

THE UNVEILING

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1963 London Work Tape 530 - Side 1 (6 of 8)

Good evening. This trip I have been speaking a great deal about the responsibility of Infinite Way students, particularly because I have been speaking to those who have been serious students over a number of years. And, there is a great responsibility on their shoulders.

The reason is this, we know that Moses was given a revelation of absolute Truth, in fact—the very final, ultimate Truth. And the proof of it is, that because of this Truth, he was enabled to take the Hebrews out of slavery and lead them right up to the Promised Land, and all under the Grace of God. Not with armies, not with storehouses and barns of food, but entirely under the Grace of God.

This is one of the most remarkable demonstrations of the Grace of God in all religious history. A mass fleeing of people, without the force of arms, without even an organized activity, and yet completed under the Grace of God.

But we learn that Moses put the veil back on the Truth again. He veiled the Truth—so that for centuries it was lost to the people.

Then we learn that the Master removed the veil. Christ Jesus removed that veil, and again revealed the Truth. And this Truth enabled him to heal, to supply, enabled him to pass on to the disciples and the apostles the ability to heal and to supply and to give freedom. So that actually, for three hundred years the unveiled Truth was known. And, more and more people were coming out into their freedom because they knew the Truth.

And then, about 300 A.D., the Truth was veiled again. And for 1700 years it has been kept veiled, and no religion known to man has unveiled that Truth in these 1700 years. In part, here and there, yes, in modern years, but the Truth has remained veiled.

Now you can know the Truth by its fruitage. You can know whether or not a teaching is Truth or a religion is Truth by its fruitage. If it sets people free, the followers; if it sets them free physically, mentally, morally, financially; if it brings a greater freedom in their human relationships, harmonies; if it makes them less subject to the rule of man; if it makes them less subject to the sway of nature, and the laws of matter, mind—then you can know that you're getting closer and closer to Truth. *“By their fruits ye shall know them.”*

Now the Master made this very clear: that under certain conditions, you would bear fruit richly; under other conditions, you would be as a branch of a tree that is cut off and withers and dies. And you yourselves must be the judges as to whether our people in the past 1700 years have been bearing fruit richly, or whether generation after generation has been more like the branches that wither and die.

What is Truth? And what is the veil—that when you put it on Truth, acts to hold us in bondage, in ignorance, in fear? What is Truth?

If you were an objective student of the world's religions, and if you went back carefully to all of the original revelators of each teaching, you would discover that there is only one Truth, and that each one of these revelators received the same Truth. It has never, never changed. It has never deviated. Whether you call it the teaching of Krishna, of Buddha, of Shankara, of Jesus, of Moses, you will discover it was always the same Truth.

And if you study why these revelations were veiled, how they were veiled, what manner of veil was put on them, you will also discover that it was the same veil. The same method was used in each case, to veil the Truth.

Now in the years that you have been studying The Infinite Way, you will remember that over and over again it has been given to you to know the Truth, if you could discern it in what I have said and written. And often it has been made very, very plain. Certainly, it has been given to you clearer than it has ever been given to this world before, at any time, by anybody. Which in itself was a daring thing. And, was only made possible by the fact that this is the era in which it is to be received in individual and collective consciousness, and demonstrated.

“God is Spirit, and must be worshiped in Spirit and in Truth.” **Spirit cannot be personalized!** If God is Spirit, God is that Spirit which is in you. And it makes no difference if you are Jew or Gentile, if you are white or black, Oriental or Occidental—God is that Spirit in you, and that Spirit cannot be personalized.

IT can be individualized in ITS expression, because Spirit is individualized as your individual identity. That which makes one of you an artist, and one a composer, and one a sculptor, one a musician, one a religionist, one a scientist, one a builder—this represents the individualization of Spirit! But not personalization, because in “personalization” you make that Spirit become you or me, and that leaves all the rest of us out.

