

1962 San Diego Special Class
Joel S. Goldsmith
455B - Attaining a Measure of Christhood

Good Evening,

It is true of course, that our entire reason for being on the spiritual path is the building of a spiritual consciousness. There is no other reason for being on the path. It is true that when we are on the path we find that most of our human ills disappear. Most of the discords disappear. Greater harmonies are established in all of our human relationships; but this is not the reason for being on the spiritual path. This is really the added thing that comes or these are the added things that come.

You will remember that we started last night with the statement that because we are born into a human consciousness, that is, the consciousness that accepts two powers, that we go through these life times of inharmonies and discords, sins, diseases and ultimately death, and that the only way that we can successfully overcome the world of error is through the development of spiritual consciousness.

So it is that whether we are beginners in the very first year of study or whether we have reached the stage of the highest spiritual teacher, we are still building spiritual consciousness. We never reach the point of having attained the full and complete spiritual consciousness except in rare moments of illumination.

There are some moments in meditation when we attain that full and complete realization of spiritual consciousness, but this is of course the ultimate of the work and comes to but few, and comes to those few seldom. It is when the mystical marriage has been attained or conscious union with God. Probably in the experience that is called the “ascension”, it may be possible to attain the fullness of spiritual consciousness and maintain it. But certainly during our experiences on Earth and this includes every known mystic, every known religious founder, the experience of conscious union – of complete at-one-ment in spiritual consciousness is rarely attained. Therefore, it may truthfully be said of student and of teacher, we are building spiritual consciousness.

Now the subjects that we study on this way such as those that will we given here: meditation, contemplation, mysticism, guidance, intuition— all of these of course are parts of our spiritual development, and it is because of this that unless specific principles are known and practiced, we do not develop that consciousness. We can read books, but the reading of books only provides us with the seed of truth.

No book ever published, including the Bible, is Truth. Truth is incorporeal and spiritual. Truth is invisible to human sense. Truth really is the Word of God that comes to human consciousness and therefore all that exists in a book may be termed “seeds of truth.” And as these seeds are accepted into our consciousness, and our consciousness is fertile, these seeds develop.

Every book we read of true metaphysics or spiritual wisdom, every lesson, every class provides us with seeds of truth. The Master described the three states of consciousness: the barren, the rocky and the fertile.

Those of barren consciousness regardless of how much truth you pour into them there will be no benefits, no fruitage. They will not respond. They will not be healed. They will not be raised up because of this barrenness. Likewise with those of rocky soil. The seed may take root for a season and the person actually believe they are interested in

something of a spiritual nature, but with the very first trial, the very first heavy storm or wind that comes up in their lives they rush back to material security. And so the seed of truth planted in them is of no value.

To those however who, after study, practice, meditation feel within themselves a response, here you have the fertile soil. And it is with this soil that we must work within ourselves until fruition.

Of course this path is not easy and you will notice that Saul of Tarsus although taught by one of the greatest teachers, probably the greatest teacher of his day, and certainly from the years of study and his devotion to it, proves beyond all doubt that he was fertile soil. Nevertheless, it took him years and years and years. He was probably up toward forty years of age before he attained that light on the road to Damascus that changed him from Saul of Tarsus to Paul. And even after he received this light he retired and remained out of circulation for nine years while the seed of truth was developed in him to the point where he knew he could go out and preach the Gospel with signs following.

Preaching the Gospel or preaching Truth or teaching Truth is of very little value to anyone unless the teacher has attained the consciousness that will bring forth the signs following—the fruitage.

Now, before it is possible to develop spiritual consciousness we must understand the nature of spiritual consciousness: what it is and why.

Spiritual consciousness when it is attained is not subject to the things or thoughts or powers of “this world.” Those of spiritual consciousness can walk through this world and not be touched by it. They can walk through a war and not be hurt. They can go right through infection and contagion, epidemic, and never be touched by it. They can go through the world’s panics and depressions, and not be touched by it. The reason? Spiritual consciousness is not subject to material or mental law or power.

Therefore, in the degree, mark this, in the degree of our attainment of spiritual consciousness, in that degree are we free of the world’s discords and inharmonies. It is all a matter of degree. If we could attain fully, or in those brief moments when we do attain fully, I can assure you there is not a trace of mortal sense ... not even of mortal body. Even the body itself appears as light rather than as matter. It appears as incorporeality rather than corporeality.

