

That which is at the centre of the space in my heart,  
It is the very same which is in the sun,  
which is in the earth,  
in the heart of every man,  
at the heart of every being  
-- **Chandogya Up viii. 1.3.**

**DEEP ECOLOGY, DEEP INCARNATION IN HINDUISM, BUDDHISM, CHRISTIANITY -- We are His Work of Art, We are the Dancers of the Dance**  
INTRODUCTION

From the late 20<sup>th</sup> century to the early 21<sup>st</sup> century extreme right wing values held sway in all areas of life, visible in daily living and in institutional forms of life, except in universal pockets of left wing activism. Patrick Deneem says<sup>1</sup> that right wing liberalism is simultaneously a failure and success. Right wing liberalism succeeded in exploiting natural resources for the wealth of humans, a small section of them growing exponentially. Many were lifted from poverty but did not grow in economic and social equality. People experienced impoverishment in their personal, political, social and economic lives as personal autonomy and community living were discounted for material wealth. Right wing extremism was a reaction to the Left Wing extremism of the 60s, 70s and the 80s. Our current experience – a swing from left to right wing extremism, backwards and forwards shows that neither is of help to people. Then what is it that will help people? *Samnyasa*, a balanced, more centrist position in all areas of life—personal and communitarian, important for all to survive in healthy growth is of help to people. Extremism, right or left, is always a huge hindrance to healthy growth requiring *samnyasa*, lived in direct proportion—the balancing of the physical needs and wants-- with the spiritual in renunciation for personal and global health.<sup>2</sup> This leads to transcendence because the wounded Man, and who is not wounded, deserves not only to have the bleeding stopped but any extra expense (Lk 10:25-37). This reveals *samnyasa* as source and expression of our common humanity. Examining its source in Deep Incarnation, resulting simultaneously in Deep Ecology we inspect this source in three religious traditions, Hinduism, Buddhism and Christianity, constituting a large majority of Indians. To live healthy lives we must live, move, have our being in *samnyasa*, in Him, the *Adisamnyasi*. Arising in Deep Incarnation and Deep Ecology *samnyasa* being biological is the source and expression, strengthening our common humanity while making non duality a reality.

We explain terms used in this paper so the paper is understood more easily. **Deep Incarnation** is understood as cosmic incarnation, creation, whereby God expressed God's self materially in creation. Our flesh arises from this materiality, the stars arise from the gases of the Big Bang, causing Frijof Capra to say that we are made of stardust. Thus God became flesh in Deep Incarnation. Deep Incarnation supports life and growth in **Deep Ecology**, resulting in both being non dualistic. The historical incarnation took place closer to us in time, revealing the non duality of God, first revealed in creation, in Cosmic

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<sup>1</sup> <https://www.youtube.com/watch?v=hHGIPKXfIJA>

<sup>2</sup> Global is preferred as it denotes the evils of economic globalisation, a power relationship among peoples and states, what we create through the evil in us. Planetisation is seen as natural and hence spiritual.

Incarnation. This is the law Jesus referred to when he said, “I came not to destroy the law but to fulfil it.” (Mt 5:17) Deep ecology arose in evolving deep incarnation. God, knowing humankind to be weak handed over all creation to us making Deep Ecology coextensive with the Kin-dom. This is God’s kenosis in which we had God’s plan of redemption. **Balance** is a means of judging, of deciding, counterbalancing in weight, force, and influence, as in nature ---H<sub>2</sub>O and in all combinations of matter, seen even today in Science as Chemists research matter in combinations. Physics being a study of matter gave rise to Chemistry, a study of the combination of matter in balanced proportions, as with water. Life began and first evolved in water, then on land and continues to evolve. This led to the study of Biology, a Physical Science, hard wired, giving rise to a soft wired History and today Herstory is extremely important.<sup>3</sup>

As we stop each others bleeding in a living awareness of *samnyasa* arising in Cosmic Incarnation and Ecology Deep we withstand the centrifugal forces of our age like populism, a crawling centipede, leading many to look for **transcendence**<sup>4</sup>. Transcendence, requires an extra expense. Transcendence is, “about an awareness, ... even a [deeper]fine tuning [due to evolution, life getting more complex]. ... But there's a shift within as well. I feel it as a release of ego and my very essence. ... When I can make this release, it puts me in the same room with the divine.”<sup>5</sup> Transcendence requires a deeper degree of balance than *samnyasa*, “a[n ongoing] fine tuning”<sup>6</sup> of an experiential, self reflexive consciousness, loving God and sinning<sup>7</sup> in<sup>8</sup> a metastatic faith, the Omega, Love. As the universe evolves<sup>9</sup> it gets more complex. This complexity leads to transcendence in history<sup>10</sup>. The necessity for *samnyasa* has grown with evolution, the crisis we are in aggravates it. The complexity of evolving life with the crisis we are in makes it more deeply kairological. Universal love in the law of attraction keeps the universe in bonding making *samnyasa* always possible. Teilhard de Chardin calls this Love the Omega which being universal is given to all humans yet like all gifts has to be claimed. This gift being a totally free gift makes renunciation possible – we are always free to reject the gift and yet be loved. This love arises in Deep Cosmic Incarnation and Deep Ecology and is scientifically called the **Anthropic Principle**<sup>11</sup>. It reveals that all features necessary for the evolution of life and its persistence, such as the mass of the electron, the strength of gravity, allow for the existence of human life, and the divining of it.

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<sup>3</sup> Marie Curie was the only scientist who won the Nobel prize for Physics and Chemistry. Being a scientist her story is a contribution to Herstory in the History of Science.

<sup>4</sup> Transcendence and History: The Search for Ultimacy from Ancient Societies to Postmodernity (Volume 1) (The Eric Voegelin Institute Series in Political Philosophy) <https://www.amazon.com/Transcendence-History-Societies-Postmodernity-Philosophy/dp/0826214762> Also pl refer to fn 8

<sup>5</sup> Sophronia Scott <https://www.ncronline.org/news/earthbeat/i-am-bird-waiting-how-find-gods-presence-nature> May 22, 2021

<sup>6</sup> Ibid S. Scott

<sup>7</sup> St Augustine (foot notes 7, 8 in combination) <https://christianity.stackexchange.com/questions/15242/what-is-the-scriptural-basis-for-love-god-and-do-whatever-you-please>

<sup>8</sup> “in” as metastatic faith is proleptic and “for” because it is claimed, making it possible to “sin” and love God simultaneously which is rhetoric as love makes it impossible to sin.

<sup>9</sup> Sean McDoagh, SSC, “The Story of the Universe: Our Story” *Sedos* Vol 41 No. 7/8 July-August 2009:

<sup>10</sup> Michael Colbrook The End of History, Identity Politics, and Transcendence Voegelin View Feb 23, 2021

<sup>11</sup> Ibid S McDoagh

## **SAMNYASA IN DEEP COSMIC INCARNATION AND DEEP ECOLOGY**

### **Dance as Biological and Play**

Fictive language which began to evolve about 70,000 years ago during the Cognitive revolution<sup>12</sup> led to creation stories in abundance expressing the dance of life in worldwide cultural and religious traditions. Buddhism and Christianity are axial in age. Hinduism originated in a search for God much before the other two; Christianity originating in Judaism began with the call of Abraham in the early Bronze Age in a mystical experience when people followed the Natural Law making it coextensive with society. Fictive language is known to Scientists through the oral cultures of prehistoric Man as writing was unknown to Him. The stories of prehistoric Man are rich in the mythology of beginnings, one of them being the symbol of dance. Expressions of art range from the poetical, mystical, scriptural, and philosophical to the material and unsystematic. One of these expressions is the symbol of the *Hiranyagarbha* in Hinduism, the Cosmic Egg or Golden Germ divulging meaning only in a meditative gaze. Hence, there can be no single story of creation. Slowly people realized that God was not created, did not evolve or become<sup>13</sup>. Therefore Vedic thought beginning in the early Bronze Age struggled “with the primordial problem of the piercing into the very nature of the Godhead and the luminous discovery of its dynamism and life. Hence, the numerous creation stories. “...there seems to be an internal ‘divine’ life, a disclosure, an explosion, a birth, inside the ultimate mystery,”<sup>14</sup> expressed in the Upanishads which came in the Middle Bronze Age.

