

## **Faisal Muqaddam**

### **God, Being and the Human**

#### **A perspective of individuated Godhead**



#### Introduction

In this article, Faisal Muqaddam, the founder of the Diamond Logos Academy, describes why we remain as essential selves (point of light) after awakening. In further turning to God, as Faisal describes very personally, divine love can finally be experienced, which redeems the deep-seated feeling of abandonment and shows the responsibility in the world we have created.

We talk today about a very big, huge subject, about the Absolute, Being and our role here. And that subject is unsettling, because there are so many religions and systems and teachers and they sometimes have such different views; about the universe we are living in and the creation we are living in.

I feel that many systems got stuck in one perspective; and that is that Being or the Absolute is the Alpha and the Omega. Yes, it is the source, the creator, the manifester; it is all those things and at the same time, in a very subtle way there is a negation of individuality. Negation of the personal essence, negation of you and me. There is so much talk about the ocean (*impersonal source*) and very little talk about the fish (*individual self; addition of editor*) and in fact, the fish is negated as unreal. It is only just a manifestation of the ocean. We are nothing but a manifestation of being.

And recently, I even watched one talk about one of those new teachers who thinks that he has figured it out now and this is what the non-dualists believe; that there is no individuality and that the individuality is an illusion which ultimately dissolves in the Being. Now he discovered that there is more

to that which is, that the great Being manifests itself in individuality, as different individualities. And each individuality, is a soul or a self. And this particular form of consciousness explores existence and then this consciousness returns back to the ocean of consciousness bringing knowledge and experience and that is how the Great Being or God learns about itself.

This concept of course, is nothing new. It's an extension of the non-dual view. It is just an elaboration, an addition to it, because they all believe that the Absolute is all, everything comes from it and dissolves into it; all arises and dissolves in this Great Being. The view that I want to present is almost exactly the opposite.

For a long time, I was also an Absolutist. I thought that the Being is doing things. And it was a challenge, because if the Being is doing things, then I have no free will. I am just a product of its own intention and imagination and I could be even the victim of it. It can do with me whatever it wishes, whatever it wants to. And to think that we are victims of the Being didn't go well with me, that would mean that if being never experienced, let's say, being a killer, it would manifest itself as a killer, as a rapist, as a serial killer or

a criminal of war. It becomes a beastly creature in order to learn about beastly creature-ness. And it is also the victim. It is also the little girl that got killed and raped or the woman or the nations that are destroyed and all of those things. It is nothing but the being manifesting itself in different forms to learn about these things. It wants to learn about cruelty too not just about love. And that this is the Being that is now raping the earth, destroying the millions and billions of insects and animals and the water and the air. This is like a very subtle way of not stepping up to the picture, to the plate. It is saying: "I don't have anything to do with it, I am just an expression of God. God made me this way. I cannot help myself, I want to destroy, I want to steal, I want to do all these destructive things that humanity is suffering from, because God wants that". If I take this view to an extreme, I run into huge challenges, huge difficulties.

I remember in '86/87 when I left my old friends and the school (*Ridhwan*) that I was a part of, that this began to germinate in my being, in my soul. Like: "Is the Absolute the one who is doing it all? And is my suffering caused by the Absolute and am I a victim?" It didn't go well with me. I remember at that time, I decided not to be an Absolutist or Diamond Approach-ist. These are all views. I said to myself: "I am playing and juggling with the mind, what if I leave them all? Is there something else?"

When I left it all, I really fell into one of the biggest holes that I encountered in my life. I call it an abyss. In that abyss, I was in nowhere land. I was neither in the enlightened field, in Nirvana, in the Absolute, in the consciousness, nor in the awareness and the

blessings and the manifestation and the wisdom and the learning.

