Good afternoon.

We’re still between two worlds, and the one world is really not a world, but a sense of world, a material sense of this world. And the other is the world as it is—spiritual. And the subject with which we deal principally is supply, because we think in terms of health or wealth or happiness or peace and all of these subjects are naturally supply—the supply of health or the supply of well-being, the supply of harmony.

And so you have two ways to approach the subject. One is supply from the material sense and the material sense of supply. Now watch this carefully: The material sense of supply always refers to something external to you. The material sense of supply means something in the objective world. That is a supply of money, a supply of homes, a supply of automobiles, a supply of paintings, a supply of art, a supply of literature. And so it is that in the material sense of life, all supply is considered to be material, and it is something which you acquire, or at least hope to and certainly try to.

Now in the real world of spirit, supply is nothing external to yourself, nor is it ever to be acquired or attained or sought after, because in the spiritual realm, supply is that which I am. I am the bread. I am the meat. I am the water: I can give you living waters. I have meat the world knows not of. Therefore, whereas in the metaphysical world you can demonstrate supply or companionship or home or transportation, when you are in a mystical message such as The Infinite Way, this is an absolutely illegitimate mode of thought, an absolutely incorrect one, virtually in the nature of sin, because it starts from the basis, “I have not.” And there is your sin: the sense of separation from God, the sense of separation from good, the sense of separation from completeness, infinity.

It is for this reason, on manuscript number five, “Between Two Worlds,” you have this subject of the infinite consciousness to which we have access. Well since we have access to it through our consciousness, and we do not go outside of our consciousness, it must be that our access is to the divine consciousness which is our consciousness or our Self. I and the Father, remember, are one. Therefore, our awareness of supply, then, has nothing to do with drawing supply to us, but drawing the indwelling supply forth from us. I and my Father are one, and I am the meat, the wine, and the water, I am the way, the truth, and the life.

And therefore, with no thought whatsoever to anyone or any thing in the external realm, in the mystical life, we turn within and commune with our own inner being, with our own Selfhood, with our own consciousness, the divinity of our being, and we abide in the realization of Self-completeness, a completeness within myself.

Now the way it acts seems to be a little different, and for this, let us use an illustration again of a tree, this tree right outside the window. Look at this tree with the idea in your thought of self-completeness. In other words, that that tree is complete within itself. In other words, it is certainly not drawing anything from the
tree next to it. It is not drawing anything from the tree on the other side of it. They may be entirely different species of trees, papaya trees, fir trees, fruit tree of some kind. And one does not draw upon another. Therefore, just by looking at that tree, you have a picture in front of yourself of self-containment, self-perpetuation, self-sustainment.

Now if you witness how this self-sustainment or self-completeness actually takes place in what we call human experience, you will see a very wonderful picture. Under the ground out of sight are the roots. From way up in the clouds rain falls or snow. Still higher up in the sky there is sun, moon, and stars, sending their light, their warmth, their shine, their qualities, whatever they maybe, down to earth. And the earth is absorbing the warmth of the sun and whatever else it may derive from the planets, and it is absorbing the food of the water, of the rain. And here is a miracle. Something within that tree is drawing into the tree the very qualities, the very food that it requires. It’s drawing it right out of the earth, but the earth receives it from the sky, from the clouds, from the sun and the moon.

In addition to all that came down, there are certain events that took place in the ground that formed minerals and vitamins, and other food substances. And so this invisible something, functioning the life of the tree, draws from the earth, all this that comes from the earth, from the air, the clouds in the sky, draws the particular food into the tree. And just remember that with a half a dozen species of tree, each tree is having drawn into itself a different food; one type of food for citrus fruit, and another type of food for another plant, and another type of food for the fir tree.

And in some form or other, that which we call life, the life of the tree, is drawing these many substances together from heaven and earth, into and up through the roots of the tree, and they’re transforming this into still another substance, a sap which is a combination of all those foods; sending it up through the trunk, out into the branches, and then all of a sudden, this same invisible life force that’s functioning in that tree turns that sap into buds, blossoms, and finally fruit. So that everything necessary to the functioning of the tree, even the sunlight which is up in the sky, and the rain which is in the clouds, and the food that is in the earth, all of this is drawn into that tree by the life of the tree.

