

1951 First Northwest Series
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613A - The True and False Sense of I¹

Now, I'm going to ask a question—turnabout is fair play. Have you ever had a problem that did not involve the word I? Try to think; think now. Have you ever had a problem that did not concern the word I, or that wouldn't have been eliminated if there hadn't been an I?

When a person commits suicide, do they do away with the problem, or the I that had the problem, in their own belief? [Student: The I that had the problem.] Yah. You can't do away with the problem, can you? They do away with the I—at least they believe that—and that's the attempt; that's what they're doing when they attempt suicide. I have a problem, and if I'm out of the way, that ends the problem. Now, there's more truth than fiction in that. If I am out of the way, I can have no problem. And the only problem that anyone ever has is I—I. I am the only one that ever has my problems. And if there were just no I, I would have no problems. So the troublemaker is I. Oh, if I just do away with I, what a nice, sweet life I would have—not a single problem.

Now, today that's what we hope to accomplish. Today we want to fulfill that part of Paul's teaching that says, "I die daily." Only let's hurry up the process instead of dying by bits and having it so drawn out and painful. Let's do it all in one job today, and see if we can't die one beautiful, grand death, so that we may be reborn of the Spirit.

There's only one reason for discords or inharmonies of any nature, and that reason is a false sense of I. The correct sense of I would eliminate every problem from the face of the earth—personal, family, community, national, and international. There's only one error on this entire earth, and that is a false interpretation, or a false sense, of I. As long as I think and believe that I, for instance, must make a living, or find a home, or decide what to do next year, just that long will I be facing problems of one nature or another.

If I ever come to a place of realization of the grand truth that has been revealed, not only by Christ Jesus—he was probably the last of the masters on earth to reveal it. It was revealed originally about four thousand years BC. I don't even know about "originally," but at least we have knowledge that the teaching of Krishna, four thousand BC, is all on the subject of I, and of course, Shankara's Advaita teaching of India is entirely on the word I.

Now, these great revelations reveal that the only I is God, and that God, as individual being, is living Its life as you and as me. The Word became flesh and dwelt among us. The Word God became individualized as you and as me and dwells here as us. But we have

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entertained through the years a false sense of that I, and instead of recognizing that the I is God, we have taken the I to ourselves as person, built up an identity, and then tried to maintain it and sustain it.

We might say that it would be something like a millionaire forgetting that he was a millionaire, and then starting to worry about how to make a living and how to pay his rent, and then somebody saying to him, "But you are a millionaire." And he says, "Oh yes, in reality I am, but of course, in belief I still uh...."

"Yes, but why have the belief, since in reality, you are a millionaire. Why not give up the belief?"

And so in our truth teaching, we all admit that in reality, I am the Christ of God, the Son of God; if a child of God, then an heir, then joint heir with Christ in God. Well then, why have problems? "Oh, because in belief, I am a mortal."

"Well, then, why not give up the belief?"

Let the other fellow believe it, and why not let us give up the belief, since it's only because of belief that we are struggling with mortality.

Now this is very clearly illustrated in an incident in scripture. Judas Iscariot has committed suicide. There are only eleven disciples left, and they have met together for the purpose of selecting a twelfth to replace Judas, and as they meet, a prayer is voiced, and the prayer is this: "Father, show us whom Thou hast chosen." Well, there you have the whole sense of what I'm trying to bring out. Not one of those eleven thought that I am responsible for voting for the right fellow or selecting the right disciple. Not one fellow used the word I. Not one of them thought it was any of their business who was elected or selected. They all were in agreement: "Father, show us whom **Thou** hast chosen."

Well, supposing we have a decision to make today, and I say to myself, "I must make that decision sometime today. I have only until noon to make that decision." And then I sit down, and I might even turn to God and say, "God, what decision should I make?" or "Show me what decision to make."

