

Bizden LLC.

THE UNRELATIVE TRUTH

Refining Language of Unity
for
Religion and Spirituality

Can M. Güralp

10/19/2018

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Printed in the United States of America.
First Printing, 2016

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This book is intended for inquiry into belief systems, and guidance in the study of theological topics.

Any method of meditation or spiritual practice that may be derived from the contents of this publication should be applied under the supervision and direction of a trained teacher who is aware of the cautions necessary in the practice of spiritual endeavors.

The Unrelative Truth: Refining Language of Unity for Religion and Spirituality / Can M. Güralp
ISBN 978-0-9824168-0-8

unrelativity.wordpress.com

The drawing on the front cover is part of a Leonardo da Vinci design of a structure that is commonly named “Flower of Life.”

https://commons.wikimedia.org/wiki/File:Leonardo_da_Vinci_%E2%80%93_Codex_Atlanticus_folio_307v.jpg

ACKNOWLEDGMENTS

I would like to acknowledge the encouragement I have received from my family who sustained their patience and backing over the years when I struggled as a rookie author in the writing business, following my retirement in 2006. I thank my wife Ece, and three children, Çağla, Orgun, and Ayça, in their resolve by their interest in promoting the significance of this book. The sensitive spiritual topics covered in this book sometimes created doubt in people’s minds about the merit of its intent and consequence in our world of trending absolutism.

On the technical side of writing, I express my appreciation for the editing services provided by Susan Uttendorfsky (of Adirondack Editing—<http://www.adirondackediting.com>). Susan’s detailed and attentive approach made this book come to print possible. Her developmental and line editing suggestions made me label her “Miss Fine Point” with her diligence to make sure what I wanted to say was on the page with correct syntax. I thank Susan for her disciplined attitude in scheduling and delivery on her promises over the twelve months we worked together.

DEDICATION

To all the teachers,
in every field of human endeavor,
who teach truth for its own sake with objectivity.

*“No reward do I ask of you,
it is (all)¹ in your interest,
my reward is only due from the Lord
and the Lord is witness to all things.”²*

Qur’an 34:47

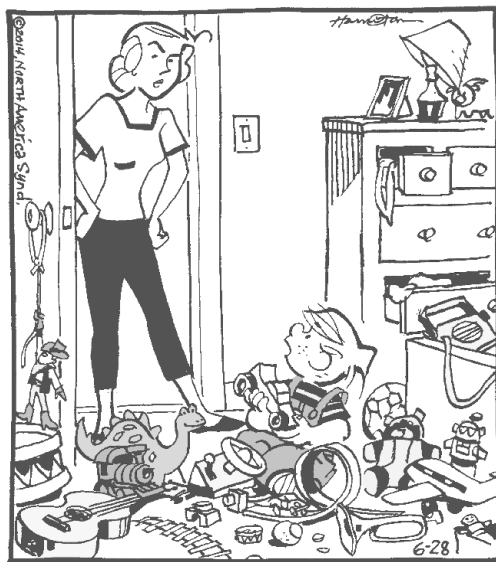
¹ Parenthetical insertions in Qur’an interpretations were added by the translator in an attempt to assist the reader’s understanding of what is meant in the original Arabic. Insertions or notations made by this author, in any quote, are enclosed in typical square brackets: [].

² (Qur’an 1957)

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"EVERY TOY IS HERE FOR A REASON. IF YA GOT SOME TIME, I'LL EXPLAIN EACH ONE TO YA."

³ Marcus Hamilton, artist, Dennis the Menace, published 28 June, © 2014, North America Syndicate, Inc.

LEADING NOTES TO THE READER

While reading, please keep the following points in mind:

- With the spirit of Dennis' plea to his mother (see opposite cartoon), it is recommended that the book be given extra perusal time to resolve *the refined language (of Unity)* spread throughout the book. This necessity arises because of the inseverable circular connectedness between the conceptual elements harboring holistic purpose.
- A linguistic approach has been taken to accommodate different religious and spiritual traditions, eliminating distinctions based on symbolic causes. The inherent unity at the core of all religions has necessitated such an approach.
- The terms “existence” and “be-ing” (with a hyphen) represent different contexts in order to ontologically distinguish between them.
- Hyphenated words, such as be-ing, mean-ing, and others, aim to ensure the distinction between the conjugation of the verb and the noun—being, meaning, etc., respectively (see page 41).
- In other cases, hyphenation is used to place the reader in the right context in understanding, for example, that the word “own-ed” is different from “owned” (similar to learn-ed and learned, respectively) and points to an adjective or a noun, as the case may be, rather than a past tense verb.
- The term “oneness” is used not only in the monotheistic sense of the word, but also in the “Unity of Reality” sense to encompass the Presence of Be-ing (Omnipresence)
- “Numenon” is reserved for the solely divine “phenomenon” suggested by Rudolf Otto. “Noumenon,” an entirely distinct term, is used for the intuitive mental experience. The usage of such terms as “phenomenon,” “noumenon,” and “numenon” show that this book differentiates between the physical, mental, and spiritual realms, respectively, as they are ontologically related in this work.

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- All the figures and drawings presented are solely of relational value. They orient and demonstrate the relationships between the terms referenced, not reality itself. There is no significance to the shape or dimension of any part of any figure or drawing.
- The reader needs to clearly decode the terminology to fully appreciate its interpretive aim, especially while exploring the distinction between relative and unrelative aspects of presence.
- The plural pronouns “we” and “us” refer to humankind in an all-inclusive spirit. No vestige of exclusivity or partiality should be attributed to them.
- “Scripture” is used as a generic synonym for the sacred writings of any religion or wisdom tradition.
- A glossary has been included on page 311 to provide new definitions of terms and concepts the reader may not be familiar with.

PREFACE

*“Not Christian or Jew or Moslem, not Hindu,
Buddhist, Sufi or Zen. Not any religion
or cultural system. I am not from the East
Or the West,*

*...
My place is placeless, a trace of the traceless.
Neither body or soul.
I belong to the [B]eloved, have seen the two
worlds as one... ”⁴*

Hz. Mevlana Celâleddin Rumi

Throughout human history, exemplary individuals—in their capacity as prophets, rabbis, sages, maharishis, and other persons of wisdom—toiled to disseminate the good in knowledge and the moral in deed while treading uniquely paths for spiritual learnedness and human prosperity. For their causes, countless persons—Parmenides, Socrates, Siddhārtha Gautama, Lao Tzu, Moses, Jesus of Nazareth, Mohammed of Medina, Celâleddin Rumi of Konya, Mahatma Gandhi, Albert Schweitzer, Mother Teresa, Martin Luther King, and most recently, young Malala Yousafzai—strived, and some died, in the name of justice and on behalf of God’s Creation. They backed up their meaningful words with universally valid, principled action for the benefit of others without discrimination. It should not be hard to see: Noble ones labored relentlessly, in my opinion, to justify God’s divine Ownership on Earth through righteousness and piety to fulfill what they saw to be divine Purpose for a meaningful life.

I believe, people who live in accordance with their divinity can bring to our world lasting relief from dread, chaos, and terror. Such revered ones obviously feel a sense of responsibility to remedy the world’s problems, seeing their own selves as the manifest hands of God. They exhibit a special kind of spiritual connectedness to life, having found the courage to act as owners for well-being in the universal sense of the word.

Spirituality is living with care and awareness for well-being. Such conscious concern upholds the divine and the sacred nature of presence, predominantly without words, to preserve everywhere the gift of life we have

⁴ (Barks 1995), 32

been granted. Spirituality, in my mind's eye, is also *living with ownership* in generating harmony among everyone and ensuring quality in every aspect of life.

One organization that exemplifies my understanding of *ownership* governed by global sensitivity for wellness and fairness is Doctors Without Borders. Like medical knights, they symbolize preeminent medical courage and honorable care. The title of this group of 27,000 strong (as of 2014⁵) noble women and men reflects their willingness to go beyond artificial demarcation lines scribbled or drawn by rulers on maps. For a vision of the world as one home where humankind dwells, they are willing to venture wherever needed—as one dear poet from Amherst, Massachusetts, sighed, "...to ease one life the aching."⁶ The group's actions project the bold nature of their calling. When we focus more closely on their commitment, their logo declares, as I paraphrase: *Even in the presence of borders, we can be of benefit and serve, as we are owners of human well-being.* The urgent medical relief they deliver, even in the face of imminent mortal danger, wherever in demand, epitomizes spirituality in the most authentic sense.

We demonstrate ownership in many ways, each according to a person's own aspirations including their sense of responsibility and fairness. For instance, we demonstrate ownership for nature and the environment without thinking they are here exclusively to serve us. A common concern is the emergence of global warming, which has led many people to feel responsible for the environment that sustains and feeds us. Without exception, it should be everyone's concern as living inhabitants of the one Earth. To put one's devotion to ecology into action, one may recycle more and bicycle to work or carpool or ride, leaving one's car behind in the garage. Another way would be to become politically active and form coalitions to ask the government for stricter environmental regulations. One may also shun certain companies that are not environmentally responsible, or those that do not treat animals humanely, and instead exhibit their influence by shopping at establishments that are qualified as "conscious businesses."⁷ These behaviors reflect an awareness of civic concern and sensitivity supported by activism. What is implied here is ownership with responsibility for social issues in order to better serve one's community and, in the grand scheme of things, humanity, with higher purpose.

Love of life and nature induces me to recognize in my mind, and to feel in my heart, the seat of my soul, all the good of what I rely on for my living. This recognition, in the words of Albert Schweitzer, breeds "reverence for

⁵ (Fox 2014)

⁶ (Dickinson 1982)

⁷ John Mackey, Whole Foods Market CEO, <http://www.c-spanvideo.org/program/309877-1>, aired and accessed 5 February 2013.

life”⁸ with abundant gratitude that ensures I do not forget what supports me. For the life granted, reliance obliges me to my Maker.

Within this aura of thankfulness, I attest my reliance, with awe, on the air I breathe, the water I drink, and all the relationships I nurture and cherish. I am left heightened to the necessity of the continued sanity of all kinds of circumstances I find myself in. All such gifts keep me distant from dwelling on those things that only satisfy self-centric interests. Without a doubt, I know all hands belong to God, and I hope to become a custodian through my pencil-holding hand to do the utmost I can for others, and for the future of life—the generations to come on this planet of ours.

I hope everyone will realize, as I have, where the happy and harmonious life-source endowed by God lies. Is this not what our religions have promised? As humanity’s religions and wisdom traditions affirm, the knowledge of human sacredness encourages deeper peace and joy through the realization of divine Truth. Wise sages have spoken of such esoteric knowledge for centuries. Their perennial philosophy must be continued and pushed to the forefront. This book was written to remind us of our spiritual neglect and the forgotten responsibilities to each other, and to draw attention to what is detrimental to our well-being and that of our descendants.

When the seed of this book was first planted, I imagined constructing a clear *framework of justice* for people of all religious persuasions. The goal was to have each person experience the universal spiritual breath and become conscious by their direct involvement with the indwelling divine Be-ing in order to awaken them to the “Soul of our souls.”⁹ My literary project grew both larger and more specific during the years following September 11, 2001; my writing took a turn. At that point, what emerged defined my drive to describe what lay beneath the extremism outside my understanding of religious endeavor. The need for a better exposition of the core religious tenets, as well as the invariant Truth, with unifying power present in all religions, became evident. For though specific religious understanding might be corrupted by an individual or a group of people, the incorruptible divine Ownership by providence ought to make it possible for all to live in peace if we can allow it to take root.

Existence has been endowed by the Reality we refer to as “God”—that “...utterly simple be[-]ing upon which the whole of multiplicity, contingent reality depend[s].”¹⁰ In the final analysis, can we, the world’s peoples with

⁸ (Schweitzer 1987)

⁹ (Sarı 2016), 151, *Mesnevi* Book II, 1304

¹⁰ (Armstrong 1993), 182

different faiths, eventually succeed in seeing each other as God would see us—equally sacred and free and with inalienable rights? How can this be possible in a single lifetime? Can humanity arrive at the jewel of an understanding as in the case of Victor E. Frankl who survived Auschwitz, who lost his father, mother, brother, and wife in Nazi concentration camps, and who says “no one has the right to do wrong, not even if wrong has been done to them”?¹¹

Throughout my life, I have contemplated the subject of God’s relation to humankind and humanity’s responses to divinity. Based on firsthand knowledge, I will “attempt to establish an individual clarity of consciousness”¹² *for the unrelativity* of divine Selfhood. I feel it is my calling to share the spiritual ideal I have come to know—had begun to learn at the innocent age of ten—from whence I realized later that the universal Truth is owned by each person as the Reality God “is.” The awareness of *unrelative* Truth provided me with the motive to explain our place “in” divine Presence, as we are the derivatives of the directing vision of universality. The *unrelative* Truth explains God Reality beyond the limitedness of any human understanding, no matter to what detail or depth. The Truth simply stems from witnessing God’s “isness” in and of ourselves.

My experiences, without a doubt, were naturally shaped by my background, but I always felt I carried with me the consciousness of the universal *unrelative*. It helped me see the events around me through a prism of objectivity. Detachment through objectivity allowed me to identify how ownerships were dismissed without a chance to meet their optimal possibility when mutuality was ignored, even while the *relative* and the *unrelative* aspects of religious life were present together, staring us in the face from within the pages of sacred writings—scriptures such as the Torah, the New Testament, the Qur’an, the Bhagavad Gita, the Dharma, the Tao Te Ching, and others.

As I appreciate the relevance of inclusivity necessary for what could be of help in resolving religious conflicts, the idea of humbly putting into writing my thinking on true (authentic) ownership for peace and harmony appears as a serious project in view of the failing human spirituality I observe on a global scale.

In this respect, Irene Guilane Dioh perfectly summed up my psychology about such an impetus for this book when she wrote:

“A day will come when you, too, must share your knowledge of things and people. As the singular witness of a happening

¹¹ (Frankl 1972), 144

¹² (Read 1969), 88, in reference to what an artist attempts to do.

uniquely revealed to you, in words as yet unknown, you will reveal to your brothers (and sisters) the ineffable wisdom of your heart."¹³

I will present my arguments in favor of having the kind of ownership that strives for fair dealings with God's Creation and God's Own Nature as "is." The ideal ownership shows *God as the Owner, owned by all*. I will refer to such ownership as *divine Ownership* of God.

This ownership, grounded in universal Justice (to God), will establish a learn-ed way of life for humanity—all of us—in which we will be able to see a way out of our binding beliefs and blinding versions of half-truths. That passage for the exit is necessary in order to transcend limitedness in exchange for the enlightening and perfecting essence. We, as humankind, must overcome our limitations in order to experience God Reality with the liberating power of love through devotion for unity and inclusiveness. I hope humanity will uphold, through attention and commitment to unity in God's Presence (of Be-ing), the most fundamental premise of all religious life as our own.

One must be reminded that what is being proposed in these pages is not for the faint of heart, especially while contemplating its contents in relation to one's religion as it pertains to questioning or repositioning one's theological standing on divinity. I hope for you, the gentle reader, to become a critical *instrument of justice* through self-observance by being intensely compassionate and inclusively empathetic, purely for staying true to divine Ownership that we are all elements of. While reflecting critically on the evaluation of the point of view I present, the reader is expected to show self-reliance with reason, which will demand the right sort of mental approach by putting aside all prejudices to *realitize* freedom from preconceptions. There is a great need for breadth of selfless objectivity. In this respect, paying attention here to Cicero's (106–43 BCE) advice is of merit for guidance:

*"[I]n discussions it is not so much weight of authority as force of argument that should be demanded. Indeed the authority of those who profess to teach is often a positive hindrance to those who desire to learn; they cease to employ their own judgment, and take what they perceive to be the verdict of their chosen master as settling the question."*¹⁴

¹³ (Follmi and Follmi 2005), Diuh, born in 1948, is a Senegalese of the Serere tribe in Senegal.

¹⁴ (Atkins 2013), 19

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This is not a book of missionary zeal and is without any claim for supremacy of any “chosen,” as exclusivity was not intended from the start. We must share our spiritual insights freely and objectively in an undeniable climate of religious plurality instead of tightly coupling any one religious tradition to any one greater good. Hz. Mohammed, in the Qur’an, expresses such necessary plurality perfectly:

“Say: ‘We believe in God and in what has been revealed to us, and what was revealed to Abraham, Isma’il, Isaac, Jacob and the Tribes, and in (the Books) given to Moses, Jesus and the Prophets from their Lord. We make no distinction between one and another among them, and to God do we bow our will (in Islam)’. ”¹⁵

All religions and wisdom traditions live under one God, our Owner.

To keep to such a high noble standard, I have, in principle, treated each religion on equal terms. I am not an advocate of one particular religion, sect, or theological ideology, even though I was raised in an Islamic community in Ankara, Türkiye, during the 1950s and early 1960s. I was taught by my family and immediate culture to regard myself as a member of the human family, consisting of all colors and characters. I consider myself very lucky to have lived the spirituality of the Anatolian culture—a melded product of many societies and religions evolved over the centuries to which, from the Islamic tradition, contributions were made by Sufi sages such as Hz. Mevlana Celâleddin Rumi (1207–1273) and Hz. Yunus Emre (1240–1321), along with other masters and wandering minstrels like Aşık Veysel (1894–1973).

In the spirit of my appreciation of the Anatolian tradition, my primary motivation draws its energy from the promotion of the Unity underlying all religions. This Unity under God, I know, will awaken us to being own-ed divinely—for there, together, lies our security and joy by being subjects of one Owner and by owning each other owned by God. Spiritual ownership should inspire a fresh way of seeing, which I hope will permit the reader to get in touch with the universal ground of their being¹⁶ and gain access to the spiritual and moral ways of a just life.

Each person can cause justice to theological accession by first becoming witnesses of God’s Presence, which translates to turning into owners of each other’s well-being by signing up as our brothers’ and sisters’ keepers.

¹⁵ (Qur’an 1957), 3:84

¹⁶ (Tillich 1955), 83, “ground of being.”

Nelson Mandela (1918–2013) so wisely stated,

“[F]or to be free is not merely to cast off one’s chains, but to live in a way that respects and enhances the freedom of others.”¹⁷

It is essential that human freedoms be promoted toward gaining a holistic spiritual understanding that can put an end to misrepresenting scripture reading. How else are we to halt pain and misery causing conflicts, on all fronts, if mischief is induced for religious, political, ethnic, racial, or cultural ends? Any means of expression, for instance in translation or interpretation, that distances God, as though an object, a person or a deity and away from Own Creation, can usher in abuses that curtail the lucid understanding of divine Unity.

Heart to heart, I must say: In order to know truly the divine Presence that you are really owned by, dwell seriously on what you have received and do justice to life by becoming an owner of well-being! We must live with concern and responsibility, as was so well expressed in the poetry of Emily Dickinson (1830–1886):

*If I could stop one heart from breaking,
I shall not live in vain.
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain.¹⁸*

The reader should not take for granted the life you have been endowed with. You are given this precious chance simply by being alive and conscious of being present. You are at the leading edge of the human story traveling as the “now” of time. If only you could see the importance of the moment, purely, without the entanglements belonging to virtual artifacts willed for inflexibility—or seeking control in the name of obedience and sometimes artificially in the name of conformity—to perpetuate the formal static beliefs!

When essential aspects of life become packaged with inconsistent teachings, particular religious beliefs, fueled by dogma, they become obstacles to harmony. They veil our vision from being able to see the divine Glory freely. As a truism, I can say that any activity—in whatever possible manner—which seeks to exclude those it considers “others” will corrode our human resolve for peace and will cause conflict of some kind. All lines

¹⁷ (Mandela 1995), 617

¹⁸ (Dickinson 1982), 5

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drawn by ideology and dogma are those incomplete boundaries to perpetuate injustice with *relative* worth for a few people “inside” through favoritism while relying on self-centric exclusivity. These invisible separating lines succeed in creating insane spaces that anyone may be pulled into, willingly or not, and lose their way away from God’s goodness for justice.

Self-promotion thrives on relativeness and sustains self-interest by curtailing the deserved inclusion of others’ truths. Even while trying to keep above the waterline of the turmoil and chaos of injustices perpetrated by self-centric madness, peace-loving people may feel they are being drowned. But it is all up to you—and to each one of us—to muster the will to be resolutely responsible, with good choices. We must gain the disposition that will liberate each one of us from materialistic attachments and mental confusion in order to keep open the horizons of a happy spiritual life without the slightest malicious exclusive intent on our part. Through deeds we ought to strive to realize:

We are all owned by one Owner, owned by all.

The Truth of divine Ownership is for not just a few, but for all of God’s created Selfhood.

You’re here now, so be grateful to know that you are *the present* of the Owing Eternal Presence. Having lived and experienced, tell your version of the story we share together as endowed with life by the divine “I am.” NOW is your eternal Reality. It is where we all live, without time, yet only for the duration that we can be aware.

Peace and love—God “is.”

CMG

INTRODUCTION

“But in me the will-to-live has come to know about other wills-to-live. There is in it a yearning to arrive at unity with itself, to become universal.”¹⁹

Albert Schweitzer

Malala²⁰ prayed. She whispered to God, in her words: “Bless us. First our father and family, then our street, then our whole *mohalla*, then all Swat.”²¹ Then she paused. “No, all Muslims.” And continued: “No, not just Muslims; bless all human beings.”²²

The essence of ownership that can be sensed in Malala’s prayer is coming to life in ever expanding turns of inclusion. Her ethics circled in good conscience in order to embrace strangers once she realized she had constrained her request for blessing. Her humanity cannot permit discrimination in requesting God’s favor only for those near to her. One can observe the flower of ownership blooming to fullness within the extent of her twenty-eight bead-like prayer words. Her willingness to spread God’s blessing to all human beings reminds me of my younger self. I had the same approach to my prayers after going to bed, although in this case, my mother was mentioned first.

It is hard not to be amazed at young Malala’s maturity in her inclination with ease to self-correct by countering her inadvertent initial slant for exclusivity, and standing ready to diminish relativity, once righteousness judged her consciousness of God’s place in everyone’s life.

The world would be so different and beautiful if only people could become sensitized to divine Presence as the whole of life, with all “wills-to-live”

¹⁹ (Schweitzer 1987), 312

²⁰ Malala Yousafzai is a young lady who stood up for education and was shot by the Taliban in 2012. She was a recipient of the Nobel Peace Prize in 2014. See https://en.wikipedia.org/wiki/Malala_Yousafzai, accessed 13 July 2016.

²¹ *Mohalla* means neighborhood; Swat is a district in Pakistan. See https://en.wikipedia.org/wiki/Swat_District, accessed 26 April 2016.

²² (Yousafzai 2013), 237

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of equal significance and integrity—worthy of owning and blessing. Can the world ever regain the “sinless” times of innocence again as expressed mythologically in the Garden of Eden?

THE IDEAL

Although restoration handles relics from the past, the sought after value is worthiness to be carried forward to the future. Restoration is a demanding task to bring back the original form, to put something into its former position or condition and establish, once again, its initial stature. The goal is to find appreciation, if it is a work of art; an application, if it is an idea; or a rediscovery, if it is still a mystery. Similarly, the primary aspiration of this book is to return to our day the awareness of the divine Truth that has always been—and remains—at the heart of religion. The anticipation is to reestablish the continuing consciousness of the divine Presence from and through which past revelations were received. The approach taken should enable the restoration while preserving its direct relevance to lives lived today. The task must embrace the Ideal—what has always been the subject matter of religious content, deemed holy or otherwise, and also at the center of prayers like Malala’s.

The Ideal is the first element of the three-tiered structure of religion set forth by William James (1842–1910) in his book *Varieties of Religious Experience*.²³ This structure, summarized by Professor of Philosophy John E. Smith of Yale University, allows the study of religions in a universal way. In Smith’s view, “...every clearly articulated religious system has three elements of structure.”²⁴

In the beginning, there is 1) “a vision of an Ideal, variously described as Ground, Order, Person, or, in the case of the mystical forms, the Divine No-thing-ness, and this Ideal defines the true fulfillment of man and the perfection of all things.” Further on, as the middle stage, 2) “there is a critical judgment made in the name of this Ideal upon man and the world as it actually is, and this judgment is intended to disclose in the actual world some defect or flaw that separates present life from the Ideal fulfillment.” And, in due course, 3) “there is power—whether it is knowledge, a person, a divine law, a model for conducts—whose function it is to nullify the distorting effect of the flaw and unite man with the Ideal.”

In these pages, this Ideal is accepted as a synonym for “the Truth” that refers to the unrelativity of God’s Perfection. This book expounds on the vision of the Ideal while briefly touching on the other two elements (2 and 3

²³ (James 1901)

²⁴ (J. E. Smith 1965), 15

above) when necessary. It is my emphasis to study the Reality of God as the common core of *all* religions—that Source of Creation universally researched by theology to arrive at the immutable Truth. While pursuing this, it is not my intent to delve extensively into religious creed or doctrinal belief systems.

This book’s premise is that in a unique context, there is one—and only one—selfsame Ideal common to the beginning of every religion and wisdom tradition. This Ideal has been communicated through revelations by revered ones, some of whom are considered messengers graced by God since they are found fit for the task. Each revelation in human religious history impacted the people’s spiritual understanding at different times and at different geographical locations around the globe. If one can envisage each revelation speaking the same timeless Truth, it would mean the original thread—woven into the world’s integral spiritual fabric—is never intended to be broken. The premise of an *unrelative* Ideal guarantees that the same essential Truth, through varied stories, can continue to be told repeatedly (by Perennial Philosophy) regardless of where, when, or by whom the first or the last revelation surfaced.

Diversity

The diversity observed throughout the history of human religiosity needs to be understood properly and *not* erroneously made an impetus for misrepresentation, or an excuse for division and exclusion. Living in natural diversity should not diminish a person’s focus on God’s Oneness with uniting Presence. Divergence does not necessarily imply automatic separation into different factions of faith or philosophy. However, diverging interpretations are made into pawns for fragmenting purposes seeking to break up Unity. What transpires with the intention to divide surely will violate God’s Truth and Oneness. Diversity needs to be understood for what it is: The flowering of God-given freedoms for validation.

Diversity is a testament to the rich and colorful alternatives evident in the religions of the world in their response to what American Indians call the “Great Mystery” (*Wakan Tanka*) or “Great Spirit” (*Gitche Manitou*).²⁵ In the face of the unknown, it can be said that the responses to the “mystery” of God, or the Spirit, naturally become sources of religious diversity. Diversity can be well assessed with rational focus on its genesis. Such focus should not cause the fragmenting seen between and within belief systems. Diversity, by no means, should imply religions are fundamentally different at their core.

God’s *unrelative* Truth can only be seen through the unifying power of divine Ownership. Chapter 9 picks up the topic of Truth and shows how

²⁵ https://en.wikipedia.org/wiki/Great_Spirit, accessed 14 May 2016.

divinity, as the Truth, stands out from the mundane truths of existential life and aims for religious togetherness. Chapter 1 spells out what the meaning of the word “God” could be, since, in my view, humankind is still struggling with it despite the historic revelations available for objective exploration. This book aims to contribute to the philosophy of religion, with emphasis on the divine Context, while attempting to resolve speculations on the nature of God Reality. The purpose is to lay the groundwork for the Truth in order to account for the divine Ideal in the midst of the world’s relativities that become detrimental to unity in the hands of the skeptical or the extremist.

Religiously motivated conflicts in our world are not over God, *per se*, but over doctrines and ideas *about* God. Individuals with absolute points of view about the idea of deity and differing, contradictory philosophies take sides. This type of posturing is similar to a stance expected from rivalries occurring between political parties, or factions that are strategizing visions for—or concepts of—governance that have been pushed into adversarial positions.

As rational beings, many religious people have not yet been convinced that God cannot be made a party to any “side.” God’s Truth is for Creation and for all sides of everything and the populace—unity in the ultimate sense. In theology, and especially in soteriology (comparing various ideas about what salvation is and how it is obtained),²⁶ it is an irreconcilable act to take sides.

Any argument defending the religious needs of society cannot be a worthy one when it causes conflict inside or outside of that religion. Conflicts are caused by humans who have not (yet) fully learned the essence of (any) religion and who do not understand the role of their and “others” religion to be the same for human life.

From which spiritual failing do these religious conflicts arise if we are all owned by one Owner we call God—the root of all being? Why does so much mischief and turmoil happen between people, even of the same faith, given that our religions belong to one God? How can religion peacefully come to rescue humankind from the turmoil and violence fueled by misguided distortions in a cloak of “fundamentalism” when religion itself *appears* to be the cause and culprit for the violence?

I say “appears,” because it is my position that something other than religion lies at the origin of religiously motivated conflicts. This “something” has to do with what is understood (or not) about the human condition (covered under “Owning Spiritually” in Chapter 3).

²⁶ <https://en.wikipedia.org/wiki/Soteriology>, accessed 4 May 2016.

GOD'S UNITY

For the sake of showing God's Unity of Selfhood, I propose another equally important understanding: The genesis of each religion is based on one very special event, because of its nature, reveals one—and only one—Truth. This fact, when explained properly, will provide the grounds for unified comprehension throughout each and all religious communities. Human beings must become fully convinced that religions share one common vision of the Ideal.

Chapter 10 argues that oneness of God's Nature is *a priori* state of existential affairs that cannot be dismissed nor denied—it is an inerasable given. God's *Oneness* ought to be reasserted for fidelity to divine Nature and to the Truth of isness revealed to us perennially and experienced by humanity. (Here, I use “fidelity” in terms of staying faithful to divine Nature while one practices piety.) God's Selfhood, when understood fully on the basis of unrelativity (Chapter 9), illustrates that there resides one—and only one—Self-revealing Reality in all instances of “religious experience.” This experience of the Ideal is described by Islam as “the meeting with their Lord.”²⁷

It is perfectly realistic to conclude that religions are based on this one eternal, timeless condition embedded in “divine Context” as the *root* of all branches.

Idols: Confounding of Contexts

Devoutness must imply being alert and sensitized to how cognitive conflation can lead to the creation of gods through human conception. These are “mental idols,” worshipped in isolation and separated from divine Reality. Informing one's brain of a presence—a being, maybe, and most likely a “He”—that evades their understanding but to which they are faithful. In the meantime, completely unaware of this idolization, they are being sucked into the vortex of a contextual confounding even while they believe it with the most positive intentions. The experience of such confusion is like someone secretly mixing the pieces of two jigsaw puzzles—the result leaves the hopeful solver baffled, wondering why they cannot complete either one. It is because someone concocted a puzzle existing within another puzzle!

Such a mix-up in contexts regrettably leads to a similar situation, fostering theological misrepresentations—confusion and mental conflicts based on confounded contexts.

Francis Bacon (1561–1626) identified “confusion,” four centuries ago, as the most fatal of errors, which “occurs whenever argument or inference passes from one world of experience to another.”²⁸ This means that the context based on knowledge gained in one “world of experience” is different

²⁷ (Qur'an 1957), 6:154

²⁸ (Wilson 1998), 9

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from the context based on knowledge gained in another world of experience. Thinking of one experience as though it took place in the context of another experience confuses which “world” either of the two experiences occurred in. The world of the divine (God) and the world of the mundane (Creation) are two contexts—one *unrelative* and the other *relative*—that we will be concerned with, barring any confusion.

When we confuse the wrong context for the right one, then arises *the confounded context syndrome*. Such a shortcoming highlights the problem primarily as a matter of knowledge, and not one of belief.

GOD’S EXISTENCE

If confusion exists anywhere, it is most evident with and relevant to the question of God’s existence, because we do not hold clearly in which context of inquiry one is situated. When posed, such a query represents one of the most serious and vivid examples of how, at the highest level possible, the confounded context syndrome gains traction.

A major problem is created between religion and science if one follows the physical sense of “being” as the only ontological context—one next to the divine Context of pure Be-ing. The aim here is simply to make clear the metaphysical aspect of being that will point us in the direction of the Truth, where the *unrelative* context for the Presence of Be-ing awaits our discovery away from the contexts operative for and in the physical sciences. Science and religion both claim territory for reliable interpretation and justification—one in the domain of being *an* object, and the other of be-ing *by* an object. This book does not delve into a discourse on why religion may be positioned as an adversary to science—which it should not be.

This book strives to explain *the world of unrelative experience* for the Truth God “is” while stationed in the divine Context.

Divine Context

When the divine Context is confused with any other context, it must be immediately realized that this is the birth of another oxymoron. *Merriam Webster’s Collegiate Dictionary, 11th Edition*, defines “oxymoron” as a combination of contradictory or incongruous words. Broadly speaking, an oxymoron communicates something, like a concept, that is manufactured of unfitting pieces, or poorly matched components—a nonsensical kludge. “Oxymoron” also brings to mind the blending of two or more contexts that are incompatible; hence, ending up with a mishmash of inconsistent meanings that are literally in conflict—a sheer case of confusion of the kind Bacon defined.

“Holy war” is an example of such confusion, showing how a religious symbol is out of context in its usage. *Holy* has the meaning, in the context of

divinity, of harmony and tranquility, while *war* has the meaning, in the context of armed conflict, of destruction and chaos. In effect, the two things with unfitting contexts are brought together as one, altering the character of “war” to qualify it as “holy.” The phrase appears to describe the holiness of a war.

This new phrase throws me into a cognitive confusion by creating a new meaning that vacillates between two unsuitable emotions. Can an act of destruction have religious holiness while simultaneously contradicting divine Nature? Can a holy act be violent toward human life? Can the *peace* element in the holy be reconciled with the character of combat? I think not... No, I know not. Those who do think so need to think seriously again. Do rivers flow uphill away from the sea? Can we tolerate—or justify, even scientifically—the reversed pull of gravity toward higher ground? I may wonder in puzzlement how to settle for a clear meaning while I calmly ponder what is really being conveyed by “holy war.” I must say that, dictated by rational synchrony and for the sake of eventual clarity, war cannot be *holy*. War can be *just*—but only in an earthly context.

Very few of those who aspire to know the divine Truth have reached a satisfactory answer, while some are not certain where to look and many, through their faith, are still looking. In the words of Hz. Siddhārtha Gautama, “Few cross over the river / Most are stranded on the other side / On the riverbank they run up and down.”²⁹ Those running aimlessly must find the solution to their unfortunate situation. This book, I hope, will be of some help in this regard.

GOD’S NATURE

One major mission in these pages is to identify God’s Nature, which has given rise not only to one’s inherited religion or wisdom tradition, but to all. What was instrumental in generating revelations—while defining the religious ways practiced—is expected to show the nature of religious experience that enlightens God’s Nature. When sensibly expounded by a universal vision, God’s Nature should define what is meaningful to the highest degree possible for the faithful of any religion or wisdom tradition. In this regard, the unity and the oneness underlying God’s Nature, as the Truth in the scope of human spirituality, ought to be everyone’s concern.

Incongruous language can also become an obstacle by conveying or creating confusion and falsity, similar to the issue of proving God’s existence. The reader needs to appreciate God as “*Ehyeh*” (“I am”) in order to praise God’s Selfhood through properly stated ontology (Chapter 11) and to bring the cure to illogicality. Ontology, briefly defined as *the study of theological origin in be-ing*, will demonstrate the ending of duality, and the subsiding polarity, by

²⁹ (Buddha 1993), 25

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speaking “without dimensions” from the depths of divine Context. To put an end to confounded context syndrome in theology, these pages will explain “I am” as God’s isness as (in) Heaven and show the relevance of the Eternal Truth in divine Context for being present in our world.

The contents of this book, I hope, will be instrumental in unifying the religious understanding between the people of different faiths by:

- a) stressing a new way of seeing the shared Truth;
- b) reinterpreting what the theological writings have attempted to bring—lucidity to the content of revelations;
- c) stretching out a helping “objective” hand to empower the faithful in their efforts to understand *and instand*³⁰ the divine Truth, as holy writings intended to achieve, which still appears to be a mystery for most; and
- d) providing arguments to ease the struggle of people who cannot navigate beyond the limitations posed by traditions of belief, which, in some cases, may devolve into idolization.

It would be a wonderful thing if the material presented in this book was of utility for every individual’s salvation and enlightenment, advisedly with care from experienced hands, and also as an aid in attempting to answer universal questions about deity as each person proceeds on their spiritual path. How an individual can seek meaning for humanity—from God’s point of Presence—is the key for gaining an understanding of what is meant by divine Ownership in order to explain the ontology of humankind.

Divine Ownership should be taken as the highest spiritual state of affairs that could guide religious life when faced with situations of discrepancy, disagreement, and discord on theological issues, complete with skewed partial doctrinal interpretations and understandings.

UNIFYING INTERPRETATION

In the name of divine Ownership, this book aims to make a worthy contribution to the resolution of the “struggle” for the unification of religious meaning. Hz. Ammonius Saccas (third century CE)—Hz. Plotinus’ teacher and considered the father of Neoplatonism—had the “chief object...to extract from the various religious teachings, as from a many-chorded instrument one full and harmonious melody, which would find response in every truth-loving heart.”³¹

³⁰ Replaces the word “understanding” solely in the spiritual realm and context. It means “standing in” primarily used for the aim of soteriology for unrelativity.

³¹ (Blavatsky 2007)

I hold great hope in our achieving unity in religious understanding fundamentally based on the divine Context, even in the diverse mix of religious views that exist today. The road to accomplishing unity starts by providing the *unifying* interpretation of revelations found in historic holy writings. The unifying interpretation will convincingly provide evidence for the shared reference to divine Nature at the overlapping centers of religious doctrines. The fact is that, at their core, they are grounded on the Truth that is one for all, and all truths are for and by one God.

How can we come to realize human's sacredness as the *unrelative* Truth—the unseen divine Aspect of the human condition? The answer to this question should point the reader away from the sources of our woes in religious life and toward the holistic divine Context. We should focus on the shared, unchanging, and common human condition—our “ground of be-ing”—in order to keep religious understandings in synchrony. While focusing on what is uniting (beyond relativities), no room is left for digression or division when God's Unity (on) the Ground of Be-ing is understood holistically.

The construct of a *Compass of Ownership* (in short, “Compass”) is introduced in Chapter 4 to aid the explanations concerning the mind's various states and their dynamics that play a significant part in altering human consciousness. The Compass is instrumental in demonstrating under what circumstances a person experiences their own oneness with the divine Truth, and where on the Compass they gradually detach from all relativity toward knowing unrelativity as one of other resident existential states in a person's range of awareness. The Compass makes known how and where along the spectrum of ownerships this purest objective state—the “oneness state”—can be attained.

Chapter 4 also identifies how revelations arise while in the oneness state, in the mix of other *relative* states that may be considered (in the negative) as obstacles to perfect religious understanding and being liberated or being saved in the spiritual sense. The one o'clock position on the Compass drawing of Figure 6 is the human state where and when religious esoteric revelations take place, where the *unrelative* divine Context is encountered. Why one cannot arrive there—within one's being—will become apparent when human psychology is associated with various states and how, with their different forms and flavors, *ownership* arises from each dispositional state on the Compass. The Compass clearly demonstrates how to get around the context confusion (Chapter 1)—the primary cause of the problematic awareness that manifests while dealing in *relative* states.

WAY OF LIVING

This book, in part, is based on the truths of one individual—me, the author—but more significantly, in totality, it speaks of the *unrelative* Truth that concerns all of us, since it is for the Truth of one God that we carry out our religious wondering in the endless spiritual deserts of relativity. Each one of us must elect a way of living that has to be unitizing, and universally Real, by including everyone God created, in order to do justice to *oneness* in the name of God’s Own *unrelative* Truth. It must not be forgotten that, even while you and I are different and each person relatively is one of a kind, we are of one divine Presence—a Reality that is of *unrelative* nature—and hence, stands beyond conceptualization.

This Reality, true with its universal compass, suggests that we should move toward an awakened humanity while accentuating the unrelativity of God’s Nature that asserts the mutuality of divine Ownership. Such special Ownership of and by God describes a wonderful “two-way street” that can deliver a nuanced and unbroken understanding exposing our obligations to God’s Presence—to each other. The irreplaceable experience of being held in esteem by divine Mystery’s Endowment—be-ing—should help each one appreciate how, in infinite ways, we are connected to each other and therefore must be responsible for the deserved greater good and happiness the world can promise.

The book’s title—*The Unrelative Truth*—should be viewed as the primary subject matter of this expedition. The objective is beyond the restrictive boundaries of human relativity and the literal readings of the scriptures that belong to any era of past human religiosity. Since it is possible for each individual to directly and personally experience God’s *unrelative* Nature, the title underscores the essence of the effort to explain the character of the trail for salvation toward the only summit—that of belonging to God’s Mountain.

In the most truthful and authentic personal way one can realize the sacred connection between a life (own-ed) and all Life by God (the Owner) by the experience of God-is-ness as the one—and only one—*unrelative* Truth. The steady, marching steps heard in a resolved search to reconnect—in selfless consciousness—with the greatest and highest reality of “ultimate concern” is the quest: Acquiring the sacred significance of being human is the purpose that will avail the realitized *oneness* for the meaningful life we cherish, along with the liberty to unite with the Ideal. What amounts to being liberated spiritually is *the experience* of the Unity of divine Ownership by which we are already integrally enmeshed in and imbued with.

According to Hermann Hesse (1877–1962), since wisdom is not communicable³²—a viewpoint with which I concur—getting across in the following pages the world’s accumulated theological insights made possible by revelations is the next best thing. Presenting this spiritual content will desirably help transform human consciousness. The knowledge of the ever-present sacred human connection with the divine, God “is,” will teach us to be expectantly just in our ways.

Knowing God-Nature in relation to possessing spiritual self-knowledge—i.e., knowing who each one of us is by the Truth of God Reality—should encourage and motivate us into being selfless owners of lives around us, including our own, with positive and active participation in an inclusive, equitable existence and a flourishing life. The assurance of right ownership embedded in love-of-life for the well-being of all Creation will empower each person to peacefully overcome the injustices that ignore even universal human needs.³³ I hope that the awareness of one’s place with respect to divine Ownership will be instrumental in defining an improved moral approach grounded on the Ideal toward building a harmonious ethical worldly order with “responsibility without limit toward all that lives.”³⁴

³² (Hesse 1951), 142

³³ http://en.wikipedia.org/wiki/Abraham_Maslow, accessed 8 February 2015.

³⁴ (Schweitzer 1987), 311

Chapter 1

ABOUT GOD'S EXISTENCE

*God neither exists nor does not exist. God is.*³⁵

Certain religious understandings that made it necessary to speak of proving God's existence have been faced, in a majority of the time, with questions of legitimacy under the pressures of empirical scientific trends and challenges based on fact. Unfortunately, this understanding has not appreciated the essence of the Ideal, having misjudged God's True Nature. Such a human condition of ignorance is very apparent from the arguments based on efforts to prove that which is beyond the mind's ability.

For the question of God's existence, a nay or a yea answer has been sought, one presumes beginning with the first self-reflecting human's consciousness. What was the mysterious life-giving force, the power behind the awesomeness of stars and cosmos beyond, asked by a star-dust? The question "Does God exist?" has repeatedly been brought forth through-out the ages by believers, agnostics, and atheists alike. Even today, the question highlights the mystery of God's Nature among the faithful.

Since the question is out of order, and therefore contextually inappropriate, I see such a pursuit as futile, especially while relying on a logical implement like the human mind. Disagreement with the Truth "God is" places arguments outside the relevant context—outside the realm of God's unrelativity—and thus leaves the approach embroiled in relativity while seeking rationality for the sake of scientific fashion. Can one not acknowledge that realizing rationality is only possible in its proper context—in a setting where explanations flow with consistency from within an appropriate *symbolic* domain?

Such is the synchrony demanded and enabled by the concurrence of truths in a particular world of experience (Bacon) as their context. People, driven by analytical logic to promote their explanations, while some try to discredit theology,³⁶ will see their flawed reliance on relative contexts only when they become aware of the unrelative divine Context that has given rise to their existence in the first place.

³⁵ The author.

³⁶ (Hick 1964), 172

One of the reasons I was led to write this book is to bring lucidity to the point still being wavered on—the topic of God’s existence. God existing, or God not existing, brings to mind what an oxymoron is and does. It provides me with a comparable sensation similar to when encountering the words “square circle,” as in the term “squaring a circle.” I know there are square things, and circles are round, but how those words are seen fit for each other creates a quandary. On what ground can I justify the idea of a “square circle” except when explaining an oxymoron?

A book which addresses the “existence of God”—*The God Delusion*³⁷—is a good example of how confused contexts can get in the way of a rational mind, giving rise to justifications for atheism. In essence, while chasing after an invalid premise, the book itself becomes an oxymoron—there is defect and flaw in thought that pushes aside the context of actuality, causing a delusional understanding of God Reality. Huston Smith³⁸ comments on the “literal” reading of scriptures and how such a practice could be deemed delusional—as would be a lie if taken at face value.

Taking the holy writings at face value, without going deeper and further metaphysically, is a universal problem for religious understanding. The notion of existence mistakenly applied to God is such a derivative of the prevalent literality problem.

To begin with, my humble position on the main “Does God exist?” investigation is that we are asking an invalid question. Therefore, a *yes* or a *no* answer is not warranted. At a minimum, even the fact that the question can be posed as if it has religious relevance or scientific significance demonstrates perplexity. It is a reflection of confusion, as Bacon identified (page 31), on how we have managed to mix up our contexts of discourse belonging to different worlds of experience.

GOD IS

God neither exists nor does not exist. God is. God’s Nature (divinity) is ingrained in the “God is” sentence which, at first sight, appears incomplete. Can one claim “God is” is a minor blunder in speech?

“God is” is the proper expression in the spirit of what theologian Paul Tillich (1886–1965) said according to English philosopher of religion John Hick’s (1922–2012) reference: “Thus the question of the existence of God can be neither asked nor answered. If asked, it is a question about that which by its very nature is above existence, and therefore the answer—whether

³⁷ (Dawkins 2008)

³⁸ (H. Smith 2005), 25

negative or affirmative—implicitly denies the nature of God.”³⁹ The ramification of realizing the esoteric significance of the “God is” sentence will allow one to take a mystical journey to a spiritual locale where knowing God’s Truth is the ultimate prize.

This “knowing” provides *the key* to the door leading to deeper metaphysical chambers of religion’s space, where the Truth of God-is-ness awaits our selfless consciousness. The Truth identified as “isness” is the nature for God Reality. Innate to God’s Selfhood, “aseity,”⁴⁰ oneness will be explained by the unrelativity of God’s isness. To benefit us on the road to knowing God Reality, the Truth gives meaning to *true* religion that is based on religious experience confirming unrelativity.

God’s Existence Explained: The Verb “To Be”

To explain the cause of the split in understanding between “God exists” and “God is,” the semantics of the verb *to be* require examination. There is an urgent need to query how the former statement ought to be considered invalid. Since one is faced with two connotations, as is the case with the word “Son” in the Torah and the New Testament,⁴¹ it is imperative that one distinguishes between the contrary usages possible in two discernible contexts—one residing within the other. When the verb *to be* is used as a synonym for the verb *to exist*, it expresses only half of the actual truth, since the other half is encompassed by “be-ing” (with a hyphen). *To be* embodies an additional aspect, an essential quality, beyond existing concretely.

To illustrate the disputed notion of God’s existence, examine the very important linguistic difference between the phrases “human being” and “being human” with reference to the two ways in which the word “being” can be used. In the former case, *being* has a meaning of presence in the world as a life form (an object) in existence. In other words, for us *to be* is to exist as a human creature. The latter case, however, speaks of a state in a process, having any presence, suggesting be-ing-ness. This differentiation is necessary in order to distinguish between the two aspects, to avoid the ambiguity while reading, and to eliminate the chasm that severs the present life from the “ideal fulfillment” of pure Presence.

Hence, in such a semantic scheme, *be-ing* will stand for the original aspect—the basis of “being something.” Be-ing is the predication⁴² to be—i.e., the act as the event for *being* something or the existence-causing process. The ontological nature of be-ing points us solely to the spiritual, i.e., to the

³⁹ (Hick 1964), 2

⁴⁰ (Hick 1964), 81: “eternal, independent ‘self-existence.’”

⁴¹ (Ehrman 2014), 64

⁴² Predicate: a term designating a property or relation, the basis for a claim, leading reason.

numenological essence of the verb to be, which should not be confused with the phenomenological (physical and sensual) or the noumenological (mental and cognitive) aspects of an existent entity—a being.

Hence, *be-ing* simply connotes the act for presence irrespective of whether anything exists, or what the existing thing is by being physically present. Having *been*, something exists by inheriting “is;” a thing cannot exist independently of, or what is of, “is.”

On the other hand, *be-ing*, as own determinant, is not dependent, since “is” is the source for all existing. It is this *non-dependent* aspect of be-ing that needs to be signified as *isness*—the fundamental numenal nature of things. *Isness* is *unrelative* Reality—all of *Own.Self*. The subject of ontology of the Truth makes a distinction between the phenomenon of being existent in the world and the numenon of pure Presence of God’s *unrelative* Be-ing.

As a side note, I should quickly mention that the origin of the word “numenon” expresses the “holy” with distinction from ethical meanings of piety. In 1923, Rudolf Otto saw the need for a new term. He said, “[I]t is worthwhile...to find a word to stand for this element in isolation, this ‘extra’ in the meaning of ‘holy’ above and beyond the meaning of goodness.”⁴³ I concur with him and therefore will follow his suggestion. I have chosen to use the word “numenon,” derived from the root *numen* (“to nod” in Latin) to replace the word “phenomenon” when we are engaged in the spiritual context. I shall use the term “numinous” when referring spiritually to the metaphysical aspects of presence and be-ing.

Truly, precise spiritual metaphysicality is expressed with the phrasing “the numenon of be-ing” rather than with the expected “the phenomenon of be-ing.”

Beyond the Bounds of Belief

The severity of the challenge faced with religious issues, which are negative situations that surround us based on how we intellectually receive the divine Truth, is highlighted by the phrase *beyond the bounds of belief*.⁴⁴ The intention behind this phrase is to show the need to reach beyond what may be constricting and limiting us—the various versions of phenomenal and noumenal (of the mind) truths we have gathered *about* God that are adamantly believed (or not) beyond question in setting one’s religious compass.

The necessity of reaching “beyond” must be understood by the reader. Beliefs are set in contexts *relative* to the believing person, or to a segment of society or a sect of a religion, and are, therefore, a basis for exclusion willed

⁴³ (Otto 1958), 6

⁴⁴ At one time, I considered this phrase as a subtitle for this book.

by *ignory*.⁴⁵ In the extreme, exclusion is encountered in bigotry, apartheid, and religiously motivated aggression and violence.

Going beyond the limiting concepts and constricting mental impressions is a worthy effort and will liberate ourselves from *aboutness* and arbitrary intellectual relativity.

THE IGNORANCE OF UNRELATIVITY

The inability to manage dissimilarities in “beliefs” about “God” continues to cause serious, ever-escalating problems in our world. Beliefs breed subjectivity in an always one-sided posturing and have a strict bias toward one’s own affiliation. The tendency to partiality—caused by human frailties that are particularly keen to exclude “outsiders” from God’s Unity picture—is fruitless. Ultimately, in the end, no ideology or system of belief can disallow the Spirit of liberation by humanity. People are born with inalienable rights and are owned by God.

Those who look the other way—ignoringly—do not see their religiously fueled violence and mischief breaches the true religious fundamental as defined in the context of unrelativity. Since they have not contemplated and are unaware of the *unrelative* nature of God, there is a need for them to research and inquire more diligently into what entails the divine Context.

Substituting Mental Images

A very familiar example of a confused conceptual representation *about* God is when God is awkwardly referred to as “He.” This error appears innocent in literary terms, yet it fatally undermines our understanding of the Truth of divinity. Such is the case when some trait belonging to physical/*relative* nature is imposed on divine Reality of *unrelative* nature, creating a situation doomed for misunderstanding and misrepresentation. Such a practice approaches the invisible semantic line beyond which idolization begins.

When the *relative* contexts of worldly idols and the *unrelative* context of the heavenly Reality are confounded, the situation leaves one wondering—rightly so—why one cannot agree and come together on the religious Ideal...even while traveling toward the one Ideal on multiple paths. The word “He” points to one’s confusion when, even in casualness, it is used as a pronoun for deity. Like the previous analogy of the two puzzles, forcing content into an ill-fitting context results in a garbled meaning. “He” (who is God), as a theological referent, appeals to an anthropomorphic “mean” (i.e., an intermediary between the Real—God—and something “other”) in a sense although not cognizant, forms a substitute in/for our mind. Such a blunder

⁴⁵ Ignory: an act of ignoring.

conceptualizes “Him,” in effect, as an existent with form and, therefore, in duality with relativity. Why is the attempt being made to express an ineffable, in-finite Truth with words that belong to finitudes of a mortal male entity? Such an expression—along with “Her” and/or “It”—creates a paradox and harbors ill-fitting and misleading semantics. Can we not tell that religion’s compass has gone unstable, faltering aimlessly?

People ought to pose questions for the undertaking of understanding what it is that draws us back toward the darker periods of human evolution. It appears as though we never progressed in regard to theology. Instead of physical objects, we idolize images—mental constructs. In the past, humans were sacrificed ritually to the gods of belief, driven by superstition and false notions of deity. If the shortcomings in theology and religious understanding could be overcome, would there still be the iniquity (“evil”) of injustice and suffering in the world? How are we to proceed to gain a world cleansed of injustices, ending pain and misery at the hands of ignorance that wants to see man as a god, or his institutions, with powers over other men and nature?

Why is the splintering of societies along sectarian, ideologies, class, race, or other elements of identity allowed? Such social shattering leads to a religious quandary with violent skirmishes that escalate into wars which, unbelievably, turn into years of destruction and killing of God’s creatures. Responses that harbor discrimination, in a semblance of faith or religious piety, become a contradiction to the edicts of good religion pursuing the Ideal, since they result in exclusion and, in the extreme, disowning to justify killing. Still today, like those past ritualistic offerings, human beings are executed randomly in the name of religious dissonance—which cannot honestly mean “jihad”—by knives, hatchets, firearms, and explosives.

Divisive institutional policies—originated by prejudice and then extended to take advantage by exploiting religious differences and variance—inflate people’s ignorance. This has been seen most recently in the case of an alternate meaning being attached to “jihad” by a new word—“jihadist”—created to tag all forms of violent extremist elements that think of themselves, falsely, Islamist. The newly invented meaning of “jihadist” is far from the original reality of true *jihad*.⁴⁶ Such a biased approach suits the prejudiced views of some who are eager to push their political agendas forward with activist zeal and stir religious fervor through misrepresentation and misinformation. Differences in and between religious beliefs ought not to be turned into devices for mischief to create division, which commonly ends in the violence societies are confronted by every day.

⁴⁶ (Qur’an 1957), 22:78

Individual's Spiritual Struggle

Sacred writing states that each person, by their own means, stands alone at the center of the spiritual struggle for liberation. As stated in the Qur'an, "Every soul draws the meed [reward] of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is toward God: He will tell you the truth of the things wherein ye disputed."⁴⁷

When an individual's toil is paramount for personal spiritual maturation, the institutional secular impositions—or the on-the-fringe militant demands that curtail freedoms in the name of ideological, sectarian, secular, scientific, or any other viewpoint—cannot be justified. Such approaches, promoting any brand of zealotry and representing rather random views with political aims, pretending even in the name of God, are counterproductive to obtaining the desired innocence and purity that the liberating-Truth warrants. Only through the internal spiritual struggle can one be released from "the sway of thought associations, images of self and world which are little more than fantasies, but which have captured all the real energy of presence within the man."⁴⁸

Why should the desired religious responsibility not belong to the individual person? When the freed soul is the precious soil for the good harvest of the *unrelative* nature—God "is"—how can "truth" enforced by ideologues of relativity be fruitful?

THE MIND AS A MEDIUM

The mind's role in encountering the *unrelative* Truth of God's isness can be spoken of in terms of as a *medium of presence*, where mediation⁴⁹ in the mold of *meaning* manages human awareness of experiences through the five senses. According to American psychiatrist Robert Jay Lifton (1926–), "A basic tenet of the formative process is that in human mentation we receive no perceptions or stimuli nakedly, but inwardly re-create each exposure or encounter in our ongoing struggle toward form... The *image* is the more immediate link between nervous system and environment."⁵⁰

The human mind, deriving its symbolic nature by virtue of imaging, is definitely a barrier to *unrelative* consciousness. The meanings we associate with the divine have an enormous adverse impact on our awareness of unrelativity, since mental states with the relativity of anything intervening overshadow the pure. Knowing God directly is obstructed by any mediation, which materializes as conceptions mentated about God. Mediation, so

⁴⁷ (Qur'an 1957), 6:164

⁴⁸ (Needleman 1994), 142

⁴⁹ Mediation is very different from the more common word "meditation" and needs to be read carefully in the proper format.

⁵⁰ (Lifton 1976), 74

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abundantly fruitful for science, is most seriously a hurdle for religion to overcome in seeking the direct experience of the divine Truth. The need to do away with mediation—the directness principle—highlights the importance of getting ultimately close⁵¹ to the source of knowledge in order to avert the question, “Does God exist?”

When it comes to acquiring the knowledge of the lived unrelative be-ing-ness, the “direct” form of knowing differs from other forms of knowing (epistemology) within the bounds of comparative human cognition. *Understanding* can be viewed to be the same as seeing with the mind’s eye, which has evolved to acquire presence virtually as metareal.

Science has methods for acquiring knowledge of the meanings assigned in our world and the cosmos, but not for the spiritual; the realm of the Spirit has no need for mediation. The role of mediation is not pertinent for numenal mode of knowledge (*gnosis*),⁵² which does not come through the productions of a mind that attaches “meanings” to reality—in the numenal case, beyond its grasp.

Mediation stands in the way of arriving at the Truth, for “seeing” the Real and then the Self—God “is.” In view of one-sided owning as the dominant human condition of egocentricity—which is a reality belonging to every *relative* being—duality becomes normality at the hands of relativity by the mind’s references.

CONFOUNDED CONTEXT SYNDROME

When confused is the wrong context for the right one, the confounded context syndrome arises. This shortcoming highlights the problem primarily as a matter of knowledge, and not one of belief.

Terms become resident in contexts in the way one chooses to use them with language⁵³ harmonious with the nature of the experience. The word “me” can be used in different contexts and can have more than one meaning with regard to the “world of experience”⁵⁴ peculiar to the situations one finds oneself in. When Hz. Yunus Emre, the famous thirteenth-century Anatolian Turkish Bektāşi Sufi, said, “The one Me with me, is inner than me” (“*Bir Ben vardır bende benden içeri*”),⁵⁵ he was pointing to the context which is the subject of our inquiry.

⁵¹ Ultimately close is when it is no more close, having merged with it. The example of blindness in Chapter 7 points this out. When you become the source of knowledge, then your closeness is ultimate, since it is nulled and mediation has disappeared.

⁵² (Rudolph 1987), 56

⁵³ (H. Smith 2005), 21

⁵⁴ (Wilson 1998), 9

⁵⁵ (Fuat 1979), 94, or “There is one Me with me, inner than me.” Turkish translation is mine.

In the worldly physical context, “me” denotes an existent person (the *relative*), while in the heavenly divine Context, the same but capitalized word “Me” denotes pure Presence “is” by Be-ing, (the *unrelative*).

Literal Reading

When someone does not pay thorough attention to which context they are contemplating the *unrelative* God-Nature in, it is a certainty that they are reading life literally, without due vigorous reference to metaphysical numenon. In effect, it is infidelity to the Truth of pure Presence by not adhering to the precepts of the divine Context—with ensuing contradictions sourced by materialistic naturalism. Naturalism is an approach that is, in my view, very relativistic and only applicable to physical context in materialism. It is “the idea or belief that relies on natural laws and forces operate in the world.”⁵⁶ Therefore, it remains extremely deficient in the quality of depth to explain the *unrelative* aspect of unmanifest Reality.

The human consciousness needs to be liberated from materialism in order to gain impartial attentiveness. Such a heightened spiritual awareness will prepare each individual for the answer to the key question: How am I to know in which context Hz. Jesus spoke when he said, “I am in the Father and the Father in me”?⁵⁷ Such spiritual awareness will aid a person in realizing the relevance for the divine Ownership by the Truth.

The separation of one form of something from another is caused by references that are out of synch with the right context. Such *asynchrony* leads to incompatible interpretations being discussed and argued over and over again, endlessly. Bewilderment is very harmful for religion and fruitless for arriving at the right understanding of God’s Nature described by religious revelations.

As a side note, briefly, another example of asynchrony encountered in the past is with Nietzsche’s “God is dead”⁵⁸ statement, where confounded contexts are clearly evident (was Nietzsche really not aware of this?) when mortality is attributed to *unrelative* nature. Surely being dead or alive belongs to a mortal, hence, relative reality. Could he have said, “*god of belief* is dead”?

The Mind’s Worldly Preoccupation

Unfortunately, the full awareness of perfection in God’s Unity is overshadowed by the mind in worldly preoccupation. Such adversity is caused by the religious mental constructs that diminish human consciousness and deem

⁵⁶ [https://en.wikipedia.org/wiki/Naturalism_\(philosophy\)](https://en.wikipedia.org/wiki/Naturalism_(philosophy)), accessed 8 January 2016.

⁵⁷ John 14:11. Scripture taken from the *New King James Version*® (NKJV). Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

⁵⁸ (Nietzsche 1974), Section 109, 167

it godforsaken to ignore the divine Presence. The “mystery” of God grows and breeds much speculation due to the lack of answers, especially in the face of societal reliance on a scientific mold of rationality. This ever-growing dependence leads to unwanted clashes between scientific and religious contexts.⁵⁹

Ever since the fifteenth century, religion has been put on the spot to explain away the so-called “contradictions” some claim to have found in religious scriptures. This scrutiny gained steam with the evolution of scientific culture during the Italian Renaissance in Europe by questioning the view on the center of the universe. On a parallel track, the theory of evolution is still debated by some Christians and Muslims as though in conflict⁶⁰ with the Creationist points of interpretation. I argue that the reason contradictions arise, suggested by the scientific principles based on scientific observations, is because people have created confounded contexts between the earthly (phenomenal) and the heavenly (numenal), between the physical and the metaphysical, and got stuck between the literal and the metaphoric.

What do you think the word “son” refers to when you read the scripture,

“Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.”⁶¹

Is this “son” a literal one, like Isaac or Isma’il, or is it the figurative “only son” like the one used as the “Son of Man?”

Alternatively, how is the “We,” with a capital letter, interpreted, and “who” is the provider in this line:

“Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them?”⁶²

Is “We” a group of people as in “the faithful, or the one Reality in Unity that provides for us all?

Similarly, the words “us” and “our” in

“Let us make man in our image, after our likeness...”⁶³

⁵⁹ (Coyne 2015)

⁶⁰ (Armstrong 1993), 355

⁶¹ (AKJV n.d.), Genesis: 22:12, the Cambridge KJV text, including paragraphing, is reproduced here by permission of Cambridge University Press.

⁶² (Qur’an 1957), 2:3

⁶³ (AKJV n.d.), Genesis: 1:26

seem to pose a challenge for interpreters. What do you think the words “in” and “Father” and “me” could mean when the below words are read?

“I am in the Father and the Father in me”⁶⁴

For *words* to gain their original true and therefore, *fidelis* meaning as intended when first uttered, in what context should the interpretation begin? Does one understand with certainty to the extent that one can stake knowingly one's life on it, for instance, just as Hz. Jesus did—for the Unity revealed in the New Testament?

The need for *oneness* to be observed, sought by each religion and wisdom tradition (including Hinduism, Buddhism, and others), while aiming for the same summit, is assumed to be natural—a claim I pursue since the Truth can and will unite diverse understanding. The upcoming pages explain how life's *unrelative* Reality unfortunately turns into a *relative conception* with the help of misleading language, no thanks to the misguided human mind, even unintentionally, with its powers to attach meanings from within the contexts of the limited—the worldly experiences.

In summary, resolving any context problem, disclosed as the confounding of contexts, lies in the ability to reflect abstractly in order to see the metaphorical gist, to overcome erroneous literal reading relatively. In an ontological discussion, the Spirit—within the presence we are living—is the abstract metaphor. Having received God's Grace having been born once, how can I then not find myself fully immersed in God's Presence? How can I not be conscious of the Presence of Be-ing with a soul reliant on the Ever-present?

The conceptions *about God* and the misfit consequences of those conceptions become situated in consciousness because of the mind's *relative* orientations—existentially part of our psychology. A person's divergent ways of appreciating and expressing spirituality, or rejecting it, with one's particular point of view is why the world has multitude of religions, including atheism and agnosticism. Each approach appears to be unique, and is claimed by its followers to be *the only* right path to the truth for everyone.

⁶⁴ (NKJV), John 14:11

Chapter 2

UNIFYING RELIGIOUS UNDERSTANDING

“[The] chief object [is] to extract from the various religious teachings, as from a many-chorded instrument, one full and harmonious melody, which would find response in every truth-loving heart.”⁶⁵

Hz. Ammonius Saccas

The need to restore the *awareness* of the Truth, feeling God in every moment of being awake, requires sharpening one’s focus on the Ideal that the divine re-presents for our world. This Ideal is revealed—actually, Self-reveals—with the terminus of deliverance, salvation by liberation, and enlightenment or Nirvana.

The explanation of deliverance needs to supplement a universal spiritual framework that includes the role and significance of religious activity (works). In order to establish the realistic ground for religion, such explanation should become the basis for settling on a unified, worldwide religious understanding contingent upon the common shared knowledge of persons of faith.

East or West, humankind must return to the essence communicated by God’s messengers (God’s peace is on them), with their words guiding us. God’s messengers, as the worthy ones, have given the world, at each historic occasion, a taste of and the hope for eternal life—for which, in the ultimate sense, all should be grateful. Those messengers have defined Unity⁶⁶ in the divine Context based on the vision for the Ideal—that is also the doctrinal context for our daily living—with benefits provided for all by awakening and gaining the all-encompassing knowledge of the Real—God “is.”

Religious Establishment, by providing guidance for the promised good life, drives human culture⁶⁷ with such thrust “for the true fulfillment of man and the perfection of all things.” Formulated religious doctrine attempts to show the kind of living that is fit for evolving the ideal human model for a

⁶⁵ (Blavatsky 2007)

⁶⁶ Unity is defined by God’s oneness: “Monotheism” is the term that defines Abrahamic traditions, which Hz. Abraham championed. “Selfhood” is another word that defines Unity. “Hinduism” is based on the word “Self” as unity of Reality (*Brahman*). Buddhism’s Nirvana leads to awakening to Unity Reality.

⁶⁷ (Farr 2008), 8

just and meaningful earthly life, as well as for the heavenly blissful one “in” the life after.

UNITY BETWEEN RELIGIONS

In the name of the Truth shared by all religions, it is this book’s aim to paint *the ultimate Picture of divine Oneness* and to frame it to uphold the spoken Unity in the name of one divinity. God has many different names and attracts many diverse views with attributes for expressing those names. People urgently need to realize how there is unity between all religions and the truths they hold. Unfortunately, most cannot come to terms with such a fact that the solitary Truth, at the core of all religions, can be seen relatively by different people.

Is it expected that any two people would see a van Gogh painting identically, or feel the same emotions while watching the sun set over the vast ocean, or while reading a spiritual testimony? Human minds’ ways of expressing divinity differently may push people into realms of “mine versus yours” separatist tension. Such divisiveness is pure and simple relativity because the sight of the “common core” has been lost, or, more fundamentally, the means to know that *the core to all religions is one and the same* has not been acquired. Some people falsely think that there may be alternatives to the unity at the core of religious reality.

The Spirit of Be-ing needs to be understood as “one,” and only with one nature. Mahatma Gandhi so well expressed this central unity:

*“Religions are different roads converging to the same point. What does it matter that we take different roads, so long as we reach the same goal?”*⁶⁸

Leo Tolstoy used a root metaphor for the expression of Unity when he wrote:

*“Every branch of a tree comes from the root in unbroken connection; but the fact that each branch comes from the one root, does not prove at all that each branch was the only one.”*⁶⁹

Why would anyone focus on a branch of a tree (a simile for *relative* religious context) as though it was the only one when, for a fact, we know better? The tree root is one (a simile for the *unrelative* divine Context), as the foundation of all the branches. By attempting to justify the supremacy of one branch over others on the same tree, what need is being met? Or, bluntly, by

⁶⁸ (Chakrabarti 1992), 54

⁶⁹ (Tolstoy 2008), 43

attempting to become the only branch on God’s tree? One should wonder if one can even say a “tree” with one branch is truly a tree.⁷⁰

In terms of one’s duty to God—the Reality that represents one root for us all—what significance can any exclusionary “need” have? Such a severe case of arrogance and supremacy can only serve a *relative* “[g]od of belief”—a phrase by Hz. Ibn ‘Arabī. Will any exclusionary exertion be successful—even after diversity is wiped clean to the *n*th degree—when the only party left standing can declare puritan dominance in desolation by trimming the sacred tree down to one branch?

If diversity is expected naturally, it ought not to be made a motive to push away brothers and sisters who are not of “our” thinking on “our” side of an invisible border for an exclusive ideology. Why would anyone, as the unwise think they can, seek any justification to exclude any members of human family by calling them “others” unjustly?⁷¹ We must exhibit sincere objectivity and intellectual impartiality in order for people to consider the diversity between religions and wisdom traditions as manifest branches of God’s fruitful tree. With one root in evidence, human intelligence should guide us to the riches of originality in sacred expression, and not toward any means for self-serving division or privileging displacement.

Source of Natural Diversity

“Natures” are a source of evident diversity. This, in consequence, turns into a beautiful thing. When one understands the word “nature” in its widest implication, one then sees nature is unique to humankind—and equally to the biosphere—in its many diverse ways and means. Natures, in themselves, belong to God and create bounty as a consequence; natures are the infinite faces of the manifest Truth.

No matter with which name we choose to call the Origin and Source of all—the Truth—is *Brahman* (Sanskrit, “the Great cosmic Spirit”) is YHWH is Eloah (plural Elohim) is *Elah* (Hebrew, “Strong” or “Awesome”) is *al-Īlah* (Arabic, “the only *Elah*”—*Allah*) is God (in English).

God “is”—the Only Awesome Divine Spirit—Owner-Be-ing of all.

Diversity and Differences in the Religious Arena

Under the influence of what is unique to my personal constitution, what I hear and see is naturally altered according to my abilities and sensibilities. I allow rationality to play its role in faith—sometimes in opposition—to the degree

⁷⁰ Ayça Güralp’s comment, 6 February 2015.

⁷¹ (Almond, Appleby and Sivan 2003), 30

that my existence has meaning in my mind's eye *relative* to who, and what, I profess I am. This judgment happens with the balancing scales of my mental constitution, always commensurate with my past in continuing the synchrony that has shaped my current attitudes to play a role in defining my beliefs.

Differences in the religious arena should be welcomed as well—even while causing diversity—as it is with academic pursuit, where the objective is the advancement of learning and the search for truth. As an example, Cornell University prides itself on having an integral core value of embracing difference and diversity in its student body. The university promotes the understanding that “diversity generates important educational benefits because it brings students in contact with those different from themselves and gives them the experience of living in and learning from a diverse and collaborative community. This is particularly important in a global, multicultural society and world.”⁷²

Such an academic mission should also be true for religions, for knowledge can be gained from the religious pluralism caused by diversity. It can only add to the betterment of understanding humankind's spiritual grounding.

Diversity About God

Unfortunately, diversity becomes a problem for some religious people when divisions are seen at their margins as a rivalry for the heart and soul of their religion. The brewing dissensions turn political while deciding who is in the right, or who should be the authority to lead the religious community which, in the beginning, was united as one body and followed a single common message during the leadership of the religion's originator. Interpretations “about God,” stationed on the fault lines, tend to veer off for safety toward what the parties value and away from the original message revealed by the prophet or the messenger.

An example of this are the Shiites who split away from Sunnis—the populace body of Islam—although Allah “is,” the uniting Reality undeniable for their aims in both their religious endeavors. How did the followers of Hz. Ali and the caliphates of Hz. Muhammad become party to points of contention between these denominations for Islam?

Another example is in the Protestantism split from Catholicism. While the Trinity underpins both factions, salvation is still their mission. Why did the pope and Saint Luther (1483–1546) become rivals in the eyes of the Catholics and Protestants?

⁷² <http://www.cornell.edu/strategicplan/objectives.cfm>, accessed 17 August 2014.

In India, even while different interpretations of Hz. Siddhārtha Gautama's (563–483 BCE) teachings led to the creations of Mahayana and Theravada schools and the Vajrayana offshoot from Mahayana, Nirvana remains, at the final analysis, the supreme terminus for the factions. In other words, while there is unity in aim, there exist fluctuations by interpretation or particular portrayal.

Paul Tillich suggests the necessity of freeing religion from its “particulars,” with each religion being an “other expression” by creating diversity. In his essay titled “The Encounter between Religions,” he wrote:

*“In the depth of every living religion there is a point at which the religion itself loses its importance, and that to which it points breaks through its particularity, elevating it to spiritual freedom and with it to a vision of the spiritual presence in other expressions of the ultimate meaning of man's existence.”*⁷³

Primarily, our goal should be to overcome the failed efforts for unity in human society because the *incomplete religious understanding* of divinity has become an obstruction of peace in our world. In such a deprived picture, it is apparent that spiritual lives are out of synch with each other, as well as internally within their affiliated religion. In this respect, synchronism of religious understanding with the Truth, God “is,” ought to be the essential starting and ending point.

