Donatello’s Mary Magdalen is a toothless hag with cavernous eyes and a weather-beaten scarred complexion as if she’d once been caught in a blaze. Various lengths of hair flow like lava past her shoulders, over her corrugated breast, and onto spindle-like arms angled in prayer. Her long delicate fingers point heavenward but the hands are not quite touching as if contact might spark combustion. Even her tattered garment looks to be made of inverted flames. From the lambent fringe of hair upon her forehead down to her naked feet, the overall impression is one of moltenness, of some ongoing interior conflagration, of ardor turned bonfire. Her expression is ecstatic.

This wooden image is not a representation of the contemporary of Jesus but rather it is a summation of the long-term effects of her brief acquaintance with him. Focus has reverted inward, and little by little the world which she had accrued to herself from birth has melted away leaving only the sizzling newborn core of life. The artist was in his seventies when he sculpted her.

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Newborns are the blind ambassadors of Truth. They are the steamy essence of identity. They come into the world knowing, but what they know is far from what they are about to experience. Soon their sealed eyelids open and focus is thrust outward toward an unfamiliar horizon. The urge to know – to replicate the prior state - is irrepressible. Information abounds and accruing begins. Identity is concealed beneath a thickening mantle of knowledge, and the universe within is forgotten like a waking dream. Only one among us ever remembered. Only Christ was able to communicate that scalding intelligence, to say in this world what the inarticulate neonate cannot. All others must sooner or later begin the strenuous task of living counterclockwise, of turning away from the external picture and refocusing on the kingdom within.

* 

I want to strip away the world that I have welded to myself since birth. I want to banish every thought and thing I did not own when I weighed in at eight pounds and so many ounces. Actually, I have been paring down from early on, mostly getting rid of tangibles, continually weeding out my surroundings to match my psychological horizon which is the desert. Thomas Merton wrote that the desert is the monk’s horizon no matter where he is. I used to feel compelled to live there but now I see that the desert is in me.

I want to know only that which I knew in the beginning. To do this I must focus within. I must turn toward that brilliant inner sun which alone is powerful enough to melt away the accrescence of human existence. I want, therefore, to live a makeshift life. I want to live in a ramshackle dwelling and look like a hag. I want to be the Donatello Magdalen. I want to be the Donatello
Magdalen because I have twice known her rapture, because I want to know it as she does – without end.

It is much easier to do away with things than thoughts. Too many conscious thoughts are like enemy missiles that must be annihilated midair before they cripple integrity. This requires unflagging vigilance and discipline. But it is the subconscious, where the psychological land mines of unarmed childhood are hidden, that has required the most devout scrutiny, the most patient probing. This in turn has required considerable time alone and silence, and occasionally, on the brink of exposure at the height of tension, a good ear. These things I cannot not do. I must be unencumbered; I must be free. The only way to unalloyed identity is deep within, and I must clear away every obstacle.

The deadliest thoughts are not considered immoral. They are considered reasonable, acceptable, popular. They are deadly because they validate accrual which increasingly mantles identity. But neither they nor the psychological land mines of childhood can endure because they are not part of permanent essential identity. Either humility detects and rejects them or they are acted upon by internal forces. The weapons of internal warfare – faith and grace – are innate and supreme. They are the ultimate weapons of mass destruction, not in the mythical battle of good against evil, but in the real and relentless devastation of the temporal by the eternal.

Inner space is as deep as the farthest reaches of outer space. It extends all the way back to the brilliant, ubiquitous, original atom of LeMaitre. But within, this helios is God. As I labor to scrape away the scurf of accrual, I join forces with faith and grace, and I approach the majestic Host of Being within me. There is no subconscious there, and I shall know even as I am known. This is the rapture, the burning bush that is not consumed. Then shall I be the sun, even as I am the son.

*

Our father. Tectonics shift, infrastructure collapses, bloodlines dissolve. I have called no man my father upon this earth. God is my father - not heavenly father but immediate family. He is my protector, my provider, my Darling. His presence is to me like a garment that can never be removed, like a second skin that adorns my face and hands, that part of a person that is most involved in an embrace. I have no fear of my father because he is perfect love, because love is love only; it is neither merciful nor just. Mercy and justice are far less than love because they are figments of a mortal dream. Love is defined by itself alone. Glimpse this and behold immensity, immediacy, unimaginable power.

I was reading in the book of Isaiah, Fear thou not; for I am with thee. When my eyes fell upon the italicized I am, a great voice resounded and spoke the two words. The voice was as an earthquake but it caused me no fear. It shattered time and space though it did not hurt to hear it. The world including my body instantly vanished. And I saw as I had never seen before but not with my eyes. Eyes could not have withstood such radiance for I was in the midst of the sun. God is beautiful! Astonishingly, breathtakingly, rivetingly beautiful! In that moment I knew myself as I had been created: incorporeal, yet more myself than I had ever been. In that moment I knew perfect love. I felt its warmth and exquisite joy and inconceivable power. Nothing human
or earthly, nothing imagined can begin to compare. I knew this was eternal truth, this was reality, this was home. Here was my father who sees himself in me, who knows, loves, and forever sustains all his infinite creation. The love that is God is immutable. It excludes no one, condemns no one, favors no one.

I was standing alone near a mirror in a small room. I had just pressed against a surface wet with lye and my skin was crimson with burning. I’ll be scarred for life, I said to myself hearing it hiss. Oh no you won’t! commanded my own voice loud and clear inside me, contradicting my anguish and the evidence before me. At once the world disappeared and I was in the heart of the sun. All I could see was beauty and light. All I could feel was warmth and joy and power. And I knew all, and the all that I knew was good. But soon a thought intervened. It suggested I turn to the mirror so that I could really see. But the second I turned, gravity reclaimed me and the world reappeared. I saw that my skin was as new. I was exultant but downcast. I had been healed but I had fallen for the lie that I could see more through my eyes than I could through the Spirit.

A figure of a man hanging from a giant metal cross looms dimly in a darkened arch high above an altar: Lamb of God who takes away the sins of the world. Grant us peace. The crucifix is my ruling constellation. Fixed in the dark dome of thought it gleams, the unfading standard against which reason, morality, and law evanesc. I wear no external representation because I am in awe, because he too is within. He has healed me of affliction less when I have asked than in the quiet random moment when the certainty of his presence and purpose overcomes me and I am healed. Rife with deadly sin I am healed. In an instant, in the twinkling of an eye, he has healed me. The crucifix has given me endurance in suffering. It has made forgiveness, though excruciating and prolonged, necessary and possible. It has made wealth and prestige undesirable and meaningless.

