

THE TWO WAYS OF I

By: *Joel S. Goldsmith*

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Good evening. Well this is our final Sunday in London for this trip. And I hope as you hear these tapes that have been made in England this trip, that you will remember the opening remark on the first day—that I do not know why we have come to London this trip. And then listen well, as you hear these tapes played, so that you make the discovery for yourself why we came. Because I have told you that I know now why we came, how absolutely necessary it was.

That brings up an interesting question: *Is one place different than another?*

No! No, not in one sense, there's no difference in any place. But, there is a difference in consciousness. Now the reason for this is, that consciousness manifests itself individually as you and me, and as all the people of the past and the future.

And, as you come into our Sundays here, or our Tuesdays at Oak House, or any of our meetings in any country, in any city. I am sure that you will agree that there is a sense of peace, in that you yourself can settle down into a greater sense of peace, than you can almost at any other time or any other place.

Now what makes that? And I assure you it is not the place, it is the consciousness. It is the consciousness, first of all, of the one responsible for that location, who is

maintaining a consciousness of peace and love, always. Then it is the consciousness of the teacher. Then it is the consciousness of the students who come and who gather only for one reason: to know God aright, to tabernacle with God.

Now, can you not see that you are really not coming into this room at all, that you are coming into the spiritual consciousness of teachers, practitioners, leaders, serious students. And therefore, this place becomes holy ground. Not because of the edifice, not because of the paint on the wall, not because of the beautiful decorations—but because of the consciousness of those who have assembled.

In the writings I have said that any church, any synagogue, any temple, I don't care what the religion may be, that has in it a priest or a minister or a rabbi, of deep spiritual consciousness—sanctifies the temple, and blesses all who enter it. The temple does not sanctify the people, the people sanctify the temple. And so it is then, that where this consciousness is, is holy ground.

Well, in the same way then, I have on two occasions had tremendous spiritual experiences while visiting the castle at Edinburgh, the castle on Princess Street, above Princess Street. And then of course, not being too familiar with the history of England or Scotland,

I didn't understand why until later. When I learned that you have there the very first oldest Chapel, a dedicated Chapel in that castle. And undoubtedly there must have been somebody there at some time, and maybe more than one, so dedicated to the Spirit—that that consciousness still permeates it. And as I walked into that consciousness, it took over on two different occasions, two different years.

I had the same experience walking the street called "Strait" in Damascus. I walked that Street on a crowded evening, early evening. There wasn't room to walk without being jostled on both sides, back-and-front. And yet, I felt the Spirit of Paul descend upon me, and it was—he was walking right beside me. And so, I wasn't really in the street called "Strait," I was really in the consciousness of Paul.

Well so it is then, that in coming to London this time, it wasn't that London is any more spiritual than New York or Hawaii. It was only that there was a consciousness operating here, that was necessary to my immediate experience. And I came into that consciousness and it did its work, and it brought forth fruitage.

Now you must watch in these tapes for the revelation that was given to me here, that will always play an important part in Infinite Way activities. Let me tell you this, it will help. We who are on

this spiritual path are living in two worlds. Now, it may be that some of you experience very little of that spiritual world. But surely you do experience momentary glimpses of it in or after a meditation, or perhaps when you have asked for help and someone has meditated for you.

And you are temporarily lifted out of yourself, or out of your problems, or out of your body. And for a moment catch a glimpse of a great world, a great consciousness—beyond that of the natural man.

The natural man: his consciousness never enters heaven, it never receives a blessing from God, it's never under the Law of God. He's just a branch of a tree that is cut off and is withering, just gradually reaching toward threescore years and 10, a few more or a few less. And never even suspecting that there is another realm.

Then we, in that state of natural man, something within us turns us in the direction of a spiritual Life, or a spiritual teaching. And in this one, The Infinite Way, through meditation, you are led not merely through some principles of metaphysics—but with these you are lead into a practice of principles that must eventually result in meditation. And then it is that in meditation, this glimpse of the spiritual Kingdom is given to you. "*Seek ye the Kingdom of God, all these things will be added unto you.*"

And so, in meditation, you are not seeking things, you're not seeking health or prosperity or companionship—you're seeking the Kingdom of God. And usually "*in the moment that ye think not, the bridegroom cometh, the Christ reveals*

ITSELF, that spiritual Grace takes over." It may be a momentary glimpse—and it may grieve you for days or weeks or months, that it doesn't return. But if you are really set on this path, you will keep at it until it does return—and again and again and again.

