

NOTES FROM LOLLYGOG

By William Samuel

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THE TRUTH ABOUT IDENTITY

WE DO NOT HAVE TO LEARN TRUTH! This is a notion to be discarded. Whether we like it or not, we are learning that we already ARE the Truth.

There is a whale of a difference. Just the knowledge of this fact speeds Self-discovery. How? It has us properly identified. Since I am the Truth, I am not one who is searching FOR the Truth. AS the Truth, I am seeking, finding and becoming aware of the many vistas of my Self-identification. As one attempting to learn the Truth as if it were separate and apart from myself, I am forever falling into the intellectual outhouse of confusion and anguish. Either we will forsake that identification in time or watch ourselves attempt to live its destruction. That one is already swimming in polluted water.

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With that in mind, the following statements can be understood easily:

It is not WHAT we read that matters so much as the knowledge of WHO reads; but if WHAT we read tells us honestly WHO reads, this is to be preferred to the WHAT that indicates (even by inference) that we are a struggling, imperfect, ignorant mortal identity searching for wisdom.

However, once we know who reads, the WHAT can be seen for whatever value it may appear to have, even if it is written from the total absence of a knowledge of WHO really reads.

The literature to be wary of is that which professes to be "absolute" while addressing itself to unawakened mortals. If we cannot find something to read that speaks to the Self as the Self is, then we should get busy and write it—and put it into our own understood language of simple honesty.

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We are not struggling to put off the old man. We are about the effortless business of letting go the BELIEF of an old man, a mortal identity. This is to end the belief that beliefs are really going on—and THEN to find ourselves comprehending what "appearances" are.

God would be a sadist if ones saving grace depended on a detailed knowledge of metaphysics. What kind of God would require continual delving into the abstruse and arcane lore of mysticism or metaphysics as a passport to a Reality that is already ONLY and unchallenged? (Metaphysicians do not call metaphysics "mystical" but virtually everyone else on earth does. Even though we might not call it mysticism, its finer points apparently remain a big mystery to most metaphysicians. "When neither he who speaks nor he who

listens has any idea what is being said," said Voltaire, "that is metaphysics.")

Reading metaphysical literature can be extremely worthwhile, but it is putting the cart before the horse if one thinks that arduous study is the final door opener to the ultimate wisdom. Academic study is and has ever been the intellect's conditioner—consideration of the bits and pieces of the whole; the measure of the parts; a concern for the relationships of characteristics – and all of this is necessary; all of this is an aspect of Wisdom—but the survey of the Whole and of the transcendent arena which lies above and beyond the fine points of metaphysics (or any other intellectual study) has to do with the HEART, not the processes of mentation. In the "outer" world the philosopher discovers and science rushes to confirm. In the inner world, intellect confirms the Heart's Self-discoveries.

"Then why is the 'enlightened' literature of the world aimed toward the religious mystic and metaphysician?"

Because the "metaphysical-mystical state of mind" (Huxley) is the least likely to slam the door in its face. By and large, the "introspective self-examination of metaphysics" (James) is most willing to grant the possibility of the HEART and its "super-experience of illumination." (Ouspensky)

This "super-experience" seems to be little known, understood, acknowledged or admitted in Christian Science, but it is acknowledged by the rest of the metaphysical world, a world that surges ahead with new, expanding Light while organizational Christian Science still clutches "the first faint morning beams" and wonders why it is withering on the vine.

Ordinary theology is generally unaware of the metaphysical solipsism that undergirds the genuine mysticism and metaphysics whose principle aim is to do more than make a human experience more comfortable. Likewise, the struggle with the detail of metaphysics, as though one were a student, precludes the conscious recognition of Identity, the experience usually called "illumination."

This experience is the real aim of genuine "religious" instruction, especially metaphysics and mysticism, but it is not limited to their students. It has nothing to do with intellectual attainment. It has naught to do with who is worthy by any human standard, with who has studied what, with whom or how long ago.