I have dreamt that I was sitting at a long dark wooden table, that I was looking down at a plateful of food. I wanted to ask what was in the plate lest it was flesh but before I could speak, the food was in my mouth. My mouth was so full I could not ask, I could not swallow, I could not even chew. The food in my mouth was lamb. It said, A new commandment I give unto you, that you love one another; as I have loved you, that you also love one another. This is my commandment, that you love one another as I have loved you.

This is Everest, and the way is clear. For me, there is no other commandment. The rest have disappeared like stars in the radiance of the risen sun.

In the beginning was the Word. Then were the words of a serpent, apt imagery for the tongue, the architect of language. Trust in these words precipitated the world which is the lie about the Word. The earth is to the world as creation is to fabrication. The purpose of creation is to be, while the purpose of fabrication is to try to be, an endeavor that requires consent and participation. The world is a tenuous setup. Like all economies the majority must believe and invest in it to keep it going. Like all fabrication it cannot last; it cannot withstand the juggernaut of eternity. Nevertheless it will try, and so it is the business of the world to enlist all in its
service, to keep attention thrust outward upon itself and away from the kingdom within. Thus
crкуal, in the forms of knowledge, possessions, experience, and responsibility, begins at birth.
The world takes no thought for the child but to make him one of its own. In the twenty-first
century A.D., the number who toil in the world’s behalf is legion.

* 

The light of the body is the eye:
therefore when thine eye is single,
thy whole body also is full of light . . .

There is a great light which is the true life of all creation. Its radiance is immeasurable. The
source of this light is God who is love. Time, space, and density do not occur in this light which
is the true life of every man and all creation. This true life can be seen only with the single eye,
the unified lens of Spirit. The single – or first - eye is not anatomical; it is a way of seeing. Single
eye vision is true; it sees all, and all it sees is beautiful and good.

And the serpent said . . . in the day ye eat thereof,
then your eyes shall be opened . . .
And the eyes of them both were opened . . .

A visual cataclysm occurs: the single eye splits in two. This divided lens refracts light. It forms a
prism causing the great light to disintegrate into a colorful spectrum of light and dark tones
which convey density and distance. Split vision beholds a three-dimensional creation. When split
vision occurs, Man, who is within and of the great light of Spirit, appears as mankind who is
separated from it. The infinite brilliance in which Man, the son of God, lives and is conscious of
his oneness with the Father is now inborn and projected outward through a mental prism away
from the self. The terminus of this externalized light, known as the sun, is the result of the
collective split vision of humanity. The enormous energy of single eye fission spontaneously
precipitates a three-dimensional replication of what has just been experienced as an exclusively
spiritual universe. Single eye fission equals eviction from Eden equals the silent big bang.
Paradise lost is the immediate consequence of altered vision. It is the default setting in the switch
from single eye vision to seeing with two eyes. God never created a physical universe.

The physical universe is a recent phenomenon. Three-dimensional man exists upon a rotating
brief horizon of the now imperceptible great light of Spirit, at the focal plane of split vision. But
physical existence has no life of its own. It is a plastic reverberation of the only true life which is
spiritual. Split vision cannot alter the spiritual fact of life, only the perception of it. Reality is
infinity, the eternal now. In split vision, infinity becomes time, and spiritual events are mantled
in a geological pretense of eons that never were. Beauty and goodness are not wholly evident in
the crepuscule of refracted light. Time traced backwards through space inevitably ends and
begins at the great light.
Schema 1
Single Eye Vision

All Creation

Love

Infinity

GOD

Reality

Light

Man: Son of God
(male and female as one)

Paradise
(seeing with the single eye)
Man is to God as the sun is to the universe. Each concept of God’s creation represents His spiritual nature in some measure. But when God created Man, He brought forth a being that was His equal in virtue: a child, a Son, who represented the fullness of His spiritual stature. This child, Man, was excellent in goodness and purity. At one with God, he was enveloped in light and warmth and power.

All creatures, including the child, Man, were created in the our/the Elohim/the plurality of God’s image and likeness as well as in the singleness of God’s being: male and female in one. This perfect spiritual union was at first, and still is, the essence of each individual being.

God created all and creation ceased with Man. As the final act of creation, Man did not see God create. Equal to the Parent in virtue, the Child was without power. The need to see that God alone has power generated change.

But there went up a mist from the earth,

and watered the whole face of the ground.

In an instant, metamorphosis occurred and herein is the natural man, the man of dust, of three measures of meal: a measure in length, a measure in width, and a measure in depth, a solid body. Not obviously spiritual, apparently three-dimensional, he is the man of the ground or humus: the human.
The human is not conscious of his spiritual origin and existence. Single eye fission has decimated his perception of being. His split lens prevents him from experiencing firsthand the one supreme light that created and illuminates all, and in which he lives and moves and has his being: a state of pure goodness, intelligence, joy, truth, integrity and, above all, love. Hope is the resonance of paradise within.

In the darkness of spiritual ignorance abide hunger and fear. Here loom only the mortal vestiges of a godless progression of an evolution of matter. But beneath each pinchbeck link in the evolutionary chain lies the golden truth of divine ordination: all creation is spiritual, brought forth by God, each after its kind. The physical universe which appeared at the moment of change - of single eye fission - is merely an ad hoc fabrication, a jittering three-dimensional record, of spiritual events to which no flesh can attest.

Our horizon is symbolic. The sun is Man, the son of God, in the heart of his Creator, eternal, and resplendent with the light, love, warmth, joy and power of Spirit. The moon is man, the son of man, three-dimensional, isolated, bound to the world, reflecting in the dark. The universe displays the perpetual support and bountiful goodness of devoted parents who ever care for their child; it also manifests the grim shadows of need and helplessness that haunt the prodigal son. But the dim twilight of human perspective projects certain proof that the light prevails because in the immense face of celestial darkness infinite stars are beacons, and the moon is the sun’s nocturnal witness.

. . . she shall be called Woman, because

she was taken out of Man.

A divided lens beholds a divided creation. Blind to the Image in which Man was made, this man of the twilight is blind to the wholeness of Man’s nature. Divorced from God, he is divorced within himself. He overtly represents only half his actual state of being. Like the moon seen from earth the full nature of Man in each human being is half evident, half hidden.