And that life is drawing into the tree just the particular food necessary for that species of tree. That is how intelligent this invisible life force is. So then, now again look at that tree with the idea of self-containment, and see how the very life of the tree itself is maintaining and sustaining that tree, feeding that tree; could almost say to it, “I am your life and I am your food. I am the sunshine of you, and the water of you, and the minerals and the vitamins that go into you.”

In other words, I draw all this into you. I am come, I, the life of this tree, am come to draw together from heaven and earth, all that is necessary for your fulfillment. And then you can see why the tree’s oneness with an invisible life is its oneness with everything between the heavens and the earth. Its oneness with life source, with an invisible, spiritual life, is its oneness with its food and clothing and beauty and grace and continuity.

When you have seen that, then you can look at each one of us individually, and see how completely independent we are of each other, because of the same principle of self-containment. I and the Father are one, and all that the Father
hath is mine, and there is a principle of life, my life, the life of me is caring for me, drawing unto me, all the way from the heavens to the bottom of the earth, all that is necessary for my fulfillment. And then, afterward we discover the reason.

It really isn’t for me at all, and it really isn’t for the tree. Because if the vine doesn’t give up its grapes, if the rose bush doesn’t give up its roses, if the fruit trees do not give up their fruit, they die, they stifle, they smother. In other words then, all of this great glory of God which is given unto that tree, is not given unto the tree; it’s given unto you and me through the tree. And all of this self-containment which I am, and which functions me and supplies me so abundantly, is not really for me. It is the fruitage that is poured into me and through me to be shared, like the grapes and the fruits and their flowers.

But you see, before we can start to share, we must understand this principle of life, that we are not in the material sense of life that must get. The materialist would say, “Oh, even the tree has to get food from the ground, or moisture from the air.” No, it doesn’t have to get it all. It isn’t doing any getting whatsoever. It is standing still. It isn’t getting at all. And it isn’t needing at all. The invisible life of the tree knows its needs, knows its particular needs, and it is its good pleasure to draw it unto that tree. So the tree doesn’t have to acquire or get or strive or struggle. It stands still in the realization of self-containment.

So on the mystical path, the moment you realize that I live, yet not I; Christ liveth my life; the moment you realize that even in a measure, you have begun to see this principle of self-containment at work, self-fulfillment at work. I and my Father are one, and in my realization of this relationship, I let the Infinite Invisible draw unto me from the skies or the clouds or the air or the earth and from every part of the universe, from all six continents and many islands, all that is necessary to my particular unfoldment.

Now then, because of this, we use the word “my” in the beginning stages, in the sense that we see the self-containment of the tree, and then we switch from that to, “Because this is true, I begin to understand my self-containment.” And then all of a sudden I realize that because of the universal nature of truth, that this is the truth about you. And so then in teaching, I might use the word “you.” As an illustration, I can use the word “I,” “me,” but when I’m teaching, I must use the word “you,” to show that this is the truth of you.

But then, I must eventually go beyond all this, because none of this is really just true of me or you. This is universal truth, and therefore I give up the use of the word I, me, mine, or yours; and I begin to speak in a language such as I might use of the sun, of the moon. I could never say my sun or moon, or your sun or moon. I speak of the sun as universal light and warmth, the light of and the warmth of the saint or the sinner, the white or the black, the Oriental or the Occidental, the Jew or the Gentile; makes no difference.

And so ultimately, we begin to take the subject of supply, and never refer to my supply or yours, because there is really no such thing as my supply or yours, any more than there is the supply of a coconut tree or a papaya tree or a fir tree. There is no such thing. The life in one is the life in the other, and therefore it’s all universal, and we have only used one tree as an example. But having caught the vision of self-containment, self-completeness, self-completeness in God, now we
stop personalizing it, and realize, “Oh ho! This is a universal truth, and therefore there is no such thing as ‘my’ supply.”

Always remember that in any moment that I think of my supply or yours, I am so finitizing it that I am turning it into a material concept, instead of truth. If I want to speak truthfully about supply, I must do it in this wise: The earth is the Lord’s, and the fullness thereof. And I must release any and all personal sense of ownership or amount or degree. I must lose all sense of limitation by not claiming anything as mine. The earth is the Lord’s, and the fullness thereof. It rejoices me that it further says, Son, thou art ever with me, and all that I have is thine, but then I must not take that as being addressed to Joel. I must take that as being addressed to the sons of God, the children of God, the heirs of God. Do you follow that?

