

1960 New York "25" Practitioner Class  
1960 New York Private Class for "25"  
Joel S. Goldsmith  
Tape 362A

Good morning.

Ordinarily, these two meetings, this morning and Thursday morning, would be for our "25 Group," and we would be taking up the subject of our world work. But, we already have the "New York 1959 '25'" tape, which we are going to continue to use as the basis for our world work. And, in addition to that, we have made a one-hour tape in London of the "25 Group," which goes a step beyond the New York tape in that it takes up a further step, or higher step, in *the realization of true identity*. So that between this New York 1959, which is absolutely complete from the standpoint of our world work, and this 1960 London one-hour tape, which is complete of its nature, we will not need anything further for not only the balance of this year, but unless some other unfoldment comes, we will carry these two into next year. Therefore, there was no need for a meeting of the "25." Before we get into our subject, I can tell you, however, that the group, the groups of "25" are meeting regularly wherever they are established, and they are not only studying these tapes but applying the work to the situations that arise in the way, of course, with which you are already familiar.

And so the only word that I would like to add to that is this. Throughout all of the centuries, the world has sought to find its peace, its harmony, its good through the use of power. It has used that power in wars, threats of wars, or defenses against the possibility of war; and it has used it in commercial ways—in boycotts, in threats, in strikes, even as bribery in trade, all with the hope of eventually establishing peace. In our present age, we have added a new thing to that, and that is the "give-away programs" in the hope that by just giving away enough to enough people that they will be so grateful that they'll be peaceful. Any of you who have had experience in giving away to people will readily realize what possibility there is in arousing gratitude in that way or peace.

Now, if there is ever to be a peace in your individual experience—physical, mental, moral, financial peace, or peace in your human relationships—you already know that the only way you're going to establish that is not by power but by the opposite of power, by a non-power, by not resisting evil, and, of course, not resisting evil through the recognition of the non-power of evil. So it is going to be in these wider experiences that, as we apply the principle of non-power, you are going to find the tremendous response that comes in the affairs not only of yourself but as we have seen in capital and labor relationships, in management and union affairs, in phases of weather, and in other aspects to which this work has been applied. We have already witnessed in some measure the success of realizing the non-power of that which is threatening us, the non-power of that which appears as form, as especially destructive form.

All of this, of course, you have on these tapes, and so I will merely remind you that with the world in its present aspect, it would certainly be well to continue to be faithful with that work, also to bear in mind that you are really not being faced with evils in the world today, for actually none of these so-called destructive conditions are evil. They are actually the breaking up of evil. The evil conditions existed while the world thought we were at peace. In other words, it was a “peace, peace, where there was no peace.” As long as there was no strife in Africa, open strife, we thought there was peace there. But, how could there have been peace there while one race was dominating another, one nation was robbing another? How could there have been peace? There was just the hidden aspects of what was going on, just as in our own south land. Whenever there is no Ku Klux uprising, whenever there are no lynchings, we imagine there is peace down there. But, how can there be peace while there is the degree of illiteracy, the degree of lack of opportunity for education to the Negro. How can there be peace? There never was peace there, and the Civil War settled nothing except the selling of slaves on a block. That’s all it ever solved, and I know that that would have been solved without a war.

So that there was no peace there, and these uprisings now are the breaking up of the evils that existed so that peace will be established. So it is in our economic system. When there are these strikes, when there are these depression periods or boom periods, these are not evils. These are the breaking up of the evils. I have said before that I believe that Capitalism is beyond all doubt the finest economic system that has yet been devised, but that does not gloss over the fact that there have been terrible sins and evils in Capitalism. And, while there was no strife about them, that was not peace. That was a “peace, peace, where there is no peace.” And, therefore, this breaking up by the New Deal and the True Deal, and whatever it is that follows it is not actually an evil but a breaking up of the evils that existed in Capitalism, until there will be an overturning and an overturning until Capitalism works fairly, justly, rightly for capital and for labor. And so we are not to view these world situations as if they were evils, but rather let us understand that this is the natural breaking up of the hidden evils that existed, and that actually these conditions would not be today if the Christ, the spirit of God, were not functioning in human consciousness to break up the evils that have heretofore existed.