The submerging of half the personality has engendered within the twilight man a profound sense of incompleteness and a subliminal drive to restore unity within himself through the act of procreation. But no worldly means can satisfy the irresistible urge to regain the Firstborn image. Patterned upon that spiritual state of wholeness, the conjugal union yields an earthly replica of the Firstborn image in the young child. The young child is the fullest human expression of the purity, humility, and goodness of the Firstborn, the Only-Begotten. This child is the salt of the earth, but he is external and leaves man yet thirsting for wholeness for the kingdom of heaven is within.

Half in darkness, man hungers for the Light. This spiritual hunger prompts the human desire for food, procreation, and possessions. But a man must find enlightenment within himself not without. He must work diligently to clear away the mental miasma that interferes with the outward flow of the now-inborn great light. Doing so causes a truer reproduction of the paradise within to appear upon the visual horizon. True enlightenment – knowing not knowledge - reveals spiritual wholeness and healing.
Spiritual wholeness dispels darkness. In its light the hunger for possessions vanishes, crumbling the yoke of prosperity. Blessed in spirit are the poor for theirs is the kingdom of heaven. Spiritual wholeness satisfies. In its light the hunger to reproduce subsides. Growth in spiritual wholeness gradually eliminates the sense of division from which man suffers and ultimately brings to light what God has - from the beginning - joined together. Spiritual wholeness nourishes. In its light, hunger for food diminishes because the spiritual appetite is filled. Spiritual wholeness delivers man to the threshold of his heavenly home where one day all creation shall rest together in eternal harmony. Spiritual wholeness hastens the journey homeward to celebrate the full realization of Man’s filial perfection. A man is born of the water of maternal birth until, one way or another, wholeness is achieved and he finally reawakens into the radiance of the Spirit. Then he will not die anymore.

In the kingdom of heaven the wedding is ready but the occasion is spiritual. It is the full realization of the male and female in one, in Man as in God. Therein are the end of hunger and darkness, and the cradle of serenity and joy. Therein is home.

So he drove out the man; and placed

at the east of the garden of Eden

Cherubims, and a flaming sword which

turned every way, to keep the way of

the tree of life.

Paradise flourishes within each man and at the center of this garden stands the tree of life: one’s true being, the son of God. When mankind, whose task is to discover this holy child, first appeared, the need to shield the child was instant. Grace was essential and faith, the flaming sword which turned every way, to keep the way of the tree of life, was wrought.

The tree of life is eternal and man is its ephemeral bloom. The body is formed of the soul and the flesh: the vital and the provisional.

Each human enters the world housing the mechanics of grace and faith. They are the almighty guardians of man’s sacred legacy. They are divine tillers of freedom and purity. Grace and faith are the leaven of God which is hid in the three-dimensional man. They knead the soul, sifting, refining, uplifting, diminishing density till the whole body . . . be full of light, having no part dark.

Grace summons every man, Follow me, inspiring all to abandon worldly goals. It generates the vision and the strength to move toward the full realization of one’s true identity which is spiritual. Its lofty voice beckons irresistibly, Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.
The serpent of self-will is beguiling and the struggle against its binding coils is agonizing. But because of grace, release is inevitable. Through grace, the darkness is left behind, and the pain of redemption gives way to the joy of resurrection, the son of man to the son of God.

Hell is the annihilation of all density by faith. This purifying action upon all that is perishable is accomplished by a metaphysical burning physically experienced. It is an ongoing process which will cease when universal spiritual wholeness is absolute.

Faith is inborn and there is nothing hid from the heat thereof. All worldliness glitters briefly. It cannot survive the radiance of faith and, like the two-sided coin, bears a duller, grimmer aspect: that of its own destruction.

* * *

When the inward child is not esteemed, the outward innocent suffer. Suffering children are the random yield of mass spiritual neglect. They are an external representation of a collective interior state. They are the staple of adulthood’s pawned integrity. They are the inevitable harvest of materialism for they are its cure: their pain touches all.

Pure, humble, and good, the young child is at one with his heavenly hosts, grace and faith. The young child is the earthly paragon of that which was in the beginning with God, all that is real, sacred, and dear. He is the avatar of Bethlehem’s bright star shining in the darkness, guiding the way home. The return to childhood is reflex for Childhood is man’s true state and he will one day be blissfully conscious of his return to it forever.

* * *

The world pretended to love the young child when it really feared and hated him. It sought the young child to destroy him and lied to the wise men, saying, . . . when ye have found him, bring me word again, that I may come and worship him also. But when the wise men beheld the young child, they recognized the Christ within themselves. Perceiving the Light, they never returned to the darkness. And just as the children of Judaea fell prey to Herod’s pride, the children of this world succumb to its vanities. But just as Herod never found the Redeemer, the world has never touched the redeemed. That child, the beloved son of God that lives within each man, is safe.

Within the wicked lie to the wise men, the darkness betrayed itself through Herod. The words echo through the ages revealing the secret of eternal life, the key to the kingdom of heaven: Go and search diligently for the young child. All must find their way back to the young child, for of such is the kingdom of God.

Go and search diligently for the young child who is safe in every man, who is full of peace and joy and light. Home is where the young child is. Go and search diligently for the young child. Become him, for he is everlasting and in him is the resurrection, and the life.

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The picture exterior to the retinas is a projection of an interior scape which also extends all the way back to where the stars coalesce into and beyond the big bang and vanish into the great light of Spirit. This interior trajectory is why, in the twinkling of an eye, so quickly, so simply, we shall see God. It is why Christ said the kingdom of heaven is within. It is why there can be no separation from the love of God, from Love Itself. This is true of everyone and of all that have life. There are no exceptions. The kingdom of heaven within is impregnable to external forces including the self.

The interior picture and the exterior picture both begin at the retinas which physically comprise the prism of split vision (the result of single eye fission), and they both end at the big bang and vanish there into an eternity of unmitigating love and light and beauty and joy. There is one distinct difference between the interior and exterior pictures: internally there is no measurable distance between the retinas and the big bang; between the retinas and the great light of Spirit.

At the moment of single eye fission the all-powerful, eternal and seamless law of Love perfectly reconfigures into a vast spectrum of laws which work together in the temporal universe to: hold the planets to their paths, sustain the now physicalized creation and, most urgently, keep the perfect child within safe from human ignorance. These constitute the laws of physics, nature and being - respectively - in this world. This phenomenon is the immediate result of both individual and collective split vision, or single eye fission.

