



THE TWO WAYS OF I

Those of you who are on the spiritual path are living in two worlds, the material and the spiritual. It may be that some of you at the moment are experiencing very little of the spiritual world, but surely you do occasionally catch glimpses of it in or after a meditation. The experience of this expanded consciousness may come, too, when you have asked for help, have been temporarily lifted out of yourself—out of your problems or out of your body—and for a brief second have caught a glimpse of a consciousness beyond that of the “natural man,”¹ the man who never enters heaven, never receives a blessing from God, and is never under the law of God. The consciousness of the natural man is just a branch of a tree that is cut off and is withering, gradually approaching threescore years and ten—a few more or a few less—never even suspecting that there is another realm.

While in the consciousness of the natural man, some-

thing within turns you in the direction of a spiritual teaching, and if this teaching happens to be the Infinite Way, you are led not merely through some principles of metaphysics, but into the practice of principles that must eventually result in meditation. It is in meditation that this glimpse of the spiritual kingdom is given to you, because in meditation you are not seeking things. You are not seeking health, prosperity, or companionship: you are seeking the kingdom of God, and “in such an hour as ye think not the Son of man cometh,”² the Christ reveals Himself, and spiritual grace takes over. It might be a momentary glimpse which leaves you for days and does not return, but if you are really determined to follow this path you will keep at it until that awareness does return, not once but again and again. The more often you seek it and the more often you attain it, the closer you are to that place where you are living more in the kingdom of God than in the world.

THE LIGHT IS GIVEN TO BE A LIGHT

Sometimes people think that in coming into the spiritual life they are going to leave the business world. This is rarely true, because they take upon their shoulders the instruction of students, healing work, and all the business affairs that are connected with a spiritual ministry.

Even in a spiritual activity, you will find yourself in a

measure involved in the business world, and some of it may be pleasant and some of it not so pleasant. Some of the teaching work is very pleasant, and some of it is not. But you yourself will have arrived at the place where you are living more and more in the spiritual realm and less and less in the world, and whether pleasant or unpleasant, it will make no difference to you.

With every person who has attained a measure of light, a grave question arises: "Has God been so good to me as to give me this spiritual light and all the great spiritual blessings that have come to me even on the human plane for my benefit only? Has He done that for me? Does He want to set me up as His special child to receive special favors so that the rest of the world can say, 'Oh, isn't he fortunate? He has God's grace.'"

Then the answer begins to come to him: "Heavens, no! I have not been permitted to receive all this for me. This is only that I may be a light unto those still in darkness. This has not been given to me for me at all."

As a matter of fact, my own experience has been that the further I go, the less use I have of all this good that has come to me because I am so busy with the work, and so I know that this has not been given to me to give me leisure which has never come, but rather to make me a light that may illumine those still in darkness and those who are still seeking.

In the beginning, you become a light to some members of your family, your neighbors, friends, or fellow students, but

eventually you realize that that is not enough. God did not place the sun in the heavens for one person alone. It is there for both the saints and the sinners; it is for all alike. God did not send Jesus into the world just for the Hebrews of the Holy Land, nor just for the Christians who became the followers of the disciples; but rather that the spiritual message of the Master should become universal, and that the mind that was in Christ Jesus might become the mind of man.

I CAN DO NOTHING,
BUT *I* WITHIN CAN DO ALL THINGS

Jesus said, "I can of mine own self do nothing.³ . . . If I bear witness of myself, my witness is not true."⁴ Now you must pause for a moment and ponder that because, as you read the New Testament, you will not have to read very far until you hear him say, "He that seeth me seeth him that sent me⁵. . . . I and my Father are one⁶. . . . I am the way, the truth, and the life⁷. . . . I am the light of the world⁸. . . . I am come that they might have life."⁹ All this will cause you to be very careful about the use of the word "I," so that you watch what you are doing when you use that word.

The message of the Infinite Way is making clear that which has been lost to the church for seventeen hundred years, the truth that there is a human *I* who can do nothing, and there is a divine *I* within you through which you can do all things.

