HOW TO MANIFEST DESIRES

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How to Manifest Your Desires

Neville Goddard

law of attraction haven

Rare Lectures by Neville Goddard

“If there is something tonight that you really want in this world, then experience in imagination what you would experience in the flesh were you to realize your goal, and then deafen your ears, and blind your eyes to all that denies the reality of your assumption.” – Neville, 1948

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Lesson 1: Consciousness Is the Only Reality

This is going to be a very practical course. Therefore, I hope that everyone in this class has a very clear picture of what he desires, for I am convinced that you can realize your desires by the technique you will receive here this week in these five lessons.

That you may receive the full benefit of these instructions, let me state now that the Bible has no reference at all to any persons who ever existed or to any event that ever occurred upon earth.

The ancient storytellers were not writing history but an allegorical picture lesson of certain basic principles which they clothed in the garb of history, and they adapted

these stories to the limited capacity of a most uncritical and credulous people.

The difference between the form of the Bible and its substance is as great as the difference between a grain of corn and the life germ without that grain. As our assimilative organs discriminate between food that can be built into our system and food that must be discarded, so do our awakened intuitive faculties discover beneath allegory and parable, the psychological life-germ of the Bible; and, feeding on this, we too, cast off the form which conveyed the message.

The argument against the historicity of the Bible is too lengthy; consequently, it is not suitable for inclusion in this practical psychological interpretation of its stories. Therefore, I will waste no time in trying to

convince you that the Bible is not an historical fact.

Tonight, I will take four stories and show you what the ancient storytellers intended that you and I should see in these stories. The ancient teachers attached psychological truths to phallic and solar allegories. They did not know as much of the physical structure of man as do modern scientists, neither did they know as much about the heavens as do our modern astronomers. But the little they did know they used wisely and they built phallic and solar frames to which they tied the great psychological truths that they had discovered.

In the Old Testament you will find much of the Phallic worship. Because it is not helpful, I am not going to emphasize it. I

shall only show you how to interpret it.

Before we come to the first of the psychological dramas that you and I may use in a practical sense, let me state the two outstanding names of the Bible: the one you and I translate as GOD or JEHOVAH, and the one we call his son, which we has as JESUS.

The ancients spelled these names by using little symbols. The ancient tongue, called the Hebraic language, was not a tongue that you exploded with the breath. It was a mystical language never uttered by man. Those who understood it, understood it as mathematicians understand symbols of higher mathematics. It is not something people used to convey thought as I now use the English language.

They said that God's name was spelled, JOD HE VAU HE. I shall take these symbols and in our normal, down to earth language, explain them in this manner.

The first letter, JOD in the name of GOD is a hand or a seed, not just a hand, but the hand of the director. If there is one organ of man that discriminates and sets him apart from the entire world of creation it is his hand. What we call a hand in the anthropoid ape is not a hand. It is used only for the purpose of conveying food to the mouth, or to swing branch to branch. Man's hand fashions, it molds. You cannot really express yourself without the hand. This is the builder's hand, the hand of the director; it directs and molds and builds within your world.

The ancient story-tellers called the first

letter JOD, the hand, or the absolute seed out of which the whole of creation will come.

To the second letter, HE, they gave the symbol of a window. A window is an eye – the window is to the house what the eye is to the body.

The third letter, VAU, they called a nail. A nail is used for the purpose of binding things together. The conjunction “and” in the Hebraic tongue is simply the third letter, or VAU. If I want to say, 'man and woman', I put the VAU in the middle, it binds them together.

The fourth and last letter, HE, is another window or eye.

In this modern, down to earth language of ours, you can forget eyes and windows and

hands and look at it in this manner. You are seated here now. This first letter, JOD, is your I Amness, your awareness. You are aware of being aware – that is the first letter. Out of this awareness all states of awareness come.

The second letter, HE, called an eye, is your imagination, your ability to perceive. You imagine or perceive something which seems to be other than Self. As though you were lost in reverie and contemplated mental states in a detached manner, making the thinker and his thoughts separate entities.

The third letter, VAU, is your ability to feel that you are that which you desire to be. As you feel you are it, you become aware of being it. To walk as though you were what you want to be is to take your desire out of

the imaginary world and put the VAU upon it. You have completed the drama of creation. I am aware of something. Then I become aware of actually being that of which I was aware.

The fourth and last letter in the name of God is another HE, another eye, meaning the visible objective world which constantly bears witness of that which I am conscious of being. You do nothing about the objective world; it always molds itself in harmony with that which you are conscious of being.

You are told this is the name by which all things are made, and without it there is nothing made that is made. The name is simply what you have now as you are seated here. You are conscious of being, aren't you? Certainly, you are. You are also

conscious of something that is other than yourself: the room, the furniture, the people.

You may become selective now. Maybe you do not want to be other than what you are, or to own what you see. But you have the capacity to feel what it would be like were you now other than what you are. As you assume that you are that which you want to be, you have completed the name of God or the JOD HE VAU HE. The final result, the objectification of your assumption, is not your concern. It will come into view automatically as you assume the consciousness of being it.

Now let us turn to the Son's name, for he gives the Son dominion over the world. You are that Son, you are the great Joshua, or Jesus, of the Bible. You know the name

Joshua or Jehoshua we have Anglicized as Jesus.

The Son's name is almost like the Father's name. The first three letters of the Father's name are the first three letters of the Son's name, JOD HE VAU, then you add a SHIN and an AYIN, making the Son's name read, JOD HE VAU SHIN AYIN.

You have heard what the first three are: JOD HE VAU. JOD means that you are aware; He means that you are aware of something; and VAU means that you became aware of being that of which you were aware. You have dominion because you have the ability to conceive and to become that which you conceive. That is the power of creation.

But why is a SHIN put in the name of the

Son? Because of the infinite mercy of our Father. Mind you, the Father and the Son are one. But when the Father becomes conscious of being man he puts within the condition called man that which he did not give unto himself. He puts a SHIN for this purpose; a SHIN is symbolized as a tooth.

A tooth is that which consumes, that which devours. I must have within me the power to consume that which I now dislike. I, in my ignorance, brought to birth certain things I know dislike and would like to leave behind me. Were there not within me the flames that would consume it, I would be condemned forever to live in a world of all my mistakes. But there is a SHIN, or flame, within the name of the Son, which allows that Son to become detached from states HE formerly expressed within the world.

Man is incapable of seeing other than the contents of his own consciousness.

If I now become detached in consciousness from this room by turning my attention away from it, then, I am no longer conscious of it. There is something in me that devours it within me. It can only live within my objective world if I keep it alive within my consciousness.

It is the SHIN, or a tooth, in the Son's name that gives him absolute dominion. Why could it not have been in the Father's name? For this simple reason: nothing can cease to be in the Father. Even the unlovely things cannot cease to be. If I once give it expression, forever and ever it remains locked within the dimensionally greater Self which is the Father. But I would not like to keep alive within my world all of

my mistakes. So I, in my infinite mercy gave to myself, when I became man, the power to become detached from these things that I, in my ignorance, brought to birth in my world.

These are the two names which give you dominion. You have dominion if, as you walk the earth, you know that your consciousness if God, the one and only reality. You become aware of something you would like to express or possess. You have the ability to feel that you are and possess that which but a moment before was imaginary. The final result, the embodying of your assumption, is completely outside of the offices of a three-dimensional mind. It comes to birth in a way that no man knows.

If these two names are clear in your mind's

eye, you will see that they are your eternal names. As you sit here, you are this JOD HE VAU HE, you are the JOD HE VAU SHIN AYIN.

The stories of the Bible concern themselves exclusively with the power of imagination. They are really dramatizations of the technique of prayer, for prayer is the secret of changing the future. The Bible reveals the key by which man enters a dimensionally larger world for the purpose of changing the conditions of the lesser world in which he lives.

A prayer granted implies that something is done in consequence of the prayer, which otherwise would not have been done. Therefore, man is the spring of action, the directing mind, and the one who grants the prayer.

The stories of the Bible contain a powerful challenge to the thinking capacity of man. The underlying truth – that they are psychological dramas and not historical facts – demands reiteration, inasmuch as it is the only justification for the stories. With a little imagination we may easily trace the psychological sense in all the stories of the Bible.

“And God said, let us make man in our image, and after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So, God created man in his own image, in the image of God created he him.” (Gen 1:26, 27).

Here in the first chapter of the Bible the

ancient teachers laid the foundation that God and man are one, and that man has dominion over all the earth. If God and man are one, then God can never be so far off as even to be near, for nearness implies separation.

The question arises: What is God? God is man's consciousness, his awareness, his I Amness. The drama of life is a psychological one in which we bring circumstances to pass by our attitudes rather than by our acts. The cornerstone on which all things are based is man’s concept of himself. He acts as he does, and has the experiences that he does, because of his concept of himself is what it is, and for no other reason. Had he a different concept of himself, he would act differently and have different experiences.

Man, by assuming the feeling of his wish fulfilled, alters his future in harmony with his assumption, for, assumptions though false, if sustained, will harden into fact.

The undisciplined mind finds it difficult to assume a state which is denied by the senses. But the ancient teachers discovered that sleep, or a state akin to sleep, aided man in making his assumption. Therefore, they dramatized the first creative act of man as one in which man was in a profound sleep. This not only sets the pattern for all future creative acts but shows us that man has but one substance that is truly his to use in creating his world and that is himself.

“And the Lord God (man) caused a deep sleep to fall upon Adam and he slept; and he took one of his ribs and closed up the

flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman." (Gen 2:21, 22).

Before God fashions this woman for man he brings unto Adam the beasts of the field, and the fowls of the air and has Adam name them. "Whatsoever Adam called every living creature, that was the name thereof."

if you will take a concordance or a Bible dictionary and look up the word thigh as used in this story you will see that it has nothing to do with the thigh. It is defined as the soft parts that are creative in a man, that hang upon the thigh of a man.

The ancient story-tellers used this phallic frame to reveal a great psychological truth. An angel is a messenger of God. You are

God, as you have just discovered, for your consciousness is God, and you have an idea, a message. You are wrestling with an idea, for you do not know that you are already that which you contemplate, neither do you believe you could become it. You would like to, but you do not believe you could.

Who wrestles with the angel? Jacob. And the word Jacob, by definition, means the supplanter. You would like to transform yourself and become that which reason and your senses deny. As you wrestle with your ideal, trying to feel that you are it, this is what happens. When you actually feel that you are it, something goes out of you. You may use the words, “Who has touched me, for I perceive virtue has gone out of me?”

You become for a moment, after a successful meditation, incapable in the act, as though it were a physical creative act. You are just as impotent after you have prayed successfully as you are after the physical creative act. When satisfaction is yours, you no longer hunger for it. If the hunger persists you did not explode the idea within you, you did not actually succeed in becoming conscious of being that which you wanted to be. There was still that thirst when you came out of the deep.

If I can feel that I am that which but a few seconds ago I knew I was not, but desired to be, then I am no longer hungry to be it. I am no longer thirsty because I feel satisfied in that state. Then something shrinks within me, not physically but in my feeling, in my consciousness, for that is the creativeness

of man. He so shrinks in desire, he loses the desire to continue in this meditation. He does not halt physically, he simply has no desire to continue the meditative act.

“When you pray believe that you have received, and you shall receive.” When the physical creative act is completed, the sinew which is upon the hollow of man's thigh shrinks, and man finds himself impotent or is halted. In like manner when a man prays successfully he believes that he is already that which he desired to be, therefore he cannot continue desiring to be that which he is already conscious of being. At the moment of satisfaction, physical and psychological, something goes out which in time bears witness to man's creative power.

Our next story is in the 38th chapter of the

book of Genesis. Here is a King whose name is Judah, the first three letters of whose name also beings with JOD HE VAU. Tamar is his daughter-in-law.

The word Tamar means a palm tree or the most beautiful, the most comely. She is gracious and beautiful to look on and is called a palm tree. A tall, stately palm tree blossoms even in the desert – wherever it is there is an oasis. When you see the palm tree in the desert, there will be found what you seek most in that parched land. There is nothing more desirable to a man moving across a desert than the sight of a palm tree.

In our case, to be practical, our objective is the palm tree. That is the stately, beautiful one that we seek. Whatever it is that you and I want, what we truly desire, is

personified in the story as Tamar the beautiful.

We are told she dresses herself in the veils of a harlot and sits in the public place. Her father-in-law, King Judah, comes by; and he is so in love with this one who is veiled that he offers her a kid to be intimate with her.

She said, “What will you give me as a pledge that you will give me a kid?”

Looking around he said, “What do you want me to give as a pledge?”

She answered, “Give me your ring, give me your bracelets, and give me your staff.”

Whereupon, he took from his hand the ring, and the bracelet, and gave them to her along with his scepter. And he went in unto her and knew her, and she bore him a son.

That is the story; now for the interpretation. Man has one gift that is truly his to give, and that is himself. He has no other gift, as told you in the very first creative act of Adam begetting the woman out of himself. There was no other substance in the world but himself with which he could fashion the object of his desire. In like manner Judah had but one gift that was truly his to give – himself, as the ring, the bracelets and the staff symbolized, for these were the symbols of his kingship.

Man offers that which is not himself, but life demands that he give the one thing that symbolizes himself. “Give me your ring, give me your bracelet, give me your scepter.” There make the King. When he gives them he gives of himself.

You are the great King Judah. Before you

can know your Tamar and make her bear your likeness in the world, you must go in unto her and give of self. Suppose I want security. I cannot get it by knowing people who have it. I cannot get it by pulling strings. I must become conscious of being secure.

Let us say I want to be healthy. Pills will not do it. Diet or climate will not do it. I must become conscious of being healthy by assuming the feeling of being healthy.

Perhaps I want to be lifted up in this world. Merely looking at kings and presidents and noble people and living in their reflection will not make me dignified. I must become conscious of being noble and dignified and walk as though I were that which I now want to be.

When I walk in that light I give of myself to the image that haunted my mind, and in time she bears me a child; which means I objectify a world in harmony with that which I am conscious of being.

You are King Judah and you are also Tamar. When you become conscious of being that which you want to be you are Tamar. Then you crystallize your desire within the world round about you.

No matter what stories you read in the Bible, no matter how many characters these ancient story-tellers introduced into the drama, there is one thing you and I must always bear in mind – they all take place within the mind of the individual man. All the characters live in the mind of the individual man.

As you read the story, make it fit the pattern of self. Know that your consciousness is the only reality. Then know what you want to be. Then assume the feeling of being that which you want to be, and remain faithful to your assumption, living and acting on your conviction. Always make it fit that pattern.

Our third interpretation is the story of Isaac and his two sons: Esau and Jacob. The picture is drawn of a blind man being deceived by his second son into giving him the blessing which belonged to his first son. The story stressed the point that the deception was accomplished through the sense of touch.

“And Isaac said unto Jacob, come near, I pray thee that I may feel thee, my son, whether thou be my very son Esau or not.

And Jacob went near unto Isaac his father; and he felt him. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting." (Gen 27:21).

This story can be very helpful if you will re-enact it now. Again, bear in mind that all the characters of the Bible are personifications of abstract ideas and must be fulfilled in the individual man. You are the blind father and both sons.

Isaac is old and blind, and sensing the approach of death, calls his first son Esau a rough hairy boy, and sends him into the woods that he may bring in some venison.

The second son, Jacob, a smooth skinned

boy, overheard the request of his father. Desiring the birthright of his brother, Jacob, the smooth skinned son, slaughtered one of his father's flock and skinned it. Then, dressed in the hairy skins of the kid he had slaughtered, he came through subtlety and betrayed his father into believing that he was Esau.

The father said, “Come close my son that I may feel you. I cannot see but come that I may feel.” Note the stress that is placed upon feeling in this story.

He came close and the father said to him, “The voice is Jacob's voice, but the hands are the hands of Esau.” and Feeling the roughness, the reality of the son Esau, he pronounced the blessing and gave it to Jacob.

You are told in the story that as Isaac pronounced the blessing and Jacob had scarcely gone out from his presence, that his brother Esau came in from his hunting.

This is an important verse. Do not become distressed in our practical approach to it, for as you sit here you, too, are Isaac. This room in which you are seated is your present Esau. This is the rough or sensibly known world, known by the reason of your bodily organs. All of your senses bear witness to the fact that you are here in this room. Everything tells you that you are here, but perhaps you do not want to be here.

You can apply this toward any objective. The room in which you are seated at any time – the environment in which you are placed, this is your rough or sensibly known

world or son which is personified in the story as Esau. What you would like in place of what you have or are is your smooth skinned state or Jacob, the supplanter.

You do not send your visible world hunting, as so many people do, by denial. By saying it does not exist you make it all the more real. Instead, you simply remove your attention from the region of sensation which at this moment is the room round about you, and you concentrate your attention on that which you want to put in its place, that which you want to make real.

In concentrating on your objective, the secret is to bring it here. You must make elsewhere here and then now. Imagine that your objective is so close that you can feel it.

Suppose at this very moment I want a piano here in this room. To see a piano in my mind's eye existing elsewhere does not do it. But to visualize it in this room as though it were here and to put my mental hand upon the piano and to feel it solidly real, is to take that subjective state personified as my second son Jacob and bring it so close that I can feel it.

Isaac is called a blind man. You are blind because you do not see your objective with your bodily organs, you cannot see it with your objective senses. You only perceive it with your mind, but you bring it so close that you can feel it as though it were solidly real now. When this is done, and you lose yourself in its reality and feel it to be real, open your eyes.

When you open your eyes what happens?

The room that you had shut out but a moment ago returns from the hunt. You no sooner gave the blessing – felt the imaginary state to be real – then the objective world, which seemingly was unreal, returns. It does not speak to you with words as recorded of Esau, but the very room round about you tells you by its presence that you have been self-deceived.

It tells you that when you lost yourself in contemplation, feeling that you were now what you wanted to be, feeling that you now possess what you desire to possess, that you were simply deceiving self. Look at this room. It denies that you are elsewhere.

If you know the law, you now say: “Even though your brother came through subtlety

and betrayed me and took your birthright, I gave him your blessing and I cannot retract."

In other words, you remain faithful to this subjective reality and you do not take back from it the power of birth. You gave it the right of birth and it is going to become objective within this world of yours. There is no room in this limited space of yours for two things to occupy the same space at the same time. By making the subjective real it resurrects itself within your world.

Take the idea that you want to embody and assume that you are already it. Lose yourself in feeling this assumption is solidly real. As you give it this sense of reality, you have given it the blessing which belongs to the objective world, and you do not have to aid its birth any more than you have to aid

the birth of a child or a seed you plant in the ground. The seed you plant grows unaided by a man, for it contains within itself all the power and all the plans necessary for self-expression.

You can this night re-enact the drama of Isaac blessing his second son and see what happens in the immediate future in your world. Your present environment vanishes, all the circumstances of life change and make way for the coming of that to which you have given your life. As you walk, knowing that you are what you wanted to be, you objectify it without the assistance of another.

The fourth story for tonight is taken from the last of the books attributed to Moses. If you need proof that Moses did not write it, read the story carefully. It is found in the 34th

chapter of the book of Deuteronomy. Ask any priest or rabbi, 'who is the author of this book?', and they will tell you that Moses wrote it.

In the 34th chapter of Deuteronomy you will read of a man writing his own obituary, that is, Moses wrote this chapter. A man may sit down and write what he would like to have placed upon his tombstone, but here is a man who writes his own obituary. And then he dies and so completely rubs himself out that he defies posterity to find where he has buried himself.

“So, Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab, over against Beth-poer: but no man knoweth of his sepulchre until this day. And Moses was a

hundred and twenty years old when he died; his eye was not dim, nor his natural force abated." (Deut. 34:5, 6, 7).

You must this night – not tomorrow – learn the technique of writing your own obituary and so completely die to what you are that no man in this world can tell you where you buried the old man. If you are now ill and you become well, and I know you by reason of the fact that you are ill, where can you point and tell me you buried the sick one?

If you are impoverished and borrow from every friend you have, and then suddenly you roll in wealth, where did you bury the poor man? You so completely rub out poverty in your mind's eye that there is nothing in this world you can point to and claim, that is where I left it. A complete transformation of consciousness rubs out

all evidence that anything other than this ever existed in the world.

The most beautiful technique for the realizing of man's objective is given in the first verse of the 34th chapter of Deuteronomy:

“And Moses went up from the Plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over again Jericho. And the Lord showed him all the land of Gilead, unto Dan.”

You read that verse and say, “So what?” But take a concordance and look up the words. The first word, Moses, means to draw out, to rescue, to lift out, to fetch. In other words, Moses is the personification of the power in man that can draw out of man that which he seeks, for everything comes

from within, not from without. You draw from within yourself that which you now want to express as something objective to yourself.

You are Moses coming out of the plains of Moab. The word Moab is a contraction of two Hebraic words, Mem and Ab, meaning mother-father. Your consciousness is the mother-father, there is no other cause in the world. Your I Amness, your awareness, is this Moab or mother-father. You are always drawing something out of it.

The next word is Nebo. In your concordance Nebo is defined as a prophecy. A prophecy is something subjective. If I say, “So-and-so will be,” it is an image in the mind; it is not yet a fact. We must wait and either prove or disprove this prophecy.

In our language Nebo is your wish, your desire. It is called a mountain because it is something that appears difficult to ascend and is therefore seemingly impossible of realization. A mountain is something bigger than you are, it towers over you. Nebo personifies that which you want to be in contrast to that which you are.

The word Pisgah, by definition, is to contemplate. Jericho is a fragrant odor. And Gilead means the hills of witnesses. The last word is Dan the Prophet.

Now put them all together in a practical sense and see what the ancients tried to tell us. As I stand here, having discovered that my consciousness is God, and that I can, by simply feeling that I am what I want to be, transform myself into the likeness of that which I am assuming I am; I know now

that I am all that it takes to scale this mountain.

I define my objective. I do not call it Nebo. I call it my desire. Whatever I want, that is my Nebo, that is my great mountain that I am going to scale. I now begin to contemplate it, for I shall climb to the peak of Pisgah.

I must contemplate my objective in such a manner that I get the reaction that satisfies. If I do not get the reaction that pleases then Jericho is not seen, for Jericho is a fragrant odor.

When I feel that I am what I want to be I cannot suppress the joy that comes with that feeling.

I must always contemplate my objective until I get the feeling of satisfaction

personified as Jericho. Then I do nothing to make it visible in my world; for the hills of Gilead, meaning men, women, children, the whole vast world round about me, come bearing witness. They come to testify that I am what I have assumed myself to be and am sustaining within myself. When my world conforms to my assumption the prophecy is fulfilled.

If I now know what I want to be, and assume that I am it, and walk as though I were, I become it and becoming it I so completely die to my former concept of self that I cannot point to any place in this world and say: that is where my former self is buried. I so completely died that I defy posterity to ever find where I buried my old self.

There must be someone in this room who

will so completely transform himself in this world that his close immediate circle of friends will not recognize him.

For ten years I was a dancer, dancing in Broadway shows, in vaudeville, night clubs and in Europe. There was a time in my life when I thought I could not live without certain friends in my world. I would spread a table every night after the theater and we would all dine well. I thought I could never live without them. Now I confess I could not live with them. We have nothing in common today. When we meet we do not purposely walk on the opposite side of the street, but it is almost a cold meeting because we have nothing to discuss. I so died to that life that as I meet these people they cannot even talk of the old times.

But there are people living today who are

still living in that state, getting poorer and poorer. They always like to talk about the old times. They never buried that man at all, he is very much alive within their world.

Moses was 120 years, a full, wonderful age as 120 indicates. One plus two plus zero equals three, the numerical symbol of expression. I am fully conscious of my expression. My eyes are undimmed, and the natural functions of my body are not abated. I am fully conscious of being what I do not want to be.

But knowing this law by which a man transforms himself, I assume that I am what I want to be and walk in the assumption that it is done. In becoming it, the old man dies and all that was related to that former concept of self, dies with it. You cannot take any part of the old man into the new man.

You cannot put new wine in old bottles or new patches on old garments. You must be a new being completely.

As you assume that you are what you want to be, you do not need the assistance of another to make it so. Neither do you need the assistance of anyone to bury the old man for you. Let the dead bury the dead. Do not even look back, for no man having put his hand to the plow and then looking back is fit for the kingdom of heaven.

Do not ask yourself how this thing is going to be. It does not matter if your reason denies it. It does not matter if all the world round about you denies it. You do not have to bury the old. “Let the dead bury the dead.” You will so bury the past by remaining faithful to your new concept of self that you will defy the whole vast future

to find where you buried it. To this day no man in all of Israel has discovered the sepulchre of Moses.

These are the four stories I promised you tonight. You must apply them every day of your life. Even though the chair on which you are now seated seems hard and does not lend itself to meditation you can in imagination make it the most comfortable chair in the world.

Let me now define the technique as I want you to employ it. I trust each one of you came here tonight with a clear picture of your desire. Do not say it is impossible. Do you want it? You do not have to use your moral code to realize it. It is altogether outside the reach of your code.

Consciousness is the one and only reality.

Therefore, we must form the object of our desire out of our own consciousness.

People have a habit of slighting the importance of simple things, and the suggestion to create a state akin to sleep in order to aid you in assuming that which reason and your senses deny is one of the simple things you might slight.

However, this simple formula for changing the future, which was discovered by the ancient teachers and given to us in the Bible, can be proved by all.

The first step in changing the future is Desire, that is, define your objective – know definitely what you want.

Second: construct an event which you believe would encounter FOLLOWING the fulfillment of your desire – an event which

implies fulfillment of your desire – something which will have the action of self-predominant.

The third step is to immobilize the physical body and induce a state akin to sleep. Then mentally feel yourself right into the proposed action, imagine all the while that you are actually performing the action HERE AND NOW. You must participate in the imaginary action, not merely stand back and look on, but FEEL that you are actually performing the action, so that the imaginary sensation is real to you.

It is important always to remember that the proposed action must be one which FOLLOWS the fulfillment of your desire, one which implies fulfillment. For example, suppose you desired a promotion in the office. Then being congratulated would be

an event you would encounter following the fulfillment of your desire.

Having selected this action as the one you will experience in imagination to imply promotion in the office, immobilize your physical body and induce a state bordering on sleep, a drowsy state, but one in which you are still able to control the direction of your thoughts, a state in which you are attentive without effort. Then visualize a friend standing before you. Put your imaginary hand into his. Feel it to be solid and real and carry on an imaginary conversation with him in harmony with the FEELING OF HAVING BEEN PROMOTED.

You do not visualize yourself at a distance in point of space and at a distance in point of time being congratulated on your good

fortune. Instead, you MAKE elsewhere HERE and the future NOW. The difference between FEELING yourself in action, here and now, and visualizing yourself in action, as though you were on a motion-picture screen, is the difference between success and failure.

The difference will be appreciated if you will visualize yourself climbing a ladder. Then, with eyelids closed imagine that a ladder is right in front of you and FEEL YOURSELF ACTUALLY CLIMBING IT.

Experience has taught me to restrict the imaginary action which implies fulfillment of the desire, to condense the idea into a single act, and to re-enact it over and over again until it has the feeling of reality. Otherwise, your attention will wander off along an associational track, and hosts of

associated images will be presented to your attention, and in a few seconds, they will lead you hundreds of miles away from your objective in point of space and years away in point of time.

If you decide to climb a particular flight of stairs, because that is the likely event to follow the fulfillment of your desire, then you must restrict the action to climbing that particular flight of stairs. Should your attention wander off, bring it back to climbing that flight of stairs, and keep on doing so until the imaginary action has all the solidity and distinctness of reality.

The idea must be maintained in the mind without any sensible effort on your part. You must, with the minimum of effort

permeate the mind with the feeling of the wish fulfilled.

Drowsiness facilitates change because it favors attention without effort, but it must not be pushed to the state of sleep in which you no longer are able to control the movements of your attention. But a moderate degree of drowsiness in which you are still able to direct your thoughts.

A most effective way to embody a desire is to assume the feeling of the wish fulfilled and then, in a relaxed and drowsy state, repeat over and over again like a lullaby, any short phrase which implies fulfillment of your desire, such as, “Thank you, thank you, thank you” as though you addressed a higher power for having given you that which you desired.

I know that when this course comes to an end on Friday many of you here will be able to tell me you have realized your objectives. Two weeks ago, I left the platform and went to the door to shake hands with the audience. I am safe in saying at least 35 out of a class of 135 told me that which they desired when they joined this class they had already realized. This happened only two weeks ago. I did nothing to bring it to pass save to give them this technique of prayer. You need do nothing to bring it to pass – save apply this technique of prayer.

With your eyes closed and your physical body immobilized, induce a state akin to sleep and enter into the action as though you were an actor playing the part. Experience in imagination what you would

experience in the flesh were you now in possession of your objective. Make elsewhere HERE and then NOW. And the greater you, using a larger focus, will use all means, and call them good, which tend toward the production of that which you have assumed.

You are relieved of all responsibility to make it so, because as you imagine and feel that it is, so your dimensionally larger self, determines the means. Do not think for one moment that someone is going to be injured in order to make it so, or that someone is going to be disappointed. It is still not your concern. I must drive this home. Too many of us, schooled in different walks of life, are so concerned about the other.

You ask, “If I get what I want will it not imply

injury to another?" There are ways you know not of, so do not be concerned.

Close your eyes now because we are going to be in a long silence. Soon you will become so lost in contemplation, feeling that you are what you want to be, that you will be totally unconscious of the fact that you are in this room with others.

You will receive a shock when you open your eyes and discover we are here. It should be a shock when you open your eyes and discover that you are not actually that which, a moment before, you felt you were, or felt you possessed. Now we will go into the deep.

Silence period.

I need not remind you that you are now that which you have assumed that you are. Do

not discuss it with anyone, not even self. You cannot take thought as to the HOW, when you know that you ARE already.

Your three-dimensional reasoning, which is a very limited reasoning indeed should not be brought into this drama. It does not know. What you have just felt to be true is true.

Let no man tell you that you should not have it. What you feel that you have, you will have. And I promise you this much, after you have realized your objective, on reflection you will have to admit that this conscious reasoning mind of yours could never have devised the way.

You are that and have that which this very moment you appropriated. Do not discuss it. Do not look to someone for

encouragement because the thing might not come. It has come. Go about your Father's business doing everything normally and let these things happen in your world.

Lesson 2: Assumptions Harden Into Fact

The Bible of ours has nothing to do with history. Some of you may yet be inclined tonight to believe that, although we can give it a psychological interpretation, it still could be left in its present form and be interpreted literally. You cannot do it. The Bible has no reference at all to people or to events as you have been taught to believe. The sooner you begin to rub out that picture the better.

We are going to take a few stories tonight, and again I am going to remind you that you must re-enact all of these stories within your own mind.

Bear in mind that although they seem to be stories of people fully awake, the drama is really between you, the sleeping one, the

deeper you, and the conscious waking you. They are personified as people, but when you come to the point of application you must remember the importance of the drowsy state.

All creation, as we told you last night, takes place in the state of sleep, or that state which is akin to sleep – the sleepy, drowsy state.

We told you last night the first man is not yet awakened. You are Adam, the first man, still in the profound sleep. The creative you is the fourth-dimensional you whose home is simply the state you enter when men call you asleep.

Our first story for tonight is found in the Gospel of John. As you hear it unfold before you, I want you to compare it in your

mind's eye to the story you heard last night from the book of Genesis. The first book of the Bible, the book of Genesis, historians claim is the record of events which occurred on earth some 3000 years before the events recorded in the book of John. I ask you to be rational about it and see if you do not think the same writer could have written both stories. You be the judge as to whether the same inspired man could not have told the same story and told it differently.

This is a very familiar story, the story of the trial of Jesus. In this Gospel of John, it is recorded that Jesus was brought before Pontius Pilate, and the crowd clamored for his life, they wanted Jesus. Pilate turned to them and said:

“But ye have a custom, that I should

release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber." (John 18:39, 40).

You are told that Pilate had no choice in the matter, he was only a judge interpreting law, and this was the law. The people had to be given that which they requested. Pilate could not release Jesus against the wishes of the crowd, and so he released Barabbas and gave unto them Jesus to be crucified.

Now bear in mind that your consciousnesses is God. There is no other God. And you are told that God has a son whose name is Jesus. If you will take the trouble to look up the word Barabbas in your concordance, you will see that it is a

contraction of two Hebraic words: BAR, which means a daughter, son or child, and ABBA, which means father. Barabbas is the son of the great father. And Jesus in the story is called the Savior, the Son of the Father.

We have two sons in this story. And we have two sons in the story of Esau and Jacob. Bear in mind that Isaac was blind, and justice to be true must be blind folded. Although in this case Pilate is not physically blind, the part given to Pilate implies that he is blind because he is a judge. On all the great law buildings of the world we see the lady or the man who represents justice as being blindfolded.

“Judge not according to the appearance but judge righteous judgment.” (John 7:24).

Here we find Pilate playing the same part as Isaac. There are two sons. All the characters as they appear in this story can apply to your own life. You have a son that is robbing you this very moment of that which you could be.

If you came to this meeting tonight conscious of wanting something, desiring something, you walked in the company of Barabbas.

For to desire is to confess that you do not now possess what you desire, and because all things are yours, you rob yourself by living in the state of desire. My savior is my desire. As I want something I am looking in to the eyes of my savior. But if I continue wanting it, I deny my Jesus, my savior, for as I want I confess I am not and "except ye believe that I AM He ye die in

your sins." I cannot have and still continue to desire what I have. I may enjoy it, but I cannot continue wanting it.

Here is the story. This is the feast of the Passover. Something is going to change right now, something is going to passover. Man is incapable of passing over from one state of consciousness into another unless he releases from consciousness that which he now entertains, for it anchors him where he is.

You and I may go to physical feasts year after year as the sun enters the great sign of Aries, but it means nothing to the true mystical Passover. To keep the feast of the Passover, the psychological feast, I pass from one state of consciousness into another. I do it by releasing Barabbas, the thief and robber that robs me of that state

which I could embody within my world.

The state I seek to embody is personified in the story as Jesus the Savior. If I become what I want to be then I am saved from what I was. If I do not become it, I continue to keep locked within me a thief who robs me of being that which I could be.

These stories have no reference to any persons who lived nor to any event that ever occurred upon earth. These characters are everlasting characters in the mind of every man in the world. You and I perpetually keep alive either Barabbas or Jesus. You know at every moment of time who you are entertaining.

Do not condemn a crowd for clamoring that they should release Barabbas and crucify Jesus. It is not a crowd of people called

Jews. They had nothing to do with it.

If we are wise, we too should clamor for the release of that state of mind that limits us from being what we want to be, that restricts us, that does not permit us to become the ideal that we seek and strive to attain in this world.

I am not saying that you are not tonight embodying Jesus. I only remind you, that if at this very moment you have an unfulfilled ambition, then you are entertaining that which denies the fulfillment of the ambition, and that which denies it is Barabbas.

To explain the mystical, psychological transformation known as the Passover, or the crossing over, you must now become identified with the ideal that you would serve, and you must remain faithful to the

ideal. If you remain faithful to it, you not only crucify it by your faithfulness, but you resurrect it unaided by a man.

As the story goes, no man could rise early enough to roll away the stone. Unaided by a man the stone was removed, and what seemingly was dead and buried was resurrected unassisted by a man.

You walk in the consciousness of being that which you want to be, no one sees it as yet, but you do not need a man to roll away the problems and the obstacles of life in order to express that which you are conscious of being. That state has its own unique way of becoming embodied in this world, of becoming flesh that the whole world may touch it.

Now you can see the relationship between

the story of Jesus and the story of Isaac and his two sons, where one transplanted the other, where one was called the Supplanter of the other. Why do you think those who compiled the sixty odd books of our Bible made Jacob the forefather of Jesus?

They took Jacob, who was called the Supplanter, and made him father of twelve, then they took Judah or praise, the fifth son and made him the fore of Joseph, who is supposed to have fathered in some strange way this one called Jesus. Jesus must supplant Barabbas as Jacob must supplant and take the place of Esau.

Tonight, you can sit right here and conduct the trial of your two sons, one of whom you want released. You can become the crowd who clamors for the release of the thief,

and the judge who willingly releases Barabbas, and sentences Jesus to fill his place. He was crucified on Golgotha, the place of the skull, the seat of the imagination.

To experience the Passover or passage from the old to the new concept of self, you must release Barabbas, your present concept of self, which robs you of being that which you could be, and you must assume the new concept which you desire to express.

The best way to do this is to concentrate your attention upon the idea of identifying yourself with your ideal. Assume you are already that which you seek and your assumption, though false, if sustained, will harden into fact.

You will know when you have succeeded in releasing Barabbas, your old concept of self, and when you have successfully crucified Jesus, or fixed the new concept of self, by simply looking MENTALLY at the people you know. If you see them as you formerly saw them, you have not changed your concept of self, for all changes of concepts of self, result in a changed relationship to your world.

We always seem to others the embodiment of the ideal we inspire. Therefore, in meditation, we must imagine that others see us as they would see us were we what we desire to be.

You can release Barabbas and crucify and resurrect Jesus if you will first define your ideal. Then relax in a comfortable arm chair, induce a state of consciousness akin

to sleep and experience in imagination what you would experience in reality were you already that which you desire to be.

By this simple method of experiencing in imagination what you would experience in the flesh were you the embodiment of the ideal you serve, you release Barabbas who robbed you of your greatness, and you crucify and resurrect your savior, or the ideal you desire to express.

Now let us turn to the story of Jesus in the garden of Gethsemane. Bear in mind that a garden is a properly prepared plot of ground, it is not a wasteland. You are preparing this ground called Gethsemane by coming here and studying and doing something about your mind. Spend some time daily in preparing you mind by reading good literature, listening to good music and

entering into conversations that ennoble.

We are told in the Epistles, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Phil 4:8).

Continuing with our story, as told in the 18th chapter of John, Jesus is in the garden and suddenly a crowd begins to seek him. He is standing there in the dark and he says, “Whom seek ye?”

The spokesman called Judas answers and says, “We seek Jesus of Nazareth.”

A voice answers, “I am He.”

At this instant they all fall to the ground,

thousands of them tumbled. That in itself should stop you right there and let you know it could not be a physical drama, because no one could be so bold in his claim that he is the one sought, that he could cause thousands who seek him to fall to the ground.

But the story tells us they all fell to the ground. Then when they regained their composure they asked the same question.

“Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way.” (John 18:8).

“Then said Jesus unto him, that thou doest, do quickly.” (John 13:27).

Judas, who has to do it quickly, goes out and commits suicide.

Now to the drama. You are in your garden

of Gethsemane or prepared mind if you can, while you are in a state akin to sleep, control your attention and not let it wander away from its purpose. If you can do that you are definitely in the garden.

Very few people can sit quietly and not enter a reverie or a state of uncontrolled thinking.

When you can restrict the mental action and remain faithful to your watch, not permitting your attention to wander all over the place but hold it without effort within a limited field of presentation to the state you are contemplating, then you are definitely this disciplined presence in the garden of Gethsemane.

The suicide of Judas is nothing more than changing your concept of yourself. When

you know what you want to be you have found your Jesus or savior. When you assume that you are what you want to be you have died to your former concept of self (Judas committed suicide) and are not living as Jesus. You can become at will detached from the world round about you and attached to that which you want to embody within your world.

Now that you have found me, now that you have found that which would save you from what you are, let go of that which you are and all that it represents in the world. Become completely detached from it. In other words, go out and commit suicide.

You completely die to what you formerly expressed in this world, and you now completely live to that which no one saw as true of you before. You are as though you

had died by your own hand, as though you had committed suicide. You took your own life by becoming detached in consciousness from what you formerly kept alive, and you begin to live to that which you have discovered in your garden. You have found your savior.

It is not men falling, not a man betraying another, but you detaching your attention, and refocusing your attention in an entirely new direction. From this moment on you walk as though you were that which you formerly wanted to be. Remaining faithful to your new concept of yourself you die or commit suicide. No one took your life, you laid it down yourself.