If I personalize it in any wise, and say, “Oh, God is speaking to me,” just think what I have done to you. And if I shut one of you out, even the greatest sinner, I’ve shut myself out, for there’s only one infinite, divine Self, and that one Self is Self-contained, Self-maintained, Self-sustained as you and as me. You see, the material sense of supply personalizes, and there is always your supply or mine, and therefore it’s limited. But in that moment when we think of all supply as the Father’s, it is infinite: The earth is the Lord’s, and the fullness thereof. And therefore supply is infinite.

What about my supply? There is no such thing. There just is no such thing. You must learn to look out upon this world and follow it through the periods of depression in the world, of panic, of bank holidays, of crashes, of black Fridays, and the depression thirties. You must be able to follow … look those years right in the face, and then look out upon this earth and see if there was any lack: see if there was any less of trees or fruit on the trees or vegetables in the ground or fish in the sea; birds in the air or cattle on a thousand hills or coal in the ground or oil in the ground or gold or silver or platinum or uranium. See if, at any time in this world, there has been a lack. And then you will begin to understand how true it is: The earth is the Lord’s, and the fullness thereof and there is no less of it on earth in panic times than in boom times.

There is no more of it on earth in boom times than in panic times. And the proof of that is, if any were needed, that right now, in what you surely are reading in the newspapers, is beyond all doubt, the most prosperous era the United States has ever known, if you can really call this prosperity. Everybody has more money than they ever had, more food, more clothing, more gadgets, more automobiles, more houses, and yet, right around the corner, there are people living on less than a cupful of rice a day. There are people having to sell or kill their pets for food. So if you were to talk to them about this being boom times, I think you’d find they would look at you very sadly, and tell you that these are the poorest days the world has ever known.

So you see, there’s no such thing as abundance or lack. There is only our individual experience of abundance or lack. The abundance is always the same, always the same. You might ask, of course, why it is that China and Russia, and other countries are in such dire lack. Well it is only for one reason. Number one, the countries that have it just won’t give them all of the seeds and fertilizer that’s
necessary to raise it at the time when they can’t do it themselves. And they will not make themselves receptive to receiving it.

You must understand something about this experience of lack and limitation. Never doubt for a moment that those who do not have are barring it from coming in. It’s all here. There’s an infinity of supply. Those that are not receiving it are in some way barring it themselves. Now what they are doing differs with individual people. There are some who talk about their pride, which is a lot of utter nonsense. There are others who have never felt the real feeling of gratitude, of love, of giving, of sharing. I don’t mean for their children; I mean really and truly giving and sharing impersonally. And they are shutting out supply, because it may be right outside the door, but it cannot roll up to your or my door, except as we open our consciousness in one way or another.

And so it is that either you have to open your consciousness at the highest level, to God, and then let all things be added unto you—but this is something of course that the world has never been taught, except two thousand years ago for three brief years. But if you were to open yourself to let the Spirit of God flow in, to accept God’s grace, to be consciously one with the Father, then all the supply would be added unto us. But those who have not been taught spiritual living from that high estate still can have an abundance by opening their human consciousness to some measure of human love, giving, and sharing, serving. And others can do it by a little more friendliness.

But in one way or another, those who lack, lack because they have shut the door. They just have shut it to infinite abundance. Now it’s not done maliciously; it’s always done ignorantly. Just as, if the world … if we could start with little children and show them how not to go to God for things, but to open the door of consciousness to admit the Spirit of God, the Christ, the Son of God, those children would grow up with natural abundance. In what way it would come to them differs with each one, but it would come, because the Spirit of God is the very meat, wine, and water of life.

Others, who are not taught at that high level, if only they could be taught to give, to share, to serve, to cooperate, to come out of that shell in which they live, the shell of self, and look around, and start to help to meet the neighbor’s needs, they would find, even at that level, that they would be opening the doors, the channel for their own incoming supply. In other words, there is not merely one way in which to experience abundance, because there is provision at every level of consciousness.