Spiritual consciousness is not under the law, it is under grace. It lives and moves and has its being by grace. Those who have attained even a measure of it live more by grace, that is by *every word that proceedeth out of the mouth of God*, than they live by bread.

Spiritual consciousness is untouched by the beliefs of the world. In other words, the fullness of it is expressed by the Master: *I have overcome the world. My kingdom is not of this world. My peace give I unto you, but not as this world gives.* In other words, spiritual consciousness opens a whole new realm of life right here on Earth. There is no waiting for it to pass on. There is no waiting for it to become old. It can happen to a child and when it does, whether to a child or an oldster, it represents spiritual maturity.

What constitutes spiritual consciousness? This: when we no longer hate or fear error, evil in any form.

Now, you can measure your progress by the degree in which you have come to the realization that God in the midst of me is the only power. And God is spirit therefore the

only power is spiritual power, and in that realization no longer fearing material power, whether it is in the form of a germ or the form of a bullet or the form of a bomb.

In other words, when you can look out from behind your eyes, look at the people of this world or the evil conditions of this world and say, “Thank God I cannot fear you. I cannot hate you. I can only say, Father forgive you.” In proportion, remember all is by degrees, in proportion as you can either feel some discord or have someone say to you, “I feel ill, give me help,”— in proportion as you can realize within yourself, “I do not have to fear error or battle it or fight it. I have learned that God is spirit, that God’s power is spiritual power and this is the all-power, the only power. Therefore, such things as mental powers or material powers are not powers.” In proportion as you can take that attitude toward life, your degree of spiritual consciousness is unfolding progressively, deepening and becoming enriched.

You will recall in the Sermon on the Mount that you are not to resist evil. Now you see the Master could not have been saying that to the ordinary people of his church, the ordinary members. He must have been addressing that to disciples, to apostles or to the advanced students because you could not rightly go out on the street and say to a person “resist not evil,” for they would immediately say, “Oh should I let the burglar rob me or should I let Russia throw bombs at me?” You see without spiritual vision the people perish.

You can only say, “resist not evil” to those of some measure of spiritual consciousness who have already discerned that *thou couldst have no power over me*. Since I am governed by God and God is spirit, and his power is spiritual and beside His power, there is no other power. Therefore you could look out at the germs and the bullets and the bombs and not resist them, not fight them, not try to overcome them or do away with them, but smile and realize “Father forgive them they think they have power.”

It goes back to the Hebrew, the Hebrew prophet, who when he was told that the armies of the aliens were coming at them and they were so much stronger than we are, he smiled and he said to his people, “*Fear not, they have only the arm of flesh.*” Just think of the spiritual power in that man’s consciousness when he could say of a tremendous army coming against them, *Fear not, they have only the arm of flesh.* We have spiritual power. Now you know you couldn’t say that to the man on the street, could you; because he would say, “So what? They have bombs.” But you see you can measure the degree of your spiritual unfoldment by that very thing.

Can you, in the face of the conditions of the world today, say to yourself, “I need not fear; they have only the arm of flesh. They have only temporal power and what could that do to me clothed in the armor of God? Clothed in spiritual consciousness, abiding in the word of Truth, living and moving and having my being in God, what power would temporal power be?”

Let me bring it a little closer home. Supposing, as frequently happens, supposing an epidemic is announced for your community, an epidemic of this, that or the other thing. And you go to your spiritual practitioner or teacher. The answer that should be made to you is, “Fear not, it is only temporal power. Fear not, it is only a medical belief. Fear not, God is spirit and Spirit is the only power, the only substance, the only activity, the only law, and the germs have no power. The epidemic has no power.”

Well this has been witnessed by thousands of practitioners and teachers in this past century that not one trace of this could come nigh our dwelling place. Yes, *a thousand*

could fall at the left and ten thousand at the right, it cannot come nigh the dwelling place of those who have come to the realization that God is spirit. That's all—God is spirit and all the power there is must be spiritual and that leaves no other powers. No powers left for the germs; no powers left for the bullets. No powers left for the bombs, because infinite power is spiritual power.