You must be able to see the relation of this to the death of Moses, where he so completely died that no one could find

where he was buried. You must see the relationship of the death of Judas. He is not a man who betrayed a man called Jesus.

The word Judas is praise; it is Judah, to praise; to give thanks, to explode with joy. You do not explode with joy unless you are identified with the ideal you seek and want to embody in this world. When you become identified with the state you contemplate you cannot suppress your joy. It rises like the fragrant odor described as Jericho in the Old Testament.

I am trying to show you that the ancients told the same story in all the stories of the Bible. All that they are trying to tell us is how to become that which we want to be. And they imply in every story that we do not need the assistance of another. You do not need another to become now what you

really want to be.

Now we turn to a strange story in the Old Testament; one that very few priests and rabbis will be bold enough to mention from their pulpits. Here is one who is going to receive the promise as you now receive it. His name is Jesus, only the ancients called him Joshua. Jehoshua Ben Nun, or savior, son of the fish, the Savior of the great deep. Nun means fish, and fish is the element of the deep, the profound ocean. Jehoshua means Jehovah saves, and Ben means the offspring or son of. So, he was called the one who brought the fish age.

This story is in the 6th book of the Bible, the book of Joshua. A promise is made to Joshua as it is made to Jesus in the Anglicized form in the gospels of Matthew, Mark, Luke and John.

In the gospel of John, Jesus says, “All things whatsoever thou hast given me are of thee.” (John 17:7). “And all mine are thine, and thine are mine.” (John 17:10).

In the Old Testament in the book of Joshua it is said in these words: “Every place that the sole of your foot shall tread upon, that have I given unto you.” (Joshua 1:3).

It does not matter where it is; analyze the promise and see if you can accept it literally. It is not physically true, but it is psychologically true. Wherever you can stand in this world mentally that you can realize.

Joshua is haunted by this promise that wherever he can place his foot (the foot is understanding), wherever the sole of his foot shall tread, that will be given unto him.

He wants the most desirable state in the world, the fragrant city, the delightful state called Jericho.

He finds himself barred by the impassable walls of Jericho. He is on the outside, as you are now on the outside. You are functioning three-dimensionally, and you cannot seem to reach the fourth-dimensional world where your present desire is already a concrete objective reality. You cannot seem to reach it because your senses bar you from it. Reason tells you it is impossible; all things round about you tell you it is not true.

Now you employ the services of a harlot and a spy, and her name is Rahab. The word Rahab simply means the spirit of the father. RAH means the breath or spirit, and AB the father. Hence, we find that this

harlot is the spirit of the father and the father is man's awareness of being aware, man's I Amness, man's consciousness.

Your capacity to feel is the great spirit of the father, and that capacity is Rahab in this story. She has two professions that of a spy and that of a harlot.

The profession of a spy is this: to travel secretly, to travel so quietly that you may not be detected. There is not a single physical spy in this world who can travel so quietly that he will be altogether unseen by others. He may be very wise in concealing his ways, and he may never be truly apprehended, but at every moment of time he runs the risk of being detected.

When you are sitting quietly with your thoughts, there is no man in the world so

wise that he can look at you and tell you where you are mentally dwelling.

I can stand here and place myself in London. Knowing London quite well, I can close my eyes and assume that I am actually standing in London. If I remain within this state long enough, I will be able to surround myself with the environment of London as though it were a solid concrete objective fact.

Physically I am still here, but mentally I am thousands of miles away and I have made elsewhere here. I do not go there as a spy, I mentally make elsewhere here, and then now. You cannot see me dwelling there, so you think I have just gone to sleep and that I am still here in this world, this three-dimensional world that is now San Francisco. As far as I am physically

concerned, I am here but no one can tell me where I am when I enter the moment of meditation.

Rahab's next profession was that of a harlot, which is to grant unto men what they ask of her without asking man's right to ask. If she be an absolute harlot, as her name implies, then she possesses all and can grant all that man asks of her. She is there to serve, and not to question man's right to seek what he seeks of her.

You have within you the capacity to appropriate a state without knowing the means that will be employed to realize that end and you assume the feeling of the wish fulfilled without having any of the talents that men claim you must possess in order to do so. When you appropriate it in consciousness you have employed the spy,

and because you can embody that state within yourself by actually giving it to yourself, you are the harlot, for the harlot satisfies the man who seeks her.

You can satisfy self by appropriating the feeling that you are what you want to be. And this assumption though false, that is, although reason and the senses deny it, if persisted in will harden into fact. By actually embodying that which you have assumed you are, you have the capacity to become completely satisfied. Unless it becomes a tangible, concrete reality you will not be satisfied; you will be frustrated.

You are told in this story that when Rahab went into the city to conquer it, the command given to her was to enter the heart of the city, the heart of the matter, the very center of it, and there remain until I

come. Do not go from house to house, do not leave the upper room of the house into which you enter. If you leave the house and there be blood upon your head, it is upon your head. But if you do not leave the house and there be blood, it shall be upon my head.

Rahab goes into the house, rises to the upper floor, and there she remains while the walls crumble. That is, we must keep a high mood if we would walk with the highest. In a very veiled manner, the story tells you that when the walls crumbled, and Joshua entered, the only one who was saved in the city was the spy and the harlot whose name was Rahab.

This story tells what you can do in this world. You will never lose the capacity to place yourself elsewhere and make it here.

You will never lose the ability to give unto yourself what you are bold enough to appropriate as true of self. It has nothing to do with the woman who played that part.

The explanation of the crumbling of the walls is simple. You are told that he blew upon the trumpet seven times and at the seventh blast the walls crumbled, and he entered victoriously into the state that he sought.

Seven is a stillness, a rest, the Sabbath. It is the state when man is completely unmoved in his conviction that the thing is. When I can assume the feeling of my wish fulfilled and go to sleep, unconcerned, undisturbed, I am at rest mentally, and am keeping the Sabbath or am blowing the trumpet seven times. And when I reach that point the walls crumble. Circumstances

alter then remold themselves in harmony with my assumption. As they crumble I resurrect that which I have appropriated within. The walls, the obstacles, the problems, crumble of their own weight if I can reach the point of stillness within me.

The man who can fix within his own mind's eye an idea, even though the world would deny it, if he remains faithful to that idea he will see it manifested. There is all the difference in the world between holding the idea and being held by the idea. Become so dominated by an idea that it haunts the mind as though you were it. Then, regardless of what others may say, you are walking in the direction of your fixed attitude of mind. You are walking in the direction of the idea that dominates the mind.

As we told you last night, you have but one gift that is truly yours to give, and that is yourself. There is no other gift; you must press it out of yourself by an appropriation. It is there within you now for creation is finished. There is nothing to be that is not now. There is nothing to be created for all things are already yours, they are finished.

Although man may not be able to stand physically upon a state, he can always stand mentally upon any desired state. By standing mentally I mean that you can now, this very moment, close your eyes and visualize a place other than your present one, and assume that you are actually there. You can FEEL this to be so real that upon opening your eyes you are amazed to find that you are not physically there.

This mental journey into the desired state,

with its subsequent feeling of reality, is all that is necessary to bring about its fulfillment. Your dimensionally greater self has ways that the lesser, or three-dimensional you, know not of. Furthermore, to the greater you, all means are good which promote the fulfillment of your assumption.

Remain in the mental state defined as your objective until it has the feeling of reality, and all the forces of heaven and earth will rush to aid its embodiment. Your greater self will influence the actions and words of all who can be used to aid the production of your fixed mental attitude.

Now we turn to the book of Numbers and here we find a strange story. I trust that some of you have had this experience as described in the book of Numbers. They

speak of the building of a tabernacle at the command of God; that God commanded Israel to build him a place of worship.

He gave them all the specifications of the tabernacle. It had to be an elongated, movable place of worship, and it had to be covered with skin. Need you be told anything more? Isn't that man?

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor 3:16).

There is no other temple. Not a temple made with hands, but a temple eternal in the heavens. This temple is elongated, and it is covered with skin, and it moves across the dessert.

"And on the day that the tabernacle was reared up the cloud covered the

tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was always: the cloud covered it by day, and the appearance of fire by night." (Num 9:15, 16).

The command given to Israel was to tarry until the cloud ascended by day and the fire by night. "Whether it was two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed." (Num 9:22).

You know that you are the tabernacle, but you may wonder, what is the cloud. In meditation many of you must have seen it. In meditation, this cloud, like the sub-soil

waters of an artesian well, springs spontaneously to your head and forms itself into pulsating, golden rings. Then, like a gentle river they flow from your head in a stream of living rings of gold.

In a meditative mood bordering on sleep the cloud ascends. It is in this drowsy state that you should assume that you are that which you desire to be, and that you have that which you seek, for the cloud will assume the form of your assumption and fashion a world in harmony with itself. The cloud is simply the garment of your consciousness, and where your consciousness placed, there you will be in the flesh also.

This golden cloud comes in meditation. There is a certain point when you are approaching sleep that it is very, very thick,

very liquid, and very much alive and pulsing. It begins to ascend as you reach the drowsy, meditative state, bordering on sleep. You do not strike the tabernacle; neither do you move it until the cloud begins to ascend.

The cloud always ascends when man approaches the drowsiness of sleep. For when a man goes to sleep, whether he knows it or not, he slips from a three-dimensional world into a fourth-dimensional world and that which is ascending is the consciousness of that man in a greater focus; it is a fourth-dimensional focus.

What you now see ascending is your greater self. When that begins to ascend you enter into the actual state of feeling you are what you want to be. That is the time

you lull yourself into the mood of being what you want to be, by either experiencing in imagination what you would experience in reality were you already that which you want to be, or by repeating over and over again the phrase that implies you have already done what you want to do. A phrase such as, “Isn't it wonderful, isn't it wonderful,” as though some wonderful thing had happened to you.

“In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instruction.” (Job 33:15, 16).

Use wisely the interval preceding sleep. Assume the feeling of the wish fulfilled and go to sleep in this mood. At night, in a dimensionally larger world, when deep

sleep falleth upon men, they see and play the parts that they will later play on earth. And the drama is always in harmony with that which their dimensionally greater selves read and play through them. Our illusion of free will is but ignorance of the causes which make us act.

The sensation which dominates the mind of man as he falls asleep, though false, will harden into fact. Assuming the feeling of the wish fulfilled as we fall asleep, is the command to this embodying process saying to our mood, “Be thou actual.” In this way we become through a natural process what we desire to be.

I can tell you dozens of personal experiences where it seemed impossible to go elsewhere, but by placing myself elsewhere mentally as I was about to go to

sleep, circumstances changed quickly which compelled me to make the journey. I have done it across water by placing myself at night on my bed as though I slept where I wanted to be. As the days unfolded things began to mold themselves in harmony with that assumption and all things that must happen to compel my journey did happen. And I, in spite of myself, must make ready to go toward that place which I assumed I was in when I approached the deep of sleep.

As my cloud ascends I assume that I am now the man I want to be, or that I am already in the place where I want to visit. I sleep in that place now. Then life strikes the tabernacle, strikes my environment and reassembles my environment across seas or over land and reassembles it in the

likeness of my assumption. It has nothing to do with men walking across a physical desert. The whole vast world round about you is a desert.

From the cradle to the grave you and I walk as though we walk the desert. But we have a living tabernacle wherein God dwells, and it is covered with a cloud which can and does ascend when we got to sleep or are in a state akin to sleep. Not necessarily in two days, it can ascend in two minutes. Why did they give you two days? If I now become the man I want to be, I may become dissatisfied tomorrow. I should at least give it a day before I decide to move on.

The Bible says in two days, a month, or a year; whenever you decide to move on with this tabernacle let the cloud ascend. As it

ascends you start moving where the cloud is. The cloud is simply the garment of your consciousness, your assumption. Where the consciousness is placed you do not have to take the physical body; it gravitates there in spite of you. Things happen to compel you to move in the direction where you are consciously dwelling.

“In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” (John 14:2, 3).

The many mansions are the unnumbered states within your mind, for you are the house of God. In my Father's house are unnumbered concepts of self. You could not in eternity exhaust what you are

capable of being.

If I sit quietly here and assume that I am elsewhere, I have gone and prepared a place. But if I open my eyes, the bi-location which I created vanishes and I am back here in the physical form that I left behind me as I went to prepare a place. But I prepared the place nevertheless and will in time dwell there physically.

You do not have to concern yourself with the ways and the means that will be employed to move you across space into that place where you have gone and mentally prepared it. Simply sit quietly, no matter where you are, and mentally actualize it.

But I give you warning, do not treat it lightly, for I am conscious of what it will do to

people who treat it lightly. I treated it lightly once because I just wanted to get away, based only upon the temperature of the day. It was in the deep of winter in New York, and I so desired to be in the warm climate of the Indies, that I slept that night as though I slept under palm trees. Next morning when I awoke it was still very much winter.

I had no intentions of going to the Indies that year, but distressing news came which compelled me to make the journey. It was in the midst of war when ships were being sunk right and left, but I sailed out of New York on a ship 48 hours after I received this news. It was the only way I could get to Barbados, and I arrived just in time to see my mother and say a three-dimensional “goodbye” to her.

In spite of the fact that I had no intentions of going, the deeper self watched where the great cloud ascended. I placed it in Barbados and this tabernacle (my body) had to go and make the journey to fulfill the command, “Wherever the sole of your foot shall tread that have I given unto you.” Wherever the cloud descends in the desert, there you reassemble that tabernacle.

I sailed from New York at midnight on a ship without taking thought of submarines or anything else. I had to go. Things happened in a way that I could not have devised.

I warn you, do not treat it lightly. Do not say, “I will experiment and put myself in Labrador, just to see if it will work.” You will go to your Labrador and then you will wonder why you ever came to this class. It

will work if you dare assume the feeling of your wish fulfilled as you go to sleep.

Control your moods as you go to sleep. I cannot find any better way to describe this technique than to call it a “controlled waking dream.” In a dream you lose control but try preceding your sleep with a complete controlled waking dream, entering into it as you do in a dream, for in a dream you are always very dominant, you always play the part. You are always an actor in a dream, and never the audience. When you have a controlled waking dream you are an actor and you enter into the act of the controlled dream. But do not do it lightly, for you must then reenact it physically in a three-dimensional world.

Now before we go into our moment of silence there is something I must make

very clear, and that is this effort we discussed last night. If there is one reason in this whole vast world why people fail it is because they are unaware of a law known to psychologists today as the law of reverse effort.

When you assume the feeling of your wish fulfilled it is with a minimum of effort. You must control the direction of the movements of your attention. But you must do it with the least effort. If there is effort in the control, and you are compelling it in a certain way you are not going to get the results. You will get the opposite results, whatever they might be.

That is why we insist on establishing the basis of the Bible as Adam slept. That is the first creative act, and there is no record where he was ever awakened from this

profound sleep. While he sleeps creation stops.

You change your future best when you are in control of your thoughts while in a state akin to sleep, for then effort is reduced to its minimum. Your attention seems to completely relax, and then you must practice holding your attention within that feeling, without using force, and without using effort.

Do not think for a moment that it is will power that does it. When you release Barabbas and become identified with Jesus, you do not will yourself to be it, you imagine that you are it. That is all you do.

Now as we come to the vital part of the evening, the interval devoted to prayer, let me again clarify this technique. Know what

you want. Then construct a single event, an event which implies fulfillment of your wish. Restrict the event to a single act.

For instance, if I single out as an event, shaking a man's hand, then that is the only thing I do. I do not shake it, then light a cigarette and do a thousand other things. I simply imagine that I am actually shaking hands and keep the act going over and over and over again until the imaginary act has all the feeling of reality.

The event must always imply fulfillment of the wish. Always construct an event which you believe you would naturally encounter following the fulfillment of your desire. You are the judge of what event you really want to realize.

There is another technique I gave you last

night. If you cannot concentrate on an act, if you cannot snuggle into your chair and believe the chair is elsewhere, just as though elsewhere were here, then do this: Reduce the idea, condense it to a single, simple phrase like, “Isn't it wonderful,” or, “Thank you,” or, “It's done,” or, “It's finished.”

There should not be more than three words. Something that implies the desire is already realized. “Isn't it wonderful,” or “Thank you,” certainly imply that. These are not all the phrases you could use. Make up out of your own vocabulary the phrase which best suits you. But make it very, very short and always use a phrase that implies fulfillment of the idea.

When you have your phrase in mind, lift the cloud. Let the cloud ascend by simply

inducing the state that borders on sleep. Simply begin to imagine and feel you are sleepy, and in this state assume the feeling of the wish fulfilled. Then repeat the phrase over and over like a lullaby. Whatever the phrase is, let it imply that the assumption is true, that it is concrete, that it is already a fact and you know it.

Just relax and enter into the feeling of actually being what you want to be. As you do it you are entering Jericho with your spy who has the power to give it. You are releasing Barabbas and sentencing Jesus to be crucified and resurrected. All these stories you are reenacting if now you begin to let go and enter into the feeling of actually being what you want to be. Now we can go.

SILENCE PERIOD.

If your hands are dry, and if your mouth is dry at the end of this meditation, that is positive proof that you did succeed in lifting the cloud. What you were doing when the cloud was lifted is entirely your business. But you did lift the cloud if your hands are dry.

I will give you another phenomena that is very strange and one I cannot analyze. It happens if you really go into the deep. You will find on waking that you have the most active pair of kidneys in the world. I have discussed it with doctors and they cannot explain it.

Another thing you may observe in meditation is a lovely liquid blue light. The nearest thing on earth to which I can compare it is burning alcohol. You know when you put alcohol on the plum pudding

at Christmas time and set it aflame, the lovely liquid blue flame that envelops the pudding until you blow it out. That flame is the nearest thing to the blue light which comes on the forehead of a man in meditation.

Do not be distressed. You will know it when you see it. It is like two shades of blue, a darker and a lighter blue in constant motion, just like burning alcohol, which is unlike the constant flame of a gas jet. This flame is alive, just as spirit would be alive.

Another thing that may come to you as it did to me. You will see spots before your eyes. They are not liver spots as some people will tell you who know nothing about it. These are little things that float in space like a mesh, little circles all tied together. They start with a single cell and come in

groups in different geometrical patterns, like worms, like trailers, and they float all over your face. When you close your eyes you still see them, proving that they are not from without, they are from within.

When you begin to expand in consciousness all these things come. They may be your blood stream objectified by some strange trick of man that man does not quite understand. I am not denying that it is your blood steam made visible, but do not be distressed by thinking it is liver spots or some other silly thing that people will tell you.

If these various phenomena come to you, do not think you are doing something wrong. It is the normal, natural expansion that comes to all men who take themselves in tow and try to develop the garden of

Gethsemane.

The minute you begin to discipline your mind by observing your thoughts and watching your thoughts throughout the day, you become the policeman of your thoughts. Refuse to enter into conversations that are unlovely, refuse to listen attentively to anything that tears you down.

Begin to build within your own mind's eye the vision of the perfect virgin rather than the vision of the foolish virgin. Listen only to the things that bring joy when you hear them. Do not give a willing ear to that which is unlovely, which when you heard it you wish you had not. That is listening and seeing things without oil in your lamp, or joy in your mind.

There are two kinds of virgins in the Bible: five foolish and five wise virgins. The minute you become the wise virgin, or try to make an attempt to do it, you will find all these things happen. You will see these things, and they interest you so that you have not time to develop the foolish sight, as many people do. I hope that no one here does. Because no one should be identified with this great work who can still find great joy in a discussion of another that is unlovely.

Lesson 3: Thinking Fourth-Dimensionally

There are two actual outlooks on the world possessed by every man, and the ancient storytellers were fully conscious of these two outlooks. They called one “the carnal mind,” and the other “the mind of Christ.”

We recognize these two centers of thought in the statement: “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor 2:14).

To the natural mind, reality is confined to the instant called now; this very moment seems to contain the whole of reality, everything else is unreal. The natural mind, the past and the future are purely imaginary. In other words, my past, when I

use the natural mind, is only a memory image of things that were. And to the limited focus of the carnal or natural mind the future does not exist. The natural mind does not believe that it could revisit the past and see it as something that is present, something that is objective and concrete to itself, neither does it believe that the future exists.

To the Christ mind, the spiritual mind, which in our language we will call the fourth-dimensional focus, the past, the present, and the future of the natural mind are a present whole. It takes in the entire array of sensory impressions that man has encountered, is encountering and will encounter.

The only reason you and I are functioning as we are today, and are not aware of the

greater outlook, is simply because we are creatures of habit, and habit renders us totally blind to what otherwise we should see; but habit is not law. It acts as though it were the most compelling force in the world, yet it is not law.

We can create a new approach to life. If you and I would spend a few minutes every day in withdrawing our attention from the region of sensation and concentrating it on an invisible state and remain faithful to this contemplation, feeling and sensing the reality of an invisible state, we would in time become aware of this greater world, this dimensionally larger world. The state contemplated is now a concrete reality, displaced in time.

Tonight, as we turn to our Bible you be the judge as to where you stand in your present

unfoldment.

Our first story for tonight is from the 5th chapter of the Gospel of Mark. In this chapter there are three stories told as though they were separate experiences of the dominant characters.

In the first story we are told that Jesus came upon an insane man, a naked man who lived in the cemetery and hid himself behind the tombs. This man appealed to Jesus not to cast out the devils that bedeviled him.

But Jesus said unto him, “Come out of the man, thou unclean spirit.” (Mark 5:8).

Thus, Jesus cast out the devils that they may now destroy themselves, and we find this man, for the first time, clothed and in

his right mind and seated at the feet of the Master. We will get the psychological sense of this chapter by changing the name Jesus to that of enlightened reason or fourth-dimensional thinking.

As we progress in this chapter, we are told that Jesus now comes upon the High Priest whose name is Jairus, and Jairus the High Priest of the Synagogue has a child who is dying. She is 12 years old, and he appeals to Jesus to come and heal the child.

Jesus consents, and as he starts toward the home of the High Priest a woman in the marketplace touched his garment. “And Jesus, immediately knowing in himself that virtue had gone out of him, turned about in the press and said, who touched my clothes?” (Mark 5:30).

The woman who was healed of an issue of blood that she had had for 12 years confessed that she had touched him. “And he said unto her, Daughter, Thy faith hath made thee whole; go in peace.” (Mark 5:34).

As he continues toward the home of the High Priest he is told that the chld is dead and there is no need to go to resurrect her. She is no longer asleep, but is now dead.

“As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.” (Mark 5:36).

“And when he was come in, he saith unto them. Why make ye this ado, and weep? The damsel is not dead, but sleepth.” (Mark 5:39).

With this the entire crowd mocked and laughed, but Jesus, closing the doors against the mocking crowd, took with him into the household of Jairus, his disciples and the father and mother of the dead child.

They entered into the room where the damsel was lying. “And he took the damsel by the hand, and said unto her, Damsel, I say unto thee, arise.” (Mark 5:41).

“From this deep sleep she awoke and arose and walked, and the High Priest and all the others were astonished. And he changed them straightly that no man should know it; and he commanded that something should be given her to eat.” (Mark 5:43).

You are this very night, as you are seated here, pictured in this 5th chapter of Mark. A

cemetery is for one purpose: it is simply a record of the dead. Are you living in the dead past?

If you are living among the dead, your prejudices, your superstitions, and your false beliefs that you keep alive are the tombstones behind which you hide. If you refuse to let them go you are just as mad as the mad man of the Bible who pleaded with enlightened reason not to cast them out. There is no difference. But enlightened reason is incapable of protecting prejudice and superstition against the inroads of reason.

There is not a man in this world who has a prejudice, regardless of the nature of the prejudice, who can hold it up to the light of reason. Tell me you are against a certain nation, a certain race, a certain “ism,” a

certain anything – I do not care what it is – you cannot expose that belief of yours to the light of reason and have it live. In order that it may be kept alive in your world you must hide it from reason. You cannot analyze it in the light of reason and have it live. When this fourth-dimensional focus comes and shows you a new approach to life and casts out of your own mind all these things that bedeviled you, you are then cleansed and clothed in your right mind. And you sit at the foot of understanding, called the feet of the Master.

Now clothed and in your right mind you can resurrect the dead. What dead? The child in the story is not a child. The child is your ambition, your desire, the unfulfilled dreams of your heart. This is the child housed within the mind of man. For as I

have stated before, the entire drama of the Bible is a psychological one. The Bible has no reference at all to any person who ever existed, or any event that ever occurred upon earth. All the stories of the Bible unfold in the minds of the individual man.

In this story Jesus is the awakened intellect of man. When your mind functions outside of the range of your present senses, when your mind is healed of all the former limitations, then you are no longer the insane man; but you are this presence personified as Jesus, the power that can resurrect the longings of the heart of man.

You are now the woman with the issue of blood. What is this issue of blood? A running womb is not a productive womb. She held it for 12 years, she was incapable of conceiving. She could not give form to

her longing because of the running of the issue of blood. You are told her faith closed it. As the womb closes it can give form to the seed or idea.

As your mind is cleansed of your former concept of self, you assume you are what you want to be, and remaining faithful to this assumption, you give form to your assumption or resurrect your child. You are the woman cleansed of the issue of blood, and you move towards the house of the dead child.

The child or state you desired is now your fixed concept of yourself. But now having assumed that I am what formerly I desired to be, I cannot continue desiring what I am conscious of being. So I do not discuss it. I talk to no one concerning what I am. It is so obvious to me that I am what I wanted to be

that I walk as though I were.

Walking as though I am what I formerly wanted to be, my world of limited focus does not see it and thinks I no longer desire it. The child is dead within their world; but I, who know the law, say, “The child is not dead.” The damsel is not dead, she but sleepeth. I now awaken her, I by my assumption, awaken and make visible in my world what I assume, for assumptions if sustained invariably awaken what they affirm.

I close the door. What door? The door of my senses. I simply shut out completely all that my senses reveal. I deny the evidence of my senses. I suspend the limited reason of the natural man and walk in this bold assertion that I am what my senses deny.

With the door of my senses closed, what do I take into that disciplined state? I take no one into that state but the parents of the child and my disciples. I close the door against the mocking, laughing crowd. I no longer look for confirmation. I completely deny the evidence of my senses, which mock my assumption and do not discuss with others whether my assumption is possible or not.

Who are the parents? We have discovered that the father-mother of all creation is man's I Amness. Man's consciousness is God. I am conscious of the state. I am the father-mother of all my ideas and my mind remains faithful to this new concept of self. My mind is disciplined. I take into that state the disciples, and I shut out of that state everything that would deny it.

Now the child, unaided by man, is resurrected. The condition which I desired and assumed I had, becomes objectified within my world and bears witness to the power of my assumption.

You be the judge, I cannot judge you. You are either living now in the dead past, or you are living as the woman whose issue of blood has been staunched. Could you actually answer me if I asked you the question: “Do you believe now that you, without the assistance of another, need only assume that you are what you want to be, to make that assumption real within your world? Or do you believe that you must first fulfill a certain condition imposed upon you by the past, that you must be of a certain order, a certain something?”

I am not being critical of certain churches

or groups, but there are those who believe that anyone outside of their church or group is not yet saved. I was born a Protestant. You talk to a Protestant, there is only one Christian, a Protestant. You talk to a Catholic, why there is nothing in the world that is a Christian but a Catholic. You talk to a Jew, and the Christians are heathens, and the Jews are the chosen. You talk to a Mohammedan, Jews and Christians are the infidels. You talk to someone else and all these are the untouchables. It does not matter to whom you talk, they are always the chosen ones.

If you believe that you must be one of these in order to be saved, you are still an insane man hiding behind these superstitions and these prejudices of the past, and you are begging not to be cleansed.

Some of you say to me, “Do not ask me to give up my belief in Jesus the man, or in Moses the man, or in Peter the man. When you ask me to give up my belief in these characters you are asking too much. Leave me these beliefs because they comfort me. I can believe that they lived upon earth and still follow your psychological interpretation of their stories.”

I say, come out of the dead past. Come out of that cemetery and walk, knowing that you and your Father are one, and your Father, who men call God, is your own consciousness. That is the only creative law in the world.

Of what are you conscious of being? Although you cannot see your objective with the limited focus of your three-dimensional mind, you are now that which

you have assumed you are. Walk in the assumption and remain faithful to it.

Time in this dimension of your being, beats slowly and you may not, even after you objectify your assumption, remember there was a time when this present reality was but an attitude of mind. Because of the slowness of the beat of time here you often fail to see the relationship between your inner nature and the outer world that bears witness to it.

You be the judge of the position you now occupy in this 5th chapter of Mark. Are you resurrecting the dead child? Are you still in need of having that womb of your mind closed? Is it still running and therefore cannot be fertile? Are you now the insane man living in the dead past? Only you can be the judge and answer these questions.

Now we turn to a story in the 5th chapter of the Gospel of John. This will show you how beautifully the ancient storytellers told of the two distinct outlooks on this world – one, the limited three-dimensional focus, and the other, the fourth-dimensional focus.

This story tells of an impotent man who is quickly healed. Jesus comes to a place called Bethesda, which by definition means the House of Five Porches. On these Five Porches are unnumbered impotent folk – lame, blind, halt, withered, and others. Tradition had it that at certain seasons of the year an angel would descend and disturb the pool which was near these Five Porches. As the Angel disturbed the pool, the first one in was always healed. But only the first one, not the second.

Jesus, seeing a man who was lame from his mother's womb, said to him, “Wilt thou be made whole?” (John 5:6).

“The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool – but while I am coming, another steppeth down before me.” (John 5:7).

“Jesus saith unto him. Rise, take up thy bed, and walk.” (John 5:8).

“And immediately the man was made whole, and took up his bed, and walked, and on the same day was the Sabbath.” (John 5:9).

You read this story and you think some strange man who possessed miraculous power suddenly said to the lame man, “Rise and walk.” I cannot repeat too often

that the story, even when it introduces numberless individualities, takes place within the mind of the individual man.

The pool is your consciousness. The angel is an idea, called the messenger of God. Consciousness being God, when you have an idea you are entertaining an angel. The minute you are conscious of a desire your pool has been disturbed. Desire disturbs the mind of man. To want something is to be disturbed.

The very moment you have an ambition, or a clearly defined objective, the pool has been disturbed by the angel, which was the desire. You are told that the first one into the disturbed pool is always healed.

My closest companions in this world, my wife and my little girl, are to me when I

address them, second. I must speak to my wife as, “you are.” I must speak to anyone, no matter how close they are, as “you are.” And after that the third person, “he is.” There is only one person in this world with whom I can use the first person present and that is self. “I am,” can be said only of myself, it cannot be said of another.

Therefore, when I am conscious of some desire that I want to be, but seemingly am not, the pool being disturbed, who can get into that pool before me? I alone possess the power of the first person. I am that which I want to be. Except I believe I am what I want to be, I remain as I formerly was and die in that limitation.

In this story you need no man to put you into the pool as your consciousness is disturbed by desire. All you need do is to

assume you are already that which formerly you wanted to be and you are in it, and no man can get in before you. What man can get in before you when you become conscious of being that which you want to be? No one can be before you when you alone possess the power to say I AM.

These are the two outlooks. You are now what your senses would deny. Are you bold enough to assume that you are already that which you want to be? If you dare assume you are already that which your reason and your senses now deny, then you are in the pool and, unaided by a man, you, too, will rise and take your couch and walk.

You are told it happened on the Sabbath. The Sabbath is only the mystical sense of stillness, when you are unconcerned, when

you are not anxious, when you are not looking for results, knowing that signs follow and do not precede.

The Sabbath is the day of stillness wherein there is no working. When you are not working to make it so you are in the Sabbath. When you are not at all concerned about the opinion of others, when you walk as though you were, you cannot raise one finger to make it so, you are in the Sabbath. I cannot be concerned as to how it will be, and still say I am conscious of being it. If I am conscious of being free, secure, healthy, and happy, I sustain these states of consciousness without effort or labor on my part. Therefore, I am in the Sabbath; and because it was the Sabbath he rose and walked.

Our next story is from the 4th chapter of the Gospel of John, and it is one you have heard time and time again. Jesus comes to the well and there is a woman called the woman of Samaria, and he said to her, “Give me to drink.” (John 4:7).

“Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans.” (John 4:9).

“Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me a drink; thou wouldest have asked of him, and he would have given thee living water.” (John 4:10).

The woman seeing that he has nothing with which to draw the water, and knowing the

well is deep, says: Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" (John 4:12).

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again – but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13, 14).

Then he tells her all concerning herself and asks her to go and call her husband. She answered and said, "I have no husband." (John 4:17).

"Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is

not thy husband." (John 4:17, 18).

The woman, knowing this to be true, goes into the market place and tells the other, "I have met the Messiah."

They ask her, "How do you know you have met the Messiah?"

"Because he told me all things that I have ever done." she replies. Here is a focus that takes in the entire past at least, and tells her now concerning the future.

Continuing with the story, the disciples come to Jesus and say, "Master, eat." (John 4:31).

"But he said unto them, I have meat to eat that ye know not of." (John 4:32).

When they speak of a harvest in four months, Jesus replies, "Say not ye, there

are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already in harvest." (John 4:35).

He sees things that people wait four months for, or wait four years for; he sees them as in a dimensionally larger world, existing now, taking place now.

Let us go back to the first part of the story. The woman of Samaria is the three-dimensional you, and Jesus at the well is the fourth-dimensional you. The argument starts between what you want to be, and what reason tells you that you are. The greater you, tells you that if you would dare assume you are already what you want to be, you would become it.

The lesser you, with its limited focus, tells

you, “Why you haven't a bucket, you haven't a rope and the well is deep. How could you ever reach the depth of this state without the means to that end?”

You answer and say, “If you only knew who asks of you to drink you would ask of him.” If you only knew what in yourself is urging upon the embodiment of the state you now seek, you would suspend your little sight and let him do it for you.

Then he tells you that you have five husbands, and you deny it. But he knows far better than you that your five senses impregnate you morning, noon, and night with their limitations. They tell you what children you will bear tonight, tomorrow, and the days to come. For your five senses act like five husbands who constantly impregnate your consciousness, which is

the great womb of God; and morning, noon, and night they suggest to you, and dictate to you that which you must accept as true.

He tells you the one you would like to have for your husband is not your husband. In other words, the sixth has not yet impregnated you. What you would like to be is denied by these five, and they hold the power, they dictate what you will accept as true. What you would like to accept has not yet penetrated your mind and impregnated your mind with its reality. He whom you call husband is really not your husband. You are not bearing his likeness. To bear his likeness is proof that you are his wife, at least you have known him intimately. You are not bearing the likeness of the sixth; you are only bearing the likeness of the five.

Then one turns to me and tells me all that I have ever known. I go back in my mind's eye and reason tells me that all through my life I have always accepted the limitations of my senses, I have always looked upon them as fact; and morning, noon, and night I have born witness to this acceptance.

Reason tells me I have only known these five from the time I was born. Now I would like to step outside the limitation of my senses but I have not yet found within myself the courage to assume I am what these five would deny that I am. So here I remain, conscious of my task, but without the courage to step beyond the limitations of my senses, and that which my reason denies.

He tells these, “I have meat ye know not of. I am the bread that droppeth down from

heaven. I am the wine." I know what I want to be, and because I am that bread I feast upon it. I assume that I am, and instead of feasting upon the fact that I am in this room talking to you and you are listening to me, and that I am in Los Angeles, I feast upon the fact that I am elsewhere and I walk here as though I am elsewhere. And gradually I become what I feast upon.

Let me give you two personal stories. When I was a boy I lived in a very limited environment, in a little island called Barbados. Feed for animals was very, very scarce and very expensive because we had to import it. I am one of a family of 10 children and my grandmother lived with us making 13 at the table.

Time and again I can remember my mother saying to the cook in the early part of the

week, “I want you to put away three ducks for Sunday's dinner.” This meant that she would take from the flock in the yard three ducks and coop them up in a very small cage and feed them, stuff them morning, noon, and night with corn and all the things she wanted the ducks to feast upon.

This was an entirely different diet from what we regularly fed the ducks, because we kept those birds alive by feeding them fish. We kept them alive and fat on fish because fish were very cheap and plentiful; but you could not eat a bird that fed upon fish, not as you and I like a bird.

The cook would take three ducks put them in a cage and for seven days stuff them with corn, sour milk and all the things we wanted to taste in the birds. Then when they were killed and served for dinner seven days

later they were luscious, milk fed, corn fed birds.

But occasionally the cook forgot to put away the birds, and my father, knowing we were having ducks, and believing that she had carried out the command, did not send anything else for dinner, and three ducks came to the table. You could not touch those birds for they were so much the embodiment of what they fed upon.

Man is a psychological being, a thinker. It is not what he feeds upon physically, but what he feeds upon mentally that he becomes. We become the embodiment of that which we mentally feed upon.

Now those ducks could not be fed corn in the morning and fish in the afternoon and something else at night. It had to be a

complete change of diet. In our case we cannot have a little bit of meditation in the morning, curse at noon, and do something else in the evening. We have to go on a mental diet, for a week we must completely change our mental food.

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Phil 4:8).

As a man thinketh in his heart so is he. If I could now single out the kind of mental food I want to express within my world and feast upon it, I would become it.

Let me tell you why I am doing what I am doing today. It was back in 1933 in the city

of New York, and my old friend Abdullah, with whom I studied Hebrew for five years, was really the beginning of the eating of all my superstitions. When I went to him, I was filled with superstitions. I could not eat meat, I could not eat fish, I could not eat chicken, I could not eat any of these things that were living in the world. I did not drink, I did not smoke, and I was making a tremendous effort to live a celibate life.

Abdullah said to me, “I am not going to tell you you are crazy Neville, but you are you know. All these things are stupid.” But I could not believe they were stupid.

In November 1933, I bade goodbye to my parents in the city of New York as they sailed for Barbados. I had been in this country 12 years with no desire to see Barbados. I was not successful, and I was

ashamed to go home to successful members of my family. After 12 years in America, I was a failure in my own eyes. I was in the theater and made money one year and spent it the next month. I was not what I would call by their standards nor by mine, a successful person.

Mind you when I said goodbye to my parents in November, I had no desire to go to Barbados. The ship pulled out, and as I came up the street, something possessed me with a desire to go to Barbados.

It was the year 1933, I was unemployed and had no place to go except a little room on 75th street. I went straight to my old friend Abdullah and said to him, “Ab, the strangest feeling is possessing me. For the first time in 12 years I want to go to Barbados.”

“If you want to go Neville, you have gone.” he replied.

That was a very strange language to me. I am in New York City on 72nd Street and he tells me I have gone to Barbados. I said to him, “What do you mean, I have gone, Abduallah?”

He said, “Do you really want to go?”

I answered, “yes.”

He then said to me, “As you walk through this door now you are not walking on 72nd Street, you are walking on palm lined streets, coconut lined streets; this is Barbados. Do not ask me how you are going to go. You are in Barbados. You do not say 'how' when you 'are there.' You are there. Now you walk as though you were there.

I went out of his place in a daze. I am in Barbados. I have no money, I have no job, I am not even well clothed, and yet I am in Barbados.

He was not the kind of person with whom you would argue, not Abdullah. Two weeks later I was no nearer my goal than on the day I first told him I wanted to go to Barbados. I said to him, “Ab, I trust you implicitly but here is one time I cannot see how it is going to work. I have not one penny towards my journey,” I began to explain.

You know what he did? He was as black as the ace of spades, my old friend Abdullah, with his turbaned head. As I sat in his living room he rose from his chair and went towards his study and slammed the door, which was not an invitation to follow him.

As he went through the door he said to me, “I have said all that I have to say.”

On the 3rd of December I stood before Abdullah and told him again I was no nearer my trip. He repeated his statement, “You are in Barbados.”

The very last ship sailing for Barbados that would take me there for the reason I wanted to go, which was to be there for Christmas, sailed at noon on December 6th, the old Nerissa.