And so, the discovery of Truth is always a revelation of God AS Spirit, and God AS the Spirit that I am, the Spirit in me, the Spirit which constitutes me, which governs me.

The veil is if I should say—“I’m referring to Joel.” That veils it, and then it puts you in your place at my feet to worship me. And from then on the Truth is lost, because you are worshiping outside of yourself, praying outside of yourself, looking for favors outside of yourself, believing there is someone who can give you or someone who can withhold from you.

Therefore, every time that Truth has been revealed, it has been given a name for the people to worship—and not by the revelator, oh no. Anyone who is that high in consciousness as to receive such a revelation could never personalize it. If they tried it, they would explode in mid-air. But they wouldn’t try it. Nobody could be an open channel to receive such a revelation if they were of that nature.

But someone—either through ignorance or evil intent—decides to build a statue to Moses, Elijah, Jesus, then you see, the veil is on again.

Now Jesus removed the veil, and he did it in exactly this way, so that it would be perfectly clear throughout all ages. He said out of this side of his mouth—*“I of my own self can do nothing; if I speak of myself, I bear witness to a lie; this message is not mine, but the Father’s that sent me.”*—in order that you may see that his human identity was the same as yours and mine.

Then he spoke out of this side of his mouth, and he said: *“I am the Way, the Truth and the Life; thou seest me, thou seest the Father that sent me; I am the Way, the Truth and the Life, I am the bread, the meat, the wine, and the water; I am come that you might have life, and that you might have life more abundantly; I am the resurrection.”*

Now all that is necessary for you to do, is collate those statements so that they are no longer contradictory. And you do that in this way. Joel says, “I am a man as you are, I have my human failings as you have, some human virtues as you have—but I am a man in flesh and blood.” And yet, the I of me is God, and because of that—you may receive healings, you may receive reforms, you may overcome false appetites, you may have your business made better, you may have your family life made happier. Because, I in the midst of me is God, and if you turn to ME. . . *“I will give you water, and you will never thirst again, I will give you food, meat, water, bread, and you will never hunger again.”* Now it rests with you.

The final revelation that must forever remove the veil and show you the real Truth, is when the Master says, *“call no man on earth your Father.”* Now this forever sets aside the claim that he was the only child of God, and that he alone was Divine. And this reveals to you that your real source, your real creator—is the same as that of Jesus, or Gautama the Buddha who also was claimed to have been

immaculately conceived.

Therefore, if you can accept the revelation of Jesus Christ, that only Spirit is your Father, your Creator—then we are brothers and sisters **of** Christ and **in** Christ. We are members of one household, one family: God the Father, and we are the Children, and we are Heirs and we are joint-Heirs. And therefore, hark to this: *“I and my Father are ONE.”*

You have just heard him say, *“call no man on earth your Father.”* Now what must you say? “I and my Father also must be **ONE**.” Therefore, if you accept this message that, *“I and my Father are ONE”*. . . whether I am Jew or Gentile, whether I am Oriental or Occidental, white or black, poor or rich, high or low. If you accept that my relationship to God is **ONENESS**, meaning “yours,” your relationship to God is **ONENESS**—regardless of what your immediate demonstration may be.

Remember, the Hebrews were in slavery for centuries. Remember that the Jews to whom Jesus was talking were virtually slaves of their Sanhedrin, of their temples, as well as slaves of, or almost slaves of Caesar. And yet he’s revealing to them their Divine Sonship. . . *“your Father and my Father.”*

Now in all of this world there are ministers begging and pleading for congregations, and metaphysicians begging and pleading for listeners—this would not be. Because, in these years that I have been revealing this to you: your Sonship with God; your Divinity as the Son of God; your “I and the Father **ONENESS**.” In these years, changes have come about in your lives, many of you: physically some, mentally some, morally some, financially some, family happiness some, greater sense of peace some.

In other words, the only reason for your presence here after all these years, the only reason for our overflows in all parts of the world, is: that in some measure, you are already showing forth the fruitage of your Sonship—individually and consciously realized.

