



IMPERSONALIZING GOD

If someone were to ask you, “What is this Infinite Way? What is there about it that holds your interest and apparently benefits you?” you would probably have a difficult time answering, because what holds and benefits you and is your Comforter is something you know with your fourth-dimensional Consciousness, and if you should try to impart it to someone still living in the third-dimensional or material state of consciousness, he would never understand what you were attempting to tell him.

In trying to explain this you might say, “Oh, I have learned that evil is not power,” and then, of course, you would be ridiculed. If you said, “I have discovered God,” you would then be asked to explain that, and anyone who has ever been called upon to tell what he has found out about God knows how foolish it would be to try. No one can do that, because whatever it is you may know about God you do

not know with your mind. To have any awareness of God means that you have already broken through the area of mind and have been lifted into the higher consciousness. Whatever you may know about God, you know through your spiritual awareness, through your developed spiritual discernment, through the soul-faculties. To try to tell this to a person living out from a materialistic consciousness would be nonsensical, if not impossible.

UNIVERSALITY AND AVAILABILITY OF THE MIND THAT WAS IN CHRIST JESUS

The Infinite Way begins with the revelation that there is a transcendental consciousness, which in Christian mysticism is called Christ-consciousness and in Buddhism is called the Buddha-mind. In either case, what is meant is that there is a consciousness higher than the human mind. This is not a matter of general knowledge. True, there may be those who accept the idea that Buddha had that spiritual consciousness and that Jesus had the mind that was in Christ, but there are not many who understand that this Christ-mind, or consciousness, is universal to all men, and that it is just as much yours and mine as it was that of Jesus or Buddha.

As long as you believe there is a God out there separate and apart from your being, just so long do you personalize God and set up the picture of an entity, identity, or a being outside of you. God is being, but not a being. God is being

you and being me. So to set up a God separate from that being produces the sense of separation that keeps us in ignorance. That personalizing of God, personalizing *I*, is the “veil” that brings about man’s sense of separation from God. Personalizing God by accepting Jesus as the only Christ also pulls down the veil. In fact, the personalization of Spirit is the veil.

GOD IS BEING

Impersonalization is the “unveiling,” and the moment you know God as being, then God is my being and God is your being. “Call no man your father upon the earth: for one is your Father, which is in heaven.”¹ Spirit is your creator and your being. This breaks down any personalization. For any group of persons to claim that they are the children of God or that they are the highest or best is personalization. There is no such thing as highest or lowest. There is no such thing as best, because all outward form that sets itself up as being spiritual is vanity. Only God is Spirit. Only *I*, the spirit of God in you, am the son of God, and that *I* is so impersonal that unless you can look upon Jew and Gentile, Catholic and Protestant, Oriental and Occidental, white and black, and recognize that they are all of one Father, of the household of God, you cannot enter in.

When we impersonalize God and know that God is the being of Jesus Christ and that he showed this forth so that we

would know that God was not only his Father but the Father of us all, then our prayers will not be a mental activity. We have tried to reach God with the mind to influence Him, "channelize" Him, whereas the mind must be still in the assurance of Is-ness: God is; I am; I and the Father are one. So we must make no mental effort to reach God, for we are already one with the Father. We must certainly not try with the mind to channel God in anyone's direction.

Was that not the sin of religion in all our wars? Were not chaplains encouraged to pray for victory for their side? What was this, if not trying to channel God? Was it not attempting to claim God for their side and exclusively for their side? But if we would be children of God, we must pray for our enemies. It does not mean that we must pray for our enemy to destroy us—not that it would make any difference if we did—but we must pray that our enemy be set free from the carnal mind just as we want our friends to be set free from the carnal mind. If, however, we set ourselves up as being God's special pets and all others as the carnal mind, we have again placed ourselves in bondage. To pray for our enemy means to know the truth about our enemy, to know that insofar as any expression of the carnal mind on the part of the enemy is concerned, it is not power, and insofar as the true identity of the enemy is concerned, it is as much God as our identity is God.

When God has been thoroughly impersonalized, the meaning of omnipresence will be clear. We have set up a

sense of separation from God even while declaring that God is omnipresence. But where am I in that omnipresence? If God is omnipresence, then I must be that Presence, but if I am going to have a God and a “me” too, I am not impersonalizing; I am setting up a sense of separation. I have God as omnipresence only if I am omnipresence.