I remember it lasted for about a year, from 1986 till Christmas 1987. Around Christmas 1987 I was getting -- it was about the 23<sup>th</sup> or something -- you hear at Christmas the invocation of Christ and invocation of God and praying for God and all of those things. So, God started to resonate in my mind as a foreign word. But something in my heart said: "Pray to God". I remember as if something in me had never cracked open. In 1976 I had the realization (*enlightenment*) and the openness and the enfoldment of the essential domain; richness beyond imagination. In ten years of that (*between 1976 and 1986*), I had managed skillfully to avoid something personal. Something in me that was so wounded. To remember it would bring an unbearable wound, an unbearable narcissistic wound. That narcissistic wound, wasn't about being hurt by my mother or my father, it wasn't about regular narcissism. It was a wound in my soul, not in my ego identity. Something deep in my soul was so hurt, and if I would call God this wound would be exposed.

I remember that Christmas when I started crying for God, calling for God. Tears in my soul started welling up and even though I was crying for God I was wondering what this was all about. It wasn't the regular hurt that was stored in my system. It was something ancient in my soul. As if my soul, in reaching out to God, awakened to something painful in it. When I got into that hurt, I spent about two or three days crying. It was Christmas and the coincidence of the whole Christmas consciousness, praying for the Christ, God the individuated, connected me to that stream, to that entity. I felt like I

was hurt by God. I felt immense rage coming up and that rage was towards God. I wanted to blow God and his kingdom and all that he has done up. I was surprised and at the same time crying like: "Why have you forsaken me?" I am angry at you, I defy you, I reject you but I am proud, you will never break me. But I am broken, why don't you see that? I cannot kneel in front of you, I cannot bow to you. I was surprised, how much pain and longing there was in my soul for God. And I could see that even my rebellion was just a form of love. Negation of love, but still love.

When I reached that, admitting to the truth, to my breakage and my defiance in utmost honesty, I reached what I call the human stance: "God I hate you, but don't leave the room! I leave from the window, but you stay." It was some kind of love affair. So different from what had I ever realized. Reaching that moment something in me calmed down immensely. And then I started praying like: "God, I want to know, what are you? Are you the Absolute? Are you what everybody is saying, the Buddhist and all those, the super intelligence, the super Being that does everything, or are you something else? Do you exist or not? If you exist, what are you? If I am so bad that I am not worthy of your presence, show up, tell me 'you are out and go'. At least I know you exist and that you are from this relational field. Not object relational, but more the relational field."

I remember when I reached that, a Divine presence, a Divine Entity showed up. It was not the Absolute, it was a person. And this person had a human form, but not made of flesh. Made of spirit, made of light. Made of very condensed material, like jewels, diamonds, crystals, gold. It was a very condensed jeweled entity of utmost Glory.

I encountered beautiful high beings, like the Karmapa, the Dalai Lama, the Qutb (*a sufi leader*). And when you really feel their presence, they touch you. And they inspire you, as if your soul awakens to its potential and evolution. But when I was in the presence of this one, every bone in me bowed, with utmost reverence, with utmost love. It was like seeing the ultimate. The Ultimate Human, who is Divine, he is Human Divine. And when I felt that that being, that entity, that soul reached this position, not because of the stories that we hear, like God the ultimate and all of those things. No, this entity or this God reached this level through what you and me are going through; immense struggle with existence and evolution and learning. So, this is like a soul that matured, that developed, that suffered like you and me suffer.

I remember a few years ago I was talking to this precious nun. I worked in Europe in a monastery and this nun was there and one night she was asking me about what we teach. I was saying that we teach about Being, and Being is the magnificent, indestructible, the alpha and the omega, like the father of Christianity. And she said: "The trouble with all your spiritualists is, that you don't accept a defeated God, a broken God".

And that was so deeply touching, because she was pointing to the fall of the human. The human soul, the human being is the same as this Divine Entity! This Divine one, I call him Lord Divine, went through what we are going through. Including at one time crying on the cross, defeated and broken: "Why have you forsaken me?" This story of the Christ is to me an example of the story of the failing God, which is you and me.

We are those entities, those souls, those beings. And those souls and beings are Gods and Goddesses. We create from this immense field, this magical being.

There is a book, called “The nature of mind”, a little interview with His Holiness the Dalai Lama. For the first time ever, a Buddhist talks about entity and individuality. The Dalai Lama says that, we Tibetan Buddhist, do not believe what the Hindus or the other Buddhist believe; that there is the human being that works and evolves and then reaches the moment of enlightenment and merges with the enlightened being, with the field, with Moksha. It then dissolves and becomes one with it. We believe that the human being has to work and evolve and reach that field but when it reaches that field the individuality is retained forever.

