

1962 Holland Closed Class
Joel S. Goldsmith
500B - Attuning to Consciousness

We always come to that place where, regardless of what we learn, what we are reading or studying, that we have to live the conviction; we have to live the life that is now unfolding to us. There is a period in our experience when we may think of ourselves purely as students or initiates, and during this period we are learning, yes. We are taking in new principles. We are discarding old religious beliefs and superstitions and theories, doctrines; we are learning not to be dependent on anything that exists in the external realm, use everything as it comes along for good but not depend on it. We are learning that there is only one power and that it is only a universal belief in two powers that limits us. We are learning the nature of God. We are learning the nature of prayer.

Oh, for the longest while we're learning and learning and learning—and unlearning, learning to let go. But then there comes a period when the thought must come to us, "Now, what do I do with all this learning? How do I go further than just keep on learning?" And that, of course, is the beginning of your real experience, when you start to live what you have learned.

Now, the first great lesson of the spiritual path is this: as we appear outwardly to be separate people, with separate interests, and humanly we live our lives in that way, so on the spiritual path we learn that this is not true, that there is in the midst of us an invisible tree. We call it the tree of life; we can call it that. There is an invisible tree right here with us, and it has invisible tentacles, vines, small vines, reaching out; and it is attached to each one of us, or rather we are attached to this invisible vine that is attached to the tree. Therefore, the life of the tree, which is God, flows out through these vines and becomes the life of us.

Now, see what this does to us. First of all, it breaks down the belief that I am just an individual over here with a life of my own, because immediately I see that my life is the life of the tree flowing through me, and in that way I lose concern about my life. I need take no thought for my life, because the life of the tree is my life, and it is doing all of the taking thought. It is concerning itself for me; it knoweth my need before I do; it is its good pleasure to give me the kingdom. Always I see this invisible vine with which I am one, and therefore, there really isn't any "me" to take thought for, because the only "me" there is, is the life of the tree. There is no separate me from the tree; there is no separate life from the tree. There is the one life flowing as individual me, as that one life flowing *as* individual me.

Now, this is only the first part of the vision, because now I'm beginning to see that I live and move and have my being as, really, this life of the vine, life of the tree. I live and move and have my being in the good that is flowing from the source; and it is in me, as I am in it, and this constitutes oneness. Therefore, I can say, *I can of my own self do nothing*—but I don't have to. The Father is doing the living of my life. The Father is my life. And I can go further and say, "The Father is me," because the life of the Father is my life; the mind of the Father is my mind; the soul of the Father is...there is only the Father and I, and this is one, not two—one. I am that place where God is individually manifest.

Ah, now that I see that, I look around and I see all of the other branches, vines, coming from the same tree, and I see all of the individual "you" and "me." And I look around and I say, "No wonder the Father said, *Call no man on earth your Father*; here is your source." And then I see that here we are, and out here we call ourselves Americans, German, Dutch, English, Spanish, French. How nonsensical. We are all one. The only difference is in the same way that an apple is

different from a peach or a pear or a plum—different in individuality, but the same in life, with the same source, the same feeding, the same protection, the same government. And then I begin to see that as long as I am one with my source, I am one with each one of you. We are all one with each other, because the same life flow that is mine is the same life flow that is yours.

I begin to perceive why the Master said, *Inasmuch as ye have done it unto to the least of these my brethren, ye have done unto me*. I can commence to see that if it were at all possible for me to damage any one of you, that since the life of us is one, I would be damaging myself. If I could benefit any one of you, I really would be benefiting myself, because in this whole tree of life, there is only one Self flowing out through the vine as our individual being.

Now, to learn this, to read this, to hear this is one thing. Even to have a feeling within us “Yes, this must be true,” is another thing. The third thing is to make it demonstrable in our experience. Now, the only way in which anything can enter your life’s experience is through your consciousness. Nothing can come into your experience except through your consciousness. In other words, if it were raining and you weren’t conscious of it, it wouldn’t be raining for you. If gold dollars were floating down from the sky and we weren’t conscious of it, they would be of no avail to us. If we had big bank accounts and we weren’t conscious of it, they would be no avail to us. In other words, nothing exists for us except what we become conscious of, what we become aware of.

