

“God”

Alova

Abstract: There is a fundamental difference between gods and goddesses, which have forms and attributes, and what is called the One “**G**od” (with a capital G). Sages and mystics of various persuasions have described the One God which is necessarily beyond human comprehension as omnipresent, omniscient, omnipotent, and as creating all things. This “One Thing” is evidenced everywhere and in everything. When we become aware of it, we change forever.

Gods and Goddesses

To begin, the word “**G**od” must first be distinguished from the lower-case “**g**od,” which is male, and “**g**oddess” which is female.

Sex is an attribute of a body, not of mind, intellect, soul, or anything of higher order. Although we associate certain qualities with maleness and others with femaleness, people and animals of either sex may exhibit all of those qualities. Psychological traits and even soul characteristics do not have a sex. A soul may feel more comfortable in a physical body of one sex or the other when it takes on a form, but the soul itself does not have a sex.

Only physical bodies and “etheric” bodies, which are seen by some people, have a sex. The etheric body is sometimes called the “etheric double” because it is an exact replica of the physical body, and interpenetrates it. It disintegrates soon after the physical body dies.

Thoughts on the mental plane can also appear as male, female, or neither—they are thoughts. We might call these forms “mental bodies,” but creatures on the mental plane have the ability to appear with a sex or without, and to change and transform. This is the nature of the mental plane.



Mentally, we can create any type of thought we want. When we create a thought strongly enough, especially if many people create the same thought, it can become visible to some people and it can also have real, physical effects on the physical plane.

This is both a strength and a weakness of humanity—a weakness because it can be exploited if we are not aware and vigilant about what thoughts we think. Humans have been manipulated into creating wars, poverty, rulers, and systems that benefit a few and hurt many. Instruction, advertising, and overt and subliminal messages in film, music, images and words stimulate our collective thought.



Created beings with souls also exist in the mental plane. Many of them originated there. Although most people do not see these beings, thousands do, and it is possible for people to be reliably trained to see them. They have a right to be there, just as we have a right to be where we are.

The terms “god” and “goddess” refer to a form, either a physical body or an etheric body, or a being with a form in the mental plane. These forms can change, easier and faster than our physical forms change.



A god or goddess is a being that is more powerful than we are, or more powerful than we think we are, who is able to solve a problem we don't know how to solve. During most of humanity's recorded history, people worshipped multiple gods and goddesses. These gods competed with one another for human attention and sacrifices, as well as for status.



The various deities of Hindu, Tibetan, Polynesian, Egyptian, Aztec, Inca, Norse, Greek, Roman, and Native American civilizations are gods and goddesses. Each has specific powers, requires specific sacrifices, has specific personalities, proclivities, and preferences, and makes agreements with one another and with humans.



The Old Testament refers to numerous gods, and to the special one who “shall” become the god of the Israelites.¹ This god is יהוה in Hebrew (transliterated YHWH) and ܡܪܝܬܐ in Aramaic (transliterated MarYa).²

This god is one of many that existed.³ He adopted the Israelites, making a covenant, a contract. He pledged to take care of them as long as they obeyed his rules, including performing genital mutilation of male babies.⁴ He requires ritual worship and sacrifices of animals. He resides in a special housing called the Ark of the Covenant. He is described as “jealous” and “vengeful.”⁵

This is a male god with more power than ordinary humans. He judges and punishes with absolute authority. Occasionally he killed people for little reason.⁶ He wants human beings to worship him, and him exclusively.⁷ There are many inspired interpretations of Bible passages and some may be accurate, but all interpretations including the literal are speculative since the authors are unavailable to answer questions.



