

The Nature of Spirituality - November 17, 2020

The fundamental purpose of any religion is to enable its members to have a spiritual experience. Otherwise they become empty ritual and routines to which members sometimes attach but often fall away. Do not seek just to be a 'good' Christian or Jew or Hindu...seek rather the heart of the spiritual experience deep within. While religious teaching is helpful to a point, it tends to become more of a social organization than a mystical experience. Ultimately one must, often on their own, seek deeply into their own personal experience with the Divine. The mystical experience, unlike the social experience, implies an intimate communication with the Higher Self, and the path to that place is quite personal and unique to the seeker. It's important for one to be guided by their spirit and intuition instead of the intellect.

Assistance in this aspect is usually not available from the official religious clergy, but nonetheless help should somehow be sought by the candidate from those who have truly had the experience. Seek out those who inspire you by their very presence. While you should not seek to duplicate their experience, rather let that inspiration draw you more deeply into your own experience. If one's inspiration is great enough, it will override their own Karma and thus allow him or her to overcome any adversity and reveal the Light within.

All valid religion is based on experience, but none of them seem to agree on the nature of what constitutes a valid experience. People get impatient and always ask "How am I doing Spiritually", but the nature and diversity of such experience defies measurement. Moreover, the fruits of such experience often take a long time to mature. Sometimes it will come and the person will not even notice it, or refuse to deal with it (and thus lose it). It takes courage, and an unwavering will to dominate one's own fear. The best measure is if the experience is producing truth. Fortunately, the spirituality of the future will gravitate more towards the experience than following a specified system of belief.

Certain Christian mystics declared that they had the vision of the Holy Trinity, while the Muslim mystic completely denies the 'trinity' concept. In the East, one would take a matter of subjective perception and lend credence to it as having objective real existence, that is, to objectify that which is subjective. For instance, in the twelfth century, people were so concerned with the devil, that they believed they saw it everywhere. In modern days, people believe they see UFOs a lot. One

would then imply that we have a faulty tendency to only see what we believe in, and further to even 'create' what we believe in, so that some manifestation or egregor could appear (an 'egregor' is a psychic manifestation of some thoughtforms).

Seen from a pragmatic point of view, one should admit that each philosophy reflects intimate prejudices where God's mystery is revealed in a personal and cultural way.

In the Greco-Roman time, it was the custom to erect religious altars to the 'unknown' God confirming, even admitting to the ignorant human understanding of the nature of the Divine.

The mysteries of the Divine reality elude the artifices of the word and symbols. Some thus utilized negative expressions (*via negativa*, fourth century) which defines God by stating what He is not, and so to render Grace to the transcendence of the Divine.

In the Upanishads the visionary described the Absolute as silence. But the human spirit does not suffice oneself from giving an emotional interpretation to his vision in a way that might look hyperbolic or overstated. Any mystic will color their experience in a way that seems rational to them, in their own culture. In the old history the reversal of moral values upset the Jewish consciousness, and they therefore rested their religion on the basis of an omnipotent and just God, destroyer of the wicked and savior of the virtuous. This indicates that they needed a fearful God to force a better morality upon them. We could not think of God without using our imagination.