The Greatest Works of

NEVILLE GODDARD

INFINITE POTENTIAL



Introduced and Edited by

MITCH HOROWITZ

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INTRODUCTION

Magician of the Beautiful

As I came near, without thought or effort on my part they were, one after the other, molded as by the Magician of the Beautiful.

—NEVILLE, *THE SEARCH*, 1946

The Barbados-born mystic Neville Goddard, who lived and worked in America for fifty years until his death in 1972, is one of the most extraordinary and unusual religious intellects of modern life.

I will never forget the first time I heard his name. In the summer of 2003, I was interviewing major-league pitcher Barry Zito, who was then playing for the Oakland A's. Barry's father, Joe, taught him about Neville's work, and the Cy Young Award winner used Neville's ideas of mental creativity as part of his training regimen. Neville teaches that all reality is self-created—that your mind is God the Creator. This formed a vital part of Barry's system of self-development at the time. Midway through our conversation he stopped and said, "You must really be into Neville." The mystic wrote and spoke under his first name; I had never heard it. Barry was incredulous. After our talk, I got a copy of Neville's 1966 book, *Resurrection*. I was enthralled with its ideas—and hooked ever after.

I am often drawn to a teaching based on my perception of the teacher's character and personage. Something about Neville's persona gripped me, even before I had heard his clipped Anglican accent or seen his Romanesque image. Neville, to me, conveyed a kind of seriousness intermixed with the most radical proposition I had ever heard: *Your imagination is God*. Everything that you experience, including the words you are now reading, emerges from your own creative thoughts, of which the Jehovah of the Old and New Testaments is a

symbolic pictogram. Everything is ultimately rooted in you, Neville taught, as you are rooted in God. This is the esoteric meaning behind Scripture, culminating in the crucifixion and resurrection of Christ and his self-realization of his own divinity. In Neville's telling, the events of Scripture are not historical but are a mystical drama destined to play out in the life of every individual. "Every man is destined to discover that scripture is his autobiography," Neville said in 1967.

You are God—it is the kind of statement with which one immediately wants to argue. We can all recall incidents in life that do not bear the markings of our creative desires or wishes, a topic to which I will return. But Neville, across more than ten books and thousands of lectures, which he freely permitted to be tape-recorded by audience members—a foresightful act that secured his legacy in the digital age—argued with unfailing simplicity and elegance for the sacredness of the imagination.

"The only God," he told audiences, "is your own wonderful human imagination." As you'll discover in the selections that follow, Neville also taught that the secret meaning of existence is to discover your divine nature through the exercising of your mind's causative abilities; this leads you into a series of mystical experiences that confirm your identity as the Creator.

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Neville was born to an English family on the island of Barbados in 1905. He was one of ten children: nine boys and a girl. In 1922, at the age of seventeen, Neville migrated to New York City to study theater. His youthful intrepidness marked a difference between his era and our own. Neville experienced some success, appearing in roles on Broadway and in silent films. In 1926, an entertainment columnist hailed the young actor's "remarkable likeness to Rudolph Valentino." He also toured internationally as part of a dance troupe.

During his performing years, Neville encountered a wide range of mystical philosophies. In the early 1930s, the seeker dedicated himself to an intensive study of metaphysics, which by the end of the decade had laid the foundation for a new and unexpected career as a mystical writer and lecturer. In his talks, Neville credited his spiritual education to an enigmatic, turbaned black-Jewish man named Abdullah, who Neville said tutored him for five years in New York in Scripture, number mysticism, Kabbalah, Hebrew, and the laws of mental

creativity.

Neville's teaching became not only the most occultic edge of positive-mind, or New Thought, metaphysics, but also the philosophy's most intellectually stimulating expression. Neville artfully and compellingly expanded on the principle of how each of us is the Creator clothed in human flesh and slumbering to his own higher nature. We live, Neville said, within an infinite network of coexistent realities from which we select among a limitless potential of experiences through the exercise of our mental images, emotionalized thoughts, and expectations. The men and women you see about you are also branches of the Creator: we each crisscross through one another's universe of formative thought systems until we experience the ultimate realization—symbolically told in Scripture as the crucifixion and resurrection—of our Godhood.

Neville told listeners and readers that Creation clothed itself in human form in order to give men and women life; so deep and total is the Creator's love for its offspring that it willingly entered into a state of total immersion and forgetfulness of its divinity. Embodied in this cosmic framework is the mystical drama of the individual sleeping, chrysalis-like, to his true nature, experiencing an educative life of joys and tragedies, triumphs and sufferings, and eventually coming into realization of the truth. With that, Creation awakens and returns to itself.

If all this sounds somewhat head-spinning, rest assured: Neville conveyed his ideas with disarming simplicity and a frequent emphasis on using your mental powers to satisfy personal desires, which attracted people of varying levels of mystical interest and spiritual proclivity. Neville's ideas are at once spiritually epic and workaday practical. He is one of the few modern spiritual thinkers for whom this is true.

