

## RESIST NOT EVIL

by Joel S Goldsmith,  
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Tape 47A

Good morning.

I hope you will still think it's a good morning a little later. And uh, that we can qualify this subject.

Those of you who have had occasion to ask me for help, personally or on the telephone, and some who have written, have surely noticed that I rarely answer with any statement of truth, or what I call metaphysical cliché, such as; "Oh, it isn't true", or; "Oh, don't worry about it. God will take care of it," or; "You know it isn't real." You don't hear terms like that from me, statements like that. You don't find them in your letters. The reason is this; there isn't any truth that could be said to you that is truth. Nothing that could be said to you, when you ask for help, or nothing that you could say to another when they ask for help, could ever be true. And so, the greatest healing influence is the ability to refrain from answering a call for help with a metaphysical truth. The greatest healing influence is the ability to refrain from making a statement of truth to a call for help. The reason is this; I say to you, "I don't feel well, give me some help," and the moment you answer, you have set up a conflict. You have joined issue. I have said negative, and you have said positive, and now the battle's on.

You see, when we see car tracks come together in the distance, when we see the sky sitting on the mountains, we don't walk along and say it isn't true, it's an illusion. The mere act that we know it's an illusion, makes it unnecessary for us to combat it. When we walk along, or when we drive along the road on the desert, and we see water up ahead of us, as we most usually do driving on the desert, we don't sit in the car and say; "There is no water on the road, that is unreal, that's an appearance, that's an illusion." It is because we know that it is an illusion that we do not combat it, we do not enter into any arguments with it. We just drive on, in the knowledge and the realization of its illusory nature. Were we either to stop the car and consider what to do about that water on the road, or were we to drive along with constant affirmations that it isn't real, it would only be because we are accepting the appearance as reality, and trying to do something about it.

Those of you who have heard the tapes "Thunder of Silence", will remember that there is a part in there where all of a sudden I say; "What is the use?" In a very disgusted sort of a way. Because I had spent four hours on just one subject, the illusory nature of error, and had used about every example that I know to show that that which is appearing as error has no existence, no substance, no law, no cause, no reality, and can't have any effect. And then someone said; ""But how do you get rid of the illusion?" You don't get rid of illusion. There is no way to get rid of illusion. As a matter of fact, an illusion isn't a thing. An appearance. But once you know that it's an appearance, you have gotten rid of it. It is gone. It no longer exists as wetness on the road. It exists only as an

appearance without substance. The moment you know that the streetcar tracks do not come together, you don't have to get rid of the illusion. You look at those tracks coming together and say; "Yes, that's optical illusion." And then you get right on the streetcar and go ahead riding. You don't say; "But now, how must I get rid of the illusion?"

Now sin, what the world calls sin, what we metaphysically call sin, disease, lack limitation; these, we are given to understand, have their foundation in the sense of selfhood apart from God. But they have no real existence in the Kingdom of God, which is our individual being. Once it has been revealed to us that these so called conditions exist only as appearances, there's nothing more to be done about it. We have done all. And so, if I say to you; "I don't feel well, give me help," and you immediately come back with all the metaphysical arguments you know, all you're trying to do is combat, enter into conflict with, trying to overcome what I have said. Instead of, very quietly within your own being, realize; what can you do with an illusion?

Once you've discovered its illusory nature, what can you do about it? Why should you fear a toy serpent after you've discovered that it's a toy? We can understand right well that I may have a toy serpent, and believe that it is a serpent, and say; "Give me help." But you, from the higher standpoint of your wisdom, you discern that it is a toy serpent. Now, what you should do about it; nothing. Just give me the assurance, that's all, that all is well. But do not try to combat my statement of error. Do not try to convince me of its error. Do not try to get rid of the serpent, overcome it or destroy it. Ye shall know the truth and the truth shall make you free. And the truth about a toy serpent is that it's harmless. The truth about any disease, is that it's harmless. The truth about any infection or contagion is that it's harmless. Why then try to overcome it? Why argue with it? Agree with thine adversary.

