

## **Your God- My God -From multitude to the One-**

---

Just as the sun is the center and source of life in the universe around us,  
God is the source from which all creation flows.  
It is the Source that illuminates everything—the one through whom all things have  
come forth and to whom everything must return.

Laotzu expressed this as follows:

*Through the One, the heaven is clear  
Through the One, the earth is solid  
Through the One, the spirits are luminous  
Through the One, the ten thousand things have been created.*

Sooner or later in our lives, a moment will arrive when we begin to reflect on true  
reality—where it can be found,  
-the existence of God,  
and our purpose as human beings here on earth.

There are these gnawing questions within us,  
about the true reality of life....,  
where to find it....,  
about the existence of God ...,  
and the true meaning of our existence....

Some people say that there is no other reality, that the world does not contain  
anything permanent. For us humans its all about fleeting experiences.  
What we see is the incidental product of a natural process.

Others believe that the world has been created by a divine creator, who occupies  
himself with us human beings and who rewards and punishes.

And there are others that continue to seek for answers to questions like:

Why is the earth filled with confusion?  
Why is there so much chaos instead of harmony?  
and why does permanent suffering exist?  
And how is it that what is not divine can flourish everywhere?

This is the beginning of the quest for the true reality.

When we look at the world around us, we see many different forms: for example, horses—thousands of them—all different yet clearly belonging to the same type. The same goes for a rose or an oak leaf, found in great numbers but always recognizable as what they are. No two are identical, but each fits into a single type.

This is the starting point for our deeper contemplation, as we observe both the *one* and the *many*.

The *many* can be extensively examined because they are visible, while the *one* remains unseen.

Its existence can only be inferred from the *many*.

Yet, paradoxically, the *one* is more real than the *many*.

In the visible world of this nature, everything is continuously changing. Everything is being born or is dying or is moving somewhere in between. Nothing ever achieves perfection.

Plato said: The phenomena of nature always 'become' and never 'are'.

Our five senses tell us that the phenomena of nature are real.

But the mind can/\*could argue that the mysterious one, which is continually creating and is always the same, may be called more real than its permanently changing products.

Plato also wrote that all knowledge already exists in our innermost depths. We should turn from mental thinking to a higher form of thinking, called 'reason'.

Or, as gnostic philosophy teaches, we should learn to think with the heart.

The heart is always the centre, or the core of things.

Our heart is not only the motor of our life,  
but it is also the source, in which we can find this most profound knowledge.  
The heart links us with the One, the mind brings us the many.

Master Eckhart, the German mystic, who lived at the end of the 13th century, said:

*'God is everywhere and He is perfect everywhere.  
God alone moves all things in their essence...  
God is the deepest innermost of each individual thing.'*

And you undoubtedly know the familiar Sufi saying:  
*'God sleeps in the rock, dreams in the plant, moves in the animal,  
and awakens in the human being'.*

In our time, our understanding of the multitude of nature is so extensive that it can  
be described as world-encompassing.

With this knowledge, we embark on a new journey—a journey of self-discovery.  
This path leads to the exploration of the true nature of consciousness.  
From the multitude, we seek the unity that lies beneath it all.

Peter Russell, a contemporary scientist and thinker, states:

*Trying to find our true self is like shining a torch in a dark room, while you are  
actually searching for the light.  
Everything we discover, are only the various objects in the room illuminated by  
that light.*

*It's similar to seeking the cause of all experiences.*

*What I come across are the different ideas, images and feelings, on which my  
attention is focused.*

*However, all of these are merely objects of experience and cannot be the cause of  
the experience itself.*

What is this "I"?

upon closer inspection, you will find that what you truly mean by "I"  
is the repository where experiences and memories are collected.

What does remain when the spirit becomes silent

and when all thoughts, feelings, observations and memories,  
with which we usually identify, have ceased?  
Do we then approach the source, the nucleus, that which we really are?

Mystics have sought in their inner being  
and discovered the true nature of the self.  
They stated that God is the essence of the self, the '*I am*',  
without personal properties.

Another word for God is the One.  
Whoever starts from this One within themselves,  
whoever has found God within themselves,  
receives a completely new worldview.

However, when we identify God with our consciousness, this concept takes on a  
different meaning.  
We observe this daily in our thoughts, religions, and experiences of God,  
where people often consider notions of "*your god*" and "*my god*."

I-consciousness represents the multitude.  
The I is constantly engaged in separating and dividing, choosing one as a friend  
and another as an enemy.  
Often, yesterday's enemy becomes tomorrow's friend,  
and what one person rejects is seen as good by another.

Can two mutually exclusive things truly coexist?

It is neither one nor the other.

Humans often go to great lengths in their divisions of *yes* and *no*, *good* and *bad*,  
-and even attributing these contradictory qualities to their concept of God.

It is time for us to gain insight and merge our individual Gods into the One!