The goal to synchronize, when accomplished, will cause the simultaneity of religious and ontological consciousness between people. This event will be compelling for peace-loving peoples all around the globe.

Synchronism is exhibited naturally by co-inciding events—when, for example, a medical breakthrough is incorporated simultaneously into medical practices of all doctors and nurses across all hospitals. Or when a new law is applied at once for the good it has been designed to accomplish all over the land.

Synchronism is similarly seen in public transportation systems, where trains are expected to arrive and depart on schedule, or when a symphony orchestra is expected to follow the lead of the conductor in perfect melodious simultaneity. Synchronized swimming and couples' ice skating are also examples of unity exhibited through precision. Synchronism gears in automobiles allow their transmissions to shift with ease at high engine

⁷³ (J. E. Smith 1965), 99

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revolutions; synchronized watches on sports fields aim to keep time in order to sustain the event within the rules of the game.

All such activities target *simultaneity* for togetherness and cooperation. Synchrony appears as one interconnected assembly of elements, all working optimally with each other.

Synchrony in Religion

The foundation of *synchronism* for religious understanding is expectedly the one Truth that is simultaneously resident at the source for all religions, which would imply the end of “religious isolationism.”⁷⁴ “Synchronism” is the appropriate word that describes the underlying nature of efforts seeking unification in divine Context, especially in raising religious understanding to the singular spiritual summit from which revered prophets, saints, and maharishis spoke.

People who take religious life seriously—who are the majority of the world’s population per Figure 1—need to be convinced that the divine Truth they gather ought not to vary, since such is *the* divine Truth. This is the most important fact in searching for religious synchrony. To that end, two questions warrant answers:

- a) What is the nature of the Truth—the Ideal—that will unite peoples’ spiritual aspirations for a peaceful and content world? and,
- b) What will it take in terms of mental preparedness by every person to arrive at the *same point* of understanding that agrees with the statement, “Religions are born for the pursuit of one and the same Truth, God ‘is’”?

The effort for “unification” should not be interpreted as *syncretism*, which basically aims to merge various beliefs. There is absolutely no intention here to merge any systems of belief. It is my earnest commitment to treat each religion individually while maintaining their integrity for fidelity to their distinct founding historical tradition. If anything is being synched, it is fragmented human awareness—while aspiring to *theologically focus* on God’s Truth.

⁷⁴ (Hebblethwaite and Hick 2001), 47, refers to Wilfred Cantwell Smith’s essay.

ONENESS OF RELIGIONS

Unrelativity ought to be viewed as the nature of the foundation God “is” integral, and One, with the worldly and the *relative* aspects of being (human)—“God is the ground of everything personal.”⁷⁵ Seeing the *unrelative* picture within life’s full frame, unfortunately, does not come readily with ease, but take comfort: Where one will find the Truth closest is with each one’s be-ing—the *unrelative* human condition—as the holy writing reminds “...nearer to him than [his] jugular vein.” Hz. Plotinus expresses the nearness in terms of the “[S]oul nearer than the body, therefore closer akin...”⁷⁶

Moses and Mount Horeb

With Hz. Moses standing on “holy ground”⁷⁷ on Mount Horeb⁷⁸ 3,500 years ago, humanity encountered a spiritual height. What was revealed to us, scribed then by the Tanakh (the Old Testament), is that the summit of this “mountain” represents the ultimate spiritual state where humans can know divine Nature, which can be experienced while in pursuit for YHWH’s Truth—“I am.”

This useful metaphorical image of spiritual ascent toward one Truth points to us where “followers of the Book”—Judaism, Christianity, and Islam—converge in the tradition started by Hz. Abraham’s monotheist realization. The Qur’an affirms this with the words:

*“And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, “We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam).”*⁷⁹

Routes to the Spiritual Apex

We can liken religious pursuits to climbing a very high and arduous mountain, like Mount Everest (seen in Photo 1). Numerous routes to its summit have been charted by different expeditionary teams on different occasions—eighteen so far.⁸⁰ The reader might think of these available routes

⁷⁵ (Tillich 1955), 83

⁷⁶ (Plotinus 1991), I:2:2, page 18

⁷⁷ (Tanakh 1985), Exodus 3:5

⁷⁸ Ibid., Exodus 3:1

⁷⁹ (Qur’an 1957), 29:46

⁸⁰ http://www.explorersweb.com/webtv/videoconsol_everestarial.htm, accessed 13 December 2012.

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corresponding to religions and wisdom traditions in the world as they travel in their efforts to scale the spiritual apex.

We can perceive each route as a spiritual path, reaching for the highest human spiritual state—the supreme point for Reality. God’s Truth is the zenith of human religiosity to be attained, just as Mount Everest’s summit, at 29,029 feet (8,848 meters) of elevation epitomizes, in geographical terms, the premier climbing challenge on Earth—called the “summit of summits.”

Coincidentally, Mount Everest has been attributed divine Character and is also known locally as *Mount Qomolangma* in Tibetan, meaning the “Mother Goddess of the Earth.”



Photo 1: Mount Everest⁸¹

Unity of Religious Meaning

In the spirit of staying true to God, one ought to be fair to all paths made known by humanity for the pursuit of the Truth. *Unity of religious meaning* needs to be the focus of human thinking if humanity hopes to reach the apex of spiritual life that all our religions promise and offer freely, as well as, at a private level, liberation.

Initial spiritual aspiration should be to come together at the foothills of God’s Mountain, which belongs to all of our religions, as a testimony to religious pluralism.⁸² The Truth of the summit will unite all who have chosen to travel on their individual paths, each of which leads to the only one summit of God’s Mountain.

⁸¹

http://images.nationalgeographic.com/wpf/media-live/photos/000/104/cache/everest-and-nupts_e_10440_600x450.jpg, accessed 1 December 2012.

⁸² (Hebblethwaite and Hick 2001), 50, refers to Wilfred Cantwell Smith’s essay.

Religious Pluralism

In his book, *Science and Religion*, Ian G. Barbour inquires into religious pluralism for the possibility of a “...middle ground between absolutism in religious claims and total relativism.” He asks, “Are there any criteria that can be applied cross-culturally in evaluating religious traditions?”⁸³

One of the most essential criteria for coming to grips with plurality is, as described, the approach that views all paths as equals in ambition. Because of the number of available paths (due to the diversity spoken of before, each a possibility for salvific success), each faithful, as an individual, ought to tread on their chosen historically established religious route. The revelations are utilized in divine Context as beacons lighting up the way toward higher ground. All paths ought to be treated with reverence and import since they aim for the ultimate Reality through their own means of expression and symbolisms.

Despite the fact that the paths may be routed differently, no one ought to forget that the destination aimed for is one and the same. In order to earnestly understand each religion, even with its unique, self-identifying ways, it is morally necessary to treat each one impartially.

The summit of spiritual Mount Horeb is like the divine Truth, and to decide to climb such a metaphoric “mountain” is a personal choice. Every proven spiritual path—as evidenced by the foundational history of religions^{84,85}—ought to be considered legitimate for any authentic spiritual expedition aiming to reach the highest spiritual point. Such confidence in the truism of the outcome is based on the fact that those paths have been successfully trod in the past in the name of the Ideal and, therefore, would expectedly lead the faithful to the same highest point on God’s Mountain.

Aspiration to Unite

Would not the world be a different and better place if humanity succeeded in removing the fault lines between religions and/or wisdom traditions? Or if you and I could demonstrate the unity religions have at their spiritual apex the evidences of oneness? Viewed from the perspective of those who reject tradition, would it be reasonable to consider that any person can, at will, create their version of a fictitious spiritual mountain even when their tradition is originally grounded on God’s Oneness?

Refutations—into which we enter at the foothills of God’s Mountain, as if rivals of one another—lead us to blurred images of deity and are not a synchronous vision. Such squabbling is like kicking a football back and forth

⁸³ (Barbour 1997), 151

⁸⁴ (Huxley 1970)

⁸⁵ (Armstrong 1993)

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on a religious field without goal posts while proclaiming “My religion is better than yours!” Unfortunately, this attitude of exclusivity is viewed as necessary around the globe every day for becoming victorious over adversaries, no matter in what arena, and no matter what the cost.

To counter exclusivity, unity is the objective to bring the selfless consciousness of Reality to a world in turmoil. Religions are built upon principles for unification “under” God. It is up to religious practice and rituals to ensure remembering the ceaseless connectedness with God without ever thinking of a separated God Reality. We must strive, concurrently, to raise religions to their proper stature of worthiness and significance in the manner that the revelations gave credence for their creation.

Any spiritual aspiration to unite religious understanding should come to full fruition in the light of the Truth, belonging equally to unbelievers and believers partaking in all religions and wisdom traditions. The Truth is, as always, fresh each morning—gleaming in the rising sun, true and alive, as it was and always will be.

INFIDELITY BY COMPARING RELIGIONS

The ability to compare and match is what brings forth knowledge—by relating us to the presence we are in possession of. It is by comparing something against another that we create differences, aiming to exclude what is not of benefit or use.

In my estimation, as a rule, any form of exclusion eventually provides fertile ground for conflict by contempt, sometimes for strife by abuse and, in the extreme, for war by injustice—religious or otherwise.

One must be very careful not to fall into a common error by comparing, especially, religions, because comparing causes infidelity to their integral natures, in particular with respect to their *relative* genealogy. Caution is necessary if and when, for whatever reason, there is a need to study their variances, since judging by comparing one religion above or below another cannot help anyone’s religious journey. If one cannot help but compare, one should realize that it will be at the cost of losing wholesomeness spiritually—one will be instantly placed farther away from knowing God’s *unrelative* Truth.

Only in the absence of comparisons can diversity clearly appear as the many faces of “is.” We must see diversity within the picture of “oneness” in order to see God Reality in all, which is a matter of how we approach the principle of fidelity. Acquiring the Presence of Be-ing embraces the Truth in its universal compass. Diversity can be seen as *uniqueness* when one takes each of the diverse as it is—belonging as own selfhood. *Without seeking* to compare, we hope to perfectly *see* inherently God-given natures with fidelity.

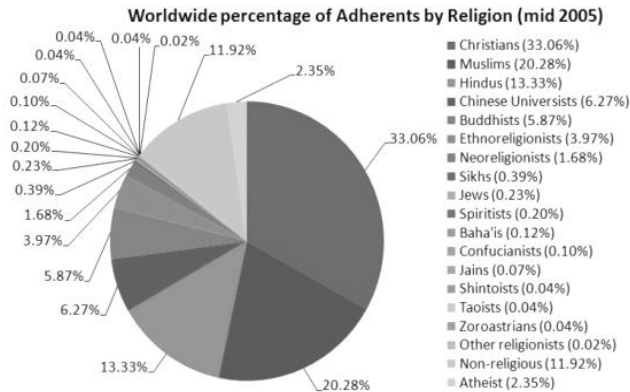


Figure 1: World’s Belief Systems⁸⁶

Figure 1 shows how colorful the world’s religious scene has turned out to be. Since everyone’s thinking abilities are uniquely defined by their circumstance, diversity is simply a natural outcome of the relativity of human condition. Because of relativity, there is diversity inherent in personal religious views and interpretations as a result of human nature striving for self-actualization⁸⁷ in freedom. Varying ways of expressing the same Truth relationally cannot spoil the outcome of the *unifying project* intended by a religious institutional approach.

John Hick, in his article titled “Theocentric Pluralism,” wrote:

“The devout in the various great world religions are in fact worshipping the one God, but through different, overlapping concepts or mental images of him.”⁸⁸

To End Conflict: Where to Begin?

The divine Truth is the Ideal that ought to be upheld as the unifying thrust within and between belief systems in order to put an end to religiously motivated conflicts, acts of terrorism, and wars around the globe. Conflicts

⁸⁶ http://en.wikipedia.org/wiki/File:Worldwide_percentage_of_Adherents_by_Religion.png, accessed 22 April 2013.

⁸⁷ https://en.wikipedia.org/wiki/Maslow%27s_hierarchy_of_needs, accessed 8 February 2015, Maslow’s triangle.

⁸⁸ (Pitman 2014), (Hick and Hebblethwaite 1980), 179

cannot be caused by true religion. This claim is similar to the argument that suggests guns do not kill people, but those who pull the triggers do. It is not religions' shortcoming that our world has problems in the name of religious belief. It is common for some to argue that "we should not have guns in the first place," which would be equivalent to saying "we should not have religion, since it leads to evil"—according to some intellectuals.⁸⁹

Some people have even suggested the idea of abolishing religion altogether since, in their view, humans do not know how to manage the metaphysical or the supernatural. This type of suggestion is expected in the absence of awareness of the divine Context. In a world of pragmatic rationality, naysayers have lost focus on the Real while pursuing only their version of truths in *relative* contexts generated by artificial, scientific mind-sets.

By necessity, being in synchrony with God's Truth is what religions should ideally want us to attain. Such togetherness would contribute to our spiritual knowledge base and avert the breaking point between justice and injustice, between peace and war, between good and evil, and between all undesired opposites we hope to avoid. Ignoring our inclusive relationship with God manufactures a state of discord which, in effect, is being out of touch with the present reality—a form of *insanity*, one might say. As Wilfred Cantwell Smith (1916–2000) put it,

*“the intellectual challenge here is to make coherent sense, in a rational integrated manner, of a wide range of apparently comparable and yet conspicuously diverse phenomena.”*⁹⁰

The key question to ask concerns how we can bring religious beliefs into alignment, with faith in the knowledge of Be-ing—the *unrelative* Reality, God “is.”

⁸⁹ Such as Richard Dawkins (https://en.wikipedia.org/wiki/Richard_Dawkins) and the late Christopher Hitchens (https://en.wikipedia.org/wiki/Christopher_Hitchens), both pages accessed 12 July 2016.

⁹⁰ (Hebblethwaite and Hick 2001), 49

Chapter 3

OWNING SPIRITUALLY

“Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it.”⁹¹

Professor Helen Schucman

A holistic search for perfection—an effort for spiritual completeness by removing “...all the barriers within...”—is suggested by the citation above. The word “all” confidently encloses every possibility. It declares limitless reality because it reaches ubiquitously to ensure perfect loving inclusion for Unity. “All” cannot help but generate skepticism with its sweeping generalized proclamation. Such words fill the air with an impression of unequivocal certainty for the truth they prefix. In any case, what is especially peculiar about them is their lack of any trace of exclusion; their primary purpose stands to full-fill—to realize completeness. The words “never,” “always,” and “infinite”—as well as “all”—fall into this category, and statements built around words like these are all-encompassing as well.

Now, I would like to cast you into another sweeping statement—a truism that aims to bring a universal focus on the nature of ownership to launch the discourse on the topic of this chapter. Owing, contrary to conventional wisdom, is not one-directional, but *always* accompanies handshaking in and for a two-way transaction. The sweeping statement that expresses the true karmic nature of ownership is, then:

You are owned by (the thing) that you own.

For completeness’ sake, the circular nature of this statement is ultimately inclusive, since it demands no condition and suggests no dependence on circumstance. It is true for all things one can own. What this means is that, while owning anything, *all* ownerships cause the simultaneous partaking of both the owner and the thing owned in the relationship in and with mutuality.

Having made something belong to one’s owning-self, the state of being an owner is referred to as “ownership,” which is a word derived from the verb and literally means *to possess* something. When I have a feeling of belonging after returning to the site of my birthplace, I am in a position to

⁹¹ (Schucman and Thetford 2007), 338, Chapter 16: 6

express a state that has an owning part as well as a *being own-ed* part of a connection. Belonging appears, universally, to happen in two directions: being involved as an asset, as well as acquiring an asset for oneself. In consequence, belonging is *bi-directional*.

Ownership is often thought of in terms of possessing as an official entitlement, where something belongs formally to someone, like private property. The possessed asset can have physical form, such as a car, a house, an orchard, a shop, etc. When the asset is of a cognitive, mental nature, the ownership is of intellectual form—like knowledge, information, or an idea. Patents and copyrights are created to legally protect such things.

Logically it follows, in addition, to suggest another kind of ownership that deals with *spiritual assets*, which are very different from the other two, material and intellectual, commonly encountered. One will arrive at an interesting and important juncture of reference for human spiritual pursuit if one can see that in an ontological manner of approach, there are *two elements* mutually included in any kind of belonging. In another description, owning is a state of belong-ing where *the owner and the own-ed* are with unity of one belong-ing-self—a relation of *own[ing]self* together with the owner's gifts—physical, mental, and spiritual belongings.

When the belong-ing is of a spiritual nature, what one possesses can be expected to be of a metaphysical nature. For instance, well-being belongs to a state of being well spiritually. "To own," as such, means making my own belong-ing without possessing materially or cognitively. I want to make well-being present as a belonging through other physical or mental means just to be *well*—in whatever way I choose to define wellness. Medical corps delivers physical and psychological care for patients' well-being as an end (mission) in their occupation. It is by making that mission a belonging as their own that they generate the means to realize belong-ing spiritually—sustaining well-being as was meant to be lived.

By belong-ing, physicians become owners and are own-ed as belongings in terms of the care and responsibility they take on for their patients. As is the case with medical profession, physicians make the care of their patients their own—in effect, they own the patients' well-being. Ownership then self-defines a state of belong-ing, where the doctor's belong-ing(s) (the thing(s) owned—e.g., patient wellness, the Hippocratic Oath)—is/are included with the doctor's belong-ing to patients who receive the doctor's professed care—physically, mentally, emotionally, and spiritually.

Therefore, in the spiritual sense of owning, we make *the belong-ing of our self* a belonging for the self. This means that I, as a possessor, belong to (belong-ing by be-ing) my possessed presence. How can I be worthy of this Godly Endowment to be existent in the most responsible way possible? How can I be a perfect subject to recompense the divine Love bestowed on me in the form of (my) presence?

To explore the mechanics of bi-directionality of belonging by ownership, let us look at a famous French painter, Claude Monet. During the second half of the 19th century he originated the impressionistic style of painting. He produced the painting below (Photo 2) in 1872, which is considered the first in the impressionistic era.

Obviously, in order to complete this painting, Monet exercised a unique talent along with learned artisanship (artistry), which culminated in a work of art that reflects who he was at the time of the painting and who he aspired to be as a painter as time passed.

Thus, if one desires to capture the “full frame” account while viewing this painting—i.e., the whole truth of the painting—one must stay away from severing the artistry from the artist and, equally, the artistry from the work of art (the artifact). Co-inciding presences of artistry along with the artist—Monet “the person”—and the manifested artifact ought to be considered integral. Only then is a viewer able to see them in a truly multi-faceted way, but still as one piece.



Photo 2: “Impression, Sunrise” by Claude Monet, 1872.⁹²

As one learns more about art, a person may begin to be more conscious of the source of creativity (the artistry) integral with the art object and its creator as the artist Monet. And therefore, one can generalize and say that for any work of art, the two facets of artistic presence—pre-artifact (artistry) and post-artistry (the artifact)—are integral to the artistic condition. Here, my argument is that these facets are *mutually inclusive*.

This reveals that all facets need our cognizance of their role as we make ourselves aware of the painting’s complete reality with physical, intellectual,

⁹² http://upload.wikimedia.org/wikipedia/commons/5/5c/Claude_Monet%2C_Impression%2C_soleil_levant%2C_1872.jpg, accessed 5 February 2012.

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emotional, or spiritual presences intertwined, all enabled by the artist's craft in action. Never forget that any painting, as an artifact, is much more than a physical sensory object, because the talent of the artist also manifested after the work of art was produced. In other words, all three facets—the artistry, the artist, and the artifact—fused and became inseparable in artistic expression. The viewer should be careful that at no point in time do they attempt to attribute their partial fondness for the painting, based on their personal preference, solely on what their senses are able to acquire. One must study what lies “behind” the painting (what actually went into the artifact) to be fair to Monet and to his art.

The painting has been leavened with the presences of Monet and his artistry to become what it is. Through the painting's inclusion of artistry (having owned it), it pulls in and includes Monet's presence with the painting as well. The *painting becomes an owner* to the degree that Monet participated in it. Monet, without question, is part of the painting through his craft, and the painting “owns” Monet, whose artistry occupies the canvas. At first impression, it sounds pretty odd to say it, but “the painting owns the artist.”

We observe that bi-directional kinship in owning—with the owner/own-ed pair—is also in play in other human circumstances:

- There is the holder (the lover) and the held (the loved) in hand-holding.
- There is the knower (the physicist) and the known (the theory) in scientific inquiry.
- There is the buyer (the purchaser) and the bought (the purchased) in the marketplace.
- There is the seer (the observer) and the seen (the observed) when speaking of artistic appreciation.
- It is true also for this book—there is the writer (the author) and the written (the manuscript) in showing the ownership of/by the Truth.

A PROCESS OF ACQUISITION

To further emphasize the bi-directionality of ownership, there is a benefit in viewing owning as an acquisition process—there is the acquirer (the owner) and the acquired (the own-ed). Here, the term “acquisition” is used in the general sense of obtaining, gaining, getting hold of, or making part of. Just as for seeing, owning something happens by pulling some presence to include as one's own. Owning effectively is uniting presences under one's restricted domain.

What I mean by “domain” is where my “presents” are. I use the word “present” here in a nuanced way to mean “those things that are in my presence (‘gifts’) because of inclusion.” Wealth is like that: the money is the

“included” to serve our needs that are present to us. Similarly, when we get a birthday present as a token of someone’s feelings who cares and loves us, the received item carries and makes (having been given) their love “present,” which is included emotionally and packaged metaphysically with and by the item.

Seeing Implies Owning by Acquisition

Since owning happens by acquiring, the function of “seeing” implies owning presence bi-directionally. From the acquired thing’s perspective, having acquired their presence and seeing them—as some “other”—means to have our (the seer’s) own presence be owned by them (the acquired or the seen) by occupying our brain content.

This kind of language sounds strange and appears odd, but it is transforming and concurrently beneficial for explaining “spiritual” consciousness when consciousness is recognized as an intangible form of seeing and acquisition. Since the seer/seen relational function is the most prevalent in life—endowed to all creatures in one form or other—let us stay the course with the verb *to see* to work out the principles in play for ownership while analyzing the spiritual acquisition process.

If one were to compile every form of “seeing” in nature, the common denominator process would be “acquiring presence.” Seeing by acquiring can be mental or spiritual, in addition to physical. Seeing is one sensory utility very prevalent in nature with the brain’s help.

The term “mind’s eye” is often used in association with mental activity such as thinking, imagining, contemplating, intending, meditating, praying, etc. Seeing with the mind’s eye acquires new ideas for ideating, or for the making of science fiction movies like *Avatar* and *The Matrix*, or for Mickey Mouse’s services in the fantasy world of Walt Disney.

It would appear that researchers rely more and more on the mind’s abstracting eye with their modeling in the scientific endeavor—universities testify to this fact. It is of enormous benefit to allow the widest possible meaning and compass for the “seeing” function—which needs to include seeing with the soul’s eye as well—to permit the acquiring of divine Presence in regard to God’s Be-ing.

It is therefore reasonable to define the seeing function as *the acquisition of presence*, which effectively implies making something “present” for the seer—the acquirer—and also making the seer “present” for the seen—the acquired. This is especially interesting in the spiritual context.

SEEING SPIRITUALLY

The *intangible form of seeing* that takes place esoterically is very different from all others we normally rely on. When members of the Kaffir⁹³ tribe in South Africa meet, in their own language they say “I see you.” Martin Buber (1878–1965) compares this with our perfunctory “How are you?” and says what the Kaffir mean is that they see the angel living in each other’s heart.

So often, one moves too rapidly to see at such a depth—to connect with the metaphysical beneath the skin, so to speak—unaware of God Presence. How unfortunate that our time is spent mostly skimming the surface, content with the superficial façade. Casual inattentiveness seems to leave us oblivious of the unique situation—being of the shared divine Fabric—until after seeing it revealed on pages scribed for religiosity. What, then, is the kind of “seeing” that produces religious revelations pointing to God’s perpetual Presence? What kind of an “eye” necessarily appears to enable the soulful way of seeing?

H. Ibn ‘Arabī (1165–1240), a Sufi master, was referring to a very special kind of an eye when he spoke of spiritual seeing:

*“When my beloved [the Lord] appears, with what eye do I see him? With his eye, not with mine, for none sees Him except Himself.”*⁹⁴

It is the same eye H. Meister Eckhart (1260–1327), a German Dominican monk, pointed to when he acknowledged:

*“The eye by which I see God is the same as the eye by which God sees me.”*⁹⁵

These two revered theologians, speaking from within the Islamic and Christian traditions respectively, were telling us of the “special” eye *as the instrument for the spiritual way of seeing*. This book explains “spiritual seeing” as an awakening to the perfect state of ontological harmony. Behind this reverent and just cause lies the exploration of the divine Mystery of the Truth through “divine Ownership” in order to be in touch spiritually in divine Context; isness of Be-ing constitutes an intangible quality for our belonging presence. All activity on Earth purposed to care for the Presence brings about

⁹³ No pejorative implication intended; etymologically, the word means “disbeliever.”

⁹⁴ (Nicholson 1989), 165

⁹⁵ (Eckhart 1996), xi

spirituality. The Spirit is our source in being—we are *own-ed* through having been seen (existent). We own the Spirit—the Be-ing “owned by all.”

OWNING SPIRITUALLY

The commonly understood meaning of “owning” for physical things and mental concepts/ideas needs to be broadened for people to become accustomed to and feel comfortable with *owning in the spiritual realm* in full awareness of God’s mutually inclusive realism. In the religious sense, as well, I may attempt to own the “Spirit” to make present to my worldly presence, but this I cannot and need not do since I am already “presence” with physical, mental, and spiritual aspects. The Spirit is already “owned” by me, by God’s Grace, as *my soul—the be-ing—is God’s occupation of me*. My soul allows my presence without pulling any external *thing* “into” me—my presence. The Spirit is already included as “my” presence, and the present and my soul are also included as the Spirit’s Presence.

Becoming aware of the mutuality of included *presents* is necessary because I am own-ed and I own simultaneously: I am owned by the Spirit and I own (I am given) my soul as the instance of the Spirit. This is an ownership situation where there is consilience, a linking together (a “union”) of the own-ed and the owner, reliant on mutuality. This is when “I,” interestingly, gains ontological reality, all the while a virtual one. This owning mutuality for me is love of and by God.

Mutuality

The word “mutual” has an important role in ownership, since it holds a shared connecting condition and implies a state without the absence of the “other.” Mutual inclusion brings to mind an image of two hands holding each other—there cannot be “holding” with one hand. Similarly, there cannot be hand clapping with one hand, just as there cannot be seeing without a seer or the thing to-be-seen. And there cannot be own-ing while missing an owner or the thing to-be-owned. Inclusion compels participants to belong mutually—first to the owner and secondly to the own-ed by the owner of the belonging.

In hand-holding, if one does not specifically reflect on either of the hands, the *union*—the holding event—is what appears to the undiscerning mind. If the holding, as the belonging state, is not seen to be mutual for the two hands, this signals an *excluding attitude* that favors one over the other.

In such a case, something is acquired unequally *relative* to the favored—or the un-favored, as the case may be. The erasure of the intersecting boundaries of the hands is achieved when one removes *the conditions* of relativity to choices that are prefaced by such phrases as “with respect to” or “in relation to.” The key operative word here is “to,” as it indicates separation in some manner.

The fusion between the owner and the own-ed ideally needs to be understood with fidelity to both participants. The eternal oneness of natural life all around is realized by the workings of mutual inclusion without intersections and boundaries—irrespective of how the mind might be unaware of the integrity life presents.

One-directional Way

Owning is often thought of in terms of possessing things—as in an “I bought this, therefore I own it” attitude, which represents a sad one-directional grasping act. In the lexicon of consumption and possession, words such as “my,” “me,” and “mine” appear frequently at the leading edge of assertions and claims of ownership. “Acknowledging” or “holding,” as mental version of owning, can also imply “my” choice to understand, or “mine” to learn. I can use the knowledge that becomes *my* possession, while being educated, as though it is my version of some truth solely in line with my self-interest while specifically serving my benefits (e.g., in employment in one’s profession).

By being in possession of acknowledged informational assets (a patent, a formula, an algorithm, a strategy, or secrets, etc.), common wisdom states, “Knowledge is power.” In that case, consider this idea on others with partial dealing. Such a one-way-street model of owning can be seen expertly applied by marketeering agents through television and radio to advertise and promote goods and services for monetary profit. Informational content in infomercials is utilized to encourage the viewer to directly respond. How the medium is used indicates how power is being exploited: Is it for a one-sided coercion? No matter what the nature of the power involved is, when the consequence sought is for one-sided benefit and interest, it is for exclusion and severance that the information is actually used. It is easily seen in such cases that “the powerful” do not need the mutuality aspect of the relation they find themselves in—they simply demand it.

In recent years, technology has provided the means to overcome the uni-directional aspect of human attitude. The Internet has opened two-directional avenues of access, enabling connectivity in alternate directions. Our information is accessed by others, just as we can access theirs. The World Wide Web medium allows public ownership—as long as we are willing to share. So, the one-directional street is becoming a “both ways” affair in that I see and I am seen, I acquire (information) and I am acquired (by my information) through such media services as Facebook, Twitter, and LinkedIn, which are modern versions of communication means between subscribers. Social media counts on the inherently bi-directional aspect of relationships.

This book's contribution, along with the "bi-directional" paradigm, is going to be a revamping of such words as "see," "own," "know," "occupy," etc., with a special emphasis on the principle of *mutual inclusion*.

SPIRITUAL ASPECT OF OWNERSHIP

The Spirit "is"—eternally present—as divine Be-ing causes belong-ing in both senses of the word: owning and being own-ed. The spiritual aspect of ownership cannot be removed or added as though one is selling—to give away an asset—or buying—to purchase an asset. Even physical death cannot alter the spiritual belonging.

Spiritual ownership is a numenon, unlike a phenomenon we experience in the realm of the senses or a noumenon of the cognitive intuitive kind. Numenal is Presence, *OwnSelf*; Presence is the Be-ing of all—eternally "is." Being human has a *sacred meaning* when divine Belong-ing reveals *OwnSelf* in the realm of the Spirit—as God's Presence.

Being Own-ed

It could be construed as demeaning if one thinks of the phrase "being own-ed" in terms of material possessions. Let me be clear: "To be owned" does not mean to be purchased or possessed; it means to be occupied by the owning presence.⁹⁶

For instance, a dancing couple establishes a stitch-less flow in synchrony by "occupying" each other's attention with perfect unison and rhythm. While the leading partner owns and is own-ed, the other partner owns and is own-ed as well. Two people dance artistically as one. Each occupies and is occupied simultaneously in the synchrony inherent to the movements of dance. Each owns the other's presence in perfect harmony, while dancing, out of which comes flow cleansed of two-ness (duality) and dismissed discontinuity. In this unity, mutuality is in perfect harmony and balance through bi-directionality of belong-ing by ownership.

To be own-ed is to become someone else's "own," embraced by one "self" as their own. Someone can own me to the degree I allow them to *occupy me* with their presence. My brain, memory, and mind are occupied with their virtuality—my knowing of them. I can know someone only to the extent that they own me.

What this says is that the parts of my memory are occupied by that person by whatever has to do with who they are that I know about. Their presence, projected externally, virtually occupies my brain as much as I have gathered about and of their presence internally, in knowing and feeling.

⁹⁶ I must point out here that in no way am I referring to anything to do with exorcism.

Wholeness in Owning

This concept of being own-ed by submitting our “own” reality to become others’ own reality is essential for making whole by completing (for completeness) what is ignored and dismissed by the human mind. When I stated on page 66 that “the painting owns Monet,” I did say “one is owned by a property.” Here what one is confronted with is the consciousness of *wholeness* with all facets of presence, with profound ramifications for spiritual awareness. Are my material “presents,” along with my physical presence, whole? Are my mental “presents” (knowledge, understandings, values, and meanings), along with my mind’s presence, whole? Is my spiritual “present” (my soul), with the Spirit’s Presence, whole? In each case, the fully aware ownership answers in oneness: “I am.”

I recall so well that, as a child, I would come home from the cold on many occasions, having played in the snow without gloves, whereupon my mother would try to reheat my snow-drenched hands with her warm hands. The comforting embrace sought to undo the pain in my freezing hands—between hands, mutually including each, along with their differences. In that moment, my cold hands were *owned* by my mother’s; simultaneously, my hands *owned* my mother’s hands through her concern. Giver and receiver settled their differences at one identical point in equilibrium. In the end, the outcome was cooler hands for my mother and warmer hands for me, but the same consequence for both. Our hands became one in ownership for relief—owned by the embrace of loving care.

The unitizing between being own-ed and owning is the ideal place to be, between knowing you have warmed by owning the pain and knowing you have received the cold, having been owned for the sharing you have allowed. My heart tells me, as the song words also testify, “love is something that we do”⁹⁷ to become own-ed fully.

It is in “the doing,” by giving, that we are owned. Love, by being own-ed, is so much more—in fact, infinitely more meaningful and universal. It is the foundation of Creation. We need not go to the ends of the universe to find the answer to the purpose of life: It is to be an own-ed and feel loved.

Just as Monet allowed the painting to own him, so can you allow another person, animal, or object to own you—for them to become “your own” by choosing to permit them the giving without obligation. Caring causes one to be owned by the *caring someone* even while the act is expressed through “intangibles” and is somewhat understandable through words that convey empathy, compassion, charity or faithfulness (Turkish, *sadaka*; Hebrew, *tzedekah*; or Arabic, *sadaqah*, for example). These goodness factors all unite

⁹⁷ Ewing II, Donald and Clint Black, songwriters, Black, Clint, artist, “Something That We Do,” <https://www.youtube.com/watch?v=bQE3DiWbIwY>, accessed 10 June 2016.

under the heading of *being own-ed*. Giving and sharing find tranquility as their sacred state while the person is owned by someone who is caring selflessly.

An example of mutuality in owning while being own-ed happens during the reading of a book filled with words. Those symbols hold the author's meanings and the reader is asked to give permission to be occupied with them—the source of the author's "emanation" or owning. Words radiate with the writer's intent like the light from a torch to make visible, to carry a message, and, with the author's hope, to enlighten or entertain. The written words, through ideas and imaginative virtuality, provide truths that the source wants to convey. A book transports its belongings by the words read, as a source of meanings, to be cognitively consumed. As meanings become recognizable, the reader's mind digests and interprets what can be mentally visualized. A belonging based on the author's viewpoint begins to form and jell to dwell with the reader. Implications from the words, as they are gathered and included, become the occupiers, settlers in the mind, new indwellers in memory.



**Photo 3: Without words, but with perfect inclusion,
he teaches how it is to be own-ed.⁹⁸**

Recognize that the spoken "inclusion" is mutual in having the author's original meaning grasped, or acquired, as it was meant, with faithfulness on the reader's part. The author and the reader are united through the shared meanings acknowledged—two minds begin to own and belong simultaneously to each other's reality once mutual understanding is attained. The author is more than a visitor—the reader and the author together make their

⁹⁸ His name is Ata, a Michigan native in love with life—especially in the snow.

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own authorship a shared habitat in the reader's memory. Inclusion is a happy moment to be celebrated with intellectual belonging, which I would call a "friendship" in virtual alliance.

God is the author of all life. As the Source, God emanates *OwnSelf* as isness for the Be-ing of all. "Know that existent things are the words of God, which are inexhaustible," said Hz. Ibn 'Arabī, quoting Qur'an 4:171.⁹⁹ What God conveys through *Own Presence*—the Word: "the outward manifestation of Wisdom"¹⁰⁰—is *Own ownership* to be known, which is the ownership that grants Be-ing for human existence. With the help of meanings of existent life, what is to be read is the shared; God's isness is humankind's isness.

Inclusion is the happiest act, in the moment, for divine Ownership. Love for God is the selfless effort to include, and so to become *own-ed* and loved. We own God's Presence, consequently we receive the "emanated" in totality. *God-Self* is totality: the Owner and the *Own-ed* in oneness. Awareness of oneness is possible through the mutual inclusion of the Writer—God—and the written—the Word—the Presence of Be-ing.

⁹⁹ (Hirtenstein 1997)

¹⁰⁰ (Ehrman 2014), 70

Chapter 4

DIVINE OWNERSHIP

“I am in the Father, and the Father in me.”¹⁰¹

Hz. Jesus

God owning humanity (us), with equitable unconditional and ceaseless care and love, is “divine Ownership.” This is the utopian providence for human standing that, in return, includes owning God’s Presence. Inherent in our lives is this mutual owning of the divine Truth—God-is-ness—that provides the liberating awareness of ownership in its ideal form.

Attaining this very special standing will leave us in awe of the love that owns us—the love of being attended to even by natural adversaries, when “The wolf shall dwell with the lamb / The leopard lie down with the kid; / The calf, the beast of prey, and the fatling together, / With a little boy to herd them.”¹⁰²

It is when the *unrelative* Truth is experienced firsthand that someone will realize that such experience comes with mutual inclusivity, having seen to understand oneness of “I am I am” that confirms *we are all owned* by God. The mutuality of this owning explains why we are here and the way we are conscious. The *unrelative* Truth is to be understood as the basis for the divine Ownership of human and all existence, here on Earth and the life after.

Divine Ownership reveals the Owner owned by all and makes one conscious to the realization they are owned by that which they own. According to such ownership, can it be said then that the meaning of human existence is *a story of ownership* for ends that have no means? Or is it for means that have an end? Should it rather be said that it is all means for no end?

The reader must come to know that there is no end to be-ing. There are only means in the shapes of existence that confirm “I am I am,” and it is a spiritual obligation, if one can, to know this. The Truth stands for Unity in all manifest aspects of Reality.

The spiritual aspect of presence, because of its ethereal nature, is not easily apparent, even though it is perpetually at play as the integral quality of life’s

¹⁰¹ (AKJV n.d.), John 14:10

¹⁰² (Tanakh 1985), Isaiah 11:6.

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be-ing. In the face of such concealment, how then can we, collectively, see the mutual nature of the inclusion of human presence as the divine Be-ing?

It is through the simple but consistent adherence to God's *unrelative* Reality that each human being can be a virtuous custodian of the shared life bestowed to everyone. The given is the divine Presence—God's gift of Own Be-ing. The divine Ownership brings forth the Reality of unrelativity merely by stressing the perfect inclusion for oneness. In order to understand the eternal divine Context of Presence, divine Ownership, ordinarily, must be seen as the natural state of Reality of all owner/own-ed relationships.

Our human presence constitutes *unrelative* human sacredness as the heavenly Ideal, along with the relative dualistic *good* and *bad* aspects of temporospatial life on Earth. Both are always there; however, by their nature, only one can be “seen” at a time. This gives the misleading impression that they are separate. They are like two contexts interwoven, yet need to be individually spoken of in a manner demanded by the language specific to each context. When God's Truth is thought of as the original thread of the world's integral fabric, life is formed as a consequence of the weaving by God's Own hands. “Heavenly divine” in origin, our source is inherently one continuous thread actively connecting the reality of our days while living.

In the numenal context of faith, one needs to communicate the “unseen” Truth with respect to the Mystery of God, which is commonly considered an unreachable reality of the divine Context. Anyone should and can acquire (or “see”) the unseen as their nature—each person being an instance of be-ing by the Truth. The word “unseen” denotes the invariant and timeless ever-Presence God “is”—the Eternal Nature obscured by barriers. The Truth, as the unseen (by which “eye?”), however, can be realized as the divine Ownership that keeps us alive and with presence.

THE OWNER OWNED BY ALL

As a corollary to the ownership principle, stated above, of “being owned by (the thing) that we own,” the following truth can be claimed as a maxim and a variant definition of ownership, this time specific to the divine Context:

*Divine Ownership is being owned by God (the Owner)
owned by all.*

Divine Ownership, when experienced, brings about the complete awareness of the existing severance, up to that moment, from all own-ed, save the divine, by the detachment from *those barriers within*. Such

cleansing from “barriers” leads us to a state where we realize with certainty that we are owned by the divine Owner while owning Own divine Self.¹⁰³ In this divine State, when liberation from the barriers within oneself happens, salvation occurs in the name of divine Ownership. At such a juncture, this human experience qualifies as human purity in be-ing and in detachment from the relativities that form the barriers to bi-directionality.

Detachment is what needs to happen (“the event”) in order for one to experience the bliss of *unrelative* Selfhood of God (to be as “is”). The surfacing of the *unrelative* hidden picture within all pictures we casually see around us every day is possible through the owning of the divine Selfhood. The ensuing love felt in such a state is the source of religious revelation. The potential for gaining this mystical experience resides with each person’s present being—as substantiated by the scriptural Truth that reminds the readers “...nearer to [you] than [your] jugular vein.”

Divine Ownership was revealed to the prophets, messengers, and sages from East and West, and has become known to those who were graced to become enlightened, thus awakened to its Reality. The graced ones were instrumental in revealing the Truth while transmitting the significance of their graced-gift as messengers. Holy ones provided the Truth of the divine Context that was transcribed into scripture and gospel. The resulting religious doctrines and “law” for guiding persons in spiritual pursuit are the spiritual renderings of the revelations. It is my understanding that the unrelative and relative facets of the scriptures lead the “laws” to be applied appropriately in accordance with their nature. Unrelative Truth is for the individual’s enlightenment while the relative truths are for aiding the individual to set up the secular laws for self-governance with harmonious communal living for and with justice.

I have reinterpreted the revelations voiced by multiple religions to explore what I see as inherently Unity for theology, while following a similar path taken by Hz. Parmenides for “the Way of Truth.”¹⁰⁴ My approach has been to transpose a template of unrelativity onto numerous revelations and spiritual citations to excavate the shared truth for a unified understanding, to filter out the universality in theology—in a sense, to practice a science of religion to extract the irreducible. I have remained vigilant and strived to stay true to the original mystical messages, upholding their most elevated spiritual meanings possible, and kept the historic continuity with and between sources of different religious revelations.

This has been done with the precept that all presence ought to speak of one Reality in the ultimate sense. God revealed Own Selfhood with Own name and nature as “I am [That] I am,”¹⁰⁵ in one case, to Hz. Moses at the

¹⁰³ This can be viewed as God’s “Self-Ownership.”

¹⁰⁴ (Geldard 2007)

¹⁰⁵ Exodus 3:14, *King James Version* (KJV), Public Domain, 1987.

UNRELATIVE TRUTH

summit of Mount Horeb. The nature of “Selfhood” underlying in God’s name needs clarification to explain the purpose of sought after synchrony.

SYNCHRONIZE RELIGIOUS UNDERSTANDING

In the context of divine Nature, I, as an own-ed, want to synchronize religious understanding beyond any points of contention, cleansed of relativities open to dispute. This will provide the true standing to relieve the problems encountered due to disparate religious world views between religions and sects within religions.

The reader shall come to know the divine Ownership synonymous with divine Be-ing when they realize how directly they are participating while living the Reality of owning the Truth, God “is,” while, at the same time, being own-ed as God-is-ness.

The ultimate inclusiveness by divine Ownership is the causation of divine Justice—the divine *OwnSelf* in Unity. The right approach to the mystery of the “concealed” unseen Selfhood—God—can be fruitful only through increased inclusion with mutuality for the Truth’s sake, to do justice here and hereafter, which will nurture the Ownership of divine Reality. This form of Ownership can awaken us and allow us the direct experience of the “transcendent” Truth.

We will be on the right path to experience the *divine Ownership of the Spirit* if and when we move beyond the conceptions of our mind—which is of *relative* consciousness. The consequence of acquiring divine Presence directly with fidelity (without mediation) to one’s God-given Holiness is what I call “justice to God.” To that end, the consequence of going beyond our limiting beliefs (i.e., beyond our personal relativities) realizes adherence to the tenets of unrelative human spirituality. In other words, one person’s attainment in such circumstance is universally valid for believers and unbelievers alike, and can be attributed to the whole of humanity in unrelative term.

JUSTICE TO GOD

When we ponder on ownership in its spiritual form, a humble respect begins to refine our understanding of justice to God.

Justice can be considered “divine” when it is for the Truth, God “is.” What divine Justice means is being perfectly *fidel* (faithful) to God’s *unrelative* Nature—isness—through the realization of divine Ownership, when the soul is seen to be one with the Spirit, God “is.” Justice can also be for the “heaven” as the consequence of liberation, salvation, and enlightenment when one is “justified,” which requires perfect fidelity to unrelativity. Generically and basically, justice to God is a consequence of seeing God with fidelity to the Presence God “is.”

The knowledge of God Reality of the Truth will provide the sensitivity for *the right kind of ownership*, which is tagged as “The Way” toward divine Justice that, when applied to its terminus, will confirm the divine Owning already shared by each one of us. For each individual, The Way toward the *unrelative* divine State passes through cognitive realms while living here on Earth, where the character of ownership practiced ought to be in the name of justice for divinity’s sake.

Becoming Free of Barriers

Since understanding God’s Nature is not dependent on any relativity of our living, we cannot comprehend such Nature with the reasoning of the intellect alone. The Ground of Be-ing for Presence is inaccessible through the mind’s thinking faculties. The unrelativity of Presence of Be-ing can be acquired by becoming free, as of the “barriers” within that are caused from dependence on one-sided and exclusionary versions of truth that are relative to our reasons and the reasoning mind.

The wisdom nurtured through divine Ownership can effortlessly practice and apply mutual inclusion. The consequence of *perfect inclusion* that speaks of oneness is unrelativity, for spiritual justice to God is, in effect, an awakening to the mystery of the *unrelative* Truth. On page 75, I stated that such a religious experience happens through owning in the spiritual sense of the word.

For the knowledge of how such a state differs from all others, it is crucial to show that, solely while in this divine State, all religious meaning of God’s Truth is acquired. Most importantly, this “oneness” state reveals the divine Context for realizing divine Ownership—with special import for human life, where mundane ownerships take on a totally relative character. The synchrony gives birth to divine Ownership when experienced unrelatively at the instance of pure Presence as the moment of enlightenment.

What we see with our minds is colored by what state or mental disposition we happen to be in. For example, the reason we see with an exclusive outlook is because we are thinking prejudicially, expressed as a product of a mind that is conditioned to see subjectively. A conditioned mind produces conditioned seeing, with barriers erected to condition—hence, with limited consciousness specifically relative.

Seeing that seeks a conditioned outcome produces a mind that seeks further conditioning with more barriers. Bigotry belongs to a judgmental state of mind that further alters mental seeing by consequently making the mind’s eye more exclusive to justify the judgments. As an example, “profiling” is such a practice. The profiled object or person is picked out by a mind that has learned to seek discriminatingly by seeing exclusively from behind their barriers. Such deepened subjectivity cannot help not exhibit an exclusionary

attitude in contradiction with Godly religious spirituality aspired to for all time, for all places, and for all of God's creatures.

If the obvious interdependence between the mind's disposition and its effect on the mind's owner's conscious seeing is generalized, then this interplay should also apply and become universally true for other ways of seeing. Each way of seeing, therefore, is a product of a certain mind-state of consciousness. For example, an empathic, altruistic seeing could be associated with a fair and charitable, kind, and compassionate state of mind. Or, a self-centric seeing could be associated with a subjective and self-serving, egotistic state of mind. A selfless seeing would be associated with detachment from all biases in an aura of fidelity to presence as "is."

Therefore, the nature of human consciousness as an acquisition process places our awareness in states commensurate with our temperament present at the time of acquiring or seeing the consciousness-generating presence. Since we express a mind's state of presence in synchrony, and corresponding to the way of seeing, the unrelative aspect of the human condition must exist in a particular state to realize selfless consciousness. This salvific transformation becomes a possibility only in a state where the mind's conditionings—that create all relative mediums of presence—are absent in their effect. Such a state I call the *oneness state*, which happens to reflect the integrity existing between it and divine Ownership. The liberating religious experience takes place in the oneness state—in Zen this is called "satori"¹⁰⁶ or the enlightened state, to which the terms "super-consciousness" or "cosmic consciousness" are attributed.

The effort to bring out into the open the awareness of this special state belonging to every human was motivated by a sense of justice to what I knew—that God "is"—that I saw all around me. *Kendisi*, meaning "ownself" in Turkish, is a word used to express God's Selfhood—the Reality in Unity—without the relativity of time and space.

The relationship between the *relative* personal states sourced by the mind and the *unrelative* oneness state has been on my intellectual plate for many years. I have always felt the need to explore and expose the underlying separation between them. The launching point for this endeavor started while thinking of the issues religions are facing due to the disrupting differences causing asynchrony between the mundane and the sacred, between science and religion, between the created and the Creator, between the *relative* and the absolute interpretations (which I prefer to call "*unrelative*"). There was a need to mark the trail toward divine Justice through the landscape of cluttering relativity that I had traversed myself, and I wanted to share what I have "seen" with those of you who may similarly hope to do so and take on the challenge.

¹⁰⁶ (Izutsu 1882), 195

I first put pencil to paper for the project in 1996 in an attempt to account for the full set of states—the mundane and the sacred—a human being can find oneself in. The intent was to draw, initially, a schematic that placed the *unrelative* divine State in its proper positioning within the mix of all the other states commensurate in degree with their relativistic characteristics.

It ended up looking like a circle as shown in Figure 2. The “Circle” is instrumental in focusing our attention on the mind’s disposition. That attitude will drive a person in a certain direction in relation to their reactions to events happening around them. It additionally plots in which direction one could be moving in relation to any intentions one has/harbors.

The Circle needed to diagram a simplified picture—as seen from the mind’s vantage point—while accounting for the divine Ownership state, which appears to stand far removed from access by the mind.

“Games People Play”

The Circle of Existential States, as a conceptual device, is similar to the Transactional Analysis Structural Diagram, which I became familiar with from the book *Games People Play*¹⁰⁷ during my college years in the late 1960s in California. Transactional Analysis has three states—the Child, the Adult, and the Parent—that describe, in psychological terms, how a person interacts with other people in their surroundings.¹⁰⁸ Similarly, the Circle has a finite number of states to describe the dynamic of individual human behavior.

By focusing on one’s mental disposition, the Circle becomes a personal guidance tool toward the oneness state in attaining liberating consciousness. In the mechanics of the Circle, various points constitute the Circle’s state arrangement (drawn as “bubbles”) to account for the dynamics of human existential presence. Arrows depicting transitions indicate movement between the states in response to events. Each state’s character has a distinguishing effect on the intentions and modes of behavior modeled by the Circle. Conversely, the intentions of a person are a determining factor on the movements between states.

Each state generates its own way of seeing relatively. The uniqueness of how one sees the world is the character of personal truths that screen and modify how one receives and perceives external reality, and how filtered internal reality is reflected to the world.

In total, eight states shape and guide human awareness:

¹⁰⁷ (Berne 1964), 29

¹⁰⁸ (Harris 1973)

UNRELATIVE TRUTH

- Out-of-touch (OOT—an extreme state shown for completeness)
- Primal
- Self-centric
- Formal
- Empathic
- Selfless
- Solitary
- Oneness

A full discussion on the Circle with its eight states and how they affect our behavioral practices is deferred to a later volume of study.

For now, what is important is:

- a) To identify the location of the oneness state in relation to other states, and
- b) To give us a general idea how each state plays its part on ownership and, additionally, on divine Ownership.

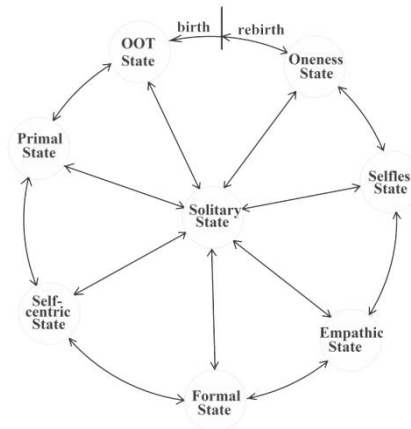


Figure 2: Circle of Existential States
All possible state transitions are shown.

COMPASS OF OWNERSHIP

The *differences* between the states needed exploration, since they reflect how I have spent my life. The *relationships* between the states required analyzing because they are driven by thought-generated events and the ensuing responses within my character. A self-analysis was performed to understand the judgment references I was utilizing in my responses to events coming my

way. In what states was I spending most of my time? The descriptions of the principles involved for each state were defined and I explored why, from moment to moment, I behaved differently. I discovered that the makeup of the state I was in caused the difference in the manner of my seeing and receiving the world.

To demonstrate the variances between the states, a simple example has to do with road traffic. In what ways may drivers react and respond as they travel through the streets of a crowded city, encountering other drivers who are of a different mind-set when it comes to sharing the road?

Some drivers are very polite, considerate, and generous—they will let you go ahead when they see you need access. Some drivers drive strictly by the rules and will use their right of way, expecting you to wait your turn. On the other hand, unfortunately, some drivers are always looking for a way to jump in front of you the first chance they get. They would rather have you wait since, somehow, they feel they are a little more special—more deserving of privileges!

How you feel toward each of these three driver types you encounter will not be the same. Each one leads you to a different mental state and each encounter causes you to respond according to your mood at that moment. You may react with understanding and sympathy, or you may feel anger and express road rage toward the selfish driver. I would definitely feel gratitude and respect for the generous driver, whom I would emulate as a model driver.

In our psyche, we are free to choose our reactions—sometimes irrationally or empathically and most often with no sentiment—to avoid undesired or unnecessary stress. We do not want the events on the road to take us to an emotional state we never intended to visit in the first place. While choosing our response, we rely on wisdom and information previously gained through life experiences that will aid our judgments. Under the circumstances, they justify what we think is the most appropriate response at the time.

Each state on the Circle reflects a variation on the theme of owning and being an owner because its inception is based on the fact that the notion of ownership, from the start, is associated with justice. It made sense to designate a region of ownership that corresponds to a particular justifying state representing what is going on in a person's head at any moment.

Based on my observations, human ownership can be categorized into five regions that track the states presented by the Circle. The schematic of the Circle took on a different form, shown by Figure 3, just to depict the regions of ownership. I named the new drawing the Compass of Ownership—in short, the “Compass.”

The Design of the Compass

The Compass brings together the concepts of justice, fidelity, ignorance, exclusion, subjectivity, and objectivity, displaying their relationship among ownership. The interactions between such factors have to be shown in order to account for their effect on ownership, with explanations on how and why differences exist between the five regions.

Each ownership region determines the character of intentions in actions to own, to be own-ed, or both. The significance of “intention” resides with the kinds of thoughts one harbors and the nature of the concerns one holds (references) in “faith.” Such things influence one’s ability to formulate a decision to act in a preferred, selective way. As we know, deliberate action follows voluntary intention. If action is involuntary, then it is based on reflex—inherited responses beyond our conscious command—as we can observe in plants, animals, and human beings.

If I see with my mind’s eye in accordance with my sense of justice, then that will place me in a very different state than when I see with infidelity. Objectivity, in a sense, directs the manner of my seeing, and that determines the fairness I may pursue or eventually cause. According to Erich Fromm (1900–1980), German social psychologist and psychoanalyst, objectivity is “...the faculty to see the world, nature, other persons and oneself as they are, and not distorted by desires and fears.”¹⁰⁹ The character of this “faculty” with objective approach is based on the degree of inclusion, which, in turn, leads to justice of a kind dictated by the state I am in and the degree of fidelity I am able to see, or acquire presence, with.

An objective mind conveys one’s reliance on all elements equally and strives to include all relevant pieces of information for truth’s sake. An objective mind commands fair and impartial truths to leave their rightful affects in our judgments. On the other hand, the subjective mind selects and elects, causing certain pieces to be left out—those it does not find it necessary to include, for whatever reason it has come to be convinced. This self-centric attitude, with its exclusivity and sometimes a lack of conscience, shows that one is not intellectually or morally troubled at all by causing incompleteness.

Objectivity is the principle that regulates “rightful” seeing and determines the degree to which one can be faithful (Latin, *fidelis*) for completeness sake. Objectivity defines and demands fidelity in the direction that asks from us to be more inclusive—and, therefore, less exclusive—and less *relative* to our narcissistic center of gravity. Hence, being objective would allow us to overcome the consequences of partiality that tend to arbitrarily dismiss the truths of others unfairly.

¹⁰⁹ (Fromm 1955), 65

The virtue of objective seeing arises directly from our attitude, in that we savor the acquisition in the way something really is rather than in the way we desire or want something to be, or in some other way would like to feel about it, e.g., to avoid fear. In other words, objectivity relieves us from *relative* attitudes. The cautiousness and care we feel ethically we ought to exhibit—purely for etiquette and respect—will direct us toward an approach to practice fidelity and ownership in situations as they warrant.

For instance, in a state of concern, we pay attention so we don't awkwardly do something wrong at a formal event, misspeak with an elder, patronize a young colleague, or look away when a greeting is due to the one walking our way. These actions are all by way of being vigilant for sincere owning in order not to fall short. All are for the sake of true concern—to be well-owned by that for which we feel responsible, since we need to be loyal—to belong spiritually—“...to be in touch with reality by reason, to grasp the world with objectivity.”¹¹⁰

It is the detached stance of objectivity that articulates the unbiased responsibility of owning. Can we muster the kind of objectivity that would permit us to support both teams while watching a football game? Or, can one choose not to support either team? This is so hard to do—to not have the slightest bias toward either side—especially when your son or daughter or a friend is on the field playing. With a similar concern for bias, when I was very young, I was sometimes asked, “Who do you love more, your mother or your father?” Like most children, I automatically answered, “Both of them.”

Was that objectivity or ownership? It was fidelity to parenthood to uphold the belonging (of being own-ed) spiritually. Where then—in which state?—was I positioned on the Compass of Ownership?

Ownership Regions

It was the truths of my experiences that I wanted to represent with the schematic of Figure 2. How and when we arrive at each state and how and when we move between states is particular for each person, since each person is unique in disposition. Such uniqueness entails everyone's version of truths as their own references take the front stage, or not, through which they see, and that makes them who they are as individuals.

The Compass, Figure 3, is identical in the way it functions for each person. Yet, at the same time, its mechanics functionally create the good and not-so-good, diverse ways of being human that we see all around us in society and religion. It is important that I express a relational view of the

¹¹⁰ Ibid., 65

mundane and the sacred on one schema on one page, because it holds the key to explaining what is lacking in understanding religious Truth. When revelations are put under scrutiny, it becomes apparent that the worldly secular (the mundane *relative*) next to the other-worldly religious (the sacred *unrelative*) sides to being a human are mutually inclusive, and the Compass demonstrates that.

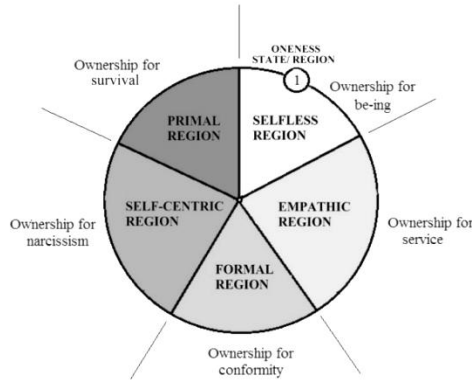


Figure 3: Compass of Ownership

In Figure 3, the Compass is partitioned into five pie-shaped and one circled regions of ownership:

1. Primal Region

In this region, the survival instinct is in alarm. The primal concern is self-preservation, which can be characterized as “ownership for survival.” Certain subsections of this region can, as well, point to a socially “insane” pathology, since the person relationally excludes all except oneself. In other words, as a social being, the person may be, in a sense, out of touch with their surroundings while, health-wise, harboring psychological issues.¹¹¹

2. Self-centric Region

A person who seeks self-benefit, mostly through highly *relative* references to one’s standing in relation to other people, wanders in this region. Here a person projects a highly exclusionary nature and ignoring attitude, representing subjectivity that easily generates prejudicial,

¹¹¹ (Lifton 1976), 78

preferential, opinionated, and judgmental action. In this region, there is only “ownership for narcissism” because of self-serving interests aiming toward favoritism to oneself, or to a select population of choice. Pretentious reliance on oneself prevails, and the person is highly competitive in self-promotion, considering winning at almost any cost. Bending or violating rules, cheating, lying, and such other behaviors are prevalent and necessary for the person’s egotistical gains at the expense of others.

3. Formal Region

All job-related, professional behavior fits in this region of “ownership for conformity” where a person is rule-driven with conforming attitudes that are typically found, for example, in a workplace. Normality is the dominant theme here, with references to an ownership that relies on duty-bound uniformity and individual responsibility. A person’s *relative* expressions are dependent on formal criteria, with varying degrees of inclusive cooperation, since the criteria are based on the demands of the environment to define the norms that fall in line with conventional wisdom. One is *relatively* objective, but such objectivity tends toward the norms favoring oneself, if closer to the self-centric region on the left, or favoring someone else, if closer to the empathic region on the right. While in this region, competition is savored, such as in sports, but such a person ensures the rules of the game are kept to.

4. Empathic Region

One who is reliant on others and can be relied on resides in this section of the Compass. Objectivity is enhanced and the person is motivated to serve people in need with less *relative* focus on oneself. Kindness and charitable qualities mandate references with fairness that makes one more inclusive, with thoughts cleansed of arbitrary favoritism. In this region, a person is community conscious, exemplifying an “ownership for service.” Cooperation, rather than competition, is the outlook, for the sake of social harmony and togetherness. Here, a person is sensitive to the needs of others—they may be called a “Samaritan” for their open-handed care and helpfulness.

5. Selfless Region

Selflessness distinguishes a person who is more and more detached from personal drives (i.e., non-driven) and has submitted themselves for the “ownership for be-ing.” One is socially integrated and is responsible even to the degree of self-sacrifice. Their references are non-seeking and with fidelity, directed to life as “is” and for the well-being of all with compassion and humility. The person is conscious of universal values that compel self-denial without avoiding or ignoring self-integrity. Reverence for life is the outstanding emotional trait in this region.

6. Oneness Region

More than simply a region, oneness is also a state in the middle of the Selfless region and is depicted by the ① symbol located at the upper edge of the right side of the Compass. In this state or region, “the divine Ownership” for oneness is realized to reveal unrelativity. The enlightenment state, where the experience of Nirvana or “the Truth” happens, is here, with the full awareness of and by owning divinely. Complete detachment from any self-referencing concern (the cessation—”virtual death”—of ego-self) brings forth the centrality of submission to the Truth as “is.”

The oneness state stands out as the most special one, where the function of “seeing” takes on an *unrelative* character that enables salvation (Nirvana or enlightenment). Realizing where in the human condition the *unrelative* state resides should have immense influence on one’s theological grounding to encourage an approach to explore divinity at a personal level.

ONENESS STATE

A life centered on divine Ownership to cause justice or be just to God should be of vital importance to and of benefit for each and every religious practitioner. This centering can be pursued while following one’s brand of spirituality—whether freely chosen or inherited by default. The reliable knowledge of the *unrelative* gained at the oneness point marked ① can be applied to a new way of life that promises contentment and peace, having known the Truth for happiness and well-being. To see and know the Self—God “is”—one must have experienced the oneness state, having completely detached from impeding internal mental formations that are considered “barriers” to unrelativity. Evidenced by its position marked ① on the Compass, this state is well away from the ownership regions that exhibit subjectivity and self-centered relativity.

As observed from the descriptions of Figure 3 above, generally the left side of the Compass favors subjective references, while the right side banks on objective references. The terms “left” and “right” are arbitrary, without any deliberate significance. The left side displays increased relativity, with higher levels of attachment to one’s preferences. The right side contains reduced relativity, producing more impartiality, objectivity, and detachment as one moves more and more counterclockwise toward the ① state.

Of all Figure 3’s regions, the outstanding one—that does not need any reference—is the oneness region/state. Over the years of studying spirituality and religious life’s role for the human condition, I tried to excavate the essence of this unique state to place it where it is meant to be reached. It is appropriate to claim it as the divine State where, in mystical terms, past

revelations are expressed. I can surmise it was in this state from which Hz. Jesus spoke: “I am in the Father.”

This is the state from which each one of us entered this world—where we were just before we were born—and it is also our “origin” to which we will return—having died—when we can no more use relativity for references generated by mundane consciousness.

Freedom from Dependence

When I have realized selflessness by entering the dependence-free state of pure be-ing, when I have given all—that is to say, when I have released my self-consciousness of all relativities and of my existential ego-identity for my owning—it would be known that I am left empty of dependence on things that are *relative*.

Regarding this, Hz. Augustine said,

“The soul has a heavenly entrance into the divine nature in which all things become nothing to her...”¹¹²

Say to yourself: It is at this time the emptied selfless consciousness will be left solitary with God, as I was before I was born—without an “I,” i.e., unrelatively—in complete detachment from what I was granted originally and received since birth. Then I shall see—in full awareness—that I am owned by God, as I am already, and eternally.

Awakening to the Truth, which happens by detachment, requires one to become own-ed to the degree that one has “no-thing” to give, but all to receive having been emptied of all things.¹¹³ Any “thing” that is *relative* (i.e., something with relational existence) needs its dependence to become exhausted by detachment in order that such barrier is neutralized for one to receive the *unrelative*—the freedom from all forms of attachments for dependence.

If we accept that premise, faithful persons hope to arrive at ① state to gain the divine Truth by praying and directing ritualistic religious works toward their deity for salvation and spiritual awakening. Through devotional worship, people hope, in effect, to be owned by the perfect Ideal that can be experienced by the historically recurring salvific way.

¹¹² (Eckhart 1996), 121

¹¹³ *Ibid.*, 7

In *World Religions*,¹¹⁴ Huston Smith says religion needs to satisfy “what people want” from life—the “God” of their choice is the deliverer of their “wants;” hence, most worthy to be sanctified. They hope to be purified of their “sins” (errors by incompleteness) by entering God’s sacred space on Earth, traditionally encircled by physical walls belonging to a temple, a church, a mosque, or other sacred locale of their choice. However, for them, all this goes on without being sure of God’s True Nature, which may leave them feeling they are lacking some fundamental virtue or righteousness for not knowing. Their acts of relativity to gain blessings are solely an exercise that follows rituals driven by habits of creed—all the while with reverence. Their devotional pursuits may appear as though shooting an arrow without aim, or, more gravely, like blasting off in a rocket hoping to reach a planet without a clue where it is in the cosmos.

It can be said that one is participating in ownership that also includes the spiritual form when one has emotional ties with one’s religion. This is also true for country and flag, friend, family membership, pet, or any other thing that represents deep attachment. In the spiritual sense, one might as well be saying, “I own these people and things dear to my heart. I have made it my occupation to include myself in their affairs, as much as they allow me to belong, in order to see to it that they are well and protected in every possible way.” Voicing one’s intangible personal goodwill seems to unite the own-ed with the self-proclaimed owner.

If we think a bit on what goes on while someone is praying, we can get a good sense of spiritually owning and being own-ed that is in full focus, with the desire to connect and be included with that which we think is of divinity. We enter a dialogue with the divine, to the extent we are in touch—just like Malala—to experience belonging to the divine while projecting sacred feelings and thoughts for the well-being of others and/or ourselves.

Divided View of Sacred Space

Most believers have a divided view of the sacred space—half on Earth and half in Heaven, or in some other ratio. It can be observed that in times of need, one strives to connect with Godliness. While standing on the ground, people look up to the sky for the “heavens.” The *unity* spoken in words definitely does not correspond to living God’s Ownership on Earth. The ownership that relies on God’s Truth needs to be probed as the primary principle for the sake of benefiting from meaningful “worship” and genuine spiritual practice to receive the blessings of living experientially in sanctity.

Do not be surprised that what is in the divine Context as *the sacred* is neither physical nor cognitive. As the reader will observe later, the sacred

¹¹⁴ (H. Smith 1994)

space is the Owner of the sacred space, is as OwnSelf—the Own-ed. If worshippers of any religion or wisdom tradition want to know the Truth—i.e., God’s Truth—they need to discover the realm called a “sacred space” is *their soul*. Really, this is (where) divine Ownership is at play eternally in Own divine Context in a state of oneness. The Presence of Be-ing is the ultimate “sacred space” (in and) of each life.

Just as Godliness owns all, Godliness is (to be) owned. The Ideal of living is being own-ed—spiritually. To be own-ed divinely is to be (~~part~~)¹¹⁵ of the eternally present state of life (“the Own-ed”) so revered. Unfortunately, we focus mostly on ourselves and keep occupied with one-sided purchases with affairs of busi-ness, in search of gathering stuffy wealth through acquiring belongings (by persons, companies, countries, markets).

What is missing in this sorry, mundane picture is the reciprocating mutuality in ownership where there is the relationship of belong-ing—the discarded chances of being owned. It is as though we are always looking through a one-way mirror: we can see the world, but do not allow it to see us. Reciprocity ideally expects that we need and ought to know we are own-ed as much as we own, having belonged as someone’s “own.”

To be own-ed, while being born anew ourselves, is to give birth to another’s presence in the moment with a new and fresh context that belongs to a shared *now*. To be *seen* in the now is to become own-ed instantly. That allows birth to our presence at the point of “been seen,” as is so beautifully expressed in the movie *Avatar*¹¹⁶ when Neytiri says, “I see you” and Jake Sully says, “I see you” in return. It is through being own-ed that we gain the confidence to move forward without looking behind us or feeling unsure if we will ever get back home. It is by being own-ed that we achieve freedom from uncertainty and forge liberation from fear of nonexistence. Being own-ed is being in the blessed Home, that eternal residence in Eden with the beautiful Garden of Be-ing.

The most beautiful and awesome aspect of such knowledge was—and still is—that by merely knowing, I felt I was not and could not be alone under any circumstance. I could not imagine my being as separate, as an individual creature with a body and a conscious mind. Without any conditions or demands on me, I knew I had an Owner. I was actually the one putting the demands on myself to not forget that I am an own-ed.

Within the diversions and distractions of a fast-moving life, it is pretty easy to overlook and take for granted the beauty of Grace. Are we not

¹¹⁵ The strikethrough is intentional since the word “part” connotes fragmentation of separation, which is being avoided by not saying “to be part of the eternally...”

¹¹⁶ Cameron, James, *Avatar*, film, directed by James Cameron (2009, Los Angeles, CA: Twentieth Century Fox Film Corporation, 2010), DVD #2, time stamp 32:32

advised to “smell the roses” with every chance we are given? Even if I feel I do not own anything that I could say is “mine,” I can be “given” the knowledge of divine Selfhood (Turkish, *Kendilik*). I am being constantly humbled with emotions of being owned by the Self; my selfhood is not “mine,” per se, yet who else’s can it be? How is this “I,” that knows, and owns without the I?

At each instant, by be-ing, I recognize my life is of God, as God “is.” Every day I feel own-ed by the Presence of Be-ing that “is” (~~was~~)¹¹⁷ here before I was born. I feel, with reciprocity, that I own my Owner by being here now with presence. I assume that such feelings on my part can be real for other people—including the disowning murderer—for they are as well own-ed by God, as I am, and they own God, as I do. God is the Owner owned by all—you and me alike.

This is a critical juncture—where the certainty of how we can attain the most essential knowledge for *awakening* is made possible through right ownership. It is crucial that the “good” of bi-directional ownership flourishes in human hearts in order for us to attain the mutually included God’s Truth, experience divine Ownership, and know confidently our divinity.

Each individual’s goal can be to promote charity with love (Greek, *agape*) if aiming to improve owning. Charity and love counter the exclusion and ignorance—whether intentional or innocent—that prevents the awareness of being own-ed. What gets in our way of understanding life’s essential story is human *disposition*, when it is limited mostly to receiving without giving and by erecting obstacles to (our) being unrelatively conscious.

Where the Compass “points” informs to alter one’s consciousness of how one can relate to the lives of individuals of the same, or a different, faith. Such change can happen in relation to how the ownership of truth takes on various colors of partiality on one side, or compassionate concern on the other, as well as for justice’s sake. Readers who utilize the Compass will derive much benefit from its relational arrangement while meditating and studying how subjectivity and objectivity affect their approach to ownership.

¹¹⁷ Strikethrough to point out the expected past tense is not appropriate in divine Context.

Chapter 5

FAITH WITH REASON

“Until the seeing comes they are still craving something, that which only the vision can give; this Term, attained only by those that have overpasses all, is the All-Transcending.”¹¹⁸

Hz. Plotinus

The craving will end someday, as hoped for each, when one is liberated by awakening to the Truth of ultimate order. Have faith that the knowledge provided by “the All-Transcending” vision will lead to the eternal joy, the promised bliss, and the delivery of all the goodness this world can offer. Theologically concerned individuals, I surmise, hope to realize the meaning of having the “vision” by living and, furthermore, letting others live similarly in freedom so we all can be graced with the observance of the divine Reality of the Owner God “is.”

The enlightened ones, very few in numbers, affirmed the heavenly Presence with the Holiness of the Spirit that they experienced by Grace, having come to *instand*¹¹⁹ pure Be-ing. How divine Ownership can be personalized as the Truth “is,” real for everyone, and how each can be set spiritually free of the obstructing relativities of createdness, was touched upon in the previous chapter.

FREEDOM AND LIBERTY IN FAITH

Conviction in the perennially revealed Truth will be fruitful as long as one does not allow piety to become a barrier to individual salvation, for “[o]nly when the highest instincts are given their freedoms are we fulfilled.”¹²⁰ Everyone needs to feel spiritually unrestricted, without worry, to bravely reach beyond the bounds of their particular beliefs and their comfort zones for the sake of tasting the fruit of a liberating kind of selfless demeanor. This stretch does not in any way imply changing or contradicting one’s religion; it only asks for undertaking, with liberty, a dedicated focus, and deliberation on

¹¹⁸ (Plotinus 1991) 9th Tractate #11

¹¹⁹ Replaces the word “understanding” solely in the spiritual realm and context. It means “standing in” primarily used for unrelativity.