On the morning of December 4th, having no job, having no place to go, I slept late. When I got up there was an air mail letter from Barbados under my door. As I opened the letter a little piece of paper flickered to the floor. I picked it up and it was a draft for $50.00.

The letter was from my brother Victor and it read, “I am not asking you to come, Neville, this is a command. We have never had a Christmas when all the members of our family were present at the same time. This Christmas it could be done if you would come.”

My oldest brother Cecil left home before the youngest was born and then we started to move away from home at different times so never in the history of our family were we ever all together at the same time.

The letter continued, “You are not working, I know there is no reason why you cannot come, so you must be here before Christmas. The enclosed $50.00 is to buy a few shirts or a pair of shoes you may need for the trip. You will not need tips; use the bar if you are drinking. I will meet the

ship and pay all your tips and incurred expenses. I have cabled Furness, Withy & Co. in New York City and told them to issue you a ticket when you appear at their office. The $50.00 is simply to buy some little essentials. You may sign as you want aboard the ship. I will meet it and take care of all obligations.

I went down to Furness, Withy and Co. with my letter and let them read it. They said, "We received the cable Mr Goddard, but unfortunately we have not any space left on the December 6th sailing. The only thing available is 3rd class between New York and St Thomas. When we get to St Thomas we have a few passengers who are getting off. You may then ride 1st class from St Thomas to Barbados. But between New York and St Thomas you must go 3rd class,

although you may have the privileges of the 1st class dining room and walk the decks of the 1st class.

I said, “I will take it.”

I went back to my friend Abdullah on the afternoon of December 4th and said, “It worked like a dream.” I told him what I had done, thinking he would be happy.

Do you know what he said to me? He said, “Who told you that you are going 3rd class? Did I see you in Barbados, the man you are, going 3rd class? You are in Barbados and you went there 1st class.”

I did not have one moment to see him again before I sailed on the noon of December 6th. When I reached the dock with my passport and my papers to get aboard that ship the agent said to me, “We have good

news for you, Mr Goddard. There has been a cancellation and you are going 1st class."

Abdullah taught me the importance of remaining faithful to an idea and not compromising. I wavered, but he remained faithful to the assumption that I was in Barbados and had traveled 1st class.

Now back to the significance of our two Bible stories. The well is deep and you have no bucket, you have no rope. It is four months to the harvest and Jesus says, "I have meat to eat ye know not of. I am the bread of heaven."

Feast on the idea, become identified with the idea as though you were already that embodied state. Walk in the assumption that you are what you want to be. If you feast on that and remain faithful to that

mental diet, you will crystallize it. You will become it in this world.

When I came back to New York in 1934, after three heavenly months in Barbados, I drank, I smoked, and did everything I had not done in years.

I remembered what Abdullah had said to me, “After you have proven this law you will become normal, Neville. You will come out of that graveyard, you will come out of that dead past where you think you are being holy. For all you are really doing you know, you are being so good, Neville, you are good for nothing.”

I came back walking this earth a completely transformed person. From that day, which was in February 1934, I began to live more and more. I cannot honestly tell you I have

always succeeded. My many mistakes in this world, my many failures would convict me if I told you that I have so completely mastered the movements of my attention that I can at all times remain faithful to the idea I want to embody.

But I can say with the ancient teacher, although I seem to have failed in the past, I move on and strive day after day to become that which I want to embody in this world. Suspend judgment, refuse to accept what reason and the senses now dictate, and if you remain faithful to the new diet, you will become the embodiment of the ideal to which you remain faithful.

If there is one place in the world that is unlike my little island of Barbados, it is New York City. In Barbados the tallest building is three stories, and the streets are lined with

palm trees and coconut trees and all sorts of tropical things. In New York City you must go to a park to find a tree.

Yet I had to walk the streets of New York as though I walked the streets of Barbados. To one's imagination all things are possible. I walked, feeling that I was actually walking in the streets of Barbados, and in that assumption, I could almost smell the odor of the coconut lined lanes. I began to create within my mind's eye the atmosphere I would physically encounter were I in Barbados.

As I remained faithful to this assumption, somebody canceled passage and I received it. My brother in Barbados, who never thought of my coming home, has the commanding urge to write me a strange letter. He had never dictated to me, but this

time he dictated, and thought that he originated the idea of my visit.

I went home and had three heavenly months, returned 1st class, and brought back quite a sum of cash in my pocket, a gift. My trip, had I paid for it, would have been $3000, yet I did it without a nickel in my pocket.

“I have ways ye know not of. My ways are past finding out.” The dimensionally greater self took my assumption as the command and influenced the behavior of my brother to write that letter, influenced the behavior of someone to cancel that 1st class passage, and did all the things necessary that would tend toward the production of the idea with which I was identified.

I was identified with the feeling of being

there. I slept as though I were there, and the entire behavior of man was molded in harmony with my assumption. I did not need to go down to Furness, Withy & Co. and beg them for passage, asking them to cancel someone who was booked 1st class. I did not need to write my brother and beg him to send me some money or buy me a passage. He thought he originated the act. Actually, to this day, he believes that he initiated the desire to bring me home.

My old friend Abdullah simply said to me, “You are in Barbados, Neville. You want to be there; where you want to be, there you are. Live as though you are and that you shall be.”

These are the two outlooks on the world possessed by every man. I do not care who you are. Every child born of woman,

regardless of race, nation, or creed, possesses two distinct outlooks on the world.

You are either the natural man who receiveth not the things of the Spirit of God, because to you in the natural focus they are foolishness unto you. Or you are the spiritual man who perceiveth things outside of the limitations of your senses because all things are now realities in a dimensionally larger world. There is no need to wait four months to harvest.

You are either the woman of Samaria or Jesus at the well. You are the man waiting on the Five Porches for the disturbance and someone to push him in; or you are the one who can command yourself to rise and walk in spite of others who wait.

Are you the man behind the tombstones in the cemetery waiting and begging not to be clean, because you do not want to be cleansed of your prejudices? One of the most difficult things for man to give up is his superstitions, his prejudice. He holds on to these as though they were the treasure of treasures.

When you do become cleansed and you are free, then the womb, your own mind is automatically healed. It becomes the prepared ground where seeds, your desires, can take root and grow into manifestation. The child you now bear in your heart is your present objective. Your present longing is a child that is as though it were sick. If you assume you are not what you would like to be, the child for a moment becomes dead because there is no

disturbance anymore.

You cannot be disturbed when you feel you are what you want to be because if you feel you are what you wanted to be, you are satisfied in that assumption. To others who judge superficially you seem no longer to desire, so to them the desire or damsel is dead. They think you have lost your ambition because you no longer discuss your secret ambition. You have completely adjusted yourself to the idea. You have assumed that you are what you want to be. You know, “She is not dead, she but sleepeth.” “I go to awaken her.”

I walk in the assumption that I am, and as I walk, I quietly awaken her. Then when she awakens, I will do the normal, natural thing. I will give her to eat. I will not brag about it and tell others; I simply go and tell no man.

I feed this state I now like with my attention. I keep it alive within my world by becoming attentive to it.

Things that I am not attentive to fade and wither within my world, regardless of what they are. They are not just born and remain unfed. I gave them birth by reason of the fact that I became conscious of being them. When I embody them within my world that is not the end. That is the beginning. Now I am a mother who must keep alive this state by being attentive to it. The day that I am not attentive, I have withdrawn my milk from it, and it fades from my world, as I become attentive to something else in my world.

You can either be attentive to the limitations and feed these and make them mountains, or you can be attentive to your desires; but

to become attentive you must assume you are already that which you wanted to be.

Although today we speak of a third-dimensional and a fourth-dimensional focus, do not think for one moment these ancient teachers were not fully conscious of these two distinct centers of thought within the minds of all men. They personified these two, and they tried to show man that the only thing which robs him of the man he could be, is habit. Although it is no law, every psychologist will tell you that habit is the most inhibiting force in the world. It completely restricts man and binds him and makes him totally blind to what otherwise he should be.

Begin now to mentally see and feel yourself as that which you want to be, and feast upon that sensation morning, noon, and

night. I have scoured the Bible for a time interval that is longer than three days and I have not found it.

“Jesus answered and said unto them, destroy this temple, and in three days I will raise it up.” (John 2:19).

“Prepare your victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.” (Joshua 1:11).

If I could completely saturate my mind with one sensation and walk as though it were already a fact, I am promised (and I cannot find any denial of it in this great book) that I do not need more than a three-day diet if I remain faithful to it. But I must be honest about it. If I change my diet in the course of the day, I extend the time interval.

You ask me, “But how do I know about the interval?” You, yourself determine the interval.

We have today in our modern world a little word which confuses most of us. I know it confused me until I dug deeper. The word is “action.” Action is supposed to be the most fundamental thing in the world. It is not an atom, it is more fundamental. It is not a part of an atom like an electron, it is more fundamental than that. They call it the fourth-dimensional unit. The most fundamental thing in the world is action.

You ask, “What is action?” Our physicists tell us that it is energy multiplied by time. We become more confused and say, “Energy multiplied by time, what does that mean?” They answer, “There is no response to a stimulus, no matter how

intense the stimulus, unless it endures for a certain length of time." There must be a minimum endurance to the stimulus or there is no response. On the other hand, there is no response to time unless there is a minimum degree of intensity. Today the most fundamental thing in the world is called action, or simply energy multiplied by time.

The Bible gives it as three days; the duration is three days for response in this world. If I would now assume I am what I want to be, and if I am faithful to it and walk as though I were, the very longest stretch given for its realization is three days.

If there is something tonight that you really want in this world, then experience in imagination what you would experience in the flesh were you to realize your goal and

deafen your ears and blind your eyes to all that denies the reality of your assumption.

If you do this, you would be able to tell me before I leave this city of Los Angeles that you have realized what was only a wish when you came here. It will be my joy to rejoice with you in the knowledge that the child which was seemingly dead is now alive. This damsel really was not dead, she was only asleep. You fed her in this silence because you have meat no one else knows of. You gave her food and she became a resurrected living reality within your world. Then you can share your joy with me and I can rejoice in your joy.

The purpose of these lessons is to remind you of the law of your own being, the law of consciousness; you are that law. You were only unconscious of its operation. You fed

and kept alive the things you did not wish to express within this world.

Take my challenge and put this philosophy to the test. If it does not work you should not use it as a comforter. If it is not true, you must completely discard it. I know it is true. You will not know it until you try either to prove or disprove it.

Too many of us have joined “isms” and we are afraid to put them to the test because we feel we might fail; and, then, where are we? Not really wanting to know the truth concerning it, we hesitate to be bold enough to put it to the test. You say, “I know it would work in some other way. I do not want to really test it. While I have not yet disproved it, I can still be comforted by it.

Now do not fool yourself, do not think for

one second that you are wise.

Prove or disprove this law. I know that if you attempt to disprove it, you will prove it, and I will be the richer for your proving it, not in dollars, not in things, but because you become the living fruit of what I believe I am teaching in this world it is far better to have you a successful, satisfied person after five days of instruction than to have you go out dissatisfied. I hope you will be bold enough to challenge this instruction and either prove or disprove it.

Now before we go into the silence period I shall briefly explain the technique again. We have two techniques in applying this law. Everyone here must now know exactly what he wants. You must know that if you do not get it tonight you will still be as desirous tomorrow concerning this

objective.

When you know exactly what you want, construct in your mind's eye a single, simple event which implies fulfillment of your desire, an event wherein self predominates. Instead of sitting back and looking at yourself as though you were on the screen, you be the actor in the drama.

Restrict the event to one single action. If you are going to shake a hand because that implies fulfillment of your desire, then do that and that only. Do not shake hands and then wander off in your imagination to a dinner party or to some other place. Restrict your action to simply shaking hands and do it over and over again, until that handshake takes on the solidity and the distinctness of reality.

If you feel you cannot remain faithful to an action, I want you now to define your objective, and then condense the idea, which is your desire, into a single phrase, a phrase which implies fulfillment of your desire, some phrase such as, “Isn't it wonderful?”

Or if I felt thankful because I thought someone was instrumental in bringing my desire to pass, I could say, “Thank you,” and repeat it with feeling over and over again like a lullaby until my mind was dominated by the single sensation of thankfulness.

We will now sit quietly in these chairs with the idea which implies fulfillment of our desire condensed to a single phrase, or to a single act. We will relax and immobilize our physical bodies. Then let us experience

in imagination the sensation which our condensed phrase or action affirms.

If you imagine yourself shaking another person's hand, do not use your physical hand, let it remain immobilized. But imagine that housed within your hand is a more subtle, more real hand, which can be extracted in your imagination. Put your imaginary hand into the imaginary hand of your friend who stands before you and feel the handshake. Keep your physical body immobilized even though you become mentally active in what you are now about to do.

Now we will go into the silence.

Lesson 4: No One To Change but Self

May I take just a minute to clarify what was said last night. A lady felt from what I said last night that I am anti one nation. I do hope that I am not anti any nation, race or belief. If perchance I used a nation, it was only to illustrate a point.

What I tried to tell you was this – we become what we contemplate. For it is the nature of love, as it is the nature of hate, to change us into the likeness of that which we contemplate. Last night I simply read a news item to show you that when we think we can destroy our image by breaking the mirror, we are only fooling ourselves.

When, through war on revolution, we destroy titles which to us represent arrogance and greed, we become in time

the embodiment of that which we thought we had destroyed. So today the people who thought they destroyed the tyrants are themselves that which they thought they had destroyed.

That I may not be misunderstood, let me again lay the foundation of this principle. Consciousness is the one and only reality. We are incapable of seeing other than the contents of our own consciousness.

Therefore, hate betrays us in the hour of victory and condemns us to be that which we condemn. All conquest results in an exchange of characteristics, so that conquerors become like the conquered foe. We hate others for the evil which is in ourselves. Races, nations, and religious groups have lived for centuries in intimate hostility, and it is the nature of hatred, as it

is the nature of love, to change us into the likeness of that which we contemplate.

Nations act toward other nations as their own citizens act toward each other. When slavery exists in a state and that nation attacks another it is with intent to enslave. When there is a fierce economic competition between citizen and citizen, then in war with another nation the object of the war is to destroy the trade of the enemy. Wars of domination are brought about by the will of those who within a state are dominant over the fortunes of the rest.

We radiate the world that surrounds us by the intensity of our imagination and feeling. But in this third-dimensional world of ours time beats slowly. And so, we do not always observe the relationship of the visible world to our inner nature.

Now that is really what I meant. I thought I had said it. That I may not be misunderstood, that is my principle. You and I can contemplate an ideal and become it by falling in love with it.

On the other hand, we can contemplate something we heartily dislike and by condemning it we will become it. But because of the slowness of time in this three-dimensional world, when we do become what we contemplated we have forgotten that formerly we set out to worship or destroy it.

Tonight's lesson is the capstone of the Bible, so do give me your attention. The most important question asked in the Bible will be found in the 16th chapter of the Gospel of St Matthew.

As you know, all of the Bible stories are your stories; its characters live only in the mind of man. They have no reference at all to any person, who lived in time and space, or to any event that ever occurred upon earth.

The drama related in Matthew takes place in this manner. Jesus turns to his disciples and asks them, “Whom do men say that I the Son of man am?” (Matt 16:13).

“And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets.”

“He saith unto them, But whom say ye that I am?”

“And Simon Peter answered and said, Thou are the Christ, the Son of the living God.”

“And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it until thee, but my Father which is in heaven.”

“And I say also unto thee that thou are Peter, and upon this rock I will build my church.” (Matt 16:14-18).

Jesus turning to his disciples is man turning to his disciplined mind in self-contemplation. You ask yourself the question, “Whom do men say that I am?” In our language, “I wonder what men think of me?”

You answer, “Some say John come again, some say Elias, others say Jeremiah, and still others a prophet of old come again.”

It is very flattering to be told that you are, or that you resemble, the great men of the

past, but enlightened reason is not enslaved by public opinion. It is only concerned with the truth so it asks itself another question, “But whom say ye that I am?” In other words, “Who am I?”

If I am bold enough to assume that I am Christ Jesus, the answer will come back, “Thou are Christ Jesus.”

When I can assume it and feel it and boldly live it, I will say to myself, “Flesh and blood could not have told me this. But my Father which is in Heaven revealed it unto me.” Then I make this concept of self the rock on which I establish my church, my world.

“If ye believe not that I am He, ye shall die in your sins.” (John 8:24).

Because consciousness is the only reality I must assume that I am already that which I

desire to be. If I do not believe that I am already what I want to be, then I remain as I am and die in this limitation.

Man is always looking for some prop on which to lean. He is always looking for some excuse to justify his failure. This revelation gives man no excuse for failure. His concept of himself is the cause of all the circumstances of his life. All changes must first come from within himself; and if he does not change on the outside it is because he has not changed within. But man does not like to feel that he is solely responsible for the conditions of his life.

“From that time many of his disciples went back, and walked no more with him.” “Then said Jesus unto the twelve, Will ye also go away?”

“Then Simon Peter answered him, Lord, to whom shall we go?” Thou has the words of eternal life.” (John 6:66-68).

I may not like what I have just heard, that I must turn to my own consciousness as to the only reality, the only foundation on which all phenomena can be explained. It was easier living when I could blame another. It was much easier living when I could blame society for my ills, or point a finger across the sea, and blame another nation. It was easier living when I could blame the weather for the way I feel. But to tell me that I am the cause of all that happens to me that I am forever molding my world in harmony with my inner nature, that is more than man is willing to accept. If this is true, to whom would I go? If these are the words of eternal life, I must return

to them, even though they seem so difficult to digest.

When man fully understands this, he knows that public opinion does not matter, for men only tell him who he is. The behavior of men constantly tells me who I have conceived myself to be.

If I accept this challenge and begin to live by it, I finally reach the point that is called the great prayer of the Bible. It is related in the 17th chapter of the Gospel of St John. “I have finished the work which thou gavest me to do. (John 17:4).

“And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was.” (John 17:5).

“While I was with them in the world, I kept them in thy name: those that thou gavest

me I have kept, and one of them is lost, but the son of perdition." (John 17:12).

It is impossible for anything to be lost. In this divine economy nothing can be lost, it cannot even pass away. The little flower which has bloomed once, blooms forever. It is invisible to you here with your limited focus, but blooms forever in the larger dimension of your being, and tomorrow you will encounter it.

All that thou gavest me I have kept in thy name, and none have I lost save the son of perdition. The son of perdition means simply the belief in loss. Son is a concept, an idea. Perdido is loss. I have only truly lost the concept of loss, for nothing can be lost.

I can descend from the sphere where the

thing itself now lives, and as I descend in consciousness to a lower level within myself it passes from my world. I say, “I have lost my health. I have lost my wealth. I have lost my standing in the community. I have lost faith. I have lost a thousand things.” But the things in themselves, having once been real in my world, can never cease to be. They never become unreal with the passage of time.

I, by my descent in consciousness to a lower level, cause these things to disappear from my sight and I say, “They have gone; they are finished as far as my world goes.” All I need do is to ascend to the level where they are eternal, and they once more objectify themselves and appear as realities within my world.

The crux of the whole 17th chapter of the

Gospel of St John is found in the 19th verse. “And for their sake I sanctify myself, that they also might be sanctified through the truth.”

Heretofore I thought I could change others through effort. Now I know I cannot change another unless I first change myself. To change another within my world I must first change my concept of that other; and to do it best I change my concept of self. For it was the concept I held of self that made me see others as I did.

Had I a noble, dignified concept of myself, I never could have seen the unlovely in others.

Instead of trying to change others through argument and force, let me but ascend in consciousness to a higher level and I will

automatically change others by changing myself. “There is no one to change but self; that self is simply your awareness, your consciousness and the world in which it lives is determined by the concept you hold of self. It is to consciousness that we must turn as to the only reality. For there is no clear conception of the origin of phenomena except that consciousness is all and all is consciousness.

You need no helper to bring you what you seek. Do not for one second believe that I am advocating escape from reality when I ask you to simply assume you are now the man or the lady that you want to be.

If you and I could feel what it would be like were we now that which we want to be, and live in this mental atmosphere as though it were real, then, in a way we do not know,

our assumption would harden into fact. This is all we need do in order to ascend to the level where our assumption is already an objective, concrete reality.

I need change no man, I sanctify myself and in so doing I sanctify others. To the pure all things are pure. “There is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean.” (Rom 14:14). There is nothing in itself unclean, but you, by your concept of self, see things either clean or unclean.

“I and my Father are one.” (John 10:30).

“If I do not the works of my Father, believe me not.”

“But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in

him." (John 10:37, 38).

He made himself one with God and thought it not strange or robbery to do the works of God. You always bear fruit in harmony with what you are. It is the most natural thing in the world for a pear tree to bear pears, an apple tree to bear apples, and for man to mold the circumstances of his life in harmony with his inner nature.

"I am the vine, ye are the branches." (John 15:5). A branch has no life save it be rooted in the vine. All I need do to change the fruit is to change the vine.

You have no life in my world save that I am conscious of you. You are rooted in me and, like fruit, you bear witness of the vine that I am. There is no reality in the world other than your consciousness. Although

you may now seem to be what you do not want to be, all you need do to change it, and to prove the change by circumstances in your world, is to quietly assume that you are that which you now want to be, and in a way you do not know you will become it.

There is no other way to change this world. “I am the way.” My I Amness, my consciousness is the way by which I change my world. As I change my concept of self, I change my world. When men and women help or hinder us, they only play the part that we, by our concept of self, wrote for them, and they play it automatically. They must play the parts they are playing because we are what we are.

You will change the world only when you become the embodiment of that which you want the world to be. You have but one gift

in this world that is truly yours to give and that is yourself. Unless you yourself are that which you want the world to be, you will never see it in this world. “Except ye believe not that I am he, ye shall die in your sins.” (John 8:24).

Do you know that no two in this room live in the same world? We are going home to different worlds tonight. We close our doors on entirely different worlds. We rise tomorrow and go to work, where we meet each other and meet others, but we live in different mental worlds, different physical worlds.

I can only give what I am, I have no other gift to give. If I want the world to be perfect, and who does not, I have failed only because I did not know that I could never see it perfect until I myself become perfect.

If I am not perfect I cannot see perfection, bu the day that I become it, I beautify my world because I see it through my own eyes. “Unto the pure all things are pure.” (Titus 1:15).

No two here can tell me that you have heard the same message any one night. The one thing that you must do is hear what I say through that which you are. It must be filtered through your prejudices, your superstitions, and your concept of self. Whatever you are, it must come through that, and be colored by what you are.

If you are disturbed you would like me to be something other than what I appear to be, then you must be that which you want me to be. We must become the thing that we want others to be or we will never see them be it.

Your consciousness, my consciousness, is the only true foundation in the world. This is that which is called Peter in the Bible, not a man, this faithfulness that cannot turn to anyone, that cannot be flattered when you are told by men you are John come again. That is very flattering to be told you are John the Baptist come again, or the great prophet Elias, or Jeremiah.

Then I deafen my ears to this very flattering little bit of news men would give me and I ask myself, “But honestly who am I?”

If I can deny the limitations of my birth, my environment, and the belief that I am but an extension of my family tree, and feel within myself that I am Christ, and sustain this assumption until it takes a central place and forms the habitual center of my energy, I will do the works attributed to Jesus.

Without thought or effort I will mold a world in harmony with that perfection which I have assumed and feel springing within me.

When I open the eyes of the blind, unstop the ears of the deaf, give joy for mourning and beauty for ashes, then and only then, have I truly established this vine deep within. That is what I would automatically do were I truly conscious of being Christ. It is said of this presence, He proved that He was Christ by His works.

Our ordinary alterations of consciousness, as we pass from one state to another, are not transformations, because each of them is so rapidly succeeded by another in the reverse direction; but whenever our assumption grows so stable as to definitely expel its rivals, then that central habitual

concept defines our character and is a true transformation.

Jesus, or enlightened reason, saw nothing unclean in the woman taken in adultery. He said to her, “Hath no man condemned thee?” (John 8:10).

“She said, No man, Lord. And Jesus said unto her, neither do I condemn thee; go, and sin no more.” (John 8:11).

No matter what is brought before the presence of beauty, it sees only beauty. Jesus was so completely identified with the lovely that He was incapable of seeing the unlovely.

When you and I really become conscious of being Christ, we too will straighten the arms of the withered, and resurrect the dead hopes of men. We will do all the

things that we could not do when we felt ourselves limited by our family tree. It is a bold step and should not be taken lightly, because to do it is to die. John, the man of three dimensions is beheaded, or loses his three-dimensional focus that Jesus, the fourth-dimensional self may live.

Any enlargement of our concept of self involves a somewhat painful parting with strongly rooted hereditary conceptions. The ligaments are strong that hold us in the womb of conventional limitations. All that you formerly believed, you no longer believe. You know now that there is no power outside of your own consciousness. Therefore, you cannot turn to anyone outside of self.

You have no ears for the suggestion that something else has power in it. You know

the only reality is God, and God is your own consciousness. There is no other God. Therefore, on this rock you build the everlasting church and boldly assume you are this Divine Being, self-begotten because you dared to appropriate that which was not given to you in your cradle, a concept of self not formed in your mother's womb, a concept of self-conceived outside of the offices of man.

The story is beautifully told us in the Bible using the two sons of Abraham: one blessed, Isaac, born outside of the offices of man and the other, Ishmael, born in bondage.

Sarah was much too old to beget a child, so her husband Abraham went in unto the bond servant Hagar, the pilgrim, and she conceived of the old man and bore him a

son called Ishmael. Ishmael's hand was against every man and every man's hand against him.

Every child born of woman is born into bondage, born into all that his environment represents, regardless of whether it be the throne of England, the White House, or any great place in the world. Every child born of woman is personified as this Ishmael, the child of Hagar.

But asleep in every child is the blessed Isaac, who is born outside of the offices of man, and is born through faith alone. This second child has not earthly father. He is self-begotten.

What is the second birth? I find myself man, I cannot go back into my mother's womb, and yet I must be born a second time.

“Except a man be born again he cannot enter the kingdom of God.” (John 3:3).

I quietly appropriate that which no man can give me, no woman can give me. I dare to assume that I am God. This must be of faith, this must be of promise. Then I become the blessed, I become Isaac.

As I begin to do the things that only this presence could do, I know that I am born out of the limitations of Ishmael, and I have become heir to the kingdom. Ishmael could not inherit anything, although his father was Abraham, or God. Ishmael did not have both parents of the godly; his mother was Hagar the bondwoman, and so he could not partake of his father’s estate.

You are Abraham and Sarah and contained within your own consciousness there is one

waiting for recognition. In the Old Testament it is called Jesus, and it is born without the aid of man. No man can tell you that you are Christ Jesus, no man can tell you and convince you that you are God. You must toy with the idea and wonder what it would be like to be God.

No clear conception of the origin of phenomena is possible except that consciousness is all and all is consciousness. Nothing can be evolved from man that was not potentially involved in his nature. The ideal we serve and hope to attain could never be evolved from us were it not potentially involved in our nature.

Let me now retell and emphasize an experience of mine printed by me two years ago under the title, "The Search". I think it

will help you to understand this law of consciousness and show you that you have no one to change but self, for you are incapable of seeing other than the contents of your own consciousness.

Once in an idle interval at sea, I meditated on “the perfect state,” and wondered what I would be were I of too pure eyes to behold iniquity, if to me all things were pure and were I without condemnation. As I became lost in this fiery brooding, I found myself lifted above the dark environment of the senses. So intense was the feeling, I felt myself a being of fire dwelling in a body of air. Voices, as from a heavenly chorus, with the exaltation of those who had been conquerors in a conflict with death, were singing, “He is risen He is risen,” and intuitively I knew they meant me.

Then I seemed to be walking in the night. I soon came upon a scene that might have been the ancient Pool of Bethesda for in this place lay a great multitude of impotent folk – blind, halt, withered, waiting not for the moving of the water as of tradition, but waiting for me.

As I came near, without thought or effort on my part, they were one after the other, molded as by the Magician of the Beautiful. Eyes, hands, feet all missing members – were drawn from some invisible reservoir and molded in harmony with that perfection which I felt springing within me. When all were made perfect the chorus exulted, “it is finished.”

I know this vision was the result of my intense meditation upon the idea of perfection, for my meditations invariably

bring about union with the state contemplated. I had been so completely absorbed within the idea that for a while I had become what I contemplated, and the high purpose with which I had for that moment identified myself drew the companionship of high things and fashioned the vision in harmony with my inner nature.

The ideal with which we are united works by association of ideas to awaken a thousand moods to create a drama in keeping with the central idea.

My mystical experiences have convinced me that there is no way to bring about the perfection we seek other than by the transformation of ourselves. As soon as we succeed in transforming ourselves, the world will melt magically before our eyes

and reshape itself in harmony with that which our transformation affirms.

We fashion the world that surrounds us by the intensity of our imagination and feeling, and we illuminate or darken our lives by the concepts we hold of ourselves. Nothing is more important to us than our conception of ourselves, and especially is true of our concept of the deep, dimensionally great One within us.

Those that help or hinder us, whether they know it or not, are the servants of that law which shapes outward circumstances in harmony with our inner nature. It is our conception of ourselves which frees or constrains us, though it may use material agencies to achieve its purpose.

Because life molds the outer world to

reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the transformation of ourselves. No help cometh from without: the hills to which we lift our eyes are those of an inner range.

It is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there is first an inner change.

As within, so without.

I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical means and arguments to bring about the desired changes.

Everything we do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces. However we toil or struggle, we can receive no more than our concepts of self affirm. To protest against anything which happens to us is to protest against the law of our being and our rulership over our own destiny.

The circumstances of my life are too closely related to my conception of myself not to have been formed by my own spirit from some dimensionally larger storehouse

of my being. If there is pain to me in these happenings, I should look within myself for the cause, for I am moved here and there and made to live in a world in harmony with my concept of myself.

If we would become as emotionally aroused over our ideas as we become over our dislikes, we would ascend to the plane of our ideal as easily as we now descend to the level of our hates.

Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining “beauty for ashes and joy for mourning” rather than by direct attacks

on the state from which we would be free.

“Whatsoever things are lovely and of good report, think on these things,” for we become that with which we are en rapport.

There is nothing to change but our concept of self. As soon as we succeed in transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

I, by descent in consciousness, have brought about the imperfection that I see. In the divine economy nothing is lost. We cannot lose anything save by descent in consciousness from the sphere where ethe thing has its natural life.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (John

17:5).

As I ascend in consciousness the power and glory that was mine return to me and I too will say, “I have finished the work thou gavest me to do.”

The work is to return from my descent in consciousness, from the level wherein I believed that I was a son of man, to the sphere where I know that I am one with my Father and my Father is God.

I know beyond all doubt that there is nothing for man to do but to change his own concept of himself to assume greatness and sustain this assumption. If we walk as though we were already the ideal we serve, we will rise to the level of our assumption, and find a world in harmony with our assumption. We will not have to lift a finger

to make it so, for it is already so. It was always so.

You and I have descended in consciousness to the level where we now find ourselves and we see imperfection because we have descended! When we being to ascent while here in this three-dimensional world, we find that we move in an entirely different environment, we have entirely different circles of friends, and an entirely different world while still living here. We know the great myself of the statement, “I am in the world but not of it.”

Instead of changing things I would suggest to all to identify themselves with the ideal they contemplate. What would the feeling be like were you of too pure eyes to behold iniquity if to you all things were pure and you were without condemnation?

Contemplate the ideal state and identify yourself with it and you will ascend to the sphere where you as Christ have your natural life.

You are still in that state where you were before the world was. The only thing that has fallen is your concept of self. You see the broken parts which really are not broken. You are seeing them through distorted eyes, as though you were in one of those peculiar amusement gallery's where a man walks before a mirror and he is elongated, yet he is the same man. Or he looks into another mirror and he is all big and fat. These things are seen today because man is what he is.

Toy with the idea of perfection. Ask no man to help you but let the prayer of the 17th chapter of the Gospel of St. John be your

prayer. Appropriate the state that was yours before the world was.

Know the truth of the statement, “None have I lost save the son of perdition.” Nothing is lost in all my holy mountain. The only thing that you lose is the belief in loss or the son of perdition.

“And for their sake I sanctify myself, that they also might be sanctified through the truth” (John 17:19).

There is no one to change but self. All you need do to make men and women holy in this world is to make yourself holy. You are incapable of seeing anything that is unlovely when you establish within your own mind’s eye the fact that you are lovely.

It is far better to know this than to know anything else in the world. It takes courage,

boundless courage, because many this night, after having heard this truth will still be inclined to blame others for their predicament. Man finds it so difficult to turn to himself, to his own consciousness as to the only reality. Listen to these words:

“No man can come to me, except the Father which hath sent me to draw him” (John 6:44).

“I and my Father are one” (John 10:30).

“A man can receive nothing, except it be given him from heaven (John 3:27).

“Therefore, doth my Father love me, because I lay down my life, that I might take it again.”

“No man taketh it from me, but I lay it down of myself” (John 10:17,18).

“You did not choose me, I have chosen you.” My concept of myself molds a world in harmony with itself and draws men to tell me constantly by their behavior who I am.

The most important thing in this world to you is your concept of self. When you dislike your environment, the circumstances of life and the behavior of men, ask yourself, “Who am I?” It is your answer to this question that is the cause of your dislikes.

If you do not condemn self, there will be no man in your world to condemn you. If you are living in the consciousness of your ideal you will see nothing to condemn. “To the pure all things are pure.”

Now I would like to spend a little time making as clear as I can what I personally

do when I pray, what I do when I want to bring about changes in my world. You will find it interesting, and you will find that it works. No one here can tell me they cannot do it. It is so very simple, everyone can do it.

This technique is not difficult to follow, but you must want to do it. You cannot approach it with the attitude of mind “Oh well I’ll try it.” You must want to do it, because the mainspring of action is desire.

Desire is the mainspring of all action. Now what do I want? I must define my objective. For example, suppose I wanted now to be elsewhere. This very moment I really desire to be elsewhere. I need not go through the door, I need not sit down. I need do nothing but stand just where I am and with my eyes closed, assume that I am actually standing

where I desire to be. Then I remain in this state until it has the feeling of reality. Were I now elsewhere I could not see the world as I now see it from here. The world changes in tis relationship to me as I change my position in space.

So, I stand right here, close my eyes, and imagine I am seeing what I would see were I there. I remain in it long enough to feel it to be real. I cannot touch the walls of this room from here, but when you close your eyes and become still you can imagine and feel that you touch it. You can stand where you are and imagine you are putting your hand on that wall. To prove you really are, put it there and slide it up and feel the wood. You can imagine you are doing it without getting off your seat. You can do it and you will actually feel it if you become

still enough and intense enough.

I stand where I am and I allow the world that I want to see and to enter physically , to come before me as though I were there now. In other words, I bring elsewhere here by assuming that I am there.

Is that clear? I let it come up, I do not make it come up. I simply imagine I am there and then let it happen.

If I want a physical presence, I imagine he is standing here, and I touch him. All through the Bible I find these suggestions; He placed his hands upon them. He touched them.

If you want to comfort someone, what is the automatic feeling? To put your hand on them, you cannot resist it. You meet a friend and the hand goes out automatically,

you either shake hands or put your hand on his shoulder.

Suppose you were now to meet a friend that you have not seen for a year and he is a friend of whom you are very fond. What would you do? You would embrace him, wouldn't you? Or you would put you hand upon him.

In your imagination bring him close enough to put your hand upon him and feel him to be solidly real. Restrict the action to just that. You will be amazed at what happens. From then on things begin to move. Your dimensionally greater self will inspire, in all, the ideas and actions necessary to bring you into physical contact. It works that way.

Every day I put myself into the drowsy state, it is a very easy thing to do. But habit

is a strange thing in man's world. It is not law, but habit acts as though it were the most compelling law in the world. We are creatures of habit.

If you create an interval every day into which you put yourself into the drowsy state, say at 3 o'clock in the afternoon, do you know at that moment every day you will feel drowsy. You try it for one week and see if I am not right.

You sit down for the purpose of creating a state akin to sleep, as though you were sleepy, but do not push the drowsiness too far, just far enough to relax and leave you in control of the direction of your thoughts. You try it for one week, and every day at that hour, no matter what you are doing, you will hardly be able to keep your eyes open. If you know the hour when you will

be free you can create it. I would not suggest you do it lightly, because you will feel very sleep and you many not want to.

I have another way of praying. In this case I always sit down and I find the most comfortable arm chair imaginable, or I lie flat on my back and relax completely. Make yourself comfortable. You must not be in any position where the body is distressed. Always put yourself into a position where you have the greatest ease. That is the first stage.

To know what you want is the start of prayer. Secondly, you construct in your mind's eye one single little event which implies that you have realized your desire. I always let my mind roam on many things that could follow the answered prayer and I single out one that is most likely to follow

the fulfillment of my desire. One simple little thing like the shaking of a hand, embracing a person, the receiving of a letter, the writing of a check, or whatever would imply the fulfillment of your desire.

After you have decided on the action which implies that your desire has been realised, then sit in your nice comfortable chair or lie flat on your back, close your eyes for the simple reason it helps to induce this state that borders on sleep.

The minute you feel this lovely drowsy state, or the feeling of gather togetherness, wherein you feel – I could move if I wanted to, but I do not want to, I could open my eyes if I wanted to, but I do not want to. When you get that feeling, you can be quite sure that you are in the perfect state to pray successfully.

In this feeling, it is easy to touch anything in this world. You take the simple little restricted action which implies fulfillment of your prayer and you feel it or you enact it. Whatever it is, you enter into the action as though you were an actor in the part. You do not sit back and visualize yourself doing it. You do it.

With the body immobilized, you imagine that the greater you, inside the physical body is coming out of it and that you are actually performing the proposed action. If you are going to walk, you imagine that you are walking. Do not see yourself walk, FEEL that you are walking.

If you are going to climb stairs, FEEL that you are climbing the stairs. Do not visualize yourself doing it, feel yourself doing it. If you are going to shake a man's hand, do

not visualize yourself shaking his hand, imagine your friend is standing before you and shake his hand. But leave your physical hands immobilized and imagine that your greater hand, which is your imaginary hand, is actually shaking his hand.

All you need to do is to imagine that you are doing it. You are stretched out in time, and what you are doing, which seems to be a controlled daydream, is an actual act in the greater dimension of your being. You are actually encountering an event fourth dimensionally before you encounter it here in the three dimensions of space, and you do not have to raise a finger to bring that state to pass.

My third way of praying is simply to feel thankful. If I want something, either for

myself or another, I immobilize the physical body, then I produce the state akin to sleep and in that state I just feel happy, feel thankful. Thankfulness implies realization of what I want. I assume the feeling of the wish fulfilled and with my mind dominated by this single sensation, I go to sleep. I need do nothing to make it so, because it is so. My feeling of the wish fulfilled implies it is done.

All these techniques you can use and change them to fit your temperament. But I must emphasize the necessity of inducing the drowsy state where you can become attentive without effort.

A single sensation dominates the mind, if you pray successfully.

What would I feel like, now, were I what I

wanted to be? When I know what the feeling would be like I then close my eyes and lose myself in that single sensation and my dimensionally greater self then builds a bridge of incident to lead me from this present moment to the fulfillment of my mood. That is all you need do. But people have a habit of slighting the importance of simple things.

We are creatures of habit and we are slowly learning to relinquish our previous concepts, but the things we formerly lived by still in some way influence our behavior. Here is a story from the Bible that illustrates my point.

It is recorded that Jesus told his disciples to go to the crossroads and there they would find a colt, a young colt not yet ridden by a man. To bring the colt to him and if any

man ask, “Why do you take this colt?” say, “The Lord has need of it.”

They went to the crossroads and found the colt and did exactly as they were told. They brought the unbridled ass to Jesus and He rode it triumphantly into Jerusalem.

