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## A MESSAGE FOR THE AGES

Chapter: Guidelines for Spiritual Unfoldment through The Infinite Way  
Topic: *Conducting A Tape Group Activity*

1964 Instructions, Tape Group Leaders, 1963 Teaching  
557, 509, 511

In meditation a student should have one single point to dwell upon until it fades out and he becomes still and is listening. Such a quotation is helpful in centering attention on some specific principle. For example, if a student meditated properly on "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," it should bring the student to the place where he realizes that he does not have to worry about money, a position, or anything else in the outer world. What he has to have is a word from God. That breaks the attachment to the outer scene—the fear of it or even the reliance on it—because eventually everyone has to see that he does not live by money or by employment, but by the word of God. . . If it takes thirty years, he might as well dedicate himself to that because only through receiving that Word can these other things be added unto him.

Chapter: Infinite Way Pearls

1963 Instructions For Teaching The Infinite Way 1:2, 3:1

Topic: *God Realized As Individual Consciousness Universally*

509, 511

When a person who knows this truth prays, the first word that comes into his mind is omniscience, and with it comes a smile: "What have I to say to the All-knowing? What am I here for? Omniscience is the omnipotence, and this is the All-power, so I am certainly not here to get any power to do anything to some other power. This omnipotence is omnipresence, so I do not have to go anywhere for that." When we have finished with that, prayer becomes a listening attitude and in that altitude of prayer, that which is necessary comes through.

To know the nature of Consciousness as omniscience is a step toward still further illumination. You become a state of complete awareness, a state of listening, and you can rest with nothing to tell God.

Chapter: Now I See

1963 Instructions For Teaching The Infinite Way 4:1

Topic: *Becoming Instruments For The Voice Of God*

509

What must be your attitude of prayer? To hear the voice of God. God is not in the whirlwind: God is in the "still small voice." Do you want God? Then, according to scripture, the only way to get God is to listen until you hear that still small voice. Our attitude must be: "Speak, Lord; for thy servant heareth" not Thy servant has something to tell You or ask You, not that thy servant wants favors, but that Your servant wants to hear Your voice.

Chapter: The need for Religion

1963 Instructions For Teaching The Infinite Way 6:2

Topic: *Prayer As Communion*

550

We commune with God without voicing anything to God, without thinking any thoughts toward God, but instead our communion is more or less a listening attitude, and then gradually a melting into the one Consciousness.

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## A PARENTHESIS IN ETERNITY

Chapter: The Basis of Mysticism

Topic: *Reality And Illusion*

If we could erase from our thought everything that we have heard or read about a person—everything, every opinion that we ourselves have formed—and say, "Father, wipe all this away. I am willing to start all over. Show me this man as he is. . . we would find that by turning within with a listening ear, the truth would be revealed to us. . . The I of him would be born in us immaculately.

The only God that has ever revealed itself is the one that has come through the still small voice which is uttered within me. But there is nothing within me but me; I am the only being that I am, and if I hear a still small voice, it must come from within the depths of my Self.

Wherever there is this recognition of the presence and the spirit of God, the power of God is flowing, maintaining our mental, moral, financial, and physical freedom, and then whenever a need appears, we create what seems like a vacuum within us, a listening attitude, and in that second, the right word comes to us, the word of God which is quick and sharp and powerful, and which does the work of healing, reforming, and sustaining.

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## AWAKENING MYSTICAL CONSCIOUSNESS

Chapter: Our Real Identity 1962

Topic: *Prayer, A State Of Receptivity*

Do not [expect] God to listen to your words or thoughts most of the time.

Chapter: Spiritual Power Unveiled 1962

Topic: *Overcoming The World*

. . . to bring ourselves to a life whereby we can be so still inwardly that when the still small Voice talks to us, it seems as if It were thundering.

Chapter: The Words and Words 1954

Topic: *Listening For The Word*

“Father, I have lifted myself into Your consciousness. Reveal Yourself.”

Perhaps. . . the most important point in all healing practice:. . . put your real faith and confidence in your ability to sit quietly and listen.

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## BEYOND WORDS AND THOUGHTS

Chapter: Beyond the Pairs of Opposites to Being 1963 Kailua Private Class

Topic: *Goodness And Badness, Human Evaluations* 522:2

As you develop this inner capacity to listen, your actions are guided by God.

Chapter: Measuring Spiritual Progress 1963 Kailua Private Class

Topic: *God Is* 518:1 or 517:2

As soon as you realize that all these attempts to influence God are just a waste of time, your thoughts will come to a stop, and your prayer will be a receptivity, a listening, an awaiting God’s grace, a waiting for the still small voice, and then that Spirit of God enters your consciousness, consciously, and you become aware of It.

My understanding has always been completely limited to whatever has come through in any given moment, and whatever I knew yesterday was yesterday’s manna, and it is not doing me any good today. Only that which I know this minute represents my understanding; and it is not even mine, really: it is God’s gift to me. [Communion with God] comes in moments of illumination, but for the greater part of my life I have found that it is as if there is still a Joel and he is pretty empty. . . He has no evil and he has no good: he is living always with those ears open in an expectancy, and then whatever comes through is God’s presence and God’s grace, and the rest, what the world calls a human personality, remains, you might almost say, a nothingness. It really is a nothingness because it has no desire: it does not want to be any place in particular; it does not want to do anything except what it is doing and what is being done through it; it has no hopes, no ambitions, and is not seeking to achieve anything.

Chapter: Rising to Mystical Consciousness in Prayer and Treatment 1963 Kailua Private Class

Topic: *The Demonstration Of The Christ* 519 or 521

The degree of your attainment is dependent on how little you can say to those who come to you, and to what degree you can listen within and let the Voice do the saying—not how much truth you can speak to your friends, students, or patients, but to what degree you can become aware of the Word and let It perform Its work.

