

NOTES FROM LOLLYGOG

By William Samuel

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ABOUT RITUAL AND MYTH

Looking for a fence to put around the yard, one begins to see fences everywhere. Looking for flowers in bloom, one begins to see flowers everywhere. Were they there before? They were but we hadn't really noticed.

Looking for good, one finds good.

Was *good* here before we began the looking? If God is good and God is all—and this is a rare point of agreement with all shamans of every culture, then in the final analysis, there is naught but good to see. That is, in a very literal way, the place whereon we stand is holy ground.

This is the alchemy of God at work.

What good is this knowledge when the world appears to be crumbling around our feet? What good are such philosophic word games when one is filled with fear and has a grind in his gut? What good is the shaman's ritual if it doesn't work in an applicable, practical way right here in the world's myth? It seems to me it is time for someone to say that if it doesn't work, it isn't helpful at all. The religions of the world are an abysmal failure at this juncture in human history. If they have taken the moral responsibility of the world on their shoulder, why aren't they feeding the world's hungry? Why haven't they taught the young people about the immorality of greed and dishonesty? If the churches are doing their thing, why is evil so apparently out of control?

As we shall soon see, everything that is happening is happening for good and predestined reason. We see the failure of churches precisely because we are destined to find success within, not out there in a church or a government of people as the final authority. Everything is displaced by the subjective, limitless Self-I-Am. We eventually recognize that the ego, the objective self, is the means to understand the Self. Then, we thank the ego for the service it has rendered and welcome the Self I Am. If, at no other time we do this finally at the moment of the release of the body. Just as a night dream is sloughed off, we awaken to the Child Self, made in the image of God, and see the things of Reality with undistorted vision—even as we awaken from the night's dream to see a in clearer perspective the things that were dreamed about.

But, meanwhile, there IS a ritual that works! There IS a way to behold the miraculous! What is this ritual? What is this Way? To look for good. To anticipate good. To expect good's unfoldment in our linear experience, every step of the way. We look for it/It, and It discloses Itself. Try this out for yourself. Prove me now herewith.

Why is the anticipation of SEEING good in the world a significant part of the Equation of

things? It all boils down to that, doesn't it? We anticipate seeing good in the world because Good is the Fact. When the world is seen fully, we see good, right here as the world. Once we anticipated selling a house when we listed it for sale. The sale itself was anticipated to be the tangible proof which we expected. We get what we expect, even when it is NOT-good. Why? That is the nature of becoming. The tangible world is the linear appearing of our ALREADY arrival as the Goal—which appears as our becoming, as our seeing more and more, as our understanding more and more.

The marvel of God is this allowance which lets us move directly in the directions of our beliefs, whatever they are, until they are not beliefs any longer. The marvel of God is that God appears in nature as good happening everywhere when we expect it everywhere. The marvel of God is that, whatever our beliefs, they are real to us and are capable of producing good in our experience—which appears to some of us as a progression from not-so-good to better, and from better to really great. Finally, I suppose that one day in time, we see Good in its entirety, which is God, beyond time. Good in the world is surely God's appearing, to be understood.

The “What does it matter what happens then?” is the futility that metaphysics leads to. There is a position BEYOND the “God is all” position of metaphysics.

“Does it matter what happens then?”

Yes. Events happen “in time.” Time is linear, event after event. Something PRECEDES events, and that is what we are coming to understand via linear time.

My human choices are based on my highest concept of good at the moment. That concept is that “God,” whatever God is, is the basis for all good, however it appears.

We move in the direction of our expectations and our rituals work to the extent we believe they will. Our expectations reinforce our beliefs—whatever they are.

I have not dared to move myself up to that vaunted position that I am the Being of Godhead. I'm content to be the *Awareness* of Godhead, constantly looking for good to unfold linearly because it has already unfolded in timelessness. I have proven for myself that THIS is why I see Good unfolding everywhere that good people are about the business of helping one another.

Is this too simple? Yes, too simple for the intellect; too simple for words such as these. But then, we knew God couldn't be such a complicated mess that only the metaphysicians could become aware of goodness, Godness. Right?

It is no myth that there is a grand GOOD overspreading everything. Behind the scene of humanhood is another Scene, greater, harmonious, joyous, undivided by dualisms, unseen by human eyes but sensed by the childlike spirit within.

When, in the world, I become conscious of certain colors, I looked up from my heaviness and saw those colors everywhere. They had been here all the time but went unnoticed in my blindness.

