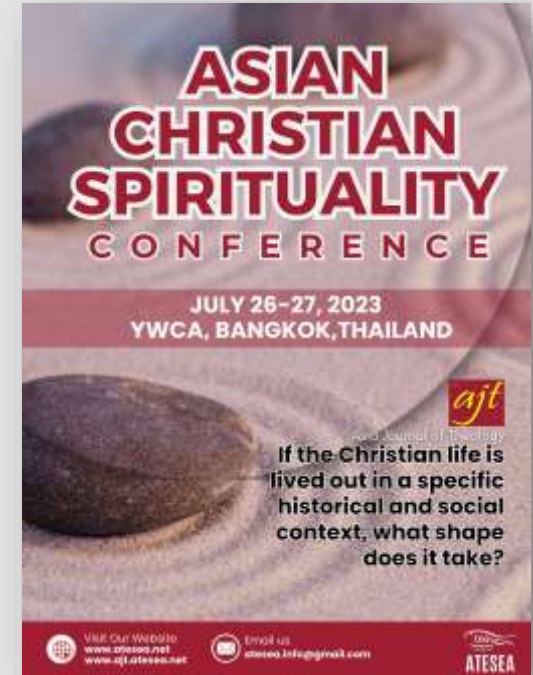


Mystical Transformative Authentic Being:

An encounter spiritual path of Ki Ageng Suryomentaram on “Kawruh Jiwa”
and Bernard Lonergan on “Conversion”



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Abstract

- On this theme, I will discuss a topic of authentic being based on Ki Ageng Suryomentaram's notion of *Kawruh Jiwa* (self-knowledge) and Bernard Lonergan's notion of conversion.
- *Kawruh Jiwa* is rooted in a Javanese wisdom *raos* (intuitive inner feeling).
- Conversion is an ongoing process of finding self-identity as a new way of understanding one's self through three folds: intellectual, moral, and religious.
- This research analysis employs the method of hermeneutic phenomenology which is based on lived experience. The hermeneutic approach toward a lived experience recognizes that human existence "is embedded in a world of meaning" which not only needs to be described, but also has to be interpreted (Creswell, 2013; Bloomberg and Volpe, 2016) .
- Both *Kawruh Jiwa* and conversion focuses on fulfillment of authentic beings through mystical transformation in daily life. The encounter of the spiritual path of Ki Ageng Suryomentaram and Bernard Lonergan will be discussed considering interspirituality discourse. Interspirituality offers a new awareness of living peacefully in the pluralistic country.

"Kawruh Jiwa"



Ki Ageng
Suryomentaram

KAWRUHJIWA: KIAGENG SURYOMENTARAM'S AUTHENTIC BEING

- Ki Ageng Suryomentaram (1892-1962) is a prince of Sri Sultan Hamengku Buwono VII, who renounces his title and leave the palace (Kraton) Yogyakarta, Indonesia then he became a common person in society.
- Ki Ageng Suryomentaran contemplates on human existence in the context of feudalism through his statement: "*aku durung tahu kepethuk uwong*" ("I did not see a human being").
- This critical reflection toward empirical life brings him into the way of self-transformation in the notion of *Kawruh Jiwa* (Self-Knowledge).
- *Kawruh Jiwa* is rooted in a Javanese wisdom *raos* (intuitive inner feeling) which is an intertwining of cognition and inner feeling of solitude.