Actually, the evils would go on and on and on forever, because the stronger power has always been in control and the weaker ones could do nothing about it. But when the activity of the Christ comes in, even the minorities, even the weak can overthrow the strong “until He comes whose right it is.” And so be assured that these very conditions of upheaval that you witness in the world today are actually evidence that the Christ is operating in human consciousness. That is, there is a *spiritual impulse* that has been loosed in human consciousness in this 20<sup>th</sup> century. It was predicted by Steinmetz that in this century the truth about spiritual power would be revealed and revealed for the first time on earth, except for that brief period of the Master’s ministry. And, of course, it is true that this is the century in which spiritual power will be revealed.

But, it will not be revealed as a great, big power that’s going to come down and do terrible things to material powers or mental powers. It is going to be revealed as the realization of the non-power of that which has been called “evil.” And the reason is that

God really is not a power in the sense of an overcoming or destructive power. God is not a power in the sense of doing something to evil. God is a power only in the sense of a creative, maintaining, and sustaining principle, and then it becomes necessary that “Ye shall know the truth,” in order that the truth shall make you free. And the truth that you must know is, of course, the infinite nature of God—Omnipotence, Omnipresence, Omniscience, and because of these the non-power. So that we can say to any form of Pilate, “Thou couldst have no power over me. Thou couldst have no power over this world. Thou hast no power; therefore, we need not fight.” We need only stand in this Word, and then watch the enemy destroy itself, as in the experience of Hezekiah and his people.

And so, all of this is embodied in these two tapes of the “25 Group.” And please continue to see that these tapes are shared only by those of the group, and, of course, now this particular group today will be included in that and also with the understanding that these tapes are to be kept “confidential.” Even the existence of them is to be kept confidential among those who are of this, and none others are to be invited under any circumstance. *That is a bond of integrity between you and me.*

So that we are free today to take up the subject, which has been left aside for quite a few years, and that is the subject of practitioner work. With us, the word “practitioner” is very loosely used. By that I mean that every Infinite Way student should very quickly begin to do some measure of healing work within their families or among their friends, evolving on a wider scale in accord with the depth of their own perception. And, therefore, every student may rightly think of himself as a practitioner once his understanding of this message has resulted in some healings. But, we do have two groups of people who may more rightly think of themselves as practitioners, and those are, first, the students who are included on our list of practitioners. Now this list is made up not necessarily of all Infinite Way students who can heal but primarily of those who are actively engaged in healing and are free enough of family obligations, or business obligations, or other obligations, so that they can give adequate time to the healing work, to the telephone, to the answering of telephones, to the answering of mail, because our practitioners do not derive their activity primarily in their localities, in the localities where they live.

Because of the nature of our work, we do not have great bodies of students in any one city. And, therefore, calls may come to practitioners from almost any part of the globe, and those who would be listed must first of all be very certain of their healing consciousness and of their ability to meet the needs of those who come to them, a proven ability. Secondly, that they are sufficiently established in their home so that they are available on the telephone and to answer whatever mail may come.

Then, we have the second body of those who are equally practitioners, sometimes equally busy and equally effective but who are not so situated as to be able to receive telephone calls at all hours of the day or night, who are not so situated as to be able to answer correspondence promptly, or who may be called upon to be out of town or away from their post of duty, so that it would not be wise for them to be listed and then be in the position of not being at their post when calls came.

Now, what I would like to bring up is this. There are several types of practice, and each student will evolve in accord with their own state of consciousness. No one on the face of the earth is qualified to tell another person how to conduct a spiritual, healing practice. I learned this myself during my sixteen years of active practice when almost everyone who knew about my practice was in complete agreement that everything I was doing was wrong, and I'm sure that it was from their standpoint. The only thing that made it all right with me was that I was getting the result in healing. I was getting the result in incoming supply, gratitude; and I could find little fault with myself and my methods, except, of course, on the general basis that I couldn't heal as well as I know we all should heal. But then neither are you doing it, so I'm not going to get ashamed of that.

Now, a practice is an absolutely individual matter and the mode of conducting a practice, but there is a measuring rod; and to be perfectly honest, each one must measure themselves by that. "By their fruits, ye shall know them." In other words, let us not believe we're doing right if we're not getting the right result, if we are not meeting cases as we should, if we are not having an adequate amount of cases met, or if we are not meeting them promptly. Let us then begin to investigate what is wrong. If gratitude is not being expressed to us, be assured something is wrong with our healing work. Because, and I give you this right from my heart after more than 30 years of active practice, no one in all this world is quite so grateful as a person who has been healed; and the first thing they want to do is to pour it out in gifts of whatever nature they have, whether it begins, as it often may, with a handkerchief or a book of postage stamps; but eventually, as their own supply unfolds, it becomes dollars and no limit to them, because somehow healing brings out a gratitude that nothing else does. Surprising enough, it brings out much more gratitude than spiritual teaching does. You can teach a student the spiritual life and remake them and remold them, and it doesn't bring out quite the same gratitude that removing their pains brings out.