Let's not try to reason out what would happen because in some mysterious way you may be assured it would be demonstrated that the germs had no power. Perhaps you yourself have lived through some epidemic, if nothing more the flu epidemic and had proven to you that by metaphysical or spiritual means the epidemic was proved nothingness. The germs were proved nothingness and either it came not near your dwelling place or if it touched you, it was quickly met. Not by might, not by power, but by the knowing of the truth, the truth that God is spirit.

Now, this state of consciousness is what we are seeking to attain. This state of consciousness is what many of us have already attained in some degree. But of course we'll never be satisfied until we attain the ascension: the fullness and the completeness and the rightness of spiritual consciousness. But, just thinking back momentarily on the days before our study and practice of spiritual teachings we can be mightily thankful for the degree of progress already attained.

Then one mark of recognition of spiritual consciousness is the degree in which you have learned the non-power of all that exists as effect—whether it is *man whose breath is in his nostril*, whether it is his germ theories or his bomb theories. The degree in which you no longer fear these attests to the measure of your spiritual consciousness.

Now there is another way, and this way affects the greater part of our entire lives. It embraces the subject of supply, but supply on a broad scale, not merely the supply of money. The supply of money is of course one facet of this, but only one facet because there are forms of supply much more important to us than money ... even though many do not believe it. But, you will see as your own life unfolds, that the subject of supply touches you at every step of your way, and probably every day of your life.

Now, this subject of supply is undoubtedly one of the major aspects in our spiritual development because our spiritual consciousness is developed and unfolded in proportion to our understanding of the subject of supply. Or, let's put it this way: The greater the degree of our spiritual attainment, the greater awareness and demonstration of supply becomes our experience.

Now why does supply play such an important part in our development? It is this: In material consciousness our life is dedicated to getting, acquiring, achieving, attaining. It is all based on the fact that here I am so many inches of matter, and a little bit of gray matter, and out here is a world of supply, and now how am I going to draw it to me. And all of human life is dedicated to drawing to me from out in this world: Drawing to me knowledge, drawing to me strength, drawing to me more years of life, more health, drawing to me more money or more opportunity or more property. All of human life is dedicated to acquiring.

Now you can measure the degree of your spiritual unfoldment by the degree in which you realize the truth, and the truth is that "I am infinite and that I embody within myself infinite supply and therefore no more can be added to me. No more can be added to me. I cannot get the supply of anything." Scripture ... *The Earth is the Lord's and the*

fullness thereof. Son thou art ever with me and all that I have is thine. All that God has is mine. Then I have infinity. I have all that there is.

Ah, if you come down to material consciousness. You say, no that can't be true. No, the Rockefeller's have more than you, and the Ford's have more than you and we know a few other families that have more than you—not true at all. Not true at all. That is only true when measured from a materialistic basis, which would divide.

Now in Spirit there is no division. There is no such thing as numbers in the spiritual kingdom. There is only one number, and that is the number one. And I am that number and I embrace within myself that number. I embody within myself the fullness of number one.

I and my Father are one and all that the Father hath is mine because of my oneness with God. The materialistic concept says that we are four billion people, and the four billion must divide up what is on Earth, and that's communism. That is their basis. Four billion people, so many dollars, so much gold, so much silver, so many trees, so many crops, and they must be divided. There you have your materialistic concept.

Spiritual consciousness reveals that if I have only a few loaves and fishes I can feed the multitudes. Why? Because there is no such thing as division; there is only multiplication. One multiplying itself over and over and over again.

Not only this ... Well let us use this example because this is the most perfect example for it. And this is the story of the poor widow. The poor widow whose son was being taken in slavery to pay her debts. And in this sad plight she appeals to the Hebrew prophet and presumably wanted him to pray that God give her some money. But this was another one of the Hebrew prophets who had spiritual vision and he didn't waste time praying to God to give her any money. He knew the spiritual law of supply and he said to her, what have you in your house?

Now spiritually this is the secret of supply. What have you in your consciousness? Do not look out into the world and see what you want and ask for it. Do not have an idea in your mind what you would like and pray to God for it. It is a waste of time. To demonstrate spiritually, ask yourself, "What have I in my consciousness?" because the only supply I am ever going to have is what I begin to pour. The bread that I cast on the water is the bread that is going to come back as my supply, and if I touch somebody else's bread that is on that water, my fingers will be burnt. I am entitled only to what I give pour forth.

Just as life itself. I am not entitled to any more out of this life than I put into this life. And anyone who believes on the spiritual path that they can take more from this life than they are putting in is not counting with the day of reckoning. Those who have most of them, most will be demanded.