You are not showing forth sufficiently. But that is only because you have not had sufficient courage. So far you have not developed the courage to acknowledge to yourself that when Jesus revealed, *“I and my Father are ONE,”* and *“my Father is your Father,”* you have not had the bravery to say “I take my stand” . . . *“I and my Father are ONE, and all that the Father hath is mine, and all that God is I am, and the place whereon I stand is holy ground.”*

Because when you receive the courage to recognize your true Identity, you will begin to understand the nature of this message, which is all bound up in one word. . . **“I.”** And, you will withdraw your gaze, *“from man whose breath is in his nostril.”* And you will learn to awaken in the morning gleefully, because of the opportunity to turn within and say: “Oh, thank you Father, another day to prove that I and the Father are **ONE**; another day to show forth Thy Kingdom, Thy riches, Thy harmony, Thy health.” Not mine!

Not mine, of my own self I have no health, of my own self I have no wealth, of my own self I have no virtue. *“Why callest thou me good, there is but one good”*. . . and that is the “I” of my being.

But every time that I have the opportunity to speak to you, I am showing forth God’s Grace, God’s supply, God’s health, God’s youth, God’s vitality.

Now, the veil, the veil was when they doctored up the Bible and said, “Jesus Christ is the theme, the only Son of God, and look to Jesus and be saved.” And Jesus said **“I”**. . . *look to ME, “I” in the midst of you!*”

When I sit here unveiling the Truth of the “I” of your being *as* God, the Son of God in Christ, the mediator, the individualization, the connecting link between *“I the Father and I the Son”*. . . I am revealing that Truth which sets you free.

Should I or some future student say to you, “Joel was our Master.” You will recognize the signs: they’re putting the veil back on, somebody either wants to get rich, or somebody is very stupid. It has to be one or the other, it has to be an evil purpose, or it has to be stupidity.

Some have put this veil back on through stupidity, through ignoring the word “I,” and personalizing it. Others have put it on ignorantly by trying to worship somebody else, and thinking that that was

humility.

“Humility” is, if you recognize, “that Joel is the Christ of God”. . . this is humility. Because, it leads to your next statement. . . **“and so am I.”** But to say “only Joel is the Christ of God”. . . this is not humility, this is stupidity.

Now your responsibility lies in this. This is a teaching that cannot be taught, you cannot go out and proselyte, you cannot go to the corner of Hyde Park and get up on a stand and tell this to the crowds assembled, you cannot go into the churches and teach it, or the universities and teach it—because the three-dimensional mind cannot receive it.

The only way in which this can be taught is, first: that I have a revelation of it, keep it locked up secretly and sacredly within me, until such time as I am showing it forth. And then without advertising myself, you come to me. How you find me, that’s a mystery of God. And then you say, “you have something, share it with me.”

Then I slowly, gradually feed it to you, a little bit at a time, showing you by precept and example and demonstration—that it is true.

And then finally, after ten years or eleven, I can completely remove the veil, by saying to you. . . *“thou seest me, thou seest the Father that sent me.”*

And you will not go away and misinterpret this. Because, all of these years will have shown you that Joel has not been setting himself aside, apart from you. But has been revealing that every Truth spoken about Jesus Christ, or any of the saints or sages, of the past or present—is the Truth about you, **to be realized.**

Now your responsibility, first of all, is to take the word “I,” sacredly and secretly into your consciousness—if so be the rightness of this strikes you. And instead of constantly looking without, even to a God without, realize: “I” in the midst of me is my meat, the source of my inspiration, the source of my talents, the source of my ability, the source of my life, the source of my health, the source of my integrity. . . “I” in the midst of me.

And keep that locked up, until bit by bit—the creases start to leave your cheeks if they are there, the worry starts to leave your forehead if it’s there, the fear starts to leave your mind and your heart if it’s there. And all of a sudden you **do** discover that there is a Presence that has gone before you to make the crooked places straight—without your consciously sending it there.