Now, when a call comes for help, since we do know how real the discord appears to the one asking for help, the most compassionate thing we can do, the most loving thing we can do is to say; "I will help you immediately. I will be with you immediately." And the patient, the student understands right well that you mean you're going to be with them in the realization of the nothingness of that which is troubling them. Not that you're going to be with them in an all night battle. Not that you're going to be with them in an attempt to get God to do something for them, but that from your, at that moment, highest spiritual standpoint, you are able to discern the dryness of what appears as wet water on the road, or the true status of the car tracks that appear to be coming together and causing fright.

You see, the whole secret of spiritual work is the fact that you are looking out upon this world from spiritual vision, not material. Therefore, you are always beholding him as he is. And so, just as you are at this moment in the position to assure anyone in this room who may be fearing the rest of us, that they have nothing to fear, that we are just filled with love for each other, you know that, not from appearances, you know that from your inner wisdom of your acquaintanceship with us. You know, there have been tests made in the magazines, one I saw last year, very interesting one, of fifty photographs of people, some of whom were desperate characters, inmates of prisons. Others of whom

were people of prominence in different fields, of very high character and so forth. And the test was to select which was which. Except by accident, we just couldn't do it. So there's just no way to judge correctly by appearances. Some, yes, but oh the percentage of wrong guesses was terrible. You would never believe it is possible that so many sweet nice people could be taken for desperate criminals, and visa-versa.

From appearances you can not always judge, but from knowledge you can know. And so, your knowledge of the nature and character of everyone in this room would enable you to give assurance to anyone with any fear that no harm will come to them from anyone in this room. That's from your knowledge. That's not from appearances, that's not from guess work. That's from your knowledge of the identity of each of us. And so, in your spiritual wisdom, a point of consciousness that you have attained through study and practice over the years, you are now looking out at this world and beholding it spiritually, not materially. You are beholding this universe as God appearing in infinite form and variety. It does not fool you that appearances sometimes testify to vicious forms of error. Your study, your practice, your change from material consciousness to spiritual, shows you the truth of the first chapter of genesis. You know that God is the only creative principle of this universe. You know that God made all that was made. You know that all that God made is good. And you know that the infinite nature of God being makes it utterly impossible that there should be any other form of creation except God appearing. Only God appearing IS.

All appearances to the contrary are deceitful. Now then, probably in the beginning of your metaphysical days, you made statements of this kind as metaphysical cliches. You have learned those statements and you have learned to declare them on almost every occasion. Witness a couple of automobiles cracked up in the road, and then say; "Oh, there are no accidents in divine mind." As if making such a statement had any power. Were there the conviction of God as the only governing influence, no such statement could have been made. You would have just looked right through the appearance with a smile, knowing the illusory nature of what was appearing.

Now that we are free of the belief of mental causes for physical diseases, we don't have to concern ourselves even with suppositional error, suppositional causes, or suppositional effects. We go right to the heart of the situation and abide in God as the law of all things, the principle of all things, as the creative and maintaining and sustaining influence. But, because we live and move and have our being in that consciousness, because we dwell in the secret place; if we live in that atmosphere of oneness, when we are presented with an appearance of evil, we don't have to combat it or deny it. We can look right through it and smile at it. But we can say, to the ones still under the belief; I am with you. I will help you. I will be immediately with you. I will stay right by with you until you have the realization of freedom. Anything of an assuring nature, showing that two or three are gathered together in this realization. Showing that you are standing by in your spiritual wisdom. That is love. That is compassion. That is the function of the healer. But never to enter into an argument with the error or with the claim of error, or with the individual momentarily under the belief of it. There is something in law to the effect that a case doesn't get into a court until the issue is joined;

until there has been somebody to make a positive statement, and somebody to deny it. Then, you've got something to go to court with. And so it happens in this work. If somebody makes a statement of error and you make a statement of truth, you've got a good case now. Now you can go to court and fight it out. But there isn't any need for that. We don't have to go to court with this work. There's nothing to argue about and no one to argue with.