Our only activity is receptivity. . . We must open the only thing through and as which God appears: our consciousness. God appears and acts in, and through, and as consciousness. It is as if we were opening our ears to the realization of the truth that God's grace is our sufficiency. In such receptivity, God's grace is pouring through us.

When anyone asks me for help, can you understand that the first thing that takes place in me is that my mind stops functioning, and I stop thinking? I think no thoughts of truth. I listen, and that lets the presence and power of God through to the patient; whereas the moment I try to think a thought, even of truth, then I am trying to make thought a power. . . It is the presence and power of God that does the work. Sometimes I know what it is; sometimes it comes through in a message; but ninety-nine times out of a hundred I never know.

You cannot reach God through the mind. . . You must bring your mind to a place of stillness where the mind is transcended and your Soul-faculty receives the Experience.

You maintain a listening attitude until you feel some measure of release within, sometimes even receive a message, and then your part of the work is done.

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## CONSCIOUSNESS IN TRANSITION

Why, just by opening my ear I have the whole voice of God to listen to! By just opening my consciousness, I have the whole guidance and direction and thought of God. By opening my consciousness, I have all the health and strength and longevity—immortality, eternity, peace, joy, power, dominion. Everything that belongs to God now belongs to me because I have opened my consciousness for its inflow. Our existence must be as a state of receptivity. Our existence must be the continuous opening of consciousness for it to come through. And remember, don't limit it—don't finitize it—don't think it has to come through a perfect person or a certain book or a certain teaching. Keep your consciousness open so that it comes from God. It may appear to you as a person, or as a book—that part is all right.

There must come a time when we say, "I live not by bread alone, but by every word that proceedeth out of the mouth of God." You know, the word is always proceeding out of the mouth of God, but are we listening? Or are we looking in a book and seeing what it says on page 82? Oh, yes, that's what we do over and over again.

So when I say keep this ear open, it isn't that it makes any difference whether you ever hear a voice or not. It is just your human representation of the spiritual idea of receiving, of receptivity. Thus, while pondering, while meditating on this one idea, you also are keeping this ear open—really a sign of receptivity.

Topic:

None of my thinking will add health to you. Again we go back to Jesus, "Who by taking thought can add a cubit to his stature." No amount of knowing the truth is going to help you, no amount of declaring the truth. No amount of any human mental process enters into this presentation. It is purely through the development of your spiritual consciousness. It is through the development of the soul sense. When you are in meditation—giving a treatment as we call it—when you are still, sitting back with that listening ear, this inner thing comes to life and it shows you, inwardly, spiritual perfection. And that, outwardly, becomes interpreted as a healthy or sane or wealthy human being.

So I say this: In all cases of treatment—and certainly I religiously follow this—never do I permit myself to think a thought, even to make a denial or to affirm a truth or to think a thought. I sit down when necessary and take the attitude, "Speak, Father, for thy servant heareth. . . I will listen for thy voice. . . Be still know that I am God. . . Let the imparting voice come in." Take the attitude that this is God's universe and let God do something about it. Let us be a witness to watching God in action, then usually we are led to say the right thing or think the right thing or to do the right thing.

Chapter: Student and teacher

1948

Topic:

You are now developing a state of receptivity to the still small voice. So, as you hold it here gently, "I and the Father are one, I and the Father are one," all the time the ear is listening. A sense of peace is settling down on you. When your release comes, when that sense of peace comes, the problem has been met, either your own or someone else's, or you come right down to the realization. That is when you begin to feel this divine intelligence.

## CONSCIOUSNESS IS WHAT I AM

Chapter: Consciousness

1969 L

Topic: *Spiritual Discernment*

In proportion as you are listening, you are consciously aware of the presence of God, the power, the reality, the joy, the Spirit, the life, and the wisdom of God. In your body and in your mind, you cannot know the things of God. Recognizing yourself as consciousness, however, and adopting the listening ear, the attitude of consciousness, you become the child of God that is joint-heir to all the heavenly riches.

Chapter: Invisible Life Fulfills Itself Tangibly and Visibly

1969 L

Topic: *Going From The Mulish State Of Consciousness To A Reliance On The Invisible*

Stillness and listening are our access to Infinity. Every time we believe that we need something or someone, we should immediately go within and realize, "No, no! I have meat the world knows not of. I have the life more abundant."

Stillness and listening are our access to Infinity.

Chapter: Mind Is a Transparency

1962 London Special Class

Topic: *The Unconditioned Mind Is A Pure Transparency*

496:1

When we are in meditation, we work first with specific statements of truth. These help to settle our mind into a listening attitude, and then follows the listening period when our mind is ready to receive whatever message, impulse, or feeling God has for us.

Every time we remind ourselves that we are not using God to do something to evil but rather that we are recognizing the nothingness of the appearance. . . every time we consciously impersonalize and realize that neither sin, disease, nor false appetite is part of our being but that it is merely a universal belief in two powers. . . every time we meditate, even if it is only a ten-second meditation, just enough time to create a vacuum and to listen, we are developing our consciousness to the fourth degree. An onion skin of mortality is dropping off, and we are that much closer to immortality. . . We become aware that we have a strength, a power, a dominion, and a joyousness that the world knows not of.

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## CONSCIOUSNESS TRANSFORMED

Chapter: divine sonship  
Topic:

3/3/63

You will notice in healing work that regardless of all the truths you may know, you are not going to do any healing work unless you can come to a point where you can stop voicing truth and start to listen for truth. . . Yes, when it comes to the healing work, Joel has to be quiet and let it have its way. Then this Christhood, which is “closer than breathing,” does the same work that the Christ did two thousand years ago.