Fictive stories continue to be expressed in the popular spirituality of the *leela* of Krishna the divine prankster, and even in the classical concept of the Nataraja, the cosmic dancer. A statue of the Nataraja in free India was gifted to CERN by the Indian government and placed at its entrance, symbolizing the search for Truth by CERN, in the dance of cosmic particles. Articulations, like the *Hiranyagarbha*, the *leela*, the *Natraja* are a process within the ‘womb’ of the Ultimate, a human search for Truth seen in Hinduism. Art often expressed through dance, is a form of non verbal communication, expressing Truth too deep to be expressed rationally. Numerous dance sites on the net reveal art as a very ancient form of communication.<sup>15</sup> To be born, God had to disclose Him/Her/Itself. The classical term for this disclosure is sacrifice, *samnyasa*. Evolving creation resulting in gases that gave

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<sup>12</sup> Yuval Noah Harari *Sapiens A Brief History of Humankind* Vintage, Penguin London pg ix

<sup>13</sup> An anecdote coming to mind--Christmas time, my grand niece pointing to a cloth-wall hanging depicting the crib said, “I like this but not this” pointing to the words below it on hardboard-- “Love it was that made us and it was love that saved us, Love was God’s plan when She made Man...” My grand niece was five years old, unable to read, not baptized as her father is a Hindu. I explained the words to her saying that God made us in love. She asked, “Who made God?”. And before i could answer she said, “Ah, God made Himself.” God was born in her. I felt relieved that I had no explaining to do as I felt unable to explain the eternity of God to a child. She not only understood ‘eternal’ but taught me that God has implanted God’s self in every human. -- From personal history we can draw parallels to communitarian history even at the global level, because *andar* (the inside) is *pindar* (the outside) and vice versa. -- **History personal and scientific, Science and Spirituality confirm each other in showing the importance of *samnyasa* as biological, making interdisciplinary studies valuable.**

<sup>14</sup> R. Panikkar *The Vedic Experience Mantramanjari* Darton, Longman and Todd, London 1977 pg 68

<sup>15</sup> <https://www.youtube.com/watch?v=p-rSdt0aFuw> The Evolution of Dance - 1950 to 2019 - By Ricardo Walker's Crew

<https://www.youtube.com/watch?v=uqHt2VeYJN4> EVOLUTION OF DANCE

<https://www.youtube.com/watch?v=8FtokXJYLYY> Dance Throughout History

[Dancefacts.net/dance-history/dance-in-religion-and-mythology/](http://Dancefacts.net/dance-history/dance-in-religion-and-mythology/) DANCE IN REL AND MYTHO

rise to star dust and to humans, express *samnyasa* in various forms of playful art, which are thus biological activities. Dance is a common form of this expression. The love of play by humans is expressed in the following verses:-

Holy Spirit in  
cracks  
in business with your people.

Holy Spirit, a  
comic God,  
a Johnny Walker.

A Johnny Walker  
attracting, wooing, chasing,  
in kenotic love.<sup>16</sup>

(Johnny Walker is the Indian equivalent of Charlie Chaplin)

This love of play, biologically expressed, is in all of us. It is a process of nature helping to override differences in power. When a mighty, hungry, polar bear advanced in a vicious stare towards a small, helpless, tethered sledge dog instead of barking or trying to flee, the dog greeted the bear with a bow and a wagging tail, signals of play that led to a playful dance, with the same bear returning every night for a week to enjoy this play. This demonstrates an empowering and biological process of nature within us, enabling us to rise over the mighty forces of society. Because this power is in us, we are not the under dogs of creation. All have a right to live in dignity and a duty to respect this right of the other. Play, a biological reality, becomes a way of doing this.<sup>17</sup> Play results in *samnyasa*, a life in joyful balance with serious hard work too, as it has a purpose to fulfil. Play expresses the dance of cosmic particles for bondings in the evolution of a new chemistry and a new identity revealing its biological base. Being a process of nature it makes renunciation rooted in nature.

**In the context of play** and referring to the Natraja, the dancing Shiva, Ananda Coomaraswamy says, “It would seem that dancing came into being at the beginning of all things, and was brought to light together with Eros, that ancient one, for we see this primeval dancing clearly set forth in the choral dance of the constellations, and in the planets and fixed stars, their interweaving and interchange and orderly harmony... I do not mean to say that the most profound interpretation of Shiva’s dance was present in the minds of those who first danced in frantic, and perhaps intoxicated energy, in honor of the pre-Aryan hill-god, afterwards merged in Shiva. A great motif in religion or art, any great symbol becomes all things to all [M]en; age after age it yields to [M]en such treasure as they find in their own hearts. Whatever the origins of Shiva’s dance, it became in time the clearest image of the activity of God which any art or religion can boast off.”<sup>18</sup> Unable to express this in language, the *rishis*, expressed their experiences of God in art, a universal

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<sup>16</sup> Written by me, expressing the wholeness, holiness of God in a light vein. Also pl. refer to fn 21.

<sup>17</sup> Prashant Olalekar ‘EXPLORING PLAY: “OUT OF THE BOX” THEOLOGISING’ copy given to me.

<sup>18</sup> Ananda K. Coomaraswamy The Dance Of Shiva <http://www2.hawaii.edu/~freeman/courses/phil494/05.%20The%20Dance%20of%20Shiva.pdf>

body language, synthesising it with science, reconciling time and eternity in the fire of life which changes but is not destructive of life in our bodies revealing and expressing *samnyasa* manifested in the above poem.<sup>19</sup> .

Deep Cosmic Incarnation and Deep Ecology is endorsed by Science. Physicist Fritjof Capra says, "According to quantum field theory, the dance of creation and destruction [for recreation] is the basis of the very existence of matter which is in flux constantly evolving. Modern physics has thus revealed that every subatomic particle not only performs an energy dance, but also is an energy dance; a pulsating process of creation and destruction. For the modern physicists then, Shiva's dance is the dance of subatomic matter, the basis of all existence and of all natural phenomena,"<sup>20</sup> and therefore of *samnyasa* as biological. Albert Einstein certifies that everything dances to the tune of God the invisible player. "Human beings, vegetables and cosmic dust, all dance to a mysterious tune intoned in the distance by an invisible player"<sup>21</sup> revealing that this invisible player is the root cause of the dance of *samnyasa*, made visible by our bodies.