Many, many, many experiences do I know of people who, for one reason or another, came to the realization that they were shutting out supply by not loving sufficiently, giving, sharing, and decided on tithing, and changed the whole nature of their demonstration, even when it wasn’t on the highest level of spiritual realization, even when it was at the level of just helping the neighbor, or sharing with the neighbor.

Now the highest demonstration, of course, is the demonstration of the consciousness of the presence of God, because it is this that fulfills all our needs. It is this that is the bread, meat, wine, and water of life. It is the realization of I in the
midst of me that has come that I might have life, and that I might have it more abundantly.

So it is then, that at the mystical level of consciousness, thought must never be permitted to dwell on supply as if it were something to come in, something to be gotten, something to be attained or even earned or deserved. Again, supply must never be thought of as personal: as my supply or your supply, except in illustrating and teaching. But in our own inner living, we must always be able to look out and note the infinity of supply, on earth as it is in heaven, the infinity of supply in the air, in the sea, on the ground. And we must be satisfied with this, because the earth is the Lord’s, and the fullness thereof, and eventually we will discover why it is said, Son, all that I have is thine. But it’s meant, not that it’s mine, separate and apart from you. Son, speaking to all the sons of God, all that I have is thine. And then I do not personalize it.

See the difference in these two worlds: this outer world by which we seem to be living on the things that are without; this inner world, in which we realize that even those things that seem to come to us from without are really being drawn to us by the Spirit that is within us. Therefore, we need take no thought for drawing sunshine or rain, or vitamins or minerals into us. We abide only in the truth that the invisible life of me is the bread, the meat, the water, and the wine, and then let that truth seem to draw from the external world what is needed in my individual experience.

This again points up the principles of The Infinite Way, in which you have seen now that to personalize God is the greatest sin. To try to think of God in some saint or other is a sin, or to think of God as being a part of some particular race, religion, or creed; this is a sin. Because God is not a he or a she—God is spirit. May not even be an “It” for all I know. More than likely it’s just I. Probably some day, we’ll have to rise above God as “It,” because it would seem to signify something separate and apart from I. And eventually, I cannot have an I and an It, so even when we use It, we can only think of it in terms of neuter gender, not as something separate and apart from I, because I certainly do not have gender.

I am life eternal, but I am the life of male or the life of female or the life of neuter, makes no difference. I am life eternal. In the same way, you have seen you cannot personalize error, because every single bit of trouble you ever get into will come from either personalizing God or personalizing error. And until you can behold error as “it,” an impersonal nothingness, belief in two powers, you cannot be free of it. And now you see that you must impersonalize supply, so that there is no such thing as my supply or thy—there is self-containment, self-fulfillment.

I and my Father are one, and in that oneness is my completeness, my allness. That is, in the awareness of that relationship, in knowing this truth, in abiding in this truth. This is my fullness, completeness; but not mine separate from yours. You have the same fulfillment, the same completeness, the same perfection. You need only awaken to it, and you awaken to it in the degree that you can impersonalize God, impersonalize error, impersonalize supply, impersonalize love.

There is a way of practicing this, which I can assure you, is difficult. It is difficult unless it comes to you as an unfoldment from within. Then of course, it is not only simple, but I mean there is no other way. And you will remember, during
our Princess Kaiulani Series, when it was brought out that I cannot understand our students who tell me they’re spiritual, or they feel spiritual, or they’re getting more spiritual, or making progress, because frankly, in my entire metaphysical and spiritual life, I have never yet felt spiritual. I still do not know what that means, “to feel spiritual.”

All I know is I am what I am, whatever that may be, but I can’t say that … well to be spiritual or feel spiritual, I’d have to know what unspiritual is, and I don’t know what that is. I don’t think anyone else does either. Now this is impersonalizing, because I know right well that in spite of all the mistakes I’ve made in my life, and you know I don’t make any claims to have had a perfect humanhood. All the mistakes I’ve made, and probably some of the wrongs I’ve done, I do not have a feeling today of having been personally responsible for it. I do not have the feeling that I was bad. I do know that I was ignorant of truth, that I had no awareness. I do know that I was living from the personal sense of “I,” which always has to gratify itself in one way or another, and usually without caring at whose expense it is.

