

Daily Meditation 03/16/2022

Indigenous Wisdom, Otto Rank, and a Search for the “Deeper Sources”

Good morning.

We're discussing today, meditating on, what I call indigenous wisdom, Otto Rank, and a search for the deeper source, deeper sources.

So, yesterday we called on Otto Rank to give insight about the immortality obsession that humans are often engaged in, and how we create immortal projections, such as pyramids, or nations at times, or kings. (King is dead. Long live the king.) And quest for power, and for money, which is about power. And Otto Rank feels a lot of that is not dealing directly with death.

But he calls upon, in today's essay, the wisdom of indigenous peoples, what he called the primitive peoples. (He died in 1939.) But he did a lot of work in anthropology and the history of human tribes, and cultures and civilizations. And without romanticizing the indigenous people, he declares that they do reveal the depths in so many areas. There's so much to teach us about, really, what matters.

And of course, one of them is our connection to the universe.

Of course, I've spoken about this before, but Stonehenge is about in terms of relating to the seasons of the year, which is literally to the cosmos, to the Father Sky, to solstice and equinox, and all the rest. And he has this very important teaching, in today's meditation, that we do connect to the All. And we do become in tune with the cosmos.

And this is typical thinking of pre-modern thinkers, the indigenous people, but also the medieval people. We've heard about and shared Hildegard of Bingen, Francis of Assisi, Meister Eckhart, Thomas Aquinas, Julian of Norwich. All of them very interested in cosmology, the macrocosm, more than just in the human--beginning their deep awareness through relating to the universe, not just about human journalism and human goings-on.

And as Rank says, he calls it the unio mystica, mystical union.

And this identification is the echo of an original identity, not really of child and mother, but of everything living. And then he gives the example of the relationship of indigenous people to animals, and that humans are aiming at reestablishing a lost identity with the cosmic process. A lost identity with the cosmic process.

Well, says me, this is exactly what the Webb telescope, for example, is about--that we're excited about at this time. That we're sending a machine up into the universe that can look back at the origins of the universe!

So, all the work around the new cosmology and the new creation story--people like Thomas Berry and Brian Swimme and many others have brought this to us--this is very important because it is connecting us to something much bigger than our nationhood. It's much bigger than just our species' immediate agendas. And this could, as Rank says, reestablish our identity, which has to do with the cosmos.

As he says, "The lost identity has to be surrendered and continuously reestablished in the course of self-development." And this is, of course, what Thomas Aquinas was saying in the 13th century, when he says that "the greatness of the human person consists in this: that we are capable of the universe." He says that "our immense intellectual capacities have the power extending to the infinite. And our intellectual natures have a closer relationship to a whole, than do other natures."

So there's something that is calling us to the whole, and to the holiness of the whole. And this is something indigenous people knew about.

It's something that many people are curious about--our origins, where we come from. And is this a source, a recovering a sense of the sacred, recovering a sense of holiness? And if we can do that, then maybe we'll be less prone to violence toward one another and toward the earth.

Less wars, more reverence. Less wars, more joy. Less wars, more creativity to get along together and to find outlets for our deepest passions and our deepest sources and connect to them.

Thank you. We'll see you tomorrow.