

How I See the Beloved and Why I See You the Same

Part Two

As I so often do, I used parts of the following from my journal in correspondence with a dear friend:

It is my understanding that Hindus worship the same God through the forms of many deities – the many aspects of God. So, while Kali is worshiped, she is not the exclusive aspect; but rather is taken into context, for the qualities she embodies. There are endless ways to find God, as He is everywhere; yet to keep Him at heart requires devotion and the silencing of worldly desires.

All intent prayers are heard, regardless of the title used for the Beloved. For instance, God may be found, heard, and understood through the concept of Father, but is not wholly contained therein. Gender is a human thing. God does not deny prayer simply because we did not choose the title of preference. God is all that and more, that which cannot be categorized or completely known by man.

God is embodied in many forms throughout the world so that we may identify the Beloved through qualities to which we can relate in our own context. We may come to know Him/Her in a personal way, as God is real and responsive; yet the journey is endless because God is also much more than a physical manifestation. God is the Cosmic Dreamer – the unmanifest, as well, or rather that which precedes all creation and remains eternal after all this is dissolved into nothingness.

They are all right – those such as the Taliban, who I understand abhor all man-made artistic expressions as obstructions to enlightenment, and also those who use such expressions as keys to further enlightenment by exploring particular aspects of the Beloved in great depth. The danger to enlightenment is in attachment to one's limited concept of All That Is. In isolation, we imagine only our own answers and do not take others into consideration. All religions suffer from the limited viewpoints of those who would practice them. Consciousness may be refined through religion, but cannot be wholly contained therein.

It is the difference between water as represented by a bowl of it (from which one may then drink) and the well itself. Many kinds of containers may be used to hold water, and some are truly more efficient than others, but the water itself is the source of vitality and its qualities remain unchanged regardless. While we drink at the well, we do not ever consume it all. Is it right to condemn another simply because they use a different container from which to drink than the one we chose or inherited? And, what good is the container if not used for its purpose?

*- Judy Hays-Eberts
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