- 1 YHVH “shall be” the god of Israel: Genesis 17:7-8; Exodus 6:7, 29:45; Leviticus 26:12, 26:45; Ezekiel 11:20, 14:11, 36:28, 37:23, 37:27; Zechariah 8:8; Jeremiah 7:23, 11:4, 30:22, 31:1, 31:33, 32:38.
- 2 Aramaic <https://www.thearamaicscriptures.com/mariyahwh.html>, Aramaic pronounced AaLaH (<http://www.peshitta.org/lexicon/>), Aramaic transliterated into Hebrew https://yahuyahweh.org/eaoy/pdf/yahushua_in_aramaic.pdf, <https://theoscholar.blogspot.com/2013/12/the-name-of-god-in-aramaic-peshitta.html>, <https://christianity.stackexchange.com/questions/20240/what-word-did-jesus-use-for-god-in-aramaic>.
- 3 Many gods existed: Exodus 23:13, Deuteronomy 8:19, 32:17; 1 Samuel 7:3; 2 Kings 17:33. There is also reference to god being only one: Deuteronomy 4:35, 32:39; and Isaiah 43:10, 44:6, 44:8, 44:24, 45:18.
- 4 Covenant: Genesis 17:9-14; Leviticus 12:3.
- 5 YHVH is jealous and vengeful: Exodus 20:5, 34:14, Deuteronomy 4:24, 6:15; Ezekiel 25:17; Nahum 1-2.
- 6 YHVH killed people for modest reasons: Lot’s wife for looking back, Genesis 19:26; Israelites who complained, Numbers 11:1-3, 11:4-35, 16:49, 21:4-9; Uzzah for touching the Ark of the Covenant to keep it from tipping over, 2 Samuel 6:67; prophet for eating bread, 1 Kings 13:1-24; Jeroboam’s son to punish his father, 1 Kings 14:10-18; and Ezekiel’s wife for no reason, Ezekiel 24:15-18.
- 7 YHVH wants exclusive worship: Exodus 20:3, 23:13, 34:14; Deuteronomy 5:7, 6:14, 13:2-4; Jeremiah 25:6, 35:15.

All gods and goddesses have forms, qualities, and human-like personalities. They may need or want something from humans and give us boons in exchange. They are sometimes capricious, arrogant, or vengeful. They do harm when provoked. Humans need to fear them and avoid irritating them.

When writing in English about any of the gods or goddesses of the Old Testament or other cultures, people often capitalize the word or name, and use male or female pronouns—He, She, His, Hers. The use of capitals is intended to designate what is beyond human, and sometimes superiority of the designated deity over others in the opinion of the writer.

Rather than using capitals to designate what is above our human level in some way but is not at the highest level of the divine, capitals are also used when referring to what is absolutely Divine. In the present writings, **G**od, **T**ruth, **L**ove, **G**oodness, **C**reator, **O**ne **T**hing, and even **N**ature (in an expanded sense) refer to what is fully Divine, not to any form with specific qualities and not others. (Note that Divine Truth, Love or Nature sometimes feels good and sometimes doesn't.)

Some people think that God is someone who gives us whatever we want. This is a risky belief because it presupposes that God would give us something that is harmful to us if we think we want it, or that we know all the effects of whatever we want. Furthermore, if we don't get something we want, we must either blame ourselves for being unworthy, abandon our belief and find another way to get what we want, or be in a permanent state of confusion.

One man who was raised Christian described why he became an atheist. He understood "God" to be a powerful being who controls his followers and makes sure they obey his laws. Clearly, religious followers do not always behave morally or obey their own laws or teachings. Obviously, a "God" like that does not exist.

The question of whether "God" exists is thus a question of definition: what does one mean by the term "God?" What is **G**od, as distinct from a **g**od or **g**oddess? What definition of "God" makes sense and is useful?

"The One Thing"

The word "**G**od" is used in these writings not to indicate any male god or female goddess, but instead to refer to something that is omnipresent—existing everywhere. If something exists everywhere, it is by definition not confined to a form at all. It exists within all forms, in between all forms, and in and in between the constituent parts of all forms.

Since it exists everywhere, there is and can be only one of this thing.

Since it is not confined to a form, this **One Thing** is neither male nor female. It can produce effects that humans might consider masculine or feminine, but it is not itself male or female. It's not a body. It is everywhere.