¹²⁰ (Geldard 2007), 97

the timeless Truth—the God Reality—at the core of their religious doctrine, as they will be convinced is there.

Like a bridge waiting to be crossed to a desired destiny, to arrive there to be delighted, faith is between where we are in knowledge and where the mystery waits for clarity. Faith promotes spiritual progress in order to transcend its supporting framework to take flight, with the rationality of the process for ownership residing with trust in the Truth. All the while, it is in need of caring attendance, since the mind is embroiled in relative intricacies. We shall be liberated by inviting the self-annihilating unrelativity we have been enticed by when we *see without seeking*—an ontological paradigm.

Faith with reason has meaning, since reason is of the mental cognitive metaverse and is relevant for our existence in all contexts of being human, save the divine Context. Reasoning is based on what we already know in terms of our current version of truths, on this side of the bridge, having formed a logical scheme of explanations. They are all of personal value relative to our standing in knowledge, including ever-evolving cognitive abilities.

In general, faith is based on one or more assumptions of truth—while hoping without certitude that something else is true, or will turn out to be true—so that one can gain a new presence, with insight, on the other side of the bridge. This attitude, no matter how frail in appearance, is paramount for devoutness and the human quest for the unifying knowledge if religious conviction can be positioned freely at the center of everything one owns. The struggle for personal liberation—“the *jihad*”—is within, the connection with the divine Truth that owns us all and is the own-ed by us all.

Individual freedoms of all kinds need protection so that they can be esteemed by their culture and society at large, not allowing them to be bound by creed. The tribal or communal statements of the imposed beliefs of the religious community, “clannishness,”¹²¹ cannot be permitted to usurp the individual’s liberty of conscience and choice, especially in matters of faith. When religious freedoms are encouraged for everyone, beyond binding interpretations steeped in dogma with coercive indoctrinations forcing conformity, the unification of peoples at the point of synchrony of religious understanding becomes possible.

Self-Reliance

The mind needs to be where there is liberty in the air; free self-expression facilitates faith to flow trustingly with reason in one’s abled approach for deliverance. Compelled institutional obedience to autocracies for the sake of communal religious harmony causes the curtailment of carefree contemplation and selfless meditative contemplation. Conservative religious

¹²¹ (Kierkegaard 2009), 113

orthodoxy of any religion or wisdom tradition must realize that diversity is good—like the nature law—for sorting out the route toward the Truth. Diversity is here to stay as long as there is more than one person alive.

Tillich defined faith as “the state of being grasped by an ultimate concern.”¹²² The ultimate concern that grasps us generates the impetus for knowing in the ultimately direct way that “overpasses all.”¹²³ This undertaking for insight demands reliance on oneself and trust in one’s course toward any truth, instead of just wandering on with beliefs anchored on other peoples’ interpretations and conjectures *about* deity. More “selfless” detached inquiry is necessary on one’s part to find the Truth; looking within (one’s self) and not out there, so to speak, “in the heavens.” We are, as always, integral with the Truth and already directly invested in the ultimate order, considering we all are divinely owned by God.

It is like someone suggesting that I need to journey to Heaven to “meet God,” even while I am already with God’s Presence here and now: “God is nearer to me than [my] jugular vein.”¹²⁴ The faithful wonder how to realize matters of “ultimate concern” for their own signification and seeing that each self is an instance of/for/by sacred Reality in the perpetually present divine Context, just as the individual’s soul is an instance of the Holy Spirit. It all hinges on the forbearance that can carry them beyond the barrier-beliefs built, by some logic, on dogma, as well as casual, or not, beliefs *about* God.

There is an enormous difference between submitting to an external truth and submitting to *a way* as a guide to an internal truth. As can be observed with the SIRDS¹²⁵ example below (Picture 1), someone may tell me of the 3D fish image in the 2D chaotic randomness. He asks me to accept this by resorting to the eventuality that what can be seen is what he said it is, as though a fact I must accept with belief. Another person tells me there is a 3D image in the 2D picture and that I need to follow the certain steps he lists to see it clearly.¹²⁶ By soliciting my trust in the method he suggests, I have hope to see for myself what the mystery presence is. By personally experiencing it, I can then deem it an “internal truth.”

The adage of giving someone a fish versus teaching them how to fish harbors this principle. Confidence in the method can be reworded as the trust in one’s self to acquire the Truth God “is” personally, as having mastered the process of fishing, one can be rewarded for a lifetime.

¹²² (Tillich 1955), 51

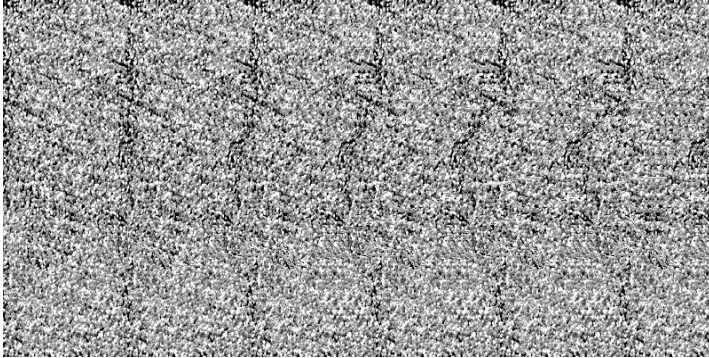
¹²³ (Plotinus 1991), 9th Tractate #11

¹²⁴ (Qur’an 1957), 50:16

¹²⁵ <http://www.nationmaster.com/encyclopedia/Image:Stereogram-Tut-Random-Dot-Shark.png>, accessed 23 November 2015.

¹²⁶ <http://xoewadenajaa.wikispaces.com/How+to+see+Stereogram>, accessed 28 March 2016.

One's relation with God is a matter of self-discovery, to be experienced by the solitary individual's self-reliance.



Picture 1: SIRDS
“Single Image Random Dot Stereogram”: A dimension within.

SIRDS

“The supreme paradox of all thought is the attempt to discover something that thought cannot think,” wrote Søren Kierkegaard (1813–1855) in *Philosophical Fragments* 46.¹²⁷ The SIRDS demonstrates a similar paradox to Kierkegaard's, trying to attach *relative* meanings to unthinkable spiritual reality. The context problem we spoke of in the Introduction shows itself again, this time in the form of a paradox.

The human intellect, with its cognition as the thinking faculty, is not qualified to visualize or intuit adequately the spiritual *unrelative* Reality, requiring a shift in a manner away from the usual analytical methodologies. SIRDS indirectly illustrates the fact that the *unrelative* cannot be “seen” in the usual sense of the word. The spiritual *unrelative* can be seen only by un-seeing (Plotinus called this *overpassing*) the existential relativities. By establishing an analogy in the development of the unrelativity thesis, SIRDS forms an excellent point of discussion while explaining the role of the faith principle and others at play in the spiritual seeing process that initially appear to be absent, yet are always present.

So, is there anything you see while viewing Picture 1 above? Can you point to anything that you recognize within the two-dimensionally distributed patterns? The picture definitely does not look like a meaningful one. However, by design, its abstract appearance subtly holds another dimension “within,” that is initially not discernible to the naked eye. Its unique constitution demands a *special approach to viewing* to reveal what is held

¹²⁷ (Vardy 2009), 19

internally.¹²⁸ One might envisage a mystery picture pleading for an unpretentious gaze.

Picture 1 demonstrates how, with fidelity, seeing anything can generate another dimension hiding “within,” like the awesome breath of life—the Spirit. Rather than looking in search of some same or familiar thing, we hope to acquire the embedded integral 3D image that *wills to come to us* mindlessly, only in the absence of conscious seeking to see on our part. No person will acquire the third dimension if they only stare at the 2D patterns of the SIRDS; the picture will stay as random dots *relative* to that format. To *transcend* the randomness—to encounter and enter the enigma—one must abandon seeking while “looking” and apply a submissive approach to whatever “is” held by the appearance.

SIRDS showcases how it needs its own distinctive manner of visual advance to the “missing” *dimension of presence*. SIRDS is a near perfect simile, a vehicle for exploring and understanding the dilemma between the physical and metaphysical viewpoints that are at the heart of the paradox Kierkegaard referred to. There is a mystery reality within all life’s pictures, as it is with all SIRDS, which we are unable to see initially and to which we cannot do justice because we simply do not possess the appropriate “eye” with which to see with fidelity.

The “eye” for spiritual seeing that we lack is the central theme in Hz. Ibn ‘Arabī’s locution: “When my beloved [the Lord] appears, with what eye do I see him?”¹²⁹ This is exactly the case when we are unable to “see” God’s Presence in life’s reflections, even though we are constantly encountering that hidden image, however indirectly, as it passes us by. We must learn to generate the suitable instrument of vision—the “eye” that is justified to acquire unrelatively—in order to do perfect justice to the spiritual nature of God Reality which, when realized, will bring to fruition the spiritual encounter with the divine—the *seeing* of God—surely *without seeking*, “for none sees Him except Himself.”¹³⁰

SIRDS illustrates the spiritual dilemma we face: The *unrelative* cannot be “seen” in the usual sense of the word, just as the “unthinkable” cannot be thought. The human intellect is unqualified to visualize or grasp the spiritual *unrelative*. There is a need to approach the issue in a manner different from the usual cognitive inquiry, as though dialectic. The *unrelative* can be acquired only by “going *unrelative*” all the way while reaching for the non-seeking paradigm fit for pure Presence. One must ponder the concept while reminding one’s self that even the attempt to not seek is, in itself, an inverted form (of seeking) by the attempt.

¹²⁸ A three-dimensional image of a shark.

¹²⁹ (Nicholson 1989), 165

¹³⁰ (Al-Arabī 1980)

As I observe with Picture 1, the 3D view of a shark is integral with(-in) the 2D patterns. To acquire in the most faithful way the mystery concealed in 2D, the 3D image—the *unrelative* impression—has to be seen by cleansing our casual vision by sidestepping the clutter of the 2D version—the *relative*. The role and function of the 2D picture in relation to the 3D image deserves further scrutiny, worthy of mention here, since it is of essence.

It would be true to say that without the presence of the “chaotic,” dissonant, *relative* 2D counterpart, we would not be able to see the “resolved,” consonant, *unrelative* 3D image.

The Submissive Trust

While attempting to “see” the mystery image of the SIRDS, there is an essential need for *faith* and *trust*. These are very necessary metaphysical ingredients of the whole endeavor. This is so because the reality within demands *a priori* submission—a surrendering attitude that lets go (Sanskrit, *moksha*) to oblige one, naturally, to encourage and allow the handing over of one’s (acquiring powers of) attention to the reality faced (corresponding to the right side of the Compass of Ownership). *Moksha*, as stressed by Hinduism, Jainism, and Buddhism, is submission—also stressed by Islam, and is *agape* (charity)¹³¹ by Christianity—just to get into the special mode of seeing freely to gain selfless consciousness with unbounded liberty while instanding the Truth.

By giving up the “purposeful look”—the attempt—to *see* the SIRDS content, I have, in effect, exchanged my mindful, conscious focus on a “fish” for an unattached, mindless, unfocused process by which my brain (“psychic organ”¹³²) is left dormant and free in solitude. This deliberate release (the will to fidelity) enables me to acquire (to fish) the image in an *unconscious* manner—in emptiness, and unintentionally—without the need for a comparative search or wonder on my part. By fully relying on and trusting my brain’s inherent nature, in effect, I have *suspended judgment*¹³³ on what I shall see—or hope to see, or want to see, or may see. This passivity by submission is called “wu-wei” (Chinese, *non-action*) in Taoism.¹³⁴ The concealed integral 3D image comes forward naturally as is, the “thing in-itself” of the 2D picture. I succeed by not attempting to pattern-match. I dismiss any comparing with images or pictures encountered in the past by not attempting to recollect.

¹³¹ (AKJV n.d.), 1 Corinthians 13:1–8

¹³² (Adler 1949), 16.

¹³³ <https://en.wikipedia.org/wiki/Skepticism>, accessed 16 May 2016.

¹³⁴ (Watts 1957), 19

At the base of the spiritual process sits trust, so that I let unaided acquisition proceed with its flow toward the truth, willed to know. I opened myself in faith with a submitted approach to the task (as the sports terminology goes, “to be in the zone”) while relying totally on the presence of an unknown to own my brain: The 3D image “hidden” within the 2D dissonance. As anyone automatically does while looking to see analytically, I did not purposefully intervene (to mediate in its relation to the image) while attentively attempting to seek and search for familiarity to retrieve and relate. Without depending on the participatory “look,” I transferred all control of acquisition to the instinctual functioning of the brain’s physical constitution so that it could assemble the stereographic image freely.

Although the act of surrendering my will to know might be considered unconsciousness from an intentional point of view, from my brain’s point of being, it is unbiased—free and liberated consciousness with choiceless awareness. Faith encourages the long-winded quest for the Truth by those willing to wait, but not with a need to “suffer,” with “ultimate concern” for their consciousness to become ready and worthy to be owned by the unknown by “losing the self [to] regain (or experience for the first time) a more centered self,”¹³⁵ or to touch the Eternal unrelative.

By “willing one thing,”¹³⁶ such loss of self is the allowance (i.e., opening the door) for and by and for Life’s consciousness.

Self-Revelation in Faith’s Freedom

Having attained the perfectly unattached disposition through submission, the detached “super-consciousness” is allowed to self-reveal while at the same time unveiling the unrelative reality. A circumstance of self-revelation is facilitated by the disposition that, by faithful assumption, banks on the presence of something “new” and unknown to be acquired. According to John Polkinghorne, this is a circular view of knowledge where “...we have to believe in order to understand and we have to understand in order to believe.”¹³⁷

The role of my belief in the foretold presence of the 3D image upholds my willingness to go on to pursue truth and reach beyond any skepticism I may have, or, in the extreme case, disbelief. My positive presumption by belief overcomes any inhibitions, breaks down any barriers, and permits me to go beyond my particular *relative* assumptions. I can extend, in spite of my analytical self, to acquire the *unrelative*. Nathan Rotenstreich defined faith as

¹³⁵ (Lifton 1976), 74

¹³⁶ (Kierkegaard 2009)

¹³⁷ (Polkinghorne 1996), 32

UNRELATIVE TRUTH

“the assent to something beyond observation.”¹³⁸ The “assent” is through submission that can succeed in detaching my mind’s mundane reflective concerns and the relativity of confusion during the observing of the non-sensical patterns of the “chaotic” picture.

Despite the fact that it sounds paradoxical, submission fundamentally equates to freedom—hence, the word “Islam,” which, in my estimation, implies liberation from the clutches of relativities, from those attachments at the hands of subjectivity and self-absorption. Allowing the mind to become liberated of bias and prejudicial influence of one’s own doings, and rid it of any and all past influences, invites one to articulate (in) the silence of a liberating kind of submission in unrelativity, the pure Presence of Be-ing. Liberation is in order for God-seeing—*without a seeking self*, “for none sees Him except Himself.”¹³⁹

Perennial Revelation

The eternal Truth Self-reveals perennially through the human subject, who experiences God’s Grace and becomes a source of spiritual, esoteric knowledge sincerely shared with others. Salvation (or deliverance) through religious experience is ascribed to those persons who are spiritually purified and deemed worthy—not really “the chosen”—and are like instrumental channels for God to reveal Own divine Reality. When one studies the mystical writings from different parts of the globe written at different periods in the religious past, the recurring Truth at/as the root of each belief system is ascertained.

This recurrence, throughout generations of human beings of different religions and wisdom traditions, is expressed by the term “Perennial Philosophy,” which was coined by Gottfried Leibniz (1646–1716).¹⁴⁰ Our conclusive understanding from the recurrence of the “sightings” and the esoteric consistency between them should be that there is in evidence a timeless aspect—if you prefer, an invariance—to the divine Truth. As it has been observed over the ages, the recurrence of such experiences is a testimony to perpetual Ownership that can only be of divine Nature.¹⁴¹

It is, therefore, my discernment that salvation cannot be a monopoly of any one religion, tradition, culture, or civilization throughout time. One must understand where salvation and enlightenment belongs in human condition,

¹³⁸ (Rotenstreich 1998), 6

¹³⁹ (Al-Arabī 1980)

¹⁴⁰ (Huxley 1970)

¹⁴¹ <http://philoctetes.free.fr/parmenidesunicode.htm>, accessed 5 July 2015.

since it is an issue of ultimate relevance in view of the question of religious faith and the harmonious co-existence of religions and wisdom traditions.

In this regard, the next two questions in need of answering become:

- 1) Is salvation a matter for the religion or the culture on a communal level, or the personal on a private level?
- 2) Is it not evident from the history of religion that salvation befalls in privacy on persons of faith—revered ones such as Hz. Abraham, Hz. Moses, Hz. Jesus, Hz. Mohammed, and Hz. Gautama—all of whom in solitude were graced with the divine Truth?

The Qur'an assures us "No intercession¹⁴² can avail in His Presence, except for those for whom He has granted permission."¹⁴³

The Rationale in Faith

Finding meaning comes from reasoning through choice and selecting values fit for one's living. The mind is the generator of meaning by reason, whether subjective or objective: Meaning has its own rationale when created. Faith gives meaning to an unknown, a point of deferred contentment hoped to be reached in the future.

The answer to the question "What is the meaning of life?" arrives relationally from the intellect by utilizing logic and by drawing on one's experiences and established truth values while striving to build worthwhile living—hopefully, with wisdom. In the absence of spiritual wisdom and the rationality inherent to faith, the lack of interest in the human quest for God's Truth appears to be the root cause of human alienation across the board. People can only overcome conflict-causing epistemological weaknesses through illuminating, expansive discourse to defeat subjectivity. The wise ones—those who appreciate the significance of justice and fairness in human affairs—must provide relief for those people who have given up, or who are about to give up, on God's Truth—the source of theirs and everyone else's good—whether they see themselves as proponents of a secular world or victims of modernity.

The context in which one places one's future-presence determines how one answers the question of meaning of one's life. If the context is personal poverty and deprivation, the answer is different than when the context is

¹⁴² This Qur'anic reference belongs in the divine Context where all intercession as go-in-between is disallowed by unrelative divine Nature. Prayer as intercession for ownership belongs to the relative realm.

¹⁴³ (Qur'an 1957), 34:23

abundance and wealth. Whoever gives meaning creates their subject for relative meaning. This is the rational power of the individual mind's subjectivity. When the context is war and destruction (e.g., in the Middle East) or the fanaticism of the extremist ready to blow up and destroy God's Creations, the answers are unreal, spiritually speaking, for those people living in the comfort of their dwellings with their security bolstered by the rule of societal law and orderly fences.

Religious faith has its purpose while viewing the future of spiritual life, having chosen one's object of divine Desire. How can a forward-looking vision go beyond its own rationale for the "individual step of faith"¹⁴⁴ [*leap of faith*] to accept the message without the certainty of its assurance for truth, i.e., commit irrationality in the name of one's religious beliefs? Religious faith is the surrender to the unknown, by definition, possibly an "untruth," so that it would be known as a truth—in time.

However, this is not surrendering to a specific truth, a claim falling short of the "ultimate concern," which would lead to absolutism by counting solely on the doctrinal relative messages, hoping they would carry one somewhere promised. Absolutism is the breeding ground for dogma-inspired false fundamentalism.

FUNDAMENTALISM

According to the authors of the book *Strong Religion: the Rise of Fundamentalism Around the World*, the definition of fundamentalism is "...a discernible pattern of religious militancy by which self-styled 'true believers' attempt to arrest the erosion of religious identity, fortify the borders of the religious community, and create viable alternatives to secular institutions and behaviors."¹⁴⁵ This form of fundamentalism, unfortunately, refers to a religious understanding by militant co-religionists that declares almost all diversity as absolute blasphemy—except its own—since without doubt in their own minds, they are the "true believers"—the few select privileged.

This perspective of religious affairs can be reversed in the sense that such a stance of absolutism¹⁴⁶ is not based on the essential fundamental Truth. Such an esoterically unconnected conception obscures the residing true value in religion—as intended when the tradition was founded. The confusion of contexts (see Introduction, page 31) in false fundamentalism becomes evident when true fundamentalism is assessed and formulated. *True* fundamentalism adheres to the timeless Truth that foresees our living freely to experience God

¹⁴⁴ (Vardy 2009), 21 (Kierkegaard 2009)

¹⁴⁵ (Almond, Appleby and Sivan 2003), 17

¹⁴⁶ (Barbour 1997)

Reality firsthand, while following the liberating salvific path for unrelativity. The culprit—confusion over divine Context—is well expressed by Tillich:

“[The b]asic error of fundamentalism is that it overlooks the contribution of the receptive side in the revelatory situation and consequently [falsely] identifies one individual and conditioned form of receiving the divine with the divine itself.”¹⁴⁷

The meaning of *true* fundamentalism, the kind I am promoting here, should not be thought of or construed as either as absolutism, or extremism, or so called “jihadism,” since such fanatical attitudes are only applicable in contexts that disallow freedoms. Neither can it be associated with authoritarian regimes since, as Ralph Waldo Emerson (1803–1882) advises:

“The faith that stands on authority is not faith. The reliance on authority, measures the decline of religion, the withdrawal of the soul.”¹⁴⁸

It is my hope that we can soon reverse the unfortunate, out-of-tune associations chosen for the divine Context. The word “fundamental” must be freed from its current false correlation with religious violence. With that said, it is reasonable to proceed with the term *unrelative* as the fundamental ground of religious and spiritual life.

In this regard, it is the manifesto of this book that:

The religious fundamental is the Truth of divine Ownership by God—the Owner owned by all. The expression of the living divine Ownership, for the well-being of all in life, should translate to justice as it flourishes on the Ground of Be-ing. The basis for authentic religious fundamentalism is the understand-ing that abides by the unrelativity of the Truth. God “is,” the ultimate Mercy that the faithful aspires to own and shall know are owned by.

Destructive practices, religious or otherwise, are based on self-contradicting tenets. Those ideas are motivated by people’s inappropriate responses in the face of religious diversity and are what lie at the root of

¹⁴⁷ (Tillich 1955), 4

¹⁴⁸ (Emerson 1909), 174

religious divisions and ensuing militancy and never-ending feuds. I am left dumbfounded when I witness the authentic meaning of the word “divinity”—the Be-ing of God, isness as God’s Nature—being twisted out of shape and exploited for creating adversaries and enemies to justify killing and maiming God’s subjects, all in the name of their beliefs about “God.”

Accordingly, any person of violence, or a violent extremist, no matter for what cause, cannot be considered a rightful fundamentalist in the way redefine-ed above.

Violence and the Extremist

It is terribly painful to witness so much mayhem and killing in our world done in the name of deity and religion. It is not hard to fathom how much injustice is perpetrated on innocent individuals and their families. Those individuals—and their faith—fall victim to prejudice and intolerance with unmentionable physical, as well as psychological, violence—ironically, in the name of incongruent religious fundamentals.

Incomplete rationales, bred by twisted justifications based on literal readings of holy texts, are used by individuals of self-serving ideologies to sanction behaving unjustly in the name of their concept of piety—someone’s private religious way of life.

Unaware of the *unrelative* essence, which is worthy of their sacred attention, why do some people strive to impose their misguided, fanatical views that surely violate fidelity for the Truth? The way divisive conflict transforms into deadly wild religious forest fires at the hands of impatient absolutist zealots in a shroud of “fundamentalism” demands we expose the wrong context for a faith, contemplated about the Ideal in isolation, surely with infidelity to the essence of the scriptures.

A person’s unawareness, or ignory, of how and why each religion originated has an inadvertent, while restrictive, influence on their spiritual perspective. Such a limitation in understanding can reach a level of extremism, causing an alienated person to fall prey to flawed reasoning as to why variations on religious themes exist.

Most recently, and with dismay, we have witnessed ongoing violent conflicts between Jews and Muslims in Gaza, between Sunnis and Shiites in Iraq, and among multiple factions in Syria. A key question is: What kind of “ultimate concern” turns self-claimed “pious” individuals into extremists and creates enemies in faith? Is it possible that these divisions can be resolved with some kind of newborn consciousness derived from dependable theological understanding of true fundamentalism?

True Fundamentalism: Faith in the Truth

The word “truth” first implies reasonableness in generating an agreeable explanation. Fundamentalism cannot leave reason in faith behind while chasing piety in the name of blind obedience or strict conformity to—whom? True fundamentalism represents the actual trust in the way toward the Truth, God “is.” The divine Truth liberates individuals from binding beliefs and, as such, also from the knots of irrationality from idiosyncratic relativities.

When an unaware believer unfortunately clings to what I call a *literally interpreted explanation* born of a culture of restrictive religious understanding, they are bound to fail in attaining the opportunity to synchronize their faith with the essence of the original sacred texts of their religion or faith tradition (all listed in Figure 1). Having committed to it, the believer continues to uphold an undertaking very relational to the time and place (most likely in the past) they have chosen according to their subjective preference. One would be spiritually out of synchrony with the divine Fundamental (the Truth) if one cannot adhere objectively to living God’s *unrelative* nature—the Reality beyond all time and space.

When one observes how religion is exploited to divide and religious beliefs are misconstrued in our world without respect for the believer’s Ideal—indeed, the diversity of religious belief is misused like a weapon to antagonize, maim, and, by some, slay peoples with differing faiths—it is all too evident that religion, as it has been throughout human history, is still being used like a wedge to split and sever human togetherness while dismissing divine Ownership fundamentally. We witness this in the Middle East—a hot spot of conflict that appears to be religiously motivated.

But is that really the case? Is it not more of an issue of injustice to someone’s or each other’s position, no matter how differently one thinks or believes?

On January 7, 2015, the world experienced tragic events in Paris associated with a satirist magazine. The circumstances showed a perfect example of lacking ownership—spiritual or otherwise—between the two parties involved—both guilty of infidelity. All forms of freedoms are essential, including the freedom from disrespect, ridicule, and religious aggravation and bullying, as well as the freedoms of the press and uncensored publication. The priority, unfortunately lacking, should have been to exhibit ownership for justice’s sake by being sensitive on issues of faith, even with compassion, respecting all the religious differences among peoples of various traditions, including atheism and agnosticism.¹⁴⁹

¹⁴⁹ Subjectivity (on the left side of the Compass of Ownership) is most offensive, in my opinion, when beliefs valued and so dear in one’s faith are attacked and abased with impertinence, no matter from which corner of the globe it originates from.

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Making all forms of freedom possible in people’s lives is the panacea for religious harmony—as long as people respect each other’s rights as they would like to be respected.

Isn’t that the implied goal when the scriptural wisdom spoke,

*“Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets”?*¹⁵⁰

The Quality of Faith Process is Fidelity

Fidelity is the quality of a spiritual life when we view it as a faith process, just like in the case of ownership process. Bi-directionality—and therefore mutual inclusion—are the qualities that ensure fidelity for faith. It follows then that fidelity for self-knowledge is the quality, ensured through the principle of objectivity, to be pursued to enable detachment—which, in this case, is for ensuring fidelity to one’s God endowed essence in being. Remember that, as a rule, to meet expectations quality must be ingrained into a process and cannot be added in ad-hoc from outside, or somewhere along the way for any remedies (“band-aiding”), when producing a product or providing a service for customers. Any industry will swear that to ensure quality, it is mandatory for quality (by fidelity) to be, from the start, an integral part of the process through which their products are designed and developed.¹⁵¹

For a corrective end, the Reality around us is waiting to be seen and appreciated with utmost sensitivity for fidelity’s sake. Initially, this happens with faith, and later, with experience for knowledge. As the SIRDS illustration points to submissive-thought, we can then gain the objective knowledge of the *unrelative* spoken with subtlety in the revelations we read in the scriptures.

Faith should not keep us stranded without much progress at the foothills of God’s Mountain, where each spiritual journey starts toward higher ground. It should not be limiting, but liberating, because faith’s object, the Truth, is Freedom’s OwnSelf. Nor should it be a party to bickering in disputes about which religious path is better to take to that mountaintop. “Mine is the best and the only path” declares the one squabbling with pride who has misunderstood the true meaning of fidelity and misjudged the possible gains

¹⁵⁰ (AKJV n.d.), Matthew 7:12

¹⁵¹ http://www.diffen.com/difference/Quality_Assurance_vs_Quality_Control, accessed 29 March 2016.

of objective detachment, which requires tenacious devoutness to God's divine Nature—for the love of "is."

By trusting objectivity—of the scientific kind—and relying on responsibility—of the ownership kind—detachment will lead to the spiritual evolution "for the transformation of human nature,"¹⁵² and ideally, to liberation. There is much to discuss honestly with fidelity to the universal Truth we are all owned by.

¹⁵² (Needleman 1994), 38

Chapter 6

FIDELITY BY OWNERSHIP

“Fidelity is sister of justice.”

Horace (65 BCE–8 CE)

In view of the definition for justice as “the consequence of seeing with fidelity to the presence being seen,” justice can also be considered in terms of owning (acquiring presence) with fidelity to both the owner (acquirer of presence) and the own-ed (acquired presence)—those mutually included elements of the owning (or the occupation) process.

Ownership is a consequence of being occupied bi-directionally by presence(s). The occupation must take place by including the owner as well as the own-ed, mutually with equity, as shown in the Monet painting example on page 66. Mutual inclusiveness of the occupying act is, in another sense, *fidelity* to both the occupier and the occupied by being truly submissive to the natures of all involved. The Monet painting example also highlights the integrity between those parts we have an inclination to separate—what we may consider in terms of “pieces”—since they are in a state of unity.

We may think of the usual seeing event in a divided way, which includes the thing seen, the medium of seeing, and the seer. But we are pursuing to present the uniting way of seeing in one whole, as discussed with the Monet painting and as John Muir (1838–1914) expressed:

“When we try to pick out anything by itself, we find it hitched to everything else in the universe.”¹⁵³

The ownership in the religious sense is spiritual in nature, with bi-directional concern and implementation to remove duality and separation. In effect, ownership insists on an occupier as well as an occupied to be present; it represents inclusion of the elements in play to maintain interplay for unity between what happens and its effect on the happening for harmony and synchrony between pieces. Then the “pieces” will no longer be seen as

¹⁵³ John Muir was a Scottish-American naturalist/activist. See <http://journals.denison.edu/episteme/about-episteme/>, accessed 23 December 2014.

pieces by the mind, but as one whole by the soul of the whole—wholeness is the oneness of Selfhood, God “is.”

OWNING WITH FIDELITY

Owning with fidelity, in effect, means the inclusion of all presences so that they partake and are involved and not excluded (see “wholeness,” page 72). When we know in increments, we speak in fragments for parts: we cannot help but exclude when we see in duality. We act in division when we seek to segregate, as the scripture speaks in Saint Paul’s words:

“For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know even as also I am known.”¹⁵⁴

Any form of justice has the common trait of *fidelity*, which makes justice the virtue that it is. In this respect, one can suggest that all of the world’s problems are seeded by infidelity—e.g., situations are created that are short in objectivity, fairness, or impartiality when people do not adhere to the principle of bi-directionality in owning—mutual inclusiveness—simply to make complete, and just, as God “is.”

Living with justice and ownership, the congruent attitude of inclusiveness, points out the actuality that to attain the Truth, one must be embroiled in the Truth. The path to the Truth needs to provide supporting qualities of the destination. A sports person who needs to be fit and able to compete success-fully cannot live with behavior that is detrimental to his conditioning—drinking, taking drugs, out in late hours partying, poor diet, not enough rest, etc. Similarly, one cannot behave unjustly to gain justice in actuality, or one cannot speak in confusion when attempting to be clear, or one cannot act in a dividing manner while speaking of unification. A person will be pushed away from the desired destination if they allow contradictions to their mission along the journey.

All the examples above have a shared, repeating theme: On one’s way to justice, one must be just. The path toward justice to God is paved with justice that will take us there with fidelity to God’s Nature. Justice to God is seeing God as God “is,” and not as we conceptualize and hope the divine is, which touches on the *aboutness* problem. The *quality* required for a better life is in direct relationship to fidelity for the Truth in order to realize perfect Justice to Reality God “is.”

¹⁵⁴ (AKJV n.d.), 1 Corinthians 13:12

Justice (to God) is equivalent to living in a manner with fidelity to each moment of one's life along its continuum. This means one must be prepared to see the world—as the consequence by and for divine Ownership—in the same manner God would “see” (own) us, as Own, as “is.”

In view of divine Ownership for all of the future, it is each person's responsibility, in self-reliance, to comprehend how our world can improve when divine Justice is made the sole grounding cause for other forms of ownership.

For instance, when we build social justice to be congruent with divine Ownership, or when we build mundane ownerships to be congruent with divine Justice, we are ensuring that all our owning relationships are based on some notion of the highest degree for the Truth—nothing but the Truth. The realization of divine Ownership is, by itself, perfect justice to God. Such perfection will cause consequences with fidelity to the unrelativity God “is.” Salvation and enlightenment are these consequences justified aftereffects of experiencing divine Ownership—we are owned by the divine Owner that we all own, which in essence is Own*Self* owning Own divine Self.

Divine Justice

Justice has many faces and can be ensured on Earth through civil and formal legal systems at the hands of a court structure. Social justice, global justice, distributive justice, and other sorts of justice all deal with fairness and impartiality for doing the right thing,¹⁵⁵ in effect, owning in the right way, hence, with the moral inclusively.

Justice of the divine kind has been in my viewfinder for several years. The current treatment of divine Justice does not involve punishment or suggest retribution, or getting even with restitution for “sinful” acts. Divine Justice always “is”—the Good—with positive potential that is not, unfortunately, part of our relativistic time-bound consciousness. It is as though someone has always loved you and continues to love you, yet you are not aware of their openness in giving. Someday, when you see the picture anew and realize their love for you, your relationship with that loving giver changes. It reaches deeper—you begin to appreciate their ownership of you and become wiser for it as an own-ed, while still an owner for well-being. You become especially aware when the bi-directionality in true ownership is upheld.

People also resist knowing how divine Ownership is based on unconditional love with unlimited inclusiveness. Such an Ideal is open to us, with constancy and without measure, permanently in touch along with life's flow. Each one will have managed, in effect, to be part of the most fidel act in human existence when the time is ripe to see that they are owned by Reality we call God.

¹⁵⁵ (Sandel 2009)

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Our experience of divine Ownership is essentially the act of self-unfolding divine Selfhood—for justice to OwnSelf. The nature of this unique religious experience, prior to its surfacing, requires a certain equally unique context to be entered. This nature of this context is unrelativity reserved in divine Context.

Recall that seeing is the functional part of the acquisition process for truth, which is, in effect, the owning of presence with bi-directional fidelity. As in the case with the warm hands example, the fidelity principle was in play then, at full force, for both mother and child—both included the other to arrive at a mutually sought point for shared relief. No matter what the final warmth may turn out to be, by submitting for relief, the consequence turns out to be justice with fidelity for one another and to the circumstance that, in the first place, initiated their encounter. Mother and child acquired each other's presence (one with warmth and the other in need of warmth) through their hands to reach the final warmth the circumstance (as is) foresaw. In the process, both pursued true ownership to show the path to well-being. For all intents and purposes, the consequence of any ownership needs to be interpreted in terms of justice with fidelity for the needs of the own-ed and the owner, the sufferer and the healer, the enslaved and the savior.

True ownership demands justice to all who are participating and to all who are expected to participate, even while they cannot. Acquiring something with responsibility for the truths of the owner and the own-ed is true ownership, which basically calls for fidelity.

FIDELITY: THE QUALITY OF THE TRUE

The *acquisition of presence* is the process relied on for establishing the truths for knowledge, where the presence stands for the truth. The acquisition of presence is also the *seeing* function. If a doctor needs to acquire the nature of a problem with a patient's heart, he must somehow see inside the heart to determine the character of the abnormality—for example, the workings of its valves. While “seeing,” he ought to get very close to the “presence” (of the defect) whose truth (the explanation for the nature of the defect) he aims to attain. Such closeness is necessary to gather truthful information with excellent quality. The high-resolution quality of an MRI image of the heart (the acquired presence) will reveal the truth fully for the doctor to determine the right—fidel—treatment.

The effort for closeness, physically, mindfully, or spiritually—to get nearer and nearer to the source or origin of the truth for the highest quality possible—constitutes *fidelity*. Science provides an excellent model for fidelity in our modern world, showing how sensitive its methodology is to becoming close to the source of knowledge for the truth's sake.

For instance, all striving to know the origin of the universe mandates the scientist to be virtually present at the commencement of the “Big Bang” in order to understand what took place 13.8 billion years ago. The discipline for fidelity is adhered to by meticulous extrapolation of gathered evidences toward validating the hypothesized singularity at the “birth” of the cosmos.

For Perfect Fidelity: Acquiring Without Mediation

Our relativistic ways of seeing (physical and mental) are not adequate to acquire the Truth. For faithfulness to God’s Nature, the numenon of unrelativity needs to be accessed without mediation—i.e., directly. The purity of human attention to facilitate the proper acquisition of the Presence with fidelity to God’s Truth must be recognized. How well the “pure Presence” of isness—that sits at the head of ontology—is acquired determines whether the consequence for human knowledge is with *perfect fidelity* to God’s unrelativity or not.

This perfection of quality by fidelity is the mandated ongoing process for spiritual liberation. By highlighting the vital role played by perfect fidelity, one’s vision will be further trained to attain the Ideal that will enlighten one to know of the divine Ownership. Each faithful would hope, God willing, to utter the words “God’s isness is my isness” after seeing God as the Truth, having experienced the isness of eternally pure Presence, God “is.”

In one sense, the aim of spiritual living is justice to God Reality that espouses fidelity to “is.” Such an attitude selflessly adopts the perfection for the divine Ownership to ensure the continued awareness of the *unrelative* human condition. Perfect fidelity can be realized only through the direct experience of pure Be-ing.

The definite closeness between justice and spirituality is no coincidence, since these two principles share one common denominator that points to ownership. Recall that spirituality is defined (on page 19) as “the living with ownership in generating harmony among everyone and ensuring quality in every aspect of life.”

William Faulkner dedicated his book *God Down, Moses* to his “Mammy,” Caroline Barr (1840–1940), and described her as one “who was born in slavery and who gave to my family a fidelity without stint or calculation of recompense and to my childhood an immeasurable devotion and love.”¹⁵⁶ The ownership Mammy exercised is fittingly epitomized by Faulkner as “a fidelity”—the quality of the truth he saw in his spiritual relationship with her.

A close relationship between owning the truth, knowing the truth, and justice to the truth is expected, for they rely on the common “acquisition of

¹⁵⁶ (Faulkner 1973)

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presence” function that allows concurrent interaction between acquirer and the presence, acquired mutually and with inclusion, for seeing presence truthfully. The ideals of justice and true ownership come into focus together when one ponders on such words as “seeing” (as acquisition) and “fidelity” (as faithfulness) in close proximity.

Since the “seeing” is the acquisition part of the process for truth, it also belongs to the process for knowing as well as to ownership and justice.

Fidelity for Perfection

One can state a corollary to our currently running definition for justice: Perfect Justice is seeing with perfect fidelity to the presence to be seen.

Perfect Justice, in our world, can only be of the divine kind and is only possible by the involvement of unrelativity of isness. Perfect justice to God becomes a possible consequence by living for the consciousness of Selfhood, which will reveal the objective Ideal—identified as “the divine Ownership that provides the perfect way to consciousness, allowing us to see and realize the Truth.”

The nature of the Ideal is isness. The person who has directly experienced this “nature” has realitized justice to God and divine Ownership and thus becomes enlightened by attaining the liberated state. On page 76 this state is characterized as “being owned by God owned by all” means all (“We”)¹⁵⁷ Own—all that God Owns.

In this reflexivity, we discover ourselves for Selfhood—the unrelativity (not absoluteness) of pure Be-ing for OwnSelf, God “is.”

ANATOMY OF INJUSTICE

To clarify the ideal of justice and its proximity to ownership, I present here an example that stands out as a case of not “doing the right thing.”¹⁵⁸ The illustration also highlights the role of fidelity and the principles in play for true ownership, which, in their absence, easily negates bi-directional encounter by disregarding inclusion, to generate *ignorance* as a preamble to *injustice*.

Injustice, infidelity, exclusion, and ignory go hand in hand. The example below illustrates what happens in the absence of ownership, showing how infidelity is caused by ignorance. I use the term “ignorance” with the meaning “to look the other away knowingly; to ignore, or to not look at all; but also unknowingly uninformed.” Exclusion was the result of subjectivity that solely referenced self-concern and financial gain, as is the case for any profit seeking establishment.

¹⁵⁷ (Qur’an 1957), 10:46, 61, 70, 74, and 11:15, etc.

¹⁵⁸ (Sandel 2009)

Consider the internationally renowned food company, Nestlé S.A. While trying to expand their worldwide operations, they came up with a business initiative to sell baby formula as a “manufactured breast-milk substitute” in underdeveloped countries of the third world—Africa in particular. However, despite the scientifically established facts, and against the recommendations of the World Health Organization, that breastfeeding makes for healthier babies and helps babies become healthier adults,¹⁵⁹ the company chose to “look the other way” and took a stance in their marketing strategy to promote and sell a substitute for breast milk.

Why would Nestlé ignore the medically proven scientific fact that mother’s milk is the ideal food for a baby? In contradiction to the learned view of many experts in medicine and science “who believe that breastfeeding cuts the chances of adult diabetes, asthma, and obesity,”¹⁶⁰ how could the company turn a blind eye to the well-being of infants, in effect disregarding their short- and long-term developmental futures?

Additionally, I would have expected Nestlé to take into account the hygienic difficulties inherent with the bottle-delivery method of formula use in underdeveloped areas, where clean drinking and washing water is hard to come by. In view of extensive criticisms they have received, it would be logical to expect that Nestlé would simply exercise true ownership for the benefit of babies and their well-being. For any business, it should not appear satisfactory to carry on with a one-way street “model” of one-sided owning.

Unfortunately, mothers living in third-world countries cannot pose a countering effect to the situation they are pulled into. Due to their lack of knowledge and education, mothers in the targeted areas cannot opt out and walk away in the face of enticing (initially free) baby formula offerings.

What we can deduce from similar examples is that injustice¹⁶¹ is a consequence of violating the *fidelity* principle by ignoring truths pertinent for good judgment to ensure well-being.

The Fidelity Factor

What distinguishes justice from injustice is the *fidelity* factor. The right kind of ownership needs to diminish exclusion in order for injustice not to prevail by not looking the other way to cause the avoidance of truths one is not interested in—hence, flagging infidelity. With time, infidelity will pull one into the unfortunate spaces of injustice simply by violating the principles of

¹⁵⁹ http://www.who.int/nutrition/publications/code_english.pdf, accessed 7 February 2013.

¹⁶⁰ Ibid.

¹⁶¹ In my estimation, “sin” may be a synonym in the religious context. It is a word I have refrained from using for numerous reasons.

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mutuality and inclusiveness necessary for true ownership. Injustice is when fidelity to “is” is absent, or scarcely available—when bi-directionality in owning is absent, when the kinship between fidelity and ownership (of and for justice) is avoided and denied.

Universally stated, when worthy-to-own truths are ignored—essential and relevant for good decision-making—it leads to incomplete, unfair judgments, which inevitably end up causing disowning. For instance, when moral and ethical rules for personal engagement and agreement are ignored, relationships drown in subjectivity. We should realize, what appears as a disarray in human relations is actually the lack of ownership that lies at the root of human suffering. For me, what especially stands out in cases of injustice is the overbearing *ignory* even in the face of well-known truths. Fidelity to healthy life was violated by Nestlé’s avoidance of medically accepted truths.¹⁶² It is a different kind of violence that can be observed here, when we think of “violence” as the ignorance of sensibilities—may they be of physical, mental, emotional, or spiritual kinds.

One may encounter undesired circumstances in each moment we are alive, impacting, for the worse, our view of life around us. The weight of hypocrisies directed our way is where the overwhelming majority of people experience injustice. For instance, when encountering prejudice and bigotry, our sense of self-worth may be altered—when and if we allow it—in accordance with our sense of justice and fairness. If we encounter charity and respect with a helping hand, our confidence in the goodness of life and human beings will reinforce our trust in the future. What relief would that be!

Humanity can stop the ache and the suffering in our world only through justice grounded on love (*agape*)—the natural way to life—by practicing true ownership. On a personal level, injustices can be ended by seeing objectively and *seeing without seeking*. On a group or community basis, injustices can be ended through an informed, educated way of life (i.e., culture) that takes on the task to teach each other to see objectively, with a dose of scientific mind-set applied to interpersonal relationships as well.

To achieve universal inclusivity by removing relativity, that is to say overcome subjectivity, the method needed to ensure fidelity is by *seeing in detachment and without seeking in self-reference*—what J. Krishnamurti considers *choiceless awareness*¹⁶³—that means without comparing “mine” with the “other’s.”

Inclusion represents relief from the relativity of personal cravings by not making relativity an encumbrance. This allows one to gain and move toward

¹⁶²Visit <http://www.nestle.com/csv/nutrition/baby-milk> and read about Nestlé’s current claimed position on breastfeeding, accessed 16 December 2016.

¹⁶³ (Krishnamurti 1954), 96

liberation, released from the drag of all kinds of attachments. When cravings of ego-self are let go altogether, even for an instant, one holds the potential to enter their *unrelative* state. The realization of unrelativity appears to be a possibility at the end of the trials and tribulations experienced in balancing the scales of justice while considering the two or more sides (mutuality) to every story simultaneously. This idea of balancing leads to the bi-directional ownership principle that upholds fidelity for all participants to the highest degree.

Benefit of Bi-Directional Ownership

The bi-directional ownership model presented earlier must be taken as the norm to bring about justice through “right” judgment. It upholds and ensures the mutual inclusion of all elements involved in the truth process, since such ownership is apt to overcome the confounding of contexts simmering in confused minds.

In summary, what we have spoken about so far is the *process* for ownership within an indisputable reality of bi-directionality. Mutual inclusion is the universally valid and unbreakable connection between life elements by be-ing for presence. Mutuality turns out to be the key ontological principle to our theological arguments for unfolding the unrelativity of God’s Nature.

Let us inquire further as to how such a conclusion can be attained. Progress can be made on this path—set to extinguish ignorance—by relying on self-knowledge. Such a path aims for God’s Truth as the primal source of knowledge for ultimately realizing one’s own origin, ontologically speaking. Self-inquiry at such a scale strives for “spiritual perfection” in the image of God and, therefore, for being of God’s isness.

The next chapter covers different forms of knowledge and the one special form of knowing the divine Truth that relies on the perfect mutuality of the divine Ownership maxim we have covered so far. The underpinning truths for the following investigations are considered:

- Can we know the *unrelative* Truth through the function of religious faith when it comes to learning (~~about~~)¹⁶⁴ God’s Nature?
- How can we know our source in be-ing without the mediation of the resident mind, and without any relation to its current contents—its conceptions and beliefs?
- What in-deed needs to happen for any soul to know the nature of their origin-al source—human divinity?

¹⁶⁴ I deliberately did not use “about,” which would be the natural word to use...

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- How do I set aside what appears to be in the way of my knowing my Owner, God, to apprehend how (not “who”) “I” was before being born to this world?
- What is the difference between knowledge gained through understanding and *instanding* that would demonstrate categorically why science cannot study the metaphysical reality, without denying God “is,” in laboratories with scientific measuring apparatus?
- How are we to set our course for an ideal way of life—that is transforming with an utopian perspective—to discern the best of being human in the most ethical and moral sense, having known God’s Nature?
- What human values can aid awakening our selfless super-consciousness so that the dial of our Compass of Ownership would consistently point toward the oneness state?

Chapter 7

KNOWING THE TRUTH

*“On the air they rise, and fly an invisible course, gathering nothing, storing nothing. Their food is knowledge. They live upon emptiness. They have seen how to break free.”*¹⁶⁵

Hz. Gautama—the Buddha

Archeology, as a science, literally tries to get to the bottom of the sources of prehistoric knowledge, aiming to restore the origins in the past—to explain when, where, and how man actually lived. Recovered cultural artifacts allow the description of past experiences by which scientists can determine the way human beings existed, contextually, functionally, structurally, and behaviorally, based on the telling stories of the extracted objects.¹⁶⁶

With this book as our instrument, we delve into a spiritual form of archeology, with one foot in theological waters and the other on land, not too far from the shore, searching for explanations to unite ontological fragments, bits, and pieces of esoteric artifacts of religious lives of mystical yesteryears. All of this can be told only in the name of God’s Truth, for there they once belonged. The attempt to extricate the divine Truth, to see in the revelations the Spirit’s face, however, needs a very special excavation—an effort unlike any other of our *relative* world.

Over time, revelatory scriptures were translated and interpreted at the hands of institutionally trained and ordained individuals in professional and devotional religious roles—scholars, priests, pontiffs, rabbis, imams, caliphs, ayatollahs, etc. The Ideal is expressed in utopian iconology. Revelations must be considered esoteric sources of knowledge on divinity if we assume the hypothesis that “every religion is based on revelatory experience.”¹⁶⁷ How the knowledge of God’s Truth concerns, without exception, all faithful persons’ spiritual development has its rightful place in a way of living, leading to graced salvation for enlightenment.

The word “Truth” that appears in this book’s title, *The Unrelative Truth*, is one and the same with that which is explained in the section “The Way of

¹⁶⁵ (Buddha 1993), 27

¹⁶⁶ (Deetz 1967), 10

¹⁶⁷ (J. E. Smith 1965), 97

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Truth” of Hz. Parmenides’ poem titled *On Nature*.¹⁶⁸ The constancy of the Word continues with the “Truth” in Hz. Jesus’ utterance: “...[T]he Truth shall make you free.”¹⁶⁹ Coming to know the shared Truth that is common to all of us and throughout history is required. The oneness implied is for the Real that can awaken and enlighten us by making the mundane the sacred and the experience of the *divine Ownership* the key to the gates of deliverance, all for the glory of the liberating knowledge “to break free” in the ultimate sense beyond the bounds of belief.

WAYS TO KNOWLEDGE

According to French philosopher Henri Bergson (1859–1941), there are two ways of knowing anything. One way is by going all around it, which depends on the learner’s viewpoint and the symbols employed. The other is by entering “into” it with no viewpoint, which rests on no symbol.¹⁷⁰

Bergson arrived at an important conclusion vital for and supportive of our argument. He stated:

“...of the first kind of knowledge we shall say that it stops at the relative; of the second that, wherever possible, it attains the absolute.”

I wish to focus on knowing Bergson’s “absolute,” which I prefer to tag as the *unrelative*, since it is the relevant and operative way for knowing the Truth through *direct access*. It is possible to know the unrelative Truth by “entering into it with no viewpoint, which rests on no symbol” as the principle discipline operative for the way to the knowledge of the divine. It is through direct religious experience that the Truth—God’s isness—can be known and revealed.

It is vitally important to be cognizant of the fact that a cognitive effort can never carry a person to the source of the knowledge of the “absolute.” The faithful are expected to do without the external means for restoring what conscious ones once knew well in the religious sense. Before Hz. Adam—whose name is synonymous with the first human consciousness—humankind was closer than close to the source of the revealed Truth, but was not aware. Since those times embroiled in relativity, humans have learned many things detrimental for attaining the pure *unrelative* Truth, even when the Ideal was disclosed along the way—perennially.

¹⁶⁸ (Geldard 2007), 23

¹⁶⁹ (AKJV n.d.), John 8:32

¹⁷⁰ (Bergson 1965), 159

So, the reader must understand that there is an urgent need to *unlearn*—as though excavating—symbols, viewpoints of beliefs, and conceptions that retard the emergence of the true pure Reality that surfaced during occasions deemed sacred. At those times, the naked *unrelative* divine Truth was seen by those, in Hz. Buddha’s words, “who live on emptiness.” The roundabout ways of “going all around it” need to be avoided. Employing imprecise language and symbolic meanings are common occurrences inherent to the mind’s fickle viewpoints.

According to my humble understanding, knowledge can be divided into two basic categories while keying on *the manner of acquiring knowledge* as the criteria for their distinction:

- a) Indirectly acquired knowledge
- b) Directly acquired knowledge

Indirectly acquired knowledge, in turn, can be split into three subdivisions in relation to how it is acquired:

- i. By referring
- ii. By deriving
- iii. By experiencing

The indirect forms of acquiring knowledge are seated in the mind, as it is their source. They are called “indirect” because of the separation of the mind’s station from the object “to be known.” This separation is very similar to what plays out with the seeing event. Recall that in Chapter 3, we stated that “seeing is the acquisition of presence,” which effectively makes something “present” for the acquirer—carrying something external to make it internal.

By assembling all the above forms of acquiring presence, we can further construct the list below, which is arranged in order of increasing degree of participation by the knower/acquirer/seer. Interestingly enough, the list turns out to be ordered in an increasing closeness (proximity) to the source of knowledge/presence:

- 1) Referred indirect
- 2) Derived indirect
- 3) Experienced indirect
- 4) Experienced direct

Physical Blindness

To illustrate the differences between the four forms, I will use the example of physical blindness. It is not unusual for most people to learn about blindness from what they have heard from other people, or from what they have read. They may have formed an *opinion* about what it is like to be blind. This path to knowledge we shall call the “referred indirect.”

In a step further, people may understand a blindness situation a little bit better by observing a blind person’s demeanor. This path to knowledge is the “derived indirect.”

As they intently attempt to learn—and, as much as they can, assimilate, simulate, and emulate the condition of not being able to see, e.g., by covering their eyes or by moving in pitch-black spaces—they may start to appreciate a blind person’s predicament a little more realistically. They begin to understand what it means to live in the absence of light. Having actively “reflected” with their eyes shut, this better understanding of blindness is (in)formed on what it is like not to be able to see. This path to knowledge can be called the “experienced indirect.”

But until someone actually becomes blind, one really and sincerely cannot say how and what it is to be blind. To know blindness exactly and completely, one must go beyond all assumptions and beliefs, or conjectures, on the subject. Notice I did not say “what it is *like to be* blind,” but “what it is to be blind;” nonetheless, it is more a matter of “how it is to be blind.”

Once physical blindness strikes, one need not assimilate likeness for blindness since one is immersed, or submerged, in it—*standing in* blindness. A blind person has been transmuted into actual blindness—imbued by it. This path to knowledge is called the “experienced direct.” What takes place with this form of knowing is the “identity of the mind knowing with the object known (*appana bhavana*).”¹⁷¹

This state, in fact, transcends understanding. It is superfluous, in such an instance, to use the words “understand” or “believe” any longer. The full nature of what is meant by the direct experience cannot be perfectly appreciated with incomplete mediated information *about* blindness, or by an imagination attempting to capture *what it is like to be blind*, no matter how much we shed our subjectivity. “Only our experience provides the basic material for our imagination whose range is therefore limited.”¹⁷² The word “understand,” therefore, is insufficient—in fact, it will provide misleading and essentially awareness in falsity. Using the new word “instanding” for this

¹⁷¹ (Govinda 1974), 41

¹⁷² Nagle, Thomas, “What is it like to be a bat?” is the title of his paper in *Philosophical Review*, 1974.

form of knowing is more appropriate, due to the directness of the experience while “standing in” blindness.

Now, let us revisit the four forms of gathering knowledge, in this instance in terms of one’s proximity to the source of knowledge.

Referred indirect knowledge is the furthest removed from the source, which can be viewed as thirdhand. This knowledge type covers what is heard or learned from others who inform us. Hence, there is an expected heavy dose of trust and faith involved that requires belief in the messenger, the teacher, the coach, or the parent—whoever is the conduit of the knowledge. What we learn from books and the television/Internet/media, for example, and in educational institutions are also of this kind—we go on learning with faith in and dependence on those sources. We may not actively participate in the knowledge generation or its extraction; in such cases, it is handed to us and we passively consume it. This form of knowing corresponds to the blindness illustration that described hearing *about* blindness from other people, or what one has read.

Derived indirect knowledge is relatively closer to the rational mind, which can be viewed as secondhand. This knowledge type entails what is gathered in closer proximity to the source, with a little more participation on our part to understand with reflective reasoning by analysis and with emotional involvement. What we learn, for example, in a chemistry laboratory while participating in a scientific experiment is of this “hands-on” type, where we actually manipulate, interact with, and intervene in the source which is, by its nature, external to us. It is called “secondhand” because of the mind’s intermediary role in participation—positioned between the source of knowledge and the awareness derived. All logical, scientific, and philosophical knowledge falls into this category.¹⁷³ In the blindness example given previously, this knowledge form corresponds to learning from a blind person’s demeanor.

Experienced indirect knowledge is also secondhand because the object of knowledge is still external, even while the knowledge is based on sensory experience. The information from the experience is received through mental screening by the host, since the role of the acquirer’s mind is *mediation*. Opinions, conceptualizations, and intuitions formed are based on sense impressions—with or without reasoning. Hence, such knowledge falls into this indirect category.¹⁷⁴ This form corresponds to closing one’s eyes to emulate blindness in the example given previously.

¹⁷³ (James 2002), 50, “Tigers in India.”

¹⁷⁴ *Ibid.*, 50, “To know immediately or intuitively;” I differ on this with James considering the next paragraph.

Experienced direct knowledge uniquely qualifies as firsthand knowledge. This form of knowledge is immediate and is a consequence of *detachment* from the indirections of the mediating mind. Such detachment meets Bergson's criteria of "with no viewpoint, which rests on no symbol."

Here I use the term "firsthand" differently from what is commonly accepted, as it corresponds to the *experienced indirect* category above. Even though sensory experience may be considered a source of firsthand knowledge, it becomes indirect—hence, relative—after it goes through the mind's screening and categorizing systems. We should regard *directly experienced* knowledge as the most intimate form, having acquired presence deprived of the cognitive processes of the brain.

The Presence of the Spirit as the divine Selfhood, God "is," is experienced with such directness in the ultimate sense. This experience of unrelativity belongs to the oneness state marked as ① on the Compass of Ownership. We should call this experience "instanding," which corresponds to the spiritual version of, or an alternative to, cognitive "understanding." In terms of the blindness example, this knowledge-form comes from being blind oneself. In Buddhism, instanding is referred to as "penetration" by "seeing a thing in its true nature, without name and label...possible only when the mind is free from all impurities..."¹⁷⁵

In the absence of firsthand spiritual knowledge, you are left limited in setting your spiritual bearings straight with confidence and, therefore, are helplessly forced to refer to other outside sources of information. In the absence of directness, you are left alone with faith, and the creed that wants to hold your hand, while guiding you in the hope that the transcendent will somehow come your way.

In such a case, most concerned people would preferably opt to receive the know-how of the principle methodology that will gain them the firsthand knowledge directly, rather than the secondhand knowledge indirectly. Learning to fish (actively from the inside) should be the preferred principled way to follow for getting nourishment, rather than receiving the fish (passively from the outside) in continued dependence.

Science Cannot Know Directly

Although theology aids us in this regard, as does the faith that seeks understanding, firsthand personal knowledge is necessary and essential for managing our world of relativities of "good and evil." The *transcendental* nature of divine Truth causes the spiritual efforts for direct knowledge to be

¹⁷⁵ (Rahula 1959), 49

pushed out of the scientific domain. Such separation does not permit religious epistemology to stay within the materialist realm, pursued with scientific and relational, *relative* means. Discovering unknowns while uncovering the mysteries of life and death, and of life after death in the spiritual “other” realm, is a preoccupation for human minds in a very abstract mental space. There is an essential need to expose the theological truths as they are revealed by scriptures which, when misinterpreted, become sources for many other religious misunderstandings, carrying us to places where religious meaning-less-ness and spiritual failings reside.¹⁷⁶

One such important case concerns the question of why, as most of us expect, there should not be “evil” in the world even while God—the Creator—is perfect. Is God not responsible, as the Owner of the cosmos, to create in Own “perfect” image? God’s perfection appears absent in the world since the created realm is relative and therefore incomplete in any context of discussion, save the divine Context—as it is not in “Heaven”—the unrelative realm of completeness. Perfection belongs to unity to be spoken as the Selfhood God “is.” Human understanding of *relative perfection* causes the confusion that, somehow, evil should be prevented by God, the unrelative unmanifest Owner.

What we call “evil” dwells with human understanding of imperfection of the relative manifest, for instance the terminal illness of a child, the murder of an innocent baby, or the disowning of the impoverished, the ill-fated, and the outcast. The unrelative completeness cannot alter/cause incomplete relative, but the relative can alter/cause the relative of evil. Humanity is for the able party to respond to during human suffering, having fallen into incompleteness; we, with God’s hands, can cure and abolish the incompleteness we call “evil” through right kind of ownership.

In his book *The Kingdom of God within You*,¹⁷⁷ Leo Tolstoy spends a significant amount of time on the nature of misunderstanding in Christianity. I believe such is also the case for all other religions when they do not base their knowledge on the unmediated view of divinity.

I must digress a little at this point to render what I understand by “truth” while relying on what is “true.” As observed, there is one single Truth at the highest elevation that justifies this book’s effort, which is the *spiritual* mandate that will also put forth arguments for the unification of religious meaning around the one Truth that belongs to all religions.

¹⁷⁶ <http://en.wikipedia.org/wiki/Quietism>, accessed 3 June 2013.

¹⁷⁷ (Tolstoy 2008)

WHAT IS TRUTH?

The *Oxford English Dictionary*¹⁷⁸ defines the word “true” as “Conformity with fact; agreeing with the reality; consistent with fact; representing the thing as it is.” Likewise, the *New Oxford American Dictionary*¹⁷⁹ definition reads, “In accordance with fact or reality; loyal or faithful.” When we merge the two definitions, the truth definition becomes: “That which explains something in accordance with actuality as something that is, and with conformance to the fact that it is what it is.”

For an explanation to be personally judged true, however, there is a caveat to the definition of truth: It has to be convincing so that one can *agree* with it. What one understands by the words “truth” and “true” is dependent on a person’s experiences and personal standing as a conscious individual. The convincing aspect of an explanation, naturally, would appeal to a person’s understanding with their intellectual powers to reason and rationalize prior to making a judgment on the merits of an explanation as a truth claim, and on what they could and ought to conclude from the explanation. I propose that the definition of truth for this book simply be: “An agreeable or agreed-upon explanation.”

Generally speaking, truths in the past necessarily had to be used as earlier explanations. The truth relationships we bring about with other unknowns that come our way become the basis for a new explanation which is of relative value, since it is based on time-bound knowledge. These are then received with varied agreement. As we become aware of truths as explanations, they cause the completion of understanding to some degree and, therefore, become instrumental in the march toward eliminating the unknowns.

Consequently, when we agree with an explanation, it automatically resets a baseline that establishes the latest “known.” What we offer as an explanation may turn out to be the truth, but only after we judge it to our satisfaction when the explanation conforms to our currently held version of a truth—while also meeting the other criteria of agreeability.

Let us take a look at an allegorical example: On a sub-zero winter day while cautiously driving, I hit a guardrail, for which I need to go to court. The courtroom judge, as an expert in jurisprudence, gathers the facts and listens to testimony—information which helps the judge to understand the cause of the accident. During this process, I am asked to explain my side of the case to the court by detailing the way in which my car slid while turning a corner, and that I could not stop in time because of a patch of black ice and thus hit a guardrail.

¹⁷⁸ Second Edition, Volume XVII, Oxford: Clarendon Press; Oxford; New York: Oxford University Press, 1989.

¹⁷⁹ Second Edition, New York: Oxford University Press, 2001.

My version of the truth will be accepted if the judge can agree with the explanation I provided as to how and why I crashed into the guardrail as a convincing story. An “agreeable” explanation in this case depends on establishing a *rational* relationship between the unnoticed black ice on the road and the out-of-control state of my car while I was sitting in the driver’s seat. The related connections formed between various factors will assist the judge in beginning to see (establish correspondence to) my situation with the actual condition(s) that led to the incident. Legally speaking, the truth of my story becomes evident if and when it is explained reasonably *and*, furthermore, received by the judge as “agreeable.”

An agreement with any explanation depends, in the final analysis, on one’s understanding of a point of view and one’s willing concern in the context of their interest. An important observation that ought to be made with respect to any explanation is that it inherently tends to provide its “truth context” by exposing its own requirements, or mandates, to deliver convincing realism.

When a scientist states, as a scientific actuality, that man and mouse share 99 percent of their genes, the person hearing the fact must decide on what grounds it is being proposed as an explanation. The context that we utilize, while justifying, may be one of several in order for the hearer to agree with this claim as a fact. Depending on the point of interest and understanding, the claim can be for an explanation of shared past within the evolutionary process, or it may explain the physiological similarities between man and mouse, or it may testify that man and mouse are animals. It may also explain why Mickey Mouse acts and talks like a human being.

Each person needs to qualify each proposition for concurrence within a context that *they* consider to be valid and whether it is an agreeable actuality to be considered sensible and “real” as an explanation or not. An explanation is of merit as long as it is in synchrony with a person’s understanding or comprehension of reality, religious or otherwise, with the two characteristics in the dictionary truth definitions I have presented:

1. Accordance with actuality, and
2. Conformance with facts.

To consider a religious revelation to be true, it has to explain divinity—or some aspect of divine Nature in accordance with divine *Actuality*—while conforming to the meaning of divinity as someone would, in fact, comprehend it or would be prepared to agree with. In my case, what the religious truths expose would be agreeable to me if the explanations establish God’s Unity and God’s *unrelative* nature. For me, such explanations would also bring forth the Unity of all religions, since my point of interest lies there.

As John Polkinghorne states, “[T]o understand something is to feel an intellectual contentment with the picture being entertained.”¹⁸⁰

Such contentment is possible, first, if one is in the right *context* that establishes the proper backdrop to the “picture being entertained” and, second, if the explanation is agreeable in that context. The form of receiving an explanation (as a truth) will vary in close correlation with the measure of one’s participation for *agreement* with the explanation. The degree of participation on our part depends on how much we make ourselves, in a sense, open to receive or understand (acquire) the truth-presence.

Degrees of Openness

Tolerance, acceptance, and submission are the three degrees of openness while participating in agreement (Please see Figure 4 below).

The weakest degree belongs to tolerance. We show tolerance for a situation that we feel we need to put up with by agreeing on our terms while continuing in disagreement. Toleration, according to Wikipedia, is “the practice of deliberately allowing or permitting a thing of which one disapproves. One can meaningfully speak of tolerating, i.e., of allowing or permitting, only if one is in a position to disallow.”¹⁸¹ In other words, the agreement is extremely conditional and the participation slight.

The middle degree of openness is through acceptance, which is a moderate level of commitment. One agrees based on the explanations presented and under the conditions posed. The participation is essentially also conditional, while staying within the bounds of a limiting context. The tolerating and the accepting manners of agreement vary in degrees—partial and incomplete—by setting demands to circumscribe, in the way *relative* to one’s state of mind, and by pushing ahead a version of the subjective stance (as in “buying in”), but falling short of full commitment. In the scheme of the Compass of Ownership, tolerance and acceptance fall in the regions of self-centric, formal, and empathic (shown in Figure 4).

The third way, with the highest degree of openness for the strongest agreement, belongs to submission. This is the supreme form of receiving an explanation without reservation, having unconditionally surrendered to what “is” with full ownership. Agreement by submission goes beyond tolerance and acceptance, since one does not put forth or attach conditions for

¹⁸⁰ (Polkinghorne 1996), 36

¹⁸¹ <http://en.wikipedia.org/wiki/Toleration>, accessed 3 June 2013.

judgment—conditions which signal reliance on subjectivity and uncertainty caused by exclusion.

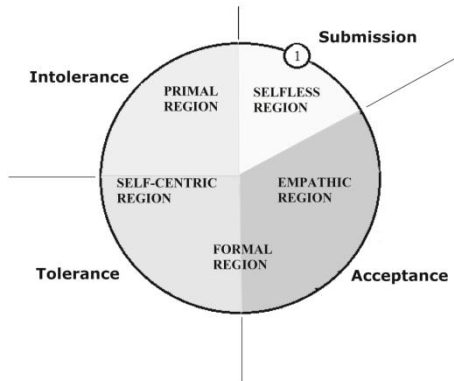


Figure 4: Degrees of Openness

On the rare occasions that one finds oneself submitting most enthusiastically to the offered explanation, as things are in themselves, there is, in effect, a “willing suspension of disbelief.”¹⁸² This term was coined in 1817 by the poet and aesthetic philosopher Samuel Taylor Coleridge in order to grant and propagate the benefit of faith to the subject, implying, in my mind, perfect inclusion for ownership. Especially in the case of transcendence, while in full selfless super-consciousness of the divine Context, one is in/with complete submission while receiving the Truth via direct experience.

Bertrand Russell approached submission similarly to what I view the role of a scientific mind-set ought to be. He wrote:

*“The submission which religion inculcates in action is essentially the same in spirit as that which science teaches in thought; and the ethical neutrality by which its victories have been achieved is the outcome of that submission.”*¹⁸³

What Russell calls “ethical neutrality,” I have chosen to call “objectivity,” which is the steadfast principle of detachment for not taking sides even while being teased by relativities of ego-centered subjectivity. Lifton, in his book *The Life of the Self*, points to detachment as *decentering* in the psychological context:

¹⁸² https://en.wikipedia.org/wiki/Suspension_of_disbelief, accessed 14 November 2015.

¹⁸³ (Russell 1957), 30

“In decentering there is a partial suspension of close integration in temporal, spatial, and emotional planes, with anticipation of new integrations of a more inclusive kind.”¹⁸⁴

Detachment by objectivity makes an enormous difference in how we allow ourselves to be own-ed and included and, in consequence, the kind of responsible ownership we are willing to put forth and sustain while receiving an explanation with one of the above-mentioned three measures of “opening” one’s self to the world. A person’s “agreeability” factor is the primary concern for someone who needs to be convinced of the merits of an explanation to deem it a truth. To clarify further, let us visit each of the degrees of openness, or the agreement types, with the aid of a common real-life occurrence in some parts of the world.

A missionary person comes to my door and happens to hold a religious understanding different than mine. What am I really doing when I show him tolerance? By tolerating him, I am essentially putting up with his preaching of his belief system, but all the while, I am rejecting what he believes in his heart of hearts. I am hiding behind a façade of goodwill so that I may appear civilized. Most people would equate tolerance with this attitude. I am accommodating his position by acting in a non-rejecting way to avoid discord.

On the other hand, what am I doing when I accept the missionary’s position? Even when such a position does not conform to mine, I am keeping my position while allowing his position for him to believe as he chooses, as I did while tolerating. With acceptance, I am being respectful to his faith and agreeing to live with the divisiveness his religious understanding causes to universal togetherness. All the while, I have conditions for keeping my distance with good manners. In other words, my acceptance is not unconditional. Alternatively, what if he were to blatantly attempt to alter my beliefs with the intention that conveys “I do not accept your faith”? Would I accept such a stance—one that explains the fervor of his missionary mind? In truth, his agenda is aiming to convert me. Would I be turning the other cheek while facing his folly, assuming disrespect?

I would consider “turning the other cheek” unadulterated *submission*. Such a “letting go” would mean my participation with his situation is to the fullest degree possible. In fact, submission reaches beyond measured participation, since I would be fully immersed (engulfment, submergence) in what he is preaching, having given up my judgments or any contemplation to accept or reject, without setting conditions to limit his presentation. Submission is so very special. It will provide the grounds for patience, giving

¹⁸⁴ (Lifton 1976), 72

me the opportunity to listen to his explanations in order to establish his truth, after study, and explain who he is—spiritually.

What then must I do if I submit to the missionary’s approach? It is not a question of tolerance or acceptance—it is surrender to his position as a missionary. Does this mean I convert to his faith as he wants me to? No. It means that I *see* (to own) *his truth* in the context of his approach and purpose as he really intends for me to follow, or come to terms with his purpose as though I am he (to be own-ed)—to be in “his shoes,” so to speak. But if I don’t convert, then have I fully submitted?

The degree to which I am open to his missionary message is, in fact, functionally inverse to the degree he chooses to ignore *my* truths by not showing true ownership, while I do not ignore his truths that explain his missionary fervor—even while I may not know his full story yet. I give myself time to learn from him, allowing him to own the intellectual side of me. I participate in his reality to understand where he is coming from and where he wants to go with his missionary stance, all the while staying true to my integrity and not denying mine or his.

Version of Truths

What we “understand” is in accordance with the particular truths we have seen and stored in our brains—we see through our mind’s eye who and what all around us are in a perpetual relationship while also including ourselves in the mix. All that we see as presence around us cannot be any different than who we are currently. Every aspect of communal living that a person is involved in has a forming influence on the future of their seeing, always coherently combined with what passed under the bridges of presence previously. Such seeing is reflected in how the person encountered them in the past and continues to encounter them presently, effectively, in the way they have established personal relations along the way.

Alongside all the variations leading to *relative* versions of human truths, the invariable aspect to being human stays true and constant for each one of us. Even while we cannot describe God Reality, we must define the constancy. This is the Truth we have been referring to so far. The central theme in this chapter has been the theological common ground for each one of us, even while we are independent individuals, with each one a unique, evolving “work in progress,” existent.

According to Maurice Wiles, theology...

