

## God

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## GOD

Every eye sees God differently and every eye is right.

## SHET

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The following is a short collection of SHET quotes about God, prayer, providence, religion and more.

When we feel stuck, we resort to God for help asking for a miracle. The problem is that mostly, God stays silent. Or the answer to our prayers is usually a "no"; the miracles always happen to others. A few years back SHET described why that is so:

1. You are in God. If you try to put God outside yourself, you cannot communicate with God, you displace him, you separate yourself from him and expect him to answer. Rejoice in Creation. Be totally what you really are — the ability to learn, to love and to have fun. If you see Creation, if you see every organism or life form, including your body, as an expression of God, then you will experience the religious connection, THE connection. It is in you, in your eyes. Then you see God in all his creations, and God is All That Is. Then you will be able to outflow with love and fun, and that is God's way of speaking: not to you, but through you.

When God is regarded as separate from man, then both need to be defined.

2. You put God outside yourselves, outside nature, exiled God from among your midst and thereby you have exiled

yourselves from Grace, sitting in the periphery of Creation, poor pariahs, with the serious purpose of finding something you have lost. When you see God as external to yourselves, you also see yourselves as apart from the rest of Creation, freezing in cold loneliness, and this is all one big misunderstanding: that's what can happen when different teachers confuse you. You create your reality; when you choose a reality of exile and loneliness, then this is the reality you experience. Change your viewpoint: view the universe from another point, and you shall feel the warmth and familiarity of Creation.

3. Each person, animal or rock is a different expression of the spiritual wholeness, of God, if you wish. Being different parts of the whole &ndash; yet belonging, being connected to the whole &ndash; every part of that whole influences every other part. In this fashion, stones can influence people and people can influence people. Like a body: when you have bladder inflammation, the whole body suffers, not only your bladder. The whole universe is such an organism and each part has some effect on the rest.

Craving for answers, desiring God, we seek reinforcements from the alienated God to whom we turn with pleas of help. SHET suggests a different approach: to see man as part of God, to question instead of settling with answers, to observe instead of defining, to unknow and live comfortably with uncertainty, to allow God to speak through us instead of expecting God to speak to us. A very religious person asked:

4. Q: It is written, "The gate of tears is not closed". I don't know a better prayer to God than crying.

That's exactly the point. The tears are for your body. You are asking favors, favors for your body. This is using the spirit to serve the body whereas the body is there to serve the spirit. Real prayer is the Praise of God every moment of your waking and sleeping hours, not the solicitation of favors for your separate self. When you are united with God in prayer, you sense being God's true Creation through the wonder and "awe" engulfing you at beholding Creation. When you give God tears, you actually communicate from a point of separateness. However, if your prayer is the praise of God, then that's the union from where you can change things: endowed with this moment of bliss and happiness you can make pain disappear.

5. Do not worship men, whether righteous or not, only the act of Creation. And through that, sense, feel yourself being the creation of the Creator in your nakedness, in rightness and perfection. Every creature is perfect when he lets go of his own ideas and is aligned with the will of God[1]. As such, you can accept yourself, you can see that you are OK and rejoice in the life you were given. Then the pain disappears.

6. God is All-That-Is, but Creation never ended because the act of Creation is a-temporal, as &ndash; in a sense &ndash; time itself is also a creature/being created. Thus Creation is ever becoming, a process, life, it is forever alive in the now. This is important to understand. Were it not so, you would indeed be right about God not giving a damn. All-That-Is is the life energy, the consciousness permeating each and every particle, which is a wave, which is the common aspect of every IS, of every existence in quantity, in multiplicity. Prayer was meant to facilitate connection to transcendence, and not &ndash; as it is being practiced &ndash; a routine of asking for favors. When you stand in awe in front of the aesthetic aspect of Creation, when you are overwhelmed with a sensation of presence, and at the same time you feel being part of this presence by viewing, by loving, then that's more like prayer. Religion means re-ligare, it means, re-connection, being re-connected to your spiritual roots, to the cosmic consciousness. There is no person, a "who" who listens; there is only you becoming one with, melting into, merging with all consciousness, and that is prayer. And in that state you cannot say anything, there are no words, no separate thoughts or definitions, only a sensation of

being immersed in a cosmic HALLELUYA.

7. Change your outlook on life, change your mood, connect to joy, and that will also strengthen your body. Faith in God can help you in finding this joy within you. I do not mean that you should pray for help, that you should request God to do for you thereby putting God outside yourself. Instead, the only real prayer is Halleluya, the wonder and love of creation while observing beauty and wonders in the small details. Do so all the time wherever you go. This Halleluya is the prayer that brings you closer to God, not the requests that God should better your situation. You got into it, you did it to yourself, you have to get out of it.

8. Your idea of All-That-Is should be through the One, oneness, which is love, and through seeing All-That-Is in all its creatures as well as in all its creation. See and appreciate and love it, every second of your waking hours and every second of your dreams, see and experience All-That-Is with all your being, with each and every cell of your body throughout your existence. Amen.

9. Religions often tend to argue about the WHAT contents of their doctrines, whereas this argument is as valid as the Lilliputians' argument about which side of the egg to break first. The main issue of religion is: faith, and not, faith IN. Nothing can be beyond nature; everything that Is, is natural because it is. God is you, is me, is your mice, your ashtray. Some would find it strange to pray when they don't know what they pray to, so they need an object to address their prayers to, which is understandable. But why find that object outside the individual? Why does it have to be something unattainable, incomprehensible, and yet individualized? Of course, it isn't very encouraging to pray to a mouse or to an ashtray. Nevertheless, it makes no difference whatever you put there to pray to. As long as you have faith and hope and motivation, and you believe that something will change things in your life, it will happen. But not because God heard you, but because prayer is a practice that opens you to be united with All-That-Is thereby replenishing you with energy, hope and belief. And that is the maker of miracles.

