

NEVILLE GODDARD

THE MIRACLE OF IMAGINATION

The Man Who Knew He Was God

It's been almost twenty years since I sat in the auditorium of the Women's Club in Los Angeles, California and watched a man in a grey pinstriped suit walk out on the stage and take his place behind the podium where many tape recorders were placed across the stage. A man would walk by, press the buttons of the many machines, sit down and the speaker would begin.

I have blessed my recorder many times for, although I attended the hour long lectures for seven years, when I heard the words, "Now let us go into the silence," I could not recall one word that had been said.

Neville always had the power to take me with him. (Perhaps because I was always eager and willing to go). I seemed to have no control, but would simply be transformed by his words and allow him to take me to experience sights and sounds I never before knew existed. Yet they were all so familiar that my heart sang the Hallelujah Chorus. The hour was always over much too quickly and I would drive home trying to remember what I had heard, and wondering why I felt so heavy. Was it because I had been so free? It was always that way. Neville had that effect on me. I believed him with all my heart and soul. I still do.

Neville Goddard left us October 1, 1972. But where did he go? I can still see his smile (you know, the kind the cat gets when he has swallowed the canary) and hear him say, "Where can I go but within you!" That's where I have found him. He is within me, as he is within you, not as a man of flesh and blood, born to the Goddard family and named Neville, but in our own consciousness.

But perhaps that is not the Neville you want to know about. Perhaps you need to know about the boy who was born on February 19, 1905, the fourth son of a family of nine boys and one girl. I will tell you what I know. You must remember, I am sharing with you my memory image of a man who was my teacher. A man I respected greatly and learned to love, with a love deeper than I knew I was capable of possessing. His name was Neville Goddard.

One March morning in the year 1905, a man climbed the stairs of a wooden frame house on the island of Barbados. He was on his way to see his sister and her new baby boy who had not yet been named. Suddenly he stopped. A voice, speaking loud and clear said, "His name is Neville." Pondering these words, the man

continued up the stairs and entered his sister's room. And when he told her what he had heard she said, "Yes, I know. We shall call him Neville."

Living in a family of nine boys, Neville learned at an early age how to share. The saying around the house was, "The first dressed is the best dressed," for if the boys began to argue about who had on who's tie, their father would end the argument by taking the tie and saying, "The tie is mine. I paid for it. I am willing to share. Learn to do the same." And they did.

The Goddard family was poor in material worth, but rich in love. His mother was a disciplinarian. His father a businessman. Neville used to tell us stories of his youth; about the sand crabs with their hind claws, and the old woman who lived alone on the sand dunes who could read the future. It was she who told one of Neville's brothers that he would be a great businessman, another brother a doctor, but to leave the fourth one alone as he belonged to God.

The fourth one always enjoyed a good laugh. If he had a nickle, he spent it. He used to tell about paying a friend's way into the movie with the promise that he would laugh out loud at the very saddest part. The friend always kept his promise and, therefore never got to see the end of a movie. Or, he would pay a man whose donkey was in heat, to wait at a corner for Neville and his brothers to arrive riding their big jack-drawn cart. I can still see Neville laugh as I write this... and remember.

What I am trying to tell you is that Neville was a human being, just as you are. Just as I am. Yet, in spite of all of his human frailties, Neville was conscious of being God the Father. But I am getting ahead of my story.

When Neville was still very young (in the fifth or sixth grade, I believe) he was to bring his Bible to school and recite a verse from it. Since the family only owned one Bible, and one of his brothers had already taken it to school, Neville arrived without a Bible. When he recited the verse, "Take up thy bed and walk," the teacher corrected him saying the verse read, "Take up thy couch and walk." And when Neville could not produce his Bible, the teacher made him take off his shirt and pull down his trousers. Then he beat him unmercifully. Neville was taken out of that school to continue his education elsewhere, completing his high school years at the age of seventeen.

Yet there was a hunger in the young man, a hunger that could not be satisfied on the little island of Barbados. So, at the age of seventeen Neville left home for the mainland, arriving in New York in the year 1921. And there, as a young uneducated boy he began to seek his fortune.

Finding a job as an elevator operator for J.C. Penney Company, Neville worked for \$15.00 per week until one day he was told that his services were no longer needed. With a recommendation in hand, Neville secured a job on Macy's shipping dock for \$13.00 a week. But this position was short lived as Neville soon became

so angry he said to himself, "From this day forward I will not work for another. I will only work for myself." And that is what he did.

Believing that if others could dance on the stage, he could too, Neville joined an established dancer and began his professional career. It was during this time he married. This union produced a son.

In 1925 Neville and his dancing partner sailed for England and travelled widely in that country. While there he was introduced to the world of psychical research which interested him greatly. Shortly after his return to America in 1926, his interest in mysticism increased as his interest in the theater decreased. And when the depression hit in 1929 and the theaters closed, so did Neville's professional life as a dancer.

During this time Neville became interested in the Rosicrucian Society and met a man who was to influence his life. The man had thought he wanted to become a Catholic priest. While he was studying for the priesthood, his father, a wealthy businessman died and left an estate of thousands of dollars to his son. Quickly changing his mind about the priesthood, the young man proceeded to spend the money as fast as he could.

Having no respect for a man who would spend so lavishly when the country was in such need, Neville found excuses when asked to attend a class the young man had joined. But one day Neville ran out of excuses and attended the class of an eccentric Ethiopian rabbi named Abdullah. When the class was dismissed Abdullah came over and, taking Neville's hand said, "Where have you been? You are three months late! " Taken aback Neville asked, "How did you know I was coming?" to which Abdullah replied, "The brothers told me."

With Abdullah, Neville studied the Qabalah, a Jewish form of mysticism, and obtained illuminating insights into the books of the Bible. He developed a new approach to the problem of man and his relationship with the pulsating world of spirit around him.

It was Abdullah who taught Neville how to use the law of consciousness and how to see the Bible psychologically. And as Neville began to see the world as a picture world, projected from within, his faith in himself grew.

In February of 1930 Neville began lecturing in New York City. First meeting in a small room of a public building where only a handful of people attended, as his speaking ability grew and he gained confidence in his message, so did his audience.

Neville's first marriage was short lived and he remained a bachelor for several years until one day a young designer sat in his audience. As she listened, she said to herself, "This is the man I am going to marry." And when they shook hands at the end of the lecture, Neville held her hand and said to himself, "This is the

woman I am going to marry," and they did. It was a good marriage. They loved each other deeply, that was obvious, and from this union a daughter was born.

After the war was over, Neville began to travel, holding lectures in various large cities as far west as San Francisco. And then one day he knew it was time to leave New York City. He had hoped to move to San Francisco, as he loved this cosmopolitan city, but this was not to be. He knew by then that his major work was to be done in Los Angeles so, packing up his wife and child, the Goddard family moved to Los Angeles in 1955. They returned to New York in the fall of 1956, coming back to Los Angeles in 1957.

I am at a loss for dates here, but I do know that during the early years of the 1950's Neville had his own television program. He made two phonograph records during those years which are now available on cassette tape. He also debated with teams of ministers, priests and rabbis on special television programs.

Neville taught the law of consciousness in Los Angeles at the Fox Wilshire Theater on Sunday mornings to crowds so large the people were standing outside in throngs to hear his words. He also spent several weeks each year in San Francisco.

It was in San Francisco, on July 20, 1959 that Neville awoke to find himself sealed in a tomb. Removing a stone placed there, he came out of his skull just like a child comes out of its mother's womb.

From that moment on Neville's lectures changed. Having awakened from the dream of life, Neville's outlook on the world changed. He knew, as the visions came upon him from that point on, that the garment he wore, and answered to its name, was simply a covering, hiding his true, immortal being who was God the Father. And he tried to tell all those who would listen that they were not the little mask they wore, but a being far greater than they could ever conceive themselves to be.

And from that day forward, until his departure on October 1, 1972 Neville, like Paul, "Expounded from morning till night, testifying to the kingdom of God and trying to convince all about Jesus, both from the law of Moses and the prophets. And some believed, while others disbelieved."

Margaret Ruth Broome

LESSON 1

CONSCIOUSNESS IS THE ONLY REALITY

It is my hope that everyone of you knows exactly what you want, for I am convinced that all of your heart's desires can be realized by applying the technique

I will give you in these classes. In order for you to receive the fullest benefit from these instructions, let me state my platform clearly.

The Bible has no reference to any person, or persons who ever existed, or to any event which occurred on earth. The ancient story tellers were not writing history, but an allegorical picture lesson of certain basic principles which they clothed in the garb of history. These stories were adapted to the limited capacity of a most uncritical and credulous people.

Throughout the centuries the personifications recorded in scripture have been mistakenly taken for persons; their allegorical picture lessons for history, the vehicle that conveyed the instruction for the instruction, and the gross first sense for the ultimate sense intended.

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 within that grain. As our assimilative organs can discriminate between food which is built into our system and that which must be discarded, so do our awakened intuitive faculties. These faculties, once awakened, can reveal the difference between the allegory and parable, and the psychological life-germ of the Bible. And when this is revealed, the form which conveyed the message is cast off. The argument against the historicity of the Bible is too lengthy, and not suitable for inclusion in this practical, psychological interpretation of its stories; therefore, I will not waste time trying to convince you, but will simply discuss the Bible's stories from the psychological point of view. Tonight I will take four stories and show you what the ancient storytellers intended for us to see. As we will discover, they attached psychological truths to phallic and solar allegories. Our ancient storytellers did not know as much of the physical structure of man as our modern scientists do, nor did they know as much about the heavens as do our modern astronomers. But they used their knowledge wisely, and built phallic and solar frames to contain the great psychological truths they had discovered. The Old Testament is filled with phallic worship. Since it is not helpful, I will not elaborate on it but will show you how to interpret its message.

Let me begin by referring to two outstanding names, namely Jehovah and Jesus. The Hebraic language is mystical and never uttered by man. It is understood as a mathematician understands symbols of higher mathematics and not something people used to convey thought as I now use the English language. The ancients used the Hebraic tongue to spell out the names of Jehovah and Jesus by using little symbols. Their symbol for Jehovah was JOD HE' VAU HE'. Let me take these symbols and explain them to you.

JOD signifies a hand. If there is one organ of man that discriminates and sets him apart from the 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 swinging from branch to branch. But a man's hand can fashion. His is the builder's hand, the hand of the director as it directs, molds and builds his world.

The ancient storytellers called this first letter JOD, the hand or absolute seed out of which creation comes.

HE' carries the symbol of a window. As the window is to the house, so is the eye to the body.

VAU follows and is symbolized as a nail as it binds things together. The conjunction "and" in the Hebraic tongue is this third letter VAU. If you want to say "man and woman" you put the VAU in the middle to bind them together.

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

To understand these symbols it is necessary to forget the words "eyes, windows and hands" and think of JOD HE' VAU HE' in this manner. JOD is your I AMness; your awareness out of which all states of consciousness come. HE' is your ability to perceive; to imagine something which appears to be other than self. Your ability to contemplate mental states in a detached manner makes you, the thinker, separate from your thoughts. VAU is your ability to feel. The ability to persist in your imaginal act puts the VAU upon it and takes your desire out of the imaginary world and binds it to the reality of this world. HE' is your visible, objective world which is always molding itself in harmony with that which you are conscious of being .

JOD HE' VAU HE'. This is the name by which all things are made and without which there is nothing made that is made. The name represents your consciousness from which you can "nail" or "bind" anything to. You may become selective as to what you are conscious of by your capacity to feel. If you would like to be other than what you are now, you must feel its reality through the act of assumption. The moment this is done you have completed the name JOD HE' VAU HE'. Remember, the objectification of your assumption is not your concern. Your persistence in living in the name will cause it to come into view.

Now let us turn to the name of the son who has dominion over the world. You are that son, the great Joshua or Jehoshua of the Old Testament whose Anglicized name in the New Testament is Jesus. In the Hebraic language the son's name contains the first three letters of the Father's name JOD HE' VAU, with the symbols SHIN and AYIN added, making the son's name read JOD HE' VAU SHIN AYIN.

Here we see the power of creation (JOD) joined to HE' and, because of the ability to conceive, becomes that which was conceived. But why is a SHIN put into the name of the son? Because of the infinite mercy of the Father. Becoming conscious of being his creation (Man) God the Father put SHIN, whose symbol is a tooth, in that condition.

A tooth has the power to consume; to devour. Man must have within himself that power. If, for instance in your ignorance you brought into being that which you dislike and want to change, were there not a SHIN within you, you would be

condemned forever to live with your mistakes. But the SHIN allows you to become detached from states you formerly expressed.

You are incapable of seeing other than the contents of your own consciousness. If, right now you would turn your attention away from this room and think you are in your living room until you are conscious of it and it alone, this room would disappear as there is something in you which devours it. This room is kept alive in your objective world by your consciousness.

It is the SHIN in the son's name which gives him absolute dominion. It cannot be in the Father's name because nothing can cease to be in the Father. That which was given expression is forever locked within your dimensionally greater self, which is the Father. But, not wanting to keep all of my mistakes alive I, God the Father, gave myself the power of detachment when I became Man. As the son (Man) I brought many unpleasant things to birth through my ignorance which now, because of the Father's infinite mercy, I have the power to detach myself from.

You have been given dominion over your world. Exercise this power, for your consciousness is God, the one and only reality. You have the ability to feel and possess every desire of your heart. Because the embodiment of your assumption is completely outside the offices of your three-dimensional mind, what you are conscious of will come to birth in a way your carnal mind knows not of.

The Bible stories concern themselves exclusively with the imagination. They dramatize the power of prayer which is the secret of change; the key by which a dimensionally larger world is entered. A prayer granted implies that something was done because of the prayer which would not have otherwise been done. Therefore, consciousness is the springboard of action; the directing mind, and the grantor of the prayer.

Scripture contains a powerful challenge to the thinking man. Its dramas are psychological truths and not historical facts. With a little imagination, the psychological sense in all the stories recorded there can be easily traced.

In the first chapter of Genesis we read that "God said, 'Let us make man in our image, after our likeness. Let him have dominion over the fish of the sea, the fowls of the air and the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.' So God created man in his own image, in the image of God created he him." (Gen 1:26,27) In this statement the ancient teachers laid the foundation that God and man are one, and that man has dominion over all the earth. If this is true, then God can never be so far off as even to be near, for nearness implies separation.

God is your consciousness; your I AMness. The drama of life is psychological. You bring circumstances to pass by your attitudes, not your acts. The cornerstone upon which all things are based is your concept of self. You act as you do and have the experiences you have because of your concept of self and for no other reason.