And you know, I'm apt not to make a decision or apt not to make the right one. The word I is in there. Whereas why should I not accept the fact that since God governs and directs my experience, why shouldn't I say, "Father, show me what decision **You** have made today, since this is Your life; it's Your universe; it's Your world. How would **You** like it run in this connection? What decision would **You** like to have made manifest? Show me **Your** decision. Then, of course, not only You'll show me your decision, but You'll even carry it out." Whereas, if I look for a decision, I will then try to carry it out, won't I? Two blunders

instead of one. First, I'm making a decision, and then I'm concerning myself with carrying out the decision, and all this time, I had no right to make the decision or to carry it out. So the word I got me into one blunder, and the same word I got me into the second blunder.

Well now, in some of my writings, you will find chapters on that, or at least one chapter in one of the classes—I think it's *The Master Speaks*—on the very subject of I as the devil. Well, that I is a devil that would try to make a decision, isn't it? That I that concerns itself with how this universe should be run, how God's business should be run. That I is a devil. As a matter of fact, to be completely correct, that I that I'm entertaining isn't an I at all. It's a false sense of I. The real sense of I is God. Any other sense of I is an error.

Therefore, there is not really a God and a devil. There's not really a power of good and a power of evil. There's no such thing as a power of evil. There is only the infinite power of good, but then there is that false sense of that power which we entertain, called "personal sense." Personal sense is really the only devil, and we eliminate all error the minute we eliminate the personal sense of I. The moment we say, "No, I am not to make this decision. I am not to make this move. No, the government is not upon my shoulders. ("My" is just the possessive of I.) The government is not on my shoulder. No, this problem doesn't concern me. This is God's universe; this is God's family; this is God's household; this is God's church; this is God's business; this is God's world; and the government is on His shoulder."

Now, you remember how much of the Master's ministry was involved in that statement that the government shall be on His shoulder. When the kingdom of God shall come on earth, the government shall be on His shoulder. Will the government of God ever come on earth as a collective thing? Not very likely, as long as there is a personal sense of I. But the government of God does come on earth every moment of every day to somebody. Somewhere in this world, every moment of every day, somebody is saying, "Why the government is on Its shoulder. Let It run Its own universe. Let Him run His own universe." And that moment, they have brought the kingdom of God to earth in their individual experience. They can't bring it in yours or mine, because giving up the personal sense of I is an individual thing that concerns you or me, and we can't do it for each other.

Why, if I had such power, I'd just wave a wand and say, "Now, all my students, you have no more I to contend with, and that means you have no more problems." You know I'd love to do that, but I can't. There is no such power. No such power. Jesus couldn't. He said, "If I go not away, this realization, this Comforter cannot come to you," because I can't do this for you. I cannot make you give up the word I. I cannot make you give up your concern for the word I, even though I say to you, "You are a child of God. If a child, then an heir; if an heir, joint heir with Christ in God, and that makes you heir to all the riches in heaven on earth. Why should you take thought now for next month's supply?"

And I say that to you, but that's all that I can do about it. I cannot make you stop saying, "Oh, but I must meet the rent." That is what happens in practitioners' offices all the time and

all the time and all the time. They will sit and sit and sit and voice truth and voice truth and after an hour, the patient will say, “Oh yes, but I have such pain.” “Oh yes, but I must meet the rent.” “Oh yes, but I don’t know what to do.” Well, there isn’t anything anyone can do, because the entire problem is involved in that word I, and it’s involved in giving up the use of the word I in that sense.

The word I means God. That should be clear in everyone’s mind, in every student’s mind. The word I means God. It never means Joel. It always means God. True, it means God appearing as Joel; therefore, Joel is always God-governed, God-maintained, God-sustained, because it’s really God maintaining Its own identity as Joel, just like nature maintains its own identity as a rose, as an orchid, as a tulip, as a violet, as a lily, but it’s always nature maintaining its own identity as. Or mathematics maintains its identity as one, two, three, four, five, but it is mathematics maintaining the quality and quantity of each figure. So with music. It is the principle of music that always maintains and sustains the separate identity called do, re, mi, and so forth.