Though man has readily sought to understand the temporal laws of physics and nature, the mechanics of all that can be observed, he has generally been insensible to the eternal law within, whose workings are beyond the reach of reason: the subjective law of Love, and its tireless enforcer in this world, the invisible flaming sword of faith, which turns every way to protect the tree of life, the perfect child of the Spirit, at the center of each individual.

Man has labored to harness the laws of physics and nature for his own uses but he continues to misunderstand, ignore and overlook the subjective law of being. In tragic disregard of the enforcer within, he continues to believe that cooperation with the laws of physics and nature, successful navigation through countless laws of his own making, and adherence to the Ten Commandments are either all that is required of him or the best that he can do in this world. But the high cost of spiritual ignorance is palpable and the universal price of free will is astronomical.

The child of God, Man, sees existence through the single eye of Spirit. When single eye fission occurs, the consequences are catastrophic, spectacular and measurable. They are also orderly because the supreme law of Love may be alternately perceived or reconfigured but never weakened. Splitting the single eye of Spirit in two, single eye fission precipitates the physical universe (paradise refracted), an occurrence otherwise known as the fall of man and the big bang. Gravity, downward thrust, is the hallmark of the new realm, symbolizing the transition from the heights of Spirit to the depths of materialization, the nadir of existence; there is no lower point.

In descent the sons of God become the sons of men, each individual seeing anew through the prism of split vision. This phenomenon is at once an individual and collective experience. Also in descent the sons of God, being last in the order of creation, take down or materialize the rest
of creation with them. For this reason especially, aside from honoring God’s eternal love for all that He created (God’s love for an ordinary housecat far exceeds the most devoted parent’s love for a child; it’s the difference between Niagara Falls and a trickle, respectively), the sons of men – mankind – owe their antecedents in creation a special debt of compassion and protection; the innocent who, through no fault or intent of theirs, have become subject to hunger and the brutal ignorance of mankind.

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When single eye vision undergoes single eye fission several things happen at once to the individual:

1. A barrier goes up to protect the tree of life: the true eternal man who has never left paradise; the perfect child of God, of Love, of the Spirit, who remains in Eden’s midst.
2. A shadowy simulacrum of this child appears just this side of the barrier; this is the soul which is not eternal, unlike Spirit.
3. Perception is split in half and beheld as through a prism causing the physical world to appear – beginning with the body – in a discrete temporal reality that appears to have a distant past.
4. Hunger begins - all manner of it.

Symbolized in Genesis by cherubim and a flaming sword which turns every way to keep the way of the tree of life, grace and faith form an impenetrable barrier like a meteorological blocking high pressure system to surround and shield this tree, this perfect child of God in paradise at the core of each human being, from the low pressure/high-entropy state of split vision: the world, Herod. Here, grace and faith are sovereign and have nothing whatsoever to do with human will. Rather they are – in each individual – the sole and absolute arbiters of the unbreakable law of Love. Until wholeness is realized, grace and faith work ceaselessly together, grace imparting truth, and faith, the flaming sword, incinerating all imperfection. They are giants within from whom there is neither escape nor successful evasion. They function as the subjective law of being in each person. Nothing worldly or temporal – neither the grossest sin nor the most dire catastrophe, neither death nor disease of any kind, nor any worldly satisfaction – can cause the impenetrable barrier of grace and faith to weaken or fall. Eden’s child is forever safe – from self, from the world, from Herod - within each human being.

Just this side of the barrier exists a temporal facsimile of Eden’s perfect inner child. But while the perfect inner child is one with light and joy and is whole, its temporal counterpart dwells in shadow and fear and loss. From the depths of human being this shadowy child is at the mercy of the human it inhabits, receiving light only from individual human consciousness which receives light solely through grace and faith, not reason. Within the human child this inner child of the shadows is at first, like the individual consciousness to which it is bound, primarily at the mercy of the adults in whose care the human child happens to be placed.

This shadowy child is the soul, and the only changes the soul can experience are transitions in atmosphere from darkness to light until ultimately dissolving into the great light of Spirit that is Love. Unseen and drowned out by the noise of the exterior world, this child, the soul, must be
tended to, protected and cherished by its caretaker with the same devotion expressed by the most loving parent for the outward child of procreation, by the tenderest, most vigilant mother for the child in her womb. The soul and the subconscious are synonymous.

The anatomical location of the soul is the gut, the viscera, the dark garden of human existence, a profound contrast to the radiant Eden on the other side of the protective barrier of grace and faith. Only humans need souls; no other life form requires reconciliation to Light, to Love.

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When the individual is materialized, spiritual wholeness fractures into components which symbolically correspond to various aspects of spiritual integrity. Where once all was one in perfect spiritual harmony, now heart, eye, brain, liver, intestines etc., become apparent and distinct from each other though they are interconnected and interdependent. When the eye is single, love and intelligence (heart and mind) are fully integrated; they are one. When vision is split so is heart from mind often presenting a troubling choice between them in thought and action. The unified framework in which these parts are contained expresses the original state of individual spiritual being.

The spiritual whole exceeds the sum of its physicalized parts. When we see with the single eye we know our wholeness: We are each the perfect union of male and female in one, an undivided spiritual being, the perfect Child of God. In the physical realm we see through the prism formed by single eye fission which has split the single eye of Spirit into two anatomical eyes, perception through which – in all things – is divided. In this state we perceive that we are either corporeally male or female, only half of what each of us really is, the other half being the dark side of the moon. That which is concealed in the physical state is fully illuminated in the spiritual state.

In the physical state of human being, individual spiritual wholeness splits into two apparent anatomical groups: the male and the female. Division being the defining characteristic of split vision, these two groups further split into two major groups: the heterosexual and the homosexual. In the person where the two original divisions – the male and the female – are evident, spiritual wholeness - the one true eternal state of being - is borne out in the flesh.

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The gut – not the heart and not the brain – is the most profound area, the core, of human being. While the heart symbolizes love and the affections, and the brain represents intelligence and thought, they are like rays extending outward from the sun, offshoots from the center of human being, the gut, which is home to the soul, the seed of human existence. The soul and individual consciousness are inextricably joined until the soul vanishes into the unimpeded great light of eternity. The gut is their way into the world, the point of arrival from beyond the maternal womb into the awaiting fetus.

