



Grain

“When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I gave up childish ways. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.” Cor. 13:11-12

Field

“⁵Thus it is written, “The first man, Adam, became a living being”; the last Adam became a life-giving spirit. ⁴⁶But it is not the spiritual that is first, but the physical, and then the spiritual. ⁴⁷The first man was from the earth, a man of dust; the second man is from heaven. ⁴⁸As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. ⁴⁹Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.”

1 Cor. 15:5 and 46-49

Thoughts by William Mattson, LOPPW Council Member, Rhinelander

The ancient teachings of Christianity, Buddhism, and many indigenous religions share a core belief that an awakened self arises after the death of small self, the childish, egocentric self. This wisdom teaches that the small self is a harmful delusion of an independent being that must be replaced by the true self, the interbeing self, which is interexistent with all other life, and all things past, present, and future. The unique and universal interbeing self is an earth-shaking, foundational epiphany.

Renowned Primate Biologist Jane Goodall believes that our divine wisdom depends upon using our intellect to weigh the consequences of our actions while thinking compassionately of the whole. In other words, wisdom is both thinking with our head and understanding with our heart. Buddhism teaches that the beginning of enlightenment is losing self, the deluded, small self. There is only the interbeing self, which understands that it is a temporary, but important vessel carrying the heritage of all ancestors and conveying it forward to all descendants. It’s also simultaneously interbeing with all other life and nonlife on earth and in the cosmos. The New Testament speaks primarily about elevating human-to-human exchanges. For example, 1 Corinthians 13 reaffirms abandoning childish thinking, and carefully describes selfless interbeing as unconditional love, a kind and patient, enduring love for all others. And, really, isn’t this the capstone message of Jesus to humanity: transform yourselves, love one another, and follow me. In Christianity, we realize this is a recurring experience since we are always flawed and rely on grace.

May God help us to live as resurrected interbeings, always returning to Christ by grace, and lovingly and compassionately serving one another and the entirety of creation. Happy Monday!

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Many blessings upon you,

William Mattson