

Daily Meditation 09/22/2021
Welcoming the Many Names of the Divine Feminine

Good morning.

We're continuing our meditations on the divine feminine. We want to balance it with the sacred masculine, which we will be doing as we move along.

But here's a statement from the ancient Vedas of India. It says, "God is a motherliest" -- not the motherliest; in other words God is most mother. This very much parallels Julian of Norwich's teaching and development of the motherhood of God, when she says, "the deep wisdom of the Trinity is our mother; in Her we are all enclosed."

So that connecting of wisdom with divinity...and this sets the stage for so much of her development about the motherhood of God, which of course is also saying that we, women and men alike, have to develop our motherly qualities if we are to imitate divinity.

One of these qualities is wisdom, which in the Bible is feminine, as she is in so many other places around the world. Ramakrishna says this about the Divine Mother: "Whatever we see or think about is the manifestation of the Mother"... whatever we see or think about is a manifestation of the mother... "of the primordial energy, the primal consciousness. The primordial power is ever at play. She is creating, preserving, and destroying in play," as it were, and he advises us to pray to the Divine Mother with a longing heart: "Her vision dries up all craving and completely destroys all attachment."

So this is taken from my book on Naming the Unnameable: 89 Wonderful and Useful Names for God, Including the Unnameable God. So I deal there with many names for divinity, some of them from today's science, but some of them obviously from the feminist traditions of the world, of which this is one, on God as Mother.

It's interesting that Eckhart distinguishes between God and the Godhead and for Eckhart in his languages -- both Latin and German were his languages -- Godhead is feminine: *Gottheit* in German and *Deitas* in Latin, whereas God, *Deus* in Latin and *Gott* in German, is masculine. And he plays with that, and he says that God is active in history and in redemption and liberation, but the Godhead is more about being.

And so he's imagining, if you will, divinity... the image I get is a great cosmic mama that holds the universe in her lap. And he says that we're dealing with both sides of divinity: the active side, and this caring and reposeful side, that is that of the Godhead and that we come from the Godhead, he says. This is where we were before we were in the world, and then we ultimately return to the Godhead when we die.

So that's how he pictures that. And again, it's an explicit treatment of the divine feminine in contrast to the sacred divine masculine. The Tao te Ching, of course, talks about the Tao as "the great mother of the universe".... the great mother of the universe..."who is beyond all names."

But again, a tradition from the East, Taoism, is explicit about naming the motherhood of divinity, the great mother of the universe.

Thank you; we'll see you tomorrow.