The story has nothing to do with a man riding on a little colt. You are Jesus of the story. The colt is the mood you are going to assume. That is the living animal is not yet ridden by you. What would the feeling be like were you to realize your desire? A new feeling, like a young colt, is a very difficult thing to ride unless you ride him with a disciplined mind. If I do not remain faithful to the mood the young colt throws me off. Every time you become conscious that you are not faithful to this mood, you have been thrown from the colt.

Discipline your mind that you may remain faithful to a high mood and ride it triumphantly into Jerusalem, which is fulfillment, or the city of peace.

This story precedes the feast of the Passover. If we would pass from our present state into that of our ideal, we must assume that we are already that which we desire to be and remain faithful to our assumption, for we must keep a high mood if we would walk with the highest.

A fixed attitude of mind, a feeling that it is done will make it so. If I walk as though it were, but every once in a while I look to see if it really is, then I fall off my mood or colt.

If I would suspend judgment, like Peter I could walk on the water. Peter starts walking on the water, and then he begins to

look unto his own understanding and he begins to go down. The voice said, “Look up, Peter.” Peter looks up and he rises again and continues walking on the water.

Instead of looking gown to see if this thing is really going to harden into fact, you simply know that it is already so, sustain that mood and you will rise the unbridled colt into the city of Jerusalem. All of us must learn to ride the animal straight into Jerusalem unassisted by a man. You do not need another to help you.

The strange thing is that as we keep the high mood and do not fall, others cushion the blows. They spread the palm leaves before me to cushion my journey. I do not have to be concerned. The shocks will be softened as I move into the fulfillment of my desire. My high mood awakens in others

the ideas and actions which tend towards the embodiment of my mood. If you walk faithful to a high mood there will be no opposition and no competition.

The test of a teacher, or a teaching, is to be found in the faithfulness of the taught. I am leaving here on Sunday night. Do remain faithful to this instruction. If you look for causes outside the consciousness of man, then I have not convinced you of the reality of consciousness.

If you look for excuses, for failure, you will always find them, for you find what you seek. If you seek an excuse for failure, you will find it in the stars, in the numbers, in the teacup or must any place. The excuse will not be there but you will find it to justify your failure.

Successful business and professional men and women know that this law works. You will not find it in gossip groups, but you will find it in courageous hearts.

Man's eternal journey is for one purpose: to reveal the Father. He comes to make visible his Father. And his Father is made visible in all the lovely things of this world. All the things that are lovely, that are of good report, ride these things, and have no time for the unlovely in this world, regardless of what it is.

Remain faithful to the knowledge of your consciousness, your I AMness, your awareness of being aware of the only reality. It is the rock on which all phenomena can be explained. There is no explanation outside of that. I know of no clear conception of the origin of

phenomena save that consciousness is all and all is consciousness.

That which you seek is already housed within you. Were it not now within you eternity could not evolve it. No time stretch would be long enough to evolve what is not potentially involved in you.

You simply let it into being by assuming that it is already visible in your world, and remaining faithful to your assumption, it will harden into fact. Your Father has unnumbered ways of revealing your assumption. Fix this in your mind and always remember, “An assumption, though false, if sustained will harden into fact.”

You are your Father are one and your Father is everything that was, is and will be. Therefore, that which you seek you already

are, it can never be so far off as even to be near, for nearness implies separation.

The great Pascal said, “You never would have sought me had you not already found me.” What you now desire you already have and you seek it only because you have already found it. You found it in the form of desire. It is just as real in the form of desire as it is going to be to your bodily organs.

You are already that which you seek and you have no one to change but self in order to express it.

Lesson 5: Remain Faithful to Your Idea

Tonight, we have the fifth and last session in this course. First, I shall give you a sort of summary of what has gone before. Then, since so many of you have asked me to elaborate further on Lesson 3, I shall give you a few more ideas on thinking fourth dimensionally.

I know that when a man sees a thing clearly he can tell it, he can explain it. This past winter in Barbados, a fisherman, whose vocabulary would not encompass a thousand words, told me more in five minutes about the behavior of the dolphin than Shakespeare with his vast vocabulary could have told me, if he did not know the habits of the dolphin.

This fisherman told me how the dolphin

loves to play on a piece of driftwood, and in order to catch him, you throw the wood out and bait him as you would bait children, because he likes to pretend he is getting out of the water. As I said, this man's vocabulary was very limited, but he knew his fish, and he knew the sea. Because he knew his dolphin he could tell me all about their habits and how to catch them.

When you say you know a thing but you cannot explain it, I say you do not know it, for when you really know it you naturally express it.

If I should ask you now to define prayer, and say to you, "How would you, through prayer, go about realizing an objective, any objective? If you can tell me, then you know it, but if you cannot tell me, then you do not know it. When you see it clearly in the

mind's eye the greater you will inspire the words which are necessary to clothe the idea and express it beautifully, and you will express the idea far better than a man with a vast vocabulary who does not see it as clearly as you do.

If you have listened carefully throughout the past four days, you know now that the Bible has no reference at all to any persons that ever existed, or to any events that ever occurred upon earth.

The authors of the Bible were not writing history, they were writing a great drama of the mind which they dressed up in the garb of history, and then adapted it to the limited capacity of the uncritical, unthinking masses.

You know that every story in the Bible is

your story, that when the writers introduce dozens of characters in the same story, they are trying to present you with different attributes of the mind that you may employ. You saw it as I took perhaps a dozen or more stories and interpreted them for you.

For instance, many people wonder how Jesus, the most gracious, the most loving man in the world, if he be man, could say to his mother, what he is supposed to have said to her as recorded in the second chapter of the Gospel of St. John. Jesus is made to say to his mother, “Woman, what have I to do with thee?” John 2:4.

You and I, who are not yet identified with the ideal we serve, would not make such a statement to our mother. Yet here was the embodiment of love saying to his mother, “Woman, what have I to do with thee?”

You are Jesus, and your mother is your own consciousness. For consciousness is the cause of all, therefore, it is the great father-mother of all phenomena.

You and I are creatures of habit. We get into the habit of accepting as final the evidence of our senses. Wine is needed for the guests and my senses tell me that there is no wine, and I through habit am about to accept this lack as final.

When I remember that my consciousness is the one and only reality, therefore if I deny the evidence of my senses and assume the consciousness of having sufficient wine, I have in a sense rebuked my mother or the consciousness which suggested lack, and by assuming the consciousness of having what I desire for my guests, wine is produced in a way we

do not know.

I have just read a note here form a dear friend of mine in the audience. Last Sunday, he had an appointment at a church for a wedding. The clock told him he was late, everything told him he was late.

He was standing on a street corner waiting for a streetcar. There was none in sight. He imagined that, instead of being on the street corner, he was in the church. At that moment a car stopped in front of him. My friend told the driver of his predicament and the driver said to him, “I am not going that way, but I will take you there.” My friend got into the car and was at the church in time for the service. That is applying the law correctly, non-acceptance of the suggestion of lateness. Never accept the suggestion of lack.

In this case I say to myself, “What have I to do with thee?” What have I to do with the evidence of my senses? Bring me all the pots and fill them. In other words, I assume that I have wine and all that I desire. Then my dimensionally greater self inspires in all, the thoughts and the actions which aid the embodiment of my assumption.

It is not a man saying to a mother, “Woman what have I to do with thee?” It is every man who knows this law who will say to himself, when his senses suggest lack, “what have I to do with thee?” Get behind me. I will never again listen to a voice like that, because if I do, then I am impregnated by that suggestion and I will bear the fruit of lack.

We turn to another story in the Gospel of St. Mark where Jesus is hungry.

And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon and when he came to it, he found nothing but leaves, for the time of figs was not yet.

And Jesus answered and said unto it, “No man eat fruit of thee hereafter forever. And his disciples hear it.” Mark 11:13,14.

“And in the morning, as they passed by, they saw the fig tree dried up from the roots.” Mark 11:20.

What tree am I blasting? Not a tree on the outside. It is my own consciousness. “I am the vine.” John 15:1. My consciousness, my I AMness is the great tree, and habit once more suggests emptiness, it suggests barrenness, it suggests four months before I can feast. But I cannot wait four months. I

give myself this powerful suggestion that never again will I even for a moment believe that it will take four months to realize my desire. The belief in lack must form this day on be barren and never again reproduce itself in my mind.

It is not a man blasting a tree. Everything in the Bible takes place in the mind of man. The tree, the city, the people, everything. There is not a statement in the Bible that does not represent some attribute of the human mind. They are all personifications of the mind and not things within the world.

Consciousness is the one and only reality. There is no one to whom we can turn after we discover that our own awareness is God. For God is the cause of all and there is nothing but God. You cannot say that a devil causes some things and God others.

Listen to these words.

“Thus, saith the Lord to his anointed, to Cyrus, whose right had I have holden, to subdue nations before him, and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut.”

“I will go before thee and make the crooked places straight. I will break in pieces the gates of brass and cut in sunder the bars of iron.”

“And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.” Isaiah 45:1-3.

“I form the light and create darkness. I make peace and create evil. I the Lord do

all these things." Isaiah 45:7.

"I have made the earth and created man upon it. I, even my hands, have stretched out the heavens, and all their hosts have I commanded."

"I have raised him up in righteousness, and I will direct all his ways: he shall build my city and he shall let go my captives, not for price nor reward, saith the Lord of hosts." Isaiah 45:12-13.

"I AM the Lord, and there is none else, there is no God beside me." Isaiah 45:5.

Read these words carefully. They are not my words, they are the inspired words of men who discovered that consciousness is the only reality. If I am hurt, I am self hurt. If there is darkness in my world, I created the darkness and the gloom and the

depression. If there is light and joy, I created the light and the joy. There is no one but this I AMness that does all.

You cannot find a cause outside of your own consciousness. Your world is a grand mirror constantly telling you who you are. As you meet people, they tell you by their behavior who you are.

Your prayers will not be less devout because you turn to your own consciousness for help. I do not think that any person in prayer feels more of the joy, the piety, and the feeling of adoration, than I do when I feel thankful, as I assume the feeling of my wish fulfilled, knowing at the same time it is to myself that I turned.

In prayer you are called upon to believe that you possess what your reason and

your senses deny. When you pray believe that you have and you shall receive. The Bible states it in this way:

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

“And when ye stand praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses.

“But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.” Mark 11:24-26.

That is what we must do when we pray. If I hold something against another, be it a belief of sickness, poverty or anything ese, I must lose it and let it go, not by using

words of denial but by believing him to be what he desires to be. In that way I completely forgive him. I changed my concept of him. I had ought against him and I forgave him. Complete forgetfulness is forgiveness. If I do not forget than I have not forgiven.

I only forgive something when I truly forget. I can say to you until the end of time, “I forgive you.” But if every time I see you or think of you, I am reminded of what I held against you, I have not forgiven you at all. Forgiveness if complete forgetfulness. You go to a doctor and he gives you something for your sickness. He is trying to take it from you, so he gives you something in place of it.

Give yourself a new concept of self for the old concept. Give up the old concept

completely.

A prayer granted implies that something is done in consequence of the prayer which otherwise would not have been done. Therefore, I myself am the spring of action, the directing mind and the one who grants the prayer.

Anyone who prays successfully turns within, and appropriates the state sought. You have no sacrifice to offer. Do not let anyone tell you that you must struggle and suffer. You need not struggle for the realization of your desire. Read what it says in the Bible.

“To what purpose is the multitude of your sacrifices unto me saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts, and I delight not in the blood of

bullocks, or of lambs, or of goats."

"When ye come to appear before me, who hath required that at your hand, to tread my courts?"

"Bring no more vain oblations, incense is an abomination unto me, the new moons and Sabbaths, the calling of assemblies, I cannot endure iniquity and solemn assembly."

"Your new moons and your appointed feasts my soul hates. They have become a burden to me, I am weary of bearing them." Isaiah 1:11-14.

"Ye shall have a song as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel." Isaiah 30:29.

"Sing unto the Lord a new song, and his praise from the end of the earth." Isaiah 42:10.

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Isaiah 44:23.

"Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head. They shall obtain gladness and joy; and sorrow and mourning shall flee away." Isaiah 51:11.

The only acceptable gift is a joyful heart. Come with singing and praise. That is the way to come before the Lord your own

consciousness. Assume the feeling of your wish fulfilled, and you have brought the only acceptable gift. All states of mind other than that of the wish fulfilled are an abomination; they are superstition and mean nothing.

When you come before me, rejoice, because rejoicing implies that something has happened which you desired. Come before me singing, giving praise, and giving thanks, for these states of mind imply acceptance of the state sought. Put yourself in proper mood and your own consciousness will embody it.

If I could define prayer for anyone and put it just as clearly as I could, I would simply say, “It is the feeling of the wish fulfilled.” If you ask, “What do you mean by that?” I would say, “I would feel myself into the

situation of the answered prayer and then I would live and act upon that conviction." I would try to sustain it without effort, that is, I would live and act as though it were already a fact, knowing that as I walk in this fixed attitude my assumption will harden into fact.

Time does not permit me to go any further into the argument that the Bible is not history. But if you have listened attentively to my message these past four nights, I do not think you want any more proof that the Bible is not history. Apply what you have heard and you will realize your desires.

"and now that I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29.

Many persons, myself included, have

observed events before they occurred; that is, before they occurred in this world of three dimensions. Since man can observe an event before it occurs in the three dimensions of space, then life on earth proceeds according to plan; and this plan must exist elsewhere in another dimension and is slowly moving through our space.

If the occurring events were not in this world when they were observed, then to be perfectly logical they must have been out of this world. And whatever is THERE to be seen before it occurs HERE must be "pre-determined" from the point of view of man awake in a three-dimensional world. Yet the ancient teachers taught us that we could alter the future, and my own experience confirms the truth of their teaching.

Therefore, my object in giving this course is to indicate the possibilities inherent in man, to show that man can alter his future; but, thus altered, it forms again a deterministic sequence starting from the point of interference a future that will be consistent with the alteration.

The most remarkable feature of man's future is its flexibility. The future, although prepared in advance in every detail, has several outcomes. We have at every moment of our lives the choice before us which of several futures we will have.

There are two actual outlooks on the world possessed by everyone – a natural focus and a spiritual focus. The ancient teachers called one “the carnal mind,” and the other “the mind of Christ.” We may differentiate them as ordinary waking consciousness,

governed by our senses, and a controlled imagination, governed by desire.

We recognize these two distinct centers of thought in the statement: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."1 Cor. 2:14.

The natural view confines reality to the moment called NOW. To the natural view, the past and future are purely imaginary. The spiritual view on the other hand sees the contents of time. The past and future are a present whole to the spiritual view. What is mental and subjective to the natural man is concrete and objective to the spiritual man.

The habit of seeing only that which our

senses permit renders us totally blind to what, otherwise, we could see. To cultivate the faculty of seeing the invisible, we should often deliberately disentangle our minds from the evidence of the senses and focus our attention on an invisible state, mentally feeling it and sensing it until it has all the distinctness of reality.

Earnest, concentrated thought focused in a particular direction shuts out other sensations and causes them to disappear. We have only to concentrate on the state desired in order to see it.

The habit of withdrawing attention from the region of sensation and concentrating it on the invisible develops our spiritual outlook and enables us to penetrate beyond the world of sense and to see that which is invisible. "For the invisible things of him

from the creation of the world are clearly seen." Rom. 1:20. This vision is completely independent of the natural faculties. Open it and quicken it!

A little practice will convince us that we can, by controlling our imagination, reshape our future in harmony with our desire. Desire is the mainspring of action. We could not move a single finger unless we had a desire to move it. No matter what we do, we follow the desire which at the moment dominates our minds. When we break a habit, our desire to break it is greater than our desire to continue the habit.

The desires which impel us to action are those which hold our attention. A desire is but an awareness of something we lack and need to make our life more enjoyable. Desires always have some personal gain in

view, the greater the anticipated gain, the more intense is the desire. There is no absolutely unselfish desire. Where there is nothing to gain, there is no desire and consequently no action.

The spiritual man speaks to the natural man through the language of desire. The key to progress in life and to the fulfillment of dreams lies in ready obedience to its voice. Unhesitating obedience to its voice is an immediate assumption of the wish fulfilled. To desire a state is to have it. As Pascal has said, "You would not have sought me had you not already found me."

Man, by assuming the feeling of his wish fulfilled, and then living and acting on this conviction, alters the future in harmony with his assumption. Assumptions awaken what they affirm. As soon as man assumes the

feeling of his wish fulfilled, his fourth dimensional Self finds ways for the attainment of this end, discovers methods for its realization.

I know of no clearer definition of the means by which we realize our desires than to EXPERIENCE IN THE IMAGINATION WHAT WE WOULD EXPERIENCE IN THE FLESH WERE WE TO ACHIEVE OUR GOAL. This imaginary experience of the end with acceptance, wills the means. The fourth dimensional Self then constructs with its larger outlook the means necessary to realize the accepted end.

The undisciplined mind finds it difficult to assume a state which is denied by the senses. But here is a technique that makes it easy to "call things which are not seen as though they were," that is, to encounter an

event before it occurs. People have a habit of slighting the importance of simple things. But this simple formula for changing the future was discovered after years of searching an experimenting.

The first step in changing the future is DESIRE, that is, define your objective know definitely what you want.

Secondly, construct an event which you believe you would encounter FOLLOWING the fulfillment of your desire; an event which implies fulfillment of your desire – something which will have the action of Self predominant.

Thirdly, immobilize the physical body, and induce a condition akin to sleep by imagining that you are sleepy. Lie on a bed or relax in a chair. Then, with eyelids closed

and your attention focused on the action you intend to experience in imagination, mentally feel yourself right into the proposed action; imagining all the while that you are actually performing the action here and now.

You must always participate in the imaginary action, not merely stand back and look on, but feel that you are actually performing the action so that the imaginary sensation is real to you.

It is important always to remember that the proposed action must be one which FOLLOWS the fulfillment of your desire. Also, you must feel yourself into the action until it has all the vividness and distinctness of reality.

For example, suppose you desire

promotion in your office. Being congratulated would be an event you would encounter following the fulfillment of your desire. Having selected this action as the one you will experience in imagination, immobilize the physical body and induce a state akin to sleep, a drowsy state, but one in which you are still able to control the direction of your thoughts, a state in which you are attentive without effort. Then visualize a friend standing before you. Put your imaginary hand into his. Feel it to be solid and real, and carry on an imaginary conversation with him in harmony with the action.

You do not visualize yourself at a distance in point of space and at a distance in point of time being congratulated on your good fortune. Instead, you make elsewhere

HERE, and the future NOW. The future event is a reality NOW in a dimensionally larger world and oddly enough, now in a dimensionally larger world is equivalent to HERE in the ordinary three-dimensional space of everyday life.

The difference between FEELING yourself in action ,here and now, and visualizing yourself in action, as though you were on a motion picture screen, is the difference between success and failure. The difference will be appreciated if you will now visualize yourself climbing a ladder. Then, with eyelids closed imagine that ladder is right in front of you and FEEL yourself actually climbing it.

Desire, physical immobility bordering on sleep, and imaginary action in which Self feelingly predominates HERE AND NOW,

are not only important factors in altering the future, but they are also essential conditions in consciously projecting the spiritual Self.

When the physical body is immobilized and we become possessed of the idea to do something, if we imagine that we are doing it HERE AND NOW and keep the imaginary action feelingly going right up until sleep ensues, we are likely to awaken out of the physical body to find ourselves in a dimensionally larger world with a dimensionally larger focus and actually doing what we desired and imagined we were doing in the flesh.

But whether we awaken there or not, w are actually performing the action in the fourth dimensional world, and will in the future re-enact it here in the third-dimensional world.

Experience has taught me to restrict the imaginary action, to condense the idea which is to be the object of our meditation into a single act, and to re-enact it over and over again until it has the feeling of reality. Otherwise, the attention will wander off along an associational track, and hosts of associated images will be presented to our attention, and in a few seconds they will lead us hundreds of miles away from our objective in point of space, and years away in point of time.

If we decide to climb a particular flight of stairs, because that is the likely event to follow the realization of our desire, then we must restrict the action to climbing that particular flight of stairs. Should the attention wander off, bring it back to its task of climbing that flight of stairs, and keep on

doing so until the imaginary action has all the solidity and distinctness of reality. The idea must be maintained in the field of presentation without any sensible effort on our part. We must, with the minimum of effort, permeate the mind with the feeling of the wish fulfilled.

Drowsiness facilitates change because it favors attention without effort, but it must not be pushed to the state of sleep, in which we shall no longer be able to control the movements of our attention, but a moderate degree of drowsiness in which we are still able to direct our thoughts.

A most effective way to embody a desire is to assume the feeling of the wish fulfilled and then, in a relaxed and sleepy state, repeat over and over again like a lullaby, any short phrase which implies fulfillment of

your desire, such as, "Thank you, thank you, thank you," until the single sensation of thankfulness dominates the mind. Speak these words as though you addressed a higher power for having done it for you.

If, however, we seek a conscious projection in a dimensionally larger world, then we must keep the action going right up until sleep ensues. Experience in imagination with all the distinctness of reality what would be experienced in the flesh were we to achieve our goal and we shall in time meet it in the flesh as we met it in our imagination.

Feed the mind with premises, that is, assertions presumed to be true, because assumptions, though false, if persisted in until they have the feeling of reality, will harden into fact.

To an assumption, all means which promote its realization are good. It influences the behavior of all, by inspiring in all the movements, the actions, and the words which tend towards its fulfillment.

To understand how man molds his future in harmony with his assumption by simply experiencing in his imagination what he would experience in reality were he to realize his goal we must know what we mean by a dimensionally larger world, for it is to a dimensionally larger world that we go to alter our future.

The observation of an event before it occurs implies that the event is predetermined from the point of view of man in the three-dimensional world.

Therefore, to change the conditions here in the three dimensions of space we must first change them in the four dimensions of space.

Man does not know exactly what is meant by a dimensionally larger world, and would no doubt deny the existence of a dimensionally larger Self. He is quite familiar with the three dimensions of length, width and height, and he feels that, if there were a fourth dimension, it should be just as obvious to him as the dimensions of length, width and height.

Now a dimension is not a line. It is any way in which a thing can be measured that is entirely different from all other ways. That is, to measure a solid fourth dimensionally, we simply measure it in any direction except that of its length, width and height.

Now, is there another way of measuring an object other than those of its length, width and height?

Time measures my life without employing the three dimensions of length, width and height. There is no such thing as an instantaneous object. Its appearance and disappearance are measurable. It endures for a definite length of time. We can measure its life span without using the dimensions of length, width and height. Time is definitely a fourth way of measuring an object.

The more dimensions an object has, the more substantial and real it becomes. A straight line, which lies entirely in one dimension, acquires shape, mass and substance by the addition of dimensions. What new quality would time, the fourth

dimension give, which would make it just as vastly superior to solids, as solids are to surfaces and surfaces are to lines? Time is a medium for changes in experience, for all changes take time.

he new quality is changeability. Observe that, if we bisect a solid, its cross section will be a surface; by bisecting a surface, we obtain a line, and by bisecting a line, we get a point. This means that a point is but a cross section of a line; which is, in turn, but a cross section of a surface; which is, in turn, but a cross section of a solid; which is, in turn, if carried to its logical conclusion, but a cross section of a four dimensional object.

We cannot avoid the inference that all three-dimensional objects are but cross sections of four dimensional bodies. Which

means: when I meet you, I meet a cross section of the four dimensional you the four-dimensional Self that is not seen. To see the four-dimensional Self I must see every cross section or moment of your life from birth to death, and see them all as co-existing.

My focus should take in the entire array of sensory impressions which you have experienced on earth, plus those you might encounter. I should see them, not in the order in which they were experienced by you, but as a present whole. Because CHANGE is the characteristic of the fourth dimension, I should see them in a state of flux as a living, animated whole.

Now, if we have all this clearly fixed in our minds, what does it mean to us in this three-dimensional world? It means that, if

we can move along times length, we can see the future and alter it if we so desire.

This world, which we think so solidly real, is a shadow out of which and beyond which we may at any time pass. It is an abstraction from a more fundamental and dimensionally larger world a more fundamental world abstracted from a still more fundamental and dimensionally larger world and so on to infinity. For the absolute is unattainable by any means or analysis, no matter how many dimensions we add to the world.

Man can prove the existence of a dimensionally larger world by simply focusing his attention on an invisible state and imagining that he sees and feels it. If he remains concentrated in this state, his present environment will pass away, and

he will awaken in a dimensionally larger world where the object of his contemplation will be seen as a concrete objective reality.

I feel intuitively that, were he to abstract his thoughts from this dimensionally larger world and retreat still farther within his mind, he would again bring about an externalization of time. He would discover that, every time he retreats into his inner mind and brings about an externalization of time, space becomes dimensionally larger. And he would therefore conclude that both time and space are serial, and that the drama of life is but the climbing of a multitudinous dimensional time block.

Scientists will one day explain WHY there is a Serial Universe. But in practice HOW we use this Serial Universe to change the future is more important. To change the

future, we need only concern ourselves with two worlds in the infinite series; the world we know by reason of our bodily organs, and the world we perceive independently of our bodily organs.

I have stated that man has at every moment of time the choice before him which of several futures he will have. But the question arises: "How is this possible when the experiences of man, awake in the three-dimensional world, are predetermined?" as his observation of an event before it occurs implies.

This ability to change the future will be seen if we liken the experiences of life on earth to this printed page. Man experiences events on earth singly and successively in the same way that you are now experiencing the words of this page.

Imagine that every word on this page represents a single sensory impression. To get the context, to understand my meaning, you focus your vision on the first word in the upper left hand corner and then move your focus across the page from left to right, letting it fall on the words singly and successively. By the time your eyes reach the last word on this page you have extracted my meaning.

But suppose on looking at the page, with all the printed words thereon equally present, you decided to rearrange them. You could, by rearranging them, tell an entirely different story, in fact you could tell many different stories.

A dream is nothing more than uncontrolled four dimensional thinking, or the rearrangement of both past and future

sensory impressions. Man seldom dreams of events in the order in which he experiences them when awake. He usually dreams of two or more events which are separated in time fused into a single sensory impression; or else he so completely rearranges his single waking sensory impressions that he does not recognize them when he encounters them in his waking state.

For example, I dreamed that I delivered a package to the restaurant in my apartment building. The hostess said to me, "You can't leave that there," whereupon, the elevator operator gave me a few letters and as I thanked him for them he, in turn, thanked me. At this point, the night elevator operator appeared and waved a greeting to me.

The following day, as I left my apartment, I

picked up a few letters which had been placed at my door. On my way down I gave the day elevator operator a tip and thanked him for taking care of my mail, whereupon, he thanked me for the tip.

On my return home that day I overheard a doorman say to a delivery man, "You can't leave that there." As I was about to take the elevator up to my apartment, I was attracted by a familiar face in the restaurant, and as I looked in the hostess greeted me with a smile. That night I escorted my dinner guests to the elevator and as I said goodbye to them, the night operator waved goodnight to me.

By simply rearranging a few of the single sensory impressions I was destined to encounter, and by fusing two or more of them into single sensory impressions, I

constructed a dream which differed quite a bit from my waking experience.

When we have learned to control the movements of our attention in the fourth - dimensional world, we shall be able to consciously create circumstances in the three-dimensional world. We learn this control through the waking dream, where our attention can be maintained without effort, for attention minus effort is indispensable to changing the future. We can, in a controlled waking dream, consciously construct an event which we desire to experience in the three dimensional world.

The sensory impressions we use to construct our waking dream are present realities displaced in time or the fourth dimensional world. All that we do in

constructing the waking dream is to select from the vast array of sensory impressions those, which, when they are properly arranged, imply that we have realized our desire.

With the dream clearly defined we relax in a chair and induce a state of consciousness akin to sleep. A state which, although bordering on sleep, leaves us in conscious control of the movements of our attention. Then we experience in imagination what we would experience in reality were this waking dream an objective fact.

In applying this technique to change the future it is important always to remember that the only thing which occupies the mind during the waking dream is THE WAKING DREAM, the predetermined action and

sensation which implies the fulfillment of our desire. How the waking dream becomes physical fact is not our concern. Our acceptance of the waking dream as physical reality wills the means for its fulfillment.

Let me again lay the foundation of prayer, which is nothing more than a controlled waking dream:

1. Define your objective, know definitely what you want.

2. Construct an event which you believe you will encounter FOLLOWING the fulfillment of your desire, something which will have the action of Self predominant, an event which implies the fulfillment of your desire.

3. Immobilize the physical body and induce

a state of consciousness akin to sleep. Then, mentally feel yourself right into the proposed action, until the single sensation of fulfillment dominates the mind; imagining all the while that you are actually performing the action HERE AND NOW so that you experience in imagination what you would experience in the flesh were you now to realize your goal. Experience has convinced me that this is the easiest way to achieve our goal.

However, my own many failures would convict me were I to imply that I have completely mastered the movements of my attention. But I can, with the ancient teacher, say:

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press

toward the mark for the prize." Phil. 3:13,14.

Again I want to remind you that the responsibility to make what you have done real in this world is not on your shoulders. Do not be concerned with the HOW, you have assumed that it is done, the assumption has its own way of objectifying itself. All responsibility to make it so is removed from you.

There is a little statement in the book of Exodus which bears this out. Millions of people who have read it, or have had it mentioned to them throughout the centuries have completely misunderstood it. It is said, "Steep not a kid in its mothers milk." (King James version, "Thou shalt not seethe a kid in his mothers milk." Exodus 23:19).

Unnumbered millions of people, misunderstanding this statement, to this very day in the enlightened age of 1948, will not eat any dairy products with a meat dish. It just is not done.

They think the Bible is history, and when it says, "Steep not a kid in its mother's milk," milk and the products of milk, butter and cheese, they will not take at the same time they take the kid or any kind of meat. In fact they even have separate dishes with which to cook their meat.

But you are now about to apply it psychologically. You have done your meditation and you have assumed that you are what you want to be. Consciousness is God, your attention is like the very stream of life or milk itself that nurses and makes alive that which holds your attention. In

other words, what holds your attention has your life.

Throughout the centuries a kid has been used as the symbol of sacrifice. You have given birth to everything in your world. But there are things that you no longer wish to keep alive, although you have mothered and fathered them. You are a jealous father that can easily consume, like Cronus, his children. It is your right to consume what formerly you expressed when you did not know better.

Now you are detached in consciousness from that former state. It was your kid, it was your child, you embodied and expressed it in your world. But now that you have assumed that you are what you want to be, do not look back on your former state and wonder HOW it will disappear from

your world. For if you look back and give attention to it, you are steeping once more that kid in its mother's milk.

Do not say to yourself, 'I wonder if I am really detached from that state," or "I wonder if so and so is true." Give all your attention to the assumption that the thing is so, because all responsibility to make it so is completely removed from your shoulders. You do not have to make it so, it IS so. You appropriate what is already fact, and you walk in the assumption that it is, and in a way that you do not know, I do not know, no man knows, it becomes objectified in your world.

Do not be concerned with the how, and do not look back on your former state. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

Luke 9:62.

Simply assume that it is done and suspend reason, suspend all the arguments of the conscious three dimensional mind. Your desire is outside of the reach of the three-dimensional mind. Assume you are that which you wish to be; walk as though you were it; and as you remain faithful to your assumption it will harden into fact.

Questions & Answers

1. Question. What is the meaning of the insignia on your book covers?

Answer. It is an eye imposed upon a heart which, in turn is imposed upon a tree laden with fruit, meaning that what you are conscious of, and accept as true, you are going to realize. As a man thinketh in his heart, so he is.

2. Question. I would like to be married but have not found the right man. How do I imagine a husband?

Answer. Forever in love with ideals, it is the ideal state that captures the mind. Do not confine the state of marriage to a certain man, but a full, rich and overflowing life. You desire to experience the joy of marriage. Do not modify your dream but

enhance it by making it lovelier. Then, condense your desire into a single sensation, or act which implies its fulfillment. In this western world a woman wears a wedding ring on the third finger of her left hand. Motherhood need not imply marriage, intimacy need not imply marriage, but a wedding ring does. Relax in a comfortable armchair, or lie flat on your back and induce a state akin to sleep. Then assume the feeling of being married. Imagine a wedding band on your finger. Touch it. Turn it around the finger. Pull it off over the knuckle. Keep the action going until the ring has the distinctness and feeling of reality. Become so lost in feeling the ring on your finger that when you open your eyes, you will be surprised that it is not there. If you are a man who does not wear

a ring, you could assume greater responsibility. How would you feel if you had a wife to care for? Assume the feeling of being a happily married man right now.

3. Question: What must I do to inspire creative thoughts such as those needed for writing?

Answer: What must you do? Assume the story has already been written and accepted by a great publishing house. Reduce the idea of being a writer to the sensation of satisfaction. Repeat the phrase, "Isn't it wonderful!" or "Thank you, thank you, thank you," over and over again until you feel successful. Or, imagine a friend congratulating you. There are unnumbered ways of implying success, but always go to the end. Your acceptance of the end wills its fulfillment. Do not think

about getting in the mood to write, but live and act as though you are now the author you desire to be. Assume you have the talent for writing. Think of the pattern you want displayed on the outside. If you write a book and no one is willing to buy it, there is no satisfaction. Act as though people are hungry for your work. Live as though you cannot produce stories, or books fast enough to meet the demand. Persist in this assumption and all that is necessary to achieve your goal will quickly burst into bloom and you will express it.

4. Question: How do I imagine larger audiences for my talks?

Answer: I can answer you best by sharing the technique used by a very able teacher I know. When this man first came to this country he began speaking in a small hall

in New York City. Although only fifty or sixty people attended his Sunday morning meeting, and they sat in front, this teacher would stand at the podium and imagine a vast audience. Then he would say to the empty space, "Can you hear me back there?" Today this man is speaking in Carnegie Hall in New York City to approximately 2500 people every Sunday morning and Wednesday evening. He wanted to speak to crowds. He was not modest. He did not try to fool himself but built a crowd in his own consciousness, and crowds came. Stand before a large audience. Address this audience in your imagination. Feel you are on that stage and your feeling will provide the means.

5. Question: Is it possible to imagine several things at the same time, or should I

confine my imagining to one desire?

Answer: Personally, I like to confine my imaginal act to a single thought, but that does not mean I will stop there. During the course of a day I may imagine many things, but instead of imagining lots of small things, I would suggest that you imagine something so big it includes all the little things. Instead of imagining wealth, health and friends, imagine being ecstatic. You could not be ecstatic and be in pain. You could not be ecstatic and be threatened with a dispossession notice. You could not be ecstatic if you were not enjoying a full measure of friendship and love.

What would the feeling be like were you ecstatic without knowing what had happened to produce your ecstasy? Reduce the idea of ecstasy to the single

sensation, "Isn't it wonderful!" Do not allow the conscious, reasoning mind to ask why, because if it does it will start to look for visible causes, and then the sensation will be lost. Rather, repeat over and over again, "Isn't it wonderful!" Suspend judgment as to what is wonderful. Catch the one sensation of the wonder of it all and things will happen to bear witness to the truth of this sensation. And I promise you, it will include all the little things.

6. Question: How often should I perform the imaginal act, a few days or several weeks?

Answer: In the Book of Genesis the story is told of Jacob wrestling with an angel. This story gives us the clue we are looking for; that when satisfaction is reached, impotence follows. When the feeling of reality is yours, for the moment at least, you

are mentally impotent. The desire to repeat the act of prayer is lost, having been replaced by the feeling of accomplishment. You cannot persist in wanting what you already have. If you assume you are what you desire to be to the point of ecstasy, you no longer want it. Your imaginal act is as much a creative act as a physical one wherein man halts, shrinks and is blessed, for as man creates his own likeness, so does your imaginal act transform itself into the likeness of your assumption. If, however, you do not reach the point of satisfaction, repeat the action over and over again until you feel as though you touched it and virtue went out of you.

7. Question: I have been taught not to ask for earthly things, only for spiritual growth, yet money and things are what I need.

Answer: You must be honest with yourself. All through scripture the question is asked, "What do you want of me?" Some wanted to see, others to eat, and still others wanted to be made straight, or "That my child live."

Your dimensionally larger self speaks to you through the language of desire. Do not deceive yourself. Knowing what you want, claim you already have it, for it is your Father's good pleasure to give it to you and remember, what you desire, that you have.

8. Question: When you have assumed your desire, do you keep in mind the ever presence of this greater one protecting and giving you your assumption?

Answer: The acceptance of the end wills the means. Assume the feeling of your wish fulfilled and your dimensionally greater self

will determine the means. When you appropriate a state as though you had it, the activity of the day will divert your mind from all anxious thoughts so that you do not look for signs. You do not have to carry the feeling that some presence is going to do it for you, rather you know it is already done. Knowing it is already a fact, walk as though it were, and things will happen to make it so. You do not have to be concerned about some presence doing anything for you. The deeper, dimensionally greater you has already done it. All you do is move to the place where you encounter it.

Remember the story of the man who left the master and was on his way home when he met his servant who said, "Your son lives." And when he asked at what hour it was done the servant replied, "The seventh

hour." The self-same hour that he assumed his desire, it was done for him, for it was at the seventh hour that the master said, "Your son lives." Your desire is already granted. Walk as though it were and, although time beats slowly in this dimension of your being, it will nevertheless bring you confirmation of your assumption. I ask you not to be impatient, though. If there is one thing you really have need of, it is patience.

9. Question: Isn't there a law that says you cannot get something for nothing? Must we not earn what we desire?

Answer: Creation is finished! It is your Father's good pleasure to give you the kingdom. The parable of the prodigal son is your answer. In spite of man's waste, when he comes to his senses and remembers

who he is, he feeds on the fatted calf of abundance and wears the robe and ring of authority. There is nothing to earn. Creation was finished in the foundation of time. You, as man, are God made visible for the purpose of displaying what is, not what is to be. Do not think you must work out your salvation by the sweat of your brow. It is not four months until the harvest, the fields are already white, simply thrust in the sickle.

10. Question: Does not the thought that creation is finished rob one of his initiative?

Answer: If you observe an event before it occurs, then the occuring event must be predetermined from the point of view of being awake in this three dimensional world. Yet, you do not have to encounter what you observe. You can, by changing your concept of self, interfere with your

future and mold it in harmony with your changed concept of self.

11. Question: Does not this ability to change the future deny that creation is finished?

Answer: No. You, by changing your concept of self, change your relationship to things. If you rearrange the words of a play to write a different one, you have not created new words, but simply had the joy of rearranging them. Your concept of self determines the order of events you encounter. They are in the foundation of the world, but not their order of arrangement.

12. Question: Why should one who works hard in metaphysics always seem to lack?

Answer: Because he has not really applied metaphysics. I am not speaking of a

mamby-pamby approach to life, but a daily application of the law of consciousness. When you appropriate your good, there is no need for a man, or state, to act as a medium through which your good will come. Living in a world of men, money is needed in my everyday life. If I invite you to lunch tomorrow, I must pick up the check. When I leave the hotel, I must pay the bill. In order to take the train back to New York my railway fare must be paid. I need money and it has to be there. I am not going to say, "God knows best, and He knows I need money." Rather, I will appropriate the money as though it were! We must live boldly! We must go through life as though we possessed what we want to possess. Do not think that because you helped another, someone outside of you saw your

good works and will give you something to ease your burden. There is no one to do it for you. You, yourself must go boldly on appropriating what your Father has already given you.

13. Question: Can an uneducated person educate himself by assuming the feeling of being educated?

Answer: Yes. An aroused interest is awarded information from every side. You must sincerely desire to be well schooled. The desire to be well read, followed by the assumption that you are, makes you selective in your reading. As you progress in your education, you automatically become more selective, more discriminating in all that you do.

14. Question: My husband and I are taking

the class together. Should we discuss our desires with each other?

