

THE INWARD WAY

The purpose of our gathering today is to begin a series of conversations dealing with a simple, yet profound means of discerning and demonstrating the depths of spiritual meaning. It comes to us as a distinct form of a fresh description of ancient wisdom, one we will come to call and exercise anew as the “The Inward Way.” We’ll initiate our understanding of it by first looking at the symbolic meaning of pertinent Scripture. And as we grow in this form of spiritual discernment, it will begin to expand its ways into all aspects of our lives.

You will recall the Master Metaphysician Jesus telling the Pharisees that he did not come to earth to change the Scriptures but to translate them. As Jesus’ life unfolded, his teachings represented a subversive way of approaching religious practice, at least to the Pharisees and others who followed a different path.

The seeming battle between the views of the Pharisee and Jesus comes about primarily because Jesus taught The Inward Way—the awareness of spiritual consciousness as Life’s purpose and direction—while the literal observation and obedience of the written “law,” the outer religious practice, represented the practice of the Pharisees. For most of the Pharisees, Jesus’ translations were too much of a shift in spiritual perspective to accommodate.

To Jesus’ way of approaching religious practice, we could easily apply the term subversive, which can be a pretty harsh term, for the most part meaning mutinous or treasonous. To the religious leaders of that time Jesus was, at the very least, a heretic. The meaning I prefer to give to subversive turns the metaphysical kaleidoscope just a bit so that we see the teachings of Jesus becoming simply revolutionary and destabilizing. If we want to change our lives to live in the ways Jesus taught, we will have to be rather drastic in our approach—indeed, drastic change requires drastic action. At least in part, a subversive approach requires that we leave our beliefs and opinions aside—so we may open the way to a deeper consideration of the Master’s teachings. This is what Jesus asked of all who wished to follow his way—The Inward Way.

For better or worse, most of what is discussed and worshipped as Christianity has come about from seeking a relationship with a God external to us. As a result, many have come to maintain an attitude that some external source can fix our everyday life for us; can heal the sick; raise the dead; and can bring us to eternal salvation. At the heart of this religion called Christianity is a man called Jesus, to whom “believers” attribute all aspects of God. Thus, Jesus, the man equated with God, is indeed their only lord and savior. A major difficulty with such a premise is that this holds Jesus to be the only one who fits such a description. Jesus himself declared that we all are as One; we all are created in the image and likeness of God; and that we are a society of healers, at least in the spiritual context from which he taught. All we have to do, Jesus told us, is follow the way he taught those many years ago. Thus the contrast, the seeming difference between the two ways.

Only you know what you believe in this regard. No matter what that might be, it is to be respected as your path. That being said, I am going to ask that you temporarily suspend your beliefs and opinions in this regard. I am not asking you to stop believing as you do, only to set aside your perceptions for the time being, so you can look at the metaphysical renderings of Scripture as another potential means of achieving deeper spiritual meaning in your life.

What I am proposing to you could itself be considered subversive: from the spiritual way Jesus taught us, none of the conceptual frameworks, beliefs or opinions really count. In the view I am asking you to consider, it does not matter one iota if a man or spiritual hero named Jesus once lived or not. It does not matter what religious tradition you favor. Or how another's expression of their beliefs might favor or negate your own. In the approach we are about to embark on, the only thing that does matter is how we "hear" the Truth of the teachings offered in the allegorical portrayals found in Scripture—whether or not the teachings as contained in the Bible and in the "lost Scriptures" have an inner sense of Truth for you—from which you can fully activate an authentic spiritual Life.

Should the metaphysical approach help discern inner Truth for you, this inward voice of spirituality reflects a brand of Christianity that subverts or undoes a blind faith in the words of man, those beliefs and opinions found in some external authority. This suggested approach subverts rational thinking by instilling in its place a heartfelt connection—spiritual intimacy, if you will—with the Christ, the face or voice of Truth that resides within our heart of hearts. This is the inner Christianity of which I speak—and which demonstrates the spiritual foundation of Jesus' teachings.

Some of you, and others who have looked seriously at "The Inward Way," have asked how to go inward to find the Truth of what they are and are to demonstrate. There is no single "right way." Each of you will most assuredly find the best method for you when you go inward. This journey has only one single requirement: showing up with a listening ear. You might not receive anything at first, but as you develop daily discipline for taking yourself to the lap of inspiration, and away from seeking your direction in outer appearances, you will begin to hear the only real voice of Truth—you will discern it clearly as that for you. Then the only thing left to do is to follow it, without fail. You'll be amazed at how Life will change for you.

