

NOTES FROM LOLLYGOG

By William Samuel

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WE BEGIN AT THE TOP

Isness is single, alone, total, all.

Isness is Self-perceptive, Self-aware.

What Isness perceives is what Isness knows itself to be—its own qualities, attributes and characteristics.

Perceiving is life, and as we all know, life is the selfsame awareness presently reading these words.

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Isness is infinite.

Isness's Self-perception is infinite also.

That Self-perception is this awareness we are, the identity presently considering these words.

Therefore, this awareness is infinite. Its infinity appears tangibly to itself as embodied (delineated) awareness everywhere aware. The appearance of life "out there" is the infinite appearing of this awareness-I-am, and I (Identity) am not separated from my own infinity.

Whatever or whoever I appear to need, I am.

My own infinite appearing treats me as I treat it.

Someone has "departed"? I have gone nowhere! John is here as I. Walter is here as I. LIFE is HERE as this Identity I am.

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ABOUT OMNISCIENCE

Consider: One identity is obviously present as the awareness reading this. This awareness is the functioning of ISNESS, That which is I. The single That is not multiple; this awareness self-evidently knows it is; therefore, I am the knowing, the awareness of That. The wisdom of Isness is the Identity I am. OMNISCIENCE is who and what Identity is. Omniscience is who and what I am.

Reader, in the most direct way, the awareness that reads these words is the heralded

OMNISCIENCE we have heard so much about! We are not reading about something we hope to see one day in the future. We are not considering a goal that is arrived at when a Hebrew musician blows a golden trumpet—or when we finally "demonstrate" our ability to walk on water.

We are the WISDOM of Isness NOW. We are the knowing of Mind NOW. We are the Life that God is NOW—and there is no wait. There is nothing that must be accomplished first. There is no laborious path to travel. There are no mysterious exercises to perform, no rituals to be observed, no daily lesson to be faithful to, no external authority to which we must be obedient BEFORE IDENTITY IS IDENTITY, before God is God, before All is ALL—before Life IS, before awareness is aware, before I am.

There is naught to do but ACCLAIM the ONLY Identity, the legitimate Identity, and take it to be this one we are, right here, right NOW. Not later. NOW, ALREADY!

THEN, there is to let go the assumption of old that fights for its survival as the struggling custodian of identity, awareness, life. There is to STOP trying to be that mythical protagonist who wrestles with himself, shouting requests for personal comfort to a life-bestowing god who doesn't exist.

Gentle reader, do you see the vast difference between talking about "Infinite Wisdom" as if it were a God out there and IDENTIFYING AS God's infinite wisdom in action right here as I? Do you see that something must come along for each of us, somewhere at some time, to tell us in a way that can be understood that Omniscience is right here, right now, the AWARENESS we are, the LIFE we are, the CONSCIOUSNESS we are, the LIVING we are and that we are not another; that we are not an ignorant, struggling beset bag of bent, bumpy bones trying to crawl up the leg of God and become wise?!

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"If I am Omniscience, how come I don't understand Einstein's Theory of Relativity? Or the square root of eighty eight?"

The Wisdom I am is not a matter of being a computer full of facts. Human wisdom demands an answer for every question—a knowledge of every "thing," but living Identity as Omniscience presents an harmonious experience wherein everything that needs to be known within the arena of tangibles is known precisely when it needs to be known. It yields a sufficiency of knowledge.

We find ourselves knowing where to go to get the answer and who to ask. We find ourselves acting in a dimension considerably grander than that of a computer disgorging facts about tangibles while it knows nothing of the intangible substance that stands behind the appearance.

Inasmuch as I am the Experience of Reality, I am the presence of whatever information this Experience suggests as necessary for the moment. In my daily affairs, this presents itself as an unworried doing of whatever comes to be done and a never ending disclosure of "new" information to make this Experience tangibly meaningful.

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1. Mind knows what Mind is.
2. Mind knows what knowing is.

Mind knows what Mind is. The "what Mind is" is precisely known (delineated) to Mind. Because it is delineated, it appears as "form" – the finite "things" of the universe. Things are not Mind ITSELF, but what Mind knows itself to be. They are the multiple qualities and attributes of Mind—finite, because "less" than the ALL of Mind.

Now listen softly: Mind also knows what knowing is, and knows it specifically. The knowing of "knowing" is just as precisely delineated to Mind. The "form" of this delineation is the appearing of embodied, tangible life, awareness, animate and inanimate, knowing what is going on outside itself and within itself.

Inner comprehension of these two points is the door opener to an understanding of humanity and a consequent new view of it.

