

WOWWF2

Taking Truth Seriously

Welcome back, everybody!

We have a question. Let me just say something about questions. After this morning's class, could there possibly be a question? So let us realize that all questions come from a basis of belief, of darkness. I understand the desire to ask questions and receive answers; I myself had one thousand questions always in mind. But if you look at the nature of any question about how to evidence God, it is a question we are asking in the dark of belief. Certainly as we continue to dwell in the dark of belief there are a thousand questions about how to bring the light into our experience, but every answer is the same one answer, and that is what we heard in our first class today.

So, however a question is worded, the answer is what we heard in our first class this morning. I encourage everybody to make a note next to that class audio that says, "This is the answer to my one thousand questions." I'd paste that on my wall, then listen to that answer over and over, and contemplate it until it alights within, because certainly when we understand what we heard this morning and *live* it, minute by minute, we have no question.

Having said that, let's embrace this question, understand where it's coming from, and then gently and lovingly lead the questioner to the light of truth that they are this instant.

"If there seems to be pain, is it enough to simply be aware of the presence of the Divine, or is it good to be aware of another realization or recognition in order to be able to feel oneself closer to God, to reality?"

There are a couple of things about this question. We are what is called the Middle Path – the Christ message and way of life. Both the Infinite Way, and the Miracle Self are the

Middle Path. That means that we never need deny or try to disguise experience. I think we often torture ourselves by trying to be absolute. Here we have this beautiful one (the questioner) experiencing pain, but you see how it is felt that we should try to disguise the experience by using the word “seem” to be in pain.

I see this happen every day. I receive emails that try to disguise the experience, as if we were guilty for having that experience. Let me assure you, my friends, that I know what pain is, I know what suffering is, and it is a very real experience to us as we are going through it. Sometimes we experience so much pain and so much suffering that there is no way we can get still and find God.

So this isn't a “seeming” pain or suffering, or an “appearance” of pain or suffering. We never need to disguise our experience with such language; we are perfectly free to use plain language: I am experiencing severe pain, or I am suffering more than I've ever suffered, or I have a migraine, or I have a cancer, or I have a broken leg. I have a dysfunctional lung or kidney. This is my experience.

Now the question is, *what* is the experience? Not that I'm not having it, or I shouldn't be, or I feel guilty about having it, and I feel that because I'm a truth student, I have to use disguised language. No, I am having this experience, there is no doubt about it; but now *what* is the experience?

Well, we know the root of the experience: we have buried ourselves in the dark of belief. If I am in severe pain or I am suffering greatly, it must be because I am buried in the dark of belief. That's the first thing, so we are freed up from this ridiculous belief that we need to be something or speak in a way that we actually feel very uncomfortable about, or guilty about. “I must speak in the right language to my teacher or practitioner” — no, no, what nonsense!

Speak freely, and then make sure that you know why this experience is happening to you. As long as we remain in the dark, then everything of our life is unclear. We cannot see clearly, so we stumble, we suffer, we have pain, we become old and decrepit, problems hit up against us out of nowhere. All we've done is stumbled in the dark, and

you know what it's like in a dark room—we never know what or when we're going to fall over next.

Now, how do we lift ourselves out of the dark and fill ourselves with light? And along with this, let us make sure we always realize that *all we need is light*. We don't need healing; we don't need prospering; we don't need loving. All we need is the light by which we see clearly, because in sufficient light, we see that we are already divine being, that our world is full of good. Again, revisit our first class for a wondrous discussion about this.

So there are two aspects to being filled with light. The first is to know the nature of the experience. It is not enough just to be aware of God, because if we're still stuck in the experience, then we are attached to it, and all our God awareness has little or no effect. It is only that which we *release* that can evidence itself as good or God, because in God there is nothing to hold onto. We are completely released and free in God — why? Because I *am* that. I am and have all that God is and has, and I can't separate myself from it even if I tried. So if I'm holding onto something, wanting something, then I have a belief in *separation* from God instead of *oneness* with God; there we are back in belief again, and belief is darkness.

