

Video 1: The Infinite God-Principle – Its Oneness and Twoness

I want to talk about an important aspect of the God-principle to help us better wrap our heads around its special nature. That important aspect is how its oneness has within it what we, on the human scene, sometimes experience as a kind duality (or just for fun, what I like to call: the two-ness of oneness).

Some of the insights on this topic come from a special kind of thinking – infinite spiritual thinking – which may be two or three levels of abstraction beyond what we might call, spiritually minded thinking – and from the ensuing experiences. Of course, my descriptions are mostly finite models or metaphors – perhaps spiritual proto-science – since true knowing of the Oneness is a whole ‘nother matter.

Infinite spiritual thinking is to this topic as mathematics is to physics. If we were going to talk about quantum mechanics with any rigor, we would need some higher math. Nevertheless, you can learn a lot about quantum mechanics without actually doing the math yourself. I’m going to attempt the same approach here, sharing some insights from infinite spiritual thinking, without actually dragging you into it, for now.

I’m going to try to talk about this at a fairly high level of abstraction, so we don’t get bogged down at the outset, which is easy to do. This means we are going to take a top-down approach, rather than starting with the world of human observation and trying to work our way back to the First-Principle. We will use that approach for two reasons: first, it is much simpler, and second, it’s really the best way to start thinking about this topic. In practice, I find the only way to get to the infinite Oneness is to start there. Perhaps we will grapple with the bottom-up approach later.

Let’s start with our sense of the divine as an infinite spiritual singularity. You may be familiar with the word “singularity” from knowing about theories related to the Big Bang. In this case, the primary and overwhelming nature of this singularity is its oneness. This divine singularity, this Oneness, is self-existent. Everything else is derivative. It would be worthwhile to spend some time thinking and meditating on this idea of infinite Oneness, an infinite self-existent, spiritual singularity, even one infinite I.

The oneness of the divine is one of its essential characteristics. So when we de-construct this Oneness into attributes or qualities, it is to better understand the nature of the Oneness. The Oneness doesn’t in fact devolve into parts, and cannot really be de-constructed. It is just to help us understand its nature. The Oneness, the infinite I, the God-principle, is indivisible – One.

Grasping new ideas is often hindered by the need to let go of old ideas, so I’m trying to use language here that will minimize this hindrance. Instead of talking about God, I’m using the term God-principle. So you’ll already know that we are not talking about any sort of personal or anthropomorphic idea of God – not some silly strawman that is easily taken down. To jump ahead to the important part, let’s agree to all the qualities and superlatives that are normally associated with the divine.

After its oneness, the aspect we are considering here is embedded in the way too-simple expression that: God is good.

Someone once remarked to me that his spiritual practice had evolved to the point where it was almost like he was worshipping pure goodness. That is an interesting idea. I considered that for a while, even thinking of the God-principle as pure infinite spiritual goodness. But I found, even with that collection of superlatives, something was missing.

The key point I want to offer here is that we, on the human scene, experience that “goodness” has two sides to it. For example, it is good that I have a place to live. However, it is also good that there are no snakes in my house. So there is a goodness related to what is and a goodness related to what is not.

It is sort of like one of those advertisements you may have seen on TV where they say their product provides “everything you want and nothing you don’t.”

Having everything you want and nothing you don’t covers the bases, for something to be considered completely good. This truism comes from and is organic to the nature of divinity and its oneness.

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If one's sense of goodness is only affirmative and not also what I am here calling exclusionary, then worshipping pure infinite spiritual goodness will at length fall short of the **wholeness** of the divine. It's not the whole story. Here are a few examples ...

- Where I worked in the early '90s, we used to debate the definition of quality: does it mean inherent goodness or freedom from defects? As I remember, other choices were "fitness for use" or "meeting the customers' requirements," which may be combination of both.
- There's a common saying used in the US court system: To tell the truth, the whole truth, and nothing but the truth. Over the years, folks have figured out that the whole truth requires the truth and nothing but the truth. There is an exclusionary element required in order to attain wholeness.
- Many of the Bible passages that talk about God being One, also add this exclusionary element – such as, "I am God, and there is none else."
- And from the other side of the world, from the Bhagavad Gita, we have Krishna saying, "I am what is and I am what is not ... (and later) ... to be and not to be ... " And his pupil responds, "Thou art all that is, and all that is not ..."
- The famous scientist, Niels Bohr once said, "The opposite of a great truth is another truth."
- Then there is that favorite F. Scott Fitzgerald quote: "The test of a first-rate intelligence is the ability to hold two opposed ideas in mind at the same time and still retain the ability to function." That's what we are talking about here.
- It has been written that God's truth "is sharper than a two-edged sword." Why two-edged? Because it cuts two ways – the truth of what is and the truth of what isn't. And it's only one sword, only one whole truth.

These examples are not all exactly logically aligned, but all hint at a point of view that can often enable the integration of apparent opposites in oneness – from the standpoint of the infinite I.

So what we are talking about here is to grasp the idea that the oneness of divinity includes the declaration of what is and what is not. The real power comes when we are able to see that these aren't two ideas but one.

We learn from quantum theory that an electron can be detected as a particle or as a wave. It is still only one electron, but its particle-ness and wave-ness are said to be in "superposition."

In a similar fashion, the God-principle has an affirmative and an exclusionary aspect to it, I am God and there is none else; perhaps these two aspects could be said to be in superposition in the divine.

The Oneness, with its integration of apparent opposites, unfolds itself to our understanding through infinite spiritual thinking, living and loving. Once you understand the superposition of opposites that inhabits the Oneness, you no longer are perplexed by the paradox of being and not being or by other sets of opposites that may have seemed irreconcilable.

So that's it. That is the important point that I wanted to talk about: The infinite I, the infinite Oneness, the God-principle, has within it an inclusive and exclusive aspect. It naturally includes all good and naturally excludes any hypothetical opposite. (Obviously, bringing this spiritual concept of exclusion into the human scene must be done with great care.)

And to reiterate, it is being able to grasp the information in the phrase, "I am God and there is none else," to be not two ideas but ONE. One infinite holy I. Now once you understand this twoness of oneness, you need to go back to the Oneness and stand there. That's where the real action is.

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Now once that sinks in, you may wonder how to connect that First-Principle to our world of observation. For now, it may be best to think of it as a potentiality. It is like a potential energy. The way to turn it into kinetic energy is, of course, to put it into action.

In the next video, I want to talk about how this exclusionary aspect of the divine provides a spiritual sense of place – an empty place, a safe place – which is related to the metaphysical basis for the space-time continuum – one element involved in what we call the Big Bang.

I hope some of this has made sense to you. Thank you for being a thoughtful listener. Until next time.

Jim Chapman, February 2019

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