You must know that there is an I called Joel and there is an I called you. But neither you nor Joel has fully attained; Joel is likely to make mistakes; Joel might sometime or other get very angry; Joel at times enjoys a good meal. But this is not the *I* that is the spiritual teacher or revelator. This is the part of my selfhood which is still in personal sense, and it is the one of which Jesus spoke when he said, "I can of mine own self do nothing."

Once you make this same acknowledgment, you can then say, "Ah, but my Selfhood, my real Selfhood, is divine. My savior, my Christ, my healer, my supplier is closer to me than the breathing within me. It is the very *I* of my being." When you have recognized this, you begin to withdraw your faith, hope, and confidence in the external world and in human beings. You will do your best to be led spiritually when you go to the polls to vote, but you will not put your dependence for freedom and peace on whoever is elected, whether it is your candidate or the other person's candidate. You will be living consciously in the awareness of this *I* within you. This is praying without ceasing, constantly realizing that *I in the midst of you is mighty*, *I* in the midst of you is the bread, the meat, the wine, and the water of your life.

THE SEPARATION

All this leads us to a very difficult place in our journey. We are so accustomed to read and hear the beautiful biblical

promises of a perfect heaven that we sometimes forget there are also some other biblical promises which we may have overlooked: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it¹⁰. . . . I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law."¹¹

We skim over those passages as if they were not important or not intended to be taken seriously. Of course, they are not meant to be taken literally, but be assured that Jesus meant what he said, because the division is taking place, and it is taking place the very moment that you begin to rely on the I within you and not on your parents, children, aunts, uncles, or cousins. A division has occurred right there: you are being separated from your dependence on persons.

As long as there are two states of consciousness—the material and the spiritual—you will find that there will be a division or separation from those of your relatives who prefer to remain in material consciousness, even if they are your own children or parents. You may not move out of their home or put them out of your home, but there will be a wall between you—a wall that means a lack of understanding. And you will really find that your companionship, your wholeness and oneness, will be with those of your spiritual household rather than with those of your family household. To that extent, there will be a separation or division. Such experiences often take people from the spiritual path. As the

Master said, "Few there be that find it."¹² Scripture also says, "For many are called, but few are chosen."¹³

MAKING THE TRANSITION TO SPIRITUAL CONSCIOUSNESS

If you examine your thoughts honestly, you will discover that the reason for your approach, at least your first or earliest approach, to a metaphysical or spiritual work was the desire for the improvement of human conditions, and nothing more nor less than that. It was a way to achieve better health, better supply, or better companionship, and now to your surprise or dismay, you are faced with the fact that just the opposite may take place. You may lose some of your companions, some of your friendships.

In the same way, in seeking health, sometimes when you are hoping to get rid of one undesirable condition, you may discover that you have three or four others along with that one. They have been latent in your body or mind, and now this stirs them up, and all of a sudden you discover ailments you never knew you had. At first you might think that your spiritual study brought this on. No, your spiritual study did not bring it on, but it did bring to the surface whatever was latent in mind or body, and the right attitude is to be grateful, because otherwise it would lie dormant there until it got ready to strike; whereas now at least it has come to the surface, and through your study and work you will have the

opportunity to make a transition from a material sense of health to the spiritual consciousness of wholeness.

It is possible that in your early metaphysical life you were satisfied to have an unpleasant condition changed into a pleasant one, an unhealthy body into a healthy one or a lacking purse into an abundant one. But as you remain on the spiritual path this will no longer satisfy you, because you will discover that there does come an end to all material good, whether of the body or of the purse; and therefore, in trying to avoid making the transition to spiritual wholeness and completeness, you will know that you have merely postponed the ills of the flesh or of the purse.

So, eventually, you come to that place where through spiritual consciousness you rise above the idea of good health, good supply, and good companionship. As you live in this consciousness and as you stop rejoicing in physical health, material wealth, or human happiness, always turning within and remembering that all this is but the outer manifestation of an inner grace, you are making the transition to a health which is not of the body but of the soul, and to the point where supply is not money, but it has its source in the soul.

The only way this can be accomplished is by the realization that *I*, the wine of inspiration, the bread of life, is the source of spiritual harmony appearing outwardly as human good. During this transitional period, you are continuously going within for the remembrance of this indwelling *I*, this Christ, this Self. We call this practicing the presence of God,

realizing God, God-realization, or Self-realization. All these terms mean the same thing. They mean that you are realizing that there is more to you than you can see in the mirror, that there is an invisible something that is the most important part of your life and of your being, because the invisible part is the source of the visible.