Chapter: I and My Father are One  
Topic:

1964

Realize: “In this invisible *I* that I am is embodied my life and everything needful that pertains to that life. I do not have to go anywhere for it, because it is already *embodied* in the *I* that I Am.” Review several of the principles that may come to your thought, but the following is the important part: Settle into a listening attitude. . . Let the inner ear be open. Just let that peace be upon you until you feel the period is ended—two minutes, three minutes, five minutes—and then get up and go about your business. . . You have made room for the spirit of God to awaken in your consciousness. Then it will do its work in you and for you and through you and before you. If any human wish or desire enters. . . you have lost the benefit of it because you have separated yourself from the conviction that only God performs in you and through you that which God ordains.

Chapter: Into the Mystical Consciousness  
Topic:

1964

In the mystical life you see men and women but it does not register to you in that way. In other words it makes no impression. One cannot afford to see students or patients as attractive women or beautiful women or plain women. You train yourself so that your attention is always on listening.

Chapter: removing the veil  
Topic:

7/14/1963

You must find a period of the day. . . where you can sit down and quietly and peacefully realize: “The Father within me, the *I* that *I Am*, can teach me, instruct me, guide me, lead me, protect me, speak to me—all through the still small voice.”

Chapter: Silence! Stillness! Quietness!  
Topic:

1964

Take the attitude that you do not know God’s will for you for today; that you are being still and receptive to receive God’s grace so that you will be under the law and wisdom of God throughout the day. Realize of course that by this contact, you have also come into contact with all the spiritual grace necessary to your entire experience.

Chapter: the man who has his being in Christ  
Topic:

1964

When you make the transition to the man who lives by “every word that proceedeth out of the mouth of God,” you are then forming no judgments, but rather you are creating a vacuum within yourself resulting in an attitude of listening so that divine judgment may be rendered.

Be assured it is only through spiritual discernment that you will be able to see that there is no evil in man and no evil on earth, and that there are no destructive powers in heaven or on earth or in hell. . . Practice [this message] until the ability has been fully developed to look out on this world of man, things, and conditions, without that word “I” beginning to form its judgment. Rather, you will say to this personal sense of I, “Be still. . . Be still and know that I am God,” and then listen to the word, to the judgment of God that is uttered within you, and thereby behold this universe as it is, in the image of God.

Chapter: The tree of life  
Topic:

3/17/63

It is the still small voice, or the Word of God, that produces all these nice outer experiences.

Chapter: The Word Becomes Flesh  
Topic:

1963

Then the revelation was given that prayer is not the words we think or voice—not even truths. Prayer is *hearing* God.

As spiritual students, we must never do anything without turning within, and then we must listen. Train the student never to move or do anything without this inner guidance. No matter how good you are in anything, did you first turn within and get inner guidance?

Chapter: the word becomes flesh: spiritual responsibility  
Topic:

1963

I can’t think of being alone for a very long period of time without a period of contemplation. When I contemplate, something is given to me—something to ponder. So it is, the source of my religion is to be found within me, but I must go in to get it. In living this life of the contemplative, you will find that you are living a life attuned to an inner rhythm, an inner grace. The more you listen, the more you contemplate within, the greater protection and guidance you have on the outer plane.

Chapter: three lost secrets  
Topic:

1964

Spiritual teachers know the degree of progress students are making [when]. . . the student speaks less and less and listens more and more in the within.

Chapter: Two covenants  
Topic:

September 1963

Humility is not a feeling or an emotion. Humility is a recognition of the truth that consciousness is the source and the activity of all that is. Therefore, the part that we play in prayer is an attentiveness to consciousness as if listening. This is true humility and this is the true attitude of prayer.

Listening. . . is an acknowledgment that it is not the human sense of I who has power or who can bring health to anyone. But the consciousness which *I* am, expressing itself, reveals itself as harmony in any and every form.

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## CONSCIOUSNESS UNFOLDING

Chapter: Freedom in Christ  
Topic: *Meditation As Consciousness Unfolding*

1949

I was in this work less than two years when I discovered that the only results I had came through meditation. . . becoming receptive, and listening. Then, with a sudden rush, this feeling, this sense of the Presence would come, and the healings would take place. Or it would give me enlightenment.

We see God as the life of the universe. We allow our thought to dwell on this idea of life eternal, life immortal, and we let any thoughts that come to us along this line unfold. When that has gone on for a while, and we finally feel we have come to an end of this contemplation, we just keep the listening ear open until we feel the truth. Then we can say, Thank you, Father, it is done.”

Even if mental argument, affirmation, and denial were necessary to us in the early days of our work, we can now leave such forms alone. . . Sit back and, in silence, create a kind of vacuum for God, for the Christ, to rush in.

When you meditate, take a question and ponder it. As you ponder it, suddenly, you feel yourself in God consciousness. From that moment on, listen. The real meditation is just listening.

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### **GOD FORMED US FOR HIS GLORY**

It is possible to be as friendly with God as we can Be with one another. It is possible to be on speaking terms with God as it is with one another. On the other hand, it is possible to be so silent that not even a word or thought escapes us, and yet be in constant communion with God.

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### **GOD, THE SUBSTANCE OF ALL FORM**

The student drifts off into sleep while he is in meditation only because he does not realize that he should constantly be alert for some inner guidance, alert to hear the voice of God. He should go to his inner Self with attention focused on some specific truth and then wait for God to reveal Himself: “Here I am, Father, alert and awake for Thy guidance.”

Because of the noise of the world, we do not hear the still small voice or receive the benefit of the Presence, and therefore, we must learn to be silent and receptive.

