

The Miracle Self  
Monthly Transcript 5  
Series Two

## Beholding God “Doing the Work”

“God is light, and in Him is no darkness at all.” (1 John 1:5)

God is light, and God is all. God is finished, perfect, ever whole, complete, in divine order.

God is light and God is *all*. Underline that word *all*, and be open to the understanding of *all* as you never have been before.

God is light and God is *all*, and God is finished, perfect, whole, complete, ever in divine order, an order so perfect we cannot comprehend it, and we do not have to – it *is*.

God is *all*; therefore, God and form are one – one and the same. The incorporeal and the corporeal are one – one and the same. God and experience are the same. We are speaking of *true* experience, which is what we are experiencing even if we believe we are not. God and experience are the same. God is *all*. God is all we are experiencing, even if it appears as if our experience is very different from God.

That appearance is due to just one aspect of our sense of being, our personal sense of self, which is *belief*. Despite belief and despite appearance, experience is God – the whole of God and nothing but God. Experience is nothing less, nothing different from God.

We can misinterpret it, yes. We can badly misinterpret it. Until we awaken from the hypnotized state, we unwittingly buy into collective interpretation, collective belief – the incessant pair of opposites – and suffer it. But this does not change God. Despite bad interpretation God is God, therefore all is God because there is no existence except God. It is like badly misunderstanding the plot of a movie. Our misunderstanding does not change the movie, but our *experience* of it. The movie remains unchanged and fully present and available to all those who do understand it.

## God and Form Are One

God and form are one. The incorporeal and the corporeal are not two different states of experience or existence. They are one, one and the same, simply *sensed differently*. What do you *believe* about any aspect of your corporeal experience, versus what you *know* about it?

What we *know* about it is that it is God and *nothing but God*.

“Judge not by the appearance” – judge not by belief and sense testimony – “but judge righteous judgment.” (John 7:24) Realize that all is God. Realize that the incorporeal and the corporeal are one. They never should have been given two different names. The “they” should actually be “One” or “God” or “It”. It, or existence, should never have been given more than one name, that name being God, or any true and realized synonym for God.

God is the only. “Only” *truly is* the only. God is all. Any difference we have believed in is untrue. There is no difference in God; and because God is the *only* there is no difference between God and form. There is no difference between the so-called incorporeal and the so-called corporeal. All is God. God is not incorporeal, nor is God corporeal. God is God, and that is what we must know.

Lift higher than even the words “incorporeal, infinite, omnipresent, omniscient, omnipotent.” Lift even higher than the synonym “consciousness.” Lift even higher than the synonym “I.” Your existence, my existence, the existence of all, is God. Yet we cannot describe God so we must lift even higher than the synonym “God.”

Strangely enough, when we do lift higher than all synonyms for God, when we're empty of all believed names and definitions, we can carry on using them, because we realize that God Itself is of course far beyond any description of God. Synonyms are often very helpful, but we must realize that God Itself is beyond all description, all name, even all synonym. And we must realize that *I am that*, whatever *I am* is, whatever God is.

We know that God is good without opposite – divine good, unalterable good, indivisible, inseparable good without opposite, health without opposite, wealth without opposite, love without opposite, peace without opposite, harmony without opposite; oneness, union, joy, fulfillment without opposite. *I am that*. The *I* that you are, the *I* that all is, is that.

Realize now that there is no difference between God and experience, between the

incorporeal and the corporeal. We have believed there is, so we have suffered it, and if we carry on believing we carry on suffering. Belief *is* suffering. Belief is pairs of opposites, and any experience that contains an inherent opposite is either immediate or eventual suffering.

Whatever we believe, we imprison ourselves in. Drop belief now. Realize that God and form, therefore God and experience, are one. Make yourself into one. In other words, lift yourself into a conscious state of oneness. Make of yourself *one* instead of multiplicity, instead of belief, instead of difference, separation.

In conscious oneness, live a state of stillness, of peace, of receptivity, and *behold* God and form being one, *behold* the incorporeal and the corporeal being one – one and the same. *Be conscious oneness* and you witness it.

If we're being conscious multiplicity, if we're still trying to get God to help the corporeal experience, if we're still trying to get God to heal us or prosper us or pacify us or harmonize our world, then we're in a conscious state of multiplicity, (God *and*), a conscious state of belief, and in this state we have no God available to us. We might believe we do. We might believe we're in a conscious state of oneness, but if we're still attempting to get God for a *reason*, for a *result*, we are not in a conscious state of oneness but a conscious state of twoness or belief or multiplicity, and God is unavailable to that state of awareness, that state of being.