### **Deep Incarnation and Deep Ecology in Hinduism**

The *Vedas* of **Hinduism** were oral and committed to writing between the late Iron and early Bronze Age. They reveal God as "born" to God's Self. This is the mystery of the Dance of Shiva expressed by A. Coomaraswamy who says that the central motif of the dance of Shiva is cosmic activity, His *Pancakritya*, five, activities. They are *Shrishti* --overlooking, creation, evolution; *Sthiti*-- preservation, support; *Samhara*--destruction, evolution; *Tirobhava*--veiling, embodiment, illusion, rest; *Anugraha*--release, salvation, grace".<sup>22</sup> It is also the mystery in the following hymn<sup>23</sup> revealing the sacrifice of creation

*In the beginning arose the Golden Germ;  
he was, as soon as born, the Lord of being,  
sustainer of the Earth and of this Heaven.  
What God shall we adore with our oblation?*

*He who bestows life force and hardy vigour,  
whose ordinances even the Gods obey,  
whose shadow is immortal life-- and death—  
What God shall we adore with our oblation?*

*Who by his grandeur has emerged sole sovereign  
of every living thing that breathes and slumbers,  
he who is Lord of man and four-legged creatures—  
What God shall we adore with our oblation?*

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<sup>19</sup> Pl refer to fn 13

<sup>20</sup> Ibid Olalekar

<sup>21</sup> Ibid Olaleker

<sup>22</sup> Ibid A K. Coomaraswamy

<sup>23</sup> Ibid R. Panikkar pg 68

*To him of right belong , by his own power,  
the snow-clad mountains, the world-stream, and the sea.  
His arms are the four quarters of the sky.  
What God shall we adore with our oblation?*

*Who held secure the mighty Heavens and Earth,  
who established light and sky's vast vault above,  
who measured out the ether in mid-spheres—  
What God shall we adore with our oblation?*

*Toward him, trembling, the embattled forces,  
riveted by his glory, direct their gaze.  
Through him the risen sun sheds forth its light.  
What God shall we adore with our oblation?*

*When came the mighty Waters, bringing with them  
the universal Germ, whence sprang the fire,  
thence leapt the God's One Spirit into being.  
What God shall we adore with our oblation?*

*This One who in his might surveyed the Waters  
pregnant with vital forces, producing sacrifice,  
sacrifice a vital force  
he is the God of Gods and none beside him.  
What God shall we adore with our oblation?*

*O Father of the Earth, by fixed laws ruling,  
O father of the Heavens, pray protect us,  
O Father of the great and shining Waters!  
What God shall we adore we our oblation?*

*O Lord of creatures, Father of all beings.  
You alone pervade all that has come to birth.  
Grant us our heart's desire for which we pray.  
May we become the lords of many treasures!   RV X:121*

This poem not only reveals the origin of the universe by penetrating its mystery, but divulges *samnyasa* as existing from the very beginning, grounded in the nature of God, the *Adisamnyasi*. The poem reveals a deep basic evolving view of life,<sup>24</sup> of an ongoing and deep incarnation in which deep ecology is simultaneously in an evolving universe, studied rationally in the Natural Sciences. A profound understanding of the myth of *Hiranyagarbha* manifests this in three stages, not chronologically but anthropologically and meta historically revealing solitude, sacrifice, and integration in the evolution of the Big Bang. To speak about beginnings, about deep cosmic incarnation and deep ecology, is to speak in paradox and opposites-- *In the beginning, to be*

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<sup>24</sup> Ibid Panikkar, , pg 51.

sure, nothing existed, neither the heaven nor the earth nor space in between. ( TB II 2.9.1) The symbol is of Prajapati present in solitude similar to Gen1:1. Prajapati desires a second. But a second identical to him will merge with him, a second inferior to him will be his puppet not his partner, reverberating Gen 2: 20-22. This leads to an understanding of evolving creation as the sacrificial play; there is no one to whom to offer the sacrifice, no one to accept it. Prajapati is “the sacrificer, the sacrifice (the victim), the one to whom the sacrifice is offered and even the result of the sacrifice,”<sup>25</sup> stunningly expressed by the *rishis* of ancient India in the dance of Shiva, manifested in the statue of the *Natraja*. Thus sacrifice is self immolation, biological, the first absolute. It is kenotic love in creation, celebrated in the dance of freedom.

Prajapati procreates by summoning his creative energy, a burning concentration known as *tapas*.<sup>26</sup> Being alone Prajapati can have no motive to create the world. Two indwelling principles of reality—*kama* and *tapas*, love and ardour-- being creative come into visible play seen in the dance of Shiva. Our cosmic fluctuation brought about by *kama and tapas* in movement, dance forming molecules, interplaying with atoms and elements shown by modern physics as luminous energy, creates the world in cosmic incarnation deep, synchronously creating an ecology deep. Evolution is initiated by *tapas*, giving rise to order (*rta*) and truth (*satya*), and maintained by our *tapas* making us cocreators building the kin-dom<sup>27</sup> of heaven. *Kama* (the heat, ardour of *tapas*) gives rise to consciousness, i.e. *manas*, self concentration fuelled by *tapas*. Love being creative, *tapas* gives rise to fire, revealing its significance as energy, playing its ongoing role in the creation of the world. The fire in the dance of Shiva ‘changes,’<sup>28</sup> but does not destroy reminding us of Exodus 3:1-3 and Eckhart saying, “Just as the fire infuses the essence and clearness into the dry wood, so has God done with [M]an”<sup>29</sup> so [M]an always knows where s/he is and where her/his sister, brother are (Gen 2:9, 4:9;)<sup>30</sup> This knowing, seeing, where we are requires *samnyasa*, like all gifts it is proleptic as real, yet claimed, lived, making it a reality, possible as we are biological and self conscious beings.<sup>31</sup> We thus become cocreators in sacrifice; *samnyasa* in constant practice reveals the reality of the *Panchkritya*, the ancient *rishis* mystically saw and expressed in the *Ananda Tatva* divulging the *Adi Samnyasi*, in cosmic incarnation and ecology deep. Since *Samnyasa* arises from nature, from which all arises and humans too, it is nature that divulges *samnyasa* as biological and natural, expressed in the Natural and Social Sciences, making the Sciences essential in a study of *samnyasa*.

Renunciation, a primary belief in all religions, is expressed in the Fire Sacrifice called the *Agnihotra*. No light no life; no life, no light. Light is *Agni*, fire; *agni* is light. “*Agni* offers itself in sacrifice to the rising sun and the setting Sun offers itself in sacrifice to *Agni* in the evening. Night sacrifices itself to

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<sup>25</sup> Ibid. Panikkar pg 52. Also this is expressed in the reference made by fn 13

<sup>26</sup> Ibid, Panikkar pg 77

<sup>27</sup> Not only to avoid patriarchal language but to express our relationship with all of creation

<sup>28</sup> The fire results in changes. Life is a constant change. This is evolution. Physics gives rise to Chemistry, Biology, History, divulging evolution.

<sup>29</sup> Ibid A. K. Coomaraswamy The Dance Of Shiva <http://www2.hawaii.edu/~freeman/courses/phil494/05.%20The%20Dance%20of%20Shiva.pdf>

<sup>30</sup> The Bible is the story of God saying to human kind, “Where are you, where is your sister, brother?” not referring to a geographical location but to a relationship.

<sup>31</sup> Ted Peters “Liberation Law and Proleptic Dignity” *Lutheran Theology and secular Law:the Work of the Modern State* Eds Marie Failinger and Ronald Duty

the Day and Day sacrifices itself to the Night.”<sup>32</sup> This is the *Agnihotra*, expressing the kin-dom of heaven, naturally establishing continuity, preserving harmony in cosmic incarnation and ecology deep. *Agni* is creative, in ‘*Sat*’ (truth), destroying ‘*Asat*’ (Untruth), for *Sat* to be born again in and through us in the world, naturally and biologically. Thus *Agni* is sacrifice, Natural Law followed by all humans. *Agni* arises from nature, the dark void in which the *Hiranyagarbha* floated in cosmic incarnation, releasing the Universe in an ecology deep from which humans arise, shown by modern science making *samnyasa* a natural and a biological reality.