And then you will discover why Scripture says that *“God is not in the whirlwind, God is in the still small Voice.”* Where is the *still small Voice*? Again you go back to the Master, and he says *“neither lo here nor lo there, not in holy mountains nor holy temples, but within you.”* This is where the *still small Voice* is—within you.

It may take you a month, a year or ten, before you can break the crust of personal sense and finally hear that *still small Voice* within yourself. And then, then some day it says to you *“Be still, be still, I am God.”*

IT doesn’t say to you ever that, “Joel or Mary is God.” No, no! **IT** doesn’t ever say that “William or Robert is God, or Mildred.” **IT** always says “I.” And you know what else it says: *“Fear not, I am with you; fear not, I will never leave thee nor forsake thee; fear not!”*

Well, though your sins be scarlet, in this moment of your recognition of “I”. . . *“closer to you than breathing and nearer than hands and feet, I in the midst of me.”* In this moment, you are white as snow.

You do not have to worry, whether you were the woman taken in adultery, the thief on the cross, the absconding bank teller. It makes no difference now who you were, because now you have become the Child of God.

And you must remember this, it helps. If you were even the best human on the face of the earth, you are no closer to heaven than the worst one. No human will get into the Kingdom of God, even if he is as good as John the Baptist. *“Even the least of these will get into heaven before John the Baptist,*

though he is the greatest Hebrew prophet.”

Why? Because he still had a God separate and apart from himself. He still had someone else “the Light of the world,” instead of saying “Ah, yes, indeed he is the Light, because he has recognized the Light, and is revealing to us—*go ye and do likewise.*”

When the Master says to the disciples, finally, before leaving them, “*remain in this city until you are endued from on high.*” Can he have any other meaning, but stay right where you are? Don’t try to go out into the world and preach, or heal, or save, remain right where you are—until God reveals **HIMSELF** to you. Then you can reveal God to those receptive and responsive.

Now, unveiling the Truth in every age from Krishna on, has resulted in the revelation that: I am **HE**, there is no other; there is only one Ego, only one Selfhood—I am **THAT I AM**, I am **HE**; “I” in the midst of me, the divine selfhood of me—which must mean “you.”

The veil has always been when you drape that title on someone else and then say “I am a worm in the dust.” Whereas, “I” is the very word “God.” It makes no difference if you were to say, “I is the Son of God.” It’s just the same, because “*God the Father and God the Son is ONE.*” And it helps us in the beginning to realize that “*I am the Son of God, Heir of God, joint-Heir to all the heavenly riches.*”

Probably only in the very last stages of his spiritual development did the Master say, “*thou seest me, thou seest the Father that sent me.*” But he did add, “*I and the Father are ONE*”. . . and it is because of that **ONENESS**. “*I of myself cannot heal,*” he says, “*I of myself do not feed you*”. . . but my **ONENESS with the Father**. This Truth, this Truth “*of my ONENESS with the Father*”. . . is the bread, the meat, the wine, the water, the resurrection.

Therefore, to be sure that no one misses the way in The Infinite Way, we caution our students, never say, even to yourself, “I am God.” It isn’t even wise to say, “I am the Son of God.” The ideal way is just to say “I,” and think of what it means. And then in time, as you develop the listening ear, hear the Voice say: “*I in the midst of you am God; I who am closer to you than breathing, am God.*”

When you hear this, you have made contact with your source. Usually if you say it, you’re just saying it out of the mind, the intellect—and out of that mind and intellect it isn’t true. It is only as it comes forth from the Spirit of God **ITSELF** in you, that it is Truth.

But this is the age, this is the age in which Truth is revealing **ITSELF**—in us, to us, through us, to each other. This is the age, because, again: this message is not mine, I didn’t invent it or discover it or create it—it was a revelation; and nobody has given me a fortune to carry it around the world to you—it is carrying itself around.