★ ★ ★

Neville has influenced me more than any other teacher. His image is tattooed on my left forearm. Personal experience has led me to *believe* in his ideas. And yet … I have also written that humanity lives under many laws and forces, including laws of physical decline and decay. To this, there has been no exception. For all the talk in New Thought circles and other mystical philosophies of each of us exiting life at precisely the appointed hour, something Neville occasionally referenced himself, many of us would give nearly anything

for a healthy, extended stay, especially when faced with terminal or chronic illness, which seems to rob us of life's potential. This is just one area where thoughtful seekers are prone to question Neville's contention of absolute human divinity. So, how can I square my deep dedication to Neville's work with my own questions?

First, I am not entirely sure that I can—or that I ought to. Or that Neville would even want me to. The highest form of faith is critical in nature. I have no wish to create a closed-circuitry of belief. Such a system stifles the inner search and reduces personal questions and conflicts to the call-and-response of catechism. Paradox and inner friction are the price of any mature search.

That said, let me at least make an effort to harmonize my questions with my fealty to Neville's ideas. First, it is important to note that Neville's philosophy represents one of the earliest—and probably the closest of—mystical analogs to quantum theory. Quantum theory posits a world where subatomic particles effectively react to the perspective and measurements of a conscious observer, and in which an infinite possibility of outcomes simultaneously exist. Neville's capacity to offer parallel insights—decades before quantum theory became popularized—now look remarkable. In his posthumous book *Five Lessons*, Neville tells an audience in 1948: "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." He extrapolates further in the 1949 book *Out of This World*, reprinted in chapter five.

How do we "use" this serial universe? We often do so fitfully and forgetfully. Neville contended that due to the natural time interval that occurs between thought and actualization, we frequently lose track of convictions, ideas, and mental pictures that we once harbored—and are later shocked to reencounter them in the tactile world. In our typical state of somnambulant half-awareness, Neville taught, we are strangers to what we produce. Indeed, I believe that we pass through much of our lives unaware, or marginally aware, of our most deeply held wishes, which we fail to acknowledge because we fear they are selfish, ignoble, or reflect poorly on how we believe we ought to appear to others. (Estrangement from one's true desires is explored in the extraordinary Soviet-era Russian science-fiction movie *Stalker*, directed by Andrei Tarkovsky, which is a remarkable viewing experience for anyone interested in Neville's thought.)

In his 1860 essay "Fate," Ralph Waldo Emerson notes this process of

forgetfulness and the passage of time:

> *And the moral is that what we seek we shall find; what we flee from flees from us; as Goethe said, "what we wish for in youth, comes in heaps on us in old age," too often cursed with the granting of our prayer: and hence the high caution, that, since we are sure of having what we wish, we must beware to ask only for high things.*

This gave rise to the popular adage: *Be careful what you wish for, you just might get it.*

I believe that it is possible to go through all of life not only forgetful but oblivious toward what you want, habitually repeating to yourself what you think you should want (such as a nice family, a good home), but really harboring a *different* wish, one that you may deny even when it presses against the walls of your awareness. This produces a life of bitterness, unease, and alienation, which often gets vented on others.

Neville's philosophy, by contrast, places a demand on us, one that we may think we've risen to but in most cases have never tried: *to reach an understanding of what we truly want.* When we confront our inner wishes with fearless maturity and honesty we may be surprised by what we find. Realization is the dawn of actualization or at least the end of self-estrangement. It all begins with clarified desire.

★ ★ ★

Neville taught that we live in a world in which *all* desires are possible because everything is mentally created. Yet, once more, I hit the wall of my own objections. It is impossible for thoughtful people to overlook the scale of tragedy and suffering in our world: civil wars that tear apart nations and kill or maim countless victims; tsunamis and earthquakes that decimate families and whole societies; famines and epidemics that cause mass death and suffering. Could any serious person contend that entire cultures or nations are, at varying times, creating their own catastrophes—or, just as daunting, that I, the individual-as-God, am creating it for them, or for myself?

But that seeming conundrum may also hold a critical piece of the puzzle of existence. Within the framework we occupy—regardless of life's ultimate basis

in thought—we are *compelled* to experience things that mitigate or condition the apparent law of mental causality. Consider: a law, in order to be a law, must be consistent. But that does not mean that it is consistently felt. The law of gravity is ever operative; but you're going to experience gravity differently on earth than on the moon or Jupiter. In the vacuum of space, you experience no gravity at all; this isn't because gravity isn't functional but because gravity responds to mass; in the absence of mass gravitational effects are absent. A similar process may occur with our minds: the limited five-sensory existence through which we manage day-to-day life may *compel* us to experience a wide array of laws and forces; some of them are destructive and painful, and each are as tactilely real as the presence of your own body.

"If the doors of perception were cleansed," William Blake wrote, "every thing would appear to man as it is, Infinite." In states of higher sensitivity we catch glimpses of Infinitude, or the limitless capacities of the mind. Neville called this realization our birthright. But until that birthright is realized—until the doors of perception are cleansed—we must act, function, and ethically navigate within a coarsened world of limited perception and suffering. Only in a state of ultimate freedom does this change. Absent that, we wither and die as branches on the Tree of Life, even as we are part of the tree.

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If you are new to Neville's ideas, I hope this book proves a stimulating and practical introduction. And if you are a longtime reader, you may stand to gain even more: I hope this book deepens your practice, inquiry, and search—as its assemblage has compelled me to reexamine some of my own ideas and dive more fully into the implications of Neville's thought.