Answer: There are two spiritual sayings which permeate the Bible. One is, "Go tell no man," and the other is "I have told you before it comes to pass that when it does come to pass you may believe." It takes spiritual boldness to tell another that your desire is fulfilled before it is seen on the outside. If you do not have that kind of boldness, then you had better keep quiet.

I personally enjoy telling my plans to my wife, because we both get such a thrill when they come into being. The first person a man wants to prove this law to is his wife. It is said that Mohammad is everlastingly great because his first disciple was his wife.

15. Question: Should my husband and I work on the same project or on separate ones?

Answer: That is entirely up to you. My wife and I have different interests, yet we have much in common. Do you recall the story I told of our return to the United States this spring? I felt it was my duty as a husband to get passage back to America, so I appropriated that to myself. I feel there are certain things that are on my wife's side of the contract, such as maintaining a clean, lovely home and finding the appropriate school for our daughter, so she takes care of those. Quite often my wife will ask me to imagine for her, as though she has greater faith in my ability to do it than in her own. That flatters me because every man worthy of the name wants to feel that his family has

faith in him. But I see nothing wrong in the communion between two who love one another.

16. Question: I would think that if you get too much into the sleepy state there would be a lack of feeling.

Answer: When I speak of feeling I do not mean emotion, but acceptance of the fact that the desire is fulfilled. Feeling grateful, fulfilled, or thankful, it is easy to say, "Thank You," "Isn't it wonderful!" or "It is finished." When you get into the state of thankfulness, you can either awaken knowing it is done, or fall asleep in the feeling of the wish fulfilled.

17. Question: Is love a product of your own consciousness?

Answer: All things exist in your

consciousness, be they love or hate. Nothing comes from without. The hills to which you look for help are those of an inner range. Your feelings of love, hate or indifference all spring from your own consciousness. You are infinitely greater than you could ever conceive yourself to be. Never, in eternity will you reach the ultimate you. That is how wonderful you are. Love is not a product of you, you are love, for that is what God is and God's name is I am, the very name you call yourself before you make the claim as to the state you are now in.

18. Question: Suppose my wants cannot materialize for six months to a year, do I wait to imagine them?

Answer: When the desire is upon you, that is the time to accept your wish in its

fullness. Perhaps there are reasons why the urge is given you at this time. Your three dimensional being may think it cannot be now, but your fourth dimensional mind knows it already is, so the desire should be accepted by you as a physical fact now. Suppose you wanted to build a house. The urge to have it is now, but it is going to take time for the trees to grow and the carpenter to build the house. Although the urge seems big, do not wait to adjust to it. Claim possession now and let it objectify itself in its own strange way. Do not say it will take six months or a year. The minute the desire comes upon you, assume it is already a fact! You and you alone have given your desire a time interval and time is relative when it comes to this world. Do not wait for anything to come to pass, accept it now as

though it were and see what happens. When you have a desire, the deeper you, who men call God, is speaking. He urges you, through the language of desire, to accept that which is, not that which is to be! Desire is simply his communion with you, telling you that your desire is yours, now! Your acceptance of this fact is proved by your complete adjustment to it as though it were true.

19. Question: Why do some of us die young?

Answer: Our lives are not, in retrospect, measured by years but by the content of those years.

20. Question: What would you consider a full life?

Answer: A variety of experiences. The more

varied they are, the richer is your life. At death you function in a dimensionally larger world, and play your part on a keyboard made up of a lifetime of human experiences. Therefore, the more varied your experiences, the finer is your instrument and the richer is your life.

21. Question: What about a child who dies at birth?

Answer: The child who is born, lives forever, as nothing dies. It may appear that the child who dies at birth has no keyboard of human experience but, as a poet once said: "He drew a circle that shut me out, Infidel, scoundrel, a thing to flout. But Love and I had the wit to win! We drew a circle that took him in." The loved one has access to the sensory experiences of the lover. God is love; therefore, ultimately everyone

has an instrument, the keyboard of which is the sensory impressions of all men.

22. Question: What is your technique of prayer?

Answer: It starts with desire, for desire is the mainspring of action. You must know and define your objective, then condense it into a sensation which implies fulfillment. When your desire is clearly defined, immobilize your physical body and experience, in your imagination, the action which implies its fulfillment. Repeat this act over and over again until it has the vividness and feeling of reality.

Or, condense your desire into a single phrase that implies fulfillment such as, "Thank you Father," "Isn't it wonderful," or "It is finished." Repeat that condensed

phrase, or action in your imagination over and over again. Then either awaken from that state, or slip off into the deep. It does not matter, for the act is done when you completely accept it as being finished in that sleepy, drowsy state.

23. Question: Two people want the same position. One has it. The other had it and now wants it back.

Answer: Your Father (the dimensionally greater you) has ways and means you know not of. Accept his wisdom. Feel your desire is fulfilled, then allow your Father to give it to you. The present one may be promoted to a higher position, or marry a man of great wealth and give up her job. She may come into a great deal of money, or choose to move to another state.

Many people say they want to work, but I question that seriously. They want security and condition security on a job. But I really do not think the average girl truly wants to get up in the morning and go to work.

24. Question: What is the cause of disease and pain?

Answer: The physical body is an emotional filter. Many human ailments, hitherto considered purely physical, are now recognized as rooted in emotional disturbances.

Pain comes from lack of relaxation. When you sleep there is no pain. If you are under an anesthetic, there is no pain because you are relaxed, as it were. If you have pain it is because you are tense and trying to force something. You cannot force an idea into

embodiment, you simply appropriate it. It is attention minus effort. Only practice will bring you to that point where you can be attentive and still be relaxed.

Attention is tension toward an end, and relaxation is just the opposite. Here are two completely opposite ideas that you must blend until you learn, through practice, how to be attentive, but not tense. The word "contention" means "attention minus effort." In the state of contention you are held by the idea without tension.

25. Question: No matter how much I try to be happy, underneath, I have a melancholy feeling of being left out. Why?

Answer: Because you feel you are not wanted. Were I you, I would assume I am wanted. You know the technique. The

assumption that you are wanted may seem false when first assumed, but if you will feel wanted and respected, and persist in that assumption, you will be amazed how others will seek you out. They will begin to see qualities in you they had never seen before. I promise you. If you will but assume you are wanted, you will be.

26. Question: If security came to me through the death of a loved one, did I bring about that death?

Answer: Do not think for one second that you brought about a death by assuming security. The greater you is not going to injure anyone. It sees all and, knowing the length of life of all, it can inspire the other to give you that which can fulfill your assumption.

You did not kill the person who named you in his will. If, a few days after your complete acceptance of the idea of security, Uncle John made his exit from this three-dimensional plane and left you his estate, it is only because it was time for Uncle John to go. He did not die one second before his time, however. The greater you saw the life span of John and used him as the way to bring about the fulfillment of your feeling of security.

The acceptance of the end wills the means toward the fulfillment of that end. Do not be concerned with anything save the end. Always bear in mind that the responsibility to make it so is completely removed from your shoulders. It is yours because you accept it as so!

27. Question: I have more than one

objective. Would it be ineffective to concentrate on different objectives at different periods of concentration?

Answer: I like to take one consuming ambition, restrict it to a single short phrase, or act that implies fulfillment, but I do not limit my ambition. I only know that my real objective will include all the little ones.

28. Question: I find it difficult to change my concept of self. Why?

Answer: Because your desire to change has not been aroused. If you would fall in love with what you really want to be, you would become it. It takes an intense hunger to bring about a transformation of self.

"As the hart panteth after the waterbrooks, so panteth my soul after thee, O Lord. "If you would become as thirsty for perfection

as then little hart is for water that it braves the anger of the tiger in the forest, you would become perfect.

29. Question: I am contemplating a business venture. It means a great deal to me, but I cannot imagine how it can come into being.

Answer: You are relieved of that responsibility. You do not have to make it a reality, it already is! Although your concept of self seems so far removed from the venture you now contemplate, it exists now as a reality within you. Ask yourself how you would feel and what you would be doing if your business venture were a great success. Become identified with that character and feeling and you will be amazed how quickly you will realize your dream.

The only sacrifice you are called upon to make, is to give up your present concept of self and appropriate the desire you want to express.

30. Question: As a metaphysical student I have been taught to believe that race beliefs and universal assumptions affect me. Do you mean that only to the degree I give these universal beliefs power over me, am I influenced by them?

Answer: Yes. It is only your individual viewpoint, as your world is forever bearing witness to your present concept of self. If someone offends you, change your concept of self. That is the only way others change. Tonight's paper may be read by any six people in this room and no two will interpret the same story in the same way. One will be elated, the other depressed,

another indifferent, and so on, yet it is the same story.

Universal assumptions, race beliefs, call them what you will, they are not important to you. What is important is your concept, not of another, but of yourself, for the concept you hold of yourself determines the concept you hold of others. Leave others alone. What are they to you? Follow your own desires.

The law is always in operation, always absolute. Your consciousness is the rock upon which all structures rest. Watch what you are aware of. You need not concern yourself with others because you are sustained by the absoluteness of this law. No man comes to you of his own accord, be he good, bad or indifferent. He did not choose you! You chose him! He was drawn

to you because of what you are.

You cannot destroy the state another represents through force. Rather, leave him alone. What is he to you? Rise to a higher level of consciousness and you will find a new world awaiting you, and as you sanctify yourself, others are sanctified.

31. Question: Who wrote the Bible?

Answer: The Bible was written by intelligent men who used sollar and phallic myths to reveal psychological truths. But we have mistaken their allegory for history and, therefore, have failed to see their true message.

It is strange, but when the Bible was launched upon the world, and acceptance seemed to be in sight, the great Alexandria Library was burnt to the ground, leaving no

record as to how the Bible came into being. Few people can read other languages, so they cannot compare their beliefs with others. Our churches do not encourage us to compare. How many of the millions who accept the Bible as fact, ever question it? Believing it is the word of God, they blindly accept the words and thus lose the essence they contain. Having accepted the vehicle, they do not understand what the vehicle conveys.

32. Question: Do you use the Apocrypha?

Answer: Not in my teaching. I have several volumes of them at home. They are no greater than the sixty-six books of our present Bible. They are simply telling the same truth in a different way. For instance, the story is told of Jesus, as a young boy, watching children make birds out of mud.

Holding the birds in their hands, they pretend the birds are flying. Jesus approaches and knocks the birds out of their hands. As they begin to cry, he picks up one of the broken birds and remolds it. Holding it high, he breathes upon it and the bird takes flight.

Here is a story of one who came to break the idols in the minds of men, then show them how to use the same substance and remold it into a beautiful form and give it life. That is what this story is trying to convey. "I come, not to bring peace, but a sword." Truth slays all the little mud hens of the mind; slays illusions and then remolds them into a new pattern which sets man free.

33. Question: If Jesus was a fictional character created by Biblical writers for the

purpose of illustrating certain psychological dramas, how do you account for the fact that he and his philosophy are mentioned in the nonreligious and non Christian history of those times? Were not Pontius Pilate and Herod real flesh and blood Roman officials in those days?

Answer: The story of Jesus is the identical story as that of the Hindu savior, Krishna. They are the same psychological characters. Both were supposed to have been born of virgin mothers. The rulers of the time sought to destroy them when they were children. Both healed the sick, resurrected the dead, taught the gospel of love and died a martyr's death for mankind. Hindus and Christians alike believe their savior to be God made man.

Today people quote Socrates, yet the only

proof that Socrates ever existed is in the works of Plato. It is said that Socrates drank hemlock, but I ask you, who is Socrates? I once quoted a line from Shakespeare and a lady said to me, "But Hamlet said that." Hamlet never said it, Shakespeare wrote the lines and put the words in the mouth of a character he created and named Hamlet. St. Augustine once said, "That which is now called the Christian religion existed among the ancients. They began to call Christianity the true religion, yet it never existed."

34. Question: Do you use affirmations and denials?

Answer: Let us leave these schools of thought that use affirmations and denials. The best affirmation, and the only effective one is an assumption which, in itself implies

denial of the former state.

The best denial is total indifference. Things wither and die through indifference. They are kept alive through attention. You do not deny a thing by saying it does not exist. Rather you put feeling into it by recognizing it, and what you recognize as true, is true to you, be it good, bad or indifferent.

35. Question: Is it possible for one to appear dead and still not be dead?

Answer: General Lee was supposed to have been born two years after his mother, believed to be dead, was buried alive. Lucky for her she was not embalmed or buried in the earth, but in a vault where someone heard her cry and released her. Two years later Mrs. Lee bore a son who became General Lee. That is part of this

country's history.

36. Question: How could one who was deprived in his youth become a success in life?

Answer: We are creatures of habit, forming patterns of the mind which repeat themselves over and over again. Although habit acts like a compelling law which drives one to repeat the patterns, it is not a law, for you and I can change the patterns. Many successful men such as Henry Ford, Rockefeller and Carnegie were deprived in their youth. Many of the great names in this country came from poor families, yet they left behind them great accomplishments in the political, artistic and financial world.

One evening a friend of mine attended a meeting for young advertising executives.

The speaker of the evening said to these young men: "I have but one thing to say to you tonight, and that is to make yourself big and you cannot fail."

Taking an ordinary fish bowl, he filled it with two bags, one of English walnuts and the other of small beans. Mixing them with his hand, he began to shake the bowl and said, "This bowl is life. You cannot stop its shaking as life is a constant pulsing, living rhythm, but watch." And as they watched the big walnuts came to the top of the bowl as the little beans fell to the bottom.

Looking into the bowl the man asked, "Which one of you is complaining, asking why?" Then added, "Isn't it strange, the sound is coming from the bowl and not the outside. A bean is complaining that if he had had the same environment as the

walnut he, too would do big things, but he never had the chance." Then he took a little bean from the bottom of the bowl and placed him on top saying, "I can move the bean through sheer force, but I cannot stop the bowl of life from shaking," and as he shook the bowl, the little bean once again slid to the bottom.

Hearing another voice of complaint he asked, "What's that I hear? You are saying that I should take one of those big fellows who thinks he is so big and put him on the bottom and see what happens to him? You believe he will be just as limited as you because he will be robbed of the opportunity of big things just as you are? Let's see."

Then the speaker took one of the big walnuts and pushed him right down to the

bottom of the bowl saying, "I still can't stop the bowl from shaking," and as the men watched the big walnut came to the top again. Then the speaker added:

"Gentlemen, if you really want to be successful in life, make yourself big."

My friend took this message to heart and began to assume he was a successful businessman. Today he is truly a big man if you judge success by dollars. He now employs over a thousand people in the city of New York. Each one of you can do what he did. Assume you are what you want to be. Walk in that assumption and it will harden into fact.

Brazen Impudence

27th September, 1968.

A new idea will not become part of your common currency of thought until it has been repeated over and over and you begin to live by it.

You have been taught to believe that God exists outside of you, but I say you are all Imagination. That God exists in us and we in him. That our eternal body is the Imagination, and that is God Himself. I mean every word I have just said, but it is a new thought. Until this new idea becomes a part of your thinking, every time you hear the word, “God,” your mind will go out to something you have conceived God to be.

When I say I am, I am speaking of the Lord Jesus Christ of the New Testament and the

Jehovah of the Old. When you go to bed tonight and put your head on a pillow, you are aware of being. That awareness is God! I want to show you how to use your awareness as brazen impudence.

In the 11th chapter of Luke, it is said that Jesus was praying when one of his disciples said: "Lord, teach us to pray," at which time he gave them the Lord's Prayer. Now, the Lord's Prayer that you and I have is translated from the Latin, which does not have the imperative passive mood necessary to convey the meaning of the prayer. In its original Greek, the prayer is like brazen impudence, for the imperative passive mood is a standing order, something to be done absolutely and continuously. In other words, "Thy will be done," becomes "Thy will must be being

done." And "Thy kingdom come" becomes “Thy kingdom must be being restored."

That is not what is being taught, however, as he taught in the form of a parable such as: "Which of you who has a friend would go to him at midnight and say to him, ‘Friend, lend me three loaves, for a friend of mine has arrived on a journey and I have nothing to set before him,’ and from within he says, ‘Do not bother me; the door is shut and my children are in bed. I cannot rise and give you anything.’ Yet I tell you, although he will not rise because he is a friend, yet because of his importunity, he will rise and give him whatever he needs." The word importunity means brazen impudence. In other words, he would not take no for an answer!

Jesus was not teaching a disciple on the

outside how to pray. He was telling you how to adjust your thinking so you will not take no for an answer. In the story the friend knew what he wanted. He assumed he had it and continued to assume he had it until his assumption took on the feeling of reality and he got it. This is how you find God in yourself, by being persistent in your assumption.

Then this story is told to show how you should pray and not lose heart: "In a certain city there was a judge who neither feared God nor regarded man. There was a widow in that city who came constantly, asking him to vindicate her against her enemies. At first he refused, then he said to himself, ‘Although I neither fear God nor regard man, yet because this woman bothers me I will vindicate her before she wears me

out.'" Again we see the need for persistence in prayer.

When you know how to pray, you will discover that everyone in the world can be used as an instrument to aid the birth of your prayer. They may be condemned in the act and pay society's price, while you are saved; yet you are the cause of their action.

I will now share with you a very personal story. I tell it to illustrate a principle. Society blamed this lady for what she did, and she paid the price, but I was the cause of her misfortune. I am not going to justify my story and if you can't take it, I'm sorry. When I first told it, one lady was very upset and I regret that; but I have noticed that when someone has recently given up alcohol, tobacco, meat, or sex, they

invariably condemn the state. They feel too close to it to feel secure. I am not saying that this lady had a similar experience where she was the victim; I am only speaking of a principle. Now here is my story:

When I decided to marry the lady who now bears my name I applied this principle. At the time I was terribly involved. I had married at the age of eighteen and became a father at nineteen. We separated that year, but I never sought a divorce; therefore, my separation was not legal in the state of New York. Sixteen years later, when I fell in love and wanted to marry my present wife, I decided to sleep as though we were married. While sleeping, physically in my hotel room, I slept imaginatively in an apartment, she in one

bed and I in the other. My dancing partner did not want me to marry, so she told my wife that I would be seeking a divorce and to make herself scarce which she did, taking up residence in another state. But I persisted! Night after night I slept in the assumption that I was happily married to the girl I love.

Within a week I received a call requesting me to be in court the next Tuesday morning at 10:00 A.M. Giving me no reason why I should be there, I dismissed the request, thinking it was a hoax played on me by a friend. So the next Tuesday morning at 9:30 A.M. I was unshaved and only casually dressed, when the phone rang and a lady said: "It would be to your advantage, as a public figure, to be in court this morning, as your wife is on trial." What

a shock! I quickly thanked the lady, caught a taxi, and arrived just as court began. My wife had been caught lifting a few items from a store in New York City, which she had not paid for. Asking to speak on her behalf I said: "She is my wife and the mother of my son. Although we have been separated for sixteen years, as far as I know she has never done this before and I do not think she will ever do it again. We have a marvelous son. Please do nothing to her to reflect in any way upon our son, who lives with me. If I may say something, she is eight years my senior and may be passing through a certain emotional state which prompted her to do what she did. If you must sentence her, then please suspend it." The judge then said to me, "In all of my years on the bench I have never

heard an appeal like this. Your wife tells me you want a divorce, and here you could have tangible evidence for it, yet you plead for her release." He then sentenced her for six months and suspended the sentence. My wife waited for me at the back of the room and said: "Neville, that was a decent thing to do. Give me the subpoena and I will sign it." We took a taxi together and I did that which was not legal: I served my own subpoena and she signed it.

ow, who was the cause of her misfortune? She lived in another state, but came to New York City to do an act for which she was to be caught and tried. So I say: every being in the world will serve your purpose, so in the end you will say: "Father forgive them, for they know not what they do." They will move under compulsion to do your will, just

as my wife did.

I tell this story only to illustrate a principle. You do not need to ask anyone to aid you in the answer to a prayer, for the simple reason that God is omnipotent and omniscient. He is in you as your own wonderful I Amness. Everyone on the outside is your servant, your slave, ready and able to do your will. All you need do is know what you want. Construct a scene which would imply the fulfillment of your desire. Enter the scene and remain there. If your imaginal counselor (your feeling of fulfillment) agrees with that which is used to illustrate your fulfilled desire, your fantasy will become a fact. If it does not, start all over again by creating a new scene and enter it. It costs you nothing to imagine consciously!

In my own case the scene was a bedroom of an apartment, with my wife in one bed and I in the other, denoting that I was no longer living in a hotel alone. I fell asleep in that state, and within one week I had the necessary papers to start action on a divorce.

This is what the Bible teaches. It is my text book. "Whatever you desire, believe you have already received it and you will!"

There is no limit to the power of belief or to the possibilities of prayer, but you must be brazenly impudent and not take no for an answer. Try it! When I say you are all imagination, I mean it. While standing here on the platform I can, in a split second, imagine I am standing on the outside, looking at this building. Or, in another second be in London and view the world

from there. You say that's all hallucination? That it is all in my imagination? All right, now let me share another experience with you.

I was in New York City when I heard that my seventeen year old nephew, my sister's oldest child, was in a terminal state of cancer. I knew how she felt and wondered what I could do to comfort her to show her that the boy she so loved was not flesh and blood, but spirit. So while in New York City, I went to my bedroom, closed the door, and lay down on my bed. Knowing that my sister lived in the old family house in Barbados, I assumed I was on the bed where I knew Billy to be. I assumed my sister entered that room but could not see her son, only her brother, Neville. I lost myself in that assumption until my sister,

Daphne, entered the room. Looking startled, she came forward, stared at me, then turned and left the room. When I was satisfied that I had seen her, and she had seen me and not her son, I broke the experience and returned to our living room to be with my wife and a friend who had come for cocktails.

Ten days later I received a letter from my sister, in which she said: "Nev, I just can't understand it." Given the day and the hour which coincided with mine in New York City she said: "I went into Billy's room and I was startled to see you there. I knew you were in New York City, yet I could not see Billy on the bed, only you. I must confess I was a bit afraid, so 1 left the room and when I returned I could see Billy again. She could see Billy because by then I had departed.

If I am all imagination, I must be where I am in imagination. When I gave the scene sensory vividness, with all the tones of reality, I was seen by my sister two thousand miles away. No, I didn't save Billy. He died, but my presence did convince my sister that her son was not flesh and blood. If her brother, in New York City, could appear to her in Barbados, she knew there was something that inhabits a body which cannot go to eternal death.

I tell you: there is an immortal you that cannot die. That night I gave my sister the conviction of a reality in her son that would survive when the doctor said he was gone. Gone where? Restored to a terrestrial world like this as a young lad, to continue a journey that was set up for him in the beginning. And that is to form the image of

Jesus Christ in him. When that happens, Billy will awaken as Jesus Christ, the one being who is God the Father.

Practice the art of movement. In New York City, my telephone was in the hallway and my chair in the living room. While sitting in my chair, I would assume I was at the telephone. Then I would assume I was looking into the living room. I practiced this exercise until I discovered I could move anywhere in a split second of time. Try it and perhaps, like my sister, someone will have the strange experience of seeing you where you have not physically been. Make it fun. I do it all the time.

A lady, thinking I was still in Barbados where she last saw me painfully thin and weighing only 138 pounds was hoping I was feeling better, when I instantly

appeared in her living room. I was brown from the Barbados sun, wearing a gray suit (which I did not own when I left here, but purchased in New York City) when I said: "There is no time," and vanished. Well, she is accustomed to these things, so she was not afraid.

I urge you not to limit yourself to a little body of flesh and blood, for you are spirit. Flesh and blood cannot inherit the kingdom of God, so one day you must take it off. And he who takes it off is immortal. He is your own wonderful human imagination who is God, the Father of all life. When you learn to live this way, life becomes so exciting. Your days are full and you are never alone.

I spend all day at home reading the Bible and meditating. I close my eyes and travel the world. It's fun and educational. It

expands me and makes me become more aware of the infinite being that I really am.

Now, the two stories from scripture that I have shared with you show the importance of persistence. When you pray, do not get down on your knees and pray to any unknown God. Instead, go to bed and dare to assume you are now who you want to be. Fall asleep assuming it is true and you will be on the road to success, for this is how things are brought into being.

Right now imagine something lovely for another. They need never know who was the cause of their fortune but you will. My first wife did not know I was the cause of her action. Had she thought that her act would mean my freedom and her disgrace do you think she would have done it? She moved under compulsion, and I was the

compelling force. When you realize this, you forgive everyone for everything they have ever done, because you may have been the one who was the cause of their action.

Blake said: "Why stand we here trembling around calling on God for help and not ourselves in whom God dwells." Why call on any god, when the only God dwells within you? He is not pretending, but actually became you. When you confine yourself to the little garment you wear, you are confining God, because it is he who is wearing it.

You need no intermediary between you and yourself, who is God. Don't run from this city to another in the hope of finding something better, because the one person you are going to take with you is yourself;

so resolve your problems here. Do not compromise. Decide exactly what you want and assume you have it. If your world would change, determine what it would look like; then construct a scene which would imply you are there. If your mental construction comes close to your fulfilled desire, your little day dream will become a fact! And when it does, will it matter what others think about your principle? Having proved itself in performance, share your experience with another that they may share theirs. Keep sharing this principle, because in the end we are all the one being who is the Lord Jesus Christ. One body, one Lord, one Spirit, one God and Father of all. Don't be ashamed to claim it. Man sees the Lord Jesus Christ as some little being on the outside; but he is in you, and

when you see him, he will look just like you!

A friend recently shared this sweet vision with me. She said: "I saw a man in a white robe standing on a hill, building a canopy over the entrance to a temple. As I approached I could see that the stripes used for the canopy were translucent green and I remarked how radiantly beautiful they were. The man turned to look at me and I realized it was you, Neville, and yet you were Michelangelo. Then you addressed me saying: 'I have been working on this throughout eternity and it still remains invisible to others'. Taking the stripes, I wove them into the form of a basket and you thanked me and said: 'Great work' and I awoke." That was a beautiful dream. I have been telling the story of the resurrection throughout eternity, but it has

never been put into living form. It still remains dead, like Michelangelo's Pieta, or his David made out of marble.

Let David become alive in the minds of others. Give life to the Pieta, the crucified one on the mother's lap. The story is public property, now a dead written code awaiting life in the imagination of men. Dramatize salvation's story. Make it into a play or a television show and let Michelangelo's Pieta become alive. I have made the story alive because I have experienced it. Michelangelo, with his tremendous know - how of the human form, created the dead forms made of marble. I came along, unable to mold a stick, to find the dead forms taking on life in me. It is my hope that one day this wonderful story will be told as it really is, against the story that we have

heard for over two thousand years.

Now let us go into the silence.

Radio Lecture Be What You Wish; Be What You Believe

Radio Talk, Station KECA, Los Angeles, July, 1951.

A newspaperman related to me that our great scientist, Robert Millikan, once told him that he had set a goal for himself at an early age when he was still very poor and unproven in the great work he was to do in the future. He condensed his dream of greatness and security into a simple statement, which implied that his dream of greatness and security was already realized. Then he repeated the statement over and over again to himself until the idea of greatness and security filled his mind and crowded all other ideas out of his consciousness. These may not have been the words of Dr. Millikan but they are those

given to me and I quote, "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit." As I have said repeatedly, everything depends upon our attitude towards ourselves. That which we will not affirm as true of ourselves cannot develop in our life. Dr. Millikan wrote his dream of greatness and security in the first person, present tense. He did not say, "I will be great; I will be secure," for that would have implied that he was not great and secure. Instead, he made his future dream a present fact. "I have," said he, "a lavish, steady, dependable income, consistent with integrity and mutual benefit."

The future dream must become a present fact in the mind of him who seeks to realize it. We must experience in imagination what

we would experience in reality in the event we achieve our goal, for the soul imagining itself into a situation takes on the results of that imaginary act. If it does not imagine itself into a situation, it is ever free of the result.

It is the purpose of this teaching to lift us to a higher state of consciousness, to stir the highest in us to confidence and self assertion, for that which stirs the highest in us is our teacher and healer. The very first word of correction or cure is always, "Arise." If we are to understand the reason for this constant command of the Bible to "arise," we must recognize that the universe understood internally is an infinite series of levels and man is what he is according to where he is in that series. As we are lifted up in consciousness, our world

reshapes itself in harmony with the level to which we are lifted. He who rises from his prayer a better man, his prayer has been granted.

To change the present state we, like Dr. Millikan, must rise to a higher level of consciousness. This rise is accomplished by affirming that we are already that which we want to be; by assuming the feeling of the wish fulfilled. The drama of life is a psychological one which we bring to pass by our attitudes rather than by our acts. There is no escape from our present predicament except by a radical psychological transformation. Everything depends upon our attitude towards ourselves. That which we will not affirm as true of ourselves will not develop in our lives.

We hear much of the humble man, the meek man – but what is meant by a meek man? He is not poor and groveling, the proverbial doormat, as he is generally conceived to be. Men who make themselves as worms in their own sight have lost the vision of that life – into the likeness of which it is the true purpose of the spirit to transform this life. Men should take their measurements not from life as they see it but from men like Dr. Millkan, who, while poor and unproven, dared to assume, "I have a lavish, steady, dependable income, consistent with integrity and mutual benefit." Such men are the meek of the Gospels, the men who inherit the earth. Any concept of self less than the best robs us of the earth. The promise is, "Blessed are the meek, for they

shall inherit the earth."

In the original text, the word translated as meek is the opposite of the words – resentful – angry. It has the meaning of becoming "tamed" as a wild animal is tamed. After the mind is tamed, it may be likened to a vine, of which it may be said, "Behold this vine. I found it a wild tree whose wanton strength had swollen into irregular twigs. But I pruned the plant, and it grew temperate in its vain expense of useless leaves, and knotted as you see into these clean, full clusters to repay the hand that wisely wounded it."

A meek man is a self-disciplined man. He is so disciplined he sees only the finest, he thinks only the best. He is the one who fulfills the suggestion, "Brethren, whatsoever things are true, whatsoever

things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

We rise to a higher level of consciousness, not because we have curbed our passions, but because we have cultivated our virtues. In truth, a meek man is a man in complete control of his moods, and his moods are the highest, for he knows he must keep a high mood if he would walk with the highest.

It is my belief that all men can, like Dr. Millikan, change the course of their lives. I believe that Dr. Millikan's technique of making his desire a present fact to himself is of great importance to any seeker after the "truth." It is also his high purpose to be

of "mutual benefit" that is inevitably the goal of us all. It is much easier to imagine the good of all than to be purely selfish in our imagining. By our imagination, by our affirmations, we can change our world, we can change our future. To the man of high purpose, to the disciplined man, this is a natural measure, so let us all become disciplined men.

Next Sunday morning, July 15th, I am speaking as the guest of Dr. Bailes at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard, near La Cienega. My subject for next Sunday is "Changing Your Future." It is a subject near to the hearts of us all. I hope you will all come on Sunday to learn how to be the disciplined man, the meek man, who "changes his future" to the benefit of his fellow man.

If you are observant, you will notice the swift echo or response to your every mood in this message and you will be able to key it to the circumstances of your daily life. When we are certain of the relationship of mood to circumstance in our lives, we welcome what befalls us. We know that all we meet is part of ourselves. In the creation of a new life we must begin at the beginning, with a change of mood. Every high mood of man is the opening of the door to a higher level for him. Let us mold our lives about a high mood or a community of high moods. Individuals, as well as communities, grow spiritually in proportion as they rise to a higher ideal. If their ideal is lowered, they sink to its depths; if their ideal is exalted, they are elevated to heights unimagined.

We must keep the high mood if we would walk with the highest; the heights, also, were meant for habitation. All forms of the creative imagination imply elements of feeling. Feeling is the ferment without which no creation is possible. There is nothing wrong with our desire to transcend our present state. There would be no progress in this world were it not for man's dissatisfaction with himself. It is natural for us to seek a more beautiful personal life; it is right that we wish for greater understanding, greater health, greater security. It is stated in the sixteenth chapter of the Gospel of St. John, "Heretofore have ye asked for nothing in my name; ask and ye shall receive, that your joy may be full."

A spiritual revival is needed for mankind, but by spiritual revival I mean a true

religious attitude, one in which each individual, himself, accepts the challenge of embodying a new and higher value of himself as Dr. Millikan did. A nation can exhibit no greater wisdom in the mass than it generates in its units. For this reason, I have always preached self-help, knowing that if we strive passionately after this kind of self-help, that is, to embody a new and higher concept of ourselves, then all other kinds of help will be at our service.

The ideal we serve and hope to achieve is ready for a new incarnation; but unless we offer it human parentage it is incapable of birth. We must affirm that we are already that which we hope to be and live as though we were, knowing like Dr. Millikan, that our assumption, though false to the outer world, if persisted in, will harden into fact.

The perfect man judges not after appearances; he judges righteously. He sees himself and others as he desires himself and them to be. He hears what he wants to hear. He sees and hears only the good. He knows the truth, and the truth sets him free and leads him to good. The truth shall set all mankind free. This is our spiritual revival. Character is largely the result of the direction and persistence of voluntary attention.

"Think truly, and thy thoughts shall the world’s famine feed; Speak truly, and each word of thine shall be a fruitful seed; Live truly, and thy life shall be a great and noble creed."

Radio Lecture By Imagination We Become

Radio Talk, Station KECA, Los Angeles, July, 1951.

How many times have we heard someone say, "Oh, it's only his imagination?"

Only his imagination, man's imagination is the man himself. No man has too little imagination, but few men have disciplined their imagination. Imagination is itself indestructible. Therein lies the horror of its misuse. Daily, we pass some stranger on the street and observe him muttering to himself, carrying on an imaginary argument with one not present. He is arguing with vehemence, with fear or with hatred, not realizing that he is setting in motion, by his imagination, an unpleasant event which he

will presently encounter.

The world, as imagination sees it, is the real world. Not facts, but figments of the imagination, shape our daily lives. It is the exact and literal minded who live in a fictitious world. Only imagination can restore the Eden from which experience has driven us out. Imagination is the sense by which we perceived the above, the power by which we resolve vision into being. Every stage of man's progress is made by the exercise of the imagination.

It is only because men do not perfectly imagine and believe that their results are sometimes uncertain when they might always be perfectly certain. Determined imagination is the beginning of all successful operation. The imagination, alone, is the means of fulfilling the

intention. The man who, at will, can call up whatever image he pleases is, by virtue of the power of his imagination, least of all subject to caprice. The solitary or captive can, by intensity of imagination and feeling, affect myriads so that he can act through many men and speak through many voices.

"We should never be certain," wrote William Butler Yeats in his 'Ideas of Good and Evil,' "that it was not some woman treading in the wine press who began that subtle change in men's minds, or that the passion did not begin in the mind of some shepherd boy, lighting up his eyes for a moment before it ran upon its way."

Let me tell you the story of a very dear friend of mine, at the time the costume designer of the Music Hall in New York. She

told me, one day, of her difficulty in working with one of the producers who invariably criticized and rejected her best work unjustly; that he was often rude and seemed deliberately unfair to her.

Upon hearing her story, I reminded her, as I am reminding you, that men can only echo to us that which we whisper to them in secret. I had no doubt that she silently argued with the producer, not in the flesh, but in quiet moments to herself. She confessed that she did just that each morning as she walked to work. I asked her to change her attitude toward him, to assume that he was congratulating her on her fine designs and she, in turn, was thanking him for his praise and kindness. This young designer took my advice and as she walked to the theater, she imagined a

perfect relationship of the producer praising her work and she, in turn, responding with gratitude for his appreciation.

This she did morning after morning and in a very short while, she discovered for herself that her own attitude determined the scenery of her existence. The behavior of the producer completely reversed itself. He became the most pleasant professional employer she had encountered. His behavior merely echoed the changes that she had whispered within herself. What she did was by the power of imagination. Her fantasy led his; and she, herself, dictated to him the discourse they eventually had together at the time she was seemingly walking alone.

Let us set ourselves, here and now, a daily

exercise of controlling and disciplining our imagination. What finer beginning than to imagine better than the best we know for a friend. There is no coal of character so dead that it will not glow and flame if but slightly turned.

Don't blame; only resolve. Life, like music, can by a new setting turn all its discords into harmonies. Represent your friend to yourself as already expressing that which he desires to be. Let us know that with whatever attitude we approach another, a similar attitude approaches us. How can we do this?

Do what my friend did. To establish rapport, call your friend mentally. Focus your attention on him and mentally call his name just as you would to attract his attention were you to see him on the street. Imagine

that he has answered, mentally hear his voice – imagine that he is telling you of the great good you have desired for him. You, in turn, tell him of your joy in witnessing his good fortune. Having mentally heard that which you wanted to hear, having thrilled to the news heard, go about your daily task.

Your imagined conversation must awaken what it affirmed; the acceptance of the end wills the means. And the wisest reflection could not devise more effective means than those which are willed by the acceptance of the end. However, your conversation with your friend must be in a manner which does not express the slightest doubt as to the truth of what you imagine that you hear and say. If you do not control your imagination, you will find that you are hearing and saying all that you formerly

heard and said.

We are creatures of habit; and habit, though not law, acts like the most compelling law in the world. With this knowledge of the power of imagination, be as the disciplined man and transform your world by imagining and feeling only what is lovely and of good report. The beautiful idea you awaken in yourself shall not fail to arouse its affinity in others. Do not wait four months for the harvest. Today is the day to practice the control and discipline of your imagination. Man is only limited by weakness of attention and poverty of imagination. The great secret is a controlled imagination and a well sustained attention, firmly and repeatedly focused on the object to be accomplished.

"Now is the acceptable time to give beauty

for ashes, joy for mourning, praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that He might be glorified."

Now is the time to control our imagination and attention. By control, I do not mean restraint by will power but rather cultivation through love and compassion. With so much of the world in discord we cannot possibly emphasize too strongly the power of imaginative love.

Imaginative Love, that is my subject next Sunday morning when I shall speak for Dr. Bailes while he is on his holiday. The services will be held as always at the Fox Wilshire Theater on Wilshire Boulevard, near La Cienega at 10:30. "As the world is, so is the individual," should be changed to, "As the individual is so is the world."

And I hope to be able to bring to each of you present the true meaning of the words of Zechariah, "Speak ye every man the truth to his neighbor and let none of you imagine evil in your hearts against his neighbor." What a wonderful challenge to you and to me. "As a man thinketh in his heart so is he." As a man imagines so is he. Hold fast to love in your imagination. By creating an ideal within your mental sphere you can approximate yourself to this "ideal image" till you become one and the same with it, thereby transforming yourself into it, or rather, absorbing its qualities into the very core of your being. Never, never, lose sight of the power that is within you. Imaginative love lifts the invisible into sight and gives us water in the desert. It builds for the soul its only fit abiding place.

Beauty, love and all of good report are the garden, but imaginative love is the way into the garden.

Sow an imaginary conversation, you reap an act; Sow an act, you reap a habit; Sow a habit, you reap a character; Sow a character, you reap your destiny.

By imagination, we are all reaping our destinies, whether they be good, bad, or indifferent. Imagination has full power of objective realization and every stage of man's progress or regression is made by the exercise of imagination. I believe with William Blake, "What seems to be, is, to those to whom it seems to be, and is productive of the most dreadful consequences to those to whom it seems to be, even of torments, despair, and eternal death. By imagination and desire

we become what we desire to be. Let us affirm to ourselves that we are what we imagine. If we persist in the assumption that we are what we wish to be, we will become transformed into that which we have imagined ourselves to be. We were born by a natural miracle of love and for a brief space of time our needs were all another's care. In that simple truth lies the secret of life. Except by love, we cannot truly live at all.

Our parents in their separate individualities have no power to transmit life. So, back we come to the basic truth that life is the offspring of love. Therefore, no love, no life.

Thus, it is rational to say that, "God is Love." Love is our birthright. Love is the fundamental necessity of our life. "Do not go seeking for that which you are. Those

who go seeking for love only make manifest their own lovelessness and the loveless never find love. Only the loving find love and they never have to seek for it."