UNRELATIVE TRUTH

“...claims to be concerned with what ought to be the basic conviction of every man [and woman].”¹⁸⁵

Understanding is unavoidably shaped in accordance with an individual’s points of view. These reside with(in) each person’s version of truths. All viewpoints are dependent on the person’s life perspectives, fueled by a belief system (e.g., religion, or no religion) and its symbols with attached meanings (e.g., culture), and scrutinized by a private personal philosophy (e.g., morality)—how they ought to see the world they occupy. Such relativity inherent in human understanding causes us to mistake, and sometimes to confuse, our truths for someone else’s when we project our “goods” and “not-so-goods” on our neighbors. We have a tendency to judge with ease and without fear of fault and frailty. Are we not worried about injustice?

Such is the case with any missionary activity of and for any religion. We should wonder: How someone will (with a missionary zeal or not) know my truths while standing at my door’s threshold without entering into my spiritual past? Without taking into account all the presences that have come my way that have shaped and affected me? How will a rational and objective person be certain of their verdict without considering my version of their truth? How can justice be done (if such a thing is in the realm of one’s concerns), with fidelity, to my situation from outside without being me “inside”?

SUBMITTING

We are expected to submit to personal truths of others to honor the reality granted to a complete human self if our primary concern and discipline is to realize, with fidelity, the truth because of which they have turned out to be as they are. In the created realm of earthly relativities, each version of truths—each leaf of God’s tree—is a resource for knowledge endowed by the generous One. When adhering to an inclusionary understanding for justice’s sake, mutuality would see to it that each version of truths is owned as it is by our Owner and stands on the shared Ground of Be-ing.

This is why we need to learn to *submit* with and for perfect synchrony. Submission has one consequence in view: Synchrony that will fully assure balance and harmony, as it is with scales leveled in perfect equivalence of mutuality. Submission expresses the cessation of exclusionary cravings in the best possible way. This has been misinterpreted in religious communities and societies as asceticism—tending to pull away from worldly activity and become a hermit. Self-denial needs to be understood instead as the need to

¹⁸⁵ (Wiles 1976), 4

act with submission by abandoning egotism of one-sided owning as the most serious negative *relative* aspect of human condition.

In the process for truth, while coming to any sort of conclusion with an explanation in agreement, *whose* version of reality one is banking on is the essential point of concern. Is it the status quo of the societal norm, an institutional dogma or political mandate, the scientific trend, a personal philosophy, or one's feudal and family or tribal tradition? The optimal approach, in the final analysis, is to bank on the justifying person's informed understanding and mindfulness. That should be and is at the forefront, since they are responsible with a free conscience, with their own free will. They, as a "solitary individual,"¹⁸⁶ must stand behind their judgment and, most essentially, by owning the consequence of their choice.

Harmony and Inclusion

What will cause harmony, love (*agape*), and peace of submission¹⁸⁷ in our world—all happening at the hands of ownership of the bi-directional kind—is the inclusion of the *relative* aspects of others. According to Ralph Waldo Emerson, virtue is the action that accounts for what something is. I see bi-directional awareness as a virtue when the actor acts in unison for synchrony with something acted upon *to account for what that something is* with complete sensitivity for integrity.

Likewise, the seer sees in unison with the seen *to account for what the to-be-seen is*, while seeing leads the way to *owning* and *being own-ed*, having been seen as "is." Owning stands as the basis for the virtuous act when the owner sees in synchrony with the own-ed for the consequence that *accounts for what the own-ed truly is*.

Along this line of discourse, also true is the theme that we must own divinely through submission to unrelativity before we can account with fidelity for the Truth, as "is." In the reverse sense, one-sided (or my-way kind of) ownership is rampant in instances that cannot sidestep self-referencing and do not view abandoning egoism as anything of merit or virtue.

KNOWLEDGE CONTEXT

God, the divine Owner, gives or grants the gift of life as the Endower God "is," the Own-ed. While referring to each resource, we need to be certain from within which knowledge context we speak. In other words, if we are in the domain of the earthly while dealing with realities of existential reality with relativity, then the knowledge to be acquired from such resources is a

¹⁸⁶ (Kierkegaard 2009), 13

¹⁸⁷ A synonym for the word "Islam."

composite of the “versions” produced by all people. If we are discussing any version of any belief, then we would be seeking truths through means that belong to the context of *relative* truths that is subject to the influence of diversity.

However, if we are in the domain of the divine, then the knowledge acquired from this Resource can only be the one-of-a-kind, solitary foundation of all the “versions” by all people. Hence, whether we are concerned with the multitude or with the unitary, it makes a great difference in the way we approach the nature of the realm (domain) of knowledge. “[H]ow we know is controlled by the nature of the object and the nature of the object is revealed through our knowledge of it.”¹⁸⁸ If we are discussing “the Truth,” then we should be speaking on oneness and isness of Be-ing in the context of the *unrelative*, with focus on God’s Nature. Choosing the correct context while learning makes all the difference between clarity and confusion.

When the context is *unrelative*, there is no fit by any explanation of the *relative* kind. This concurs with Bergson’s claim that no viewpoints are allowed in the knowledge of (his term) the “absolute.” For such knowledge, in order to address the Reality in *Own* divine Context, the highest ontological level of categorization needs to be reached for an irreducible explanation of *unrelative* kind.

The *unrelative* Nature of the universal Presence of Be-ing brings about the proposition that God—the Self—is beyond duality. This stresses the fact that, when we come to learning God Reality, any explanation put forth for divinity cannot be processed properly for judgment (i.e., with fidelity) by the cognitive system. Such judgment would be based on truths that are in accordance with, and specific to, a person’s version of truths. Any *version* of the authentic falls short by its substitute nature of *relative* limitedness. A substitute cannot be allowed when there is the authentic Truth—the only one-of-a-kind, *Own* version-less version—and one divine Context—the Self (as *the* single frame of *Own* reference).

With *Own* spiritual justification, the Truth is to be known as “is”—the only One, for all cases and in all time, with invariance. “Only the Eternal is always appropriate and always present, is always true. Only the Eternal applies to each human being...”¹⁸⁹ Can any human (self-)justify in this manner without the *unrelative* version in one’s consciousness?

With regards to divine Truth, we face a special case in that there is *nothing to judge* that could cause disagreement. There is also no proposition to be evaluated logically for such a claim of truth. In the framework of our thesis, “unrelativity is the Truth” is the ontological fact to be dwelled on. Since unrelativity cannot be justified logically, it can only be experienced

¹⁸⁸ (Polkinghorne 1996), 32

¹⁸⁹ (Kierkegaard 2009), 15

directly and justified spiritually by a person to come to terms with its explanation in order to agree fully and know its truthfulness definitely. To be convinced of God's Nature, one needs to follow the path without words, since symbols of language uttered by any *relative* creature are inadequate for fidelity. What is independent of time and space cannot be acquired through dependent means of the human mind through scientific paradigms, which are all in *relative* dimensional contexts.

In summary, to realize the unrelative human condition, each person must rely on personal direct experience to instand, through the soul, that will illuminate the Mystery of God. Direct experience removes the obstructing ignorance, which is the relative debris between the solitary individual and the Truth, is peeled away and the veil of mediation is set aside. The faithful can skillfully do away with those *indirections* that perpetually mediate, as Professor Schucman pointed out, the "barriers within" that originate from the mind and are a consequence of the relative nature of cognitive mental processes. The mind's way is the obstruction to entering the spiritual context because how the subjective mind operates, through thought, opposes the receiving of the *unrelative* nature of the Divine. The mind is intrinsically mediated, and therefore is not equipped to acquire the unmediated *unrelative* spiritual Reality—isness—the essence of Divine Truth.

The unrelativity of the Truth is the numenon needing to be acquired to have direct knowledge—the fourth way of knowing, presented earlier. The information gathered by the mediating mind is not accommodating in this regard, especially when entrenched facts and beliefs are involved *about* God.

Chapter 8

GOD OF BELIEF

“[T]he ‘[g]od of belief,’ which is various according to the predisposition inherent in that particular person ... since he is only praising the God of his belief whom he has bound to himself.”¹⁹⁰

Hz. Ibn ‘Arabī

Conflicts originating on religious grounds are nurtured by the confusion that exists with respect to the right knowledge context. This corresponds to the confusion on the question of God’s existence. One must be certain of one’s nature of focus in order to realize the nature of the divine Truth: Should the theological focus be directed to the context of the *relative* or the *unrelative*?

I can state categorically that all religious conflict originates because of the absence of knowing God’s True Nature in the proper context.

DIVINE CONTEXT

Our ignorance of God causes our unawareness of the divine Context, which is the same thing that breeds disorder in epistemology—the confounding of contexts. There is ample evidence all around us showing that people do not know God’s Nature on an intimate and objective level. The knowing “of” and “about” God is not sufficient to gain the deep-rooted awareness that is necessary to generate the clarity that can rank contexts in their proper order. Such clarity of vision would instigate freed human consciousness to become the conduit for God’s Selfhood to be revealed (actually Self-revealed) by OwnSelf as the divine God “is.”

The Reality of unrelativity of the Truth, in the *context for divinity*, cannot be explained rationally with ideas or concepts, or through propositions. The nature of unrelativity will not allow any intellectual “means”—as though an invention of the predisposed mind—to approach it. The fact that ideas are products of mentation makes “the Truth,” as though it were a property of an idea, *relative* to the metaness that logically produced it, which is an outcome contingent, in the final analysis, on a particular person’s version of truths.

¹⁹⁰ (Al-Arabī 1980)

Since unrelative Reality is not *dependent* to any variant derived as though a consequence caused by anyone's truth, for our understanding, it must have its own Truth context for being the only one; it is version-less. We will call it the "divine Context." While sciences of different fields deal with material-based *relative* truths, the divine Truth, being *unrelative*, should be allowed to explain OwnSelf in Own divine Context through the immaterial human soul—an instance of the Spirit.

As such, to acquire the knowledge of the *unrelative* Truth, we need to stop relying on previously established truths, especially constructs of human fancy and faculty. As described on page 124, the direct way of knowing is very special when placed alongside the usual indirect ways phenomenon is learned and information is collected. God Reality cannot be grasped and explained by cognitive reliance on a noumenon of symbolic nature—the mind.

Speaking *of or about* God does not place us in, or even near, the divine Context. Unfortunately there is more to it than that. The source cause of the malady—religious conflict—is the same: Not embracing justice for and to God—as well as to each other, all as God's Creation. What, then, is the cure for the spoken disease of the same malady?

When injustice to God is ended, it will lead to the resolution of both the spiritual and corporeal issues we are facing, since justice in life remains as the mission of life's ownership. The practice of one-sided ownership—with its *relative* ways and means, and with only self-serving owners—is only half the story. Primarily, what we have to learn well and abide by is "divine Ownership" maxim that God Owns all and is owned by all Creation. God is the ultimate Reality of life by "Be-ing"—OwnSelf—the Owner and the Own-ed. How does this help with the cure to religious conflict?

Selfhood

Within our world's creations of enormously varied formations, each person ought to be considered, as they are, a complete unit of life. Generally, for a particular person there exists an *assembly of truths* that is clearly specific to personal experiences, which deems that person an individual with integrity. Life shapes us as we play roles in many different contexts under different responsibilities and obligations, leading us to gain, sometimes, transforming experiences.

Professor of philosophy Peg O'Connor describes the experiencing self:

"...every person has an identity that is unique, because each person has a complicated and singular set of experiences. These experiences hang together on their own. ... A person's

*self is a composite of all these experiences; it's dynamic, and it's always a work in progress...*¹⁹¹

When we direct our attention to a particular individual's private constitution that establishes a "self" in accordance with their encounters with the world, we will observe that truths gained along a lifetime create a "composite" package of that person's self. Such self is definitely created by perceptions, beliefs, values, hopes, and fears as one unbroken string woven by *selfhood*, unique and one of a kind—"singular."

Uniqueness of this kind defines one of a self and warrants the type of explanation that upholds the truth of selfhood. Such explanation must come from within the unique, for it is the dignified truth that can support its actuality of being what, why, or how it is as a one-of-a-kind reality. Differences one sees—whether due to life experiences or physical and mental variations in one's background—communicate what the individual will, in effect, see in life's realities.

One must also get to know the origin of one's own singularity while detached from past intermediaries. In order to be epistemologically successful, the individual must rely on their efforts to know the sacred Presence, faithfully, as their own divine Selfhood. In other words, each person must spiritually self-generate in order to realize a variation on the theme of being sacred.

The Mind's Obstructing Role for Divine Context

The mind's role here for probing the divine Context is less than useful. In fact, it is an obstacle because the mind, with its *relative* truths, limits the understanding of *no-thing-ness*. Tillich referred to this *relative* aspect of the mental realm as for "one individual and conditioned form." The conditioned demeanor of a mind in regard to unrelativity speaks volumes to its limitedness. It can only operate within the imposed conditions set by the values it has learned and been taught to live by—sometimes ethically and morally, and sometimes chaotically and violently. Previously established values that define the rules and beliefs we have decided to live under as our truths are included with our chest of facts and figures gained through the faculty of understanding.

The society made up of *relative* creatures, and the complexities of other creations by those creatures (e.g., civic and political institutions, rules of conduct, societal laws, etc.), set bounds for the judgments an individual mind can muster. The human mind is about *relative* objects that society and its

¹⁹¹ O'Connor, Peg, "Searching For the Self, and Other Unicorns," *Psychology Today*, Nov/Dec 2014, 51.

culture create in the world whose content is *mediated presence* to form the mind proper—a private universe of metaness, or a metaverse of aboutness.

Where the physical world is mediated is where vision is integrated. Such mediation I have tagged as a *medium of presence* which, by processing mental material (metareal), becomes instrumental for meaningful behavior.

In their article “The Language of the Brain,” Terry Sejnowski and Tobi Delbruck stated that, at the physical level,

“...seeing occurs when spikes generated by cells within the eye in response to an object move on to the relay station of the thalamus and then to the visual cortex. Properly timed spikes, each representing some characteristic of an object, such as color or spatial orientation, are integrated in the cortex to form a perception of the whole object.”¹⁹²

Alongside the mind, the human soul is also a medium, but with an *unrelative* nature. The soul is the *medium of be-ing*—without the cognitive baggage we associate with the mind, or the emotional content we attach to the heart. The soul does not and cannot refer to anything in and of the world save *be-ing*. While the mind or the heart, on a personal level, establishes its presence *about* the world, the soul is already established by *be-ing*—alone, presence without the necessities for anything *about* anything.

When a person’s explanation of God Reality is an individual’s *relative* version, it falls short of realizing and exposing the divine Mystery. Their version fundamentally cannot live up to the criteria of unrelativity of the divine Context as long as their subjective focus on arguments has its genesis in references specific to the *relative* understanding of the explaining person. The truths that belong to an individual are relational for that individual. Each one does the explaining and interpreting, since with reasoning faculty, they put forth a version of their intellect in line with their ability to receive and process reality, and to the degree that they are objective.

Personal “[g]od of belief”

In this regard, Hz. Ibn ‘Arabī makes the essential point by coining the phrase “the [g]od of belief.” This accentuates the unavoidable *relative* nature of theological pursuits by human mentation and identifies the number one religious failing with regard to selecting the rightfully fitting knowledge context.

¹⁹² *Scientific American*, October 2012, 57

The Truth, as God Reality, cannot have “versions” for the primary reason of being *unrelative* in nature. There can be only one version-less version—the One—and with Own ultimately special Context. If it is “the Truth” for which one is expected to offer a universally coherent clarification, the reality of oneness logically should lead to one version, one context, and Selfhood in Unity. Theology’s knowledge-target is the “one” explanation that is expected will bring forth perfect justice to God Reality through the spiritual virtuosity to attain perfect fidelity to God-is-ness. The faithful, from whichever walks of life they may come, must henceforth set their sights toward the explanation they can confidently call “complete” in the context of unrelativity. It would be fair to pose the question: Can the mind acquire or hold the *unrelative* Truth of divine Context?

The important problem in need of resolution for the cure of religious conflicts is how dependence on the intellect—with its qualifying versions of truths—impacts knowing the “version-less” divine Truth.

Nicholas Cusanus (1401–1464), a German philosopher and theologian, expressed the concern in the following way:

*“[A] finite intellect...cannot by means of comparison reach the absolute truth of things. Being by nature indivisible, truth excludes ‘more’ or ‘less,’ so that nothing but truth itself can be the exact measure of truth.”*¹⁹³

The Kena Upanishad, at 2:3, obligingly affirms:

*“The ignorant think the Self can be known by the intellect, but the illumined know [H]e is beyond the duality of the knower and the known.”*¹⁹⁴

What holds the top position in the list of humanity’s “failings” is one for which we have not arrived at in full consilience—that, *God is not a concept, as though a mental product or construction, or some notion to be extracted from written material.* In this regard,

Hz. Eckhart cautions us:

*“[T]here is nothing like the Divine Being, for in Him there is neither idea nor form.”*¹⁹⁵

¹⁹³ (Cusanus 1954), 11

¹⁹⁴ (Easwaran 1995), 69, the basis for the *Advaita* doctrine.

¹⁹⁵ (Eckhart 1941), 180

The Mind's Indirect Way

The root cause of the woes regarding conceptualization is the indirect nature of any thought that the mind comes up with—something it is good at. We ignore and take for granted the fact that the mind (consciously or unconsciously) provides only the “about” aspect of experienced reality, with added-on meta stuff like concepts, ideas, mental images, and fantasies—all *relative* to itself and what is being held in memory. For any and every one of our encounters with mystery in general, we tend to use our mind as the inherent instrument that we think we can count on to maneuver in the sacred Space with divine Context.

Most of us may have the attitude—some with certainty, I might say—that finds the mind’s ways sufficient for trusted explanations. Since we habitually encounter phenomenal reality through our minds, we strongly rely on this resident cognitive apparatus to confidently impose logic on most issues we face. Some may, therefore, think it is still feasible and scientifically satisfactory to obtain explanations on theology from it, no matter the consequences, for we are certain it will be “rational.”

Scientific Paradigm

Without a doubt, the human mind, with its symbolic powers and ability to create conceptions about the cosmos, is the supreme instrument for scientific inquiry. In view of divine Reality being *unrelative*, as claimed by our thesis, can God be an idea or proposition? No. This is the summary testimonial I have derived from the direct spiritual experience stories covered by Perennial Philosophy.

It is, henceforth, accurate to say that ideas and propositions that work for phenomenon and noumenon cannot address the numenal (Truth). While sciences of different fields deal with *relative* truth, the divine Truth, being *unrelative*, should be allowed to explain *OwnSelf* in Own divine Context through an instance of the Spirit—the human soul. What is independent of time and place cannot be acquired through the *relative* means of the dependent mind even with the aid of scientific paradigms, all of which operate in *relative* contexts of time and space.

Within science itself, contexts for knowledge change due to discoveries without any added value from the old paradigm. A physicist, historian, and philosopher of science, Thomas Kuhn (1922–1996),¹⁹⁶ stressed the abandonment of values after scientific revolutions due to the lack of *relevance* aspect between scientific paradigms when the old is overthrown

¹⁹⁶ (Kuhn 1996)

or replaced by the new. According to American physicist David Bohm (1917–1992),

*“[A] theory is primarily a form of insight, i.e., a way of looking at the world ... old theories become more and more unclear when one tries to use them to obtain insight into new domains ... our theories are to be regarded primarily as ways of looking at the world as a whole (i.e., world views) rather than as ‘absolutely true knowledge of how things are’ ... ”*¹⁹⁷

The scientific community, therefore, operates in the most *relative* manner in time and space by referencing and relying on progress by previous works, which have been temporarily justified by theories put forth. In principle, by following the process of building on existing work already scrutinized by reviews and verified as explanations of phenomenon, scientists try to generate new insights and define propositions in order to turn them into other future-looking prospects for truth as the “known things.” Kuhn explains the inherent relativity in scientific endeavor in the following way:

*“If science is the constellation of facts, theories, and methods collected in current texts, then scientists are the men who, successful or not, have striven to contribute one or another element to that particular constellation. Scientific development becomes the piecemeal process by which these items have been added, singly and in combination, to the ever growing stockpile that constitutes scientific technique and knowledge.”*¹⁹⁸

The truth contexts for physical and mental realities are different from the Truth context for the *unrelative* spiritual God Reality. The spiritual paradigm is *outside* of science’s range. Hz. Eckhart stated in his famous sermon on poverty,

*“Therefore pray God that we may be free of ‘God’ ... ”*¹⁹⁹

Please note the single quotation marks at the end of the quotation. When speaking of God, he wanted to distinguish the mental (*relative*) context from the spiritual (*unrelative*) context to avoid referencing the cognized “god.” What is emphasized here is the desire to be free from the *relative* conceptions in order to receive the *unrelative* Reality—the Truth—God “is.”

¹⁹⁷ (Bohm 1980), 4

¹⁹⁸ (Kuhn 1996), 1

¹⁹⁹ (Sells 1994), 1

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In a similar note, Martin Buber claims,

“[I]t recognizes its own relativity which disappears only when this barrier is removed...”²⁰⁰

and goes on to say...

“...every You must become an It in our world. ... You becomes an object among objects, possibly the noblest one and yet one of them assigned its measure and boundary.”

Fidelity must be our number one concern for accord with the entity’s nature, to be assured by submission for justice to its reality in being oneself, in oneself as “is.”

Since a human judgment, based on someone’s version of truths, is hitched to each version, the agreeability criterion requires conformance and correspondence with the actuality that is based on how the truth-seeker sees in a particular context. This someone can be an expert or anyone with an opinion in that context. We should not forget that the logical connection between the version of truths setting up its context and the judgment process applied should be driven by that context. The aim for agreement harboring synchrony bases its context on evidence and rational relationships established by the proposed explanation while staying consistent with, and true to, the chosen context to conform with fidelity to the criteria.

Interpretations

A renowned historical example of not staying consistent within the right context is what transpired after Galileo and Copernicus explained their observations that resulted in a Sun-centered, rather than Earth-centered, planetary system. Their explanation was not agreeable to the religious authority at the time, sixteenth-century Europe, since it contradicted the “official” version of the religious truth in the dimmed light of scriptural interpretations of the day.

At that time, the two contexts “at odds” were:

1. Cosmological context (based on observed actuality)—empirical objective, and
2. theological context (based on interpreted scripture)—ideological subjective.

²⁰⁰ (Buber 1925), 68

When these two tangential truth contexts became confounded, contradictions arose and the Church's fury fell on the scientists. Received scriptural truths, taken as the "absolute" from the revealed Word of God, were butted against secular truths. The clash was with the empirical facts of *relative* cosmological claims based on objective observation.

The interpretation of the scriptures must have been less than optimal; however, the "fault" or mishap does not reside with the scripture as the source for revealing the divine Truth. What corresponded with God's Truth was not properly understood by the interpreters. Today, we can say this with much ease based on what the clergy then concluded with their conceptualizations for their "[g]od of belief"—they applied their conceptualizations while defaulting to their version of truths. What we still have not learned well is the *ontological* Truth in the scriptures, which is the *unrelative*, ignored as esoteric or mystical and considered Gnostic at the extreme fringes.

The moral of this story is that the trust in religion and its spiritual mission is weakened in view of the unreliability of interpretations imposed on revelations. Additionally, the *relative* beliefs derived from those interpretations were confounded with the sections of the scriptures pointing to the *unrelative* Truth.

Tillich, in his book titled *The Biblical Religion and the Search for Ultimate Reality*, wrote eloquently of the error being pointed out here. He said:

*“Every passage of the Old and New Testament is both revelation and religion. The Bible is a document both of divine self-manifestation and of the way in which human beings have received it. And it is not that some words and sentences belong to the former and others to the latter, but that in one and the same passage, revelation and the reception of revelation are inseparably united. He who gives an account of divine revelation simultaneously gives an account of his own religion.”*²⁰¹

Here, my interpretation of Tillich equates the *relative* with the “condition-ed form” and the *unrelative* with the “divine itself,” or, in better words, “divine OwnSelf.” Therefore, while interpreting any tradition's scripture to acquire knowledge of the divine, we are faced with the danger of confounding truth contexts in two points of freedom:

²⁰¹ (Tillich 1955), 4

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1. For the received truths of the existent domain of the world—the *relative*, and
2. for the revealed divine Truth domain of Heaven—the *unrelative*.

These key areas of contention butt scientific and religious truth contexts against each other. Religion's theological value is provided in a different context (*unrelative*) than where science provides technological value (*relative*). Religions' spiritual context should be discerned from science's physical, as well as cognitive, theoretical contexts.

Scientists claim time began with the Big Bang and therefore, there is nothing to study prior to that instant. This can be construed as a failure to know in temporal *relative* context, since "time" has a beginning. Such acknowledge-ment of a shortcoming in knowledge points to the assertion by Ian G. Barbour that "science as a method constitutes the first challenge to religion in a scientific age."²⁰² This suggested challenge can be taken seriously only if we can agree on one important point: Does religion operate in the same context as science does?

The answer is no. *Neither religion nor science can challenge the other due to such dissimilarity between the contexts in which they operate.* Each provides value in their specific domains, addressing the needs of their subject matter while asking and answering questions appropriate in the clear-cut contexts suited to their domain.

The clashes based on ideological reasons in religion are conflicts sourced by the confusion of God's *unrelative* Truth with the semantic truths of each religion's translators and interpreters. History shows that they turn into armed conflicts—in evidence most recently in the Middle East, where the three major world religions "of the book" have their roots beginning with Hz. Abraham. Such tragedies on a human level—killing and destroying in the name of religion—are caused by people's inability to properly place in their minds where religious things belong. This, in the final analysis, is really about *seeing* realities in their rightful context, and also about being faithful and just.

SYMBOLS WITH RELATIVE MEANINGS

A condition that is deceptively self-defeating occurs if symbols, as mental objects (metareal), are viewed only through the casual utilitarian impact they have to generate knowledge at our service. Even while there is benefit by faith through symbols and icons, they are inadequate to stand for the Real with their chosen "secondhand"—therefore, *relative*—meanings.

²⁰² (Barbour 1997)

As a rule, the confounding of the literal and metaphoric contexts with the unrelative Context leads to conflicts, religious or otherwise.

Sonship

When the word “Son” in “Son of God” is taken literally, the Christian and Islamic worlds misunderstand each other—with irredeemable consequences. In another case, we should ponder this: Are we fully conscious of what we are really doing when *jihad* is taken as license to kill, even the innocent? Or when “eye for an eye” is taken to justify any retaliation? Or when “spreading democracy,” as an excuse, becomes a crusader’s mission?

Each mis-taking represents an example of confounded context—the sign of confused a mind (as Bacon defined, page 31). As explained in the next chapter, the word “son” has a metaphoric meaning that is mystical and metaphysical in nature. The “Son” represents the manifest Presence of the unmanifest Reality—in our terminology: God the Owner’s Be-ing owned by the created in the world.

Leo Tolstoy expressed his understanding of the Father-Son relationship as follows:

*“Life according to Christ’s teaching consists of nothing but this setting free of the Son of God, existing in every man, from the animal, and in bringing him closer to the Father.”*²⁰³

God, referred to as the “Father,” is the Be-ing by divine Presence. Metaphorically, when such Presence manifests as though “away” from Heaven, be-ing is named and personalized as God’s “Son,” filling the manifest created,²⁰⁴ “existing in every man” on Earth without any discontinuity for Presence by Be-ing.

God’s occupying as “filling the manifest created” is the “Son” (only an instance) when revealed by the worthy own-ed, seen and instood to be the unrelative Be-ing of isness. The “Son” is declared *a revealing owner* by divine Ownership.

²⁰³ (Tolstoy 2008), 67.

²⁰⁴ Christian literature expresses this as “God ‘becoming’ man” and “man ‘becoming’ God.”

Symbolic Nature of the Mind

One of the obstacles in the pursuit of divine Truth for spiritual knowledge is the symbolic nature of the human mind. The mere act of naming something, or someone, sets delimiters around that reality—with symbols—to make it distinct and attainable. Having named it, we made it separate to utilize the name as a container for our meaning, which fills relentlessly at our hands with our preferred understanding in accordance with values, interests, and aspirations that suit us.

In other words, we create our own vocabulary, associated with an exclusive dictionary that substitutes our “literal” for the universal “metaphoric.” Think of such symbols as “Jesus,” “Moses,” “Mohammed,” and “Buddha” and imagine how much is invested in each of these words by the faithful. Consider the symbol “=” in science and logic, the “cross” for Christians, the “flag” for a citizen, and the “heart” for the romantic.

Now, inversely imagine a world without symbols. How empty life would feel, without meaning for anything or anyone! Without meaning, all would appear as nothing, with neither positive nor negative value. There would be nothing to reach for, nothing to avoid or ignore. Such a world, thank goodness, is fictional, yet the idea starkly speaks of the significance and role of human symbols. The enormous human capacity for attaching meaning to the bad and the good, to the evil and the angelic, and the holy, solidifies a *relative* world, giving significance to personal versions of truths. It does matter how and for what purpose we own the symbols, and toward what end we use them, reflecting our subjectivity.

However, when the esoteric—the unrelative divine Context—is turned into exoteric—a worldly relative context—cultural canon at the hands of religion’s representatives, the understanding of the divine Ideal becomes a dogmatic matter, with authoritarian impositions on human morality and pious conduct. In such cases, religious practice gains the “tendency to make symbols of our institutions instead of using them as tools for living.”²⁰⁵

Although the underlying intent is to enable the continuation of the religion’s traditions on the path derived from the revealed divine Ideal, it comes at a cost to human spiritual well-being and evolution when symbols and language *about* God Reality are taken to stand for the divine Truth. In fact, the beliefs represent something different. The nature of divine Unity, when understood, will dissipate the false beliefs (that base themselves on unrealistic fantastical conceptualizations about God) and misguided indoctrination.

One cannot deny that believing in the teachings of one’s religion or wisdom tradition is of enormous spiritual value and virtuous meaning for the

²⁰⁵ (Downs 1975), 233

faithful. How the mind becomes affected by tradition and religious culture and by what the person learns in one's community—taught by teachers and parents, adhering to the morals of the age—are all factors in setting one's compass for travel in the spiritual terrain.

Beliefs hold so much power and promise that the believer will be positively helped on their spiritual journey. Each hopes their quest will end in salvation by gaining a view of eternal life by clearing the darkness of ignorance through enlightenment. Pious ones believe with sincerity in this unique eventuality and attach enormous sacred importance and meaning to it. They are willing to surrender—justifiably, without hesitation or doubt—because of belief that their religious acts and works will be accepted by God and that there is religious rewarding at the “end” through faith for piety.

The Revelations

The Truth of the divine Context, seen as “God’s Word,” constitutes the message in the revelations. It was meant to be received and later shared. Since the message was addressed to all, no matter where people lived, revelations as the “good” need to be believed for all time. God is the Good intended for us all. The wisdom of the messages additionally concerns the subsistence of each person, in optimal societal relations, on the grounds of justice and peace for all. “He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.”²⁰⁶

At each occasion for revelation by a new revealer, the nature of the Ideal was communicated in the particular language of the culture from which the revealer rose. The message contents were colored by the uniqueness of the risen person's exemplary character and personality, along with the trends of the particular culture at the time and place of the revelation.

Inevitably, some alteration crept into the presentation of esoteric reality through symbols and the native languages utilized to express what was the revealed Word to the prophet and the religion's, or wisdom tradition's, founder. In addition to the initial relativity caused by the language and the translations utilized, the divergence of interpretations of religious beliefs continued with each varied human understanding and individual response. It was a certainty that the original revelations of divinity would be transmitted through human generations, but inevitably, they were transmitted with skew and sectarian splinter.

The variations within a particular religious community are inherently based on how people *receive* a personal version of the religious doctrine based on the revelations. For anyone to manage skillfully and deal sincerely

²⁰⁶ (Qur'an 1957), 6:160

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with the variations affecting their practice of spirituality, they need to be aware of

- a) the source,
- b) the reasons for the variations encountered across the religious doctrinal spectrum for a particular religion, and
- c) the differences in human intellectual approach to the theology explored in the doctrine.

Religious knowledge, passed through indirect means, is what each person acquires with the best of their abilities. Naturally, one attaches private meaning and significance to the provided vision. Each mind inwardly processes the experience differently and outwardly reflects the personal truths extracted from the received experience—all through each person’s way of seeing.

How and what a person understands will lead their exploration in a direction and intensity commensurate with their education, intellectual capabilities, personal courage, and forward-looking inquisitiveness—all beginning from a very young age. The mind is formed and wired uniquely and therefore, an independent person is expected to choose distinct spiritual paths impacted by genealogical, environmental, and experiential factors.

Versions of Interpreted Truth

Once one realizes that *understanding*, per se, belongs to each mind individually, one may then begin to dial back one’s gross generalizations in order to witness, without much surprise, how normal and natural it is for religious interpretations to vary. Because of such relativity, each person cannot help but see through spectacles colored by their private version of truths. Such relativity is also in play when it comes to understanding the divine Picture. Inescapably, a *relative* picture of the divine Reality is painted on each mind’s unique canvas. When religious teachings can be understood and interpreted differently, which is the case universally, is it not natural then that we would be led to diverse strains of interpreted truth?

Our judgments are affected by personal preferences in close association with our current metaphysical awareness and metaphorical capacity to “see” abstractly. Inevitably, any interpretation and representation will formulate actions uniquely, given that each human being’s makeup and knowledge base is formed differently. A person’s relationship to God’s “ultimate Reality” must be kept solidly dimensionless while venturing to give meaning to being human in varying breadth and depth. The misguided view of our true station with God Reality causes an unfortunate alienation with respect to ideologies, theologies, religious interpretations, or, in the final analysis, with religion itself.

With that said, can we use symbols, in the name of the Ideal (see Introduction, page 28) in a way not to spoil our grasping the perfection that God “is”—the unrelative Truth? The answer is: No!

Leo Tolstoy pointed out to us where and how we can reach the version-free *unrelative* Truth:

*“Divine perfection is the asymptote of human life to which it is always striving, and always approaching, though it can only be reached in infinity.”*²⁰⁷

CREATING MENTAL IDOLS

The focus on the Truth is lost when symbols lure one to look away—even for an instant—from the perfect “in[-]finite.” At that point we have begun creating mental idols, which impersonate the “true life” with secondhand knowledge. In Plato’s *The Republic, Book VII*, we are provided with “the parable of education and ignorance as a picture of the condition of our nature” through the story of the underground cave, where shadows on walls are thought to be the cave dwellers’ reality.²⁰⁸ In a similar condition, lacking divine Knowledge, we begin to hypothesize alternatives while in spiritual darkness.

So it is fair to ask: Is one not constantly creating *relative* “conceptions” of God in order for our minds to grasp the *idea* of God?

This reminds me of the phrase “a self-fulfilling prophecy,” where actions lead a religion to a place where we can recognize what we have created. By doing so, are we not creating intellectual idols so that we can consolidate our beliefs specifically based on our view of deity—and no one else’s? From the perspective of one’s hypothesis on unrelativity, any relativity attributed to God is an act of idolization. It takes us by the hand to place us on a wholly unresolvable paradox (page 96) of the kind Kierkegaard was worried about—also analogous to Tolstoy’s “asymptote”—keeping us away from divine Perfection indefinitely.

Tolstoy’s asymptotic dilemma concerns being in the right context for solving the problem of the Mystery of God. This demand is for the unrelativity of Own Divine Context, where one would experience the Truth purely as God “is.” The character of God-is-ness places us in divine Context, where the *unrelative* is ever Presence.

²⁰⁷ (Tolstoy 2008), 66

²⁰⁸ (Plato 1956), 312

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The dilemma arises from the fact that the unrelativity of the Truth cannot be inferred or derived from any truth claim offered by *relative* presence of our world. The nature of the problem is in itself. How so?

In the absence of *unrelative awareness*, the mind defaults to *relative* means of understanding, where a person is content with their beliefs to a degree. Perhaps they are ready to settle for the *time-cured* relativities, even though those present in dualism initiate fragmenting of reality. Divine Knowledge and the mysterious object of *unrelative* Reality that are—unfortunately for many—deemed “unknowable” or “unseen” are left for others to sort out and resolve for our comfort. If one lets ignorance, or the ignoring, of the divine Context of unrelativity keep one removed and separate from the Truth, like an exile in distant lands, that person would be left alone, hungering for knowledge, with nothing to pursue but a figment of one’s imagination. They may look elsewhere and everywhere where there is relativity and its kin, dualistic convoluted contexts.

This turns out to be the pathway to malady—toward serious conflicts between factions and sects through dangerous, self-centric games favoring mine against yours, ours against theirs, this party against that party, or my religion before your religion.

Ever since our departure from the Garden mentioned in the scriptures, in order to undo the first separation humans experienced, major religious interpretations have been put forth by the prophets and sages. With respect to the “fall,” the Old Testament story (Genesis 3)—which the Qur’an 2:26 reiterates—conveys the experiences of Hz. Adam and Hz. Eve in the aftermath of losing “primitive innocence.”²⁰⁹ We may interpret the “fall,” essentially, as losing, or breaking away, from the consciousness of unrelativity, the corruption of the original righteousness by self-conscious relativity.

An accounting is needed for the sources of presumed separation in order to reestablish the realm of Reality in Unity for all. To mend the consequences of this newly gained consciousness—inherited fallen nature—in relativity and overcome—in Christian terms—the *original sin*,²¹⁰ one can suggest various forms of restoration depending on how one views the root cause of fallen human nature. Humankind, through its religions, has put forth various doctrines to reconnect with the divine Origin and to remedy the aftereffects of the “fall.” These have focused on the ways of living, with duty-bound laws and moral values to overcome the continuing dismal human situation

²⁰⁹ (Eliade 1957), 134

²¹⁰ (Smith and G. Burr 2007), 91

embroiled in self-centric will. In the meantime, humanity waits “outside,” until the perfect humility of the selfless strikes again, to enter the Garden.

NEW PARADIGM

A switch in contextual focus from relativity to unrelativity can be viewed as a shift to a new religious paradigm that has to do with seeing reality in a different way. Having undergone spiritual change, the “shift” sets up in the conscious mind the intricacies and inner workings for a way of gaining the principles of a religious life in faithful detail and depth.

This new paradigm is characterized simply as *seeing without seeking*. Such an approach—with subtlety to seeing—promotes a special awareness in order to feel fully immersed in the moment of God Reality. Living a life of awareness of unrelativity is possible only by promoting a bi-directional ownership in human relationships. That will begin to take hold by the change in vision that can uncover the “hidden” behind veils of mystery concealing the light—at the mouth of the cave—for knowing directly and divinely.

Going Beyond Obstacles

In the Introduction, I posed an important question: How can we go beyond the bounds of belief in order to experience the boundless? Put in another way, how can we go beyond the obstacles (or, rather, “barriers”) of the *relative* natures we have created for ourselves since the “fall,” having gained the free will for choice?

In the next chapter, as we examine the nature of the Truth without version, the boundless Reality of God’s Presence beyond all our perceptions is revisited.

In Plato’s words, how can we...

“...look on the sun itself by itself in its own place, and see what it is like, not reflections of it in water or as it appears in some alien setting[?]”²¹¹

What are the “spiritual failings” that we need to overcome if we cannot see, beyond even the likeness Plato suggests we “see what it is like,” to directly experience divine Ownership, the “sun itself by itself in its own place?” Our spiritual journey (to return to the Garden, where seeing is with perfection) should be all about re-learning to see in the original way. When

²¹¹ (Plato 1956), 313

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we can see and know the Truth origin-ally as at the timeless origin, we will be able, eventually, to see perfectly and to gain the divine Knowledge directly of what is whole and complete, beyond bounds and self-imposed limits of aboutness captive to “personal dictionaries.”

Seeing without seeking is what permits us to know perfection. This brand of seeing has to be exercised with perfect fidelity. Perfect seeing—to know God’s Nature—comes through the event of detachment, when our vision is stripped of the use of anything relative like the symbolic references held by the mind, freed for clarity and purity of the unrelative Truth.

Detachment by Not Seeking

Pure selfless consciousness can become self-aware only by detachment. In such an instance, the purity of selfhood provides the evidence of the possibility of an instrument for seeing that can acquire ownself unrelatively by overcoming the obstacles of indirection pushed into the foreground by cognitive mediation (not meditation).

The spoken instrument is *the soul*—as one’s eye of be-ing. The faithful one ought to pursue *seeing* unrelatively, initially *without seeking*, with the hope that later one would and could be graced with (having realitized) perfect justice to God. Such divine Justice is the ultimately rewarding consequence—the awakening of the self to and by the Self, God “is.”

Even a single person’s experience of unrelativity would be an attribution, and a graced accomplishment, for the whole of humankind.²¹²

The next chapter expounds on God’s *unrelative* Nature: the Truth, known to be “I am.”

²¹² Historically this point is exclusively attributed to Hz. Jesus as the “Savior,” which is counterfactual in view of *Perennial Philosophy*, which references many other revered ones also worthy to be called “saviors.”

Chapter 9

THE TRUTH

“I am [That] I am.”²¹³

“The Truth” stands linguistically for the Oneness of God’s Selfhood, knowable through Grace by the same Truth, God “is.” The purity of divine Nature demands that such truth be explored in Own context of unrelativity.

In this regard, inquisitive focus is on a congruent interpretation of scriptures—in this instance, the Torah—where we are offered the insight into God’s Nature along with Own name:

“Ehyeh-Asher-Ehyeh.”

This phrase fundamentally points to God Reality as Own Owning Selfhood. The proposed interpretation identifies and systematically codifies the implied unrelativity of God’s Nature by the self-appellation “I am [That] I am” solely in Own Divine Context.

How and why could one—and only one—Truth be considered throughout the evolution of human religiosity and spiritual liberation? Humankind strives to come to grips with divine Mystery by devising doctrines to account for the life each person is endowed with. Despite the spiritual challenges, it is of utmost importance to not feel separate from the numenal origin of our personal creation, because God’s “existence” has been questioned and challenged since the beginning of human consciousness.

The unknowns about the spirit of the divine Context create the mirage of a “hidden origin” that has been supplanted with stories of mythology adorned by mystical language. This leads most people to think of God as supernatural, beyond this world, up in the heavens, so to speak, kind of Reality.

How is it that even in the light of revelations, we are still lacking the resolving knowledge of the “[K]ingdom of [H]eaven”²¹⁴ on Earth?

²¹³ (AKJV n.d.), Exodus 3:14, Qur’an 28:30

²¹⁴ Ibid., Matthew 3:2

GOD REALITY

If one traveled back in time a few thousand years and listened to Hz. Moses, the author of the Pentateuch (aka the Torah, the Old Testament), who had an encounter with Elohim on Mount Horeb—God’s Mountain—one would witness the following portion of their discourse.

In the scripture²¹⁵, Hz. Moses asks,

“When I come to the Israelites²¹⁶ and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is His name?’ what shall I say to them?”

*And God said to Moses, “Ehyeh-Asher-Ehyeh.”
He continued, “Thus shall you say to the Israelites, ‘Ehyeh [“I am”] sent me to you.’”*

And God said further to Moses, “Thus shall you speak to the Israelites: ‘The LORD [YHWH²¹⁷], the God of your fathers—the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you: This shall be My name forever, This My appellation for all eternity.’”

Obviously, what we gather purely and simply from this passage is that “I am” is God’s Self-appellation. Without any doubt, in my view, the spiritual content of this “name” addresses the most fundamental theological Truth. The nature of God Reality is revealed to Hz. Moses with the words “*Ehyeh-Asher-Ehyeh*,” which can be translated as “I-Am-[That]-I-Am,” or as “I-Will-Be-What-I-Will-Be,”²¹⁸ which suggests God is the potentiality of life to be OwnSelf—(what)ever²¹⁹ such truth turns out to be.

Without further wrangling about any subjective preference, my choice of translation is “I am [That] I am.” Or simply “I am I am”—the most concise for communicating the divine Selfhood—God’s essence.

“I am I am” speaks to an attribute of pureness in Be-ing as the nature that points with reflexivity, and solely, to Own Selfhood by being the Reality

²¹⁵ (Tanakh 1985), Exodus 3:13–15

²¹⁶ Hebrew, *Israel*, “struggling for God.”

²¹⁷ Traditionally read *Adonai*, “the LORD.” Here associated with the Hebrew root *hayah*, “to be.”

²¹⁸ (Alter 2004), 321

²¹⁹ The word “what,” although linguistically necessary, is problematic in my appreciation of God’s Nature.

(~~itself~~)²²⁰ OwnSelf. The subtlety of the wording resides, with significance, in that God does not say, “I am this,” or “I am that.” “I am I am” pointedly, and by implication, intrinsically informs us that God is no other “thing” save OwnSelf as “is”—pure Be-ing.

“I am I am,” in fact, is of utmost consequence for theology and ontology—so much so that its import cannot be overstated.

In the Bhagavad Gita—which means “God’s Song” and is India’s favorite holy scripture, written in the fifth century BCE—we come across the essential wording for “I am” with the same spirit where we encounter the oneness of “I am” in terms of “Me.” Gita VI: 30–31 informs:

“Who sees Me in all, and sees all in Me, for him I am not lost, and he is not lost for Me. Me as abiding in all beings whoso reveres, adopting [the belief in] one-ness, though abiding in any possible condition, that disciplined man abides in Me.”²²¹

Without any conjecture, the above transliteration suggests, with consistency, that God Reality is (the) Be-ing for (the) Presence of OwnSelf. It is clearly evident that “I am I am” is the cleverest phrasing to avoid the possibility of even a subtle disjointing of “I” of be-ing from a personage of becoming. Had Hz. Moses posed God’s appellation as “I am me,” it would have pointed to a *relative* being, “me,” as a subject alongside another “you,” bringing forth implications of separation—hence, relativity—and unintentionally reducing God Reality solely to an earthly duality—as though *a god* to be believed.

I suggest the paraphrase “I is” as an alternate for “I am I am,” even though it appears grammatically suspicious as a complete sentence. “I is” unifies, with strength, around Own Origin “I” of Selfhood, for all as “is.” In consequence, what follows from “I is” is “isness” as the self-defining term for communicating decisively the nature of God Reality—“I am I am.”

In this volume, from here onward I use “isness” as the primordial articulation of God-Nature or Godliness. For all intents and purposes, isness is divinity, since *suchness* flows from God’s Self-appellation “I am.” In accordance with God’s divine Nature, “God is” can be, and should be, the proper description in reference to God. We cannot and should not utter any other qualifying words that will do injustice to God-Nature.

²²⁰ Intentionally left crossed out since “it” is not appropriate for divine Context.

²²¹ (Gita 1972), 35

The pronouncement “God is” takes place from our worldly standpoint, while the same Reality is proclaimed by God from Own standpoint as “I am.” God says, “I am.” From the foothills of Mount Horeb, we say, “God is,” since the divine Truth revealed to Hz. Moses was “I am I am.” From the heights of Own Mountain, God speaks: “I am.”

ISNESS

The term “isness” perfectly conveys Be-ing when “being” is experienced purely—cleansed of all created “thingness.” It conveys an irreducible state where there is none external to Godliness and that “I am” is all (there) “is”—Self-Presence. Through this “naming,” we should understand that, in all possible ways of expressing, the Reality simultaneously proclaims *oneness* and *selfhood* (of be-ing, the only one). No matter from which point of the acquiring encounter one chooses to view the divine Truth, one ends up with the encountered as of Presence in Unity.

In another sense, the revealed truth is the revealer’s Truth is the revealed Self, just as “the owner is the own-ed is the owner.” Such reflexivity with circular statements expresses the Unity encompassed and embraced, but which *appears* to be two “presents” simultaneously. In the praising light of oneness, it is superfluous to say “two,” since that approach in thought would immediately violate the Truth of Selfhood in Unity, of being singularly “I is.”

“I am I am” declares the *Unity* principle unique to the one-of-a-kind character of divinity—isness—for the expressed Reality simultaneously folds and unfolds upon OwnSelf.

Before the age of easy Internet searches, while I was residing in Raleigh, North Carolina, I researched for an example to explain the *Unity of Selfhood* metaphorically, where reality has no sensible “outside,” *without duality*, with everything “inside.” But once without an “outside,” there would not be any “inside” to speak of. Where two-ness is annihilated, having done away with in/out separation, then *no relativity* resides—inherently anywhere “in” and “out.” How to expressively demonstrate this extinguishing of relativity was my dilemma. To that purpose, I imagined a snake devouring itself, starting with its tail, consuming itself toward its head and finally ending up with no-thing—which is physically implausible.

I have since discovered that the needed metaphor is explained by the self-devouring snake called *ouroboros* (Greek, “tail-devourer”) and is associated with “religious and mythological symbolism”²²² dating back to fourteenth-century BCE Egypt.

²²² <http://en.wikipedia.org/wiki/Ouroboros>, accessed 28 February 2013.

History aside, the *ouroboros* metaphor presents, for us, a thought experiment that should help one think the final state of an existent something ending up as no-thing—a theme prevalent with the self-annihilation of ego-self in religious circles. It aids the visualization of a process terminating in a state that reveals the purified selfhood—in the *unrelative* sense. The Owing Selfhood (Turkish, *Kendilik*) of all in Own Context is of Own Oneness.

HZ. Parmenides pronounced this form of self-enclosing-inclusiveness as...

“...the path of all these turn back on itself.”²²³

According to the previous explication, “I am” additionally expresses transcendence by Self-Ownership, which is the Reality of God’s Omni-ness (omnipresent, omnificent, omnipotent, omniscient) as the Owner owning Own Self in relation to any that can be owned. The Self, with no “other,” can only be OwnSelf (Turkish, *Kendisi*). “All,” without exception, is encompassed as and by divine “MySelf”—“I am,” that is, no-thing save “I am.”

It follows, for fidelity’s sake, that we stay clear of any *relative* attribution to describe or identify or personalize God Reality. This is necessary so as not to violate or overshadow the heavenly Nature—the *unrelative* oneness of Selfhood.

One of the primary points of concern to be addressed by this book’s emphasis on ownership is to offer a reasonable resolution to the rampant absence of fundamental theological evaluation, provided by and based on the proper reading of the scriptures with resolve. At the forefront of our concerns lies the misunderstanding—or the lack of appreciation—on the nature of divinity as explicated in the scriptures.

To that end, unrelativity as God Reality OwnSelf is posited as the new way of interpreting theological writings. We can consider this a fresh point of view—one not tried until now under the thesis of “unrelativity.”

THE TERM: UNRELATIVE

It is my ardent view that God’s Nature—isness—is *unrelative*. For that reason, when speaking of God Reality, I suggest the replacement of the widely-used term “absolute.”

The Latin origin of “absolute”—*absolūtus*—means “loosened from” or “unattached.” “Unrelative” abundantly covers and, in a universally consistent way, conveys to be unattached or *absolute*.²²⁴ I chose to use “unrelative”

²²³ <http://plato.stanford.edu/entries/parmenides>, in “The Ways of Inquiry,” accessed 26 July 2016.

²²⁴ (Cusanus 1954), 47

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rather than “absolute” because the true nature of the divine, revealed as Selfhood of “I am I am,” must be detached—loosened—from all relativity. The detachment from the *relative* earthly created nature reinforces the original significance of the expressed *unrelative* nature.

The use of this word will facilitate theological inquiries into the origin of Life as God’s Selfhood with more liberty. Not using “absolute” will free us from associations to the worldly, supporting the avoidance of any established, intuitive biases with ingrained references in people’s memories.

I was looking for a word which stands with *no dependence*, since it is not distinct with respect to another, save OwnSelf unrelated, as God “is.”

Nicholas Cusanus said,

“...where there is absolutely no distinction, and then there can be no proper name.”²²⁵

What is distinct is separate and divergent, exclusive in character, and therefore dependent on what deems it exclusive. Absence of distinction should be seen as without any relation, as though very neutral—in a sense, transparent. With no distinction, one cannot put one’s finger on it to name it.

Traditionally, “absolute” has usages in various *relative* contexts that reference constancy (moral absolutism dependent on unchanging moral code) and temperature (absolute zero). The term furthermore evokes a “the end justifies the means” kind of fatalist meaning.

“Absolute” has a restrictive connotation in the context of spiritual freedom and liberty. For instance, there is no room for compassion or empathy when the meaning of “absolute” shapes “moral absolutism.” We could also associate rigid, confining, and constraining absolute thought processes with religious extremism, which is misinterpreted and mislabeled as “fundamentalism” by many. Such distortions that cast a sinister shadow to obscure the fundamental divine Truth should be overcome.

Recognize that in the above declaration, the most relevant aspect of unrelativity is its *mutually inclusive* nature, ensured by and as divine Ownership, which expresses universal inclusiveness. This notion is very much absent from the meaning of the word “absolute.” As will be clarified, the term “unrelative” is a supreme fit, perfect for the divine Context.

The choice of *unrelative* provides for the credible demonstration of why and how spirituality will personally benefit individuals, and the theological arena as well, where religions try to teach the ideal way toward the right kind of ownership. The essential theme in these pages is the faithfulness (fidelity) that seeks the Ideal as the basis for divine Ownership while providing

²²⁵ Ibid., 53

onto-theo-logical elucidation supported by the Truth that claims God's Nature as *unrelative*.

Over time, it became evident to me that the word "unrelative" is the correct term to satisfy the historically described nature of divinity with fidelity to *suchness*. The attribution made by the word "unrelative" does not detract from the truth of Godliness, nor does it contradict the religious revelations. I chose this word to articulate the ineffable uncreated Reality God "is."

In the Right Context

Gaining knowledge of anything requires a person to carry on with their inquiry in the right context with the right terminology. In this case, that means complying with the Truth, God "is." Of course, language is needed to help us best express meaning with clarity, all the while not forgetting that words are symbols of language, and suffer relativity. They are useful, but at the same time, words can limit and sway consciousness in the spiritual space toward unwanted interpretations and meaninglessness.

In this respect, the word "unrelative" provides the insurance for staying with-in the right divine Context. *Unrelative* speaks to God's Selfhood clearly and with coherence, and resolves other descriptive literary problems with language.

Understanding the term "unrelative" will bring benefits, spiritual and otherwise, and will guide the reader in comprehending the spiritual human condition at its origin. In that framework, some of the benefits brought about by the term *unrelative* can be listed:

The term *unrelative*

- pointedly underlines the sole Selfhood of God Reality expressed by "I am I am."
- speaks to God's Nature succinctly.
- is universal in compass, without exception.
- allows, with clarity, the conveyance of the Reality that we deemed "ineffable."
- complements the *relative* nature of our world.
- does not contradict existent religious meanings.
- supports the scriptures and the writings of the sages.
- provides a point of universal view for inquiring into metaphysics.
- is irreducible to any theological concept or notion the mind can generate.

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- sets the goal for spiritual liberation beyond the bounds of belief, creed, and dogma.
- reiterates the divine Qualities of omnipresence, omnipotence, and immanence.
- gives rise to the process of divine Perfection, mutual inclusion, and divine Ownership.
- defines transcendence toward salvation.
- opens a new area of discussion in interpretive theological scholarship.

Difference Between Relative and Unrelative

All versions of truth are dependent on the Truth, since the Truth is the non-dependent primal explainer. In this light, *relative* and *unrelative* are not of polar natures or opposites of each other. Both are present together. However, when it comes to human awareness, most of the time, the *relative* obstructs, or veils, the *unrelative*.

Such an obstruction is like someone standing in the way, blocking your ability to see beyond them. Correspondingly, when someone is behind you, you are the one, rather than they, who is seen by the observer to be the blocker. “Front,” “back,” and “center” are terms of relativity relaying positional and dimensional information for presence existing in time and space in relation to light-enabled seeing.

Therefore, the *relative* is instrumental in the obstruction of pure Presence by imposing an intervening existence of a thing while, ironically, it is also instrumental in revealing the obscured—the *unrelative*—by removing its own obstructing veiling effect.

With respect to ontology, the *relative* is dependent on the *unrelative* since the *relative* needs existent presence—a phenomenal truth. Irrespective of any other present, the *unrelative* Selfhood—the numinous—by virtue of being pure Presence of Be-ing, needs nothing (of existence). The *unrelative* is not dependent. I deliberately did not say “independent,” since being independent has connotations of being distinct, which is not applicable to unrelativity. Hence, be-ing is, of necessity, non-dependent on existing (as a thing). What exists cannot not be—indeed, must be—because by Own Nature, be-ing “is.”

Therefore, while the word “unrelative” can refer to Reality that is of pure Presence in divine Context, unrelativity cannot be delineated by any symbol or human thought as though in some worldly context. The *unrelative*, as the Truth, extends to Reality beyond the grasp of the cognition—and even intuition—that our worldly needs have produced. As much as our linguistic

abilities permit, a possible channel of *unrelative* “thinking” cannot be created, even partially, since it is without question unfeasible.

Aristotle (384–322 BCE) said of God, “the uncaused cause,”²²⁶ which basically is an attempt to describe unrelativity by implying no causal dependence on any other, having been “uncaused.” Similarly, the cosmological argument²²⁷ by Saint Thomas Aquinas (1224–1274) stresses the notion of “the First cause.”

However, denoting something as the “first” confounds and misdirects the issue, as though the essence of the Truth is time-bound in a limited, linear fashion, therefore distinct from the second and the third... With this linear placement, one effectively relativizes (quantizes) the Reality they hoped would stand out from the rest on Own term as the divine.

Saint Anselm of Aosta (1033–1109) tried the proof of God’s existence, which came to be called the “ontological argument”:

*“[A] being than which nothing greater can be conceived.”*²²⁸

This argument became a way of quantifying the non-quantifiable, which is so frail by its implied dependence on everything else of lesser greatness. The word “greater” is a symbol for relativity. This line of thinking is a perfect example of epistemological injury inflicted by human “dependence” on a mentally constructed *greatness* conceptualized as a surrogate meaning for the *unrelative* Real—God’s OwnSelf.

Unrelative, as a simple and pure descriptor, stands for the cleansing of any dependence on any nature of relativity. The word “unrelative” means it has no relation to anything in time or space, including the mind’s contents that are full of symbols—hence, it refutes *relative* attribution. It frees its subject from any association with change and with any measure of quality or quantity.

In this respect, St. Augustine’s wording is on its mark while addressing the Lord:

*“...you who vary not from one time to another, but are never inconsistent in your action from one time to another, but are Being-Itself, ever unchanging, ever the selfsame.”*²²⁹

²²⁶ https://en.wikipedia.org/wiki/Cosmological_argument, accessed 12 July 2016.

²²⁷ (Hick 1964), 80

²²⁸ *Ibid.*, 25, from *Proslogion*, Chapter 2.

²²⁹ (Augustine 1998), 276; *Confessions*: XII: 7,7

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We might think that one without dependence—hence, no reliance—is the *first in line* after a beginning. However, essentially, and more accurately, we are speaking of the only One *without* a beginning, which is very clear from the epic poem of Hz. Parmenides:

*“Moreover, it is immovable in the bonds of mighty chains, without beginning and without end; since coming into being and passing away have been driven afar, and true belief has cast them away. It is the same, and it rests in the self-same place, abiding in itself.”*²³⁰

A similar tone was conveyed by Belgian cosmologist and Catholic priest Georges Lemaître (1894–1966) when he said,

*“...a day without a yesterday...”*²³¹

while referring to the beginning of the universe in the context of the Big Bang theory.

Divine Unrelativity, however, is not dependent on anything of cosmology. We are attempting, obviously futilely, to express what humanity is not accustomed to expressing in the worldly sense, and what is also not created. The term “created” is an umbrella word that includes anything and everything that is dependent for its relative existence—the created that has come into existence is dependent on the Creator.

The attempt to express *that without relation* cannot be according to any *relative* words of a *relative* creature using a relational mind. The inquirer needs an instrument that is of an *unrelative* nature to allow us to explore and uncover the Reality that is the *unrelative* Origin.

Eighteen centuries ago, Hz. Plotinus (204–270 CE) wrote:

*“[A] divine Hypostasis essentially aloof, so unreservedly an Authentic Being as to have no part with Matter—and therefore mythically ‘the unmothered’ justly called not Celestial Spirit but God, as knowing no admixture, gathered cleanly within itself.”*²³²

²³⁰ Lines VIII:26–29, English translation by John Burnet (1892).

See <http://philoctetes.free.fr/parmenidesunicode.htm>, accessed 5 July 2015.

²³¹ (Singh 2005), 269

²³² (Plotinus 1991), 3:5:2

Today, it is equally valid for us to say that what is *not* born of another is with no dependence (“as to have no part with Matter”—mother or father). God’s Nature—isness—is Presence of “Authentic Being”—is the uncaused cause that is the cause for relativity, and the explanation of why there is existence rather than non-existence.

When postulated on the human condition, it simply states: Isness is the spiritual *unrelative* aspect of the human condition, along with its manifest *relative* creaturely aspects. Fifth-century Indian Theravada Buddhist commentator Buddhaghosa perfectly expressed the “no relation” and “no dependence” aspect of duality-annihilating unrelativity:

*“Mere suffering exists, but no sufferer is found; the deeds are, but no doer is found.”*²³³

Buddhist monk Walpola Rahula explicates Buddhaghosa’s words:

*“There is no moving mover behind the movement. It is only movement. It is not correct to say that life is moving, but life is movement itself. Life and movement are not two different things. In other words, there is no thinker behind the thought. Thought itself is the thinker.”*²³⁴

This is reminiscent of Descartes’ famous declaration: “I think, therefore I am.”²³⁵ The dependence on the ability to think to be (something) is a perfect expression of relativity. The word “therefore” implies dependency, a relational circumstance. Needless to say, Descartes’ “I am” is for the existent as a phenomenon of the *relative* thinker. Hz. Moses’ revealed “I am” is for Be-ing—the numenon of the *unrelative*—beyond all dependence, save OwnSelf.

Unrelative nature needs to be contemplated in the absence of mental belonging to, or any association with, anything existent, or a creation of an existent. Without reflected light, there is still unrevealed presence in the shadows. The dark side of the moon is unseen because no light reflects to our eyes, not because it is not there to be experienced.

We cannot *see* the *unrelative*, not because no right light can reflect it toward our eyes, or not because it is unreal or absent. We cannot *see* the *unrelative* because our selfless consciousness is obstructed by a self.

²³³ (Rahula 1959), 26

²³⁴ Ibid.

²³⁵ (Descartes 1960), 24

Pure Presence is not *with* and is not *without*. Presence just is.

Difference Between the Phenomenal and the Numenal

The primordial Reality, isness, is *unrelative* to those things pointed to as this or that, big or small, white or black—those things of existence. *Relative* nature is found in spaces with apparent existence, with material and mental presence. It is the phenomenon of *existence* and not the numenon of *presence of be-ing* that creates the notions of opposition and absence.

One tends to think of *absence* as the opposite of *presence*. While judging, assumptions are habitually made in terms of opposites—a twosome, duality. Is black the opposite of white? Or should we say black is the absence of light? Is bad the opposite of good? Or should we say bad is the absence of completeness? One can be aware of an opposite as a consequence of something lacking or missing in relation to that which we hope or think should be complete. Seeing in a way as though a thing is seated in “opposition” to something else is what leads us to disagree with a judgment that seeks and generates duality.

When I oppose an idea meant for resolving a conflict, my position is driven by whether my conditions have been met for what I think is “complete.” Hence, when something is lacking, it causes polarity. This is not really an intrinsic property of something, but a consequence of human seeing in the absence of fidelity. In other words, *opposition is incomplete fidelity* to what is in itself of a less-than-perfect quality that the mind generates for the exclusion of the opposed, for more relativity.

Opposition accounts for the difference between approaches—one has something extra, or the other lacks something. When I hope for peace, the lacking goodwill for justice on the part of another creates a situation in which I am forced to be positioned against them. This stance causes a countering condition, even unwillingly, because some part of the truth has been excluded or is missing—made absent, mentally.

Absence and presence *appear* to be poles in literary terms. They *appear* as a paradox in conception, which, in actuality, can be avoided by understanding their ontology. Appearances can fool us. There cannot be an opposite of pure Presence that cannot manifest in a polar way.

APOPHASIS: CANNOT SAY WHAT UNRELATIVE IS

To speak “of” or “about” God is to position ourselves *outside* the divine Context. Even with terminology attributing pious meanings and positive qualities, indirectness “of” and “about” God unfortunately limits the *unlimited*.

In this respect, Hz. Plotinus wrote:

“Note that the phrase ‘transcending Being’ assigns no character, makes no assertion, allots no name, carries only the denial of particular being; and in this there is no attempt to circumscribe it: to seek to throw a line about that illimitable [boundless] Nature would be folly, and anyone thinking to do so cuts himself off from any slightest and most momentary approach to its least vestige. As one wishing to contemplate the Intellectual Nature will lay aside all the representations of sense and so may see what transcends the sense-realm, in the same way one wishing to contemplate what transcends the Intellectual attains by putting away all that is of the intellect, taught by the intellect, no doubt, that the Transcendent exists but never seeking to define it.”²³⁶

Since the *unrelative* Truth is not a concept—not an idea, not a notion, and not “all that is of the intellect, taught by the intellect”—any language attempting to express the “illimitable Nature” will divide or fragment²³⁷ it into words and sound bites that belong to contexts of denotative (designating) and connotative (conveying) meanings seated in the mind.

This undesirable fluidity of language has been confirmed by the variations in theologies throughout the ages. To make up for the hurdles of incomplete and impossible descriptions, human mystical experience by (formless) vision is attempted to be expressed through apophasis—the language of negation. The passage by Hz. Plotinus below is an example, avoiding the pitfalls of all that is taught by the intellect with utmost care not to diminish one’s hope for the understanding of the divine One’s Truth:

“And this name, The One, contains really no more than the negation of plurality: under the same pressure, the Pythagoreans found their indication in the symbol “Apollo”²³⁸ with its repudiation of the multiple. If we are led to think positively of The One, name and thing, there would be more truth in silence: the designation, a mere aid to enquiry, was never intended for more than a preliminary affirmation of absolute simplicity to be followed by the rejection of even that statement: it was the best that offered, but remains inadequate to express the Nature indicated. For this is a

²³⁶ (Plotinus 1991), 5:5:6

²³⁷ (Bohm 1980)

²³⁸ According to Hz. Plotinus, *Apollōn*, in Greek, *a* = not; *pollon* = of many.

principle not to be conveyed by any sound; it cannot be known on any hearing but, if at all, by vision; and to hope in that vision to see a form is to fail of even that."²³⁹

There is a strained language in apophasis—striving to *unsay* what one has just said, as though in error. The effort is for one to be, by some good fortune, relieved of the relativity of the words they are uttering.

Michael A. Sells expressed this dilemma beautifully in his book, *Mystical Languages of Unsayings*:

*"[D]iscourse begins with the aporia²⁴⁰—the unresolvable dilemma—of transcendence. The transcendent must be beyond names, ineffable. In order to claim that the transcendent is beyond names, however, I must give it a name, 'the transcendent.' Any statement of ineffability, 'X is beyond names,' generates the aporia that the subject of the statement must be named (as X) in order to affirm that it is beyond names."*²⁴¹

The nature of unrelativity creates, in our *relative* world, the notion of the ineffable, or indescribable. We cannot utter a word, or words, knowing that we are attempting to describe a state of no-thing-ness. The ineffable aspect of divinity is a fact, one which we cannot ignore if we desire to know God Reality—the *unrelative* Truth. We have to tread lightly or tippy-toe around the nameless while managing to break through the linguistic boundary with the divine Context of Selfhood in order to transcend the self of the worldly, which is reliant on symbols.

The apophatic language wants to mean *unrelative*, but by the nature of the words used, such language stays in a mediating role—relatively (hence, dualistically). Further iterations by apophatic language—to undo the inherent relativity to its meanings—cannot be successful, even for striving to clear the stage for the *unrelative*. Zen utilizes *koan* ²⁴² as a technique similar in intent to un-saying to remove the duality of consciousness that we cannot escape while using words to express the ineffable. Koans are meditation themes artificially constructed to allow the meditator to come to terms with a way to describe the Reality of the ineffable or, in Hz. Plotinus' words below, the "untellable":

²³⁹ (Plotinus 1991)

²⁴⁰ Greek, *Aporia*, "impasse, paradox."

²⁴¹ (Sells 1994), 2

²⁴² (Izutsu 1882)

*“Its definition, in fact, could be only ‘the indefinable’: what is not a thing is not some definite thing. We are in agony for a true expression; we are talking of the untellable; we name, only to indicate for our own use as best we may.”*²⁴³

“Unsayings” is the effort to get the context fit right. Even while carrying on a conversation, unsaying attempts to say something of the ineffable, knowing that one really cannot say it. With hands tied behind one’s back, one continues to say what then is turned around to cleanse the misdeed of having said, even, the minimum. Unsayings attempts to leave the impression that one has not said those *relative* things, hoping that the meaning left behind is reminiscent of the unrelative divine. Such is the downside to human language—completely invalid and inappropriate for discussing the divine Context.

Having said something of *relative* value, it needs to be unsaid so the bad effects left behind can be wiped away—to preserve the ultimate value of unrelativity by whitewashing the *relative* (what Saint Paul calls “the corruptible”²⁴⁴), all the while knowing each try is *relative* to the previous, and *relative* to the next, ad infinitum.

This is like a pendulum going back and forth between two contexts, one *relative* and the other *unrelative*. One can be in only one of the two positions—unless we begin to think in a *mutually inclusive* manner where ownership is the special event taking place simultaneously in both directions. At that time, it is as though the pendulum has stopped swinging to embrace, for inclusion, all positions. Through apophasis, it might be thought there is a chance (in Heaven) to express God’s *unrelative* nature faithfully. However, it is a certainty that it will still miss, and has been missing, the mark, since language is equipped for less-than-perfect aim that will stray and keep us from hitting the bull’s-eye in and for the divine Context.

Hilary of Autun forcefully wrote on the need to stay within the divine Context in order not to violate the divine Nature. With apophatic tension, he stressed his position with the Truth he knew:

*“I pray to God that [H]e may make me free of ‘God’ ...”*²⁴⁵

²⁴³ (Plotinus 1991)

²⁴⁴ (AKJV n.d.), 1 Corinthians 15:53

²⁴⁵ (Eckhart 2005), 91. This statement, and others like it, got Hilary of Autun into much trouble. He was accused of heresy and brought up before the local Franciscan-led Inquisition, and tried as a heretic by Pope John XXII.

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His words point out a need, as a hopeful prayer, to be free of the *relative* contexts harboring notions *of* and *about* God. ‘God,’ in single quotation marks, stands for the symbolic substitutes the human mind has conjured up and believes in. Hz. Eckhart’s message is clear and very much in synchrony with what Hz. Ibn ‘Arabī tried to convey through the phrase “[g]od of belief” (cited on page 137).

Also from the Islamic tradition, the following is a key apophatic utterance in the first part of a Muslim’s testimony:

“...[T]here is no god but God...”
(Arabic, *lā ’ilāha ’illā-llāh...*)²⁴⁶

The aim of this declaration is to distinguish the Real—God, *Allah* (“the Only Awesome Divine Spirit”)—by means of unsaying—from the “god” of belief. The *relative* first part, “there is no god,” is negated and replaced with the *unrelative* second part, “but God,” affirming the Truth as the One.

RECOGNIZING UNRELATIVITY

As suggested in the previous chapter, the *unrelative* nature can only be known through direct experience of pure Presence of Be-ing, without the slightest interfering mediation. Mediation creates dependence on the mediating medium that is the mind, which functions as a private *medium of presence*, bringing with it relational associations imposed by cognition, specific (hence, *relative*) to the individual’s character.

For instance, hearing the phrase, “I am in the Father and...” might cause me to pause and imagine if I can relate to it while wondering if there is another constant image dormant within the imagined, as with the SIRDS example. I would say definitely, yes. And the realm of this image, without the words, invites me to experience it directly, without the aid of those symbols and words with mental imagery.

Short of direct numenal experience, what can one know of that which is not of the mind and without the mind’s mediation? How can we visualize the transcendent “isness?” How can we know that which is—according to some people—unknowable? How can we speak of the ineffable, like it is with the name “Jehovah?” The word “unrelative” has to express a “nature” beyond our corporal reach that requires the help of our intellect.

To explore and excavate unrelativity in a world of relativities (symbols, words, numbers, images, and every other mental product of metaness) requires us to observe beyond their meaning as we read in a unique way. In

²⁴⁶ (Qur’an 1957), 47:19

the poem of Parmenides, Lines VIII: 35–39, Hz. Parmenides stresses the need to look beyond the “names” we mortals have assigned for what he calls the “immovable”:

“For you cannot find thought without something that is, to which it is betrothed [attached]. And there is not, and never shall be, any time other, than that which is present, since fate has chained it so as to be whole and immovable. Wherefore all these things are but the names which mortals have given, believing them, to be true.”²⁴⁷

Thinking cannot be *unrelative* when we reflect on how our minds generate thought. However, there can be a possible channel of self-diminishing relativity in cognition that will edge us closer and closer to unrelativity. At some point, we give up thinking and talking because we have realized those things we speak of are only *about* the Real and not the Real *OwnSelf*.

God-is-ness, aspired to religiously, is the spiritual Reality desired to be known completely through direct experience by *instanding*, not incompletely by indirect plausible understanding. The divine Reality, as God’s Truth, has been experienced perennially and has been told over and over again. The theological explanation expressed by the new word “unrelative” is the Truth that has been covered throughout time recurrently.

One must understand how the *experiential recurrence* can be actualized in their lifetimes, since it is accessible and a possibility for each and every human.

Aldous Huxley concurred when he wrote in his book, *The Perennial Philosophy*, that the spoken possibility is...