Now that's very, very strange, but it is so. And I presume that the reason is that in the West, we have not yet grasped the real meaning of spiritual teaching, spiritual living, the transition from the material state of consciousness to the spiritual, or else we would feel about it as the Master did that it is the "great pearl," and it is worthwhile to give up all that we have in exchange for it. But, as of this moment, that is not quite true, whereas we do give up all that we possess when we're healed of a cancer, or consumption, or something of a like nature. However, the point is this. That while you do not measure the gratitude of an individual, please understand that, you do not measure the gratitude of an individual by whether or not they are paying or what amount they're paying; and I would not infer any such thing; but, on the whole, you can tell by your income whether or not the gratitude is coming through. In other words, it may not come from this person, that person, or the other person, because actually it comes from God. But when the healing works are adequate, be assured it does come; gratitude comes, loves comes, and in our materialistic age it usually takes the form of money.

Now, this is just side issue. In the start of our healing work usually we undertake to enlighten those who come to us for help, reveal to them principles of The Infinite Way.

And, the temptation is later when we get busy to neglect that phase of our work and merely sit at the telephone and do healing work. And, of course, unless this is only a transitional stage leading to something further, it isn't good, because our function is not to set up as competition to *materia medica*. Our function is not to set up as just another form of healing people. That's not the object of The Infinite Way. *The object of The Infinite Way is to open the soul center of an individual, to open their spiritual capacities, to develop in them a transcendental consciousness*; and the healing is just that which is one of the added things.

The only way I can illustrate that is to tell you, and some of you also have the experience, of calls that come. "I have a house for sale. Will you do some work for me?" Or, "I have some furniture for sale. Will you do some?" Or, "I need a new home. Will you do some work for me?" And you know our answer that "We are not in the real estate business, or the furniture business, or house-renting business, and the only thing we can promise you is if you have any interest at all in realizing God that we will help you to attain it." And, in many cases, we don't get any more answers to that letter. Occasionally, it wakes up the student and makes them realize that it's actually true that we are not a form of *materia medica*. We are not marriage counselors, nor real estate agents, nor anything of that kind in our spiritual capacity. Our function is to bring to an individual the realization of God, the grace of God, the activity of God, the omnipresence of God, the omnipotence of God, and then whatever unfolds is the added thing.

And so it is that as we undertake this work, we are very, very careful in all marital cases, or business disputes, or human relationship problems that under no circumstances do we give advice—but under no circumstances. We never lay ourselves open to the suspicion that we are advisors, counselors, business agents. *Our sole function is through prayer to reveal the activity of the Christ in individual experience and then let that appear as form.* And so it is with healing. It is perfectly all right for a patient with the first visit or the first letter to tell you what's wrong with them, not because it's of any benefit to you, but it is of benefit to them in getting it off their mind. To you it can be no benefit whatsoever.

Firstly, because if you know anything at all about diagnosis, you will know that even the best, professional diagnosis can only be about fifty percent correct. Therefore, it's hardly worth your while to believe any diagnosis that's given to you. Secondly, if you could believe it and did believe it, what would you do about it? You know nothing about physiology, biology, chemistry. You know nothing about anatomy. So what will you possibly do, even if it turns out to be true that your patient had a heart disease, or cancer, or consumption? What would you do about it? And judging by my experience, I can tell you I wouldn't know what to do about it. It has never made any difference to me what the patient thought was wrong with them, I could never do anything about it and wouldn't know how. *My function is to go within.* And, when I realize the Presence, that ends my treatment; because whatever has to be performed, whether it's surgery, or healing of any other nature has to be performed by the Spirit, and actually *what the Spirit does is dissolve the belief in two powers* and reveals the presence of "spiritual man."