It is God that maintains God’s own identity as me and as you. The government is on God’s shoulder to maintain Itself and to sustain Itself. Therefore, the real meaning of the word I is God. Have you never wondered why it is the only letter in the alphabet that is always capitalized? Why should the word I always be capitalized? Is there a good reason for that? Is there any other reason for it, except the recognition that the word I must mean deity? It cannot mean finiteness. It cannot mean limitation. Why is it always capitalized? No other letter in the whole alphabet. Just one—I.

Now then, there is a reason. That reason is God. That’s why in many, many languages there is a word m-a-n-a-s. You find it in Sanskrit; you find it in the Icelandic; you find it in Norwegian—m-a-n-a-s, manas, and it means mind, but it also means God, and it’s very often used as man—man, mind, God. Isn’t that strange? In other words, man is mind, mind is God, God is mind, God is man. There is only one manas, and so there is only one I, and I is always God.

Now, to entertain a false sense of I—will you please remember that I have said that there is only one error in all the world, and that is the entertaining of a false sense of I? Give up that false sense of I and try to find an error left. Now then, entertaining a false sense of I, we have an I-me and an I-you, and that I has to be maintained, sustained, fed, and that poses a problem right away. Or we have an I called your child, or your baby, and then you have to stand over it with fear, wondering what’s going to happen to it from minute to minute. Whereas, if you entertain the correct sense of I, you would say “I, God, is appearing as that child,” and then you would trust it to maintain and sustain its own integrity and its own identity, and that would be equivalent to loosing him and letting him go—not loosing him and letting him go into trouble; loosing him and letting him go into his true identity as God-being.

So it is, we send the boys off to war, and no matter how wrong the motive of war is, if we were to remember that these boys are not human beings or mortals going off either to live or die, or be wounded, but that actually, the only I is God, forever maintaining and sustaining Itself, and hold to our vision of that, these boys would come through and would also hasten the day of the awakening from the belief that war can bring about some good in our world.

We must die daily. We must be reborn of the Spirit. We must take into meditation that idea of dying daily and ask ourselves, "I think I've quoted that too many times and read it too many times. I wonder what it means. I wonder how I would go about actually dying daily. I wonder what the process of being reborn of the Spirit is." Quoting these things, voicing them, affirming them, is of very little value. If we sit down and contemplate them, cogitate upon them, ponder them, meditate upon them, and ask ourselves, "How, how, how do I die? What did Paul mean by dying daily? Is there such a process of dying daily? Is there such a process of being reborn of the Spirit? If there is, let's get busy with it right now. Let's see if we can find out how to die. Let's see if we can find out how to be reborn and stop this quoting of those passages."

And then we will find, through our meditations, there is a way to die daily, and that is to take something of the attitude of the eleven disciples, and whenever a problem comes up to us, start with, "Well, inasmuch as it isn't my problem—God, what is the solution?" or "What is Your decision?" or "Who is Your choice?" or "Where do I go from here?" or "Where do You go from here as my form? Where do You want me to carry my body in the next week or month?"

Whether it is in the form of a decision to be made; whether it's in the form of some action to take; the great release comes with the realization, "Thank you, Father, this burden is not on my shoulder for decision or action. Show me this day whom Thou hast chosen. Show me this day what action Thou hast chosen. Show me this day what my labors are to be for the next hour—five, six, eight, ten, twelve, twenty-four—because it's Your action manifest as me. It's Your decision made manifest as my choice. It is the activity of Your being shown forth through my action."