“...occasionally actualized by some human beings at almost any stage of their own personal development, from childhood to old age, and at any period of the race’s history.”²⁴⁸

Waiting to be experienced, *the state of unrelativity* is the actual, universally residing with each one—a belonging for all of us thanks to divine Ownership. The fact of being present in the world now, existing, guarantees this belonging. Each existent (anything with form), by its own nature, owns a pre-manifest quintessence, Presence of Be-ing, unrelatively co-incident and co-resident with its ancestral presence by being relatively. All accidental

²⁴⁷ English translation by John Burnet (1892)

²⁴⁸ (Huxley 1970), 28

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attributes manifested are *relative* to an existent entity—it is what establishes the “form” of existent nature. What is ahead of gaining a state of existence should be understood as “pre-manifest.” There is rhetorical similarity to the pre-Big Bang mystery, where lies timeless *uncreated* Reality.

The “uncreated Reality” is the one and only one realm of Spirit Selfhood, giving rise to *OwnSelf* (“the [K]ingdom of [H]eaven”²⁴⁹). Short of (i.e., without) manifestation, isness is the origin of Be-ing that holds the significance of Reality we are embroiled in as “is”—the Truth. Buddhism espouses this reality under the symbol “Nirvana,” which literally means “blowing out” or “extinction of” or “detachment from”²⁵⁰ manifest reality. As we have it, be-ing is reality absent of the existence of being something. The “...absence...of the existence” can be realized by complete detachment from personal references and identifications seated in the mentated relativities of “being something” created by way of language and symbols that all, without exception, have ultimately limited and limiting relevance for the divine Context.

The complete detachment from one’s identity established through cognitive relativities is the mental counterpart to the *ouroboros* example (on page 159). This state of *personal* annihilation beyond relativity—without an “in” or an “out” at any point in time—is expressed by the newly featured term *instanding*.

Instanding is be-ing purely by the spiritual *unrelative* state that reveals the Truth of divine Ownership (refer to the Compass).

PRE-MANIFEST

Isness is the *unmanifest* nature of any and all existent presence. The unmanifest is synonymous with “pre-manifest,” since isness is ontologically ahead of the manifestation of “is” in the form of a created entity.²⁵¹

Pre-manifest is pre-presence of be-ing (see Figure 5), claimed as God-is-ness, which is the unrelative aspect of the Truth God “is.”

The Ideal Truth presents *OwnSelf*

1. from the divinity point of unrelative Presence of “I am,” and
2. from the human point of relative presence “God is.”

²⁴⁹ (AKJV n.d.), Matthew 3:2

²⁵⁰ (Rahula 1959), 40

²⁵¹ Here, “ahead of” absolutely has no implication of time in a stream of change.

These two facets of *presence* constitute the human condition and are mutually included, to converge and coincide, and therefore are considered one—unitized—the awareness of which arises through the human soul “in His servant’s Heart.”²⁵² This “surfacing” or “unfolding” of God’s *unrelative* nature driven by such awareness demands its experience on our part for many good things to manifest and prosper.

The *perfection* for humanity, when experienced as ontological singularity, shines as our origin-al reality. This reality is unrelativity that represents the ideal possibility for all points of relativity.

In the words of Saint John of the Cross,

“*God is our deepest center.*”²⁵³

We defined truth as that which explains with certain criteria. We also noted that there is the Truth of *unrelative* nature to be explained. From within all possible truths, the *unrelative* Truth is the One that explains all the others ontologically, as their source for be-ing and what they will become. This Truth is God’s isness that we own and are owned by. This is the most special “explanation” in the simplest terms and deals with the most elemental unknown possible—the “mystery” of divinity. I have referred to this explanation as the Truth,²⁵⁴ and it can alternatively be tagged as the “primal explainer.” God is the Own-ed Owner explaining how we are owned.

How the primal explanation ought to be handled, in order to benefit us spiritually and convince us rationally to participate in agreement with the divine Truth without reservation, is one of this book’s challenges, since I claimed the meaning of the word “unrelative” cannot be communicated with meanings of other words.

If we define “perfection” as qualitative completeness of the Truth, this form of the complete would not be, in the usual quantitative sense, an assembly of all possible pieces, nor a compilation of all truths. Science works on this principle, as suggested by Kuhn’s words cited on page 143.

The complete truth we are speaking of is one unit²⁵⁵—a singularity—that needs an explanation that cannot be based on secondhand knowledge and cannot depend on the explanations that are derived from other truths.

²⁵² (Al-Arabī 1980)

²⁵³ (St. John 1985), 43

²⁵⁴ “Truth” is one of 99 names attributed to God in Islam.

²⁵⁵ The word “unit” is more appropriate than “whole.”

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Extended explanations have to depend on their primal (“origin-al”) Truth by being the only One—it is the Source for all other explanations.

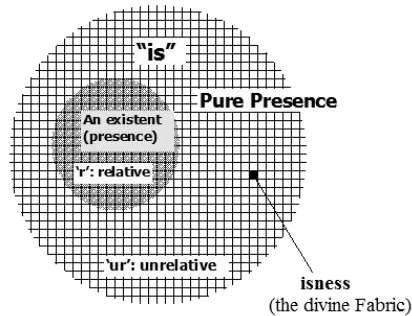


Figure 5: Unrelative “isness” and relative “existence.”

This “all-explaining” Truth, as the primal explainer, aids us with realizing the Mystery of God. It explains and enables us to understand the very important issues residing at the root of the major questions asked in the Introduction: Where do we come from? Where are we going? and How we are to journey from here and beyond in peace and harmony?

The all-explaining Truth is of the One, that Hz. Jesus spoke:

“[T]he Truth shall make you free.”²⁵⁶

The “Truth” that will make us free is the topic being discussed here, which will help us with the exploration of how we shall come to be spiritually free.

Liberation was also Hz. Gautama’s eventual aim as Nirvana (Pali, *nibbāna*), which he also called “the Truth” when he said:

“I will teach you the Truth and the Path leading to the Truth.”²⁵⁷

Freeing our consciousness in order to penetrate unrelativity is the primary object of the scriptures—to know God.

The “religious response” to what is considered the Mystery of God seeks the knowledge of the unrelativity of isness. However, it is an uphill battle to appreciate this such-ness while staying put in our beliefs. To meet the

²⁵⁶ (AKJV n.d.), John 8:32

²⁵⁷ (Rahula 1959), 39

challenge, we push on—despite our impotent tools, of and with symbols—for the opportunity to be relieved of burdens, to overcome our situation that causes all our limitations to knowledge of the Truth.

RELIGION AND UNRELATIVE REALITY

Purified from entanglements, unrelative selfless consciousness liberates Eternal divine Omnipresence beyond any attachment to any existential identification (Sanskrit, *nirguna*, “without attributes”²⁵⁸). We can choose the word “unrelative” interchangeable with the word “divinity,” as well as with the simplified and purified descriptor *isness* to stand for God’s Nature: The only truth, when *unrelative*, is the Truth. The unrelative Reality is unfettered from all worldly associations, as ought to be realized through our detachment by way of implementing the Compass principles.

All other truths are *relative* to life in the world in some measure—anything belonging to an existent entity—a physical object, creatures, mental ideas, theories, meanings, understandings, beliefs, aspirations, values, creed, dogma, etc. Using Saint Paul’s word, from the perspective of divine Context, “corrupt” is being relative, which is dependent on, and is of, another existent. Corruption by relativity is not because relativity is bad or “evil,” but because it is incomplete, does not allow the raising of the incorruptible *unrelative*. It should be the faithful’s religious spiritual mission to cleanse and purify own consciousness by setting aside the attachments of cognitive relativities in order that the “dead shall be raised incorruptible, and we shall be changed”²⁵⁹ selfless spiritually. Then the *unrelative* isness is experienced and God is known as “is.”

Most seekers feel the appropriate importance of religious liberty²⁶⁰ for themselves and community, since faith is of immense importance and a value to be nurtured and nourished. Yet, with certainty we should know as well that all religions are grounded on the same solitary Truth; unrelativity deems it so. Unrelativity is the nature of *universal Reality* as the Truth belonging to all, and that Reality cannot be made into a *relative* point of exclusive reference for any particular creed or religious sect to which one happens to subscribe or into which one happens to be born.

The importance of knowing God’s Nature is vested in the fact that justice in the world is grounded on the knowledge of the unrelative. This knowledge is possible by living “is,” which is the invisible equilibrium between God being Own-ed and being the Owner. With this mutually inclusive self-knowledge, one’s proper deserved place in the dominion of the Presence

²⁵⁸ https://en.wikipedia.org/wiki/Para_Brahman, accessed 22 July 2016.

²⁵⁹ (AKJV n.d.), 1 Corinthians 15:52

²⁶⁰ (Farr 2008)

of Be-ing can be harmoniously established. The wisdom gained through ownership for be-ing will guide us to live in a certain inclusive way with compassion, and without comparison.

Those in possession of divine Knowledge ought to share it with everyone. It is well advised in the scriptures, for the sake of human salvation, wisdom, and well-being, to "...do righteous deeds, and (join together) in the mutual teaching of Truth..."²⁶¹

For completeness' sake, embracing all that seekers encounter ought to be practiced to make whole their Compass of Ownership for fidelity to God. By living "is," we hope to experience God's isness and gain the knowledge of the "Eternal Truth,"²⁶² which provides the much-needed meaning for human life that mandates justice for all. The meaning of life is hoped to be found through knowing that we are being owned by the owning God-is-ness²⁶³—the Owner owned by all. Simultaneously, we are owners of God's Be-ing as "is."

Hopefully, knowledge of the "unseen" spiritual substance will not be slowed by the scientific mind-set, with diminishing participation in the study of spiritual subject matter. The understanding of the nature of existent presence has progressed, thanks to science of all kinds, yet there is a constant component at the core of all existence that is put aside and ignored by science—the "Ground of Be-ing."²⁶⁴ The constancy of this reality arises from non-dependence and invariance. The essence "Be-ing" is *unrelative* and stands "stripped" of all relations with respect to substances of relativity, temporal association, and physical relation for conventional identity.

I use the word "conventional" in the same sense as Alan Watts when he said, "[C]onvention...governs the delineation of the thing to which the word is assigned."²⁶⁵ Unrelativity is without identity of the kind that we use to point to conventional in some form or fashion. Unrelativity is unbound, un-delineated identity ownself—Own Such-ness.

We tend to think of the need to speak and write of Presence and existence as though they are two separate parts of a whole while aiming to clarify the constant aspect of "identity." Let me give an example of a situation where, even in the face of wholeness of the picture's unity, we see in divided form. Aren't polarities also integrals of complete magnetic reality for the whole to be experienced as one phenomenon? Irrespective of whether it is my will to include or not, don't the words "south pole" and "north pole" divide what is continuous and undivided—the magnetic field? The idea of opposites should

²⁶¹ (Qur'an 1957), 103:2

²⁶² (Vardy 2009), 13

²⁶³ (Al-Arabī 1980), 135, Ibn al-Arabī refers to isness as the "Breath of the Merciful."

²⁶⁴ (Tillich 1955), 83, Tillich writes it as "the ground of being."

²⁶⁵ (Watts 1957), 5

not detract from the truth of completeness and should not pose a detriment to our understanding, in an integral and sane way, while sustaining fidelity to “the thing in itself.”²⁶⁶

Poles are “two” because we have experienced them as such in laboratory, assigning them, by convention, symbols to differentiate or separate the two ends of a “dipole” magnet. Having separated them virtually, the mind cannot bring them together anymore and see in wholeness with unity. Mutual inclusion is the way I have chosen to express what we have learned to think of (or “see”) as “di-” while explaining the effects of magnetic phenomena; it is a matter of contextual perspective that determines the words we use. Each coin has two faces: The dilemma in question is “Am I seeing one of the two faces, or the whole coin?”

In summary, the essential quality that can only be spoken of the “divine” is Oneness in Own context of divinity. Oneness is the reason why the *unrelative* nature is deemed equivalent to *Selfhood of God* in Unity. Such a state of affairs defines and gives meaning to the spiritual aspect of the human condition, which is covered in the next chapter.

²⁶⁶ (Philosophy Guide 2005). 915, Kantian term.

Chapter 10

THE UNRELATIVE HUMAN CONDITION

“God’s isness is my isness.”²⁶⁷

Hz. Meister Eckhart

Each one of us is imbued with life by virtue of existence, and as life itself—a mortal reality—that is the manifestation of immortal Be-ing. Be-ing for Presence is the core of our existential presence. Such is the *unrelative* human condition—one that cannot be ignored no matter how sincerely skeptical one is, or how extreme the nihilistic cynicism one hopes to promote. There is no escape from the value inherent in becoming present in the world by God’s Mercy.

Hz. Ibn ‘Arabī wrote:

*“He is essentially in all things great or small,
Ignorant of truth or aware.
Thus does His Mercy embrace all things,
Be they mean or mighty.”²⁶⁸*

This chapter features the *Unity Equivalencies* in explaining human ontological reality in terms of the two—but not dualistic—facets of presence (*unrelative* and *relative*). This discussion demonstrates how the divine Unity of the Truth belongs to each individual. The Unity Equivalencies model, non-dualistically, the aspects of presence for a created entity, like the human being, in order to explore and expose the sacred aspect of human life.

Our physical selves belong to a *relative* order of existence, as a phenomenon of nature and evolution, while supporting the most intelligent psychic organ on the planet. We utilize our brain’s powers when manipulating mental presences stored by the enormously flexible and potent memory-mind combination. In effect, each one of us is a physical—as well as selfconscious—psychological organism. Although science would prefer to keep all inquiries within the bounds of the physical and mental modes of

²⁶⁷ (Blakney 1941), 180

²⁶⁸ (Al-Arabī 1980), 130

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presences, some of us are convinced that we are all also imbued with (I prefer to say “occupied by”) spiritual Presence—the numenon of isness.

The divine *unrelative* Presence (the heavenly “I am-ness”) is the fundamental order of all Reality integral with and as pure Be-ing; it is the ground on which our existence is planted. God’s isness, as the “unmanifest,” sets firmly the world as the realm of the manifest that is conditionally *relative*, yet also innately *unrelative*. It is in the meaning of being human—as was with Hz. Adam and Hz. Eve—that a person would experience the unitized effect of the *relative* and *unrelative* contexts seamlessly, without contradiction and without contention. We ought to experience naturally the divine Life’s scheme in our hearts and souls. We are the descendants from/of the life of the Garden of Eden and long to be consciously there.

What is it, then, that we cannot comprehend, even while we have handed over all centers of consciousness to brainy cognitive functions, in the extreme, through science? Why can we not take into account the spiritual realm, without omitting the numenal, alongside the other two facets of presence—the phenomenal and the noumenal?

There is a proposal here for an integrative approach to study *presence* in its totality as *the all-encompassing multifaceted reality* under the universal heading of be-ing that lies at the core of the human condition. Such a part-less placement will enable for human beings a special credence to be provided to the spiritual considerations, where enormous intellectual benefit can be found regarding unity by idealistic aims.

Tillich, in reference to Prophet Hz. Isaiah’s²⁶⁹ words, wrote:

*“He saw history as it is, but at the same time, he looked beyond history to the ultimate power and meaning and the majesty of being. He knew two orders of being: the human, political, historical order, and the divine, eternal order... In speaking of them, we speak of ourselves, because we belong to both of them in every moment of our life and history.”*²⁷⁰

DIVINE ORDER—THE IDEAL

The avoidance and the neglect—worse yet, the omission—of the very special ontological aspect of the human condition becomes the cause of spiritual darkness, thereby affecting worldly welfare. Unfortunately, the divine Order

²⁶⁹ (Tanakh 1985), Isaiah 40, 698

²⁷⁰ (Tillich 1948), 18

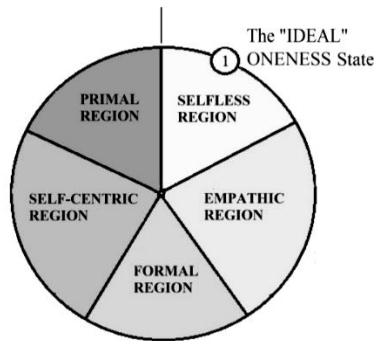
has been left lying dormant at the individual human level, lacking attendance by practicing the right kind of ownership.

Martin Buber identified divine Order as *the ultimate Ideal* when he said,

*“The human relationship with the divine is the one I-You (‘I-Thou’) connection ... the ultimate [I]deal for our imperfect humanity.”*²⁷¹

One can surmise that our human presence is overwhelmed with simply existing. For many of us, such is the I-It of life—merely surviving within a limited, or absent, awareness that is specific to an individualistic—hence, self-centric—human order.

*Merriam-Webster Dictionary*²⁷² defines *ideal* as “a standard of perfection,” which is in concurrence with the manner used here. The word “idea,” a mental conception, comes from the Greek root of the base *idein*, which means “to see.”



**Figure 6: The “Ideal” State
Shown on the Compass at the one o’clock position.**

It is *not* my intention to use “ideal” in the sense that “it is seen by the mind,” as in “from an idea.” The etymological strain followed here is as it speaks of “the best way one can see.” I prefer to use the meaning of the word “ideal” as “the optimal of all possibilities.”

Within the spiritual context of the proposed *unrelative* human condition, the “ultimate Ideal” as God’s divine Nature is positioned at the ① point,

²⁷¹ (Buber 1925), 107

²⁷² *Merriam-Webster 11th Collegiate Dictionary*, Version 4.7 (CD), Springfield, Massachusetts: Merriam-Webster, ©2008.

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depicted in Figure 6, which is *the* state experienced as a gateway to the divine Realm of pure Be-ing. At such point we realize the Oneness state of divine Ownership, with selfless consciousness.

The list below summarizes the various views under which Oneness state has significance with its presence, which will be referenced in wide-ranging situations:

- Divine Ownership
- Divine Selfhood
- Self-justification
- Perfect Equilibrium
- Perfect divine Justice
- Oneness—Unity
- The Truth—Isness
- Salvation
- Liberation
- Enlightenment—Nirvana
- Unrelative singularity
- Selfless human consciousness
- Cosmic consciousness²⁷³

The Ideal, when known, points to and demands a unique form of seeing that entails changing humanity’s awareness, as expressed by Saint Paul in 1 Corinthians 15:51–53:

*“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump[et]: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.”*²⁷⁴

The isness (of be-ing) is the “incorruptible” *unrelative* human condition, which needs to be made known (“the corruptible must put on incorruption”) in order that we see (“raise”) our sacred nature (“mortal must put on immortality”) in divine Ownership. The mystery of the Ideal—the incorruptible isness—unconditionally belongs to each person since each is endowed be-ing, consequently, to receive existence.

²⁷³ (Heard, et al. 1945), 117

²⁷⁴ (AKJV n.d.)

Exploring and exposing the nature of the divine Order as the Ideal is one of the challenging efforts in these pages—to furnish the working formula with varied language. The Compass of Ownership assists in coming to terms with our multifaceted human presence. We are dynamically embroiled in that presence, with its conditional and unconditional aspects, starting with our birth and onward until our death. At that time, we exit the existing compass of life in the way we entered it, without ever ontologically impacting (our) isness for be-ing.

In between the points of entry into and exit from a *relative* life is what happens to us as we move between the regions of life's compass. We find ourselves in different character states according to internal and external conditions, may they be of physical, mental, or spiritual context.

Our entire human condition—with its *relative*, as well as *unrelative*, aspects—should not be taken lightly in our worldly relations in order that worldly ownership, at the hands owned by God (everyone), will transmute us to divine Ownership on the path to realizing the divine Order. Remember that there is the Ideal for perfection as well as the capacity for “good” and “bad” parts of being human. The Ideal, as the Truth, will bear fruit for humankind's well-being when it is appreciated on a personal level, and when its comprehension is applied to the ways an individual can act for ownership in their own sphere of influence.

The spiritual Ideal when taken as a synonym for “the Truth” that refers to the unrelativity of God's Perfection, is the divine Order that “defines the true fulfillment of man and the perfection of all things.”²⁷⁵ Such completeness can become true through personally experiencing—that is to say, through *seeing*—the presence of divine Ownership directly, without mediation. The “perfect”—i.e., the Ideal way—we can see spiritually is possible only in the order, and in the context, of the divine. Seeing spiritually is deemed a consequence of attaining the *unrelative* state of oneness.

The exegesis of God Reality, since it leads to the knowledge of the Truth as “is,” is a reasonable expectation when one pursues the religious experience of the Truth in order to end the prevalent ignory that becomes the foundation for the Mystery of God and the unveiling of God's isness. Since isness is the source of Presence for all other presences in life, one needs to come to terms with the reality of one's *unrelative* human condition and abandon ignoring the universal Presence that is, unavoidably, also *our* isness. That uniquely pure Presence of incorruptible Be-ing is the Reality, as the Truth, must be instood with perfect fidelity to pure Presence. Divine Purity demands the same purity (incorruption) from us in return while we approach God's Nature—isness: the sacred space commonly referred to as “heaven.” The spiritual Ideal (in) Heaven, to be known any moment, is a possibility in this

²⁷⁵ (J. E. Smith 1965), 15

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lifetime—where one stands when the Truth is acquired by and as divine Ownership.

While aiming to climb God’s metaphoric Mountain, how “heaven”—as the divine spiritual Ideal—can be made personal is the subject matter of a faithful’s spiritual expedition. The “standard” reserved for this Ideal is reached through perfect justice to God—i.e., through acquiring the Presence of Be-ing with perfect fidelity to God’s Nature; in other words, seeing unrelatively.

Recall that the station of the numenal human state corresponds with spiritual perfection. How can that ever-present perfection come to the foreground? By facing the question in the context of ownership: What is the Ideal—the standard of perfection—that will allow the unfolding of the spiritual *unrelative* Truth?

When Hz. Moses metaphorically scaled the heights of God’s Mountain and stood on the summit, human’s point-of-presence (spiritually) coincided with God’s point-of-Presence, divinely. Such incidence evidenced that the historic human order does overlap with the divine Order by inclusion. For each presence in the world, such co-inciding or overlapping speaks to the ever-present mutuality that includes each other as “is.”

Since the intertwinement of humanity with divinity was affirmed when Hz. Moses spiritually encountered, and spoke for, YHWH, a question that is still valid today arose: “Is the human divine?” This is to be answered in the following way: God is the Divine while the human, as created, is of divine Nature—of God’s isness. Hz. Meister Eckhart expressed this mutuality in owning most succinctly when he said, “God’s isness is my isness.” I humbly propose this line is *the most* significant citation that expresses divine Ownership.

Famous Persian Sufi teacher Hz. Mansur Al-Hallaj (858–922 CE) also spoke of the mutuality of divine Ownership with his much-misunderstood utterance: “*Anā l-Haqq*” (“I am the Truth, the Reality”). For justice’s sake, we should understand that he was *not* claiming to be God. He stated God’s Ownership of him, for his bestowed isness by God (*Al-Muhyī*—the Giver of life, *Al-Wahhab*—the Bestower) as the Truth. In congruence with Hz. Meister Eckhart’s quotation, this can accordingly be reworded as “God’s isness is Mansur’s isness,” which would have led him to say, paraphrased, “I am of the Reality God ‘is’.”

Hz. Rumi defended:

“When Hallaj’s love for God reached its utmost limit, he became his own enemy and naughted himself. He said ‘I am God,’ that is, ‘I have been annihilated; God remains, nothing

*else.’ This is extreme humility and the utmost limit of servanthood.*²⁷⁶

Historically, Hz. Al-Hallaj’s spiritual encounter, as with other sages, led him into a unique mystical station. The circumstance shaped his understanding of life very differently from what his immediate society at that time was conscious of. The way he saw his “presence”—although common with everyone else’s as a living, breathing life form in relation to God—was his understanding and his alone that got Hz. Al-Hallaj into mortal trouble.

Detailing what is meant by the phrase “*unrelative* human condition” will bring into daylight the “unseen” divine Order aspect of being human that Al-Hallaj experienced. Without exception, human isness is a facet of divine Ownership, as God Owns us all. The *unrelative* aspect of the universal Presence of Be-ing is the everlasting Truth for human presence.

“Be-ing” is with us—with better wording—“is” us whether we have lived or died. We are the integral of God-is-ness—of the eternally Real *unrelative*. Having been born, each one owns and carries the sacredness one is endowed with, and each and every moment of presence of this life lived is of and by divinity—an eternal belonging. We are “absolutely” sacred since are of God’s Nature. How can we come to believe initially, and later know ultimately, that each person is strictly sacred by their isness, having been existent?

When I speak of “our” unrelativity (of isness), I am speaking of own-ed be-ing (to be existent), one’s soul—God’s occupation of a person—as the natural state of the Spirit that “is” before one is born and “is” after one is deceased. What is *unrelative* is not with respect to anything else in time or space. One can be on a trajectory for being fidel to God Reality only while thinking, relating, and living with awareness of isness, by mindfully upholding everyone’s *unrelative* human condition—each individual’s inalienable status.

Our irrevocable station is our isness, owned by God, since isness is God’s Own Selfhood. Wherever there is a soul, there resides a co-inciding spiritual presence (re)presenting the One, Owner of all souls, the spiritual Apex upon which all religions and wisdom traditions ought to have converged. Co-inciding presence(s) exposes the mutuality of inclusion by divine Ownership. The soul is God’s Self occupying of Own manifest—the occupation by the Spirit.

In regard to divine Ownership, the awareness of one’s own unity presence is directly a function and a cause of esoteric knowledge of the spiritual space—that of God’s Selfhood.

²⁷⁶ (Chittick 1983), 192 (*Fīhi mā fīhi*: 193/202)

THE UNITY EQUIVALENCIES

On the horizon of fuller awareness, life has shown that God’s Own Reality "is," for the human is definitely *unrelative*, as well as *relative*. One also must see this, for completeness, as a fact of human condition. In this section, I bring to the foreground the invariable reality of mutual inclusion that is eternally in play for the human condition. I do this with simplified elaborations on the associations between the *unrelative* context for the divine aspect of be-ing (human) and the *relative* context for the physical and the mental aspects of a human being. To supplement my explanations on the subject of the human condition, I utilize the notion of *ontological equivalence*.

The human condition includes, for an individual, the manifest equivalence of Selfhood by divine Presence. Such a condition for the worldly context is expressed through a Unity Equivalence, which states:

$$r \odot ur \leftrightarrow 1 \dots\dots\dots \text{Equivalence}_1$$

In all the Unity Equivalencies, “r” stands for *relative presence* and “ur” stands for *unrelative Presence*. Each created entity, like you and me, without exception, is constituted as the *relative* (r), as well as the *unrelative* (ur), realities. The numeral 1 on the right-hand side of Equivalence_1 signifies the unity aspect of *selfhood* inherently true for any entity. The left-hand side of Equivalence_1 expresses the state of oneness signified (and ensured) by the *mutual inclusion* operator,²⁷⁷ depicted by the symbol “⊙.” This created symbol is featured here for the first time in such an application. The “↔” sign stands for *equivalence*.

In addition to the above *worldly form* (the exoteric aspect) of the Unity Equivalencies, the heavenly form (the esoteric aspect) is written as:

$$\neg r \odot ur \leftrightarrow \text{one} \dots\dots\dots \text{Equivalence}_2$$

Equivalence_2 expresses the unique human state wherein the *relative* reality has been quenched, as the “¬” notation signifies negation. The resultant experience of one’s pure be-ing brings humanity, unrelatively, to what has been expressed as the “eternally complete consciousness”²⁷⁸ of oneness, which Equivalence_2 conveys solely in the spiritual context and is also expressed by the ① point on the Compass in Figure 6.

²⁷⁷ This operator is equivalent to “bi-unconditional.”
²⁷⁸ (Huxley 1970), 20, TH Green quoted in *Perennial Philosophy*.

And finally, purely for the divine Context, the Unity Equivalency is written as:

ur ↔ ONE Equivalence_3

In Equivalence_3, the “ONE” is synonymous with the Godhead—isness—is (ur), also known as the Spirit.

The equivalence ur ↔ ONE expresses the essence of *Ein Sof*—a Hebrew term in Kabbalah derived from “Endless One”—as the *unrelative* Reality, *OwnSelf*.

The Zohar explains *Ein Sof* as follows:

*“Before He gave any shape to the world, before He produced any form, He was alone, without form and without resemblance to anything else. Who then can comprehend how He was before the Creation? Hence it is forbidden to lend Him any form or similitude, or even to call Him by His sacred name, or to indicate Him by a single letter or a single point ... But after He created the form of the Heavenly Man, He used him as a chariot wherein to descend, and He wishes to be called after His form, which is the sacred name ‘YHWH’.”*²⁷⁹

From here on within this book, the three Unity Equivalencies are expounded on contextually to develop a theology, the aim of which is to explain the significance of unrelativity in divine reckoning of humanity (“Heavenly Man”). I cover only the valid forms of equivalence as presented with the three above. For completeness’ sake, all other forms ought to be considered invalid.

As an illustrative side note, in the *ouroboros* metaphor—explained on page 159—in view of Equivalence_1, the snake’s worldly reality, as a unit “1” creature, harbors the physical *relative* aspect of a serpent as well as the *unrelative* aspect of be-ing for presence. In view of Equivalence_2, however, if *ouroboros* reaches its devouring terminus, it extinguishes, so to speak, its (r) aspect while still maintaining the (ur) aspect of Selfhood as “one” in the context of transcendence, which really belongs to a human as a conscious being. In view of Equivalence_3, ONE is the ultimate source of the *ouroboros*’ be-ing, as the state ahead of snake’s becoming an existing creature—i.e., gaining the serpent-like form.

²⁷⁹ *The Zohar*, part ii, section “Bo,” 42b (from http://en.wikipedia.org/wiki/Ein_Sof#cite_ref-1, accessed 16 May 2013).

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It is part of being *present* that a person has the natural drive with the attitude to remove duality in order to gain the consciousness of life's unitary source in be-ing, and the wisdom for oneness that will empower the individual for a numenal experience. The faithful needs to begin seeing divine Unity through himself or herself as though a mutual inclusivity “operator,” even while the reality of separation at the hands of symbols and language is the norm all around them. Mutual inclusion is the principle that will train the way to oneness.

The *relative* and *unrelative* aspects of presence together constitute oneness—the self-defining integrity of every existent—that completely encapsulates its living reality ontologically, as well as spiritually.

False Separation of Unrelative Context

The distinction made between the *relative* and the *unrelative* human conditions may appear dualistic at first, especially as they partake in an equivalence of unity. In fact, they are most emphatically not. Divine and worldly contexts are transfused (while “uncompounded”²⁸⁰) to reveal the context of Equivalence_1. The principle for the integrity of oneness does not relinquish the bond between the *relative* and *unrelative* realities, even in the face of appearances that may suggest it.

The separation in question is a mirage caused by the mental attachments to noumenal relativity, countering and veiling the unrelativity. Even in the face of outstanding *relative* elements with distinguishing characteristics, the sole consequence of selfless consciousness is for the enabling of the “Unity experience” of mutually inclusive ownership. The teaching by such an experience ends up with the revelation of Oneness, as “is”—the divine Ownership.

The scripture of Taoism, Tao Te Ching 25:4, reads:

*“Man takes his law from the Earth; the Earth takes its law from Heaven; Heaven takes its law from the Tào. The law of the Tào is its being what it is.”*²⁸¹

The quote is a pleasant token of the similarity between “it's being what it is” and “I am [That] I am.”

According to Huston Smith, an authority in the field of comparative philosophy of religion, the perspective of good and evil in Taoism are not the

²⁸⁰ (Plotinus 1991), Enneads V.4.2

²⁸¹ (Tzu and Tzu 1962), 68

opposites they seem to be. He provides the anecdote of “The Farmer Whose Horse Ran Away” to illustrate the Taoist who embraces the polarities that are not opposites, but different facets of one owning reality, as the law of the Tao.²⁸²

As the Chinese yin-yang symbol—☯—depicts, “the terms in each pair are not flatly opposed, for they complement each other. Each invades the other’s hemisphere and takes up its abode in the deepest recess of its domain.”²⁸³ The yin-yang symbol is also understood to hold a unifying position that can be considered analogous to the proposed *mutually inclusive* “☉” operator. Taoism is an attitude toward life based on the wisdom that seeks knowledge of the *harmonious* by “eschewing sharp dichotomies.”²⁸⁴

Hence, as an alternative, Equivalence_1 can be reframed as:

$$r \text{ ☉ } ur \leftrightarrow 1$$

Co-incidentally, a parallel effort can be seen on Martin Buber’s part. He wanted to differentiate the *unrelative* from the *relative*, but in his case, through differentiating “I-Thou” and “I-It” primary word pairs.

For Buber,

*“...the primary word [pair] I-Thou establishes the world of relation ... the Thou meets me through grace—it is not found by seeking. But my speaking of the primary word to it is an act of my being, is indeed the act of my being.”*²⁸⁵

He appears to be stressing the mutuality of “I” in relation with the “Thou,” where one’s be-ing is “met” (Buber’s word) by the Thou. This “meeting” is the essence of Ownership in Unity, or the eternally active divine Ownership.

Distinctions imposed by human perception on *oneness* will be *relative* to the perceiver, which is detrimental to the realization of the underlying shared Unity of the *unrelative* Truth.

Buber used the term “reciprocity” to express the mutual inclusion principle with the words,

*“Inscrutably [mysteriously] involved, we live in the currents of universal reciprocity.”*²⁸⁶

²⁸² (H. Smith 1994), 141

²⁸³ Ibid., 141

²⁸⁴ (H. Smith 1994), 215

²⁸⁵ (Buber 1925), 53

²⁸⁶ Ibid., 67

This sort of mutual complementing for completion, brought by inclusion, is not through an *addition* operation (as with $x + y = z$), which we normally associate with summing separate pieces in a pantheistic approach. The sort of completing act (of Be-ing—the Omnipresence of Selfhood) presented here is of inherent-belonging Unity ($x \odot y \leftrightarrow 1$).

Hence, it is not by any choice on anyone’s part that one can ignore what may not appear mathematically coherent. The unity (monistic) reality of the *relative* realm, with humans included, and the *unrelative* invisible Realm of Be-ing by divine Order need to be embraced in submission, simultaneously for consilience.

DIVINE SELFHOOD

Life consists of manifested presences for “is”—with mutually inclusive relationships between all—in their spaces where living entities reside with their unique peculiar properties. From the standpoint of the divine, “is” is the One manifesting, as well as the manifested in reflexivity. This identity of mutuality between the Source and the flow from the Source “is” in oneness, which “...it actually is the things it knows...” according to Hz. Plotinus and is “uncompounded.”²⁸⁷ Qur’an 2:29 restates this state of Self-knowing as “... God (He) knows all things.”²⁸⁸ The Reality that can know all “is,” the Oneness of all to be known. The Self “is,” all to be known; therefore, the Knower of all “is,” One Self that knows OwnSelf.

God is the owning One owned by all, as “is.” When Self happens to affirm unrelativity the “uncompounded” sees OwnSelf reflexively in Unity—not “in union.” This state of completeness is perfection by being the Self-aware-One while owning Own Source as OwnSelf. “God is a Word that speaks itself.”²⁸⁹

I am speaking of the divine Selfhood: Be-ing as “is,” where the *otherliness* of the inside-outside distinctions (duality) are not valid or relevant, where arbitrary spaces are transfused and have imploded to unity (singularity); mutually, with an act of self-enfolding,²⁹⁰ is self-containment in oneness. The in-itself-ness of Selfhood (Tao) is expressed by “I am [That] I am.”

The holy state of owning all things known suggests completeness expressed by self-knowing knowledge. The self-enfolding numenon

²⁸⁷ (Plotinus 1991), Enneads V.4.2

²⁸⁸ (Qur’an 1957)

²⁸⁹ (Eckhart 2005), 53, Sermon 53

²⁹⁰ The symbolism of the *ouroboros* tells of the annihilation (see <http://en.wikipedia.org/wiki/Ouroboros>, accessed 13 June 2014).

(“self-same-ness”) indulges in selfhood—in-itself-ness with no external reach to relate. When God—the owning Selfhood—knows, God only knows OwnSelf as the only One, in Oneness by unrelativity.

In Hz. Parmenides’ words,

“It is the same, and it rests in the self-same place, abiding in itself.”²⁹¹

Bhagavad Gita is one of the Vedic Upanishads; in Section VII:12, conveys beyond the relativities to inform us of the nature of Selfhood:

“You must know that whatever belongs to the states of sattwa [goodness], rajas [passion] and tamas [darkness], proceeds from [M]e. They are contained in [M]e, but I am not in them.”²⁹²

Aspects of Divine Selfhood

Three aspects of divine Selfhood can be observed in the Gita citation and can be expressed and elaborated on in terms of the Unity Equivalencies to show the consistency within the three forms. The citation might be segmented in the following manner (please consider Figure 5 on page 174):

“...proceeds from [M]e...”

When paraphrased: What “proceeds” refers to their manifestation. Any *relative* entity (r) is of a mutually included relation by be-ing of isness (ur) for their worldly selfhood ($\leftrightarrow 1$) to “proceed” as they are. Hence, they are manifested by “Me” alone, be-caused by my divine Ownership. What one derives “from Me” is to gain presence and be existent: $\mathbf{r} \odot \mathbf{ur} \leftrightarrow \mathbf{1}$ (in the world).

“...they are contained in [Me]...”

When paraphrased: Beyond all relativity, “they”—the created—are of “one” nature “in Me.” In other words, “My isness is their isness”—the *unrelative* (ur). To know this, the Owner (ur) (*Brahman*) is experienced as the Own-ed, by the one detached from relativity ($\neg r$) (Atman) and therefore is, with equivalence (\leftrightarrow), in oneness: $\neg \mathbf{r} \odot \mathbf{ur} \leftrightarrow \mathbf{one}$ (in Heaven).

²⁹¹ (Geldard 2007), from the *Poem*, Line VIII:29.

²⁹² (Gita 1944), 71, 7:12

“...I am not in them...”

When paraphrased: “I am I am”; the “ONE” not dependent on or in any of “them” relatively. “I am”: the *unrelative* (ur) of all, all are owned by “Me”—the Owner—the owning Selfhood. I am *MySelf* (ur) (*Brahman*), equivalent (\leftrightarrow) as the ONE: **ur** \leftrightarrow **ONE** (as Heaven).

Self-justification

The divine Selfhood, when seen with the soul’s eye of be-ing, is unrelatively recognized to be isness—the Self-justifying Source of all Creation manifested. As God revealed *OwnSelf*, in the case of Hz. Moses’ encounter, inherent in the wording “I am I am” is the key principle of Selfhood through Self-justification.

The definition of selfhood—*being as one is self-justifyingly*—for the divine Realm simply reflects the Self-justifying Be-ing as the only defining Reality: *OwnSelf*.

In this regard, Hz. Parmenides also said:

*“God is being in whom being anything means being everything.”*²⁹³

Explication will point toward the path that pursues the transformation of personal understanding by fostering the balance for justice in the world, and justice for God’s divine Order. Whether intentionally or not, whether we are aware of it or not, we humans, as well as all Creation—including the cosmos—self-justify.

This justification is according to the order of “ownership” that governs createdness. The justifier strives to make real their own unique self-defining “identity” to uphold harmony with nature and balance with nature’s own presence while conforming to the laws for congruence. An example of this can be observed in animal migrations, with year-round seasonal changes driving herds and flocks to comply with the realities active in natural law, enabling them to continually begin and complete each cycle of justified presence in balance.

Beyond the bounds of one’s self, and in terms of universal scope, our life-presence ought to be affirmed through mutually inclusive encounters, which is beautifully expressed by a greeting that one Mayan would say to the other:

“I am another you, and you are another me.”

²⁹³ (Cusanus 1954), 51

The identity of Creation—the cosmos—is an inward-looking encapsulation, by and for self-defining. The selfhood of all is Self as God’s OwnSelf. One can say this because all becoming arises from this Selfhood by the Presence of Be-ing. Each living being, as a member of created life—unique and essential—is with its own justifications by be-ing for presence. With this vision, then we can, with integrity, recognize any reality while in compliance with God’s Self-justifying Truth—isness.

When a person embraces their own selfhood in selfless consciousness of the universal reflected Presence, they transcend their distinctness of a self with relativity. They have seen (to own) be-ing in equivalence to Be-ing, irrespective and in spite of variant physical and mental facets of human condition. Such truth is the *atonement* (at-one-ment).

Hopefully, the faithful will see by instanding the divine “I am” as their source of actuality that caused their presence by the Presence of Be-ing as OwnSelf. This is the nature of divine Order, which is very relevant for the *unrelative* human illumination that will free us spiritually.

The Truth in Own Context

Divine Truth, in accordance with Own actuality, is the primal explanation for God’s Selfhood. This truth naturally reveals two very special things: 1) How all *relative* reality is manifest Selfhood (as Own), and 2) How all is created while owning the Truth for the Self.

In order to do perfect justice to God with fidelity to the reality of “I am I am,” and to explain divine Ownership by isness owned by all (r © ur), we ought to treat the divine Truth in Own context because of the *unrelative* nature of the Truth, God “is.”

The liberating Truth is in the aftermath of instanding of *unrelative* isness—the Truth—as God’s Nature. Isness is the seed for the Ground of Be-ing as the *unrelative* human condition—the personal ground of be-ing on “which” pious spiritual ownership ought to be planted by the faithful. Isness, by manifesting Own Be-ing—“is”—reveals your and my principle source as Presence—the endowed Be-ing of all existent.

Pureness of Be-ing is the loneliness of alone—the only OwnSelf—the movement of stillness, of presence—without identity, present eternally. Pureness is to be seen without image (iconoclastically), to be heard without sound, to be known without dimension. It is also nearest without near, a visitor without invitation, a host for All without a guest. Our sense of unrelativity will enhance the consciousness of the connectedness of all life, since that is the nature of our—life’s—origin. Each person is graced with such (divinity of) unrelativity, which cannot be identified “in” the relativity of the variant existence of the physical universe, or the metaness of the human mind.

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The nature of unrelativity—God-is-ness—can only be designated as the primal Truth—the Real—beyond all distinction. This transcendent character of unrelativity can be likened to an embryonic stem cell that is one of a kind at birth, yet, with time, differentiates and metamorphoses into other specialized cell types that grow organisms of different forms and functions.²⁹⁴

In order to affirm the mutually included sacred *unrelative* aspect of existence—the Reality God “is”—the faithful must learn to see unrelativity in every existent by submitting to, and respecting, each reality they encounter, beyond its distinctness, for fidelity to isness.

So far, the point has been made that, for the reader to understand and appreciate God as the Ultimate Reality (Arabic, *Al-Haqq*, “the Truth”), God’s Nature needs to be known in the right context. The faithful must solidify their awareness with an appreciation of unrelativity in Own Divine Context in order to interpret religious teachings in their originally intended way, with faithfulness to their origin-al source and in accordance with the specific religion’s genesis.

Such an adherence will bring forth the detachment necessary on our part for compliance with the unrelativity of the divine Truth. The fact that the Truth is the launching point of all other truths mandates our detached understanding to speak of “oneness” in and as the divine Context, and therefore demands the cleansing of thoughts from references seeking attribution.

Divine Context explications in revelatory scriptures utilize esoteric language grounded on detached mystical awareness, which was witnessed with apophatic language. The challenge that the apophatic language wants to meet is basically the unbiased description of God’s *unrelative* Selfhood honestly identified as the Truth.

TRANSCENDENCE

Remember that apophatic language attempts to describe the terminus of transcendence, one could loosely say, from relativity to unrelativity while in presence with relativity.

The final state of the *ouroboros*’ existence as no-thing can be thought of as the physical point for the snake when it, as a *relative* thing, self-diminishes to a purely *unrelative* presence without the language of duality of an “in” or an “out” of what transpired (page 159). In other words, the “outer” *relative* moves into the “inner” *unrelative*, while still holding what used to be the “outer,” so that both are present simultaneously per Equivalence_1. The point in time when there is no more “in” or “out” is *the selfhood instance*—without

²⁹⁴ http://en.wikipedia.org/wiki/Stem_cell, accessed 19 March 2014.

time and space variants—since the *relative* is metaphorically “swallowed” by unrelative Selfhood per Equivalence_2.

The numenon of Unity (oneness of the Self)—where and when reality loses relativity while still (eternally) present—is purely be-ing as “is,” having done away with all discriminating features—i.e., without the *relativity* of self-promoting ego-self. At such an apogee of purity, having silenced relativity, one cannot any longer “think” of the *unrelative* because thought itself is *relative* noise. At such a *thoughtless*, quiet moment, the *unrelative* does not have or need “meaning,” since meaning, as well, is *relative* to the contents of the mediating and mentating mind.

Therefore, transcendence is (a state) purely be-ing in a context from which we cannot speak of in any other context, save the divine—OwnSelf. Transcendence brings out into the open the *unrelative* human condition. It reveals the basic reality for its essential *holistic* continuity, as God “is,” by catapulting human selfless consciousness to the summit, where “I am” speaks One Selfhood. Personal discovery demands that we “make” *the indirect* the direct. Such success is the equivalent to an act of transcendence for Self-awareness of the divine.

Hz. Jesus expressed the path to transcendence by way of removing duality:

“[W]hen you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower...”²⁹⁵

We can also sense the transcendent unrelative Presence in the words of Aurobindo Ghose (1872–1950):

“The Spirit shall look out through matter’s gaze, and matter shall reveal the Spirit’s face.”²⁹⁶

There is partnership here between matter and the Spirit for the revelation of divine “Face.” This is realized when the mediating matter (the outer) is removed from the gaze in order for us to acquire the looking face (the inner). Matter’s gaze is the looking Spirit’s face, only to be seen without the gazer, since the inner’s face is the gaze of the outer. The seer can be seen through the act of seeing in the absence of the “looking” matter in the way, yet matter is indispensable for the gaze that will show the Spirit’s face. While looking outward through the outer, the inner (Spirit) reveals Own face by means of the outer-of-the-inner.

²⁹⁵ (Davies 2004), 33, Gospel of Thomas: #22

²⁹⁶ (Aurobindo 1995)

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There is a point when we stop and pass beyond the meanings of the inner and the outer; at such a time, *duality is silenced*. The Spirit—the *unrelative* no-thing-ness—can be identified by matter that has abandoned seeing itself as matter, however way the ending of relativity (of the inner and outer distinction) is accomplished as “[the state of] chaotic obscurity.”²⁹⁷

The exposition of oneness of the Spirit (the *unrelative*) and matter (the *relative*) can be made solely in mutual inclusion of each by the “other.”

OBJECTIVITY

The positive aspect of selfhood is empowering for understanding where a person came from into this life and how they are related to the Truth, God “is.” The realism of selfhood ought not to be confused with selfish self-centeredness, because we are contemplating a selfhood purified of duality and self-promotional exclusive concern of narcissism.

One strives to silence relativity by detaching oneself from subjectivity. This is the beginning point of transcendence, of be-ing as “is” rather than being as he or she or it of some *relative* nature would desire to become. By I-Thou (page 181), one enters a bi-directional relation wherein the relation is of oneness—hence, with no duality save the kinship between the own-ed and the owning Self. The distinction between self-centricity and selflessness should ensure one’s recalling of the vast chasm between objectivism and objectivity respectively.

It is objectivity—which we ought to value and uphold—that will help to purify and move the striving person ever so slowly, but surely, toward unrelativity, to initiate transcendence that will reveal the ever-present oneness. This movement corresponds to the counterclockwise turning of the dial on the Compass of Ownership in Figure 6.

Objectivity brings to the foreground the manner of *seeing without seeking*, for a way that is not “a” way, said the Taoteching:

*“The way that becomes a way is not the Immortal Way ... the one we call dark, the dark beyond dark, the door to all beginnings.”*²⁹⁸

²⁹⁷ (Tzu and Tzu 1962), 324, “chaotic” is used in the sense of undefinable emptiness or void, and “obscurity” as without identity.

²⁹⁸ (Tzu, Taoteching 1996), 2

A way that is not the way. Although it sounds paradoxical, it is proposed to relinquish the relativity of one's own way—relinquishing is silence, in submission, to realize “the *unrelative way.*” The discipline, for and by objectivity, “overpasses” the relativity of all the other ways.

Fundamentally, first and foremost, it is by your isness for be-ing that you can justify your selfhood, and secondarily, for existing in the world as a living entity in presence as well. Your justifications are aspects of your presence, which include your physical body, your mental and psychological disposition, and concurrently, your spiritual be-ing. The synchrony among these aspects—that constitutes your “self” presence—is a mutually included product as expressed by Equivalence_1 on page 186.

The *wholeness* mandates synchrony between all aspects, as a unit “self” can bear, which explains the unit's “grounded”²⁹⁹ reality with the integrity of its selfhood and with endowed free will under its command over its destiny. One's source of “self” is justified in oneness with the divine Self when the harmony of wholeness is not disturbed by relativity to anything.

This justification—that God “will render to every man according to his deeds”³⁰⁰—speaks of the karmic rationale enabling divine Ownership, which posits the ideal equilibrium between owning and being own-ed. What is to be followed is due to Selfhood, the Owner is the Own-ed by all as OwnSelf.

INSTANDING

When one becomes entirely unaware of one's *relative* presence with all the aspects of a conscious “self,” one is graced with the *instanding* of the Eternal One (Equivalence_2) to stand in and as pure Be-ing—at the Origin of all selves. The transcendent divine Harmony at such a state of be-ing makes evident the perfection by and for, and of, the Truth.

In Hz. Ibn ‘Arabī's view:

*“When God takes him to Himself, He fashions for him a composite body, not the physical body, of a kind appropriate to the realm to which he has been transferred, which is that of eternal life by virtue of the equilibrium there.”*³⁰¹

Divine Harmony—the “equilibrium” achieved after finding oneself at one's Origin—has surfaced as the Selfhood of One Self—God “is.” This state has been referred to in various contexts in this book. In one context, it is

²⁹⁹ (Lifton 1976)

³⁰⁰ (AKJV n.d.), Romans 2:6

³⁰¹ (Al-Arabī 1980), 210

the Buddhists' cherished state of Nirvana. In another, this state is atonement. Universally, in all contexts, this state exhibits the perfect justice to God that is possible for every faithful of any religion or wisdom tradition through spiritual ownership—a *singularity* of existent life, where primordial reality is *instood* to be seen with perfect fidelity to own nature as “is.”

When this oneness state is attained as the perfect instance of detachment with equilibrium, the soul's eye of be-ing has “seen” the vision expressed by Hz. Meister Eckhart in the following perfectly balanced way:

*“The eye by which I see God is the same as the eye by which God sees me.”*³⁰²

What should be conclusively understood from the *sameness of the eye* is the single consciousness, the solitary and non-dualistic awareness that reveals the unity of the “seen” and the “seer.” Such consciousness (the co-inciding) points to the realization of the Truth, which was defined earlier while speaking of the experience of God's isness as human isness.

Again, the choice for the word “unity,” rather than “union,” is highlighted here, since “union” connotes separate parts coming together, which is not what is intended to be conveyed. The co-inciding unity of the “seen” and the “seer” is not a “sharing” event since that would imply two separate things coming together in order to share.

Hz. Meister Eckhart overcomes this fine pointed dilemma by keying in on the *sameness of the eye* for both the seer and the seen. Even while we may still not avoid thinking in duality, that one eye is somehow—yet falsely—shared. If the “eye” is one and the same, then there is only one Reality that can be seen. The one Reality seen is the [S]eer in an act of Self-seeing—OwnSelf.

What is seen is one and the same with the seer (Own-ed is the Owner). What is acquired by the “eye” is the Selfhood of Self-seer—“I am” as “is.” What we will know is the Truth, the Unity (the oneness of Be-ing) in the character of integral oneness without any need for stitching—as two hands holding the other as one without boundary, without the “holder” and the “held” one.

On this point, Hz. Yunus Emre helps us:

*“The one Me with me, is inner than me”*³⁰³
(*Bir Ben vardır bende benden içeri*)

³⁰² (Eckhart 1996), xi

³⁰³ (Fuat 1979), 94, the translation from Turkish is mine.

as he draws our attention with the word “Me” to the Self “I am” as the core divine fabric of the human self, any “me.”

In a similar spirit, Hz. Jesus directed our attention to:

“The [K]ingdom of God is within you.”³⁰⁴

In Sermon 69, Hz. Eckhart reiterated,

“God is nearer to me than myself.”³⁰⁵

Hinduism’s Katha Upanishad 3:12 also affirmed,

“Brahman is the hidden Self in everyone.”³⁰⁶

Selfhood is the *unrelative*—the unity Reality that cannot be relatively dependent and cannot be compared to any other for being the only Real—OwnSelf. By acquiring the pure imbued Self-Presence (within), and as the core of my “self,” my existentially fabricated separation will be overcome. By complete detachment from distinguishing relativity—naturally attributed to self-identity of an existent in the world—the divine Self affirms OwnSelf whence perfect Justice is done for the Self, God “is.” For then, one has connected with one’s life-giving-source of Be-ing—that of being own-ed.

In such a case, one has spiritually acquired the universal Origin of Presence for all, the highest Good, as “is,” through the selfless consciousness of Be-ing as the Self.

The Mandukya Upanishad declared:

“Brahman is all, and the Self (Atman) is Brahman.”³⁰⁷

The divine Ownership is ever so silently, save eternally, spoken by the Self—each person’s isness is of “I am.” This facet may be experienced by *instanding* the Oneness of Presence, the Selfhood of God Reality expressed by Equivalence_2. Remember that, eventually, it is the individual alone who will receive the selfless consciousness of the Self “within” and “inner” than oneself. It is through the individual self (the own-ed) that the selfless faith

³⁰⁴ (AKJV n.d.), Luke 17:21

³⁰⁵ (Eckhart 1941), 129

³⁰⁶ (Easwaran 1995), 89

³⁰⁷ *Ibid.*, 60

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will lead to the (Owner) Self. And the Owner will be (already) led to OwnSelf through the own-ed, for us to see and know, as “the offer of the supernatural grace.”³⁰⁸

In summary, we may be permitted, through fidelity to unrelativity, to experience our selfhood by *instanting* the only Self while traveling on those paths that will eventually gain us that station called “heaven”—the offered Grace by God. The oneness of divinity will be seen, then, with the soul’s eye of be-ing in order to directly receive the numenal knowledge of our divine Nature—our owning—OwnSelf. While acknowledging the ultimate *unrelative* Reality, each person needs to affirm the theological relevance of those revealed spiritual paths that have founded the religious traditions of the ages throughout human history. It is humanity’s quest that those spiritual paths for *The Way* show us the principles for objectivity for purification so that we may transcend, subsiding our *relative*, limiting selves, in order to unveil our unrelativity—our heavenly Nature—to acquire the owning-Truth God “is” within.

In the next chapter, an ontological study of God-is-ness is presented, along with the study of the Truth of divine Unity that manifests as the origin of each one. Such an effort hinges on the requisite of *inclusivity* demanded by the oneness of Selfhood.

³⁰⁸ (Hebblethwaite and Hick 2001), 27

Chapter 11

ONTOLOGY OF THE TRUTH

“[B]ut there the Unity, which is the potentiality of all existence.”³⁰⁹

Hz. Plotinus

During the examination of the Truth expressed by God’s Self-appellation, “I am [That] I am,” the reader has begun to realize the unique, imperative interpretive responsibility that humans have toward understanding the role divinity plays in shaping our various religions. A previous chapter covered a theological position that identified the spiritual human condition in a mutually included relation with the *unrelative* Truth that gives meaning and purpose to the genesis of each religion. In this chapter, the focus is on the nature of pure “Be-ing” and drills deeper down into how isness arises supreme as the irreducible ontological character of the *unrelative* Truth.

For that reason, it is appropriate to continue speaking of the close linguistic coupling between the terms “Presence” and “isness.” The holistic understanding of “presence” does not ontologically bring the heavenly down onto the earthly aspect of life in the “up” and “down” *relative* sense, but provides the alignment that our life’s source is already here and now with each one of us. So why do we look up toward “heaven” when we enter a state of needing to connect with the divine, either in gratitude or in suffering or in remorse?

Hz. Meister Eckhart expressed the principle that sits at the deepest root of ultimate ontology of the divine Truth with a simple, yet fundamentally most meaningful, utterance:

“God’s isness is my isness.”

This statement underscores the human ontological connectedness with divinity clearly and universally. This is the quote Chapter 10 commenced with and the ontological Reality that Hz. Eckhart wanted us to see from a very high elevation on God’s Mountain. It expresses the ontological fact that can, in my opinion, help humankind come to terms with the Truth of all, God “is.”

What those five words convey from the sacred heights is that if I acquire the knowledge of my isness, I will know God’s isness. One need not travel

³⁰⁹ (Plotinus 1991), *Enneads* V.1.7

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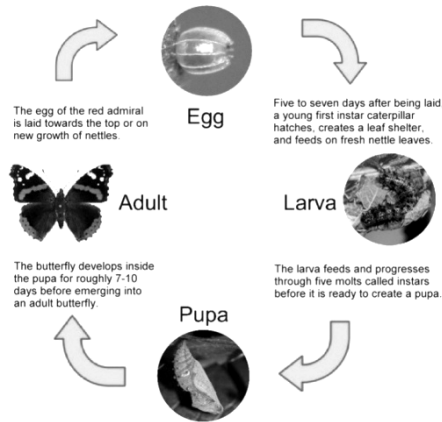
very far. By knowing God’s isness, I will be on my way to ascertaining my origin in be-ing, where “I” was before arriving into this life and where “I” will be after departing from this corporeal life.

This Reality for existence and nonexistence is explained through the most essential aspect of human condition: Ultimately, all is already owned since endowed by God, our divinity—our *isness*.

MEANING OF ONTOLOGY

The term “ontology” can have different meanings depending on where and how it is applied. In philosophical circles, ontology is known as a branch of metaphysics that explores the nature of being. In a scientific setting, ontology means “a specification of a conceptualization,”³¹⁰ which agrees, in its intent, with another equally broad definition: “Ontology is a description of the most general characteristics of an entity.”³¹¹

If our concern is God, then the divine Aspect of ontology can be thrown in the mix. That entails the study of Be-ing, which gives rise to the subject of this chapter: The ontology of the Truth, specifically in the divine Context.



Picture 2: Metamorphosis of the Red Admiral Butterfly³¹²

Wikipedia describes “ontological distinction” as “making of categories of being; which categories should be reliably seen as fundamental, irreducible,

³¹⁰ Gruber, Tom, “What is an Ontology?”, Stanford University, 1997. <http://www-ksl.stanford.edu/kst/what-is-an-ontology.html>, accessed 13 December 2012.

³¹¹ (Griffin 1996), 237

³¹² http://www.utahbugclub.org/layout/images/red_admiral_lifecytle.jpg, accessed 16 December 2012.

and primitive.”³¹³ The four stages/categories of a butterfly’s existence shown in Picture 2 depict the ontology for the Red Admiral butterfly’s metamorphic stages. Each stage is a category in the life of the butterfly, giving rise to the next transformative period in a repeating cycle of creative formation. The start of the butterfly is the egg, from which a caterpillar (larva) is born. The butterfly develops from the pupa following its creation by the larva. This ontology is visible in the *relative* realm with time and space dependence.

A key point should be kept in the foreground in order not to confuse the contexts while we are speaking of different ontological truths: The ontology of divine Truth belongs to the *unrelative* domain of non-dependence. Unity Equivalence_1, defined on page 186, suggests that both the *relative* and *unrelative* contexts are ontologically co-operative in actuality. This concept poses a very special point of metamorphosis in human life, where unrelativity can gain wings to take flight like the butterfly—per Unity Equivalence_2—eventually to cycle back to the relativity of the pupa.

The appreciation of divine Ontology can begin by seeing the reality in one’s own human self, with one’s own soul’s eye of be-ing. Here lies the essence of self-knowledge. This is a sure possibility, since having been endowed be-ing, a person is of divinity as the *unrelative* human condition. Persons can be “referenced” to an origin by seeing with the Eye of the Spirit—the divine Be-ing—to learn that their origin is one and same with the rest of Creation.

The effort for uncovering the ontology of Godliness is expected to focus primarily on the Selfhood of divine Be-ing—as *OwnSelf*.

THE SEED: ISNESS

Aristotle stated in *Metaphysics*:

*“[A] thing has a quality in a higher degree than other things if in virtue of it the similar quality belongs to the other things as well...”*³¹⁴

In actual fact, isness deserves the highest degree of honor that we can suggest for such “virtue” unrelatively. Isness is the *seed* for Presence of Be-ing, the pre-manifest “initial potential originate,” the “secret core” of life that allows “birth” for all—to be—as life “is.” Isness, as the divine Godhead, shows the original basis of all reality *without ever being removed from all that reality* (such as for immanence). This is subtly expressed by the Unity Equivalencies (page 186).

³¹³ https://en.wikipedia.org/wiki/Category_of_being, accessed 15 December 2012.

³¹⁴ (Aristotle 2012), 24

The principle of unrelativity of isness has the highest fundamental standing with an intimate imbued participation in our lives and, therefore, needs to be studied along with manifest reality—the world we experience relatively.

The unbounded view of Reality in Unity stresses a process for seeing unrelatively—distant from assigning any property, dimensionality, or distinction of any kind. The wording of *The seed is*, similar to the usage “God is,” brings forth the nature of “such-ness”³¹⁵ (*tathatā*³¹⁶) which, according to our chosen terminology, is “isness.”

The “is” in “The seed is” designates *unrelative* identity, not as some concrete thing, but of intrinsicity and implicitity in equivalence to be-ing. The concept is very dissimilar to what is meant by saying, “The seed is small.” Isness needs to be appreciated, in this sense, as the Source of Reality *OwnSelf*. This is why it is said that each present entity is of be-ing—not “with” or “in” be-ing—owns pure Presence, devoid of association with any existential station.

This raises a subsequent question: Can we make a proposition without any *relative* attribution (of, e.g., a physical nature) as we would do linguistically through such adjectives as small, heavy, long, etc.? Would we consider the sentence “The seed is” an incomplete sentence?

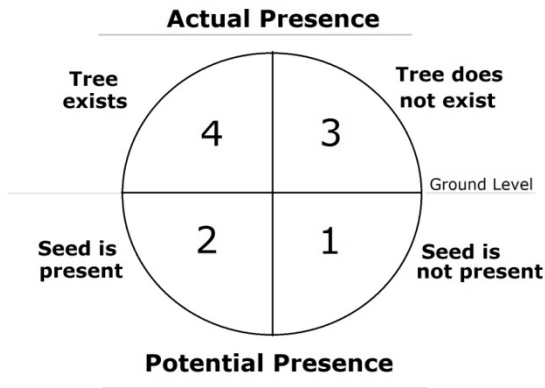


Figure 7: The Potentiality of a Tree Seed

To appraise isness in association with a worldly picture, contemplate an image of a redwood tree together with the seed from which it grows. When does a seed become a tree? It is known that a tree begins with a seed, as does a butterfly with an egg. We can visualize a seed-tree timeline that

³¹⁵ (AKJV n.d.), “Bare grain,” 1 Corinthians 15:37.

³¹⁶ (Watts 1957), 75, Sanskrit.

demonstrates the ontology of *fruition* and becoming a tree. We can identify milestones with a drawing that maps the possibilities in a tree's ontology in order to view the stages of its life cycle, as encountered with the butterfly.

The diagram in Figure 7 depicts Regions 1 and 2 as belowground and Regions 3 and 4 as aboveground, which correspond to the domains of *potential presence* and *actual presence*, respectively. The diagram shows that the seed can be either *not present* (Region 1) or *present* (Region 2). The existence of a plant is not a possibility if no seed is present.

In the reality of a seed, there resides the possibility for a tree to exist, viewed from aboveground, where we observe either the absence of a tree (Region 3) or the presence of a tree (Region 4). We cannot tell, while standing aboveground, if there is a seed or not until the seed sprouts, moving the plant's status from Region 2 into Region 4.

In the process of becoming, the surface of the soil is considered the "mean," between "above" and "below" the surface, that seems to delimit the domains of "presence" and "absence," both of which participate to form the categories of "being" for a tree.

A seed, dormant underground, represents *potentiality* for the prospect to be "present" aboveground as a future tree. At such point, regardless of the physicality of form and location, although a tree is not existent aboveground, the tree still has presence.

Just as the seed will cause a tree to be-come as it manifests aboveground as a plant life, any potential signifies the capacity, the ability, and the will to be and become actually "something" in the future according to its nature, as such. The such-ness, as "is," transforms the seed into a tree.

Each manifestation (an arising)—while not being removed from causation, in the likeness of a seed birthing a plant—is also the case for humankind. Just like the seed belowground, the inherent possibility of a human reaching one's potential cannot be grasped, ahead of be-coming, while being viewed from aboveground until something, willed by its nature, is actually be-caused to fruition.

Each created entity harbors the metamorphic "seed potential." As seen with the Monet example (see page 65), the *intangible aspect* of a potential—*isness* as potentiality and necessity—is carried by the manifest, created to be.

The Spiritual Seed

The kind of potential being spoken of in the spiritual sense has to do with the hidden "would-be"—that is, the metaphysical sense of presence. Spiritually speaking, the metaness has a root be-fore manifesting—similar to the tree—prior to showing up above the ground of be-ing. If we have neither any notion of biology nor the organic significance of a seed underground, we would be mystified by the appearance of a green-colored life form shooting up from the surface of the earth.

This is somewhat reminiscent of the cosmological Big Bang, where we really do not know what was before the “bang”—i.e., where “the seed” of the cosmos came from.

What the seed is to the existential formation of a tree, isness is to all that is of presence. Isness is like the belowground seed, harboring the potential of a giant tree. Isness is the intangible destined to be the factor when, in due course, we relate to it as *the origin* of the existent, as we have shown with the seed under the ground in association, later in consequence, with a tree aboveground.

The transcendent isness can be ascertained only from within itself (page 194). Isness is the potential—“I-Will-Be-What-I-Will-Be”—that cannot be seen with indirect means. The potential to be (a tree) is present (in the seed) ahead of (the plant’s) manifestation what it is willed to be in actuality, as is the case in being human.

BE-ING: THE SPIRITUAL POTENTIAL

All existent is manifest, just as the tree becomes present. The manifest flows from the (its) seed; Presence of Supreme Be-ing is the utopian *providence*. The divine Owning is never severed and therefore is always, and eternally, in touch by being *OwnSelf* as Presence. The endowment that generates existence by producing a plant is be-ing—native at the core of pre-manifest immaterial nature. Be-ing, of necessity, is ahead of something being manifest—with endless possibility, potentially to be what that thing turns out to be as we encounter in biology.

We see this notion of precedence also with the Big Bang event, which, as a theory, is said to represent the origin of the physical universe. If we agree that this theory is true, a fair question to follow might be: What was prior to the beginning of time suggested by the “bang” event?

On the grounds of continuity and common sense, there ought to have been *presence* of some nature “before” time began. What is the origin of the energy at the boundary between time and no time when the cosmos “singularly” began? There are other theories suggesting the presence of other “parallel” universes, with explanations implying no “beginning” and perpetual self-generation.

With respect to the question of origin, let us look back in time and invert this ontological investigation. The theory of the Big Bang describes a beginning with a heated and rapid burst and then a cooling, leading to the gradual development of the universe itself. The theory comes from the evidence gained by capturing the history of the current state of expansion to trace back in time to its origin. This, in a sense, represents archeology for cosmology—by backtracking toward the beginning (of time) to infer the origin from the artifacts.

However, the ontology of divinity emerges not from any direction toward or backward from the artifacts. It demands the investigation of pure Presence of Be-ing in all directions in place, at any point in time or out of time, with or without the cosmos. What is exceptionally different between cosmology and divine Presence is that Be-ing is still our origin in a timeless and directionless fashion. In other words, the unmanifest “potential” continues to be integral with its manifestation. Selfhood as Own Seed never separates from (Own) owning manifest. In this respect, it is not realistic to study a tree’s full ontology by only considering what becomes visible aboveground solely as a being of physicality.

This incomplete view needs mentioning, since similar caution is necessary for the ontology of God’s Truth: One cannot learn of God’s Nature through the manifest world alone, as mentioned with Huston Smith’s esoteric and exoteric paradox. As the cause for the “beginning” of everything yesterday, today, and tomorrow, isness keeps metaphysical constancy without exhibiting any formative difference or temporal dependence.

The Big Bang, as the initiation of the cosmos, however, is not like that, since the event has been left in the past at the beginning of time while its *relative* effects are ongoing—expanding and evolving.

Role of Science

This temporal dissimilarity in ontology should explain well why physical sciences and spiritual endeavors are, by their nature, disparate. They are of different modes of inquiry in need of different approaches with tools in design and function. Such differences also account for why we find them to be meaningful in differing contexts.

The metaphysics of universal initialization (as cannot be true for the Big Bang) is what theologians and philosophers ought to, as they do, ponder by focusing on the principle that is timeless, while scientists should concentrate on the observable, time-bound aspects of the cosmos. Science is left with a paradoxical question: How can we measure the timeless aspect of reality? And what instruments can be used in satisfactory experimental measurements to acquire any reality for the knowledge of the *unrelative*?

Rhetorically, at times I have imagined myself to be “in the shoes” (or sandals) of another person who lived thousands of years ago. In such a thought experiment, the purpose is to look at life from a very different perspective, removed from my current twenty-first century reality. I contemplate how the ancient “me” would see the world and the moon, with the stars all around as though holes in the sky in the darkest night—without any interfering haze of light from electricity or fire. Or what would I think when I see, under the midday sunlight, my reflection on the surface of perfectly still water, as though looking at a mirror? I might wonder, “Who is

this creature?”—if I had evolved to a certain point of self-consciousness to discern the abstraction in a reflection.

Today, with the backdrop of available empirical information assembled by science and its technology, I process presence differently compared to what I could not have known thousands of years in the past, relying on my raw mental vision. Yet, no time span can alter the reality of be-ing that is the source for *presence* eternally. There has always been the pure Presence of Be-ing that lies beyond change and *relative* knowledge no matter with what sophistication. Such an ontological reality is not dependent on circumstances of time and space, or on the strain of my consciousness—with or without science’s help.

We should be moving from “particularity into wholeness”³¹⁷ in consciousness in order to show why isness, without a beginning, is at the head of the ontological sequel for finding our being in a state of oneness. Cusanus said, “God is a circle whose center is everywhere and whose circumference is nowhere.”³¹⁸ The ontology of God (the circle) entails isness (the center) everywhere and “is” (the circumference) no particular place, and you and I are here, of divine Presence.

THE WORD “PRESENCE”

Standing for the notion of *being present*, the word “presence” comes from the Latin words *prae* (pre) and *esse* (essence, existence). What is present is here and now in a state of being existent, occupying physical space with trailing changes in time (spatiotemporal).

The word “presence” also expresses *preexistence*, the pre-essence of existing, which is ontologically important (the precedence by be-ing). A prerequisite to being existent—the seed—is presence, which is a numenon that divulges the be-ing for the existent. Each thing with its form, ahead of becoming existent, has the quality that is, in essence, “pre-” to its manifesting self that is fundamentally of Presence.

Existence is a happening by presence—to hold space in time—while the act of be-ing generates presence. We should associate unattached and disassociated pure Presence of Be-ing differently from any physicality of an existing thing. In other words, pure Presence is the pre-manifest essence of being existent—the presence of being something.

The words “existence” and “be-ing” differentiate the physical phenomenal context from the metaphysical numenal context, respectively. In the phrase “human being,” the word “being” expresses the meaning of being

³¹⁷ (Buber 1925), 62

³¹⁸ (Cusanus 1954)

something in the world as a living entity with form. In other words, “to be” entails physicality as a creature—e.g., of humankind.

However, “being human,” while also speaking of a state of presence for a human, suggests be-ing-ness of some nature as such. To distinguish *suchness* from *such a thing*, and to remove any ambiguity in reading, “be-ing” is used. Through this semantic scheme, the meaning of “be-ing” is conciliated as the basis—the monadic³¹⁹ activity—of the origin-al, along with the most basic aspect of a being.

The ontological consideration of be-ing points us—per our focus—solely toward the spiritually numenal side of the verb “to be.” Be-ing simply connotes “pure presence” irrespective of what the existing thing is, in presence. Therefore, to display the phenomenological beauties of the existent, we must be cautious not to paint the meaning of “to be” solely with a worldly brush.

To summarize: The apparent “sensible” presence of a phenomenon is reality that is *relative* to one’s senses at a point in time and place with space, while the non-apparent Presence as a numenon is Reality *unrelative* to anything and all senses that belong to a person.

Spaces

Dimensional presence comes about as a consequence of space—initially empty, then occupied by something. When an empty lot is occupied by buildings, it becomes a city block; when celestial space is occupied by gases, it becomes an atmosphere. Similarly, we fill empty cognitive space—the mind—with information and knowledge to bring about ideation and creativity in problem-solving.

Dissimilar to the case for the creation of physical and mental spaces, it is apparent that by its nature, Presence does not arise by filling empty space. Numenal space is, and was, never empty. Such is the divine Presence, due to eternally occupying Spirit that gives rise to divine Context (the grid lines in Figure 5 depict this aspect), as it is the case with the human soul that exemplifies God’s occupation of Own manifest Self—“The one ‘Me’... inner than me.”³²⁰

All presence is *space* occupied by God-is-ness—the center of the “circle” God “is” nowhere save everywhere: Omnipresence—of all natures, and owned by all present—the created.

³¹⁹ Single, a unit.