I have given each of these chronological selections its own short introduction to call out specific developments in Neville's career or outlook. Although Neville's philosophy was already formed in his first book, *At Your Command* (which immediately follows), and remained consistent throughout his life, you will detect an unmistakable deepening, refinement, and evolution in his ideas.

Fall into these selections. They are here for your experimentation. May they urge you to your highest search.

—Mitch Horowitz

I

AT YOUR COMMAND

(1939)

This short book was Neville's first published work and it contains most of the ideas that define his theology and methods. As a piece of writing, At Your Command *marks Neville's coming into his own as a philosopher. He first started teaching his ideas the year before its publication.*

–MH

LETTER FROM NEVILLE

This book contains the very essence of the Principle of Expression. Had I cared to, I could have expanded it into a book of several hundred pages but such expansion would have defeated the purpose of this book.

Commands, to be effective, must be short and to the point: the greatest command ever recorded is found in the few simple words, "And God said, 'Let there be light.'"

In keeping with this principle I now give to you, the reader, in these few pages, the truth as it was revealed to me.

—Neville

AT YOUR COMMAND

Can man decree a thing and have it come to pass? Most decidedly he can! Man has always decreed that which has appeared in his world and is today decreeing that which is appearing in his world and shall continue to do so as long as man is conscious of being man. Not one thing has ever appeared in man's world but what man decreed that it should. This you may deny, but try as you will you cannot disprove it, for this decreeing is based upon a changeless principle. You do not command things to appear by your words or loud affirmations. Such vain repetition is more often than not confirmation of the opposite. Decreeing is ever done in consciousness. That is; every man is conscious of being that which he has decreed himself to be. The dumb man without using words is conscious of being dumb. Therefore he is decreeing himself to be dumb.

When the Bible is read in this light you will find it to be the greatest scientific book ever written. Instead of looking upon the Bible as the historical record of an ancient civilization or the biography of the unusual life of Jesus, see it as a great psychological drama taking place in the consciousness of man.

Claim it as your own and you will suddenly transform your world from the barren deserts of Egypt to the promised land of Canaan.

Every one will agree with the statement that all things were made by God, and without him there is nothing made that is made, but what man does not agree upon is the identity of God. All the churches and priesthoods of the world disagree as to the identity and true nature of God. The Bible proves beyond the shadow of a doubt that Moses and the prophets were in one hundred per cent accord as to the identity and nature of God. And Jesus' life and teachings are in agreement with the findings of the prophets of old. Moses discovered God to be man's awareness of being, when he declared these little understood words, "I

AM hath sent me unto you." David sang in his psalms, "Be still and know that I AM God." Isaiah declared, "I AM the Lord and there is none else. There is no God beside me. I girded thee, though thou hast not known me. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things."

The *awareness of being* as God is stated hundreds of times in the New Testament. To name but a few: "I AM the shepherd, I AM the door; I AM the resurrection and the life; I AM the way; I AM the Alpha and Omega; I AM the beginning and the end"; and again, "Whom do you say that I AM?"

It is not stated, "I, Jesus, am the door. I, Jesus, am the way," nor is it said, "Whom do you say that I, Jesus, am?" It is clearly stated, "I AM the way." The awareness of being is the door through which the manifestations of life pass into the world of form.

Consciousness is the resurrecting power—resurrecting that which man is conscious of being. Man is ever out-picturing that which he is conscious of being. This is the truth that makes man free, for man is always self-imprisoned or self-freed.

If you, the reader, will give up all of your former beliefs in a God apart from yourself, and claim God as your awareness of being—as Jesus and the prophets did—you will transform your world with the realization that, "I and my father are one." This statement, "I and my father are one, but my father is greater than I," seems very confusing—but if interpreted in the light of what we have just said concerning the identity of God, you will find it very revealing. Consciousness, being God, is as "father." The thing that you are conscious of being is the "son" bearing witness of his "father." It is like the conceiver and its conceptions. The conceiver is ever greater than his conceptions yet ever remains one with his conception. For instance; before you are conscious of being man, you are first conscious of being. Then you become conscious of being man. Yet you remain as conceiver, greater than your conception—man.

Jesus discovered this glorious truth and declared himself to be one with God —not a God that man had fashioned. For he never recognized such a God. He said, "If any man should ever come, saying, 'Look here or look there,' believe them not, for the kingdom of God is within you." Heaven is within you. Therefore, when it is recorded that "He went unto his father," it is telling you that he rose in consciousness to the point where he was just conscious of being, thus transcending the limitations of his present conception of himself, called

“Jesus.”

In the awareness of being all things are possible, he said, “You shall decree a thing and it shall come to pass.” This is his decreeing—rising in consciousness to the naturalness of being the thing desired. As he expressed it, “And I, if I be lifted up, I shall draw all men unto me.” If I be lifted up in consciousness to the naturalness of the thing desired I will draw the manifestation of that desire unto me. For he states, “No man comes unto me save the father within me draws him, and I and my father are one.” Therefore, consciousness is the father that is drawing the manifestations of life unto you.

You are, at this very moment, drawing into your world that which you are now conscious of being. Now you can see what is meant by, “You must be born again.” If you are dissatisfied with your present expression in life the only way to change it, is to take your attention away from that which seems so real to you and rise in consciousness to that which you desire to be. You cannot serve two masters, therefore to take your attention from one state of consciousness and place it upon another is to die to one and live to the other.