When a need of any name or nature arises. . . immediately turn within to your own consciousness in a state of receptivity with that “listening ear” and let your consciousness unfold, disclose, and reveal whatever is necessary in your experience.

When you turn within to this infinite Consciousness of your being, turn within in the sense of listening, of receptivity, of waiting for It to reveal Itself. . . You do not have to tell It what you need. If you know what you need, It knows it, too.

Without a word, then, without a thought, without giving It the name of the person you wish to benefit or the name of the disease you want to get rid of or the particular knowledge that you are in need of, turn within in a questioning attitude of receptivity, with a listening attitude, and let it unfold and disclose and reveal Itself to you.

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### **LEAVE YOUR NETS**

And so if you are listening for *My* still voice, if you are resting in *My* everlasting arms, if you are relaxing in *Me*, if you are letting every word that proceedeth out of *My* mouth feed you, : maintain and sustain you, you will never die. . . Believe that there is a Presence,'whose only function is to bless you, to be a benediction to you, and to be the instrument of God's grace. Trust It. "Put not your trust in princes" —believe only in God. Do not live by bread any longer, at least not by bread alone, but by every word, every promise of Scripture which must be fulfilled in you: "Whither thou goest, I will go . . . To him that overcometh will I give to eat of the hidden manna." That manna is hidden within you. It is invisible to the world, unknowable to common sense, incomprehensible to human beings. It is hidden from the world. Where is it hidden? In the depths of your own being.

This bringing of statements of truth to conscious remembrance is called contemplative meditation. When you undertake this form of meditation, you may at first be bringing to conscious remembrance every statement of truth you know. It may take you a half hour to complete your part of this contemplative part of the meditation, that is, your voicing of the truth. Then you sit back and listen, and that part of the meditation may be one minute, two, three, or five. As you continue this form of contemplative meditation, however, you will gradually get to the place where your part of it takes only five minutes, and God's part takes a half hour. It just reverses itself. God keeps filling you with His truth; God keeps filling you with the realization of His presence; but you have made way for the Spirit by your preparation through your contemplative meditation. Therefore, do not hesitate to bring to your conscious remembrance every statement of truth you know until you have built your consciousness to where that is no longer necessary.

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## LIVING BETWEEN TWO WORLDS

When you make the transition to the man who lives "by every word that preceedeth out of the the mouth of God," you form no judgments, but rather create a vacuum within yourself, resulting in an attitude of listening so that divine judgment can be rendered.

The ability to move from the world of material sense into the world of spiritual discernment is proportionate to our ability to close our eyes to the appearance and wait for that inner intuition, the voice of God, to reveal to us the truth of what we are beholding.

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## LIVING BY GRACE

When I am giving a class or when I am in meditation or giving a treatment, at first there is a "me" listening for the still, small Voice, a "me" inviting God to speak. Then as I get into that listening attitude, this "me" disappears and there is only the Presence fulfilling Itself. In periods of meditation when you are no longer aware of the "you" of yourself, this will happen to you, especially when the work is for others and for the world. The "you" will disappear, and the Presence is all there will be.



Make any and every sacrifice necessary in order to attain that inner stillness wherein you can hear the still, small Voice. If you must discipline yourself and sit in a corner for an hour at a time until you make this contact, it is worth the effort.

The Voice does not always utter words or sounds. Sometimes we are not even aware of *It* until we see the wonderful effect *It* produces. Sometimes *It* does speak in words; other times *It* just gives us an inner peace that assures us that God is on the field.

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## LIVING BY THE WORD

If we are to have a contact with God and receive the word of God in us, it must be through our consciousness, and for this to happen, there must be built up in us a state of receptivity. We have been so conditioned that we can hear all the external noises; we can hear everything that is taking place outside of us, but we cannot hear that Word that is always imparting Itself within, until we develop an inner sense, a listening or receptive sense, until that still small voice can break through; and then through it, we receive the impartations of God by means of which we are to live.

The Master revealed the deep secret that the kingdom of God is within us, awaiting our acknowledgment, recognition, and invitation, but unless in this moment we acknowledge the truth of his revelation that the spirit of God is within us, how then can we take the next step and say, "Lord, I am listening. Enter."

God does not perform our will. God does not undertake to prosper us in what we wish. God prospers us in that which God gives us to do. This becomes clearer to us if we think of God in terms of infinite spiritual consciousness, our individual consciousness. Then, as we learn to listen to that "still small voice" of our own consciousness, it reveals the divine will for us.

If I and the Father are one, how could you and I have had all the troubles we have known through these many years? The Infinite Way has revealed that the lost message was in the word "conscious" or "conscious awareness." All scripture reveals that it is only in our acceptance of God, our conscious realization of God, our actual experience of God that the presence of God is functioning within us.

To know the will of God and to hear the voice of God means above all things developing the practice of having many periods of solitude every day, going into the inner sanctuary.

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## LIVING NOW

Die the to belief of the human mind by listening to the still small voice.

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## MAN WAS NOT BORN TO CRY

Upon finishing this meditation, I would be still and take the next step, which is, "Speak, Lord; for thy servant heareth." . . . I would keep my inner ear open, as though I really were listening for the voice of God. . . . Within a minute of two, I would receive an inner assurance.

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## OUR SPIRITUAL RESOURCES

Chapter: Dominion over Mind, body, and Purse

1960

Topic: *God, The Only Power*

When you have established within yourself that God is and that there is no other power, you have given your treatment. Now you are ready again for that period of listening in which the seal is placed on that particular treatment.