Therefore, if you would bring the grace of God into your experience, you must consciously open your consciousness to this truth that *I and my Father are one*. Now, the statement alone can do more harm than good, because it can give you a blind faith in a statement of truth, and that won’t help you. When you declare that *I and the Father are one*, you must have some concrete idea in your mind what that means. You must either visualize this tree of life and the branches and realize that you are one of those branches, and therefore it is true that *I and my Father are one*, or you must see the ocean and the wave and realize, “If I’m a wave, at least I am really the ocean,” because there’s no place where an ocean ends and a wave begins; the wave is really the ocean itself in a form.

Somehow or other you must have the ability to understand how it is that *I and my Father are one*, and whether we use the illustration of the tree of life, as Jesus did in the 15th chapter of John, or, “As the wave is one with the ocean, so I am one with God,” or in any other way in which you can make it clear...I have used the example in some of our class work of glass and a tumbler. Glass is really the substance. Tumbler is the form. But how can you separate glass and tumbler? You can’t. They are inseparable, because there really is no tumbler. Tumbler is only a name given to glass in a certain form.

And so it is that The Infinite Way reveals that God appears on Earth as man. God is the substance and essence, and man is the form. But really, there is no man. Man is only the form as which God-life is appearing on Earth, God-mind is appearing on Earth, God-soul is appearing on Earth. Do you see? In other words, it’s God’s way of appearing as individual forms. Therefore, you see that each one of us is the same God, expressed as an individual form. That form may make one person a doctor, a lawyer, a minister, a painter, an inventor, a musician, composer, author, but it’s still the same life and still the same mind and still the same soul, regardless of the form as which it appears.

Now, until it becomes as much a part of our life as breathing, we must specifically open ourselves each day to the idea of *I and the Father are one* and then follow through in meditation until one of these examples or a whole new one...Do you see, God is so infinite that you could have a dozen examples that I have never thought of, because they would come to you from the

same source that these came to me—from within.

Now, the within of me is the within of you. When you reach down inside of you, you're reaching into divine Consciousness. That's where I reach. Divine Consciousness in me is the same divine Consciousness in you. We don't each have a separate consciousness any more than we each have a separate life. If the branch of a tree were to reach back for sap, if there's a thousand branches, don't they all reach back for the same sap; aren't they all reaching back to the same source? So wouldn't they get the same substance? So with us. When we meditate, remember that when we meditate it is as if we out here were just turning down inside the trunk. Well, when we get down in there, we're all in the same place. We're all in one place, of one mind, drawing up the same wisdom.

Now, the question was asked of Joan of Arc, "When you hear God speak, does He speak to you in French?" And she said, "I don't know what language He speaks in; I hear Him in French."

Well, it is the same with us. God speaks to us in the language of Spirit, and you may hear it in Dutch, and I will hear it in English, and so forth and so on, but the point is God knows nothing about the language we're hearing. God is speaking in spiritual tongues, and we are interpreting it in whatever form we've built up, conditioning, since our birth. We have just been conditioning ourselves to hear this language or that language or the other, but what we hear is the same.

Why? Because deep down in here is the same Consciousness that is deep down in you. You'll reach in, in meditation, but you touch the same source that I do. This is the universality and the oneness of consciousness, that you have no other place to reach into. You can only reach into consciousness, but when you get there, you're down in the same Consciousness I'm in. Therefore, you must bring forth the same message, only you'll bring it forth in your language or with an example that is more familiar to you. One person brings it forth in businessman's language; another one brings it forth in... Well, it is like the message of The Infinite Way. I have written it in the language of Christian mysticism. I could rewrite all of those books, and I could write the same principles in Oriental mysticism or Hebrew mysticism easily, because the principles are all the same. It is only a matter that somebody in India, China and Japan brought it forth in one way; the Christian mystics brought it forth in another way.