The question, “Whom do you say that I AM?” is not addressed to a man called “Peter” by one called “Jesus.” This is the eternal question addressed to one’s self by one’s true being. In other words, “Whom do you say that you are?” For your conviction of yourself—your opinion of yourself will determine your expression in life. He states, “You believe in God—believe also in me.” In other words, it is the me within you that is this God.

Praying, then, is seen to be recognizing yourself to be that which you now desire, rather than its accepting form of petitioning a God that does not exist for that which you now desire.

So can’t you see why the millions of prayers are unanswered? Men pray to a God that does not exist. For instance: To be conscious of being poor and to pray to a God for riches is to be rewarded with that which you are conscious of being—which is poverty. Prayers to be successful must be claiming rather than begging—so if you would pray for riches turn from your picture of poverty by denying the very evidence of your senses and assume the nature of being wealthy.

We are told, “When you pray go within in secret and shut the door. And that which your father sees in secret, with that will he reward you openly.” We have identified the “father” to be the awareness of being. We have also identified the “door” to be the awareness of being. So “shutting the door” is shutting out that

which “I” am now aware of being and claiming myself to be that which “I” desire to be. The very moment my claim is established to the point of conviction, that moment I begin to draw unto myself the evidence of my claim.

Do not question the how of these things appearing, for no man knows that way. That is, no manifestation knows how the things desired will appear.

Consciousness is the way or door through which things appear. He said, “I AM the way”—not “I,” John Smith, am the way, but “I AM,” the awareness of being, is the way through which the thing shall come. The signs always follow. They never precede. Things have no reality other than in consciousness. Therefore, get the consciousness first and the thing is compelled to appear.

You are told, “Seek ye first the kingdom of Heaven and all things shall be added unto you.” Get first the consciousness of the things that you are seeking and leave the things alone. This is what is meant by “Ye shall decree a thing and it shall come to pass.” Apply this principle and you will know what it is to “prove me and see.” The story of Mary is the story of every man. Mary was not a woman—giving birth in some miraculous way to one called ‘Jesus.’ Mary is the awareness of being that ever remains virgin, no matter how many desires it gives birth to. Right now look upon yourself as this virgin Mary—being impregnated by yourself through the medium of desire—becoming one with your desire to the point of embodying or giving birth to your desire.

For instance: It is said of Mary (whom you now know to be yourself) that she know not a man. Yet she conceived. That is, you, John Smith, have no reason to believe that that which you now desire is possible, but having discovered your awareness of being to be God, you make this awareness your husband and conceive a man child (manifestation) of the Lord, “For thy maker is thine husband; the Lord of hosts is his name; the Lord God of the whole earth shall he be called.” Your ideal or ambition is this conception—the first command to her, which is now to yourself, is “Go, tell no man.” That is, do not discuss your ambitions or desires with another for the other will only echo your present fears. Secrecy is the first law to be observed in realizing your desire.

The second, as we are told in the story of Mary, is to “Magnify the Lord.” We have identified the Lord as your awareness of being. Therefore, to “magnify the Lord” is to revalue or expand one’s present conception of one’s self to the point where this revaluation becomes natural. When this naturalness is attained you give birth by becoming that which you are one with in consciousness.

The story of creation is given us in digest form in the first chapter of John.

“In the beginning was the word.” Now, this very second, is the “beginning” spoken of. It is the beginning of an urge—a desire. “The word” is the desire swimming around in your consciousness—seeking embodiment. The urge of itself has no reality, for “I AM” or the awareness of being is the only reality. Things live only as long as I AM aware of being them; so to realize one’s desire, the second line of this first verse of John must be applied. That is, “And the word was with God.” The word, or desire, must be fixed or united with consciousness to give it reality. The awareness becomes aware of being the thing desired, thereby nailing itself upon the form or conception—and giving life unto its conception—or resurrecting that which was heretofore a dead or unfulfilled desire. “Two shall agree as touching anything and it shall be established on earth.”

This agreement is never made between two persons. It is between the awareness and the thing desired. You are now conscious of being, so you are actually saying to yourself, without using words, “I AM.” Now, if it is a state of health that you are desirous of attaining, before you have any evidence of health in your world, you begin to FEEL yourself to be healthy. And the very second the feeling “I AM healthy” is attained the two have agreed. That is, I AM and health have agreed to be one and this agreement ever results in the birth of a child which is the thing agreed upon—in this case, health. And because I made the agreement I express the thing agreed. So you can see why Moses stated, “I AM hath sent me.” For what being, other than I AM could send you into expression? None—for “I AM the way—Beside me there is no other.” If you take the wings of the morning and fly into the uttermost parts of the world or if you make your bed in Hell, you will still be aware of being. You are ever sent into expression by your awareness and your expression is ever that which you are aware of being.

Again, Moses stated, “I AM that I AM.” Now here is something to always bear in mind. You cannot put new wine in old bottles or new patches upon old garments. That is; you cannot take with you into the new consciousness any part of the old man. All of your present beliefs, fears and limitations are weights that bind you to your present level of consciousness. If you would transcend this level you must leave behind all that is now your present self, or conception of yourself. To do this you take your attention away from all that is now your problem or limitation and dwell upon just being. That is; you say silently but feeling to yourself, “I AM.” Do not condition this “awareness” as yet. Just

declare yourself to be, and continue to do so, until you are lost in the feeling of just being—faceless and formless. When this expansion of consciousness is attained, then, within this formless deep of yourself give form to the new conception by FEELING yourself to be THAT which you desire to be.