Rather, it has to do with GOD--it has to do with deific simplicity and godly gentleness. It has to do with honesty and guilelessness. Most of all it seems to me to have to do with simple, credulous childlikeness, willing to acknowledge the presence of a Light that stands on its own and for which there can be found no intellectual undergirding capable of satisfying the "supreme logic" of intellectualism, nor, I might add, capable of satisfying the monumental ego that the hard study of mysticism, et al, seems capable of producing. The intellect is incapable of opening the Heart. The Heart of the Child opens and intellect follows--filled in a twinkling with an immediate knowledge of detail a lifetime of study could never, never accomplish.

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Then how do we study? With the gentle grace of Light examining Itself. From the position of Intelligence already intelligent, happily examining and being amazed by its infinite detail.

We study by tangibly, practically, actually LIVING the Light of our Self that has already been disclosed and by ending our reticence to surrender the uttermost farthing of the former (more limited) concept of Self. We study by learning the lessons that come from living our Light enthusiastically--and by telling "others" of the wonders we have found.

But we study best by returning to the native, intuitive, heartfelt Child we are. What Nicoll refers to as the "profundities of paradox" may titillate and inspire us, but the Child we are understands them.

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Gentle Reader, "I" means IDENTITY, not a suffering, human concept of Self. See these words as your own:

I let go the role of an awakening student. I end the identification of gendered mortal learning this or that. I am not a member of the human race, a one among many, working, striving, struggling, straining, arriving at Truth line upon line, precept upon precept, here a little, there a little.

I am an identity INFINITELY greater, grander than that, and I am not ashamed to say so to my world of appearances even when the charges are that of vaingloriousness and self-deluding insanity.

I take the Divine Awareness of GOD to be "my" identity. I am THAT. THAT is "me" and I do not hesitate to SAY so to whomever may be interested.

Furthermore, I LIVE this identification to the best of my ability, despite the fact this appears to be running upstream, contrary to the world's way of doing things. And I maintain this position to the best of my ability, reminding myself as often as necessary that AWARENESS is the WHO I am, the WHAT I am, the WHY I am—and that identity is not a human one, not a worldly one, not a sick, sinning, ignorant or quarreling one but the HOLY WHOLE SINGLE ONLY ONE, and THAT am I!

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We know what we have found. We know of the inner peace, the light, love, insight and wonder of Being we have found Truth to be. The Heart of the one who reads this knows what the Truth has meant over the years. All the hell-fire and damnation the "world" can muster cannot efface the Grace we have FELT.

The challenges we face, like lions in the Colosseum, may appear to tear the old nature apart, but all that is torn, or can be, is a concept that was never real.

The Grace of IDENTITY stands untouched, untroubled, singing....

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It has been said that the discernment of Identity is an uphill struggle but it isn't really. We are what we are whether it is seen or not and the simple knowledge of this fact is an immense aid in our discernment. Awareness is our identity and awareness is aware whether we struggle

with it or not. The fact of awareness functioning is ever effortless, every going about its business of seeing, hearing, feeling and including thoughts all within itself just as it is about the business of seeing print on this page at the moment.

Much of the effort goes out of our daily affairs the instant we expand our sense of identity from the body-point from which "things" are observed, to awareness doing the observing. As this expanded identity, the body-point is not excluded but seen as the central point within an infinite identification that includes all "body-points" within itself.

This grander identity looks on human intellectuality and knows that it pertains only to the body-point and its relationships with all other images. It sees that the Intelligence beyond intellectuality is its own Self-knowledge of singleness, aloneness, wholeness, oneness. It sees that intellectuality can only know Isness indirectly, via qualities and attributes. But, identified as awareness, we know "God" directly as God's Self-awareness. As awareness, we know as God knows Himself to be.

So we live this "child of God" that we are already, and we live it without effort, without struggle, and most wonderfully, without inhibitions. You see, this conscious awareness being "us" is Deity's Self-awareness in action, for which Deity alone is responsible. The weight of the world is lifted from our shoulders the instant we stop trying to be something of ourselves – a human personality, an ego, a phantom big cheese protecting his flock from the outspoken teachings of this one or that one, intent on healing Perfection when Perfection stands tall and perfect, quite without need of healing.

To question the wisdom of this utter discard of personal, ego-responsibility is the natural reflex of the ego bent on self-preservation at all costs. But, in one way or the other, we are finally brought to gird up the loins and LET God be the Alone One on the Scene—even as God really IS the all one. Right here. Right now. Already!

Kindest regards from Mountain Brook,
William Samuel

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