Now start spiritually in this moment—Start to evolve spiritually by withdrawing your gaze from the world and the things of the world and your desires and your wants, and let us live spiritually; meaning let us see what we can give to this world. Let us see what we can add to this world so that if they do build a monument over us or over our bodies some day or our ashes it won't say, "He attained so much from the world," but, "He gave so much to the world. Let us build that this minute – (building our epitaph right now).

What have I in the house now? Well you realize of course that in a spiritual universe we are thinking in terms of spiritual gifts and therefore we have the gift of prayer. There

isn't anyone within range of my voice that hasn't the gift of prayer. Therefore, if you found nothing else in your consciousness at this moment but the gift of prayer you could start giving in the form of prayer: praying for your enemies, praying forgiveness, praying for the world, for your neighbor. Yes, this word comes, "love."

There isn't anyone in all of the world who hasn't a trace of love in them. We know lots of people of whom we say they have no love in them; but we don't mean it. We mean that they haven't noticeable love, love that we can fathom. But everyone has at the center of their being, some love—love that can be expressed in service, love that can be expressed in gratitude, love that can be expressed in cooperation, understanding, forgiveness.

Everyone has some money, some clothing, something that can be given or contributed to those who at the moment appear not to recognize the infinite nature of the storehouse upon which they may draw. Now here is your spiritual secret: "I of my own self am nothing, but I have an infinite storehouse upon which to draw because I and my Father are one." Therefore, I can draw forth from consciousness, not only all that is necessary for my particular unfoldment, but remember there must always be twelve basketsfull left over or it is not a spiritual demonstration. Any demonstration that merely provides for our needs is not a spiritual demonstration because, be assured, that the Spirit does not act that way.

Just imagine if you were called upon for fifteen, sixteen, or seventeen years to speak five, six or seven times a week with a spiritual message such as this, think what would happen to you and your message if you didn't have a spiritual storehouse to draw on. You can imagine that long before that time people would have been tired listening to you. It is only if you have access to an infinite storehouse that you can draw on that storehouse for words, messages, prayers, impartations of truth and it will flow infinitely, infinitely, and eternally as long as you recognize that we, in our oneness with God, have access to the infinite storehouse of God, and that it is not our own.

It is the same way: if we want to help members of our family, if we wish to contribute to our community activities as every one of us should unless we want that day of state socialism or communism to come upon us, we as individual citizens must support the universities, the colleges, the schools, the charities, the benevolences, or find that these will be taken over by the government and become political tools. If we wish to live in a free society we must contribute to these activities.

How can we do it when, first of all, our taxes take so much of our income and leave so much less for the citizens, and the answer is this: Do not think of this in material terms, but spiritual terms. And that means that we can agree if we would like, we can agree to take one dollar per week, and set it aside for impersonal contributions to our community activities. And we can agree that that dollar will be the first dollar out of our week's income. We can agree that since this is not from me but from the infinite storehouse that I will permit this outgoing to increase as the increase unfolds. And I can assure you that very soon you will find how that outgoing dollar increases because of the incoming increase which must inevitably follow.

But spiritually, spiritually the increase cannot come in until the increase goes out. The outgoing must come before the incoming. This you see is the reverse of the materialistic concept. If I get it in, I will pay it out. In the spiritual universe I will pay it out in order that it may come in.

Now this applies to every facet of life. We speak of companionship and I presume that you know in this metaphysical world we are continuously receiving requests for help for people who would like companionship. My answer always is, "I don't believe that you want companionship; therefore, I cannot help you. I believe you're looking for a companion and I'm not in that business." Wanting a companion is quite different than wanting companionship. Anyone in the world can have companionship at any moment of their life because God planted that quality in every person and all they have to do is go out and spend it. All they have to do is go out and share it.

Companionship is not something that we get from another; companionship is something we give to another. Therefore, to have companionship means first of all to give it. We have to give it in one form or another: whether we give it to humans, or give it to animals or give it to birds or give it to the trees in the park or rosebushes. We must pour out companionship to this world even if it were nothing but loving to watch the sun, the moon, and the stars. Then we would find that companionship flows back to us, but it would be the companionship that we have cast upon the waters.