But what did they bring forth? The selfsame principles. *I and the Father are one*; there is only one power; there is only one ego. This is as universal as God. It is to be found in the scriptures of all people, doctored up here and there by the conditioned mind of some of those who brought through the message. But if you get behind their conditioning, you will find these same principles, and it has to be that way.

Now, when you think of this every day, just remember that you can bring forth as much supply as anybody who has ever lived, whether that supply is of spiritual wisdom, of art, of literature, of money, of happiness, of health. It makes no difference, because all good is embodied in consciousness. It has its source in the divine Consciousness. Therefore, to have it you must bring it up from that Consciousness. But remember that when you close your eyes and go down in there, you are in the same room I am. You're in divine Consciousness, and you are bringing forth from the same source that I am, or that Jesus was, or that anybody was, any of the mystics, any of the religious leaders who really left a worthwhile message. They all got it in the same place. It came from within themselves, where the kingdom of God is. It came from... and all you have to do is remember, the moment you close your eyes, it is like a branch of a tree looking back into the trunk of the tree. So if a thousand are looking in, they are all seeing the same thing and drawing forth from the same source.

Now, when we come into our life, there is another step we take which is far in advance of

the illustration of the branch and the tree. This is where you have to go a step further. “My conscious oneness with God, with the Source, constitutes my oneness with every individual spiritual idea and being.” In other words, the moment I am one with my source, I am one with the spiritual life of every one of you, the spiritual life of everyone on Earth, and it is for this reason that no matter where anyone is on Earth, eventually those who are at this level of consciousness are drawn to me, because we’re one. We have made contact invisibly and unknown to each other

And the strangest thing happens. One person writes, “I was in a public library and found this book, and the title stood out like it was in electric lights.” And the other one says, “My neighbor had this book and says, ‘I don’t like it; maybe you can get something out of it,’ and it just did something to me.” And in the most miraculous ways—people finding a book in a bus—in the end, they end up in my correspondence file and from every part of the world imaginable.

Now, without advertising, without soliciting, without going any place except where we’re invited, all this happens from around the world—people that I may never meet. Yet because we are one, or let me say because I have found my oneness with my source, everyone necessary to my experience and everyone I can bless must come together with me.

It must be, if it’s under the law of God, it must be universal. It must mean not merely that they can bless me. It has to be that they can derive a blessing from me. And it doesn’t mean that only those who can derive a blessing from me, but who in some way contribute toward my blessing. In other words, as we blend and unite in consciousness, it is a going out and a coming in. It isn’t that I’m sitting here pouring out to you who are receiving, but what I am pouring out to you and you are receiving is flowing back. It’s flowing back in love; it’s flowing back in gratitude; it’s flowing back in understanding. There is a flow. Do you see that?

Never believe for a minute that anybody is a funnel just pouring out, because that, that you see...there’d be no, well, there’s no God in that. The only way that you can see God is when you can see this flow, a love that has to, it has to pour out, but it has to flow back—pour out, flow back. The more it flows out, the stronger it flows back, the same as the harder you hit a ball against the wall, the harder it will come back at you; the more love you can pour out, the more truth you can pour out, the more life you can pour out, the stronger it comes back at you. And there you find that my conscious union with my source—and this must all take place in consciousness; otherwise, even though it’s true, it’s not happening to me; but as long as I am conscious every day—my oneness with the Source constitutes my oneness with all spiritual being and idea, and then the flow takes place.

This, incidentally, is the theme of the new book *The World Is New*. Yes, *The World Is New*, isn’t it. Yes, the world is new; the world is new. This is the theme of the book *The World is New*, because it was one of the very first of the principles that was given me, to show me how this work would develop, because it couldn’t develop without an organization; it couldn’t develop without a lot of money in back of it. It could have humanly developed that way, but it didn’t have a lot of money, and it didn’t have a reputation, and it didn’t have any...and so it had to do it only by sitting at home and realizing, “My oneness with God constitutes my oneness.”