You'll never go wrong while you remember that our function is not to make a sick person well. Our function is not to make a sinful person pure. Our function is not to make an unemployed person employed. Our function is not to make a lacking person rich. Our function is to take the "middle path" in which we have no interest in the good human or the bad human, the sick human or the well human, because our realization is of the Christ Self, which always is Omnipresent but which cannot be known to the human senses. It can only be experienced by our developed, spiritual capacity. And that is why we cannot all heal at the same level. We are not all developed to the same degree of spiritual discernment. There are those who may be as high as Jesus Christ, and there may be others who are as low as Judas Iscariot, but each will do some measure of healing work in accord with the measure of their developed, spiritual consciousness. And that is why we cannot heal by the letter of truth. The only purpose of the letter of truth with us is to enable us to reach a state of transcendental consciousness. What do we mean exactly by "transcendental consciousness?" This. When we thoroughly realize that God is not a power to be used, when we thoroughly realize that disease is not something to be healed or overcome or destroyed, when we completely realize the nature, the illusory nature of all pictures presented by the carnal mind, this is a developed state of Christ consciousness, spiritual consciousness.

Now, in the beginning forms of spiritual consciousness, the student realizes the unreal nature of the evil appearance. And that is, of course, as far as the metaphysical world goes. That is the entire function of the metaphysical world to realize the unreal nature of the evil appearances of the world. In The Infinite Way, we have taken another step, which to me is much more important than that or equally important. Yes, equally important is better. And that is to realize the unreal nature of the good appearance. As long as you are on the level of merely changing the evil appearance to a good appearance, you are still on the human level. You are not revealing the Christhood of an individual, nor are you bringing their spiritual health or spiritual supply into expression. Even if you made a demonstration for them today of a thousand dollars or ten thousand dollars, it's only a month or a year until they'd be back in that same position, and it would have to be done all over again. Whereas, if in your realization, you brought through neither poor nor rich, neither with nor without but Christhood is the reality, then unless your patient or student went back to their old way of living, they would have attained their permanent supply, or their permanent health, or their permanent youth. With us, always, it is essential that you do not fear the evil condition and that you do not approve of the harmonious condition, but that you set yourself on the middle path between them where you have no interest in either the evil appearance or the good appearance, that your interest is in realizing Christhood, spiritual identity.

Now, it is for this purpose that the correct letter is so essential because only through it can we develop spiritual consciousness. Even where a teacher might have the benefit of the personal presence of their patient, of their student for several years, they still could not completely bring through the spiritual consciousness of that student without some use of the correct letter of truth. It is one of the sad situations in life that quite a few people have, by virtue of spiritual teachers, had an unfoldment, had some measure of spiritual awakening, and yet never have been able to free themselves either from disease or from

lack. We even have had the experience of some very illumined spiritual teachers who just do not seem to know a day of health or harmony. And the reason is that they cannot take that step that is revealed through the letter, which is, of course, this nature of the carnal mind and its appearances in both the evil and the good aspect, so that they go neither here to fear evil, nor here to love good but go down the middle path to realize spiritual identity, Christhood, or the true nature of man's being.

Without this letter of truth, in my experience, it has not been possible to awaken the spiritual capacities of students to the full degree. I have seen it that some students have come to me and with the very first meditation have been spiritually awakened, have had their soul faculties opened. But, it has only benefited those who have remained with me long enough to learn the correct letter of truth, so that they can hold fast to the spiritual light, which they gained. You'll notice a good deal of this in Dr. Bucke's "Cosmic Consciousness," where he shows how many, many people had a spiritual experience, but it did nothing for them. It was just an experience. It happened once and that ended its effect upon their lives. And, of course, the reason is that they had no knowledge to go along with that experience through which they might hold onto that which they had received.

Therefore, there is a responsibility upon those of you who practice, and that responsibility is to first of all be sure that you are practicing with patients who have an interest in learning spiritual truth and not just being practitioners for anybody and everybody who wants a healthy body. There are plenty of doctors to give it to them, and it is not your function to take on the healing of all of the people of the world who want healing, at least not while you're working from the standpoint of The Infinite Way. You're major function is to work with those who are seeking the kingdom of God, who are seeking spiritual truth, who are seeking spiritual realization. Work with them and let your healing of them be the evidence of the truth of what you're teaching.

Now, in giving them the principles of The Infinite Way, you have, of course, the writings and the recordings, and the writings are essential for study. But, the writings can only perform their full function if you know how to use them and if you know how to instruct with them. For instance, when you have a question of human relationships come to your work, it might be marital. It might be business office, might be legal, or any form of human relationship. You should instantly be able to refer your patient, not only refer your patient first of all, you should be able to refer yourself to the two chapters, which contain the essence of that work—"Love Thy Neighbor" in *Practicing the Presence* and "Relationship in Oneness" in *The Art of Spiritual Healing*. When you use those two chapters as guides for yourself, you will find that you can easily settle down into a meditation and bring through the realization of Christ. When, of course, you can have the cooperation of your patient or student so that they, too, are willing to stop their mental human judgments of people and conditions and are willing to align themselves to the spiritual truth, you have that much greater opportunity for success.

