



“I AM COME”

From the beginning of this message and from its very first book, *The Infinite Way*¹, it was revealed that God is not to be known but to be experienced, and only when God is experienced are there signs following or is there fruitage. You can talk about God; you can discuss God; you can even decide to change the image of God; or you can make up more synonyms for God; but all this is in the realm of toys, an intellectual game. Actually, it is a form of idolatry because it is the making of graven images, only instead of being made of gold, wood, or stone, these images are built out of the substance of thought. So one concept of God is exchanged for another concept of God, and what you end up with is not God but merely your concept of God, your thought about God.

You can see why prayer cannot be fruitful as long as it is addressed to a thought about God, an image of God, or

a concept of God. What possible difference could it make if your concept is Jewish, Vedantic, Buddhist, or Christian, as long as all you have is a concept? How can a concept answer prayer? How can a thought in your mind answer prayer?

AN IMAGE IN THOUGHT IS NOT GOD

From the early days of modern metaphysics, "Truth" has been one of the synonyms for God, so when a person speaks of using truth it really is the same as saying, "Use God." But how can anyone *use* God? If he could, that would make him greater than God. This would also be true if the word "mind" were used as a synonym for God. Do we not use the mind? If we do, does that not make us greater than mind? Consider the idea held in many quarters that thought is power. If thought is power, then thought is greater than we are, yet we are the creators of thought.

Terminology can get us into a great deal of trouble, and merely changing the terminology can get us into more trouble, for to say that that is not God, but this is, is just changing one concept or term for another. There is no use believing that one concept of God is of any greater spiritual significance than another concept of God.

In teaching that God is beyond knowing, Moses revealed a truth that must forever stand: that is, that God is incorporeal,

spiritual, and therefore God cannot be known with the mind. How, then, are we to know God aright? One answer given in the Bible is that God is in the "still small voice," and this at least should give you a cue, because in the moment that you have no concept of God—nothing to pray to—when your mind is completely in a listening attitude, a vessel emptied of all its concepts, then what is revealed to you through the still small voice becomes visible to you as the harmony of spiritual living.

This, however, demands a great price. It is not only that you must permit yourself to be emptied of all concepts of God, but you also must permit yourself to be emptied of all beliefs that you know God's plan, God's law, or God's way for you. The moment you take thought and the moment you have a desire, you set up a selfhood apart from God and thereby erect a barrier to receiving the grace of God. If you can pray, "I know not how to pray, or what things to pray for, but let Thy spirit bear intercession with my spirit," you are coming into the highest possible attitude and altitude of prayer, receptivity, and unfoldment.

"In Thy presence is fulness of joy,"³ or fulfillment. "My grace is sufficient for thee."⁴ From these promises, do you not see that the goal of life has to be the attaining of God's presence, because only in that presence is fulfillment? There is no way to get things separate and apart from the presence of God, not spiritual things. There is no way to live harmoniously except by grace, and grace is not a word; grace is an experience. Just as God is an actual presence, so grace is an actual experience.

Such a conviction or realization brings you to the point of transition from the metaphysical life of taking thought, of demonstrating peace, safety, security, prosperity, and happiness to the mystical consciousness of demonstrating the presence or the grace of God, which is the only legitimate demonstration on the spiritual path.

First of all, you must be willing to release God from the responsibility of doing your will. Release God from fulfilling your desires. Release God from changing or improving any phase of your humanhood, regardless of how difficult the situation may seem. Release God, and you will really not be releasing God: you will be releasing your concepts of God, which never had any possibility of fulfilling your desires.

Since you cannot know God with the mind, but you do know that the kingdom of God is within you, then wherever you are—in the prison of the body, in the prison of sin, in the prison of disease, or in the prison of poverty—right there go within and adopt this listening attitude. Then you are in a position to receive the presence and the grace of God.

As long as you have an image of God in thought or as long as you have a desire for God to fulfill, you yourself are setting up the barrier to your demonstration. It is not as if there were God *and* you. It is not as if you had to go somewhere to find God, or even be good to deserve God. All this belongs to the superstitions of the past.

I HAS NO NEEDS

Since I and the Father are one, I listen to the *I* that I am. That very *I* is the presence of God, and this leaves no image in thought because I have no picture of that *I*. I do not know what *I* looks like. There is no use going to a mirror, for that will not show *Me*: that will show only my body. All I can see in the mirror is my body, but *I*, who am looking at the body, am invisible, so I cannot even see my Self. I, then, only know that *I* am that Self. That Self is *I*, for we are one and not two. I have no image of It, nor do I know Its needs. Think of those last six words for a moment: I do not know the needs of the *I* that I am.

At the moment, I may think of some needs, but they are not *My* needs; they are the needs of somebody I have built up in my own mind, somebody living a so-called human life. If I am wholly on the spiritual path, I must have passed the stage of praying for anything of a human nature, knowing full well that if I should get it, it might bring trouble with it or prove unsatisfying after it arrived.