Now, I have watched in our experience how our students in the business world, in the artistic world, in the medical world, in every world have proven the same principle, that as they realized their oneness with their source, that business flowed, or art flowed, or ideas flowed, or whatever it is, or people necessary to their unfoldment—back and forth.

But remember, the Master never said the truth would make you free. He said, *Ye shall know the truth and the truth will make you free*. It is not the truth that makes you free. It is your

knowing of it. If the truth would make us free, Jesus would have been riding in automobiles, because the same truth about automobiles existed then as exists now. It was no good, because nobody knew that truth; nobody had drawn it up from deep down within consciousness. Do you see?

And so it is that there are great things yet to be revealed to the world. And where are those things? They are in consciousness. But actually they are in your consciousness and my consciousness, because the minute you close your eyes, we're in the same consciousness. It's one infinite Consciousness. Therefore, I can't draw forth inventions, because my mind isn't set in that direction, but they are there. If my mind was set in that direction, they would come. I can't draw forth art, because my mind isn't set in that direction, but whatever my particular forte is, that I can draw forth. But that doesn't mean that all the other things aren't there too. And so it is, the person who is mechanically inclined will draw forth mechanics, but that doesn't mean that the same spiritual truth isn't in their consciousness.

Now, this then must be practiced by you. You must know that when you close your eyes in meditation, you are now in the same consciousness that Jesus Christ was in; you are in the same consciousness Buddha was in; you are in the same consciousness Lao Tzu was in. And anything at all that any of these knew, and a lot of things that they may not have known, are available to you, because nobody has yet drawn forth all the spiritual wisdom that exists in consciousness.

Now, once I realize that when I close my eyes I am in the divine Consciousness and I am to bring forth infinity, I must take the next step and realize I'm not bringing it forth for myself. There is no plan in the divine kingdom that any one of us have a monopoly on good. Therefore, a Thomas Edison couldn't bring forth electric lights for his home alone, and Henry Ford couldn't bring forth automobiles for his family. When something comes through, it is universal, and you must be prepared to let it flow. There must be no thought of, "God sent this to me." No, I brought it forth from God, but now it must flow, always it must flow. There must be twelve basketsful always to share, with whatever it is. It makes no difference; if you're not pouring it out like the fruit on the tree, you know what happens. It will just dry up, and it will prevent the next crop coming out. Always, whatever we are...

Ah, you see, this is a theme of prayer. The greatest barrier to prayer is to go within and want something for me, because there isn't any God in there that knows me. God is just there fulfilling Himself, expressing Himself. Heaven forbid that it should ever be for me, because He'd be cutting off the whole world, wouldn't He?

No, no. When I go within, it shouldn't be for me. It should be for the revelation and the unfoldment of whatever God has; and then, whether it's for me or for you, let it come forth, and if it's for you, let's share it. Do you see that? There will always... Because the lesser is included in the greater, as long as I go within for the unfoldment of good without thinking of it as "my good," I'll have lots of good unfold that I can share; but because of the other, my own is included in it. In other words, I'm not left out. But I am left out if I go within for me or if I go within for mine.

Just think, if I were to go in and want the health of my child, if there were such a thing as a personal God, can't you hear Him laugh and say, "Why? Is your child better than your neighbor's? What is there that I have that's for your child any more than for your neighbor's child?" So I can't go in and ask for something for my child. I can only ask for a revelation of whatever children need. Then I have it for my child, but I also have it for all the other children who may come into contact with my experience.

You see how we've been conditioned on prayer. We have thought of going within to prayer

to pray for something for me, and we've wondered many times why it didn't happen. What we want to go in meditation or treatment for is universal good: "Father, reveal Thyself. Father, reveal Thy truth." Not the truth about me. There's no more truth about me than there is about you; otherwise God would be a respecter of persons. Whatever truth comes through about anyone must be the truth about everyone; whatever truth comes about everyone must be the truth about every individual one.

