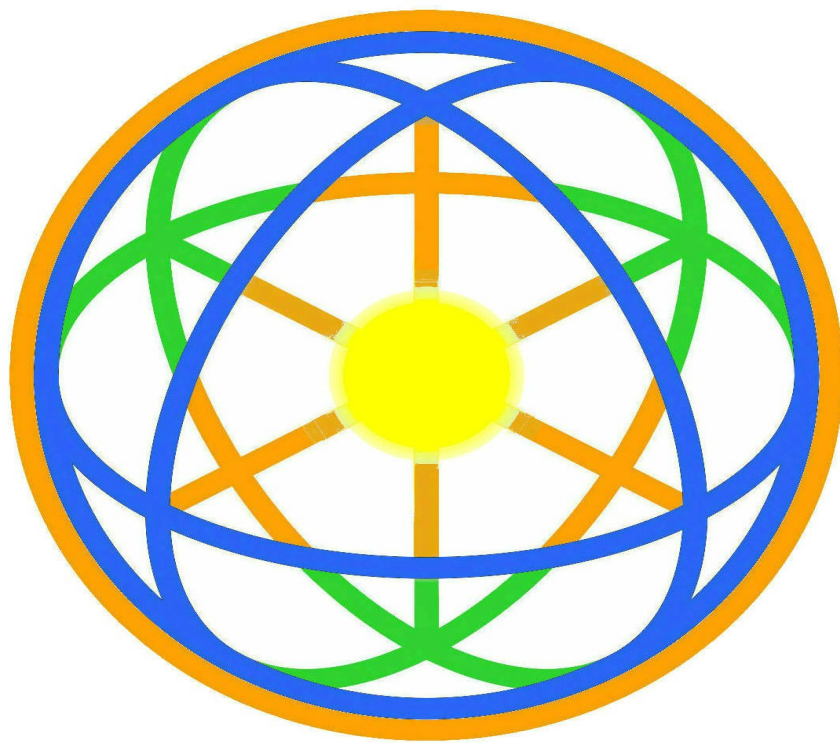


# THE CHURCH OF THE COSMIC MOTHER



METAPHYSICS FOR THE  
AFRICAN AMERICAN SEEKER

DEBORAH TURNER-BEY

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by

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## Dedication

*For my children, Tanya, Tamu and Rabmann who are the greatest joys of my life.*

## Introduction

One day while driving back from our grandmother's house in Marshall, Missouri, my sister Dorothy and I got into a conversation about religion. We asked ourselves questions like why there are so many religions, and why there are so many denominations and sects within those religions, and why all those religious people are convinced that theirs is the "one true religion", and why so many religious devotees are willing to kill in the name of their religion.

To my mind, the answer to these and all similar questions was exactly the same: is exactly the same: people are not yet aware that there is only One Thing, one Supreme Being, expressing Itself in the whole of creation in life's myriad forms. So people tend to gravitate towards the religion that best supports whatever personal belief system they've acquired as a result of upbringing and cultural conditioning. This holds true even if that belief system is agnosticism or atheism.

As a joke, I bet Dorothy that if I started a religion and called it The Church of the Cosmic Mother, somebody would show up! We hooted until the tears ran. Well, here I am some 25 years later and I now recognize that something important was imparted to me that day and it's high time I got about my Cosmic Mother's business sharing it.

The Church of the Cosmic Mother isn't an edifice made of bricks and mortar but it does do what a conventional church does. It brings together a community of believers. It is a place to pray, give thanks, sing, shout and praise. But this church is also a place to engage in self-reflection and to grieve and rage over the legacy of chattel slavery in the United States.

The African American experience is unique and uniquely ours. Others can sympathize but can never directly experience what it means to be born Black in America. Even though our individual experiences run the gamut from dirt poor to sumptuously wealthy, incarcerated to celebrated, we all are the walking wounded with respect to racism in America. Unbelievably, this remains true even into the 21st century. Far from qualitatively improving the African American experience, the election of Barack Obama only served to embolden closet racists to step audaciously into the light to meet the perceived threat to white supremacy his presidency

provoked. No, conditions have not improved for us, nor will they, so long as we accept a spirituality that tells us it's okay to suffer in this life because our reward for doing so awaits us in the next.