"I and my Father are one," but I do not know what the Father is. I do not know what the I is, but I do know that I am; and in that I that I am is included, through grace, all of which I shall have need unto eternity. I and my Father being one, I is that very God; not the God to whom I pray for things, but rather the God who knows what things I have need of. Furthermore, it is I's good pleasure to give me the kingdom.

I in the midst of me is omniscience and knows all things of which I have need. I in the midst of me is omnipotence and has the power to provide whatever is necessary. I is the omnipresent love, and it is the good pleasure of this I in the midst of me to give me that which It already knows is my need.

— What words could follow that? How could you go any further than that in prayer? The moment you prayed for any thing or any condition, you would be making a laughing-stock of God. *I* in the midst of you, then, is the fulfillment of all your dreams, because you and the Father are one and in that oneness is fulfillment. There is not *I*, the Father, and *I*, the son. *I* the Father and *I* the son are one; and therefore, in the presence of the *I* that you are is your fulfillment.

THE NATURE OF *I*

All discord, all inharmony, and all error are experienced because of a sense of separation from God. But this sense of separation from God is not your fault personally. It is the universal belief that has come down to us from the allegorical experience of Adam and Eve being cast out of the Garden of Eden. Nevertheless, this universal sense of separation from God is responsible for our sins, diseases, death, lack, and limitation. Therefore, immortality and infinity can be returned to us only as we return to the Father's house.

This means to realize that what you are looking at with your eyes is not *I*: *I* am invisible; *I* am omnipresence; *I* am

omnipotence; *I* am omniscience. You prove this by not taking thought, by being still, and by letting the omniscience that *I* am reveal to you whatever wisdom, guidance, or direction is necessary at this moment. You prove this by being still in the listening attitude, letting omnipotence prove *Itself* to be the only power. You prove this by taking no thought for your life or anything that concerns your life, and letting omnipresence prove omnipresence.

This cannot be done intellectually. It can be done only through unknowing, through silence. Silence is your resting place. Silence is your abiding place, your living place. Live and move and have your being in silence, and then the still small voice will utter itself and live your life.

The moment you take thought you are living your own life, and your life then becomes limited to a certain measure of education, environment, circumstances, and conditions. As long as you have no graven image of God in your thought, not praying to a far-off or close-at-hand God, as long as you are abiding in *I—I*, omniscience, *I*, omnipresence, *I*, omnipotence—then by the grace of God your needs are met.

Now, as of old, the danger is that you will pray for material things or desire material things, which means that you would like God, Spirit, to fulfill your concepts rather than to express God's way and God's will. To pray and have in mind anything or any condition that you want from God is to create the barrier separating you from it, because there is no God separate and apart from you, and that

“you” has no problems.

I and my Father have no problems. I and my Father are incorporeal, spiritual. I and my Father are truth. In this right identity, His word goes before me to “make the crooked places straight.” His word that knows my need fulfills it.

Do you not see that setting up an “I” with some problem, with some desire, with some need to be fulfilled is setting up a selfhood apart from God? Do you not see that this is a denial of the Master’s teaching?

I and the Father have no problems. I and the Father are not immature or aged: I and my Father are ageless. “Before Abraham was, I am. . . . I will never leave thee. . . . I am with you always, even unto the end of the world.”

I—but do not have any picture in your mind when you say “I,” because when I speak of *I*, I am not speaking of a man, not of a man two thousand years ago nor of a man today. I am speaking of *I*, and no one—not you, not I—can possibly know what *I* looks like. Be assured, however, that I and my Father are one, not two, and that One is hid with Christ in God; that One lives, moves, and has Its being in the Divine.

IMPARTING I

I in the midst of you is mighty, but the moment you create an image, you have *I and* an image. Therefore, do not have any I but the *I* that you declare: *I*. Be satisfied with the word *I*. Some day you will hear the voice say to you, *I*, and when It

does you will know that you have come face to face with God. You have come to know God aright. But you will not be able to tell your neighbor about it, or your child, your husband, your wife, or your parents, because that would be trying to bring *I* down to the intellect again, down to the mind.

If I succeed in imparting *I* to you through this work, it will be because I have realized that I am not a man or a teacher, but that I am divine Presence; and also because you have been drawn to this work by *I* to receive *I*, to receive the unveiling of the *I* which you are. Both of these are necessary.

In writing of the unveiling of God, the unveiling of truth, you might think that there is a God that could be unveiled and set before you. Such is not the case. The "unveiling" reveals nothing that can be seen, heard, tasted, touched, or smelled, nothing that can be thought or reasoned, and therefore it should not seem strange that in order to know Him aright you must come to a place in consciousness where you know nothing, the place of unknowing.

I, THE IDENTITY OF EVERY PERSON

Perhaps all of us in the past have loved mother, brother, or child more than *Me*, more than truth. This has been a barrier. Why? Because that mother, brother, sister, or child to whom we were clinging was not mother, brother, sister, or child but an image that we were carrying in our mind which we believed needed us.

Once you recognize *I* as the identity of yourself, you will recognize It as the identity of mother, brother, sister, and child, and then you can have no fear of releasing them into their God-identity. The Master never meant that you should abandon your family, but merely urged you to go up higher in your awareness of what constitutes your family, and ultimately to realize that God is your only family.