So the first aspect is to understand that all experience except the God experience itself is that of darkness, that of belief. It is not an entity; it's not a thing. It doesn't actually have any substance or form of its own. It has no power of its own; it is simply darkness, or belief.

If you can imagine stumbling around in a completely dark room, and you trip on something and fall over and bash your head so that now you have a cut on your head and a headache, you would never say that that which you stumbled on has power and caused you to cut your head and have a headache. That which you stumbled on has no power to do such a thing. It was we ourselves who couldn't see and therefore stumbled, and are therefore now having this experience. This is the nature of all experience except the God itself experience. Illness, disease, accident, lack, limitation, unhappiness — these are not entities; they are just illusions.

Think about that — there is no entity except God itself. The injury from an accident is not an entity, no matter how convincingly it appears to be so. So we may look at that cut on our head and we may experience that headache, and it certainly feels as if it were an entity. We have to somehow muster up the spiritual strength to realize that it is not an entity, it has no power, it is not a thing happening to us. It is an experience, yes, but so is a bad dream an experience, and that which appears to be a painful, disharmonious or lacking, limited entity has no more substance or power than that dream. What happens when we wake up from the dream? The cut and the headache, the experience, is no longer there.

Somehow we have to be able to live for a little while with an experience like this. The Master says to let the tares grow side by side with the wheat. In other words, don't fight the appearance or the experience, and whatever you do, don't try to heal or prosper or harmonize the experience because if you try it, all you are doing is operating in the dream, and it is inevitable failure.

Recognize the experience; do not go to battle with it. Realize its nothingness. Any problem can only remain in our experience as long as we are feeding it with a belief in it, as long as our attention remains on and attached to and desirous about the problem.

Is it easy to remain detached and free of it? No, no, very often no. Nevertheless, this is the secret of now evidencing God where ungodlike experience is taking place, so work as hard as you can to recognize the experience as the nothingness it is and keep your attention away from it. If you are struggling, then reach out for help, but do first do the work yourself as best you can.

There is the first aspect of becoming free, and let me say that without the knowledge of this aspect, without knowing the nothingness of every experience except the God itself experience, we cannot skip through to God and evidence God. The door to the kingdom of heaven is opened by our being able to know that experience is nothing, and our releasing of that experience.

The second aspect is to fill ourselves with a love for God. We must seek God *for the God experience itself*, not for anything that we hope to gain from it. Again, is this easy? Very

often not. We have to muster all the spiritual strength we can to fill ourselves with an interest in God *for God*.

It really is a miracle what happens when we stop seeking truth for our benefit and seek truth for the sake of truth, for the love of God. We witness the miracle of our bodies and everything in our earth, either quickly or sometimes very slowly and gradually, as we let them go and place our attention on God for God. That is because when we stop caring, when we stop desiring the good of our body and the good of our world, God is free to be evident *as* our bodies and our worlds.

So the more light we fill ourselves with in seeking God for God, the more we see God as our released bodies and worlds. Remember one of our truths — “That which we have, multiplies;” so as we seek God, as we have more and more of God awareness, the good, the health, the prosperity, the love, the harmony of our bodies and worlds multiplies. But the minute we attach to some thing or some condition and want something for it, our minds are full of *it* and the desire we have around it; now *that* is what we have, and so *it* multiplies in our experience. Our disease multiplies; our lack multiplies; our problems multiply.

It really is a miracle to watch what happens when we truly let go of everything that seems to be. We literally detach from it as if it didn't exist at all, *which it doesn't*. Do you see that? Everything that we believe is real is just a *concept* of the real. So we fill our minds with concept after concept and then try to improve or heal or prosper those concepts. We are operating in the pitch black of unawareness, and all that will happen is that our problems multiply. But as we *empty* ourselves of our problems, as we truly detach from them, so that they are no longer in mind, we're not paying them attention any longer, and we're seeking God for the love, the joy, the celebration of God itself, then either quickly or very often gradually we begin to see clearly.