When people come to you with beginning interest in this work, and with no particular metaphysical background, be sure that you offer them, "The Deep Silence of My Peace,"

that tiny, little thing, which has brought so much comfort and help to so many; and you can imagine how many when I tell you that it has had publication of eighty thousand copies. And “The Secret of the 23<sup>rd</sup> Psalm,” and that has already had forty thousand copies; and this is quite a testimony to the contents of it, because those sales evolved out of the books themselves. There is no pressure used anywhere to sell them. But, they are outstanding in that particular thing. In the same way that when we come to the advanced student, we shouldn’t hesitate to give them, “The Fourth Dimension,” because in spite of its price of ten cents, it is undoubtedly the deepest of all The Infinite Way writings; and that and *Leave Your Nets* beyond all doubt our two deepest writings. *Leave Your Nets* will not be available again for more than a year. We can’t get at the rewriting of it.

Now, in this same way, your young student, according to our method of work, must be brought to the ability to meditate. Now, through actual practice, I have found that meditation becomes easier if the student has first worked with the book, *Practicing the Presence*. In other words, for a Westerner to go cold into the subject of meditation rarely succeeds, whereas if they really begin to practice—practicing the Presence—if they really begin to practice the daily realization of the presence of God as it is outlined in that book, then by the time they sit down to meditation, they can feel an inner peace, an inner quietness that will enable them to more quickly get into meditation.

In this same way, reserve “The Infinite Way Wisdoms” for students who are far, far, far along on the path, because they are purely mystical in nature and will have no appeal, except for those who are mystically inclined. You yourself, in your studies, have found passages in the writings, which have helped you in certain experiences; and naturally you have to have these available to you to pass on to your student, just as I have found in scripture the passages that make up the message of The Infinite Way. Now, of course, you know from your study that I perhaps haven’t touched one percent of the Bible; and frankly I’m not interested in the other ninety nine percent. And, the reason is that every passage of scripture that is used in The Infinite Way writings I have experienced; I have had realizations of; I have had healings through. Every one of those passages to me is absolutely alive. Every one of these is the bread of Life, and in these thirty years they have proven to be the means through which healing consciousness have been realized. But, you are not limited to those. There is still a whole Bible. And, it may be that you will find your help in other passages of the Bible, and that, of course, depends on the degree in which you read or study scripture.

Again, there are certain truths that have revealed themselves to me in my treatment work to which I return over and over again because of the demonstrated truth of them in my experience. Now, of course, you wouldn’t be here in this room this morning if there weren’t passages of Infinite Way writings that have come to mean a great deal to you, or that have brought healing to you, or comfort, or what; and, therefore, these must always be at your mental fingertips so that you, too, can pass them on to those you are helping. Or, in going through the writings, you have found paragraphs or chapters, and so it is your function to work with your student through those. In other words, the degree of enlightenment you bring to your student depends upon the degree of enlightenment that you have received from these writings.

Naturally, if you have received your enlightenment from other writings, don't try to give enlightenment to your students from these. If The Infinite Way writings have brought you whatever measure enlightenment you have attained, then those are the writings that you are to use in bringing enlightenment to others. That is why, too, it may not be possible for us to bring enlightenment to everyone who comes to us, and, therefore, we must be perfectly free and perfectly willing for them to go on to some other teacher or some other teaching. We must not attempt under any circumstance to bring the world into The Infinite Way but merely let that part of the world drift in that is drawn to it by a oneness with our unfoldment.

Many come to us because of recommendations, and many of those really have not been spiritually attracted to us, just humanly. And, therefore, many of these must be expected to go on to other fields. Once you have the realization of your oneness with your Source, so that you are fed, clothed, housed, provided for spiritually, you have no excuse in the world to hang onto a patient or to a student. And, of course, in the degree of your spiritual Light, you would never want to hold anyone for one single second beyond that moment in which you could bless them.