As this viewpoint begins to unfold in the descriptions and concepts that follow, I want you to fully understand that I'm not proposing some fresh or virgin perspective as *the* way to live a Christian life. Rather, what follows is offered only as one way you might want to consider as a means of awakening you to the fullness of spiritual meaning and purpose. So if you are feeling lost at sea, overcome by the rigors and/or the trivialities of your day-to-day existence, wondering if this is all there is to life—or even more poignantly, feeling like you are in this life but not of it—then you might find an approach to visiting and following inner Authority, at the very least, a challenging and potentially exciting approach. Rest assured that if you do follow this approach it will seem revolutionary, and it will surely be destabilizing, at least until you have adopted it fully as your approach to Life.

Ordained minister, author, and producer Theodore J. Nottingham tells us: “Christianity is about a personal relationship with God. But it’s also about an inner work that aims for the deification of the seeker.” I would add only that God is not some outer personage to which we attribute magical powers but, rather, our inward highest Self, a level of spiritual consciousness that speaks only the wisdom we are to follow. Should you find this to be your way, you will be deified through the engagement of the still, small voice. By becoming aware of and engaging with your inner Truth or Wisdom, you activate it into Being. Indeed, you become each inspiration you deliver into the Universe. Your demonstration of the Wisdom that resides within becomes your identity and character, and in so doing, you are deified. You become allied with it; the inspiration which parented this aspect of you into Being and you become One. This is precisely what Jesus told us: “I and my father are one.”

Whenever such a suggestion is made, there are those who will declare something like: “Oh, he’s talking about some esoteric teaching. Forget that; esoteric teachings emanate out of some cult.” Well, as to first comment, this is precisely correct. Esotericism, or to engage Life from an esoteric or metaphysical viewpoint, represents the work of inner transformation at the heart of spiritual awareness and activation. In this way, we can properly link esotericism to mysticism, for mysticism relates to the inward bonding of a relationship with our highest Self, the spiritual entity each is. Esotericism and mysticism refer to the inner connection with the voice heard in our heart of hearts, that which unveils inner Wisdom out of the womb of innocence. Jesus taught us so profoundly to go inward in order to hear the spiritual secrets from the voice that can only be heard when we silence our own beliefs and opinions. It is thus that we have the Scriptural reference that describes this creative process of unveiling the path each of us is to follow: “Be still and know I am God.” When we still our beliefs and opinions, we are then more able to hear the workings and way of the inner Christianity taught by Jesus, the Master metaphysician. This way comes to us, not out of some cult, but from the Master himself.

Just as Jesus told the woman at the well in Samaria, he tells us that in order to know God and what God can mean for us, we must approach spiritual discernment from a spiritual point of view. This means that we must approach our perspective of God and Life from a symbolic reference to language and meaning. We are to discern spiritual reality through a heightened awareness of the inward voice of intuition and insight, and not through the limitations of intellectual and emotional understanding.

And now, to the surprise and delight of many who labor in the vineyards of spirituality, even quantum physicists are making the connection between the evidence of spiritual consciousness and potential reality. As many, if not most, scientists have said for decades now, in order for something to be scientifically valid it must be shown to be measurable and in a repeatable fashion. By that they have meant that unless something is measured objectively, it is not real. I know of no study in print that has shown the reliability of intuition and insight as a scientific fact, but I most assuredly know that intuition and insight show themselves regularly to me as evidence of the only way for me to travel. I suspect I am not the only one who could make this declaration. Indeed, such

inward renderings are repeatable in that they are regularly available and observable, and measured clearly by an instant awareness of their existence. This awareness validates a clear sense of spiritual correctness that I am not only able to observe—that is, resonate with—but also recognize as the compelling power that propels me on my way as a spiritual Being. In this way, I can measure the existence of an inner Source by its repeatable pattern of impact at some important level of existence for me. For me, as well as many others that have chosen the spiritual way as the Life source within them, this is as scientific as any other physical proof in existence.

To return to the major premise, then, we can see in Scripture the attribution of Jesus, found in the Gospel of Mark 4:11, as he spoke to the Apostles: “To you has been given the secret of the kingdom of God, but for those outside, everything is in parables.” This sounds to me like a mission statement for one of the mystery schools of old. And yet it applies to the mystical approach we can take with the teachings of Jesus even today. There is no real secret about God or of what importance a real (meaning spiritual) understanding of God is about. Spiritual understanding or comprehension is only secret if we fail to investigate it by going beyond the intellectual, rational dimensions of understanding. It is we who hide or keep inner wisdom secret by continuing to focus our gaze on the outer signs that speak only to expressions of ego consciousness. Yet it is the story of our spiritual lives that ignites the spirit in others. These parables are an essential ingredient for discerning deeper meaning.