Our approach to spirituality should be no different from anyone else's—Black people need to practice a spirituality born out of our particular history, experiences, and circumstances. Some of us are ready to do that. Some are ready and don't yet know we're ready. Some of us will never be ready for this information and that's okay. But for those of us who are ready to embrace an alternative approach to spirituality the rewards can be incalculably great.

Have you ever stopped to observe the impact on the African American psyche of following a religion, any religion, that indoctrinates our people with the idea that everything white is pure and holy while black represents only filth and sin? It is devastating! Look, for example, at what maintaining this dogma does to our children.

In 2006 Seattle teenager Kiri Davis recreated the heartbreaking results obtained by Black psychologists Drs. Kenneth and Mamie Clark in their 1954 experiment on self-image in young Black children. The results of this experiment were later presented as evidence in the famous *Brown vs. Board of Education* desegregation case and were instrumental in the Supreme Court's ruling that the prevailing "separate but equal" education of children in America was unconstitutional. Ms. Davis interviewed and filmed twenty-one New York City children showing them two dolls with identical features, that were identically dressed, and were both infants. The only difference between the two dolls was that one was black and one was white.

As in the Clarks' original experiment, more than half the children, when asked which doll they preferred, chose the white doll. Even more disturbing, when asked questions like, "Which is the nice doll?" or "Which is the good doll?" or "Which is the pretty doll?", most of the children, boys and girls, chose the white one. Conversely, when asked "Which is the bad doll?", many of the children, girls and boys, chose the black doll.

More ghastly even than that, when one little girl was asked, "Which doll looks like you?", she reached for the white doll. Her thought process showed on her tortured little face as she resigned herself to the fact that she did not look like the white doll. No matter how hard she tried or how much she wished it to be so, she could not fool anyone who had eyes to see. Then, with self-loathing in her facial expression and her body language, she shoved the black doll forward.

The children in these two experiments are not anomalies. They were in 1954

and are today typical examples of the impossible psychological position African American children find themselves in based on the omnipresent pathological hatred for anything dark or black that they are immersed in. Our children are ceaselessly bombarded with images and language that call anything white good and beautiful and pure, and everything black tainted, ugly and evil. This is our children's everyday reality. Why wouldn't many of them choose what they've been conditioned to believe is good and shun what is bad?

Since a picture is worth a thousand words, see for yourself the havoc this way of viewing the world has wreaked on our babies. Search for the Kiri Davis experiment on YouTube where you can find video of her experiment and similar ones demonstrating similar results. I guarantee that seeing these young children reveal that they are ashamed of their blackness because it is "bad" will break your heart.

The condition that is so debilitating our communities today is a crisis of spirituality. As African Americans struggle for recognition for who we are and not what we look like, we are crippled without a strong spiritual foundation that doesn't require us to be schizophrenic about our blackness. How can our children have a healthy self-esteem and fulfill their greatest potential when the God we ask them to serve serves mainly to remind them that they are not the chosen of God but are the other? Where is *their* personal savior, the Savior *they* are made in the image and likeness of?

Our quality of life on this planet depends on our knowing that the human family is one. Every single person, without exception, is related to every other person, bound not only by a common biological ancestor but also by Spirit. Many times we miss this spiritual connection because we adhere to a theology which teaches that Africans carry the curse of Ham, that white is good and black is evil, and that God favors a group of people to which we do not belong.

Our needs as African Americans are all but invisible to the larger society in which we find ourselves. That society is based on white-light oriented patriarchal values. We cannot thrive under these conditions without first understanding why this system doesn't work for us. That is why it is imperative that we experience first-hand our connection to the Divine Feminine, the Sacred Darkness, the Cosmic Mother. The Church of the Cosmic Mother is the name I have given to the attempt to draw together like-minded individuals to address the spiritual needs of African Americans. I mean to do so by offering metaphysical teachings and forums designed to move us toward greater spiritual awareness, personal enrichment and national cohesiveness.