Similar poems expressing the origins of the universe are scattered through the Vedas expressing the primacy of sacrifice. Some of them are

*In the beginning, to be sure, nothing existed,  
neither the heaven nor the earth nor space in between.  
So Nonbeing, having decided to be, became spirit and  
said: “Let me be!” He warmed himself further and  
from this heating was born fire. He warmed himself  
still further and from this heating was born light.*

*TB II, 2, 9, 1-2 Taittiriya Brahmana*

*On the power of sacrifice which is grounded in highest heaven  
and by Cosmic Order in Cosmic Order established,  
[our Fathers], though mortal, attained immortal seats  
in those spheres above which firmly support the heavens.*

*RV X, 80, 4.*

*There was neither non-existence nor existence then.  
There was neither the realm of space nor the sky which is beyond.  
What stirred?  
Where?  
In whose protection?  
Was there water, bottomlessly deep?*

*There was neither death nor immortality then.  
There was no distinguishing sign of night nor of day.  
That One breathed, windless, by its own impulse.  
Other than that there was nothing beyond.*

*Darkness was hidden by darkness in the beginning,  
with no distinguishing sign, all this was water.  
The life force that was covered with emptiness,  
that One arose through the power of heat.*

*Desire came upon that One in the beginning,  
that was the first seed of mind.*

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<sup>32</sup> Ibid, Panikkar pg 360

*Poets seeking in their heart with wisdom  
found the bond of existence and non-existence.*

*Their cord was extended across.  
Was there below?  
Was there above?  
There were seed-placers, there were powers.  
There was impulse beneath, there was giving forth above.*

*Who really knows?  
Who will here proclaim it?  
Whence was it produced?  
Whence is this creation?  
The gods came afterwards, with the creation of this universe.  
Who then knows whence it has arisen?*

*Whence this creation has arisen  
- perhaps it formed itself, or perhaps it did not -  
the One who looks down on it,  
in the highest heaven, only He knows  
or perhaps He does not know.                      RV X 129*

A verse in the *Rig Veda* describes the origins of the universe thus: "In the beginning, there was neither nought nor aught. Then there was neither sky nor atmosphere above. What then enshrouded all this universe? In the receptacle of what was it contained? Then there was neither death nor immortality, Then there was neither day, nor night, nor light, nor darkness. Only the Existent One breathed calmly, self-contained" RV X.21.1

The dance of *samnyasa*, renunciation, sacrifice is an immolation in and from a life-giving incarnation and an evolving deep ecology, revealed in Hindu spirituality and scripture. "...sacrifice is "stretched out," just as thread is stretched out on the loom to be woven. If it is a question of Soma-juice, then one presses it, extracts all its virtue, slays it; if it is fire, then it dwindles and dies. In the same way all sacrifice involves a dying. But this immolation is a dying-for-life, for the sacrifice in the very act of dying renews itself within the universe; it is thus a universal principle of life, everywhere in operation. All that is, the whole cosmos, comes to be through sacrifice. The highest act of God is that of *Agni* the sacrifice, the cosmic priest who constantly renews the life of every being. If it is unable to participate in the cosmic and universal sacrifice existence dwindles and is annihilated."<sup>33</sup> *Agni* gives rise to evolution and creation. It proceeds from the destruction of ego in *tapas* and leads to recreation. All but the thought of God must be cast out so God alone abides and dances in the heart, the symbol of ego, of illusion. The ego purified by the fire of love gives rise to love. But first our hearts must be the burning grounds of creation. This is *samnyasa*, God's eternal play in our bodies in

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<sup>33</sup> Ibid, Panikkar pg 387

which pure Consciousness dwells,<sup>34</sup> making our bodies in the union of *samnyasa* the body of God, giving us the fruit of *Iham*, reward in this world, and *Param* the bliss of freedom. The significance and purpose of the dance of Shiva is rhythmic play as the source of movement in the cosmos represented by the arch. The arch represents matter—*prakriti* and *purusha*, the spirit, universal and omnipresent as it touches the arch with head, hands and feet releasing us from illusion, leading to an ongoing creation. This makes the dance of Shiva our dance of *samnyasa* taking place in Chidambaram, the centre of the Universe, our hearts, our burial grounds<sup>35</sup> of ego. These images arising from nature, express the universal fact of our hearts as burial grounds of ego and the centre of our lives, divulging the originality of the thought of *samnyasa* and its expression in images.

*Tapas*, fire in the cosmos<sup>36</sup> is *Agni* and *Surya* converging in the evolutionary process of the universe in the Omega, Love, its Beginning and End. Moses saw a burning bush physically unconsumed (Ex 3:1-7) leading him to save his people. Thus from ancient times fire was physically expressed as a symbol of God showing cognition lying in the *buddhi*, an experiential consciousness in learning of time, space, cause and effect which leads to communication. This makes *samnyasa* biological.

The ***Upanishads*** unlike the *Vedas*, belong to a later age, the First Axial Age developed later.<sup>37</sup> They are explicit in their mystical expressions — *Brahmavid brahmaiva bhavati*—the one who knows Brahman becomes Brahman (Mundaka Up. 3. 2. 9). In either case—that of the *Vedas* and *Upanishads* -- it is the creative act of weaving the cosmic fabric in which everything has its place and meaning, disclosing *rta* (cosmic order) and *satya* (truth). In the *Rg Veda* we see sacrifice re-enact and build Reality as the universe reposes only on its own structure. In sacrifice we are autonomous beings. To perform a sacrifice is not to do good to self or others but to contribute to life, making one's own survival and that of the whole universe possible. This divulges our bond with all, always known and especially now in health pandemics like the Corona Virus and Swine Flu, economic pandemics like the financial breakdown of 2008 and natural pandemics like earthquakes and tsunamis (2004 South and S.E. Asia) making these bonds original and natural, biological.

The universe is in a crisis today as we believe in exploitation and not sacrifice. Since sacrifice is the act by which the universe came into existence and exists sacrifice has primacy in life, besides divulging our origination in star dust as biological. Sacrifice having the internal dynamism of the universe, universal law, *rta*, cosmic order makes this reality visible though difficult to express. As SB III 6,2,26 says, “*All this, whatever exists, is made to share in sacrifice*”. Acting in efficiency, producing what it intends, sacrifice creates, makes us cocreators revealing its biological grain in us. Sacrifice preserves the universe giving its inhabitants life and hope. Sacrifice arises in the sphere of communication, and communication constitutes the very structure of the universe—seen in the *Vedas* and the Bible-- “And God said...” Gen 1:3,6,9,11,14, 20,24,26,29 and AV VII, 5 says, “*Through sacrifice the God's*

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<sup>34</sup> Ibid A. K. Coomaraswamy

<sup>35</sup> Ibid A. K. Coomaraswamy

<sup>36</sup> Bosco Lu “Love as Energy with Teilhard de Chardin. The Eternal Feminine” *NRT* 126-2 (2004), p. 177-203 See also *Hymn of the Universe* pg 23 where T. de Chardin refers to fire in “The Mass on the World”.

<sup>37</sup> **Pl. refer to chap ii of the thesis on the Axial Age**

*sacrificed to the Sacrifice. Those were the first established rites. Their greatness enhanced, they ascended to heaven where dwell the ancient Gods who must needs be appeased*".<sup>38</sup>

“The world owes its origin to a divine sacrifice [kenotic love] and thanks to the same sacrifice it continues to be [in the free gifting of this love making it kenotic]. If the first act is divine the second is human [living as cocreators in kenotic love]. We have here a cosmotheandric<sup>39</sup> action for which the appropriate symbol is the loom. **36**

*Sacrifice [resembles] a loom with threads extended  
this way and that, composed of innumerable rituals.  
Behold now the Fathers weaving the fabric seated  
on the outstretched loom “Lengthwise! Crosswise!” they cry.           RV X 130:1*

In the **Bhagvad Gita** Krishna teaches Arjuna to be a *karmayogi* like him by detached action which is sacrifice recreating and transforming the world even though sustenance, physical and non physical requires action every moment (3:5). Sacrifice as the law of the universe is it the basis of the *Vedic* system, because everything, inclusive of the material, comes from the Creator and must return to It. Humans only perform this rite of return. In making everything over to God humans fulfil the law of the universe and themselves, and by this practice receive the milk of all that they desire. (3:10) Thus ongoing detached action leads to self perfection and to the perfection of the world. *Samnyasa* also leads to noogenesis in a constant conversion, a transcendence of self, leading to a transcendence of all reality, as the harmony of order grows in an incarnation and an ecology deep. This is also because no disorder in the polis is appreciated by political philosophers and citizens, who remedy whatever disorder may exist.<sup>40</sup> This manifests the importance of studying the Natural and Social Sciences as a deepening means towards *samnyasa*.