To be sure, spiritual meaning and guidance also come from the parables of which Jesus spoke. This is the example Jesus set for us. Jesus invariably used stories to teach and try to reach those who wanted to follow his way, his approach to discerning and following spiritual meaning and purpose. Thus, for us, I’m proposing that we begin an approach together that focuses on Scripture *only* as *allegory*. Allegories and mythology are stories that have imbedded in them deeper meaning or Truth; their purpose is to lead us to the Source they contain. As such, the meanings contained in them must be based on their symbolic representation, and not a literal, rational translation. To maintain an intellectual, literal and rational approach to Scripture is to miss the “secrets” hidden in them. What we must understand is that the new tongue we are being asked to speak is the tongue of mysticism, discerned as intuition, which contains the elements of inspiration and insight. The elements of intuition are the ears and eyes of which Jesus spoke when he admonished us to come to spiritual reality instead of using our physical, literal ears and eyes to comprehend spiritual meaning.

So, when Jesus tells us that he is the Way, the Truth and Life, Jesus is not saying that he, the man, is this. He was telling us that spiritual discernment is the means of bringing us the inward Wisdom or Truth each of us is to individually demonstrate as the gift Life each is for us. Some call this gift grace. Because this spiritual discernment unveils an infinite array of spiritual meaning and purpose for us, we find it to be immortal, that which is available to us in each instance of now we witness through spiritual awareness. When abiding this way, as with all other aspects of spiritual consciousness, we are One with, and just like, Jesus. All it takes for this alignment is to give our full attention to the

Way, discarding, at least for now, all other approaches we have learned through different means.

Now, let us take a look at some of the teachings embraced by inner Christianity. First and foremost, let us make the distinction between the name of Jesus and the Christ. Jesus is the perfect image of The Inward Way, a human Master who witnessed his singular dedication to fathoming the inner Wisdom he was to follow through inner resonance discerned. It was these “intuitions,” as Emerson called them, and “insights” that formed the way for Jesus. It is these deeper understandings that gave purpose and spiritual direction to his life. It is these that saved Jesus from expressing himself like most others did, and still do: through the guidance of ego consciousness, founded and expressed on the basis of self-importance. Because it was the intuitions and insights that saved Jesus from a life centered in ego consciousness—those devilish temptations he eventually cast aside—they were what saved him from his ego, his little self. In this spiritual sense, the resonant or discerned renderings were his savior. And thus the name Christ—the savior—can be given to them. This deeper understanding also speaks to the only real salvation we are to abide, not the one identified with church doctrine.

This approach is what gives deeper meaning to the expression that when die to ourselves daily we find Life. It is to our ego consciousness that we must die daily, bit-by-bit, and as we die to the error of our ways, we make room for the new, The Inward Way. We find in Scripture that God breathes Spirit into Life. It will be familiar to you to hear that breathing consists of inspiration and expiration. If we rest in this context momentarily, it won't be long before we come to the realization that the aforementioned expression comes to take on the meaning that the voice of inward Wisdom or Truth, heard as inspiration—becomes how we identify with Life as we expire it, deliver it out into the Universe. Without question, the activation of what we are inspired to Be becomes our character and identity, all in One.

Was not Jesus not called Jesus the Christ, Jesus the Savior? As Jesus taught us, it was not he but God or the Father—Father being defined as what it is that parents divine or spiritual consciousness into Being—which spoke through him. It is inspiration that directed or fathered his manifestation into fruition on each occasion. Thus, the Christ is the voice of inner Wisdom that speaks readily to us. The Christ is the voice that saves us from living from the foundation of ego consciousness, just like it served Jesus. We reach the pinnacle of spiritual comprehension, then, when we separate the idea of salvation from the man Jesus, who supposedly has saved us by dying on the cross. In so doing, we come to the understanding that it is we who save ourselves from a life of living an endless array of illusions hosted in egoism by committing fully to our natural form or way of spiritual demonstration.

At the same time, we release inner Christianity from the concept of worshipping an outer form or some cult figure. As Jesus would tell us, “worshipping false idols” is a sin, in that it completely misses the target of committing only to living by the voice of inner Authority, the Way of which he spoke so profoundly. Thus “sin” appears as the consequences of failing to heal our spiritual ignorance through enlightenment.

