



THE UNVEILING

Moses was given a revelation of absolute truth. It was, in fact, a revelation of the final and ultimate truth, and the proof of this is that through this truth he was able to take the Hebrews out of slavery and lead them right up to the Promised Land, not by means of armies or with storehouses of food, but entirely under the grace of God. This is one of the most remarkable demonstrations of grace in all religious history. It was a mass freeing of people, completed under the grace of God, without force of arms and without even an organized activity. Only the unveiling of ultimate truth could yield such fruitage.

But after that great experience the truth was again veiled, so that not until centuries later did the Master Christ Jesus remove the veil and again reveal the truth. This truth enabled him to heal, to supply, and also to pass on to his disciples and apostles the ability to heal and to give freedom, so that for three hundred years after Jesus' ministry on earth, the unveiled truth was known, and more and more people came into their freedom because they knew the truth.

About 300 A.D., however, the truth was veiled again, and it has been kept so well veiled that no religion known to man has revealed that truth in the past nearly seventeen hundred years. True, in part, here and there in modern times, it has been known, but on the whole the truth has remained veiled.

Truth can be known only by its fruitage. Only in that way can you know whether or not a teaching or a religion is truth. If it sets its followers free physically, mentally, morally, and financially, if it brings greater freedom and harmony in their human relationships, if it makes them less subject to the rule of man, to the sway of nature, or to the laws of matter and mind, then you can know that they are getting closer and closer to truth.

“By their fruits ye shall know them.”¹ The Master made it very clear that under certain conditions man would bear fruit richly. Under other conditions, he would be as a branch of a tree that is cut off, withers, and dies. You yourself must be the judge as to whether the people of this world have been bearing fruit richly in the past seventeen hundred years or whether generation after generation has been like the branch that withers and dies.

SPIRIT CANNOT BE PERSONALIZED

What is truth? What is the veil placed upon truth that acts to hold us in bondage to ignorance and to fear? What is

truth? If you study the religions of the world and if you go back carefully to the original revelators of each teaching, you will discover that there is only one truth, and that each one of these revelators received and taught the same truth. Whether it is the teaching of Krishna, of Buddha, of Shankara, of Moses, or of Jesus, you will discover that it was always the same truth. It has never deviated. Then, if you go further in your study of why and how these revelations were veiled and what manner of veil was put on them, you will discover that it was the same veil, that the same method was used in each case to hide the truth.

Every time truth has been revealed, those to whom it was revealed have identified the truth with the name of the revelator and worshiped him. The revelator never did this, because anyone who is high enough in consciousness to receive such a revelation would never personalize it. In fact, no person could be an open channel to receive such a revelation if he were even tempted to use it for personal gain or aggrandizement. But there are others possibly who, either through ignorance or evil intent, decide to build a statue to Moses, Elijah, Jesus, or some other revelator, and then the veil is on again.

Jesus removed the veil, and he did it so that the truth would be perfectly clear throughout all ages. On the one hand he said, "I can of mine own self do nothing². . . . If I bear witness of myself, my witness is not true³. . . . My doctrine is not mine, but his that sent me."⁴ All this he said so

that for all time men might see, and seeing, understand that his *human* identity was the same as yours and mine. But he also said, “I am the way, the truth, and the life⁵. . . . He that seeth me seeth him that sent me⁶. . . . I am come that they might have life, and that they might have it more abundantly⁷. . . . I am the resurrection, and the life⁸. . . .”

To the unilluminated, those two sets of statements seem irreconcilable, but there is a way to interpret them so that they are no longer contradictory. For example, if I say that I am a man of flesh and blood as you are, that I have my human failings and my human virtues even as you have, that is undoubtedly true of the man Joel. And yet, at the same time, the *I*, the spiritual identity of that man Joel, is God—just as the *I* of every man is God. Because of that, you may receive healings through a person who knows that truth. You may be reformed; you may overcome false appetites; you may have your business made better; you may have your family life made happier because *I* in the midst of him is God. If you turn to the Christ, the *I* at the center of any illumined person will give you water, and you will never thirst again. *I* will give you food, meat, water, bread, and you will never hunger again.