This book is first and foremost a metaphysics book. It is about belief and how belief creates reality. The sole purpose for its existence is to show how metaphysics is relevant to African Americans — no, especially to African Americans, since the word itself refers to those planes of existence that are veiled in darkness, correlating to our dark skin, and inaccessible to our normal waking senses. Metaphysics as a study is relevant to us because it teaches us that we can create a future free of the effects of racism for ourselves and our descendants and specifically, how that is done. However, since no subject is irrelevant to metaphysics, this book is also meant to be a political and social commentary as well as a spiritual guide.

As often as I can I will “walk my talk” by citing wisdom from other African American teachers or at least, other people of color. But alas, these metaphysical resources are sparser than I would like. When forced to quote or reference other teachings, I can at least console myself with the the knowledge that all humankind originated in Mother Africa. And to administer a dose of anti-venom for displacement of women and women’s wisdom in the patriarchal culture in which we find ourselves, when a personal pronoun is called for, I use “she.”

We, Sisters and Brothers, are co-creators with our Cosmic Mother, endowed by Her with the means to bring into existence whatever we can envision and pursue with commitment. Like ripples in a pond, our personal metaphysical awakening can radiate out among our individual spheres of influence to create a level of happiness and self-sufficiency we have yet to experience as Black people in America.

The ultimate goal? Liberation. Black liberation.



# Chapter One: Our Cosmic Mom

*Every time I had the good fortune to research into someone's religion, I found "God" to be in the image of the people to whom the religion belongs; that is, providing its philosophical concepts are indigenous, not colonial.*

□ *Yosef Ben-Johocannan*

## She Who Found Me

When I began this journey, and for most of my adult life up to that time, I considered myself an atheist. The scant few times I ventured to reveal this fact to anyone, they would invariably say something like, "Oh, honey. No you're not. You just think you are." And each time I couldn't help but feel offended. How could anyone presume to tell me what I did or not believe? Eventually, in self defense, I developed a standard retort for these well-meaning souls who obviously knew better than I did what kind of theist I was. I learned to say, "Mother Nature is my God." Although this was obviously not what they wanted to hear, it was, nonetheless, the truth.

I have long been fascinated by the infinite diversity and precise order of the universe. I have often found myself in awe of the fact that Nature—the weather, the seasons, the fecundity of the Earth, the orderly progression of the stars, are things that humans do not control. Something else has dominion over these realities. Included in Nature's domain are the natural laws of gravity, thermodynamics and even karma. We can observe Nature's laws and cooperate with them. We can even violate them (at our own peril). But we cannot alter them.

So yes, in a very real sense I was an atheist if believing in God meant believing in the God of my childhood—you know, the fearsome, jealous, arbitrary one. I rejected this image of God and opted for one that made more sense to me. Unconsciously, by calling God "Mother Nature", I was seeking to fulfill a need. Some part of me knew that for me to know and love God as my Father I had to first come to know God as my Mother.

Paradoxically, I who did not believe in God, had found God. Now, the Cosmic Mother is making Herself known and Her presence felt in response to my desire to

find in God my own self-worth as a Black person. To this day She continues to lead me into an understanding of the significance of the off-handed remark I made nearly twenty five years ago. I invite you to join me on this leg of the journey as we explore the efficacy of reverence for the Divine Feminine in our quest for dignity and self-sufficiency as a people.

## **We Are Our Mother's Children**

Everything has to have a mother. EVERYTHING comes out of its mother.

It is now well established that all humanity came out of Mother Africa, the “dark continent.” In our search of the God in whose image and likeness we are made, let us go back to humanity’s beginnings. The God we will find there is the Great Goddess, the Divine Feminine...the Cosmic Mother. She, my Sisters and Brothers, is the Dark Mother God whose image and likeness we show evidence of.

Can you envision a time in the earliest stages of human development when people had not yet discovered that sexual intercourse led to conception? To the first people, the birth of a new human being must have seemed an impenetrable and magical occurrence which only women were capable experiencing. So we can easily see how humanity’s first concept of God—the giver of all life—was that of a Mother God.

Archaeological research has shown that Goddess worship occurred throughout the world in all primitive cultures from about 30,000 to 2,500 B.C.E. Long before Abraham, patriarch of the three global monotheistic religions could have existed, She was all the God there was to people far separated by both time and geography.

