

The Child Within

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Journal Notes from William Samuel & Friends



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UNDERSTANDING THE HUMAN EXPERIENCE

TRANSCENDING DUALISM

HUMAN EXPERIENCE IS RETROSPECTIVE CONFIRMATION

The human experience is not IT, but is the confirmation of IT. The human experience is the linear unfoldment, running backward in time so to speak, *confirming* the Real. The world experience is present as CONFIRMATION of Ineffability, searched for, expected, perceived and understood. Not the ship, but the wake of the ship. Or, as so many in history have put it, the tangible experience is the shadow of the real.

That shadow is overspread with many shadows, infinite possibilities happening simultaneously, but each unfolding is forward moving in time. The central figure among the shadows is this one we call ourself, enshrouded in self-centeredness, selfishness and ignorance. Its obligation is to become a passerby and walk gently through the many shades of meaning, discerning the Real Confirmation of Godhead and resting therein, content that

Godhead is indeed the All of all. Because Godhead is Already, our physical discernment is actually retrospective and appears sequentially—forward going and progressive in space and time.

As everyone who has perceived this remarkable *simplicity* knows full well, it is nearly impossible to express it in writing. Why? How can one speak fully of multidimensional Allness while using words which are, after all, mere symbols of symbols, man-made, sequential and locked into the habitual mode of thought that regards one's struggle to be from ignorance at the bottom to light at the top, while believing time and space to be the final dimension?

Surely a first step in discerning the Real is the perception that all the shadow events are appearing within one's own head, so to speak. This inner nature of comprehension is central to everything. Lo, *subjectivism* is born. Subjectivism is the second plateau along the apparent climb upward, the intellectual, self-centered time, the arrogant and superior time. Remember, Identity exists already, so the "climb," the "progress" and "pathway," and all things else in time and space, are ***retrospective to and from the true Nature of Being.***

The "pathway" from ignorance to Light (as it seems) is like one daydreaming aboard a Ship, looking at the wake in the far distance, then following that wake backwards toward the ship where one is; thence, "finally" in time, awakening to the Presence of Ship whereon one sits and learns of the qualities and attributes of Ship. Aboard the Ship, one looks back at the wake and sees everything there CONFIRMING the Fact of Ship, his experience seeming like a long swim to reach the knowledge that Identity is perfectly birthed—and berthed—within the Ineffable.

This analogy is not precise in all ways, but we will straighten every imprecise point before many more pages. Remember, reader with whirling head, we are moving through the thickets of cosmology

and theology quickly, there is a breakout into a remarkable comprehension along the way. Be patient just a little longer. After all, time and space have puzzled thinkers for ten thousand years—and we are soon to understand them both!

The pathway from the trailing edges of the wake back to the ship is often likened to climbing a mountain. At the peak one discovers the true nature of Identity which Life (awareness) has been all the while. The human experience is all mountain climb—none of it real, but all of it necessary retrospective confirmation of the Real.

It is important that the reader understand these metaphysical points if he is to get his intellectual itch scratched. This inverse order of events is seldom understood in metaphysical teaching and few who call themselves students of Truth have their subjectivism straight. But hear this: In Truth, it makes no difference whether anyone understands Godhead or not. Godhead is SELF-UNDERSTANDING, happening in timelessness. Life is that “happening” in progress. But to UNDERSTAND God’s allness is to be able to make it through this repeating human experience and FIND the Child-Identity made in the Image of God. It is also *to learn the grand Equation*, live it, and assist our own subjective view of “others” in making the climb successfully and “returning” to Source. “We” came from that timelessness and we are going there again, to paraphrase the words of Jesus.

The author doesn’t claim to have reached the final peak of understanding, not knowing how many other mountains may remain to climb, but I have been shown the Equation which is the pearl, the Key to overcoming in “this world.” To say that another way, I am not at all times *consciously* aboard the ship, but I am holding the boarding ladder, reaching out for “others” swimming my way. I stand atop Da Shan, one arm reaching up, holding the One; one arm reaching down to assist those on the slopes of the world. The *true* Identity of the reader is in exactly the same place.