ONE FATHER

The final revelation that must forever remove the veil and show you the real truth is the Master’s statement, “Call

no man your father upon the earth.”⁹ This sets aside the claim that he was the only child of God and that he alone was divine, and reveals to you that your real source, your real creator, is the same as that of Jesus or of Gautama the Buddha, who was also claimed to have been immaculately conceived. Therefore, if you can accept the revelation of Jesus Christ that Spirit alone is your father, your creator, then we are brothers and sisters of Christ and in Christ; we are members of one household, one family with God the Father, and we the children. We are heirs and joint-heirs.

Therefore hearken to this: “I and my Father are one.”¹⁰ But the Master has also said, “Call no man your father upon the earth.” Now what must you say? You and your Father must also be one. So, whether you are Jew or Gentile, Oriental or Occidental, white or black, poor or rich, high or low, if you accept the truth of the message “I and my Father are one,” that means that your relationship to God is oneness, regardless of what your immediate demonstration of that truth may be.

I, INDIVIDUALIZED

When you are given the courage to recognize your true identity, you will begin to understand the nature of this message which is all bound up in one word: *I*. You will withdraw your gaze from “man, whose breath is in

his nostrils,"¹¹ and you will learn to awaken in the morning gleefully with a song of praise in your heart.

Thank You, Father, for another day to prove that I and Thou art one, for another day to show forth Thy kingdom, Thy riches, Thy harmony, Thy health—not mine. Of my own self, I have no health; of my own self, I have no wealth; of my own self, I have no virtue. There is but one good, and that is the I of my own being.

When I unveil the truth of the *I* of your being as God, the son of God, and Christ as the mediator, the individualization, the connecting link between *I*, the Father, and *I*, the son, I am revealing the truth that sets you free. Should some students in the future claim that Joel is their master, you will recognize what they are doing. They are putting the veil back on the truth: somebody either wants to get rich or powerful, or somebody is very stupid. It has to be either an evil purpose or it has to be stupidity.

Some have put the veil back on the truth through stupidity, through ignorance of the meaning of the word *I*, and through personalizing It. Others have put the veil on ignorantly by trying to worship somebody and thinking that was humility. But what is true humility? Humility is recognizing that a spiritual teacher is the Christ of God. That is humility because it leads to the next truth, "And so am I." But to say that only one man is the Christ of God is not humility; it is stupidity.

Such a teaching as this cannot be taught. You cannot get

up on a platform and tell this to the crowds assembled, nor can you go into the churches or the universities and teach it there, because the three-dimensional mind cannot receive it. Neither can you go out and proselyte. The only way in which this can be taught is as I have taught it. First, came the revelation of it, which I kept locked up secretly and sacredly within me until such time as I was showing it forth in my life. Then, without any advertising or any seeking, students began coming to me. How they found me is a mystery of God, but they did, and they came and said, "You have something. Share it with me."

Then, I fed it to them a little at a time, showing by precept, example, and demonstration that it was true, and finally after ten or eleven years so much of it was absorbed that I could completely remove the veil by saying, "He that hath seen me hath seen the Father."¹² Those who heard did not go away and misinterpret the message, because throughout all the years they have seen that I have not been setting myself apart from them, but have been revealing that every truth spoken about Jesus Christ or any of the saints or sages of the past or present is the truth to be realized about every person.

ONLY ONE DIVINE SELFHOOD

Your responsibility, first of all, is to take the word *I* sacredly and secretly into your consciousness, if so be the rightness of this strikes you. Keep that truth locked up with-

in you until bit by bit the lines begin to fade away from your cheeks if they are there, the worry begins to leave your forehead if it is there, the fear begins to drop away from your mind and your heart if it is there; and all of a sudden you discover that there is a Presence that has gone before you to “make the crooked places straight”¹³ without your consciously sending It there.

Then you will discover why scripture emphasizes that God is not in the whirlwind: God is in the “still small voice.”¹⁴ Where is the still small voice? The Master tells us that the abiding place of God is neither “Lo here!” nor “Lo there!”¹⁵—not in holy mountains or in holy temples, but within you. This is where the still small voice is: within you.

It may take a month, a year, or ten years before you can break the crust of personal sense and finally hear that still small voice within yourself, but when you do, it says to you, “Be still, and know that I am God.” It does not say that Joel or Mary is God. No, no! It does not say that William or Robert is God, or Mildred. It always says *I*. And do you know what else it says? “Fear not, for I am with thee. . . I will never leave thee, nor forsake thee.”¹⁶ Fear not. Though your sins be scarlet, in the moment of your recognition of *I* in the midst of you, you are white as snow.