Therefore, when we pray, don't pray amiss. Just remember, you've closed your eyes; you've shut the outside world of appearances out, and now you find yourself in the divine Consciousness of being, in the infinite Consciousness of being. Now, don't go in there to bring forth a few coppers. Let a whole diamond mine come out. And if it's too much for you, then just share it, that's all. But don't limit what's going to come out. Don't go in seeking something for some tiny little purpose or some tiny little person. Let God reveal Himself in His fullness, and then you'll find that your needs are all taken care of, and you've got these twelve basketsful left to share with others.

Now, I said that we must go a point beyond the illustration of the branch and the tree, and here we have to raise ourself a bit and stop thinking in terms of the material form of the tree.

All right, our eyes are closed, and now we know that we're not turning just within "me." Now we know that having closed our eyes to the outside appearance of separateness, that we are really in the consciousness of each other. In other words, we are in the one divine Consciousness which is the consciousness of each other. Now see that spiritually, not physically. And then...now here we are all together in one consciousness. Can you see that whatever blesses one of us, blesses all? And can you see if it were possible for any one of us in there to harm another that he would only be harming himself, because he's in there as a part of that allness.

Well, this is what you must see, because this is why the Oriental teaching of karma came into existence, that the evil that you do another, you're doing to yourself and must pay back; the good that you do to another, you're doing to yourself and it will come back. And this same teaching was carried over into the teaching of Christ Jesus, and he called it, *as ye sow, so shall ye reap*. As ye do unto another, it will be done unto you.

Now, there is no God deciding this at all. This is a law that we set in motion, and if I am filling my thoughts with truth and love about you, that is what has to come back to me. You don't have any power to withhold it any more than you have power to send it out. I'm the one who has sent it out, and it's going to make a circle. It's going to reach you, go through you, come back to me. But remember that if I send out evil—greed, lust, animality, jealousy, envy, hate—don't you forget that you don't stop it. It has to go to you and through you and around back to me. Why? We're not really two separate beings. All you have to do is close your eyes and know we're right there together in that one—in and of that one infinite Consciousness.

And so you can see that it would be an utter impossibility to share truth, life and love with you without it completing the circle. Round and round and round it goes in eternal expression. And so you can see that the moment we let any universal belief of hate, envy, jealousy, malice, we are aiming it at ourselves. There's no God punishing us. Don't ever believe there is. We set in motion the law. *Inasmuch as ye have done it unto the least of these my brethren, ye have set the law in motion that will come back to you. Inasmuch as ye have not done it unto the least of these my brethren, ye have set in motion the law that is going to come back to you, you see. It's ye—as ye sow, so shall ye reap*. It isn't going to bother your neighbor on either side. It's ye. And it isn't going to be visited on your children unto the third and fourth generation. That's another lot of nonsense. It is going to come back to the individual.

Now, while those who have already reached the stage of spiritual unfoldment where they are no longer indulging the world's degree of sensuality or hate or envy or jealousy or malice, you find...whatever you find of that among spiritual students is in a far lesser degree than there is out in the world. But there is a fault that is still found among the spiritual students because of their ignorance of it, and that is this: if we think of our neighbor as a human being, we are malpracticing him, and that very belief of human beings will come back and make us a human being again. And a human being means partly good and partly evil, partly healthy and partly sick, part alive and part dead, part rich and part poor. In other words, humanhood is made up of the pairs of opposites. Humanhood is made up of good and evil. And the moment that we start to think of this world and of people in it from the standpoint of humanhood, we are setting in motion the malpractice that comes back unto us.

In other words, we must have a period each day of what I call "purification." Now, I know that throughout the day, lots of times I'm going to express human thoughts about people in the world. But at least once a day I must sit down and purify myself to the extent of knowing that no matter what human judgment I may pass or no matter what human correction I may give anyone, this is only on the surface and the appearance world.