Had you a different concept of self, you would act differently and have different experiences. By assuming the feeling of your wish fulfilled, your future is altered for assumptions, though false, if sustained will harden into facts.

The undisciplined mind finds it difficult to assume a state which is denied by his senses. But the ancient teachers knew that a state akin to sleep aids one in making an assumption. Therefore, they dramatized the first creative act as one in which "The Lord God caused a deep sleep to fall upon Adam, and while he slept God took one of his ribs and closed up its place with flesh; and the rib which the Lord God had taken from the man he made into a woman." This not only sets the pattern for all future creative acts, but shows us that man has but one substance to use in creating his world, and that is himself.

Before God fashioned a woman for man, Adam was told to name the fowls of the air and the beasts of the field, "and whatever Adam called every living creature, that was its name."

You are Adam and the animals exist in you as your moods, the feelings you give life to. Place a name to your desire. Touch it with feeling and the mood (desire) takes form. Do you want to be happy, successful and secure? Or do you want to feel sad, poor and insecure? I don't care what your desire may be, its mood is within you waiting to be named. Just as you call sleep into being by saying, "I am feeling sleepy," so do you call forth every desired state.

Adam named the beasts of the field and the birds of the air. Then naming the mood he desired to express, Adam fell asleep as that which he named became objectified. And there is no record of Adam ever awakening from this sleep. The technique I teach places an emphasis on this creative state of sleep.

Let me once again remind you that the Bible stories are all about you. Introducing many different personalities, they dramatize the technique by which you can change your concept of self. And when this is done, your future is changed, for all events are fulfilled in your individual mind.

Let us turn to the 32nd chapter of the Book of Genesis and read the story of Jacob wrestling with an angel. It is said, "Jacob was left alone and an angel wrestled with him until the breaking of the day. When the angel saw that he did not prevail against Jacob, he touched the hollow of his thigh, and Jacob's thigh was put out of joint as he wrestled with him. Therefore to this day the children of Israel do not eat the sinew which is on the hollow of the thigh, because he touched the hollow of Jacob's thigh on the sinew that shrank."

This story was written centuries ago, yet there are those today who, because they believe this story literally, will not eat of the area of an animal supposed to be related to the area of Jacob's thigh which shrank. But if you will look up the word "thigh" in Strong's Biblical Concordance you will discover its meaning to be: "the soft generative parts that hang upon the thigh of a man." The ancient story-tellers

used this phallic frame to reveal a great psychological truth which we shall now examine.

An angel is a messenger of God. As your consciousness is God, any idea (message) you entertain is delivered by an angel. Not knowing you are already that which you contemplate, and unable to believe you could ever become it, you wrestle with the desire.

The word "Jacob" means "the supplanter." Desiring to transform yourself into that which your reason and senses deny, you wrestle with the feeling of its fulfillment until something goes out of you. Until you can say within yourself, "Who touched me, for I perceive virtue has gone out of me." Just as in a physical creative act, after a successful meditation you become, for a moment, incapable of continuing the act. And when satisfaction is yours, the hunger and thirst is gone. If hunger persists, you did not succeed in becoming conscious of fulfillment; therefore, the thirst is still there. If you can feel, within yourself, that you are that which but a few seconds ago you desired to be, you are no longer hungry for it. You no longer thirst after it. Your desire, having been touched with feeling, shrinks into your consciousness and the desire to continue meditation ceases. And if you pray, believing you have received your request, you shall receive it. When the physical creative act is completed, the sinew which is on the hollow of a man's thigh, shrinks, and man finds himself impotent, no longer capable of the act. In like manner, when man prays successfully he is conscious of being that which he desired to be and therefore cannot continue to desire it. At the moment of physical and psychological satisfaction something goes out which, in time, bears witness to man's creative power. Now let us turn to the 38th chapter of the Book of Genesis and read the story of Tamar, the daughter-in-law of King Judah. The name "Judah" is made up of the letters JOD HE' VAU. And the word "Tamar" means "a palm tree; the most beautiful; comely." A tall, stately palm blossoms, even in the desert, and there is nothing more desirable to a man moving across a desert than the sight of a palm tree. Your objective is the stately, beautiful palm tree you seek, and is personified in this story as Tamar, the beautiful.

Dressing herself in the veils of a harlot, Tamar sat in a public place. When her father-in-law, King Judah came by he fell in love and desired to be intimate with her. Then she said, "What will you give me that you may come in to me?" and he replied, "I will send you a kid from the flock." She then asked, "Will you give me a pledge till you send it?" He said, "What pledge shall I give you?" She replied, "Your signet, your bracelet and the staff which is in your hand." He gave them to her, went into her and she conceived by him and bore a son.

Let me now interpret this story for you. Man has but one gift which is truly his to give and that is himself. This we are told in the first creative act of Adam begetting woman out of self. In like manner, Judah had but one gift that was truly his to give. The ring, bracelet and staff were symbols of his kingship. These make the king, so when he gave them, he gave himself.

You are the great King Judah. Before you can make your Tamar bear your likeness, you must go into her and give of self. Suppose you want security. You cannot get it by knowing people who are secure. You must become conscious of being secure. Pills will not give you health, if that is your desire, nor will diet or climate grant your wish. You must become conscious of being healthy by assuming the feeling of health.

Perhaps you desire to become known in this world. Living in the reflection of kings, presidents and famous people will not make you known. You must become conscious of being known to be known. You must become conscious of being dignified to become dignified. When you walk in the consciousness of being wealthy you give light to the image of wealth and, in time the child appears, for you always objectify that which you are conscious of being. As King Judah, you enter your desire and when you become conscious of being that which you want to be, you are Tamar. Then you bear your son as your desire crystalizes itself in the world round about you.

Always remember that, although the ancient storytellers introduced many characters into their drama, they all live in your mind. Knowing your consciousness is the only reality, as you read the stories there, as some you are the central character and allow the story to reveal its truth to you.

Let us now take the story of Isaac and his two sons, Esau and Jacob as recorded in the 27th chapter of the Book of Genesis. Isaac is old and blind. Sensing the approach of death he calls his first son Esau, a rough, hairy boy, and sends him into the woods for venison. The second son, Jacob, a smooth-skinned boy, overheard the request of his father. Desiring the birthright of his brother, Jacob slaughtered one of his father's flock and skinned it. Then, dressed in the hairy skins of the kid, Jacob came through subtly and betrayed his father into believing that he was Esau.

The father said, "Come close, my son, that I may touch you. I cannot see, but come that I may feel." (Note the stress that is placed upon feeling, here). Then the father continued saying, "The voice is Jacob's, but the hands are Esau." Feeling the reality of the son Esau, Isaac then gave his blessing to Jacob. The moment this is done, Jacob disappears and his brother Esau returns. This is a very important point.

Let us look at this verse in a very practical way. The characters personified here are abstract ideas which must be fulfilled in you, individually. You are Isaac, while this room is your Esau as it is known to you by reason of your bodily organs. All of your senses bear witness to the fact that you are here, but perhaps you would rather be elsewhere.

To claim that this room does not exist makes it all the more real. But if you would like to be elsewhere, that is your smooth-skinned state, or Jacob. You can remove your attention from this region of sensation and make your desired destination real

by concentrating your attention on it. In order to do this, you must make elsewhere here, and then, now. This is done by imagining that your objective is so close you can feel it.

Suppose you wanted a piano to be here, now. To see a piano in your mind's eye as existing elsewhere will not make it so. You must visualize a piano in this room so solidly real that you can put your mental hand on it and feel its keys. Do that and you have given a subjective state (personified as your second son, Jacob) the right of birth.

Isaac (JOD HE' VAU) is said to be blind. Are you not Isaac when you cannot see your objective with your bodily organs? Although only able to perceive your desire with your mind, you have the power to make it objectively real through the sense of feeling. You can so lose yourself in the feeling of possessing your desire that when you open your eyes and your objective world (Esau) returns, you realize you have been self-deceived. The room that was shut out for a moment, denies the fact that you are now what you want to be, or have what you desire to possess. But you, knowing the law of identical harvest can say to Esau, "Even though your brother Jacob came through subtlety and betrayed me, I have given him your blessing and cannot retract it."

If you will continue to give your power of awareness to that which you made subjectively real, your Jacob (desire) will become your Esau (objective reality). In this limited state and time there is no room for two things to live in reality at the same time. What you are conscious of, is! The world is a mirror, forever reflecting that which you are conscious of being.

Knowing the state you want to embody, assume you are already in it. Lose yourself in this feeling until your assumption feels solidly real. As you give desire your sense of reality, you have bestowed the blessing which belongs to the objective world upon it. You do not have to aid the birth of your wish any more than you do the birth of a child or a seed you plant in the ground. Every seed contains within itself the power and all of the plans necessary for its self-expression.

Tonight, reenter the drama of Isaac and bless your second son. Then walk conscious of being what you formerly only dreamed of, and watch, for your present environment will vanish. The circumstances of your life will change to make way for the coming of that to which you have given your life.

Now let us turn to the 34th chapter of the Book of Deuteronomy. Ask any priest or rabbi who wrote this book and he will tell you that Moses did. If that is true, then Moses wrote his own obituary, as this is what is recorded in the fifth, sixth and seventh verses.

"Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. He buried him in the valley in the land of Moab opposite Bethpeor; but no man knows the place of his burial to this day. Moses was a

hundred and twenty years old when he died, yet his eye was not dim, nor his natural force abated."

It is important for you to learn the technique of writing your own obituary; to so completely die to what you are, that no man can discover where the old you is buried. If you were ill and become well, can you point to the place where the sick you is buried? If you are impoverished and suddenly find yourself rolling in wealth, where did you bury the you who was poor? A complete transformation of consciousness buries all evidence to anything other than to that which you are conscious of being.

The technique used in realizing every objective is given in the very first verse of this 34th chapter of Deuteronomy as: "Moses went up from the plains of Moab to Mount Nebo to the top of Pisgah, which is opposite Jericho. And the Lord showed him all the land, Gilead as far as Dan."

Let us look at the words recorded here. The word "Moses" means "to draw out; to rescue; to lift up; to fetch." Moses personifies your power of awareness which can draw out of you that which you seek. The word "Moab" is a contraction of two Hebraic words "Mem and Ab" meaning mother/father. Your consciousness (I AMness) is Moab, the mother/father (cause) of your world, always drawing something out of you.

The word "Nebo" means "prophecy; an image of the mind." In our language Nebo is your desire. It is called a mountain because it appears impossible to realize. A mountain is large and towers over you; therefore, Nebo personifies that which you desire in contrast to that which you are.

The word "Pisgah" means "to contemplate," and Jericho is a "fragrant odor." Gilead means "the hills of witness" and the last word "Dan" means "the prophet." Let us put them all together in a practical sense and see what the ancients are trying to tell us.

Knowing that your consciousness is God and that you can transform yourself into the likeness of your desire through feeling, you have all that it takes to scale any mountain of denial. Having defined your objective, ascend your great Nebo (desire) to the top of Pisgah where you contemplate your objective until you feel you are what you want to be - until you cannot suppress the joy (Jericho) which comes out of you. After contemplating your objective until you get the feeling of satisfaction, you do nothing to make it so, for the hills of Gilead (the world round about you) will bear witness to what you have assumed yourself to be. As you sustain this testimony within yourself, your world will conform to your assumption as the prophecy (Nebo) is fulfilled.

If you are now that which you have assumed you were, where is your former self? Having died to your former concept of self, where is it buried but within you!

For ten years I was a dancer, dancing in Broadway shows, vaudeville, night clubs and Europe. At that time I thought I could not live without the friends I knew and worked with. Now I confess I could not live with them, as we no longer have anything in common. I so died to that life, that when I meet those people today we can't even talk about the old times. But there are people who enjoy remembering the "good" old days. Getting poorer and poorer, they remain in the same state. Unwilling to bury that state, they keep it alive in their world.

We are told that Moses was one hundred and twenty years of age. One plus two plus zero equals three which is the numerical symbol of expression. With eyes undimmed and the natural functions of your spiritual body unabated, you are fully conscious of expressing that which you no longer want to express. But you can transform yourself into your desire by assuming that you are now expressing it. As you walk in that assumption, you become it and the old man (the former you) dies as well as all that was related to your former concept of self. New wine cannot be placed in old bottles, or new patches put on old garments; and so it is with you, any part of an old state cannot be made alive in the new.

Your assumption that you are what you want to be does not require the assistance of another to make it so. And you need no help in burying the old you. Let the dead bury the dead. Having put your hand to the plow, do not look back, for if you do you are not fit for the kingdom of heaven.

Do not ask yourself how your desire is going to be fulfilled. It does not matter if your reason denies its fulfillment, or your world does not reflect it. Remain faithful to your new concept of self and your old concept will die. Then, like Moses, no one in all Israel will discover your burial place.

Let me now define the technique I want you to employ. Consciousness is the one and only reality. Therefore, you must form the object of your desire out of your own consciousness. People have the tendency of slighting the importance of simple things. The idea of creating a state akin to sleep in order to aid an assumption is so simple it can be slighted, but it is very important.

Scripture gives us this simple formula for changing the future. The first thing you must do is define your objective. Then construct an event which you believe would happen after your desire was fulfilled. Place yourself in the center of this action, knowing you are the predominant one. Now, immobilize your physical body and induce a state akin to sleep. Mentally feel yourself right into the proposed action by imagining it is taking place here and now. You must participate in the imaginary action, not merely stand back and look on. It is important to feel you are there so that the imaginary sensation is real to you.

Always remember that the proposed action implies fulfillment. For example, suppose you desired a promotion in your office. Then being congratulated would be an event you would encounter following the promotion. Selecting this action as the one you want to experience in your imagination, immobilize your physical body

and induce a drowsy state - one in which you can control the direction of your thoughts. In this state you can be attentive without effort. Then visualize a friend standing before you. Put your imaginary hand in 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.

Never visualize yourself at a distant point in time and space. Make your action take place here and now! The difference between feeling yourself act here and now and visualizing yourself in action as though on a movie screen, is the difference between success and failure. For example, visualize yourself climbing a ladder. Now, with your eyes closed, imagine the ladder is right in front of you and feel yourself climb it.

Experience has taught me to restrict the imaginary action to a single act' and to re-enact it over and over again until its reality is felt. If the act is too long and involved, your attention will wander. Hosts of associated images will present themselves for your attention and lead you hundreds of miles away from your objective in point of space, and years away in point of time.