And of course the more often you seek it, the more often you attain it, the closer you are getting to that place where you live more in the Kingdom of God than you do in the world.

Now that is what happens to those of us who have, through meditation and the practice of these principles, risen and risen and risen in consciousness until we find ourselves living most of our lives in the spiritual Kingdom. And coming down to earth for all of the necessary human experiences. Because we cannot leave the earth until our time has come. And that means that, we take upon our shoulders the instruction of students, healing work, all of the business affairs.

Sometimes people think that coming into the spiritual life, they're gonna leave the business world. Oh no, and I can tell you that you get more into the business world than you ever dreamed about. In fact, the porter at the hotel today, told me today that he thinks next year I will be knighted for the great contributions I have made to the post office here. Certainly the stationery, the postage, and all the rest of this should entitle me to extra consideration.

Oh yes, you get into the business world all right. And, some of it is very pleasant and some of it isn't. Some of this teaching work is very pleasant, and some of it isn't. But,

you do get to the place where you are living more in the spiritual realm, and less in the world.

Now at this point in this age, a grave question arises. Has God been so good to me as to give me this great spiritual Light and this great spiritual message, and all of the great spiritual blessings that have come to me, even on the human plane—has **HE** done that for me? Does **HE** want to set me up as **HIS** special child, to receive special favors, and so that the rest of the world can say "Oh, isn't he fortunate, he's got God's Grace?"

And then the answer begins to come to you, "Heavens no, I haven't been permitted to receive all of this for me, this is only that I may be a Light unto those still in darkness. This hasn't been given to me at all for me."

As a matter of fact, the further I go, the less use I have of all this Good that has come to me, because I'm so busy in the other world. And so I know then, that this hasn't been given to give me leisure, but rather to make me a Light that may illumine those still in darkness, and who are seeking.

Well, in the beginning, you become a light to some members of your family, or neighbors, or friends, or fellow students. And eventually you realize that is not enough. That is not enough, that God didn't place the sun in the heavens, for just **HIS** friends—it's there for the Saints and for the sinners, it's there for all alike. And God did not send Jesus into the world just for the Hebrews of the Holy Land. Nor yet for just the Christians who became the followers of the disciples.

But rather that the spiritual mes-

sage of the Master—should become universal. And, that the Mind that was in Christ Jesus, become the mind of man. This is the message of Christianity!

Now, because we live in two worlds, each one of us is really two people. If we refer back to the Master, you will discover this. And also, it will make you very careful about the use of the word “I.” So that, you watch what you’re doing when you use that word “I.” Jesus says, *“I of my own self can do nothing, if I speak of myself I bear witness to a lie.”*

Now, you must pause for a moment, you must ponder that. Because, it isn’t gonna be long as you’re reading the New Testament, until you hear him say: *“thou seest me thou seest the Father that sent me, for I and the Father are ONE; I am the Way, the Truth, and the Life; I am the Light of the world; I am come that ye might have life.”*

And then all of a sudden you’ve got to say to yourself, but he just said *“I can of my own self do nothing, and the message isn’t mine.”*

Well now, through the message of The Infinite Way, you must understand that which has been lost to the church for 1700 years. You must understand that there is an “i” who can do nothing. And, that there is an “I” within me, through which I can do all things, as Paul said, *“I can do all things through Christ”*. . . that “I.” *“I live yet not I, Christ liveth my life.”*

Therefore, you must know, [that this] there is this “i” called “Joel,” and you can substitute your own name. Now “Joel” has not fully attained. “Joel” is liable to make mistakes. “Joel” might some time or other get very angry with you.

“Joel” very definitely at times, enjoys a very good meal.

Now this is not the “I” that is the spiritual teacher and revelator. This is that portion of my selfhood which is still in personal sense. And it is the one of which Jesus spoke when he said, *“it is the Father that doeth the works, I of my own self can do nothing.”*

Now, once you make this acknowledgment, you can then say “Ahh, but my selfhood, my real selfhood is Divine,” and “My savior, my Christ, my healer, my supplier—is closer to me than breathing, within me, it is the very ‘I’ of my being.”

And when you have recognized this, you begin to withdraw your faith, hope and confidence—in the external world or external people.

Now you will do your best to be spiritually led when you vote. But you will not put your dependence for freedom and peace on whoever’s elected—whether it is your candidate or the other fellow’s candidate.