But I know that I was never bad, because I know there was never a bad intent, never an evil intent. But on the other hand, I think it would be sacrilege to even feel that I had ever been good this year, last year, or the year before, at any time. I can’t feel that. I can’t ever feel that I was spiritual. I can’t ever feel that I was good. I merely have the feeling of, “whatever it is I am, that’s what I am.” What you may judge me to be, I don’t know, but myself, I can only know that I have never been intentionally bad or intentionally good, just whatever I am, that’s what’s expressing itself.

Now in the same way then, if I can maintain the feeling that I have, which is meeting the needs of all those who make a demand upon me, never believing for a moment that anyone can buy spiritual healing; that because they might be paying, or might be paying a lot, that they’re going to get any better deal than the person who isn’t paying anything. This too would be sacrilege, because spiritual healing cannot be bought. And therefore, as a demand is made upon me, the fulfillment has to come without any personal sense of I, that is, that I am doing it. Even if I meditate, I have to do it in the sense that I am not doing anything. I’m merely being still, so that the spirit can do something. Not I, Joel.

So that, if someone says they did not get the results, I cannot say that I’m at fault, that I did any less for one than for another. On the other hand, when someone tells me they’ve had a tremendous experience, and a marvelous healing, I cannot take into me any personal sense of glory or satisfaction, because I didn’t do it. I was merely the transparency through which divine love operated.

Now what I’m trying to bring out is the futility of personal love. You see, if human or personal love would do any good, then all of these students who have been with me for ten, twenty, thirty years, look what I’d be pouring out on them. And see how indifferent I might be to people who are just writing today, because they found the books or heard that someone else was healed. Do you see what trouble you could get into by being personal, or believing that any personal virtue of mine heals or benefits anyone? Do you follow that? That would mean I could give or I could withhold. No, the only way in which you can express divine love is
by neither giving nor withholding, and by knowing that you do not have the power
to give or to withhold. You can merely be the instrument through which it takes
place.

Now, in this same way then, if we had dogs or cats or birds around, and
without any intent whatsoever of attracting them, or wanting to give them, we
maintained this same inner stillness, so that the spirit could go forth, those animals
and birds would love us. And yet we personally would be giving them no human
love or affection or care. None.

Every one of us is called upon very nearly every day of the week, in our
homes and in our business, to ponder this. Because in spite of all we know, we are
tempted to love humanly, and to withhold love humanly, or to give more here and
less there. And you see, all of this is a barrier to the demonstration of real harmony
in our lives. Each one of us has to have a period during the day in which we let
ourselves become the transparency for the Spirit to bless our home or our business
or our nation, and use no personal sense. Oh, I don’t mean that humanly we may
not have a greater affection for one than another. That has to be, because the others
are responsible for it.

I couldn’t possibly give anymore, even human affection, to those that aren’t
giving it, sharing it, because they’re not calling it forth. So those who call it forth
in greatest degree, receive the greatest measure of it. That I admit, from the human
standpoint, but that does not prevent me at least once a day, of getting into my
inner stillness, and realizing I’m neither giving nor withholding love to any of you.
I am now the transparency through which the grace of God embraces you. Then
their receptivity will make for them a full life, or their lack of receptivity will let it
squander itself out here.

We are not responsible for that. We’re only responsible for letting the light
shine. We are not responsible for trying to make somebody open their door to
receive it. That is their function. We are responsible to those who reach out to us,
to supply it. But always remember, your greatest gift to this world is not your
personal service to your family, to your animal pets or bird pets or to this world.
Your greatest value is in the measure that you can withhold your human love for a
while or human lack of love, and sit still, and be such a clear transparency that
God’s love can flow into this household, into this business, into this nation. This is
impersonalizing love, and it is that impersonal love, divine love, that meets the
need, individually and collectively; divine love, not human love.

Again, do not misunderstand me. On some levels of human life, they had
better be very humanly loving, charitable, benevolent, because it’s their only
access to peace and harmony. In other words, as they give, so do they receive. As
they sow, so do they reap, but not at this level. At this level, your highest spiritual
experience is divine love, and this is not a love that you or I can give or withhold.
This is something which flows through us.

And it works itself out on the human level in this way: Everywhere we travel,
there are groups that see more of us than the general public. In other words, there
are groups of ten, of thirty, or fifty, whereas there are classes of hundreds, and
lecture audiences of many, many hundreds. And so it is, you say, “Is that
partiality?” No. No, I am the same to all, but the degree in which you come, that
determines whether you carry away a little or a lot. I do not determine it, because I do not invite you. I welcome you when you come.