It's just a question of truth and the awareness of truth, or a momentary ignorance of truth. It is for this reason that this work is more than gaining a knowledge of the letter of truth. This work is gaining a consciousness of truth. Gaining the actual spirit of truth, so that the healing work doesn't become a lot of mental back and forth argument. It becomes a very calm clear realization of God. And that comes only with this inner feeling, this inner realization of God Being. Now, it is for this reason that I say, that if I say to you; "I am ill, give me help," there isn't any truth that you could declare about it that would be truth. Because there isn't any truth about error. There isn't any truth about error. There isn't any truth about error. There is no way to correct error because error doesn't exist.

All there is is the realization within you, and that's the healing agency. The healing agency is the realization within you; of God. If you haven't a realization of God, there is no real spiritual healing. To say the realization of God is what and why; no no. Just a realization of God is enough. There's no what or why to it. God is. If you ever have that realization that God is, you will not be too concerned with what God is, or how God is. Now... And yet, the realization of God will bring its own unfoldment. Teaching is quite a different thing. In teaching, you do need a reason for your faith. You can not say to the person in ignorance of truth; God is. No, they won't believe you. That will not develop a consciousness of truth for them. We develop a consciousness of truth only because we have read so many books, and heard so many lectures, and had so many classes, and so many recordings. We have been at this so many years, that gradually we have developed a consciousness of God's presence, God's power. But that was developed by all of the things that we know, all the way back from Christian Science days, or Unity days, or any other days, right up to our present moment. All of that constitutes our present state of consciousness. Never forget that.

All of the truth that we know, all the truth we've read or heard, constitutes our present state of consciousness. And so it is with those who come to us. Just to say to them; "Oh God is," is much like giving a college course to a grammar school boy. He wouldn't know what to do with it. He has no power to assimilate it. And so with us. The student who comes to us and is told; "God is," or; "God is love," has just no power to assimilate that, has no foundation for the acceptance of it. Because they are living on appearances, judging by appearances, have been taught always to fear appearances, or love appearances, or hate appearances, depending on whether they were good ones or bad ones. And so, a person in the sense of living in appearances, could hardly understand what we have to say about "God is".

It is in the same way, that very often we come in contact with the medical thought, or the theological thought, and sometimes they have a very healthy interest in the subject, from what they have witnessed in their own experience; want to know more. And you'd be surprised how many times we block their interest by throwing metaphysical statements at them, that to us seem very clear. But they, with their background, can have no possible way of assimilating, of understanding, of digesting. And so, it becomes necessary to use wisdom and discretion in throwing advanced metaphysical or spiritual truth at those who have no foundation for them. The simplest language that we can use, and the simplest parables or examples that we can give as a foundation work to the beginner, will help build their consciousness. It would be a terrible thing to say to an ordinary religionist coming to us for the first time, that God is not power. You'd be taking their whole foundation away. The first thing you know, you would hear; "You've taken my Lord away." Of course! You've taken their reliance. They are relying on something they call a power. And you say to them; "God is not power." No.

Now, in the sense that they would understand that, you wouldn't even be telling them a truth. In the sense that we understand it, that God is not a power to be wielded, God is not a power to be used over something, in that sense it is true that God is not a power. But then, we understand that because of the many years in which we have been reading, thinking, such terms as "the non-power" or "non-existence" of evil in any form. And so we have no need of a God to overcome that which has no reality. By now we are prepared for that statement. And in the same way, I still wonder how it was that I made that statement to the doctor, that disease has no law, when if there's anyone sure of the law of disease it must be a doctor. They're dealing with the law of disease all the time. And this one evidently had been prepared and was able to accept it.. But others would surely be puzzled. Yes I have seen, I have known one, who right after that experience came over from the mainland to Hawaii, a doctor who has quite a large hospital, and studied with me over there. And his reception of the statement that disease has no law, shocked him because he specializes in tuberculosis, and he knows all the laws of tuberculosis, and they're pretty rigid ones too, to the medical mind.