You will be living constantly and consciously in the awareness—this is “praying without ceasing.” Consciously and consciously you will be realizing, just think: *“I in the midst of me is mighty; I in the midst of me, is the bread, the meat, the wine, the water of my life.”*

And you watch how, it’ll be very gradual, but it’ll take place, that in the end you will see that your dependence is not on your investments or your husband or your wife or—but more and more you will transfer your complete faith to that “I” which is within you.

And then you will discover

“that whether you make your bed in hell, or whether you make it in heaven, or whether you walk through the Valley of the shadow of death—that this is always with you.” And so your whole attention will be there!

Now, this leads us to a very difficult place in our journey. And here too, some of you may have overlooked these passages in Scripture. We are so used to the fact that the Bible promised us, promises us a perfect heaven. We forget there are also some other promises in there. *“That the way is straight and narrow, and few there be that enter.”* And, *“I am not come to bring peace, but a sword, to divide households, to separate parents and children.”* We overlook those passages as if, “Well now, he didn’t mean that.”

’Course he didn’t mean it in a literal sense, but be assured he meant it. Because the division is taking place, the very moment you begin to rely on the “I” within you—and not on your parents, or children, or aunts or uncles, or cousins. You are being divided right there, divided from dependence!

In the same way, as long as there is a spiritual state of consciousness and a material state of consciousness, you’re going to find that those of your relatives—even if they’re your own children or parents who prefer to remain in material consciousness—you’re gonna be separated from them. You may not move out of their home, and you might not put them out of your home, probably won’t. But you’re gonna find a wall between you, a wall that means “lack of understanding.”

And you will really find that you have found your companionship, your wholeness and oneness—with those of your spiritual household, rather than those of your family household. And you'll find that to that extent, you are divided or separated.

Now, these are among the experiences that take place, that often take people from the spiritual path. That is why the Master said, "*few there be that entered.*" Or, Scripture says, "*many are called but few are chosen.*"

Because, if you examine your thoughts honestly, you will discover that your approach, your—at least your first approach and your earliest approach to a metaphysical or spiritual world—was the desire for the improvement of human conditions. And nothing more nor less than that.

It was a way to achieve better health or better supply or better companionship. And now you're faced with the fact that just the opposite might take place, you might lose some of your companionship, some of your friendship.

In the same way, in seeking health, sometimes when you expect to get rid of one physical condition, you might discover now that you've got three or four others along with that one. They have been latent in your body or mind, and now this stirs them up, and now you all of a sudden discover.

You might at first think that your spiritual study caused it. No! Your spiritual study will bring to the surface, anything latent in the 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 studies and work, you will have the opportunity of making a transition from a material sense of health to the spiritual consciousness of wholeness.

And there's a difference. In your early metaphysical life, you were satisfied to turn an unhealthy condition into a healthy one, an unhealthy body into a healthy one, or even a lacking purse into an abundant one.

But as you remain on the spiritual path, this will no longer satisfy you. Because you know definitely that there does come an end to all material good—whether it's of the body or of the purse. And therefore, you'll know that you have merely postponed the ills of the flesh or of the purse.

So now you come to that place where, in spiritual consciousness, you rise above your good health and your good supply and your good companionship. And the only way this is 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.

As you live in this consciousness, as you stop rejoicing in physical health, or physical wealth, or physical happiness—always turning in and remembering, "that all of that is but the outer manifestation of an inner Grace."—you are making the transition to where health is not of the body, but of the soul; to where supply is not of money, it really has its Source in the soul.

Now in this period, remember, I'm speaking of "the two worlds in which we live," and "the two persons that we are." In this period,

"i-Joel" am always going in for the reminder, the remembrance of this indwelling Christ, this indwelling Self, this indwelling "I."

We call this "practicing the Presence of God," or, "realizing God," or, "God realization," or, "self realization." All of these terms mean the same thing, they mean that somebody called "Joel," is realizing that there is more to Joel than he can see in the mirror, that there is an invisible "Something" . . . that is the most important part of his life, and of his being. Because [the import] the invisible part, is the Source of the visible.

And so we have Joel now, always going within for the reminder: "*HE that is within me, is greater than he that is in the world; HE performeth and perfecteth that which is given me to do; HE goes before me, or IT the Presence, the invisible Presence, goes before me to make the crooked places straight.*"

The infinite Invisible, which is really the Reality of my being, it is really my Christhood, because God planted the seed of **HIMSELF** in each one of us, **HIS** Son is embodied in each one of us. And **HIS** Son is that Christ in us, or spiritual Selfhood in us—and this is the Source of our Good.