It is the same as realizing that if we attempt to get aerodynamics to make our table fly, then we are trying to use aerodynamics in a way that is impossible. Aerodynamics cannot be evident outside of its own principle or law. Therefore, we can say that in that state of awareness, aerodynamics simply is not available to us. If we attempt to get God to make humanity God-like, if we attempt to get God to heal something we believe to be physical or material – to pacify it, prosper it, harmonize it – then it is as if we are trying to get aerodynamics to make our table fly. It cannot.

Whatever object we wish to fly has to be aerodynamic; and whatever we wish to evidence God *as* has to be God-like. There it is. *Whatever we wish to evidence God as has to be God-like.* The minute it is, it evidences the fullness of God. Who or whatever is truly known as God is witnessed as God-like in and through the stillness and transparency of awareness.

God is already present and fully visible and tangible, formed, real as all. There is no difference between the incorporeal and the corporeal. There is no difference between God

and you and me, God and body, God and form, God and amount, God and condition. There is no difference at all. But if we believe there is, then everything appears to be, and acts, different and less than God, separate from God. None of these pictures are true, but they *appear to be* if we believe them to be.

Lift up into a God state of being which *is* and recognizes all to be God, therefore not in need of God. Lift into a conscious state of oneness, that one being God, which you recognize as being all because God is all. "I am the Lord, and besides me there is none else." (Isaiah 45:5)

Hear it again: in a conscious state of oneness, when we have gotten rid of everything of the personal sense of self, of need and difference, we behold God and form being one. We behold the incorporeal and the corporeal being one, one and the same.

What is beholding? What is the activity of beholding? Are we beholding something that is different from us being God-like? No. Are we beholding something separate from us being or becoming God-like? No. Are we beholding disease heal? No. Are we beholding our bodies healing, transforming, becoming lively, vital, healthy? No. So what is the activity of beholding, or witnessing, or evidencing?

Only *God is*, therefore only *God can*. We have heard this one hundred times, I'm sure, in the classes and books, but let us hear it at a new, higher, never-before-heard level of awareness and understanding today.

Only God is; therefore, of course, only God can. In other words, God does the work of "making all one" in tangible experience. We do not do that work. We cannot do that work. If *we* are still attempting to or believe we have to, we have not quite reached that conscious state of oneness, which is a God state of being, in which nothing needs God because everything already *is* God.

So *beholding* is literally us being, as it were, a bystander observing the very presence and form and activity of God in or as our experience. It is like watching a God movie about our lives. We are the bystanders, simply beholding the activity of God taking place on the screen, or unfolding or blossoming in front of and all around us on the screen. The three-dimensional experience is just an aspect of our sense of oneness which seems to consist of people, things and conditions, time and space, cause and effect. It does not, in reality, consist of any of these, but it seems to – only because our current degree of awareness constitutes three-dimensions, five senses, objectivity.

This sense is fine. It is innocent and impotent, as long as we know the truth that makes us free of belief about it. The truth is that we are in the world but not of it. We have objective sense but we are not *of* objectivity. We are spiritual being experiencing an objective sense of the spirit we and our universe is. All objects, all forms, are true because all is God. No person, thing or condition is untrue but *belief makes it appear so in our experience*. The world does not disappear from our experience when we live in truth. The world is simply our objective sense of truth. The world is heaven – heaven as it is on earth or earth as it is in heaven.

Oh yes, the world is true! You are true. Your mind, your body, everything in your world is true. When we live in and as a conscious state of oneness, beholding God in action, in experience, then we see it as true. We have it as true. We have all as true because we have God as all.

The beholding of truth is "God's work." There is no actual work involved and none taking place. But in *experience* it seems as if truth takes place, that something very good takes place in our experience, that the evidence of God takes place in front of us, that form becomes God-like, becomes true and harmonious in front of us and all around us.

Once a conscious state of oneness has been attained, our job is over and we become as a bystander. We let God get on with being God as the oneness It is, as all. The experience of beholding God is the clarity of oneness dawning in us. We are not beholding something which at the moment is different or separate from truth *becoming* God-like. Beholding God *is itself* oneness evident in our experience. We *be* and *hold* ourselves in a God state of existence which is its own evidence. This is *beholding* God.

Now, if you can hear this, you can sit still, peacefully, and silently, simply evidencing God as the *I* of you, being all. "As the Father raises up the dead and quickens them, even so the son quickens whom he will." (John 5:21) It is God who does the works. Those works are a quickening of our spiritual faculty, a quickening of our spiritual senses, an illuminating of our spiritual senses. As this happens, the son, the daughter, is quickened.

