

A Celebration of Religions

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*by Greg Gourdian,
aka Grigori Rho Gharvey, Roger Holler, and many more...*

Religion means a deep sense of personal communion with a higher power that may be a creator deity or something else that seems supernal, beyond the firm grasp of mundane human awareness. This communion may be informal or it may be practiced with rituals; the worldly aspects are irrelevant, only a deep connectedness with all of creation and something much more is experienced.

Religion is also a way of sharing ourselves with other people; what we share with other people through our religions is our connectedness with each other through our cultures, traditions, our beliefs, and especially, our faith.

People may go through many relationships with faith and religion in their lives. Some people may find only a single religious path, whether they gain that path from their heritage or by seeking it, while some people may try many different religious paths; these people may rediscover their personal relationships with their creators by experiencing the religions of many different cultures.

Whether a person believes in only one religion's path or in many paths they may always celebrate their personal relationships with their creators and their complete relatedness with all other people and with all of creation through their personal, sacred, religious unions with their divines.

Many people who have only the experience of their own religion may sometimes err in their regard of other religions. Some of these people may think one or another of the many alternative religions they encounter may be false or harmful.

Some people may sometimes experience distress from the careless words or aggressive actions of people who practice their own religions sanctimoniously or dogmatically; they may feel hurt by the intolerance of people who would exclude them from grace because they do not follow the 'right' religion.

The mean acts of some religious fanatics and fundamentalists are the behavior of foolish people who warp their creeds to ignoble ends with malicious deeds.

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The creeds of these people still have their roots in genuine spiritual practices; there is always beauty and grace in their creeds beyond any of the divisive, invective words or brutal actions that intolerant people sometimes use.

It is important to consider the phenomena of religions apart from those members of any religion who abuse their beliefs and their religious institutions to condemn or harm other people who do not agree to share their beliefs or join their religion.

Religions are living wonders; the lives of religions are experienced by their members practicing their faith. Alas, like all living beings, religions sometimes hurt other living beings like themselves.

While religions may sometimes bring harm to one another's members, or even bring harm to their own members, all religions still possess a great social value to people in need of charity, spiritual companionship, or guidance.

It may be pointless to reiterate all of the many faults of various religions, but perhaps we may sum up some of the worst.

Religions are often made into tools to subjugate great masses of people rather than to liberate or enlighten them, but we should still respect the decisions other people make to choose their religions and spiritual paths for themselves. The enlightenment another person seeks may be of a different order than that which we choose to pursue for ourselves, but they still commune with their creators in their own ways, whether by silence, by prayer, by meditation, or by shouts of joy.

No one can be free in their pursuit of spiritual knowledge and its blessings if they hold any closed places in their hearts regarding any matter, particularly a matter of faith or religion.

That which we use to limit others always limits ourselves more. Whatever we close off in our hearts shuts us away from experiencing our lives with the full bounty of grace and joy available to more open-hearted people.

There are so many beautiful aspects to religions and the faiths of every culture, whether from the east or west, or from mystical or doctrinal approaches; all of humanity and all individuals are enriched by these great beauties every day.

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We will speak here of our deep personal love for all religions.

We love the stories of the Bhagavad-Gita, while the myths of ancient Greece, Rome, Egypt, and Biblical stories are abiding parts of our cultural heritage.

We see no conflicts; all of these speak to our hearts in different ways.

The wisdom of Buddha and the wisdom of Islamic Sufis have brought us deeper understanding of humanity and opened our hearts to wider worlds than we could ever know before we experienced them.

Among our Jewish friends and neighbors we have witnessed the powerful roots of their religion and the strength it gives their people against intolerance.

We love to dance; in Native American dancing we see a reflection of the sacredness of dance that we feel within ourselves with every beating step.

We embrace the skies and feel Wiccan roots emerging from within us seeking our Great Mother Earth, Gaia.