Radio Lecture Answered Prayer

Radio Talk, Station KECA, Los Angeles, July, 1951.

Have you ever had a prayer answered?

What wouldn't men give just to feel certain that when they pray, something definite would happen. For this reason, I would like to take a little time to see why it is that some prayers are answered and some apparently fall on dry ground. "When ye pray, believe that ye receive, and ye shall receive."

Believe that ye receive – is the condition imposed upon man. Unless we believe that we receive, our prayer will not be answered. A prayer – granted – implies that something is done in consequence of the prayer which otherwise would not have

been done. Therefore, the one who prays is the spring of action – the directing mind – and the one who grants the prayer. Such responsibility man refuses to assume, for responsibility it seems, is mankind's invisible nightmare.

The whole natural world is built on law. Yet, between prayer and its answer we see no such relation. We feel that God may answer or ignore our prayer, that our prayer may hit the mark or may miss it. The mind is still unwilling to admit that God subjects Himself to His own laws. How many people believe that there is, between prayer and its answer, a relation of cause and effect?

Let us take a look at the means employed to heal the ten lepers as related in the seventeenth chapter of the Gospel of St. Luke. The thing that strikes us in this story

is the method that was used to raise their faith to the needful intensity. We are told that the ten lepers appealed to Jesus to "have mercy" on them – that is – to heal them. Jesus ordered them to go and show themselves to the priests, and "as they went, they were cleansed." The Mosaic Law demanded that when a leper recovered from his disease he must show himself to the priest to obtain a certificate of restored health. Jesus imposed a test upon the lepers' faith and supplied a means by which their faith could be raised to its full potency. If the lepers refused to go – they had no faith – and, therefore, could not be healed. But, if they obeyed Him, the full realization of what their journey implied would break upon their minds as they went and this dynamic thought would heal them.

So, we read, "As they went, they were cleansed."

You, no doubt, often have heard the words of that inspiring old hymn – "Oh, what peace we often forfeit; oh, what needless pain we bear, all because we do not carry everything to God in prayer." I, myself, came to this conviction through experience, being led to brood upon the nature of prayer. I believe in the practice and philosophy of what men call prayer, but not everything that receives that name is really prayer.

Prayer is the elevation of the mind to that which we seek. The very first word of correction is always "arise." Always lift the mind to that which we seek. This is easily done by assuming the feeling of the wish fulfilled.

How would you feel if your prayer were answered?

Well, assume that feeling until you experience in imagination what you would experience in reality if your prayer were answered. Prayer means getting into action mentally. It means holding the attention upon the idea of the wish fulfilled until it fills the mind and crowds all other ideas out of the consciousness. This statement that prayer means getting into action mentally and holding the attention upon the idea of the wish fulfilled until it fills the mind and crowds all other ideas out of the consciousness, does not mean that prayer is a mental effort – an act of will. On the contrary, prayer is to be contrasted with an act of will. Prayer is a surrender. It means abandoning oneself to the feeling of

the wish fulfilled.

If prayer brings no response – there is something wrong with the prayer and the fault lies generally in too much effort. Serious confusion arises insofar as men identify the state of prayer with an act of will, instead of contrasting it with an act of will. The sovereign rule is to make no effort, and if this is observed, you will intuitively fall into the right attitude.

Creativeness is not an act of will, but a deeper receptiveness – a keener susceptibility. The acceptance of the end – the acceptance of the answered prayer – finds the means for its realization. Feel yourself into the state of the answered prayer until the state fills the mind and crowds all other states out of your consciousness. What we must work for is

not the development of the will, but the education of the imagination and the steadying of attention.

Prayer succeeds by avoiding conflict. Prayer is, above all things, easy. Its greatest enemy is effort. The mighty surrenders itself fully only to that which is most gentle. The wealth of Heaven may not be seized by a strong will, but surrenders itself, a free gift, to the God spent moment. Along the lines of least resistance travel spiritual as well as physical forces.

We must act on the assumption that we already possess that which we desire, for all that we desire is already present within us. It only waits to be claimed. That it must be claimed is a necessary condition by which we realize our desires. Our prayers are answered if we assume the feeling of

the wish fulfilled and continue in that assumption.

One of the loveliest examples of an answered prayer I witnessed in my own living room. A very charming lady from out of town came to see me concerning prayer. As she had no one with whom to leave her eight year old son, she brought him with her the time of our interview. Seemingly, he was engrossed in playing with a toy truck, but at the end of the interview with his mother he said, "Mr. Neville, I know how to pray now. I know what I want – a collie puppy – and I can imagine I am hugging him every night on my bed."

His mother explained to him and to me the impossibilities of his prayer, the cost of the puppy, their confined home, even his inability to care for the dog properly. The

boy looked into his mother's eyes and simply said, "But, Mother, I know how to pray now." And he did. Two months later during a "Kindness to Animals Week" in his city, all the school children were required to write an essay on how they would love and care for a pet. You have guessed the answer. His essay, out of the five thousand submitted, won the prize, and that prize, presented by the mayor of the city to the lad – was a collie puppy. The boy truly assumed the feeling of his wish fulfilled, hugging and loving his puppy every night.

Prayer is an act of Imaginative Love which is to be the subject of my message next Sunday morning at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. It is my desire, next Sunday, that I may explain to you, how you,

like the young boy; can yield yourselves to the lovely images of your desires and persist in your prayer even though you, like the lad, are told that your desires are impossible.

The necessity of persistence in prayer is shown us in the Bible. "Which of you," asked Jesus, "shall go unto him at midnight, and say unto him: Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, ‘Trouble me not; the door is now shut and my children are with me in bed; I cannot rise and give thee.’ I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give as many as he needeth." Luke 2.

The word translated as "importunity" means, literally, shameless impudence. We must persist until we succeed in imagining ourselves into the situation of the answered prayer. The secret of success is found in the word "perseverance." The soul imagining itself into the act, takes on the results of the act. Not imagining itself into the act, it is ever free from the result.

Experience in imagination what you would experience in reality were you already what you want to be, and you will take on the result of that act. Do not experience in imagination what you want to experience in reality and you will ever be free of the result. "When ye pray, believe that ye receive, and ye shall receive."

One must persist until he reaches his friend on a higher level of consciousness. He

must persist until his feeling of the wish fulfilled has all the sensory vividness of reality. Prayer is a controlled waking dream. If we are to pray successfully, we must steady our attention to observe the world as it would be seen by us were our prayer answered.

Steadying attention makes no call upon any special faculty, but it does demand control of imagination. We must extend our senses – observe our changed relationship to our world and trust this observation. The new world is not there to grasp, but to sense, to touch. The best way to observe it is to be intensely aware of it.

In other words, we can, by listening as through we heard and by looking as though we saw, actually hear voices and see scenes from within ourselves that are

otherwise not audible or visible. With our attention focused on the state desired, the outer world crumbles and then the world – like music – by a new setting, turns all its discords into harmonies.

Life is not a struggle but a surrender. Our prayers are answered by the powers we invoke not by those we exert. So long as the eyes take notice, the soul is blind for the world that moves us is the one we imagine, not the world round about us. We must yield our whole being to the feeling of being the noble one we want to be. If anything is kept back, the prayer is vain. We often are deprived of our high goal by our effort to possess it. We are called upon to act on the assumption that we already are the man we would be. If we do this without effort – experiencing in imagination what we would

experience in the flesh had we realized our goal, we shall find that we do, indeed, possess it. The healing touch is in our attitude.

We need change nothing but our attitude towards it. Assume a virtue if you have it not, assume the feeling of your wish fulfilled. "Pray for my soul; more things are wrought by prayer than this world dreams of."

Radio Lecture Meditation

Radio Talk, Station KECA, Los Angeles, July, 1951.

Many people tell me they cannot meditate. This seems to me a bit like saying they cannot play the piano after one attempt.

Meditation, as in every art or expression, requires constant practice for perfect results. A truly great pianist, for instance, would feel he could not play his best if he missed one day of practice. If he missed a week or a month of practice he would know that even his most uninitiated audience would recognize his defects.

So it is with meditation. If we practice daily with joy in this daily habit, we perfect it as an art. I find that those who complain of the difficulty in meditation do not make it a daily

practice, but rather, wait until something pressing appears in their world and then, through an act of will, try to fix their attention on the desired state. But they do not know that meditation is the education of the will, for when will and imagination are in conflict, imagination invariably wins.

The dictionaries define meditation as fixing one's attention upon; as planning in the mind; as devising and looking forward; engaging in continuous and contemplative thought. A lot of nonsense has been written about meditation. Most books on the subject get the reader nowhere, for they do not explain the process of meditation.

All that meditation amounts to is a controlled imagination and a well sustained attention. Simply hold the attention on a certain idea until it fills the mind and crowds

all other ideas out of consciousness. The power of attention shows itself the sure guarantee of an inner force. We must concentrate on the idea to be realized, without permitting any distraction.

This is the great secret of action. Should the attention wander, bring it back to the idea you wish to realize and do so again and again, until the attention becomes immobilized and undergoes an effortless fixation upon the idea presented to it.

The idea must hold the attention – must fascinate it – so to speak. All meditation ends at last with the thinker, and he finds he is what he, himself, has conceived. The undisciplined man's attention is the servant of his vision rather than its master. It is captured by the pressing rather than the important.

In the act of meditation, as in the act of adoration, silence is our highest praise. Let us keep our silent sanctuaries, for in them the eternal perspectives are preserved. Day by day, week by week, year by year, at times where none through love or lesser intentions were allowed to interfere, I set myself to attain mastery over my attention and imagination. I sought out ways to make more securely my own, those magical lights that dawned and faded within me. I wished to evoke them at will and to be the master of my vision.

I would strive to hold my attention on the activities of the day in unwavering concentration so that, not for one moment, would the concentration slacken. This is an exercise – a training for higher adventures of the soul. It is no light labor. The

ploughman's labor, working in the fields is easier by far. Empires do not send legions so swiftly to obstruct revolt as all that is alive in us hurries along the nerve highways of the body to frustrate our meditative mood. The beautiful face of one we love glows before us to enchant us from our task. Old enmities and fears beleaguer us. If we are tempted down these vistas, we find, after an hour of musing, that we have been lured away. We have deserted our task and forgotten that fixity of attention we set out to achieve. What man is there who has complete control of his imagination and attention.

A controlled imagination and steadied attention, firmly and repeatedly focused on the idea to be realized, is the beginning of all magical operations. If he persists

through weeks and months, sooner or later, through meditation, he creates in himself a center of power. He will enter a path all may travel but on which few do journey.

It is a path within himself where the feet first falter in shadow and darkness, but which later is made brilliant by an inner light. There is no need for special gifts or genius. It is not bestowed on any individual but won by persistence and practice of meditation. If he persists, the dark caverns of his brain will grow luminous and he will set out day after day for the hour of meditation as if to keep an appointment with a lover. When it comes, he rises within himself as a diver, too long under water, rises to breathe the air and see the light. In this meditative mood he experiences in imagination what he would experience in reality had he

realized his goal, that he may in time become transformed into the image of his imagined state.

The only test of religion worth making is whether it is true born; whether it springs from the deepest consciousness of the individual; whether it is the fruit of experience; or whether it is anything else whatever.

This is my reason for speaking to you on my last Sunday in Los Angeles about The True Religious Attitude. What is your religious attitude? What is my religious attitude? I shall speak on this subject next Sunday morning at 10:30 as Dr. Bailes' guest. The service will be held at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. I shall endeavor to show you that the methods of mental and

spiritual knowledge are entirely different. For we know a thing mentally by looking at it from the outside, by comparing it with other things, by analyzing and defining it; whereas we can know a thing spiritually only by becoming it.

We must be the thing itself and not merely talk about it or look at it. We must be in love if we are to know what love is. We must be Godlike if we are to know what God is.

Meditation, like sleep, is an entrance into the subconscious. "When you pray, enter into your closet, and when you have shut your door, pray to your Father which is in secret and your Father which is in secret shall reward you openly."

Meditation is an illusion of sleep which diminishes the impression of the outer

world and renders the mind more receptive to suggestion from within. The mind in meditation is in a state of relaxation akin to the feeling attained just before dropping off to sleep. This state is beautifully described by the poet, Keats, in his 'Ode to a Nightingale'. It is said that as the poet sat in the garden and listened to the nightingale, he fell into a state which he described as "A drowsy numbness pains my senses as though of hemlock I had drunk." Then after singing his ode to the nightingale, Keats asked himself this question, "Was it a vision or a waking dream? Fled is the music; do I wake or sleep?"

Those are the words of one who has seen something with such vividness or reality that he wonders whether the evidence of

his physical eyes can now be believed. Any kind of meditation in which we withdraw into ourselves without making too much effort to think is an outcropping of the subconscious.

Think of the subconscious as a tide which ebbs and flows. In sleep, it is a flood tide, while at moments of full wakefulness, the tide is at its lowest ebb. Between these two extremes are any number of intermediary levels. When we are drowsy, dreamy, lulled in gentle reverie, the tide is high. The more wakeful and alert we become, the lower the tide sinks. The highest tide compatible with the conscious direction of our thoughts occurs just before we fall asleep and just after we wake.

An easy way to create this passive state is to relax in a comfortable chair or on a bed.

Close your eyes and imagine that you are sleepy, so sleepy, so very sleepy. Act precisely as though you were going to take a siesta. In so doing, you allow the subconscious tide to rise to sufficient height to make your particular assumption effective.

When you first attempt this, you may find that all sorts of counter thoughts try to distract you, but if you persist, you will achieve a passive state. When this passive state is reached, think only on "things of good report" imagine that you are now expressing your highest ideal, not how you will express it, but simply feel HERE AND NOW that you are the noble one you desire to be. You are it now. Call your high ideal into being by imagining and feeling you are it now.

I think all happiness depends on the energy to assume the feeling of the wish fulfilled, to assume the mask of some other more perfect life. If we cannot imagine ourselves different from what we are and try to assume that second more desirable self, we cannot impose a discipline upon ourselves though we may accept discipline from others.

Meditation is an activity of the soul; it is an active virtue; and an active virtue, as distinguished from passive acceptance of a code is theatrical. It is dramatic; it is the wearing of a mask.

As your goal is accepted, you become totally indifferent to possible failure, for acceptance of the end wills the means to the end. When you emerge from the moment of meditation it is as though you

were shown the happy end of a play in which you are the principal actor.

Having witnessed the end in your meditation, regardless of any anticlimactic state you encounter, you remain calm and secure in the knowledge that the end has been perfectly defined. Creation is finished and what we call creativeness is really only a deeper receptiveness or keener susceptibility on our part, and this receptiveness is "Not by might, nor by power, but by my spirit, saith the Lord of Hosts." Through meditation, we awaken within ourselves a center of light, which will be to us a pillar of cloud by day and a pillar of fire by night.

Radio Lecture The Law of Assumption

Radio Talk, Station KECA, Los Angeles, July, 1951.

The great mystic, William Blake, wrote almost two hundred years ago, "What seems to be, is, to those to whom it seems to be and is productive of the most dreadful consequences to those to whom it seems to be."

Now, at first, this mystical gem seems a bit involved, or at best to be a play on words; but it is nothing of the kind. Listen to it carefully. "What seems to be, is, to those to whom it seems to be." That is certainly clear enough. It is a simple truth about the law of assumption, and a warning of the consequences of its misuse.

The author of the Epistle to the Romans declared in the fourteenth chapter, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean."

We see by this that it is not superior insight but purblindness that reads into the greatness of men some littleness with which it chances to be familiar, for what seems to be, is, to those to whom it seems to be.

Experiments recently conducted at two of our leading universities revealed this great truth about the law of assumption. They stated in their releases to the newspapers, that after two thousand experiments they came to the conclusion that, ‘What you see when you look at something depends not

so much on what is there as on the assumption you make when you look. What you believe to be the real physical world is actually only an assumptive world."

In other words, you would not define your husband in the same way that you mother would. Yet, you are both defining the same person. Your particular relationship to a thing influences your feelings with respect to that thing and makes you see in it an element which is not there.

If your feeling in the matter is a self-element; it can be cast out. If it is a permanent distinction in the state considered, it cannot be cast out. The thing to do is to try. If you can change your opinion of another, then what you now believe of him cannot be absolutely true, but relatively true.

Men believe in the reality of the external world because they do not know how to focus and condense their powers to penetrate its thin crust. Strangely enough, it is not difficult to penetrate this view of the senses. To remove the veil of the senses, we do not employ great effort; the objective world vanishes as we turn our attention from it. We have only to concentrate on the state desired to mentally see it; but to give reality to it so that it will become an objective fact, we must focus our attention upon the desired state until it has all the sensory vividness and feeling of reality.

When, through concentrated attention, our desire appears to possess the distinctness and feeling of reality; when the form of thought is as vivid as the form of nature, we have given it the right to become a visible

fact in our lives. Each man must find the means best suited to his nature to control his attention and concentrate it on the desired state. I find for myself the best state to be one of meditation, a relaxed state akin to sleep, but a state in which I am still consciously in control of my imagination and capable of fixing my attention on a mental object.

If it is difficult to control the direction of your attention while in this state akin to sleep, you may find gazing fixedly into an object very helpful. Do not look at its surface, but rather into and beyond any plain object such as a wall, a carpet or any object which possesses depth. Arrange it to return as little reflection as possible. Imagine, then, that in this depth you are seeing and hearing what you want to see and hear until

your attention is exclusively occupied by the imagined state.

At the end of your meditation, when you awake from your controlled waking dream you feel as though you had returned from a great distance. The visible world which you had shut out returns to consciousness and, by its very presence, informs you that you have been self deceived into believing that the object of your contemplation was real; but if you remain faithful to your vision this sustained mental attitude will give reality to your visions and they will become visible concrete facts in your world.

Define your highest ideal and concentrate your attention upon this ideal until you identify yourself with it. Assume the feeling of being it – the feeling that would be yours were you now embodying it in your world.

This assumption, though now denied by your senses, "if persisted in" – will become a fact in your world. You will know when you have succeeded in fixing the desired state in consciousness simply by looking mentally at the people you know.

This is a wonderful check on yourself as your mental conversations are more revealing than your physical conversations are. If, in your mental conversations with others, you talk with them as you formerly did, then you have not changed your concept of self, for all changes of concepts of self result in a changed relationship to the world. Remember what was said earlier, "What you see when you look at something depends not so much on what is there as on the assumption you make when you look."

Therefore, the assumption of the wish fulfilled should make you see the world mentally as you would physically were your assumption a physical fact. The spiritual man speaks to the natural man through the language of desire. The key to progress in life and to the fulfillment of dreams lies in the ready obedience to the voice. Unhesitating obedience to its voice is an immediate assumption of the wish fulfilled. To desire a state is to have it. As Pascal said, "You would not have sought me had you not already found me."

Man, by assuming the feeling of the wish fulfilled and then living and acting on this conviction changes his future in harmony with his assumption. To "change his future" is the inalienable right of freedom for loving individuals. There would be no progress in

the world were it not for the divine discontent in man which urges him on to higher and higher levels of consciousness.

I have chosen this subject so close to the hearts of us all – “Changing Your Future" for my message next Sunday morning. I am to have the great joy of speaking for Dr. Bailes while he is vacationing. The service will be held at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega Boulevard. Since the right to change our future is our birthright as sons of God, let us accept its challenge and learn just how to do it.

Again today, speaking of changing your future, I wish to stress the importance of a real transformation of self – not merely a slight alteration of circumstances which, in a matter of moments, will permit us to slip

back into the old dissatisfied man. In your meditation, allow others to see you as they would see you were this new concept of self a concrete fact. You always seem to others the embodiment of the ideal you inspire.

Therefore, in meditation, when you contemplate others, you must be seen by them mentally as you would be seen by them physically were your conception of yourself an objective fact. That is, in meditation, you imagine that they see you expressing this nobler man you desire to be. If you assume that you are what you want to be, your desire is fulfilled and, in fulfillment, all longing "to be" is neutralized.

This, also, is an excellent check on yourself as to whether or not you have actually succeeded in changing self. You cannot

continue desiring what has been realized. Rather, you are in a mood to give thanks for a gift received. Your desire is not something you labor to fulfill, it is recognizing something you already possess. It is assuming the feeling of being that which you desire to be.

Believing and being are one. The conceiver and his conception are one. Therefore, that which you conceive yourself to be can never be so far off as even to be near, for nearness implies separation. "If thou canst believe, all things are possible to him that believeth." Faith is the substance of things hoped for, the evidence of things not yet seen. If you assume that you are that finer, nobler one you wish to be, you will see others as they are related to your high assumption. All enlightened men wish for

the good of others. If it is the good of another you seek, you must use the same controlled contemplation.

In meditation, you must represent the other to yourself as already being or having the greatness you desire for him. As for yourself, your desire for another must be an intense one. It is through desire that you rise above your present sphere and the road from longing to fulfillment is shortened as you experience in imagination all that you would experience in the flesh were you or your friend the embodiment of the desire you have for yourself or him.

Experience has taught me that this is the perfect way to achieve my great goals for others as well as for myself. However, my own failures would convict me were I to imply that I have completely mastered the

control of my attention. I can, however, with the ancient teacher say: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before – I press towards the mark for the prize."

Radio Lecture Truth

Radio Talk, Station KECA, Los Angeles, July, 1951.

I wish to ask each one of you listening to me today a question – a question which must be close to the hearts of us all concerning truth.

If a man known to you as a murderer broke into your home and asked the whereabouts of your mother, would you tell him where she was? Would you tell him the truth? Would you?

I venture not – I hope not. In the most mystical of the Gospels – in the Gospel of St. John we read, "Ye shall know the truth, and the truth shall make you free."

Therein lies a challenge to us all, "The truth shall make you free."

If you told the truth concerning your mother, would you set her free? Again, in John we read, "Sanctify them by the truth." If you gave your mother up to a murderer, would you "sanctify her?" What, then, is the truth of which the Bible so constantly speaks? The truth of the Bible is always coupled with love. The truth of the Bible is that spiritual realization of conscious life in God towards which the human soul evolves through all eternity.

Truth is an ever-increasing illumination. No one who seeks sincerely for truth need fear the outcome for every raising erstwhile truth brings into view some larger truth which it had hidden. The true seeker after truth is not a smug, critical, holier than thou person. Rather, the true seeker after truth knows the words of Zechariah to be true.

"Speak ye every man the truth to his neighbor and let none of you imagine evil in your hearts against his neighbor." The seeker after truth does not judge from appearances – he sees the good, the truth in all he observes. He knows that a true judgment need not conform to the external reality to which it relates. Never are we so blind to the truth as when we see things as they seem to be. Only pictures that idealize really depict the truth. It is never superior insight but rather, purblindness that reads into the greatness of another some littleness with which it happens to be familiar.

We all know at least one petty gossip who not only imagines evil against his neighbor, but also insists upon spreading that evil far and wide. His cruel accusations are always

accompanied by the statement, "It's a fact," or "I know it's the truth." How far from the truth he is. Even if it were the truth as he knows the truth, it is better not to voice it for "A truth told with bad intent beats all the lies you can invent." Such a man is not a seeker after the truth as revealed in the Bible. He seeks not truth so much as support for his own point of view. By his prejudices, he opens a door by which his enemies enter and make their own the secret places of his heart. Let us seek sincerely for the truth as Robert Browning expresses it:

"Truth is within ourselves; it take no rise from outward things, whate'er you may believe. There is an immortal center in us all where truth abides in fullness."

The truth that is within us is governed by imaginative love. Knowing this great truth,

we can no longer imagine evil against any neighbor. We will imagine the best of our neighbor. It is my belief that wherever man's attitude towards life is governed by imaginative love, there it is religious – there he worships – there he perceives the truth.

I am going to speak on this subject next Sunday morning when my title will be, "Imaginative Love." At that time, I am to have the pleasure and the privilege of taking Dr. Frederick Bailes' service at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. The service will be held as Dr. Bailes always conducts it at 10:30 Sunday morning.

It is an intuitive desire of all mankind to be a finer, nobler being, to do the loving thing. But we can do the loving thing only when all we imagine is full of love for our

neighbor. Then we know the truth, the truth that sets all mankind free. I believe this is a message that will aid us all in the art of living a better and finer life. Infinite love in unthinkable origin was called God, the Father. Infinite love in creative expression was called God, the Son. Infinite love in universal interpenetration, in Infinite Immanence, and in Eternal procession, was called God, the Holy Ghost. We must learn to know ourselves as Infinite Love, as good rather than evil.

This is not something that we have to become; it is, rather, for us to recognize something that we are already. The original birthplace of imagination is in love. Love is its lifeblood. Insofar as imagination retains its own life's blood, its visions are images of truth. Then it mirrors the living identity of

the thing it beholds. But if imagination should deny the very power that has brought it to birth then the direst sort of horror will begin. Instead of rendering back living images of the truth, imagination will fly to love's opposite – fear and its visions will then be perverted and contorted reflections cast upon a screen of frightful fantasy.

Instead of being the supremely creative power, it will become the active agent of destruction. Wherever man's attitude to life is truly imaginative, there man and God are merged in creative unity. Remember that Love is always creative, causative in every sphere from the highest to the very lowest. There never has existed thought, word or deed that was not caused by love, or by its opposite – fear of some kind, even if it were

only a desire of a not very worthy aim. Love and fear are the mainspring of our mental machinery. Everything is a thought before it becomes a thing.

I suggest the pursuit of a high ideal to make a fact of being become a fact of consciousness and to do this by training the imagination to realize that the only atmosphere in which we truly live and move and have our being is Infinite Love. God is Love. Love never faileth. Infinite Creative Spirit is Love. The urge that caused Infinite unconditioned consciousness to condition Itself into millions of sensitive forms is Love.

Love regarded as an abstraction – apart from an object – is unthinkable. Love is not love if there is no beloved. Love only becomes thinkable in relation, in process in

act. Let us recognize with Blake that, "He who will not live by love must be subdued by fear," and set ourselves the highest of ideals to love and to live by. But our highest ideals do not bless unless they come down and take on flesh. We must make results and accomplishments the crucial test of our imagination and our love, for incarnation is the only true realization. Our faithfulness must be to the sum of all the truth we know and it must be absolute. Otherwise, that truth lacks a vehicle and cannot be incarnated in us.

Our concept of ourselves determines the scenery of our lives. We are ever our own jailers. The prison doors that we thought closed are truly ajar – waiting for us to see the truth. "Man ever surrounds himself with the true image of himself," said Emerson.

"Every spirit builds itself a house and beyond its house, a world, and beyond its world, a heaven. Know then the world exists for you, for you the phenomenon is perfect. What we are that only can we see. All that Adam had, all the Caesar could, you have and can do."

Adam called his house heaven and earth. Caesar called his house, Rome. You perhaps call yours a cobbler's trade, or a hundred acres of land, or a scholar's garret. Yet line for line, and point for point, your dominion is as great as theirs, though without such fine names. Build, therefore, your own world and as fast as you conform your life to the pure idea in your mind, that will unfold its great proportions.

The truth is our secret inward reality, the cause, the meaning, the relation of our lives

to all things. Let the truth carry us heavenwards, expanding our conceptions, increasing our understanding until we know the "Truth" and are made "Free."

Radio Lecture Feeling is the Secret

Radio Talk, Station KECA, Los Angeles, July, 1951.

Recently, I asked a very successful businessman his formula for success. He laughed and was a little embarrassed. Then he replied, "I guess it's just because I can't conceive of failure. It's nothing that I think about much. It's more a feeling that I have."

His statement coincided completely with my own beliefs and experiments. We can think about something forever and never see it in our world, but once let us feel its reality, and we are bound to encounter it. The more intensely we feel, the sooner we will encounter it.

We all regard feelings far too much as

effects, and not sufficiently as causes of the events of the day. Feeling is not only the result of our conditions of life, it is also the creator of those conditions. We say we are happy because we are well, not realizing that the process will work equally well in the reverse direction. We are well because we are happy. We are all far too undisciplined in our feelings.

To be joyful for another is to bless ourselves as well as him. To be angry with another is to punish ourselves for his fault. The distressed mind stays at home though the body travels to the ends of the earth, while the happy mind travels though the body remains at home.

Feeling is the secret of successful prayer, for in prayer, we feel ourselves into the situation of the answered prayer and, then,

we live and act upon that conviction. Feeling after Him, as the Bible suggests, is a gradual unfolding of the soul's hidden capacities. Feeling yields in importance to no other. It is the ferment without which no creation is possible. All forms of creative imagination imply elements of feeling. All emotional dispositions whatever may influence the creative imagination. Feeling after Him has no finality. It is an acquisition, increasing in proportion to receptivity, which has not and never will have finality. An idea which is only an idea produces nothing and does nothing. It acts only if it is felt, if it is accompanied by effective feeling. Somewhere within the soul there is a mood which, if found, means wealth, health, happiness to us. The creative desire is innate in man. His whole happiness is

involved in this impulse to create.

Because men do not perfectly "feel," the results of their prayers are unsure, when they might be perfectly sure. We read in Proverbs, "A merry heart doeth good like a medicine but a broken spirit drieth the bones." Orchestral hearts burn in the oil of the lamp of the king. The spirit sings unto the Lord a new song. All true prayer wears a glad countenance; the good are anointed with the oil of gladness above their fellows.

Let us, then, watch our feelings, our reactions to the day's events. And let us guard our feelings even more zealously in the act of prayer, for prayer is the true creative state. Dignity indicates that man hears the greater music of life, and moves to the tempo of its deeper meaning. If we did nothing but imagine and feel the lovely,

the world's reform would, at once, be accomplished. Many of the stories of the Bible deal exclusively with the power of imagination and feeling.

"Feeling after Him" is the cry of the truth seeker. Only imagination and feeling can restore the Eden from which experience has driven us. Feeling and imagination are the senses by which we perceive the beyond. Where knowledge ends, they begin. Every noble feeling of man is the opening for him of some door to the divine world. Let us measure men, not by the height of their cities, but by the magnificence of their imaginations and feelings. Let us turn our thought up to Heaven and mix our imagination with the angels. The world that moves us is the one we imagine, not the world that surrounds

us. In the imagination lie the unexplored continents, and man's great future adventure.

This consciousness of non-finality in "feeling after God" has been the experience of all earnest Godward feelers. They realize that their conception of the Infinite has constantly deepened and expanded with experience. Those who endeavor to think out the meaning of the experience and to coordinate it with the rest of our knowledge, are the philosophic mystics; those who try to develop the faculty in themselves, and to deepen the experience are the practical or experimental mystics.

Some, and among them the greatest, have tried to do both. Religion begins in subjective experience. Religion is what a

man does with his solitude, for in solitude we are compelled to subjective experience.

It is of the Religious Attitude that I shall speak next Sunday morning. This will be the last Sunday morning I shall take the service for Dr. Bailes this season. The service is held at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard, near La Cienega. A True Religious Attitude is man's salvation.

God never changes; it is we who are changing; our spiritual eyes are ever getting keener; and this enlargement of truth will bring us an ever increasing inner peace.

The best defense against the deceptive assault upon our mental and moral eyesight is the spiritual eye or the Eye of

God. In other words, a spiritual ideal that cannot be changed by circumstance, a code of personal honor and integrity in ourselves and good will and love to others. "Not what thou art, nor what thou hast been, beholdeth God with his merciful eyes, but that thou wouldst be."

Through the veins of the humblest man on earth runs the royal blood of being. Therefore, let us look at man through the eyes of imaginative love which is really seeing with the Eye of God. Under the influence of the Eye of God, the ideal rises up out of the actual as water is etherialized by the sun into the imagery cloudland. Things altogether distant are present to the spiritual eye.

The Eye of God makes the future dream a present fact. Not four months to harvest –

look again. If we persist in this seeing, one day we will arise with the distance in our eyes, and all the staying, stagnant nearby will suddenly be of no importance. We will brush it aside as we pass on to our far-seen objective.

The man who really finds himself cannot do otherwise than let himself be guided by love. He is of too pure eyes to behold iniquity. Our ability to help others will be in proportion to our ability to control and help ourselves. The day a man achieves victory over himself, history will discover that to have been a victory over his enemy. The healing touch is in an attitude, and one day man will discover that one governs souls only with serenity. The mighty surrenders itself fully only to the most gentle.

Recognizing the power of feeling, let us pay

strict attention to our moods and attitudes. Every stage of man's progress is made through the exercise of his imagination and feeling. By creating an "ideal" within our mental sphere we can feel ourselves into this "ideal image" till we become one and the same with it, absorbing its qualities into the very core of our being. The solitary or captive can, by the intensity of his imagination and feeling, effect myriads so that he can act through many men and speak through many voices. Extend your feelers, trust your touch, participate in all flights of your imaginations and be not afraid of your own sensitivities.

The best way to feel another's good is to be more intensely aware of it. Be like my friend and have "more of a feeling" for the health, the wealth, the happiness you desire. Ideas

do not bless unless they descend from Heaven and take flesh. Make results or accomplishments the crucial test of true imagination. As you observe these results, you will determine to fill your images with love and to walk in a high and noble mood for you will know with the poet:

"That which ye sow ye reap. See yonder fields the sesamum was sesamum, the corn was corn. The Silence and the Darkness knew So is man’s fate born."

Radio Lecture Affirm the Reality of Our Own Greatness

Radio Talk, Station KECA, Los Angeles (July, 1951).

In the creation of a new way of life, we must begin at the beginning, with our own individual regeneration. The formation of organizations, political bodies, religious bodies, social bodies is not enough. The trouble we see goes deeper than we perceive. The essential revolution must happen within ourselves.

Everything depends on our attitude towards ourself – that which we will not affirm within ourself can never develop in our world. This is the religion by which we live, for religion begins in subjective experience, like charity, it begins at home.

"Be ye transformed by the renewing of your mind" is the ancient formula and there is no other. Everything depends upon man's attitude toward himself. That which he cannot or will not claim as true of himself can never evolve in his world.

Man is constantly looking about his world and asking, "What's to be done? What will happen?" when he should ask himself "Who am I? What is my concept of myself?" If we wish to see the world a finer, greater place, we must affirm the reality of a finer, greater being within ourselves. It is the ultimate purpose of my teaching to point the road to this consummation. I am trying to show you how the inner man must readjust himself – what must be the new premise of his life, in order that he may lose his soul on the level he now knows and find

it again on the high level he seeks.

It is impossible for man to see other than the contents of his own consciousness, for nothing has existence for us save through the consciousness we have of it. The ideal man is always seeking a new incarnation but unless we, ourselves, offer him human parentage, he is incapable of birth. We are the means whereby the redemption of nature from the law of cruelty is to be effected. The great purpose of consciousness is to effect this redemption. If we decline the burden and point to natural law as giving us conclusive proof that redemption of the world by imaginative love is something that can never come about, we simply nullify the purpose of our lives through want of faith. We reject the means, the only means, whereby this

process of redemption must be effected.

The only test of religion worth making is whether it is true born – whether it springs from the deepest conviction of the individual, whether it is the fruit of inner experience. No religion is worthy of a man unless it gives him a deep and abiding sense that all is well, quite irrespective of what happens to him personally. The methods of mental and of spiritual knowledge are entirely different, for we know a thing mentally by looking at it from the outside, by comparing it with other things by analyzing and defining it.

Whitehead has defined religion as that which a man does with his solitude. I should like to add, I believe it is what a man is in his solitude. In our solitude we are driven to subjective experience. It is, then,

that we should imagine ourselves to be the ideal man we desire to see embodied in the world. If, in our solitude, we experience in our imagination what we would experience in reality had we achieved our goal, we will in time, become transformed into the image of our ideal. "Be renewed in the spirit of your mind – put on the new man – speak every man truth with his neighbor." The process of making a "Fact of being a fact of consciousness" is by the "renewing of our mind."

We are told to change our thinking. But we can't change our thought unless we change our ideas. Our thoughts are the natural outpouring of our ideas, and our innermost ideas are the man himself. The end of longing is always to be – not to do. Be still and know "I am that which I desire." Strive

always after being. External reforms are useless if your heart is not reformed. Heaven is entered not by curbing our passions; but rather, by cultivating our virtues. An old idea is not fickly forgotten, it is crowded out by new ideas. It disappears when a wholly new and absorbing idea occupies our attention. Old habits of thinking and feeling – like dead oak leaves – hang on till they are pushed off by new ones.

Creativeness is basically a deeper receptiveness, a keener susceptibility. The future dream must become a present fact in the mind of anyone who would alter his life. Every great out-picturing is preceded by a period of profound absorption. When that absorption is filled with our highest ideal, when we become that ideal – then we

see it manifest in our world and we realize that the present does not recede into the past, but advances into the future. This is essentially how we change our future. A "now" which is "elsewhere" has for us no absolute meaning. We only recognize "now" when it is at the same time "here."

When we feel ourselves into the desired state "here" and "now" we have truly changed our future. It is this "Changing Your Future" which I hope to explain to you fully next Sunday morning when I am speaking for Dr. Bailes at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard near La Cienega. It is my purpose to stir you to a higher concept of yourself and to explain so clearly the method by which you can achieve this concept that each one of you will leave the service on Sunday

morning a transformed being.

Discouraged people are sorely in need of the inspiration of great principles. We must get back to first principles if we are to speak with a voice that will kindle the imagination and rouse the spirit. Again, I must repeat, in the creation of a new way of life, we must begin at the very beginning with our own individual regeneration. Man's chief delusion is his conviction that he can do anything. Everyone thinks he can do – everyone wants to do and all ask, "What to do?"

What to do? It is impossible to do anything. One must be. It is hard for us to accept the fact that "We, of ourselves, do nothing." It is especially difficult because it is the truth and the truth is always difficult for man to accept. But, actually, nobody can do

anything.

Everything happens – all that befalls man – all that is done by him – all that comes from him – all this happens, and it happens in exactly the same way that rain falls as a result of a change in the temperature in the higher regions of the atmosphere.

This is a challenge to us all. What concept are we holding of ourselves in the higher regions of our soul? Everything depends upon man's attitude towards himself. That which he will not affirm as true within himself can never develop in his world. A change of concept of self is the right adjustment – the new relationship between the surface and the depth of man. Deepening is, in principle, always possible, for the ultimate depth lives in everyone, and it is only a question of becoming conscious

of it. Life demands of us the willingness to die and to be born again.

This is not meant that we die in the flesh. We die in the spirit of the old man to become the new man, then we see the new man in the flesh. "Subjection to the will of God" is an old phrase for it and there is, I believe, no new one that is better. In that self committal to the ideal we desire to express, all conflict is dispersed and we are transformed into the image of the ideal in whom we rest.

We are told that the man without a wedding garment reaches the Kingdom by cleverly pretending. He does not believe internally what he practices externally. He appears good, kind, charitable. He uses the right words, but inwardly he believes nothing. Coming into the strong light of those far

more conscious than himself, he ceases to deceive. A wedding garment signifies a desire for union.

He has no desire to unite with what he teaches, even if what he teaches is the truth. Therefore, he has no wedding garment. When we are united with the truth, then we will put off the old nature and be renewed in the spirit of our mind.

Truth will strip the clever pretenders of their false aristocracy. Truth, in its turn, will be conquered and governed by the aristocracy of goodness, the only unconquerable thing in the world.

That Which Already has Been

6th October, 1959.

This platform is concerned only with the great secret of life. Here we are convinced that the Supreme Power that created and sustains the universe is Divine Imagining, and it does not differ from human imagination save in degree of intensity. So God in man is your wonderful Imagination; that is God. We tell you that Imagination creates Reality, but bear in mind that at this human level on earth it takes time and persistence. If we will persist in the image, live in it, sleep in it, breathe in it, it will crystallize into tangible form. Night after night we take different facets of this truly great secret, and as we turn to the greatest book on Imagination in the world, we treat

it differently. So, as we turn to it, bear in mind that the Bible is addressed to the Imagination, not to the man of sense or the man of reason the one that is "lost" or "dead" or "sound asleep."