The Goddess religion embodied reverence for the darkness; the Great Goddess was the feminine principle deified. When our connection to the Mother Goddess was severed, it was a turning point in cultural relations among the human family and marked the beginning of racism based on skin color. It is imperative for us to familiarize ourselves with the Goddess of the ancient ancestors and all She symbolized. In her we discover God in darkness—that hidden part of our own spiritual identity that we have become so alienated from.

Our study of the Cosmic Mother is designed to put us back in touch with our Source. It is time to abandon completely the notion that darkness is evil. Our

darkness is a physical expression of God as is all else in the cosmos. We and our Mother-Father God are one. Understanding the dark side of our divine nature results in the restoration of balance and harmony which Nature demands of all creation. By so doing we experience healing of all our affairs. We create for ourselves the kind of life, right here on Earth, appropriate for God's heirs. It is precisely the lack of balance, beliefs that exclude darkness and femaleness from what is considered holy, that has translated into emotional pain, physical disease and material lack in our lives.

The natural world presents itself to us as a duality played out in the complementary aspects of light and dark. According to this scheme, masculine energies are represented by the light and feminine energies by the dark. We have been conditioned to embrace only the light and to shun the dark in our culture. So in order to heal, to become whole, we have to reclaim the darkness from its banishment into the domain of sin and shame. And we need to do it now!

As we become acquainted with and acknowledge our connection to our Cosmic Mother, we begin a process which allows the freedom child to be born in our heart, soul and mind. We begin to excise the malignancy of self-hatred from our personal life, our family and our community. We release and transform our experience as the despised oppressed in America which then passes benignly back into the primordial waters from which it was created. We clear the way for political, social and most importantly, economic freedom for Black people here and ultimately, throughout the world.

## **Made In Her Image and Likeness**

I have come to believe that everything in creation has a divine purpose for being. Our dark skin is no exception. Our darkness is a physical expression of God as is all else in the cosmos. Further, I believe we each choose the color skin we are born into. We choose our sex, our culture, our country of origin and our parents. All this to a single end; we do this to afford ourselves the best possible opportunity to allow full expression of The Divine to come into the world *as us*.

If darkness is an expression of God, we cannot find the holiness of it in the traditional God of light. In the West we have come to accept the image of a light-skinned male almighty God. You know the one. The perennial Zeus figure with his white beard and white flowing robes, seated on a white throne, in a white temple, amid billowing white clouds. Over time many of us have not only come to accept this image but to internalize it. When you close your eyes and say, "God" or "Father" or

“Jesus” or “Lord”, whom do you see in your mind’s eye? Very likely no matter what image you find there, God doesn’t look like you!

With this picture of God so deeply rooted in our consciousness, we often go on to perceive anything unlike this image as not God, including our darkness and our femaleness. Can we begin to see how here lies the root of our mental enslavement and our economic suppression? So long as we perceive ourselves as not God, we have someone or something outside ourselves to blame for our pain and to credit when we feel blessed. And via this light-skinned male God image, we are able to transfer the otherness of it to White people in general and expect our liberation to be granted us by the light God, the White people or both. This is a strategy that cannot work!

My theory is that we suffer the consequences of racism in part because we cannot envision God in dark skin. We live lives representative of the prodigal son wandering in the far country squandering our gifts in fruitless living. Our gifts lie hidden beneath layers of misconceptions and self-effacement because we do not recognize God in every face, especially the one in the mirror.

Blackness and darkness are divine. In the image of our Dark Mother, so are we. She is our divine connection. Only in complete blackness, in our Dark Mother God, are all distinctions dissolved so that the unity of the entirety of creation is revealed.

The Cosmic Mother represents the vital feminine energies so often feared by, and suppressed by, the monotheistic religious traditions of which many of us are devout practitioners.

The three global monotheistic religious titans—Judaism, Christianity and Islam—are but three faces of the same religion: the Divine Feminine-hating one. They constitute the worldwide cadre of followers of the one God who denigrates women. They demonize/virgin-ize the divine feminine principle with its mystery, sensuality and darkness. Hatred and fear of women and their mysterious ways is a far more ancient and deeply rooted malignancy in the collective unconscious than is racism. Racism is but the unfortunate yet necessary byproduct of the near total obliteration of the Divine Feminine principle from what is considered sacred.