And so, we would be much better using less words to those who come to us for help, making fewer statements, and certainly less absolute ones. And rather, giving them the assurance of our cooperation in the realization of freedom and of harmony. Put their mind at rest, and then let the spirit take over, rather than occupy them with a lot of mental statements which they might believe are going to heal them, and which we know right to begin with isn't. So, you say; "I have a cold", and I say; "Oh no, it isn't real." And now, we've got a battle. You say; "I have a cold," and I say; "Oh no." I drop it. "Let me be with you." And then there's a let down, and you feel that; "Oh, isn't that fine. They are going to be with me." In what way are they going to "be with me"? Well, if they know a least bit about the spiritual truth, they know that it means you're going to be with them in the realization of the true nature of being and the true nature of God. That you are standing by with them, with no fear for the outcome. How could you fear the outcome, having the realization of God? I suppose Jesus saw that, when his usual comment was; "Do you believe that I can do this?" The moment you can say; "Yes, I believe," there's a let down of fear. There's a feeling of confidence in someone, really someone's

understanding. And so too, it is a good thing to give the assurance of your help, of the continuity of your help, of your willingness to help, and of your confidence in what you know. Impart that confidence, impart that assurance that you do know, and that your confidence in what you know, and then you have done all that is necessary. Are you implying that it works even with students well along the way? I get to a place once in a while where I reach out and ask for help. But, the Heavens, I don't want anyone that I ask for help to come back at me with any metaphysical statement. I probably know them too, but they aren't doing me any good. So I am sure that if you were to ask for help, that no one could make a metaphysical statement that you don't know.

Now, there is an exception to that. Sometimes, a truth reveals itself instantly when you're asked for help. And if your patient or student has some understanding, you might pass that on to them as an unfoldment that has come to you. That's quite a different thing than just making up a statement in your head, or picking one out that you can remember and throwing it at them. That comes back to last night again. There isn't anything in your mind that's going to help anyone. But, if some impartation comes to you from the Spirit, then you can give it.

I have told this experience that happened to me in New York, where I was practicing here many many years ago, and I was practicing in Boston but coming down to New York for weekends to take care of the work here. And, this particular day, I had appointments every twenty minutes on the pad. And, at four o'clock in the afternoon I had a headache that made me think I was in a boiler factory, or that I had a boiler factory in me. And I had an appointment with this practitioner for dinner, and I called him at his office, and I said; "I will never make that appointment, unless you can give me some help. My head is pounding at me, and I have lots more appointments ahead." And he said; "Alright." I hung up the receiver. And that fast, there wasn't a sign or trace of the headache. It was like the lifting of a shade, and there was a... It was a beautiful experience. So I met him for dinner, and I said; "Look, that was so wonderful and so sudden, I'm sure something must have revealed itself to you. What is it? What was behind that headache?" "Well," he says, "you know, I really can't tell you." I said; "What do you mean, you can't tell me?" "Well, it's really deep, and I don't think you'd be ready for it." And; "Oh, well that's good comedy, but now what is it? What - what are you afraid of?" And; "I just don't think I ought to tell." "Well alright then, let's call the dinner off." "No, if you feel that way about it, I'll tell you. I'll tell you exactly what came to me when you asked for help. I thought to myself, what does he think I can do about a headache?" Ah see, there was about as complete non-resistance, there was as complete a statement that; "I can, my own self, do nothing". There was as complete an absence of "I" as you can possibly get, because it wasn't thought up. It was spontaneous. You see?

Now, you may not believe it that very serious diseases, so called, can be healed in the self same way, if we can attain that same state of consciousness, or if we are living in that same state of consciousness. This man that I'm talking about was the same one who had had the automobile accident from doing protection work. So, he well knew that there wasn't anything he could do, or anything that anyone needed protecting from. Now — and, incidentally his favorite way of healing was, in his office, when he had

patience, he had a bronze elephant on his desk, and he would listen and listen and listen to these people tell their troubles, and he would say; "Is it true of that bronze elephant? I can't see how it could be true of your body, your body hasn't any more intelligence than this." Of course, that statement won't heal anybody; but that state of consciousness, that the body isn't self-acting, that the body can not contract a disease, the body, in and of itself, is dead. The body responds to our state of consciousness. And that's all there is to it. You can trace that any way you want from the toes to the top of the head. You'll find you have no sensation in the body unless you yourself are responding. You yourself must be feeling. Your body can't feel. You feel and that interprets itself, that represents itself in the body, and we've illustrated that over and over again. Touch a person's hand and it's meaningless. Touch the right person's hand, and it's dynamite. And that's all there is to it.

