

# Eucalyptus rubida

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## The New Cosmology

To view introductory video [CLICK HERE](#)  
If you ever thought the laughing of the kookaburra was amusing, then you should hear a young kookaburra learning to laugh. You might have heard this on the introductory video.

There is a wonderful ordering present in nature. This includes the process of the kookaburra learning to laugh. But it functions everywhere, in every plant or animal as it grows to maturity. It is present in the background of ecology as Earth purifies air, recycles the waters; all these things are the matrix in which we are immersed and interconnected.

The amazing sequence of events that has brought us from the exploding start of the universe, through generations of stars and now our planetary system teeming with creative potential including ourselves, is still pregnant with possible wonders to come. What has been the ordering that has made this possible?

The Greek word *kosmos* means order. Cosmology then refers to the ordering of the universe. Every culture has developed a functional cosmology which instructs its members on how to live their lives. Foundations for this are embedded in the myths, stories and beliefs of the culture.

In Australia we live in what many call a multi-cultural society. This then means that people are living their lives according to a variety of cosmologies. This is fine as long as the main tenets of the cosmologies do not clash, and are to some extent negotiable.

However cosmologies do change or become modified with time, as the title of this essay implies. Just what is meant by 'The New Cosmology'?

In the Judeo-Christian West the traditional cosmology has been based largely on scripture and the beliefs of the religious sects that have originated from it. One might summarise these briefly.

1. 'God' is the origin of our universe and

has revealed certain truths on how to live, mainly by scripture.

2. God is the ordering influence which determines our lives.

3. Authority within religion is god-given and demands submission.

The new cosmology does not necessarily contradict the old, though it may call for the old to integrate where possible the insights of science when it comes to the detail of how Earth and the heavens are constituted. Even in science there is plenty of 'mystery' to go around. For example it is not possible to make assertions outside of space and time.



However religions continue to do this, and their particular insights though not empirical, need to be respected.

The philosophy of the Greeks highlighted the ideas Truth, Goodness and Beauty. These ideas were taken up by Christianity and declared to be the qualities of God.

Remarkably the Hindu tradition has a similar way of speaking. There is a Sanscrit term known as Sat-Chit-Ananda, roughly translated as Truth, Consciousness and Bliss and describes the ultimate nature of reality which is Brahman. The traditional teaching is that these three are about attainment of the spiritual path, but there is also the notion that all of creation flows out of Ananda. This then describes the ordering of the universe in that tradition.

The much respected Hindu sage Sri Aurobindo developed the idea of involution as an adjunct to evolution. His thinking sets Spirit as the awakening force in creation which manifests firstly as matter before enlivening the human spiritual growth through what he calls the vital, mental and higher spiritual stages.

I would recommend the serious reader to read the chapter *The Triple Transformation* in Sri Aurobindo's epic work, [The Life Divine](#).

Our culture tells us it is quite satisfactory to tell the story of evolution from earliest life forms right up to the complex primates that we are. It is not so common to speak of the evolution of the universe before the development of life on Earth. It is also not that common to remind us humans that we are still on the 'pollen path' of ongoing evolution.

The fact is that all evolution pre-Earth and post-human is powered by the same mysterious and elusive force. If we describe our ongoing evolution as a spiritual path, then all the evolution of all the ages can also be described as a spiritual path, and we might therefore recognise similar principles or powers of ongoing emergence.

Thomas Berry, in the tradition of Teilhard de Chardin has nominated these qualities as Diversity, Interiority and Communion - once again a trinity of terms, maybe not too far from Truth, Goodness and Beauty or Truth, Consciousness and Bliss which we have described.

In this thinking everything is imbued with Spirit, however traditions describe this. The ecology of the universe is held together by the same 'glue.' Everything is interconnected by this mystery of ever-present origin which both pushes and attracts us. Creativity is born within us and invites us into the Beauty and Bliss of life.

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