Kawruh Jiwa

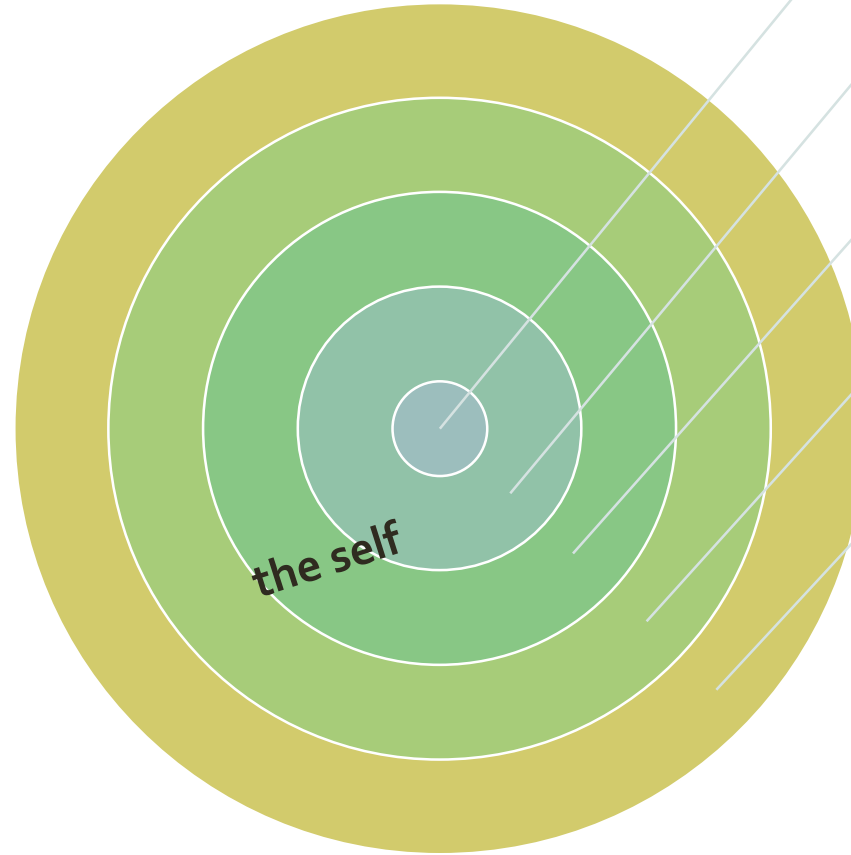
- *Kawruh Jiwa* as self-knowledge requires a holistic inquiry, through which an individual is drawn to understand his or her soul characters by cultivating *raos*.
- In the Javanese wisdom, *raos* is the core of the self in relation to others, the cosmos, and God by being attentive, being intelligent, being reasonable and being responsible for living in harmony.
- *Kawruh Jiwa* does not belong to any religious teaching but rather is a self-critical reflection based on praxis through "*sinau raosipun piyambak*" (learning one's own *raos*) as a form of contemplation.
- Ki Ageng Suryomentaram's learning one's own *raos* was formulated into the phrase "*aku durung tahu kepethuk uwong*" ("I did not see a human being") as his mystical longing of *ingsun sejati* (true self) in his ordinary life.
- He affirmed that *Kawruh Jiwa* brings human beings *mardika* (freedom) and *tentrem* (tranquility) in life, and these lead to true happiness. True happiness requires a capability of the self to be an adjustable person in responding to life experiences.

Kawruh Jiwa is

a contemplative journey of the self which leads to be

manungsa tanpa ciri (pure being), which means one's life without *semat, drajat, lan kramat* (wealth, public recognition, and power).

Manungsa tanpa ciri is a lifelong process because the self is always tempted by **kramadangsa**, which is due to egoism, without considering others. Each person needs to do *olah raos* (training of the raos), there is an intersection between the self and God, who dwells in raos and illuminates the self.



Raos (Intuitive inner feeling) as **Guru Sejati** (the Genuine Guru)

Nyawang karep (observing desire)

Pangawikan pribadi (personal discernment)

Junggringan (communal discernment)

Sakepenake, sabutuhe, saperlune, sacukupe, samestine, lan sabenere (true happiness: freedom and tranquility).

In Javanese wisdom, the intersection between the self and God as known *manunggaling kawula-Gusti* (unity of the human being and God) in the life experience of the here and now. *Manungsa tanpa ciri* (pure being) becomes a mystical consciousness as a prolongation of ordinary consciousness in daily life.

