

The threefold nature of God in Hindu scripture, is: "Brahma," the creator, "Vishnu," the preserver, and "Shiva," the destroyer-renovator.

A different "concept" from the Trinitarian "reality:" Sat, Tat, Aum or Father, son, holy ghost. Brahma- Vishnu- Shiva represents the Triune expression of God in the aspect of "Tat" or "Son." The "Christ consciousness" (imminent in vibratory creation. The "Shaktis:" Energies or "consorts" of the Trinity, are symbols of "Aum" (Om, Amen) or the holy ghost, the sole causative force that upholds the cosmos through vibration (the word).

-Yogananda

The "same" God is worshiped by all. The differences of conception and approach are determined by local coloring and social adaptations. *All* manifestations belong to the *same* supreme being.

-Bhagavadgita

"Generative of all, the unity is none of all, neither thing nor quality, nor intellect nor soul, not in motion, not at rest, not in place, not in time: It is the self-defined, unique in form or, better, formless, existing before "form" was or "movement" or at "rest." All of which are attachments of "being" and make "being" the manifold it is."

-Plotinus

The name God comes from the three cycles of nature:

	<i>Human:</i>	<i>Universe:</i>
G. or Generating	Being born	Creation
O. or Organizing	Stable life, living	Evolution
D. or Dissolving	Dying	Dissolving

God "*prior*" to or "*transcendental*" to nature has no name, but it can be called consciousness or spirit.

The "Holy trinity" of God is:

God, *Prior* (outside) of creation = Father

God, As creation or manifested = Son

God, *In* creation, as a living human = Holy Spirit

Sometimes creation or son of God is called the Mother of God or Mother-Nature because all things are born from it.

The son of God also refers to a human who "*attains*" God – self – realization; also called Christhood, Son of Tao, Son of Zeus, etc.

God, or universal consciousness, has no human attributes. It is pure consciousness in the eternal state of "SELF-AWARENESS." (NOT SELF CONSCIOUSNESS).

For the "Father" (consciousness spirit) judges no one, but has committed all judgment to the "Son" (Son of God in the form of the holy spirit or Christ consciousness).

-Jesus, John 5:22

God did not make the world; God *became* the world (creation).

God can also mean:

The Great One *Divinity* or Father
 The Great One *Diversity* or Creation (Son)
 The Great One *Destiny* of the Holy Spirit as Mankind

-Hua Ching Ni

God does not abandon people. It is people who abandon God.

-Hua Ching Ni

The ancient Taoist version or expression of the holy trinity of God.

Yang or Spirit Father. (Yang at REST)

Yin or Matter or Son (Reflection of God). (Yang in MOTION)

Tai-Chi the Integration of Spirit and Matter to Form Mankind (a human being) -living animated matter with a soul.

Tao is not the name of God
 Brahma is not the name of God
 Yawh is not the name of God
 A-RA (Allah) is not the name of God
 God is not the name of God
 These are names that only REPRESENT the ETERNAL SELF.



The OUTER CIRCLE around the Tai-Chi symbol represents the ONENESS of all "aspects" and "expressions" contained within.

KRISHNAMURTI, on God

How do you know I have realized? To know that I have realized, you also must have realized. This is not just a clever answer. *To know something you must be of it.* You must yourself have had the experience also and therefore your saying that I have realized has apparently no meaning. What does it matter if I have realized or have not realized? Is not what I am saying the truth? Even if I am the most perfect human being, if what I say is not the truth why would you even listen to me? Surely my realization has nothing whatever to do with what I am saying and the man who worships another because that other has realized is really worshipping authority and therefore he can never find the truth. To understand what has been realized and to know him who has realized is not at all important, is it? I know the whole tradition says, "Be with a man who has realized." How can you know that he has realized? All that you can do is to keep company with him and even that is extremely difficult nowadays. There are very few good people, in the real sense of the word-people who are not seeking something, who are not after something. Those who are seeking something or are after something are exploiters and therefore it is very difficult for anyone to find a companion to love.

We idealize those who have realized and hope that they will give us something, which is a false relationship. How can the man who has realized communicate if there is no love? That is our difficulty. In all our discussions we do not really love each other; we are suspicious. You want something from me, knowledge, realization, or you want to keep company with me, all of which indicates that you do not love. You want something and therefore you are out to exploit. If we really love each other then there will be instantaneous communication. Then it does not matter if you have realized and I have not or if you are the high or the low. Since our hearts have withered, God has become awfully important. That is, you want to know God because you have lost the song in your heart and you pursue the singer and ask him whether he can teach you how to sing. He can teach you the technique but the technique will not lead you to creation. You cannot be a musician by

merely knowing how to sing. You may know all the steps of a dance but if you have not creation in your heart, you are only functioning as a machine. You cannot love if your object is merely to achieve a result. There is no such thing as an ideal, because that is merely an achievement. Beauty is not an achievement, it is reality, now, not to-morrow. If there is love you will understand the unknown, you will know what God is and nobody need tell you-and that is the beauty of love. It is eternity in itself. Because there is no love, we want someone else, or God, to give it to us. If we really loved, do you know what a different world this would be? We should be really happy people. Therefore we should not invest our happiness in things, in family, in ideals. We should be happy and therefore things, people and ideals would not dominate our lives. They are all secondary things. Because we do not love and because we are not happy we invest in things, thinking they will give us happiness, and one of the things in which we invest is God.

You want me to tell you what reality is. Can the indescribable be put into words? Can you measure something immeasurable? Can you catch the wind in your fist? If you do, is that the wind? If you measure that which is immeasurable, is that the real? If you formulate it, is it the real? Surely not, for the moment you describe something which is indescribable, it ceases to be the real. The moment you translate the unknowable into the known, it ceases to be the unknowable. Yet that is what we are hankering after. All the time we want to *know*, because then we shall be able to continue, then we shall be able, we think, to capture ultimate happiness, permanency. We want to know because we are not happy, because we are striving miserably, because we are worn out, degraded. Yet instead of realizing the simple fact-that we *are* degraded, that we are dull, weary, in turmoil-we want to move away from what is the known into the unknown, which again becomes the known and therefore we can never find the real.

Therefore instead of asking who has realized or what God is why not give your whole attention and awareness to what *is*? Then you will find the unknown, or rather it will come to you. If you understand what is the known, you will experience that extraordinary silence which is not induced, not enforced, that creative emptiness in which alone reality can enter. It cannot come to that which is *becoming*, which is striving; it can only come to that which is *being*, which understands what *is*. Then you will see that reality is not in the distance; the unknown is not far off; it is in what *is*. As the answer to a problem is in the problem, so reality is in what *is*; if we can understand it, then we shall know truth.

It is extremely difficult to be aware of dullness, to be aware of greed, to be aware of ill-will, ambition and so on. The very fact of being aware of what *is* is truth. It is truth that liberates, not your striving to be free. Thus reality is not far but we place it far away because we try to use it as a means of self-continuity. It is here, now, in the immediate. The eternal or the timeless is now and the now cannot be understood by a man who is caught in the net of time. To free thought from time demands action, but the mind is lazy, it is slothful, and therefore ever creates other hindrances. It is only possible by right meditation, which means complete action, not a continuous action, and complete action can only be understood when the mind comprehends the process of continuity, which is memory - not the factual but the psychological memory. As long as memory functions, the mind cannot understand what *is*. But one's mind, one's whole being, becomes extraordinarily creative, passively alert, when one understands the significance of ending, because in ending there is renewal, while in continuity there is death, there is decay.

-J.K.