

OH MY GOD BLESS YOU — ABSTRACT GODS OF ACTUALITY (MS001)

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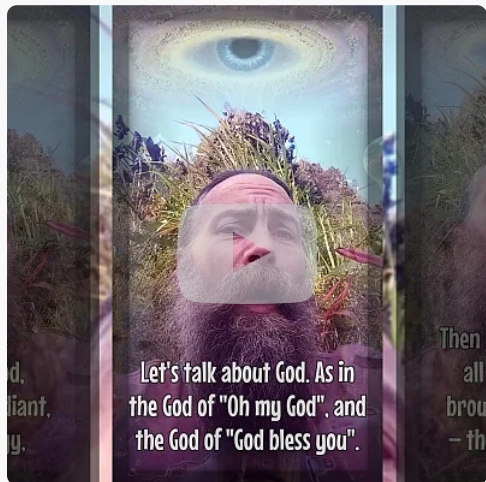
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Let's talk about God. As in, actually. They ask me, "Do you believe in God?". Your God, a God, the God, or what God? A vague and most meaningless question.

Let's talk about the God of Abraham et al. Let's talk about the Boss of the patriarchs. Also about the creator gods in Buddhist lore. Yes sure — there is creative energy. And then?



Then let's pass beyond these traditional concepts. Into more abstract and basic concepts – into what is. Let's review candidate Gods from the existential fabric. The transcendent unified God – the immanent omni-God too.

Prime consciousness. Undivided, radiant, creative energy. That's there yes. Is it then "God"? Well it is what it is. Inherent intelligence in all things as an integrated whole. That's there too. Is this a "God" with an opinion about you?

Belief in ill-defined words breeds but confusion and division. Why should we waste our efforts in debates over ambiguous terms? We can instead attend to clearly defined aspects of our reality. Recognize and integrate these facets into your living awareness.

Transcendent Nondual God: Potential field beyond formations. Nobody home. Couldn't care less about anything in particular. Immanent Omnipresent God: Collective system of all knowledge. Causal cascade of processes unfolding. Drives your evolution.

Then these transcendent and immanent God candidates of ours. Benevolent, malevolent – or neutral? Does God care about you? Or does God want to punish you? Are you super-relevant

here? Is any of this good for you? What are good and evil anyway?

#Mythoscope #God #Existence #Immanent #Transcendent
#Actuality #GoodAndEvil #Benevolence #NonDuality
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Let's talk about God. As in the God of "Oh my God", and the God of "God bless you". Not the God of the gaps, the God of the gambler, or the God as the first cause of all causes in a linear perception of the universe. Those be for the philosophers, perhaps for another time.

For now, just grazing through the fields of the mainstream. Looking at what is, what isn't, what makes sense, what compiles into a living reality, and what is just disconnected myth and hollow belief.

So they ask me, "Do you believe in God?". Hm. Which God – your God, the God of your tradition, a God, the God, or just something in the general direction, out there or wherever? The latter, yeah, that's easy enough to believe in, even confirm, when it is so absolutely vague as to be practically meaningless. The rest of them, very much depends.

Abraham and God of Patriarchs – Buddha and Creator Gods

Well then, let's take your God and your tradition's God. Look at the God of Abraham, Isaac, Jacob, and the lot of them. Do you believe in that God? Honestly, it's something that I would have to take up with Abraham,

as to what exactly the concept at the root of it actually was.

But as far as how it's presented today, what it has become. How it has been corrupted into a celestial boss, a hypothetical power base for the patriarchs that you can use, utilize to establish your sovereignty and authority in the world. That God, well I believe that you are utilizing that concept of God, so I believe in your misappropriation of the concept. Beyond that, it is a type of God that we are better of dethroning. Be rid of it.

Brings to mind a memory, I must have been seven or eight years of age. Sitting in my bed, contemplating, what is this God that they speak of? So I closed my eyes, and in my mind's eye, I traveled somewhere up and out there, beyond the clouds, into wide open skies. And lo, there was a majestic emerald teal throne. With a faceless figure, much like a judge. As you might see in one of these tractates they pass around on the streets. As the God that was programmed into the collective mind of the believers.

And I looked upon that God. And I thought – that can't be it, there has to be something beyond. This is

absolutely not the final word and the ultimate reality of all things. So I let that pass, be as it may in its celestial throne, and it concerns me not. But I still do recall that vision. All right, moving on.

Then they say that there is no God in Buddhism, the Buddhists don't believe in God. But really, what is there to believe or disbelieve in, in all these vague ideas? There is certainly a concept equivalent to a creator God. You have the Brahmas. Some of them allies, the Sahampati. Some of them on the naughty side, Baka Brahma, and so on.

