

The Miracle Self
MONTHLY LETTER 14
- July 2019 -

“The Crux of Truth”

Dear Friend,

No matter what else we discover in Truth, if we do not keep our foundational understanding of God, man, and universe *incorporeal* nothing we study from here on will evidence our good.

God is only evident *as itself*, even though we sense corporeally or objectively. Only God is and because this is so, the harmonies of life—the health of body, the prosperity of endeavor, the peace of world, the love and union of relationship—are experienced only as and for *what they themselves truly are: incorporeality*.

If we have not awakened to this primary truth, then we can study truth for the rest of time and yet find ourselves continually failing to evidence it. We attempt to evidence God as something that God is not—corporeality. If we try to evidence the health or healing of the body, which we believe is physical, we fail. The body is not physical. That which we call physicality is nothing more than our objective sense of what it really is: spirit or the incorporeal.

The incorporeal body is this instant and forever perfectly healthy, vital, strong, purposeful, and eternal. Even in the midst of disease (and the suffering and pain caused by it), or accident, or perhaps old age or decrepitude, there stands the true body, the incorporeal or

spiritual body in all its glory this instant. We can have the full experience of it *if* we realize that it is incorporeal and then seek the incorporeal body.

Never seek anything for the physical or material sense or belief in itself. It will not work, it *cannot* work. Now you understand why. God is infinity; therefore all that exists is God or infinity; therefore we are that, our bodies are that. We must seek that and that alone in order to be filled with the light of it which, yes, then pours through our senses as what the rest of the world describes as the healthy, vital, healed physical body. But we know differently and we must know differently in order to witness it.

If we attempt to witness prosperity by seeking God as the only prosperity, indeed, we are doing the right thing. We seek God for *its* prosperity, *its* infinity, *its* substance. We are able to look at a dollar and see right through the material suggestion and the number the dollar has printed on it, into the incorporeal where infinite dollars exist this instant, and not only exist but unconditionally exist.

God *is*. There is no condition to is-ness; God *is*. Everything *is* and is *of* God. Therefore, dollars are infinite and omnipresent and unconditionally available to our immediate sense as long as we do not seek them as the forms of materiality they appear to be; as long as we do not fall back into trying to get God to increase “material” dollars.

The loaves and fishes multiply to fulfill the sense need of the crowd by the Master's realization that fulfillment of sense occurs when no thought is taken for it, and when God itself is left to reveal its harmony.

The Master blesses the “little” he has. He realizes that the appearance of lack is untrue and the reality of infinity is right where he and the crowds are. Then he instructs the disciples to begin handing out the loaves and fishes. In beginning to share them, to give them, their infinity is released, and everyone is soon satisfied, with twelve basketsful left over.

You have an infinite supply of every form in the world, this instant. The infinity of supply does not involve any of the the forms or mechanics of the world, does not involve cause and effect, does not involve people, organizations, or circumstances bringing you supply. Do you see that? The secret of evidencing boundless supply (and every other form of good) is to lift from a third-dimensional viewpoint to a fourth – to lift from corporeal sense to incorporeal

consciousness.

You cannot see, hear, taste, touch, or smell incorporeality. You cannot manage it, use it, manipulate it. But you can sense it; you can realize it. That is all you need. Realize that incorporeality is omnipresence; in other words, the whole of true existence, the whole of fulfillment, which is incorporeal, is present, real, and visible *as itself* at every point of infinity at the same time.

The very minute we lift up into the consciousness of incorporeality and realize that this is our one truth, and this lifting is our one need, and when we devote our days to *bearing witness* to it as our sensed fulfillment instead of fretting and struggling for the *things* of fulfillment themselves, the miracles of God are released in our lives.

Because incorporeality is omnipresence, the infinity and eternity of good is right where you are, this instant. But let's make sure we hear it deeply. Can good be found mentally, physically, or materially? No, the good of mind, body, and world is just our sense of the true good, which is incorporeality. We can experience as much true good as we wish to, not only for ourselves but for multitudes of others too, by our seeking the incorporeal – the kingdom of God – and then letting it glow through our awareness as the peace and omniscience of mind, the life of the body, and the infinity and instantaneity of all good things of the world.

It is the same with love and relationship. We cannot and must never expect love from a human being. As human beings we do not have the capacity to be truly loving or compassionate or kind or gentle or patient. Why? Because a human being is just a sense of true being, which is God.