Now, it isn't the hands touching that has anything to do with it. One kiss is just a kiss and another one is more dynamite. The body has nothing to do with that. The body has nothing to do with that whatsoever. That is our state of consciousness that is reflected in bodily reactions. And sooner or later, you'll realize that that's true about health. That our conditions of health or ill health on the human plane are only reactions to the state of thought. That does not take us back to the mental science of mental thought for physical disease. It takes us back to whether or not we are in a material state of consciousness or spiritual state of consciousness.

As long as we're in the material state of consciousness, which is a belief in the power of effect, than the body is subject to any form of discord. The moment we make the transition into the spiritual consciousness, in which we realize that all cause is an activity of consciousness, then the body becomes free of most of its sensations. You see, Paul had that idea in his; "If you sew to the flesh, you reap corruption. If you sew to the spirit, you reap life everlasting." That's exactly the difference between material consciousness and spiritual consciousness.

To reap to the flesh, means to believe in substance, law, power, and reality, in effect. But to sew to the spirit means to place all life, all substance, all cause, all continuity, all law and being, in the Spirit. Then, that which appears as effect, is but the effect of the Spirit. And so, to say that sensation is an activity of consciousness, would be to withdraw every erroneous sensation from the body. To say that activity, movement, action, is an activity of consciousness, would be to prevent the muscles from becoming paralyzed. And saying muscles, in and of themselves, can be paralyzed; how, if the activity of muscles is in consciousness? And so it would be, with all the organs and the functions of the body. If you sew to the flesh, if you believe that heart, liver, lungs, can move or not move in and of themselves, and that they are an issue of life, then of course you are in the material sense of existence and you can only reap corruption, sin, disease, and death. If, however, you have made the transition to the realization that consciousness is the law of being and the law of body, then you are sewing to the spirit, and you will reap spiritual harmony.

Then, when the call comes for help, there is no use of answering with a lot of arguments and metaphysical statements, because right up here is the realization all the time; "Who convinceth me of sin? All perfection is in consciousness, not in effect. All supply is in consciousness, not in dollar bills, or oranges, or crops." And you live, and move, and have your being, in that consciousness. Then, when you're called upon for help, you don't have to go through a teaching process. The teaching process is different. In teaching, you have to use every single word of truth, statement of truth, thought of truth, you know, in order to offset that material sense of existence, and gradually wear down and break down that material sense of existence until it has disappeared and the spiritual transition has been made. At some point of our existence, reading or teaching, moves us from sewing to the flesh, to sewing to the spirit. There comes an actual minute of transition, which you would call realization. You would say; "Oh I knew that, but now I know. Oh, before I knew it, now I have the awareness. Oh, that's different now. See, before that, nine years maybe, I knew that. But now all of a sudden, I don't know it.

Now I know its soul. Now I have that inner awareness, that inner conviction." Now that; when that takes place in a treatment, that's the moment of healing. Any time a practitioner, regardless of how little their understanding might be, would come to a moment of realization on any point, a healing would take place. Any meta-physician that would sit down and think truth, read truth, ponder truth, on any problem, until a moment of realization came, that particular problem would be met.

Now, if that happened often enough in their experience, they would have a moment of transition when the whole of the material scene would be wiped out, and they would have the realization of God. The moment they have the realization of God, then there would be no more need for these realization with every call for help. Just as my friend was able to say; "What does he think I can do about that?" Because he was living up there in that state of consciousness when he knew that nothing could be done about nothing. Had he not been in that state of consciousness, he would have closed his eyes and given a treatment. And it might have lasted one minute, and it might have lasted twenty minutes. But he would have ultimately come to a point of realization and the healing would have taken place. But because he was in that state of consciousness, the healing took place instantly.

