

Daily Meditation 01-20-23

Why Non-Dualism Is Important, MLK & Chenu, continu...

Good morning.

In today's meditation we continue our consideration of Martin Luther King Jr's insight about the importance of non-dualism, and that of Père Chenu.

But also I begin with some other people who invoke non-dualism, including Rosemary Ruether, who believes that patriarchy is based on dualism. So we can move from dualism to non-dualism, we will be moving beyond patriarchy to something more healthy for both women and men alike.

But I also make the point that Thich Nhat Hanh had a very strong thing to say about dualism and non-dualism and Christianity. And I'll share with you what he said, this is on page 56 of my book, *Meister Eckhart, Mystic Warrior for Our Times*. Thich Nhat Hanh says he is "very excited about the encounter between Buddhism and Christianity in the 21st century." But he also calls for a "very drastic change" - that's what he calls it, a very drastic change, to occur in the Christian tradition. He says,

If we can bring into Christianity the insight of interbeing and of non-duality, we will radically transform the way people look on the Christian tradition, and the valuable jewels in the Christian tradition will be rediscovered.

Now, notice what he's saying, for them to actually be rediscovered, they've been lost. It will be a discovery to get to that non-dualistic tradition, which is, of course, the mystics.

But notice, there are two things he wants to see happening. One is the non-duality, to find that tradition in Christianity. That is, of course, the tradition of oneing; as I point out, Julian of Norwich and other mystics have their language for that oneing.

But the other dimension he wants to see Christianity recover is one of interbeing. Well, I can assure you, the mystics talk a lot about interconnectivity. Hildegard of Bingen does on many occasions, and so does Meister Eckhart. And so does Thomas Aquinas; that interconnectivity, interbeing, is very much a consciousness, a part of the consciousness of mysticism, that we are all part of one another. It's even part of panentheism, isn't it: that all things are in God and God is in all things.

So we're not separate parts. That is modern consciousness, and a lot of that came from the notion of a mechanistic universe and individual atoms fighting each other, bumping into each other like billiard balls, you know.

But of course, that has changed in science today, that consciousness, and we've moved from that kind of rugged individualism to a new awareness of interbeing, interconnectivity.

But these words, interconnectivity, are explicit, and named as such by Hildegard, by Aquinas, and by Meister Eckhart, so we're not as far away as one might think in terms of bringing Christianity alive, but to do so we need this mystical dimension.

Father Bede Griffith, a Benedictine monk who lived in India for 50 years, says that Christianity, if it cannot recover its mystical tradition and teach it -- two things, one is to recover, one is teaching -- it should just fold up and go out of business; it has nothing to offer, he says.

Of course, a big part of the mystical tradition is the Cosmic Christ. The Cosmic Christ is the Christ in all of us and all beings. And that too, is another way of naming the interconnectivity of all beings and the holiness, the sanctity, of all beings.

And this too, is part of an ecological evolutionary revolution, to see the interconnectivity of all that is sacred, of all beings, that all beings are holy, all beings are other Christs or other Buddhas or other images of God. This too brings along the human mind, to be at home with interbeing and with sacredness of all nature and how it's all connected.

A great oneing, a great oneing, as Julian of Norwich says.

Thank you. We'll see you tomorrow.