There is a miracle saving grace in this lesson. There is a miracle of rebirth in this lesson, if we can take the word I as "me" and drop it. I know that we cannot do it in one grand burst. I know that. I haven't been able to do it entirely in all the years since I discovered it. There is always some trace of I-Joel left around in the picture. Can't get away from that. I would love to see it so completely extinguished that I'd never hear it again, but it persists. There are "little foxes;" there are "little devils" that make us enjoy that little I so much that we just can't give it up, even while I say to you the solution of our problems, individually and collectively, is gaining the correct sense of I, begin to know God as the I of my being, but also the God of everyone's being.

But don't be disappointed with yourself, if here and there you meet some individual and say, "Well, I just can't see them that way," because that does come up. It comes up in our homes, comes up in our communities, as well as comes up in national and international life. But the way to see that is this: It wouldn't do any good to change it—not a bit. The change has to come from within. There's no use of changing it on the outside. You have to change it from within.

If you have a sore on your hand, you can paint it over and not see it, but that doesn't take it away. The healing has to come from within, and so the healing in your individual life and mine has to come from within our being, not from without, and the healing in our national life and international life has to come from within and not from without.

When the majority of the people open their mind to a sense of "Show us, Father, whom Thou hast chosen," sooner or later we'll be given somebody to choose who's better than the rest. So far, there hasn't been anybody in any of the campaigns that was much better than what we had, so I don't suppose that any principle could intervene to barter who won the election, since no one would have been better than the rest. We all would have been very sadly disappointed in all the candidates on the Republican party, I assure you of that. I know them all, and you wouldn't have made much of an improvement with any of them. But that's part of the same thing. We never will be given a choice until we let God do the choosing, even of candidates before we come to the election; until we decide, "Let's see, Father, whom Thou hast chosen for a candidate." Probably one of these days then we'll have somebody to choose that will be better than what we have.

I don't mean to be political, but in my book, unless the word becomes flesh in every department of our existence, we're not dealing with spiritual truth. If we can't take politics into our religion; if we can't take our family lives into our religion; if we can't take our dollars and businesses into our religion; then it's time for us to get a new religion, because religion, or a knowledge of God, must govern every department of our existence. You can't live a God-like life if the world is in a turmoil. You can only attain a certain amount of peace within you, because that turmoil isn't affecting your individual experience, but it affects it in the degree that you're never happy while someone else is unhappy.

Many people have wondered what Mrs. Eddy meant by a statement she made in the early days of her practice. Someone asked her if she ever expected to be a rich woman, and she said, "Well, not if I believe that anyone else on earth is poor." And that's it. As long as we see sick and suffering humanity; as long as we see people oppressed anywhere in the world, we can't have our entire freedom, because who could even want to be completely free in watching the life and death struggles of the nations living under tyranny.

And so it is that in each of us, there is enough of humanness and humanhood that we will not wipe out in one blow this I that calls itself Joel, but we can begin to die daily, and we

can begin today with that dying daily, and that rebirth of the Spirit, and we can do it in this way as we go into meditation: We can think of some of the problems that are facing us. Look at them squarely in the face, and ask ourselves, “Would there be such a problem if there wasn’t a ‘me’? Would there be such a condition if I were out of the way? Would there be such a situation if the only I involved in this were God? Would there be such a dilemma if the entire thing were up to God?”

And in that way, we will gradually come to see that so far as the problem is concerned, there is no problem, except such as concerns the sense of I as man or woman. Take away that sense of I and let I be God, and then what happens to the problem? And that’s what we want to do in our meditation today. Let’s take out some of our pet peeves or pet problems, and let’s see how much of that problem is involved in an I that is so limited in power and wisdom that it can’t solve it or heal it. And then let’s wonder what would happen to the problem if there were no such I; if the only I involved were God; and let’s see what we can do with ourselves today.

[Pause for meditation]

You see what else happens in this meditation. Instead of forty of us sitting here thinking about I, me, mine, my problem, my health, my this, with forty different people, and forty different problems, and forty different concerns, just think what happens when forty of us sit down here and forget that I, and just turn to the I which is God, and realize that I, here in the center, is the governing factor in all of our experience, and the power is upon Its shoulder, and It is the law and the substance and reality. Just think when we’ve dropped forty “I”s and have found only one I in the midst of us; when our entire thought of all of us is on God and not on our personal problems. Do you see the miracle of that?