Chapter: Individual Discovery of Truth

1960

Topic: *God Speaks The Word*

After many, many years, I have learned how to become still and how to be receptive—how to sit patiently, ever so patiently, until the Word is spoken.

As you voice the word “I” inwardly, secretly and silently open your consciousness in the attitude of “Speak, Lord; for thy servant heareth,” and the Voice you will hear will melt the earth.

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## SEEK YE FIRST

Chapter: The Inner Kingdom

1962 Los Angeles Center Open Class

Topic: *God Prays In Us*

458 1:2

Now we will come to the higher unfoldment of the Infinite Way, to a place where we no longer pray, where our prayers do not take on any measure of thinking or speaking: it is God that does the praying in us and through us, and we merely become aware of the activity of God that is taking place within. We are then always on the hearing end; we are always on the receptive end, the receiving end. God is praying in us and through us. This is the meaning of "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The essence of the spiritual life lies in the hearing of the still small voice: the ability to receive impartations from God, to be small voice: the ability to receive impartations from God, to be taught of God, to receive God's grace. Most of us have done the reverse of that by speaking to God, telling God, trying to influence God, whereas there is no God listening.

Chapter: The practicality of Illumination

1964 Honolulu Infinite Way Study Center

Topic: *All Is Well Only When We Are Attuned To The Divine Government*

538 2:2

Very often, when we are asleep and the human will is not active, when human desire and hope are in abeyance, the grace of God has a greater opportunity to enter our consciousness and perform Its work. This is why the last few moments before sleep are so important in opening consciousness to the receptivity of God. Since God governs the day, God also governs the night, but for some it may seem more natural to think that because we are awake during the day, we are more receptive to God's government. That should not be so. There should not be a split second of our experience in which we are not receptive and alert to the Spirit. The moments of greatest temptation are the moments when we may be led to take God's presence for granted, instead of continuing to be attuned for assurance and reassurance.

Chapter: The Spiritual Goal

1962 London Closed Class

Topic: *Pondering Truth, And Then Listening*

488 2:2

For young students it is not possible to hold a silent meditation beyond a minute or two. The mind begins to wander, and then it is no longer meditation. It is only meditation in those brief seconds when we are still and listening. The minute thoughts begin to percolate, the meditation is over. Only one second of complete silence would be enough. That lets the Spirit in and lets It function!

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## SHOWING FORTH THE PRESENCE OF GOD

You are the instrument but only by listening and listening. Then divine grace takes over, and that grace does not fight evil, sin, or disease. It just lives Its own life and never finds opposition, just as God finds no opposition. There is no opposite to the Infinite. There is no opposition to Infinity. There is nothing existing outside of Infinity if Infinity is infinite. Within that Infinity, all is of the nature of the Divine.

You do not pray: you become aware of God praying in you; you become aware of the word of God. The word of God does not come from you: the word of God comes from God *to* you. Therefore, the purpose of your prayer is to develop a state of receptivity in which you can become aware of, hear, if necessary, the "still small voice" within your own being, letting it impart itself to you. It is not what you say to God that is of any importance. There is no God interested in what you say. What is important is what you hear from God. What impartation do you receive from the father within? . . . God is the infinite all-knowing intelligence, and It does not need conversation. It does not need any help from you or any guidance in telling you what you want or what you think you need, That is disrespect to the all-knowing Wisdom. That is a lack of understanding of the nature of the All-knowing, The Master said, "Your Father knoweth that ye have need of these things. . . . for it is the Father's good pleasure to give you the kingdom"

Every activity of our existence can be carried out under divine guidance. While we will all probably make mistakes from time to time, we can reduce the amount and seriousness of our mistakes more than ninety per cent by developing the habit of not doing anything until we have turned within for guidance or for the reassurance of the presence. We may not receive instruction as to how to do, what to do, or when to do it, but that is not necessary as long as we have the assurance, "I am with you."

"Except the lord build the house, they labor in vain that build it," except the consciousness of truth becomes the substance of our demonstration, we shall labor in vain. As we realize this truth, we then become quiet, with ears open and alert in a state of receptivity as if we were actually listening for the voice of God, we let ourselves be still and then comes that inner awareness, that sense of release, "It is so, Thank You, Father; it is done."

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## SPIRITUAL DISCERNMENT

The periods of quiet and the periods of meditation can be short but they must be frequent because in these meditations a vacuum must take place, an expectancy for something that we know not—not something we know but something we know not—something beyond our ability to know, so that when it comes, it can come with a message that would startle the world but for which we have prepared ourselves by the very act of meditation.

Now here where you are, God is. The kingdom of God is within you. The Father has promised that all that He has is yours. Then what is wrong if you are not experiencing it? You have not been still enough to accept it. So you learn to have one or a dozen periods a day of stillness in which you recognize that since God is already the all-knowing, you are not going to try to tell God anything, and since God is omnipotent, you are not going to try to influence God. Since God is love, you are going to be still and know that *I* in the midst of you is God and that *I* will never leave you, *I* will go before you to make all things right. Then be still. Be still, if it is only for thirty seconds.

Once the spirit of God has set you on a spiritual path, It will not let you turn back, even though there are rare exceptions such as Lot's wife. She left the old city, the old state of consciousness, and then probably heard some bee-bop music and looked back to listen to it. That was her finish.

In metaphysics, as usually taught, treatment is denial. In the Infinite Way meditation is the realization of *is*. Now you are right in the midst of your treatment or meditation which is a state of receptivity, a listening for that inner unfoldment, not for the treatment which *you* are going to give, but for the treatment which God is going to give. The treatment is given within you. God does the praying.