You will find within this deep of yourself all things to be divinely possible. Everything in the world which you can conceive of being, is to you, within this present formless awareness, a most natural attainment.

The invitation given us in the Scriptures is—"to be absent from the body and be present with the Lord." The "body" being your former conception of yourself and "the Lord"—your awareness of being. This is what is meant when Jesus said to Nicodemus, "Ye must be born again for except ye be born again ye cannot enter the kingdom of Heaven." That is; except you leave behind you your present conception of yourself and assume the nature of the new birth, you will continue to out-picture your present limitations.

The only way to change your expressions of life is to change your consciousness. For consciousness is the reality that eternally solidifies itself in the things round about you. Man's world in its every detail is his consciousness out-pictured. You can no more change your environment, or world, by destroying things than you can your reflection by destroying the mirror. Your environment, and all within it, reflects that which you are in consciousness. As long as you continue to be that in consciousness so long will you continue to out-picture it in your world.

Knowing this, begin to revalue yourself. Man has placed too little value upon himself. In the Book of Numbers you will read, "In that day there were giants in the land; and we were in our own sight as grasshoppers. And we were in their sight as grasshoppers." This does not mean a time in the dim past when man had the stature of giants. Today is the day—the eternal now—when conditions round about you have attained the appearance of giants (such as unemployed, the armies of your enemy, your problems and all things that seem to threaten you) those are the giants that make you feel yourself to be a grasshopper. But, you are told, you were first, in your own sight a grasshopper and because of this you were to the giants—a grasshopper. In other words, you can only be to others what you are first to yourself. Therefore, to revalue yourself and begin to feel yourself to be the giant, a center of power, is to dwarf these former giants and make of them grasshoppers. "All the inhabitants of the earth are as nothing, and he doeth according to his will in the armies of Heaven and among all the

inhabitants of the earth; and none can stay his hand, nor say unto him, ‘What doest thou’?” This being spoken of is not the orthodox God sitting in space but the one and only God—the everlasting father, your awareness of being. So awake to the power that you are, not as man, but as your true self, a faceless, formless awareness, and free yourself from your self-imposed prison.

“I am the good shepherd and know my sheep and am known of mine. My sheep hear my voice and I know them and they will follow me.” Awareness is the good shepherd. What I am aware of being, is the “sheep” that follow me. So a good “shepherd” is your awareness that it has never lost one of the “sheep” that you are aware of being.

I am a voice calling in the wilderness of human confusion for such as I am aware of being, and never shall there come a time when that which I am convinced that I am shall fail to find me. “I AM” is an open door for all that I am to enter. Your awareness of being is lord and shepherd of your life. So, “The Lord is my shepherd; I shall not want” is seen in its true light now to be your consciousness. You could never be in want of proof or lack the evidence of that which you are aware of being.

This being true, why not become aware of being great; God-loving; wealthy; healthy; and all attributes that you admire?

It is just as easy to possess the consciousness of these qualities as it is to possess their opposites for you have not your present consciousness because of your world. On the contrary, your world is what it is because of your present consciousness. Simple, is it not? Too simple in fact for the wisdom of man that tries to complicate everything.

Paul said of this principle, “It is to the Greeks” (or wisdom of this world) “foolishness.” “And to the Jews” (or those who look for signs) “a stumbling block”; with the result, that man continues to walk in darkness rather than awake to the being that he is. Man has so long worshipped the images of his own making that at first he finds this revelation blasphemous, since it spells death to all his previous beliefs in a God apart from himself. This revelation will bring the knowledge that “I and my father are one but my father is greater than I.” You are one with your present conception of yourself. But you are greater than that which you are at present aware of being.

Before man can attempt to transform his world he must first lay the foundation—“I AM the Lord.” That is, man’s awareness, his consciousness of being is God. Until this is firmly established so that no suggestion or argument

put forward by others can shake it, he will find himself returning to the slavery of his former beliefs. “If ye believe not that I AM he, ye shall die in your sins.” That is, you shall continue to be confused and thwarted until you find the cause of your confusion. When you have lifted up the son of man then shall you know that I AM he, that is, that I, John Smith, do nothing of myself, but my father, or that state of consciousness which I am now one with does the works.

When this is realized every urge and desire that springs within you shall find expression in your world. “Behold I stand at the door and knock. If any man hear my voice and open the door I will come in to him and sup with him and he with me.” The “I” knocking at the door is the urge.

The door is your consciousness. To open the door is to become one with that which is knocking by FEELING oneself to be the thing desired. To feel one’s desire as impossible is to shut the door or deny this urge expression. To rise in consciousness to the naturalness of the thing felt is to swing wide the door and invite this one into embodiment.

That is why it is constantly recorded that Jesus left the world of manifestation and ascended unto his father. Jesus, as you and I, found all things impossible to Jesus, as man. But having discovered his father to be the state of consciousness of the thing desired, he but left behind him the “Jesus consciousness” and rose in consciousness to that state desired and stood upon it until he became one with it. As he made himself one with that, he became that in expression.