And therefore, we know that this Truth, which is being revealed in consciousness now, is being revealed: not merely in my consciousness, but yours; not merely through my consciousness, but through yours. And, you need not speak it, you need not voice it, you need not proselyte with it, you need not lecture on it. You need only **abide with it**, abide in this Word within you, and you will be preaching it in the silence, to all who are receptive.

You, in your lifetime may never know who receives it. You would be surprised how many each day I learn who have been receiving it without my knowing it.

We are not interested in this message from the standpoint of receiving personal glory, recognition, reward. Otherwise, we would be interested to know everybody who’s receiving it and to what extent. But we aren’t. Our interest in this message is merely that since it is revealed in my consciousness, held sacred in my consciousness—somebody or other feels it somewhere. Others... well, I have had the experience of several people who never knew me, who dreamed my name, and then were led to me.

So, in some way or other, those who are receptive and responsive to the Truth will be led to it. Whether it is to you personally, or whether it is to a book, it all makes no difference. The responsibility that is on your shoulder is this: not that you ever go out into the world to teach it or preach it. That is an individual matter, that is not for you to decide, but for God.

But your responsibility lies in so living it that you demonstrate it, and that’s all. From there on, the

“I” which is your Divine Consciousness, which knoweth your need—will lead you into your rightful activity, if such there be for you. **IT** will lead you into the way in which you should go!

When Pilate says to the Master “What is Truth?” the Master must turn on his heel, because how can you say to Pilate, any Pilate, “I am the Truth?”

And as a matter of fact, I should very much dislike to say it even to most of my students. But spiritual discernment does reveal that “I” is the Truth, and is the only Truth there is. “I” in the midst of you is the Truth, “I” in the midst of me, “I” in the midst of he, “I” in the midst of those in prison, “I” in the midst of those in the hospitals, “I” in the midst of those in mental institutes. . . “I” anywhere and everywhere, am **HE**.

This recognition impersonalizes **God-Good**, and makes it universal. And “impersonalization” is one of our great principles in The Infinite Way. Impersonalize evil, so that you know that no man, woman, or child is evil.

Evil is an activity of “the belief in two powers,” that which has been called “the carnal mind” or “mortal mind.” And, because we have been born into that, it sometimes operates in you and in me to some degree, sometimes greater, sometimes lesser.

But, that’s no reason to say that “I am evil,” or “you are evil.” Well, you can’t say “I am evil.” You know now that “I” is God, so saying “I am evil” would be kind of—be something awful—be like saying “I am sick,” and isn’t that impossible? Imagine the Son of God sick, poor, dead. And, of course you can laugh, you can laugh. You can, because the ridiculousness of it.

And so, if you identify “I” as God, you might say that “lack or limitation is tempting me,” or “sin is tempting me,” or “false appetite is tempting me,” or “sickness is tempting me.” But you cannot say, “I am sick,” or “I am poor.”

As a matter of fact, you can’t even say “I am good,” you can’t even say “I am healthy.” Because “I” knows neither goodness nor badness, knows neither health nor sickness—because “I” is incorporeal, eternity. **IT** knows neither good nor evil, good and evil are merely ideas which we pin onto this, that, or the other.

And one man’s meat is another man’s poison. What is good to one is evil to another, and what is good to one today can be very evil to another. You witness that if you read some of the testimony in divorce cases. “Oh, that wonderful man whom I’m marrying, or wonderful woman!” And then let’s hear about them some years later.

Good and evil are very relative. And nothing is good or evil, but thinking makes it so. But *“I and my Father being ONE”*. . . I am neither good nor evil; I am spiritual. *“All that the Father is I am, all that the Father hath is mine.”*

Now, this is true relationship and Truth. But watch this, because this was the basis [of which] on which my entire spiritual life began. There is no God in this universe, and no God for you or for me—until the point of our recognition.