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I do something about everything and about everybody brought to my consciousness, but not always the same thing. Sometimes it is necessary that I sit for a long time before what I have to do is accomplished. But at other times it may come instantaneously. Once I have realized the consciousness of the Absolute, then the healing takes place, but first I have to come to the point of realization. That can be called treatment, even if no human thought is involved. It is just a waiting until that beautiful sense of release and of peace comes. That is the attainment of the absolute, and it is in that attainment that the miracle takes place. You may ask if I gave a treatment or had a healing meditation. Sitting and waiting for the attainment of that Absolute even if I do not have a conscious thought is a treatment. I did something about it. I sat in expectancy, listened for the still, small voice, and waited for a realization of the presence of God.

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## SPIRITUAL INTERPRETATION OF SCRIPTURE

Learn to keep the right ear half cocked all the time.

. . . as if just outside our ear is an infinite reservoir of spiritual good.

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## SPIRITUAL POWER OF TRUTH

Nobody of his own accord seeks God. You can put that down as a rule with no exception. No human being has of himself ever sought God—never in the history of the world! God has to seek you before you can turn and believe that you are seeking God. All the time that you are believing that you are seeking God, do not fool yourself; you are not! It is God in you that is trying to push through and reveal Himself to you. When you know this, you can stop your search for God and sit down and listen more, and then God will break through.

Relax and let this *I* function. You do not function It, you do not direct It, you do not wield It as a power. You relax and God functions, the *I* functions, as your meat, bread, wine, and water. The *I* functions that you might have life and have it abundantly. By this time you have become a listening ear. Your whole life is now lived as if all you were was a listening ear—because in that attitude and altitude of consciousness, this *I* lives in you, through you, as you. Or as Paul said, "*I* live, yet not I. Christ liveth my life." Or as Jesus said, "*Not I, the Father within.*"

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## THE 1954 INFINITE WAY LETTERS

In the human world everyone is chasing supply, and in the spiritual world supply is chasing us, but we never give it a chance to catch up with us. Supply is omnipresent. Supply is active in our consciousness, but as long as we ignore that fact we will be seeking and searching where it does not exist. . . It is only as we take the attitude of stillness, of listening, of awareness, that supply begins to pour out from within.

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## THE ART OF MEDITATION

The government is on His shoulder. As we listen to that *I* that is deep within our own being, we are led of the Spirit. We behold the hand of God reaching right up through us, in us, coming out into manifestation and placing Its glory in our experience as our activity. We witness the hand of God within us as it offers up its good; our good coming to us from within us, not from without, but from the kingdom of God which is within us; not from man whose breath is in his nostrils, not from man who would give or withhold or who could give or withhold.

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## THE ART OF SPIRITUAL HEALING

. . . the attitude of listening as if you really expected to hear a voice.

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## THE CONTEMPLATIVE LIFE

You can be Omniscience only when you are completely absent from the personal sense of self, when you are absent from any knowledge, when you have attained that place of unknowing in which you definitely know that you do not know, and do not even want to know, but are willing and open to receive spiritual wisdom, spiritual guidance, spiritual strength.

Those who have difficulty with meditation should give more time to the contemplative form of meditation and practice these three basic principles until they actually experience a release, and then they can settle down into an inner listening attitude and receive God's grace.

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## THE EARLY YEARS (32-46)

In proportion as you live in the calm assurance of God as the only presence and power can you release yourself from mental argument. As conviction comes to you of man's relationship to God as God manifested, as life expressed, can you realize the harmony of being which knows no fear of sin or disease. Uppermost in thought must be the understanding that even that which appears to ignorant, illusive sense as error, is suggestion; that which is called accident, under action or overaction, is mirage or nothingness. Then, we do not attempt to heal, correct, improve, but we rest—yes, we rest in the certainty that "as in heaven, so on earth, God is omnipotent, supreme." Silence human thinking by learning to listen; by stilling the material senses with, "peace, be still."

The whole aim of our work is the realization of the presence and power of God. "I can of mine own self do nothing" is literally true, but the fact remains that "the Father within, He doeth the works," rather it is the consciousness of the presence of the "Father within" that does the work. How may we become conscious of the presence of the "Father within"? By stilling the human senses and listening for the "still, small voice." I will listen for "thy voice," for the impartation must always be from mind.

Communion with God is in reality listening for the "still, small voice." In this communion, or prayer, no words pass from man to God, but the consciousness of the presence of God is realized as the impartation of truth and love comes from God (within) to man. It is a holy state of being, and never leaves man where it finds him.

It is impossible for the human mind to conceive all the good there is for us, or even how to make it visible and tangible. It is only when we cease our human thinking, planning, outlining, affirming, and denying, and learn to *rest*; to "feel" God, to listen, that we are able to live by grace. Then our eyes being open, we are able to see the entire spiritual scene available here and now.

We are so eager for "results," so anxious to bring about healing, that we do not "wait on God." That is, we do not wait for mind to reveal the answer or perfection of being within us. We rush into "statements" and "truths" through the intellect; we affirm, deny and quote—all statements of *truth*, of course, but still not truth declaring itself; still not *mind affirming its own state of harmonious being*.

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## THE FOUNDATION OF MYSTICISM

We don't create anyone's health with our mind, but we can sit down in a listening attitude and become aware of the health that is omnipresent. If we sit down in a listening attitude, peacefully quiet and receptive in the realization of God as the only power, we'll only be still a very short while until we receive an assurance through the mind that all is well—"This is my beloved child in whom I am well pleased."

You may have to listen to these tapes many, many times before; you begin to get the meaning that I put into them. That meaning is the direct result of thirty years of this work.

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## THE INFINITE WAY LETTERS 1955

Elijah revealed the nature of the Christ as a still, small Voice.