I recognize that this conceptual framework could be thought of as heresy, but what others think of this spiritual approach is none of our business. Our only commitment is to bring to Light that which we are inspired to demonstrate. Our business is only to deliver, not decipher. Following our inward calling is our highest priority and only real purpose of Being, and it fills us with continual references to the step-by-step course we are to walk, one that is simple and at the same time simply profound. In either case, a certain authenticity is provided to the activations that naturally follow. The spiritual references also work to separate us from pettiness and the elements of egoism which blind us from spiritual Truth, and we are empowered to bless the Universe this way.

The question we might want to ask ourselves at this point is to what degree are we willing to give up the myriad of distractions, beliefs, and opinions that now govern our lives, these so-called conveniences and seeming enticements that have become the treasures we live for and endlessly follow? The Scriptural reference here is that Jesus was asked by a potential follower what he should do in order to follow Jesus. As the allegory goes, Jesus said to him, "Give up all your treasures and follow me." Because the inquirer took "treasures" to mean his physical worth, he just wasn't willing to do so, just like many of us, I suspect. What Jesus really meant by "treasures," at least symbolically—as a metaphor—was the container of beliefs, opinions and the vast means of seeking self-important ends that we hold as most important to us—that are treasures to us. Spiritually, however, these are nonexistent in any description of a treasury to behold. The real treasury is the Kingdom of inner reality, the endless, infinitude of prosperity found in spiritual discernment and its activation into Being.

I am sure you will recall the allegory that depicts Jesus turning over the tables of the moneychangers in the synagogue. As a metaphor, this allegory speaks to the fact that neither the physical structure of the synagogue nor the activity of mercantile trade is spiritually important or real. He turned the tables on spiritual understanding, as if to say that spiritual currency has nothing whatsoever to do with a physical place of worship or mercantile trade. It has to do only with The Inward Way, a continual commitment to becoming aware of the Wisdom that reigns in the Kingdom of spiritual consciousness. Thus spiritual consciousness is the only currency that provides us with the inner security that neither synagogue nor gold coin can bring us. Only our house of spiritual meaning founded on inner Truth or Wisdom can establish real security for us. Yet again, Jesus showed his subversive nature.

Based on the central lesson of this allegory, I ask this: To what degree are we willing to give up the currency of ego consciousness for spiritual reality, the Way that brings only our inner Truth to bear on the Life we are to individualize, to demonstrate?

Perhaps you are not ready to commit to a way of living that you have yet to dully fathom. That is perfectly understandable. Maybe this will help a bit. The ego is based on survival instinct and self-importance, and is strongly influence by opinions and beliefs found all around us, as well as mimicking figures thought to hold importance for us, like parents, peers, teachers, church and governmental leaders. Self-importance is the ego

conscious conviction and faith in one's own beliefs and opinions instead of spiritual Truth. Such an investment is a commitment to personal vanity—a belief that we are separate from God, our divine essence—the vanity of vanities, as Shakespeare told us. These false idols aplenty—these erroneous beliefs and opinions, and other influences like them—are the illusions or imposters that pose as real for us. As well intended as they might be, they are only figments of an imagined need for external validation and identity, out of which many of us weave our daily existence. Each is a source of our disenchantment with life, and acts to distort our relationships at work and play, not the least of which is our relationship with Self or God. Whenever we look outside ourselves to become complete in any way, we are negating essential spiritual Truth: we are already complete in every way. Usually, we are not able to affirm that about ourselves because we have erected a veil between Truth and illusion, formed by the distractions that draw our spiritual eye away from inner reality.

If we listen to our inner voice, the Christ that awaits only our awareness—just as the light wave awaits its discernment in order to be declared real—we will reconnect with the voice that tells us to cut loose our ego-centered treasures and, just as Jesus did, we will leap the gap of false identity and rid ourselves of all the illusions that hold us back. I recognize this is a radical, all-consuming, singularly dedicated approach, yet one must be radical and singularly dedicated in an all-consuming way in order to live a radically different Life.

It is through such a commitment that we come to understand the real meaning of the crucifixion and resurrection, and along with those, the phrase “being born again.” Whenever we fix our purpose on living to meet the illusions of others' expectations, housed in an endless seeking for purpose and meaning outside of us, we are, in one way or another, crucifying ourselves. Turning our lives around to the spiritual Way is to be born again in perceptual Truth or Wisdom. We are once again resurrected to live our Truth found only in The Inward Way. When we are fully aware, we repeat this act of grace over and over again, setting ourselves free to simply Be.