LOVE AND JOY,
THE FRUITAGE OF CONTEMPLATION

In meditation, you contemplate the spiritual activity and being that is within yourself. You contemplate God's grace which is established within you, and acknowledge that God has planted His son in you, that God is your only Father, and therefore that your inheritance is of the Father and not by virtue of being good, since it comes to saint and sinner alike when readiness has established it. This is living the contemplative life, contemplating always the Infinite Invisible of your being, that Christhood of your being, that divine *I* within, and knowing that that very *I* is come that you might have life and have it more abundantly. Such a contemplation brings a dropping away of love, hate, and fear of the external world. You say, "Do you stop loving it?" Unduly loving it, yes, or perhaps you stop loving it in the wrong way and begin to love it in the right way.

Too much of what the world calls love is based on a love for some person's body. All the satisfaction some people get

comes from someone's body or from someone's purse. But that is not loving in the right way. That kind of love proves very unsatisfying and comes to an end. But when an individual begins to realize that this invisible Presence within himself is really the soul of husband, wife, child, friend, and neighbor, then they begin to perceive that same soul in him, and the love takes on an entirely different nature. The animal part of it goes, and a joy comes in.

GOING FROM HUMANHOOD TO CHRISTHOOD

So it is, then, that in these two worlds there is always a "you" communing with the invisible Presence which Jesus called the Father within, and which Paul called the Christ. Actually it is the Spirit in man. The same Spirit "that raised up Christ from the dead shall also quicken your mortal bodies."¹⁴ Now where is that same Spirit that raised up Jesus Christ from the dead? Is it in the Holy Land of two thousand years ago, or do you have to go to the Holy Land for it now? No, the same Spirit that raised up Jesus Christ from the dead is within you. You do not get It: you acknowledge It, recognize It, and let It flow. It is your dwelling in the consciousness of Its presence, your acknowledging Its presence within you, your communing in your silent moments with It that brings It more and more into manifestation.

It was in such moments of conscious oneness with God

that Jesus could say, "He that seeth me seeth him that sent me. . . . I and my Father are one." In that elevated consciousness, Jesus was absent, and only God, the divine *I*, was present and speaking. When he says, "I am come that they might have life, and that they might have it more abundantly," he is speaking not as a man, but as God: he has risen above his manhood into his Godhood.

There are those who through this communion eventually attain the ultimate experience which is conscious union with God, and who rise above their manhood and womanhood into their Godhood. As with the Master, it is not, however, a continuous experience that goes on for the rest of one's life. It is an intermittent one—here today and gone tomorrow. There were times when Jesus was so downcast that he wanted to go away for forty days, or so downhearted that he had to ask the disciples to pray with him. Certainly Jesus was not in his Godhood in that moment in Gethsemane when he asked the disciples to stay awake with him, and he expected that their prayers would lift him up.

IN MEDITATION,
CLIMB INTO YOUR *I*-NESS

Our meditations for one another, and even what we call treatment, are not for the purpose of healing disease or lack. They are for the purpose of lifting the student up out of his manhood and womanhood into his Christhood, where there

is no sin, disease, death, lack, or limitation. When you are abiding in your Christhood, you can look out and say, "What did hinder you?" because you do not see any reason why even the paralyzed cannot walk. It is in your Christhood that you can command the blind to open their eyes. This you cannot do in your humanhood, because nothing happens. Most healing work actually takes place when the practitioner, through deep meditation, has lifted himself out of his humanhood into his Christhood. The more years a person works as a practitioner and spiritual teacher, the more hours of the day or the night he is in his Christhood and therefore the fewer specific treatments he has to give.

That brings us to an important part of Infinite Way meditation. Never do we direct thought outside to a person or a condition. The directing of thought is entirely a mental process. The object of it is really suggestion. This is not to say that some persons are not healed through suggestion, for they are. What we are saying is that that is no part of Infinite Way practice, because it violates one of the basic principles of the Infinite Way.