And so we contemplate. And of course you'll have a large exposition of this now in the book The Contemplative Life. We contemplate, Joel contemplates the spiritual activity and being that is within himself. Joel contemplates God's Grace, which is established within him. Joel acknowledges that God has planted **HIS** Son in Joel, that God is the only Father of Joel, that Joel's inheritance is of

the Father.

And not by virtue of being good, because it comes to the Saint and the sinner alike—when readiness, when preparedness has established it.

And it is living this contemplative life, contemplating always the Infinite Invisible of my being, that Christhood of my being, that Divine “I” within—and knowing that that very “I” is come, that Joel might have life, that Joel might have it more abundantly.

The contemplation of that drops love, hate and fear of the external world! You say, “Do you stop loving it?” Well, unduly loving it. Or perhaps you stop loving it in the wrong way, and begin to love it in the right way.

In other words, if you have a fruit tree, you love the fruit tree—but in a different way. Because now you’re knowing that of itself it would be nothing. If it weren’t for that invisible Life in there, that this very fall is beginning to get it ready for the next spring’s blossoms, and next summer’s fruit.

And so now you love it in an entirely different way. You don’t love the trunk of the tree, or the branches, or the leaves, or the fruit on the tree. Now you look at it and you love it—but mainly because of the Essence within it.

And you see, the same thing takes place in our human experience. Too much of what the world calls “love,” is based on a love for somebody’s body—all the satisfaction there is, is from somebody’s body or somebody’s purse. Ah, but you see, that’s not loving in the right way—that kind of love comes to an end, that kind of love proves very unsatisfying.

But, when an individual begins to realize this invisible Presence within themselves that is really their soul—then they look out here at husband or wife or child or friend or neighbor—and they begin to perceive that same soul in them. And then the love takes on an entirely different nature, and it becomes an—well all that comes forth from that Love is of a different nature. The animal part of it goes out, and a joy comes in.

So it is then, that in these two worlds there is always this “Joel,” communing with this invisible Presence—which Jesus called “*the Father within*,” and which Paul called “*the Christ*.” But actually it is a spirit in man. The same Spirit that raised up Jesus Christ from the dead, will also raise up your mortal body.

Now where is that same Spirit that raised up Jesus Christ from the dead? Is it in the Holy Lands 2000 years ago, or do you have to go to the Holy Lands for it now? No! The same Spirit that raised up Jesus Christ from the dead, is within you. The Spirit of God is within you, closer to you than breathing.

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 dwelling in the awareness of **ITS** Presence. It is your acknowledging **ITS** Presence within you. It is your communing in your silent moments, with **IT**—that brings it more and more into manifestation.

And, there are those who through this, eventually attain the ultimate experience, which is: conscious Union with God, conscious **ONENESS** with God. And it was in those moments that Jesus could

say, “*thou seest me thou seest the Father that sent me, for I and the Father are ONE.*” Now Jesus was absent, and only God was present speaking—the Divine “I.”

Or when he said, “*I am come that you might have life and that you might have it more abundantly*”. . . he is now speaking as God. Not as man, but as God. He has risen above his manhood into his Godhood.

And so it is that eventually there are those on earth who rise above their manhood and womanhood—into their Godhood. As with the Master, it isn’t a continuous experience that goes on for the rest of life. It is an intermittent one, it can be here today, and tomorrow he can be so downcast that he wants to go away for 40 days.

Or, he could be in Gethsemane, so down hearted and downcast that he has to ask the disciples to pray with him. Certainly he wasn’t in his Godhood in that moment when he asked the disciples to stay awake with him. And he expected that their prayers would lift him up. So it is!

Our meditations for each other, even what we call “treatments,” are not for the purpose of healing diseases or lacks. It is for the purpose of lifting up the student out of their manhood and womanhood, into their Christhood—where there is no sin, disease, death, lack, limitation.

When you are in the Christhood, you look out and say “*what did hinder you?*”. . . because you can’t see any reason why even the paralyzed can’t walk. It is in your Christhood that you can look out and say to the blind, “*open your eyes.*” You cannot say it in your

humanhood, because nothing happens.

And it is for that reason that most of the healing work actually takes place when the practitioners are in meditation, have lifted themselves out of their manhood and womanhood into their Christhood—that the healing of their patients really takes place.

Of course, the more years that a person works as a practitioner and spiritual teacher, the more hours of the day or night they are in their Christhood. And therefore, the less and less personal treatments they have to give.