If, climbing a particular flight of stairs would be the likely event which would follow the fulfillment of your desire, then restrict your action to climbing those stairs. Should your attention wander, bring it back to its task. Keep on climbing those stairs until they have all the solidity and distinctness of reality. The idea must be maintained 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 favours attention without effort. But it must not be pushed to the state of sleep, for then you are no longer able to control your movements. The 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 a short phrase over and over again like a lullaby. Say, "Thank you, thank you, thank you," as though you were addressing a higher power, thanking him for giving you your desire.

You need do nothing on the outside to bring your wish to fulfillment. All you need do is 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 on the stage. Experience in your imagination what you would experience in the flesh were you now in possession of your objective. Make elsewhere here and then now. Do that and the greater you, using a larger focus, will call forth the means which will produce the desire you have assumed.

You are relieved of all responsibility to make your desire a reality because, as you imagine and feel it is so, your dimensionally larger self determines the means. Do not think someone is going to have to be injured or disappointed in order to make your dreams come true. Imagination has ways you know not of, so do not be concerned about the other.

Now, close your eyes and allow yourself to become lost in contemplation. Feel you are what you want to be so completely that you are no longer conscious of the fact that you are in this room. Do this and you will receive a shock when you open your eyes to discover you are not that which you felt you were only a moment before, or knew you possessed. Now let us go into the deep.

SILENT PERIOD

I need not remind you that you now that which you have assumed you are. Do not discuss this with anyone, not even yourself. You cannot take thought as to the how, when you know you already are! Your three-dimensional, limited reasoning mind should not be brought into your drama. It does not know that what you just felt is true.

Let no man tell you that you should not have your desire. What you feel that you have, you will have. And I promise you this much, after you have realized your objective, upon reflection you will have to admit that your conscious, reasoning mind could never have devised its expression.

Knowing you are and have that which you have appropriated, do not discuss it with anyone. Do not look elsewhere for encouragement, simply go about your Father's business, doing everything normally and naturally and let your appropriated desires come into your world.

LESSON 2

ASSUMPTIONS HARDEN INTO FACTS

Some of you may be inclined to believe that, although psychological interpretation may be made of the Bible, it should still be interpreted literally, but I say the Bible has no reference to people or events which took place in space and time. The sooner you erase the thought of the Bible's literal translation, the better off you are going to be.

All of the stories recorded in scripture must and will be re-enacted in your mind. Although they seem to be written about people who were awake in a three-dimensional world, the drama takes place in the fourth-dimensional world of Imagination. The characters involved in these stories are played by the sleeping, deeper you and the conscious, waking you. Personified as Adam, this creative fourth-dimensional you was placed in a profound sleep and dwells each night in the state you enter when you fall asleep on your bed.

Historians claim that the record of events recorded in the Book of Genesis occurred some three-thousand years before those recorded in the Book of John, yet I suggest that the same inspired man could have recorded the identical story in

a different manner.

In the gospel of John it is stated that Jesus was brought before Pontius Pilate who said: "You have a custom that I should release one man for you at the Passover. Will you have me release the king of the Jews?" Then they cried, "Not this man, but Barabbas, the robber!" Here we see that Pilate was only a judge interpreting the law. Having no choice in the matter, Pilate did only what the people requested. They wanted Barabbas, the robber to be released and Jesus to be crucified.

Always remember, your consciousness is God the Father who has a son. That son is what you are conscious of being. The word "Barabbas" comes from the contraction of two Hebraic words: BAR, meaning son or child, and ABBA meaning father's son. While Jesus is God's son, your Savior.

Here we find once again the two sons which appear in the Book of Genesis, Esau and Jacob, whose father was blind. Although Pilate is not physically blind, he plays the part of a judge and justice, to be true, must be blind. All of the great law buildings of the world display the figure representing justice as blindfolded. And we are told in the 7th chapter of John to "Judge not by appearances, but judge with right judgment." So now we find Pilate playing the same part as Isaac.

Let us see how the characters which appear in this story can be applied to your life. If you are conscious of desiring something, you are being robbed of it. You are walking in the company of Barabbas for to desire is to confess that you do not now possess it. And, because all things are yours, you rob yourself by living in the state of desire. Your savior is your desire. It is yours to enjoy, but if you continue to desire and not crucify yourself onto the desire by claiming its fulfillment, you deny Jesus, your savior. "Except you believe that I am he, you die in your sins." You cannot desire what you already have!

Here we find that it is time for the feast of the passover. Something is going to pass over (change) right now. Man is incapable of moving (passing over) from one state of consciousness into another without first releasing the thoughts he is now entertaining as they anchor him there.

Going to physical feasts year after year as the sun enters the great sign of Aries means nothing to the true mystical passover. To keep the feast of the passover psychologically, man must pass from one state of consciousness into another. This is done by releasing Barabbas, the robber of the state man would like to embody.

In this story the state sought is personified as Jesus, the savior. If you become or possess your desire, you are saved from desiring it. But if you do not, he who robs you from fulfillment remains locked within, along with Jesus, your savior, and the feast of the passover is yet to begin.

These stories have no reference to people, places or events here on earth. Rather, the characters of scripture are everlasting states of each individuals' mind. You are

keeping alive either Barabbas or Jesus by the thoughts you are entertaining.

Do not condemn the crowd for clamoring for the release of Barabbas and the crucifixion of Jesus. This is not a crowd of people called Jews, but those who are the wise men, as it takes one who is wise to clamor for the release of limitation and restriction and the crucifixion of desire. Although you are now embodying Jesus, I am only reminding you that if you have an unfulfilled ambition, you are entertaining that which denies its fulfillment and that denial is Barabbas.

To experience the mystical, psychological transformation known as the passover, you must first become identified with your desire, then remain faithful to it. This is your act of crucifixion by which you resurrect that state in your world, unaided by a man.

We are told that no man could rise early enough to roll away the stone covering the place where the savior was buried. But the stone was removed and what was seemingly dead and buried, rose out of that grave. All you need do is walk in the consciousness of being what you want to be. You do not need a man to roll away the problems and obstacles of life in order to express what you are conscious of being. The state you are a conscious of has its own unique way of becoming flesh that the world may touch.

Now you can see the relationship between the story of Jesus and the one of Isaac and his two sons, where one transplanted the other. Why do you think those who compiled the sixty-odd books of our Bible made Jacob the forefather of Jesus? It is said that Jacob, the supplanter, was the father of twelve sons, of which Judah (praise) was the fifth and the forefather of Joseph who was supposed to have fathered Jesus. But Jesus must supplant Barabbas just as Jacob supplanted and took the place of Esau.

Sitting quietly in your chair, claim you are Pilate and conduct a trial of your two sons. Then become the crowd and clamor for the release of the thoughts which rob you of your desire. And as the judge, release Barabbas and sentence Jesus to take his place. Jesus, it is said, was crucified on Golgotha the place of the skull which is the seat of Imagination.

To experience the passage from the old to the new concept of self, you must release Barabbas and assume Jesus. The best way to do this is to crucify yourself with your ideal. If you will but assume you are that which you seek, your sustained assumption will harden into fact. You will know when you have succeeded in releasing Barabbas (your old concept of self) and successfully crucified Jesus (your fulfilled desire) by mentally looking at the people you know. If they appear to be the same, then you have not changed the ideas from which your thoughts flow, for all changes of concepts of self result in a changed relationship to those in your world. Desiring others to see you as the embodiment of the ideal you inspire, you must imagine they are seeing you thus right now.

You can release Barabbas, crucify and resurrect Jesus if you will but define your ideal, then relax in a comfortable arm chair. Now close your eyes and enter a state of consciousness akin to sleep. Assume, in your imagination, that you are experiencing in reality what you want to express. By this simple method you have released Barabbas (lack) and resurrected your savior (your desired state).

It is said that Jesus, prior to his crucifixion, was in the garden of Gethsemane. Now, a garden is not a wasteland, but a properly prepared plot of ground. You are preparing your garden of Gethsemane by reading good books, listening to beautiful music and entering into conversations that ennoble. "Whatever is true, whatever is honest, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is any praise, think on these things" and you are preparing your garden.

Let us now return to our story as told us in the 18th chapter of the Book of John. While standing in the garden, Jesus hears the crowd approaching and calls out, "Whom do you seek?" Then a spokesman called Judas answers, "We seek Jesus of Nazareth." And a voice coming out of the darkness replies, "I am he."

According to the story, those who heard this bold statement instantly fell to the ground, which should tell you right there that this could not possibly be a physical drama as no statement, regardless of how bold, could cause thousands of men to fall to the ground. But, according to the story, when their composure had been regained they again asked the question and Jesus answered, "I have told you that I am he; if therefore you seek me, let these go. And what you do, do quickly." Then Judas, knowing he must move quickly, goes out and commits suicide.

Let us look at this drama. You can enter your garden of Gethsemane by controlling your mind. When you can restrict its mental action by not permitting your attention to wander, but holding it without effort to the state you are contemplating, your disciplined presence is in the garden.

When you know what you want to be, you have found Jesus, your savior. As you assume your are, you are living as Jesus and your former concept of self (Judas) has committed suicide.

Knowing what will save you, let go of what you are now and all that it represents. Do that and you have mentally committed suicide. Dying to what you formerly expressed, you must live mentally expressing the new state you have entered. In a sense you took your own life when you became detached in consciousness from what you formerly kept alive and live conscious of that which you discovered in your garden.

This is not a story of one man betraying another, but consciousness being detached and refocused. From this moment on, walk as though your desire was now your reality. Remain faithful to that new concept and you have committed suicide. Certainly no one took your life, you laid it down yourself.

Can you see the relationship between the death of Judas and the death of Moses? Judas, it is said, committed suicide where Moses so completely died that no one could find where he was buried.

Judas is not a man who betrayed a man called Jesus. The Judas of the New Testament is the Judah of the Old meaning, "to praise; to give thanks; to explode with joy." Do you not explode with joy when you are identified with the ideal you seek to embody in this world? When the state you seek is finally yours, your joy rises like the fragrant odor described in the Old Testament as Jericho.

I am trying to show you that the ancients told the same story over and over again in order to tell us how to become what we want to be. And in every story they implied that we do not need the assistance of another to attain our objectives.

Now let us turn to the Book of Joshua where we read of the promise God made to Joshua - the same promise made to Jesus and recorded in the four gospels. In the Old Testament Joshua was told, "Every place that the sole of your foot shall tread upon, that I have given you." And in the gospel of John, Jesus claims, "All things whatsoever thou has given me are of thee. And all mine are thine and thine are mine". It does not matter where it is, analyze this promise and accept it literally. The promise is not physically; but psychologically true, for wherever you mentally stand, you realize.

Joshua, haunted by the promise that wherever he places his foot (his understanding) will be his, desires the fragrant state called Jericho. Finding himself barred by its impassable walls, he employs the services of a harlot called Rahab. (Rahab means the breath or spirit, and Ab means the Father). Here we discover that this harlot is the spirit of the Father....your capacity to feel!

Rahab has two professions; that of a spy and a harlot. The profession of a spy calls for travel to be made so secretly and quietly that he will not be detected. There is not a single physical spy, no matter how wise he is in concealing his ways, that does not run the risk of being detected. But when you sit quietly with your thoughts, no man is wise enough to tell you where you are mentally dwelling.

I can stand here on a platform in San Francisco, California, close my eyes and assume I am in London. If I remain there long enough I can surround myself with the solid, concrete objective facts that I am there. Physically I am still here, but mentally I am thousands of miles away, as I have made elsewhere, here. You cannot see me dwelling there, so you think I have just gone to sleep and am still in this three-dimensional world. This is true as far as I am physically concerned, but no one knows where I am when I enter a moment of meditation.

Rahab's next profession was that of a harlot, one who grants men whatever they ask of her without questioning man's right to ask. If she is an absolute harlot as Rahab's name implies, then she possesses all and can grant every desire. A harlot

is there to serve, not to question or judge whether the desire be for good or evil.

You have the capacity to appropriate a state without knowing how it will be realized. Possessing none of the talents that men claim necessary for the fulfilled desire, if you appropriate it in consciousness you have employed Rahab, the spy. And because you can embody that state by giving it to yourself, you are Rahab, the harlot, satisfying the one who seeks her.

You do this by appropriating the feeling that you are now what you want to be. And this assumption, though false by reason of your senses denying it, if persisted in will harden into fact. You must actually embody your desire in your imagination until it becomes a tangible, concrete reality. If you do not, you will remain frustrated.

It is said that Rahab was commanded to enter the heart of the city and remain there. She was not to go from house to house, but to enter the upper room of the house into which she entered. If she should leave the house, there would be blood upon her head, but if she did not leave and there be blood, it will be upon my head.

After entering the house, Rahab rose to the upper floor and there remained while the walls crumbled. Read the story carefully and you will discover that in a very veiled way it is telling you that when the walls crumbled and Joshua entered, the only one who was saved was the spy and harlot whose name was Rahab.

As Rahab, the spy, you have the capacity to make there, here and then, now. And as Rahab, the harlot you have the ability to give yourself whatever you are bold enough to appropriate as true.

Now, in the story the trumpet blew seven times. At the seventh blast the walls crumbled and Joshua violently entered the state he sought. Seven is the numerical number for rest; the sabbath. In this state man does not waver from his conviction that a thing is!

When you can assume the feeling of your wish fulfilled and go to sleep undisturbed, you are mentally at rest. You are keeping the sabbath, having blown the trumpet seven times. For when the seventh blast is reached the walls crumble, circumstances alter, then remold themselves in harmony with your assumption. The walls, the obstacles and the problems will crumble of their own weight when you reach the point of stillness from within.

The man who will ignore the world and fix an idea in his own mind so secure that he remains faithful to it, will see its manifestation. Here is the difference between the world holding the idea and being held by it. When an idea can so dominate your mind that it haunts you night and day, and you feel its fulfillment, you are walking in its direction, for you are always moving toward the idea that dominates the mind.

Remember, you have but one gift to give and that is yourself. Every gift must be pressed out of you by an appropriation. Creation is finished! There is nothing to be created, for all things are already yours awaiting your appropriation.

Although you may not be able to be in a state physically, you can be there mentally. While physically here in your chair, you can close your eyes and visualize a place so real that you can feel yourself there. You can make it so real that when you open your eyes here, you are amazed to discover 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, three-dimensional you knows not of. Furthermore, to the greater you all means which promote the fulfillment of your assumption are good. All you need do is remain in the mental state defined as your objective until it feels real 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, to the story of God commanding Israel to build him a place of worship. The tabernacle was to be an elongated, movable place of worship covered with skin. Isn't that man? "Know you not that you are the temple of God and the Spirit of God dwells in you?"