This is Jesus’ simple message to man: Men are but garments that the impersonal being, I AM—the presence that men call God—dwells in. Each garment has certain limitations. In order to transcend these limitations and give expression to that which, as man—John Smith—you find yourself incapable of doing, you take your attention away from your present limitations, or John Smith conception of yourself, and merge yourself in the feeling of being that which you desire. Just how this desire or newly attained consciousness will embody itself, no man knows. For I, or the newly attained consciousness, has ways that ye know not of; its ways are past finding out. Do not speculate as to the HOW of this consciousness embodying itself, for no man is wise enough to know the how. Speculation is proof that you have not attained to the naturalness of being the thing desired and so are filled with doubts.

You are told, “He who lacks wisdom let him ask of God, that gives to all liberally, and upbraideth not; and it shall be given unto him. But let him ask not

doubting for he who doubts is as a wave of the sea that is tossed and battered by the winds. And let not such a one think that he shall receive anything from the Lord." You can see why this statement is made, for only upon the rock of faith can anything be established. If you have not the consciousness of the thing you have not the cause or foundation upon which the thing is erected.

A proof of this established consciousness is given you in the words, "Thank you, father." When you come into the joy of thanksgiving so that you actually feel grateful for having received that which is not yet apparent to the senses, you have definitely become one in consciousness with the thing for which you gave thanks. God (your awareness) is not mocked. You are ever receiving that which you are aware of being and no man gives thanks for something which he has not received. "Thank you father" is not, as it is used by many today, a sort of magical formula. You need never utter aloud the words, "Thank you, father." In applying this principle as you rise in consciousness to the point where you are really grateful and happy for having received the thing desired, you automatically rejoice and give thanks inwardly. You have already accepted the gift which was but a desire before you rose in consciousness, and your faith is now the substance that shall clothe your desire.

This rising in consciousness is the spiritual marriage where two shall agree upon being one and their likeness or image is established on earth.

"For whatsoever ye ask in my name the same give I unto you." "Whatsoever" is quite a large measure. It is the unconditional. It does not state if society deems it right or wrong that you should ask it, it rests with you. Do you really want it? Do you desire it? That is all that is necessary. Life will give it to you if you ask "in his name."

His name is not a name that you pronounce with the lips. You can ask forever in the name of God or Jehovah or Christ Jesus and you will ask in vain. "Name" means nature; so, when you ask in the nature of a thing, results ever follow. To ask in the name is to rise in consciousness and become one in nature with the thing desired, rise in consciousness to the nature of the thing, and you will become that thing in expression. Therefore, "what things so ever ye desire, when ye pray, believe that ye receive them and ye shall receive them."

Praying, as we have shown you before, is recognition—the injunction to believe that ye receive is first person, present tense. This means that you must be in the nature of the things asked for before you can receive them.

To get into the nature easily, general amnesty is necessary. We are told,

“Forgive if ye have aught against any, that your father also, which is in Heaven, may forgive you. But if ye forgive not, neither will your father forgive you.” This may seem to be some personal God who is pleased or displeased with your actions but this is not the case.

Consciousness, being God, if you hold in consciousness anything against man, you are binding that condition in your world. But to release man from all condemnation is to free yourself so that you may rise to any level necessary; there is, therefore, no condemnation to those in Christ Jesus.

Therefore, a very good practice before you enter into your meditation is first to free every man in the world from blame. For LAW is never violated and you can rest confidently in the knowledge that every man’s conception of himself is going to be his reward. So you do not have to bother yourself about seeing whether or not man gets what you consider he should get. For life makes no mistakes and always gives man that which man first gives himself.

This brings us to that much abused statement of the Bible on tithing. Teachers of all kinds have enslaved man with this affair of tithing, for not themselves understanding the nature of tithing and being themselves fearful of lack, they have led their followers to believe that a tenth part of their income should be given to the Lord. Meaning, as they make very clear, that, when one gives a tenth part of his income to their particular organization he is giving his “tenth part” to the Lord—(or is tithing). But remember, “I AM the Lord.” Your awareness of being is the God that you give to and you ever give in this manner.

Therefore when you claim yourself to be anything, you have given that claim or quality to God. And your awareness of being, which is no respecter of persons, will return to you pressed down, shaken together, and running over with that quality or attribute which you claim for yourself.

Awareness of being is nothing that you could ever name. To claim God to be rich; to be great; to be love; to be all wise; is to define that which cannot be defined. For God is nothing that could ever be named.

Tithing is necessary and you do tithe with God. But from now on give to the only God and see to it that you give him the quality that you desire as man to express by claiming yourself to be the great, the wealthy, the loving, the all wise.

Do not speculate as to how you shall express these qualities or claims, for life has a way that you, as man, know not of. Its ways are past finding out. But, I assure you, the day you claim these qualities to the point of conviction, your claims will be honored. There is nothing covered that shall not be uncovered.

That which is spoken in secret shall be proclaimed from the housetops. That is, your secret convictions of yourself—these secret claims that no man knows of, when really believed, will be shouted from the housetops in your world. For your convictions of yourself are the words of the God within you, which words are spirit and cannot return unto you void but must accomplish whereunto they are sent.

You are at this moment calling out of the infinite that which you are now conscious of being. And not one word or conviction will fail to find you.