This concept of sacrifice in the *Vedas-Upanisads* and the BG is also in the thought of **Teilhard de Chardin** though expressed eons later making him one in spirit with the Hindu *rishis* in his writings. Scientist and mystic that de Chardin was, without knowing the above verses, saw in his scientific work that “Like the threads and spaces of a piece of cloth, matter and spirit embody two aspects of the one and the same reality. Strands of spirit, interwoven with the material threads, support and sustain the growing material complexity and gradually organise around a psychic centre. The tapestry, threads of matter form a matrix on which Spirit can complexify only in proportion [balance] to the complexity of the Matter that supports it”<sup>41</sup> making *samnyasa* biological, bonding across time and space, leading to the Omega, and to experience Love here and now as gift, claimed and experienced in reality, making *samnyasa* biological.

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<sup>38</sup>Ibid. R. Panikkar pgs 355-360, 432-43

<sup>40</sup> David Beer The Necessity of Political Theology in Political Science Voegelin View Oct 16, 2020

<sup>41</sup> “The Evolution of Love in Teilhard de Chardin” Ashram Aikya News Letter Pentecost 2013 Nos 60,61

The sense of the earth and its evolution for T. de Chardin<sup>42</sup> was a source of inspiration in his scientific work and his theological reflections. He was a cosmic mystic, a Jesuit priest, a poet and scientist. As an anthropologist he saw evolution in the study of his fossils, in life on Earth. Thus he could say that clouds are God's love letters to us in calligraphy. The nature and formation of the universe was a primary source of revelation for him where he encountered the divine. *The Divine Milieu*, written by him, revealed a dual commitment which is one commitment-- to the divine and to the world, love of God and neighbour. In *The Divine Milieu* he describes the sanctification and humanization of all human endeavour as we labour in the world and our activities give rise to and become a part of the unfolding earth.<sup>43</sup>

Sacrifice is central in all spiritualities. De Chardin enlarges traditional ideas of sacrifice, merging concepts of sacrifice with Science. From the supreme sacrifice of Christ on the cross, he points to the sacrificial nature of the whole evolutionary process in which humans have a central role. He sees entropy as the backward movement (destruction in Hinduism) of evolution and the forward movement as its energy (creation, recreation) phase; the two uniting in the evolution of spirit and matter. Natural disasters, mutations, sickness, and tragedies are a part of the groping of nature and humans to fulfill their deepest purposes in the struggle of life in growth which is sacrifice. Sacrifice in nature reveals the sacredness of matter, uniting us with the Divine. Thus de Chardin blesses matter as sacred in his "Hymn to Matter," –

*I bless you matter and you I acclaim; not as the pontiffs of science or the moralizing preachers depict you, debased, disfigured — a mass of brute forces and base appetites — but as you reveal yourself to me today, in your totality and your true nature. You I acclaim as the inexhaustible potentiality for existence and transformation wherein the predestined substance germinates and grows [in dance]. I acclaim you as the universal power which brings together and unites, through which the multitudinous monads are bound together and in which they all converge [dancing] on the way of the spirit. I acclaim you as the melodious fountain of water whence spring the ...the souls of men and as the limpid crystal whereof is fashioned the new Jerusalem. I acclaim you as the divine milieu, charged with creative power, as the ocean stirred by the Spirit, as the clay molded and infused with life by the Incarnate Word.*"<sup>44</sup>

Thus the universe from its beginnings in the Big Bang is sacrificial in nature. It finds its fulfillment in evolution, known to us in the Natural Sciences, continuing in the Social Sciences, as it advances towards the Omega, making its gifts proleptic and claimed, *samnyasa* as biologically given and necessarily lived.

Traditionally consciousness is seen as being from the divine to the human because dualism is lived as a life principle. But de Chardin taking a holistic vision showed consciousness as integral to the emerging universe. Thus a consciousness of matter sees it not as inert but plural in its endless degradations causing suffering. Yet, its particles are bound to each other, expressed by the scientific law of attraction and repulsion, making complexity-consciousness possible. Complexity-consciousness emerges in a growing consciousness of "the spirit of the Earth" on matter, the physical,

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<sup>42</sup> Some writings of Pierre Teilhard de Chardin are, *Hymn of the Universe* Collins, London 1970; *The Phenomenon of Man* Collins, London, 1960

<sup>43</sup> T. De Chardin *Le Milieu Divine*, Bk III of *The Phenomenon of Man* Fontana Books 1964

<sup>44</sup> T. de Chardin, *Hymn of the Universe* Collins, London, and Harper and Row New York 65

evolving into the noosphere.<sup>45</sup> The spheres of matter and thought being interrelated operate in emergence which humans must be aware of as their evolution leads to increasing creativity in complexity consciousness. This is the challenge of seeing, an aware consciousness. To develop this seeing, such an aware consciousness (Buddhism uses the technique of mindfulness meditation) Teilhard spoke of “three infinities.” Two are the infinitely large and the infinitely small, the *andar* and the *pindar* (the inside and outside), the cosmos and atom (the large and the small), matter known in Physics; the third axis of biological complexity-- complexity consciousness was proposed by de Chardin, which he called centration, a seeing, an interiority. This axial law of complexity-consciousness moves through matter as its primary principle. The evolution of matter moves from simple cells towards greater complexity consciousness. De Chardin saw union of spirit and matter in a mysticism of centration i.e. of every person taking thought in intense reflexive consciousness into the noosphere, fusing matter and thought into the Spirit indicated in the following quote--

*Indisputably, deep within ourselves, through a rent or tear, an “interior” appears at the heart of things. This is enough to establish the existence of this interior in some degree or other everywhere forever in nature. Since the stuff of the universe has an internal face at one point in itself, its structure is necessarily bifacial; that is, in every region of time and space, as well, for example, as being granular, coexistence with its outside, everything has an inside.*<sup>46</sup>

Interiority, subjectivity is thus built into us, making *samnyasa* biological and expressed in art prompting us in India primarily towards *andar* (the inside, interiority), and *pindar* (the outside, matter, events and people) leading to centration in a non discursive consciousness requiring *samnyasa* as balance between *andar* and *pindar*, especially in our modern world. This makes *samnyasa* physical, biological.

This spirituality in a cosmic context is a present to us in historical time and space, in both, the cosmic and historical Incarnation. *Samnyasa* lying in an unfolding evolution, is essential and important as it escorts us into an acceptance of the degradations of nature and thus our biology steering us into a playful, joyful transformation of matter into thought in centration, the intensification of reflexive consciousness.<sup>47</sup> This effects human activity progressively and leads to transcendence. *Samnyasa*, has its origin in dance, a biological activity with no teleology, pushing and pulling in kenotic love making God our Alpha and Omega in a counter cultural spirituality and *samnyasa* natural and biological.”<sup>48</sup>

De Chardin, like the writers of the *Vedas*, reflects on *tapas* and *agni*. He says in *The Divine Milieu* that people being conscious of the larger dimension of their efforts “must construct ... a work, an opus, into which something enters from all the elements of the earth.” The human “makes his own soul throughout all his earthly days; and at the same time he collaborates in another work, in another *opus*, which infinitely transcends ... the perspectives of his individual achievement: the completing [of] the world” (p. 61) This *opus* this great work, the completing of the world in a larger good called *The Great*

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<sup>45</sup> The term 'noosphere' was first used by a Russian scientist named Vladimir Vernadsky

<sup>46</sup> Mary E Tucker “The Ecological Spirituality of Teilhard” *Teilhard Studies* Number 51 Fall 2005

<sup>47</sup> This article “ Pierre Teilhard de Chardin and Thomas Berry: Interiority and Subjectivity” is an excerpt from “*Thomas Berry: A Biography*” by Mary Evelyn Tucker, John Grim & Andrew Angyal, New York: Columbia University Press, 2019 in [christogenesis.org/pierre-teilhard-de-chardin-and-thomas-berry-interiority-and-subjectivity](http://christogenesis.org/pierre-teilhard-de-chardin-and-thomas-berry-interiority-and-subjectivity)

<sup>48</sup>ibid., 47.