This “**One Thing**” cannot **be** a form of any kind, because a form is located somewhere in space and time. A form has boundaries between it and not-it. It has some attributes and not others.

Since it is **in** all forms, this **One Thing** obviously has all qualities. Since it is in and in between all forms, it is not defined by or limited by any qualities or attributes.

This **One Thing**, of which there is only one, can express itself in action or form large or small, fast or slow, changing or static, visible or invisible, fruitful or barren, fierce or mild, “good” or “bad” by someone’s interpretation.

This does not mean that gods and goddesses, the forms that people regard as divine, are irrelevant or do not exist. They do exist, and can be relevant. There is a mental form of a male god who sits on a throne in a heavenly sky. There is a mental form of a male god and his wife who sit in meditation on a mountain. There exist mental forms of fierce guardian spirits, the goddess Ma’at who weighs one’s heart against a feather, Zeus, and the Aztec feathered serpent god. Some people see these forms and many others, especially when they are invoked with rituals.



Many people have contemplated the “**One Thing**.” Vedic r̥shis called it “brahman.” Plotinus called it “the One.” Saint Augustine called it the non-material “God.” Buddhist Nāgārjuna described it as “śhūnyatā,” meaning “free from permanence and non-existence”—ultimate truth.⁸ Sufi mystics called it “wujūd,” the “necessary being.” “Wujūd is the unknowable and inaccessible ground of everything that exists. God alone is true wujūd.”⁹

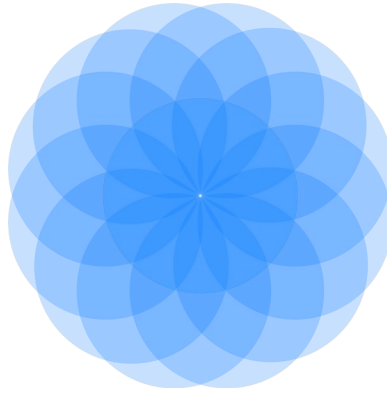
This omnipresent “**One Thing**” is also omniscient, all-knowing. Since it is inside and outside of all forms, it necessarily “knows” whatever all forms know. However, it doesn’t “know” by the same mechanisms that human beings “know.” We are aware of knowing things due to our senses, brain, and intellect. We are dependent upon

8 Śhūnyatā is usually translated as “emptiness,” which leads to confusion because it is actually simultaneously quite full.

9 Muhi-e-Din Ibn Arabi (b. 1165), *Fusus-al-Hikam* “The Seals of Wisdom,” Bewley, tr., <https://bewley.virtualave.net/fusus.html>.

material evidence as well as brain function for much of our knowing. This **One Thing** must “know” by a different mechanism, since it is not dependent on senses, brain, or matter, which must have arisen from it.

This **One Thing** is also described as the Creator, the Source of everything seen and unseen. Everything that exists partakes of it, “borrows” from it. It is immanent in all things.



A creator is more powerful than what it creates. **God**, the Creator of all, has thus been described as omnipotent.

Being all-powerful, this **One Thing** can create any form it wants. However, a form of any kind is not identical to this One Creator. A created form has certain qualities and not others. A form has boundaries where it is and is not. A created form does not have more power or more knowledge than its Creator.

Something that is all-powerful does not need anything from anyone. It is sufficient unto itself and does not require worship or sacrifices from its creatures.

No god or goddess—no form at all—is or could be the One omnipresent, omniscient, omnipotent being called “**God**” that is immanent in and created everything.

When **we** “create” something, we actually take things that are already created and put them together in a different way to make something. We take rock, crush it and treat it, mix it with solvents, and make paint. We then apply the paint somewhere. We do not create directly the way the **One Creator** can.



God, this One Thing, is omnipresent, omniscient, omnipotent, the Creator of all that is manifest. It is intrinsically unmanifest yet is able to manifest anything. It imparts something of its essence to what it creates.