"I AM the vine and ye are the branches." Consciousness is the "vine," and those qualities which you are now conscious of being are as "branches" that you feed and keep alive. Just as a branch has no life except it be rooted in the vine, so likewise things have no life except you be conscious of them. Just as a branch withers and dies if the sap of the vine ceases to flow towards it, so do things in your world pass away if you take your attention from them, because your attention is as the sap of life that keeps alive and sustains the things of your world.

To dissolve a problem that now seems so real to you all that you do is remove your attention from it. In spite of its seeming reality, turn from it in consciousness. Become indifferent and begin to feel yourself to be that which would be the solution of the problem.

For instance; if you were imprisoned no man would have to tell you that you should desire freedom. Freedom, or rather the desire of freedom, would be automatic. So why look behind the four walls of your prison bars? Take your attention from being imprisoned and begin to feel yourself to be free. FEEL it to the point where it is natural—the very second you do so, those prison bars will dissolve. Apply this same principle to any problem.

I have seen people who were in debt up to their ears apply this principle and in the twinkling of an eye debts that were mountainous were removed. I have seen those whom doctors had given up as incurable take their attention away from their problem of disease and begin to feel themselves to be well in spite of the evidence of their sense to the contrary. In no time at all this so called "incurable disease" vanished and left no scar.

Your answer to, "Whom do you say that I AM"? ever determines your expression. As long as you are conscious of being imprisoned or diseased, or poor, so long will you continue to out-picture or express these conditions.

When man realized that he is now that which he is seeking and begins to

claim that he is, he will have the proof of his claim. This cue is given you in words, “Whom seek ye?” And they answered, “Jesus.” And the voice said, “I am he.” “Jesus” here means salvation or savior. You are seeking to be salvaged from that which is not your problem.

“I am” is he that will save you. If you are hungry, your savior is food. If you are poor, your savior is riches. If you are imprisoned, your savior is freedom. If you are diseased, it will not be a man called Jesus who will save you, but health will become your savior. Therefore, claim “I am he,” in other words, claim yourself to be the thing desired. Claim it in consciousness—not in words—and consciousness will reward you with your claim. You are told, “You shall find me when you FEEL after me.” Well, FEEL after that quality in consciousness until you FEEL yourself to be it. When you lose yourself in the feeling of being it, the quality will embody itself in your world.

You are healed from your problem when you touch the solution of it. “Who has touched me? For I perceive virtue is gone out of me.” Yes, the day you touch this being within you—FEELING yourself to be cured or healed, virtues will come out of your very self and solidify themselves in your world as healings.

It is said, “You believe in God. Believe also in me for I am he.” Have the faith of God. “He made himself one with God and found it not robbery to do the works of God.” Go you and do likewise. Yes, begin to believe your awareness, your consciousness of being to be God. Claim for yourself all the attributes that you have heretofore given an external God and you will begin to express these claims.

“For I am not a God afar off. I am nearer than your hands and feet—nearer than your very breathing.” I am your awareness of being. I am that in which all that I shall ever be aware of being shall begin and end. “For before the world was I AM; and when the world shall cease to be, I AM; before Abraham was, I AM.” This I AM is your awareness. “Except the Lord build the house they labor in vain that build it.” “The Lord,” being your consciousness, except that which you seek is first established in your consciousness, you will labor in vain to find it. All things must begin and end in consciousness.

So, blessed indeed is the man that trusteth in himself—for man’s faith in God will ever be measured by his confidence in himself. You believe in a God, believe also in ME.

Put not your trust in men for men but reflect the being that you are, and can only bring to you or do unto you that which you have first done unto yourself.

“No man taketh away my life, I lay it down myself.” I have the power to lay it down and the power to take it up again.

No matter what happens to man in this world it is never an accident. It occurs under the guidance of an exact and changeless Law.

“No man” (manifestation) “comes unto me except the father within me draw him,” and “I and my father are one.” Believe this truth and you will be free. Man has always blamed others for that which he is and will continue to do so until he find himself as cause of all. “I AM” comes not to destroy but to fulfill. “I AM,” the awareness within you, destroys nothing but ever fills full the molds or conception one has of one’s self.

It is impossible for the poor man to find wealth in this world no matter how he is surrounded with it until he first claims himself to be wealthy. For signs follow, they do not precede. To constantly kick and complain against the limitations of poverty while remaining poor in consciousness is to play the fool’s game. Changes cannot take place from that level of consciousness for life is constantly out-picturing all levels.

Follow the example of the prodigal son. Realize that you, yourself, brought about this condition of waste and lack and make the decision within yourself to rise to a higher level where the fatted calf, the ring, and the robe await your claim.

There was no condemnation of the prodigal when he had the courage to claim this inheritance as his own. Others will condemn us only as long as we continue in that for which we condemn ourselves. So: “Happy is the man that condemneth himself not in that which he alloweth.” For to life nothing is condemned. All is expressed.

Life does not care whether you call yourself rich or poor; strong or weak. It will eternally reward you with that which you claim as true of yourself.

The measurements of right and wrong belong to man alone. To life there is nothing right or wrong. As Paul stated in his letters to the Romans: “I know and am persuaded by the Lord Jesus that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean.” Stop asking yourself whether you are worthy or unworthy to receive that which you desire. You, as man, did not create the desire. Your desires are ever fashioned within you because of what you now claim yourself to be.