We will not allow the great joys all of our beloved religions bring to us to be tarnished by moments of reflection on the darker sides of their histories or traditions. All people have failings, misdeeds, and regrets that we must choose to set aside in favor of peace and cooperation.

In the end, each person may be bound by their personal faith alone; still, along the way we may all have moments when we hope to share our faith and our communion with our divines with other people.

The many sweet flowers that grow in the gardens of our religions are worth experiencing, nurturing, and sharing.

Those flowers within our precious gardens that we may sometimes think are weeds must still have their own sacred places in our gardens; eventually we may learn to see their beauty in the shining light of another person's wisdom.

If you are at a place of intolerance with one religion or another then please think about what you may be missing or who you will hurt with your intolerance; please think about how you may one day regret the pain your intolerance creates.

Can you look beyond your intolerance and the forms or differences of another person's religion to the humanity shining in that person's heart?

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If you look beyond your intolerance you will be rewarded with the abundant love of all the deities to be shared with other people, sharing something precious beyond words with someone you might have slighted, hated, or utterly put down.

Please think.

Where did you learn your intolerance and what purpose does it serve?

Many religions have creeds imbued with intolerance of one sort or another.

Intolerance is a form of social glue. It helps to give a group of people an identity as a unique people, defined by their common culture and heritage.

Intolerance has another gluey property as well; it binds us to our religious associates with guilt.

We each know in our own hearts that it is wrong to act with intolerance or even indifference but we may each too often follow the poor examples of our religious peers; our culpability and guilt may then forever bind us to the permission given to us by our peers to commit hostile, brutal acts against those people whom our religious peers permit us or encourage us to persecute.

Intolerance may not be the best of social glues from a moral point of view, but it does have some social value; it serves another good social purpose as well.

Within any group of people there will be frictions where harmony turns to discord.

Intolerance helps members of a group sublimate their negative energies within their group by directing them outward from their group against people their group agrees deserve their persecution. While it is true that there is little or no justice in this method, intolerance still helps the group to remain a functional social unit.

Aside from gluing us together and disarming social conflicts among those members of our religious fellowships with whom we share our creeds, intolerance is also a shield against the erosion of our beliefs by outside influences.

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The societal and cultural benefits people derive from relationships built by faith and religious affiliation may often be enormous; too often, harsh moments of intolerance spring from our natural human traits to be protective of our cherished values, beliefs, and traditions, and especially the people we share these with.

If we are lucky enough to be raised with any faith or religion, we may find ourselves in a spiritual community that nurtures us, protects us, loves us, and rewards us, and which may provide for us in our hour of need.

Certainly those are benefits worth defending?

But let us all turn away from defensiveness; instead let each of us simply nurture what we cherish most. No one can ever take away a person's most intimate connection with their faith or their deities.

There is no need to be rude or worse over the differences of religions.

As people grow in wisdom they may learn to see faults with some of their own religion's intolerant, anti-social behavior towards members of other religions. They may then turn away in shame and wish to dissociate themselves from their religious heritage or chosen creed. They may hope to distance themselves from people who continue to participate in religiously motivated hateful behaviors who now appear sullied by their acts of injustice and intolerance.

When someone turns away from a religion or creed with which they have become disillusioned they may lose their connections to many or all of the cherished people whom they once called their best friends. They may lose their precious sense of community; they may no longer seem to belong among the friends and fellows they grew to know through their shared faith.

Turning away in this manner brings a person pain; in their pain they may even turn away from their deities, they may feel completely disillusioned. They may choose to believe that the deities they once believed in do not exist, and that everything about their religious heritage or chosen creed was really just a political game to dominate them, their families, and their peers. They may believe that every part of this game was nothing but a snare of lies with which to trap them to enslave their bodies, hearts, and minds.

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Or they may value the comfort of their religious social networks over any desire to rebel against the injustices perpetuated by their intolerant associates and submerge themselves as well as they can in their creed, doing their best to live in denial of anything wrong with their friends, within their faith, or within themselves.