Because God exists, only God itself is love. To experience true love, we never involve another, a human being. Our true love is within us, fully established, fully experience-able. We experience true love in the most real and practical way by turning within – away from sense testimony – and letting the incorporeal flood our senses. We can sit and bathe in that love, experience that love, witness that love for as many hours as we wish to each day, and then *be* that love by taking the incorporeal “out” with us, letting *it* animate our words and actions toward our loved ones. We must always yield to spirit, to the incorporeal, bearing witness to its presence and activity within us, and then follow suit. “The Father is in me, and I in him. . . . the works that I do in my Father’s name, they bear witness of me.” (John 10:38; 25)

If an individual is unable to understand this, then he or she may continue to be, by degree, unloving in our experience. You see, we can only witness from others the degree of spiritual realization they have attained. Even the Master was unable to lift those who refused it or were not ready to receive it. We can never look out at another and try to change him, expect more love, more gentleness, more understanding from him; it is a waste of time. However, how the temporary outer animation of others is expressed does not affect our experience of love because ours is an inner, self-complete experience.

Love is not something that happens between two – there *are* not two. Love can be *witnessed* as what *appears* to be two, but only when love is lived as and by the two in God, as God, which is in and as incorporeality, will love be evident whether it involves two or not, whether it involves one hundred or not. Do you see?

Never do we need another to experience love – or prosperity, success, peace, harmony, union. “The kingdom of God is *within* you.” (Luke 17:21) This is the most literal statement we can hear: the kingdom of infinity, the kingdom of eternity, the kingdom of omnipresence, the kingdom of all the good that exists is within you, and it is the kingdom of oneness.

You are that one; I am that one. We are not dependent on anyone or anything or any circumstance. Never. You are the wholeness of existence, and the only way of evidencing it is to *be* it, to live what it is, to live the self-complete incorporeality of being.

Let us rest for a few minutes with this. Please realize, my friends, that without this understanding, without this seeking, without this expectation, without this demonstration (if we want to use that word), we are lost in truth and will never be able to witness truth, no matter how hard we try. Let us have this rooted deeply in us so that we never again try to demonstrate any mental, physical, or material good in and of its own self.

(Some minutes of silence)

Now the question is, how do you raise your consciousness away from material suggestion into the incorporeal, and especially how do we do this when there are pressing problems that seem so materially or physically urgent, when perhaps we are experiencing pain, when we are suffering in one way or another? How? Here is the way. It is infallible because God is

infallible; therefore, God consciousness or incorporeal consciousness is infallible. Hear this closely.

The first thing we must be able to do is release the world. Don't try to understand the world; don't try to understand how your needed good will come about. That is guaranteed failure because the more we stay in material suggestion, the more we dwell there instead of in God consciousness, the more we hold ourselves right there; the more we hold our current situation or condition right where we are.

We have to release the world. "Whatsoever you release on earth is released in heaven." (Matthew 18:18) Remember that. If we are holding onto anything, if we are still curious about anything of the world, if we are trying to understand how our good will possibly come to us and come in time, then we are firmly bound to the world and to the very condition from which we are trying to free ourselves. "Whatsoever ye bind on earth is bound in heaven."

Let us realize that we must never lean unto our own understanding. "Lean not unto thine own understanding." (Proverbs 3:5) "His understanding is infinite." (Psalm 147:5) His understanding is already whole and complete, visible, real, practical. So when we lift up into the incorporeal consciousness, there our good already is. To material sense it is a miracle because it did not involve anything mechanical, anything worldly, it did not involve cause and effect, it did not involve time and space. *Good already is.* Do you see?

The very good you need this day already exists, fully manifested, fully demonstrated for you *in incorporeal consciousness*; in other words, in that and as that which is the one reality, instead of trying to get the one reality to appear as that which is *unreal*, to appear as some *corporeal* good. Do you see?

So first of all, drop the world. It sounds easy. It's not, but it becomes easy because the more we realize that this world, in itself, has not one grain of reality to it, then of course it is easy to drop it and lift up into what is real. So right now, drop the world. There is no magic process or mental mumbo jumbo to it. Just drop it; just put it aside. If there is something you are in need of, then put that aside. It isn't real. That which appears to be needed isn't real. It is not what is needed.

Nothing is lacking—nothing. Nothing of good, nothing of health or supply or love or peace or

harmony is lacking. It just appears to lack because we are so used to believing material suggestion. We are fixated on it. We work for it. We make every effort in our lives for its good. It is all wasted effort because true good stands right where even a lack or a discord or a disease seems to exist.