How many of us have for many, many years believed that others were holding us in condemnation, unforgiveness, holding grievances against us, not realizing that it was we who were doing it and not they? No one can free us until we first free them. No one can forgive us while we hold unforgiveness within us.

Therefore the supply of forgiveness that we're eternally praying for we are holding off from us until the day when we realize, "I don't really care whether you forgive me. That's your demonstration. All I care about is I forgive you. I freely forgive all those who have offended me. I freely forgive all those who have spitefully used me. I freely forgive all those who have criticized, judged or condemned me ... freely because I cannot live with myself without this eternal sense of forgiveness. If there are those who do not wish to see me in that light it is their demonstration, not mine. My demonstration is forgiveness."

So it is, the subject of supply plays the major part of our lives because until we begin to live as if *I and the Father were one* and that all the Father hath is mine, and begin to live that by acting it out, by actually sharing our forgiveness, our cooperation, our understanding, our patience, our money, whatever it is, until we begin to act that out, be assured that spiritual consciousness has not yet touched us.

You see the study of Truth is the smallest part of our life's demonstration. Far too many students study too much. It takes a very small statement of truth to spark our consciousness into action, and then it is that action that really brings about the development of our spiritual consciousness. It isn't what we read that does it – it's what we do with what we read that does it.

In other words, *Man shall not live by bread alone but by every word that proceedeth out of the mouth of God*. Beautiful statement. Reading it and even repeating it does not increase our spiritual consciousness. The statement, whether we read it or hear it, this is but seeds.

Now, *Man shall not live by bread alone but by every word that proceedeth out of the mouth of God*, this means then that the word of God, the truth in my consciousness is what I live by. Therefore, I must make it a practice every few minutes or every half hour, every hour to pause and remember some passage of truth, some quotation of Scripture, some statement out of the textbook that I am studying. I must pause for a moment to

realize, *I and my Father are one. All that the Father hath is mine. Or The Earth is the Lord's and the fullness thereof. He performeth that which is given me to do.* Something, some message of God, some word of God must be entertained in my consciousness over and over and over throughout my days and throughout my nights. And then eventually I find that I am fed, clothed and housed by those very passages of truth more than I am by the food I eat.

I find my business is fed, or my talents, or my abilities are increased more by the word of truth in my consciousness than by any natural ability. This practice we may call practicing the presence of God, or we may call it "contemplative meditation." It only means that we are contemplating or cogitating or mulling over or pondering the word of God, maintaining it in our consciousness.

Now this acts, actually, as priming a pump because it only takes a few months of this type of living until a new experience comes to us and we find that in moments when we think not, a word of truth will come into our consciousness from the Invisible. Something that we ourselves did not consciously think of, and in a moment when we were not consciously thinking truth, but in some moment of need, in some moment when a word of truth was necessary, you may say God put the word in our mouth, or in our ear. This is actually the stage of spiritual consciousness when you begin to live by grace.

At this point of your development when you can open your ear and receive impartations from within, when you receive the word of God within you, that is when you are living by grace. That is when you are *taking no thought for your life—what you shall eat or what you shall drink*, but actually you'll find that there is an invisible Presence bringing harmony into your experience without conscious effort, without human effort.

It is then that you know that there is an invisible Presence and an invisible Power and here is where you come into the fuller attainment of spiritual consciousness. Let me show you this.

If you look up here in my direction, all that you will see is my form. Of course you will not see me—not any more than I can see you. I am hidden behind my eyes. You are hidden behind your eyes. No one has ever been able to see anything of you but your form. No one can see anything of me but my form, but I myself am not here. I myself am not visible to you. I am an invisible being. I am an incorporeal being. My body is spiritual. My mind is spiritual; my soul is spiritual and none of this can you see. And I myself am Spirit for I and my Father are one, and all that God is I am. And therefore I am Spirit and you cannot, with your human eyes see Spirit.

Now since you cannot see me it is also impossible for you to see that there is a Spirit of God dwelling in me. There is. There is a Spirit of God. It is in Christian mysticism it is called the Christ. In Oriental mysticism it is called the Buddha or the Buddha mind. They both mean the same thing. They mean the invisible and infinite Spirit of God. And this Spirit of God dwells in me. It is the Son of God or Christ of my being, and it is the means whereby I receive God's grace. I receive the life of God, the strength of God, the vitality of God, the youth of God, the wisdom of God, the supply of God, the abundance of God. All of this comes to me by the Spirit of God that dwells in me.