Now, the more you study, the more you ponder, the more you read, and the more you practice, the more you meditate, the closer you come to that point of transition where you live in that consciousness. I have told this before. There was a practitioner in Los Angeles who was probably, in point of busy-ness, and number of patients, the busiest practitioner in Los Angeles. And a practitioner from Boston was visiting Los Angeles, and had heard about this man, and had an appointment to have luncheon with him, went up to his office, at twelve o'clock, and had found the office filled. And at one o'clock, people had been going and coming, and the office was still filled, and inside he could hear the practitioner on the phone, two phones going constantly, from one to the other; "I'll be with you. I'll help you. Alright, I'll take care of you." And finally, it got to be one o'clock, and nothing was happening. Finally, this practitioner came out and said; "I'm sorry, I won't be able to have lunch with you today, you see these people are

waiting. And calls are coming.” Yes, he saw that, and he left. But he called me on the phone; “Joel, something’s very wrong here. Can you have lunch with me?” “Yes.” So we went and had lunch. And he told me this story. And, of course, this man was a man with whom I shared an office in Los Angeles, so I knew the whole story. He said; “You know, there must be something wrong with that practice, because he didn’t give one of those people a treatment. And even the people who came in, and had appointments with him, he didn’t give them a treatment. They just came in, they didn’t get a chance to talk, they had to sit while he was on the telephone. Then they got tired, they went out. Something’s very wrong.” I said; “No no, nothing’s wrong. You just don’t understand. This man has a different kind of practice. He doesn’t have any sick people in his practice.” “Oh, well that makes it different.” Well you see, this man had attained that. He had had an instantaneous healing of tuberculosis, and the very last stages of tuberculosis too. And when he was very antagonistic to both God and Christian Science. But the thing that brought the healing, was that he read the first chapter of Science and Health, the chapter on prayer,. And while he couldn’t make head or tails of it, something intrigued him to such an extent that he read the chapter five times in one night. And out of it he caught two things; God is, and error isn’t. And so, he based his whole practice on that. And when patients came to him, he would say; “Now, tell you what you do. You take your Bible, and rub every bit of print off it mentally, just wipe it all out. You have nothing but blank pages. And on every page, you mentally print; “God is.”” And, he says; “That’s all the Bible is trying to tell you, that God is. There is a God. “

Now, you take Science and Health, and wipe off every bit of print, you don’t need any of it. Just print on each page; “There is no error”. Because that’s all Mrs. Eddy was trying to tell you.” You have that. That was his secret. That was his conviction. That was his sewing to the Spirit. He knew the spiritual nature of being, just through that. And he never got further than that. Never did he use the other writings. Never did he concern himself with them He read them, yes. He got to know them. But throughout his practice, that was his inner conviction. God is, and so this other can’t be.

Of course, you see, once that comes as conviction, once that comes as inner awareness, that’s all that is necessary. Now, you would be surprised that there is very little in the way of truth that anyone need to know in order to do healing work. It is just the point of conviction that comes and sometimes it can be on any one point of spiritual truth. It could be in the nature of the realization of the Allness of God. Or it could be of the illusory nature of what appears as error. Or it could be the both of those put together. But there are other points, and one alone is enough to do phenomenal healing work. Just that idea for instance that disease has no law. A real conviction of that, an inner awareness that; “Well, how could a disease have a law, since anything that’s law must be universally so? It must be everywhere equally present. And if it’s law, there’s no powers breaking it.” And then you go through, and think of those things that you know to be law, like the law of like begetting like, or the law of two times two is four, or the law of H<sub>2</sub>O. Whatever is law, you’ll find there is no way of violating. Of course, if there were a law of disease, there’s no way of violating that. You would have disease forever and forever and forever.