Past the gut and beyond the soul, from the threshold of individual human being, grace and faith send forth healing edicts of divine truth and revelation. These extraordinary internal messages are always wholesome and beneficent, never otherwise. Messengers of eternal light and good,
grace and faith are incapable of generating harm. They speak with one voice which conveys the supreme power of heaven. This voice speaks and Love’s will is done on earth as it is in Spirit both inside and outside the body. The voice is heard internally only and ranges in volume from whisper to holler. It speaks in the language of the host person and in the exact same voice as that person. It speaks suddenly and briefly with perfect clarity and absolute authority over all things worldly. It addresses the mind of its host as you, as objective other (the inner child of the soul speaks in the first person terms of I and me). Its commands are irresistible and submission to them is involuntary and concurrent with its utterances. All things are subject to it including all disease, injury, ignorance and hate. It exposes blame and guilt for what they are to God: nothing. It contradicts fear and reverses its corrosive effects in less than an instant. Correction and healing are immediately perceived and experienced both within the human host and without. The voice of grace and faith is unresponsive to human will; it speaks when it wants, always surprisingly. A quiet mind and a quiet environment are not necessary to hear it. Fear and panic are no obstacle to its reception and efficacy and are, in fact, routed by it. Jesus Christ was the earthly embodiment of this voice, the personification of grace and faith.

While grace and faith are all-powerful and their unified voice springs upward like a fountain from the depths of the gut through the center of the body, and requires no volition from the host to achieve its healing effects, voices of evil originate superficially in the ear, are legion, and are incapable of achieving their negative ends on their own. Evil is live in reverse. To live in reverse is to immerse consciousness in density, in the material, in the external, and thus to steep the inner child of the soul in overwhelming darkness, and to render oneself utterly deaf to its first person pleas and messages and to the healing edicts of grace and faith. The voice of grace and faith is completely unrelated to psychic phenomena including channeling. Quiet unselfconscious wondering elicits answers internally and externally, often immediately.

Grace and faith are the source of intuition and imagination which are therefore associated with eternity, limitlessness. Reason is limited existing solely within the confines of the human mind. Grace and faith generate knowing which is whole; reason generates knowledge which is fragmented. Knowing is to knowledge as the sun is to the spectrum. Reason cannot fathom beyond the five senses which are primarily associated with the head and fingertips, extremities situated much farther from the gut, the threshold of paradise, than the heart, the organic symbol of Love. Reason’s domain is the small picture characterized by randomness and probability: the world. The domain of grace and faith is the big picture defined by certainty and immutability: the kingdom of God, Spirit.

The term Enlightenment has been applied to the acceptance of demonstrable scientific fact relating to the universe over ignorance or blind belief in the mysterious dictates of religious dogma. The engines of industry and science have been highly successful in advancing the purpose and goal of the world which has been – from its beginning – to endure by fabricating an economy that would deceive men into seeing themselves as gods, as sources of power, capable of creating and sustaining their own realm of existence discrete from Spirit, and of determining their own fate. However, true enlightenment eclipses the scientific: It is spiritual and highest in the order of the evolution of thought. It is the advancement in understanding from the physical sense of existence to the spiritual. This is true enlightenment because Spirit is the source of all Light; all else is penumbra.
Religious doctrines, however well-intentioned, have nothing to do with spiritual enlightenment. Rather they are emissions from the same dimly lit cranial laboratory used by scientists: the intellect, the progenitor of reason, which cannot discern beyond the senses. Yet scientists fare much better than the high priests of theology because they are using the appropriate tool for their task. While reason is the right tool for understanding the details of temporal reality – knowledge – it is useless when it comes to understanding spiritual truth – knowing. Only the voice of grace and faith imparts knowing, sometimes directly sometimes through intuition and imagination.

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Swaddled in darkness and isolation the inner child known as the soul strives for attention. Like the infant crying for solace in the night, the soul pleads for the redemptive sunlight of grace and faith as it is reflected by the moon of human consciousness. Please don’t put me in a bad place is the soul’s lament which should be met with the reassuring and unwavering vigilance of the most loving father for his defenseless child. If individual consciousness is deaf to the urgings of grace and faith, if it is blind to the radiance of Spirit within, if it focuses solely outward upon the temporal, the twilight, the world, then the soul receives no light, and the darkness in which it lingers is profound and unrelieved. The individual may feel quite content in the world while the soul feels buried alive. It is easier for a camel to pass through the eye of a needle than for the soul to receive any light in such a consciousness.

Every latent pang of childhood, all sustained guilt, stress, grief and blame, and all worldliness and spiritual ignorance help to keep the soul in darkness until consciousness, like concrete submitting to the blade of grass, finally admits a ray of light and glimpses the darkness for what it is – impotent – at once at least partially eliminating its haunting effects upon mind and body like the heat of the rising sun upon an opaque morning mist. To remain on medication without the benefit of honest and purposeful self-analysis deprives the soul of liberating revelation and catharsis. The needs of the soul are stronger than medication and in time dosage must often be increased to remain effective in stifling the voice of the soul, in preventing healing. The soul, like a magnet, pulls into play the beneficial circumstances necessary to promote relief: to admit the light. All darkness must be dispelled to attain true enlightenment and wholeness, to release oneself from the tethers of this world, to reconcile the soul to the light and into obsolescence, to become one with Spirit and regain heaven, home.

Enlightenment is a liberating yet terrifying process. The most intense suffering can occur just before a ray of light disintegrates some of the darkness surrounding the soul. Nevertheless it is the true work of every human being and requires the utmost in humility, diligence, patience, honesty, perseverance and self-love of the highest order, of the kind that sets its sight upon the return to paradise, rejecting all distraction, happy to leave the world in its wake. This is the self-love of the prodigal son whose sole motivation is the return to Love.

The self-love of the prodigal son is never selfish or proud. Because complete restoration to divine Love is its sole focus, it is defined by humility. The homeward-bound prodigal son is not self-important: he uses no one, manipulates no one. He is beyond the conceits of worldly ambition. The revelation of the prodigal son is that the world has nothing for him, nothing, in fact, but bondage, either seemingly pleasant or overtly obnoxious, and exhaustion. The pursuit of
worldly goals and material success, the inherent tyrannies of education and knowledge, the enteric Gordian knot of family and personal relationships, even the basic requirements of daily existence have all caused him to ignore the needs of his own soul, the most precious child of all in this world. They have caused him to neglect the task of stripping away the veils of darkness, veil after veil, in order to reconcile this child of shadows to the perfect Child of light, joy and love who flourishes in each human being beyond the inner fortress of grace and faith, and who is the true unadulterated son of God who has never quit paradise.