When you realize that God is your mother, brother, sister, or father, that God is your husband, your wife, your child, the one *I*, the one life, then all fear for them goes, and when fear goes you have released them into their true identity, into God. Your love for them is greater; their love for you is greater; the bond is greater; and the need is less because each finds fulfillment from the divine center within.

I IS OMNISCIENCE, OMNIPOTENCE, AND OMNIPRESENCE

For many of us it has been easy to accept God as omnipotence, omniscience, and omnipresence, not knowing that we were leaving ourselves locked out in the blizzard. But *I* is that omnipotence; *I* is that omniscience; *I* is that omnipresence. Abide in this word *I*.

Whether you say that God is omniscience, omnipotence, and omnipresence or that Jesus is omnipotence, omniscience, and omnipresence really makes no difference,

because in either case you have set up God and Jesus as separate and apart from the Self which you are, the *I* which you are. When, however, you bring it all down to *I* and the Father are one, and know that *I* is omniscience, *I* is omnipotence, *I* is omnipresence, in this oneness you are infinite in being. In this oneness, the *I* of you is immortality. Then you will see what a difference this makes in the nature of your daily life.

You are demonstrating the presence of God every time you realize *I*. Close your eyes, turn within with a listening ear, and God will reveal Himself. God will reveal His presence in the midst of you, but you must open out a way: you must empty the vessels already full; you must enter into the silence with no concepts.

It is as if you were asked to draw a picture of Mars and you would have to say, "How can I? I've never seen Mars." Good, then turn within, because you may be assured that omniscience, the mind of God, knows what Mars is like and will reveal it to you if there should be any occasion for you to know about it.

Nothing is hidden from the mind of God, which is the mind of man. Any legitimate need of any nature that ever appears in your experience can be immediately fulfilled as long as you do not think of it as a material form. Think of it as the grace of God, the omniscience of God, the omnipotence of God, the omnipresence of God, the spirit of God in man, and then let That take whatever form It will.

IMAGERY CAN
BECOME A BARRIER

You cannot expect miracles simply by intellectually saying, "I and my Father are one."⁵ But you can accept that statement of truth and then go within until the Father confirms it within you. He says, "Yes, indeed, *I* am you. *I* am the only *you* there is. *I* am all there is to you. You are nothing but *I*." And if you recall how many times during one day you use the word "I," you will know that this is absolute truth. All there is to you is *I*—only not the limited sense of I that you entertain of yourself, but the *I* that you really are, the child of God, one with the Father.

Probably the very fact that the Master was a Hebrew helped to set up this sense of separation between the Father and His individualization, because Jesus used the Hebrew imagery of father and child, and that always makes us think of a great wise parent and a little immature child: twoness. In fact, we cannot conceive of a parent and child being one. We see the parent and the child, and we know they are two. Even while the child is being carried in the mother's womb, the child and the mother are still two, the child something separate and apart from the mother. So this very imagery that was used in ancient Hebrew teaching can be a barrier, and it is sometimes necessary to get away from that image of father and child and cling only to *I, I, I, I* and truth are one. *I* and life are one.

THE BIRTHLESS AND DEATHLESS *I*

There is a passage in the Bhagavad-Gita that is rarely understood and sometimes very harshly criticized.

He who shall say, "Lo! I have slain a man!"

He who shall think, "Lo! I am slain!" those both

Know naught! Life cannot slay. Life is not slain!

Never the spirit was born;
the spirit shall cease to be never;

Never was time it was not;
End and Beginning are dreams!⁶

This almost seems as if Krishna, who is speaking, were condoning murder, but it does not mean that. It means that *I* cannot be slain, and *I* cannot slay. Then what about the person who is slain or does the slaying? Ah, no! Life is never slain, and that is where true identity comes in: *I* am not the body that is buried. *I* am the life that is continuous, and that life which *I* am is never slain. That life which *I* am, even as the life of the one *I* slay, is not slain. We look at the fallen body and we forget that *I* is not the body, and the body is not *I*. *I* is infinite, incorporeal spiritual being. Regardless of what you do or do not do to the body, *I* remain forever and forever and

forever. There is no end to the *I* that I am. “I will never leave thee, nor forsake thee⁷. . . I am with you always, even unto the end of the world,”⁸ and that is the *I* that you declare.

If you think for a minute that Jesus or any other mystic is referring to himself when he speaks of *I*, you are in error, because when the Master said “I,” he meant *I*, the *I* that is the *I* in the midst of you. And that gives meaning to one of the greatest passages of scripture: “I am come that they might have life, and that they might have it more abundantly.” If you remember that that passage refers to *I* in the midst of you, never again will you fear for your life, for your supply, for your happiness, or for your security. It is to this *I* that is in the midst of you that you must always look, and to no other. Let the divine *I* live your life by living consciously in the *I* in the midst of you, the *I* that you declare is come that you might have life infinitely, abundantly, immortally, and eternally.