The temple spoken of here is not one made with hands, but eternal in the heavens. This elongated temple, covered with skin moves across the desert. "And on the day that the tabernacle was raised up, the cloud covered the tabernacle (the testimony) and at evening it was over the tabernacle like the appearance of fire until morning. So it was always the cloud covered it by day and the appearance of fire by night." Then the command was given to tarry until the cloud ascended by day and the fire by night. "Whether it was two days, a month or a year that the cloud continued over the tabernacle the children of Israel remained in their tents and journeyed not, but when it was taken up they set out." (Numbers 9: 1 5/1 6/22)

As the tabernacle of the living God, you may wonder what this cloud is. I trust many of you have seen it while in meditation. The cloud, like the subsoil waters of an artesian well, springs spontaneously to your head and forms itself into pulsating golden rings. Then they flow from your head in a stream of living rings of gold. The cloud ascends when you enter a meditative mood bordering on sleep. It is in this drowsy state that the cloud takes on the form of your assumption and fashions your world in harmony with itself. The cloud is simply the garment in which your consciousness abides and where you are in consciousness, there you will also be in the flesh.

As you approach the drowsy, meditative state bordering on sleep, this pulsing, golden cloud begins to ascend. And when you go to sleep, whether you know it or not, your consciousness ascends from this three-dimensional world into its greater

fourth-dimensional focus.

What appears to be a cloud of pulsing rings is your greater self ascending into a state of feeling. This is the time you lull yourself into the mood of being what you want to be, either visually or audible. You may enter a scene or simply repeat a phrase such as, "Isn't it wonderful," over and over again as though something wonderful was happening to you. For we are told, "In a dream, in a vision of the night when deep sleep falls upon men, while they slumber on their beds he opens their ears and seals their instructions."

Use this interval preceding sleep wisely. Assume the feeling of your wish fulfilled and go to sleep in this mood. Then, deep asleep in a dimensionally larger world, you will see and play the parts you will later repeat on earth.

This drama called life is always in harmony with your dimensionally greater self who reads and plays their parts through you. Your illusion of free will is but ignorance of the causes which make you act. The sensation which dominates the mind as you fall asleep will harden into fact, for it is a command to your embodying process to "Be thou actual." In this way you become, through a natural process, what you desire to be.

I know this is true from personal experience. Dozens of times as I was falling asleep I have imagined myself elsewhere. And as the days unfolded, things began to mold themselves in harmony with that assumption, compelling me to make the journey. Approaching the deep of sleep my cloud ascends as I assume the awareness I want to embody, or the place I want to visit. As I sleep in that environment, life strikes my environment across land or seas and reassembles it in the likeness of my assumption.

You are a living tabernacle wherein God dwells. It is covered with a cloud which can and does ascend when you are in a state akin to sleep. The cloud can ascend in two minutes, not necessarily in two days. Why did the ancients say two days? So that man could change his mind. The Bible leaves it up to you. It may be two days, a month, or a year, but when you decide to move, then the cloud (your assumption) ascends.

You do not have to take your physical body there, as it gravitates to where your consciousness is placed. As you remain in your assumption, things happen to compel you to move to 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 me that where I am there you may be also."

In your Father's house (consciousness) are unnumbered concepts of self. You could not, in eternity exhaust what you are capable of being. If, sitting here you assume you are elsewhere, that elsewhere is a mansion (state of consciousness) you have gone to and prepared. When you open your eyes, the bilocation which

you created vanishes, and you are back in the physical form you left behind. But you have prepared the place nevertheless and will, in time, physically dwell there.

Do not be concerned as to the ways and means that will be employed to move you across time and space to the place you have mentally prepared. Simply sit quietly and mentally actualize your desire. But I give you warning, do not treat this lightly. I know. Once, in the deep of winter in New York City I thought it would be great to be in the warm climate of the Indies so I slept as though I could hear the palm trees swaying and feel the gentle tropical breeze. Although it was still winter when I awoke, within a matter of days I received distressing news which compelled me to make the journey. At the time the war was on and ships were being sunk right and left, but I sailed out of New York harbor forty-eight hours after I received the news and arrived in Barbados just in time to say goodbye to my mother in this three-dimensional world.

In spite of the fact that I had no intention to go to Barbados, my deeper self watched where the great cloud descended. I placed it in Barbados and this tabernacle (my body) had to make the journey to fulfill the command, "Wherever the sole of your foot shall tread, that have I given you." Wherever the cloud descends in the desert, there you will reassemble that tabernacle. So I warn you, do not take this lightly. Do not put yourself in Labrador just to see if it works, unless, of course, you want to go there, for you will go and then wonder why you ever attended this class.

Nothing is impossible to imagine, and nothing is impossible to Imagination. Every desire will be yours if you will but dare to assume the feeling that your wish is fulfilled as you go to sleep.

I call this technique "a controlled waking dream." In a dream you lose control, but try to precede your sleep with a controlled waking dream in which you are the actor, not the audience. And remember, your controlled waking dream will be re-enacted physically in your three-dimensional world!

Now, let me make this very clear. Psychologists today have a law known as the law of reverse effort. When you assume the feeling of your wish fulfilled, you must control the direction of your attention with the least amount of effort. If there is effort, and you are compelling your desire in a certain way, you will not get the desired results. Rather the opposite results will be yours. Scripture tells us that the first creative act committed by Adam was sleep. It is said that Adam was placed in a profound sleep at which time creation stopped, and there is no record of Adam's awakening.

Your future is best changed when you control your thoughts while in a state akin to sleep, for then effort is reduced to its minimum. In that state your attention is relaxed, yet controlled within the feeling without being forced or using effort. Imagination, not will power will create reality. When you release Barabbas, you do

not will yourself to become identified with Jesus, but simply imagine your desire to already be fulfilled. That is all you do.

Now, as we come to the interval devoted to prayer let me clarify this technique. Knowing what you want, think of an event which would imply your desire is fulfilled. Restrict the event to a simple act such as a handshake, then only shake the hand. Do not shake it, then light a cigarette, walk across the room or do a dozen other things. Simply imagine shaking hands. Keep repeating the act until it feels real. You be the judge as to what you want to realize, but always construct an event which would naturally follow the fulfillment of your desire.

If, perhaps you cannot concentrate on an event, you can condense the implication of your desires reality into a simple phrase such as, "Isn't it wonderful!" "Thank you." "It is finished." Any three-word sentence will do as long as it implies your desire is already realized. Choose a phrase out of your own vocabulary, but make it short and always implying fulfillment.

Once you have your phrase in mind, let the cloud ascend by inducing the state that borders sleep. Imagine you are sleepy and in this state assume the feeling of your wish fulfilled. Then repeat your chosen phrase over and over again like a lullaby. Relax and enter into the feeling of actually being what you want to be. As you do this you are entering Jericho with your spy who has the power to grant it. You are releasing Barabbas and sentencing Jesus to be crucified and resurrected. You are re-enacting all of these stories when you let go and enter into the feeling of being what you want to be. Now let us go into the silence.

SILENT PERIOD

If you lifted the cloud during your meditation, your hands and mouth will be dry. What you did while the cloud was lifted is your business, but dry hands and a dry mouth are positive proof that the cloud was lifted.

I will give you another phenomena which is very strange. When you really go into the deep you will find, on waking, that you have a very active pair of kidneys. I have discussed this with doctors and they have not been able to explain it to me.

Also, while in meditation I have observed a lovely liquid blue light. It reminds me of burning alcohol. When you put alcohol on a plum pudding at Christmas time and set it aflame, the lovely liquid blue flame that envelopes the pudding until you blow it out is like the blue light which comes on the forehead in meditation. This flame is alive in constant motion just as spirit would be alive.

Another thing that may happen to you as it has to me is seeing spots before your eyes. These are not liver spots, but little circles that float in space like a mesh, yet tied together. Starting with a single cell, they form groups of different geometrical patterns, like worms or trailers that float over your face. Although they are visible with your eyes open, when the eyes are closed they can still be seen, proving that

the circles are not from without, but from within. As these various phenomena come to you, do not think you are doing something wrong. They are part of the normal, natural expansion that comes to those who take themselves in tow and try to develop their garden of Gethsemane.

Begin now to discipline your mind by observing your thoughts. Watch them all through the day and refuse to listen to any thought that is unlovely. Become the perfect virgin and no longer a foolish one. Listen only to thoughts which bring joy. Do not give a willing ear to that which is unlovely, for if you do you are without oil in your lamp, or joy in your heart. The moment you make an attempt to become a wise virgin by disciplining your thoughts, these various phenomena will appear. They will be so interesting you will have no time to develop the foolish sight you formerly knew. I hope no one identified with this great work will find joy in any unlovely discussion of another.

LESSON 3

THINKING FOURTH-DimensionALLY

The ancient story tellers, whose works are recorded in scripture, spoke of two minds; the carnal (natural) mind and the mind of Christ. In 1st Corinthians Paul tells us that "The natural man receives not the things of the Spirit, for they are foolishness to him; neither can he know them because they are spiritually discerned."

To the natural mind the past and future are purely imaginary and reality is confined to the instant now. To him the past is only a memory and the future is yet to come. The natural man does not believe the past can be revisited and seen as something present, objective and concrete unto itself. Neither does he believe the future can be entered and made real. But the Christ mind, being four-dimensional, can use all of the sensory impressions he has ever encountered, is encountering and will encounter to see the past, present and future as a present whole.

The reason you function as you do today is because you are a creature of habit, and habit blinds you to what you desire to see. Habit acts as a compelling force, but it is not a law! Through habit the natural mind has ruled, but a new mind, called Christ, can be yours if you will spend a few moments each day withdrawing your attention from sensation and concentrating on feeling the reality of your invisible desire. If you will do this every day, you will soon discover a dimensionally greater world. A world where your contemplated state is already a concrete reality displaced in time. Tonight, as we study scripture, look within and see where you stand in your present unfoldment.

In the fifth chapter of the Book of Mark Jesus encounters an insane man, living in a cemetery and hiding himself behind the tombs. Seeing him Jesus said, "Come out of the man you unclean spirits." This they did, destroying themselves. Then the

man, clothed in his right mind for the first time, seated himself at the feet of the master. If you will change the name Jesus to Imagination (or the mind of Christ) this story can be understood psychologically.

If you dwell on the past and its experiences, you are in a cemetery - that which is created to record the dead. Your prejudices, superstitions and false beliefs are the tombstones behind which you hide. When you refuse to let them go, you are just as mad as the man in the story. But if you will call your fourth-dimensional mind into focus, he will cast out all of the old beliefs which have bedeviled you. Then, through persistence, you will be cleansed and, clothed in your right mind, you will sit at the foot of understanding - or the feet of the master.

Mark follows this by telling the story of Jairus, a high priest of the synagogue. Realizing his child is dying, Jairus asks Jesus to come heal her. As he moved toward the home, a woman who had had an issue of blood for twelve years touched his garment and was instantly healed. Knowing within himself that virtue had gone out of him Jesus said, "Who touched me?" and when the woman confessed Jesus said, "Daughter, your faith has made you whole. Go in peace."

A messenger then appeared to report that the child was dead, but Jesus said, "Be not afraid, only believe." And when they arrived at the home of Jairus, Jesus said to the crowd, "Why do you make a tumult and weep? The child is not dead, but sleeping." Closing the door against the mocking crowd, Jesus took the little girl by the hand and said, "Little girl, I say to you, arise." Immediately the twelve year old girl got up and walked.

This story can also be understood psychologically. As I have said before, the Bible has no reference to any person or event that ever occurred on earth. All of its stories unfold in the mind. In this story the woman could not give form to her longings. She was incapable of conceiving because of the running of the issue of blood. But her faith closed the womb and gave her desire, form.

Only when you leave the natural mind of man and enter your fourth-dimensional mind of Christ, can your former concept of self be cleansed. Then, by assuming you are what you want to be, your desire takes form and your child is resurrected. Becoming the woman whose faith has cleansed the issue of blood, you can move towards the house of the dead state. Clothed in your mind of Christ, you can resurrect your dead child, be it your ambition, a desire, or the unfulfilled dreams of your heart. Appearing to be dead to your natural mind, they can all be made alive through the sense of touch.

Once your desire has been assumed, you can no longer desire it. And, having already resurrected it within you, there is no need to discuss its possibility with another. Although, because of its limitations, your natural mind cannot see your desire fulfilled, your Christ mind can. The desire (child) is dead to this world, but you, all Imagination, know it is not dead, but sleeping and, by assumption, it will awaken and be made visible to your natural world.

You will note that Jesus closed the door against the mocking crowd and entered the room with only his disciples and the child's parents. The door spoken of here separates the natural mind from the mind of Christ. Close the door to the mocking crowd by denying the evidence of your senses and becoming aware of your desire as real and now. Your I AMness is the father/mother of every idea placed in your disciplined mind, touched and assumed. That idea is then resurrected, becomes objectified and bears witness to the power of your assumption.

You and you alone can judge yourself. Are you living in the dead past, or as the woman whose issue of blood has been stanchd? Do you believe that a desire assumed will be made alive? Or do you believe you must first fulfill a condition imposed upon you by the past; that you must be of a certain order, or receive assistance from another?

There are those who believe that anyone outside of their group is not saved. A Protestant believes he is the only Christian, and the Catholic believes he is the only one who is saved. To a Jew the Christians are heathens and the Jews are chosen. And to a Mohammedan, the Jews and Christians are infidels, and so on. If you believe you must join one of these orders to be saved, you are the insane man, hiding behind your superstitions and prejudices of the past, not willing to be cleansed.

Some people have said to me, "I understand your psychological interpretation of the gospels, but I cannot give up my belief that Jesus was a man who lived here on earth, as this belief comforts me." And I say to them, "Come out of the cemetery of the dead past and walk knowing that your own wonderful human Imagination is God the Father and the only creative power that exists."

What you are conscious of, exists now! Although unseen by your natural mind due to its limited three-dimensional focus, that which you are conscious of now is the only reality to your mind of Christ. You may not see the relationship between your inner thoughts and their outer reflection due to the slowness of the beat of time here. But your natural world is nothing more than a mirror, forever reflecting your inner mind of Christ.

You be the judge as to the position you are now occupying. Are you the insane man living in the dead past? Is your mind still running? Does it need to be closed in order to be fertile? Or are you now resurrecting your dead child by assuming your desires are fulfilled? Only you can answer these questions for yourself.