We will take a simple little verse and show you why it is not addressed to the natural man. Ecclesiastes 3:15: "That which is, already has been; that which is to be, already has been; and God seeks what has been driven away." The "natural man" cannot grasp that, for to him reality is based only on the evidence of the senses. The man of reason could justify the verse's end, saying if it has any meaning then the writer must mean recurrence. The sun comes up every day and the moon completes its cycle and the seasons come and go. If we took a picture of the universe today, the

scientists can compute how long it will take to return to this point in the picture. So the intellectual man could justify the verse; but that is not what is meant, for it is addressed not to the man of reason or the man of sense, but to the man of Imagination. What is it all about? "That which is, already has been; that which is to be, already has been, and God seeks what has been driven away."

We are told that he made generic man (male female) in his own image and called them "Man." Then we are told that this man was driven out, and the priesthoods tell us he was driven out because of some "original sin." I send my child to school to prepare her for living in the world, not to punish her, but to do it I must send her out. In Barbados we have a good school

system, though not beyond high school, and when I was a boy there I would see these children arriving from the other islands at the beginning of the school year with their new clothes and their new books.

They thought it was exciting, not knowing what it was all about. But then the time came for the parents to kiss them goodbye and leave them in this strange place, and many a child cried himself to sleep not just for a night but for the whole term, such was their homesickness and loneliness. But the parents did it in love and left them there. Many sent their children on to England for still higher education at great sacrifice, and they could not afford to bring them home for vacations, so they had to wait years to see them again.

But they did it in love and only love.

An infinite being of love did the same thing to us. We were "dead." We were fully made and perfect but we were like the statue of Galatea. And then to quicken man and make him like God, he had to drive him out not in space, out in mind. So God became man, the thing that was dead, and to do it he had to lower himself to this level which in comparison to the higher states would be called "dead." This garment of skin you wear has been long in preparation for the Son of God. We are told: “And He clothed them in garments of skin." It is for schooling purposes.

Why are we here? To make images. The whole universe is an image of cosmic fancy. We are learning, so we begin with the simplest things a job, a new home, a change in environment. We do it in the

same way as our Father did it, but this is a classroom so we make mistakes but the fault is not ours for we are not yet awake. There was the perfect system, existing for its creator, and then God set free certain portions of it, and so he “prepared the way for his banished ones to return." God seeks what has been driven away, so that he may say: "This, my son, who was dead [and] is alive again." So we are the one he is seeking.

There is something hidden in this coat of skin that he is seeking.

We must get beyond the senses and begin to create. So I say to everyone that we must start the art of creating, no matter how simple or how big the thing is, no matter what it is that is creating. We create by faith, and faith is belief in the thing not yet

seen. We create by assembling an image that implies we now have what we want in this world, and if we are faithful we bring it to pass, and as we do it we begin to move through this labyrinthine way for the return of his Son. "Whom God has afflicted He will comfort and call his friend." So if you are hurt do not believe that it was because of what you did in the past. No. We pass through the fixed labyrinthine ways that he has prepared for the return of his Son. So the Son finally awakens and he walks with me through the whole roadway of these states.

You can create anything in this world if you know who you are, and if you do not know, that is why these platforms exist to teach you, for we are all interlaced. You may think you are insignificant; you may even be in

jail but even behind bars you are creating. And you need not remain in jail if you know who you are.

Have you ever flown over a lake or over the ocean? A friend recently flew in from San Diego. He had been in the navy and he had always owned boats, but he had never before observed what he saw now from the air. He was on the ocean side as the plane took off from San Diego, and looking down he saw this little thirty-footer coming in the opposite direction. He noticed the wake of this little ship and watched it widen, and nothing interrupted it. When his plane turned inland he was flying at three hundred miles per hour, but looking back he realized that this little boat doing maybe thirty knots was troubling the entire Pacific. As far as the eye could see this wake was

moving and nothing could stop it and the occupant of that boat was totally unaware of what he was doing.

We are all like that. You think you can imagine and not affect others? It is like the wake: in time it encompasses the whole world. It starts as a little "v" but it grows wider and wider. Everyone will be in some way influenced by my pattern. If one knows what he wants for himself or for others and remains faithful to it, he does not have to ask: "Who will help me?" For every person who must play a part will play it to make possible the fulfillment of that dream.

A lady said to me the other night: "Look at my hands! A week ago they were blistered as if with acid; now there is no scar, but it took me five days of revision to bring about what you are seeing." For unnumbered

days prior to this nothing happened, but five days of revision brought this about. She produced in her own body this change. This seems stupidity to the rational man; to the Greek it is foolishness and to the Jew a stumbling block. It means that the man of reason cannot comprehend it; he cannot believe that one can create by imagination. The way is prepared for you, for there are unnumbered states, and we can create states to deliver others and pull them out of those into which they have fallen.

We are here on the earth as in a great schoolroom. We were not sent here to be punished, but to learn to become creators like our Father. There is no "original sin" for God made the decision to send me to "school." In fact I was "dead." I existed only for God, the creator of the perfect system,

and then came the decision to subject me to this schoolroom in the hope I would be set free in the glorious liberty of the sons of God. Given the choice, what child would go to school? But loving the child the parents subject it to that training. How many years are taken from children's lives and given to learning? It is the same with us, only it is a vaster school. So let no one tell you that you did anything wrong in being born. These coats of skin were prepared for us, for they help man the invisible reality to become conscious. And then some certain teachers sent by God tell them of the only value in the world and that is to awake. But if in the awakening, you want a better home, a finer job, better health, then try to create it. Failure does not matter; you are learning. If you persist you will win. You

create by faith. By faith the worlds were made and sustained. Things that are made are made from things that do not appear. So what would it be like if you were the man you want to be? See the world as you would like to see it.

Let me define Imagination for you. It is spiritual sensation, but the word "spiritual" is to most of us something that is not practical the incorporeal as opposed to the corporeal. But Imagination is the power to perceive what is absent from the senses. Take a rose there is not one here but right now could I sense it in any way? Smell it? Touch it? I can, though it is absent from the senses. That is Imagination. If Imagination creates reality, such perception of what is absent from the senses makes it so. We have unnumbered case histories to prove

it. Imagination is the power to perceive what is absent from the senses, and if you persist, you go beyond the sense man and go beyond the rational man. "The natural man receives not the things of the spirit of God for they are foolishness unto him."

How can I discern my home spiritually? I cannot see it with my physical eye or touch it with my physical hands, but in Imagination I can do both. You may say: "I do not have a home." Well, you do the same thing with a home you do not yet own. Do it with funds you do not now possess. Nothing has quite the same smell as money, or the same sound. If it is money you want, use every sense to make it real. But do not say: "I perceive it because I know it is there." To exercise the Imagination you see something that is not

yet there. Then we get beyond the natural man, like the lady who in five days brought about a complete transformation in her hands. Everyone is here for image making and to learn lessons, and the being who sent you here came with you and he has never left you. He became you and lit you with himself. As he lit man he awoke through the passage prepared for him into this schoolroom called earth. And then as he is lifted up he is embraced and given the ring and the fatted calf. "For this is my son who was dead and now lives again." For the first state was death and then comes the quickening of this state. He was lost and now he is found again. "That which is already has been; that which is to be already has been, and God seeks that which was driven away." So he drives him

out by taking him out of mind. He is seeking Jacob in the Old Testament, and in the New Testament, Jesus. For when he finds him, he is Jesus. As he finds him, his is the reality of being, which is Jesus. He will find him in every being in the world. When this begins to awaken in you, the old form cannot contain it any more than new wine can be contained in old bottles. You cannot take this new wine of truth and confine it to the the old dogma it will blow it apart. So it has to take a new form as the Spirit begins to awaken within one.

So make your image and ask no one to help you, for like the wake of the ship it will change the whole world, if it is necessary to the fulfillment of your drama. "Everything in the Pacific had to encounter that wake; nothing could stop it." You are the ark of

God and what you are imagining is influencing all the others who are also imagining. So Imagination changes things. Do not base it on facts. Truth as we see it is not confined to facts but depends only upon the intensity of Imagination. Everyone can do it but often reason will interfere.

A friend told me tonight that he desired the answer to a certain problem and it was given to him. He said: "I prayed to the being within me." It was a financial picture and he got the answer, but it seemed so stupid he did not apply it. Although he did share in it, it brought about everything that he desired. Reason interfered and he did not put his money into a certain venture. Reason stands between the man of sense and the man of Imagination.

Have you read Prodigal Genius, the Life of

Nikola Tesla? He said there was nothing that was not within the Imagination. He conceived of alternating current, and when Edison told him it could not be done he said: "But I see it, and I am stopping it and starting it." And when they brought his model into the factory they did not change a bolt of it.

A friend of mine, a violinist, cut an accurate model of something he had seen in his mind. It was a collapsible box such as now used by department stores to hold dresses and such. He had it patented and sold his patent for $10,000. Not one person in this country has used that kind of box. Harry Webb got it in a vision. The manufacturer made millions. Harry did not labor for it. Reason was suspended and this came through.

Apply this principle to the little things of life and let no one tell you it is too material; the same ones will ask you for whatever it is when you discard it. You are here in this schoolroom to create out of your imagination and to do it by faith. Imagine and create the noblest concepts for yourself or for others and live in [them], and in a way you do not know, you will influence the lives of everyone in the world, and everyone who will be needed to bring about your dream will be drawn into it and brought to you. Even those who seek to stack the cards against you and think they are doing so very cleverly will find that the very thing they did will instead stack the cards against themselves.

You are influencing everyone in this world when you are imagining. Who knows what

being now in solitary is not disturbing the whole vast world. He will never be accused, for he is not out. They can find approximate cause, but they cannot blame him for he was in a cell. Yet he could cause a wave of hate out of the depth of his own being. That is why it is so important to imagine wisely. There is only one being awakening and that is God, and we were put into this schoolroom in love even though many a night, like the children, we cry. Loving fathers here have sent their unwilling children to school; a loving heavenly father sent you here on earth. You apply it and use the greatest talent in the world, which is himself. That is Imagination.

I cannot begin to tell you the thrill that is in store for you as you begin to live by Imagination. And then you can pass

through all these states which were prepared for the return of his banished ones. Not a state but has been fixed before he put his Son into the depth to rise. So as he is the life of man, it is really God who is rising. So we deliver ourselves from states and at the same time deliver others from the same state. No matter what a man has done, he is only in a state and can be lifted out.

When we begin to awaken we will begin to comfort and heal, for whom God afflicts he did it for a sound end, and that was that he might awaken. "This is my son who was dead and now liveth." The most monstrous beast that ever walked the earth cannot be lost, for God is also present in him. If one could be lost then God could be lost, for he became his Son that he might awaken that

Son as God.

So make your dream and live in it and it will come true. We are told that as the sower sowed, the seed fell on four kinds of soil. The first is not prepared; it is the highway, and no seed took root. These are those who will not listen. Then you will find one who will take this teaching, but it falls on stony ground.

They get something new but there is no root. The first thing they say is: "Oh, it would have happened anyway!" The third fell among the "thorns and thistles." It grows deeper than the one on the rock, but they really believe that it is only with money they can get things and so the teaching was choked by the thorns of their unbelief. Then there is the well prepared ground, and it roots deeply and produces fifty and a

hundred been prepared for your education and that it is all interwoven in the labyrinthine ways of your own mind. And then you learn to walk in the feeling of your wish fulfilled, and you can create states from this heavenly alphabet of God, and then we find how the entire Bible story is a true story as seen through the eyes of those who wrote it. It is the history of the soul of man and some day you will know it is taking place in you, and then it moves rapidly and you will understand the vision you did not understand before. Then you can say:

"The whole Book spoke of me!"

So, speaking of the one that God is seeking, the one who was lost, who found him? God found him. You find it unfolding within you. And then you see that you

cannot from now on use the old bottle or the old frame, for the vision differs and you cannot put new cloth on old garments, or new wine in old bottles, [and] your friends tell you that if you do this you will have no listeners. But you must go blindly on, because you have been given the new wine. You see no one who is important and you do not consider the wise or the foolish to be in supreme states, but you see them passing through these states into which we may all fall as we are being educated, as we move from the state of death to the divine liberty of the sons of God.

So if you get a vision, do not let reason interfere like my friend who lost $50,000 because he allowed reason to interfere and did not follow through on the answer that was given him. Reason divides the natural

man of sense from the man of Imagination. Blake says: "Those who restrain desire do so because theirs is weak enough to be restrained, and the restrainer or reason usurps its place and governs the unwilling. And being restrained, it by degrees becomes passive, till it is only the shadow of desire." If you desire the recovery of a friend, do not restrain it, for then reason will restrain it. Let no one tell you he is suffering because of the past. You are called on only to forgive him. You are not the judge. Let no one tell you that your father punishes. He seems to, but it is for a purpose: "I kill, I heal, I wound, I make alive," etc. Choose life, but there must be the contrary to awaken you. But we may choose from the tree of life, which is truth and error.

So deliver anyone from the state into which

he has fallen. [Now] you see what the prophet meant: "That which is, already has been; that which is to be, already has been; and God seeks what has been driven away." For the schoolroom is prepared for the awakening Son of God.

Now let us go into the silence.

Yours for the Taking

18th September, 1967.

There is only one cause for the phenomena of life. That cause is God. Housed in you, God is a person in the most literal sense of the word. Believe me, for I know this from experience. God, the only creator, is pure imagination working in the depth of your soul. God began a good work in you and He will bring it to completion on the day God's creative power is unveiled in you! God's creative power and wisdom is defined in scripture as Christ. When Christ unveils himself in you, you will know you are God's power and God's wisdom.

God, your own wonderful human imagination, underlies all of your faculties, including perception, and streams into your

surface mind least disguised in the form of creative, productive fantasy. When you ask yourself what you can do to transcend your present limitation of life, you are dwelling upon the means. God does not ask you to consider the means, but to define the end. Speaking to you through the medium of desire, God asks the question: "What wantest thou of me?"

Then he tells you not to be concerned with the ways and means, for his ways are unsearchable. They are inscrutable and past finding out. This statement you will find in the 11th chapter of the Book of Romans. So don't be concerned as to how God will fulfill the end, only know that He will.

Can you believe your desire is fulfilled? Can you believe it is true? If you can, it is yours for the taking, for nothing is

impossible to one who believes.

Now, let me share with you three stories which came to me during the summer. The first letter was from my friend Bennie. In it he told of lying prone on his bed, face down, when he felt as though someone grabbed his shoulders; and as he was lifted up he heard the words: "Take a stand!" Intuitively he knew he had to make the decision now as to whether he was going to believe that imagining creates reality or disbelieve it.

Scripture tells us, "He who is not with me is against me." There is no neutral ground, for "I have not come to bring peace, but a sword. To set a an against his father and a daughter against her mother." Why? Because a man's enemies are within him. Everyone must eventually take the stand

that imagining creates reality and swim or sink with this concept.

Now, a few days later while in meditation, Bennie felt himself being held from behind by three men. As they raised him, he watched the sun rise and heard the words: “Look! Behold!” and “Recognition!” And he remembered a passage from my book, Your Faith Is Your Fortune: "Recognition of this truth will transform you from one who tries to make it so, into one who recognizes it to be so."

Soon after this, a friend asked Ben to pray for him. He wanted to be the property manager of the company he worked for. Although he had been passed by year after year, Bennie told him what to do, and imagined hearing the friend tell him the job was now his. A few months later the job

was vacated and his friend was given the position with an increase in salary and greater responsibility, just as he had imagined. What did Bennie do? He imagined! To whom did he pray? To his own wonderful human imagination! God, the creator of all life, is like pure imagining in you, underlying all of your faculties including perception. He streams into your surface mind least disguised in the form of productive fantasy. Bennie took a stand. He prayed for his friend and believed his prayer was answered. He tested himself, and the windows of heaven opened and poured forth blessings for all to see. Now Bennie knows that with God all things are possible.

God is your mightier self. Emptying himself, God took on the form of a slave and is now

found in the likeness of man. Abdicating his power, Pure Imagination took upon himself the limitations of flesh, thereby becoming human. It is God who weaves your every desire into cubic reality, waiting upon you effectively and swiftly, regardless of whether your desire is for evil or for good. The one who conjures thoughts in the mind of a Hitler or Stalin is the same power as the one conjuring thoughts in the mind of a pope or the Arch Bishop of Canterbury. There aren't two Gods. There is only one!

The 14th and 53rd chapters of the Book of Psalms are identical, each telling us: "The fool says in his heart there is no God, but the Lord looks down from heaven upon the children of the many to see if there are any that act wise and seek the Lord." Here we find that in the eyes of God, wisdom is

equated with seeking the Lord. And if God is all wise and all powerful, then any search other than for the Lord is stupid. You may be the greatest mathematician or scientist, the most intelligent and honored man among men, but if your search is not for God, you are stupid in His eyes.

Called upon to look for the cause of creation, what are you doing losing yourself in the phenomena of life? When something happens, search your thoughts and you will discover your own wonderful human imagination to be the cause of your experience, because God is a person. At the present time He is wearing a mask called Neville, but the one speaking to you now knows himself to be the Ancient of Days. Every being in the world is a mask worn by God; for housed in man, is man's

imagination.

A thought acted upon is an imaginal act. Think (imagine) a horrible earthquake and God will give it to you. Imagine (think of) a war and God will provide that, too. Imagine peace and you will have it. God will give you health if you will but imagine being healthy. Imagine success and you will have it. The moment you think, you are feeding your imagination, which is a person. I use the word person deliberately, for you are a person. You are the mask God is now wearing, for God became you that you may become God.

Now let me share another letter with you. Last year this lady, living about sixty miles north of San Francisco, was possessed with the desire to come to Los Angeles and attend my lecture. Leaving word at her

office, she drove her car to the San Francisco airport, where she took a plane to Los Angeles. There she was met by a friend and immediately came to the lecture. After the lecture she joined a group of four women and one man for coffee, where she expressed her hunger, having missed lunch and dinner that day. The gentleman sitting beside her then said, "I'd like to buy you a steak." And as she looked into his face she heard a voice within her say, "This is your husband."

Now, this lady has been married and divorced four times, so she had specific desires for a husband which she felt must be fulfilled. She wanted to be happily married to a man who lived by this truth. She wanted him to love and respect her as well as her seventeen year old son. Having

imagined such a man in September, she attended my meeting in October, and married the gentleman she met here the following January.

The gentleman added his story to her letter, saying: "Having played with the idea of being married, I went to a pawn shop last September and purchased a plain gold band which I placed on the third finger of my left hand. Every day I wore the ring and every night I slept in the feeling of being happily married. (My friend thought he could not get the feeling of being married without a physical aid, but you don't need anything outside of your imagination to catch the mood.)

Having been an alcoholic, this gentleman imagined his wife never mentioned his past; for although he had not tasted alcohol

for nine years, he had paid the price in his search for God. You see, the alcoholic is searching for truth. Thirsty, he finds a false spirit in the form of alcohol, while those who will not touch it and criticize those who do haven't even started their search.

But I have news for them. One day they, too, will know a hunger which will not be satisfied by bread. They will know a thirst so great they will make the mistake of clothing it in the form of a bottle. But because it will be a false thirst, the thirst will remain. Then they will discover the true hunger and the true thirst, which is for the hearing of the word of God.

Now, in the third letter a gentleman writes: "Having borrowed from the bank, every month when I sent in my payment I reduced the total amount in my record book. One

day, as I was writing my check and recording its payment, I closed my eyes and saw two zeros under the balance due column. Then I gave a sigh of relief because the note was paid. For the next thee months I persisted in seeing those double zeros and rejoicing in being debt free. Then came an unexpected surprise! Our company paid us all a midyear bonus which was so large I was able to pay all of my bills, including the bank loan, and deposit the rest in the bank."

Now I think this gentleman and I must be two peas in the same pod, because money seems to burn in his pocket, too. Instead of keeping the money in the bank as the rational mind would do, my friend began to think about how to spend it, so of course he found a way. He bought a tape recorder to

bring and record my message!

To whom did my friend turn when he wanted the bank loan paid? He turned to God! He did not get down on his knees and ask some outside God to do it for him. He didn't go to church and consult a priest, rabbi or minister. He didn't contact a so--called truth teacher, but simply closed his eyes to the obvious and saw two zeros in the balance due column. Then for the first time in the history of his company a mid-year bonus was paid. This happened to him because of his use of the law, \and his knowledge of who God is.

Not everyone who seeks God finds him, but there are those like Philip that when they find him, they bring their brother Nathanael. Andrew found Jesus and brought Peter. You, too, will find Jesus when you exercise

your imagination, and bring those you love to his awareness. If great wealth befell you, would not your wife (or husband), your children, as well as those in your immediate circle benefit from your good fortune? And if it befell them, would it not befall you?

So we benefit each other as we search out God and test him.

Revelation tells us to be either hot or cold, but never to be lukewarm. If you do not believe me to the point of testing the law, you are lukewarm. But one day, like Ben, you will take a stand. You will either be for me or against me. You will try to believe that imagining creates reality, or reject it. You will be hot or cold about it, and that is better than being lukewarm. I have discovered that those who hated me at first when I took from them their idols, the icon

in their mind called Jesus, have become my finest students. So many people claim they believe in Jesus, but cannot define him. Unable to place him in time and space, they are defiant when I say: Christ in you is your hope of glory. Full of insults, they are cold. Some have even been violent. But one day they will find him of whom Moses and the prophets wrote, turn around, and be embraced by the Lord.

I started telling this story in the 1930's and here we are in the 1960's. During these thirty odd years I have found those who really opposed me those who were so moved and disturbed they were determined to disprove my words. But since they couldn't do it, they too have found God to be their own wonderful human imagination. The Bible is addressed

only to the human imagination. In Blake's famous letter to the Rev. Dr. Trusler he makes this comment: "Why is the Bible more entertaining and instructive than any other book? Is it not because it is addressed to the imagination, which is spiritual sensation, and only immediately to the understanding, or reason?"

The Bible is imaginative instruction. When it unfolds in you it is more real than anything here, yet it is all imagined, for God is all imagination and so is man. The eternal body of man is the imagination, and that is God Himself. There is nothing but this one body called Jesus, who is the Lord God Jehovah.

I tell you, God became as we are that we may become as He is. No one took God's life. He laid it down himself saying: "I have

the power to lay it down and the power to lift it up again. The fall into fragmented space was deliberate. And He who fell has the power to gather us all together, one by one, into that single body who is all love. His body is above the organization of sex. In it there is no Greek, no Jew, no bond, no free, no male, no female. When you wear it you understand Paul's statement: "I consider the sufferings of this present time not worth comparing to the glory that has been revealed in me." In that body you know yourself to be the real Man, and this fleshly body as nothing. You will realize that you were never male or female, but have always been God.

Remember, everything is yours for the taking. If you want it, take it. If you cannot claim it for yourself, ask a friend for help. If

you want to be happily married, do what my friends did. You want to pay off all of your debts? Whatever you desire is yours. All you have to do is imagine you have it, for everything in life is yours for the taking!

Now let us go into the silence.

The Foundation Stone – Imagination

1st December, 1959.

We believe that man can create anything he desires. We believe the Universe is infinite response and the one who causes it is the individual perceiver. Nothing is independent of your perception of it. We are so interwoven we are part of the machine, but as we awake we detach ourselves from this machine and make life as we wish it to be. "For man is all Imagination and God is man and exists in us and we in him." "The eternal body of man is the Imagination: that is God himself."

You can imagine and I can imagine, and if we can be faithful to the state imagined it must appear in our world. This is not new.

This was given centuries ago, for we have it in the Bible; but people do not know how to read the Bible, so they got together and organized it into an "ism." It is not an "ism," but it is the great plan to free man. The Bible shows this plan in detail. We will turn to a few passages and show you what those who wrote it intended we should see.

Isaiah 28:16: "Thus says the Lord God, 'Behold, I am laying in Zion for a foundation stone, a tested stone, a precious cornerstone, of a sure foundation: He who believes will not be in haste.'" Now, we are told in the Book of Psalms that the world rejected the stone. "The stone which the builders rejected has become the head of the corner." "You cannot lay any other stone." "On this stone you may build gold, silver, hay, or stubble…and the day will

reveal it."

I tell you that this stone is your Imagination, and it is called in the Bible: Christ Jesus, or God, or the Lord. It is your Imagination, which is one with the Divine Imagination which created, sustains, changes, and even destroys parts of the creation. This is the stone that is tested and it is a sure foundation, and he who believes in it will not be in haste. If I can but imagine and know that imagining creates reality I will not be impatient or lead a superficial life. When a man does not live in his Imagination he will become impatient of the outcome of what he desires, and finally he will become violent in his effort to get things.

Here is one who asks the question: "Who do men say that the Son of Man is?" Some said this and some that, but again he

asked: "But who do you say that I am?" (Matthew 16:13) "And Simon Peter replied, 'You are the Christ, the Son of the Living God.' And Jesus answered him, 'Blessed are you, Simon BarJona! For flesh and blood has not revealed this to you, but my Father who is in Heaven. And I tell you, you are Peter, and on this rock I will build my church."

The churches tell you that it means a man called Peter. It is not an individual. The whole thing takes place in the mind of you the individual. You imagine a certain state and it is called Peter. If it were a man called Peter, you would not find what you find six verses later. For there he turns to the same character, Peter, and says to him: "Get behind me Satan: You are a hindrance to me; for you are not on the side of God, but

of men." That is what every man in the world does. He gets a revelation and he realizes the foundation stone is Imagining. He sees a friend who needs help and he imagines he has what he wants. If he believes it, he is not in haste. He is imagining what he wants and he is not violent, and he is not concerned, and he does not give suggestions to the friend as to what to do physically to bring his desire to pass. If the foundation stone is true, there is only one power to support it. If he knows that, he will not allow himself to be turned; he will remain faithful to his assumption. But we are told in the Bible story that the one who had been commended, Peter, turned and became violent, and then Jesus said to him, "Get behind me, Satan." You turn back to the

ways of men to get things to go as you want them to go. You pull all the wires and therefore you have turned from the only foundation in the world, and that is Christ Jesus, which is human Imagination. If you believe this you will not reject the stone.

"Stone" is "even" [in Hebrew] and it means to create, or build, or beget children. Here is a stone in "Zion" (which means a high pinnacle or a barren place). That is man, before the stone is sunk in him. He is the waste, the desert. Sunk in man as his Imagination is the only foundation stone, for [there is] no other foundation of the living God and he has sunk himself in me. Therefore, I am the son of the living God, for there is only one and I Am he. If I believe this, I will not be impatient. "He who believes it will not be in haste." This is the

Lord's way. I ask you to test it. Bring before your mind's eye what you want to see in this world. It may be business or a friend's good fortune. It can be anything, for on this foundation you can put stubble, or wood, or hay. You are building with hay when you say of someone: "I know he was no good." They lived in that state concerning another and then it came to pass and they say: "I always thought he was like that." Some of us build strange things for another. We were imagining on the only foundation, but we have put stubble on it instead of gold or silver, and the day revealed it, and then we cannot relate what happens to anything we have done.

The Hebrew meaning of the "stone" is to beget children. All the events of my life are my children. Everyone can build on this one

foundation. "I am laying in Zion a stone." What stone? God is burying himself in everyone in the world. It is a true stone, a precious cornerstone, and one who believes will not be in haste. I have seen an imaginal act take two years to come forth, but when it appeared what a giant! I have seen it come in an hour. But do not be in haste or think there is any other foundation and like Peter turn to another foundation, growing violent toward those who would lead Jesus to the cross. But Christ said: "I came to move toward the cross. Get behind me, Satan. You are a hindrance to me."

If I am still in the machine, I think the good things come only by accident or chance. Let the wheel turn, for each must go through all the furnaces until he awakens and sees the whole universe as infinite

response. The day will come when every person, at a certain degree of awakening, will freeze an activity within himself, and as it comes to a stop within him, that whole section is "dead." The laws of nature are only free action, repeated until they become accepted as a law. Yet you will see leaves in midair not falling, and people moving in space will cease to move but will not fall, for as you stopped the action within yourself the whole thing stopped. And you will see the whole thing as Zion the desert and the only thing that makes it alive is the stone buried in it. But man becomes lost in the things he has made and gives to them the power. For example, through the use of his Imagination he brings money into his world; then he forgets that it was the activity of his mind that did this, and he sees in the

money itself the power to get what he desires. But when he awakes he will no longer lose himself in his own creation.

I say to everyone here: there is only one stone. If tonight there is someone very ill who needs your help and you imagine the best for him and then you get news that he is worse tomorrow, do not be impatient, but remain faithful to the one stone laid in Zion. What more can you do after you have imagined? Someone writes to you about a problem. Imagine for them what they desire and then do not turn aside to do anything to make it come true. You remain faithful, and it will create the conditions necessary to bring fulfillment.

You can look at someone with deep concern and want a change. You do not voice it, but lock it in, and then forty eight

hours later there is initiated what you set in motion. And they wonder: "Could my problem be traced to so and so?" Just the very thing you had been thinking! You entertained their problem with deep concern, and then you will ask: “Did you influence me or did I influence you?

When did you entertain this thought?" And they say: "Just now," and then you say: "Forty eight hours ago I entertained this thought, but I did not say it aloud." That makes no difference. All things by a law divine in one another's beings mingle. We all influence each other. We are all interpenetrated, and the more one is deeply concerned for another, the more he is penetrated by another.

I say the universe is infinite response, but it also gives back more than you imagine. It

is pressed down and running over. Therefore, to be negative can be frightening. The good will come back a thousandfold, but so will the negative. But if I am optimistic and do not waver, I will bring that also pressed down and running over. It is something wonderful; it will come like a gusher. The world responds more than it takes, and it gives to the individual more than he imagines – good or bad.

I say to everyone that the greatest of books is the Bible, but people have organized it, and even say they have found the remains of Peter or some other Biblical character. Peter is not a man, but a state. You rise up to the crown of it all and that is Christ. States are permanent but I am not fixed; I am a living moving being. I can be praised for one state and then I see a morning

headline, say, and move from that true foundation, and then the power rebukes me as Satan, for I reacted instead of acted. Would you like to be in the state called Peter, the one addressed in Matthew 16? How? Let me say, and mean it: "My Imagination is God and there is no other." It is one with the supreme power and let me live in that state, and then I am being addressed: "You are blessed, Simon Bar-Jona." It means the depth of my being is giving it to me. Can I do it? The day that you do it and remember you did it, at that moment you are relating that story. When Peter confessed: "Thou art the Christ," that is the stone on which the whole thing rests, but when he got away from that and reacted, then he was called Satan, or the reactor.

God is begetting sons by means of the stone. He buries himself in every man in the world, but he is rejected. I can tell you these things here, but if I told them across the airways I would be immediately turned off. People cannot believe they are responsible for their imaginal acts. They do not want to believe it. I cannot be free of the results of what I imagine. Go out determined to prove it, and having proved it, keep the stone alive. There is no other stone. "No other can any man lay, which is Christ Jesus," But on this build anything but build gold, do not build hay or stubble. I want everyone here to test it. Take someone who is really distressed, and if you believe in the foundation you will leave here tonight without any concern for them, even if you receive wires stating things are

worse. It might take a week or a month, but that which you have imagined, if you remain faithful to the stone, will come.

I have seen a man looking at a building which is an inanimate thing and you would say it could not respond. How can he look at it and see his name on it when he does not have a nickel? But he did it. I know the man [Neville's brother, Victor] and in a way he could not have devised, the building became his. Let no one tell you that something cannot respond, but when we are still part of the machine, we cannot quite see that we are the cause of everything in our world, and we hope good fortune will smile on us. Then when you set something bad in motion, as the machine turns you cannot see what caused it, but when you become awake you can control

the machine. It responds to the imaginal acts of the awakened man, for the awakened man is in control.

A thrill is in store for you when you can finally stop all activity and the whole thing will freeze. You will know what the so-called wise men say, but you will hear only these words: "I thank you Father that you have you have hid these things from the wise and pious and revealed them unto babes." For you will know that it is the perceiver who is making everything alive. For you will find that nothing is independent of the mind of the perceiver. A truly awakened teacher could freeze certain sections for the edification of his students if he chose. By normal standards everything would die if you suspended activity; but it does not die, for there is nothing outside of your

perception of it. Take your boss or an employee and represent them to yourself as you want them to be, and believe in the reality of the foundation stone, and then you will not make haste to bring it to pass. For Imagination is creating reality, and in a way no one knows it will be brought to pass if you remain faithful.

A man's son was in St Louis to be brought up by his wife's sister. This man had tried for seven years to get enough ahead to take a trip to St. Louis to see the child. He constantly tried to see himself getting a job with more money so he could make the trip. He was told that by the right use of this law he should only see himself with his child and let the way be left to God. Following this he was given a job that took him from Los Angeles to New Orleans. But that was

not near St. Louis. He took the job and persisted in his dream, and in three months he was transferred to the St. Louis run and given a twenty-four hour layover there every week.

The best thing that ever happened to me was when I was fired from Macy's during the depression. I might be captain of the elevators if I had stayed there. My father lost everything he owned, and that proved to be the beginning of the great dream he brought to pass. One person believed in him and he started on that, and when he made his exit last October, he had given to his community much that no one had ever given before. The blackest day of his life turned out to be the bright day of his life. No matter what you have done, forget it. You are God and God is untarnished, for he is

all imagining.

Now, you start to imagine and make it something of which you can be proud. Make it big. If it is truly the stone being laid in Zion, do not turn to any argument of man. You be faithful, and whatever you put on the stone as an imaginal activity will come into your world. Of course, you may go back to the world of men, like Peter. He denied the stone three times but he did then return to it again. You may do that, but in the end you will learn, for in the depth of your being the words are being said: "Get behind me, Satan." But I have seen people forget. I have seen them rise from nothing to great heights and then say: "It would have happened anyway." They do not believe that their imaginal activity was the foundation on which they built that

structure. There is only one stone and that is your wonderful Imagination.

This works better if you do not try to aid it on the outside, for it is not flesh and blood that revealed it to you. You got it from the Christ.

Now let us go into the silence.

Imagination Creates Reality

Your own wonderful human imagination is the actual creative power of God within you. It is your savior. If you were thirsty, water would be your savior. If you needed a job, employment would be your savior. Your imagination is the power to save you from whatever circumstances you now find yourself. You can experience your heart's desire through the use of your imagination. Nothing is impossible to your imagination. Your imagination is unlimited in what it can accomplish. If you can imagine something, you can achieve it.

Let me give you an example. If you were unable to walk and were confined to a wheelchair, you could close your eyes and imagine yourself running on the beach or wading in the water. If you would imagine

yourself doing this until it took on the tones of reality, you could accomplish a healing that would allow you to actually walk or run.

The way to use your imagination creatively is this. Relax in a chair or on a bed and close your eyes. First determine what it is you wish to experience. Then, in this state of complete relaxation, bring to mind the end result of what it is you desire. In other words, if you were seeking a promotion at work, the end result might be that people would congratulate you on your promotion. You might move to a larger office. You would enjoy an increase in pay. Take any one of these events and, with your eyes closed, actually hear your friends congratulate you on your promotion. Feel their hand in yours as they tell you how happy they are for you.

By actually feeling that you are being congratulated, your imagination will go to work to bring about that state in your outer world. You need not be concerned about how this will be accomplished. Your imagination will use whatever natural means are necessary to bring it about. “I am the beginning and the end.” “My ways are past finding out.” What you do in imagination is an instantaneous creative act. However, in this three dimensional world, events appear in a time sequence. Therefore, it may take a short interval of time to realize in the outer world what you have just experienced in imagination. After you have performed this act in your imagination, open your eyes and go about your normal, natural affairs, confident that what you have done must come to fruition

in your world. Make your inner conversations conform to your imaginal act. You have planted a seed and you will soon see the harvest of that which you have sowed.

When you go into your imagination, make sure that you are actually performing the action, hearing the words, touching the object, or smelling the aroma in your self conceived drama. What you do in your imagination is not merely a daydream in which you see events in your mind's eye. You must enter the dream as if you were actually there. You must make "then" now and make "there" here. To make this perfectly clear, imagine that you would experience driving a new car after you have achieved your goal. In that case, you would not merely see a new car in your mind's

eye. You must actually enter the dream. Feel yourself seated behind the steering wheel. Smell the newness of the interior. Feel yourself enjoying a comfortable ride. Feel the happiness that would be yours after accomplishing your dream.

That which you experience in imagination is an actual creative act. It is a fact in the fourth dimension of space and will make its appearance in this three dimensional world just as surely as planting a seed will result in the growth of a particular plant. Once you have planted this seed in your imagination, do not uproot it by being anxious about how it will be accomplished. Each seed has its own appointed time. Some seeds take a few days; others a little longer. Feel confident that what you have planted will appear in your world. Your imagination will

draw all that it needs to make your dream an actual reality. It if takes others to play a part in order to accomplish your end, your imagination will draw that person into your drama to play his or her part in the sequence of events. Your only responsibility is to remain faithful to your imaginal act until you experience it in your outer world. You can repeat your imaginal act each night before falling asleep. In fact, you may wish to enact this drama over and over again until it feels normal and natural to you as you drop off to sleep. Your imagination will work out the means to realize your dream while your conscious mind sleeps.

Bring your five senses into play as you perform your imaginal activity. Actually hear a friend's voice congratulating you or

feel yourself hugging that person. If you wanted a new piano, run your hand over the smooth wood, touch the keys, and listen to the sound. If you wanted to receive a dozen roses, actually smell the fragrance and touch their velvety petals.

Finally, you must be persistent in attaining your desire. Continue to imagine what you want until you have actually obtained it. You do nothing else to obtain your desire. If it is necessary to take some action, you will be led to do so in a normal, natural manner. You do not have to do anything to “help” bring it about. Remember that it is God, Himself, who is doing the work and He knows exactly how to accomplish it. If you think of your desire during the day, give thanks that it is already an accomplished fact – because it is!

Dream better than the best you know.

One Cause

Nothing is impossible! There are two ways to interpret this statement – both of which are correct. The obvious meaning is that it is possible to achieve anything you want. It can also be interpreted to mean that it is impossible for nothing to exist. Everything we are aware of or perceive in some way is something. It is inconceivable that something can come from nothing or that something can become nothing. It is a fact that nature abhors a vacuum and always rushes in to fill it with something. Some force or power created all that is. According to the Bible, creation is finished. Not only is creation finished, but God said it was good.

Have you ever considered what God could

have used to create all there is? If creation is finished, how is it possible to pray to God to create something in your life that did not exist yesterday or today? Is it difficult to believe that God said His creation was good? If all of creation is good, why do people experience problems and how can wars, crime, starvation and other undesirable conditions exist?

The answers to these questions are contained within the following pages. Your understanding of these answers will enable you to see that it is impossible for nothing to exist. You will also see that you can obtain anything you desire because nothing is impossible to the creative power that resides within you. You can be and you can have all that you desire to be and to have. There is no limit to what you can

accomplish for yourself and others. It doesn't matter what your present circumstances are. The principle you have unconsciously used to bring about the undesirable conditions in your life can be consciously applied to make your every dream come true.

Creation is finished and it is good! God created the earth and all that is in it and God said it was good. Man has puzzled over these statements for centuries. If man really understood the meanings, he would not be confused nor would he feel anxious about his past, present or future. The understanding of these two statements would enable man to realize that he, alone, controls his actions and the circumstances of his life.

Let us take the first statement. God created

the earth and all that is in it. God is infinite; therefore, God must have been before any form came into being. What substance could He have used to create all that exists?

There can be only one answer. God created everything that exists from the only substance available – Himself. God (thought/consciousness) spoke the Word and brought everything into being out of himself. Everything you perceive is made of the one substance – God. The one substance back of everything is energy and that energy is God or the "Word."

Although scientists and medical men can analyze the various chemicals of which the body is made, none can combine these chemicals to form a living person. Since God created all that is out of Himself, it

follows that God is the creator and the creation. God is expressing life through each and every one of us. It could not be otherwise.