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## THE INFINITE WAY LETTERS 1956

Chapter: God is The Soul of Man  
Topic: *Part Two*

1956

Never doubt that the Voice will speak when you are listening.

No more must you hear the doubts and fears of the world, but listen for the still, small Voice.

Chapter: In God's Presence Is Fullness of Life  
Topic: *Part One*

1953 First Portland Class  
37:2

In The Infinite Way, meditation, communion, and prayer can rightly be defined as “waiting upon the Lord.”

Chapter: Spiritual Illumination - The Way of Harmony  
Topic: *Enlightened Prayer*

1956

If you should awaken in the night, be very still and again wait in this receptive and listening attitude.

Chapter: The Christ  
Topic: *The Christ*

1956

God has no object except to reveal Himself to you, so . . . be still, that the Word may reveal Itself within you—  
*in full confidence that It will reveal Itself.*

Chapter: The Part We Play  
Topic: *(the Part We Play)*

1956

Isaiah: Incline your ear, and come unto me: hear, and your soul shall live.

Chapter: Transition from Law to Grace  
Topic: *Receptivity*

1956

We have not trained ourselves to listen and to hear the Voice that is always whispering and uttering Itself within us.

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## THE INFINITE WAY LETTERS 1957

Chapter: December: Tithing with Melchisedec  
Topic: *Christ Healing*

1955 Kailua Study Group  
122:2

To begin a healing meditation, we become a state of receptivity, listening for what may be revealed from within.

Chapter: February: Major Principles of The Infinite Way  
Topic: *Cast Your Bread*

The still small voice. . . is *always* ready to declare itself to you in proportion as you learn to be still and hear the voice within.

Chapter: November: Gratitude  
Topic: *Gratitude For Spiritual Teaching*

The language of the Spirit is silence.

Chapter: October: Bear Witness  
Topic: *Bear Witness*

1955 Kailua Study Group  
128:1&2

God cannot appear on earth except as consciousness, not as the human, thinking, reasoning consciousness, but as the consciousness which is still.

Sit in the silence, and behold the presence and power of God as It operates in human affairs.

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## THE INFINITE WAY LETTERS 1958

Chapter: January: Spiritual Unfoldment through the Study of The Infinite Way  
Topic: *Spiritual Unfoldment Through The Study Of The Infinite Way*

1958

One day there comes a transitional experience. The mind is no longer repeating words, but words are coming to our awareness from within.

Acknowledge that the mind which was in Christ Jesus is your mind and then, instead of doing your own thinking and planning, let the divine Wisdom become your mind, doing it for you, uttering Itself to you, expressing Itself within you.

True prayer is not talking *to* God, but *listening* to God, *hearing* God.

The improvement [from “listening”] may not be immediately noticeable, but as we look back a year or two later, we are struck by the changes, sometimes of a drastic nature, which have taken place in our experience.

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## THE INFINITE WAY LETTERS 1959

God is always talking to you; God is always revealing the answer to every problem. . . but you cannot receive God’s guidance, direction, protection, or support unless you are tuned in to accept it.

Close your eyes; put your feet on the floor; listen way down inside of yourself; and then remember that this day which lies ahead of you is now God-governed, God-protected, God-maintained, and God-sustained because you have consciously opened your consciousness to the presence and the government of God.

God is available the very minute that I stop talking and stop thinking and turn within in humility, acknowledging God’s grace, God’s power, God’s Spirit within me, and then relax for just a minute or two and let that Spirit take over. That really is all there is to the whole Infinite Way.

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## THE JOURNEY BACK TO THE FATHER’S HOUSE

By your listening ear, develop a pathway from your ear deep inside your consciousness, always listening, always expectant. Even when you are about your day's work, there is no reason you cannot keep a line open down into your consciousness and remind yourself, "Speak, Lord; for thy servant heareth." Then one day It will speak, and you will hear It say, "Be still, and know that I am God."

If we can wait only twenty seconds in complete stillness, that is enough. The fact that we do not get a response means nothing. We do not need a response. We are not trying to satisfy the intellect: we are trying, through the unconditioned mind, to be a state of receptivity to the truth that is within us. If we practice doing this three, four, five, six, or ten times a day, even if for only twenty seconds, eventually we begin to increase in depth of listening, in depth of silence, and in depth of unconditioning, and we surprise ourselves by discovering after a while that we have been a whole minute, even two or three minutes in a meditation without having to have a mental exercise going on.

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## THE MYSTICAL I

God is individual consciousness. That is why we sit in silence with a listening ear, without words and without thoughts, in the presence of the *I* that I am. Out of that still consciousness comes the Word that is power. . . Learn to sit in an attitude of respect, love, and gratitude before the door of your own consciousness. . . Do you not see that *I* can enter only as you settle into this peaceful, quiet listening before the door of your own consciousness?



For a while it may be necessary to open your ears the very last thing at night and say, "Speak, Lord: for thy servant heareth," and then sleep. When you fall asleep this way, your body and mind are at rest, but you yourself are awake. You will then be receiving thoughts throughout the night just as consciously as you do throughout the day.

You might ask yourself every once in a while, "Why was I born? To what purpose have I come to earth?" If you listen, you will hear the Voice say, "*I am come that ye might have life, that this world might have life.*" "Ye" is not just you. "Ye" is all human consciousness. *I am come that human consciousness may be fulfilled with the Spirit of God, filled full of the Spirit of God. I am come that the kingdom of God may come on earth as it is in heaven.*

When your mind is completely in a listening attitude, a vessel emptied of all of its concepts, then what is revealed to you through the still small voice becomes visible to you as the harmony of spiritual living.