³²⁰ Hz. Yunus Emre

KINDS OF PRESENCE

As conscious beings, the world of various spaces is experienced in accordance with their natures. The experience of pure Presence is counted on to explicate ontologically the experience of the Truth, which should tell us “how it is to experience unrelativity” rather than “what it is.”

With reliance on all of our informational gains through conscious experience of various spaces, one can surmise that there are three natures of presence:

1. Physical presence

The physical kind of presence is the phenomenological reality in dimensional spaces that undergo change through time. Physical objects in the material world—a chair, a chain, a chalice, etc.—are commonly referred to as “concrete” objects. The physical cosmos, including Earth, constitute the physical with material characteristics of such space. We “acquire”—i.e., receive—the world we know with our five senses: sight, smell, taste, hearing, and touch.

The particulars of the physical space are commonly referred to as the *realm of existence*, or as the *corporeal* domain, which is the “manifest” reality represented by the 60,000 vertebrate species, 1.2 million invertebrate species, and 300,000 plant species occupying Earth (as of 2013).³²¹ Any existent entity for its nature is defined by its genome, characterized by its physical and functional character that is held by its seed. For example, a human baby grows from the single cell (the zygote, as the seed) formed in the joining of an egg and a sperm. In terms of genetic constitution, each entity unfolds, just as a tree grows from a kernel as its seed, to display its ontology—i.e., the order of its being a particular reality.

Where we are situated in observation is the key metaphoric “point”—a position for this discourse—to view a biological creative progression. While actuality can be exclusively ascertained from the viewpoint of existence in physical space, one must be situated metaphorically “belowground” to ascertain the prospect. There is a need to have an *unattached viewpoint* of that formless something prior to its manifesting³²² relatively, for the would-be “unseen” to be known.

2. Mental presence

The mental kind of presence is the noumenal reality of the mind. Following Plato’s usage, I refer to mental space as “noumenal” (Greek, *nous*, “mind”). According to Plato, the noumenal realm is equated with the world

³²¹ <http://www.factmonster.com/ipka/A0934288.html>, accessed 22 June 2013.

³²² (Nagel 1986)

of ideas known to the philosophical mind. In English, a rough equivalent would be “something that is thought,” or “the object of an act of thought.”³²³

Mental presence is established by the intellectual faculty and resides with(in) the brain. This kind of presence occupies a unique space, consisting of a combination of what we gain externally from the world and what we gain internally through the powers of instinct and intuition. The human mind transforms information initially gathered from the sensory experience of the physical space. The manifest presence is codified into patterns by the mind.

As a result of this codification, the mind’s processing is reflective and intuitive. Reflective self-consciousness³²⁴ is also a mental kind of presence. Based on previously stored experiences, the memory-ed presence enables “intellectual” re-cognition. *Understanding*, as an intrinsic human faculty, is the key process based on acquired relationship to produce rational thought—e.g., in science—while utilizing the intellect for ideation. Discovering the unknowns in uncovering the mysteries of life and death, and the life after death in the “spiritual realm,” is a preoccupation of the world of beliefs in the mental space, no matter how incompatible with the noumenal is the context of such spiritual concern.

3. Spiritual Presence

“*Holy, Holy, Holy! His presence fills all the earth.*”³²⁵

The pure Presence is the *pure space* as the Spirit, of no relativity and no *relative* content—simply pure Presence of Be-ing. Such pureness is a given by being the primordial origin of all instances of presence we encounter in the cosmos, through the *soul*.³²⁶ The human soul, for each one of us, is an instance of the Spirit as the numenon (not noumenon).

Any and all suggested interruptions and fragmentation as to wholeness are caused by the mind’s human ways. Utilizing language quantifies and quantizes mediation for its adaptation to the world in the physical and mental spaces. “Itself having no quantity, it can have no contact with anything quantitative since its Life cannot be made a thing of fragments, in contradiction to the part-less-ness which is its character; it must be without parts in the Life as in the essence.”³²⁷ The divisive lines of relativity are created by casual heedless usage of expressions built around such words similar to “in” and “out,” “from” and “to.”

³²³ <http://en.wikipedia.org/wiki/Noumenon>, accessed 13 July 2013.

³²⁴ <http://plato.stanford.edu/entries/self-consciousness-phenomenological/>, accessed 13 July 2013.

³²⁵ (Tanakh 1985), Isaiah 6:3

³²⁶ Contrary to my view, people have equated the *soul* with the mind.

³²⁷ (Plotinus 1991), 3:7:6

UNRELATIVE TRUTH

In the context of the divine, we must approach pure Presence with an *unrelative* eye (of be-ing), as Buber suggested:

*“The relation to the Thou is unmediated. Nothing conceptual intervenes between I and Thou, no prior knowledge and no imagination; and memory itself is changed as it plunges from particularity into wholeness.”*³²⁸

Saint Paul spoke of the “resurrection of the dead” as a metaphor for moving “from particularity into wholeness” in the following way:

“There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.”

*“There is a natural body, and there is a spiritual body.”*³²⁹

The “spiritual body,” as the *incorruptible*, is free from the mind. However, our awareness of this space will be corrupted by the mind’s mediating relativity while it is generating images of the spiritual space—the pure Presence of Be-ing. For this reason, we are left not much aware of the transcendent nature of pure Presence, which is least understood and most incompletely appreciated.

It is unfortunate that pure Presence appears like a black space as though in a box, approached most skeptically and suspiciously by the populace dedicated to the physical in pursuit of utilitarian knowledge-gathering and to the mental for material-wealth-generating propositions of a scientific mind-set—all *a posteriori*³³⁰ within spaces suitable to its gainful inquiries, except the spiritual.

³²⁸ (Buber 1925), 62

³²⁹ (AKJV n.d.), 1 Corinthians 15:40–44

³³⁰ Based upon actual observation or upon experimental data

(<http://www.dictionary.com/browse/a-posteriori>, accessed 5 July 2016).

The Transcendental Way

In view of the religious conflicts and inter-sectarian wars in our world, there is even more reason to inquire into comprehending the “transcendental” way that will gain us knowledge (Greek, *gnosis*) of the *unrelative* spiritual presence for furthering the ontology of the Truth, through which there is a chance we may find the reason for peace. All religions share the aspiration for the privilege to gain knowledge and have the opportunity to have access to the path that will enable the faithful to be enlightened for their well-being. There would be liberation to roam creatively the cosmos, having acquired the understanding of one’s divine Origin already in presence for/by each person.

Transcendence is the key to overcoming the corrupting intellectual deformities sitting at the heart of the confounded context problem. To reiterate, confounding happens when someone gets their contexts mixed, confusing the natural, *relative* worldly context as the “supernatural,” *unrelative* spiritual context. This problem, when restated from the viewpoint of “occupied spaces,” highlights the lacking awareness of *where* and *in what* space we ought to be standing in, in order to overcome the obstacles to tear down the “barriers” so that the spiritual context we are already in is revealed naturally, without hindrance. Saint Paul’s words, the “resurrection of the dead” correspond to the removal of the barriers to experience the “incorruptible.”

The spiritual space, even while not contributing any physical assets, is the primal ground for something to exist—the metaphysical pre-essence (essentiality) of pure Be-ing for Presence for existential spaces. The be-ing for presence and the existence for the present are of mutually inclusive, concurrent natures, as already proposed by Equivalence_1 on page 186. The spiritual space is mutually inclusive of the physical and mental spaces, just as the *unrelative* and *relative* realities are, respectively. The notion of Unity was presented through the mutually inclusive operator “⊙” that formulated the integrity between *relative* and *unrelative* presences.

The reader can visualize this bi-directional togetherness in the following way: One cannot speak of an inflated balloon without either the air or the rubber balloon. If one imagines be-ing as the filler of any space, then anything filled is present along with the occupying breath. The shell, when “inflated,” includes itself and what occupies it simultaneously.

Such is as the argument that there cannot be the manifest Reality without the spiritual “breath” of Be-ing—the Presence God “is,” as spoken in the scripture:

“[Y]ou were without life, and He gave you life.”³³¹

God, as the Fountainhead, “is,” the Presence (ready) eternally owning all flow for Be-ing. The stream flows while the Fountainhead supplies Presence by Be-ing. We are guided by the numinous—by Grace—so that we can harmonize the innate primordial relationship between our divine Source and the flow that we are from the Eternal Fountain.

The ever-present Fountainhead for the life stream is eternally present as Own Source for the spring, even in the possibility of no flow. OwnSelf “is”—Omnipresent.

PRIMORDIAL STATE OF ISNESS

Any origin is a source for something to follow and flow: God-is-ness is our Origin and also the Source of all existence. It is the “potential” for actuality to be present for you and me. It is the seed to be present—or not to be present—as a tree or a butterfly. God’s isness of Be-ing is the intrinsic endowment that is the core of pre-manifest nature. Isness is potent to “be” as mentioned for a tree seed, or any other presence.

What appears metaphysical to the human mind is God Reality. The unseen for the human is the pre-manifest Be-ing by God’s isness, and what is seen as the created for the human is pure Presence for God—all possible by God’s Nature—isness of “is.” The metaphysical nature of be-ing has, therefore, metaphorically speaking, a mean-ing characteristic. In effect, it is the ontological “mean” between the Origin and the manifest presence represented by the living.

The manifest actuality, having occupied physical space, is justified in time by the Origin. The possibility to exist is necessarily implicit in the divine Order of Be-ing. The seed has the standing of both physicality (a small seed) and an unphysical pre-manifest potentiality (isness). God’s isness, initially, is the potential that grants pure Presence as the spiritual space (the “force of necessity”³³²) and onward to actuality for material presence by manifesting in physical space by *mutually* and *inclusively* owning spiritual space. Be-ing is the endowment by God-is-ness for inherent Presence.

If “God is,” then the divinity endowed on all existent by merely be-ing is God’s isness as we stated: “The seed is.” The Real “is.” Realness is God’s Nature—isness. What sort of nature is being acknowledged with the sentence “The seed is?” The non-dependent selfhood of any existent—the Selfhood of isness—as the source of being something, or the belonging of a created, is

³³¹ (Qur’an 1957), 2:28

³³² (Bohm 1980), 181

acknowledged. In the absence of all remnants of physicality, the identity provided by isness for any “is.”

What is meant by “is” in the uttering “He is” is an identity of be-ing for Presence (to come, or may not come), irrespective of all defining physical or mental characteristics that constitute him and detached from whatever peculiar nature he possesses specifically and concretely. Isness in “He is” expresses the Reality that is detached and cleansed of all that can follow existentially *relative* to him, except that “he” indicates a male subject. One would be left with the *unrelative* aspect of a creature—i.e., one’s isness—if their existential presence were to be nullified in some manner, as though stripped naked of relative belongings.

In this sense, “He is” also means he is of be-ing and his isness is unattached to who he may be as a person and to his position in the world. These words should cause us to recall what was said of “I am” on page 155 in the divine Context. The nature of the origin “I am” grants flow of only *OwnSelf* for the fact that is Own Source. Isness is *the* Source as Own Origin, without dependence. A source supplanted by any other (of existence), on the other hand, is with dependence on the supplanter of that source.

The unrelativity of pure Presence is the key to our understanding the Truth. This key is timeless and “ontologically ahead” of all manifest of relativity. Accordingly, my interpretation of isness is “the potentiality” expressed by Hz. Plotinus that has a “seeding” role in all that is of Presence (as the metaphor pointed out on page 204 with Figure 7).

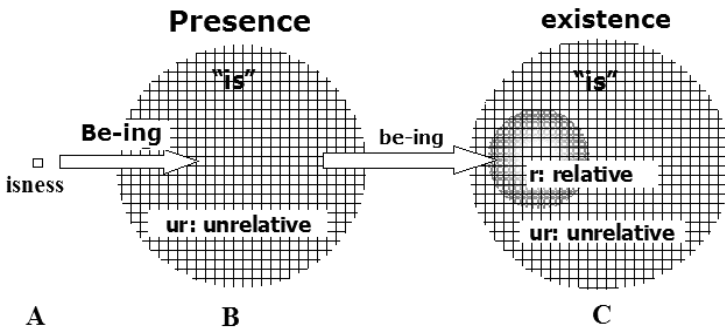


Figure 8: The Ontology of the Truth

Through isness (Phase A), there is Presence (Phase B) by Be-ing,
and through be-ing for presence, there is existence (Phase C).

At any instant, “is” is the *shared* common Ground fundamental status of any presence, and of all *relative* existent. The ontological source of “is” is

isness: The nature of Self-causation by Be-ing, manifest as all forms of presence. The *unrelative* fabric of Be-ing is isness—the Spirit.

In the lesson of the seed analogy, be-ing was paralleled with the concealed “would-be” aspect of a seed belowground. After manifesting aboveground, the concealed seed actually becomes a tree plant and is considered in presence and existence with shape and form.

Conversely, the withering away of the plant would be considered “the cessation of that being” (no hyphen) without any impact on Presence that gave rise to the seed belowground. Isness is the essence of the life that we know and live divinely. To explain how human reality engages with the *unrelative* nature of God-is-ness, the three phases of Figure 8 are useful to utilize, which are labeled as A, B, and C.

Any “something” (r) existentially entails:

- Phase A: Primal Selfhood of isness ahead of Presence of Be-ing.
- Phase B: Presence ahead of being manifest to gain actuality as “something” existing.
- Phase C: An existence of “something,” having come into being as a concrete presence following being manifest.

The reader should not make the error of seeing the three phases sequentially in time and space as they move toward the right-hand side of the figure. Having said that, Phase B is an ontological derivative of Phase A, and Phase C of Phase B. It can be seen that *a priori*-order reality starting at the “Origin” (Phase A) acquires (owns) the reality of the dependent order (while being owned simultaneously) to self-manifest.

Each acquisition claims to self-justify, always with fidelity to its own ontology, grounded on the Unity of Selfhood. What this means is that *fidelity* is prerequisite for Self-justification, since there is nothing “outside” the Self—“the One”—that is not of Oneness inherent with “*Ehyeh-Asher-Ehyeh*.”

Hz. Plotinus expressed such Unity in Enneads V.1.7:

*“Of course the divisibility belonging to the circle does not apply to the One; here to be sure is a unity; but there the Unity which is the potentiality of all existence.”*³³³

The numenon of Presence (Phase B) harbors the harmony of equilibrium of pure Be-ing and ownership of non-dependent Self.

³³³ (Plotinus 1991), 355

Phase C, with existence—in contrast with its separation by dependence—is in search of its “home” for no (external) dependence, flowing for unity in wholeness while feeling the pains of duality in separated (hence, alienated) consciousness.

One can question if the created entity (in the likeness of a human being) can acquire its own presence, independent of own physical and mental spaces, and whether one can experience with their own individual reality, purely as be-ing, in order to feel the ever-present connectedness with the spiritual space—“is.” When approached in the reverse direction, the hierarchic order of be-ing (from Phase C toward Phase A in Figure 8) leads to attaining one’s origin for be-ing.

When possible, and with that flow, one can also acquire the isness (of all) if—and only if—that entity is simultaneously graced by pure Presence of Be-ing to attain the pure selfless consciousness (“Self-seeing”) of the realm of the *unrelative* (Phase B). In the manner the notion of *acquisition* is used here, it refers to *receiving* or *gaining the awareness* of the spiritual suchness—i.e., the pure Presence of *unrelative* Be-ing.

For instance, would humans have a concept of color if there was only one color for everything? With only redness and red color, the distinction between colors would not exist. When one sees a red apple, at which point does one become aware of redness with no other color to compare it to? How can one intuit redness from an apple colored red while both—the redness and the apple—are mutually including each other?

It is not possible as long as the only color I see is red, and the possibility only occurs when I see something of a different color—like a green apple. Similarly, if there was only *unrelative* presence without form, then isness could not be known—Be-ing, *OwnSelf*. However, manifested *relative* forms are needed to distinguish between presences in order to realize the isness, as a source, for those forms.

The truism in such case says: To reveal unrelativity as the ground of be-ing, relativity is needed, save when relativity ceases. The ceasing is possible only while *relative* is present, in order to be cleansed of relativity. As Michelangelo allegedly said, he saw the angel in the marble and carved until he set the angel free. This is exactly analogous to the case for pure Presence—what is there, “hidden” like the angel (the *unrelative* isness), needs to be “set free” by “carving” or cleansing all forms of intervening or obscuring *relative* presences: the excess marble.

Self-annihilating relativity births unrelativity as own reality at one’s existential origin, having been once born *relative*. Similarly, when isness, as the source of presence, is attributed to a person, one then has to become aware of divine Presence to identify the person’s *unrelative* origin.

Just as one can only be aware of the red apple after seeing a green kind, one can only be aware of “is” in the world—in the form of a human being—

only if the human can see ownself *unrelative*, without the obscuring colors of relativity.

BE-ING IS NOT A “WHAT” BUT A “HOW”

Through the word “be-ing,” we see that unrelativity can be spoken of with no need for pronounceable words. Be-ing of isness is the one and only source for all existence—to be of presence can only be an act by and of be-ing. If be-ing is like the dormant potential of “the seed” of life, this condition presents the ability to give rise to extended presence (Phase C of Figure 8).

Definitely, be-ing is not a “what,” but is a *pure act*—a “how”—to bring to life *relative* spaces as ownings by and for “is” that enables existence to begin and evolve toward harmonious self-actualization. Be-ing of God’s isness embeds OwnSelf to own, as well as to become Own-ed with providence.

The realm of Oneness owns the essence of Own pre-manifest. In other words, the essence of the ultimate Reality of Presence is with wholeness, co-resident with the existent, and therefore is *not* external to the Owner or to the own-ed. The existent is an integral continuance (with immanence) of “is” in a mutually inclusive embrace. Creation is a solitary act of be-ing for the realm of the *post-manifest*. Nothing is external to “is”; it is only a matter of ordering ontologically, as the intellect has found it fit to express relatively.

Please note: I have not said “within the realm of the post-manifest,” since “within” implies an external coming “in” to be “with.” That usage would constitute a disregard for oneness and a mental frailty which would introduce temporality and contrasting positioning to divide and fracture.

Be-ing is a self-actualizing act without dimensionality of properties belonging to things we customarily associate with physical matter or mental meaning. Dimensionless reality of any and all presence (in) itself is by be-ing, the purity by how (and not “what”) to be seen “naked” (again), we hope, and would be realized by each selflessly conscious person. The pure Presence of Be-ing is situated, now, like the air we breathe all around and through us. It is unrelatively infused with what we do as we are. In other words, Presence is all Reality (as one), as “is”—life itself “is”—presence—by the act by be-ing.

Linguistic caution is required. One neither says “presence has be-ing” nor “presence is being.” One cannot say “be-ing has” because “what-ness” can be had by a thing and be-ing is not a “what” for not being a “thing.” In reference to Figure 8 Phase A, it can be seen that when one says the “Emanation of Origin as Be-ing,” it leads to a composite of Phases A and B consolidated by Phase C; similarly, linguistic care should be accentuated here as well. I have not used the word “from” in “Emanation of Origin as Be-ing” since it implies a severance; hence, a separation which is a movement in physical and mental

spaces—a relative event(uality). In fact, “emanation” itself connotes a flow “from” some place “to” another, which again infers severance.

Any separation would constitute infidelity to isness as one immanent Origin for “begetting” the spiritual divine Space. The content of language that uses the word “from” creates disjunction in the likeness of “from here to there,” which could lead—in fact, does lead—to a dualistic connotation that violates wholeness in meaning for Unity God “is.”

The reader must be forewarned that, in such cases, the confusion of consciousness of oneness is inevitable, even while the unity stressed with Unity Equivalence_1 is ever present. The *language of unity* should be pursued relentlessly in order to lead the conscious faculties on the right path toward knowing the Truth of Unity Equivalence_2 eventually, to allow the soul to acquire the principle of unrelativity. The state of *instanding* is absolutely necessary to attain the realization of unrelativity in order to be enlightened as described by “¬ r ⊙ ur ↔ one”—Unity Equivalence_2.

CREATION—OWNING BY ISNESS

HZ. Plotinus claimed we are all emanations of one Origin, “circumradiation— produced from the Supreme”³³⁴—God the Supreme. By adapting this interpretation, it can be said that this Origin is the singularity for “Be-ing” with Presence in Unity, integral with the Omnipresence of “is.” For HZ. Plotinus, what he calls “emanation” is the “soul’s descent,” an ontological movement *away* from the purity Origin.

In Ennead 5.1.6, the idea of emanation is compared to diffusion “from” the One, of which there are three primary underlying essentials:

- the One
- the Intellect/Will/Spirit
- the Soul

I use the word “soul” to express an instance of the Spirit—the Be-ing of isness as the Spirit. “Soul” is used by others synonymously with such words as “mind,” “self,” and “spirit.” According to my usage, *soul* is an instance of Be-ing—i.e., be-ing for “is.”

From Oneness perspective, emanation is problematic because it creates the grounds for separation from the Source (of emanation). In my view, “descent” implies ontological shift into relativity by becoming dependent for being. Dependence is stepping away with duality (the “fall”) from perfection: perfection resides with the purity God “is.”

³³⁴ (Plotinus 1991), 354

Observe the grid lines in Figure 9 (this figure is basically Phase C of Figure 8) to illustrate the owning of isness, virtually depicting the terminus of ontological succession (“emanation”) of any created entity. One can infer from this that divine *Owning* is being made visible (revealed) through the created—what eventually becomes the present. “Creation” is the existent form of the own-ed. It is the manifestation (p) of pure essence of “All” we have labeled *unrelative* Pure Presence (P).

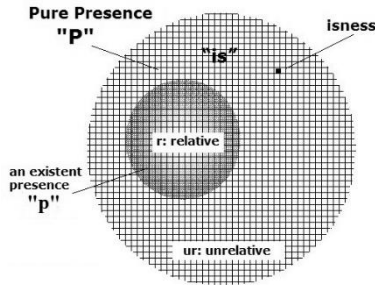


Figure 9: Owning by Isness

We expect that the central space (P) is common to every created being—the grid lines are everywhere—and yet, the inner sphere (p), *relative* presence, is unique to each being or thing. The space of (P) analogously depicts the “seed” metaphor of isness and the eternal pure Presence—the potential “to be,” residing and unmanifest with each entity, is represented by this seed.

The occupied space of sphere (p) represents the time-bound physical (phenomenal) and the mental (noumenal) presences for an entity. It is analogous to the tree that the seed has given rise to beyond the ground of be-ing. The inner sphere (p) can be named “(post)manifest,” since it points to those things that form contingently on the potential of plane (P). The inner sphere (p) is a consequence of createdness as an own-ed by gaining the form of an existent being, still of the Presence of Be-ing (P), “in the image of” isness.

Through one solitary, shared *unrelative* (ur) source, we, as created beings, are all imbued—hence, tied together—with the Unity outer plane (P) at our core, yet our uniqueness and variations are the *relative* (r), or the manifest aspect of “is,” corresponding to (p) that is called manifest/created entity.

We can contemplate and view each created as a sphere with variations on the surface representing our differences and exhibiting the particularities of our worldly existence. Visualize the shared oneness as the fabric of each of us—on that single ground of eternal Presence of Be-ing—tying together all

Creation, owning all as “is,” sourced by God-is-ness. As an instance of manifested God Reality, each one of us is consequently spiritually complete be-caused by Be-ing of isness.

Hence, we are (in) the image of the One—the Creator—in Own likeness as the divine, in Oneness of the *unrelative* Truth. Hz. Plotinus explained:

*“The One remain intact in the principle which is before all beings; especially since the entities produced in its likeness, while it thus remains intact, owe their existence to no other, but to its own all-sufficient power.”*³³⁵

The self-enfolding Selfhood of “is”—hence, the reflexivity of OwnSelf—exhibits unrelativity of isness. The immanence of the essence of be-ing inherently gives refuge for the manifest, since it is of single ownership. This sustaining Ownership (Arabic, *Rahim*, “Merciful”) is what is meant to be communicated by the term “self-enfolding.” The fact is that a created “self,” having been (manifested)—even though it has the appearance of an independent, distinct, and complete entity—is still the continuance of its source without interruption, in essence, unrelatively. Therefore, it is still dependent (*relative*) while also non-dependent (*unrelative*). In essence we are all tied together with the same “spiritual-umbilical cord.”

There appears to be a paradox along the path for the Truth that is a consequence of not being able to experience with selfless consciousness, co-incidentally together, of both the nature of the life lived and the nature of Life’s Origin. The problem of unattainable overlap for consciousness in unity will continue to show up until we bring about a resolution to this paradox.

The difficulty we face resides with all forms of relativity, driven by an exclusionary mindfulness (metaverse) that leads to duality in every aspect of relational human life. By building on to the previously presented explanation of the owner/own-ed relationship, I show that the aforementioned “no overlap” (for the owner) amounts to being conscious only of what one relatively owns—without the awareness of their being owned (by *unrelative* Be-ing). By acting as a passive, self-centric, and spiritually disabled myopic observer, one disallows the knowledge of the bi-directional flow of Reality that is integral—already—with each entity. Darwinian Natural Selection asserts unidirectional evolution without intelligent bi-directional ownership.³³⁶

The necessity of bi-directional consciousness of owning (be-ing) and being own-ed (existing) is solely a byproduct or consequence of

³³⁵ (Plotinus 1991), *Enneads* V.5.5

³³⁶ (Dembski and Wells 2008), 28.

self-justification by each phase of ontological reality with fidelity to the divine Order of the Real. The act of acquiring “be-ing” with fidelity to pureness of Presence also breeds fidelity to God’s Own “essential”³³⁷ nature. The underlined importance is not in what is bred, but how. The process for acquiring with complete fidelity to pure Presence will explain how it is possible for one to “see” one’s presence as the divine Space in one’s own ontology—i.e., “how to know spiritually.”

DEATH: NOT AN END

Even when I, as an existent, become deceased—i.e., cease to “exist” by being physically dead and unconscious—the reality of be-ing, as a numenon, remains eternally true. “I am” is unconditionally of Be-ing. For me, as a creature, having lived and died, my personal be-ing of “I am” is without end, since divine Numenon is not *relative* to me, or to any other person or thing in existence, or that has ever been in existence. In this regard, Hz. Plotinus explains:

*“[I]ts blessedness inherent not acquired; for all belongs to it eternally and it holds the authentic Eternity imitated by Time.”*³³⁸

The death of the physical and the mental (becoming unconscious) cannot diminish or affect, to any degree, the isness (the “authentic Eternity”) that is and was and always will be the source of a person, having been of presence (by the be-ing of “is”) while alive. This truth can only be fully appreciated when be-ing (as a “how”) is known directly through firsthand personal experience of isness for be-ing. One cannot gain the knowledge of the immortality of *unrelative* Be-ing (analytically or synthetically) by manipulating symbols in the sphere of words and sentences. The personal meaning of the word “be-ing” cannot become ontologically real with logical propositions, or through mental logical discourse, or with intuition. Be-ing of isness is the pre-manifest state ahead of existence at any time.

This shows that one can know redness only after having the experience of the redness of a red apple and not before—not by the idea of an imagined “red apple” while not having seen one. Be-ing is solely and purely responsible for Presence. This points us to a “starting point” in Saint Thomas Aquinas’ terminology: “[T]he first efficient cause.”³³⁹ The spoken “cause” is isness—the Origin-al Reality condition of all existent. In the ontological

³³⁷ (Al-Arabī 1980)

³³⁸ (Plotinus 1991), 351

³³⁹ (Aquinas 1945), 22, *Summa Theologica*, Q. 2 Art. 3

sense, “first” refers to the head of the order for be-ing, not a position in time of past events.

Ahead of and subsequent to existence, isness uniquely belongs to the Owner—“I am,” of Reality—while “be-ing” functionally points to *the act* (occurrence) of making something be (present). Be-ing holds *the will* to be (i.e., the immanent potentiality of isness), while the thing itself is a being willing to live, necessarily having been willed (for presence). The spoken spiritual reality of isness is truly tough to grasp with the mind.

The puzzling question is: How can it be that one is of be-ing “be-fore” one’s existence?

Living provides the privilege to understand this unrelative human condition only if one is able to use this (life’s) opportunity to gain the selfless consciousness of ones be-ing—the soul—and of God as pure Be-ing—the Spirit of “I am.” By the same token, having “been” alive establishes for me, and you, the context of relativity of having been existent someone. This connotes that some reality has to be the origin of any *relative*, having sourced its presence for whatever it turned out to be.

According to a possible interpretation of Hz. Plotinus, Be-ing gives rise to existence through “emanation.” With respect to my terminology, this emanation is really owning by the Be-ing for “Presence.” Emanated Be-ing³⁴⁰ of God-is-ness—Source—(not *from* Source) causes divine Ownership. My being owns the “emanated” be-ing and owned by isness. In effect, I have acquired the universality I am given—now God’s isness dwells with me, with reverence. I am grateful. God-is-ness dwells (occupies) as “I” and grants presence as “me”—this is the Truth for your and my existence—having been “blessed.”

Isness, as everyone’s primal Origin of Reality, is always “intact,” since is the Source of all, manifests by Be-ing for Presence while pure Presence (of “is”) manifests by be-ing for existent presence.

When viewed from the actuality side of Creation, the createdness of the existent is, by some accounts, “made,” which can be said is a consequence of the Maker’s activity as Own acquisition—“owning”—of Own Presence. All Creation is the result of the same single Reality manifesting *OwnSelf*, for *OwnSelf* and by *OwnSelf*.

This Self-embracing reflexivity (mentioned earlier) that sources relativity needs to be appreciated before one can understand the origin of *relative* reality in the world. Creation is the showing and displaying of the *relative* aspect of the *unrelative* Presence of Eternal isness—ahead of any theory of evolution can be applied. The “is” of the Presence of Be-ing so uttered, “I am I am.” “I am” as “is” is before the creation and “is” after the creation (as well

³⁴⁰ (Plotinus 1991), 3.2.16

as when and if the creation ceases to exist) with and/or without an existent present. God “is,” eternal, immortal, and ever present.

The pre-manifest esoteric Reality (plane (P) in Figure 9) can be experienced and known spiritually by each person who has created the accommodating setting by being free of conditions. The direct experience—by unmediated and immediate selfless consciousness of pure Be-ing—of one’s primordial source of presence will provide the backdrop for a personal spiritual reality that can address the private “spiritual” questions of ontological nature, such as:

- Where does divinity come from?
- What do we mean by “heaven”?
- Is reincarnation real?

If I need to connect with my pre-manifest nature—to know where I came from—I need to taste unrelativity. *Unrelative* consciousness reveals the Ground of Be-ing that will provide the cognitive principles as tools for understanding the spiritual aspect of human nature itself that is unshakable, and impossible to fully harness within time or space—or in any other *relative* conditional realm.

The effort to answer universal spiritual questions corresponds to attempts at understanding the Truth of personal divinity. The spiritual aspect of human nature ought not to be regarded as God-like,³⁴¹ since “likeness” is a noumenon, like aboutness, a limited sphere of relativity. The spiritual, as a numenon, needs to be seen within the universal embrace of divine Ownership: *Humans are of God and owned by God*. The steps to be taken, synonymous with ascertaining God’s Nature along the path toward learning unrelativity, will enlist us to tackle the Mystery of God—the *unrelative* unknown. We can personally and directly know the universal nature of be-ing to ensure Justice for divine Ontology and to further the process for its faithful representation.

“Seeing Unrelatively,” following, looks into this process to see, which is instrumental in knowing the Truth, God “is.” It can deliver “a how” of firsthand knowledge of the Truth. The next chapter inquires into acquiring the *unrelative* Presence with the soul’s eye of be-ing to attain the realm of spiritual purity—the space regarded as holy and sacred.

³⁴¹ The “theosis” concept in Christianity treats the aspect of attaining likeness to God.

Chapter 12

SEEING UNRELATIVELY

*“When my beloved (the Lord) appears, with what eye do I see him?
With his eye, not with mine, for none sees Him except Himself.”³⁴²*

Hz. Ibn ‘Arabī

It can be categorically stated that for an explanation to stand the test of truth, first must come the acquiring with a certain quality spoken of on page 112—the seeing with fidelity. What generates the purity of vision, well exemplified by the nature of the eye used to see divine Reality, is fidelity of God’s Eye that only sees OwnSelf as the One. In addition, how human language is utilized to describe the seeing of theological truth is of utmost concern when considering how wrongly the story can be transmitted, since its presentation, for the “likeness,” relies on symbols and can stray from the divine Context of the Truth.

I stated that the sentence “God is” is the most concise and complete expression for God Reality since the fundamental metaphysical nature of divinity is communicated in simplest terms. The knowledge gained, for our sake, would be justice to the Reality—upon which we are forever dependent. It is only by *instanding* that we can come to realize isness as “the thing-in-itself”—the innate nature of our living by the soul as the acquirer (seer) and the acquired (seen).

At the instant of seeing, for its proper birth, a seer and the to-be-seen of any form must be present. This mandatory mutuality in presence creates a visionary encounter true in any situation of perception that happens automatically.

In a physical phenomenological encounter, for instance, the eyeballs (of the seer), along with the brain (the intermediary), as well as the object to-be-seen, are discernible while in relation with their presence. In a noumenological encounter, the mind (of the seer) is engaged, also as the intermediary, with the mental object to be “seen” for understanding while participating, again, with each in relation for knowing.

The affirmed relations, through consciousness, between the elements of an encounter establish the basis for knowledge. Meeting a stranger initiates a process. The end of the encounter tells one that one has learned few things about the person. A new idea is also an encounter by and in the mind, within

³⁴² (Nicholson 1989), 165

its own consciousness, having formed the co-inciding relations between previously transformed presences transcribed in memory.

A spiritual numenological encounter is quite different from the physical and mental forms of seeing. It is unique and special in the sense that such encounter, as warranted by the spiritual “object,” leads to the removal of all intermediary relations. At such a point, when all mediation is put aside, the seer and seen spiritually occupy each other as “one” at a point of singularity, as one and the same entity in oneness, perfectly expressed by the testimonial:

“[T]he eye by which I see God is the same as the eye by which God sees me.”³⁴³

Spiritual encounter, according to Martin Buber, is “fusion into a whole being ... [as the oneness of] I-Thou,” which is the numenal kind of spiritual acquisition:

“[T]he Thou encounters me by grace—it [the numinous] cannot be found by speaking ... The Thou encounters me. But I enter into a direct relationship to it ... The basic word I-Thou can be spoken only with one’s whole being. The concentration and fusion into a whole being can never be accomplished by me, can never be accomplished without me. I require a Thou to become; becoming I, I say Thou.”³⁴⁴

From the initial point we encounter life—from our first breath onward—we are allowed to explore and express what becomes “real” for us. It is through acts of acquisition that we experience truths so that we can speak of them, for it is what we encounter—in our unique special ways, with color and texture—when processed by intelligence that turns into a facet of living personage.. “All actual life is encounter,” articulated Martin Buber.³⁴⁵

We would not expect someone who has not been to the summit of Mount Everest to describe the panoramic view from “the top of the world.” Nor would we expect someone who has not experienced Nirvana to teach us the ways of Buddhahood. Nor would we expect anyone to speak authoritatively of the far side of the moon when not having traveled there—only an astronaut can tell us all about the far dark side. Those who have not encountered truths cannot speak of them.

In the absence of encounter, how can the living declare presence as life, and for spiritual acquisition that sees, to be consciousness? How can I

³⁴³ (Eckhart 1996), xi

³⁴⁴ (Buber 1925), 62

³⁴⁵ Ibid.

express and affirm beauty without experiencing the sparrow's flight? How can I articulate suffering without experiencing the pain of the ailing and the hungry—all the disowned? The notion of existence, without a seer as the reference point for the existent thing seen, cannot be spoken for any moment's reality, whether through sight or insight.

In contrast, the divine *unrelative* Be-ing cannot, and need not, be affirmed relatively. What is in perpetual Unity, with wholeness, need not, and cannot, be seen by seers with physical and mental “eyes” as though in separate pieces—as things—according to the corporeal functioning senses. Spiritual Presence needs no reference point since cannot be considered as though a formal dependent, as though a created, existent *relative* thing.

Since Presence affirms *OwnSelf* eternally (in Heaven), God (on Earth), as *OwnSelf*, can be affirmed through *transcendent* human consciousness; the Reality of Be-ing can be known by (you) the solitary acquirer of (your) God-is-ness. *Unrelative* Be-ing is pure Presence, even without a seer. Pure Be-ing needs to be affirmed as eternally present *Own Source*, since Be-ing can only be *OwnSelf*—if you like, as *Own Self-referent*.

FORMS OF SEEING

All living beings need to detect presence around them. Animals detect, and so acquire, presence with their sensory organs. Our canine friends use their noses to acquire the presence of other creatures while on their trails—they track prey based on the scent left behind. Effectively blind and in the absence of sunlight, bats have developed the ability to “see” in the dark to detect the presence of scurrying rodents and flying insects through emitted sonar waves. The reflected acoustic waves echo in their ears and allow them to sense the proximity of their target in a process called “echolocation.” Cat whiskers, and whiskers in general, help for tactile sensing, such is a gauge whether an opening is wide enough for the trailing torso to pass through. The creature basically “sees” the physical dimension through what the touch input provides to the brain.

At the most elemental level, all creatures' survival is dependent on the ability to detect danger. Detecting the presence of prey for physical sustenance, for instance, and the presence of a mate for reproduction (gene sharing) are of equal importance for the species' continuance.

Human beings acquire the presence of physical objects around us in the light of day, or by using torches and flashlights. Through touch, a physically blind sculptor will acquire the present reality of their modeling subject. We use our minds to attain the presence of relationships established *about* physical objects, events, and happenings around us. Each relation is stored

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away in the brain for future use as informed means. We see with our mind's eye and interpret those linkages to tie ends with our standing in them.

For instance, if we are in a democratic society when voting time arrives, the state of national policies on security and justice becomes points of consideration in our responsibilities as citizens. We might recall—mentally see—the lack of accomplishments of an administration while deciding whom to vote for next as a political leader.

The potential also exists to acquire pure Presence as another form of seeing.

Compiling every form of seeing in nature would demonstrate the common denominator for the seeing process, which turns out to be the “acquiring of presence” stated on page 67. Any acquisition of presence effectively means making something “present” for the acquirer. The words “eyesight” and “seeing” normally refer to the anatomical eyes of an acquirer. The word “seeing,” therefore, can be applied to all instances where presence, in its infinitely alternate forms, is received and made an own-ed by acquiring.

Here, the meaning of what it means *to see* is extended. Wherever and whenever we practice the ability to bring forth the acquisition of presence—irrespective of the shape or form or location—we may confidently call that act “seeing.”

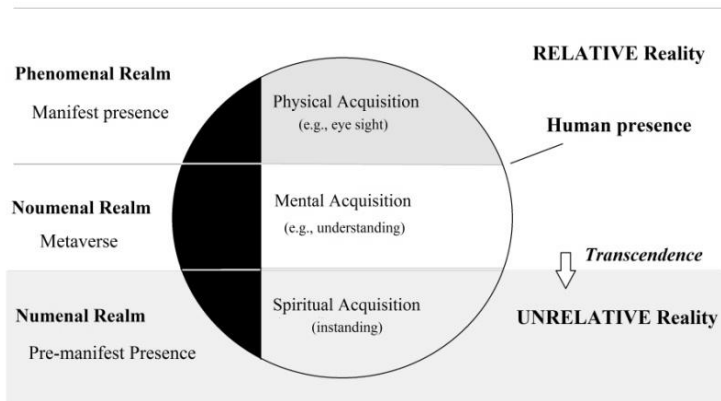


Figure 10: Three Forms of Acquisition

The Three Forms of Acquisition

In summary, we can generally categorize three forms of acquisition. They correspond to the three kinds of presences listed in the previous chapter and are depicted by Figure 10.

Each form corresponds to a mode of seeing: by eyesight for the physical, by understanding for the mental, and by *instanding* for the spiritual.

1. Physical form of acquisition

As the most prevalent, this form of acquiring is possible solely through the sensory organs. Vital sensory capabilities developed by creatures through different organs support the five senses. For human beings, this is predominantly through eyesight (a third of our brain is dedicated to vision) and through hearing, smell, taste, and touch. Any sensory organ can qualify as an instrument for acquisition—noses, ears, skin, etc.

The physical realm is ascertained through evidence of material composition occupying physical space. The physical evolution of each creature required adaptation to its surroundings. We can deduce from our pheno-menological experiences that the physical seeing functions in circumstantially appropriate ways and through means determined by the nature of the presence being received. The visual powers of an eagle, when placed next to the wolf's scenting strength, tell us what sort of environment each thrives in. Having two eyes (stereopsis) helps creatures ascertain depth and distance—a much-needed trait for the acquisition of distant prey. And therefore, we can say that the form of the creature's acquisition methods depend upon the presence that defines the necessitating circumstances.

Scientific studies show that we “see” with and through our brains. Once sensory inputs are registered by the brain, they stand in as a mental mode of presence. For its purpose, while the aim is identical, these “means” deal with varied physical characteristics of the medium from which the “reflections” of the objects—that are presently in sensory reach—are received.

In their book “Principles of Neural Science” (2000) Eric Kandel and his colleagues summarized the brain's role for perception. According to them:

“One of the primary functions of a brain is to extract biologically relevant information from sensory inputs. The human brain is provided with information about light, sound, the chemical composition of the atmosphere, temperature, head orientation, limb position, the chemical composition of the bloodstream, and more. In other animals additional senses may be present, such as the infrared heat-sense of snakes, the magnetic field sense of some birds, or the electric field sense of some types of fish. Moreover, other animals

may develop existing sensory systems in new ways, such as the adaptation by bats of the auditory sense into a form of sonar. One way or another, all of these sensory modalities is initially detected by specialized sensors that project signals into the brain."³⁴⁶

2. Mental form of acquisition

In view of Kandel and Jassell's summary, what we think of as "physical ways of seeing" should instead be viewed as metaphysical,³⁴⁷ since what we "see" with our mind's eye is the metaversion of what our physical sensory receptors have directed to the brain. The neurologic signals arriving from our eyeballs (and from other sources) are interpreted by the brain and stored in noumenal patterns, which define internally the reflections from the externally present. The coalesced sensory input for the brain generates a virtual picture of cumulative presence.³⁴⁸ What we see through our eyeballs is not the physical directly, but indirectly through the brain—a virtual representation of physical reality from processed, reflected light waves.

This is analogous to observing an image on a 35 mm camera film and not the physical object itself, whose image the camera captured. The event of seeing—i.e., human sight—is what was sensed and captured on the film surface, not the object itself, which is removed from the observer. The seeming simultaneity of the events (in consideration of the high speed with which sight is acquired) gives us a misleading—in fact, false—impression that we actually see what is out there.

In reality, what we see is "in here"—within the cortex of our brain—and the image we perceive is the mind itself—a *medium of presence* that acts like the surface of the 35 mm film, but encoded by the brain.

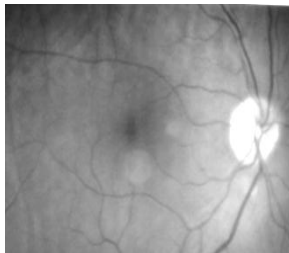


Photo 4: Magical light instrument: One entry point into metaverse.

³⁴⁶ https://en.wikipedia.org/wiki/Brain#cite_note-Kandel_2000-7, accessed 25 July 2016.

³⁴⁷ I am aware of using this term with liberty, save for extending its literal meaning.

³⁴⁸ (Hawkins 2005)

The mind, by being a “version copy” of the real, extends a person’s “virtual” capabilities beyond the material because the human being has been endowed with the ability to create an internal realm based on the process—generating patterns—associated with external reality. Mental extension allows the world to be virtually recreated by the brain by interposing a level of abstraction between the phenomenal physical presence and its virtual representation—the noumenal presence of the brain.

In effect, the mind creates truths in order to understand the ongoing relationships in the world by attaching rational meaning to them. From the time we are born, the mind seeks to establish the character and nature of external presences. Infants become attached to adults who are sensitive and responsive in social interactions with the infant and who remain as consistent caregivers. Parental responses lead to the development of patterns of attachment which, in turn, lead to “internal working models” that guide the individual’s feelings, thoughts, and expectations in later relationships.³⁴⁹ Mental objects are representational noumena that hold meanings, which we assign to differing forms of presence. We can observe the mental form of acquisition through the act of discerning meaning.

For instance, “imagining” uses the mind’s codified meta-objects to see again and again in the mental space. The mind’s content portrays images as meaning-bearing truths. These images are unique to the mind’s eye as patterns of and with proposed meaning, which end up becoming material—or, what I prefer to call “metareal”—for further thought. The human subject is abundantly capable of generating abstract mental objects of value based on truths relevant for one’s survival and well-being physically, socially, culturally, and spiritually.

Have you noticed what goes on in the mind as one listens to a story being told? You may hear yourself saying, “I see, I see,” repeatedly to give the storyteller assurance that you are listening and understanding their narrative while forming images in your mind. The story is seen virtually as you pay attention. The sound bites entering your ear canals represent virtual images that cause visualization and can be “seen” virtually by the mind³⁵⁰—if it has been trained to relate to such stimuli. A similar process unfolds while reading a novel, since the story consists of a stream of visualized language symbols—words. You know you are not seeing, literally, any part or piece of it.

3. Spiritual form of acquisition

The third form of acquisition is the spiritual, which adds a new layer to the physical and mental forms. The aim in explaining the spiritual form of acquisition is to accommodate the *unrelative* “environment” of the Spirit

³⁴⁹ <http://en.wikipedia.org/wiki/Infant>, accessed 14 November 2015.

³⁵⁰ (Hawkins 2005), on how this happens physiologically.

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without getting entangled with any *ideas* about divinity. How, then, does one acquire the spiritual presence of metaphysical nature and of isness—God’s unrelativity? How can one see the “transcendent” if spiritual presence is the reality of the “supernatural”—nothing like the mundane presences one encounters daily?

The spiritual form of seeing is by “instanding,” a transformative event that, as an encounter, creates equivalence (because seeing is becoming equivalent) in a mutually inclusive act that deems the seer and the seen come together to occupy each other. Instantly, it unmanifests you to your original Self (the Spiritual Body)—who you are, of “is,” unrelatively.

NEED FOR DETACHMENT

Devoid of any association, how then does the *unrelative* nature of an object determine our way of acquiring its presence of unrelativeness?

To answer, we need a special approach to acquiring *unrelative* reality, as we must sidestep our mental attachments and usual references in order to touch the Self-referent *unrelative* OwnSelf “to rise above the world of association and metaphor.”³⁵¹ This detachment defines the right way so that one is deemed worthy to share the “eye,” having been purified of all relativity. This is the “right worthy way” needed to acquire the Presence of “is,” in which the seer is embedded in the vision.

Since the mind’s process of understanding depends on making referential relationships between abstract objects, what would happen if it could not access any reference—in effect, going “blind” to all other associations in the mind? What would “submitted acquisition” imply when we encounter an “object” while seeking no relation to and with our mind?

Take notice of Hz. Ibn ‘Arabī’s caution:

*“For the seeing of a thing, itself by itself, is not the same as its seeing itself in another, as it were in a mirror; for it appears to itself in a form that is invested by the location of the vision by that which would only appear to it given the existence of the location and its [the location’s] self-disclosure to it.”*³⁵²

We can reason that Hz. Ibn ‘Arabī’s “mirror” is the mind’s interpreting, or mediating, role. Spiritual acquisition can happen only in the absence of any form of mediation “as it were in a mirror.” This *indirection* means that it

³⁵¹ (Armstrong 1993), 190, in reference to Hz. Ghazzali’s view on mystical knowledge.

³⁵² (Al-Arabī 1980), 50

is not possible to see the pure *unrelative* nature of Reality—the source of the vision itself—directly.

It is vitally important to point out that the much-needed acquiring instrument must match and tightly mesh with the nature of the *spiritual* (entity). To that end, the proper instrument to use must be decided on, while “operating” fittingly, by not relying on mental “means” of acquiring the transcendent (page 194). For God-seeing, we need to pursue the third spiritual way to cultivate the above special form of acquiring, or seeing, unrelatively.

GOD-SEEING

If the reader recalls, the question posed by Hz. Ibn ‘Arabī in the citation with which this chapter started was:

“When my beloved (the Lord) appears, with what eye do I see him? With his eye, not with mine, for none sees Him except Himself.”

In the spiritual sense, what allows our access to God Reality is instanding by acquiring pure Presence, which is for seeing the Reality, God “is.” With respect to this mode of seeing while relying on God’s Eye, the following points of interest are brought to the conscious foreground while pondering on Hz. Ibn ‘Arabī’s words above:

- God “appears” to me in order to be seen.
- God has an Eye that is distinct from my eyes.
- For me to see God, I must have access to God’s Eye.
- God can only be seen by *OwnSelf* (“Himself”³⁵³).
- God sees *OwnSelf* with “His” Own Eye.
- When I truly see God, I encounter God through God’s Eye.

When we meditate upon these esoteric points, a number of questions arise:

- What is my role if God is to be seen only through the eye that belongs to God?
- Can I be a seeing-instrument that can fulfill “God-seeing”?

³⁵³ I have added ‘Arabī’s “Himself” next to *OwnSelf* to be consistent, while avoiding anthropomorphic designations. This way we stay clear of language utilizing words such as “He,” “Himself,” “His,” etc.

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- In order to accomplish that, how can I own (or acquire) or gain access to God’s Eye?

The rest of this chapter explores the ways in which the criteria for “God-seeing” sets the bar for spiritual perfection ultimately high—a challenge that can be met by “seeing unrelatively.” God can only be seen by *OwnSelf*, as the fourth bullet point above states. This is only possible, as the third bullet point mandates, when I see with God’s Eye.

While applying this thesis on unrelativity to Hz. Ibn ‘Arabī’s words above, we must distinguish between “His” Eye and my eye in the following way: “Eyes” that see relatively are mine, and the eye that sees unrelatively is God’s (“His”). There are many *relative* (pairs of) eyes, but only one *unrelative* eye. The eye that can see God holds the key to religious prosperity in our search for the Truth. Until I can see with God’s Eye, I will not be able to see the Truth with perfect fidelity to divine Ontology.

The assumption from the start, of course, is that we desire to “see God.” When I am worthy and ready, *and* graced, what needs to happen is the simultaneous “appearance” of God and my having “access” to God’s Eye. I am assured that I am truly seeing God once I have access to God’s Eye. How, then, can I have access to God’s Eye?

At the instant “...the Lord appears...” I must have acquired the Truth God “is,” since “...none sees him except Himself.” In supplanting this, I quote Hz. Eckhart again (initially on page 68) who said,

“The eye by which I see God is the same as the eye by which God sees me.”

Hz. Eckhart’s stress is on the oneness of the eye. When I see God, there is only one eye to speak of. I also understand that God-is-ness—the singular Spirit, *OwnSelf*—owns such an *eye of unrelativity*. *OwnSelf* sees (all) with one “same” eye as I would see with God’s Eye (when I have access to the unrelative divine Eye).

THE PROCESS FOR SEEING

Seeing, as the acquisition process, is shaped by four factors that also determine if and how well God-seeing can happen. These factors are in play together in all cases while acquiring presence (Figure 10). Listed below are the necessary ingredients for dependable and well-grounded seeing.

1) The contextual nature of the acquired presence.

Based on the mental attention and focus of each viewer, a context is set up following the circumstantial perspective of the intention—at the pet

hospital: A pet owner sees the cat as a fluffy loved one, while a vet sees the cat as a curable organism. Each observer's mind, while acquiring the cat's presence, is an integral part of why they are there. Presence that is "literally" a cat is seen virtually as a beloved pet *relative* to the owner, and as a patient *relative* to the vet. As is very apparent with the cat's case, each perspective alters the mind's encounter and establishes, contextually, the nature of the object being seen, since one puts oneself in a medium intentionally.

The points of view and value references are specifically *relative*, as all points of view are. We can deduce that the type of mental encounter by a person shapes and defines *the presence* as they find fit to see it, based on their perspective—a setting—one of loving or curing, and one of family or a patient. Intention creates the setting of the virtual medium where seeing proceeds according to prejudgments, premises, and suppositions, which are all very *relative* to the intending mind. The circumstantial requisite defines, determines, and demands a certain context for the acquisition. What individuals say they see in a picture tells us much about what different contexts have been created for setting the stage for their personal viewing of the presence being acquired by them.



Photo 5: Hubble Space Telescope³⁵⁴

2) The nature of the medium.

Between the seer and the object to-be-seen, there is *the medium* over which the acquisition of some object's presence takes place. For example, air is the medium over which you are reading the words on this page. If you were to read underwater, then water would be the medium over which you received an image. Sea water, as a medium, causes our vision to be blurred with bare open eyes. To improve vision while diving, the use of goggles is required to prevent contact with a liquid environment unsuitable for human

³⁵⁴ <http://grin.hq.nasa.gov/IMAGES/MEDIUM/GPN-2000-001064.jpg>, accessed 4 July 2014.

visual anatomy. If you want to see celestial objects in deep space, you have to use special telescopes to aid your natural vision. Photo 5 shows the fly around of the Hubble Space Telescope (HST) after deployment on its second servicing mission (HST SM-02). (Note the telescope's open aperture door at the left end.)

If you want to see inside the human body, you need an MRI device for penetrating human flesh to acquire the images of internal organs.

Television technology sets up an electronic medium, similarly, between the viewer and the news, or programmed events taking place “out there.” Social media is utilized as a communication medium between those who like to be acquired by sending their photos, videos, comments, or information, etc., and those who acquire by receiving them, bi-directionally. We can deduce, from the cases presented, that for each medium that is *in-between*, one needs to use the appropriate instrumental means to become acquired and be connected. And what is *in-between* inherently influences the process of acquisition for that environment.

If the nature of the medium is associated with mental presence, the thought processes define the media over which the presence is to be acquired. If the nature of the medium is spiritual, the *unrelative* nature of Be-ing of isness determines and directs the means of acquisition. The setting for be-ing is not like any other medium (of presence) of the physical or mental kind. This is because the spiritual space specifically demands the removal of all mediation of *relative* contexts—hence, the need for freedom from contexts based on personal will arises.

While what needs to be acquired is of spiritual nature, which we said is pure Presence of Be-ing—isness—the acquiring entity already has access to such medium, is already standing in it. The spiritually acquiring “instrument,” as a requisite, can only be a being of a certain nature in order to match the nature of the *unrelative* medium of Be-ing—the Spirit.

Here we can establish a principle that is applicable as a maxim, for all forms of presence, for acquiring the presence of any nature: The nature of presence defines, determines, and dictates the specific type of instrument as the right one for acquisition.

3) The instrument used for acquisition.

An instrument is defined in the dictionary as “a tool or implement, one that may be used for delicate work, for scientific or artistic purpose.”³⁵⁵ In the context of law, an instrument is a formal document, such as a deed, contract, etc., which captures legal information. In the context of “seeing,” what is expected to be achieved by an instrument is the acquisition of presence of some

³⁵⁵ *Webster's New World Dictionary of American English*, Third College Edition, New York: Webster's New World: Distributed by Prentice Hall Trade, 1988.

kind. In such a role, an instrument consistently takes on an in-between position (a “mean” point, thus “the means for acquisition”) in order to act as a conduit for providing access according to our intentions. The conduit may be for communication, for gathering information, or for the manipulation of data.

A thesaurus, for example, is an instrument between a word I know and another word I need to know—a synonym. A dictionary is also a similar instrument between a word I do not know and its meaning—a definition for me to learn. A pencil is an instrument between my mind and these words on this page (before they were printed on a machine).

An instrument, basically, is an intermediary we depend on between a source and a destination (in some technical circles called “sink” as in something flows into it, like electrical current), or the thing to-be-seen and the seer. A telescope supplements our existing capabilities by the special effect of lenses where we need enhancement, magnification, or transformation.

In order to emphasize the essential role an intermediary instrument plays, I will focus on the key word “means” while taking part in the task at hand.

A musical instrument is situated at an intermediary position between the artist and the audience and can be seen to hold a “mean” (in-between) position to convey musical artistry—it transforms the instructions of the artist into melodic sounds for the benefit and enjoyment of the listener. What the produced sound entails is the artist’s message, which originates in the artist’s mind and is harmoniously colored as it passes through “the heart and soul” of the musician with emotional content. Music becomes an expression of the musician’s artistic truth by means of their musical instrument—the intermediary.

If the seeing is to be optimal, the acquisition must be made with a fitting instrument, as pointed out when discussing the nature of the medium over which seeing takes place. The criterion of “fitness” defines the suitability between two ends of the encounter that complements the revealing medium—the nature of the presence in that medium.

For example, the dark, unlighted nature of the medium in which a bat operates demands the use of sound-receiving ears as the instrument rather than light-receiving eyes. The bat’s emitted sonar wave has to be of such a nature that it reflects from potential prey to acquire its presence.

Similarly, the cosmic deep space environment requires suitable instruments that can acquire the presence of radiation from galaxies and quasars millions of light-years away. The stellar cosmological reality demands light- and radiation-enhancing devices for locating stellar objects in that medium. An astrophysicist looks through instruments that acquire light

and radio waves emitted by celestial bodies from the depths of the cosmos to ascertain their characteristic presences.

4) The quality of acquisition.

Alongside any instrument's capabilities, the most influential element is the quality of acquisition. The quality we speak of is *the faithfulness* with which the acquisition can and needs to take place. The instrument must be true, with fidelity, to the nature of the object being acquired and the medium in-between—without any alteration or distortion. The negative effects of undesired degradations that may be imposed on the acquired image/signal/idea must be avoided.

The intermediary (the instrument), as a conduit, must be nearly perfect so as not to alter or vary what arrives from the origin of presence—in a way, “transparent.” In order for what arrives to be-come present perfectly for our reception—as it actually is at the origin—we should stay away from all attempts to modify it with conceptions while jamming it into mental spaces, like mini-silos. We only hope to acquire it as it—really—is.

This is the ideal we are expected to achieve as *the perfect* in regard to fidelity. It appears that what is at the origin can be graded as “perfect” only in the sense that with integrity, it is “itself.”

Fidelity is the Quality

Unfortunately, what we see, once it enters the mind, is altered in many different ways—affected by what already exists for that mind. The mind, by its nature, causes alterations according to its makeup (susceptibilities, intentions, prejudices, and value filters) that culminate through and because of each person's diverse nature—their subjectivity.

How the fidelity principle is compulsory for faithful perfection, especially for the realm that is of spiritual nature, demands that we get very close—in fact, closer than close—to the source of the presence—the object itself, or the thing in ownself—since our gaze is expected to be for nothing of distracting relativity and distorting dependence on an instrument with any peculiar discriminating characteristics, save transparency.

SPIRITUAL INFIDELITY

Seeing in the spiritual realm requires disciplined caution, promoting very mindful and gentle special approach in order to receive the Truth—the Holiness of Life's Origin. The sought-after quality for perfect acquisition in the spiritual space transpires when the acquired “image” is in accordance and synchrony with the actual nature of pure Presence. In the absence of acquiring in the “right worthy way,” (page 232) we are led down a precarious

path, grasp-ing for our preferred mental references—which will become an infidelity.

We discussed “[g]od of belief” on page 137 and the ramifications of choosing for the divine Context a “truth” with our mind’s eye of *relative* understanding. We cannot escape the fact that beliefs establish symbolic references to uphold our designs for belief in God which, in the majority of time, turn into a barrier—a corrupting medium—between the Real as “is” and a pompous understanding of *our* glorified divinity.³⁵⁶

Any (relativistic) attribution surely distorts the nature of the *unrelative* by tilting our understanding toward a *relative* explanation (to satisfy a believing heart and mind). No word can stand for the ineffable *unrelative* Real, because corporeal relationships cannot lead us down the path beyond comparisons, no matter how meaningful. In the Hebrew Bible, the Tetragrammaton aims to counteract and avoid the tendency to attach meanings of divinity to a word or a concept. The pure divine Ground, when plowed for a worldly *purpose*, becomes fertile for incomplete apprehension and misunderstanding and, at worst, uproots stones for idols.

This fact should alert any faithful to the human propensity to obscure God Reality with symbols and icons by supreme feelings and *relative* meanings like pebbles being squeezed into virtual reality diamonds, but later to become elements for a barrier to fruitful religious quest. When I say “God is great,” I should not mean to use “great” in comparison to something not so “great.” When I say “God is compassionate,” I should not mean to imply that compassion is in relation to someone who is not so “compassionate.” This fine point of seemingly innocent attempts to express glorifying distinction should not take us away from the purity of the *unrelative*—if we are in agreement with the identification of God’s Nature to be *unrelative* since God “is.”

Aboutness

In the absence of directly experienced firsthand knowledge, we can only learn “about” something through what we gather indirectly from external sources and our interpretations of what we read or hear from others. Words are verbal symbols and shared signs through which the actual is transformed, translated, and—to some extent screened—by the human mind. The seer speaks on their own terms with their own bias, linguistic skills, and mental flexibility after seeing, which transforms the “seen” into a particular

³⁵⁶ Wisdom 14:12. *New Revised Standard Version Bible* (NRSVACE): Anglicised Catholic Edition, copyright © 1989, 1993, 1995 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

virtuality from words of their choice of language. This act of transmutation results in *aboutness*, which is pure and simple relativity, and keeps us separate from knowing unrelativity.

A person must be released from the aboutness of their *relative* mind with regard to God-seeing, since one's quest is access to God's unrelative Eye (through which) to acquire divine Truth. Is one aware that the mind's aboutness (metaness) is the reason why one cannot acquire spiritual Presence? Awareness in *relativity* cannot arrive where the *unrelative* state waits for self-revelation as long as one cannot move the ownership dial toward selfless consciousness in the oneness state. What resides beyond cognition that creates *aboutness* is the primal source of all intellect.

Each one of us must overcome the subjectivity—hence, the relativity—of the mind in order to know the pre-manifest intelligence of the divine “Mind.” One can be allowed by God Reality—the judge of purity and worthiness for gaining access to the God-seeing Eye—to attempt to directly reach the shared “primal source” by doing away with the aboutness (as the spoiler of unrelative vision) and by removing or transcending the veiling of mental conceptions embedded in abstraction (Figure 10).

Once something is experienced and “seen,” something *of* its truth will be lost or altered in the process of thinking, talking, or writing about it. What is received in the aftermath will be *about* the “seen” and not the thing itself. Bishop Spong affords evidence to this fact in the following way:

“The Gospels are first-century narrations based on first-century interpretations. Therefore they are first-century filtering of the experience of [Hz.] Jesus... We must read them today, not to discover the literal truth about [Hz.] Jesus, but rather to be led into the Jesus experience they are seeking to convey.” 357

This book has labeled the “Jesus experience” “instanding” as the direct experience of—the acquisition of spiritual Truth—God, the Father, “is”—that glorious station the faithful hope to arrive at. If we are looking for the essence of revelations, “[o]ne must never identify the text with the revelation or the messenger with the message.”³⁵⁸ The revelations are guides,³⁵⁹ like maps that help us get to our destination. We must not confuse the map for the final destination. Since the revealers have “seen” the Truth of the revealed Word, we are readers of the news about the “seen,” unaware until the *aboutness* ends.

³⁵⁷ (Spong 1999), 107

³⁵⁸ Ibid.

³⁵⁹ (Qur'an 1957), 3:3, 5:16

Religious Revelation by Spiritual Seeing

We can view *religious revelation* as a consequence of spiritual seeing—afterward—spoken by the one who has been to “the far side.” As such an awe-inspiring and new encounter, one feels it must be shared, in human words, for the benefit of others.

In Islam’s Qur’an 29:46, Hz. Muhammad, having experienced God’s Oneness, conveyed,

*“[S]ay: We believe that which has been revealed unto us and revealed unto you; our God (Allah) and your God (Allah) is One; and unto Him we surrender.”*³⁶⁰

In Hinduism’s Bhagavad Gita, Chapter 9, a similar vision was shown that self-claimed,

*“[T]his entire universe is pervaded by [M]e, in that eternal form of [M]ine which is not manifest to the senses.”*³⁶¹

In the New Testament, Hz. Jesus revealed to us the nature of *the Way* to God’s Truth:

*“Truly I tell you, whoever does not receive the [K]ingdom of God as a little child will never enter it.”*³⁶²

For the correct assessment of our connectedness by divine Reality, it is critically important that the numenal Truth within the divine Context of the spiritual space is not conjectured as though a conceptualization of a relationship. Therefore, numenality should also not be thought of as a product of the mind’s mediation, established with religious attributions based on relativistic symbolic powers. The numenal Reality is holistic Truth, since is OwnSelf eternally cannot be interrupted, and since the ever-Presence for each one of us “is,” as Own Owing Self. The Spirit is in an unending state of ownership with the souls of beings. The soul, without movement or action, continually acquires—hence, is in a state of owning by acquisition called “oneness” while being graced by isness.

The truth of revelations is always altered in attempts for conveyance while being translated, transmitted, and communicated. It is also, in a sense,

³⁶⁰ (Picthall 1996), 286

³⁶¹ (Gita 1944), 80

³⁶² (NRSVACE), Mark 10:15.

reduced. What is not complete has subsequently left the doors of understanding open to distortion, simply because the mediation of human language has introduced disputable relativity—easily terminating in controversies—since language is equivocal³⁶³ or ambiguous. Since mediating is always *about the thing* (seen) and not the direct “thing in oneself,” the resultant understanding gains the limited role of a mental “scratch pad” version of truths, which, while temporarily appears to relieve our burdens in understanding spiritual reality, in the long run leads to misrepresentations and misrouted beliefs taking the front seat in conflicts by religiously fueled extremism that, in the final analysis, simply seeks to disown.

IDOLS: CONCEPTIONS OF GOD

Any concept is a mental product generated in one’s head. As a consequence, after its inception, the “God concept” continues to be a source for defective—hence, incomplete—belief platforms, which become a harmful source of reasoning for injustice and judgment in infidelity to God’s Truth. When any person fails to see the Truth directly, they are forced into creating, for them, a meaningful-yet-subjective “concept of God”—what Hz. Ibn ‘Arabī called the “[g]od of belief” The negative aspect of these religious concepts is that they corral us into creating synthetic eyes (of belief) through which, according to Hz. Eckhart, the “sameness” for God’s Eye is flouted. We have the option to pursue either:

1. God can be indirectly conceptualized in futility, or
2. God can be directly experienced perfectly by seeing with God’s Eye.

We must understand, for our intellectual soundness, that what prohibit the direct experience are the products of cognition as concepts that stand for the Real. Even while “the devout in the various great world religions are in fact worshipping that one God,”³⁶⁴ they are worshipping “through different, overlapping concepts or mental images of him.”³⁶⁵

Concepts of God can be deemed *idols*—basically substitutes for the Real. Even as substitutes, they hold an esteemed position to be worshipped as products of the fallible mind’s eye of understanding. Conceptions of divinity, as idols in the mental sense, have been well characterized by Bishop Spong and are worth our notice:

³⁶³ (Fraser 1977), 12

³⁶⁴ (Hick and Hebblethwaite 1980), 178

³⁶⁵ *Ibid.*

“It is almost typical of religious people to make idols out of their religious words. Perhaps in their quest for security, they identify their concept of God with God. When that concept is challenged, they think God is being challenged. That is why no concept of God can ever be more than a limited human construct, and personal words about God, we must learn to admit, reveal not God but our own yearning.”³⁶⁶

One must gradually move away from the “constructs” manufactured by any conceptual system of belief driven by *relative* personal yearnings. To uphold such an unyielding understanding, beliefs hold our contemplative freedoms hostage and establish anchor points that make the rest of consciousness static and myopic, insensitive to the universally valid Truth beyond belief(s).

This sort of blinding is well demonstrated by the Gorilla study, detailed by Christopher Chabris and Daniel Simons in their book, *The Invisible Gorilla*.³⁶⁷ In the experiment, a video was shown to viewers who were instructed to count how many times white-shirted players passed the basketball. The direction provided caused the participants’ minds to focus solely on a single aspect of the displayed scene while ignoring the rest. “This study illustrates two facts about our minds: we can be blind to the obvious, and we can be blind to our blindness,” said Daniel Kahneman.³⁶⁸

The focus that blinds one in this experiment is equivalent to religious idolization, since such an approach creates an exclusive mental image for unquestioning attention. Analysis exposes the fact that the eliminatory filtering effect of *an idolized belief* is an intermediary between what goes on in reality and what the mind has decided (or been instructed) to pursue and see in judgment, irrespectively. There must be no intermediaries in order not to miss the ongoing stream of reality, such as an image or representational reference that points to something else away from the unrelative.

The distinction between the relativity of idols and the unrelativity of God’s Truth beyond beliefs is paramount if one aims to see God with God’s Eye in order to know God firsthand—not theoretically, in concept passively, but in *OwnSelf*, as “is,” actively. The faithful must move toward a state for the ultimate *direct experience* in the context of divinity by acquiring the *unrelative Reality* in Unity firsthand.

When one lacks the awareness of one’s own divinity, what the faithful unwittingly invite to their piety in opposition to knowing God with fidelity is

³⁶⁶ (Spong 1999), 58

³⁶⁷ (Chabris and Simons 2009)

³⁶⁸ (Kahneman 2011), 23

the “predisposition” of their minds to create barriers in *relative* contexts. This weakness hinges on the fact that they have not connected, in a reciprocal manner, with God’s Truth. They live in the absence of bi-directional relationship in owning that lacks selfless consciousness.

The unawareness—even ignorance, to a certain extent—of what I called the *unrelative human condition* feeds the propensity to come up with anthropomorphic constructs or mentations as idols in replacement for the Truth. Idols are *placeholders* for the Real. In this respect, an idol does harm by diverting human attention and focus away from the Truth—hence, separating us^{369, 370} from the true source of knowledge for the Truth—God “is.” When will the need for idols cease in order to see the Truth? My answer: When humankind has faith in their selves as creatures owned by God, who can experience divine Ownership by simply submitting to Godly Nature in order to be found worthy as owners—by Grace—and allowed to acquire *unrelative* Selfhood.

Short of experiencing the unrelativeness of the only Real, one cannot comprehend the seriousness of the *unrelative* Truth’s veiling at one’s own hands. With one’s own distracted mind through conceptions hinged on secondhand religious knowledge, one cannot spiritually take truthful steps that are vitally necessary for unveiling the Real. As long as one fails to see the perfection in the right effective light—later it is shown that the source of this “light” is objectivity—they must be considered to be prisoners of the cave parable (page 151) suggested by Socrates and presented by Plato in *The Republic*.

It is in the nature of idols that they cause one to position “the object” of one’s focus within a private mental realm with a unique and elevated meaning. Idols are designed to be assigned ultimate value for worship as “a form of religious practice with its creed and ritual”³⁷¹ *relative* to how a person thinks they should be faithful.

An understanding built on doctrinal references cannot help in spiritual matters of “ultimate concern,” since mental idolization indirectly stands in one’s way by its self-motivating, synthesized “mean-ing-ful” nature.

Meaning as Metareal

Each meaning is a metareal—a mental object in some context. A belief is of the mind. Hence, it intermediates between the Real and the idol the mean-ing has created. Similarly, for example, believing in the literal version of

³⁶⁹ <http://plato.stanford.edu/entries/kierkegaard/>: This “diversion” by separation, according to Kierkegaard, is called “sin,” which is the refusal to accept the truth of the (in his case, Christian) message. Accessed 13 July 2016.

³⁷⁰ (Vardy 2009), 13

³⁷¹ *Merriam-Webster’s New Collegiate Dictionary*, 11th Edition, 2008

resurrection, or reincarnation—as it is true for almost all religious traditions in their particular ways as a doctrinal foundation—locks the faithful’s mind in place once and for all.

Not allowing any alternate equitable explanation that can provide an opening for personal liberation is a loss for the truly religious. How unfortunate. Furthermore, how can one explain the “rising from the dead” in such a way as to not trouble the rational mind—while aiming to release the person from their own self-imposed biases and leave the mind free on its merry way—to enable the believer for being “face to face” with God?³⁷² Are we to understand the phrase “rising from the dead” as reentering into a physical (phenomenal) body, or a spiritual (numenal) one?³⁷³ Are we to appreciate resurrection as the transformation for the seeing of God, or as a notion of bringing a physically dead organism back to corporeal life again?

The key question is: what is the context of our intrigue?

There is an immense need to show how cognitive mediation is the most serious hurdle that obstructs the direct experience of divine Selfhood. I therefore must question the role of attributing symbolic value to objects which stand in for—i.e., mediate between—the sacred and the human understanding. I am respectfully aware that any symbol created with sacred intent represents an attempt to connect—indirectly—with the ineffable God Reality, a search to quench the human yearning with divine Love in people’s hearts. I am also aware that buildings that are deemed “God’s houses” are held in reverence and awe, built with the best architecture anyone can afford and the top artisans can adorn.

Every object of faith is given *sacred significance* for, at most, meaning to make the faithful feel ever so closer to and in union with the Creator. It is doubly revealing, also to note, how the paintings and statues of Buddha in homes and temples have proliferated over the centuries as a key element of iconography for Buddhist tradition. This practice, for some, can be viewed as idolization in view of how spiritual transference can fall alien to the fundamentals of Buddhist teachings.

The Buddha, as the enlightened one and as a venerated teacher, is honored and paid homage to through artifacts that carry a *relative* image of him or his importance. I must say, the images direct attention away from the “right way of living” by creating a *relative* medium for “Conditioned Genesis”³⁷⁴ in whatever form it can arise.