When I became conscious of love. I looked up from my hatred and fear and saw love

everywhere. It was here all the time, unnoticed in my arrogant blindness.

When I became conscious of the Spirit of Good that exists above and beyond my ordinary vision, I looked up from my heaviness and blindness and saw good shining from every leaf of life, from every edge of form, from every sweet surface of things. It had been here all the while but went unnoticed in spiritual blindness.

Spiritual blindness is no more than the unawareness that there is another Scene behind the myth of humanhood. It is the Original Scene that has been here from the beginning. It is good. It shows forth in the human experience as good appearing in our affairs, plus our seeing that good IS going on in our daily affairs already.

I know that philosophers and pompous metaphysicians argue about the nature of good. They say human good can be evil and point to the misuse of drugs. They say that human good kills us and point out the excesses of overworking, overeating, and overdrinking that dull the wits and erode the sensibilities. No one can deny those appearances here in the world. But there is Good even behind those appearances—

How does “God” appear in this world of people, places and things? *As good unfolding in the human experience.* As good in nature and the universe.

We don’t see a physical God arriving on the scene saying, “Look at Me!” Rather, we see the unseen and unknowable God making Himself known to everyone as GOOD everywhere, awaiting our simple acknowledgement so that IT may be recognized in our experience. The metaphysicians ask, “Is it Godly that good must be acknowledged before it can appear in our affairs? What kind of God is so cruel as that?”

Yes, it is Godly that good awaits our acceptance before we know it is present. It is natural and good that we should grow into the acceptance of what good really is and how it is to lift us to the joys of helping others who seem less fortunate. Yes, it is Godly that we acknowledge that nature of God before we can see God’s good. In the beginning, the old nature of us could never have accepted such a sweet Simplicity to be the Answer to all. Now that we know what good is NOT, we are finally ready to accept our heritage.

ABOUT HEALING

Thousands of books have been written about spiritual healing. Countless articles and essays attempt to throw light on one facet or another of this fascinating subject. Words can barely touch the hem of healing, but this paper can point to insights that have been especially meaningful to me and to those who have studied with me.

Metaphysics develops its own areas of difficulty. Those places are peculiar and insidious—entrapping blindspots—where those with the best intentions can walk in endless circles. This is especially true for those of us who fancy ourselves on the high road—the “God is all” road—having left our organizations (for whatever reason) before we got the rudiments of metaphysics straight. (An interesting subject by itself—how our personal arrogance [the me-sense again!] had us thinking we knew so much more than the churches were willing to teach, etc.)

One of the great stumbling blocks concerns the concept of “demonstrations” and the need for

them as proofs of one's progress. That concept begins legitimately enough ("By their fruits ye shall know them"), but ends as a stultifying entrapment wherein one circles forever if he isn't careful, looking for one healing after another until, finally, in his last years of struggle, his metaphysics crumbles in the face of fear, frustration and guilt, as if all the years of study were in vain. "Why isn't my Truth working for me now?!" is the question then.

As appearances go, most of us began our study of religious metaphysics in order to (1) enjoy a more harmonious human experience and (2) learn something about Truth along the way. The Truth simply doesn't work that way, and unfortunately, metaphysical literature doesn't try very hard to set the record straight. The adoration of God and the discernment of Truth which this love allows are our first step and only objective. The healings, demonstrations and confirmations are the "added things" along the way. Until we get this straight, we may just as well forget about healings. When the chips are finally placed on the table, as they must be for all of us, it will be the love for God that counts and not our ability to manipulate the human scene. "And though I could move mountains, and have not love, I am nothing," said friend Paul.

Love, and love alone, permits us to see and know the delicate distinction between the empty fulfillment of a human desire (sometimes called "demonstration") and the grand confirmation that follows the knowledge that only God/good is happening. The words here are inadequate, but your heart is understanding something, isn't it?! Read on, expectantly.

The ability to manipulate the human scene from hell to breakfast is proof of nothing real—and is usually the glue that keeps one stuck in the wrong scene. Look at the wonders the hypnotist performs. Or the psychologist. How about the chemist? Hiroshima demonstrates the physicist's ability to manipulate matter, but what have all the manipulative machinations of these practitioners led to? Often only more anguish to be re-manipulated—and a greater desire to do it. On the other hand, the least confirmation of good in our daily affairs is a mighty declaration to (by) the PRESENCE of God-at-hand. What's more, this good is felt right here where we are—and right now.

Kindest Regards,
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