"Conversion"



Bernard Lonergan

CONVERSION: BERNARD LONERGAN'S AUTHENTIC BEING

- Bernard Lonergan is a Canadian Jesuit philosopher-theologian who develops Thomas Aquinas's theological anthropology of *sanctifying grace*.
- *Sanctifying grace* emphasizes on human active participation as subject instead of only being object of God's grace. *Sanctifying grace* empowers the self to become conscious as a subject, as a knower.
- Lonergan as a modern theologian argues that God's grace transform not only the soul, but also the quality of the self as a holistic being.
- Lonergan emphasizes on the potentiality of the subject acting through intentional consciousness: experiencing, understanding, judging, and deciding.
- Thus, consciousness as subjective presence is the subject attending concretely in totality.

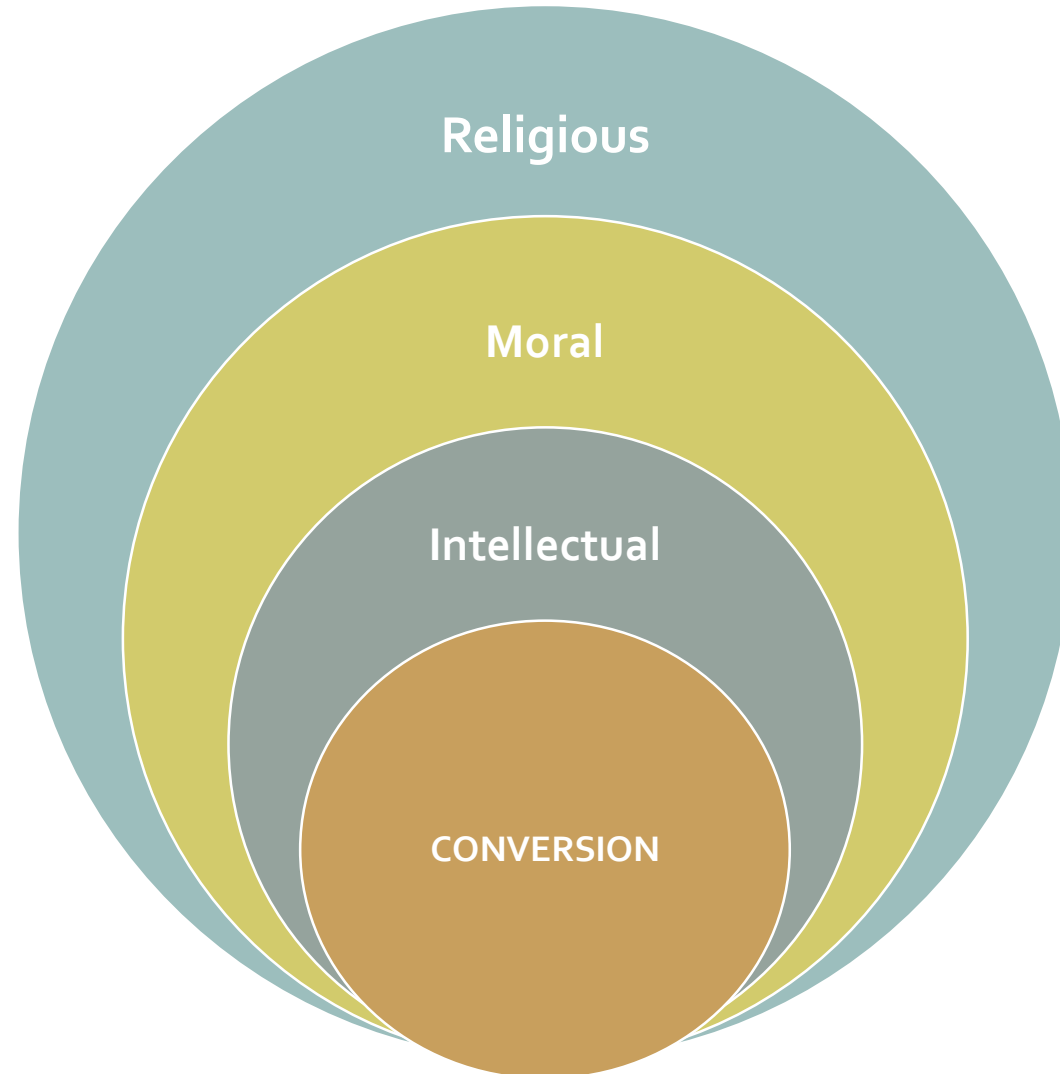


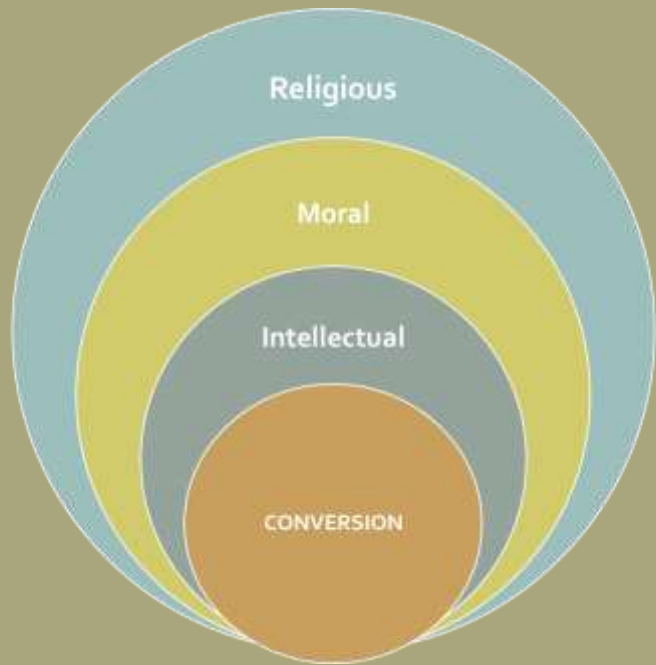
- Four levels of intentional consciousness show the dynamic of the self. The self as a subjective presence takes an operative role in consciousness by sublation.
- Sublation is a model of dialectical logic. For Lonergan, sublation is a fundamental process of being conscious so that consciousness is not perception but the self itself.
- The levels refer to the “movement from one level to another provides for personal growth and ultimately for social progress.” (Miller, 2013) . The multiple levels of conscious intentionality drive the self to perform critical reflection, producing objectivity.