Then, that brings us to an important part of Infinite Way meditation. You have read in the writings, that I have said that we never give a treatment to anybody; we never project our thought out into the consciousness of a patient or student—we never direct our thought at them; we never use words like “you,” you are spiritual, or you are perfect, or you are God BEing, or you are under the Law of God—because that would be directing thought into the mentality of ‘you.’ And that we never do!

We never give “you” a treatment, we never give your cat, or your dog, or your bird, or your crops a treatment. Never do we direct thought out there! And you must understand this—because it is one of the most important points in Infinite Way practice. You see, the directing of thought is absolutely a mental process. And the object of it is really “suggestion.”

Now remember, we do not say that there are not people healed through suggestion, for there are. We do not say that there aren’t people healed through mental sci-

ences, for there are. What we’re saying is, that that is no part of Infinite Way practice. And I want you to see why.

You see, the human mind can be used for good and for 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.

Therefore, in our meditation, the “i” which is Joel must cease to function. Because, not only you must not want anything of Joel, but Joel has no right to believe that he has the power to give you anything. ’Cuz if he had, where does God come in?

Now no one knows better than I do after more than 30 years of this practice... *“that silver and gold have I none, things of the world have I none to give you.”* There’s only one thing that I have, and that is my understanding of the nature of “I,” of the Infinite Invisible Selfhood.

And therefore, when I meditate for you, with you—I do not permit you to enter my mind. And I do not project myself to your mind. What I do is close my eyes, and I climb right into my I-ness, right into this “I” in here. . . *“I and my Father are ONE.”* And I want to commune, the 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 goes forth, has been loosed. And because you brought yourself to my consciousness—you receive the fruitage.

Now see how it acts. There may be a person here physically ill, and because of my retiring within into

that I-ness, stillness. *“Be still and know that I am God,”* and let that I be God—this person can receive a physical healing, and this person a moral healing, and this person a financial healing, and this person an employment healing, and this person a human relationship healing.

Yet remember, Joel knows nothing about this at all. As a matter of fact, at some of our class and lecture work—people have actually made their spiritual contact with the Father within. And lived entirely different lives afterward. Joel knew nothing about it, Joel had no awareness until he was told. Because Joel did not concern himself with you.

Joel can do nothing for you, it is your receptivity which does it all. Joel can be a light, but if you’re blind you won’t see it. Jesus could be the Christ, but if you didn’t see it, it would do you no good. Those who looked at Jesus and knew that “here was the Christ,” they were benefited.

So it is that when you reach out to any individual whom you recognize to be God-realized—it is your recognition of the Christ of their being. And therefore, it is your receptivity which brings to you the benefits of my meditation, or anyone else to whom you turn.

If you are not receptive and responsive, otherwise the Master says, *“thy faith hath made thee whole.”* Thy faith, thy recognition, *“who, who sayest thou that I am?”* “I” is God, if you recognize that “I” is God when you turn to me—you cannot help being benefitted.

But, if you think that Joel has the power to give you something, or withhold something, or delay

it—or if you think that your money has the power to buy it—you’re missing the way. Money is a tool, it’s an expression of gratitude, it’s an acknowledgment—but it isn’t gonna 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-Light, some realization of the Christ of their being, of the nature of the “I” that I am. And then it is your receptivity which does it.

Now, you see then that the “I” which I am could stay at home always in Hawaii and benefit you just as much—if you had the receptivity to reach out. The “I” of me does not have to travel, **IT** does not have to be in your physical presence. And it’s up to your receptivity to be enabled to benefit by the “I” that I am.

Then why does Joel travel? Because human consciousness is not at the level yet, of knowing this. And therefore, Joel travels to bring this to those who, even if they read it in the books, still would not recognize it, still would not know the difference between the “i” which is Joel and the “I” which is God. And so, as long as God doesn’t indicate otherwise—Joel will probably travel.

But that will be the reason, not, not because it is necessary. He could stay right at home in Hawaii, and those of sufficient spiritual vision would read those books and say “Oh, I know this secret,” and they would immediately commune with Joel. And they would find Joel right where they are, that part of Joel which is “I.”

So it is then, that what I ask you

to remember of this particular trip to London is this. That as long as you believe that the “I” spoken of through the lips of the Master, when he said *“I and the Father are ONE, and I am the bread, the wine and the water.”* As long as you personalize this and believe that it refers to a man who lived 2000 years ago—the veil is on the Truth, and you are seeing through a glass darkly, and you are hid from your Light.