If you are the best human being on the face of the earth, you are no closer to heaven than the worst one. No human being will get into the kingdom of God, even if he is as good as John the Baptist. The least of those who recognize their

oneness with the Father is greater than John the Baptist, even though he was the greatest Hebrew prophet. Why? Because he still had a God separate and apart from himself. He still looked upon someone else as the light of the world instead of saying, “Ah, yes, indeed! He is the light because he has recognized the light and is revealing to us: ‘Go, and do thou likewise.’”¹⁷

The unveiled truth in every age has always been the revelation that *I* am He: there is no other. There is only one Ego, only one Selfhood, the *I Am that I Am*, that *I* in the midst of us, the divine Selfhood of you and of me. The veil has always descended when that title has been draped on some one person and all the others have been looked upon as worms in the dust, whereas the truth is that *I* is God Itself.

It would make no difference if you were to refer to *I* as the son of God, because God the Father and God the son are one. In the beginning it may help us if we realize, “I am the son of God, heir of God, joint-heir to all the heavenly riches.”¹⁸ Probably it was only in the very last stages of his spiritual development and because of his realized oneness that the Master could say, “He that hath seen me hath seen the Father.”

To be sure that no one misses the way, we caution our students never to say, even to themselves, “I am God.” It is not even wise to voice such a statement as “I am the son of God.” The ideal way is just to say, “*I*,” and think of what It means. Then in time, as the listening ear is developed, you will hear the voice say, “*I* in the midst of you am God. *I* who

am closer to you than breathing am God.” When you hear this, you have made contact with your source. Usually, if you merely repeat the words, you are just saying them out of the mind or the intellect, and when they come out of that mind or intellect they are not true. It is only as they come forth from the spirit of God Itself in you that they are truth.

SECRETLY ABIDE IN THE TRUTH OF YOUR *I*-NESS

This is the age in which truth is revealing itself in us, to us, and through us. This is the age. This message is not mine; I did not invent it, discover it, or create it. It was a revelation, and it is carrying itself around the world. Furthermore, this truth which is now being revealed in consciousness is being revealed not merely in my consciousness but also in yours, and not through my consciousness alone but also through yours. You need not speak it; you need not voice it; you need not proselyte with it. You need only abide with it. Abide with this Word within you, and you will be preaching it in the silence to all who are receptive. You, in your lifetime, may never know who receives it.

My experience has been that when this truth is revealed in my consciousness and held there sacredly, somebody feels it somewhere. In some way or other, those who are receptive and responsive to the truth will be led to it, whether to a person or to a book.

The responsibility that is on your shoulders is not to go

out into the world to teach or preach it because that is not for you to decide but for God. Your responsibility lies in so living it that you demonstrate it, and that is all. From there on, the *I* which is your divine consciousness knows your need and will lead you into your rightful activity. It will lead you in the way in which you should go.

When Pilate asked the Master, “What is truth?” the Master remained silent. How could he say to Pilate—to any Pilate—“I am. . . the truth”? As a matter of fact, I should very much dislike to say it even to most of my students. Nevertheless, spiritual discernment does reveal that *I* is the truth, and It is the only truth there is. *I* in the midst of you is the truth: *I* in the midst of me, *I* in the midst of those in prison, *I* in the midst of those in the hospital, *I* in the midst of those in mental institutions. *I* anywhere and everywhere am He.

IMPERSONALIZE GOOD AND EVIL

By this recognition, God, Good, is impersonalized and made universal; and impersonalization is one of the great principles of the Infinite Way. Impersonalize evil so that you know no man, woman, or child as evil. Evil is the activity of the belief in two powers, that which has been called the carnal or mortal mind, and because we have been born into that, it sometimes operates in you and in me to a degree, sometimes greater, sometimes lesser. But even so, there is no reason to say that I am evil or you are evil. In fact, you can-

not say that I am evil when you now know that the *I* is God. To say that *I* am evil would be like saying that *I* am sick. Is that not impossible? Imagine the son of God sick, poor, dead! You can almost laugh at that because it is so ridiculous.

You may think that lack or limitation is tempting you, or sin, false appetite, or sickness, but you cannot say, "I am sick or poor or sinful." As a matter of fact, you cannot even say, "I am good or I am evil." God knows neither goodness nor badness, neither health nor sickness because *I* is incorporeal eternity.