Go and search diligently for the young child. This exquisite labor takes a lifetime to accomplish and is the truest labor of love as it restores the adult to the tree of life, the perfect Child within, creating a positive influence all along the way. The homeward-bound prodigal son does so much more for mankind, both individually and collectively, than can ever be quantified.

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Physicalized creation contains all the beauty and goodness of the original spiritual concept and of its ultimate source, Love, but physicalized creation is not eternal because only Spirit is eternal. Yet as the immediate consequence of split vision, it is the temporal embodiment of the one, true, eternal, incorporeal and perfect universe of creation. It is therefore inherently good and strong and intelligent. Physicalized creation has no intrinsic fallibility or defect. As the direct result of single eye fission – the spontaneous transformation of spiritual identity into corporeal identity - it is perfect. And so we can heal.

Physicalized creation and the world are two distinct yet mutually inclusive entities: the world cannot exist without physicalized creation, and physicalized creation would not have appeared but for the undertaking of the world. In contrast to the world, physicalized creation has absolutely no innate potential for evil or illness which, though obstinate, are superficial. But hunger, first spiritual then physical, is its defining characteristic. It is hunger that makes physicalized creation prey to the world which, being a vacuum, is itself insatiable. Nevertheless, physicalized creation is still a form, though finite, of that which was in the beginning with and conceived by God, while the world is merely the misconception of Man, the Child of God. That which was conceived by God is to the misconception of Man as the sunbeam is to the mist. While this temporal coexistence gives the appearance of an equipotent duality, the fact is the sunbeam always evaporates the mist, always shines through. The sunbeam and the mist cannot successfully coexist. The former will always prevail in both the universal and the particular sense no matter how dense or lingering the haze.

The goal of the world is self-perpetuation. While the kingdom of God is the domain of innocence, of the young child, the world depends upon the loss of innocence to sustain itself. Consequently it is the psychological conversion of children into adults – and the sooner the better – that most effectively keeps the world in business.

Like Herod the world thrives upon obliterating innocence, something it can never actually achieve. Innocence is the mirror in which the world, like the vampire, sees no self-reflection, sees its nothingness. Innocence is the defining characteristic of the soul. So the gaping world, like a hurricane, surrounds the inner child of the soul with a dense, dark, noisy whirlwind of
burden: materialism, vanity, affliction, knowledge, dogma, blame, remorse, responsibility and parental tyranny but it can never actually touch the soul.

While the underpinning of physicalized creation is God, the underpinning of the world is oblivion, nothing: there is none. So the world uses man’s spiritual hunger to fabricate a foundation for itself, to persuade of its ability to deliver all of man’s needs and desires through the establishment of its own systems, and ultimately to obviate God.

The existential hunger of the world feasts upon the spiritual hunger of mankind. The world consumes physicalized creation, its host body, in order to sustain and magnify itself; to manufacture identity. It must continuously recruit and develop to keep itself going. The world devours the earth and the waters, the forests and the creatures therein including man himself. It preys upon man’s ignorance of and fear of his own hunger to constantly rework physicalized creation into forms and purposes incompatible with and therefore hostile to the original concept. The more the world consumes, the hungrier it becomes, and as it consumes with increasing velocity that which gives it sustenance, appetite will eventually exceed provision. Taken to its inevitable conclusion, the world must eventually starve itself into oblivion whence it came, erasing every trace of physicalized paradise along the way.

Man’s misconception - the world - is his very own Frankenstein, and Christ called it by its proper name when in the wilderness it offered him dominion over all its kingdoms. The kingdoms of the world, the divisions and thrones of worldly power, are established by the world and belong to it. It is the world - not God - that populates seats of worldly power and influence. Christ chose humility. He needed nothing, wanted nothing from the world. Centers of worldly power are the last places to find humility, the defining characteristic, the essence, of innocence, of the young child, of Spirit. It is through seats of worldly power that the world does its most vital work: forging children into weapons of war and tools of industry.

The work of God is to the works of the world as the steady state in physics is to quantum uncertainty. The work of God is stable and unchanging. The world and its works are entropic and fluctuating, and so there is no rest therein. Though the world will not last, at the core of physicalized creation – all that have life - is Eternity. The blade of grass will always overcome the concrete for it is Eternity that is the silent, relentless and endless juggernaut. Creation – spiritual and incorporeal – is indestructible and everlasting and good.

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Most people don’t see beyond their parents. Good or not so good, parents loom like the moon in a solar eclipse in the psychic eye, and the child, no matter what age, cannot discern beyond them or even the idea of them. Like the celestial body, the parental moon emits no light of its own yet it is huge and galvanizing. To the child it becomes focus and destination. The perceived union of the male and female, two as one in marriage, is a riveting mortal representation of the ultimate individual state of being which is spiritual and undivided. The psychic message resonates: Come. Thus the world endures. This eclipse is more than phenomenal. It is tragic because God, the only God, the real God who is Love and Love only, is the sun on the other side.
The destiny of each human life is infinite intimacy with God, and all worldly pursuits are the sublimated contortions of this thrust. But the authentic conscious desire for this union overshadows all other pursuits, all other relationships. The siren songs of family life, professional success, vanity, worldly gain and power fade into the fiction of time/space when the undimmed nature of Eternal Love is perceived. This is the awakening of the prodigal son: the mist-clearing realization that overcomes the world and all its trappings. It is the revelation that enables the rich man to sell and distribute, the lover to reach for a Love beyond his grasp, and the individual to be in the world but not of it, all with little sense of sacrifice or loss. It is the key to the release from the treadmill of human existence and to the resurrection from the dead (we in the flesh are the dead) wherein a man cannot die anymore. This awakening is inevitable, the call irresistible: Follow me.

Until this awakening occurs it is all but impossible to loosen one’s grip on the world because the world, beginning with the parents, is the known while God, in spite of all that has been said and written, heard and read, remains the unknown. Like Adam and Eve in the cool of the day, men continue to hide from God, not really wanting to know God, preferring God to be remote, supporting their material dreams from a comfortable distance. If offered eternity right now, leaving all else seamlessly behind, how many would really accept it? Who could bear even a glimpse of the ineffable joy, beauty, love, light and immediacy of Spirit; or the unimaginable goodness and power of God? How many in the cool of the day would come forward? There would be very few because most people cannot pry the twilight world of their human parents from their field of vision. They prefer to worship God rather than to know God. They are not ready to look directly into the face of the sun.