So, Buddha, when he entered Maha samadhi –or Maha nirvana- he did not dissolve. Momentarily there was a loss of individuality and later on he resurrected in the field as the enlightened Buddha, as an enlightened person. A person who knows the nature of the enlightened mind, he came out of all those concepts, including the concept that the Absolute is doing things.

No, **we** are doing things, **we** are filling the mind with concepts and vision and the mind actualizes it. If I want to be a saint, I can be a saint. And if I want to be a serial killer, I can be a serial killer. It is not the Absolute forcing me. It is what happens to me through my ignorance, my karma, my distortion, my rage and my hurt.

To think that the Being is doing something, is adding something to the Being that is not the nature of the Being. The Being is not a doer. This whole existence that we live

in does not do anything. It is a giant mirroring system. We interact with this Being and this Being mirrors back what we intent or say or do or act. We are the ones that activate this giant field. And the nature of this giant electromagnetic field is the same as the nature of our mind, our human mind. Our human mind is an electromagnetic field. And this electromagnetic field that we have individually, is the same as the cosmic electromagnetic field. How we program our mind with understanding or visions or inspiration, is the same process as the one with which we program the cosmic mind. The cosmic mind is programmed by our invocation, by our action, by our intentions. So, it is not the Absolute doing things. It's not like the Absolute is wanting to experience love, so it created itself as Romeo and Juliet and they fell in love, so that it learned about love. No, Romeo and Juliet fell in love. They are two entities and they filled the field with the knowledge of love and whatever that is.

And from my understanding the spiritual path towards **enlightenment** deals with the mind and its content. How our mind now is like a movie theatre. It is like a TV and has so much going on that we don't even know its nature. And enlightenment is to see that, to sort that out and to be free from it. And in the Diamond Logos Teaching we recognize that this childhood conditioning is the stuff filling this mind and making us unable to recognize its nature which is luminosity, shining, simplicity, openness. By working with our psychological issues, whether mental, emotional or physical, we ultimately reach our liberation. We reach the enlightened nature.

But liberation or enlightenment is not enough for the human being. There is another continuation: the path of **salvation**. It has to do with which walk shall I walk. How to walk the walk. Like, when the native Indian says: "When the eagle flies it leaves no trace behind". How can my soul navigate in this existence? Not just to be enlightened and feel free and make whatever idea I want about the Absolute or about me. The Absolute, this mind is majestic, you can create from it anything you want: angels and devils, distortions and glory.

So, to connect to this Divine entity, to the High Being, means getting the initiation to the walk of salvation. That is why the Christians says that salvation comes through Christ, as Christ as the embodiment of this entity. If you connect to this entity you will know right from wrong. You don't make the wrong right you make the right right. If you are off, you receive emanation and guidance from this and from the higher beings that are around, in order for your soul to navigate.

But we are more than our being. We are not just the ocean; we are also the unique fish in the ocean. And each fish is not feeding the ocean with certain information and experience, so that the ocean feels great about itself. No, each fish has a purpose, has an evolution. Each human soul comes with a certain desire to do this or that. Our task and our glory is, that we created this kingdom. We have forgotten how we created it. And we don't know how to interact with it. So, most people left it all to God, to Allah. So, Allah is destroying the forest. And we are not stepping up and saying, this is our home.

This earth is the glory of God knows, billions of years, of intelligence, of wisdom, of skillful means. And **we** need to take care of it. We need to take care of each other instead of just delegating it to Being. We are responsible. Being God is such an immense responsibility. God is a creator, and I create messes and I create Glory. The more I am enlightened, the more I am awakened, the more I am in touch with this entity God, the Lord and the higher beings that are with it, I can navigate better. But the responsibility lands in my hand. We are all responsible.

*The text is based on the interview "God, Being and the Human" (YouTube) that Michelle Pearce conducted with Faisal Muqaddam in February 2020.*

#### **About the Author**

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