



Eucalyptus rubida

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Time to remind ourselves why we named the newsletter *Eucalyptus rubida*

Every second of my life has prepared me for this moment..

Do you remember this statement made by an Olympian before the recent Games in London? What an exquisite insight this gives us into life.

Every second for me implies not just every second of bodily life, but every moment of all the tributaries that converge to make the great river that constitutes life. Every moment experienced by our ancestors right back in time – every atom or molecule we have inhaled or eaten, derived from all the plants and animals that have lived before us – the moments of cosmic ferment in the supernova and the birth of the solar system – moments right back to the great flaring event that marked the start of space-time for the universe. This is not to forget the other fecund but non-material dimension of life, that Thomas Berry refers to as the *psychic-spiritual* dimension, and which Erwin Laszlo calls the *Metaverse*, from which life flows. The Hindu term for a similar realm is *Ashaka*, while Teilhard de Chardin has coined the beautiful term the *Divine Milieu*. In related thinking Jean Gebser uses the term *Diaphainon*, and David Bohm, the *implicate order*. The Greeks spoke of the *Aether*, while physicists postulate a *quantum vacuum*. Is this the *Kingdom of the Father* of which Jesus spoke, or the *Tao* of Lao Tse?

These ideas flow from quite different cultures and have different interpretations, but they all have in common that there is a Source from which the material order flows or originates. This is a dimension we can only guess at, but it preserves everything, present and past in a timeless way - the precious memories, that helped make us - jewels like the love our parents and others have invested in us, and which we know has helped to form us and which stays with us. Maybe this Source makes available to us all the beauty and drama of the epic of the evolving universe, and this is unfolded for us in our instinctive and archetypal behaviours.

Some (Greek mythology) say it is also from this realm that God/god(s) we worship, are made present to us. They come into our consciousness from our experience of the elemental and living world, and take forms in our personal and cultural subconscious. They become

very powerful forces in our lives. The gods do not have to be present in time and space (they never are) nor necessarily in a non-material realm. In my thinking, it is sufficient that we acknowledge them in the eternal present (i.e. experientially present) and acknowledge them in trustful awe. The function of our god(s) is to be the focus of our inbuilt thirst for the Eternal that is beyond all representation (Brahman).

There is no end to the tributaries that converge to produce us as we stand naked in the present moment, and we are aware that just as we stand naked we are already enmeshed in a web of life that extends not just behind us but all around us and binds us to all our Earth kin, present and past who also come out of



that Oceanic Presence in whom we live. Teilhard de Chardin urges us to be faithful not only to the past, but also to the future. Evolution is not just about the past. When you think about it evolution has always been oriented to the future, otherwise we would not be here. Now the great arrow of time is mounted on a bow which is in our hands. As we walk in the wounded world of our times, we carry in us the proven potential to mould the world anew. The very difficulty of the task calls us to new modes of transformation. The 'old' will never do because life is always moving on.

Sri Aurobindo calls this task the 'involution of spirit' as it (spirit) is infolding and unfolding in matter. In the more culturally familiar language (to us) of the medieval mystic (St) Nicholas of Cusa we hear:

Divinity is the enfolding and unfolding of Everything that is.

*Divinity is in all things in such a way
That all things are in divinity*

Actually science and theology have already met in the thinking of Nicholas and the physicist David Bohm, who proposed that there are two orders in life: the implicate order and the explicate order. In brief this means that whatever comes to fruition in the world has always been enfolded in an order of potentiality.

As if this were not enough, the poet and philosopher Jean Gebser has proposed that ever since the moment of space time beginning (the Great Flaring Forth) everything latent in nature (divine potential or diaphainon) has gradually been revealed in the evolutionary process.

But back to us standing naked in the present moment. Each of us has reached this pregnant stage of divine potential. It is like climbing a mountain, and faced with the choice of going over the top or of falling back. As we look around the world we see examples of both - people who regress to an instinctive animal stage, and become destructive, and people who become the prophets and saints of our times. I don't think we can expect one without the other. We all face the risk of physical and mental diminishment, and it is sometimes out of our control. This is life. What helps us, besides our own strengths is the love and cultural surrounds

that impinge on our lives. This is where religion as a culture has the potential to help us on the way. When religion is in the wilderness we probably need to do what Jesus did — withdraw into our own wildness and let the divine potential come through. Then we return to life and continue our contribution to it. Life is a hero's adventure, and it is this that we are called to, especially in times of change when all the institutions around us are in ruins. We all hold within us that treasure in the field, waiting to be unfolded. It has been buried for billions of years but is still as fresh as when the universe took its first breath (Word, Sophia, Shekina?).

When we come to take our own last breath, it is our last material step into wildness, but our first step into that embracing milieu, for which every second of our life has prepared us.

Trevor Parton