

# Our Gaian Identity 2

*A meditative reimagining prompted by p. 25 in Paul Knitter's  
'Without Buddha I could not be a Christian'.*

*'... the human being is the epitome of creation ... and interpersonal relations are the most precious and necessary part of being human. Certainly it should be possible, or necessary, to have an interpersonal relationship with the Divine, which requires God to be a you. In attributing personhood to God we are, therefore, but recognizing that God contains what God has produced as the pinnacle of creation: personality. ...'*

*... 'the intimacy with the Divine' ... as 'the non-dual, right-here God in whom we live and move and have our being, the God who acts as me and at the same time is more than me ... God experienced as animating energy ...'*

*'When God becomes a "you" ... that God-as-Thou so easily slips back into the dualism of God-as-Other.'*

The first, deepest, primary experience  
of each of the living,  
human and other-than-human,  
is that of gaian identity,  
of being here, at home, on this planet.

Each of the living,  
at home in earth's biosphere,  
is first and primarily a gaian being  
(or rather a gaian 'interbeing').

Each is related to every other,  
to many specifically and specially  
and to all in many real ways.

Gaia is the context of our relationships  
for all of us within earth's biosphere  
(and ultimately within the whole universe).

This is our home.  
This is where we live  
This is how we are  
This is why we are.

Microcosmos – each one of us;  
gaiancosmos – all of us together;  
megacosmos – earth a speck within a galaxy,  
a microspeck within the entire universe.

Each cosmos is a context  
that is essentially sacred.  
The micro, the gaian (and the mega) make up  
our becoming, our being, and our passing.

Each context deserves reverence  
by each and all,  
in its generality, in its particularity,  
because without them,  
we, each, everyone would not be, could not be  
(or more precisely, interbe).



We, each of the living, all of the living  
are essentially gifted within the gaian context.

Each is the recipient of gifts,  
and in being a receiver of gifts,  
each is related, almost unbeknownst,  
to many givers within the gaian family:  
givers that are  
    mostly silent  
    mostly hidden  
    mostly secret.

[And each is intimately related,  
almost entirely unbeknownst, to the  
    very silent  
    very hidden  
    very secret  
giver of the whole context  
of giving and receiving gifts.]

And the gifting is not once, once only,  
but continuous, multifaceted, multidimensional  
from the beginning, now and in the future,  
and all but entirely hidden from the receivers.

And each responds to the givers,  
[and to the giver of the context of gifting]  
each in its own particular ways,

using gifts received  
and moments of awareness as they arise –  
if and when they do, and to the degree they do –  
for such moments are also gifts.  
'The birds that fly the air have known this all along.'

And within each,  
all gifting and all responses to gifting  
resonate with the creativity  
of all the silent hidden givers  
[and with the 'silent silence',  
the parent of all giving].

And how each uses the gifts,  
how each lives because of the gifts,  
how each acknowledges the gifting,  
is for each the 'prayer' of the moment –  
a response as silent, as hidden, as secret  
and as real as every giver's giving –  
a response as intimate and persistent  
as our breathing while we remain alive.



*Note: Sacred and important terms in this text are deliberately uncapitalized. What the terms point to are close and intimate to us. Capitalizing them makes them 'Other' and distances them from us. In so far as we experience them and become aware of them, we take responsibility for how they are used and expressed, and for how to relate to them. References to [God], a word Knitter uses freely and confidently, are square-bracketed in this text, to respect those who have no such confidence or who cannot use the word.*