Now, just to catch that one point, could really make a phenomenal healer of anyone. And so it isn't the acquiring of a lot of knowledge. We're not reading all these books because it is necessary to know all these things. We are reading all these books so that they wear down our material sense of consciousness, our material consciousness, and enable our faith and foundation in the Spirit to become paramount. That is why we read. It is, the Orientals say; "You take off this material consciousness like you peel an onion, one skin at a time." Hardly noticeable at the time, until all of a sudden you find yourself down to nothingness. And so it is with this; every day's reading, every day's healing, every day's meditating, every day's practicing, is not giving us greater knowledge. Because, all the knowledge we can have about truth won't be truth in the last analysis.

Truth is our inner awareness. Truth is the consciousness. Truth is the reality. That isn't knowledge, that is an awareness. And it comes, bit by bit, through the knowledge that we imbibe. Finally something or other happens, and a statement clicks or registers with us. Another day, another one clicks or registers with us. And so on, until the first thing you know, that final transition is made, and we are no longer sewing to the flesh. We're no longer believing that the body has power over life, or dollars have power over supply, or wars have power over immortality.

After that, raise a question. The question is; "If a person has no metaphysical background, which of the infinite way writings would you recommend to them?" This depends entirely on the circumstances, on what the problem is that's brought, and what inner leading you have. Always remember this; no matter how difficult it may seem, The Infinite Way is the text book. The Infinite Way contains, sometimes in one sentence or two, the essence of all that appears later in a whole book. And, even as startling as this week may seem to some of us, from the standpoint of "IS", you'll find it in The Infinite Way, and you'll find it in Spiritual Interpretation of Scripture. In fact, I think in the introduction, or note, in Spiritual Interpretation, you'll find that it ends up by saying, that the purpose of this book is to show that God IS. All the way through the writings, you'll find the "IS".

Only now, we have had it in a more concentrated form, and in a specific form or practice. But the principal of "IS" appears all through the writings. So that the book, The infinite Way, itself is the textbook. And, even though beginners may find it difficult, sooner or later that is where they will have to go, if not for the knowledge, for the spirit, for the consciousness of the word. However, there are the other writings that serve specific purposes. For instance, to many coming out of orthodoxy, the 23rd Psalm, the secret of the 23rd Psalm, is a powerful book. On the other hand, the secret of the 23rd Psalm is the most deeply metaphysical and spiritual of all. Because, in it you have the full and complete message that the Lord is my shepherd. It IS. Now, what are you going to do about that? There is nothing further to be done after that acknowledgement. Yet, the beginner finds just an assurance of a God. So, to the beginner, the secret of the 23rd Psalm is a very helpful thing. But, if you have a very advanced student, the secret of the 23rd Psalm comes in again.

Now, there are specific problems, such as human relationship, where we have placed reliance on people, circumstances, so forth. And love and gratitude lifts us way above that. So, wherever there is a need to realize that the full faith, or dependence, or reliance, must be on God, there is the book that will lift one into that thing. Now, many people have trouble with meditation. And The First San Francisco Lecture Series is the text book on meditation.

As a matter of fact, a New York publisher would like to publish that as a text book on meditation, because he has been told by students of orthodox religions that there is nothing better than that book, First San Francisco Lectures, on the subject of meditation. And, of course, it is carried through in some degree in Second and Third Lectures. But First San Francisco Lectures is really a textbook on meditation. Well, other students have some religious background that includes a Bible background. And what could be clearer than Spiritual Interpretations, from our standpoint? Do you see what I mean? And so, we are led. Now, the class books, Metaphysical Notes, Consciousness Unfolding, God the Substance of All Form, and The Master Speaks; I would certainly not recommend to anyone until they had read Infinite Way, Spiritual Interpretation of Scripture and the First San Francisco Lectures.

Now then, a strange thing happens. All Christian Scientists can accept and agree on The Letters as a foundational book. But, one of the strangest things that has happened, is that students who have never studied Christian Science, find The Letters to be the easiest book for them to grasp. A very very strange thing. But especially, I have noticed up in Vancouver, all of the students there, almost none of whom were Christian Scientists, use more of The Letters than any other book. But actually, where Christian Scientists are concerned, The Letters is a wonderful introductory book, followed by The Infinite Way. And of course, in every way the same thing; you are led, as a rule. But that is the way the books shape up.