Now ordinarily, even when we have groups in meditation, the groups are each thinking of themselves and their problems. That all disappears in this type of meditation. All forty of us have jumped out the window and left only one here—one I, governing, supporting, maintaining, sustaining, feeding, enlightening, teaching, revealing, unfolding, disclosing Its own identity, and all these separate “I”s are absent from this room at this moment.

It is said that if we could be silent for half a minute—or half an hour, is it?—that the kingdom of heaven would be on earth. Well, this is the means of it. If you can be silent on the subject of I for even one-half hour, drop I-Joel completely out—or Bill or Mary—drop that I out for half an hour, and sit here contemplating the I which is God, we would have the kingdom of God on earth in our human experience.

Does this show you anything—this meditation? Did you gain something from it? Did you gain anything new from it? You see, if you were to study the religious and philosophical revelations of the world back as far as there are written records, you will never find any deeper teaching than this this morning. There isn’t any. On the other hand, it is because of

the depth of it that it has not been able to be maintained in human history. As fast as there has been a Master to reveal it, there have been a few disciples able to grasp it, and then with that Master's going and the disciples' going, the teaching dies, for the reason that never in the world's history has there been found many people willing to set aside the word I.

For instance, we had one marvelous example of it in the life of the Buddha, Gautama Buddha. He discovered this truth, and he taught it to his disciples, some of whom caught it. And of course, they had the same anxieties that all masters have had—to give it to the world. They wanted to go out in the world and give it. Jesus discovered it—you'll find it in the Book of John. And he too walked up and down the countryside, walked up and down the hillside, in the synagogues, on the street, in the homes, and on the hills, teaching and preaching it because of an inner yearning to set the world free.

Well, in the case of the Buddha, these disciples also were fired with that desire to give it to the world, and the best way that they could do that was to found ashramas or temples and homes where people could come and study, learn about it, and go away. But you see, it defeated its purpose. It didn't last long. That's why the Buddha took himself out of the world, for the simple reason that the word I bobbed up and somebody wanted to know who was going to succeed the Master. I. There you were back where you started; that I came right in the door. Somebody else wanted to know who was going to be the housekeeper, and who was going to be the financier, and whose name was going to be on this estate. And see, the word I came in again and the whole business was wrecked.

Well, Jesus tried the same thing. Remember the incident of the mother who was concerned about her sons—who was going to sit at the right hand of God, and who was going to sit at the left hand. I came in again. It isn't a question of what God wanted, but how about my boys? I, I, I. Then came the jealousy with Judas and probably some of the other disciples, and always I. I bobs in there, and I is the wrecking of this work.

Well then, when it came up to Mrs. Eddy's time, she didn't want a church either, because she saw the evils, and she was finally forced through the law to found a church. And what happened? Why, after the first year of the church, the board of directors met and decided to excommunicate her and take over her church, because she wasn't living up to their idea of what a Christian Scientist ought to be. Mrs. Eddy wasn't! Well, that was all right. Some years later, a lady over in England sued the board of directors to take over the whole Christian Science Church and its properties, because she was elected of God to be Mrs. Eddy's successor. I. I was elected. I. God chose me—not God chose Himself—no, no, no. God chose me.

See, this word I is the thing that has wrecked this work at every state and stage, because instead of someone saying, "Oh, isn't that wonderful? There is no I. I don't care whether I'm on the platform or whether I'm down there, as long as I know God is the only I.

I'm about my Father's business." Oh, no. Somebody says, "Oh that's a great truth. I'll bet that will demonstrate me up on the platform." And if not, it'll demonstrate me at the right hand of the master, or it'll demonstrate me at the right hand of the leader. I—I comes in.