The body starts to become better, and as we keep going, a complete transformation into a beautiful youthful vital health occurs. Our finances begin to flow more plentifully and easily. Our relationships improve, or we realize that we need to make changes in relationships and we're happy to do so. Our home life becomes more beautiful; our neighborhood become safer and more joyful. The world opens up to us as the God, the

good that it truly is. This is all the result of just one activity, and that is seeking God *for God*. Again, all of this we've had, beautifully, in the first class.

So to the second part of this question: Is it good to be aware of another realization in order to be able to feel oneself closer to God, to reality? Yes; we have just heard it.

I cannot share with you enough the seriousness of truth and how seriously we must take truth. As we heard in the ten-day discipline class, and we'll be hearing more about this, the minute we each turn to truth, that first day we discover truth, we have to realize that this is a very serious thing we are about to embark on. It is a very wobbly wire to walk. It's a bit like each of us trying to walk the circus high wire.

For the very first time we climb all the way up there and start walking on that wire. It is a very wobbly wire to walk. I cannot share with you enough how seriously we each need to take truth in order to be safe, in order to actually evidence the promises of truth. Because by the degree we do not understand the pure Christ truth as given to us by Joel so wonderfully and thoroughly, and in the Miracle Self, by the degree we are still stuck in metaphysics and are trying to apply truth to our human lives, we are walking a path that is laden with bombs — with troubles, with discords, with diseases.

In other words, if we don't take that wire-walking very seriously, all the time, we are, one day, more likely to fall off and break ourselves than we are to be able to walk it safely. This is a message none of us want to hear, I know that as well as you do, but I would be remiss if I did not emphasize the seriousness of truth for us.

If we were studying to become a surgeon or an airline pilot, and hope to succeed, we would have to take our studies very seriously, would we not? We cannot casually enter such a path without expecting to fail, so we would apply ourselves, and these students of course do apply themselves very thoroughly each and every day. We must be equally, if not more, dedicated, devoted, ceaseless in our truth work.

Now, the rewards are boundless; the safety, the protection, the immunity we open ourselves to as we take truth very seriously are limitless. We find that we never again need take a single thought about ourselves, our bodies, our businesses, our

worlds; that true good is our natural identity and experience; that we live literally by the one power of love, of good, of harmony – not by taking thought for these things, but by experiencing them living themselves as us.

But we cannot afford to take our eye off the ball. As we heard in an earlier class, the pursuit, if you like, of truth is the single most serious and important endeavor of our every day. Nothing else comes close to the seriousness and importance of our maintaining truth each day — not health, not finances, not relationship, not home, not business, but the maintaining and the building of spiritualized consciousness is the single most important endeavor of our every hour, every day.

That is because God *is* all. All *is* perfect life, harmony, abundance, love, joy. When we know that and then pursue it for its own sake, then we see it. We have removed ourselves from the dark of belief and brought ourselves to the light. Now we are the light of the world, and our light can shine so freely that all men are blessed by it and freed by it. The glory of God — the health, the abundance, the joy of truth — is evident wherever we are.

This is the most important aspect of truth: that it is universal, not personal; and so our whole existence becomes that of the universal good made evident for all people (no matter how we may describe those people), for all things, for all conditions. Ultimately this is our responsibility of existence — to be the light of the world, to bring forth the glory of God wherever we are. What a difference between that truth and our futile efforts to improve the personal self!

Now, any of us can make that leap this day just by bringing forth some spiritual discipline and most importantly, by abiding in and living by what we heard in our first class. I hope you can receive what we have just heard because it will save you much pain and suffering and struggling if you realize that truth must be taken very seriously.

Well, I think we've arrived at that time again, so let us take our break. Let us now, with what we have heard, go and have a joyous, free, released break. Keep our conversation

in heaven; seek God for God; make it joyous, never a burden; be free in *God is*, and then we will all arrive back very ready for a fruitful meditation together.

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