Actually, I know that thou art spiritual; actually, I know that I am thou and thou art me, and he is us. Actually, I know this; actually I know that there is no evil in anyone. But in the human experience of appearances there are times when I must correct somebody and sometimes in a way they don't like. There are times when I am bound to have some harsh opinion or judgment of especially people in high places, but underneath I'm saying, "Father, forgive me. I know better;"

I'm purifying myself constantly, because even though I may have to indulge human emotions during the day with, in some circumstances and with some people, inwardly I don't mean it. It is very much like chastising a child, or as some parents still do, punishing them. Even when they're doing it, they're not really hating the child; they're not really meaning what they're doing. It's a surface thing to make them wake up. The few instances where parents really let go and get mad at them, sometimes they kill their children. But you see, that's because they enter into that punishment, and they don't know their strength, or the child's weakness. But ordinarily when a parent corrects, chastises or even punishes a child, it's a surface thing. It isn't in here.

So with us. Even though we may have some harsh things to think about some of the people in the world, let us at least in here not mean it. Let us at least in here have a period during the day when we agree. I close my eyes, and I'm in a complete spiritual consciousness, and you're there—everyone, everyone, because God is no respecter of persons, and we are all here embodied in this divine Consciousness. There's only one great big plate of glass, and it's molded into a thousand different forms. There is only one infinite Consciousness appearing as three billion people. And only when the eyes are closed and I'm looking down here, can I realize this is the divine Consciousness of every one of us. Therefore, I am in your consciousness and you are in mine. Do you see that?

Now, the thing that has to make me careful is that anything I think about you is what later is going to come back at me. That is where purity is necessary. That is why it is necessary for us to be pure in our relationships with each other, because the moment that we let ourselves get too human, we are dragging ourselves down into humanhood again. Do you see? Because what we're thinking of the other, we're doing to ourselves.

Now, each one of us is intended to be a blessing to everyone on Earth—the animal world, the vegetable world, the mineral world, the human world. But you can see that we aren't that

blessing to each other except in proportion as we have this spiritual purity in that we can see, ah, looking down into this consciousness, that it's all the same consciousness. You're looking down into that same consciousness I am. We're all embodied in this one; we're all deriving our life, soul, mind and Spirit from this one; we're all deriving our good from this one. And you see what happens then, that when we open our eyes to the appearance world, and I see you do something wrong, or you see me do something wrong, you can say, "Father, forgive them. On the surface he doesn't know what he's doing." Do you see? "Father, forgive them. It's all surface." Up here we don't know what we're doing, because we don't know our relationship to each other. Do you see?

And it's easy to forgive, because no one is doing it except those who are ignorant of this truth, and they can't help it. They think there's a separate "me," and if I can take a thousand dollars away from you, I've got a thousand and you've got nothing. They don't realize that what's happened is I have stolen from myself. So in their ignorance they will keep on stealing. Do you see that? And you can forgive them, because they don't know the truth. In the same way, no matter what an individual does out here, they wouldn't be doing it if they know that I am you. Do you see? Nor would they be doing it if they knew they could close their eyes and draw up out of here infinity. They wouldn't. They're doing it because they think that's the only way they can get it out here.

The spiritual student who is putting into practice now has to have a period every day for realizing, "My supply is from within; it is the infinite, divine Consciousness appearing as form." Whether that form is dollars or gulden or pounds doesn't make any difference. Whether that form is a house or an automobile isn't any different. The thing is that I am deriving my good from this Consciousness down here. The Consciousness is the substance of the form of my supply. Now I can say, *Cease ye from man, whose breath is in his nostril; wherein is he to be accounted of?* Now I can say, "Let me give the first fruits to God." In other words, recognizing God as the source, let me give back to God.

How do I give back the first fruits? And a scripture says, *If you say you love God whom you have not seen, and do not love your brother whom you have seen, you are a liar.* Therefore, I know the only way in which I can love God supremely is in the love that I share with man, because aside from man, where is there a God? God is the consciousness of man. Therefore, only in doing unto man am I doing unto God. Therefore, I can share my first fruits any way I want—the first fruits of prayer, the first fruits of love, the first fruits of money. Doesn't make any difference. As long as I take the first fruits and share in some way. I'm merely putting back into that infinite Source that which is moving around in this circle again.

