

Daily Meditation 07-01-2022

Aquinas, Quanta & Angels; Darwin, Wallace & Evolu...

Thu, 6/30 8:57PM • 5:53

SUMMARY KEYWORDS

angels, talking, aquinas, contained, body, action, slight pause, photon, awaken, spirits, thomas aquinas, analogy, important, localized, power, lineages, supreme court decisions, acting, ages, sheldrake

Good morning.

We're taking a slight breather, like a slight pause, from the rather heavy news that has been thrust upon all of us in the last week or so, around Supreme Court decisions and personnel, and returning to this discussion on angels.

We were, as you may remember, discussing Hildegard of Bingen's teachings on angels for several days. And now we're looking at Thomas Aquinas and his teachings on the angels.

And one of the points I make, and Rupert Sheldrake, in our book on *The Physics of Angels*, is that when we're talking about angels, we are talking about deep ecumenism or interfaith spirituality.

Why is that? Because all religions of the world talk about either angels or spirits, as Buck Ghosthorse, a Lakota teacher, told me years ago. He said, "What you Christians call angels, we call spirits." So that there is a spirit world is quite globally in the consciousness of our ancestors, and our various lineages, all the lineages, really, of our humanity.

So deep ecumenism almost requires us to awaken to the power of spirits and angels, with the promise that the angels will awaken us.

Thomas Aquinas asks the question, How are angels localized? And he answers it this way.

An angel is in a place by power contact. If you like to call this contact of action, because action is a proper effect of power, you can say an angel is in a place by acting there, provided that action be understood in the sense that it includes not only active movement, but also any kind of conjunction whereby an angel brings his power into connection with the body, whether by governing it or containing it, or in any other way. It does not follow that an angel is ever contained by a place -- an angel is never contained by a place -- for the application of a body. The application to a body of a power of a spiritual substance is, in effect, a containing of the body by that substance, and not vice versa. Thus, the human soul itself is in the body as containing it. And not it's contained by it. Somewhat the same way an angel is in a given place, not as contained by but as containing it.

So Eckhart, and Hildegard too, talk about how the soul is not in the body, but the body is in the soul. And Aquinas is really saying the same thing and using this as an analogy for understanding how angels affect bodies.

The fact that action is at the heart of the link between an angel and places is important. Now, Rupert responds to this by talking about fields. And he talks about how he says,

It seems to me that fields once again provide the closest analogy. For example, we wouldn't say the universal gravitational field is contained by the universe. We say the universe is contained by the field. Likewise, the electromagnetic field through which light travels contains what it is acting on, but it's acting. The electromagnetic field around us now, through which we can see things and be seen contains us: it acts on us and we act on it.

And he says

A photon is a quantum of action; photons are localized through their actions, just as Aquinas says angels are. A photon has no mass. In other words, it's not really a body, it's incorporeal.

So I think the size provides us, says Rupert, with important metaphors or parallels to the idea of angels as immaterial and disembodied but capable of containing bodies and being present to the action. In fact, that's what quantum theory is all about."

So once again, we find Aquinas talking about quanta and quantum theory, when he's talking about angels.

Amazing mix of 13th century and 21st century thinking.

Thank you. We'll see you tomorrow.