Now, I'm going to show you the miracles that happen if I doesn't come in. And this comes right back to the healing work. You know when somebody calls on you for help, there is no such person? There is no such I. And the moment you realize that, you've started them on the way toward the healing. The moment you take them as I, and say, "How am I going to heal them, or improve them, or enrich them?" you have destroyed your ability as a practitioner, because you haven't got any such I. The only I is God, and It doesn't need healing, teaching, or enriching, and one with God is a majority, so the moment you would know that, you would permit the principle to come into expression and manifestation.

Now then, somebody says, "I am sick." And you say, "Well, let's see what we are going to do about making you well." Well, it's the blind leading the blind now, because they had an idea of a selfhood apart from God, and you've got an idea of a selfhood apart from God, and you're both going to land in the ditch.

So the only way that the healing ministry can be conducted from a high spiritual level is to agree there is no I apart from God. There is no selfhood apart from God, because if there is, there is no God. You can't have God and a mortal being—sick, sinning, and dying. That you can't have, can you? You've got to have one or the other, and you have to have a human being to patch up. That's why we get away from the mental side of a mental cause for physical disease. What is the difference between a person with a physical disease or a mental sin that's causing the disease? It's still a human being with a problem.

No, in our work we not only wipe out the physical disease and the mental cause but even the person who's having it, and we come to the realization of their true identity. And we do not take a human being and make them healthier and wealthier and wiser, but we reveal God as infinite, individual being, and that's the difference in the practice of The Infinite Way. We are not concerned with taking a human being and merely seeing them healthier, wealthier, and wiser, but rather are we interested in seeing the God of their being come into permanent manifestation. And the way of it is to die daily to their humanhood and be reborn every moment to their spiritual identity.

Now the method of it would be, as a practitioner, the moment anyone calls for help—and it wouldn't make any difference whether they were calling for a mental, a physical, a moral, or a financial condition—the one approach would be: There is no such I. There is no such person. There is no such condition in all of God's kingdom. There couldn't be any such thing. And by maintaining and sustaining that attitude, harmony begins to appear.

But even just as a member of a family, or the head of a family, the approach would be the same thing. The moment one of our family or friends comes to our thought involving any

sense of discord, instead of sitting down with concern to see how we can help them, we sit down and say, “Ah, I’m not even going to believe there is such a person. God is infinite individuality; God is infinite person; God is the infinite One—and beside God there is no other.” And then by maintaining that, you send your child off to school, your grandchild off to school. You send your boy off to....

The only real way is in proportion as we learn how to die daily, and the only way to learn how to die daily is to begin with a practice, a discipline of—I call it “not I, not I.” Oh, this problem doesn’t concern me; has nothing to do with me. Not I; that *I*. Not I; that *I*. Well, that *I* is taken care of.

Getting into the habit of meditating and never taking a problem into the meditation—never, never. And never take the person who has a problem into the meditation. Leave both of them outside. Take nothing into the meditation but your pondering of God and God’s world: “What is God? What is the kingdom of God? What is the government of God? What is the result of God’s government? What is the result of the kingdom of God on earth? What is the meaning really of divine love? How would you live the statement, ‘Love thy neighbor as thy self?’” Those are the things to take into meditation, and never a problem and never a person who has a problem.

It doesn’t make any difference who asks me for help or when or how often, one thing you can be certain of: I never take them or their problem into my meditation. And I think it’s a miracle half the time that I even remember who asked me, because I don’t permit them to come into my mind. Now, what happens is this: After I have said that I will help you, it sometimes happens that that afternoon, that night, the next day, the next week, you pop right back into my thought, into my head. When that happens, I know the problem has probably not been met, and therefore, there’s something more for me to do, and what do I do? I merely say, “All right, get out, get out! Now, let’s get back to God.” And then I get back to the God that has no problem, the God that has no physical body, the God that has no finite life, the God that has no age, the God that has no problem, and I keep right there with God. And if you keep trying to come in, I keep pushing you out. I won’t let you come in—not your face, not your figure, not your name, not your problem—and all I say is, “Get thee behind me, Satan.” In other words, I don’t want that false concept of I coming in. I want to see and tabernacle with the real I of your being which is God. I want to commune with you, but not with your so-called human identity and woes. I want to commune with that which you really are—God being—and as I do that, the harmony begins to appear.