Now let us turn to the 5th chapter of the Book of John where the ancient story tellers tell another story of the carnal three-dimensional mind and the fourth-dimensional mind of Christ. In the story Jesus goes to a place called Bethesda, which means "the house of five porches," where unnumbered lame, blind, halt and withered are gathered. According to tradition, at a certain season of the year an angel descends and disturbs the pool there and the first one in the pool after the

disturbance is healed. Seeing a man who was lame from birth Jesus asked, "Do you want to be healed? Then rise, take up your bed and walk." Immediately the man was made whole, picked up his bed and walked. That day was the sabbath.

Remember, although these stories introduce numberless individualities, they all take place in the mind. The pool is your consciousness. An angel is any idea you are entertaining. The moment you become conscious of possessing an idea, your pool is disturbed and your mind healed of its desire, as you cannot want something you already have.

You will notice that the first person who entered the disturbed pool was healed. Your husband (or wife), no matter how dear, is always second to you, for you always address them as you. Friends and acquaintances are referred to as he, she or they. The only one you can speak of in the first person, present tense is self, so who can get into that disturbed pool before you? You alone possess the power of the first person, present tense. Unless you believe you already are that which you desire to be, you will remain in your present limitation.

Here we see the two attitudes of mind; the carnal mind of limitation and denial and the Christ mind of assumption and fulfillment. Are you bold enough to assume you already are what you want to be? If so, your assumption will disturb the pool, causing you to rise into the state of fulfillment. This happens on the sabbath day the time of stillness and rest. If you are conscious of being free, secure, healthy and happy, and sustain these states without effort or labor, you are in the sabbath from which you will rise and walk in reality.

My next story comes from the 4th chapter of John where Jesus, seated at a well, is approached by a woman of Samaria. When he asked her for a drink she said, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered, "If you knew the gift of God and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water."

Then the woman, seeing that he had nothing with which to draw the water, and knowing the well was deep said, "Are you greater than our father Jacob who gave us the well and drank from it himself, and his sons and his cattle?" And Jesus answered, "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life."

Jesus then said to her, "Go, call your husband," and the woman answered, "I have no husband." Jesus said, "You are right in saying, 'I have no husband' for you have five husbands and he whom you now have is not your husband. " The woman, knowing this to be true, went to the market place and told the others, "I have met the messiah. I know it is he because he told me all the things I have ever done."

So far this story is focused on the past, but it continues relative to the future as the

disciples come to Jesus and say, "Master, eat." Then he replies, "I have food of which you know not of. Do not say, 'There are yet four months then comes the harvest.' I tell you, lift up your eyes and see the fields already white with harvest." Here we see that what the carnal mind sees as taking place in time, is seen as taking place now by the Christ mind.

Now let us go back to the first part of this story. The woman of Samaria is your carnal, three-dimensional mind, and Jesus is your fourth-dimensional Christ mind. Desiring to enter and possess a new state of awareness, reason (the woman of Samaria) tells you that the well (desire) is deep (beyond your grasp), and you have no means to reach its depth. But your Christ mind says, "It is I who am urging you to embody the state. Suspend your short-sightedness and let me do it for you."

Your three-dimensional, carnal mind has five husbands (or senses) which impregnate you morning, noon and night with their limitations. Due to their limited focus, they dictate what children you will bear and what you must accept as true. But you have a sixth sense, one who would like to be your husband and impregnate you so that you could bear his likeness. That sixth husband is your own wonderful human imagination.

Having always accepted the limitations of your senses as fact, you have borne witness to this acceptance. Reason tells you that its five senses are all there is. But imagination asks you to find the courage to assume that which your five senses would deny. Speaking to the disciplined senses, imagination says, "I have meat you know not of. I am the bread that came down from heaven. I am the wine. Knowing what I want to be, I will feast upon the bread of fulfillment."

Let me tell you a personal story. When I was a boy I lived in a very limited environment on the little island of Barbados where feed for the animals had to be imported and was, therefore very scarce and expensive. I am one of ten children, and my grandmother lived with us so there were thirteen at our table.

We raised ducks for food and fed them fish which was plentiful and cheap. But you could not eat a duck that had been fed a diet of fish and have it taste like a bird. Only when its diet had been changed to milk and corn for seven days, could the duck be killed and enjoyed for dinner. If, however, the diet was not changed for the entire seven days, although it looked like a duck, it smelled and tasted like fish, for the duck was the embodiment of what it had been fed.

You are a psychologically being and become, not what you physically eat, but what you mentally feed upon. The ducks could not be fed corn in the morning and fish at night. Their diet had to be consistent. And so it is with you. You cannot meditate a little bit in the morning and curse in the evening. You must go on a mental diet for a week in order to be the embodiment of your 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." As you think in your heart, so you are! Only

when you single out the kind of mental food you want to express, and feast upon it can you become it.

Let me tell you why I am doing what I am today. It started back in 1933 in New York City where I studied Hebrew for five years with my old friend Abdulah. At the time I was filled with superstitions. I would not eat meat, fish, chicken, or anything that lived. I did not drink or smoke and I was making a tremendous effort to live the life of a celibate. Ab tried to tell me that what I was doing was stupid, but I could not believe him. I had left the island of Barbados twelve years before and had no desire to return. Unsuccessful in my own eyes, I was ashamed to go home a failure. I had made money in the theater one year, but spent it all the next.

That summer my parents came for a visit and, as I watched their ship pull out I was possessed with the desire to go to Barbados. So, instead of returning to my room on 75th Street, I went to see my friend Abdulah. When I told him of my desire he made this strange statement saying, "You want to go, Neville? You have gone! As you walk through this door now, do not see the sights of 72nd Street. Walk as though the street is coconut lined as it is in Barbados. Do not ask me how you are going to get there. You cannot question how, when you are already there."

I left Abdulah's home in a daze saying to myself, "I have no money, no job and am not even well dressed, yet I am in Barbados!"

Two weeks later, no nearer my goal, I returned to Abdulah and began to explain my lack when he, who was as black as the act of spades, wearing a turban on his head, rose from his living room chair, walked towards his study and opened the door. Turning towards me he said, "I have said all that I have to say," and with that he left the room and slammed the door behind him, which was not an invitation to follow.

The last ship sailing for Barbados in time for Christmas was leaving at noon on December 6th. When I approached Abdulah again on December 3rd he repeated his statement, "You are in Barbados," so I returned to my room once more.

On the morning of December 4th I found an airmail letter from Barbados under my door. As I opened it a draft for \$50.00 fell to the floor. The letter was from my brother Victor, requesting me to come home for Christmas saying, "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 and may use the bar if you are drinking. I will meet the ship and pay all of your incurred expenses. "

Then the letter continued saying, "I have cabled Furness, Withy and Company in New York and told them to issue you a ticket." When I went to the steamship company they told me the only space available for the December 6th voyage was third class. I agreed to take it and went to tell my friend Abdulah who, when hearing my story said, "Who told you that you were going third class? You are in Barbados and you went first class."

I did not see Abdulah again before I sailed, but when I reached the dock, the ship's agent told me there had been a cancellation and I was to travel first class, which I did. Ab 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 travelled first class.

After spending three heavenly months in Barbados, I returned to New York a completely transformed person. I drank. I smoked. I did everything I had not done in years. And I remembered what Abdulah had said to me. "After you have proved this law, you will become normal, Neville. You will come out of that graveyard where you think you are so holy, but all you are doing is being so good you are good for nothing!"

From that day on I have tried to live in my imagination. I cannot honestly say that I have always succeeded. But I can say that, although I seem to have failed in the past, I keep on striving to suspend judgment and not accept what my reason and senses dictate, for I have discovered that when I am faithful to my new diet, I become the embodiment of the idea to which I have remained faithful.

My little island of Barbados is totally opposite New York City. In Barbados the tallest building is three stories high, and the streets are lined with palm and coconut trees. In New York City you must go to a park to find a tree, yet I learned how to walk the streets of New York City and feel the atmosphere of Barbados. I remained faithful to this assumption and my brother, thinking he originated the idea, paid for my visit, while someone cancelled their passage in order for me to receive it. This was all done for me, as I did not spend one dime of my own money.

Now I know from experience that I have ways I know not of, and my ways are past finding out. My dimensionally greater self took my assumption as a command and influenced my brother, as well as the passenger who cancelled. All I did was identify myself with the feeling of being in Barbados. I slept as though I were there. I walked the streets of New York as though they were coconut-lined lanes and everyone necessary to fulfill my assumption appeared and played their parts perfectly. My old friend Abdulah taught me a very valuable lesson when he said, "You are in Barbados. Wherever you want to be, there you are. Live as though you are, and that you shall be."

Now, back to the significance of the two Bible stories. The well is deep and you have no rope or bucket. It is four months to harvest, but your Christ mind is the bread of heaven, and you have meat you know not of. If you will feast upon the idea that you already are embodying your desire, and remain faithful to that mental diet, your desire will crystalize and become real in your world.

Every child born of woman, regardless of race, nation or creed, possesses two distinct outlooks on the world. He is either the natural man who receives not the things of the spirit, or the spiritual man who does. The spiritual man, living in his

dimensionally larger world, knows that all things are now a reality, and knows there is no need to wait four months for harvest.

The choice is yours. You can either be the woman of Samaria or Jesus at the well. The man waiting on the five porches for someone to push him into the pool, or one who commands himself to rise and walk.

Are you the man behind the tombstones, begging not to be cleansed of your prejudices and superstitions? I hope not, for when you no longer cling to your prejudices and superstitions you are free and your mind is automatically healed. It then becomes prepared ground for your seeds of desire to take root and grow into manifestation.

Your present objective is the state (child) you now bear in your heart. You may long for it as though it were a sickness, but if your assumption does not disturb the state, it remains dead to you. Only when you have assumed your desire and completely adjusted yourself to the idea that you now possess it, will the desire become alive. Although others may believe your desire is dead, as you do not speak of it any more, you know it is not dead, but asleep. As you walk in your assumption it quietly awakes and then you feed it and keep it alive by being attentive to it.

The state you are presently in had its beginning (birth) by your awareness of it. In order to keep your present state alive you must be attentive to it. As its mother, the moment you withdraw your milk (thoughts) from it, it fades away. You can walk in the assumption that you are limited, or in the assumption that you are limitless. The choice is yours, but you must be attentive to what you assume.

Do not think for one moment that the ancient teachers were not fully aware of these two distinct centers of thought. They personified them and tried to show man that the only thing which robs him is habit. Although habit is not a law, it is a restricting, inhibiting force which binds and makes man blind to what he can be.

Begin now to mentally see and feel your fulfilled desire. Feast upon that sensation morning, noon and night. I have searched scripture for a time interval which is longer than three days and I cannot find it. In the Book of John, Jesus said, "Destroy this temple and in three days I will raise it up again.!" And Joshua was told to "Prepare your provisions, for within three days you shall pass over this Jordan to go in and take possession of the land which the Lord your God gives you to possess."

Saturate your mind with one sensation and walk as though your desire were already a fact. You must be honest with yourself, however, for if you change your diet during the course of the day, you extend its time interval. The most fundamental thing in the world is action, or energy multiplied by time. Our ancient teachers gave us the time as three days. If you would now assume you are what you want to be and remain faithful to it, the very longest stretch given in scripture

for its realization is three days.

If there is something you really want to experience, imagination you are doing it right here and now. Deafen your ears and blind your eyes to all that may deny its reality. Persist in thinking from (not of) its fulfillment and you will be able to tell me about it before I leave this city. Then I can share in your joy that the child (state) which was seemingly dead has been made alive. You can discover for yourself that any state is not dead, only asleep within you. Having food no one else knows of, you can give the state your food of thought, and it will resurrect as a living reality.

The purpose of these lessons is to remind you of the law of consciousness. You have always used this law but are unconscious of its operation, therein feeding and keeping alive that which you do not wish to express.

Take my challenge and put my words to the test. If the law does not work, its knowledge will not comfort you. And if it is not true, you must discard it. I know my words are true, but you will never know it until you try to prove or disprove them. If you test my words and prove them in the testing I will be richer, not in things or dollars and cents, but because you will be the living fruit of my teaching and belief. I hope you will be bold enough to test me.

Now, before I close I would like to briefly explain the two techniques used in applying this law. Knowing exactly what you want, construct a simple scene in your mind's eye which would imply your desire is fulfilled. Make it an event where self predominates. Instead of sitting back and looking at yourself as though you were on a screen, enter the scene and become the actor in the drama. Restrict the event to a single action. If shaking the hand of a friend implies fulfillment of your desire, do only that. Do not shake hands and then think about some dinner party, or what you are going to do tomorrow. Restrict your action to simply shaking hands. 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 then define your objective and condense your desire into a single phrase which implies fulfillment such as, "Isn't it wonderful!" Or, if you feel thankful because your desire has come to pass, you could say, "Thank you." Whatever the statement, repeat it with feeling over and over again like a lullaby until your mind is dominated by the single sensation of thankfulness.

Now let us go into the silence.

LESSON 4

NO ONE TO CHANGE BUT SELF

Before I begin tonight's subject let me clarify a point. I am not for or against any

nation, race or belief, but speak of them merely to illustrate a point. What I am trying to say is that you become what you contemplate, for it is the nature of love, as well as hate, to change you, an individual, nation or race, into the likeness of what is contemplated.

If a nation thinks it can destroy an image by breaking its mirror, it is only fooling itself. When, through war or revolution titles which represent arrogance and greed are destroyed, in time the conquerors become the embodiment of that which they thought they had destroyed. Today, those who thought they destroyed the tyrants have become the tyrants, for we always become what we behold.

That I may not be misunderstood, let me again lay the foundation of this principle. Consciousness is the one and only reality. Incapable of seeing other than the contents of your own consciousness, hate will betray you in your hour of victory and condemn you to be that which you hated. All conquests result in an exchange of characteristics, so the conquerors become like the conquered foe. Hating others for the evil they express, man is unaware the evil lies in himself. Races, nations, and religious groups have lived for centuries in intimate hostility, yet it is the nature of hatred, as well as love, to become what is contemplated.

Nations act towards other nations as their citizens act towards each other. When slavery exists in a country and that country attacks another, it is with the intent to enslave. When there is fierce economic competition between citizen and citizen, and war is declared with another nation, its objective 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 others.

You radiate the world around you by the intensity of your imagination and feelings. But in this three-dimensional world time beats so slowly you do not always observe the relationship between the visible world and your inner nature. You and I can contemplate a desire and become it. On the other hand, we can contemplate something undesirable and become it. And, because of the slowness of time it is easy to forget what we formerly set out to worship or destroy.