I KNOCKS! DO YOU HEAR?

“I stand at the door, and knock.”² In the light of what you have read so far in this book, does this not now have greater significance for you? “I stand at the door, and knock.” Do you not understand that that does not mean a man who lived two thousand years ago? Do you not know that that does not mean any man today? Do you not know that that does not mean anything other than what it says, that *I* is knocking at the door and begging to be admitted, so that you will open the door of your consciousness and admit It?

I is the creative principle of this universe, and this *I* has been knocking at the door of your consciousness for centuries, begging to be admitted, and you have held It back, localizing It in the Holy Land of two thousand years ago.

The Infinite Way reveals that this very *I* is the illumined consciousness, the God-consciousness, that you are seeking. *I* is that illumination, that initiation, that enlightenment. The *I* of your being is the very food, clothing, housing, happiness, peace, and security that you are seeking. That *I* has

always been knocking at the door trying to get into your consciousness.

Your entire life depends on knowing the nature of God. Until you know God aright, do not fool yourself by believing you have attained immortality, because you attain immortality only in the degree that you know Him aright. You will never know Him aright until you know Him as *I*: *I*, the spirit of God in you; *I*, the still small voice within. The kingdom of God is within you, and God is in His kingdom. God constitutes His kingdom.

Either these words are bringing forth from within you a joyous feeling of acceptance, a feeling of “Yes, yes, I always knew that must be so,” or the door of your consciousness has not opened to admit *I*, and the “veil” is still there. In that event, it will be necessary to abide in this Word and let this Word abide in you until your consciousness does open, and you do admit that *I* that is standing there knocking. What is knocking at the door is *I*. “*I* stand at the door”—not a person, but *I*, not any person, only *I*, the very *I* that is “the way, the truth, and the life,”³ the very *I* that is the bread, the meat, the wine, and the water.

THE MYSTICAL PATH IS PRACTICAL

Sometimes when a teacher or practitioner tells a student that he is keeping his health, keeping his supply and his companionship away from himself, he may ask, “How?”

Then he must be told, “You will not open the door of your consciousness and admit *Me, I*. You will not admit the *I* that is knocking there. You are looking for another God, or you are not looking for God at all, but for some fruitage, some benefit from God. This you will never find.”

God does not give health; God does not give supply; God does not give peace; God does not give security. God is all of these: “I am the way, the truth, and the life. . . . I am the resurrection.”⁴ The *I* does not send these or give these: the *I is these*, the *I embodies these*. When you open the door of your consciousness and admit *I*, you will find the Presence—at first slowly and gradually, because none of us could take it all in one leap—but you will find that that Presence flows out from you in the forms necessary to your daily experience.

That is why the mystical path is the most practical way of life that has ever been known. The world will try to tell us that the materialistic way is the most practical, but if you look at history I think you will agree that materialism has not given us the way. Even if you look at the countries that once had a favorable balance of trade with a steady inflow of gold, you will find how the scene has shifted and that many of them do not have it any more. Why? Because everything out in the world is as fleeting as a shadow.

But if you have opened your consciousness to *I* and have realized that *I* in the midst of you is God—that *I* in the midst of you is this Allness—then if for some reason your health,

your home, or your family has left you today, it makes no difference. This *I* is the resurrection.

Once you realize that *I* in the midst of you am He, you will discover then that the lost years of the locust are restored. Everything that has ever been taken from you because of your ignorance of God is now returned to you, and twice over. None of this is possible, however, except to those who open the door of their consciousness and admit the *I* that is standing there knocking.

PANDORA'S BOX

In the teaching of truth, you are faced with a situation comparable to Pandora's box. Pandora's box was supposed to have hidden within it a great treasure, but when it was opened, evil jumped out. So it is, too, that truth is the greatest treasure there is, but if you open the door of truth to the unprepared thought, the truth that *I* am the truth will be prostituted, because it will flap its wings and say, "I am God! I am God!" and those persons who have so little understood the truth will try to be God to you.