- In the four levels of intentional consciousness, there is a process of **conversion** intellectually, morally, and religiously. Conversion is a challenging process of the self to become self-authentic. Conversion is an essential part of subjectivity as a movement of finding self-identity, in which the self will find the answer of *who I am*.

The role of self-transcendence: **conversion** → **authentic being**

“**Conversion** is a new understanding of one’s self.”

(Braman, 2008).





- **Intellectual conversion** is conversion to reality, which leads to “a radical clarification and, consequently, the elimination of an exceedingly stubborn and misleading myth concerning reality, objectivity, and human knowledge.” (Lonergan, 2013) Intellectual conversion involves not only experience, but also the capacity to understand that experience and to affirm the understanding through judgment.
- **Moral conversion** is reaching value or the meaning of good; as Lonergan says, this conversion is the moving of “one’s decisions and choices from satisfaction to values.” (Lonergan, 2013) The core of moral conversion is meaning or value, and what is truly good. In the context of moral conversion, being your own self relies on the self’s recognition and decisions based on value, allowing personal freedom. Conversion to meaning helps the self-avoid temptations caused by his or her own superficiality. Finding *terminal values*.
- **Religious conversion** is about falling in love or the “total and permanent self-surrender without conditions, qualifications, [or] reservations.” (Lonergan, 2013) The core of religious conversion is love and this conversion begins with the transformation of the heart through the act of falling in love. The transformation of the heart is a connection between God’s grace and human action.