Tonight's lesson is the capstone of scripture, so do give me your full attention. As you know, all of the characters recorded in scripture live only in the mind of man. The Bible has no reference to any person, or persons who lived in time and space, or to any event which ever occurred on earth.

Now, the most important question asked in scripture can be found in the 16th chapter of the Book of Matthew. In the story Jesus turned to his disciples and asked: "Who do men say that I, the Son of man am?" and they answered, "Some say John the Baptist, others Elijah and still others Jeremiah or one of the prophets." Then he asked, "But who do you say that I am?" and Simon Peter replied, "You are the Christ, the Son of the living God." Then Jesus said to him, "Blessed are you Simon Bar-Jona! Flesh and blood has not revealed this to you, but my Father who is in heaven. Now I tell you, you are Peter, and on this rock I

will build my church."

Here we find Jesus (your Christ mind) turning to his five disciplined senses in self-contemplation and asking the question, "What do men think of me?" Then self answers: "Some say John the Baptist come again, some say Elijah, others Jeremiah, and still others a prophet of old come again."

It is very flattering to be told that you resemble some great man of the past. But, concerned only with the truth, the Christ mind is not enslaved by public opinion and asks self another question. "Then who am I?" If you are bold enough to assume you are the Christ, your reply will be, "I am Jesus, the Christ." Then you will say to yourself, "Flesh and blood could not have told me this, only my heavenly Father could have revealed this to me." This concept of self will then become the rock upon which you will establish your world.

In the Book of John this statement is made: "Unless you believe that I am he you will die in your sins." Because consciousness is the only reality, you must assume that you already are what you desire to be. If you do not, you will remain as you are, dead in your limitation.

Man is always looking for some prop upon which to lean; some excuse to justify failure. This revelation gives man no excuse for failure. His concept of self is the cause of the circumstances of his life; therefore all changes must come from him. But, because man does not like to feel that he is solely responsible for the conditions of his life, "Many of his disciples walked with him no more." Then Jesus said to the twelve, "Will you go also?" and Simon Peter answered, "Lord, to whom shall we go? You have the words of eternal life."

You may not like to be told that your consciousness is the only foundation upon which all phenomena can be explained. It was easier to blame society for your ills, or point a finger across the sea and blame another nation. Living was easier when you could blame the weather for your aches and pains. But I tell you, you are forever molding your world in harmony with your inner nature, so where can you go that you are not conscious of being. If these are the words of eternal life, you must return to them, even though they seem difficult to digest. When you fully understand this, you will know that public opinion means nothing, for men are only telling you who you have conceived yourself to be.

If you accept this challenge and begin to live by it, you will finally reach the point called "the great prayer." This prayer is recorded in the 17th chapter of the Book of John as, "I have finished the work thou gavest me to do. Now Father, glorify thou me with thine own self, with the glory that I had with thee before the world was. While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost but the son of perdition."

It is impossible for anything to be lost, for in divine economy nothing can pass away. The little flower which bloomed once, blooms forever. You cannot see it here

because of your limited focus, but the flower blooms forever in the larger dimension of your being for you to encounter once again.

The only thing that is lost is the son of perdition, or the belief in loss. A son is a concept, an idea, and "perdido" means "loss". You can descend from the sphere where the thing lives, and as you do, it passes from your world. You may then believe you have lost your health, wealth, your standing in the community or faith. But having once been real in your world, they can never cease to be or become unreal by the passage of time. You, by your descent in consciousness to a lower level, cause things to disappear from your sight, but they are not gone. All you need do is ascend to the level where they are eternal and they will once more objectify themselves to appear as realities in your world.

The crux of the entire 17th chapter of John is found in the 19th verse as, "For their sakes I sanctify myself that they also may be sanctified through the truth." Formerly believing others could be changed through effort, John is telling us that the only way another can be changed is for us to change our concept of him. And to do that, we must change our concept of self, for it is the concept we hold of ourselves that makes us see others as we do. If we had a noble, dignified concept of ourselves, we could never see the unlovely in another.

Instead of trying to change others through argument or force, raise your level of consciousness and others will automatically change. There is no one to change but your awareness (your consciousness). The world that you are conscious of is determined by the concept you hold of yourself. It is to consciousness that you must turn as the only reality. There is no clear concept of the origin of phenomena except that consciousness is all and all is consciousness.

I am not advocating escape from reality. I am simply telling you that if you will feel you are now what you want to be, and live in that mental atmosphere as though it were real, in a way you do not know your assumption will harden into fact. This is all you need do in order to ascend to the level where your assumption is already an objective, concrete reality.

You need change no one, rather sanctify yourself, for in so doing you sanctify others. To the pure all things are pure. "There is nothing unclean in itself; it is unclean to any one who thinks it is unclean." You, by your concept of self see things either clean or unclean. "I and my Father are one. If I am not doing the works of my Father then do not believe me. But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me and I in him." Make yourself so one with God that you will not think it robbery to do the works of God, for you always bear fruit in harmony with what you are.

It is natural 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 and you are the branches." A branch has no life save it be rooted in the vine. If

you want to change the fruit you bear, you must change your consciousness, which is the vine. You have no life in my world save that I am conscious of you. Rooted in me, you bear witness to what I am conscious of being as there is no reality other than consciousness.

Although you may not be what you want to be now, all you need do to change is to quietly assume that you are what you want to be. Persist in that assumption and in a way you do not know, you will become it. There is no other way. Consciousness is the way by which you change. As you change your concept of self, you change your world. When men and women help or hinder you it is because they are playing the parts you, by your concept of self, wrote for them to play. If your desire is to make the world holy, you do not change it by proselytization or organization. Only when you become the embodiment of what you want the world to be, will the world change. You have but one gift to give, and that is yourself. And, except you believe that you are what you desire to be, you will die in your sins.

Do you realize that no two people live in the same world? We may be together now in this room, but we will go home tonight and close our doors on entirely different worlds. Tomorrow we will go to work where we will meet others, but each one of us live in our own mental and physical world.

This being true, you can only give what you are. You have no other gift to give. If you want the world to be perfect, you must become perfect. If you are not perfect, you cannot see perfection. One day you will become it and then the world will be beautiful because it will be seen through your eyes, as "Unto the pure all things are pure."

No two here tonight can tell me that they have heard the same message, for everyone hears my message colored by and filtered through their own prejudices, superstitions and concept of self. If you are disturbed and would like for me to say something other than what I appear to have said to you, then you must become that which you want me to be. Only when you become what you want others to be, will you see them as it.

Your consciousness is Peter, the only true foundation. Peter was not a man, but a faithfulness that would not turn to any one; that would not be flattered when told by men that he was the great prophet Elijah or Jeremiah. Deafening his ears to this very flattering bit of news, Peter turned to self and asked, "Who am I?" Am I nothing more than an extension of my family tree, limited by my physical birth, my environment and belief? Or am I Christ, the power and wisdom of God? If I can feel this power and wisdom within me, and sustain this assumption until it forms the habitual center of my energy, I will do the works attributed to Jesus. Without thought or effort I will mold my world in harmony with the perfection which springs from within me.

Our ordinary alterations of consciousness as we pass from one state to another, are not transformations, because each is rapidly succeeded by another in the

reverse direction. But when an assumption becomes so stable it expels its rivals, it defines our character and is a true transformation.

Enlightened reason (Jesus) saw nothing unclean in the woman taken in adultery saying, "Has any man condemned you?" and when she answered, "No man, Lord." Jesus said, "Neither do I condemn you; go and sin no more." No matter what is brought before the presence of beauty, only beauty can be seen. Jesus was so completely identified with the lovely that he was incapable of seeing the unlovely.

When you and I 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 is to die. John, the man of three dimensions must be beheaded (or lose his threedimensional focus) in order for Jesus, your fourthdimensional self to live.

Any enlargement of your concept of self involves a somewhat painful parting of your rooted hereditary conceptions. Their ligaments which hold you in the womb of conventional limitations, are strong, as you can no longer believe in all that you formerly did. To enlarge your concept of self, you must know that there is no power outside of your consciousness; therefore, you can turn to no one on the outside. Your ears will no longer accept the suggestion that someone else has power over you. Knowing the only reality is God who is your consciousness, this knowledge will be the rock you build your everlasting church upon. Standing on this rock, you will boldly assume you are this divine being who is self-begotten, because you dared to appropriate a concept of self, conceived outside of the offices of man.

This story is beautifully told in the Book of Genesis as Abraham and his two sons. His first son Ishmael was born into bondage. His hand was against every man's hand, and every man's hand was against him. While his second son Isaac, was born outside of the offices of man and was called the blessed one.

Every child born of woman is Ishmael, born into the bondage that his environment represents, regardless of whether it be the throne of England, the White House or any great place in the world. But asleep in that child is the blessed Isaac who is born through faith alone. This second child has no earthly father, for he is self-begotten.

Who is this Isaac, this second birth who is blessed and within you? As a child born of woman, like Nicodemus, you cannot go back into your mother's womb to be born a second time. But we are told that "Unless a man be born again he cannot enter the kingdom of heaven." So how can this be psychologically accomplished?

While sitting quietly, you appropriate that which no man or woman can give you - the assumption that you are God. Then you begin to do the things that only this presence could do. Claiming you are born out of the limitations of Ishmael, you are now Isaac, heir to the kingdom.

Although Ishmael's father was Abraham, his mother was Hagar, the bond woman, therefore Ishmael could not partake of his father's estate.

Conscious, now of being Ishmael, you contain within your consciousness one, waiting for recognition. Born without the aid of man, this one is called Isaac in the Old Testament and Jesus in the New Testament.

No man can convince you that you are God. This idea must be toyed with, asking yourself what it would be like to be God. No clear concept 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 an experience of mine printed 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 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 feeling, I felt myself a being of fire dwelling in a body of air.

Music as from a heavenly chorus sang with the exaltation of those who had been conquerors in a conflict with death, "Neville is risen! Neville is risen!"

As they sang I seemed to be walking in the night, when I came upon a scene which could have been the ancient pool of Bethesda. There I saw a great multitude of impotent folk, the blind, halt and withered all waiting. not for the moving of the water of tradition, but for me. And as I glided by, every one of them were molded into perfection as by the magician of the beautiful.

Eyes, hands, feet, all missing members of the body were drawn from some invisible reservoir and molded in harmony with that perfection which I felt springing within me. And when all were made perfect the chorus exulted, "It is finished," and the vision was no more.

I know this experience 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 in the idea, that I had become what I contemplated. And the high purpose with which I had, for the moment identified myself with, 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 I seek other than by the transformation of myself. As soon as I succeed in transforming myself, my world will melt magically before my eyes and reshape itself in harmony with that which my transformation affirms.

The intensity of your imagination and feelings, fashions the world that surrounds you. And you illuminate, or darken your life, by the concept you hold of yourself. Nothing should be more important to you than your concept of self, especially your concept of the deep, dimensionally greater one within you.

Those who help or hinder you, whether they know it or not, are the servants of the law which shapes outward circumstances in harmony with your inner nature. It is your concept of self which frees or constrains you, though material agencies may be used to achieve its purpose.

Because life molds the outer world to reflect the inner arrangement of your mind, there is no way to bring about the outer perfection you seek other than by the transformation of yourself. No help comes from the outside! The hills to which you lift your eyes are those of an inner range. It is thus to your consciousness that you must turn. It is the only reality, the only foundation upon which all phenomena can be explained. To attempt to change the world before you change your concept of self, is to struggle against the nature of things, for there can be no outer change until there is first an inner change of consciousness.

I am not advocating philosophical indifference when I suggest that you imagine yourself as already what you want to be; to live in a mental atmosphere of greatness, rather than use physical force and arguments to bring it about. Everything you do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces. However you toil or struggle, you cannot receive anything greater than your concept of self affirms. To protest against something that happens to you is to oppose the law of your being and the rulership over your own destiny.

The circumstances of your life are too closely related to your concept of self not to have been formed by your own spirit from some dimensionally larger storehouse of your being. If there is pain, look within for its cause, as your world is always in harmony with your concept of self. If you will become as emotionally aroused over your ideals as you do over your dislikes, you will ascend to the plane of your ideal just as easily as you now descend to the level of your hates.

Love and hate have magical transforming powers. Through their exercise, you grow into the likeness of what you contemplate. By intensity of hatred, you create in yourself the character you imagine in your 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

you would be free.

Dwell upon things that are lovely and of good report, for you become that which you are en rapport with. There is nothing to change but your concept of self! As soon as you succeed in transforming self, your world will dissolve and reshape itself in harmony with what your change affirms. By your descent in consciousness, you have brought about the imperfection that you see. In the divine economy nothing is lost; therefore, you cannot lose anything save by descent in consciousness from the sphere where it has its natural life.

"Now Father, glorify thou me with thine own self, with the glory that I had with thee before that the world was." As you ascend in consciousness, you return to the power and glory which were always yours and then you, too will say, "I have finished the work you gave me to do." The work is to return from your descent in consciousness. Having descended to the level where you believe you are the son of man, you are destined to return to the sphere where you know you are one with God the Father.

I know beyond all doubt that there is nothing for you to do to achieve greatness, but to change your concept of self. If you walk believing you are the ideal you serve, you will rise to the level of your assumption and find a world in harmony with it. You will not have to lift a finger to realize your desire, for it is already there. It has always been so and it will always be so.

Because you and I have consciously descended to this level, we see imperfection. But while we are here, we can begin to raise our thoughts. We can move into an entirely different environment with different friends while still living here. Then we will know the great mystery of the statement, "I am in the world, but not of it."

Instead of changing things, identify yourself with an ideal. Contemplate the feeling that would be yours if you were of too pure eyes to behold iniquity; if to you all things were pure and you were without condemnation. Identify yourself with the ideal state, and you will ascend to the sphere where you, as Christ have your natural life.

You are still in that state, as you have never left your heavenly home. The only thing that descended was your concept of self. You now see the broken parts, yet they are not really broken. You are seeing through distorted eyes, as though you were in one of those amusement galleries where you stand before a mirror and see yourself as elongated. Or, looking into another mirror you are seen as big and fat, yet you know yourself to be the same person.

Toy with the idea of perfection. Ask no man to help you, but let the prayer of the 17th of John be yours. Appropriate the state you knew before that the world was. Know the truth of the statement, "None have I lost save the son of perdition," - the belief in loss.

For their sakes, sanctify yourself, that they may be sanctified through the truth. How is this done? By changing your consciousness. Establish the fact in your own mind that you are lovely and you will be incapable of seeing anything that is unlovely. To make men and women holy, all you need do is believe you are holy.