Let us take the second statement. God said that His creation was good. That statement has confused man who believes that if God is good, another power must have created that which is not good. Yet, man also acknowledges that God is infinite, omnipotent, omnipresent, and omniscient. These qualities of God must include all forms, all events, and all situations. If it were possible to remove all that is discordant or inharmonious from the world, it would not be possible to experience the reverse of that condition.

Perhaps this statement can be understood more easily if you will think of the principle

of mathematics. In adding the sum of five and six, it is possible to obtain the incorrect answer of twelve. To eliminate that possibility, the number twelve would need to be removed from the whole of numbers. It would, therefore, be impossible to add six and six and reach the correct answer of twelve. You can see that by eliminating the possibility of a potential wrong answer, all numbers would eventually be eliminated and mathematics would not be possible. However, just as mathematics exists and can be used by anyone who has gained an understanding of how to use the principle to obtain correct answers, so the principle of creation can be understood to obtain desired results.

Because God has given all of us free will, you can choose the states you wish to

occupy. God does not predetermine your fate nor does God punish you for mistakes or misdeeds. Because a man may not understand the law of mathematics, he may be adversely affected when he makes a mistake in subtracting an amount in his check register. The law of mathematics is not punishing him. The law simply is and can be used correctly or incorrectly. God has allowed you complete freedom to choose that which you will encounter. When you come to the realization that you are God in form and expression, you will seek to experience greater good and nobler purposes for yourself and others.

“In the beginning was the Word and the Word was with God and the Word was God.” The Word is thought or imagination. God imagined the world into being and

became that which He conceived. This is the principle on which all creation rests. Since God became man to give man life, man must contain that same creative principle within himself. “The Kingdom of Heaven is within you.” We have created our personal world through thought. If you are experiencing lack, limitation, illness, disharmony or any other unwanted condition, you have either consciously or unconsciously brought these conditions into your experience. The majority of people do not realize that thought, belief, and imagination has created their individual worlds. There is no other cause for the conditions of your life. You may choose to disbelieve this, but whether you believe it or not, all that you behold in the outer world was conceived within your own

consciousness prior to your experience of it.

That which you think about with feeling, that which you believe to be true and that which you imagine yourself to be or to have is the cause of everything in your personal world. You may believe that there is some other cause; you may blame others for your problems; you may believe that the events were wrought by fate or chance, but if you are objective and observe your own beliefs and thought patterns, you will see that your world accurately reflects all that you believe to be true of yourself and others. There is no one and nothing to change but the ideas from which you think. We think from ideas that we consent to as true and we imagine situations that match our beliefs. Consciousness is the only reality. It is the

creative principle that brings into your experience the exact duplicate or reflection of that which you imagine to be true. The world in which we live mirrors all that we believe and imagine to be true, be it good, bad, or indifferent.

The sooner that man rids himself of the belief in a second cause, the sooner will he realize that nothing happens to him except that which originates in his own consciousness. I do not deny that man believes that if he contracts a certain germ or virus that he will manifest a particular illness or disease. If he contemplates the cause, he may conclude that it is because he came in contact with someone else who had the bug. He doesn't realize that in some way, his own feelings about health or illness attracted the illness he is

experiencing. If viruses or germs were truly the cause of disease, everyone who came in contact with a particular virus would be affected. The outer world merely reflects that which a man is in his own consciousness.

It doesn't matter what you have been taught; you can change your beliefs and so change the circumstances of your life. The Bible states that when you pray, believe that you have received and you shall have it. Most of us have read that statement or heard it at some time. Few people have actually prayed in that manner. Have you ever been ill and prayed for health? If you needed money, did you believe when you prayed that you already had the sum you asked for? Most people pray to God to change something in their lives or to give

them something they do not have. If their prayers were not answered, they think that God had a reason for withholding that particular thing. They think that perhaps God didn't grant their request because He didn't want them to attain their desire for some reason known only to God. Man sometimes thinks that God doesn't answer prayers because man is undeserving of that which he seeks. Man must learn to believe in that which he does not, at the moment, see in order to grant himself that which he desires to have. Man's payers are always answered, for he always receives that which he believes. The law that governs prayer is impersonal. Belief is the condition necessary to realize the desire. No amount of pleas or ritual will bring about the fulfillment of your desires other than the

belief that you are or have that which you want.

“Faith is the substance of things hoped for, the evidence of things not seen.” The full meaning of that statement must be understood. If the meaning were understood, man would have no problem in accomplishing his aims. Most men believe that nothing is impossible to God – that God could do anything if he chose to do it. So man believes he has faith in God and prays to God for that which he wants. If his prayer is not granted, he thinks that he either did not pray long enough or hard enough or that God chose to withhold his request.

However, faith is the actual substance of that which is hoped for. It is the evidence of the thing you want which you do not see in

the outer world. That which you want to do or be has already been created. Therefore, it actually does exist. It is possible to bring into your world anything in creation by your belief that you already have it. Faith that what you want is already a fact is the means by which you activate the invisible state. That state then is later reflected in your outer world. Creation is finished. God can create nothing that is not already existent. Faith or belief that you already are or have that which you desire is the only means by which to experience your desires. No limitation is imposed on that which you can have except your failure to assume possession of the quality or thing desired.

How the Law Works

The law of identical harvest or cause and

effect is impersonal and can be used to bring into your experience anything you can conceive. Since creation is finished, every possible state already exists. Your fusion with a particular state (imagining with feeling what you would experience were you in that state) causes that state to be projected on your screen of space. This law cannot be changed or broken and always reproduces in your outer world the exact duplicate of any belief you consent to as true. If you would change your world, you must change your beliefs. Since consciousness is the only cause, you cannot blame others for the conditions which presently exist nor can fate or chance be the cause of that which you are now experiencing. Nothing can alter the course of events in your life except a

change in your own consciousness. Whatever is appearing in your world now, although it appears real and an unalterable fact, is a reflection of previous activity in your own consciousness. Therefore, a change in consciousness will reflect that change in the future just as surely as past beliefs reflect the present.

Man is pure formless consciousness and that which he conceives himself to be is an illusion or reflection of the particular ideas he holds true. These illusions exist only so long as man focuses his attention upon them and gives them life.

The conscious mind forms beliefs and opinions from the evidence of the senses or the perceived outer world. The creative power within each of us accepts as true that which the conscious mind impresses

upon it. Your creative power takes those ideas, which are thought of with feeling, and projects them in your outer world. It is important to remember that not all thoughts are creative. Only those which are believed to be true or which are joined with feeling create the circumstances and events that you will encounter.

Therefore, emotions such as anger, fear, love or joy are creative. You must guard the emotions which you allow to enter your consciousness just as you would discriminate in allowing a stranger into your home. You cannot allow negative emotions to fill your mind without suffering the consequences of experiencing the state with which those emotions are joined. Fear of loss brings loss into your world. You could take every outward precaution to

guard against loss, but if you fear loss, you will most certainly experience it in your affairs. Feelings of love and joy create happy events and loving relationships. Feeling abundant brings riches into your life. A person who is unloving or suspicious and feels that others take advantage of him, draws to himself that which he believes. No matter what he does externally, his relationships with others will reflect that which he accepts as true. He may want a loving relationship but he can draw to himself only that which he is conscious of being.

Like literally does attract like. As within, so without. Consciousness is reality and that which is perceived by our senses and appears so real is but the shadow of that which we believe ourselves and the world

to be.

Conscious Use of the Law

t this time, I'm going to talk about who I am and what I am doing. If that sounds ego centered, it is. There have been 66 books written about who I am. I'm going to quote some statements from a few of those books. You have heard many of these quotes but didn't realize that they were talking about the being that I am. The first quote is taken from the Book of Exodus. Here, Moses is talking to God and he said, "When I go back to the people, who shall I say has sent me?" The voice answers, "Tell them I am has sent me unto you. That is my name forever and the name I shall be known by throughout all generations." The Ten Commandments state, "Thou shalt not use the name of the Lord thy God in vain."

“Shalt not” is a command. “Shalt not” means you must not. It means that under no circumstances must you do it. That name is I AM.

Now, first of all, we have all forgotten His name. We say, “I am” hundreds of times a day and we don’t know we are using the name of God. Secondly, we try to break the Commandment all day long. We pay no attention to what we say following “I AM.” When we say, “I AM” and follow it with something we would not like in our world, we are using the Name of the Lord – but not in vain. The Bible states we cannot use the Name in vain. Nothing we say preceded by “I AM” is in vain. That’s his Name. It is God Himself and because it is God, it is creative. God gave us Himself. He is “I AM” and that is who I am. I can never forget that

I am. I may forget who I am or where I am but I can never forget that I exist.

Whenever I say “I AM”, I AM [is] creating something. Prayer is believing that we have already received that which we ask. When I say, “I am,” I am attaching my awareness of being to something. Now, you can lie and not believe what you are saying, but you cannot believe something about “I am” and not create it. We are creating morning, noon, and night by our “I am” statements. If you say, “I don’t feel well” and you believe it, you are perpetuating illness in your life. You must change those statements to “I feel wonderful.” We were taught, “Let the weak man say, ‘I am strong.’” But, you can’t say it like a parrot. We have to pray (say I am), believing that it is true, and then we will receive.

First, we must be like the Watchman at the Gate. We must watch every thought that contains I Am. If you are observant, you will see that you have created every circumstance and experience of your life.

Another important word to watch is “if.” The conscious mind is very subtle in expressing doubt (Satan or the Devil). We may be able to keep our minds focused on what we want by using positive “I” statements. If we are not careful, we may let a little “If” sneak in without recognizing its implication. We could say, “I feel wonderful” but then follow it with “If the pain continues, however, I will see a doctor on Tuesday.” “If’s” are always followed by something negative and that is simply doubt creeping in to steal the good seed we have sown. Remove the word “if” from your vocabulary, as it is not productive

of that which you would like to reap. “If” puts everything in the past or future tense, and I always experience what I believe I am. I am is not future tense. Getting well is not being well. I must believe that I am already what I want to be.

Remember, “Every word that goeth forth from my mouth shall not return unto me void.” Do you believe it? “In the beginning was the Word, and the Word was with God, and the Word was God.” What’s his Name? I Am. So, begin to monitor every word (I AM) that you say. Do you see a pattern? Don’t the circumstances of your life reflect what you have been saying? You have been misusing the creative power that is God (I AM). Now that you are aware of what you have been doing, watch every word and make it conform to what you wish to

bring into your life. Eventually, you will have faith that what you are stating, though there is no outward evidence to support it, is a fact in consciousness and will shortly project itself so that you may experience it in the outer. Knowing that God actually became you because He is I AM, you must realize that you are using your power to create every time you use that Name.

Choice – Free Will

Creation is finished and you have free will to choose the state you will occupy. Therefore, it is important to determine the ideas from which you think. Any concept that is accepted as true will externalize itself in your outer world. Choice of what you will focus your attention upon is the only free will that you can exercise. Once a thought is accepted and charged with

feeling, the creative power within proceeds to externalize it. Whether your assumptions are conscious or unconscious, they direct all action to their fulfillment. It is a delusion that, other than assuming the feeling of the wish fulfilled, you can do anything to aid its realization. Your own wonderful human imagination determines the means it will use to bring your assumptions to fruition.

Each of us is subject to a sea of ideas. We listen to the radio, watch the news on television, or hear some gossip. If what we observe calls forth an emotion, we have reacted and, thereby, planted a seed which will sprout at some future time. Thoughts do not recede into the past. Rather, they advance into the future to confront us so that we may see that which we have planted, either wisely or unwisely.

It is a worthwhile exercise to awake in the morning and imagine yourself at the end of your day, having accomplished all that you wanted and feeling happy and contented. If there is a situation that you will encounter later in the day that is of concern to you, spend a few moments imagining the outcome you wish to experience. These imaginal activities will now advance into your future to reveal the harvest you so wisely planted.

Desire

Desire is a gift of God. Man is required to do nothing more than accept the gift by simply giving thanks for the unseen reality before he observes it in his outer world. Through desire, God beckons us to lift our awareness to higher and higher levels of consciousness. During our journey through

this dream of life, it is necessary to experience all possible states so that we may return as God, the Father, but enhanced by having experienced both good and evil. The desire to do more, to be more, and to have more than you are presently expressing is the urge for expansion.

You may question whether a desire to kill or injure someone can be inspired by God. The answer is that no man actually desires to kill or harm another. He may wish to be free from that seeming other and, through his limited understanding, he feels that the only way he can achieve such freedom is by destroying the other. Man does not realize that the desire for freedom contains within itself the power and the means to fulfill itself. Because of his lack of faith, man

distorts these gifts from God. He does not realize that God, the wisdom and power within him, has ways that he, as man, knows not of and those ways are past finding out.

Learn to be grateful for the desires you have been given. They already exist and are ready for embodiment in your world. You are not called upon to do anything to aid their realization except to free your mind of any doubt as to how they will come about and completely accept them as you would a gift from a loved one.

Be Observant

The importance of objectively observing your thoughts cannot be stressed enough. It is easy to slip into thought patterns that can hinder us in achieving our desires. It

then becomes easy to blame others or attribute our frustrations to second causes.

Being a rather impatient person, I am usually anxious to get home after work and I particularly dislike waiting in lines. I began to notice that no matter what time I chose to pick up a few items at the market, I would encounter problems at the check stand such as price checks needing to be done, people writing checks who had trouble locating their identification, and various other kinds of delays. I found myself dreading these occasions, and I wanted to do something about this annoying situation. As I began to observe my thoughts, I found that, while standing in line, I would say to myself, “I always have to wait.” Then I realized that those statements made over and over again had

created that which I did not wish to experience. I consciously changed that statement to, “No matter when I stop at the market, I never have to wait.” Of course that new statement has worked just as well as the old negative one.

As you begin to observe your thoughts, do not be discouraged if you find that your inner conversations do not match the way you would feel if you have achieved your goal. You must first become aware of what you are doing with your creative power before you can begin to change it. I ask you to go down to the “potter’s house” and see what he is doing. If the vessel is spoiled, then rework it into the kind of vessel that will please you.

As you begin observing your thoughts, you cannot avoid the realization that you alone

are the cause of all that comes into your world. You, alone, can change it.

Appearances

That which is confronting you in your world now is the result of your past thoughts, beliefs, feelings and imaginal activity. These appearances will continue in being as long as you give them life through your conscious awareness of them. You must disregard the evidence of your senses as it pertains to any undesirable condition in your life. You must imagine and feel that you have already attained that which you want to experience rather than that which you do not want to continue in being. This may appear difficult, yet you have probably exercised this principle unconsciously to produce negative results.

When I was in my early twenties, I found myself in a situation that was very unpleasant to me and I wanted to get out of it. After attending a lecture by Neville, I waited to speak to him afterwards. I briefly told him of my unhappy circumstances and was hoping he would offer some advice as to how to change them. He smiled at me and said, “Don’t accept it.” At that time in my life I did not fully grasp what Neville had been teaching. I thought he had misunderstood my question, and I tried to clarify my problem by stating that I had already made the choice to be in the situation I now found so unpleasant. Neville again smiled and said, “Don’t accept it.” I left his presence quite frustrated, thinking he had not understood my problem. I continued to read the two books I had by

Neville. I gradually understood that regardless of the circumstances which surrounded me, I did not need to accept them as final. I began to imagine what I wanted rather than focus my thoughts on my negative surroundings. An event took place two weeks after I began my imaginal acts that was instrumental in bringing about my heart's desire five months later – that of a brand new home. Meanwhile, the situation that had been so depressing to me improved, and I spent the next five months planning what I would do in my new home.

Think about some past disappointment you may have had. Perhaps you were looking forward to attending a special event with someone. In your anticipation of it, did you think, "This is too good to be true,

something will probably happen to spoil it." Something probably did happen to create conflict or to cause you to miss it entirely. Man finds it relatively simple to disregard the promise of something good by thinking of all the reasons why he cannot achieve it.People around you may be quick to point out that you are being unrealistic when you mention a desire that appears difficult or impossible to reach. We should all be unrealistic in the face of the army of doubt if we would experience our wish fulfilled. We are called upon to disregard the "facts" which would deny the achievement of our heart's desire. Habit is the only thing that keeps our thoughts moving along the old familiar negative ruts. No one can change your thought patterns and, therefore, your life but you.

It is worth all the effort it may take to center your attention and feel as if you already possess that which you want in place of things as they are. Consciousness is the only cause and the only reality. Every negative experience was produced by first giving attention and feeling to that condition. What consciousness has made, it can unmake. Your responsibility is to impress upon your mind with the change you wish to express. Your imagination is the creative power that can and will accomplish the end without effort and in a natural way.

Appearances confirm our former habitual patterns of thought. That which you imagine yourself to be today will project itself in your world tomorrow. Persistence in assuming that you are the person you wish

to be, despite your present circumstances, is the only condition imposed upon you to embody that ideal.

Inner Conversations

All of us are mentally speaking within ourselves every waking moment. Our inner conversations must match the wish fulfilled if we would realize our desire. If our desire is for a better job and we imagine ourselves being congratulated because we are gainfully employed in a wonderful position, we must also make our inner conversations conform to that end. We must be certain that we are not saying within ourselves something like, “That boss of mine doesn’t believe in promoting people;” or “It would be difficult to find any job at my age, never mind a better one,” or similar statements that would imply that we do not have that

which we desire. We must persist in the feeling of our imaginal act by making our mental conversations conform to what we would say had we already realized our aim.

If, for instance, we wished to own a new car, we could imagine a new car parked in our garage or imagine ourselves driving it, or imagine our friends admiring it. We must then make our inner conversations reflect the type of conversations we would engage in were we really the owner of a new car. Our conversations could consist of discussing our new car with friends such as telling them of the wonderful fuel mileage we are receiving, or hearing our friends tell us how much they enjoy riding in our new car, etc.

Our inner conversations are just as creative as our deliberate imagining of the wish

fulfilled. In fact, if they are of the opposite nature, they can negate what we have imagined. You must watch what you are saying internally to make sure that these conversations coincide with your wish fulfilled. If you become aware that these inner talks contradict what you would like to achieve, revise them so that they follow along the track that would indicate that you already have what you desire or are already the person you wish to be.

Revision

Your present world reflects the sum total of all that you believe to be true of yourself and others. That which you imagine yourself to be today goes forward and will confront you in the future. If you have forgotten your imaginal activities of the past, that which you see appearing in your

world indicates the kind of seeds you have previously sown.

Assuming the feeling of your wish fulfilled is using your imagination creatively to bring into your world that which you desire to experience. You can use the art of revision to change the effects of prior thoughts and beliefs.

If, for instance, you had gone to an interview for a job you truly wanted but later learned that someone else was hired, you can revise that news to make it conform to what you wish you had heard. If you react by feeling depressed or assume any other negative attitude, you will then experience the same type of rejection in the future. Your reactions, whether positive or negative, are creative of future circumstances. In your imagination, you

can hear words congratulating you on getting a wonderful new job. That imaginal act now goes forward and you will encounter this pleasant experience in the future.

As you review your day, it is important to revise each negative reaction so that you can remember it as what you wished had happened rather than storing that memory as it did occur. What you think of with feeling or emotion is an actual fact. That which you experience in the physical world is merely a shadow, reflecting the reality of your imaginal activity. Therefore, when you revise a conversation, an unhappy experience, or a quality about yourself, you are literally experiencing it in reality (your consciousness). The outer world is a delayed reflection of the inner and is

confined to a dimension of space where events occur in a time sequence. Revision, then, literally changes the past. It replaces what occurred in the outer world with the revised version. The revised scene then gives off its effect by going forth to change future events.

Dwelling on past irritations or hurts perpetuates them and creates a vicious circle that serves to confirm these negative emotions. The circle can be broken by starting now to revise anything that you no longer wish to sustain in your world. By revising the past, you rid yourself of any effect it may have on your future. Revision is truly the key, which can be used to unlock the doors that have kept you trapped in a particular state. “Be ye transformed by the renewing of your mind.”

States of Consciousness

All states exist and are a fixed part of creation. Anyone can enter a state consciously or fall into a state inadvertently. You may move into different states throughout your lifetime or you may occupy a single state. Desire is what usually motivates us to move from one state to a higher level. Since a state is total and complete in itself, when we enter a state we are compelled to behave in a manner dictated by that state. For instance, in the state of poverty, we would find ourselves constantly in need of funds. We would have difficulty making ends meet and have no way to enjoy luxuries. Should we be given a large sum of money, if we remain in the state of poverty (filling our mind with thoughts of lack and limitation,) we would

soon find ourselves without funds and again experiencing the same difficulties. The reverse would be true if we occupied a state of wealth.

When we are in a state we see only the contents of that state and are compelled to act in accordance with all that the state entails. While in a particular state, you believe certain things are true and would find it difficult to understand another point of view. In the state of poverty, it is easy to focus your thoughts on the problems of providing food, shelter and clothing. When you succeed in moving out of this state, you no longer find it difficult to acquire these things. Most people attribute this change of fortune to a change in circumstances. However, unless you have moved from the state of poverty, no change in circumstance

would be permanent. Rather, moving out of one state and into another in your imagination automatically creates a change in your outer world.

The Bible has personified every type of state and calls these states by names known to us as Moses, Noah, Job, Peter, Andrew, and Jesus. Throughout our journey, we enter these states and experience all that they offer. The last state we will enter is the state of Jesus Christ. In this state, we become aware that we are God, the Father, and that we have a symbolized as David, who personifies the sum total of all humanity. The journey begins with Adam, who fell asleep and dreamed the dream of life, and then entered the myriad states to gain the experiences necessary before awakening.

When you enter the state of Jesus you know yourself to be God, and your journey into this world of death is then complete.

The Play

As Shakespeare said, “All the world’s a stage and all the men and women merely players. They have their exits and their entrances…and each man in his time plays many parts.” This world, which seems so real, is as much a dream as the dreams we encounter while asleep. Our waking dream seems so real because it has continuity while our dreams at night appear to be random sequences, taking place in unfamiliar surroundings and situations.

God is the dreamer, dreaming the play into existence, and God plays all the parts. Everyone who appears in your world is God

playing that part for you, the author. “No man comes unto me, save I call him.” Each of us is writing his or her own script. If you are dissatisfied with the play, it is up to you to rewrite the script to make it conform to your idea of what the play should be. You cannot demand that the actors in your play change the character they are portraying. All changes must take place in the mind of the author.

If there is someone in your world who is the source of annoyance or irritation to you, that person has no choice but to play the part called for in your script. There is nothing you can do on the outside to bring about changes in another. You can use the art of revision to change a line of dialogue, to replace a certain character with another, and to write happy endings to the subplots

of the play.

When you begin to view this waking dream objectively, you will be able to verify that you have been the author of both the pleasant and unhappy acts in your play. You can radically change the play by using your imagination creatively, by assuming your wish fulfilled. You can change the script on a daily basis by revising the scene that did not please you. The character who disturbed you today will not do so tomorrow if you write the dialogue you wish to hear and alter that role in your imagination.

When you awaken to know that you are God, the Father and author of this magnificent play, you will understand that: “each man in his time plays many parts.”

Your Real Purpose

God became you so completely that he forgot that he was God. In becoming man, God reached the limit of contraction and opacity. God totally forgets that he is God in order to become and animate His creation, man. God then goes through all of the experiences of knowing good and evil and even death, in confidence, that man will eventually awake from this dream of life to once again know that he is God. There is only God in the universe, fragmenting himself as humanity, and God plays all the parts in this time space dream.

Your own wonderful human imagination is God in action. I am is Christ in you (your savior). And Christ is the Power of God and the Wisdom of God.

God speaks to us through desire, urging us to reach higher and higher levels of

awareness. Exercising his own wonderful human imagination to achieve these desires, man is actually experiencing God in action. Through faith in his imagination, man will eventually conclude that Christ (the Power and Wisdom of God) is within him as his imagination. At the end of this fabulous journey or dream of life, man will awaken to remember that he is God, the Father, enhanced by the experiences he put himself through; when he forgot that he was God. Man's sole purpose is to experience scripture (all of the states of consciousness personified as men in the Bible).

Man's goal is to reach the state called Jesus Christ. Then he will know that he really is the Father (Jesus) and that his son is Christ (all of humanity fused into one

being). Man may have many goals in the meantime – to accumulate possessions, to become powerful, to become famous, or to express anything that he desires. Eventually the hunger to know God will come upon him, and he will then have the experiences that are necessary to bring to his remembrance that he truly is God, the Father.

Case Histories

This Story concerns a woman (who will be referred to as Mrs. A.B). She knew that "imagination creates reality" and had taught this principal to her three children, ages 12, 10, and 6. She had practiced this principal for years to obtain the things she desired.

Although her husband had also heard this

teaching, he had not put it into practice and actually was quite skeptical about results. One Sunday afternoon, this family went for a drive and came upon a new tract of homes for sale. As this was a lovely rural area, they stopped to look at the new models. They all loved the area, and the homes were large and beautiful with all sorts of modern amenities. On the way home, they talked about how wonderful it would be to own a new home in this tract. They already owned a home; however, they had borrowed money on it and had very little equity that could be derived from its sale. The husband said that although he would like to buy the home, it was not possible as they could not raise the money required for the down payment. Even if they sold their present home, the real estate

agent's commission would equal the little equity they would realize.

Mrs. A.B. told her husband that the only way they could obtain the down payment would be to sell their home on their own, thereby keeping the commission for themselves. The husband was very pessimistic about this but told his wife to go ahead and place an ad in the paper although he knew "it wouldn't do any good." He was sure that there was no chance of selling the house in this way. The wife placed a small ad in the newspaper advertising their house for sale.

A few nights later when the husband had gone to bed early, she and her children drove to the tract of new homes. She felt that if she could walk through the new house and capture the feeling of actually

living there, she would obtain her “dream home.” It was dark when they got there, but they found one of the houses unlocked. She and the three children walked through the house. The children decided on which bedroom each would occupy if they actually lived there. The mother instructed the children to actually sleep in the new house in their imagination that night, and she intended to do the same. For the next few days, they imagined living in their new home and taking walks in the woods that were adjacent to the tract.

That same week, a man answered the ad in the paper. He did not seem very enthusiastic about buying the house but returned later that day with his wife. He told Mrs. A.B. that they had decided to buy the house for the price she was asking. When

Mrs. A.B. expressed concern as to how they would go about placing the home in escrow, he told her that he was a real estate agent and would go through the company he worked for. This family received the exact amount of money necessary for a down payment on their new home. The escrow was very short, and the family moved into their new home a month later.

Mrs. A.B. knew that if she imagined herself sleeping in her new home, she would eventually sleep there in the flesh. Her children also learned how to obtain their heart's desire through the use of imagination.

Mrs. C.D. had recently been divorced and needed to work to support her children as her husband refused to pay child support.

Although her lawyer suggested taking him to court for nonpayment, the woman did not wish to do this. As part of the divorce settlement, she was awarded a very old and not very reliable car. One Friday night as she was driving home from work, it was raining very hard and most intersections were flooded. She was about a mile from her home when she stopped at a stop sign. A truck coming toward her from the opposite direction went through the intersection, spraying a great deal of water as he drove past. The engine of the woman's car died and she was unable to start it again. She removed her shoes before stepping out of her car as the water was more than ankle deep. She raised the hood and began to dry off the distributor cap with her handkerchief. She was crying

at this point and her tears mingled with the rain. She finally got her car started and managed to get home to her children. She realized that it was necessary to have a dependable car if she was to work and support her children. She had no money for a down payment on a newer car and she did not earn enough to make car payments.

She went to work the following Monday and a co-worker asked her to go to lunch. The co-worker had just purchased a new Pontiac Tempest and insisted that Mrs. C.D. drive her new car back to the office. Although Mrs. C.D. protested that she did not wish to drive someone's new car, she did get behind the wheel and drove back to work. While she was driving the new car, she captured the feeling that this was her car and she felt the thrill of owning it. For

the rest of the week, while she drove back and forth to work in her old car, Mrs. C.D. imagined that she was driving a brand new car of her own.

The next Friday, Mrs. C.D.'s ex-husband called and asked if she would like to have a new car. This was the first time since their divorce several months earlier that he had offered to do anything for her, including paying child support. The ex-husband was now working for a new car dealership and told her that, as a salesman, he was eligible to buy a certain make of car for no money down and with very low monthly payments. He said he was willing to make the monthly payments in lieu of child support and asked her to come to the dealership to pick out the color she wanted. It just so happened that the make of car eligible for this special deal

was a Pontiac Tempest, the same make and model as the car she had driven that belonged to her co-worker.

Mrs. C.D. was able to obtain, through her use of imagination, what she could never have obtained through her own efforts at that time. Her ex-husband, who had offered her no monetary support for months, was the avenue chosen to provide her with the car she needed.

This is the story of Mrs. E.F., who had a desire to live near the ocean and used her imagination to fulfill her desire. She did not wish to sell her present home but wanted to lease it for a year before making the decision to move to the beach permanently. Mrs. E.F. told two of her friends about her wish. One friend, who had used the principle of imagination, told Mrs. E.F. that

she would imagine visiting her at the beach in her new home. One week later, Mrs. E.F. traveled to Hawaii for a scheduled vacation. While there, she received a call from a friend who lived n San Diego. This friend told Mrs. E.F. that a perfect little house had just come on the market as a year round rental and she thought this house would be perfect for Mrs. E.F. Her friend also said that this was a very desirable rental and that Mrs. E.F. would need to make a decision immediately as the rental would very likely not be available when she returned from Hawaii. Mrs. E.F. told her friend to tell the owners that she would take it, trusting her her friend's recommendation. Upon Mrs. E.F.'s return from Hawaii, she told her grown daughter that she had decided to rent a house at the

beach in San Diego. Her daughter called her later that day and said that the mother of a friend of hers wanted to lease a house. The woman came by the next day, said she loved the house, and would like to lease it for a year. Mrs. E.F. gave notice at work and was able to move within a month. Since she was a nurse, she had no trouble finding a wonderful new job at a nearby hospital. Mrs. E.F. has since bought a house near the ocean and has spent 17 happy years living at the beach.

Mrs. E.F. imagined that she was living at the beach, and her friend imagined that she was visiting her there. They did this for one week. It is interesting that while she was on vacation in Hawaii, events moved swiftly to bring about her desire. She did nothing to find a new home nor did she do anything to

rent her present home. Imagination was able to draw the necessary people into her life so that her wish could be fulfilled.

“What should be done after we have imagined our wish fulfilled? Nothing. “You think you can do something, you want to do something, but actually you can do nothing to bring it about. God, our own wonderful human imagination, knows what things are necessary to bring about our desires. It is only necessary to go to the end, to live in the end. “My ways are past finding out.” “My ways are higher than your ways.” If we trust our imagination, it will “accomplish all that we ask of it.” Imagination can do all things – have faith in it, and nothing shall be impossible to you.

This story concerns a young man (referred to as E.P) who was a wonderful athlete and

was good at many different sports. During this particular time in his life, he became interested in paddling outrigger canoes. He joined a team and was soon competing in local races. In his second year of pursuing this sport, he was on a team that competed in the 50-mile race from Molokai to Honolulu. The Hawaiian outrigger teams usually took first place and were considered "unbeatable." E.P.'s team came in 7th and that was considered quite remarkable considering the great number of teams that competed from all over the world along with the Hawaiian participants. After this race, E.P. began imagining that his team had won the race. He spent the next year forming a new team, practicing, and building his own outrigger canoe. He was convinced that if he imagined himself

winning the race, his team would come in first.

Next year, he, his team and at least a dozen others flew to Hawaii from Southern California to compete in the annual race. There were several teams with much more experience who were considered likely to place in the top ten, although the Hawaiians were still considered the favorites. At the end of the race, E.P.'s team finished first, ahead of the Hawaiians and all the other teams. E.P. now holds a paddle engraved with the words "World Champion" which was given to him upon his team taking first place.

After winning this coveted title, this young man went on to coach other teams. He also began manufacturing paddles for outrigger canoes. His paddles are known throughout

the world and are used by outrigger teams who are among the top teams in the world.

E.P. now makes his home in Hawaii and enjoys coaching teams, manufacturing paddles, fishing and sailing his own boat. He also uses his boat as an escort craft for the annual outrigger races.

Mrs. J.K. was living in her twin sister's home after having been divorced. Mrs. J.K. had three children, a son and boy twins. Her sister and her husband had three boys. Needless to say, this was a crowded household. Mrs. J.K. was very desirous of getting married and living in her own home. She had been dating a man but decided that she did not wish to continue the relationship and broke it off. Many of her friends attempted to "fix" Mrs. J.K. up with eligible men they knew, but she was not

interested in going on blind dates. Several of her friends commented that if she wished to meet an eligible man, she would need to get out and go places. The twins believed in the creative power of imagination, and they had a friend who also knew of the power of imagining. The three women determined that they would imagine a ring on Mrs. J.K.'s finger, which would imply that she was married. They did this for several weeks. During this time, Mrs. J.K. also imagined herself living in her own home. However, when she attempted to do so, she found herself imagining a home exactly like her sister's.

One day, Mrs. J.K. received a call from a friend who asked her to come to her home and help her wallpaper her kitchen. Mrs. J.K. agreed to help her friend who lived a

few blocks away in the same tract of homes. While she was there, a male neighbor came to visit her friend. The friend introduced Mrs. J.K. to her neighbor. He later called Mrs. J.K. and they began to date. Five months later, Mrs. J.K. married this man. The interesting part of this story is that all of these people lived in the same large tract of homes. There were only four homes in the tract of 1200 that had the same floor plan. Yes, this woman's husband owned one of the homes that had the same floor plan as Mrs. J.K.'s twin sister. Even though Mrs. J.K. imagined herself living in her own home, she had only been able to imagine herself living in a house identical to her sister's.

This is a story about the friend, Mrs. L.M., who had introduced Mrs. J.K. to her new

husband. During their friendship, Mrs. J.K. had tried to explain the principle of imagination to her friend who was very doubtful that "it" would work. One day, Mrs. J.K. asked her friend to come to one of Neville's lectures. Mrs. L.M. agreed to attend but was not at all convinced that imagining she had what she wanted would result in obtaining it. But, she decided to imagine a very simple thing – the receipt of a handkerchief. She imagined that someone had given her one and then dropped the whole idea. Much to her surprise, she received a handkerchief in the mail from the mother of a friend who came to her house for lunch while she was in town for a visit. This woman sent Mrs. L.M. a handkerchief with a thank you note. Mrs. L.M. was not only surprised when she

received the gift, she became very frightened as she thought there was something supernatural about it. Mrs. L.M. had attempted to disprove that imagination produces the thing desired. When she received the handkerchief she had imagined, she interpreted it to be some sort of Black Magic and didn't want to know any more about this teaching.

I could relate hundreds of incidents involving dozens of people in which imagination was used to bring about the desired results. I have chosen a few stories to illustrate that imagination can be used to solve all manner of problems and bring into your experience your every heart's desire.

Fundamentals

From INTA Bulletin, “New Thought” Summer 1953.

With so vast a subject, it is indeed a difficult task to summarize in a few hundred words what I consider the most basic ideas on which those who seek a true understanding of metaphysics should now concentrate. I shall do what I can in the shape of three fundamentals. These fundamentals are: Self-Observation, Definition of Aim, and Detachment.

The purpose of true metaphysics is to bring about a rebirth or radical psychological change in the individual. Such a change cannot take place until the individual first discovers the self that he would change. This discovery can be made only through

an uncritical observation of his reactions to life. The sum total of these reactions defines the individual's state of consciousness, and it is the individual's state of consciousness that attracts the situations and circumstances of his life.

So the starting point of true metaphysics, on its practical side, is self-observation in order to discover one's reactions to life, reactions which form one's secret self – the cause of the phenomena of life.

With Emerson, I accept the fact that “Man surrounds himself with the true image of himself . . . what we are, that only can we see."

There is a definite connection between what is outer and what is inner in man, and it is ever our inner states that attract our

outer life. Therefore, the individual must always start with himself.

It is one's self that must be changed.

Man, in his blindness, is quite satisfied with himself, but heartily dislikes the circumstances and situations of his life. He feels this way, not knowing that the cause of his displeasure lies not in the condition nor the person with whom he is displeased, but in the very self he likes so much. Not realizing that "he surrounds himself with the true image of himself" and that "what he is, that only can he see," he is shocked when he discovers that it has always been his own deceitfulness that made him suspicious of others.

Self-observation would reveal this deceitful one in all of us; and this one must be

accepted before there can be any transformation of ourselves.

At this moment, try to notice your inner state. To what thoughts are you consenting? With what feelings are you identified? You must be ever careful where you are within yourself.

Most of us think that we are kind and loving, generous and tolerant, forgiving and noble; but an uncritical observation of our reactions to life will reveal a self that is not at all kind and loving, generous and tolerant, forgiving and noble. And it is this self that we must first accept and then set about to change.

Rebirth depends on inner work on one's self. No one can be reborn without changing this self. Any time that an entirely

new set of reactions enters into a person's life, a change of consciousness has taken place, a spiritual rebirth has occurred.

Having discovered, through an uncritical observation of your reactions to life, a self that must be changed, you must now formulate an aim. That is, you must define the one you would like to be instead of the one you truly are in secret. With this aim clearly defined, you must, throughout your conscious waking day, notice your every reaction in regard to this aim.

The reason for this is that everyone lives in a definite state of consciousness, which state of consciousness we have already described as the sum total of his reactions to life. Therefore, in defining an aim, you are defining a state of consciousness, which, like all states of consciousness,

must have its reactions to life. For example: if a rumor or an idle remark could cause an anxious reaction in one person and no reaction in another, this is positive proof that the two people are living in two different states of consciousness.

If you define your aim as a noble, generous, secure, kindly individual – knowing that all things are states of consciousness – you can easily tell whether you are faithful to your aim in life by watching your reactions to the daily events of life. If you are faithful to your ideal, your reactions will conform to your aim, for you will be identified with your aim and, therefore, will be thinking from your aim. If your reactions are not in harmony with your ideal, it is a sure sign that you are separated from your ideal and are only

thinking of it. Assume that you are the loving one you want to be, and notice your reactions throughout the day in regard to that assumption; for your reactions will tell you the state from which you are operating.

This is where the third fundamental, detachment, enters in. Having discovered that everything is a state of consciousness made visible and having defined that particular state which we want to make visible, we now set about the task of entering such a state, for we must move psychologically from where we are to where we desire to be.

The purpose of practicing detachment is to separate us from our present reactions to life and attach us to our aim in life. This inner separation must be developed by practice. At first we seem to have no power

to separate ourselves from undesirable inner states, simply because we have always taken every mood, every reaction, as natural and have become identified with them. When we have no idea that our reactions are only states of consciousness from which it is possible to separate ourselves, we go round and round in the same circle of problems – not seeing them as inner states but as outer situations. We practice detachment, or inner separation, that we may escape from the circle of our habitual reactions to life. That is why we must formulate an aim and constantly notice ourselves in regard to that aim.

This teaching begins with self-observation. Secondly, it asks, “What do you want?” and then it teaches detachment from all negative states and attachment to your

aim. This last state – attachment to your aim – is accomplished by frequently assuming the feeling of your wish fulfilled.

We must practice separating ourselves from our negative moods and thoughts in the midst of all the troubles and disasters of daily life. No one can be different from what he is now unless he begins to separate himself from his present reactions and to identify himself with his aim. Detachment from negative states and assumption of the wish fulfilled must be practiced in the midst of all the blessings and cursings of life.

The way of true metaphysics lies in the midst of all that is going on in life. We must constantly practice self-observation, thinking from our aim, and detachment from negative moods and thoughts if we

would be doers of truth instead of mere hearers.

Practice these three fundamentals and you will rise to higher and higher levels of consciousness. Remember, always, it is your state of consciousness that attracts your life.

Start climbing!

Neville

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