Now, the point is tonight, that all of the lessons that we learn in this message of The Infinite Way must be put into practice by us consciously, because only what we consciously put into practice will come back to us as living experience. What we just read or hear that goes in and out is very nice and is better than newspapers and television but really is not productive of the spiritual life. The spiritual life begins when we begin to put into practice the principles that become clear to us.

And it's never good to use a passage of Scripture or truth unless you can see in your mind's eye its meaning. There is a danger in just saying *I and the Father are one*; there is a danger in saying, "God is my supply," because you're apt to think that those statements are going to do something for you, and they won't do any more for you than reciting the rosary. It is only if you can go inside and conceive of the meaning of *I and the Father are one* or conceive of the meaning of giving first fruits or conceive of the meaning, have it clarified by some illustration,

whatever...

Well, let me give you one that is one of the major quotations of my own individual life, one that I live by and through to a tremendous extent. *I have meat the world knows not of*. Now, I can assure you that quotation is a senseless one as it sounds, and repeating it and repeating it and repeating will only hypnotize you. But it means something to me, and therefore, it is a tremendous demonstration in my life.

All right, what does it mean to me? *I have meat the world knows not of*. Do you not see that I'm looking down here and knowing that I'm in this infinite, infinite sea of Consciousness and that this infinite sea of Consciousness is the substance of my meat and bread and wine and water and love and human relationships and transportation and all the rest of it? Can you not see that this infinite Consciousness is what I live by? Not what's external out here. I'm living by this, and by knowing this, it appears externally as the form necessary to my life.

Therefore, I can say I will share with you; I will accept from you. But never will I say I'm dependant on you or need you, because I have meat. I have the awareness that down here is infinite Consciousness, but I see it spreading all over the whole universe, as any individual can look down in themselves and see what I see down in here—the same divine Consciousness which is the substance of all form. And therefore, I can say I have meat; I have water; I have wine; I have inspiration; I have the power of resurrection; I have the life eternal. Why? Because I have the consciousness which is the substance. Do you see that?

Now, when you can explain it to yourself that way, so that it has a meaning, you can live by a passage; but if you're just quoting it and thinking that the quoting of it is something—it is nothing. You have to take your passage; you have to clarify for yourself what it means. Then you can live with it. Then you have a mantrum that you can live with, not just one that you repeat blindly without knowing its meaning, because then you hypnotize yourself with, "Every day, in every way, I'm getting better and better;" or, "God is love;" or, "God is my supply."

The first thing you have to know, what is God? Ah, when you know what God is, then you know what supply is. Then you can say, "God is my supply" and never look to a human avenue again and say, "Oh, now my business or my art or my profession, this is just my daily pleasure. It is not my livelihood; my livelihood is God." Oh, but think of all the foolish people who say that and haven't the faintest idea of what God is, of what supply is, of what love is, of what the first fruits are. Do you see?

Our great blessing in The Infinite Way are these tape recorders, because in the past we spoke a message, and it made no difference how deep it was; it couldn't last. The days would go by and it would fall away. Today we go back over it and back over it and back over it and catch some particular point, and you know, if we catch one point on a whole tape, we can make our whole life's demonstration.

The whole of The Infinite Way demonstration was made on the day when it was revealed to me that the name and nature of God is *I*. That one—that's the whole demonstration of The Infinite Way, worldwide. And so it is that a person with one unfoldment...Moses made his whole demonstration on one revelation: *I AM that I AM*. He never needed another teaching. Jesus never needed another. He only had one teaching, and it's all about *I*.

Thou seest me, thou seest the Father that sent me, for I and the Father are one; I am the meat and the wine and the water; I am the life and the resurrection; I am come that ye might have life, and that ye might have it more eternally.

His whole demonstration is built around one word. We think that we need everything that's in 20 books. We don't. If we catch, if we catch one, two, three, our whole life's demonstration is

made.

It's like all phases of life. What we put into it is what we get out of it. What we put into our study, what we put into our practice, what we put into our devotion, what we put into living The Infinite Way—that's what comes back, because here it is: *As ye sow so shall ye reap.*

Thank you for this wonderful opportunity. Thank you, thank you, thank you.