God is only where God is realized. Where God isn’t realized, there can be murder, robbery, theft, rape, arson, laws, man’s inhumanities to man, tyrants, slavery. Well you say, “God is Omnipresence.” I’d like you to prove it. God is Omnipresence, but that Omnipresence is only alive where realized. . . *“ye shall **know** the Truth, and the Truth will make you free.”*

“The Truth” does not make you free, nor does the fact that “you are the Truth” make you free, nor does the Truth that “I am God” make you free. **“Knowing the Truth!”** Fifteenth Chapter of John, *“Abide in this Word, let **ME** abide in you.”*

It’s up to you. Abide in the Word “I,” let this “I” abide in you, and recognize **ITS** Identity. Never let anyone veil it for you again. That is why it has to be sacred, and that’s why it has to be secret. That is why, when I was given this mission, the final words given to me at my initiation were these: “never seek a student, share freely with those who come to you.”

That has been The Infinite Way from its beginning. It has not advertised, it has not sought to go out

into the world to correct it, or reform it, or change it. It has waited patiently through the years, for those to come and receive Grace—ready to receive it.

Now, you'll understand then why we took our departure from all forms of metaphysics, and said to you from the beginning, "never seek to demonstrate health, supply, companionship, home, or happiness; seek only to demonstrate God, and the things will be added unto you."

And when you have demonstrated "I in the midst of me is God." And I can rest and relax in the assurance that: "*I in the midst of me will never leave me nor forsake me; that if I mount up to heaven, I will be there; and if I make my bed in hell, I will be there; and if I walk through the valley of the shadow of death, I will be there.*"

And when I can rest and relax in that, I can go forward. Because, it isn't a matter of whether I shall stay on earth forever, because neither life nor death can separate me from the Love of God. Neither life nor death can separate I from "I." Therefore, in what the world calls "death" or "the next experience," I will still be about my Father's business, and so will you—to the extent of your realization of "I."

Again, The Infinite Way has said to you that "I have never in my entire lifetime given a treatment to anyone." And I haven't! Why? Well now you know my secret. The "I" of me is the "I" of you. And when I say to you, "I will give you help," am I talking about Joel, or am I talking about the I of you that is within you?

I am recognizing **your** "I-ness." I am not saying "that the I of me is greater than the I of you, and so I-Joel will give you help. Oh no! I recognize the universal nature of "I." Therefore, if I say to you, "I will be with you instantly."

And you say, "Well, but you're ten thousand miles away."

Oh, it doesn't make any difference, I'll be with you because I'm in the midst of you, I am closer to you than breathing. If you don't understand it at first, or haven't, you will now.

You never have to transfer thoughts to your patients or students, or to the members of your family. You have to recognize "I" in the midst of them, and trust that "I" to perform ITS function.

If you send your child off to school—or grandchild—and believe that the I of you at home is gonna take care of that child out on the street, you are going to prove a mistake.

If you send that child out, knowing "*I in the midst of you am God, and whithersoever thou goest, I go.*" Do you not see this, the meaning of what was given to us in Ruth and Naomi? "*Whithersoever thou goest, I will go.*" Well now, you try to separate yourself from "I."

And as you recognize "I" in me, you are recognizing my Christhood, and you are praying for me, and you are treating me, and blessing me. As I recognize "I in the midst of you is your Christhood, your Sonship," it is the only prayer or treatment I can utter. Otherwise, I am merely exercising the power of one mind over another.

And this is no part of The Infinite Way practice. It is not a practice of suggestion, it is not a practice of one mind controlling another, it is not the practice of a strong mind building up a weaker mind. It is a practice in which I have had it revealed to me that I am God; I in the midst of you am God; I in the midst of the animal world, the vegetable world, the mineral world—am God. And therefore, my **ONENESS** with God constitutes my **ONENESS** with all of the spiritual treasures of heaven and earth. And only by virtue of my **ONENESS** with the Father do I have access to the health and the wealth and the abundance of all spiritual Good.