*Work* by T. Berry<sup>49</sup> emulates *Le Milieu Divin*, (The Divine Milieu), the book de Chardin wrote in which the human and the world are intimately linked to find meaning and purpose in transcendence. Transcendence is our great work; it requires renunciation, balance, a metastatic faith, *samnyasa* in the fire of a love that does not consume, but empowers in *kairological* time. Teilhard said, “The day will come when after harnessing space, the winds, the tides, and gravitation we shall harness for God the energies of love. And on that day, for the second time in the history of the world, we shall have discovered fire” (*Toward the Future*, 1974, 86-87) We seem to be in this time now, the time of noogenesis.

In applying the writings of Teilhard to current times, Christians understand better their own symbols of water and fire as purifying. Divorcing the natural from the supernatural has led to secularisation and the loss of transcendence, to the ecological and spiritual crisis of today. Many confine themselves to personal salvation and to an interpersonal ethical life in this glocal world. This hinders our yearning for transcendence which can only be communitarian, necessary in minimal physical ways revealed by Covid and in the use of webinars which are often impersonal yet the best that we can muster today. The yearning for transcendence also expresses the search of the sub conscious for an ecological cosmology that would reintegrate the supernatural and the natural.<sup>50</sup> The range of the global ecological crisis was not evident in T lifetime. Teilhard’s ideas are timely and timeless as they aid in articulating his ecological spirituality assisting us in the discovery of rich resources for our times.<sup>51</sup> There are numerous biblical references to light as fire giving heat and to water to make life possible eg Gen 1:3 Then God commanded, “Let there be light” and light appeared... God made the Sun first; Lk 3;16 He will baptize you with the HS and fire; Lk 22:49 I came to cast fire on earth and would I that it were already kindled; Ex 13:21 And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. In the *Vedas* and the *Upanishads* *agni*, light and heat, *vayu*, 'air' energy and action, *soma*, 'water' are important deities empowering all life and so exacting a respectful attitude in the use of natural resources, which is *samnyasa*. Because water, air, fire have a physical use they are also used symbolically expressing deeper realities, revealing *samnyasa* as biological.

As we grapple with the loss of ecological species and the devastation of ecosystems de Chardin gives us a cosmological framework inter connecting life processes in a well spring of hope through *samnyasa* for a sustainable future in an unfolding consciousness.

*“Whereas for the last two centuries our study of science, history and philosophy has appeared to be a matter of speculation, imagination and hypothesis, we can now see that in fact, in countless subtle ways, the concept of Evolution has been weaving its web around us. We believed that we did not change; but now, like newborn infants whose eyes are opening to the light, we are becoming aware of a world in which neo-Time [evolution] is endowing the totality of our knowledge and beliefs with a new structure and a new dimension”*<sup>52</sup>

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<sup>49</sup>T. Berry *The Great Work* Harmony/Bell Tower 1999

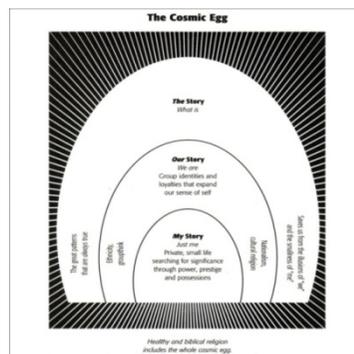
<sup>50</sup> Mary Evelyn Tucker “The Ecological Spirituality of Teilhard” *Teilhard Studies* Number 51 Fall 2005

<sup>51</sup> These, freedoms of a secular liberal society will in all probability liberate institutional religion far more than its official teaching

<sup>52</sup> Teilhard *Future of Man*, p. 88

making us consciously aware of it. According to Teilhard, “Consciousness is...extended from the divine realm to the human as if God reached across space to impart psychic vitality to the languid body of Adam”<sup>53</sup> where consciousness is the living of interiority of de Chardin and the subjectivity of T. Berry. In a consciousness of *samnyasa* we carry the burden of responsibility to decide which species live and how, whose water remains pure or impure, whose land and seas to exploit and how, and when and whose life may be conceived/terminated. Teilhard’s perspective helps us to rediscover the personal in the cosmos in centration, a deepening human consciousness necessary due to “the extraordinary scientific and religious exploration, [and] an ecological spirituality [that] is emerging which both expands our ideas of science and deepens our understanding of religion as never before possible in history.”<sup>54</sup> This creates a growing biological centration, a transcendence giving rise to a consciousness that *samnyasa* is biological.

**In the light of current scholarship** <sup>55</sup> R. Rohr has reinterpreted the Cosmic Egg, the *Hiranyagarbha* as containing and birthing three stories—My Story, Our Story and The Story, which all healthy life contains. My story is the individual, private person, searching for significance through power, prestige, possession. Our story is the story of group identities and loyalties expanding our sense of self in groups of ethnicity, nationalism, culture, religion, history and psychology. Through My Story and Our Story we have to discern where we fit into The Story (revealed in the Natural and Social Sciences) which always contains true patterns. Seeing where we do not fit into these true patterns involves necessary changes in My Story and Our Story which is *samnyasa*, leading to recreation. Thus in the second half of life, we don’t need to be heros/heroines, not even to belong. We need to be *real to transcend our selves*. Saint Augustine put it most daringly, “Love [God] and do what you will!”<sup>56</sup> making faith more centered, metastatic in a life of ongoing transcendence, in the *leela*, active in the birth of the *Hiranyagarbha*.



<sup>53</sup>. Ibid, Richard Rohr, OFM

<sup>54</sup> See footnote 21

<sup>55</sup> Ibid Richard Rohr, OFM

<sup>56</sup> Ibid Richard Rohr, OFM

The ultimate reality for **Buddhism** is neither being nor God but *Shunyata*. *Shunyata* means nothingness or voidness, implying absolute nothingness, though not in a literal sense. This is because *shunyata* does not exist independently but as a complex web of causes and conditions and thus cannot have its own autonomous self existence. This is not to say that God is not real. God is creativity, the source of all. True *Shunyata* is neither outside nor inside, neither external nor internal, neither transcendent nor immanent. *Shunyata* completely empties everything even itself. “*Form is emptiness and the very emptiness is form; emptiness does not differ from form; form does not differ from emptiness; whatever is form that is emptiness; whatever is emptiness that is form*” (*Heart Sutra Kenotic God and Dynamic Shunyata*).

To compare God to *shunyata* or emptiness is not to say that God is not real. Emptiness is not nothingness in a literal sense. Emptiness is not a being, but all forms of existence. *Shunyata* is not nothingness in a literal sense distinguished from the somethingness in our lives. *Shunyata* is ultimate reality just like God which can be understood as creativity or the creative source of all beings. *Shunyata* being beyond form and emptiness is a dynamic symbol of form and reality, beyond any logic and any pre representational understanding of human beings, beyond words and any kind of social constructions.<sup>57</sup> *Shunyata* is the source of primordial energy that brings all primal forms together and everything into existence. It is not a mere absence of something. Rather, the state of *shunyata*, is a vast empty space where emptiness and luminosity are inseparable representing the state of pure potentiality for transcendence in and through *samnyasa*. It is the space of dimension or matrix of all existence out of which all possible forms or manifestations arise like clouds appearing spontaneously in the empty open sky. It is not just that forms lack an inherent nature but equally inherent in *shunyata* is the arising of forms; this is the meaning of luminosity. Masao Abe argues, “*Shunyata* indicates boundless openness without any particular fixed centre. *Shunyata* is free not only from ego centrism, but also from anthropocentrism, cosmocentrism, and theocentrism. It is not oriented by any kind of centrism. *Shunyata* is more appropriate than any concept to compare God [with] [check the quote](#) because *shunyata* is entirely “unobjectifiable, unconceptualisable, and unattainable by reason or will”<sup>58</sup> like the kenosis of God, making our kenosis a pure gift.

