

# *The Child Within*

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*Journal Notes from William Samuel & Friends*

The Child Within Us *Lives!* by William Samuel pp. 289 – 292

## ABOUT THE SINS OF THE WORLD Overtone

### *Part One*

When subjectivism's real meanings begin to come clear to us, there is a period when, it is said, we "take the sins of the world unto ourselves." What is meant by this? Simply that the earnest, ongoing seeker of Truth solipsistically insists there is but one Mind and begins to equate *himself* with the Awareness of that Mind. At the time it happens, this perception is essential and correct, it seems to me.

But at this point we are prone to say, "I am the author of all I see," or, "I am the author of all the *discord* I see and it is up to me to get rid of that discord." This is the time of the Christ role, when we DO take the sins of the world unto ourselves and become a willing sacrifice for all mankind. "They are not guilty, but I am (apparently) if I see them incorrectly." This is not quite on target.

There comes a time when we finally tire of this impossible battle we can't win, no matter how hard we try to play God. Here we are prone to withdraw from our groups and go into the Zen-like stance of absoluteness. "Illusion!" we say of the evil in the world. "Dream! It isn't really happening!" But that doesn't alter the holistic picture of things either. We still watch ourselves grow old

in the mirror of life and, in the end, still find ourselves at the disposal of bedpans and hospitals no matter how hard we've denied the reality of matter. What good has our absolute stance done for the world at this point in time and space? Very little or nothing. Oh, but for some who know that somehow there is Truth hidden in all this mystery of religion, metaphysics and mysticism, comes an Answer that allows us to find our way out of the metaphysical trap of non-being, non-thinking and the total denial of the senses. Lo, we move beyond the complexity of absolute metaphysics to find the Child within us! One can find the Child within without having read the first page of a holy book or without having the first conscious thought of God in his life. Oh, but the Child tells us of God quickly, so that even our most scientific intellectualism isn't offended.

### *Part Two*

Metaphysically, one goes through many states and stages which, as absolutists, we deny even exist in Truth. One of those stages is to blame oneself for creating the appearances; another is to blame oneself for not having enough knowledge of the Truth to avert the appearances—or insufficient faith, trust, and so on. Finally (?), at least here in the tangible world of people, places and things, one perceives a greater truth behind the appearances—and beyond metaphysics—*explaining* to one degree or another why the appearance exists, and suggesting that it is not entirely illusory, but exists for one's own Self-discovery (Self-acknowledgment). Perhaps this is the time Jesus spoke of when he said that even the stones would minister to us.

For myself, I managed somehow *neither* to affirm nor deny the evidences of the senses. Rather, I would do something like this: I declared and affirmed (in the presence of some apparently terrible situation), “There is nothing but God and God's Self-

consciousness present.” Then I went beyond that metaphysical stance to ask, “How does this apparent situation I am faced with fit into such absolute perfection?” Remember, for years I had said to myself, “It *doesn't* fit into Perfection; therefore, it isn't real. It isn't really *happening*” and then I'd hang in there, trying to ignore the situation that seemed so awful. If it went away, I'd thank God and call it a demonstration of God's power. If it didn't go away, I'd blame myself for not being knowledgeable enough or consistent enough.

Only very slowly, line upon line, precept upon precept, did I learn to look at the appearing and see what it might *represent* within a great picture of perfect Godhead and perfect Self-knowledge. When I did this, I began to understand what existed behind the appearings—and the appearings resolved themselves with more regularity, much as if I didn't need them anymore. I began to call this exercise, “Calling things by their right name” or “new” name.

Religion has the ubiquitous devil, Satan, to fall back on and blame. While metaphysics rightly denies the existence of a real devil, that denial has done nothing to lessen the appearances of evil in the world. After enough honest self-examination, we are finally led to conclude (in agreement with many authorities, including the Bible, psychology and a whole range of Eastern ideas), that the devil is partly, if not entirely, our own belief of a selfhood apart (fallen) from God. That very belief is what our world experiences are educating us (individually) out of—which means that our old metaphysical notion that we might ourselves *be* the cause of our own apparent difficulties may be right. Who can deny that if I refuse to eat and drink I'll quickly suffer the discomforts of thirst and hunger? If I fail to acknowledge the Source of Self, might I not bring unwitting anguish to my sense of self? But, is it the *incorrect sense of self* that I want comforted and healed? Or, am I learning about the real Self?

The bottom line here is that it isn't enough merely to disclaim the

reality of evil, as metaphysicians are so prone to do at certain stages. It is enough only when we understand the *reasons* for everything appearing in and as our daily affairs, including the appearances of evil, devil, Satan. Then we begin living that new understanding and, in *experiencing* it, we bring harmony and peace to ourselves. Even then we aren't finished until we have "published" our findings for our greater selfhood to see and understand as well.

That is not the end either! Finally we are made willing to let even THAT concept go in the face of the "Whatever" God is—for even the greatest dreams of human goodness are as nothing in the Presence of Godhead. We are called to be willing to surrender everything before It and at "death" we are forced to. But, I am convinced, the surrender can be made almost without need for that event. Eventually, if the prophets are right, we will see a "time" when death and its anguish do not stalk us relentlessly. Why not?

By William Samuel "The Child Within Us Lives!  
*A Synthesis of Science, Religion and Metaphysics*"

If you wish to place orders, or have any questions or comments, please get in touch with me, Sandy Jones.

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