In The Book of Mirdad, Mikhail Naimy wrote the following  
about the creations of human beings and those of God:

*'A crucible is the Word of God. What it creates, it melts and fuses into one, accepting none as worthy, rejecting none as worthless. Whereas a cribble is Man's word.*

*What it creates it sets at grips and blows.*

*Never be cribblers!*

*For the Word of God is Life, and Life is a crucible, wherein all is made a oneness indivisible; all is at perfect equilibrium, and all is worthy of its author.*

*Never be cribblers, and you shall stand in statures so immense, so all-pervading and so all-embracing, that no cribbles can be found to contain you.*

*Seek first the knowledge of The Word that you may know your own word.*

*For your word and God's are one except that yours is still in veils.'*

The cribbles of the human being build the barriers and fences in the world. Wouldn't he be able to think and understand that his flesh and blood are not his alone, but that all these wonderful bodies have been constructed from the same elements?

That the earth, in which they dip their hands to cultivate, is the abode of all creatures populating it?

That the light in the eyes of all is the same light, the life through which we see?

That the lungs all breathe the same air?

That the source in the heart was born from the same source?

That the thoughts are shared in a sea of thoughts?

That dreams are of all people?

That they share joy and sorrow, and that it is the love of life itself, which makes every human being rise up again from the deepest misery...

*Beware, therefore, of fences!*

*You but fence in deception and fence out the truth.*

*For 'The Word, God, is the ocean; you the clouds.  
And is a cloud a cloud save for the ocean it contains?  
Yet foolish, indeed, is the cloud that would waste away its life striving to pin itself  
in space so as to keep its shape and its identity for ever.  
What would it reap of its so foolish striving, but disappointed hopes and bitter  
vanity? Except it lose itself, it cannot find itself.*

*A God-bearing cloud is Man.  
Save he be emptied of himself, he cannot find himself.  
Save you be lost forever in the Word, you cannot understand the Word which is  
you - even your I.  
Ah, the joy of being lost!"*

Never before have the possibilities to achieve new insight concerning these things been so great. We are free to choose, and are no longer bound to the spiritual tradition in which we were born.

We have the whole spectrum of the wisdom of the world at our disposal. We know the various traditions like Buddhism, Hinduism, the Sufis, the ancient Gnostics, the Hermetic wisdom, modern thinkers, old mystics... Has the longing for inner awakening ever been greater as it is now?

There is an abundance of magazines, books, and videos about spirituality, and meditation and yoga have become popular solutions for many problems.

If we were truly to become aware of our true nature, would this finally signify a turnaround?

Is the human being, so accustomed to thinking within the multitude, able to undergo a radical turnaround, so that what is spiritual—indeed, God—is not distorted, -'cribbled'-, by him and is not reduced to his own human standards?

In this context, the following well-known words of John from the sacred scriptures have a profound meaning for us

*In the Word was life,  
and the life was the light of men. The light shines in the darkness,  
and the darkness has not overcome it.*

We will conclude today's contemplation with an excerpt from 'The Admonition of the Soul', which is attributed to Hermes Trismegistus.

This text is an appeal to the soul, to gain **insight** into its state of being.

*I will describe your state, O Soul, for I have long been wondering of it.  
You say and profess that you would fain escape from misery and sorrow;  
but in reality, you seek after them and pursue them,  
and envy those who possess them.  
You say and profess that you desire happiness and joys,  
but in reality, you shun them and turn away from them,  
and refuse to set forth on the road that leads to them.*

*Such behaviour is in conflict with itself;  
it is such as can come only from a being that is not one and simple,  
but partakes of a mixture and combination of diverse elements.  
For if a thing is simple, its way of action is necessarily simple and free from  
conflict.*

*It is clear then that sense, being a composite thing, apprehends composite things;  
but spirit being a simple and indivisible thing, apprehends simple and indivisible  
things.*

*Mark then how thought, when it deals with composite, concrete things, abandons  
simple things and simple apprehension, which is apprehension of the real and the  
pleasure of true cognition.*

*But when it returns from them to simple things, and abandons things that are  
composite and mixed, then it apprehends things simple and everlasting,  
and dismisses things that are composite and are bounded by limits of time.[...]*

This explanation makes it clear that the quality of the soul's life depends on its departure from its identification with the physical world and its multitude. The soul's enduring misery stems from its attachment to the physical world.

*[...]Seek o Soul, to win sure knowledge of things by learning to know their  
existence and their essence, but disregard their qualities and quantities.  
For the existence of a thing and its essence are simple,*

*and there is nothing that intervenes between the soul and them;  
but the qualities and the quantities are composite,  
and are circumscribed by limits of space and time.*

*And know, o Soul, that it will not be possible for you, when you depart from this  
world, to take with you any knowledge of the world of composite things, as though  
such knowledge were separated from external things.  
Grasp then the knowledge of simple things and abandon knowledge of composite  
things.'*

Text after pentagram article 'Your God-my God' 2010-1 (pg36-40)

-----