I’m not offering any human love to the students around the world. I’m merely going around the world letting this light shine. Then those who come for two shares, three shares, five shares, ten shares, they take that much away, not because of me. It wouldn’t bother me if it were necessary for us to take an auditorium for this group; wouldn’t bother me one bit. It just is the others aren’t coming. They aren’t forcing their way in. They aren’t striving, struggling to reach, and I can’t go out on the street and shoo them in, because they would not receive it, even if they were sitting here.

You see, an individual under the law of God, lets the light of God shine through. He doesn’t give it; he doesn’t withhold it. There it is, and the size bucket you bring to the well is the amount of water you carry away. Therefore it is always up to me to what extent I am reaching for God-realization. It isn’t up to God to come chasing me and hit me over the head and say, “Here, you should have God.” And so it is, you can see how the world is suffering lack and limitation, in spite of all of the food and clothing and housing that you can see around in this world.

Just remember, the manufacturers can double their capacities any day of the week in any line of merchandise or food. Just show them those who are receptive to receive it, and they’ll produce it. Supply is infinite, but there must be receptivity. Anyone will say, “Oh, I’ll receive all the supply you’ll give me.” Ah, it doesn’t work that way. It works the other way. You can have all the supply you give, and that’s where the barrier is, and that’s where the lack and the limitation is, wherever there has come an ignorance of truth.

Now you might say, “Are the Chinese people to blame,” or “Are the Russian people to blame for their lack and their starvation?” No, they’re not to blame. They’re not to blame because they’re ignorant of truth, any more than we were to blame when we were ignorant of even this much truth, or that we’re to blame because we’re not having greater harmony. It’s only because we’re not aware of the greater truth.

No, if the people of the world had been taught at any time in their history, except the brief experience of men like Buddha, Jesus … had this world been taught to seek first the kingdom of God, to make this inner contact, to learn this lesson of self-containment, self-completeness in God, self-completeness because of oneness with the life force, there’d be no lack anywhere on earth. There’s room in China to grow all the crops you want, and there’s room in Russia to grow all the crops you want. But you see, they haven’t opened themselves to the bread, meat, wine, and water which is within them.

And so it is that we too have lack and limitation in the States, but also you’ll find that those that are suffering it, are shutting it out. Through ignorance, they have allowed their natures to become unloving, and where there is no love, there is no abundance. They have allowed themselves to become ingrown, separate and apart from their fellowman. They have developed the consciousness of get, instead of give. And you can see that it isn’t really a universal thing, because there are not too many that are really poverty stricken. And those who are, are living in ignorance. The ignorance isn’t their fault, but nevertheless there it is, and so it’s
going to be until there is an awakening within them that drives them for something higher than material sense.

Now we have learned from the experience of the last thirty years, that man whose breath is in his nostril likes the idea of getting something for nothing, of being fed from the cradle to the grave by the government. But you are going to discover that this is not man’s true nature. He was just hypnotized into that, and he is at this time breaking through, and more and more men want less and less of government hand-outs. More and more voters want the opportunity of voting away from the give-away programs and the breaking the treasury. You’ll find that that is coming more and more true.

I just want to repeat: Will you make a practice once a day, of sitting quietly, let us say, as we are doing here this moment? And we can practice it right now in this moment. And let us love nobody. Let us give no love to anyone. And on the other hand, let us have no negative emotions: hate, envy, jealousy, malice, revenge, indifference. Let’s not have that, and let’s not have any desire to love anybody. And let us sit here for just a moment and let the Spirit of God, divine love, flow through my consciousness to this world, to this household, to this family, to this group of students, to the neighbors, to the city, the state, the community, the nation, finally the world. Thy grace is our sufficiency. Thy grace is the sufficiency of this world.

Let thy grace be upon this world. Let thy grace be realized in all human consciousness. Let thy grace be established on earth as it is in heaven, and then be silent for a couple of moments, while the Spirit flows. And so you have given no love, you have not loved. You have not withheld any love. You have not been unloving, you have merely been still, and you have let the still small voice be heard throughout all human consciousness.

Thank you.