In the moment that you read that New Testament, and notice how he used the word “I” in two different ways... And then 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; that “I” that is in the midst of you, that will never leave you nor forsake you—that “I”; that “I” that made it possible for Rickenbacker to be lost at sea for three weeks in a rubber boat, and out in the middle of the Pacific Ocean, to be found.

Or a man here recently in the Atlantic Ocean, lost off of a ship, not found. And yet 16 hours later, picked up in the great big Atlantic Ocean. Almost unbelievable. But you see, all that makes this possible is “I.”

Unless you realize that the “I” which you really are is the Son of God—it is, you are really the Son of God in your spiritual Identity. And this outer self that calls it “Joel,” is the prodigal working its way back to the father’s house. Until eventually, it doesn’t say “Joel” anymore, it says “I.”

It is like an experience that happened to me. It was customary in the Goldsmith family for one gen-

eration to be “Sol,” “Solomon” Goldsmith, and the next generation to be “Joel,” and the next eldest son to be “Solomon.” It was traditional. And so, as a child in school, you’d be surprised how proud I was of that middle initial “S.” Ohh, you couldn’t get me to write my name without that middle initial “S,” because, that was my father’s name.

The first thing that happened to me after my first spiritual experience—I found myself, not, not knowingly, not intentionally—but I found myself leaving that “S” out when I signed my name, it was just “Joel Goldsmith.”

And one day I was a little bit shocked at it, and I looked, and I wondered why. I still retain it for legal reasons, because all the way from my birth certificate on, it’s there. But in correspondence it was only “Joel Goldsmith.” And as I looked at it, I said “Oh, why yes, yes of course, call no man on earth your father.” This was just pinning on to myself all the humanhood of my father and grandfather and great-grandfather—and I don’t need that.

And then sometime later, I discovered myself, and maybe you, many of you might wonder—why it is that I only sign the name “Joel.” Well, that wasn’t thought up either, I mean that was not a gimmick. That actually came about in the same way, that all of a sudden I found myself signing “Joel”. . . to strangers, friends, anybody that I was writing to.

And, one day that made me wonder about it, and I thought “Why yes, that ‘Goldsmith’ is a family name to which you don’t belong. ‘Joel’ is your name, Son of

God.” And so that was the reason that that came about.

In one way or another, we all lose that sense of attachment that has made us proud that we belong to this family or that family, or that we belong to this country or that country, or this race or that race, or this religion or that religion. We lose all that, 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.

Now, the word “freedom,” is another important word in the message of The Infinite Way. What do we mean, actually, when we speak of “freedom,” “attaining of freedom?”

Well the Master said, “*I have overcome the world.*” Now what do you think he meant by that? He had not overcome the Sanhedrin of the Hebrew church, he had not overcome the government of Rome. So what do you think he meant when he said “*I have overcome the world?*”

He meant he had attained his

freedom from this world. And he was now drawing for life, substance, supply—on the spiritual universe. It didn’t mean that he left this world, because he was still healing them and feeding them, and loving them. He brought the religion of love into the world.

But, by overcoming the world or gaining his freedom from the world, he had attained his freedom from all relationships. He probably could say as Paul said later, “*there is neither Greek nor Jew, bond nor free.*” He probably had arrived, undoubtedly had arrived at that state of consciousness where there is no other. And this was his freedom.

So, through the realization of this infinite Invisible within you—you become free, you attain your freedom over this world. You won’t lose your love of your parents or of your children, but it’ll be a love of a different nature. You will not be a slave to it, and you will not hold them in slavery to it.

You will probably contribute more money for benevolence and charity in the world—and yet have less sympathy and pity than ever before. Because you will realize that while you are helping your fellow man at his level of con-

sciousness, that he does not have to be poor, he does not have to be enslaved—this is a state of ignorance.

Anyone who awakens to the nature of the “I,” their true Identity, must become free—free of sin, free of disease, free of lack. Do you see that?

Now... just one more word. If, when you close your eyes in prayer or meditation, you are thinking of “people,” please remember 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 own family, to your own neighbors, to your own students, do not allow human thinking to enter your mind, because that is the thinking of “i-Joel.” And sometimes with even the best of intentions, it could be wrong.

“*But be still and know that I in the midst of me am God*”. . . and then let that “I” do the work. And then the message that your friend, relative, patient or student gets—will be directly from God. It will be the Spirit **ITSELF** bearing witness through your spirit—and there will be harmony and peace.

Thank you.