For those people who leave the comfort and nurture of their religious heritage or their adopted creeds there is often a reflexive need to fill their loss with something similar. Often that need seems very urgent; they may discover a new religious fellowship of faithful believers to fulfill that need immediately.

Whether immediately or eventually, many people who have turned away from their former religious affiliates will seek a new creed or culture, a new place within a religious society where they may once more be rewarded and cherished, a place where they feel their spiritual needs are once more being well met.

Those people with no strong roots in any creed, people who may never have been raised in a religion or brought within the fold of a shared faith to be cherished may fail to see the delight and comfort that so many people who belong among a religious fellowship find so fulfilling in their lives.

Yet, these people may still witness those bonds of belonging by seeing examples of fellowship among the religious folk they know; these people may often long for their own sense of belonging.

In the end some kindness or act of grace may open their hearts; they may then seek out a religious fellowship motivated by their renewed sense of their own personal spirituality. Perhaps they will find new friends and a sense of belonging with a spiritual community among the many gardens of humanity's religions.

While some people may embrace atheism in response to their enlightenment regarding the faults they have perceived in their creeds of choice or religious heritage, other people may respond to their disillusionment by adopting a different faith.

But there are still others who are turned away from their religions by their enlightenment who will choose to sample all the flowers of all of the gardens of all religions forever after, knowing that they will not belong to any particular flowers or gardens, but also knowing that they will always belong to all of the gardens they are lucky enough to experience.

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These children who choose to belong to all of the gardens of humanity's religions may be some of the most beautiful people you will ever meet, even if they sometimes appear to be a weed.

You will know them by their warm hearts.

You will know them by their bright, joyful smiles for everyone they meet in any circumstances.

You will know them by their great independence and valorous strength, for they have their direct and private relationships with their deities to hold them up and sustain them in any adversity, unfettered by any other beings or their beliefs.

These universal children of all religions have found the deepest of all of the mysteries of religion; they have left the trappings of dogma and doctrine and learned to experience grace directly, perpetually, from its divine source.

These special children of all gardens are united by a transcendental religious experience found within their hearts through their own personal faith and wisdom. They are grateful to share the wonders of their spiritual lives with anyone they meet and to learn about the spiritual lives of other people; they are grateful for any heart-felt blessings which other people may share with them.

Communal sharing of each other's personal spirituality is the penultimate meaning of religion, bringing us all closer to one another, while ultimately drawing us closer to our personal deities as well.

Enjoy!

Love, the Grigs...

Gharveyn's Articles

BIO

We have been collectively known by the name Greg Gourdian for the purposes of publishing our articles. We perceive ourselves as a collective of people spanning many worlds in different universes. We seem to share many bodies; however we have only one body here in this world we share with you now.

We worked with the general public as a psychic reader in several psychic fairs for a little over four years from 1981 to 1986.

Much of our written work has been channeled however we often have no idea whose voices are speaking through us when we are channeling.

We have many strange tales to tell regarding our odd adventures in this world, in other worlds, or on our spiritual journeys.

We try to tell our tales in a humorous, engaging, entertaining manner.

While we were a high-school student we channeled classes in metaphysics and parapsychology, and taught classes in sociology, and psychology.

We are still emerging from the closet in regard to being a collective of many people inhabiting what appears to be a single body in the context of the world we appear to share with you. Our current written works reflect this change in our personal perspective by adopting plural forms of reference to ourselves that may not always appear consistently, particularly in our older work. Using plural forms of self-reference helps us to develop a greater awareness of ourselves as a collective as well as conveying to other people how we perceive ourselves.

We hope you will understand if we may sometimes sound awkward, confusing, or conceited as a consequence of making this adjustment to our self-references.

Our group's primary beliefs share these ideals:

- *Love should always be universal.*
- *Liberty should be unconditional for everyone.*
- *Justice is best served by not judging yourself or any other people.*

For further details please read the section [about Gharveyn](#) on our website or view our profiles on [Linked In](#) or on [Temple Illuminatus](#)...

Namaste