

BOOK CONCLUSION

SUBJECTIVE / OBJECTIVE; OMNIJECTIVE

Objective/subjective isn't the whole of the appearance of things. The life of us with all of its perceptions is more nearly omnijective. Or dimensions of perspective *within* dimensions—much as point, line, and plane are dimensions within one another, and all included subjectively within (or from) the sphere's universal point of view.

To use that analogy: Imagine all points of view to infinity happening simultaneously. The point of view of the point perceives itself (point) subjectively and all other points (that make up “lines” of thought) as objective—as “out there.” But to the line, all points of itself are subjectively “within ‘my’ consciousness” and all other lines (and their points) are “out there.” Lines that intersect have a common and subjective “something” akin, like people who have common interests.

The plane (even a plane of thought) perceives its own inner nature (of lines) as “within” and all other planes as objectively external. In addition, it sees itself joined with each of them at whatever their lines of intersection. The plane finds itself “related” to all planes at the subjective juncture—like a common “life” existing between them, making them “one” at that line.

The sphere perceives all these points of view, lines of thought and planes of thinking *subjectively* as its own functioning going on.

I do not know why the feeling of a cosmic *body* comes to mind every time I pursue this line of thought, but it does. I get a consistent intuitional “picture”—a Deific Body of Consciousness with which I interface at the level of awareness, conscious and unconscious. It is as if my little point of OBJECTIVE view (body)

is like a life-cell circulating within the Body—human peregrinations being but an examination of, and function of, the Deific Body. (I am not the only one to whom this parallel has occurred. There is a discussion of these ideas in the mysticism of Judaism.) My developing SUBJECTIVISM somehow touches—I almost said encompasses—the WHOLE of Deity’s nature, albeit that Whole Being seems “past finding out” such that it doesn’t (can’t) *quite* “make sense” to the point, line or plane’s perspective.

What I formerly perceived as “my out there” world is a reflection of my own withinness—that inner world and its reflection interfacing at the “point of awareness” I am. *The point makes its own world*, so to speak—its “out there” reflecting all possibilities from the ridiculous to the sublime and only a portion of those possibilities actually “real.”

I have an intuitive feeling that “death” is not only unreal but merely a progression along this linear way in time, from point to line to plane, and so on. The cell (to use that analogy) “perishes” within the stream of life, but the stream is enriched by the cell’s temporal and finite existence—but what is really happening is not so “mortal” as that. Whatever consciousness of the stream which the cell becomes aware of before its move from temporal cell to its greater nature, continues and expands *enormously* as the *stream’s* awareness. Now, “the stream of life” (Everyman) has intimations of its greater dimension, even as now I have intimations (maybe more than intimations) of things for which there are no words—only overtones.

In this way, I perceive “my” omnijjective awareness to be in the hands of omni-dimensional (and no-dimensional) Godhead, forevermore. This Awareness-I-am (and the reader is) is the perception of the Divine Mind. As that perception, I am charged to be an honest observer, a faithful witness—*not a perpetual judge of good and evil*.

This, I understand, is why the universe forever appears as *qualities and attributes* of Something greater—that “Something,” I choose to call Godhead or Deity.

Additionally, this explains how and why one is brought to understand that these qualities and attributes are not Godhead Itself, but what Godhead *knows* Itself (its qualities, characteristics and attributes) to be.

Overmind knowing Itself.

Overmind Knowing what *knowing* is.

Thence to account for the (point’s, line’s and plane’s) viewing of “evil”: Overmind knowing what It is NOT, and could never be—the correlation that “explains” the appearances of an unreal, powerless “evil” or “error” “in the world.”

This Awareness (or call it “life”) is “knowing” going on.

When I identify as the one who owns awareness (i.e., as the possessor of knowing, the owner of this life) I cannot distinguish between IS and IS-NOT.

When I end my enthrallment with the pseudo-possessor’s beliefs, I know as nearly as possible “as I am known” and find myself intuitively aware of which is wheat and which are tares—even why the need for such an apparent dualism.

There has never been a *real* possessor of Awareness other than Ineffability, Godhead, Isness, Truth. Yet, in order that Awareness be aware that awareness is not the whole of God but *less*—or, in order for Awareness to know beyond the limit of intellectualism—it does for a necessary time (the duration of its own making) struggle diligently to believe it IS God. That struggle marks the upper limit of the human experience—transpiring only in its own time and measure of eternity for the purpose of rediscovering the Child within.

Bottom line here: The human experience is theology’s necessary descent into hell (is-nots) that allows us to rediscover, thence *know*

beyond human frailty and its intellectualism, the Divine Nature of being. The ultimate simplicity of it is boggling. How would any of us have known what the light of the sun is without suffering the long emptiness of the dark night? Who would know what security, peace, health, joy, beauty or anything else *really is*, had he not tangled with the chimerical, contradistinctory opposites? We left the Child in adulthood in order to rediscover It and KNOW Its reality and dominion. We live the appearances of death in order to know the eternal nature of Life.

ABOUT IDENTITY, IN LIGHT OF SPHERE

In the Mind's Eye I see the Infinite Sphere and Its Self-Awareness, two that are One.

At its very center, I see the Point of Light, the Infinite Sphere's spiritual Image and Likeness—pure, perfect and immaterial.

Inasmuch as this Point's essence has been "given" Life (which is to say, IS the Image of Life), the living Image sees the images of the qualities and attributes of (1) Infinite Sphere and (2) Infinite Sphere's Image or Self-awareness. That is, the Divine Man is empowered (1) to see, to look "within" Himself and perceive the Perfect Image in toto—His knowledge of IDENTITY, and (2) to look "outside" Himself at the divine Qualities and Attributes in their sequential form, separate and apart, intertwined and interrelated. But "outside and inside are a single one" to Sphere. INSIDE is the Image, outside are images *of* Image and images of images to infinity. "The KINGDOM OF HEAVEN is within."

Now understand, "outside" includes the first image of oneself, the "tangible" body. That body is finite image of Image! IMAGE is the REAL Identity; body is the first image of that Image. "Outside" includes images of images to forever. But "outside" is

BEHOLDEN to Inside. DOMINION was given to Image, not image.

Once, in blind arrogance, I wrote that I had stopped identifying as image or Image. I acknowledged GOD to be all in all, without need of image or Image. But I was wrong. Absolutely wrong. I should have known the Lights of the world couldn't have been wrong, every one. Even the word "identity" means identical, but the identical Image is what GOD knows GOD to be—this is the Twin—and there is no power in the IMAGE unless it is given to it by God, exactly as the Christ Light said for Himself and His view of "others." I do not know where my arrogance came from that would deny God the privilege of Self-perception, but I lived that attempt. NOW I know that deep "within" IDENTICAL IMAGE is the Light of Godhead, because THAT is what motivates and directs me.

Who is this "me" that is motivated and directed? It looks like an image of an image called William, but it is the Soul of the Divine Identity, IMAGE of God. It is the GOD-view, not the man-view. The man-view, the image of image-view, is compounded of arrogance and ignorance until it is understood and surrendered.



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