

Daily Meditation 01/28/2023

Teilhard de Chardin on Non-Dualism, continued

Good morning. We're meditating this morning with Teilhard de Chardin about what he calls the One Name:

If we were to credit with the generality and power that it should assume in rising to the cosmic quarter -

...one name for this energy that is cosmic is love.

The conclusion is always the same, [he says] love is the most powerful and still the most unknown energy of the world.

So he's going to assist us in seeing the energy of the universe and naming it.

Here's another place where he names it:

Our own age seems primarily to need a rejuvenation of supernatural forces, to be affected by driving roots deeply into the nutritious energies of the earth. Because it is not sufficiently moved by truly human compassion, because it is not exalted by sufficiently passionate narration of the universe, the religion is becoming enfeebled.

So he says that two elements are passionate admiration of the universe, and our truly human compassion rooted in the energies of the earth. These are what make healthy religion, and our religion in the West is fading, because we have not grounded our souls in those two elements: the admiration of the universe and our capacity for compassion rooted into the earth itself.

But what he's saying is that we have the potential to do this. And he talks about our cosmic sense. And this, of course, relates to the whole idea of *le Christ cosmique* - the Cosmic Christ - and he says,

I give the name of cosmic sense to the more or less confused affinity that binds us psychologically to the All, which envelops us.

...the All.

...In order that the sense of humanity might emerge, it was necessary for civilization to begin to encircle the earth. The cosmic sense must have been born as soon as humanity found itself facing the frost, the sea, and the stars."

In other words, our very earliest wakening and taking in of the wonders, vast wonders, of nature and the sky.

...And since then, we find evidence of it in all our experiences of the great and unbounded: in art, in poetry, and in religion.

So he said this cosmic sense is deep within our species, within all of us as individuals, but certainly within our cultures: we reach out with art and poetry and religion. And as he says, the world is graced, he says,

...by virtue of the creation, and, still more, of the Incarnation, nothing here below is profane for those who know how to see.

In other words, the sacred surrounds us, envelops us, and flows through all things and through all of us. And that is where we derive the vision, the energy to carry on these tasks, deepening our compassion, and increasing our admiration, our gratitude, and wonder for our home, the Earth, and the universe. That is how we rejuvenate our own religions and our own place in the world.

Thank you. We'll see you tomorrow.