Covered in the legends, the Buddha having encounters and transcending these gods. They are all there, expressions of a particular principle, and indeed a creative principle, but not the ultimate be-all and end-all of things. That's the simple difference. They actually conceive of a very similar presence as the Abrahamic tradition does, they simply do not posit it as the final thing.

Transcendent God: Undivided Radiant Consciousness

So if we set aside for a moment these iconographic representations of whatever that sky God might be, and

simply look at the principles in a more abstract form.

Then here's a candidate God, the undivided radiant, creative energy, the prime consciousness, the proto-awareness itself – is that God? Well, you know, whatever you want to call all of that. I have just defined a specific thing that has its nature, that has its dynamism. Whether that's called God or whether that's called Blurg, it matters not.

It doesn't change what is, and I would rather that we attend to what is, rather than vague terms that people seek to define in different ways. Rather, attend to each of those distinct definitions in their own terms. Do not conflate, collate all of that into a singular concept. It becomes utterly meaningless and simply confusing, it has no rhyme and reason to it.

Then is there such a God, a transcendent, all-pervasive field of consciousness, a creative force that becomes or generates the multitudes by emanation or by whatever other process of composition and permutation? Well, that seems to be the case – even so with energy, just plain physics. We have kinetic energy, we have potential energy, we have all sorts of specific forms of

energy, and then we have the principle of energy itself, independent of contexts.

So that energy is something like the consciousness before it's becoming the multiple contextual expressions. So that's there, but do we need to bow down to it, worship it? Not really, because that primal abstract field, undifferentiated, it has no character, it has no will, it has no interest in any of this because it is not coupled with any of this.

Then when it becomes the countless forms of this world, including you and me, in finite expressions, those are no longer the absolute, all comprehending reality, the field that is undivided. Right, so those are all relative expressions, and as such, we respect them in their respective, relative capacities, not as the absolute sovereign over all things.

Immanent God: Integrated Whole of Knowledge

So there we have your transcendent God. Then what of the immanent? We have concepts such as Pantheism, Panentheism, etc., where God is conceived of as being all of this, as being integrated in the fabric of the universe. Is that there?

Now this brings us to the broader question, in more general terms. Is this existence as a whole, like unto an organism, or a system, interconnected, essentially closed cohesive system, where all of its parts influence its other parts, an interdependent interconnected whole? That seems to be the case – there are not two separate existences that operate independently of each other, so there's something going on there.

And again, in all things, each and every little bit of atom, molecule, organism, there is inherent information, knowledge in it. They are now even advancing models where there is a fifth state of matter – information. Solid, liquid, gas, plasma, and information, where a minute difference in the mass of a thing may unfold with the addition or subtraction of information. That's all very interesting.

So the short version there, without indulging in still evolving theories, is that in all things in themselves, there is information, there is knowledge. And as these things interact and compound in their relations, there is additional knowledge, meta-knowledge, and as they form into coherent systems, these systems in themselves have their own body of knowledge, whether

sentient or not, whether organism or not, as we are as human beings.

It matters not – the information, the relations, they are all embedded in things in themselves. Then existence, as a whole, certainly also is a massive loom, a weave of this information. An infinitely complex interconnected system, a living intelligence, evolving field of knowledge. Then is the sum total of all this knowledge brought together God – the immanent God?

Well, whatever you want to call it again, it matters not. I have here defined a particular field and a concept. Look at that unto itself, without preoccupying yourself with "Is this God, is this not God". Just get rid of the redundant term that is ill-defined and divisive. Look at things as they are, what is, relate to that.

Our God Candidates – Benevolent, Malevolent, Neutral?

Beyond that we have the question, this God, whether the transcendent field of radiant consciousness, the proto-creator, or this immanent God, the collective intelligence of the entire system of existence – are they malevolent, benevolent, or neutral? Does God care

about you, does God wish to punish you, etc., as these concerns are dressed in the language of beliefs.

Well, it's clear that the transcendent, non-dual root God, couldn't care less about how you're rolling on in your life, because it has no other. It has not coupled with anything, it glances not into particular formations, so there is nobody home there to care. The subject is yet to be formed, a non-subjective field of presence. Utterly disconnected, until coupled, cast into contexts, and then in the contexts you have your contextual expressions. That's all there is to it. What you make of it is what becomes.

Then what of the immanent God, the knowledge embedded in all things, their omnipresent expression, as the collective intelligence. Is that benevolent or malevolent? Or is it simply a causal cascade, an emanation of interconnected processes unfolding? Something that is not in any particular way concerned with you as an individual, any more than it is concerned with the evolutionary trajectories of any other phenomena in existence. So again, a neutral evaluation there.