Metaphysics suggests that a knowledge of images leads to a knowledge of What stands behind images. This has been precisely true in my experience. Specifically, a knowledge of the electromagnetic energies called “light” have led me straight to a greater knowledge of Light, for which the limited light of the world is an image. My use of the term “photon” as a particle of light in some of the essays following does not cover the whole range of science’s meanings for light, but it suffices to explain a most meaningful parallel in our rediscovery of Identity. Just as light appears to behave in two ways, so we appear to have two identities—one of them limited and finite, the other quite infinite; one of them located as a point in time and space, the other virtually omnipresent, existing on both sides of time.

WHY THE DUAL APPEARING OF IDENTITY?

Why does Identity appear dual in nature? That is, why the “real” Identity and the facsimile who struggles with ego and the like? Why the Real and the one in the world that fools us so? Why the one atop Da Shan and the other on the slopes? If God is All in all and omnipotent, why not one identity to start with, pure, perfect, made in the image of God? Why the second man, made of the elements of the earth? Religion stopped trying to answer this question in the first century of Christianity. Metaphysics has given no practical answer whatever. The body of this book will answer that ancient enigma to the satisfaction of scientist and philosopher alike.

First, understand that the Genuine Identity, the Soul of us, the Child of us, is that one atop the Mountain, unbound by time and space, residing in the heart of Godhead beyond Name and, simultaneously, everywhere on Da Shan—not unlike the simple photon which, moving at the speed of light, is virtually everywhere

in space nearly simultaneously. That is the genuine (and only) Identity (Image of God-Self) as God made it.

Our time on Da Shan, perhaps many linear lifetimes—certainly nearly eleven thousand years in the present experience—is our “descent into matter” or “into hell” as it is spoken of theologically. That is, it is the time of learning via contradistinction. It is the accumulation of *conscious* knowledge wherein the experiences on Da Shan allow one to comprehend and fully appreciate the wonders of Ineffability and the *rediscovery of* the Original Identity.

This embodied, human struggler is the “second” identity, the one apparently bound to time and space, destined to measure tangibility to its limits in his quest for the Original. The second identity, arising after the mist, is man’s tendency to forget his birthright, moving away from God toward selfness—into ego and multiplicity. As the Tree of Life prepares to bloom and seed, there will be a universal reversal of this tendency. We find the Child still alive and untouched within us. We begin the conscious return to the Father’s house, Light beyond light.

Our difficult times on Da Shan bring our appeals to Ineffability, God, for deliverance and salvation. Who doesn’t turn to God when he’s starving or when his life is threatened? The Entity, the “angel” nearest us—beside the Ineffable Itself—always present, ever listening to us and knowing our condition and thoughts, is the Original Child of Us, *awaiting that call*, eager to answer, capable of taking us through the monstrous metaphysical mazes of our own making.

Our experiences on Da Shan are exactly what is necessary to bring us Knowledge, thence to exchange the personal sense, the climber’s role, for the Child. Every step we make consciously *up* the mountain, we are less the climber and more the Child, until, atop Da Shan with the world under our feet, we have *consciously* “returned” to the Child of God, this time KNOWING our heritage.

There, which is right here where the struggler reads these words, we encompass all the world at once (subjectively) and become the NO-PLACE, NO-THING where the Ineffable flows through to tangibility and becomes our new, subjective world; and where the world's tangible essences return to Ineffability. We become the NO-Place, NO-Thing, Way, the DOOR between Ineffability and the world. This is what Pure Life has always been, the exchange point, the midpoint between Above and Below, Outside and Inside, First and Last, Male and Female, Spirit and Matter.

It is metaphysical folly to lay claim to Identity who isn't a climber without *making* the paradoxical climb in linear time.



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

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