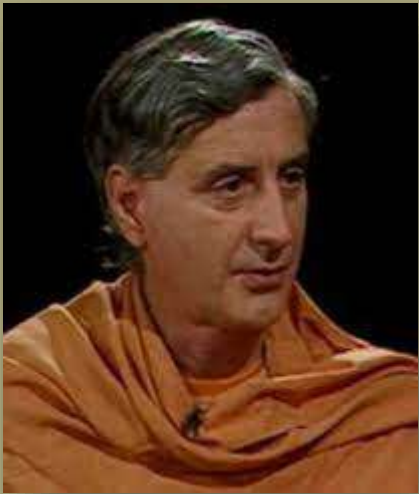
Being in love with God

- Conversion is a challenging process of the self to become self-authentic. There is no ongoing process for self-transcendence without conversion to reality, to meaning, and to love.
- Conversion is an ongoing process of self-transcendence. Conversion requires clear personal and interpersonal discernment and courage for communal change.
- *Being in love with God* is not only making a room for God, but also making a space for others. In social life, Lonergan proposes a basic understanding that “intersubjectivity appears not only in spontaneous mutual aid but also in some of the ways in which feelings are communicated.” (Lonergan, 2013)
- Lonergan’s interpretation of intersubjectivity is “based on knowledge and self-surrender, rather than power and egoism.” (Saracino, 2003)

Interiority as mystical consciousness

- For Lonergan, mystical consciousness is the prolongation of ordinary life. Mystical consciousness occurs in daily life through the work of interiority in self-transcendence. Lonergan creates a new mystical theology based on *interiority as mystical consciousness*.
- Mystical life is not the separation of the extraordinary from the ordinary but rather the extraordinary absorbed into ordinary life through intentional consciousness.
- All three conversions may take place on any of the four levels as the self reaches radical love as the mystical way of living in the world. *Being in love with God* is a mystical way in daily life through the work of interiority.

Interspirituality



Wayne Teasdale

KAWRUH JIWA AND CONVERSION ON INTERSPIRITUALITY DISCOURSE

- *Kawruh Jiwa* and conversion are rooted in two different cultures, traditions, and beliefs but they are rich treasures that can be discussed considering interspirituality discourse.
- Both Ki Ageng Suryomentaram and Lonergan focus on the authentic being through self-inquiry as mystical way of transformation due to living harmoniously with others.
- Interspirituality fosters a theological study of mysticism, based on self-transcendence as a mystical consciousness for humanity.
- The focus of interspirituality is the person as subject, who has an intentional consciousness, as Wayne Teasdale states: "If we are truly intermystics, we are open to wisdom wherever we find it." (Teasdale, 2003)

Interspirituality:
a postcolonial theology
approach

- Both Ki Ageng Suryomentaram and Bernard Lonergan emphasize mystical transformative in daily life through the fulfillment of authentic beings. The trajectory of authentic being is self-transcendence beyond the border lines of life. The encounter of *Kawruh Jiwa* and conversion as an interspirituality enterprise is in line with the theological hybridizing of postcolonial theology approach.
- Interspirituality highlights that each religious tradition is **a treasure**. This is a recalling of living harmoniously in diversity. In Indonesia context, interspirituality offers a reconciliation among the six official religions, and between the six official religions and indigenous beliefs.
- In the past, there were attitudes of triumphalism and colonialism which came along with colonial religions, such as when Islam and Christianity came to Indonesia for example, the stigma of Christianity as the religion of Dutch colonialism, or Islam's colonial and post-colonial conflicts with *abangan*, Javanese people who are officially Muslim but practice indigenous beliefs, and *kebatinan*, a Javanese mysticism. These examples continue to the present day.

Harmony is an Asian spirituality

- Interspirituality which was invented by Teasdale is needed for Asia as a pluralistic continent within the spirit of harmony.
- Peter C. Phan defines harmony not as a pragmatic strategy but as an Asian approach to reality; harmony “is not ‘an absence of strife’ but rather the result of ‘acceptance of diversity and richness’ ... harmony is an Asian spirituality.” (Phan, 2004)
- Teasdale’s notion of interspirituality points to “the openness of people who have viable spiritual life, coupled with their determination, capacity, and commitment to the inner search across traditions.” (Teasdale, 2003).
- Interspirituality emphasizes an integration of life in which there is no separation between the sacred and the profane, and promotes mystical life for peaceful living in the world.

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