Designs of God and Our Evolutionary Becoming

Then why do good things happen to bad people, and bad things happen to good people? Well, it's not quite as black and white as that. The good things happen to bad people, bad things happen to good people, and the good people become gooder by the bad that they overcome, and so on and so forth. Nothing is quite as clear-cut as that, and certainly their goodness or evilness is not arbitrated, judged, by our subjective desire.

Then you can dress this up in believer's language – the will and designs of God are unknown to mankind, to the individual being. Well, you know, you can say that, if really you must externalize all of that beyond the present reality in front of you.

The fact is that your potentials, your path of evolution, emergence, and the coalescence of your evolutionary trajectory, and how it interacts with the environment, combines into new states of becoming – it is unpredictable, unknowable to an individual that cannot contain the entirety of the universe in their field of evaluation.

Yes, you can certainly perceive the primary patterns, influences on your path, in your being, in your potentials, and likewise you can perceive, recognize them in the greater environment as it unfolds. You will not be able to render a hundred percent prediction of that, but at the same time, a number of inevitables, unknown to you, exist. Do we need to call that the fate and design, destiny brought to you by God? Well, if it helps you relate to life, then call it whatever you will.

Abstract Existential God – Needs Your Prayers?

Wrapping up, we have here our transcendent God, the non-dual, potentive prime consciousness, energy uncoupled with the formative process. Then we have the outcome of the formative process, the immanent God, the intelligence embedded in all things, and their collective convergence.

These two are there, and make of them whatever you will in terms of forming the meaning of your life – but they need not become matters of disconnected belief, they need not become myths that filter and obfuscate your recognition of the basic factors influencing your life here and now, in the concrete and in the abstract.

Well, a lot of this is rather very abstract. It does not mean that these underlying influences in your life, these existential factors, do not exist. All things have their positives, their negatives, ins and outs, pushes and pulls. They have their containing structures, they have their adaptive continuums, their catalytic responsiveness and their network of significance.

All of these factors are there, just existential baselines, prime facets of existence. You don't need to pray to them – but you need to recognize them. See how they influence your life, your environment, your consciousness.

Of Good and Evil – Are We on Benevolent Course?

And the one more question necessary. Catching on to the good versus evil – is this God or whatever benevolent, malevolent, and so on. Is this all for our good, for our best, what happens to us – or is it for our worst, or whatever? Really, these are rather sort of mind-boggling questions, in that the questions are not very clear, the premises of these questions are not very clear. Therefore, answers are difficult to come by.

But what is good? Let's take a definition of good. The progressive reconciliation, harmonization, and refinement of things into their finer and more complete perfect expressions. Is that good, is that divine? If it is, then we have something to work with.

And is the entropy, chaos, destruction, separation of things, their fragmentation, dissipation, is that bad or evil? If it is, then we have something to work with. We have working definitions for God, good and evil, so we can actually start adding things up.

Then the question on does it all lead to supreme symmetry, a singularity of perfect formation, or does it lead to entropy, the thermal death of all things, demise? These are questions of cosmology, the ultimate fate of the universe. Does matter ultimately dissipate into a thermal death, or does it again recompile itself into a new singularity and dawn? Linear terminal - or cyclic ins and outs? Those be the questions.

But we need not concern ourselves with the ultimate fate of the substantial universe. We can simply concern ourselves with the real field of concern - our

consciousness, our awareness, our cognitive process, and its evolution.

Does it seem to you that whatever it is that you encounter in life, the blessings, the obstacles, the challenges that refine you, that turn you in time into a more wholesome being... Does that appear to be a benevolent process in these terms?


Well, if it is, then for you, the transcendent potential conscious God and the immanent, all intelligent God, they are on your side. They are wishing you happy trails in your life – live long and prosper. Be happy with the understanding that life brings your consciousness to a progressively better and more fulfilled place. Eventually.

Do We Need God – Should We Deal in Random Magic?

But do we really need to talk about God? Well, not really. Do you find me using the term much, out of the blue, natively? No, I don't. I simply take it as a springboard when people I engage with have some relevant bearings in that term, emergent. And from that we get in the general right direction and into an exploration of what actually is.

Like as in actually, beyond your belief, something that you can directly relate to, directly even experience. So yes, we talk about rather very abstract things, but let's still try to talk of them also in concrete terms. As in, of all things, there are relations, there are mechanisms of operation.

None of this happens by random magic. If you get into matters of random magic, then you are in a state of metaphysical disconnection, in utter meaninglessness with your models of God. And those are not something you want to take as references in how to live your life in this world of actuality. Let's just wrap it there for today.

 <https://ananda.icu/talks/mythoscope/ms001-oh-my-god-bless-you-abstract-gods-of-actuality>