As we will find out in greater depth later on, the greatest form of love is the unabashed individualization of our only authentic form of Being. Giving less than this is to provide the Universe with a perpetual lie about what we are. Turned around, can you imagine a greater form of love than to give the Universe only the Truth we discern and activate into Being? Can you imagine the world lived out of an eternal commitment to authenticity? Can you take it further, to see that such a commitment would constitute the highest and only real form of intimacy? From such an array of meaning only good could come; only our True identity would be fulfilled. Life would look entirely different for most. If you are now more inclined to move in this direction, it might be a good idea to become acquainted with our new “tools of the trade.”

This “looking for” is precisely what we need to hone as our sense of watchfulness or awareness. Giving attention to the inner voice is what commands its presence in our lives. Investing attention is central to—and the awakening power in—spiritual development. In its higher level of development we call such attention “concentration,”

and many who teach meditational practice suggest ways of developing this intentional muscle.

As was said earlier, distraction takes us away from focusing our attention and intention on spiritual development. We usually end up draining our energy, emptying our storehouse by focusing on external locations and events, leaving us little for inner pursuits. Again, it comes down to our priority: listening either to the voice of outer interest or inner Authority. Either we use up our energy with constant action, for daydreaming, needlessly worrying, or reacting out of ignorance—or we have it in reserve for paying attention to the voice that awaits our awareness.

One thing focused attention can provide for us is the sense of feelings that touch us, along with the vast array of thoughts that seem to call for our attention as voices out of the wilderness. Focusing attention on our feelings, and working through the inner chaos they seem to create, can free us of them, making room for a different level of hearing or meaning to take place—a level of inflow from the higher power of the Christ, the still, small voice we can then hear within. Picture your listening ability akin to that found in a radio; you are like the tuner seeking various forms of sound. You can focus yourself on aberrations or disturbances of sound or, by simply shifting your attention to the spaces between the distractions, you become more clearly able to hear the inner voice that has been waiting for your undivided attention and subsequent awareness.

Here again we have a Scriptural reference to guide us spiritually: “He who abides in me, and I in him, he it is that bears much fruit.” (John 15:5) When we abide the inner voice, the Way of spiritual consciousness activates our individualized manifestations, bearing much fruit. It all depends on what we focus our attention on. In this way, we come to see, yet again, that Christ consciousness is not about a man saving us, but rather the ever-revealing incarnations of spiritual consciousness that activate and create in their likeness and image. This is the fruit the world knows not.

The interesting thing about this approach is that it requires no belief in order to manifest. Rather, all it takes is an open attitude and attention to spiritual awareness, connecting us with the reality of our spiritual nature. In this profound way, we are freed from the religious doctrine that ties us to external authority. Following the Way Jesus taught us, we come to more fully comprehend that we have the same direct, open and joy-filled access to spiritual consciousness or God that Jesus did. Some would say that we must make special effort on our part in order to achieve this freedom. I would speak differently about it: what it takes is a letting go of our attention on outer things, so the inner voice that speaks to us is freed by our undivided awareness. We come again to be in touch with heart wisdom, the central core of our spirituality—and the unparalleled foundation for living spiritually. Our only imperative is to listen while deeper meaning seeks our awareness.

If I don't hear that eternal and infinitely available voice—the ineffable voice of Truth—how then can I expect myself to follow it? The key thus becomes not focus so much, but placing oneself in a “mindless” state, getting out of one's own way—the way the ego

focuses attention on all the distractions both in and outside of us—so we can hear the Truth in the spaciousness that graces us with gifts of beauty and hidden wisdom. Thus we develop the capacity to free ourselves from thought by finding the gaze of God or spiritual consciousness between thoughts. Interestingly, such watchfulness is not found only in the quietude we often think is at the root of revelation. I have found that simply making myself aware of the connection of physical existence with the spiritual, I can easily and simply ask what spiritual meaning I am to receive from some physical happening. For me, the answer is always simple and profound, whether expressed seriously or so hilariously as to show me that I've taken *myself* all too seriously. Actually, the answer speaks the words of Love so loudly it would be difficult to miss the essential point. It finds its way to me as I get my own thoughts out of the way of it. To be mindless is a good thing if one wants to develop one's spiritual capacity to hear inner Truth with confidence.

Once we have confidence in the spiritual Way, the thoughts, beliefs and opinions which often formerly cluttered our way—forming a veil between our outer view and our inner reality—cease to be the filter which clouds our view, renders us blind and cripples us from moving forward on the walk of Truth. In the wake of spiritual realization, we no longer feel the need to seek deeper meaning through intellectual, rational pursuit. It is much like how the craving for chocolate leaves us when we no longer make imbibing chocolate an alternative we are willing to consider.