*I am invisible; I am omnipresence; I am omnipotence; I am omniscience.* You prove this by not taking thought, by being still, and by letting the Omniscience that *I am* reveal to you whatever wisdom, guidance, or direction is necessary at this moment. You prove this by being still in the listening attitude, letting Omnipotence prove Itself to be the only power. You prove this by taking no thought for your life or anything that concerns you life, and letting Omnipresence prove Omnipresence.

Open your consciousness—"Speak, Lord; for thy servant heareth," Let this be repeated ten, twenty, or thirty times a day, until the Christ has so filled you and so fills every nook and cranny of your consciousness that there is no room even for a remembrance of yesterday.

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## THE ONLY FREEDOM

[After contemplating truth], I may feel that the meditation or treatment is complete, so I sit back in silence with that listening ear, and I remain in that listening attitude until I get a response. It may be a deep breath. It may be what I have called a "click." It may be a passage of scripture. It may be some statement of truth. It may be nothing but a weight falling off my shoulder or a sense of release. It may be that a smile comes to my face, a sigh that all is well. Whatever it is, I know that God is on the field, and the treatment is complete. This may be called a treatment, but we can also call it prayer or knowing the truth.

Our study is primarily to enable us to achieve a state of consciousness in which or through which we can receive that Word. . . This state of consciousness is developed, not minute by minute, not hour by hour, but second by second. Only those who practice to the extent that they would not think of crossing a doorsill—going in or going out—without waiting for that one second, just to prepare thought for the inflow; only those who never eat or drink without that momentary pause for the Word, before even the food is taken in, only those who never undertake even marketing, buying, selling, moving, or traveling without that pause that really refreshes will receive the Word that comes into consciousness and renews. That pause gives a whole fresh inner life, inner vigor, a renewed activity of soul, of mind, and of body. Never undertake anything, not even your day's housework or your day's business without that pause that gives God the opportunity to come into expression.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." . . . There is enough bread, meat, wine, water, life, and resurrection in that one statement to carry anybody into heaven. "Man shall not live by bread alone"—by form, by that which is in expression, by that which is effect, "but by every word that proceedeth out of the mouth of God." . . . He shall not live by anything that exists as effect: man shall live by every word that proceeds out of Consciousness, out of the mouth of God. . . That immediately takes us back to receptivity, to meditation, to listening for the "still small voice," becoming consciously aware of the presence of God.

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## THE THUNDER OF SILENCE

Chapter: From Darkness to Light  
Topic: *Karmic Law*

1956-58

Let us be so silent within ourselves that we can hear the still small Voice.

Chapter: From Law To Grace  
Topic: *The Still Small Voice*

1956-58

There is only one enemy—the universal belief that material and mental force can control this world. The enemies confronting us today are not a threatened epidemic of disease, not a devastating condition of weather or climate, not impending economic disaster, nor destructive war: All these are but part and parcel of the belief in material and mental powers. . . and anything that exists in our mind as an objective thing is not power. Let us never fear an image in our mind whether that image is a person, a disease, even a bomb. That still small Voice in the midst of us is mightier than all of these, and if we can become so silent that that Voice can utter Itself—even if only as a deep breath or sense of peace or warmth—this earth will be filled with the voice of God and the belief in two powers will be silenced.

To bring ourselves as an empty vessel to God. . . is the highest form of prayer.

If we sit in a complete quiet in the thundering Silence, and keep our "mind stayed on Thee," eventually we arrive at a place where thoughts do not come any more and, in a few moments, we begin to feel this inner peace that is known as realization.

Chapter: From the Unreal to the Real  
Topic: *Henceforth Know We No Man After The Flesh*

1956-58

Because so much of humanhood remains in most of us, we still recognize that there is before us the appearance of evil in the form of sin, disease, death, lack, and limitation, and as long as we are faced with such appearances, we cannot be absolute and, ostrich-like, ignore the appearance, repeating over and over again, "Oh, God is all; there is no error." That is useless and foolish. We should not do that; we should let God say it to us; and when we hear the still small Voice or when we feel that stirring within us, we may be assured that whatever appearance of sin, disease, death, lack, or limitation is before us will melt away. But do not think that you humanly can ever be so wise as to bring this about.

I was called to my own father's side when he lay in an oxygen tent and, according to the physicians in attendance, was on his deathbed. I stood there with no words of wisdom that could change this appearance into health; I stood there just as anyone would stand in front of his own father in such a situation—but with this difference: I knew that if God uttered His voice, the earth would melt. Standing there, watching my father breathing through that apparatus, the words came, "Man does not live by bread alone." In less than five minutes, he signaled for the nurse to take the instrument away, and two days later he was out of the hospital.

In the human scene, the mind is creative. It can create good and it can create evil—and does. *In the spiritual scene however, the mind is not a creative faculty, but an avenue of awareness.* . . The whole secret lies in making the transition from a thinking, plotting, planning, scheming, mind to a mind at rest in a state of awareness, through which divine ideas can flow.

Thinking cannot make anything true; but in the inner Silence, which is a listening attitude in which we are taught of God and in which God utters His voice, the earth melts—sin, sickness, and all lack disappear—and God imparts to us that which is. Only in the realm of being are we outside of thoughts where *IS*, is.

We do not have the capacity to think God's thoughts, but when mind, in rising above thought, has been transcended and Silence supersedes thought, God can utter His word through us. When we are able to rise above the realm of thought to that high place where we have no opinion whether anything or anybody is good or evil, but are willing to be a perfect transparency for the instruction of God, then God speaks in our ear and shows us the spiritual reality which exists right where that "man of flesh" who "cannot please God" appears to be; but in that instant when God speaks, the man of flesh is transformed into the Son of God and is immediately returned to the Garden of Eden where he is now the Son of God living under God's government.