It is far better to know this truth than to know anything else in the world. It takes courage to apply it and men, this night will still be inclined to blame others for their predicaments. Man finds it difficult to turn to his own consciousness as the only reality, but listen to these words carefully:

"No man can come to me, except the Father who sent me draws him."

"I and my Father are one."

"No one can receive anything except it be given him from heaven."

"Therefore does my Father love me because I lay down my life that I may take it up again. No man takes it from me, I lay it down myself."

"You did not choose me, I have chosen you."

Your concept of self molds a world in harmony with itself and draws men to tell you who you are by their behaviour.

Your concept of self should be the most important thing in this world to you. When you dislike your environment, the circumstances of life and the behavior of men, ask yourself, "Who am I?" Your answer to this question is the cause of your dislikes. If you do not condemn yourself, there will be no one to condemn you. And if you are living in the consciousness of your ideal, you will find nothing to condemn. "To the pure all things are pure."

Now I would like to spend a little time making it as clear as I can how I personally pray, and bring about the changes in my world. You will find it interesting and so very simple everyone can do it.

This technique is not difficult to follow, but you must want to do it. It cannot be approached with a haphazard attitude of mind. The desire must be there because it is the mainspring of action.

Now, suppose my objective was to be elsewhere. I need not go through any door to get there. I do not even need to sit down. All I need do is stand here, close my eyes and assume I am standing where I desire to be. Then I remain there until I feel its reality.

Were you now elsewhere, you could not see this room as you do now. This room changes in its relationship to you, as you change your position in space. While sitting here, close your eyes and imagine you are in your living room. Remain there

long enough and you will feel its reality.

From your seats you cannot touch the walls of this room physically, but in your imagination you can touch them. Put your hand on a wall. Slide it up and down and feel the wood. You can do it if you will become still and intense enough.

While standing here, I allow the room I want to see and physically enter, to come before me. I do not make it come up, but simply imagine I am there and then let it happen. If I want a physical presence to be with me I imagine touching him.

All through the Bible I find these suggestions: "He placed his hands upon them." "He touched me." If you want to comfort someone, you automatically either shake his hand or place your hand on his shoulder, do you not? So, in your imagination, bring your friend close enough to touch him. Restrict the action to just one act, and you will be amazed at what happens. For, from that moment on things will begin to happen. Your dimensionally greater self will inspire the ideas and actions of every one necessary to bring about this physical contact. The law works that way.

Every day I put myself into the drowsy state. It is an easy thing to do, as it is now a habit. We are all creatures of habit and, although habit is not a law, it works as though it were. If you put yourself into the drowsy state at 3:00 every afternoon for one week, do you know you will feel drowsy at that moment every day thereafter. Choose a time best for you and sit or lie down. Imagine you are sleepy, but do not push the drowsiness too far, just far enough to relax and feel you are in control of the direction of your thoughts. I would not suggest that you do this lightly, because you will feel very, very sleepy and you may not have the time to rest.

I have another way of praying. In this case I sit in a comfortable arm chair, or lie flat on my back and completely relax. Knowing what I want, I begin my prayer by constructing an event which would imply that my desire has been realized. I always allow my mind to touch on many things that would follow my answered prayer. Then I single out one thought that seems right to me. It may be a simple act such as shaking hands, embracing a person, opening a letter or writing a check.

After I have decided on the action I will use, I close my eyes and begin to feel drowsy. To me it is the feeling of gathered togetherness, wherein I can move if I want to, but I do not. I can open my eyes if I want to, but I do not. When I get that feeling, I know I am in the perfect state to pray successfully. In this feeling it is easy to touch anything, so I enter into the action as though I were an actor in a part. I never sit back and visualize myself doing it, I do it!

With the body immobilized, feel the greater you come out of your physical body and perform the proposed motion. If you are going to walk, do not see yourself do it, but feel you are walking. If you are going to climb stairs, feel yourself climbing. Do not see yourself in action, but feel yourself doing it. If you are going to shake a man's hand, imagine he is standing before you and shake his hand, not with your physical hand, but with your greater imaginary one. What you are doing may seem

to be a controlled day dream, but it is an actual act in the greater dimension of your being. You are encountering an event, fourth-dimensionally, before you encounter it here in three-dimensional space and, because of that, you do not have to raise a finger to bring the event 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, produce the state akin to sleep and just feel happy and thankful. Having assumed the feeling of the wish fulfilled, with my mind dominated by this single sensation, I go to sleep. I need do nothing to make it so, because I know it already is so. My feeling of fulfillment implies it.

All of these techniques can be changed 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 must dominate the mind if you want to pray successfully. What would you feel like now were you what you want to be? When you know what the feeling is, close your eyes and lose yourself in that single sensation. Do that and your dimensionally greater self will begin to build a bridge of incident that will lead you to the fulfillment of your mood. That is all you need do.

People have a habit of slighting the importance of simple things. Being creatures of habit, we are slow to relinquish previous concepts and the things we formerly lived by still influence our behaviour.

Here is a story from scripture that illustrates my point. It is recorded that Jesus told his disciples to go to the crossroads and there they would find a young colt, not yet ridden by a man. They were to bring the colt to him, and if any man asked, "Why do you take this colt?" say, "The Lord has need of it." The disciples went to the crossroads, found the colt, brought the unbridled ass to Jesus and he triumphantly rode it into Jerusalem.

This story has nothing to do with a man riding a little colt. You are Jesus and the colt is the mood you desire to assume. It is a living animal not yet ridden by you. How you would feel if your desire were realized is a new feeling. Like a young colt, it is difficult to ride and must be ridden with a disciplined mind. If you do not remain faithful to the mood, the young colt will throw you off. But if you will discipline your mind by remaining faithful to your high mood, you will ride it triumphantly into Jerusalem, the city of peace and fulfillment.

This story precedes the feast of the passover. If you would pass from your present state into another, you must assume you are already there and remain faithful to your assumption. You must keep a high mood if you would walk with the highest. A fixed attitude of mind - a feeling that it is done - will make it so.

If you walk as though it were, but every once in awhile look to see if it really is so, then you fall off your mood, or colt. But, when you suspend judgment, like Peter, you will walk on the water.

Peter started to walk on the water when he began to doubt his feelings and fell. Then a voice said, "Peter, look up", and as he did he rose again to continue walking on faith.

Instead of looking down to see if your imaginal act is really going to harden into fact, simply know it is already done. Sustain that mood and you will ride your unbridled colt into the city of Jerusalem, the city of fulfillment.

You need no one to help you get there. The strange thing is, that as you keep the high mood, others will spread the palm leaves before you and cushion your journey. You do not have to be concerned as to the how. The moment you move into the fulfillment of your desire, the shocks will be softened. Your high mood will awaken the ideas and actions in others who will lead you to the embodiment of your desire. 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. When I leave, do remain faithful to this instruction. If you look for causes outside of your own consciousness, then have not convinced you of its reality. If you look for excuses for your failures you will always find them, for you always find what you seek. If you need an excuse for failure, you can find it in the stars, numbers or teacup leaves. The excuse will not be in things, but they will help you Justify your failure.

Successful business and professional men and women know that this law works. You will not find it in gossip groups, but in courageous hearts. Man's eternal journey is for one purpose, and that is to reveal the Father. And his Father is made visible in all that is lovely. Start now to dwell on the lovely things, those that are of good report, and have no time for the unlovely, regardless of what it may be.

Remain faithful to the knowledge that your consciousness, your awareness of being aware is the only reality. It is the Rock upon which all phenomena can be explained. I know of no clear concept of the origin of phenomena save that consciousness is all and all is consciousness.

Everything you seek is already housed within you. Were it not in you, eternity could not evolve it. No time stretch would be long enough to evolve what is not potentially involved in you. Simply let it come into being by assuming that it is already visible. Remain faithful to your assumption and it will harden into fact. Your fourth-dimensional being, who is your Father, has unnumbered ways of revealing your assumption to you.

Fix this in your mind and always remember, an assumption, though false, if persisted in will harden into fact. You and your Father are one, and your Father is everything that was, is and ever will be. Therefore, you already are what you seek. It can never be so far off as even to be near, for nearness implies separation. The great Pascal once said, "You never would have sought me had you not already

found me." What you now desire you already have. You seek it only because you have already found it in the form of a desire. It is just as real in that form as it will be to your body organs. Remember, you are already what you see, and you have no one to change but self order to express it.

Now let us go into the silence.

LESSON 5

REMAIN FAITHFUL TO YOUR IDEAL

I would like to begin this fifth and last lesson with a summary of what has gone before. And, since so many of you have asked me to elaborate further on thinking fourth-dimensionally, I will give you a few more ideas. I know that when a man says he knows something but cannot explain it, he does not understand it, for when he does, he naturally expresses it. This past winter I spoke to a fisherman in Barbados. His vocabulary did not encompass a thousand words, yet I learned more about the behavior of the dolphin in five minutes from that man than Shakespeare, with his vast vocabulary could have told me if he had not known the dolphin's habits. This fisherman told me that the dolphin loves to play on a piece of driftwood. He would catch one by throwing a piece of wood out toward him, as the dolphin loves to pretend he is getting out of the water. Although this man's vocabulary was very limited, he knew his dolphins, their habits and how to catch them, and was able to express his knowledge naturally. If I should ask you how, through prayer you would go about realizing an objective and you could tell me, then I would know you understood. But if you could not explain it, I would know you did not understand. When you clearly comprehend the art of prayer, the greater you will inspire the words to clothe your ideal. Then you will express it beautifully, regardless of the size of your vocabulary. If you have listened carefully throughout the past four days, you know that the Bible has no reference to persons or events which ever existed or occurred on earth. The authors were not writing history, but a great drama of the mind. Dressed in the garb of history, they adapted their stories to the limited capacity of the uncritical, unthinking masses. The dozens of characters introduced are different attributes of the mind that may be employed. For instance we are told that Jesus, filled with grace and love, turned to his mother and said, "Woman, what have I to do with you?"

Let us look at this drama as one which is going on in the mind. You are Jesus and your mother is your consciousness, the cause or great father/mother of all life. As a creature of habit, you accept the evidence of your senses as final. But wine is needed for your guests (your new ideals). Your senses tell you your desire is impossible and, through habit you accept this fact as final. But then you remember that your consciousness is the one and only reality. That all you need do is deny the evidence of your senses and assume the consciousness of possessing your desire. And in the doing you have, in a sense, rebuked your mother (the consciousness of lack). By your act of assumption, wine is produced and your

desire takes on concrete form in a way you do not know.

Let me illustrate this point by telling you of a friend who shared this experience with me. Last Sunday he was invited to a wedding. As he stood on the street corner waiting for a streetcar, his watch told him he was going to be late. Closing his eyes he quietly imagined he was in the church. Hearing a car stop in front of him, he opened his eyes as the driver asked if he could be of any assistance. Hurrying to tell him his problem, the driver invited my friend to get in the car and, although the church was out of his way, the man drove my friend there where he arrived in time for the service. This man applied the law correctly by not accepting the thought of lateness. Never accept the suggestion of lack. Rather, ask yourself what you have to do with the evidence of your senses. If lack is being outpictured, bring all the pots (facts) and fill them with the assumption that you have abundance. And as you remain in the awareness of plenty, your dimensionally greater self will inspire, in all, the thoughts and actions necessary to aid the embodiment of your assumption. John is not telling the story of a man who said, "Woman, what have I to do with thee?" This is a question every man who knows this law will ask himself when his senses suggest lack. Knowing the power of awareness, he will never again listen to a voice of negativity because he will know that if he does, he will be impregnated by its suggestion and bear the fruit of lack.

Now let us turn to the Book of Matthew where the story is told of Jesus seeing a fig tree afar off. The tree has leaves, but the time for figs had not yet come, so there was no fruit to be eaten. Then he makes this strange statement: "May no fruit come from you again." And in the morning, as the disciples pass by, they see the fig tree has dried up from the roots. This is not a tree on the outside, but consciousness, the great tree of life. Habit suggests barrenness with four months before harvest. Unwilling to wait, the powerful suggestion is made that the belief in lack is to be barren and never again reproduce itself in the mind. No man condemned a tree. Everything takes place in the mind of man be it a tree, a city or people. Scripture personifies attributes of the human mind, not things or events in the world. Consciousness is the one and only reality. When you discover that your own awareness is God, the cause of all life, there will be no one to whom you can turn to praise or condemn. You will never again believe that the devil causes some things and God causes others. Listen carefully to these words from the 45th chapter of Isaiah:

"Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped, to subdue nations before him and ungird the loins of kings, to open doors before him that gates may not be closed: 'I will go before you and level the mountains, I will break in pieces the doors of bronze and cut asunder the bars of iron. I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the Lord, the God of Israel who call you by your name.'

'I form light and create darkness, I make weal and create woe, I am the Lord who do all these things.'

'I have aroused him in righteousness and I will make straight all his ways; he shall build my city and set my exiles free, not for price or reward.' 'I am the Lord, and there is no other, besides me there is no God.'

Read these words carefully. They are not my words, but the inspired words of men who have discovered that consciousness is the only reality. If you are hurt, you are self hurt. If there is darkness in your world, you created the darkness and the gloom and depression. If there is light and joy, you created it for there is no one but consciousness that does it all. You cannot find a cause outside of your own consciousness. Your world is a grand mirror, constantly reflecting your state of consciousness. The people you meet are telling you, by their behavior, who you are. When you turn to your own consciousness for help, you will know great joy, piety and adoration, for as you assume the feeling of your wish fulfilled, you know the savior you pray to is yourself. In prayer you are called upon to believe you possess what your reason and senses deny. In the Book of Mark we are told:

"Whatever you ask in prayer, believe that you receive it and you will. And whenever you stand praying, forgive if you have anything against any one, so that your Father also who is in heaven may forgive you your trespasses. But if you do not forgive, neither will your Father who is in heaven forgive you your trespasses." If you hold something against another, regardless of what that belief may be, you must loose it and let it go. This is not done by using words of denial, but by believing he is what he desires to be. That is true forgiveness. You had ought against him, but when you changed your concept of him, you forgave him. If you do not forget, then you have not forgiven. You only forgive someone when you truly forget the grievance. You can say "I forgive you" a hundred times, but if you can remember the hurt when you think of him, you have not forgiven him. Feeling ill, your doctor gives you something for your sickness. Trying to take sickness from you, he gives you something in place of it. Give up your old concept of self and give yourself a new one in place of it!