³⁷² (AKJV n.d.), 1 Corinthians 13:12

³⁷³ (Batey 1970), 105, Wolfhart Pannenberg essay

³⁷⁴ (Rahula 1959), 53

UNRELATIVE TRUTH

Consider what Hz. Siddhārtha Gautama said:

“One is one’s own refuge, who else could be the refuge?”³⁷⁵

The Buddha wanted simply to teach “the Dharma” for the experience of the Truth (Nirvana) by the principle called for with the “middle path,” which primarily focuses on the individual learner realizing their own enlightenment.

Worshipping is for the Relative

With any iconography, the question that should be raised is whether we are worshipping images of the Truth, or trying to live the Ideal (what Sikhism calls the “path of righteousness”) to experience the Truth directly. There is a vast difference between these two approaches.

The undesired one points to the negative role of mental reality of mediation (not “meditation”). Self-reliance, as it is universally true—as well for Buddhism—is the key to arriving at the Truth, the Nirvana experience. To realize the Truth along the “path,” rather than worshipping under directives solely ritually (or indirectly), we need to be cognizant of the Ideal in order to avoid the roots of idolization. We cannot confuse the context of the divine with others that point to the *relative* worlds of imagination and cognition. Such misfortune causes the slighting of “is” as the Truth from our awareness in daily living, which is the malady that requires our sincere attention for correction. One must wean oneself of exclusionary and limiting conceptions by dogma—about divinity, especially—and all that is expected to be worshipped.

The effort to *transpose* the divine, *unrelative* Reality to the *relative* domain that idolization aims to handle—so to speak, to bring Heaven *down* to Earth as the words “Thy will be done in earth, as it is in heaven”³⁷⁶ could be erroneously interpreted—should be viewed as an act of harmful *reversed transcendence*—a descension away from the Truth and Nirvana. Any one-directional transposition can only bring with it constructed or manufactured ideations distanced from divine Ownership for Oneness. Such a subjective system of spirituality cannot pretend to realize the divine Ideal, but can only satisfy the participants with imitative images born from the belongings solely in the worldly realm.

The understanding of divinity is sacrosanct for the believing person who banks their religious life on it, and their faith is held in highest esteem. This reality is to be respected by everyone without prejudice and is how one

³⁷⁵ *Ibid.*, 1

³⁷⁶ (AKJV n.d.), Matthew 6:10

ought to begin one's journey toward the Truth, from a young age onward—with objectivity.

But at what age, and at what point in life, do we begin to see the role of all that we have permitted to be in charge of our faith, and all that has fundamentally become a breach between where we are relatively and where we need to be unrelatively? At what point do we abandon the malady of subjectivity to free us from the undesired effects of the mind's obstructive *relative* role on our progress toward the quest for the divine *Unrelative*—one of kind, without exception?

SCIENCE IS NOT FITTING

Regrettably, we are neither especially mindful nor intentionally conscious of the pre-manifest reality of isness, which brings to the foreground the object of transcendence (see page 194). We are not heedful of “is” because our daily attention is automatically, by habit, directed to the sensible experiences and mental intellections that we count on to get us through our mostly customary daily dealings in the cultural setting we are embedded in.

Humankind has invented incomplete ways to live the secular life with limited vision in self-consolation to worship the conjectures of a scientific mind-set. Since human creations can only be *relative* to the creating Intelligence, the human being is left perpetually dependent in its attempts to solve metaphysical mysteries with analytic *magic*, while sadly ignoring the need to go beyond the limiting barriers of the scientific—the chemical brew served and seasoned with mesmerizing technology. But we must acknowledge the fact that science is unable to show us the full picture, which includes the *unrelative*.

It is the “formal” ways of acquiring presence that are at the core of the scientific method to generate know-how and data (Latin, *scientia*, “knowledge”), mostly of a utilitarian kind. Science is formal because it follows established methodology with rules within a strict discipline in order to ideally meet a high standard of objectivity. What is science but a way to generate reliable knowledge, and put in place *to see* through a repeatable approach, whereby we can understand with the mind's eye how things really work and how things are related causally?

Scientists use instruments to observe and gather data to expose the internal workings—the underlying principles of nature—to gain deeper and simpler knowledge of their subject matter. They must do literal justice to nature's underlying fundamentals in order to explain—to each other and to the public—how things work in nature. To that end, where the physiologic human seeing function falls short, scientists rely on carefully designed devices of physical and mental kinds. The proposed design of any instrument is based on the aftereffect of what the scientist has already “seen” in their mind.

Supporting devices are necessary to confirm and supplement what they contemplate and hypothesize as constructs of researched mediums of presence.

Unfortunately, by default, the scientist is forced to probe from the outside. The scientist can only attempt to see from an external point of observation, not from within. The scientist is forever handicapped and therefore challenged, unable to see reality as things are in themselves.

We must give credit to individuals dedicated to the scientific paradigm, for they have been successful in uncovering the seeming “secrets of nature”—physical aspects of the cosmos. Through observation and experimentation, with proofs based on prediction and hypothesis, they have been able to verify intelligent speculations in order to arrive at an explanation for “how” the universe works. All scientific effort tries to match human understanding with constructed patterns of reality that will eventually establish objective human knowledge. To gain the benefits of the principled scientific approach, it would be wise to stay within the discipline of mandated *objectivity*. This objectivity, for any other reason, ought to be identical, in spirit, with that utilized in the practice of religion.

The study of the unrelativity of the Original Grantor is only possible in the light of purest objectivity. Remember that only the objective, disciplined approach will allow one to uncover the “granted” through the work of the Grantor, to allow us to know the Selfhood of Own Nature—the great mystery for many people.

Spiritually objective discipline can be viewed as “spiritual scientific fidelity,” and that would serve well to counter the subjectivity of the individual mind which, as has been stated, is very prone to biases. Subjectivity surely hinders efforts for uncovering God’s *unrelative* Reality as the Compass foretells. Meanwhile, one should be doubly careful not to default to the literalism—e.g., in the form of objectivism³⁷⁷—or to empiricism—e.g., in the form of positivism³⁷⁸—while chasing the meaning of apparent existence of physicality.

According to cognitive sciences, the mind functions by matching patterns received through sensory experience, as though a memory-prediction system, to acquire truths about the world. From the reference point of spiritual Reality, we must ask what the “pattern” for isness could be.

Unfortunately, as far as what the rationalists are concerned with, there cannot be such a pattern for the *unrelative* (isness). The mind that we rely on for scientific knowledge is helpless in this case, always in need of “something”

³⁷⁷ [http://en.wikipedia.org/wiki/Objectivism_\(Ayn_Rand\)](http://en.wikipedia.org/wiki/Objectivism_(Ayn_Rand)), accessed 4 January 2015.

³⁷⁸ <http://en.wikipedia.org/wiki/Positivism>, accessed 4 January 2015.

comprehensible in order for it to acquire and codify it into patterns. What we identified as the Truth cannot be any “something” of any pattern.

Conditioned by scientific methods, some of us are willing to forego the Truth of isness to avoid the dilemma of “no pattern” by limiting all reality to measurable and analyzable degrees of freedom. Our concern should be that the mind is at a loss when there are no codified patterns to be matched (for association), as is done for experiences in the physical and mental realms. One would be literally chasing “ghosts” as long as one insisted on attributing *relative* quantities or qualities to divinity under the assumptions of God’s existence.

This absurdity will continue as long as God is seen as an entity with existence transfigured for the mind’s gaze. One should not succumb to this sort of avoidance, or ignory, in order to keep the field of research “tidy”—suitable to subjectivity while pretending objectivity. Reality, without a *relative* component—that is, within the genre that can be called the divine Ontology of Be-ing—ought not to be associated with any dependent existent that the prospering sciences are busy pursuing.

The scientific mind will not be successful in understanding the spiritual metaphysical as long as it continues to seek and acquire knowledge within the dimensional reach of its relational cognitive faculties and abilities. Human-kind will continue to face a prevalent mystery of the *unrelative* divine if there is an insistence on staying within the mandates of the physical and cognitive sciences for factuality’s sake, while avoiding the divine Context of Selfhood.

THE ACQUISITION BY SELFHOOD

An important factoring in the idea of purposeful Creation (or “intelligent design”) is suggested by this book’s theological outlook. Such creation/design is of immense value as an instrument for getting the soul’s “arms” around God’s Selfhood in order for God to see Own*Self*—Own Presence—the divine Beauty, Mercy and Love and humans’ share of happiness. This instrumental role would stand as the “means” to see Own (manifest) Presence with Own eye of Be-ing simply by “creating” (capable) presence. (Recall in Chapter 5 we mentioned this mutuality in principle, with the role of 2D for seeing the 3D image of the SIRDS). It would be conjecture on anyone’s part to say that God “wanted” to see Own*Self*. But then why would a being, like the human, be endowed by their Creator with the ability to acquire own Creator’s Selfhood? Would it be a random “accident” as Darwinian mind-set would propose, however mistakenly?

Is it not logical to think, one wonders, that the objective set by the Creator of the natural order of Presence would oblige and generate in Own creature (Homo sapiens) the capacity to meet that objective and therefore to facilitate acquiring Own Selfhood? Is it not then wondrous (and magical) that

pure Be-ing has “created” or “made” (designed the mean) Own Eye that the humans possess in order to see OwnSelf through Own making? God can see Own Selfhood through the super-conscious-made human—actually after the “fall”— who needs to be honored for the occasion by being justified (by Grace) to Self-see.

For and as the Unity of Be-ing, a human gains access to God’s Eye to see—unrelatively—the pure Presence of All. The Creator sees OwnSelf through Own manifest (Own equivalent in be-ing—“image”—for pure be-ing can only see (to own and acquire) Be-ing) as if looking into a mirror as Hz. Ibn ‘Arabī suggested. Unfortunately, the majority of us are unaware of the possibility of such an objective-being so created divinely.

As a sidebar, when we cannot live spiritually, and when we cannot see our divine Nature in the mirror we call “life,” how can we value objectified human life? By mistreating each other, in consequence, we are doing injustice to each other, all the while unaware we are also doing injustice to God. All of this should caution us not to miss the signs of the Truth—that God’s isness is our isness.

When the Master (the Lord) sees OwnSelf in Own making, then we can speculate that the Master can declare: *My art have done me justice; I can see my Self clearly in and through my work of art—Homo sapiens*. Would this not be the perfect outcome for an artisan? When the creation at the artisan’s hands meets the intended purpose of the art: To Self-see.

The created justifies “being” in fullness when *the thought self-thinks*³⁷⁹—in other words, when *God is the Word that Self-speaks*. This is the blessed reality, when the encounter between a seer and a “seen” provides the stage for self-realization. This would be the perfection for justice, with fidelity to its purpose in being the Eye of owning Creator, in order for the Creator to be called the divine—Eternal Self-Presence. The consequence of Self-seeing is for the knowledge of pure Be-ing, as “is,” for both the seer and the seen. The Unity experience of Be-ing teaches oneness caused by “one eye” for God-seeing with inclusion by mutuality.

As mentioned in the Introduction, “the shared” in seeing is the presence of the seer and the to-be-seen—inclusively—in a co-inciding way. Without both, the vision cannot happen. The vision of the seer cannot be completed by excluding the to-be-seen. Conversely, without a seer, the to-be-seen will not be present for the seer. Since Unity is the Real, and for the ultimate end, without recourse and without alternate, the seer and the seen must be viewed as “is”—oneness is, by aim, for completing (in awareness) the picture of Unity inherent (in actuality).

³⁷⁹ (Aristotle 2012), 193, *Metaphysics*, Book 12, Part 9: Divine Thought

The Islamic Sufi movement and Tasawwuf³⁸⁰—the Ottoman Anatolian version of twelfth-century Sufism—suggested that God created humanity to have Own beauty seen in order to be appreciated and admired. Having been seen by Own creature, God would be able to admire Own beauty. At first glance, this view is very anthropomorphic. Yet, upon further contemplation, it is insightful in the context of “selfhood.”

This “need” to be seen was suggested by Friedrich Nietzsche (1844–1900) with a different twist through Zarathustra’s words:

*“Thou great star! What would be thy happiness if thou hadst not those for whom thou shinest?”*³⁸¹

God *need not* see OwnSelf, since God already Self-sees Own Eternity. As the Creator, divine Nature has no need to see or be seen. God has no need, period. In consequence, a discoverer—as an element of created nature, such as the human—needs to see (with perfect fidelity) own selfhood (self transcendence) in order to be the Eye of the Self, in order Unity to see Own as the Self (in equivalency of Be-ing of Selfhood). Since we are the dependent to know, we *need* to see, for, by our own nature, the need is of dependence.

The *Poem* of Hz. Parmenides, Lines VIII:32–33, stated the monism of non-dependence:

*“Wherefore it is not permitted to what is to be infinite; for it is in need of nothing; while, if it were infinite, it would stand in need of everything.”*³⁸²

We are expected to enter the metaphysical spiritual space of pure Presence by the consciousness of the *unrelative* to spiritually see the Truth. The spiritual space harbors the most elemental primordial truth of life lived—pure Presence of Be-ing of isness. The unique means required, to get in touch with the Reality of pure Presence and Be-ing that bring about salvation and enlightenment, is covered in the next chapter, “Liberating Reality.”

In this regard, selfhood of any presence is the most “real,” most original since “is” of God’s Selfhood. Humanity is mentally challenged by this “realness” while pursuing the acquisition of purity through logical—hence,

³⁸⁰ <https://en.wikipedia.org/wiki/Sufism>, accessed 28 October 2015.

³⁸¹ (Nietzsche, *Thus Spoke Zarathustra* 1999), 1

³⁸² English translation by John Burnet (1892), <http://philoctetes.free.fr/parmenidesunicode.htm>, accessed 5 July 2015.

UNRELATIVE TRUTH

relational—means by solely relying on understanding, meditation, and contemplation—all of which are hampered by noumenal means of dependence—hence, vulnerable to impurity (of cognitive relativity). A person can and would want to (spiritually) seize own original divine State, even temporarily. Such is a possibility with the riddance of limitedness of subjective dependence, leading to freedom from attachments. Personal liberation from relativity, in effect, leads to God-seeing, but only when justified and allowed by God's Grace in purity of Be-ing.

Chapter 13

LIBERATING REALITY

*“The way that becomes a way is not the Immortal Way ... the one we call dark, the dark beyond dark, the door to all beginnings.”*³⁸³

Hz. Lao Tzu

The *unrelative* is the “Immortal Way”—the “dark beyond dark.” What “becomes a way,” however, is *relative* by way of becoming something “that” it is. The disposition of *the right worthy way* is *spiritually* expressed, rather subtly, by Hz. Lao Tzu in *Tao Te Ching*, verse 1.

Can one imagine a way that is not “any one way” but one that is shared in all ways, concurrently and in synchrony? The universally complete way, in reality, is stripped of boundaries of perspectives while we are aiming to see *any* as the whole—from every angle with all certainty. What is being contemplated is the way that does *not* seek intentionally or conditionally and, therefore, without effort, will receive the non-dependent vision. The ideal “right” Immortal Way is without a viewpoint, which is the Way that embraces all perspectives without exclusion—by owning completely—for the unity extent.

It is the goal of this chapter, therefore, to speak of “The Way” that can liberate our core reality from conceptions, as well as the liberated Reality OwnSelf—God-is-ness. The Way to this truth utilizes a form of seeing—i.e., a form of acquiring the Presence of God-is-ness, with fidelity to a truth’s unrelativity. While speaking of The Way, I will focus on *seeing without seeking*—which enables surrender and submission—to provide the setting for *detachment*, which is the key for seeing in objectivity in the Selfless Region of the Compass (Figure 3 on page 86).

An analogy of Single Image Random Dot Stereograms (SIRDS), on page 96, provides an excellent explanation in this regard. Basically, this chapter provides the rationale in play with SIRDS that will help lead us toward the removal of all dependence on spiritually corrupting means.

The Truth that we have been approaching from several different directions demands a *non-perspective* vision that realizes unrelativity. God-is-ness mandates the *right worthy way* (page 232) for *spiritual* acquisition that enables the self-free consciousness to directly experience

³⁸³ (Tzu 1996), 2

ownself, leading to the state of perfection in unrelativity. One of the names for this state is *Samādhī*—in Sanskrit, “the non-dualistic state of consciousness in which the consciousness of the experiencing subject becomes one with the experienced object.”³⁸⁴

Having mastered the means to see in the most complete unitary way, we are left without any *mean*—a station synonymous with *unrelativity*. The human spiritual destiny, for each concerned person, awaits the experience of purity that will reveal the *single point of universal un-referent*—“the door to all beginnings” expressed by Hz. Lao Tzu. If we do not see that this “door” is concurrently an opening to *OwnSelf* (expressed by “I am [That] I am”), it would cause unintended, but anticipated, divisions in the Unity understanding we so value.

The Source of all beginnings can only be one—“One” sought out by religious piety. Isness of Be-ing for Presence is the only Real Self-referent “One” by intrinsically including all possibilities and necessities for completeness. Such completeness as “Selfhood” encompasses all points of being as Own Presence—Omnipresence—for all that is in existence. What we are expressing is not an assembly of things, but an owning by the Owner of all “who” rightfully may say “Mine alone!”

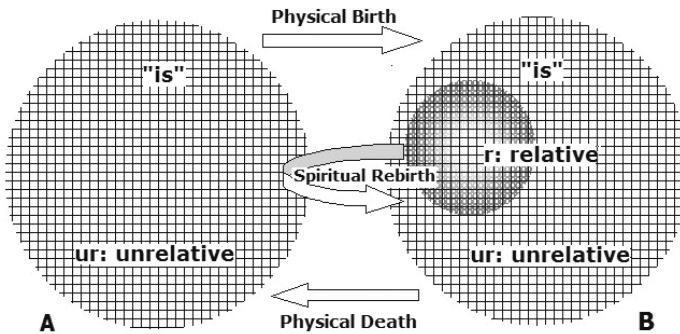


Figure 11: Birth, Death, Rebirth

As a continuation of the theme on divine Ontology, one needs to look into the notion of “liberation” and study how the physical and metaphysical realms are ordered in relation to transcendence in view of Unity Equivalence₁, which was introduced on page 186. Basically, and diagrammatically, the part labeled “B” in Figure 11 (Figure 11-B) expresses Equivalence₁, while the part labeled “A” (Figure 11-A) expresses

³⁸⁴ (Diener, Erhard and Fischer-Schreiber 1991)

Equivalence_2, as well as the transcendence from former to the latter, and back again.

Remember not to interpret the drawings literally, as they are only of representational value. One must be very careful not to attribute any physical perspective with dimensionality to the drawing showing the *unrelative* Reality of Presence, since that section of the drawing only depicts the fact that isness is the ever-present Reality for/of (within) all existent. It is imperative that the reader pay attention only to their “kinship” with respect to the placement (or positioning) of the key ontological words.

As a derivative of Figure 8, Figure 11 basically depicts the key relationships between the relative and the unrelative aspects of Reality, this time in the context of liberation. God-is-ness establishes the constant ground (the grid) of the two overlapped spaces in Figure 11 as the primal Source depicting the Origin for/of all Reality. The base of Figure 11-B (shown on its own in Figure 11-A) represents the unrelative aspect of all existent included with the inside sphere, which stands for the relative reality of an existent entity.

In actuality, there is no physical or cognitive boundary between the base and inner sphere. As Unity Equivalence_1 asserts, they are not, in any sense, separate from each other. I have deliberately shown them this way to make the point that all reality is immersed in the unrelativity of pure Presence, while isness is concurrently of immanence for *relative* existence (form-al presence).

For an instant, in the words of Bergson, the drawing is “placing side by side in space phenomena which do not occupy space”³⁸⁵—for which hopefully I am forgiven, having proposed the Unity Equivalencies to counter this “side-by-side” fragmenting literal infidelity. In the likeness of an apricot, with its seed inside, this is manifested by the outer flesh of the apricot. The word “seed” fragments the apricot into its “inner” and “outer” regions. As a representation of *relative* presence, the apricot flesh is around its seed. That is the condition in which majority of the world now is living—not paying much attention to the seed of the fruit without wondering much, ultimately, where they have come from.

Other examples of Figure 11-B are those things in the physical world—entities such as plants, persons, the planets, the Milky Way, and the Universe. Also included in the picture is the mental space (metaverse), which holds the products of the mind. However, unrelativity of isness is always at the core of everything, without exception. Can one imagine a seedless fruit that reproduces itself, or an inflated balloon without air in it? The core of every existent (again, a “side-by-side” impulse of separating language) belongs to its Source by Origin—isness—without separation.

³⁸⁵ (Bergson 1913)

In Fragment 4 of “The Way of Truth,” Hz. Parmenides expressed the relief for our concern for *oneness* as:

*“See clearly with the mind how
Things far and near are one;
No matter how dispersed, Being
Does not separate from Being.”*³⁸⁶

(We could have written the “Being” on line either three or four as “Be-ing.”)

The *unrelative* “is,” of spiritual sphere, is at the heart of each entity, and the whole existent reality, without ever being distinct and without ever extinguishing or disappearing, or leaving—“does not separate from Being.” Isness—“the ultimate nature of things”³⁸⁷—is the *unrelative* essence of (ever-Present) Be-ing inherited by each spatiotemporal presence, or no presence, after the Big Bang (in time) or before the Big Bang (outside time).

To place such immanence in perspective is tough and exacting to grasp in a spiritual sense if we have not unrelatively transformed our way or mode of seeing—i.e., if we have not gained selfless consciousness and transcended by putting aside the relativity of the limited life lived to reveal the Truth of isness.

AWAKENING BY TRANSCENDENCE

In Figure 11-B, if the inner sphere marked “relative” were to be extinguished or shrunk, to cause it to disappear, we would be left standing with the plain grid of Figure 11-A. For instance, through physical death—the removal of conscious relativities—an entity would be left with unrelativeness: a “return” to the eternal state shared by all.

Would this still be of Presence of Be-ing even after attaining nonexistence, even after the disappearance of the inside sphere? This is what is meant by “...then you shall be brought back to Him.”³⁸⁸ At such a point, we would be left with Figure 11-A, which solely depicts the eternal *unrelative* Presence and isness—the Ground of Be-ing.

The dwindling of relativity can happen in one of two ways:

³⁸⁶ (Geldard 2007), 24

³⁸⁷ (H. Smith 2001), 25

³⁸⁸ (Qur’an, 1957), 2:28

1. Physical death, or
2. Spiritual rebirth.

Here, either way, a key question arises: Are we seeing an end to the uninterrupted cycle of mutuality by divine Ownership, or a beginning?

H. Jesus called on this mutuality with the following words, which perfectly express divine Ownership:

*“I am in the Father, and the Father in me.”*³⁸⁹

From our worldly perspective, physical death for an individual is entry into an endless removed-relativity; however, spiritual rebirth is a beginning of consciousness by entry into a state in detachment that brings us awakening. When we can transition into such selfless consciousness—from Figure 11-B into Figure 11-A and back—this transcendence corresponds to the state of supreme Turiya, acknowledged in Hinduism by the Katha Upanishad 3:13:

*“There are two selves, the separate ego and the invisible Atman. When one rises above I, and me, and mine: the Atman is revealed as ones real Self.”*³⁹⁰

The *unrelative* aspect, revealed by the above citations, is brought about by the special consciousness of “the rising” depicted by the station at Figure 11-A. The intellect of the inner sphere of Figure 11-B cannot do justice to this natural “invisible Atman” reality until the state of oneness is entered, seamlessly providing the holistic awareness among the realities of birth, death, and rebirth.

The isness as the Godhead for the Origin (Figure 9) gives birth to OwnSelf ceaselessly, as “is.” The phrase “gives birth” is a metaphoric expression for being the Origin of all that flows (“emanates,” or owns) as Presence. “Birth” in no way implies a physical birthing of a creature—in the literal sense a child or “son.” Isness “gives birth” to Presence (i.e., gives rise to immanence) simply by Be-ing—OwnSelf.

Furthermore, Presence gives rise to concrete presence—the created—by its *Source act* of Be-ing—numenon gives rise to phenomenon and later noumenon. The *unrelative* isness is the ontological Origin (rather than the beginning) of the Truth, to be seen as Own-Self-justifying Self. Something is

³⁸⁹ (AKJV n.d.), John 14:10

³⁹⁰ (Easwaran 1995), 96

own-ed when it is created to be present by Be-ing, which, in our terminology, is the *immanence*³⁹¹ of isness.

Hz. Jesus’ phrase “I am in the Father and the Father in me” has mutually inclusive linguistic portions pointing out life’s harmonious fundamental. It expresses bi-directionality for, and in, ownership, which is highlighted by Hz. Jesus’ intention to uphold the Truth of oneness (in Presence) while attempting to remove any duality or relativity contributed by language.

The role of Figure 11 ties in with the Compass of Ownership shown in Figure 12 (below), which is a derivative of Figure 3. Figure 12 points to us the very special state of human spirituality at the marked “①” point on the Compass that corresponds (as intentionally drawn) to the one o’clock position. It is here that *the equivalence* in oneness between the “Father’s” Be-ing for divine Presence and Hz. Jesus’ be-ing for human presence is expressed coincidentally—where Sonship is “born,” or is self-revealed by mutuality.

I call the ① state the *divine Ownership state*, which was defined on page 76 as “being owned by the Owner (God) owned by all.” This maxim declares the same Truth spoken: “[B]eing in the Father” means “being owned by the Owner (the “Father”),” and “the Father being in us” means “the Father is owned by all.”

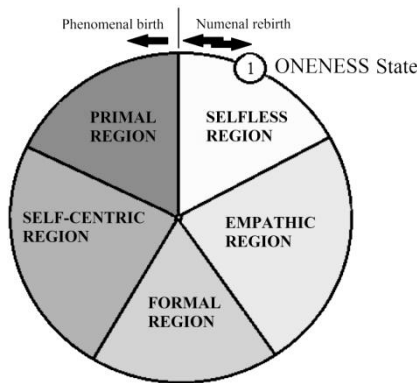


Figure 12: Birth and Rebirth (Another View of Mutually Included for Oneness)

Only at the one o’clock position on the Compass of Ownership are persons nudged, by selfless consciousness, into the realization of unrelativity as an intrinsic property of *the balance* inherent with and of the unity mandated by Selfhood. Every state of balance, universally true by its nature,

³⁹¹ Every-where-and-when-ness.

subtly exhibits unrelativity that is characterized by the lack of prepositions—such as “in,” “from,” “to,” “left,” “right,” etc.—while expressing such a state of equivalence. Specifically, in Hz. Jesus’ citation above, removing the spatiality preposition “in” from the relationship “I am in the Father and the Father in me” deems each side of the balanced relationship mutually inclusive. The infiniteness of this balanced state needs to be spoken in terms of unrelativity while totally lacking relativity of in/out dimensionality of time and/or space.

The theology presented here aims to explain divine Unity that embraces oneness as its starting point in order to end at the same point by looping (back) to where it originated, while at the same time it deems the need to create categories to bring us back in the cognitive and figurative senses—with the words such as “birth” (a *relative* start) and “rebirth” (a *relative*, unending “cosmic” continuance)—which clearly point out the convolving nature of life-presence (Figure 12).

Having introduced an unrelativity thesis through relational arguments, a most significant addendum to it is to advocate that a human being with certain attitudes—fairness, objectivity, faithfulness, empathy, compassion, selfless-ness—all posed in Figure 3 can transcend the *relative* mediums of presence, when human consciousness is transformed, to become an instrument fit for *unrelative* nature in order to acquire the Reality revealing OwnSelf (over which unrelativity is manifest). This station is commonly referred to as *liberation* or *salvation* (as transcendence was defined on page 194). The history³⁹² of Gnostic spirituality and mysticism demonstrates that the human being can become a pure medium (of be-ing) for self/Self-revelation.

For the sake of fidelity, perfect synchrony is necessary between the spiritual Reality of the *unrelative* Presence and the nature of the acquiring human being. In such a matchup, we can surmise the human being will act as the spiritual instrument, ready and able to acquire own human spiritual presence of be-ing. To proceed unrelatively, this process must exercise no relational or conditional comparisons, for the human has no other avenue to take save their own divinity of the Self—God “is.” The seer will be the to-be-seen unrelatively—a unique form of visionary self-encountering in detachment from own identity, yet integral in be-ing. What turns out as a self-encounter for the human being—a *created* entity—is Self-encounter for the Creator—the Uncreated. The Owner Spirit is owned by all, as OwnSelf; the spiritual Realm of divine Ownership is ever present and everywhere.

Each person must acquire the knowledge of their stature/position in the cosmos and of their spiritual condition inherently of the divine Context. There was Be-ing *before* the beginning of the manifested presence, and there will

³⁹² (Huxley, 1970)

“be” Be-ing *after* the creation (if and when it ends), with or without a seer, as “is.” Creation, as the manifest—the own-ed—is sourced by isness eternally.

The knowledge of a person’s origin-al reality—the Self—is only possible through the directness of the encounter for the experience of Selfhood that awakens the person’s awareness of one’s own *unrelative* presence as God’s pure Presence of Be-ing. Therefore, the eternal nature of the Truth needs to be seen in the right context, where the experience of acquiring the *unrelative* will bring about the knowledge of the divine. Such knowledge leads to all the goodness synchronous with God-is-ness. There is a need to strive for a way of living—by gaining the ultimate sense of the Truth—to improve human life and to gain the perfect balance between the worldly and divine contexts.

Only through justice for the Truth can one join the right path of the *unrelative* divine Context, which is the consequence of seeing with perfect fidelity to God’s Nature—isness. Unrelative acquisition, by God-seeing, affirms perfect faithfulness unrelatively—hence, with fidelity for pure Presence. Such seeing through selfless disposition adheres to the fidelity principle, which ensures our arrival at the door of the sacred space with self-reliance, having lived loyally with the Truth of the *unrelative* Unity in divine Ownership.

Unfortunately, humans are faced with *relative* obstacles that block and prevent them from getting to and staying on the path of the “Immortal Way,” which promises to take us to the universal un-referent—the *unrelative*—to the “door to all beginnings.” I use the word “referent” as something similar to a symbol or an element of a language in the way it is used for pointing to some meaning or truth value, so it can be embraced by a mind.

The personal struggle for the *un-mean-ing* of subjective tendencies and practices aims to detach any and all forms of relating for particularity from self-referenced truths. A writer or a cartoonist, as an example, may not see any need for restraint of the content they provide for publication with regard to the impact the material will have when received by the public. While exercising one’s free speech rights, guaranteed by the constitutional laws of one’s nation, a satirist (as in the *Charlie Hebdo* case,³⁹³ as an example) may ignore (intentionally or not) the possibility of hurting, injuring, or appalling a particular group of people. [I would like to express my sadness at the futile killings of persons at *Charlie Hebdo*—an act I condemn without reservation.]

It takes a certain kind of effort to distance oneself from personal subjectivity in order to be considerate of readers’ sensibilities by not degrading historic, religious, or culturally significant and sacred values. No matter by whom, the unfortunate practice of one-directional owning, in the

³⁹³ https://en.wikipedia.org/wiki/Charlie_Hebdo, accessed 23 November 2015.

form of non-inclusion of the other “own-ed,” leads to consequences of disrespect (which I would call *injustice*).

Have we not yet realized that the sincere and truthful ownership we expect from others, when practiced by ourselves, would produce harmony and well-being?

The Golden Rule, at the root of the ethics of reciprocity “found in some form in almost every ethical tradition,”³⁹⁴ should, at least, whisper into our ear and remind us of our duty for and responsibility by ownership, surely bi-directionally:

*“Do to others as you would have them do to you.”*³⁹⁵

Certainly, any self-centric agenda driving one’s approach in any sort of conduct would consequentially violate the true ownership.

In order to be able to cut loose from the entanglements of a customarily judgmental human psyche, and from the incessant thrashing to triumph over the delusions of a challenged (“uncentered”)³⁹⁶ *relative* ego, the reader is invited to contemplate *unrelative, non-comparative seeing*. Entanglements arise as we compare our position (physically, racially, morally, socially, politically, professionally, educationally, religiously, etc.) with others while seeking to place ourselves somewhere—most preferably above, on the pedestals our minds gladly create for our personal identity. We seem to construct higher and higher levels of classification—in the extreme, referred to as “royalty.” Just like for the idols we have, we promote and advertise ourselves to satisfy the subjective, self-driven toward evermore imaginary supremacies. The pedestals of delusion can be brought down in order to self-liberate, all in the name of justice to our true standing with God by means of the disciplined way called *seeing without seeking*.

The “personal struggle” to liberate oneself from the relativities of the self—described by the left half of the Compass of Ownership—is what Islam refers to as the *main* aspect of *jihad* (Arabic, “struggle”):

*“Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.”*³⁹⁷

³⁹⁴ http://en.wikipedia.org/wiki/Golden_Rule, Simon Blackburn quote, accessed 26 January 2015.

³⁹⁵ (NRSVACE), Luke 6:31

³⁹⁶ (Lifton 1976)

³⁹⁷ (Qur’an, 1957), 9:41

What is not known is the nature of the struggle. Unfortunately, this term has been misunderstood, and twisted, at the hands of a select few who have felt free to distort and corrupt the meaning for their agendas, or by extremists—who are spiritually too feeble for true *jihad*—to turn the meaning toward terrorism into fuses for bombs. Without shame, even in the courts of truths upheld by the civilized “modernity,” words are redefined to fit the needs of interest groups and lobbyists, and then irresponsibly spread by the media.

No matter from where they come or what they represent, I empathize with people who distort and/or destroy, for they cannot help it due to their ignoring attitudes. As owners of well-being, and not hatred, the wise must contemplate forgiveness in the same spirit of the request by Hz. Jesus uttered before he died on the cross: “[F]orgive them; for they know not what they do.”³⁹⁸

HOW SEEING WITHOUT SEEKING IS ACHIEVED

There are as many ways of seeing as there are presences, whether to acquire objects or thoughts or ideas. And there are as many mediums to represent those presences. Each way, then, can be said to be a consequence of a process, and each process has its way for staying true to the presence for justice’s sake with integral fidelity to the present.

The most important, yet subtle, point in the creation of a medium of presence (the mind) is how one understands the encounter that establishes the relationship between a seer and the seen. The two, having been relieved and stripped of their partialities and relativities with respect to each other, ought to be known as *one*, since “parts” are inseparable from and indispensable for each other’s truths by the principle of including mutually. The encounter, in the absence of relativity, is fashioned for bi-directional seeing, which is very justifying for the truths of all involved. What is also unique about this form of seeing is that it is non-seeking.

Seeing without seeking, by its implied purpose, is concerned with cleansing the vision of “relativities,” or fragments, in order to allow any acquisition with more fidelity and integrity for the to-be-seen, by expecting objectivity from the seer. In general terms, however, *seeing without seeking* poses a challenge when it comes to how one ought to ideally encounter and interact with life while upholding certain values as benchmarks mandated by principles of justice and fidelity. Attaining a vision that more and more relies on fidelity to the own-ed, as it does to the to-be-seen in equal terms, by necessity causes cleansing and shedding of subjectivity, which promotes and

³⁹⁸ (AKJV n.d.), Luke 23:34

nurtures an attitude for universality. As such, it rids ownership from “relativities” on its merry way toward divine Ownership.

Objectivity has a vital role in ownership (as pointed out on page 84), affecting how we are owned as well as how we own—whether with justice or not. Objectivity is what breeds universal Justice in the framework of spiritual ownership, which also allows us to live with and as divinity.

The attitude that is objective, in the scientific sense, plays a vital role in this right kind of ownership. It determines whereabouts on the Compass of Ownership one spends most of their “own-ed” presence—whether the time spent is with or without justice, and whether the right half of the Compass is occupied more than the left half, where objectivity opposes the subjectivity facing the person on the left. In terms of Figure 13, the “right” own-ed movement (for objectivity) is counterclockwise toward the ① point, where one can see unrelatively.

To gain the benefits of a righteous and pious life, I have suggested a new way of acquiring presence that must be cultivated with unforced means to gain the benefits of fidelity clinched through inclusion. This adherence ensures being fair, just, and truthful—all in the name of making good judgments for Ideal ownership. We are essentially in search of a type of “owning” that will translate into a spiritual life while in the pursuit of the universal Truth, and while, at the same time, making a positive difference in the way we run our worldly affairs and in the manner that we interact with each other. Foremost, we hope to find justice that will benefit, by an ownership with fidelity to, the lives of those who are suffering and, more necessarily, the lives of those who are causing the suffering.

The preferred way of seeing should be attentive to own selflessly—not according to a biased agenda or with self-promotional calculation. A life of ownership grounded on objectivity is what *seeing without seeking* is all about. Such seeing can be learned naturally through the practice of *fidelity*.

One must think: What would we see in the hand-holding example (page 69) if we stopped looking for a particular hand? Is it not the whole hand-holding event itself that comes through when we do not seek a certain person’s hand? When we abandon seeking in order to see inclusively, we enter a state of stillness derived from the balance of Unity. At such a time, in effect, we are submitting with fidelity to *presence* to join our presence, freely and under no duress or with no fear, in order that our presences co-incide to include all present mutually.

Without seeking, one is allowing (having submitted) to be owned by the presence we are presented to acquire, having not sought with presumption.

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Without seeking means I am allowing the presence I am acquiring to enter my awareness freely, without any urge to exclude, or resistance to include, on my part. This kind of seeing aims to integrate all present in the encounter with harmony, without contradiction or conflict. One knows assuredly that with fidelity to divine Presence, this is the sacred path for all of us to journey on, because inclusion for unrelativity is of primal value.

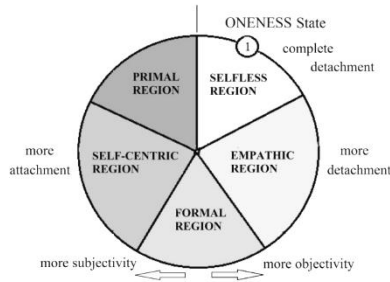


Figure 13: More subjectivity (attachment) or objectivity (detachment)?

This brand of seeing is spiritual in its constitution, highly prized and desired because it promotes the kind of ownership that stresses more giving than receiving (compassion), more listening than talking (empathy), and more respect than disrespect (surrender) in order to cause more fidelity. It does this in a very unforced way by exercising near-perfect objectivity while acquiring faithfully. Without seeking, one is allowing to be owned (having submitted to be consumed) by the presence one encounters selflessly, having not sought with presumption.

One can count on the right way of seeing to realize the ability to “go *unrelative*” by advancing and putting into effect the important role of owning in the context of divinity. This sounds like the “going green” movement of our time—designed to cure our ecologically suffering Earth while dealing with the ills of our environment that we have messed up through our “incomplete” ways of behaving selfishly and greedily, lacking true ownership. In a similar manner, we have also failed in the spiritual environment, with similar reasoning.

We can “go *unrelative*” through perfect fidelity. We are expected to see in the same manner as with the spirit of perfect Justice—i.e., unrelatively. In the framework of universally affirming Justice in divine Context, when *unrelative* seeing takes place, we will be welcomed by Oneness to live with and as divinity that breeds and strives for spiritual Ownership.

In the movie *Avatar*, as I already mentioned, there is that “I see you” moment—an instance of acquiring another’s presence that articulates, “You are connected to me; I understand you. You dwell in my conscious presence

(of mind), now, in this moment as I say ‘I see you’ without condition.” The bi-directional aspect of unconditional “*seeing*” (*without seeking*) universally assures equilibrium. The evenness in the kind of affirmation that recognizes the seen (the own-ed) by being an objective seer (an owner) simultaneously upholds the *selfhood* of all participating in the owning process.

The Aiding by Mutual Inclusion

Duality will be destroyed through mutual inclusion as two-ness edges toward transcending the constraints of boundaries inherent to our relative human condition of one-sided owning—the “my way or the highway” types of dealing with each other. The boundaries we create in our brains—for thinking they will be of benefit to us—later block and trip us spiritually (karma—the cause-and-effect paradigm) and eventually become constraints prohibiting happiness in our lives. As a rule, each constraint to *liberated seeing* is caused by how rigidly we stay *relative* to our standing, to our coordinates, and to our exclusionary tendencies. The relief from rigidity, pretense, pride, and vanity is viable through *seeing without seeking*.

How well one can acquire in the spiritual realm of life is the contribution I aim to make in order to meet the need for more right kind of ownership that surely cultivates in our lives fidelity and justice to God’s Truth. Such ownership provides the proper approach to the challenge: How to realize God-seeing. On that note, one may recall that the *unrelative* presents the consequence of objective, detached *seeing (without seeking)* in order to be able to cut loose from (and let go of) the relativity innate to the human mind. This process finds no comparison necessary; since it submits, it does not seek.

A seeing process without comparisons, without the aim to pick and choose in order to exclude, is mandatory to see things without prejudice.

Downside of Comparing

Inquiring into a process that does not depend on relativity of conditions and does not tolerate exclusion caused by preconceived preferred references to an imagined future state of desired consequences is the goal of *seeing without seeking*. Such a process causes a reduction in the relativity of the imposed comparative effort that was encountered with the SIRDS example on page 96. This way of seeing should be of utmost interest to us for the perfecting of justice in the world, and for justice to God’s Heavenly Nature.

SIRDS is a perfect demonstration of co-inciding presences of the mutually included realities revealing each other. If you recall, after the 2D patterns exposed the 3D shark image, having instood the reality of the 3D enigma, the role of 2D was understood for what it truly stood for. Analogously for our world, what one thinks to be random (as in “random

selection”) gains concrete ontological significance and meaning for every presence by being. The experience of mutual inclusion uncovers the mystery it harbors. This 2D/3D relationship is *analogous* to the human/God relationship in the way relative reality is instrumental in revealing the *unrelative* Reality.

Specifically, the form of seeing I suggest is for acquiring presence *without a point of view*. Such seeing, by its nature, is not addicted to judgment that searches comparatively or changes in quality, quantity, or relational association. It is important and necessary to understand vigorously what *comparative* seeing means, especially in regard to it being a barrier to “seeing God.”

Even though *seeing without seeking* might suggest inattentive absent-mindedness, it must be rather “mindless” to ensure the unbiased acquisitions that lead to perfection in seeing. While we are not intently looking or waiting for its arrival, what is seen *mindlessly* is received effortlessly, and without prejudice and preconception.

This is like realizing, for an instant, the reality of life-giving breath while not thinking or ideating that one is currently breathing. Without any analysis on the mechanics, the naturalness of ongoing breath, when experienced at a casual glance, reveals a wondrous, self-sustaining continuity of awesomeness. This realization, and the lingering awareness of its presence as an event, is equivalent to *seeing* that affirms *without seeking*.

For illustrating the subtle “casualness” of life’s breath—pertinent for each one of us—SIRDS (Picture 1) was presented with the hope that it be instrumental toward our understanding of *seeing without seeking*.

ACQUIRING THE PRESENCE OF PRESENCE

Earlier, the seeing function was defined as the capacity to bring about the acquisition of presence. It ought to be mentioned again, for the purpose of completeness, that the spoken acquisition needs to take place with an instrument fit for the nature of presence being acquired (see page 234). For instance, if we are speaking of the physical presence of a human child, we would see this child with our eyeballs. If the presence is “an idea” of a child, we would see with our minds. If the presence is the ontological presence of a child (independent of a particular child), we would see them with...

What kind of instrument of acquisition would we need to qualify as an “eye” in such a medium of unrelativeness? What type of an eye would be fit, with synchrony, for the nature of presence of (pure) presence—in other words, selfhood—since the nature of presence is neither physical nor mental? How would we enter the spiritual space devoid of the relativity that is a requisite for the physical and the mental spaces? As was exemplified by the

SIRDS picture (Picture 1), how would we enter a 3D space without relying on the 2D space?

To acquire the liberated nature as the *unrelative*, how are we to proceed? And with what type of seeing instrument would we better be equipped with? If the presence desired to be seen is the Presence of God, then the kind of seeing optimally would have to be with fidelity to God's *unrelative* Nature. The acquisition of the *unrelative* presence of Presence leads to enlightenment by liberating the *relative* consciousness. Therefore, for the sake of divine Truth, the essential question to be answered is: What takes place with the *process* that is right for acquiring isness, or the *unrelative* Nature of the divine?

Seeing is rather a simple event with a straightforward process—a natural activity as we know it, with an acquirer as well as an acquired. However, remember that the seeing process automatically brings together—without effort—two elements that appear to be distinct. When I speak the words “I see,” the process described immediately implies that I, as a seer, have acquired the presence of that something I have seen—an object, an image, or an idea—to which I am conjoined immediately.

There is one unified occurrence at any moment of acquisition that is called “seeing.” The seeing event subtly brings about—i.e., virtually creates—by unitizing the two ends of the acquiring event. When the process is viewed disjointedly from either the seer side or the to-be-seen object side, one is not aware of the unison. The creation that the seeing process brings to bear is *mutuality*—inherent to all seeing in life. The mutuality cannot be known as long as we willingly separate the ends, in an excluding manner, to keep them alone with distinctness in isolation. Any two ends will never be seen in unity in order to remove the fragmenting ends until their presence is acquired mutually as one.

A similar analysis ought to be applied to the numenon of Be-ing. Be-ing unites all that manifestly exists as “is,” unitizing all “things.”

An existent “human being” is a unit of some “thing” that has manifested through what Hz. Plotinus called “emanation,” what I call “owning.” This emanated (own-ed) “is,” by Be-ing. Presence is the acquisition by the Be-ing of isness. The acquirer is isness to gain presence, while the acquired is emanated (own-ed) presence as “is.”

How, then, does owning imply God's Selfhood? The answer is evident in the phrase “for none sees Him except Himself.” Own-ed can be seen by the Owner—“Himself”—for all seeing belongs to OwnSelf—the “is” of Presence of Be-ing of isness. As said previously, the own-ed is the owner is the own-ed; the emanated is the emanating (emanatory) is the emanated. What “is” and what exists, by way of be-ing, is to be seen as “one” as God's Selfhood.

UNRELATIVE TRUTH

The acquisition that sees is Be-ing to see OwnSelf—the life’s liberated pure *unrelative* consciousness:

*“Vedanta teaches that consciousness is singular; all happenings are played out in one universal consciousness and there is no multiplicity of selves.”*³⁹⁹

If “is” did not see—i.e., did not acquire own presence (in order to be, or cause presence)—then anything would not have been. Therefore, through Be-ing of God’s isness, God *sees* (*without seeking*) OwnSelf. Since be-ing is everywhere and “is” is for everything, God sees everything everywhere. When God stops seeing—i.e., when isness, by not be-ing, stops acquiring Own Presence—the universe will go void and dark! Yet, what will remain is the “dark beyond dark”—God’s isness. Only the unknown will persist then, waiting for new owning to allow knowing—again. There is only “presence” to affirm. The “to-be-known” is eternally Self-seeing by Self-affirming Presence. Therefore, the absence of a relative knower does not impact the integrity of the eternal to-be-known—the unrelative Truth.

The “uniting” being spoken of is possible for things of the same nature. For seeing to take place, natures, in synchrony, are to be united. Having been seen, they are already in unison with the seer, evidenced by the state of mutuality of acquisition process (as it is for ownership).

Let me give examples in support of this *synchrony* in sameness. Things that cause my “range” of capabilities to be exceeded are not seeable or hearable for me, since I am constructed in possession of a certain nature. “My range” is defined by what and how I am. My eyeballs do not possess the nature that can acquire the presence of germs on doorknobs, since my eyes do not have a high enough resolution to see microscopic things. My ears do not possess the nature that can acquire sound frequencies outside the 20–20,000 Hertz range. Beyond all the limitations of my physical and mental constitution, God is seeable when my *qualified-ness* includes a nature that is synchronous with God’s Nature.

God is see-able by those who have attained the selfless consciousness of *unrelative* nature (which they already own). The seer and the to-be-seen need to reside in the *unrelative* realm (which they already are) in order for them to be seen by the mutually inclusive vision. This vision is not of the same kind as that which belongs to the mind’s ideation in a *relative* setting, or a delimited range. This vision is owned by the vision without individuating “participants,” for there is only unity of perfect mutual inclusion.

For the theological picture expressed by Unity Equivalence_1, $r \odot ur \leftrightarrow 1$, the *unrelative* (ur) and the *relative* (r) are already; yet there is no

³⁹⁹ (Schrodinger 1983), Chapter 11

influence or imposed *relative* relationship between them. The (r) cannot shape (ur), nor vice versa—they are barred by their natures, as it is with water and oil, which do not allow their mixture. When (ur) sees a person, they are not seen as (r), but as (ur), since (ur) is of such a nature as to not see any (r) save (ur). God sees each one of us, not as if we are distant and separate relativities, but as we “is,” solely *unrelative* Be-ing eternally in Unity with OwnSelf as Own, and mutually included by Be-ing.

Conversely, if we have “seen” God, how has this taken place in view of the previous paragraph? Can (r) see (ur)? No! Only our (ur) can see (ur)—that is the universal nature. Our (ur) needs to be the seer (the soul’s eye) to see the *unrelative* as God “is” for Be-ing. Can we say “our (ur),” as though there is a second (ur)? Definitely not! Since there is one (ur), when our (ur) is the seer, then God—the *unrelative*—is seeing us while we are simultaneously seeing God, having been seen. God’s isness (or God’s seeing us) can be revealed (acquired, or seen by the soul’s eye of be-ing) when our being, or our (r), is stripped and, as Saint John of the Cross (1542–1591) put it, we are “empty of everything”:

“The waters of interior delights do not spring from the earth; the mouth of desire must be turned toward heaven, and be empty of everything else ... The soul that wants God to give [H]imself to it wholly must first surrender itself⁴⁰⁰ totally to [H]im, and keep nothing back for self.”⁴⁰¹

“MUST FIRST SURRENDER”

The “surrender” mentioned by Saint John of the Cross signifies the need to relinquish all *relative* associations—to “be empty” and “keep nothing back for self.” *Seeing without seeking* foregoes all relations (“surrenders itself totally”) during the acquiring presence *emptied of everything else* that we know and hold about our “self” and the *relative* world up to the present moment. The existing relationships we are limited by do not allow the door for the spiritual *new* to swing open in order for the “unseen” to be known, for “God to give [H]imself to [soul],” to show is already own-ed. They maintain their hold to keep us stagnant with what we already know, in situations ever *relative*, in order keep us within the bounds of how our present selves are defined (by us), with and without what we do not know that we can justify or not.

Our existence oversees the perpetuating application of the stagnant past—and constant ideas for the future—that are, by default, based on a

⁴⁰⁰ Hz. Eckhart refers to “soul” as “herself” rather than “itself.”

⁴⁰¹ (St. John 1985), 53

conserving past. We are entrapped in a conundrum of whirling relativity—symbolized by the whirling dervish who has one hand facing toward the earth (relativity) and the other opened toward the “heaven” (unrelativity), moving in circles to free the self of the “barriers.” Surrendering to “is” is what will liberate us from all that ties us down to the earthly—our *relative* reality.

As discussed in the section with the SIRDS example (Picture 1), submission by surrendering provides the chance to be freed of the “past” of the (2D) relativity so that the “timeless” truth of the (3D) *unrelative* “NOW” can be (revealed) acquired so to be seen. Submission, thereupon, represents the personal choice of aspiring for the opportunity to receive the *unrelative*, trustingly and with faith.

Unrelativity, reflexively, identifies (as the thing-in-itself or, more properly expressed, “the Be-ing (in) OwnSelf”) with Own pure Be-ing and experiences pure Self. This Selfhood is not solely a presence of the existent, but the Presence of Be-ing—the emanation (“own-ed-ness”) of isness—as the *unrelative* aspect of each created. The *unrelative* aspect of each person is the “integral” aspect of (not “included in”) the human condition. Divinity is already the integral nature of being (human) that Unity Equivalence_1 expresses. Self-sees perfectly OwnSelf and acquires the singularity of the Spirit—God-is-ness—in identity of Oneness. The universal consciousness of the soul reveals the Spirit’s *unrelative* Presence (“the pure Presence”) without any need for reference or relation, having suspended judgment to sidestep the judgment that seeks merit or ascension.

In view of this suggested spiritual form of acquisition, should we not say then that the seeing instrument is brought into actuality (“created”) because of the needs of the medium (the environment) and the object to be seen? Is evolution not all about this “need” to take into account what is, with force of necessity and possibility? Could evolution not be for the purpose of seeing own-ed truth to meet any need justified to be true—hence, fidel? If an object is to be seen where there is no light, did life not oblige and generate a creature endowed with vision in darkness, as is the case for a bat? If an act is to be perpetrated where there is no justice, did life not oblige and generate a creature endowed with no conscience, as is the case for a narcissist businessperson or a politician, a murderer, or a terrorist? If an object is to be seen as though in the future imagined, did life not create/manifest a thinking creature with a brain that can manipulate objects abstractly for cognition⁴⁰² and prediction, as is the case for humans?

In Hz. Parmenides’ words:

⁴⁰² The author speculates that the mind evolved in order to anticipate future events with memory of metaphysical nature.

“It is the same thing that can be thought and for the sake of which the thought exists.”⁴⁰³

The appropriate means (the instrument) to acquire spiritual presence is one suitable for handling the nature of pure Be-ing. Remember, all creatures have (i.e., given Presence they own as “God’s Mercy”) the nature of pure Be-ing. Each creature is endowed with unrelativity (ur) as sourced by the Spirit (of all), irrespective of the creature’s form or abilities. Each human being (since “all men [and women] are created equal”⁴⁰⁴) is supremely suited—having been purposely and uniquely gifted (for “being the Eye of its Creator,” as argued above) for realizing this function of seeing unrelatively to explain the Truth. Each human being is bestowed-be-ing with capabilities fit to acquire metaphysical spiritual presence, since they have been enabled through evolutionary progress at the hands of the Owner “who” desires to see *OwnSelf*. By The Way, We are the One who wants to see Oneself.

The spiritual space for and of the divine Context, occupied by the Presence (of Be-ing), is owning (“emanating”) Own Source—God-is-ness. To be acquired, this owning (“emanation”) needs the creation of a *being with a soul with an eye of be-ing* as the instrument through which the spiritual space can be revealed to be known as the own-ed. Such an instrument for such a task would rely on the spirituality of a pure soul, since the acquiring instrument has to be with the same nature (“in the likeness”) of the target to be acquired—i.e., it needs to be in consonance with the nature of the object to be acquired and the environment in which that object is embedded. “Complexity of an organism’s behavior is to a great extent the reflection of the environment inhabited by the organism and not solely of the organism’s internal structure,” wrote Elkhonon Goldberg.⁴⁰⁵

Like the bat’s ears must be in consonance with the reality of the environment in which the moths and mice prowl in the dark, for the presence (2D) of Presence (the rhetorical 3D version of Reality) to be acquired, the human soul, as an instance, needs to be in consonance with the pure Presence of Be-ing. For liberation, we need to generate the spiritual way of acquiring the Presence of Be-ing—i.e., spiritual God-seeing. The Spirit is no “thing” and no less than Be-ing of “I am.” The acquisition of and by the Spirit is the seeing by God. The acquisition of and by the soul is the God-seeing by the human. When is the soul equivalent with the Spirit?

⁴⁰³ English translation by John Burnet (1892).

⁴⁰⁴ http://www.archives.gov/exhibits/charters/declaration_transcript.html, accessed 4 July 2016.

⁴⁰⁵ (Goldberg 2005), 94, in reference to Herbert Simon essay titled “The Sciences of the Artificial.”

UNRELATIVE TRUTH

In order for the soul to see the Truth, the human mind waits to be cleansed (“emptied”) of all concepts and notions *about* “God”—“corruptions.” In order to directly acquire the Real—the divine “I am” as *unrelative* Self-Presence—the barriers set by the mind need to be removed. The appreciation of this fine line of distinction, in theological discourse, becomes the first step required for spiritual seeing. Only then will the realm of Be-ing and the Source of the manifest Reality be accessed for the Truth to teach us how we are to travel on the “right worthy” path of the life of “is.” Until we come to know certain persevering fundamental ontological truths, we cannot attain an objective liberated position to explain, without bias, the injustices in our world to end all extremism and hatred. We shall know, in the name of religious piety, the highest Truth, God “is,” in order to bring relief and resolution to the pain and sufferings that trail behind our unspiritual injustices.

The Truth displays that we belong together in Unity of one *Source* and the Origin of our be-ing—God-is-ness. For the belonging of/for unity to happen, each person can turn themselves into a *spiritual instrument of ownership for justice* with perfect fidelity to God’s (our Owner’s) Presence, and each person (an own-ed) then will gain the cognizance of significance the Truth stands for life to be known as “is.”

NOW AND “NOW”

The *relative* and *unrelative* aspects of reality, in relation to the liberating Truth, can be explored while considering the phenomenon of time, particularly for the *moment* we casually call “now”—the one we are living in. We are all aware of the common meaning of “now” as here in the present—that instant squeezed between the immediate past and the arriving future within which you are now reading. The moment is a spatiotemporal presence—a *relative* now—with dependence on a flow, the passage of time, that is fundamentally “a change” in space.

Concurrently, there is also the Presence that is independent of time and space, solely denoted by another sort of now—the *unrelative*. The *unrelative now* is the immediate Presence for the unchanging source of moments we are standing in at all instants of time. The “now” of both relativity and unrelativity can be viewed as concentric, co-incident, and co-referenced. They are inside of each other, without an outside or an exterior—hence, mutually including the other, as does the metamorphic stages of the butterfly.

Tillich put it in the following way:

*“In every moment that we say ‘now,’ something temporal and something eternal are united... In each such ‘now,’ eternity is made manifest; in every real ‘now,’ eternity is present.”*⁴⁰⁶

The *unrelative* “eternal” now—referred to from here on as “NOW,” as opposed to the “*relative-now*” of a present moment—is mostly neglected since we are conditioned and biased for sensory consciousness in the moment of relatively changing *relative-now*. This is due to our brains working in a comparative mode, always taking dimensional movement into account as change (in time and space), which is a natural response for and by any physical living being. Even though the *unrelative* NOW is (with)⁴⁰⁷ us eternally, as the “ground” of the “timeless now [NOW] of the divine Spirit,”⁴⁰⁸ it is ignored by being taken for granted. NOW is the source of *relative-now*.

Eternal NOW does not depend on the past or the future as a *relative-now*. NOW “is,” of own self-sufficient, self-determinant Selfhood, beyond the relativities of change in the spaces of a “world.” Remember that anything of existence depends on a source. In this sense, birth is the flow from a source, while death is the return to the same source. The spring flows from the fountain and returns to the fountain.

At this point, one cannot help but ask the question: What happens to this NOW, with the relinquishing of (one’s) *relative-now*, when I die and cease to exist? While that NOW was (with) me and was (of) my life when I was alive, will I lose that as well when I die?

That NOW does not belong exclusively to any one person, but to all and everyone—without exception. Everyone is a being in *relative-now*, as well as the Be-ing as “is” and “I am” NOW. In other words, anyone can divinely acknowledge “I am”—the Eternal—only if they are able to touch, with selfless consciousness, the timeless NOW and only if they can see the divine Picture of NOW within all the pictures of the moments of *relative-now*. For the spiritual reason of attaining the liberating Truth, we also want—and would like—to experience the persistent Eternal Presence as NOW. We want and would like to see the divine Picture, since there is that Reality as One (Word) within all pictures (words) received in *completeness*.

This event of “seeing” amounts to justice when done with fidelity for the *unrelative* Reality—God “is”—which is the consequence that is potentially possible for anyone if only one can come to *see with fidelity* to one’s

⁴⁰⁶ (Tillich 1948), 36

⁴⁰⁷ Intentionally left as strikethrough since “with” connotes something separate being joined from outside.

⁴⁰⁸ (Huxley, 1970), 184

unrelative nature. This amounts to sorting out the *unrelative* from the clutter of the *relative*. This “sorting” implies being left solitary (liberated), which is detachment from the relativities of the world (of existences) for one’s naked identification. It equates to the unifying ontology for which Michelangelo carved until the angel within the marble block was set free.

Anicius Manlius Severinus Boethius said:

*“Since God has always an eternal and present state, God’s knowledge ... remains in the simplicity of God’s presence and, comprehending the infinite of what is past and to come, considers all things as though they were in the act of being accomplished.”*⁴⁰⁹

This “act of being accomplished” is of “the infinite” NOW that owns the *relative-now* of owning “what is past and to come.” One is “in” both NOW and *relative-now* already, at this moment, yet one is only aware of the ticking of time, *relative-now*. It is where one feels the flow through change, between the words of a past and a future that a person experiences with their senses and those attached mentated meanings, generating emotions of and for wonder in joy and amazement. The smell of seaweed freshly left behind along the shore after a rough night before—a bout between the sea and its limit. Such a scent enhances the tranquil ripples that now play back and forth, caressing the sand grains that are at this time bathing in the noon sun along the shoreline; we look forward to that sensual occasion each summer, while waiting sadly for the one silence.

We all are of NOW and in *relative-now*. It is as if each one of us is riding the choppy waves in the present, drifting on the eternal waters of the constant. We will not experience the peace of purity Presence until we, like the waves, subside and are settled onto the tranquility of the everlasting oceanic Presence.

Will the doggedness of arrogance allow us to do that? How well can we manage to leave the insignificance and let the hot air out to permit the self-centered ego to deflate and gradually diminish to a point, when suddenly to implode to no-thing-ness and be left naked alone as the *unrelative*, psychologically, and exposed bare cognitively? In our passion, we hope to fall into timeless NOW to be liberated—if only we can, even momentarily, shed the temporal. If only the infinitesimally small *relative-now* would let us

⁴⁰⁹ Ibid., 185

fall off the edge of time into the depthless bliss (Sanskrit, *satchidananda*, “the Truth consciousness bliss”⁴¹⁰) of the eternal—the NOW of “is.”

Submit to Relinquish Relativity

How are we to enter the eternal NOW?⁴¹¹ It is through submission, which is both possible and necessary to relinquish the relativity of the temporal moment while carrying on with the living divine “Breath” (Hebrew, *nephesh*; Turkish, *nefes*) with a beating heart and a super-conscious liberated mind. Having been relieved of relatives with my senses alert, yet on hold for the silence of the sublime, how do I die to the sensual while living with all senses intact? How can I relinquish the *relative-now*? How is this possible: To die without death (Turkish, *ölmeden ölmek*⁴¹²), or initiate the extinction of the self in God (Arabic, *Fana-Fillah*), or attain the realization of Nirvana by literally *blowing out*⁴¹³ my mundane awareness (Nirvana is a euphemism for death, meaning “putting out fire”).

Each of such instances implies the annihilation of the identity for the existent in order to bring forth the awareness of the Supreme Be-ing by clearing away the obstacles to reveal the divine Identity already here with each one of us. How is it possible to be in a state of purity that is consciousness resolved of the worldly, as is for the Presence of Be-ing? In other words, what is the *re-solution* that will allow liberation? It is by becoming free of the veiling relativity!

Walpola Rahula, a Buddhist monk and scholar, cites Hz. Gautama (the Buddha) as having said:

*“[O]ne lives the holy life with Nirvana as its final plunge (into the Absolute Truth), as its goal, as its ultimate end.”*⁴¹⁴

Rahula did not subscribe to attributing a “state” (like a property) to Nirvana because he was concerned—as well we should be—about what the “into” preposition could mean as used within the popular expression “entering *into* Nirvana.” Even while the meaning of the word “Nirvana” implies a condition described as “something being extinguished by blowing

⁴¹⁰ <https://en.wikipedia.org/wiki/Satcitananda>, accessed 26 April 2016.

⁴¹¹ (John B. Cobb 1976), 16

⁴¹² Or, “to die before one dies.”

⁴¹³ (Dogen 1999), 287

⁴¹⁴ (Rahula 1959), 41

out,” Rahula still tried to avoid the “state” word association with Nirvana. He stated, “Truth is. Nirvana is.”⁴¹⁵

I maintain that, in the aftermath of detachment from the discriminating subjective self and the disappearance of the individuating, the “putting out,” or “plunge (into),” event leads to a liberated state from all conditionings, no matter how long the duration of *the event*. Nirvana is *that moment* revealing to us the universal Self, the pure Presence, the living eternal Breath of NOW as divinely expressed by the Mandukya Upanishad:

“*[B]ecome the Self ... enter into the Self by the Self.*”⁴¹⁶

Nirvana is seeing the “Absolute Truth”—that is us (and with us) eternally—by experiencing the NOW, having “put out” the *relative-now*. Nirvana is—“the final plunge (into)”—the *unrelative*. NOW is Be-ing for “the present,” the *relative-now* of being something. NOW is pure Presence, only to be known through purification, through cleansing the conditions of the conditioning human psyche. Such is the path to liberation (and salvation), spiritually.

H. Moses, historically speaking as one of many revered ones, received by Grace the revelation of NOW, the *unrelative* Presence described in human words as “*Ehyeh-Asher-Ehyeh*” (“I am [That] I am”). He ascended to the summit of the timeless Spiritual Mountain, just like the prophets and sages who had gone before (and after), to tell the world (about) his vision of the Truth. This ascension happens while one stays tranquil (in submission) to *fall “back”* (“the plunge”—H. Gautama) *into* NOW by Grace, if only one can “relinquish” and null one’s temporal *relativity* now. In other words, one must experience the death of relativity of time by instanding having detached of all that is associated with the *relative* self in and of *relative* present. Grace is NOW by the ONE by accepting the purified one—justified—having been found worthy to experience Owner’s Own *unrelative* Nature.

To be worthy for such dispensation and privileged consideration is not up to the person—it is according to the judge. God is the Owner (who) decides to own, as Own divine Ownership is warranted by the purity of Presence. NOW is the judge; by fidelity to the *unrelative*, NOW judges the purity of such standing when totally cleansed of the existent dependence on *relative-now*.

When the dependent one is liberated from dependence (realizing Unity Equivalence_2 on page 186), one is in a state devoid of any association with

⁴¹⁵ Ibid., 40

⁴¹⁶ (Easwaran 1995), 61

time and space (r) by dependence. Only then one acquires the *unrelative* NOW of the ONE (Unity Equivalence_3 on page 187). Liberation is not *becoming*, save pure Be-ing—it is the consequence that signals one has arrived at the (metaphoric) doorstep of the residence of and as “I am.” The *relative-now* and the *unrelative* NOW make us aware—in different ways, for and according to our responsiveness—that we are “One” having been mutually included by/as Presence.

Resolving the Mystery of NOW

Most of us have not encountered the *unrelative* NOW and have not been informed of such numenon (Greek, *neuein*, “to nod”⁴¹⁷). NOW, therefore, stays a mystery for many, having not experienced by their soul the nature of the Truth. The boundary between the exoteric and the esoteric, and between science and mysticism, is formed by the duo *unrelative* NOW and *relative-now*. The *unrelative* NOW remains a mystery of mammoth proportions as long as we stick to our relativities, and as long as the scientific mind adamantly sticks to its own ways in empiricism and physicalism.

Albert Einstein was troubled by the esoteric aspect of NOW and concluded “that there is something essential about the Now which is just outside the realm of science.”⁴¹⁸ Professor of Physics at the University of California, Berkeley, Richard Muller mentions in his latest book “Now: The Physics of Time” that according to Philosopher Rudolf Carnap,

*“Once Einstein said the problem of the Now worried him seriously. He explained that the experience of the Now means something special for man, something essentially different from the past and the future, but that this important difference does not and cannot occur within physics. That this experience cannot be grasped by science seemed to him a matter of painful but inevitable resignation.”*⁴¹⁹

The esoteric NOW (“the Now”) cannot be resolved short of divine Intervention (no pun intended). NOW is not appreciated and cannot be studied when people are not interested in understanding the “mystical” without any notion of time. It is a fact that empiricists cannot access the esoteric and, therefore, find it unnecessary to inquire any further. They feel they need not

⁴¹⁷ “Nodding” is in the sense of divine approval, having been found worthy by the divine Judge—the unrelative Now.

⁴¹⁸ (Muller 2016), 19

⁴¹⁹ (Carnap 1963), 37

understand how it is, or what its meaning is for their (earthly) lives, having the thought it is an exercise in futility.

As a result of having heard too many stories about it from various people with religious philosophical tenure, for the run-down regular inquisitive, it may have lost its glitter, necessity, and import in the face of the worldly issues encountered. Physicalists⁴²⁰ have opted for science instead and think it is all that is needed, although science basically teaches them only about the time bound *relative-now* and the space of cosmology. They prefer to be where they feel secure and comfortable, believing in things that are reliable and stable, with certain predictability, acceptable.

Scientifically oriented minds may lean toward the *relative-now* of the future to arrive, a future hopefully that can be counted on and one that can be read about as the days pass as peacefully as they may. Most of us have chosen to live our lives in this fashion—a life that started with a physical birth and will end in a physical death. Can we safely assume, with some assurance, that we understand death is the disappearance of *relative-now*, like the burning out of a candle, a silencing of a tune, or the pausing of the heartbeat?

The relinquishing of *relative-now* leaves a person no more with a past or a future—that is to say, done for good for now. But most of us also hope, and some believe, that there is continuance with “life after death” in another realm, in separation, unaware of divine Ownership. Most religiously faithful call that “heaven”—wishing for a (physical) location in a state of peace, bliss, and tranquility, and for some, much more. Without meaning to contradict them, I have chosen to call “heaven” a station of pure Be-ing—the NOW that is always with and as us in divine Ownership—no-thing of relativity.

The relinquishing of *relative-now* needs to be experienced in unison with the eternal *unrelative* NOW, as the surfacing of “super selfless consciousness,” to be seen in terms of Ownership by divinity: The Owner never ceases to own; the own-ed “returns” to the Owner. On one hand, there has to be an understand-ing of presence as the phenomenon of existence here and now while, on the other hand, the understanding should proceed for the realization of pure Presence as the numenon of isness for Be-ing—eternally. Once one touches NOW, they are in the *know* of Eternity.

Between these perspectives themselves, there is a locale of infinite quietude and tranquility of perfect balance—a Unity state for all—while everyone is in their natural station without any need or attempt to discriminate, in any form or fashion (as the Unity Equivalencies divulge). Each person can to do this quieting down, enter the selfless region of their constitution, in order to get their spiritual Compass pointing toward the transcendent Truth.

⁴²⁰ (Muller 2016), 266

By highlighting the special connectedness between the *unrelative* and the *relative*, again mandated by Unity Equivalence_1, we can proceed, through submission for unrelativity, ever so surely toward the inherent oneness. The proper “place” we speak of can only be the divine Context of the *unrelative*, lived as the NOW of “is.”

DETACHMENT

While existing in the world at this time, we are faced with a dilemma—and certainly a paradox—caused by time-dependent presence. To resolve the dilemma, a state of perfect detachment needs entering into to alleviate the perplexity caused by the contending consciousnesses of the *relative* and the *unrelative*, each firmly holding onto their contexts for discourse.

Detachment is the necessary event to gain God’s Eye, through which we shall discover *the experience* that made the words of the revelations evident. Having transcended the relativities that hold us down below, detachment is that enlightening event that lets us see our highest natural selves as pure Presence of Be-ing. In the light of *non-dependent awareness*, cleansed of attachments to self-concerning truths, we are to be guided by drawing away from the self-directing “relativities of the mind.” Only with mutual inclusion can experiencing unrelativity show and teach us that we are an owner of, as well as owned by, the Truth owned by all.

To further illustrate the notion of detachment and its cause by objectivity (page 84) in the framework of unrelativity, I will share a story that roamed the Internet many years ago. I am grateful to—though I do not know—the author.

A few years ago at the Seattle Special Olympics, nine contestants, all physically or mentally disabled, assembled at the starting line for the 100-yard dash. At the gun, they all started out, not exactly in a dash, but with a relish to run the race to the finish and win. All, that is, except one little boy, who stumbled on the asphalt, tumbled over a couple of times, and began to cry. The other eight heard the boy cry. They slowed down and looked back. Then they all turned around and went back...every one of them. One girl with Down syndrome bent down and kissed him and said, “This will make it better.” Then, all nine linked arms and walked together to the finish line. Everyone in the stadium stood and the cheering went on for several minutes. People who were there are still telling the story.

The only way this could happen in the arena of the regular Olympics would be if an athlete were to put aside their competitive impulses and forget

the purpose of four (or more) years of training. An athlete would almost have to enter a state of temporary amnesia—to manage to ignore all aspirations as a national team member—to stop racing in order to help a competitor in distress. Is this really possible for any Olympic athlete? Only if one becomes detached from *normality*—where winning is the expected desired outcome. True ownership is a must for one to forget and disengage from athletic identity as a competitor, to discard “self-concern”⁴²¹ in order to attend to a fellow competitor in need.

Recently I came across such an example—a long-distance runner from Spain named Iván Fernández Anaya. I am so pleased to share with you how compassion, suited up as justice, can shape the ideal human action as an excellent example of true ownership.⁴²²

On December 2, 2012, Fernández Anaya, while running in a competition, chose not to exploit an error by the frontrunner Abel Mutai of Kenya during the race in Burlada, Navarre. Ten meters short of the finish line, Mutai thought he completed the race and started to slow down. When Anaya caught up with him, he informed Mutai of the situation. Instead of passing him to cross the line first, Anaya let the deserved winner of the race be Mutai, the frontrunner up to that point. Later, Anaya indicated he did not earn the win since Mutai had been leading the race with a gap that guaranteed the forerunner’s victory, short of his mistake. (Mutai happens to be the bronze medalist at the London Olympics in the 3,000-meter steeplechase event.)