Abide in the word *I*. Let this *I* abide in you and recognize Its identity. Never let anyone veil It for you again. Keep It sacred and secret. That is why, when I was given this mission, the final words given me at my initiation were these: "Never seek a student. Share freely with those who come to you." That has been the basis of the Infinite Way from its beginning; it has not been advertised; it has not sought to go out into the world to correct it, reform it, or change it. It has waited patiently through the years for those ready to receive grace to come and receive it.

Seek only to demonstrate God, and the things—health, supply, companionship, home, and happiness—will be added unto you.

I in the midst of me is God, and I can rest and relax in the assurance that I in the midst of me will never leave me, nor forsake me. "If I ascend up into heaven," I will be there; and "if I make my bed in hell," I will be there. If "I walk through the valley of the shadow of death," I will be there.

When you can rest and relax in that, you can go forward because it is not a matter of whether or not you remain on earth forever. Neither life nor death can separate you from the love of God; neither life nor death can separate you from the *I* of your being. Therefore, in what the world calls death or the next experience, whatever it maybe, you will still be about your Father's business to the extent of your realization of *I*.

THE UNIVERSALITY OF *I*

Over and over again in the writings, you have read that I have never in my entire lifetime given a treatment to anyone, and I have not. Why? Now you must know my secret: the *I* of me is the *I* of you. When I say that *I* will give you help, am I talking about Joel, or am I talking about the *I* of you that is within you? I am recognizing your *I*-ness. I am not saying that the *I* of me is greater than the *I* of you, and so I, Joel, will give you help. Oh no, I recognize the universal nature of *I*, and therefore if I say to you that *I* will be with you instantly, even if you are ten thousand miles away it would not make any difference. *I* will be with you because *I* am in the midst of you. *I* am closer to you than breathing.

Because of this truth, you will never have to transfer thoughts to your patients or students or to the members of your family. You have only to recognize *I* in the midst of them, and trust that *I* to perform Its function.

If you send your child or grandchild off to school and

believe that the *I* of you at home is going to take care of that child out on the street, you are going to be disappointed. If you send that child out knowing that *I* in the midst of him is God and whithersoever he goes, *I* go, he will walk in his way safely.

Do you not see the meaning of what was given to us in the story of Ruth and Naomi? "Whither thou goest, I will go."²⁰ No matter how you try, can you separate yourself from *I*? As you recognize *I* in me, you are recognizing my Christhood, you are praying for me, and you are treating and blessing me. As I recognize that *I* in the midst of you is your Christhood, your sonship, it is the only prayer or treatment I can utter. Otherwise, I am merely exercising the power of one mind over another, and this is no part of Infinite Way practice, which is never based on mental suggestion. It is not a practice of one mind controlling another, or of a strong mind building up a weaker mind. It is a practice in which it has been revealed to me that *I* am God. *I* in the midst of you am God. *I* in the midst of the animal world, the vegetable world, the mineral world am God, and therefore my oneness with God constitutes my oneness with all the spiritual treasures of heaven and earth. Only by virtue of my oneness with the Father do I have access to the health and wealth and abundance of all spiritual good.

THE ALL-SUFFICIENCY OF THE GRACE OF *I*

The Infinite Way teaches that you can pray for anything

you like as long as it is something spiritual. This may come as a shock to you, because now you cannot pray for physical health and you cannot pray for material wealth; you cannot pray for employment; you cannot pray for happiness; and you cannot pray for a home; you can pray only for divine grace. You are limited to praying for divine grace. “Speak, Lord; for thy servant heareth”²¹ is a prayer. “Thy grace is my sufficiency in all things” is a prayer. To that prayer we have added: “And there is a sufficiency of Thy grace ever present in my consciousness. There is a sufficiency of Thy grace whatever prison I am in: physical, mental, moral, or financial. There is a sufficiency of Thy grace present with me now to meet the need of this moment, and sufficient unto this moment is Thy grace.”

There is a reason for this. In God there is no time: there is only an eternal now. Something that is constantly now never changes. It never becomes yesterday or tomorrow. It is always now, and now there is a sufficiency of God’s grace to meet the need of this moment. Your realization of that makes this a continuing moment of grace for the next million years, because now is the only eternal time there is, and if there is a sufficiency of God’s grace for this moment, and this is a continuing moment unto eternity, that is the answer. You do not have to demonstrate persons or things year after year: you have only to demonstrate God, and then you have demonstrated good unto eternity. When you have demonstrated that *I* is God, that *I* is with you forever and forever.