Women’s history, as well as that of people of color, especially that of Africans and African Americans, has been hijacked by patriarchal religions and spun in such a way that we don’t even recognize ourselves and our place in the world and our divine purpose of being. We always feel like fish swimming upstream because we comprise a collective schizoid entity always working to live up to first one impossible religious

edict, then another. We need to recognize that we cannot win the game of life this way. The deck is stacked against us.

A crucial step in breaking the bonds of sexism and racism is to recognize that the very religions we turn to for divine guidance in living the best life we can are precisely those which institutionalized and continue to justify crimes against women and people of color. Misogyny and racism are conditions of the mind. They are psychological artifacts that have been absorbed into our collective unconscious as a people, then passed on generation upon generation as indisputable truths sanctioned by, no, commanded by, God.

It is not just through religious association that we find our relationship to the Cosmic Mother. Religion is only one-third of a triune structure from which we will approach this study. The other two components are physics and philosophy, both of which will be examined later in greater detail. But for now, let us attend to matters of spiritual belief and practice to see how the Cosmic Mother beckons us.

## **Praise for Her Sons**

At this writing, a Missouri Grand Jury has just failed to indict Darrin Wilson in the murder of Black teenager Michael Brown in Ferguson on August 9, 2014. As a Florida resident, I am still reeling over the murder of Trayvon Martin in Sanford on February 26, 2012. I could recite a litany of statistics of African American men brutalized and killed by so-called law enforcement. I could lament those languishing in prison, those who are victims of what has become known as Black-on-Black crime, those who are jobless, those who are left behind in school, those who are lost to the drug trade and on and on. But powerlessness is not what this book is about. It's about seizing personal power so we can mobilize ourselves and wield that power collectively.

Every time I tried to write anything meaningful about the experience of African American men, I became overcome with grief and outrage and could not continue. Yet it cannot be left unsaid that no one is more in need of, or would benefit more from, the transformative power of metaphysics than our men and boys.

There is no longer any need for you, our Brothers, to work within the most corrupt system on the planet in order to assert your manhood, express your art or provide for your family. What you can or cannot achieve is not based on the

opportunities given or denied you by that system. You came into this world fully equipped with the one and only thing that you require to thrive in any situation—a consciousness born to create.

If you have never been presented with the option of taking up the metaphysical approach to success and freedom, it is impossible for you to have had the opportunity to practice it, to have had the direct experience of it. In truth, this book is more intended for you than for African American women because it is you who suffer most under the abomination of racism. When I characterize Afro metaphysics as a corollary with our Cosmic Mother, I do so because of the universal association of the Goddess with darkness. Do not, however, mistake that characterization as something alien and inapplicable to you. Just the opposite. Your strength lies not only in your sinews and your ability to stand proud and upright in the face of the campaign of emasculation and genocide perpetrated against you. It also lies in your inheritance as a creator-being.

You can, this day, turn away from seeking the road to freedom, dignity and self-worth in something outside yourself. You neither have to turn to violence nor pacifism to break free of the stifling constrictions of being a Black man in America. There is another way. A truer way. It begins with the recognition of who you are. You are the child of the Cosmic Mother. You are the creator-god, a spiritual being, here to practice your craft. Aren't you tired of beating your head against that brick wall, trying to play by the rules of those who would eliminate you if they could? Then stop! Make your own reality by creating it in consciousness whereby you bypass all this nonsense of working within a system that sets you up for failure. Learn how use your mind to make whatever you can believe to be true, *be true*.

## Note From the Author

If anything you have read in this sample resonates with what you feel to be true in your soul, I invite you to read the book in its entirety. It is short but mighty as an introduction to what I am calling **Black Liberation Theology**. If you know people whom you think would be helped by the information presented, please spread the word.

You can purchase *The Church of the Cosmic Mother* in paperback and as an ebook on Amazon.com. And be sure to visit the Afro Metaphysics website at [www.afrometaphysics.org](http://www.afrometaphysics.org) as a gathering place for us to grow as practicing metaphysicians.

I sincerely hope you will join me in unashamedly building a Black nation-within-a-nation to address the problem of racism in America.

Peace and blessings,

Deborah Turner-Bey