There is a boundary at which we let go of our self-concern to consider what is “right” and “proper” to do selflessly as the situation demands naturally. Why did Señor Anaya choose what “normality” may not have chosen? What kind of psychology of compassion and camaraderie overrides personal gain and glory? Any spiritually mature disposition upholds ownership for wellness for its own sake, aiming for a consequence that adheres solely to one fundamental principle: Doing the right thing for justice’s sake. Señor Anaya demonstrated, in my estimation, his discipline for fairness (and surely objectivity) by and of his nature.

What the two stories show, if I am permitted to read into them, is as Thomas Merton put it...

“...the flight from disunity and separation, to unity and peace in the love of other men [and women].”⁴²³

⁴²¹ (Merton 1972), 79

⁴²² http://elpais.com/elpais/2012/12/19/inenglish/1355928581_856388.html, accessed 23 June 2015.

⁴²³ (Merton 1972), 78

The balanced sharing, warranted by mutual inclusion, is disrupted by the relativity of one-sided ownership. Inclusive ownership was also shown in the example of warming hands. The subject that needs to be pursued is how to gain the feel of perfect fidelity in ownership, the perpetual divine balance between owning and being own-ed. There is one—and only one—Truth that we hope to be in touch with for human “salvation”—for health, joy and heavenliness—according to what those revered ones who have taken the “flight beyond” tell us. That Truth we own but do not yet know is the Be-ing of isness, the only Reality that unites all Creation from every direction while indwelling. The Truth by Be-ing is the only Self-defining Selfhood as the *unrelative*—the liberating Reality.

Chapter 14

BACK TO THE FUTURE FOR OWNERSHIP

“...if a person forgives and makes reconciliation, his reward is due from God: for (God) loveth not those who do wrong.”⁴²⁴

The Qur’an

In view of this book’s ambition to refine, certain key questions sprint to the foreground pertaining to spiritual and religious ownership: How can we practice the ideal way of living the divine Truth instead of focusing on the divisive *relative* impulses at the margins of human intellect? How can we benefit from the particulars of rituals and doctrines to justify the universal relevance of the Real? How can we transition beyond beliefs synthesized by ideas for self-promotion and self-benefit? In other words, how, if we can in humility, become *authentic* owners of the Truth, God “is”?

The answer lies in an enhanced alternate focus on the most positive aspiration in religious life: To know God. Knowing the divine Truth could happen by *inclusive directionality in owning and being own-ed* that will, with *selfless* purpose, get us closer and closer to the threshold of divine Ownership. If this passage cannot be managed through faith, one should at least begin to think logically about what led to the formation of religions and wisdom traditions, and what lay at their root when revelation came. The insignificant sideshow aspects of superficial worldly brush strokes cannot be allowed to overtake the timeless painting of the fundamental divine Picture, otherwise we can easily lose sight of the underlying core *fundamental* we spoke of on page 103 and gradually become spiritually numbed.

Previous pages have pointed to ways of relief from persistent spiritual ailments such as:

- Not knowing God’s divine Nature—isness—personally.
- Not fully appreciating divine Ownership.
- Not completely embracing the theological Truth for which the word “God” stands.

⁴²⁴ (Qur’an, 1957), XLII:40

“To be own-ed is the purpose of life,” it was written on page 72. Imagine all people are own-ed equally and as owners, give to each other similarly for their well-being. Imagine the abundance of spirituality that deems it superfluous to utter the word “religion,” while there is religion naturally for everyone. It is as if there is love everywhere, but no one needs to speak of it, since there is no shortage, like the air we breathe or the presence we take for granted. Imagine that in fellowship, all are in inclusive surrender to each other’s reality, and to be fidel, act with respect in the name of diversity. Imagine that justice reigns for each moment. True ownership brings justice to all—the purpose of life is also to be just.

As witnessed from the words of the prophets, the sages, and the revered ones, I can say for myself that they all aimed toward the same perennial wisdom: Of knowing the oneness, God “is.” When Nicholas Cusanus wrote, “in Him all diversity is identity,”⁴²⁵ he was pointing to the unmistakable truth of fact that our differences are still of the highest sourcing by the solitary God Reality (“Him”). It is for the same reason that was stated: We are owned by That we own.

I have strived, over the years, to bring forth a discourse on a variant view of our needs for a spiritual life that reaches beyond what could be easily considered “limited.” It is my understanding that this limitation is caused by the shortcomings residing within our *relative* beliefs that are incapable to speak spiritually for the context of divine Ownership. Human beings must become personally aware of the actuality God “is” and of the unrelativity of pure Be-ing, and be convinced of the Truth: *Our isness is God’s isness*. To express the ultimate nature of divine Ownership by God, this book introduced the unique word “unrelative.” No matter where we come from, we are all theologically of one “identity,” and are own-ed identically by God—our Owner.

THE RIGHT KIND OF OWNERSHIP

It is my sincere hope that, taken as a whole, this book’s labor will have a lasting regenerative and refining effect on the reader’s psyche to promote a virtuous, disciplined approach to life by considering the suggested spiritual way for belonging. Such belonging is bi-directional that, by its very nature, ensures mutual inclusion and fidelity in our encounters as owners and own-ed ones. As long as we are of the consciousness that each one of us is owned by the same Owner of all, we, as well, individually, are expected to own the well-being of those who are also owned by the Owner of all. We will surely live justly if we can position and anchor our presence on sacred mutuality for harmonious relationships based on the right kind of ownership.

⁴²⁵ (Cusanus 1954), 47

This can happen if—and only if—we can see, and speak without doubt, that we are owned divinely, as We “is,” still in the Garden of God’s Presence. It must simply be known that we are obliged to respect each other as creatures that belong to and are owned by one Reality, God, the divine “is”—the Immutable.

Religious Paths

Despite the fact that religious paths are diverse in terrain they travel, we must always bear in mind that their destination is one and the same, even though the formative practices and structures they utilize appear to be different. When enlightened, we will realize that all the faithful toil to know the Unity of God Reality so they can see they belong. The right kind of (true) ownership will show that all spiritual activity on all religious paths ought to be treated with reverence and import, even though religions express truths uniquely according to their tradition through their own characteristic means.

Despite our relativities, we can be hopeful that staying the course on the trail toward divine Ownership will lead to realize deliverance and liberation in one’s lifetime. In order to ascend to higher ground—ultimately to gain the Truth as the worthiness rewarded at the summit of God’s metaphoric Spiritual Mountain.

We must allow isness—the Truth that is the divine Nature—most fundamentally to define our fair dealings in this world for social justice and worldwide peace. The Truth will make us see the futility of wars and violent conflicts between civilizations when each civilization is looked upon as a gem of God’s diverse (“emanation”) owning. The knowledge of our *Source* that grants the be-ing for our presence ought to encourage nurturing the loving, good, and right kind of ownership.

Ownership is the path (like the Dharma) to tread while living a spiritual life for justice. Such path, when it is bi-directional, will guide us to liberation and deliverance, and what we learn along the way will gradually awaken us to the Truth, God “is.” Through experiencing the pure Presence of Be-ing, by the Grace of God—the divine State in divine Context—salvation and enlightenment for all—in the West and the East—is a possibility, as has been shown historically and promised by revelations.

What I understand to be true for divine Context, in fact, may be only the tip of the iceberg in the scope of our worldly contexts. Self-transformation (of human nature) in divine Context requires the riddance of shallowness in our day-to-day dealings. That lack of spiritual depth hinders insight into the mystery of the ultimate divine Ocean of Presence God “is” and negatively affects our desire for inquiry and discovery by curtailing our curiosity for the shared Truth.

Appreciating the purity of Presence demands much effort and meticulous discipline on our part. Relying on the principles illustrated by the Compass of

Ownership in order to move its dial toward the selfless region will give hope that we can be able to acquire God's isness as the *unrelative* divine State.

The Way Through the Compass

The Way, as I presented, is based on the mechanics of the Compass. It is concerned with how we can move the Compass dial counterclockwise toward the oneness state—where the Truth awaits to Self-reveal unrelatively, where divine Justice is realized. The Way is bi-directional, by way of mutual inclusion, for true ownership through selfless self-knowledge. Guidance from the Compass will help one become free of relativities of their mind's attachment and will show the possibility of perfect fidelity to God for divine Justice at the oneness state.

Considering how little progress humankind has made in the last two hundred thousand years, the jury is still out on the issue of divine Justice—when and if The Way will prosper and take root in the future since, so far, we have been unable to get our arms around the Truth *continuously*. The prospect of success of what is presented as divine Justice is questionable if we do not pay immediate attention to the direction in which we are currently traveling, in view of the obstacles that face us in certain regions of ownership presented by the Compass.

It demonstrates the possibilities of conditional orientations and the unavoidable choices for relativity. The Compass' dial pointer provides a strong indicator of our intentions in the moment and flags where our next conditional move may lead. The pointer reminds one where the mind's attention currently is—busy and occupied with what kind of intentions it has at the moment. This makes us mindful of our concern in the relative-now.

With the aid of the Compass, we can see that there is a core position (“station”) of oneness about which we can formulate the reorientation of our human condition. This self-orientation (for self-transcendence), will gain us, in sacredness, the *metaphysical vision* needed in order to see an ideal world—liberated—*worthy* to protect and fight for with the owning of well-being. People can do this as they spiritually become certain of how they are positioned in relation with the divinity they have so long thought of as the unreachable “absolute.”

Equipped with sacred self-knowledge and with certainty of their connectedness by divine Ownership, they may strive to act justly and live in the “straight and right” way. The spiritual way of the life lived by the selfless righteous reflects the consequences of a noble, moral, and ethical disposition. I expect, additionally, that such an attitude will also be grounded in the unrelativity of God's isness, that is also the human isness—the ever-Presence of Be-ing.

We are of dust, yet we are of the Source that dust “is.” We are of God-is-ness.

The anecdote about the Special Olympic children, for the reasons of objectivity by submission and detachment, demonstrates why the inclusive power generated by our Compass of Ownership needs to be extended with urgency. By *seeing* the big picture of Reality *without seeking*, we can understand the enormity below and beyond surface problems—that beliefs are *relative*, and relativity is the fuel for subjectivity, selfish exclusion, and ignomy of what is sacred. Relativity primarily breeds exclusion, and sometimes violence commanded from extremism lacking true ownership.

We can achieve any brand of peace by being grounded on the consciousness of Be-ing—by putting aside rigid references that breed narrow-mindedness. The balance of peace cannot be achieved in the presence of self-centered stances that relentlessly aim to tilt the scales in someone’s favor (while anchored on the left side of the Compass). Avoidance of partiality becomes a valued point in the story of *Avatar*⁴²⁶ when, after hearing Jake’s plea for Eywa’s help in attacking the “Sky People,” Neytiri says to him, “Our great mother does not take sides, Jake; she protects the balance of life.” How will we rid the self of partiality and bias in order to overcome confusion, especially on religious front, to overcome confounded contexts?

Relation with Others

The right spirituality for ownership that ensures mutual inclusion ought to be our aim to unite (religious understanding) at a single point of gathering on the mountaintop, which is the motive undertaken by ownership in divine Context. One ought to not be looking for alternatives to things that are essential for a life with faithful existence in cooperation. While discussing and sharing knowledge on religious and spiritual endeavors, all participants need to be cautious about staying within proper contexts for discourse by not slipping into the subjectivity that ignorance thrives on.

Seeing mindfully nurtures ownership for a bi-directional exchange of truths. As mentioned, the movie *Avatar* presents an “I see you” moment that is an articulation for acquiring the other’s presence with the meaning: “You are connected to me, now, this moment; I understand *you*. You dwell in my conscious presence (of mind) as I say ‘I see you.’” The mutually inclusive aspect of such “seeing” universally assures sharing in equal terms to attain the “seen” (the own-ed) by being a “seer” (an owner) endorsing the selfhood of the seen (the own-ed) and the “seer” (the owner) simultaneously.

The approach I have taken to overcome the dilemma of one-sidedness is to tread the path of self-reliance for self-knowledge with sincere and

⁴²⁶ Cameron, *Avatar*, 2010, DVD #2, time stamp 44:45.

objective personal reflections and with rational arguments to frame individual reality within the universal *unrelative*. In this context, a benefit of the book's effort that I had hoped for is the reminding and the realization of divine Ownership.

Alan Watts subliminally described divine Ownership, while speaking of Atman in Hinduism and Buddhism, as:

*"[T]hat which knows in and through each individual is God himself, the Atman or Self of the world."*⁴²⁷

The spiritual identity radiating in the Mayan greeting, "I'm another you. You're another me,"⁴²⁸ underscores human emotional intelligence⁴²⁹ in terms of a relation with other selves in a two-way ownership.

In the endless reciprocity of life's ways, owning and being own-ed suggests how I ought to spend my time and energy in relation to those things I value and respect and for the life I care about and cherish. How I relate to life around me, as a living entity, defines my spiritual self-identity.

According to Eduardo Galeano (1940–2015), in the Mayan language, no hierarchy separates subject and object because he says:

*"I drink the water that drinks me and I am watched by all that I watch."*⁴³⁰

This kind of identity, we encapsulated under the heading of "ownership" with the understanding that any ownership is a bi-directional happening. What and how I give and receive, love and be loved, in rain or shine, in sorrow and in bliss, knowing very well that I will reap what I sow in submission to who I am. The ownerships I enter into make me realize my ego-self takes the center stage, initially, as a unit of personality—a presence with integrity and of *relative* disposition that is part and parcel of my past, just as it is for every other breathing soul.

Through the mutually inclusive ways of give and take, I establish my standing as an element of life to the degree I am willing to own and be own-ed, preferably leaning toward the right—goodness—side of the Compass. How I relate myself to well-being defines me spiritually and religiously within the credo that strongly suggests my participation with the Truth, God "is."

⁴²⁷ (Watts 1957), 33

⁴²⁸ (Galeano 2013), 85

⁴²⁹ (Goleman 1995)

⁴³⁰ (Galeano 2013), 85

It is a cornerstone purpose of theology to show us that we all already own spiritually the Reality—God’s isness—owned by all. That is, our nature before we were born, also while we live, and will be our nature after we depart. If each person can see the Eternal Way while still with a beating heart, in the awareness of ownership by the divine Truth, then a confirmation of all life is (in) Unity. Yet, we are unaware as we insist on traveling on one-way avenues, never taking a chance to see ourselves truly from God’s (isness) view—hopefully not toward our desolation or doom.

Consider altering the perception while facing in the direction of living a life for “be-ing” in order to lean inward and see the ever-present Unity. Consider avoiding a stance solely stationary at the center of a self-made relative metaverse (page 140).

Dealing with the Future

This book has presented efforts to share experiential knowledge in two major directions. The first dealt with the past, where the revelations and their significance for the Truth as the timeless Ideal relate to the *unrelative* divine Context. The second direction dealt with the present, where we are embroiled in conflicts by non-bending beliefs which are caused by conflated contexts—some religiously motivated—due to past misinterpretations.⁴³¹

Logically, we would expect a third direction, dealing with the future—i.e., where we contemplate how we can improve living toward the life by the divine Context in order to make real what has been called “the Kingdom of God.”⁴³² This "Kingdom" refers to a world of justice and harmony between all peoples, only possible by synchrony with God Reality. For such future, a new paradigm was spoken of under the heading “Seeing Without Seeking” that will provide resolution to subjectivity, with special focus on subtopics such as objectivity, detachment, bi-directional ownership, and selfless self-knowing.

SEEING WITHOUT SEEKING

The reality of liberation does not depend on relativity of the human thought processes. Remember that such a liberating process does not seek (to judge), but simply submits (for fidelity) and cannot, therefore, tolerate cognitive comparisons. To that end, the method of practice suggested was by *seeing while not seeking* random particulars. This procedure has to be considered for

⁴³¹ (Tolstoy 2008)

⁴³² [https://en.wikipedia.org/wiki/Kingdom_of_God_\(Christianity\)](https://en.wikipedia.org/wiki/Kingdom_of_God_(Christianity)), accessed 5 November 2015.

near-term relief, as well as for the long-winded remedy to the deficiencies in ownership that impact one's spirituality. This form of seeing to receive objective meaning has the potential to improve our relationships in all aspects of human society.

To illustrate how such seeing can be ensured to generate the third dimension⁴³³ (with fidelity) in human perception, the SIRDS example was featured. By submitting to the nature of the to-be-seen picture, the "unseen" dimension leads to a special place in human awareness by revealing the Selfhood (in) of the individual self—the unrelative human condition (page 181).

The divine Picture is God within all ("our") pictures—owned by all—as "is" OwnSelf—the Owner of "alls." This Picture is the background shared by all. For that reason, an *extended* painting of the divine Picture ought to be attempted by each person in order to realize how we are connected with the Painter to be known, as we appear in and with the unity Picture.

Seeing without seeking is mandated in order to be free of one-sided owning. Such a way of acquiring presence invokes justice, which relies on objectivity with fidelity, as the SIRDS demonstrated. The *unrelative* Truth can be known with the special *detached* approach to *acquiring presence* that does not select anything *relative*, in order to be perfectly fidel to isness—to experience one "is"—the pure Presence of Be-ing. The role of *seeing without seeking* is paramount for building the right kinds of worldly ownerships, where detachment from seeking means we can do justice to whatever encounters (us) to be seen—even God's Truth.

Recall that the freedom gained in the process of successfully detaching from restricting mental boundaries and dependencies will make the unrelative Truth known, which is shown to be in need of being acquired without mediation—i.e., directly. This shift toward a new way of contemplation requires one simply to be, and purely, when possible, with special awareness of unrelativity. Such a trend will promote the kind of daily regimen that will facilitate the spiritual progression with God-is-ness.

I have stressed, and shown throughout the book, that unrelativity is what will wipe clean the soil of duality by applying an objective precursor as a discipline for our interpretations. Removing duality will allow for our being detached from relativities of mediation and personal subjectivity based on exclusion. By realizing the detached form of *seeing (without seeking)*, the shift mentioned is away from a *relative* conceptual world of belief toward the *unrelative* Realm of purely Be-ing—one that we are seriously in need of even while we may consider ourselves religious and/or spiritual. Progress in our

⁴³³ (Hick 2013), Hick called this the "fifth dimension."

chosen belief system can be augmented by practicing the right kind of ownership (of the Truth), which will help the fruition of the balanced way of relating with all reality through a self-guided enlightenment theology with a regimen based on the principles presented by the personal Compass of Ownership.

True ownership warrants justice to all participants and to all who are expected to participate, even while they cannot. True ownership is acquiring something with responsibility for the truths of the owner and the own-ed as the divine Ownership mandates.

Globally speaking, in the framework of the unifying divine Order, human ways lack concordance for a spiritual life. So far, humankind has not come up with a working recipe that can overcome the faith-based fault lines within the religious landscape that appear to dissect humanity in many ways. The divisive political order, historically, has dominated the world scene to the detriment of realizing the heavenly divine Order.

Considering how humans exercise justice with very little emphasis on fidelity, it would be of benefit in overcoming our divisions when the nature of fidelity to the ultimate Ideal with a new sense of justice—true for the good of all—is seen under a new and brighter light. This sense of justice points the way toward a change typified by the right kind of ownership driven by the selfless owning advised by the doctrinal ideals of our religions.

THE OWNERSHIP PROBLEM

Ignorance (or ignory) is an act of exclusion through avoidance of truths. In any form of ignorance, something very fundamental to being a mature human being is overlooked—the absence of *objectivity*. It leaves us excluded in the upholding of truths and the flow of factual reasoning faithfully. In other words, we harm ourselves at our own hands. Also missing is a sense of belonging in the form of empathy for well-being. But foremost, the principle of fidelity to life—and, in that case, for the healthy presence of human life (compassion)—is amiss.

The limits imposed by the *relative* self-centric entanglements (on the left half of the Compass, page 86) must be transcended in order to come to grips with the observed human “ownership” problem. The inherently exclusive disposition of *ignorance*, without doubt, leaves us in the most vulnerable position in our relationships. With the subtlety of dependence, our hands end up being tied by the omitting quality of relativity. The malady exhibited by such instances of infidelity (to completeness) has been called “one-sided” ownership, which, in effect, is injustice to God—the Holy Reality. For the future to be better, we must begin to talk and walk the kind of ownership that is holistic, since God’s isness is each one’s isness.

It is life's way that each being is obliged to participate in the present while interacting in its own peculiar way and manner. Any casual circumstance is a consequence of our participating in life's ways—like being lonely, or needing the support of a cast of loving friends or a Samaritan's lifting arm, or while living as a victim in the streets of a metropolis, or being forced to endure in a war so as not to become a collateral damage while bombs endlessly rain down. Wherever there is misery, it reflects a situation that is a product of a selfish world, generating the kind of "me"-centric days and nights. As long as people see *the presence* we call "life" around them to be narcissistically—hence, exclusively—at their service, all sufferings—theirs or others—will continue to be expected as ordinary, no matter how unacceptable.

Some pretend as though each and every moment—like a property—is their own, having deferred their mortality to an uncertain future point in time. But are they aware that lives are really carried on by relations that are unquestionably bi-directional beyond their fences of self-centricity? Our will defines each unique and precious moment of presence while also being defined by it, reflecting a self-actualizing life.

Poverty of Ownership and Neglect

This book has pursued the argument that we are all identical in the Eye of the Spirit spiritually and are owned identically by our Owner—God "is." Yet, despite a sentimental heavenly perspective for oneness promoted by our religious institutions, we see so many still suffering in disease, hunger, and poverty. The number of people who live on less than \$2.50 a day is 3 billion. Children who live in poverty is tallied at 1.1 billion.⁴³⁴ The total of children who die annually from lack of access to safe drinking water and adequate sanitation is 1.4 million.⁴³⁵

Why is there so much *poverty of ownership* among the few who possess the majority of the world's resources—the "powerful," the privileged, and the wealthy? Why can we not quench the sound of sobbing from mothers and fathers over their children's demises? Why is there so much emphasis on the power of military might and courage in battle, so anxious to march ahead to destroy one another? What about the martyrdom, as though a virtue, to die with the "infidels" in the name of someone's "[g]od of belief" and religion in conflicts in the fire fields of hell where killing God's own is made easy, only a trigger away?

⁴³⁴ <http://www.statisticbrain.com/world-poverty-statistics/>, accessed 3 March 2013.

⁴³⁵ Ibid.

Hell Is Where?

Do not think hell is elsewhere! Make no mistake: It is here, now, all around the globe, just around the corner from where you live. Can you picture the conditions in hell? It is the scorching of the heart having been disowned. Hellfire occurs wherever people feel they have no owners, whenever divine Context is phased out toward the back of the stage behind the façade of hatred: Will we allow the salvation to be forgotten? Why can we not wake up and see what the destructive ways of disowning have cost families so far? If we recognize the ignorance in what people desire and hope to acquire egocentrically, we should be certain where their wants will lead them: At the end of it all is bigotry and religiously motivated aggression to destroy indiscriminately and steal life from Life.

Why is it so difficult for anyone to see that all human weaknesses point to infidelity to the Truth we are all owned by?

Sectarian Conflicts

The intra- and inter-faith sectarian conflicts in the religious arena, which are very prevalent in our world today, spread like wildfires fueled with the ignory of the fundamental—the Truth. When the “historic” traditional context trumps the context for divine Ownership, unaware of splintering people into factions—on one side “the believers,” and the other, “those heretical ones”—where does fidelity to God’s unifying unrelativity stand? Justice-demanding faith is ignored in exchange for victory by an ideology or a dogma, or a political end directed by a miniscule number of exclusive, rigid minds. Is it not for the lowly contexts to uphold worldly values for the mortal, even when every religion points to the significance of human life in the highest sacred context?

Council of Wise Ones

One wonders what a council of wisdom bearers in Heaven, sitting around God’s round table—consisting of Hz. Adam, Hz. Eve, Hz. Abraham, Hz. Moses, Hz. Jesus, Hz. Mohammed, Hz. Gautama, Hz. Confucius, Hz. Lao Tzu, and other venerated ones—would convey in rendering a manifesto on the world’s current woes in the midst of unending madness? At the end of their gathering, a joint statement they put out might read, as I paraphrase:

*“Is it not peace, we said, that our religions should promote?
How should we deal now with the religiously motivated
disowning that generates death and destruction in the
extreme? Did we not try to awaken everyone to ownership*

that is the heart and soul of the scriptures we have produced, inspired by our Lord? We should fix peoples' shortcomings by continuing to educate those who have not learned, yet, of the Truth. We must remind all again that the single fundamental Truth that needs learning is the divine Ownership God includes in Own Creation with compassion and mercy extended to all, God owning of all. Can there be mercy or goodwill while the killing of those owned by God goes on with such false justifications pretending to be in the name of God?"

HOW TO BE OWN-ED?

It is infidelity to God Reality that we do not intellectually allow ourselves to become own-ed—by giving care and by sharing our concerns beyond the limits of some policy, and by not participating directly with life for well-being. When business profits and addiction to material wealth or success trumps the goodwill for the needy and responsibility for babies' safety, injustice becomes a consequence of ignorance (of divine Ownership) at the highest level possible. Injustice turns into a consequence of being unaware of the divine Presence that is God's Ownership. Infidelity pushes injustice to the foreground by disallowing the need "to be own-ed" (Turkish, *sadaka*, "charity"—page 72) by the down-and-out, by not giving of our own where it is due, as we have been granted presence by be-ing. Or is it not an illusion—really, to our credit—that we exist because, in confusion we think *we* actually created ourselves?

I hope that the reader's learning the subject of "how to be own-ed" will define—to all's satisfaction—how the problem of an "incomplete" picture can be resolved on the theological stage. This knowledge fills the void in our spiritual and religious lives and helps clear the debris, lifting up those "barriers" to love along the path to liberation, for the salvation and enlightenment of each person.

Nature of Right Maturation

A serious goal in all stages of human maturation, starting at the youngest age, should be to take the steps necessary to inculcate bi-directional ownership, with its relentless need for objectivity for undoing the forgetting, or the ignoring, of the ever-present Reality—the divine Self. Living *a life* can be transformed into living *the Life* with the immediacy of *the unrelative* aspect to all reality. We must ensure this by encouraging a sense of self mindful of God's Presence that will generate the super-consciousness of the spiritual Ideal.

This meditation needs to be made a cornerstone of the foundation of our living—that ownership is inherently bi-directional. This means that we must

learn to behave compassionately to become the best citizens of our community as owners, as well as the best possible own-ed ones by those (hopefully everyone) who care with empathy for our well-being, as true owners God's hands ought to be.

Even while we are all owned by God, we are often unaware of this condition: We live lives with injustice to the Truth that whispers to us, sometimes in the wind, "You are owned as well as you are owners: You own that owns you." We cannot achieve peace in our world by relying on only self-interest, or national-interest, or without being owners with mutual respect, and not by focusing on selfishness embedded in attitudes of exclusion. Why not? Did Ayn Rand not already claim "the virtue of selfishness"?⁴³⁶

What is lacking in the religious arena is the assurance of knowing the Oneness of God's Selfhood. The development needed in human religiosity primarily entails the increase in awareness of the nature of the Truth. Such enhancement is without any mention of reform, which is unnecessary for any religion or wisdom tradition. From the very start, the effort was to make the spiritual case that what unites us is what does not vary and is not dependent on anyone's particular thought process—including this author's.

UNIFICATION

This book's refinements to *the language of unity* for religion and spirituality can provide a relief to our troubles in the challenging domains of religion and theology. The remedial answer is an approach with new vocabulary and tweaked language while interpreting religious and theological texts. The aim is to establish unity of understanding by removing cognitive obstacles caused by language facing religious harmony.

The future is expected, naturally, to be about togetherness for well-being, without exception, for all of us. To that end, this book's objective has been to project, into the future of theology and philosophy of religion, what we should have understood of fundamental *unrelative* Truth. The positive future of religions resides in unification, gathering around a theological circle of understanding (of *unrelativity*) while keeping traditions intact, and being one of the equal "others" with integrity.

Based on the prevalent divisive psychology within the human family, religion's role is brought to a crossroad and a choice on the issue of Unity: What is the next route to take to cure the root cause of divisions, sectarian or otherwise, as having to do with the approach to realizing universal justice in our world? This new path should encompass our uniting personal dealings with

⁴³⁶ (Rand 1964)

each other, along with the enabling force of political and economic structures that we expect and hope would adhere to the principle of “justice for all.”

We should expect religions to be based on God’s Oneness since there is one—and only one—Truth that, in my estimation, all revelations are about. We, as the faithful or not, ought to be thinking of unity at each step of the way if humanity hopes to reach the apex of spiritual life offered, and promised, by our religions. This logical and objective aspiration demands special effort (on this author’s part) to show that, by unrelativity, religious revelations are in unified understanding at the highest level of objectivity. The Truth that explains the “ultimate God” needs to be made instrumental for unification in improving the ways of human civilizations.

Contrary to some atheistic viewpoints that, in the extreme, claim “religion poisons everything,”⁴³⁷ the aim of religion has always been to synchronize human consciousness with the Ideal spoken of in the Introduction—to pursue a healthy, happy, and heavenly life in collective peace.

Essence of Religion

Leo Tolstoy identified “the essence of religion lies in the faculty of men of foreseeing and pointing out the path of life, as a result of which the whole future conduct of humanity is changed and different from all that has been before.”⁴³⁸ Religion and religious understanding tries to bring about human togetherness for peace and justice in all locations and communities around the globe for an ideal in unity of spiritual destiny. Religious message attempts to gather us together in liberating knowledge spiritually, and not in enclosures physically or in dogma ideologically, so that we may be guided by perennial wisdom grounded in authentic religious understanding of the Truth, which we should expect to be true and valid for every religion. Is it not the means for well-being that, we hope in unity, our religions will provide?

Up to these final pages, I have pointed out how the religious revelations of the past are to be considered eternally authentic sources for the Truth for our day as well when we read them correctly. We must venture, however, to think outside the conventional scholarly enclosure of our immediate religious orthodoxy, without confrontation. Braced with the unifying power of the Truth, reasonable minds must nullify forecasts packed with gloom and doom while we—the peace loving—strive to promote the right kind of ownership through justice, fairness, and goodwill. This can be accomplished when partnered with the diverse ways of human creativity that boldly contain the essence of our cultures and traditions. With reliance on true ownership, we must reflect on, and reject, what is foolishly being forecast by the nastiness of

⁴³⁷ (Hitchens 2007), 13

⁴³⁸ (Tolstoy 2008), 63

the implications of a clash between civilizations. One example was suggested by Samuel P. Huntington in a 1993 lecture paper,⁴³⁹ which falls nonsensical when read from this book's point of ultimate concern.

Leaders in our communities (whether political, religious, or academic) preferably would be pursuing policies to lead with agendas for forthcoming unification toward a “universal civilization.”⁴⁴⁰ We cannot wait for the unified ideal world to materialize magically—we must work for it to make it one, as we are expected by divine Ontology to be in oneness, each an owner of well-being with wisdom, literally as “hands of God.” We ought to dream of this as we do when contemplating the going to the moon or Mars or to the depths of the oceans. As though there is no tomorrow without any reservation to take care of, can we not also contemplate today the realization of a world without conflict in moral malaise and destruction in the name of overcoming tribalism? One ought to contemplate how religious and spiritual teachings mean to guide humanity—and what they want us to do—to imagine what the heavenly life would be like here on Earth, only where it is possible when realized, once more.

Genesis of Religion

For the sake of unity, I suggest with this book that we should hope to come to the following understanding: The genesis of each religion is based on one very special event. By its nature, this event, representing enlightenment (and “incarnation” for some), reveals one—and only one—Truth. When explained properly, this fact provides theological comprehension on the grounds for oneness in any religion's context.

Warranted by God's isness, Selfhood is the key to our study to achieve what we have elected to pursue for the sake of unity. Unity awareness, as claimed throughout the book, hinges on the unrelativity of the divine Self, God “is.”

A person who rejects this assertion (as is their choice) would be denying the ontological ground of their own presence on this earth, which could not be the case if they knew of their primal origin in be-ing.

What is oneness at the source in be-ing is not a matter of believing or following some ideology or creed. It is up to the individual's effort to learn certain ontological fundamentals, such as their origin in be-ing and the oneness attributed to this origin, as well as the shared aspect of corporeal reality and the whole of Creation.

⁴³⁹ (Huntington 1996)

⁴⁴⁰ Ibid., 25

UNRELATIVE TRUTH

The goal of any spiritual pursuit—by divine Ownership of the Truth—is expected to lead to Unity. A project of spiritual synchrony, for the unification of religious understanding, needs first to uphold the principle that humans are owned by God. Unification should not imply, in any way, that religious or spiritual practices are to be made any part of people’s governance or politics, or to bring them under some arbitrary world order, which definitely would be in contradiction to the spirit of unrelativity as the premise of the mandate for divine Ownership.

The Truth—certainly shared and owned by all—needs to be presented as the foundation on which collaboration between diversity can be built. Unifying peoples—through the realization that we belong to a planet-wide, holistic quest, by ownership—will call out responsible personal spirituality in the name of our one Owner.

Never forget that the book’s focus has ceaselessly been on the individual—you and I—to enable and assist one person at a time in our cognitive evolution by applying the truism “Know thyself,” inscribed in the forecourt of the Temple of Apollo at Delphi.⁴⁴¹

KNOW THYSELF

Self-knowledge is a product or an aftereffect of contemplation. Ultimately, this effort can come to an undeniable terminus in one’s selfless consciousness to be able to profess: “God’s isness is my isness.” The meaning behind this degree of self-awareness is to have *instood* the ontological reality of Be-ing that is equivalent with and as the Truth, God “is.” The Unity Equivalence_2 expresses this state.

The experience of this equivalence, or “shared-ness,” arrives through self-supervision and should allow the individual to generate the much sought out selfless ownership in the name of endowed divinity. Selfless ownership will induce a subsequent purity in surrendering to God’s Truth that will eventually enable the individual to acquire the super-selfless-consciousness of the universal oneness in the manifest world.

The ignorance of divine Nature is overcome through self-knowledge, since ignorance keeps one distant, already in an understanding separating God Reality from one’s being. One urgently needs the awareness of the knowing by the soul: The end of all is the beginning when one finds oneself already with Eternal Truth—Unity Equivalence_2. How one can come to terms with this analysis is a matter of being in touch with the ontological nature of Godliness. Each person needs to focus on their be-ing in the world: “Who is this reading-person?” The next step is to come to an unfolding

⁴⁴¹ https://en.wikipedia.org/wiki/Know_thyself, accessed 5 November 2015.

spiritual realization of divine Nature: “Why am I of God-is-ness?” And then to instand in order to comprehend what this means now for one’s human presence: “How is this thinking-selfhood?”

Salvation

The culmination of contemplation on one’s selfhood reveals the Truth of divine Selfhood as liberation, enlightenment, and awakening for the salvation of person-self. Those who have not been liberated themselves can look toward the founder of their belief system. If they can see that their personal ontological condition is instantiated and replicated in the human race, then they will realize that there is one shared such Reality that is eternally present for their human condition as well.

Each solitary soul needs to numenally comprehend clearly their own personal situation in relation to being present here and now in order to ascertain that they are endowed with and become own-ed by divinity, and that “We” are God’s *manifest* Self. One can be fidel to God’s solitary Selfhood only after acquiring and owning, by awareness, God’s isness through self-reliance that makes, by Grace, one’s divinity evident: “I am divinely owned.”

Remember: Even if you are not aware, you are already owned by God, as any-one else. So, through self-knowledge, you can turn to your own mediated self and cut loose, or “let go” (a Zen Buddhism term) of references that make you feel, or think, unowned, separate, and uniquely a distinct relative person-self. Once you let go of all relativity holding you down, the emptiness (Sanskrit, *sunyata*, “of diminished self-ego”) is seen to be already filled with *the* knowledge that you are the Presence of the unrelative Spirit, God “is,” eternally.

Relinquishing self-identification with a separate (or separated) being is liberation from personhood in order to see that you are pure be-ing owned (already) by and as Unity.

Lack of the Knowing of Self

Even while I am own-ed, I may not be aware of it because I have not instood unrelative Reality yet (as was the case with the example of *going blind* on page 122). This lack of experience for esoteric self-knowledge is the source of the problems we encounter in our worldly relationships, as well as in religious matters of faith and belief. Such frailty pushes one to asceticism, or in other desperate directions, by defaulting to the conceptualized idols created in the name of “[g]od of belief.” In cases of extremism reaching violence, it is not so strange to observe that one who does not know one’s own source in be-ing would not respect their God-given life—let alone anyone else’s life.

How conflicts can be avoided, as our primary concern, starts with our person-self by pursuing self-knowledge and active self-inquiry to understand

our ontological truth in terms of the divine Truth. The basis of humanity's alienation and conflicts, therefore, is the ailment of ignorance of "Selfhood" of divinity caused by unawareness of ontological issues related to true fundamentalism, which is covered on page 102. Relief from this handicap comes through individual effort in knowing the *unrelative* Self.

Hız. Yunus Emre wrote the following on the issue of knowing one's nature while challenging the religious wisdom of the Muslim clergy of his day in thirteenth-century Anatolia:

<i>“İlim ilim bilmektir</i>	<i>(Wisdom is to know wisdom)</i>
<i>İlim kendin bilmektir</i>	<i>(Wisdom is the self to know)</i>
<i>Sen kendini bilmezsin</i>	<i>([While] lacking self-knowledge)</i>
<i>Ya nice okumaktır?”⁴⁴²</i>	<i>(How is scholarship possible?)</i>

Each must gain the awareness of being own-ed in order to overcome the dilemma that one does not know one is own-ed—I must experience how own-ed I am now, as I was before being born. This very personal experience is needed because then, I can identify that what I own relatively as “my-ego-self” is in front of my original Self, obstructing, like a veil, my “before being born” identity (delineated with Figure 11-A). I will then realize I have been busy roaming with and within my self-mediated relativities and my worldly personality, created by my mind with some help from my culture, and have lost the sight of my Owner—the spiritual universal Self—the original Be-ing “owned by all.”

Ralph Waldo Emerson expressed also the same predicament many of us face—lacking self-knowledge and awareness of our source—God dwelling within—and the good reason for knowing one's divinity. In effect, he reminds us of the Delphic maxim, “Know thyself.”

*“If thou canst bear
Strong meat of simple truth
If thou durst [dare] my words compare
With what thou thinkest in my soul's free youth,
Then take this fact unto thy soul,—
God dwells in thee.
It is no metaphor nor parable,
It is unknown to thousands, and to thee;
Yet there is God.”⁴⁴³*

⁴⁴² (Fuat 1979), 114, the translation from Turkish is mine.

⁴⁴³ (Emerson 1909), 395

And here we need to say: God “is.”

Asceticism

With regard to techniques for spiritual growth, I do not subscribe to any form of ascetic practice that attempts to eliminate the “sensual.” This approach is itself in severe opposition to the principle of detachment—hence, detrimental to the struggle for unrelativity. By trying to rid oneself of mental, as well as physical, associations, asceticism creates more relativity and psychic attachment. Self-imposed affliction (e.g., celibacy) and suffering (e.g., self-mutilation) takes away the tranquility inherent to the equilibrium of the spiritual life of “is” that is expected to leave one fully in touch with the world (the Creation) with all its plentiful joys, wonderful facets, beautiful faces, and abundant gifts, as things are in themselves—divine.

Ascetic practice is “seeking” in search for the “authentic self” and will steer one away from the path of objectivity, further away from the formative spiritual disposition that aspires selfless ownership for liberation. Unfortunately, “giving all” as sacrifice is advocated, in a physical or literal sense, by the most fevered of the religious subjective. Self-denial is misconstrued as necessary for a certain self-defined consequence. Ascetic endeavor is thought to be a form of purification that directs intense focus on oneself, which really does not guide us toward spiritual cleansing (for complete detachment). “Giving all,” in fact, should be interpreted correctly as “giving up,” or unattached “seeing beyond one’s references” to liberate the psyche from self-concern. Ignoring this reality—that empathically sees own will-to-life equally valid for another’s will-to-life as each an own-ed one—is a serious loss for the unyielding practitioner. The ignoring bent by its excluding nature is surely an unfortunate mistake, since it keeps one separate and spinning one’s wheels, displaced from the productive path toward salvation where the selfless *unrelative* Reality awaits.

CONFOUNDED CONTEXTS

Do not forget things can go wrong with neglect—when one ignores and does not surrender to an encounter, to what is facing them, with fidelity, especially by avoiding the rightly fitting truth context. Police killings of mentally ill or challenged citizens represent the unfortunate disconnect between the law enforcement tasked to “serve and protect” and the civic liberties expected to be upheld by law. In order to hold presence in own deserving unique way with integrity, one must learn and be convinced how conflicts arise *when confounded context syndrome* plays its muddling, distorting, and despicable role on each stage of everyday life where the proper symbiotic contexts are evaded.

UNRELATIVE TRUTH

Avoiding the context in need of due diligence to its presence provides stark evidence on how we can lose our way in an “incomplete” account of higher order realities. Beyond our immediate will, what is incomplete in comprehension will cause ignorance, and ignorance, in turn, will morph into injustice as a natural consequence of excluding the higher orders of truths in need of consilience.

Exclusion—inherently meaning infidelity caused by confounding contexts, which is possible in every aspect of human life—negatively impacts religious pursuits and leads to injustices to God’s Creation.

Confusion over religious matters arises because some of us have not learned to discern non-overlapping contexts that, by their internal mechanics and lexicon, stall integration and therefore alienate the rational intellect. For example, while speaking of God as though God is a figment of personal imagination rather than the Reality *OwnSelf* of Be-ing, can we not identify how confounded contexts arise? Can theological reality be seen only as though a product (a construct) of human thought and believed only as an ideology for salvific pursuit? Is it right for God to be perceived as though a private concern, easily to be dismissed, especially by the atheist and people who seek to intellectually connect with the materialist universal⁴⁴⁴ of physicalism⁴⁴⁵?

Failures in interpreting religious writings (e.g., in parables) provide the perfect setting at every occasion unfortunately to confound—to confuse and jumble two good puzzles together. We have no chance in Heaven to sort out the disarray between the *relative* and the *unrelative* “perspectives,” like jigsaw puzzles, without seeing an authentic image of Godliness on either of the puzzle boxes.

Did each religion start with *any* context of *ultimate concern* that would lead us to think each is different at their core?

As a metaphysical subject matter, any conception of God Reality is limited and flawed as a notion—dependent conditionally and therefore limited, like any other concept metaphorically created by/for virtuality. Attributions⁴⁴⁶ made to “God” as the deity are perceived from our frame of worldly references with (anthropological) *relative* symbolisms (“Father,” “Savior,” “Punisher,” “Friend,” and “Owner,” etc.).

Since pure Presence, as one numenon, can only be of *OwnSelf*, this purity for Selfhood cannot tolerate, accept, or does not need an intermediary—e.g., the forming of a meaning that human beings need and create with their

⁴⁴⁴ (Dembski and Wells 2008)

⁴⁴⁵ (Muller 2016), 268

⁴⁴⁶ (Wierenga 1989)

cognition. More importantly, God Reality, Presence of Be-ing, ought not—since cannot—be contained or encapsulated by *relative* “formal” constructs even from the depths of human imaginative genius by the mean-ing of conceptualizations.

Divine Truth ought not—since cannot—be treated as though a thing of mediation like a substitute for the Real, like a placeholder, between a person and an idea on deity—a *relative* “god” to be assembled for human satisfaction and comfort. This mediation is also active when atheists subscribe to no deity; this, in effect, is a claim for *no-god of belief*—equivalent to Hz. Ibn ‘Arabi’s “[g]od of belief,” but in an inverted sense. From a worldly point of view, God is the root—the Source isness—and is the life-giving “breath” as the foundation of all created and manifest. God’s isness is the Bountiful beyond limits.

Judaism appreciated, just as other religions have, the side effect of the human propensity to create sacred meaning with vocabulary (by symbolic mean-ing) and images with relative significance (paintings and statues): the undesired mediation effect. And even the unforeseen meaning of a name, when attributed to God, would detract from the purest Truth—the *unrelative* “I am”—and would do injustice to God Nature by corrupting human understanding. As a fix for such concern, Judaism suggested “YHWH” (Yahweh—the Tetragrammaton, “The four-consonant divine name”) as the ineffable Name for God and chose to pronounce it as *Adonay* (Hebrew, “The Lord”) and also as *Elohim* (Hebrew, “God”).⁴⁴⁷ Since “YHWH” is not pronounceable, the aim here was to overcome, I say partially, an undesirable side effect and a natural aspect of human words which bear meaning. Prohibition of paintings of human figures in Islam is a similarly concerned effort.

Plurality and Religious Diversity

I have provided a pool of arguments to further rational discourse on religion and spirituality in the face of unavoidable pluralism. The diversity of beliefs observed in the histories of religions and wisdom traditions is already a reality of individual lives, with or without the hierarchic institutions. Humankind ought to embrace, without reservation, the diversity of life—religious or otherwise—by including all peoples in their worthy quest for salvation—through religion or not. Such openness to God’s Creation will move us away from the darkness of ignorance forced upon us by the authoritative attitudes prevalent on the left half of the Compass of Ownership.

⁴⁴⁷ (Bandstra 1999), 16

One should hope that fresh conversations will commence that will lead to decisive improvements in how we approach religious diversity, furthering our learn-ed appreciation of all human life. Such is possible with *rational spirituality* (page 155) that could put an end to discord surrounding the variant theological interpretations by keeping arguments under one proper divine Context—which I have tried to do—while nudging the narrative into the light of revealing knowledge (Greek, *gnosis*) for justice’s sake.

Religious diversity is a fact of human life, which is a consequence of several interrelated variables as explained in the Introduction. We cannot expect everyone to believe like we do. We must learn to respect that which does not belong to our part of the neighborhood, or to our way of thinking and living. With mental improvements in objectivity on a personal level, I hope all to come to terms with diversity and plurality with “choiceless awareness,” displaying spiritual ownership with the backdrop established by the knowledge of religion’s primal origin.

Any mountain summit can be reached by one of several alternate paths, as stated about Mount Everest (page 57). I indicated then that this multipath possibility is in likeness to religious pursuits. While the focus is on one spiritual point of “ultimate concern”—a stature in progress to be earned by God’s Grace—we inadvertently and unintentionally end up, by chance via our parents, owning our version of a religious path. Humankind is so diversely capable of interpreting and configuring for one’s own belief; Mahatma Gandhi pointed out this fact succinctly when he said,

*“In reality there are as many religions as there are individuals...”*⁴⁴⁸

Cultures reflect religious interpretations of divinity that are in a continuum with respect to their legacy. Cultures specific to a geographic region are shaped by that geography, its history, its vegetation and weather, along with the native languages and the communication means that evolved. We need to learn to approach others of (not) “alien” cultures that differ. Comparisons and forcing judgments on them only aim at profiling and, in the final analysis, intend to peel them away by exclusion.

In the name of divine Ownership, we ought to stand firm a little bit more caringly for the ones who appear “alien,” yet are still of this life and owned by God. We ought not to spare compassion and charity for anyone who is, by chance of luck or twist of fate, challenged and disadvantaged, or egotistical and ignorant. However, how we react to injustice and incivility is totally a matter of personal responsibility and cannot be predicted, nor prejudged from outside the individual psyche. In every case, we should be cognizant of the fact that justice is the universal foundation of life’s ownership and that,

⁴⁴⁸ (Mondal 2003), 92

through forgiveness reliant on empathy, we can overcome our and others' limitations, that should not be catalogued with the despicable word "evil."

Why can we not appreciate, with generosity and kindness, that what is "different" is all right? Variations between us should not cause anyone to turn them into inequalities. At every occasion, I have used the words "our" and "we" because the conscience of humanity that each one of us carries is responsible for all the worlds of humanity, with souls owned by one Owner—the Soul of souls. Unfortunately, the majority of us are unaware of how and what we ought to share, as we roam the left half regions of the Compass—incessantly.

When will we begin to act like reliable owners true to/in our relationships every time, based on rights and dignity, with the principle of being human? When will we know what is at the head of the "moral" list, which points to the core ethical substance of the messages that came our way via revelations through the ages? These questions were addressed in Chapter 1: It is when we own bi-directionally—i.e., with mutual inclusivity. Obstacles caused by a subjective mind culminate in ignomy by dismissing the inherent, merciful function of divine Ownership in our lives (page 76) that teaches: God is our owner, selflessly owned by all.

This book has identified areas that pose obstacles to our spiritual progress. The expressed issues are in direct relation to the self-centered relativity of human cognition—e.g., in the case of extreme forms of prejudice that are internally related to the *relative* existential human condition. "Human," as an element of life, functions with a conscious-but-*relative* mind. Reflecting on what it is that gets in the way of caring awareness—those "barriers" within ourselves that we have built on indignant and ignorant choices—that stops us from upholding the sacred meaning we are endowed—each human life.

The wonderment for oneness can develop into a persistent, personal, informative psychology for be-ing as one is—sacred selfhood—content and with no concern for appearances while concurrently ensuring everyone else is included for the joy of unity. It is for the congruence of inner and outer voices that we are advised to speak with synchrony, for one Truth, while cautiously keeping in mind where it can take us mindlessly. The meaning of this should be understood as guidance for the unification I am speaking of.

One of the themes in this book has been to challenge what we can do to overcome splits, to come to completion by integrating appearances (of the *relative*) and be-ing (of the *unrelative*) in order to arrive where Hz. Rumi's advice will land us—at the doorstep of God's Dwelling—when he said,

*"Appear as you are. Be as you appear."*⁴⁴⁹

⁴⁴⁹ Inscription found on Hz. Rumi's Mevlevi Order architecture.

That station represents where duality is not the inherent nature of reality; rather, Unity is the nature of Omnipresence, as the Truth speaks in confirmation for.

My inner voice is my conscience—the center of my sense of justice—where my personal judge “on the bench” sits, ruling on my acts in the world with the scales for justice in hand—how I appear and seen from “outside.” How I want to be seen by others is my projected self, by which I mean how I want people to judge my acts and understand my words—not in appearance, but in substance. Inner and outer, in pieces, is the duality that the “right” spiritual life would want to end and arrive at integral wholesome unity, one in mind and spirit.

Human family must be self-guided and self-reliant in its attempts to possess the knowledge of unity by the spiritual Truth. The knowledge of divinity is freely available for us to acquire instantly by detaching (iconoclastically) all *relative* meaning that we have imposed upon our psychology. We need to uphold the divine Truth precious and ultimate for our *relative* lives, despite its appearance with diversity that seems to motivate separation. Problems arise when we attempt to grasp the ungraspable unrelativity by banking on the knowledge gained through empirical experiences, no matter how scientific, but unavoidably *relative* to a one-person’s justifications.

APTITUDE TO DIVIDE WITH LANGUAGE

Our everyday explanations quantify and qualify the world solely based on language designed to articulate experiences that are *relative* to our existence. Such power—to separate and place things in their customary corner—belongs to the mind’s intellectual aptitude, manifest through manipulation and utilization of symbols of all sorts that become attached to internalized realities of the past everywhere. It has been a modest aim to triumph over the partitioning psychology that gains strength from analytic predisposition and that manages to divide and dissect everything in sight—the sacred and the profane.

One of the subjects of this book has been to address why a constant atmosphere of division surrounds our awareness and how duality comes about. It is, so to speak, the tip of the iceberg—that protruding, catastrophic malady of exclusivity at the center of all human conflicts. It needs to be overcome. This malady resides with the mind, a reality initiated and perpetuated by its subjectivity in the ways it forces everything to be seen *comparatively*—in effect, separately—even its carrier, the body. Unfortunately, the body has no reflective, proactive sense to counter and push back the manufactured divisions except, later, by becoming diseased.

Pieces are everywhere. Humans are experts at partitioning. “Divide and conquer” is the maxim—may that be in science, business, politics, or military—simply everywhere. While division is beneficial for managing complexities, it creates a sorry state of affairs for human happiness all around us about the globe, in between countries, in our communities, in places of worship, within our families—in all human relational contexts, even for the sacred.

Language cannot help but create partitions because it arises from the mind that it is in itself a medium for mediating, which is very fertile in forming virtual boundaries of *aboutness* (page 240) between the external (phenomenal) and internal (noumenal) versions of worlds encountered. Attaching meanings to words, the mind creates—hence, fragments—the life we are integral with, no matter how we try to avoid it. It would have been easy to say “the life we are part of” instead of “the life we are integral with,” but I purposely did not—I resisted using a language of “parting,” or segmenting, or separating, since this would have implied that life is made up of “parts.” Even the word “integral” implies the notion of pieces.

All attempts to separate the sacred from the mundane have been shown to hinge inherently on the mischievous nature of language, with its symbolisms causing infidelity and injustice to the oneness of God’s inclusive Nature and God’s Own manifest *relative* Creation. Duality finds its place to push apart in order to combine later under another context through language, the effect of symbols, and the mediation function of the mind.

The Solution Resides in the Mind

It is the knowledge of the Truth that will show us the ways to overcome duality—whether caused by language, or other divisive and exclusive human means to relativity.

Alan Watts put it this way in his book, *The Way of Zen*:

*“Definition, setting bounds, delineation—these are always acts of division and thus of duality, for as soon as the boundary is defined, it has two sides.”*⁴⁵⁰

On page 196, we stated that the solution to the separating nature of duality lies with language usage and in overcoming mediated ways of the mind, especially, in the religious context. The divisions are all in our heads whereas, in fact, there is unity and wholeness—this is the primal nature of Reality as it resides in and as oneness. Human ways, while relying only on

⁴⁵⁰ (Watts 1957), 39

the senses and the peculiar parsing nature of the mind, become infertile and infidel when it comes to dealing with the *unrelative* spiritual seed of reality. This propensity is one source of our religious woes, where the ineptitude of concepts becomes starkly perilous with *relative* contexts intermeshed with incomplete language.

The manufactured divisions, in the religious arena, really belong to the lingering effects of accustomed “formal” language and not to how things actually are.

A dualistic view will cease to exist in our encounters, no matter how temporarily, if we apply mutual inclusion, which diminishes two-ness in human relations. This happens gradually by edging awareness toward the virtual dividing line to transcend it by erasing the constraints of borders inherent to language to express one-way owning of selfish ways reflected in human symbolisms.

All constraints created by the “my way or the high way” treatment of the world causes us:

- To severely see relatively with respect
 - to our standing (socially, culturally, politically, etc.),
 - to our coordinates (geographically, economically, militarily, etc.),
 - to our beliefs (religiously, morally, spiritually, traditionally, etc.).
- To discriminate with an aptitude in coloring any reality as we desire.

By shifting away from our *relative* incline with prejudicial tendencies, we would be offered the means to rule over those things that, in the first place, created the obstacles to numenal oneness, on Earth and in “heaven.” When we decide that such words as “us” and “them” have no place in our relationships, and when the relativity of inner and outer are diffused for wholeness, we will begin to live in the inclusive ownership, bi-directionally, on our way to ending duality through submission, since one has convinced oneself to begin seeing unrelatively without the seeking of “in” and “out” references.

Gaining an understanding of the right kind of seeing for true ownership will aspire us to form inclusive relationships staying true to divine Unity as “We,” and will become the motivating means to maturing spiritually.

The Compass

The Compass of Ownership, on page 83, was featured as a metaphoric tool. Its guidance is beneficial while learning how to overcome obstacles that curb and prohibit the full ownership necessary to realize a pious life. Along our personal spiritual way, the Compass is intended to establish the freedom necessary for and operative in a liberating form of detachment for the

purpose of scrutinizing and seeing where *skews* originate in the way we encounter (own and treat) “other” people and presences.

One should be aware of straightforward prejudicial biases that are a disturbing influence on balance, similar to what is encountered with weighing scales, where evenness is sought between “my” things placed on one side and “someone else’s” things placed on the other side.

The Compass, depicted by Figure 3, should be dealt with in more depth—specifically, in relation to self-knowledge. Much utilizable detail is needed to be said on each ownership region of the Compass, with explanations on its usage as a practical tool for private self-guidance while relating one’s personal dispositions to the world at large and the spiritual “within.” A way of life that can ensure justice for God and, consequentially, justice for the world at large should mean having fewer—or no—conflicts for religious or other, reasons.

UNIFY

In the name of divine Ownership, we are expected, for Truth’s sake, to rediscover ways of behaving for the benefit of everyone’s life by encouraging worldly bounty, yet with selfless sharing of well-being for all at the hands owned by God.

My hope foresees adhering to the principle of objectivity that empowers and enables all persons to become the best owners and own-ed ones in their lifetime—no matter from which religious or wisdom tradition they come, or do not come—to feel the Omnipresence of the *unrelative* Reality of universal Be-ing.

The contribution you, the gentle reader, can make is to promote the necessity for the right kind of ownership, in the spiritual sense, that can cultivate fidelity and justice to God’s Truth. The way of the bright future will depend on each one of us—how we approach ownership, and how we put into effect the Truth of God’s isness—so that the *unrelative* human condition will become our uniting base to launch our projects from, together, for a better and equitable tomorrow.

Primarily, the source cause of the world’s ailments is the same: Not embracing justice for and to God’s Truth—which, in pure conscience, really means to each other, all as God’s Creation. What, then, is the cure for the spoken disease of the same malady?

Are we now conscious of the reality that, as naturally as we own something, we are owned by it? Even while embroiled in madness, will the way we react to our surroundings still be a two-way interplay? Even when we imagine ourselves drifting into choppy waters in fear, and even when we may be actually sinking into uncertainty in loneliness and despair, are we conscious that at each step along The Way, God is the Owner?

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There will always be chaos and disorder whenever there is incomplete inclusiveness violating fidelity to the inherent mutuality of life, which is the asynchrony lying at the root of suffering, which hopefully will be overcome with the help of each conscious individual. The fantasy of practicing one-sided ownership—with its exploiting ways and *relative* means, and with only self-serving owners—is only half of the sad human story of the mundane. At the end of the ongoing journey toward God’s Truth, we will find out we are One, of one unrelative divine Source. Any moment is a good time to see the Unity God “is,” the NOW, to unify.

All would like to hear, to learn and know, to well abide by the Truth God “is.” Ultimately by Be-ing, *the* Reality reveals OwnSelf with life: “I am I am,” the Owner, owned by you all.

God bless all human beings.

May We live and prosper with Eternal continuity.
With love and peace!

GLOSSARY

acquire, to	Action in the general sense of obtaining, gaining, getting hold of, or making part of.
acquisition	The act of acquiring, as in “seeing is acquisition of presence.”
advaita	(Sanskrit) “Not two”; state of oneness; Unity Equivalence_2.
al-Haqq	(Arabic) The Truth; ultimate Reality God “is.”
ascetic	A practitioner of self-denial, with aspirations for higher spiritual attainment.
Atman	(Sanskrit) Soul; isness of the created; the unrelative human condition.
awakening	Seeing with the eye of be-ing; accessing the oneness state; experience of unrelativity.
be-ing (vs. existence)	The unrelative and relative aspects of presence are not polar opposites, but are co-incident (mutually inclusive) in be-ing and existing. Divine Presence by Be-ing (with hyphen) gives rise (“birth”) to existence.
be-ing-ness	Unrelative aspect of being present.
bi-directional	Intrinsic nature of life in giving while simultaneously receiving; the owner owns as well is own-ed; a loop of cause and effect; karmic reality.
bodhi	(Sanskrit and Pali) “Awakening” to the unrelative human condition; unrelativity relieves our delusions.
Brahman	Unrelative Godhead; isness.
Christ, the	The anointed (“worthy”) one who brings to life divine Self-consciousness.
consciousness	To see metaphysically (mentally or spiritually); affirming of presence in metaverse.

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consciousness, selfless	The character of the oneness state when unrelativity is experienced with the “selfless” orientation of ownership.
consilience	Unification by linking together coherent pieces that cause completion.
detachment	To be severed mentally of all relative identification for selfless consciousness; requires utmost objective vision.
divine	Reality in Own Godly Context; heavenly.
divine Context	Station of pure Presence; the unrelative locus for all reality (page 32).
divinity	The Be-ing as God with the nature —isness.
doctrine	The tenets, e.g., of a religion for the benefit of the faithful.
duality	A separated state in divided awareness; the fracturing of wholeness by delimiting of time and space through symbolic contexts. The culprit for causing incomplete view of life.
enlightenment	The unmediated experience of isness; spiritually seeing the nature of unrelativity—God-is-ness.
essence	French: esse = to be; permanent as contrasted with accidental facet of being.
faith	Trust in the unknown; Saint Paul: “believing in ‘the evidence of things not seen’”; delayed truth; the bridge between the known and to be known.
Father, the	(Christian) Attribution for divinity OwnSelf—God; the divine Owner.
fidelity	Comes from the root “fidelis”; adhering to/in fullness; completeness of reality as something is in itself; adhering to “is.”
fundamental	Primal by origin; essential base tenet. The divine Context of the unrelative.

fundamentalism	Adhering to the original essence of some truth; in religious terms the “true fundamentalism” is fidelity to the unrelative Truth—the Truth is God-is-ness.
gnosis	(Greek) Esoteric knowledge of spiritual realm; study of the Truth and unrelativity.
God “is.”	Divine Selfhood. Reality evolving to Self-realize through be-ing OwnSelf. “is” is presence with and without existent. “is” without existent is unrelative Reality. “is” with existent is relative reality. “is” self-reflecting organic mirror (Life).
Godly Endowment	Human presence by be-ing.
God’s Kingdom	“is.”
ground of being (or Ground of Be-ing)	Paul Tillich expression; the background to all reality of “is” of God.
Holy Spirit, the	isness
Holy writings	Writings generated by revelation and insight into God’s Nature; scripture.
Human condition	Existential conditions common to all humanity including human relation to divinity; Unity Equivalence_1 on page 186.
hypostasis	Person: the unitary personality of Christ to unite the divine (unrelative) and human (relative) natures; expression of manifest divine Ownership.
Hz.	Stands for Hazreti, which means revered, holy, and saintly; it is used for the expression of respect of the highest order.
idol	Something representing a deity—an object, image or conception; a thing that is a substitute for the real.
idolatry	Worshipping or believing in a substitutive reality.
ignory	An act of ignoring, looking the other way; a cause of ignorance.

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instanding	Replaces the word “understanding” solely in the spiritual realm and context. It means “standing in” primarily used for unrelativity. Buddhism uses the term “penetration” correspondingly; defined on page 122.
“is”	God Reality (God “is”); Be-ing as OwnSelf; Presence for Own reason; self-justifying Presence by Selfhood.
isness	The unrelative primordial nature—God’s Nature; Godhead; a numenal term extendedly drawn from Hz. Moses, Hz. Plotinus, and Hz. Meister Eckhart (see page 157 for an extended explanation); isness is ontological source of Presence by Be-ing; The Eternal unrelative human condition. Life, through human (life) as the mirror, reflects Own Presence by Be-ing, as the unrelative Truth—as “isness” (see Life’s consciousness). Isness is the Holy Spirit—such-ness; the be-ing-ness.
justice	Justice is a consequence of acquiring presence with fidelity to that presence. The acquirer and the acquired need to be in balance since the fidelity (the quality of acquisition process) is adhered to and protected.
Kaffir	A tribe in South Africa.
learned, learn-ed	The hyphenated learn-ed is the nature of a person who has learned something. Hyphenation distinguishes between the learner and something learned.
liberation	Attainment of unrelativity; detachment from all relative identity; the experience at oneness state (see Compass of Ownership); “the experience of the Unity of divine Ownership” (page 36).
life, Life	Self-regenerating presence; reflects all that is, totality of be-ing-ness in physical form and metaphysical formless; the manifested isness. This word represents, and speaks for the immanence of the Spirit, having permeated in every created. Life (with upper case ‘L’) is not the life (with lower-case ‘l’) each of us is experiencing right now, which is a limited image of the eternal Life.

	The owning which causes manifestation in living form.
Life's consciousness	To see OwnSelf as "is" When Life relates own reality to presence in OwnSelf in be-ing, as pure be-ing-ness; when living-ness is attributed to own essence. Occurs only when "what is" realizes that it is as "is" without reference or identity, without any identifiable relative existence; It is life's reflexive awareness of own presence having manifest ownself. It is a point arrived in evolution culminating in own design for self-consciousness. What is created from "dust" arrives to a point by intellect to self-realize having become self-conscious in own self-reflection; when the manifested relative living form sees own unrelative condition and speaks for own source in be-ing: "I am I am."
living-ness	The ability to be life-presence; living aspect of self-generation.
love	The spiritual ownership of well-being (for completeness). Can be for anyone (including one's self). For divine Context, love is justice to OwnSelf; Love is divine Ownership (by God). Love is the owning by the Owner—God "is."
meaning	Having value in a particular sense of significance; to be of specified importance, influence; affect by mediation.
mean-ing	Forming an intermediate (mean) significance having associated own-ed pieces, mediating.
media of the reality of be-ing	Along with the actually existent created, is also the potentiality of Life which is also in Life. The Intelligence that brought about all that our senses reveal to us is an element of Life. The soul of each living is of Life, an instance of Life with intelligence and self-defining mission.
mintage, to	To create mental images (or metareal).
mentation	Mental activity.

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metareal	A virtual object for the mind, an element with meta-reality; an object for/of aboutness.
metaverse	The nature of human mind; a universe of metaness; resulting mentation.
mind	A medium of presence, available for recall.
moksha	(Sanskrit) The state of freedom from relativity leading to the knowledge of unrelative reality; the identity of Atman and Brahman. Oneness state.
monotheism	The doctrine that God is One, the only Reality without any other.
motive (the incentive)	To stop the exploitation of belief and believers by ignorant expositors, to spread the knowledge of the unrelative Truth.
mutual inclusion	Bi-directional embrace devoid of duality; linguistically two yet ontologically one. To be own-ed while owning simultaneously.
mutually inclusive operator	The operator '⊙' to mutually include, therefore to disregard any separation of participating elements, $r \odot ur \leftrightarrow 1$.
mysticism	The aim while struggling for oneness state; accounting of ultimate Reality through the experience of detachment to know the unrelative human condition.
mystical experience	The experience of unrelativity.
nirvana	The state of pure Presence having detached from the realm of relativity; putting out relativity in order to gain unrelativity.
noumenal	A realm equated with the world of ideas known to the philosophical mind.
noumenon	See noumenal.
numenal	Pure Presence of Be-ing; state of holistic reality as "is."
numenon	Reality of the Spirit, isness; See numenal.

objectivity	An attitude that strives for detachment from personal references; acting in the right context while seeing as is.
One, the	Reality of the One “is” at an instant, all-inclusive existing Life with physical, mental, emotional content, present at each instant—Presence of Be-ing, all-inclusive with nothing external to anything, with nothing internal to anything.
Oneness	Life without parts as OwnSelf; Selfhood of God as Own Source. Cessation of duality.
oneness state	Cessation of separation for the manifest of human divinity; detachment from all relativity; the liberated state; Moksha, samādhi, Nirvana.
ontological argument	The metaphysical argument that the real objective existence of God is necessarily involved in the existence of the very idea of God.
ontological equivalence	The bi-directional condition of Unity, the harmony expressing the nature of be-ing.
ontology	The doctrine that man has an immediate and certain knowledge of God and that this knowledge is the foundation of all his knowledge.
ontology	The branch of metaphysics dealing with the study of be-ing; including consideration of the universal and necessary characteristics of all existence.
origin-al	Of a source as the origin; as something is from the beginning; hyphen is used to distinguish it from original meaning unique, new, or novel.
owned, own-ed	Made one’s own; also see learned, learn-ed.
ownership	The conscious or unconscious agreement of the responsibility of the well-being (completeness) of Creation (human, animal, plant, thing, including oneself).
Ownership, divine	We are all owned by God, the Owner, owned by all.
panentheism	God’s relation with the universe where God-is-ness is

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immanence that transcends the relative reality of the universe; this theology is in line with our unrelativity thesis here.

pantheism	God's relation with the universe where "all" is part of God; this theology is an incomplete version of our thesis here since "part" implies an assembly of relative (existent) pieces which would violate God's immanence as the unrelative oneness; selfhood is not divisible.
phenomenon	What is known through the senses.
presence	(Latin) "Praesense" = prae + esse = pre + to be; present = to be before one; The word "Presence" (with a capital P) differentiates the "pre-essence" of the metaphysical—actuality from the existent presence. The Presence of isness is pure reality ("true reality"—Hz. Parmenides) of life and can only be self-reflected as our unrelative essence. Essence of all existence is be-ing-ness or isness.
realitize, to	To make real; to bring to conclusion in actuality; such usage is introduced to distinguish from "to realize" which refers to understanding and comprehension rather than make present in some form—not necessarily mentally.
referent	Pointing to some meaning or truth value, so it can be embraced by a mind as something similar to a symbol or an element of language.
relative reality	Manifest reality; samsara (reality relative to birth and death); reality that is specific to a dimensional (time and space) context.
revelation	The narrative following Oneness state; exposure of intrinsic aspect(s) of Ultimate Reality. Transformation of unrelative knowledge to relative realm.
right way of ownership	Striving for bi-directionality; hence, mutually inclusive owning and being own-ed.

rishi	(Sanskrit) a sage, a “seer.”
salvation	The aftermath of Oneness state (see liberation)
samādhi	(Hinduism) Detachment from all relativity; the unrelative human condition; one-pointedness of the mind.
samsara	(Hinduism) Relative reality; dependent on cyclic nature of existence caused by the relativity of karma; embroilment in relativity of cause and effect.
satori	(Zen) The experience at oneness state; experiencing one’s unrelative human condition.
self-consciousness	Realization, awareness of the relationship of one’s existent reality (in the world) with one’s presence in be-ing. When a person is conscious they know (i.e., they have formed the relationship) of being present in relation to be-ing as Life.
Son of man	Be-ing for Presence in oneness state while conscious of own (human) soul as the Spirit.
Son, the	The spiritual agent who unrelatively realizes Life’s Self-consciousness.
soul	The eye of be-ing; an instance of the Spirit—the be-ing-ness—for a unit of Life. In this book, soul has no psychic or cognitive association (as has been historically the case).
Spirit, the (Holy)	Isness; Life’s essence, the shared Ultimate Reality; Spirit relates all Life, all of us (Brahman is unrelative, the Godhead).
spiritual liberation	Life’s attainment of selfless consciousness of Selfhood of God. Human’s liberation from relativity is Life’s liberation in the ultimate sense. See liberation.
spiritual seeing	An awakening to the perfect state of ontological

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	harmony; Self-seeing by unrelativity.
spirituality	To live with care and awareness for everyone's well-being by the consciousness of the divine and the sacred nature of life. The exercise of ownership for generating harmony among everyone and ensuring quality (of fidelity) in every aspect of life.
submission	To surrender to "is." Its usage does not imply being overwhelmed by force or coercion. It is free-willed letting go of one's directing references.
Sufism	(Islam) The school of mysticism for gnosis (universal).
sunyata	(Sanskrit) Voidness; hollowness; unrelative human condition; formless. original Mind of the selfless; selflessness
super-consciousness	Selfless consciousness by unrelativity at oneness state; experiential consequence of instanding; the unmediated apprehension of divine Reality.
tathatā	(Sanskrit and Pali) Suchness of "I am I am"; isness; the inherent quality in the absence of relative identity.
theism	Agreement in the doctrine: God is the ultimate Reality.
theological Presence	The realm of "is"; God's "Kingdom," the numenal space where pure be-ing self-sees.
theology	Teachings about God and the world based on mystical insight. Its subject matter is "isness."
transcendence	The shift of relative consciousness to unrelativity, from self-awareness to selflessness; the gradual or abrupt disappearance of one's relatedness toward being the unrelated be-ing. Affirmation of the theological Presence devoid of particular self-references when anonymity forces one to question their history. Being in a state of isness—pure Presence—the experience of complete detachment.

Trinity, the	(Christianity) The Son, the Father and the Holy Spirit; Interpreted as: God (the Father) “is,” the Presence (of isness—the Holy Spirit). The Son is the spiritual reality of Self-manifested Be-ing in the world. See the Unity Equivalencies on page 186.
true	Conformity with fact; affirming the reality as is.
truth	That which resonates with reality; a validity claim that explains coherently.
Truth, the	God’s isness; the unrelative God Reality. The primal explainer beyond the bounds of all relativity, believed or not, but to be known.
unifying project	The undertaking to cause synchrony between religions in order to bring believers into a non-conflicting religious understanding that claims each is based on one Truth: God “is.” Unification wants to answer: “How can religions come together for God’s sake?”
unrelative	Replaces the word “absolute” to express the divine Nature (see page 159 for an extended explanation); the unifying aspect of all relatives; the origin of all variance.
unrelative Reality	Own reality for pure Presence irrespective of any manifest existent. Reality that is self-referential independent of any relative context; reality giving rise to “is.” An aspect of human condition that allows a person to experience own universal nature for be-ing.
unrelative Truth	Primal explanation of God’s Selfhood; isness as the God Head.
Veda	(Hinduism) Knowledge, wisdom.
virtual reality	Reality that is visible by the mind, what the mind transforms to see within; resembling phenomenon; reformatted presence.
Way to the Truth	Detachment to settle in unrelativity.

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We	All-inclusive wholeness representative of the Self-consciousness as the One. Not I, me, or you, or we, but We, all as all-inclusive Unity attempting to self-reveal to the conscious powers of a (any) creature (the manifest—the human) that there is that reality of the One—God “is.”
wholeness	The state of affairs for an existent to realize own inseparability by be-ing of “is”; identifying own being with the owning Ground of Be-ing, God “is.”
wu-wei	(Taoism) Effortless action; submission while applying the knowledge of unrelativity; realizing divine Ownership by practicing seeing without seeking.

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