Therefore, *Shunyata* makes a consciousness of both, form and emptiness necessary to live in it. *Shunyata* is wisdom inclusive of love, two sides of a coin. One cannot cling to love. One cannot cling to *shunyata*. Buddhist emptiness is. It is not something out there represented as *shunyata*. The pure activity of absolute self emptying is *shunyata* making *shunyata* the heart of being and the wisdom of Buddhism. Hence Buddhists say, “If you meet the Buddha on your way, kill him,” another way of saying that there are no dualities in life. Therefore, in dynamic *shunyata*, Buddhism over comes scientism and nihilism and opens a dialogue for Christianity, feminists, post Holocaust Judaism, process thought and hermeneutics,<sup>59</sup> and continues to be engaged in social life today.<sup>60</sup> The ethical frame is woven into its meditative practice and its path of salvation. It is expressed in play giving rise to

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<sup>57</sup> Boon Lin Ngo “Rel and Violence” *Current Dialogue* Dec 17 no 59 Pg 50

<sup>58</sup> *ibid*

<sup>10</sup>Abe Masao “Kenotic God and Dynamic Shunyata A Buddhist, Christian Jewish Conversation” eds John Cobb, Christopher Ives in *Faith Meets Faith* An Orbis series in Inter Religious Dialogue.

<sup>60</sup> All founders of religions express themselves in various spiritualities to heal society of its injustices. Subsequently this spirituality hardens into institutionalized religion and does not reflect the spirit of the times. Buddhism in the West is a socially engaged Buddhism expressing its current time but this is not the sole purpose for which it was founded.

wisdom and compassion. This wisdom of Buddhism is a means of transcendence from egoism to transformation in *shunyata* affirming the non substantiality of existence in reality.

Thus, *Shunyata*, nothingness, is the Buddhist concept of *samnyasa*, Gods unconditional, kenotic love in an ongoing creation, enabling us to meet the divine in a non I-Thou, non subject-object relationship, which is not a mental construct, but in the *buddhi*, (experiential consciousness) which sees all reality as one and God as personal. *Kenosis* is emphasis on love inclusive of wisdom—two sides of a coin. All religions desire conversion of heart to grow in our humanity and for peace and unity for which *samnyasa* is essential. This is another way of saying that we must grow in *advaitic*, non dualistic living, “Cling to the One who clings to nothing; And so clinging, cease to cling”<sup>61</sup> says Thiruvalluvar, a Hindu mystic, in his *Kural*. This is seen in all spiritualities because God is ONE, making for unity amidst diversity, arising from history and culture revealing an ecology and an incarnation deep.

This similarity of concepts among these three religious traditions reminds us of God as Trinity. The Trinity, reflects a loving relationship, a model for human relationships. In the Trinity we experience God as communitarian and express this in self giving and empathy, in centration. In the depths of materiality and the heights of Christology Brahamabandav Uppadaya praised the Trinity in the hymn *Vande Satchidanandam*--- Truth Consciousness Bliss.<sup>62</sup>

In **Christianity** in a pneumatological reading of Gen 1,2, the Spirit “*rahap[ed]*”, *i.e.* moved, vibrated, over the waters. Dance is rhythmic movement giving rise to vibrations, a key conductor of life, energy,<sup>63</sup> introduced into the formless void through the breath, the “*rehap*” of the Spirit. The Spirit vibrated, danced, hovered, brooded, over the waters filling them with Her mothering, incubating love. The terms *tohu* and *bohu*, without form and void, convey the idea of chaos. So the Spirit dances, creating life and conditions for it in an ongoing manner. “When God [through the movement of dance] inspirits formless and chaotic matter, nothing becomes something and the disorderly becomes interlaced with order. Because the level of order required for the eventual derivation of complex life was high ...the Old Testament presents the Spirit as giving and communicating information”<sup>64</sup> in dance. This is known because six times God said, “let there be..” (Gen 1:3,6,9,11,14) pithily and quietly gifting in the dance of kenotic love, information and energy necessary to make and operate an ongoing, transformative, complexifying universe presenting the immanence of God in an ongoing creation and God’s ever green kenotic love.

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<sup>61</sup> Tiruvalluvar, <https://www.google.com/search?client=firefox-b-d&q=Cling+to+the+One+who+clings+to+nothing%3B+And+so+clinging%2C+cease+to+cling>

<sup>62</sup> Sung daily in ashrams of Catholic initiative. BU was a Hindu Brahmin and nationalist. He became a Catholic and was a close friend of Tagore. Tagore in his novel *Gora* is said to have based the character of Gora on BU

<sup>63</sup> Francis P. Xavier “Religion and Science: Are they at Crossroads?” *Omega* June 2018

<sup>64</sup> E. J. Chaisson “A singular Universe of Many Singularities. Cultural Evolution in a Cosmic Context” in: *Singularity Hypotheses: A Scientific and Philosophical Assessment* eds Eden, Moor, Soraker and Steinhart, pub., Frontiers Collection, Springer Berlin, 2012

Genesis 1:4, 10, 12, 18, 21, 25, 31 reveals God as evaluating; Gen 1:5, 8, 10 as naming; Gen 1:4, 7 as acting on what is already created but formless separating it, giving it order, structure., complexity in continuity, making God's action reactive as it is determined by us as cocreators,<sup>65</sup> divulging kenotic love. Deep ecology and deep incarnation is the cosmic egg that we hatch daily by partnering the spirit in the dance of *samnyasa*.

In the creativity of dance, the Spirit creates through proximate causes-- "When you send forth your spirit, they are created [*bara*]; and you renew the face of the ground" (Psalm 104:30 NRSV). *Bara* is used not of the initial generation of life but its continual regeneration in an ongoing transcendence revealing the kenotic self pouring of the Spirit<sup>66</sup>. Creation, divulged in dance, is biological and progressive because Gods love is kenotic-- ongoing, *gratis*, asking for no return producing in creation and recreation an incarnation and ecology carvernous revealing *samnyasa* as hard wired in us. The incessant emergence of atoms and molecules in attraction and repulsion, de Chardin calls the principle of love—God's love for us and our love for each other. This is evolution in the kenotic love of the universe.<sup>67</sup> This is *Samnyasa*, the *Adhisamnyasi*, the *Natraja*, the Cosmic Player, the Kenotic Lover expressed in the *Ananda Tandav* the Dance of Bliss

*The Spirit (purusha) playing,  
The Spirit longing,  
The Spirit with fancy (yoga-maya) creating all,  
Surrenders himself to the bliss (ananda) of love ...  
Amid the flowers of His creation (prakriti),  
He lingers in a kiss....  
Blinded by their beauty, He rushes,  
He frolics, He dances, He whirls.  
He is all rapture, all bliss, in this play (lila).<sup>68</sup>*

A current rendering of the *Ananda Tandav* is below---

*it is the Age of Darkness...  
In his 28th incarnation, Lord Shiva  
walks through an archway of torches  
through dark corridors into the center of the earth  
a halo of fire around his head*

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<sup>65</sup> Ibid Bradford McCall

<sup>66</sup> Ibid [https://www.academia.edu/28819540/Kenosis\\_and\\_Emergence\\_A\\_Theological\\_Synthesis](https://www.academia.edu/28819540/Kenosis_and_Emergence_A_Theological_Synthesis) Bradford McCall