If I were to sit down and think of you as a human being with human problems, I would probably be just a philanthropist trying to do good. I would be just another do-gooder in the world. After it was all done, it would have to be undone sometime later. Whereas, if in keeping you out of my thought as a human being with a problem and holding fast to you as

joint heir with Christ in God, as the spiritual reality of God, well, then I bring gradually to light your true identity; bring it into manifestation as your life.

Now that is the mode and method of my individual practice. That is why you will find that in every book there is a chapter on treatment, and while the treatments may vary, the basic principle in every one of them is the same. The treatment starts with the word God and ends with God, and at no place in the treatment does anything but God get in. Never does a patient get into a treatment.

You go through and read my chapters on treatment in any of my books or all my books, and you will find out that no human being and no problem ever gets into one of my treatments. The moment you say, "Give me help," I say, "God. God needs help? No. No. God is life; God is eternal life, but God maintains and sustains Its own life. God doesn't need any help from me. Life doesn't need any help from me. But Life is Spirit, and Spirit is immortal and eternal, and It doesn't decay, and It doesn't age, and It doesn't change. There's no room in it for aches or pains. God is the substance of all form. Spirit is the substance of all form. Therefore, all that exists in all of this universe is God, formed—a formation of Spirit, Life Itself, Truth, governed by the eternal laws of God, and it never can get outside of the realm of God any more than two times two can get outside the realm of mathematics and be other than four."

That's where my treatment remains—right up in there. And if it's a question of inactivity, I see the fact that since God is the source of all activity, there could be no such thing as anything other than perfect activity, because you have no activity of your own. Only God has activity. God is the activity of being. You have no strength of your own. Scripture says, "God is my strength," and God alone is strength. So you have none to increase; you have none to decrease.

Persons in danger of dying—how could it be, if their life is God? The life of God is not in danger of dying. No, no that can't be. We have bad drivers on the road? No, we haven't. How could we have? There's only one mind, and that mind is infinite intelligence, and it is the mind of individual being, and I'm not going to acknowledge any other mind. Oh, I know that according to appearances, there are minds many, and there are other minds on the road, but loads of people are paying the penalty for accepting that belief, and I won't. I will hold to the truth that God is the mind of individual being, and therefore, there is only the infinite intelligence of God being made manifest.

Man has no intelligence of his own. He can't be smart or dumb. He can't be good or bad. He can't be sick or well. Only God is infinite intelligence. Only God is good. Only God is immortal life. I won't acknowledge that you are spiritual, or you are perfect, or you are good, or you are this, or you are that. I will acknowledge only that God is good, and God is life, and God is love, and God is infinite wisdom, and God is intelligence, and there is no you, except as a manifestation of that God. And so I won't give you any credit for good, and I won't give

you any condemnation for evil. I will not give you any “you.” I will just hold that God is the only “you” of you, and the only thing that can be made manifest through you is God. But It’s God manifesting Itself; it isn’t even you. It’s God manifesting Itself as you, so you can’t even have credit for manifesting God, because you’re not. God is manifesting Itself as you. No personal glory, no personal condemnation.

Whatever evil we see has no existence. Our acceptance of it as evil is what’s causing the trouble. Whatever of good we see is God manifesting Itself, and by ascribing that good to a person and saying, “You are healthy,” or “I am healthy,” or “You are wealthy,” or “I am wealthy,” is just taking away the truth only God is healthy, and only God is wealthy. God is health, and God is wealth. You don’t express that health, and you don’t reflect that health, and you don’t manifest that health. God does, because there is no “you.” There is only God manifest as you.