Is this One God benevolent? Cruel? Arbitrary and capricious? ... How would we know? In order to evaluate, we would have to know everything in all time, all circumstances, all causes, all consequences. We can only assess from our extremely limited perspective.

This One Thing is not jealous—it is all-powerful, and is in everything. It is not vengeful, as it has nothing to avenge and is all-powerful besides. It does not make contracts, demand offerings or worship, or condemn people as gods and goddesses do. This One Thing is sufficient unto itself and needs nothing. It is not pleased by begging or groveling, flattered by worship, or angered by its creatures' feelings or actions. It is not subject to its creatures.

It has systems in place to allow souls to pursue all sorts of desires, and to eventually realize Truth and Oneness.

People describe this One Thing acting like a human being, but such descriptions are due to lack of comprehension and lack of language.

How can our human minds grasp this One Thing we call “God” that is everywhere, unmanifest in itself yet manifesting all things and manifest in all things?



Is there an order in the universe? Is there a system, a way to navigate to a destination we choose?

Human beings can relate to other beings like ourselves. Wouldn't it be magnificent for the One God to manifest a form that looked like us, with qualities and knowledge that would help us navigate this sea of existence?

Many say that God has done exactly that. From saints and prophets to avatars and messiah, the true knowledge of God has never been completely hidden from humanity—and never will be.

It is inside us and all around us everywhere. We are made of it.

Is God Benevolent?

People often think of God as someone who provides beneficial, pleasurable circumstances for us, of whom we make requests. As we grow, our notion of what is good and beneficial changes. To animals and babies, “good” means what feels pleasurable to the body. To children, “good” means what feels pleasurable to the body or emotions. Later on, “good” means what feels pleasurable or satisfies one's desires. Even later on, “good” means what is truly beneficial for our souls.

In the material world, and the mental world, we have opposites. But the One Thing contains within itself all qualities. Opposites can exist in form and in mentality. God can and does manifest as one quality or another. But the indwelling spark of God in all things remains One.



Becoming more aware of this One Thing does not necessarily involve gaining more power, abilities, or knowledge. Greater abilities and knowledge are frequent aftereffects of becoming aware of God, but at that point one “knows” and “does” in a different way. Pursuing science, knowledge, technology, psychic abilities, or athletics can be good but none of these is necessary to become aware of this One Thing.

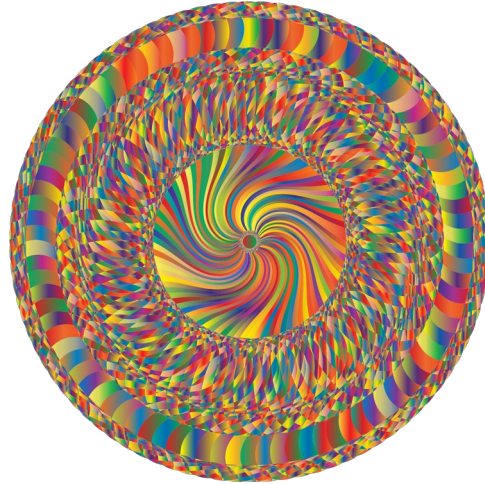
When we look up at the stars, we have yet to understand even a tiny fraction of what they are, how they came to be, and how they function. When we look into our own bodies, the vast majority of what goes on is still a mystery. What genius, far beyond human, designed and made our bodies? The more scientific experiments we manage to conduct, the greater the ratio of questions to answers. When we look at the structure of matter, we see ... God.

What in us enables us to reason, to speak, and to choose? What in us makes us want to improve our world, our lives and ourselves? What prompts us to ask where we came from and why we exist? What is at the root of our being?

If we look into anything or anyone, we can find a spark of God—perhaps covered up, but still the One Thing we call “God.” With people it takes practice, because to see the divine in us requires that we look beyond the obvious and drop our preconceptions. But it’s always there.