<sup>67</sup> [https://archive.org/stream/TheLettersOfTeilhardDeChardinAndLucilleSwan/Letters\\_to\\_Lucile\\_Swan\\_djvu.txt](https://archive.org/stream/TheLettersOfTeilhardDeChardinAndLucilleSwan/Letters_to_Lucile_Swan_djvu.txt) Full text of "[The Letters of Teilhard de Chardin and Lucille Swan](#)"

<sup>68</sup><http://www.integral-yoga.de/Natya-Yoga/coomaraswamy.html>

*lighting the way like a miners' lamp  
leaving footprints that glow in the dark,  
waiting to be filled someday  
by the masters who will follow*

*Shiva closes his eyes and the sun goes out  
holds his breath and all of the creatures fall dead  
covers his ears and the universe goes silent*

*not a water drop  
not a heartbeat  
not a sound from a songbird in any of the 4 corners*

*Shiva swallows the stars until they burn like coals through his  
eyes  
his outline glows against the night sky like an eclipse of the sun  
and sparks follow each of his movements like a shower of meteors*

*He lights up the sky with the Aurora  
comets appear before dawn  
he showers the earth with hot rocks that make the seas bubble  
and boil*

*He walks on full moon nights through broken temples covered with  
prayers in Sanskrit  
through crumbling arches overrun with immense fig trees  
and guarded by a cobra*

*Shiva hides behind Pluto in the dark recesses of the 7th galaxy  
he greets us at death in that quiet place that is faint in our  
memories  
that place that has always been there but we can't quite remember*

*When you cross that bridge to the other world, open the door and  
step through  
step through the stars, swim through the Milky Way,  
touch the very boundaries of the universe*

*and then...it is the Age of Awakening*

*On the Night of Shiva, as creation awaited,  
the drum sounded and music awoke the vast silence with the  
vibration of Om  
and brought the universe into existence  
Covered with ashes and pale blue in color,  
Shiva sustains the universe through practice of austerities  
He takes the first step and the world begins to spin  
until the momentum of its own force keeps it in motion*

*rivers flow from the Nile to the Ganges and pour into the ocean  
and trees turn from green to gold to bare branch a thousand times  
a day*

*And the dance begins...  
The primal energy infuses everything and nature awakens  
flowers bloom, waterfalls tumble into immense canyons,  
and the animals evolve as consciousness races back to its source*

*Shiva reveals his secret to Matseyendra - Lord of the Fishes  
the secret of the ages, the secret of yoga  
and then turns into a statue at Kayavarohan,  
awaiting discovery someday by one who seeks awakening*

*Awakening happens only in the next world, the next, and then the  
next  
but the promise of awakening is here and now  
and without the promise, there is only cold and darkness  
But Shiva remains hiding just out of sight  
he reveals himself last - if ever  
for to discover Shiva is to understand the mystery that has no  
answer*

*So we create myths: Stonehenge, the Elephanta Caves, pyramids,  
Abu Simbel, the riddle of the Sphinx, the lost cities - Angkor Wat,  
Machu Piccu, Copan...  
how were they built, and why?  
it's quite simple - like Shiva, they have been there since the  
beginning*

*And the dance goes on even though worlds collide,  
the sun burns out and the universe freezes  
it just awaits the next step*

*Lord of the Other Universe - the One Beyond - Hari Om!  
The dance begins  
Dance continues  
Dance never ends<sup>69</sup>*

This beautifully, all-pervasive, cosmic dance is expressed also scientifically and by the Natural Law: "According to quantum field theory, the dance of creation and destruction [and recreation] is the basis of the very existence of matter. Modern physics has thus revealed that every subatomic particle not only performs an energy dance, but also is an energy dance; a pulsating process of creation and destruction. For the modern physicists then, Shiva's

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<sup>69</sup> <https://www.speakingtree.in/blog/dance-of-shiva-a-poem> *Courtesy –Paresh*

dance is the dance of subatomic matter, the basis of all existence and of all natural phenomena.”<sup>70</sup> Art leads the way in showing that *samnyasa* is biological.

In **Proverbs** we visualize Wisdom (Sophia), the daughter of God participating in the playful dance of creation to the delight of God and humans. “Then I was by his side, as a master workman: and I was his delight from day to day, playing before him at all times” (Proverbs 8:30, BBE).<sup>71</sup> The Old Testament portrays dance as an effective means of praising and thanking God. Miriam ecstatically celebrates the crossing of the Red Sea. (Exodus 15:20). Michal, Saul’s daughter, and others were scandalized by David’s ecstatic victory dance before the Ark (2 Samuel 6:14). Ps 150:4 exhorts us to praise God “with timbrel and dance.” God sings and dances as portrayed by the prophet Zephaniah? “Adonai your God is in your midst— a mighty Savior! He will delight over you with joy... He will dance for joy over you with singing” (Zeph 3:18, TLV).

The above expresses God’s presence through a pneumatological lens. It can also be seen in the **Logos**, the Word. Since John 1:3 reveals, “All things came to be through him, and without him not one thing came to be that has come to be” John Dunns Scotus says that “the Word would have become incarnate even if Adam had not sinned.” thereby very strongly expressing the agency, the activity of the Word in Lk 2:41-54. When Jesus was lost at age 12 and Mary and Joseph sought him sorrowing, he went home and was “obedient” to them. Thus Jesus demonstrates the indestructible union of God with all creation, especially humans. Humans learn and live dominion in family and social life, which is not dominance but nurturance, building the kin-dom. Today this lack of dominion expresses itself in COVID. St Joseph did not dominate but nurtured J. The meaning of dominion comes through in Gen 1. God creates all but gives dominion only to humans. Being made in the image of God we have dominion, the responsibility to nurture, so all may grow in wisdom and grace, in the kin-dom. Consequently, we can make choices in freedom, learn to love and respect in mutuality and to be humane. Thus all is given in Deep Ecology and Deep Incarnation making all of life proleptic, a free gift yet claimed<sup>72</sup> to be lived in balance, in *samnyasa*.

Deep Ecology is kin-dom, God revealed and wound into the materiality of life, from the Big Bang in its atoms and subatomic particles to the current day proclaiming God’s presence in life. God is the “very tissue of biological existence, and system of nature,”<sup>73</sup> making ecology and incarnation deeply physical in nature and eternal. Hence “ Deep incarnation ... by assuming the particular life-story of Jesus the Jew, God’s own Logos or Wisdom conjoins the material conditions of God’s world of creation (“all flesh”), shares and ennobles the fate of all biological life-forms (“grass” and lilies”), and experiences the pains of all sentient creatures (“sparrows and foxes”). Therefore, the incarnation is the story of God’s reach into the very tissues of material and biological existence. The “flesh” of Jesus Christ is co-extensive with his divinity, not just an isolated human figure of the past but neither an external appendix to divine life”. In The Big Bang was the cosmic incarnation with God saying in Gen 1 that “it was good” **as God incarnated God self in**

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<sup>70</sup><http://cherukuramamohan.blogspot.in/2016/03/nataraja-according-to-quantum-field.html>

<sup>71</sup>The biblical references are from the Revised Standard Version (Catholic Edition for India, 1973).

<sup>72</sup> <sup>72</sup> Ted Peters “liberation, Law and Proleptic Dignity” *Lutheran Theology and Secular Law The work of the Modern State* eds Marie Failinger and Ronald Duty

<sup>73</sup> <https://seasonofcreation.com/wp-content/uploads/2010/04/a-theology-of-deep-incarnation-and-reconciliation.pdf>

**nature**, cosmically blessing our materiality, our physicality, our ecology, and reminding us of this in the **historical incarnation**, coextensive with the cosmic incarnation.

**Question for Discussion** -- how do we preserve the earth and help it to grow b)can we give instances of how our growth contributes to the growth of the earth—any other question.