The human mind can be used for good and evil, and the human mind can make honest mistakes. Therefore, we do not want the human mind to enter into our spiritual practice or our relationship with our students. In meditation, the personal I which is Joel or the personal I of any practitioner must cease to function, because no one has the right to believe that he has the power to give a person anything. If he

did have, where would God come in? After more than thirty years of this practice, no one knows better than I do that “silver and gold have I none”¹⁵—that things of the world have I none to give.

There is only one thing that I have or any real spiritual teacher has, and that is an understanding of the nature of *I*, of the infinite invisible Selfhood. Therefore, when I meditate for you or with you, I do not permit you to enter my mind, and I do not project myself into your mind. What I do is to close my eyes and climb right into my *I*-ness. I want to commune and be one with this *I* that I am, and with a listening ear and my attention centered on the Infinite Invisible, I am still. Then the spirit of God is loosed, and because a person has brought himself to my consciousness, he receives the fruitage.

Let us see how it operates. There may be a person who is physically ill, and because of my retiring within into that *I*-ness, that stillness, my being still and knowing that *I* is God and letting that *I* be God, this person can receive a physical healing. But another can receive a moral healing, another a financial healing, and yet another employment or a healing of human relationships. Yet I know nothing about this at all.

When you reach out to any individual whom you recognize to be God-realized, this recognition of the Christ of his being is an indication of your receptivity, and that is what gives you the benefit of his meditation. You do not even have to be in the physical presence of such a person to benefit by the *I* that he is. The Master said, “Thy faith hath made thee

whole"¹⁶—thy faith, thy recognition.

"Whom say ye that I am?"¹⁷ *I* is God. If you recognize that *I* is God when you turn to a practitioner, you cannot help being benefited. But if you think that the practitioner has the power to give you something, withhold something, or delay it, or if you think that money has the power to buy it, you are missing the way. Money is a tool; it can be used as an expression of gratitude, and in that sense it is an acknowledgment, but it is not going to purchase anything. The only thing that will purchase anything of a spiritual nature is your recognition of, and your contact with, one who has attained some measure of Christ-life, some realization of the Christ of his being, of the nature of the *I* that he is.

GAINING OUR FREEDOM BY LOSING OUR HUMAN SENSE OF IDENTITY IN *I*

When you understand that Jesus used the word "I" in two different ways, you will begin to perceive that the secret of his mission was to reveal that *I* is God, the *I* that is in the midst of you, the *I* which is the very nature and character of your own being. You are really the son of God in your spiritual identity, and this outer self that calls itself Mary, Jim, or Joel is the prodigal working his way back to the Father's house until eventually he does not repeat his given name any more: he says, "*I*."

In one way or another, we all lose the sense of attach-

ment that has made us proud to belong to this family or that family, or to this country or that country, this race or that race, this religion or that religion. We lose it all in proportion to the realization of that word “*I*,” because the *I* of me is the *I* of you. If there is only one Father in heaven, you and I are brothers and sisters, and the sooner we awaken to this and begin to act like it, the sooner we bring about our own emancipation and the freedom of those who come within range of our consciousness.

Through the realization of the Infinite Invisible within you, you attain your freedom from this world. You will not lose your love for your parents or your children, but it will be love of a different nature. You will not be a slave to it, and you will not hold them in bondage to it. Then, too, you will probably contribute more money for benevolence and charity in the world, and yet have less sympathy and pity than ever before, because even while you are helping your fellow man at his level of consciousness, you will realize that he does not have to be poor or enslaved. Poverty and enslavement are states of ignorance. Anyone who awakens to the nature of *I*, his true identity, must become free—free of sin, free of disease, free of lack.

If, when you close your eyes in prayer or meditation, you are thinking of people, please remember that you may be transferring good or evil to them—sometimes evil under the name of good. But if you really want to be a blessing to this world, to your family, to your neighbors, or to your students,

do not allow human thinking to enter your mind, because that is the thinking of the little I, and sometimes with even the best of intentions it could be wrong. Be still and know that *I* in the midst of you am God, and let that *I* do the work. Then the message or the help that your friend, relative, patient, or student gets will be directly from God. It will be the Spirit Itself bearing witness with your spirit, and there will be harmony and peace.