Do you see how we die daily to I, me, and you? We’re not going to have any I when we get through. We’re not going to have any me. We’re not going to have any you, except we’re going to have God manifesting, expressing Itself as me and as you, but it’s always God. We’re going to know that it’s God manifesting Its handiwork, God showing forth Its glory as the sun, the stars, the moon, the firmament, and so forth. Always God. Do you see this difference in the teaching?

I tell you that those who still are under the impression that this is another form of Christian Science, or Unity, or New Thought, will have to wake up and see that it’s not. It’s true that my original entry into the work was through Christian Science, and I caught my first glimpse of truth through it, and I don’t mind telling you that Mrs. Eddy’s writings are filled with truth. Every one of her books is filled with truth. It’s just unfortunate that there’s a lot of error mixed up in it, which was the natural thing, since she was one of the pioneers and brought it up from its beginning, just as the Model T has no relationship to the V8 of today, and probably Henry Ford himself couldn’t have perfected a V8. He did wonderfully with his Model T and his Model A, but he had to have other engineers and other designers and people who didn’t have the limitation of his old false beliefs that finally threw away those imperfections and brought forth his V8.

And so it is, as we go on, each one of us is, in a sense, limited by that which we have carried over from childhood, and if we’ve carried over old theology, if we’ve carried over mentology, it will crop out. We can’t entirely do away with it, even if we do away with a good deal of it. Now the reason The Infinite Way can go as far as it is going, is that fortunately, I was brought up in a home with no religious training, so I had had no theology in my whole life. I’ve never had a church training. I’ve never had a church teaching, and I don’t know anything about them. The first experience with church I ever had was the Christian Science Church, and I was pretty nearly forty before that happened, and I never did become indoctrinated with even its theology, as little of it as it has.

And the same way, I have never been a part of a mental teaching. I know nothing about these mental sciences. I've never studied any of them, and so I have no mentology in me. And so with that background, I was able to take whatever did come along and pick out of it what I could perceive, without being biased or influenced by past experiences. And that doesn't mean that somebody, someday, won't come along, and beginning with *The Infinite Way* perhaps, see something in there that I myself have written but haven't seen, and take it a step further and wipe out . . . Oh, I think, you know, within a few years, I think I could wipe out half of my writings myself. I don't think I have to wait for anybody else to do it. I'm sure of that, because I'm sure that a lot of those writings have come up with me.

I can watch that in the book *The Letters*. There's one of the most interesting books, I think, in the world. You take that book, *The Letters*, and watch how I began by picking out of Mrs. Eddy's writings only the very absolute of absolute and dropped everything else that was there, and then even went on from there and caught something that was beyond the absolute of her absolute. Somebody will do that with mine someday, because God is infinite. There is no way of limiting God to my writings; no way of limiting God to my unfoldment. None at all. Somebody will come along someday and carry on right from that point on, and somebody beyond them, until the day comes when somebody evolves such a high consciousness that there will be no I in it at all—not even to get mad at the money changers in the temple. As a matter of fact, somebody will probably come along and welcome those money changers, and say, "You're waking these people up to how they're being rooked. The more you do it, the sooner they'll wake up." And when that day comes, we'll have a wonderful teacher.

The best teacher is going to be the one who has no horror at all at the evils of the world; who says, "The greater they are, the deeper they are, the better for the world, because the sooner it's going to drive them out of their complacency and satisfaction in their personal sense of good into this great realization that there is no such I. The only I is God."

I say this to you again: This session is the highest class in unfoldment that has ever taken place, and this whole week's class so far, but today in particular. This is the highest to which we have ever gone, for the simple reason that this is my own state of consciousness that I have been able to work and practice with, but I have never yet been able to voice it.