10. The religious connection (re-ligare in Latin being re-connection) is actually a means of the psyche to express itself and its faith in the worth of the individual. Paradoxically however, in many religions this exact worth is expressed through the belief in the worthlessness of the individual when the individual is seen as a minuscule, passing trifle in comparison with God's greatness. Pity. Religions that maintain the worthlessness of the individual also separate God from nature and place him in a personal position of a beneficent or angry father to induce fear in the believer.

11. Q: If God has zero interference in my life, then why should I believe in God? I can believe in myself.

Indeed, God has zero interference with you personally, and in general. God is the "structure" of all existence, this structure being the basic universal lawfulness. There is nobody giving you awards or punishing you for anything, there is no such thing that someone sits judging and punishing people whether for past life or present life misdeeds. No need for that. There are certain laws in nature, certain universal laws which apply to everyone and thus, there is no need for anyone to punish you for not brushing your teeth, they will rot by themselves, because teeth as well as anything else are subject to the laws of the universe. And this lawfulness influences you because it is your essence. What to believe in, that's your choice. If you want to believe in a God 'out there', outside yourself, then of course, that is superstition and not much good comes out of it. However, if you believe in this totality, in All-That-Is as the potential, then you can use the lawfulness to create with, to create your life and reality.

12. Q: What do you mean by, "to be in resonance with the will of God"? How can I know what is the true will of God if everyone explains it in his own way?

Since God is not something that can be defined, something specific, God is not focused, and consequently, God's will is not specific and focused, so God cannot be ascribed to intend things one way or another. So, to be in resonance with God's will simply means to adopt unknowing, which is the vast potential, and not a specific knowledge, as opposed to what you mostly seek: to know how things are exactly. I advise you to get connected by allowing yourself to "unknow", by desiring to unknow, because to know is to describe and define a certain aspect. Since God is not focused, God has total awareness which is total unawareness, and being in resonance with that means, to connect with the "indefinite", which is the viewpoint of your wider self. Trying to find a specific will of God would be trying to collapse him into a certain position, which would be turning God into something that is no longer God. Remember, every existence, every thing that exists, that can be defined in any way, is already something, a collapsed state since you can define it in some ways, and that means that it is not anything other than what it has been defined to be. And so, a chair can be defined, and a chair is not water or a fly and not an infinite number of other things. That means that every defined existence is a contraction, a ZIMZUM (צִמְצוּם - contraction in Hebrew, a Kabbalistic term used in the Lurianic picture of Creation); defining God's will in this fashion would be narrowing down the God concept by negating God's everything/everywhere/forever essence (which by the way, is God's indefiniteness). So you come into resonance with God's will by being less focused and less defined, which does not mean that you should not "focus" when you make choices, when you are doing things.

13. The only wholeness is "All-That-Is" — the indefinite — which is why every expression of It is as important as any other. That means, the greatest Guru is no more important than a mouse, the greatest president is no more important than a beggar. Every life is an expression and any one expression of All-That-Is is no more and no less important than any other. There are many paths you can tread in your quest for wholeness, or rather, to be underway to this end. Whichever way you choose that feels right for you, is good for you as long as you see it as a means, an instrument, and not the end. Adulation of a person or idea won't bring you closer to your spiritual goals, only your readiness to experience what these teachers or ideas have to offer and thereby learning from them. You can only see "truth" through its many, often contradictory facets, and it matters not how you go about it. What does matter is that you do it through experiencing it.

14. You can create peace around you by turning your love in the direction of your environment, by making small ripples around you when you are connected, when you are knowingly All-That-Is expressed, when you become the world, the expression of God. This does not depend on rituals, on which group (religion) you choose to belong to, but it does depend on your integrity, and upon that depends your intensity to make ripples.

15. If you really want to teach universal love, then guide to be connected to God, which practically means, eliminate good and evil as inclusive classes for judging every action. Instead, see good and evil as just another piece of the puzzle, just another thought, like any other thought that does not include other thoughts. When you teach that, then you can really get somewhere... Through your art you can teach, however, not by chewing and digesting your opinions and then presenting them to people as truths thereby telling them what to think. By telling stories and parables you can get deeper than by preaching.

16. The energy to overcome your fear of "what will be," is precisely the energy whereby you create a new future, a new you. This energy depends upon real faith, not the conditional, "if I pray, then God will help me", which is the wrong approach. A better approach would be, "If I am happy and alive in the fullest sense, if I help myself, if I am part of Creation, then I am part of God". Because then one's stable anchor is not something external, but the inner connection that can unite Atman with Brahma, the Immanent with the Transcendent. Of course, at this very moment that's not what bothers you, but rather, the existential questions. Nonetheless, this is the fullest answer to the existential questions.

17. Animals are closer to God than people as they have no sense of their personhood the way people have. To take the viewpoint of your wider self would be more like becoming an animal. Your intellect, which enriches you in so many ways, often prevents the primal connection, the one you can feel with a nursing baby on your breast. However, if you become more like an animal, you can have that with other people and animals too, and then your loneliness will dissipate even from your memory.

[1] To understand what SHET means by "the will of God", see the question posed and answered under paragraph 12.