It is said that the space from which the voice speaks is the place where God and Soul touch. I would venture to say that God and Soul are One and the same, not separate and in need of combination or amalgamation. When we penetrate the veil we have constructed out of ego consciousness and rest in Soul, God, the Christ or spiritual consciousness, we suddenly realize that we are permanently aligned or united with that voice. I would go even so far as to say that we *are* that voice, the voice of Truth waiting to hear itself speak and work its way into our everyday awareness and acceptance. By acknowledging this sacred communion with Self, we move beyond the little ego self and the glories of real Life open up to us far more regularly, to be celebrated as freedom from self-imposed restriction and limitation.

Mysticism is the Way of communing with inner Reality, of seeing that spiritual consciousness and we are One. The mystic becomes, then, one who attains and maintains this deep, revealing union as a basis for discerning and individualizing her divinity. Being a mystic is not matter of *believing* the Truth about this intimate relationship. Mysticism is about *knowing* that the intimate spiritual relationship is the *only real* relationship, and moving beyond oneself to rest in communion with the spiritual Way. In a word, this is the intimacy of which Jesus spoke when he said he and his Father were One.

Unfortunately, however, through dogma and church doctrine much of Christianity has emphasized and focused on the outer life, referring only occasionally to the necessity of communing inwardly as the solitary foundation for giving meaning to human demonstration. Just as unfortunately, what has come of this is that we have learned to

love superficially, rather than learning first to love from the depths of our hearts and then sending such revelations out into the world at large as “the Love of God,” the Way of spiritual consciousness discerned and put into action. This is the “Be ye perfect, even as your God is perfect” we are to be in touch with and follow.

I’m sure you are able to see that religious teachings are mostly constituted as a matter of words, exhortations, and philosophy, rather than practical evidence garnered by directly experiencing Truth inwardly. The world of self-importance heads us to a series of beliefs we come to falsely rely on for, and as, a sense of safety and security in a troubled world. What usually results from this false sense of security is that an equally false sense of faith sets in place a feeling that the beholders of these beliefs are in the right, and as long as the premises are believed in, all will be right for them. Life is not about belief or even thought. As Jesus is to have said, “Giving thought can not improve your life one cubit.” How much clearer does this teaching need to be in order for us to realize that it is inner communion, and not rationalization or outer justification, that constitutes faith invested spiritually?

Faith is a commitment to a trust—a trust found only through the humble Way of stepping aside and revealing the Truth to be lived individually through, and as, each of us. Indeed, each of us is capable of thinking great thoughts. Our purpose, however, is to live what we *know* to be the Truth, not to follow what we *think* is True. To live from the realm of individual thought is the height of vanity, layered with a good dose of personal arrogance. And it is a clear admission of a belief in our separation from God, our divine or spiritual consciousness. No, faith is not simple emotional conviction. Faith is placing our full conviction in The Inward Way as the means of hearing in revelatory terms. Once made aware, the voice of metaphor—instead of the occasional intellectual rendering, brilliantly conceived or not—resonates clearly and powerfully.

I have said that living spiritually is simple. I never said it was easy, because we confuse the seeming task with models centered on a psychological premise. We do not—I reiterate, do *not*—need to remove all of the errant ways of our past in order to move forward relieved of them. I cannot imagine enough lifetimes available to accomplish such a feat. Instead, we merely need to apply the simple means of “recollection” as our way of living daily. By keeping our spiritual eye on the recollection of our inherent divinity, the container of intellectual and emotional rubbish we have collected along the way seems to empty itself. Here, again, Jesus taught the Way: “If your eye is sound, your whole body will be full of light.” (Matt. 6:22). Heard from a place beyond the intellect, “If you keep yourself focused on the spiritual Way, your body of apprehension will be filled with enlightenment.” Metaphorical revelation does indeed bring enlightenment out of ignorance.

Let us follow, then, the deeper understanding that the spiritual way and science are not separate at all. It is that we are just now catching up with what Jesus taught us centuries ago: I and what parents my ways are One, and what is demonstrated is real. The inspiration that parents the spiritual way into being is discerned not by outer signs, but because the cause itself is measurable and real. Either that, or we ourselves are not real.

Neither can we rightfully negate the hard evidence of awareness discerned. Indeed, as spiritual beings, awareness is the measurement and science of Being.