We have seen the advantages of seeing "things" as neither good nor bad but as just things being things. Now, in the same way, we see that the images of people are neither good nor bad, helpful or hurtful, but simply people being people. People are not this awareness itself but its delineated, non-destructive, non-disruptive qualities and attributes from which the awareness-I-am cannot be separated.

Isness is ever the same substance appearing as an infinity of forms. The infinity of Isness's Self-awareness is the appearing of life everywhere aware.

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WHY THE APPEARANCE OF PROBLEMS?

On the world scene, the answer precedes the problem. The problem and its question could not exist without a basic foundation to be questioned. Questions pertaining to music are based on the prior existence of that principle. The arithmetic problems given to school children are evidence of a principle of arithmetic to be questioned.

Considering arithmetic, the problems, questions, enigmas, puzzlements are the means by which we become acquainted with the sundry aspects of the basic principle. It is the means by which "education" makes certain the school child understands the principle. The question is asked, the problem is presented, triggering our turn from the problem to the basic principle wherein all that the problem represents is understood. When the pupil finds the answer, he is actually finding the principle's exclusion of the problem via preclusion of a REAL problem's possibility. Mathematical mystery does not exist in the face of the principle known and understood and lived as only.

Finally, the "student" indicates his understanding by articulating his comprehension of the principle. This articulation comes in the language of the question being understood and answered specifically at the very point of the problem. Until this is done the problem remains unanswered at the problem level. But upon the knowledge of what the problem represents, there is no more need of the problem and it vanishes into its native, contradistinctory

nothingness. It has, by way of dualistic opposition, or contradistinction, illuminated the underlying principle--and this was the only "reason" for the problem in the first place.

We attempt to live a mortal existence only to KNOW the fullness and perfection of IMMORTAL Being. The entire human scene calls attention to the primordial Isness of the Godhead. It is for this reason that we turn from the personal difficulty to the ineffable Principle wherein (and as which) "the ten thousand things" and their interrelationships have their being. Here, within the knowledge of an ever-present Perfection, we live the Omniscience which precludes the possibility of a REAL problem. Then, LIVING the honest course of action this knowledge of Principle indicates, we find ourselves coming to understand the whys and wherefores of the APPEARING problem. The problem has been nothing other than the contradistinctory appearing of the Principle, the problem's absence.

The quandry and its discomfort vanishes with the comprehension of what the quandry actually is—Perfection coming into view, here and now, on the tangible scene. In simple words, the quandries are what Principle in its unlimited knowing knows Principle IS NOT and could NEVER be. What is "darkness" but the tangible, delineated appearing of what Light knows it could never be? What is "death" but the tangible APPEARING of all that Life knows Life IS NOT?

It has been helpful to me to discern, understand and danged well know that infinite Intelligence (the Omniscience I am) is not limited to a knowledge of Isness, even though Isness is all that is! The paradoxical fact is that INFINITE Intelligence also includes the knowledge of all that Isness is not and could never be--dream knowledge, fictitious, hypothetical knowledge of an obverse, negative and impossible ISNOTNESS. At every point the appearance of a human identity is the precise OPPOSITE of the real Selfhood. But omniscient Awareness is not fooled by this nether, dream world of diametric impossibilities. We discard the personal sense of self and its dualistic hodgepodge.

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Reader, these statements concerning "contradistinction" and "isnotness" sound complex. They are. They represent the intellectual ego-game that frightens so many from a genuine comprehension of metaphysics. But even this verbal profundity is naught more than another "problem" pointing its finger at the underlying, overlying REAL. The mysterious matter of "the mystic's paradox" is actually simple--so obvious and natural as to be hidden from the intellectual nature by its very simplicity. It is comprehended most speedily in those wonderful moments when we are BEING rather than trying.

By way of simple illustration. When you spy your "hand" do you not also know it is not a "foot"? Pray tell, what can "is not a foot" do to "hand"? Nothing, nothing. Does not the knowledge of "is not foot" allow us to better apprehend HAND? Yes.

Even so, the appearance of poverty, ill health, age or death are only powerless "is nots" pointing up a sufficiency of eternal well-being and eternal life, all of which are ALREADY the PRESENT fact of being.

Simplicity--the wonder of All already all--remains the most absolute of human mysteries, ever an awful bug to the intellect. But the Heart knows. The Heart FEELS the rightness of it all. The Heart sings, "It is true! I AM the Light of the world! The One is Me! My very Self I see!" Sending you regards from a beautiful Spring in Mountain Brook, William Samuel

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