The presence of God, the One Thing, shouts from the mountaintops, shouts from the stars, shouts every instant from inside our bodies as it results in trillions of intelligent chemical reactions. It shouts in the fragrance of flowers, in the wings of hummingbirds, in the navigation of mosquitoes.

When someone thinks God does not exist, they simply have a peculiar idea about what “God” is; they are not speaking about the One Thing that is everywhere. God is inside them, body mind, and soul. Who do they think they are—or, more accurately, who don’t they think they are?



When we realize God as this One Thing that is everywhere, “knows” everything, and is able to do or create anything, it is impossible to engage in fights about which god or goddess or which name of God is better than another. We don’t spend time in debates about whether something that is self-evident exists. Instead, we occasionally direct our awareness toward this One Thing.

"I searched for God and found only myself.
I searched for myself and found only
God."¹⁰

What happens when we direct our awareness toward the One Thing? When our thoughts, opinions, feelings and beliefs are out of the way, we experience a bliss that is described by mystics and sages in poetry, music, and ecstatic dance. It dwarfs all other pleasures, which now seem like a grain of sand compared to the Mount Everest of the One.

When we seek God, that One Thing—that is inside us all the time, inseparable from us—we sometimes

catch

a

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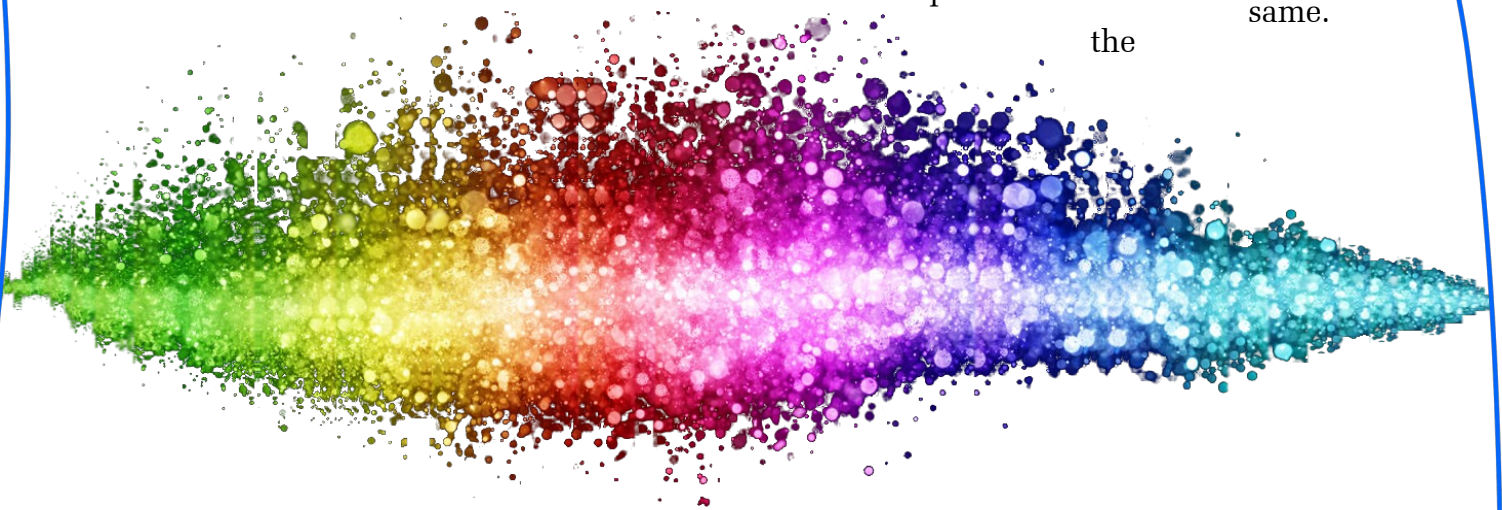
that

bliss



10 Attributed to Jalāl ad-Dīn Muhammad Rūmī (Persian Sufi poet, theologian, mystic, 1207-1273).

and
we
are never
quite
the same.



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