Now again, The Infinite Way reminds you: "pray for anything you like, as long as it is something spiritual." This is shocking, because now you cannot pray for physical health, and you cannot pray for physical wealth, and you cannot pray for employment, and you cannot pray for happiness, and you cannot pray for a home, and you cannot pray for... You see, you can only pray for Divine Grace.

You're limited, absolutely, to praying for Divine Grace. "*Speak Lord Thy servant heareth,*" is a prayer. "*Thy Grace is my sufficiency in all things,*" is a prayer. To that lately, we have had added, "*Thy Grace is my sufficiency in all things*". . . and there is a sufficiency of Thy Grace, ever present in

my consciousness.

There is a sufficiency of Thy Grace, whether I am in prison: physical prison, mental prison, moral prison, financial prison. There is a sufficiency of Thy Grace present with me now—to meet the need of this moment. And sufficient unto this moment, is Thy Grace.

There is a reason for this. In God there is no time, there is only an eternal **NOW**. And do you know something? It is constantly being “**NOW**.” And do you know that that never changes? It never gets to be yesterday or tomorrow, it is always just **NOW**. And **NOW** there is a sufficiency of Thy Grace to meet the need of **NOW**, of this moment.

And my realization of that makes this a continuing of Grace for the next million years. Because **NOW** is the only eternal time there is. And if there is a sufficiency of Thy Grace **NOW**, for this moment, and this is a continuing moment unto eternity—that is the answer.

We do not have to demonstrate, year after year after year, we only have to demonstrate God, and then we have demonstrated Good unto eternity. Because in the moment that we have demonstrated “I is God” in realization—that “I” is with us forever and forever.

This should show you why Divine Wisdom has revealed to me that there must never be an Infinite Way organization. Because the moment there is, there is either an individual or a Board of Trustees, or a Board of Directors. And then they become the deciding factor as to where you shall live and when, and what you shall do, and etc.

But if you are left free, you may make some mistakes. Never be afraid of mistakes. Never, never. Make as many as you like, none of them will ever be fatal. Never! Rather, make a mistake depending on your own contact within, than to prosper through somebody else’s orders or advice. Because then, without their advice, where will you be? The last condition’ll be worse than the first.

Rather begin in a moment like this one, to realize “I within me.” I will look unto the “I within me,” I will abide constantly in “the I within me.” I will abide constantly in the assurance of, “the Grace of the I that is within me.”

I will accept “*that the I within me is come that I might have life, and that I might have life more abundantly.*” And I will dwell, I will live, I will move and have my being in the “I” that I am, letting it unfold and be the gentle Presence “*that goes before me to make the crooked places straight.*”

And if I stumble a few times, it will not matter. Because, once I am rooted and grounded in the “I” that I really am, then like the Master we can say. . . “*I have overcome the world.*” And yet I always have twelve baskets full left to share with you, with those who have not yet seen the Light.

Now you may read your Bible—go back to Moses and read about his experience of revelation, and the “I” that I am. And then the experience that he had after that revelation—in leading the Hebrews out of slavery.

You may turn to Isaiah, and read what he had to say about “I.” You may turn to the Gospels, and especially John, and read all about “I.” And then say to yourself, “how could I have ever believed that these men were talking about a man?” They are talking about the Spirit of God, that is the “I,” the Consciousness of my being, “I.”

“I in the midst of thee am mighty; I am thy wine, water; I am the resurrection; I can give you water; I in the center of your being can give you water; I in the center of your being can feed you that you will never hunger again.”

“I” in the center of your being will be your resurrection—out of a diseased body, an aged body, out of a famished purse, out of an unsuccessful business, out of an unsuccessful family. “*I will do this, if you will abide in ME, sacredly and secretly*”. . . telling no man what things you have seen.

“*Show only to the priests,*” share only with those of your own household. And then be gentle in imparting it to the stranger, so that you may feed the stranger “milk” at first—the milk of the Word. Then lead up to “the meat” which “I AM.”

Thank you, thank you.