Now, a prayer granted implies that something was done because of the prayer, which otherwise would not have happened. Consciousness is the springboard of action. It is the directing mind and the one who grants the prayer. In order to pray successfully, you must turn within and consciously appropriate the state sought. You need no sacrifice. There is no need to struggle or suffer for the realization of your desire. Isaiah tells us, "To what purpose is the multitude of your sacrifices to me?" says the Lord; "I have had enough burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls or of lambs or goats. When you come to appear before me, who requires of you this trampling of my courts?"

"Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies - I cannot endure iniquity and solemn assembly. Your new moons and appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them."

"You shall have a song as in the night when a holy feast is kept; and gladness of

heart, as when one sets out to the sound of the flute to go to the mountain of the Lord to the Rock of Israel."

"Sing to the Lord a new song, his praise from the end of the earth."

"Sing, O heavens, for the Lord has done it; shout, O depths of the earth; break forth into singing, O mountains, O forests and every tree in it! For the Lord has redeemed Jacob, and will be glorified in Israel."

"And the redeemed of the Lord shall return and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away."

The only acceptable gift is a joyful heart. Come before the Lord with singing and praise, by assuming the feeling of your wish fulfilled. 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 by being conscious of the fact that your desire is now made real. Come before me singing, giving praise and thanksgiving, for these states of mind imply acceptance of the state sought. Put yourself in the proper mood and your consciousness will embody it.

Prayer, in its simplest form, is the feeling of the wish fulfilled. Feel yourself into the situation of the answered prayer. Sustain that mood without effort by living and acting as though your desire were already a known fact. I promise you that as you walk in this fixed attitude, your assumption will harden into fact. Have you ever observed events before they occurred in this three-dimensional world? I know I have. If this is true, then life on earth proceeds according to a plan which must exist in another dimension and slowly moves through time and space. And 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 predetermined 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 experiences confirm the truth of their teaching.

My purpose in giving this course, is to show you the many possibilities which are inherent in you. You have the power to alter your future and, thus altered, it forms a future consistent with the alteration. The most remarkable feature of your future is its flexibility. Although prepared in advance in every detail, the future has several outcomes. At every moment of your life you have the choice of several futures.

Everyone possesses two outlooks - a natural and a spiritual focus. The ancient teachers called one the carnal mind and the other the mind of Christ. One is the ordinary waking consciousness, governed by the senses, and the other is a controlled imagination, governed by desire. These two distinct centers of thought may be recognized in this statement from Corinthians:

"The natural man receives not the things of the Spirit of God, for they are folly to

him. He is not able to understand them because they are spiritually discerned."

The natural view confines reality to the moment called now, with the past and future as purely imaginary. The spiritual view, however, sees the past and future as part of the present whole. What is mental and subjective to the natural man is concrete and objective to the spiritual man.

The habit of seeing only that which your senses permit, blinds you to what otherwise you could see. In order to cultivate the faculty of seeing the invisible, you must disentangle your mind from the evidence of the senses and focus your attention on an invisible state. To do this, you must mentally feel and sense it until the state has all the distinctness of reality. Earnest, concentrated thought focused in a particular direction shuts out other sensations and causes them to disappear. You have only to concentrate on the state you desire in order to see it.

Developing the habit of withdrawing your attention from the region of sensation and concentrating it on the invisible, will increase your spiritual outlook and enable you to step beyond the world of sense and enter the world of spirit waking. "Ever since the creation of the world, his invisible nature has been clearly seen in the things that have been made." Your spiritual vision is completely independent of your natural faculties. Open it and quicken it now!

A little practice will convince you that you can, by controlling your imagination, reshape your future in harmony with your desire. You could not move a finger unless you desired to do so. No matter what it is, you are always following the desire which dominates your mind. When you break a habit it is because your desire to break it is greater than your desire to continue the habit.

A desire is but an awareness of something you lack. It always has some personal gain in view. The greater the anticipated gain, the more intense is the desire. There is no such thing as an unselfish desire, and when 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. Unhesitatingly obeying the voice of desire calls for an immediate assumption of the wish fulfilled, for a state desired is a state possessed.

Pascal once said, "You would never have sought me had you not already found me." By assuming the feeling of your wish fulfilled, then living and acting on this conviction, your future is altered in harmony with your assumption. Always awakening what it affirms, as soon as you assume the feeling of your wish fulfilled, your fourth-dimensional self finds ways for its attainment.

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, with its larger outlook, will then construct 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 seen; that is, to encounter an event before it occurs. People have a habit of slighting the importance of little things, but this simple formula for changing the future was discovered after years of searching and experimentation.

First you must know exactly what you want. Then you must think of an event you believe would occur after your desire was realized. An event in which self action is predominant. With your physical body immobilized, induce a condition akin to sleep by imagining you are sleepy. Lie on your bed, or relax in a chair. Then close your eyes and turn your full attention upon the action you intend to experience in imagination. This is done by mentally feeling yourself right into the scene and performing the action here and now. You must always participate in the imaginary action. Never stand back and look on, but make the imaginary sensation real to you.

It is important to always remember that the proposed action is one which follows fulfillment. Also, you must feel yourself into the action until it has all the vividness and distinctness of reality. For example, suppose you desire a promotion in your office. Being congratulated would be an event you would encounter following the promotion. Having selected this action, immobilize the physical body and induce a state akin to sleep. Then visualize a friend standing before you. Put your imaginary hand in his and feel it to be solid and real. Then carry on a conversation with him in harmony with the action.

You do not visualize yourself being congratulated at a distant point in time and space, but feel it is taking place here and now. The future event is now a reality in a dimensionally larger world and is equivalent to here in the ordinary three dimensional space of everyday life.

The difference between feeling yourself in action here and now, and seeing yourself acting as on a movie screen, is the difference between success and failure. For instance, visualize yourself climbing a ladder. Then, with your eyes closed, imagine a ladder is in front of you and feel yourself climb it. Desire, physical immobility bordering on sleep and imaginary action in which self predominates here and now, are not only important factors in altering the future, but are essential conditions in consciously projecting the spiritual self.

With your physical body immobilized, if you become possessed with an ideal and keep the imaginary action going right up until sleep ensues, you will awaken out of your physical body. You will find yourself in a dimensionally larger world with a dimensionally larger focus, actually doing what you desired and imagined doing in the flesh. But, whether you awaken there or not, when you imagine, you are actually performing the action in the fourth dimensional world and will, in the future,

reenact it here in this three dimensional one.

Experience has taught me to restrict the imaginary action to a single act and to reenact it over and over again until it has the feeling of reality. Otherwise my attention wanders off along an associated track and hosts of assorted images will present themselves and lead me hundreds of miles away from my objective in point of space and years in point of time. If you decide to climb a particular flight of stairs, restrict your action to climbing those stairs. Should your attention wander, bring it back to its task. Keep on climbing that flight of stairs until the imaginary action has all the solidity and distinctness of reality.

You must, with the minimum of effort, permeate your mind with the feeling that your wish is granted. Drowsiness facilitates change because it favours attention without effort. But it must not be pushed to the state of sleep as then you are no longer able to control the movements of your attention. A moderate degree of drowsiness is all you need 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 sleepy state, repeat a short phrase over and over again, 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. And, if you seek a conscious projection in a dimensionally larger world, you must fall asleep in the action. Experience in imagination with all the distinctness of reality, what would be experienced in the flesh were you to achieve your goal and you shall, in time, meet it in the flesh as you met it in your imagination. Feed the mind with assumptions 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 the means which promote its realization, are good. An assumption influences the behavior of all by inspiring the movements, actions and words which tend toward its fulfillment. To understand how you mold your future in harmony with your assumptions, you must know what is meant by a dimensionally larger world, for it is to this world that you go to alter your 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, in order to change the conditions here, they must first be changed in a dimensionally larger world. Familiar with the third dimension of length, width and height, man feels that if there were a fourth dimension, it should be just as obvious. Time, however, measures your life without employing the three dimensions of length, width and height. There is no such thing as an instantaneous object. It's appearance and disappearance are measurable without using the dimensions of length, width and height; therefore, time is a fourth way of measuring matter. The more dimensions an object has, the more substantial and real it becomes. A straight line which lies in one dimension, acquires shape, mass and substance by the addition of dimensions. What new quality could time (the fourth dimension) give which would make it as superior to solids, as solids are to surfaces, and surfaces are to lines? That new quality is changeability. Time is the medium for changes in experiences, as all changes take time.

Now, if you bisect a solid, its cross section will be a surface. Bisect a surface and

you will obtain a line. And by bisecting a line you get a point. Therefore, 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, if carried to its logical conclusion, but a cross section of a four-dimensional object. The inference cannot be avoided 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 fourth dimensional you which is not seen.

To see your four dimensional self, I must see every cross section (or moment) of your life from birth to death as coexisting. My focus must take in all the sensory impressions 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 as a living, animated whole.

Now, if you have all of this clearly fixed in your mind, what does it mean to you in this three-dimensional world? It means that if you can move along time's length, you can see the future and alter it. This world is nothing more than a shadow out of which and beyond which you may pass. It is an abstraction from a more fundamental and dimensionally larger world which is 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 are added to the world.

You can prove the existence of a dimensionally larger world by simply focusing your attention on an invisible state and imagining you see and feel it. If you remain concentrated in this state, your present environment will pass away and you will awaken in a dimensionally larger world where the object of your contemplation will be seen as a concrete objective reality.

I feel intuitively that were you to detach your thoughts from this dimensionally larger world and retreat still farther within your mind, you would again bring about an externalization of time. You would discover that, every time you retreat into your inner mind and bring about an externalization of time, space becomes dimensionally larger. And you 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 you use this serial universe to change the future is more important. To change your future, you need only concern yourself with two of the worlds in the infinite series; the world you know by reason of your bodily organs, and the world you perceive independent of your bodily organs. I have stated that you have, at every moment in time, the choice of several futures. That your experiences, as one awake in the threedimensional world, are predetermined by your observation of an event before it occurs.

This ability to change the future can be seen by likening your experiences of life on earth to a printed page. You experience events on earth singly and successively in the same way that you read the words on a page. Imagine that every word on a page represents a single sensory impression. And, to understand the context, you must focus your attention on the first word in the upper left-hand corner and then move your focus across the page from left to right, letting your eyes fall on the words singly and successively. Only when your eyes reach the last word on the page can you extract the meaning. But suppose you decided to rearrange the words printed there. You could, by rearranging them, write an entirely different story. In fact, you could write many different stories. A dream is nothing more than uncontrolled fourth dimensional thinking; or the rearrangement of both past and future sensory impressions. Seldom dreaming of events in the order in which they are experienced when awake, man dreams of two or more events which are separated in time, or rearranges his single waking sensory impressions so that he does not recognize them when they are encountered in his waking state.

For example. I dreamed I delivered a package to the restaurant in my apartment building. The hostess said, "You can't leave that here," whereupon the elevator operator gave me some letters. I thanked him and he, in turn thanked me. Then the night elevator operator appeared and waved 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 the doorman say to the delivery man, "You can't leave that here." And as I was about to take the elevator up to my apartment, I noticed the hostess entering the restaurant. She greeted me with a smile. That night I escorted my dinner guests to the elevator and as I said good bye, the night operator waved to me. Here, by simply rearranging a few of the single sensory impressions I was destined to encounter, I constructed a dream which differed quite a bit from my waking experience.

When you have learned to control the movements of your attention in the fourth dimensional world, you will be able to consciously create circumstances in the third dimensional one. This control is learned through the waking dream where your attention can be maintained without effort, for attention, minus effort, is indispensable in changing the future. You can, in a controlled waking dream, consciously construct an event which you desire to experience in the three dimensional world. The sensory impressions used to construct your waking dream are present realities displaced in time. All you need do in the waking dream is select a sensory impression which implies your desire is realized. Then relax in a chair and, in a state bordering sleep, consciously control the movements of your attention and experience there what you would experience here were this waking dream an objective fact. In applying this technique always remember, the only thing which occupies your mind during the waking dream is the waking dream! Keep the mind concentrated on the predetermined action and sensation, nothing else. How the waking dream will become a physical fact is not your concern. Your acceptance of the dream as physical reality will be 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. 2) Construct a self predominant event which would follow the fulfillment of your objective. 3) With the body immobilized, mentally feel yourself right into the proposed action until the single sensation of fulfillment dominates the mind. Imagine you are performing the action here and now, so that you experience in imagination what you would in the flesh.

Experience has taught me that this is the easiest way to achieve my goal. However, my many failures have shown me that I have not yet mastered the movements of my attention. But I can say with the ancient teacher, "This one thing I do, forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize." Again I want to remind you that the responsibility to make your imaginal act objectify itself is not on your shoulders. Do not be concerned with the how, only assume it is done and it will be. There is a little statement in the Book of Exodus which bears this out. The statement is this: "You shall not boil a kid in its mother's milk." Unnumbered millions, misunderstanding this statement will not eat dairy products with a meat dish. Thinking the Bible is history, they take this statement literally. But let us look at it psychologically. Consciousness is God. Your attention is like the milk that nurses and makes alive what you are conscious of.

Throughout the centuries a kid has been used as the symbol of sacrifice. Although you have given birth to everything in your world, there may be things you no longer wish to keep alive. Like Cronus, you can be a jealous father and easily consume your children. It is your right to kill that which you created when you did not know better. Detach yourself, in consciousness, from your present state. It is your kid, your child which you embody and express in your world. This you do by assuming you are what you want to be. Once you have done that, don't look back and question how your present, objective world will vanish, for if you do you are steeping your kid in its mother's milk. Do not say to yourself, "I wonder if and when it will happen." Give your attention to the assumption that what you are conscious of IS. That way all of the responsibility to make it so is removed from your shoulders. You do not have to make something so that already is so! Having appropriated what is already a fact, walk in the assumption that it is. Do this and in a way no one knows, that which you have remained conscious of being will objectify itself in your world. Do not be concerned with the how and do not look back upon your former state for, as Luke tells us, "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." Simply assume that which you are conscious of being, is true. Suspend reason and all of the arguments of the conscious threedimensional mind, for your desire is out of its reach. Only when appropriated can your desire become objectified. Assume you are what you want to be. Walk conscious of being it. Remain faithful to your assumption and I promise you it will harden into fact.

QUESTIONS AND 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 arm chair, 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 come. 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 i 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 occurring 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 mambypamby 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 every day 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 Mohammed 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 life time 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 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 any one. 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 the 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 solar 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 breaths upon it and the bird takes wing.

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 business man. 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.