So drop everything. You are completely safe to drop it. Don't be concerned that in dropping it you are not paying it the attention it needs. It doesn't need any attention; it needs forgetting, it needs dropping. "Take no thought for your life." (Matthew 6:25) That is such a deep and most practical statement. Take no thought, be not concerned for anything in your life. Do not try to understand anything in your life; you can't. We don't have the capacity to understand.

Can you really hear this? Only God is. *God* is your being. You are not human. And because God is the only existence, only God is faculty, only God is capacity, only God is ability. We don't have our own understanding; we don't even have our own mind or our own body or our own world. *Only* God is. What we have is God and the fullness thereof. We don't have anything else. We don't *need* anything else. God is infinite good, God is eternal good, God is already present good, God is forever present good. God is omnipresence. You are that; I am that; all is that.

Certainly, God is all there is and all that we need. So don't try to understand, don't try to work at it. Oh, the years I wasted, and I am sure you too, trying to understand how health would come about. Here I am, riddled with cancer. How on earth is this so-called miracle of health or healing going to come about? Am I going to feel a gradual change, a gradual improvement in my body? Do I have to change my diet? Do I have to fast? Do I have to pray more, meditate more? How is my healing going to come about?

You see, all of this attempt to understand and to experience what we call healing is a waste of time. Why? Nothing heals. *God is*. Your body *is* God this instant. It's not going to *become* healthy—nothing can *become* healthy. God is life itself, therefore the body *is* life itself. Don't expect to become healthy. Don't expect to heal, but lift up and realize *God is, life is*.

This instant, *you are life*. Your body *is* health itself; it can't *get* health, it can't *become* healthy, your body *is* life and health and vitality itself. *Is, is, is!* This is the magic word, the magic realization. *Is, is*.

How can you experience *is*? Well, you never will by staying down in material sense and, from there, trying to experience *is*. It makes it worse, you see, when we try to understand the material experience. We wait and we hope for material improvement. We keep checking back—am I healthier, can I feel some improvement? Don't do that because you are completely out of *is* if and when you do. And if we're out of *is*, there is no way—no way—that we can experience *is*.

We could read the whole Bible, we could read the whole Bhagavad-Gita, we could read every scripture of the world. We could listen to all our fourteen hundred classes again and a similar number of Joel's classes. We could read all of our books and all of Joel's. It wouldn't make any difference if we were out of *is consciousness*, if we were out of incorporeal consciousness, if we were out of being consciously aware that only the incorporeal exists and that is *is*.

Right here, this instant, you are life itself, health itself. Don't wait for it. Don't even pray for it. Don't do it, because in praying for it or studying for it or meditating or sitting in silence for it, we obviously believe we do not yet *have* it. What is the Master's revelation on *have* vs. *have not*? Those who have *not* will lose even the little they have. In other words, there is no way to evidence God except in God consciousness, which is incorporeal consciousness, which is the *is* of existence.

I am; not *I can* be or *I will* be if I study enough and meditate and sit in silence enough. No, no, a thousand noes! You are *I am*. You are *I have*. Your mind and body are *I am*; *I have*. Your mind and body are *is*. Don't look to the physical sense of mind and body and make any kind of judgment whatsoever. Don't do it, because it leaves you in the quagmire of material belief in which you will be continually stuck.

Please hear it when I tell you that nothing, no matter what we do, nothing, no matter what we study, no matter how many hours we sit in silence waiting and waiting for the God experience, will give us the God experience. We *cannot* have it if we are not in the *I am*, *I have* consciousness, the *is* consciousness, the incorporeal consciousness. Truth is only available as practical, as visible and real, in and as what *it is*, which is incorporeal, which is *is*, which is *I am*, *I have*, which is pure, already existent *I*.

Drop the world. Drop the material, drop the physical. That is all you have to do. Put it aside, and start thinking about the incorporeal. Remember, we cannot see, hear, taste, touch, or

smell it. We will be able to when its objective image and likeness presents itself to us, yes. But the image and likeness of God presenting itself to us has nothing to do with our effort. We are not involved. It is automatic and infallible as long as we are seeking and expecting the incorporeal experience, never anything corporeal.

Begin thinking of the incorporeal. Begin realizing that incorporeality is omnipresence. The whole of God, the whole of good is omnipresent right where you are, and it is visible to you *as what it is* – incorporeality. Start realizing that the whole of infinity is omnipresent as incorporeality, right where you are, this instant. All of life, all of love, all of wealth, all of harmony, all of peace is infinite and omnipresent right where you are this instant, and more than that, it *is* what you are this instant.

I Am infinity. My whole universe is the infinity that I Am.

I Am omnipresence. My whole universe is the omnipresence that I Am.