Every person and thing in our consciousness, in our awareness, is quickened, is revealed as the truth, because we are living in a conscious state of oneness where no personal effort is exerted and none is needed, but where we behold God taking place as the quickening, as the truth being revealed as all in our experience. The truth is already present. Everything is already quickened, but in *experience* our senses are quickened that we are

able to see God clearly throughout our consciousness: "Whereas I was blind, now I see."  
(John 9:25)

Hear it again: "As the father raises up the dead and quickens them, even so the son quickens whom he will." (John 5:21) Wherever I am, there God is. Wherever I am, there God *evidently* is because I, the individual self, exist as a conscious state of oneness in which beholding is the mode of existence. Not doing, not attempting to have God do something for our experience, but *living as God as all*, and in experience, simply beholding God itself taking place as all in experience.

"It is the spirit that quickens; the flesh profits nothing. The words that I speak to you, they are spirit and they are life." (John 6:63) Why? Because I, individual self, am quickened by the spirit. I am full of spiritual sense, spiritual faculty. Therefore, I see nothing but spirit, nothing but God, as all, despite appearance. "Judge not by the appearance." (John 7:24) The words I speak to you, they are spirit. They cannot be anything different. They are life. They cannot be anything different. They are prosperity, they are peace, they are harmony, they are justice, they are fulfillment. They cannot be anything different because I and God are one.

The *I* of me is consciously of God, of spirit, of truth, of oneness. Therefore, the words I speak to you *are* spirit. The words I speak to you *are* life, and the works I do *are* spirit. The form I see *is* spirit. The amount I see *is* spirit. The person I see *is* spirit and evidently, visibly, so.

"God is light, and in Him is no darkness at all," (1 John 1:5), no difference at all. "I am the light of the world. He that follows me shall not walk in darkness but shall have the light of life." (John 8:12) Lamsa's translation reads, "But he shall find for himself the light of life." Indeed, each of us, open to spirit, attaining a conscious state of oneness and then beholding God as all, taking place in experience, shall find for himself the light of life. The beholding of God as all taking place in experience *is* the finding for ourselves the light of life.

The beholding God, or the feeling of God happening within, *is* the light of life. It is the quickened faculties, the quickened senses; it is the form revealed – not revealing, but *revealed* – as God. The peace felt, the beholding of God taking place as us, *is itself* the revealed form of God, the revealed being of God, the revealed body of God, the revealed wealth, revealed harmony, the revealed condition of God.

It is done as we behold God taking place. There is nothing else to look for, my dear friends. Nothing else has to happen. Leave belief behind. Send it out to sea forever, never to return!

The incorporeal and the corporeal are one and omnipresent, are the very same oneness, the very same form, the very same experience. So leave belief behind and experience the incorporeal "taking place," which is the corporeal *sense* revealed as God, evident as whole and perfect, healthy, vital, abundant, free, harmonious.

Now hear this deeply and clearly. "As long as I am in the world" – as long as God consciousness is in the world, as long as a God state of being is in the world – "I am the light of the world." God consciousness or a God state of being is the light, the truth of the world revealed; the light, the truth, of all formation revealed.

"God is light, and in Him is no darkness at all." (1 John 1:5) There is no division or difference at all in God consciousness. There is no separateness. There is not an incorporeal and a corporeal. There is just one, just God. And as long as I am in the world – as long as God Consciousness is in the world – I am the light that enables the world to be seen clearly.

"If a man walks in daylight, he stumbles not, because he sees the light of this world." (John 11:9) The whole world is alight as truth, as God. "But if a man walks in the night, he stumbles, because there is no light in it." (John 11:10) As long as we are in a material or human state of awareness, a belief state of being, we have no light in us nor in our world and we stumble. We stumble in ill health, in disease, in lack and limitation, in unhappiness, in poverty and starvation, in injustice, immorality, greed, selfishness.

"But if a man walks in light" – when we walk in a God state of being, in oneness, in which we've dropped all personal belief and the belief that our world or anything of our experience needs God, and instead we simply rest and behold God taking place, feel God happening, then we not only have the light but *are* the light. And we stumble not. Now it has become literally and tangibly true that *I live and move and have my being in God*. My mind is God. My body is God. My world is God. I stumble not in the light of truth.

"While you have light, believe in that light, that you may be the children of light." (John 12:36) In a conscious state of oneness, where all personal self is gone, all sense of need is gone, even all sense of needing God is gone, and we're able to simply, as a bystander, behold God happening as all, we have the light. "While you have the light, believe in the

light, that you may be children of light" – that you may be a God state of being, that your faculties may be full of the light of God, that your senses may be full of the light of God, that you recognize all as God with those faculties, with those senses.

Make full use of the periods throughout our days when we have again attained a true conscious state of oneness, rid of everything but God, able to stand back and behold God taking place, without a care in the world, without a need in the world, without a material sense in the world, simply beholding God taking place as all.

Know the light. Know that that light, that truth, that God experience is all; that no more is needed. Know that it is the truth of the entirety of you, the entirety of the universe, that you may be the children of light, the children of God, the truthful being.