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At the center of every galaxy lies a black hole. A black hole is to its galaxy as the pupil in the eye is to its field of vision. Both the black hole and the pupil are light-devouring black funnels. Both feed into an unapparent yet massive terminus of light: the black hole into a brilliant abyss of captured stars; the pupil into the infinite great light of Spirit emanating from beyond the retinas but rendered undetectable by single eye fission.

Everything in eternity manifests a temporal counterpart in the world. The mode of vision in eternity is the single eye of Spirit. The mode of vision in the world is the singularity or black hole which appears at the center of the physical galaxy. The singularity is the primary cosmic result of single eye fission. It is the temporal flipside of the single eye of Spirit. It is the prototype upon which worldly vision is patterned, the black hole/the pupil.

From within each person the great light of Spirit is projected outward through - and interfered with by - the individual prism of human perception produced by single eye fission. Where perception had previously occurred through the single eye of Spirit, it now takes place through two anatomical eyes. The individual outward projection of the great light contributes to the formation of the distant central sun of collective human vision.
In the realm of the single eye of Spirit, creation appears as of light and eternal life. In the realm of the singularity, creation appears as darkened, dense and finite. By extension, dark energy is the worldly counterpart of the energy of the great light which is ubiquitous in eternity.

Just as stars are irreversibly drawn into the seeming void of a black hole, light from the sun is drawn back toward and into the pupil to return to its source, the origin of light itself: the unapparent great light of Spirit within. As with the black hole, light returns to light. There is no real break in the light. Light is continuous and eternal. Dimension is illusion.

While the term *event horizon* in astrophysics refers to activity taking place at the entry rim of a black hole, it also suitably describes what is happening at the pupil. The black hole and its dynamics are a cosmic representation of the workings of the anatomical eye. Space is profuse with galaxies each situated around a black hole or cosmic eye. Each cosmic eye and its galaxy is an expression of an individual visual horizon. Each person is essentially the eye of his very own galaxy. There is also an aggregate human field of vision: the world. All human vision is subjective.

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The replacement of solar earth time with civil time is yet another attempt by the world to sustain itself, to establish its own systems of operation, to shift man’s focus from creation to fabrication, to urge him to look away from the light and into the darkness and to be governed and defined by that darkness.

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The Ten Commandments are pearls in the evolution of human thought. When mankind was in its childhood, they instructed men how to behave as a parent would instruct a child; hence so many negatives. Christ, however, addresses mankind in its adulthood and offers only one commandment – one positive – to prepare for the return to heaven, the most difficult challenge of all: Love one another.

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The fifth commandment is the motto of tyrants and is often the destroyer of children’s lives.

*

Christ’s death and resurrection were meant to demonstrate not only that life persists beyond death, but also the extent to which one can heal. Christ could not die of natural causes but must be slain by the world/Herod: first by force of reason and then by brute force. Healing, however, is a spiritual process. Christ atoned for the sins/compensated for the ignorance of men insofar as he was the ideal of spiritual enlightenment for mankind, exposing the true nature of God and Man with the full understanding of the humility and sacrifice involved. Profoundly ignorant of their spiritual origin, men needed to be shown the way and the truth. They could have been left in the darkness of ignorance but God is Love.
Love is Creator. Without Love, there is no life. All that is permanent - life, spirit, truth, beauty, joy and light - have their source in Love and nowhere else. Their nature is therefore evident. Truth emancipates because it is of Love. Love cannot be anything but loving. If it isn’t loving, it isn’t Love and there is no permanence in it.

Love is law. The Law of Love is unmitigating and unbreakable. The Law of Love is absolute; it is seamless; it is all encompassing. It is what holds the universe in place. To breach this law is to drive a car into a steel wall. We break ourselves against it.

Absolute honesty has perfect pitch; it hears the voice in the choir that is ruining the song.

Theology is not the study of God; it is the study of men’s ideas about God. It is an exercise in reason rather than faith and therefore often erodes faith. The search for the historical Jesus is clinical rather than spiritual in nature. It has to do with autopsy rather than life. It is reductive rather than revelatory.

Only God has power and that power is unimaginable to men. No quake, no cataract, no hurricane, not all the oceans whirl-pooling together, no fission or fusion, no weapon of mass destruction, no virus, no big bang, nor all these things combined can begin to approach the power of God. God’s power - the power of Love - IS power; there is no other. And there is no anger, no condemnation, no retribution in it.

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In physics there is a macro world and there is a micro world. Classical physics explains the macro world, the world that we experience every day, the big picture. Quantum physics expresses the micro world, the foundation upon which the everyday world stands: the world of the particle. Classical physics relates to dynamics that are observable while quantum physics relates to dynamics that are hidden.

Classical physics describes a universe that exists in a steady state, one that is held together by immutable laws and forces, one whose ways and means are rather predictable and reliable, and one which appears to exist as independent of the eye that observes it. On the contrary, quantum physics describes the very same universe as one whose manifestation is the product of uncertainty, of high and
seemingly random probabilities. It is a universe whose appearing is the direct and immediate result of observation. It begins with the eye that observes it. Over the last several decades, experiments with particles, the essential building blocks of everything, have repeatedly shown that the micro world structurally contradicts the macro world, and no bridge has yet been found between them.

The seminal experiment that has brought to light the astonishing mechanics of the micro world involves particles (individual units occupying measurable positions in space), a barrier with two close and narrow slits in it, and a detector screen positioned at some point beyond the barrier. For instance, when a stream of photons, particles of light, is fired at the barrier, the photons pass through the slits in the barrier and hit the detector screen beyond. Considering that the photons have passed through two openings, one would expect to see two corresponding stripes of light on the detector screen. Instead, what appears there is a series of light stripes extending across the screen. This phenomenon occurs because once the light particles reach the slits, they surprisingly transform into light waves, and each wave flows through both slits instead of flowing through just one slit or the other, right or left. It is the intermingling of both sides of a wave beyond the barrier that begins to create the series of light stripes - called an interference pattern - that shows up on the detector screen as wave upon wave reaches the screen. So before the photons hit the two slits on the barrier they appear and act as particles, each one having a definite and measurable position in space, but once they reach the slits they transfigure into blurry immeasurable wave forms detectable only by the resulting pattern of stripes across the detector screen.