To persons unprepared for this truth, the revelation of *I* can be destructive because they may attempt to use it for personal gain, and also because it gives them a false sense of *I* which makes them believe that an individual has power. The truth is that no individual has power, because *I* am all-power, *I* am omnipotence. An individual has no power.

You of yourself have no power. You can never direct power; you can never use power.

When you know the secret of *I*, you abide in stillness and let *I* do Its work; not you—*I*, that *I* that is in the midst of you. You need no thoughts, since you cannot and need not enlighten God. The very fact that you have reached out to an illumined consciousness is the connecting link between you and God. Then all that illumined consciousness has to do is to abide in God, and God meets your need.

The part your consciousness plays when it has been illumined is that it has awakened; it has had enough of the “unveiling” to know that the *I* of you and the *I* of anyone turning to you is God, so that there is no need to transfer thought to him, to transfer power to him, or to use God-power for him. It is the Father’s good pleasure to give him the kingdom, the good pleasure of the Father, the *I* in the midst of him. *I* in the midst of you is mighty, but the *I* in the midst of you is in the midst of him because of omnipresence. Therefore you do not have to project your thought across the miles: you only have to abide in the stillness, and because the *I* has been unveiled, the truth has been unveiled.

If you know *I*, why do you have to reach out? Is there not an *I* in you? Do you not say “I” all the time, and is not *I* God? Therefore, abide in stillness.

Understanding the nature of God as *I* is the treasure, but in revealing it, it will prove to be evil if it comes to the awareness of the unillumined, those who think that a personal

sense of I is God, that any person can wield God-power, or that some person is specially favored by God, and therefore can do better for you than one of the other God-realized practitioners. All of this can be evil because it is personalizing. Learn to impersonalize. Only when you impersonalize can you become still inside and let *I* do the work, and not think that it is the "I" of you. Remember, there is an *I* in the person you are helping as well as in you, and It is the same *I*, the one and only *I*. Let It do the work without words and without thoughts, and then the personal sense of I will not get in the way.

I IS SUPPLY

At one time, a student wrote me that he was having a problem of lack and asked me to do some work for supply. My answer was:

The problem really is not lack. If you will only open your eyes, you will realize that there is just as much grass on the earth as there ever was; there are just as many trees, just as much fruit, just as many cattle, just as many fish, just as many birds, just as many diamonds in the earth, just as much gold and platinum, just as many pearls in the sea. So where do you find lack?

The problem cannot be lack, because the world is full of abundance. The lack is in personalizing supply, in thinking that you do not have it. As long as you personalize in that

way and set up a selfhood apart from God, you will not have supply. But when you realize that “the earth is the Lord’s, and the fulness thereof”⁵ and “Son. .. All that I have is thine,”⁶ you are impersonalizing.

Go up onto the mountaintop and look out on the earth as far as your eyes can see. All this, give *I* unto thee. Do you hear that word *I* again? *I*. But where have you been looking for supply? Outside? Surely you were personalizing it instead of realizing that supply is *I*. It is embodied in *I*. All that is embodied in the infinite *I* that I am and you are is yours—all the land as far as you can see. The earth and all that is therein is yours. It is *My* good pleasure to give you the kingdom, but if you personalize, then there are those who have and those who have not.

Impersonalize yourself and see that you are not the person that you see in the mirror. That is a body, but what you are is *I*. Now you have impersonalized: you have impersonalized yourself; you have impersonalized God; and you have impersonalized supply because there is no such thing as supply that is meant merely for you or for me.

Is there a God who can give? Would that not indicate a God who is withholding? Then what kind of a God do you have? A man-made God, a God made in the image and likeness of man? Surely, a man can give and man can withhold, but can God? The moment you see that God has no power to withhold the sunshine, the moon or stars, the oceans, or the fish, you know that there is no God withholding anything.

You cannot really have a problem of lack. What you have is the problem of a sense of separation from God, and you in your ignorance have set up a selfhood apart from God.

In other words, you are not declaring, I am *I*. Instead, you are declaring, I am a person; and lack of education, lack of opportunity or certain circumstances are depriving me. You are doing all this. You are making your own prison. You cannot demonstrate supply: you can only demonstrate *I*. You cannot demonstrate security; you cannot pray for security. In fact, you will never be able to save enough money to have security, as many ex-millionaires have found out. The only security you can have is when the door of your consciousness has opened and admitted the *I* so that you can say, "*I* is my supply. *I* in the midst of me is mighty."