Now there was a time when I was not aware of this indwelling Presence. That was the time when Paul was known as Saul of Tarsus. He also did not know of any indwelling

Presence and he ridiculed and persecuted those who followed the Master's teaching to the effect that there is a Father within you.

But on a certain day, Saul of Tarsus had an experience which is called being blinded, and then beholding the light, and after this he is named Paul. And now he knows there is an indwelling Spirit, and after It has matured in him, after he has carried It down to Egypt to hide it for a while and it is matured in him and he comes out into the world he can say, *I can do all things through Christ which dwelleth in me. I live, yet not I, Christ liveth my life.*

So it is that on ... that up to a certain day I also was Joel Goldsmith, a businessman, knowing nothing or nobody but Joel Goldsmith and not knowing that there was anything other than that which I knew, until this particular day, and then thereafter I knew. "The Spirit of God dwells in me and goes before me. The Spirit of God is the light unto my countenance. The Spirit of God is a lamp unto my feet. The Spirit of God is my high tower. It is my abiding place or hiding place. It is my bread and my meat and my wine and my water. It is that which provides for me the words that I speak, the message that I write, and the funds that carry it around the world; and the publishers that publish it." All of this is provided by the Spirit of God that dwelleth in me and which made Itself known to me in the moment of the attainment of some measure of spiritual consciousness.

Then you may be assured of this that God is no respecter of persons and therefore those of you who have not yet become acquainted with it, let me tell you:

There is a Spirit of God that dwells in you. The Spirit of God is within you, and if you are Christian you may call it the Christ or the Son of God, the indwelling Spirit, the Messiah, call It what you will. The Spirit of God dwelleth in you. It is invisible. No one can see It with their eyesight. It is incorporeal. You cannot even feel It. But you can experience It. You can know It is there by Its fruitage, because with It, and with the realization of Its presence, you instantly lose all fear. No longer can you fear life or any of life's experiences. Nor can you fear death.

You come to the realization of Paul's revelation. Neither life nor death can separate me from the love of God. Neither life nor death can separate me from the life of God. Neither life nor death can separate me from the will of God. And whatever the will of God is for me on Earth or in the next plane, be assured the will of God will be done because he has planted his Son in me to see to it that it happens.

But this is true of you. If it ever were true of one individual and not possible to all of us there would be no true God. But there is one God and the Master revealed this in his statement, *Call no man on Earth your Father*, there is but one father and this Father is yours and mine. And if this Father has provided His Son to be born in me, he has provided His Son to be born in you in proportion to your ability to open your consciousness to It, to surrender yourself to It, to be willing to live, not by might nor by power—to put up thy sword—Stop being angry, stop being resentful, stop being hateful. Stop being fearful. Not that you can do it humanly, but the grace of God makes it natural for all of these to disappear from your consciousness.

Open yourself to the truth that the Spirit of God dwells in you. Closer to you than breathing, nearer than hands and feet and above all things stop this theological nonsense of believing that God deserts you in your moment of sins. Heaven forbid it is in that

moment that you need God most, and do not believe that God could desert his own—never.

The woman at the moment of being taken in adultery could have the grace of God, not because she was taken in adultery, but because her eyes were opened to what we call repentance, seeing the error of that life and looking up to the Master.

The thief on the cross could go into heaven the very night of his execution, not because he was a thief, but because in that moment of desperation he could look up to the Christ and realize there is a Spirit of God ... there is a Son of God. In any moment that you open your consciousness to the realization there is a Son of God you will find the Master pointing his finger at you and saying, *Neither do I condemn thee. Thy sins be forgiven thee.*

In the moment that you open your eyes in the realization there is a Son of God, you will see the Son of God right beside you and you will hear him saying, “I will take you with me into paradise this very night.” In any moment that you open your consciousness to the realization there is a Son of God, the Son of God will appear to you—not necessarily in form, but in consciousness and you will hear the words or you will feel the sense, “I am forgiven. I am free.”

You’ll understand then how far you’ve come in spiritual consciousness, because you will also be able to say just think: “No longer do I have to take thought for what I eat or drink or wherewithal I shall be clothed. No longer do I have to take anxious thought even or driving on the Parkways for I and my Father are one.”

Thank you. Thank you. Thank you.