In the same way, then, you know when your students or patients are ready for the monthly *Letter*. But, you must also be prepared to show them how to read it, or how to study it, or how to live it. You cannot expect a beginner to take anything as serious as a monthly *Letter* and really know how to make it a part of their daily lives. Therefore, you yourself must have developed an ability to use that *Letter* in some way that brings added fruitage into your life. Only then can you impart, because this really is probably the basic secret of all teaching that no one can teach that except that which they know. No one can impart that which they have. No one can impart spiritually, except that which they are; and if you haven't embodied the monthly *Letter*, if you haven't embodied a mode and means of using it, you can't impart it.

And so it is that a grave responsibility rests upon those who would accept a practice, because eventually it makes you responsible for the spiritual unfoldment of those who place themselves in your hands; and this is a very grave responsibility. I would remind you that a person can rob, cheat, lie, defraud, and murder, and not be guilty of as great a sin as a person who cheats spiritually, who claims to wear the robe and doesn't, who claims to be able to impart spiritual life, and spiritual health, and spiritual reality to a student, and who hasn't the capacity. This is the mortal sin. This is spiritual wickedness in high places. And better it were the Bible tells us that we hadn't been born at all than that we should undertake a spiritual life unprepared for or that we should attempt to be responsible for the spiritual welfare of another soul, if we are not prepared to accept the responsibility of doing it correctly.

And so it is that it is far better for us that our list of practitioners be limited, as it is now, to a dozen or so than that it should contain the name of thousand of those who would not and could not give the real bread, meat, and wine of this message. Remember, you are dealing only with the bread, meat, water, wine of this message. And so it isn't enough

that you think of yourself as a metaphysician or a truth student. When you undertake the practice of The Infinite Way, you undertake to impart the bread, the meat, the wine, and the water in accord with this message. I'm sure you have witnessed the tragedy of the Christian ministers who are still handing out Judaism instead of Christianity to their people. You have certainly witnessed what state the world is in, because the Christian church is still a Hebrew synagogue with a cross on it, instead of imparting the message of the Christ.

And so our students who undertake to impart the message of The Infinite Way must be sure that they are imparting the message of The Infinite Way and not whatever it is that they may have studied before. If this is to be your work, let this be your work. If you cannot make this your work, then recognize it and change to some other work. *Find your destiny*. There is nothing as glorious in all life as to come to the place when you have found your destiny, where you have met your soul mate, whether it is your spiritual teaching, or your wife, or your husband. There is no such thing as a greater wisdom, a greater love, a greater life than to have realized, to realize that you have found your destiny, your way in life, your path, your Christ, your goal, and then remain with it. It is for this reason that we will always remain unorganized, so that nobody has to feel loyal to us forever, so that no one has to have a guilt complex or a disloyal feeling; that at any time, when they find that this is not their message, they have the freedom to depart from it.

There is no one, at the present time, connected with this activity who needs to be connected with it for financial reasons. There is no one of us who needs the money or who needs to earn the money in this way. And God willing, it will always remain so that we will be in this work because of its calling, and whatever of an economic nature unfolds will be the fruitage of it, not a necessity. As a matter of fact, we'll never succeed in this work until we have demonstrated that our bread, meat, wine, and water is the presence of God within, that our support does come from within. I have told you, or I have told some of the classes of an awakening experience that I had in my earliest years in Hawaii when a group of students came to me and said that it would be a wonderful thing for me to have a beautiful home with grounds around it in a quiet, secluded place where students could come from any part of the world that they wished and partake of the spiritual nature of our work in quietness and in peace. And my answer was, "When the students want such a thing, they may provide it, and I will promise to be there." But that night, I was awakened out of a sleep with the Voice saying to me, "You have taught them incorrectly." And, you can imagine that I jumped up, and then It revealed to me how erroneously I had taught them that day.

And the next day, I called that same group together, and I told them that I had made this mistake; that when such a place was necessary, I would provide it. That it was the function of the spiritual teacher to prove that God provides all needs. It wasn't for the student to provide the teacher, as if the student had greater capacity than the teacher did. No, to be a teacher you must reveal that the teacher has the capacity to provide all things through Grace. And if the teacher hasn't reached that estate, they aren't yet a teacher.

And so it is that we have such a place today. Some of you have seen it, and it is beautiful, and it is secluded, and it is quiet, and it has a beautiful home, and it has beautiful grounds, and the grace of God provided it. Nobody in our movement was ever, ever asked. As a matter of fact, it was provided for before the students even knew that it existed. And that is spiritual demonstration. And so it must be that in every case, our students have no right to demand, our teachers, practitioners have no right to demand of the students what the teacher themselves must fulfill. And above all, if a teacher is going to teach the nature of supply, they must first of all have demonstrated their supply.