

Edewlogics

Ade Ronke

The Aura of God, the necessity of doubt, and developing rational standards against abuse

Authors Notes

Dedicated to those who escaped religious abuse and those with the potential to do so.

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THE AURA OF GOD

Much to the chagrin of the psyche, there is an awe to the aura of God. It is not merely human but rather superimposed by it. It is a solemn pledge to the soul of all that dare to believe—to be transfixed, redeemed and replenished for the possibility of eternal bliss in some afterlife by pledging allegiance to a set of actionable beliefs. It is the rule of spirituality which weakens the will to give to an embodiment, a pledge to be obedient, to read the word, to live by the word, to take the word as sacred as it is solemn, to obey the word with the greatest sense of integrity.

It is rather hard to speak of Christianity without projecting the aura of God—the transcending spiritual authority that gives its subtle and solemn command to carnality seemingly specially chosen, truly ordained, irrevocably sacred—the pastor, the priest, the church leader, the church. To none has power ever been more easily assumed or easily given. It is also much rather difficult to talk of this assumed power without turning perspectives opposing and classist, opportunistic and fraudulent, predatory and elevating all the same.

I have seen it happen around me, I have been a victim of it, coming out of it as though in some trance phase— a sensation of stolen time phase, imposed belief systems and events based on some belief system imposed on the psyche. And here I am trying not to make it such as it is—some predator-prey system—the flagship of

that ever elusive personalized and opportunistic interpretation of a book believed written ages ago by writers under the influence of the aura of God. It is important to me that this is spoken solemnly because there are people with such impositions as the aura of God that do not use the presumption of transcending power to take advantage of people. The sharp honesty in subjectivity will be in the admission that it is the way it is. Such the presumption of transcending power—I call this a spiritual heist.

There is that fear surrounding the discussion of Christianity in some unfavorable way—that the reaction will be highly reprimanding for those involved, and the repercussion could be, in accordance, a psychological or solemn testament to all that may dare to do the same. Having been raised a christian with an analytic mind, I have seen the effect of such spiritual heists on the minds, lives and events of those around me. This was difficult for me because belief systems don't allow the questioning of its standing. That will be blasphemy—in this case defiling the presiding and prevailing sacred conception of God as the ultimate spiritual guide. This in turn reaches the embodiment of those embedded and blessed with the aura of God without whom the conception of God has neither real world validity nor viable representation and reach. Without the aura of God, the conception of God is useless. That's what makes religion practicable in the real world. It is also what can make it exploitative.

This essay is not a critique but rather a call to awareness for those vulnerable to being victimized. A simple and friendly call to awareness, that is, a way to talk about a difficult subject—that of the influence of religion, religious personas, on our psyche, which may lead us down a path of blind trust and victimization. This is an essay to guard against the automatic induction of faith and belief systems for those this may pertain to. Most people who have experienced and escaped cults may have a very deep understanding of these concepts. But anyone exposed to authority and the church have this experience in some lesser or differentiable form. For those not accustomed to such impositions of religion, what is it? It is the imposition of transcendence on the psyche. Sometimes the induction is inevitable. Some are born into it.

Then we must talk about rational thought and rationalization briefly.

The most prevalent environment in using and abusing the aura of God to victimize, religious cults, usually isolate their victims to the confines of a community, group, or the imposition of disbelief and shame to brainwash and culture them into the behavioral mindset for ultimate unquestioning obedience. This dissuades individual rational thought, reasoning and rationalization against or for the beliefs

and action initiatives imposed on them. In the ordinary sense, a developing psyche, an overwhelming and transcending belief imposed upon the psyche in the early years of life and religion inevitably takes a deep seated placement in the psyche over time.

It takes advantage of the psyche through the very belief system necessitating membership. This relativity is instantly psychological. It is psychological from inception. People who are prone to having psychological influences on people and their lives—psychologists, psychiatrists and such are usually regulated to prevent abuse. Yet, there are rampant cases of abuse and exploitation as literally any behavior can eventually mirror itself as misconduct if you twist your aims for such, if you wish it so, to fulfill some conception.

Such influences are never assumed when it comes to the aura of God. Most of the time, those in the position to regulate are themselves influenced by the very same—that of a power dynamic that invokes and mutates towards other reactionary effects in a state of victimhood. Such reactionary effect is a reason a child abused by a Catholic priest, the same one that forgives his sins, develops irrational fear of authority, internalized psychical complexes and traumas, and a deepening sense of self-depreciation(a stronger lack in sense of self-worth).

If some fool can profess to love God, any fool, and fervently speak and project spirituality long and solidly enough, there is an assumption that this person may just be a good person, a decent person—an assumption. There is always the freedom to form congregations or assembly. In the pastoral or priestly framework, this goes beyond mere assumption. The distinction here is that the aura of God is superimposed onto personhood. If it is not the aura of God, it is the aura of wisdom as some sort of spiritual aura and the superpositioning of such onto a physical embodiment that asks you for belief systems enabling a group conception, a following and a way of life. And this is, depending on perspective, a good or a bad thing.

It seems just too easy to achieve—the aura of God. Anybody of a commanding and convincing or authoritative tone can just take to the pew, the platform, the street corner can assume the air of power. It is left for the individual mind to either develop into or adopt a standard against such in the ordinary conception of ultimate ordinance. This may require rationalization—a strict deviation from the belief system. This is much the same way an hypothesis should be treated in order for the nature of truth possibly or impossibly embedded in it can be revealed. Expert scientists as well as experts of all aspects must also be exposed to the subjective

rational. To deviate from this necessity is harmful. There is abuse and misconduct everywhere.

Another example of the exploitative use of the aura of God is in the belief systems on poverty, mediocrity, and the effect of prosperity preachers. Invoking the essential features of a borrower's circle is a rational opposition to this belief system that usually leaves the poor poorer and in awe and expectation of some "miracle" based on financially depraved religious incentives. A borrower's circle has a more feasible and smarter plan. It has more practicality. It has more rational power and does not leave the member less satisfied. The circle gets from all and gives to one and this process goes around in a timely manner with everybody contributing faithfully and beneficially. Once it gets to the last member, the process starts again with everyone contributing equally. It makes sense. It is done in good faith. It works more than the one way systemic benefactor-process involved in investing in prosperity preaching impositions.

Here I will share the words of Ralph Waldo Emerson in earnesty. These words are very dear to me and have guided me through upheavals, persecutions and tribulations in my life. I hope we can all hold it as dearly as they are as we move forward.

Nothing is at last sacred but the integrity of your own mind—Ralph Waldo Emerson

Emerson, for instance, was an intellectual who was also a Pastor, and he understood the necessity of doubt in the imposition of any outside force or imposition of power. It becomes apparent that his intellectual mind was not overly oppressed by his religious beliefs. The mind, your very own mind becomes what is at at last ultimate and sacred. I like sharing life in my essays because I do believe when this is done in a subtle, open and freeing way, people meet the humanity that matters, yet my readers, you are ultimately responsible for the sanctity and integrity of your mind.

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