

Aseity, The Mother Self of the Cosmos

The word Aseity gives a personal name to the most basic concept in all systematic Theology and Philosophy, uniting in one word both the essence and the existence of all Selflife in the Cosmos.

The Medieval Schoolmen, in the development of their Scholastic Philosophy, gave much earnest consideration to a being who had life from itself, i.e., *a se*. Such a being was said, in Latin, to possess the attribute *aseitas*, in English, *aseity*. Like all abstract nouns in Latin, *aseitas* was classified grammatically as being of feminine gender. There is every reason to maintain this gender distinction, and where appropriate, to refer to Aseity as the Mother Self of the Cosmos with the pronouns *she* and *her*. She is Eve, named in biblical mythology as Mother of all the Living.

Aseity is selflife. Her essence or nature is selfexistence. Aseity is not only selflife in her own very self, but is also shared selflife for all her begotten spaced time imaging reflected otherselves. When a human self says "i am" it is but echoing Aseity's "I AM". It is a logically valid extension and meaningful innovation to use the proper noun *Aseity* as the personal name for the being whose act and art is unveiled and revealed in the self-functioning self-evolving Universe.

It is timely, though revolutionary, to make this substitution of *Aseity* for the personal name of she in whose womb all self-other existential relativity gestates and where infinite becomingness is begotten, spaced time worlds without end. It is still convenient to distinguish Aseity from her *human* begotten images by referring to her as *divine*. Controversy is avoided by limiting any meaningful use of the gender words *god* and *goddess* just to Mythology.

It is also relevant to associate Aseity with she whom we have become accustomed to refer to as **Mother Nature** and also as **Gaia**. Such concepts add perceptual dimensions to our interior growth in reverential contemplation of the Universe as a *Living Whole*. At the same time, it encourages personal human *self-other* intimacy within the womb of the maternal source of all Selflife, now shared with us in her self-evolving Cosmos. At the pinnacle of Planet Earth's Tree of Life reigns the human placental mammal, made in the image and likeness of The Divine Maternity.

The Great Mystery

Aseity reveals her inmost term
in themes of blood, nerve, sinew, egg and sperm.

Flesh, fresh in revelation's sensual light
incarnates truth and beauty, mellowed might.

In Self's real image is the human framed:
earth's man and woman are divinely named.

Self-other-sex reflects Selflife in mime.
Love's two-in-one of flesh repeats in rime
the mystery of existential time,
for Self's "I Am" is woman, man as "Thee",
and She's enough of everything, save He.
A selfexistence "We-Us-Ours" possess
sex-union's essence in their shared caress.
They actuate all self-and-other-life.
Becomingness knows Eve as husbanded wife.

The human self, in mystic nuptial rite
wed "You" within, becomes hermaphrodite.

Sex-union as a sacrament is shown
when flesh forsakes its "mine", "us-ours" to own.
Bride-Groom indwelling Spirit breath of youth
confirms sex as divine erotic truth.

In spaced time, woman echoes Eve as bride
in whose one self, new wealths as wife reside,
a fertile figure, tempered with the whim
of self's perfecting by its other, him.

In her, placental life reveals Eve's plan.
Her womb-blest body shows male life began
in woman-self's begotten son of man.