I Am eternity. My whole universe is the eternity that I Am.

I am and I have all that God is and has, this instant and forever, and I experience it objectively in real and practical worldly form and condition the instant I realize, the instant I abide in, and I feel abiding in me, the INCORPOREALITY of existence.

Quickly, as I am lifted enough in this way so that I can now seek the experience of incorporeality rather than corporeality, as I can live and move and have my being “in here,” exclusively in *I*, realizing that the experience, the feeling, the peace, the harmony, the love, the light, the warmth that I experience as I am up here in a sufficient state of incorporeal consciousness expecting the *incorporeal good*, the treasures of heaven, the treasures of incorporeality, and I am one hundred percent satisfied with that one experience, I will quickly sense it as the objective good that we call world good, that we call the healing of the body, the prosperity of the purse or bank account or business coming about in a miraculous way or maybe a seemingly quite natural way.

But, you see, these are just the pictures of the true experience we are having, which is the experience of incorporeality being made evident. This experience is the one, the only one, that dissolves material suggestion and reveals the truth here, there and throughout our world. Throughout your universe and mine, truth is revealed when we have that God experience – the incorporeal experience, and are satisfied with it. It is *this* that dissolves material sense for this moment, for this day, and reveals truth.

We may have to repeat this over and over again, simply because our material belief is so deeply rooted that it takes a while for it to be sufficiently dissolved. It may appear that the pictures of sense, the forms of the world, gradually transform into health, prosperity, abundance, yes, but don't be fooled by those pictures. Our work is to stay up in incorporeal awareness, stay up in the *is* consciousness, and it is *that* that fuels, that sets alight, if you like, the material sense, the world pictures; and thereby reveals – perhaps gradually, perhaps more quickly – the truth, the health, the harmony, the prosperity, the love.

Do you catch the point? If we believe that our body is gradually healing, if we believe that our prosperity is gradually improving or our success is gradually increasing, that love is gradually unfolding itself in our relationships, and so on, then we have fallen right out of *is* and are stuck again in material sense. We've cut God out of the picture and we suffer more for it.

Stay in *I*; stay in *is*. This is the great secret. "Lean not unto thine own understanding." This is so very important. Can you see the depth of this wisdom? "*His* understanding is infinite."

The moment you catch yourself wondering how the healing will take place, looking into the physical body for signs of improvement, being satisfied if the pain reduces, the suffering dissipates a little, believing that *this* is an indication that we are in truth, then we are not in truth. We are judging by the picture instead of by the inner incorporeal fulfillment. If we find ourselves wondering how on earth the needed money will appear, then we are not in truth. We have cut ourselves off from the very infinite supply that stands right here, right now, for us and that is available to our tangible experience when we are lifted in incorporeal consciousness. If we catch ourselves wondering how on earth this person will be kinder, gentler, more loving, understanding or patient, we have cut ourselves right off. If we look to a person instead of to God, to the incorporeal, for more good, more love, we have cut ourselves right off.

"Lean not unto thine own understanding; *his* understanding is infinite," and not only infinite but already established, already present, already real, practical and visible. But His understanding is only available to our tangible experience as we get up into what *it is*, into God or incorporeal consciousness. Once there, we have the whole infinity of his understanding. Now we have the whole infinity of his love. Now we have the whole infinity

of his supply, his abundance, immediately available. Do you see?

It is with this same immediacy that we lift ourselves up into God consciousness. The minute we are truly there and can rest and start feeling God's presence and activity, we have our good in the most real and practical terms. Whatever particular form of good is needed quickly flows through sense and appears to us objectively.

Let us sit silently with this now. Again, please, every time you sit in silence, *rest*. There is nothing for you to do. Just rest, receptively open, and let Me be your truth for you; let Me be the truth experience for you. As you feel it, be satisfied with the experience. Gently realize that here is the very good that sense needs. Here it is. This is it, both within and without.

Remember, stay released from the world. Don't be concerned about how the inner experience or the God experience becomes the outer objective fulfillment. Don't do it, because again, if we come out of God and start becoming interested in or concerned about how God appears as the outer good, then we have cut ourselves off again. Don't do it.

Trust that God is all. Trust that God is the inner and the outer. There is no difference between the inner and outer except in belief, and belief is nothing; belief is untrue. *Trust*, and as you feel the peace or the light or the warmth or the presence, the activity of God within, simply be satisfied with it itself. Then don't go stepping back into the world looking for it. That will delay it. Stay gently in God and trust that God will quickly become visible as what we describe as our objective need fulfilled.

Blessings,
Paul