Do not be concerned about you as you have known yourself to be. Do not be concerned about your body. Do not be concerned about anyone's body. Do not be concerned about anything of the physical or material sense. It will take care of itself, and infallibly does, when we are the children of light, when we are filled with light, when we are able to know all as God, as light, as truth, needing nothing; when we know and can completely rest back in the truth that earth is heaven, and simply behold heaven taking place or blossoming, revealing itself, wherever we are, as the formation of all that constitutes our world. When we can do this, when we are *being* this, we are the children of light, and then we will see the miracle of God everywhere we are.

Indeed, make full use of those periods in the day and night when you have attained conscious oneness and are beholding God in action. Know that experience as being the only real experience you need. Know it. Learn to be strong in that truth. Learn to stand strong in spirit, to be confident as spiritual being.

"I have come into the world as the light so that whoever believes in Me may not remain in the darkness." (John 12:46) As you seek God for God as God, realizing that there is none else to seek God for; as you seek a conscious state of oneness, as you seek to be free of the personal self, free of belief; as you seek to be filled with God, then *I* – the light – comes into you, comes into the world, so that as you "believe in Me, you may not remain in the darkness." God does the work of lifting your senses out of darkness into the light.

All you and I have to do is get up into that conscious state of oneness and rest, and, as a bystander, behold the presence of God, behold the activity of God, *feel* God happening, knowing the reality of and trusting the light. Know that experience. Believe, know what it



is. It is God; and because God is all, the light is the truth of all being experienced. Nothing else has to happen. All is experienced *as* God.

### God Is Unchanging; Awareness Lifts

When we experience God happening within us or as us, knowing that God *is* all, we know that nothing of our experience actually changes even though it appears to.

God is unchanging. Our *awareness* lifts. Our awareness is filled with light, and because awareness is experience, the forms of our experience change accordingly. But the change is within-out. As our awareness is filled with light we see *that which is* more clearly. We have freed experience from within-out. We have freed our bodies and our world by knowing that all *is* God. And now, as we in a conscious state of oneness feeling God taking place, God is free in us to *be* evident as all. We have freed all as God, therefore we now see all as God.

Do you see? "Whatsoever ye bind on earth ye bind in heaven; but whatsoever ye release on earth ye release in heaven." (Matthew 18:18) There it is. As we are experiencing heaven and we have released the belief in "otherness," heaven is free to be evident as everything in our consciousness. Heaven *is* everything but now it is free in us to be *evident* as everything.

How long does the evidence take? God is ever-present. God *is now*. God *is I*. The evidence takes no time because time does not exist. Only God exists. The evidence of God, fulfillment, does not need to travel from God or from you to wherever God is believed to be needed. All is God, and God is right here now. And so, when we feel God happening, when we behold God taking place, then all *is now* evident as God. The feeling of God is the God evidence. The healing is whole and complete. Peace *is*, wealth *is*, love *is*, harmony *is*.

While you have this light, while you have this experience, know that the light is true. Trust it, that you may be the children of the light. The children of the light experience nothing but light, nothing but God.

Let us sit in this conscious state of oneness for a little longer together before we end tonight.

(A few minutes of silence)

Know that the light is true. Know that the experience of the light *is itself* the experience of your fulfillment and that of all in your consciousness. Do not get up from this class and start looking for something different – a “result” in the physical or material realm. If you do, you will cause a sense of shadow in the light. But remember: light casts no shadow. Know the light as the tangible, visible all-of-all fulfillment, and get up and be free in God, in truth, in light.

Thank you, thank you!

Note: The Miracle Self definition of the word *behold* is to *witness*. Beholding is not a faculty of the personal self, not any act of personal effort or ability. It is a *receptive emptiness* or *receptive nothingness* of self. It is being the *window* of heaven – not a doer but a witnesser. “I of mine own self can do nothing: as I hear, I judge [behold, witness]: and my judgment is just [that which I behold is true]; because I seek not mine own will, but the will of the Father which hath sent me. . . . The Father that dwelleth in me, he doeth the works.” (John 5:30; 14:10)

We behold the presence and activity of God in our experience in the same way as we behold the sun. We turn to where the sun is, and behold it being what it is and doing what it does. We are simply and nothing more than observers, beholders, witnesses.

In this very way God is evident in our experience. But if once “we” become involved – if personal sense believes it is an entity and involves itself in evidencing God – God is lost to it. God is either one hundred percent *God itself* in our experience, or nothing. “Thou shalt worship no other god [most importantly, we shall not worship the personal self]: for the Lord, whose name is Jealous, is a jealous God.”

(Exodus 34:14)

When God is one hundred percent God itself in us the fullness of good is self evident in our experience.