In *The Infinite Way* it says, "That which I am seeking, I am." That sentence should be enough to save the world. But with the intellect it cannot be accepted, therefore it takes years and years of hearing it and living with it, until eventually you can say, "Yes, *I, I*. Now I understand the meaning of *I*." You cannot personalize *I*.

In my early days in this work, when because of a problem of supply the *I* was revealed to me, that revelation ended my days of lack and limitation, but it did something more. It revealed to me that I am not man. I am *I*, and *I* am not in this body. So it is that when you are in your automobile, you are not in your automobile. You are really never a part of your automobile and you are never in it. You are always

something separate and apart from it, governing it, and it is a tool that you are directing.

This same truth applies to your body. Once you realize *I*, you will know that this body has the same relationship to you that your automobile has. It is an instrument for your use, and when you are through with it, you will find yourself with a new one. But you are not in it, for *I* is Consciousness, infinite divine Consciousness, and It is omnipresent. If I and the Father are one, then I am as omnipresent as God. Otherwise there are two: one infinite and one finite. But if I and the Father are one, *I am omnipresent.*

THE UNIVERSAL NATURE OF *I* MAKES US ALL ONE

The Infinite Way reveals the impersonal nature of God, meaning that God is not a person, that God is not localized as the mind of some one person: God is being. But God is infinite being; therefore God must be your being and my being. That is why we can accept *I* as the name of God, because I have the name of *I* and you have the name of *I*. Each one of us is *I*. *I* is the identity of everyone, and that is what makes us brothers and sisters. That is what makes it possible for us to meet without envy, jealousy, or malice, because no matter how much abundance this one may have or how much another may lack, it will all equalize itself as we come into the awareness of this *I*. Each one of us is *I*, and

God is that infinite *I* in us.

When we have seen the universal nature of God as *I*, as the *I* of every individual and as the *I* of every cat, dog, bird, and beast, the lion and the lamb will lie down together—the human lion and lamb as well as the animal. When we recognize *I* as universal being, infinite being, we will make friends of our enemies—not by overcoming them, but by recognizing that *I* in the midst of the enemy am *I* in the midst of each one of us, and we are one.

There is only one *I*. The selfhood of God is the selfhood of you and the selfhood of me. If I give to you, I am giving to myself. If you give to me, you are giving to yourself. It is like transferring money from your right-hand pocket to your left. It does turn out that way, once you begin to understand the *I* which is God, knocking at the door of your consciousness.

For this reason, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,”⁸ because *I* am the least of these my brethren, and the least of these my brethren is *I*. Whatever you have done to another, you have done unto yourself, and this should help explain the meaning of karma. The evil that you do to another is bound to come back to you. There is an elastic band attached to it, and the stone you throw has to come back, but the good you do also has an elastic band, and the further and harder you throw it, the sooner it comes back to you.

The lesson we are learning is that God is individual self-

hood. God is not floating around in the air any more than God is up in the sky. God is not bodiless: there cannot be a being without a body. True, the body does not have to be physical in nature, but it is a body. Every individual embodies that *I*, that divine being. It is his individual consciousness, although It is veiled over by the belief that man is a human being, that he is mortal, that he is conceived in sin and brought forth in iniquity. It is veiled over by the belief that only a few men can know the *I*, or divine Consciousness. But God is manifest as individual you and me, and if God is to appear in the midst of us, God must appear as individual you and me.

This truth cannot be given to those who have not come to it through sufficient study and meditation, because they will turn the truth of that very *I* into something destructive to themselves, never to others. We can never really destroy others: we only destroy ourselves, and we do that through personalization, through misinterpretation.

To follow the Infinite Way, first of all, open the door of your consciousness and admit the *I* that is knocking there. Do it in secret: do not try to explain it to your friends; do not think that you are going to be able to give it to them through the human mind. They could never accept it.

To explain this great truth to those on the third-dimensional level of consciousness is not only difficult but practically impossible, and therefore you will have to feed it to them gently until they have arrived at some measure of spir-

itual maturity. Then you can remove that last veil without shocking them, and show them that *I* is standing at the door of their consciousness begging admittance.