As waves, particles cannot have definite positions in space; they have only probable positions, which is why the waves are called probability waves. Probability waves have never actually been seen because when any attempt is made to observe them between the barrier and the detector screen, they look and act like particles again assuming definite and measurable positions in space. It is only the interference pattern that shows up on the detector screen that reveals the mysterious transformation of particles into waves at the barrier with two slits. But when observations are carried out, and waves become particles again, the series of stripes of light that had been displayed across the detector screen – the interference pattern – is replaced by the two stripes of light that one would have expected to see to begin with. So uninterrupted photon paths between the barrier and the detector screen display an extraordinary wave pattern across the screen, while paths that have been subjected to observation display a routine particle pattern upon the screen.
What happens in the experiment between the barrier and the detector screen is true of all particles in all space: probability waves assume definite positions in space as particles only when an observation is made: when the waves are looked at. Before that, there are just a vast number of probability waves each jittering with possible particle positions waiting for an observation to take place. At any given moment of observation, when definite particle positions are assumed, the jitters stop as all other possible particle positions within the waves flatline. This is called probability wave collapse. On the detector screen this is how the particle pattern - the two stripes of light - replaces the wave pattern when an observation is made. And on the visual horizon this is what fundamentally happens when the eyes open: a vast number of probability waves collapse into definite particle positions presenting a 3-D picture in space that instantaneously spans the universe. For we see in particles.

So before an observation of a wave takes place between the barrier and the screen, that is, before an observation forces a wave to assume a definite particle position in space, a wave jitters with possible particle positions. And though a particle assumes only one of its probable positions in space, each of its possible positions in a wave represents a history, a possible past, associated with it, and contributes to the outcome observed. What ultimately appears on the detector screen is actually an averaged representation of all the assumed particle positions and contributing histories that have emerged from the barrier with two slits. What shows up on the visual horizon is an averaged representation of all the assumed particle positions and contributing histories of collective split vision.

Repeated experimentation shows that particles do not necessarily assume the same positions every time an observation takes place. Within the framework of the histories embedded within each wave, a variety of outcomes is possible. Within the historical framework of temporal reality the picture we see across our universal field of vision is only one of a number of jittering possibilities that can occur at any given moment of observation. Collective split vision is the outward projection onto the visual horizon of an inner paradise as filtered through and depicted by all the conscious and subconscious thought and expectations of its primary beholders: mankind. As such, it can be influenced and adjusted. It can be brought into clearer focus and greater harmony with the paradise within. Because of this overwhelming degree of output, our three-dimensional landscape does not disappear when our eyes close. Absent this degree of output, the heavens are free of the aging process: there is no critical mass mentality there to uphold the arrow of time as we know it.

To test the extraordinary finding of the initial experiment – that individual particles pass through two slits simultaneously - a follow-up experiment is conducted. In this experiment, using the same basic
set up as the first one, a tagging device is added in front of the barrier before each slit to determine which path – the left or the right slit – each photon really takes on its way to the detector screen. The tagging device sets a defining spin on a photon so that which-path information can be gleaned later on. What is found is that each photon still defies logic and flows through both slits but now the particle pattern - not the wave pattern - results on the screen. The use of a tagging device to establish specific information about a particle has essentially triggered an observation. It has forced one probable particle position in a wave over any other to be assumed, observed, looked at. The particle pattern results because the tagging device function – the spin – technically obscures the left part of a probability wave in relation to the right part, or the right part in relation to the left part: for we see in part. Yet the whole remains.

We are the double slit with tagging device experiment. The world begins when the single eye of Spirit splits into two anatomical eyes: single eye fission. When this happens, the great light - seen only with the single eye of Spirit - becomes hidden within. At the same time, the right brain and the left brain appear. They are anatomical tagging devices each situated before a corresponding retina. Together the retinas form a barrier with two slits called pupils. The hidden great light of Spirit within filters through the individual mind prism embodied by the left and right brain. By setting a left or right path spin on each photon of great light as it flows through both pupils, these tagging devices convert what would otherwise be probability waves into particles that assume definite positions in space. This is how the hidden great light of Spirit projects a modified temporal version of a perfect eternal paradise within out onto the detector screen of the visual horizon. For now we see in a mirror, dimly. And so, beginning with the body - in particular the eyes - we are outwardly presented with a personalized reflection of an interior landscape, a seemingly exterior world that is really just a massive arrangement of tagged photons. It is a dimmed-down edited view of all the order, beauty and vastness of an original paradise within. It is individually interpreted and collectively shaped, seen and experienced. It is really just a play – a trompe l’oeil - of light waves produced by single eye fission. Only the single eye of Spirit can see in full.

A third experiment uses the same set-up as the double-slit with tagging device experiment but now an erasure device is positioned in front of the detector screen. We have seen how the use of the tagging device at the barrier with two slits replaces the expected wave pattern on the detector screen with a particle pattern: the way we see. In this next experiment, once the tagged photons reach the erasure device, the effects of the tagging are instantly cancelled and a wave pattern is restored upon the
screen. But the effects of the tagging are cancelled not just from the device forward: they are cancelled all the way back to before the barrier with two slits, even to before the tagging device. This is like having an event that occurs today not only alter the present and the future, but alter the past as well, essentially deleting it altogether. The particle pattern completely disappears; the wave pattern remains. So it is the wave pattern, and not the particle pattern, that is the foundation of the world as we know it. Invisible waves are the basis of everything we see. Invisible waves are the bedrock of the material world. Seeing in particles is a kind of vision but not true vision because particle patterns and all their histories can be instantly erased, not just obscured or hidden like wave patterns, but eradicated in an instant, in the twinkling of an eye.

The world began when our true consciousness – the single eye of Spirit – split in two. The world is an ephemeral, three-dimensional version of Paradise. It is a temporal eden enfolded within an eternal Eden – a play within the Play - wherein mankind, the prodigal son, can pursue and act out the dead-end dream of his own power. The world will end just as suddenly as it came into being, when a cosmic erasure device – the twinkling of an eye, the single eye of Spirit – shall erase all the particles and even the waves of this existence. They will vanish as if they never were, and all the works of God, from first to last, from the beginning of the world to its end - in one grand unification - shall be restored to the fullness and perfection of Spirit, to the one true Reality. In the twinkling of an eye we shall all be changed, and we shall see and feel and know the grace wherein we now stand. Gently, painlessly, instantly, all creation will return to perfect Love, and there will be no more a perceived separation from God. No one will be left behind. All will dwell together in perfect safety and peace because there shall be no more hunger, no more death: no more world. We shall finally know even as we are known, and all shall dwell in an eternity of pure Love and Joy and Light.

Go and search diligently for the young child. Become him, for he is everlasting, and in him is the resurrection and the life.

Diana Lillian Daigle LaSpada