When a man is hungry, (without thinking) he automatically desires food. When imprisoned, he automatically desires freedom and so forth. Your desires

contain within themselves the plan of self-expression.

So leave all judgments out of the picture and rise in consciousness to the level of your desire and make yourself one with it by claiming it to be so now. For: “My grace is sufficient for thee. My strength is made perfect in weakness.”

Have faith in this unseen claim until the conviction is born within you that it is so. Your confidence in this claim will pay great rewards. Just a little while and he, the thing desired, will come. But without faith it is impossible to realize anything. Through faith the worlds were framed because “faith is the substance of the thing hoped for—the evidence of the thing not yet seen.”

Don’t be anxious or concerned as to results. They will follow just as surely as day follows night.

Look upon your desires—all of them—as the spoken words of God, and every word or desire a promise. The reason most of us fail to realize our desires is because we are constantly conditioning them. Do not condition your desire. Just accept it as it comes to you. Give thanks for it to the point that you are grateful for having already received it—then go about your way in peace.

Such acceptance of your desire is like dropping seed—fertile seed—into prepared soil. For when you can drop the thing desired in consciousness, confident that it shall appear, you have done all that is expected of you. But, to be worried or concerned about the HOW of your desire maturing is to hold these fertile seeds in a mental grasp, and, therefore, never to have dropped them in the soil of confidence.

The reason men condition their desires is because they constantly judge after the appearance of being and see the things as real—forgetting that the only reality is the consciousness back of them.

To see things as real is to deny that all things are possible to God. The man who is imprisoned and sees his four walls as real is automatically denying the urge or promise of God within him of freedom.

A question often asked when this statement is made is; If one’s desire is a gift of God how can you say that if one desires to kill a man that such a desire is good and therefore God sent? In answer to this let me say that no man desires to kill another. What he does desire is to be freed from such a one. But because he does not believe that the desire to be free from such a one contains within itself the powers of freedom, he conditions that desire and sees the only way to express such freedom is to destroy the man—forgetting that the life wrapped within the desire has ways that he, as man, knows not of. Its ways are past

finding out. Thus man distorts the gifts of God through his lack of faith.

Problems are the mountains spoken of that can be removed if one has but the faith of a grain of a mustard seed. Men approach their problem as did the old lady who, on attending service and hearing the priest say, “If you had but the faith of a grain of a mustard seed you would say unto yonder mountain ‘be thou removed’ and it shall be removed and nothing is impossible to you.”

That night as she said her prayers, she quoted this part of the Scriptures and retired to bed in what she thought was faith. On arising in the morning she rushed to the window and exclaimed: “I knew that old mountain would still be there.”

For this is how man approaches his problem. He knows that they are still going to confront him. And because life is no respecter of persons and destroys nothing, it continues to keep alive that which he is conscious of being.

Things will disappear only as man changes in consciousness. Deny it if you will, it still remains a fact that consciousness is the only reality and things but mirror that which you are in consciousness. So the heavenly state you are seeking will be found only in consciousness, for the kingdom of heaven is within you. As the will of heaven is ever done on earth you are today living in the heaven that you have established within you. For here on this very earth your heaven reveals itself. The kingdom of heaven really is at hand. NOW is the accepted time. So create a new heaven, enter into a new state of consciousness and a new earth will appear.

“The former things shall pass away. They shall not be remembered nor come into mind any more. For behold, I,” (your consciousness) “come quickly and my reward is with me.”

I am nameless but will take upon myself every name (nature) that you call me. Remember it is you, yourself, that I speak of as “me.” So every conception that you have of yourself—that is every deep conviction—you have of yourself is that which you shall appear as being—for I AM not fooled; God is not mocked.

Now let me instruct you in the art of fishing. It is recorded that the disciples fished all night and caught nothing. Then Jesus came upon the scene and told them to cast their nets in once more, into the same waters that only a moment before were barren—and this time their nets were bursting with the catch.

This story is taking place in the world today right within you, the reader. For you have within you all the elements necessary to go fishing. But until you find

that Jesus Christ (your awareness) is Lord, you will fish, as did these disciples, in the night of human darkness. That is, you will fish for THINGS thinking things to be real and will fish with the human bait—which is a struggle and an effort—trying to make contact with this one and that one: trying to coerce this being or the other being; and all such effort will be in vain. But when you discover your awareness of being to be Christ Jesus you will let him direct your fishing. And you will fish in consciousness for the things that you desire. For your desire will be the fish that you will catch, because your consciousness is the only living reality you will fish in the deep waters of consciousness.

If you would catch that which is beyond your present capacity you must launch out into deeper waters, for, within your present consciousness such fish or desires cannot swim. To launch out into deeper waters, you leave behind you all that is now your present problem, or limitation, by taking your ATTENTION AWAY from it. Turn your back completely upon every problem and limitation that you now possess.

Dwell upon just being by saying, “I AM,” “I AM,” “I AM,” to yourself. Continue to declare to yourself that you just are. Do not condition this declaration, just continue to FEEL yourself to be and without warning you will find yourself slipping the anchor that tied you to the shallow of your problems and moving out into the deep.

This is usually accompanied with the feeling of expansion. You will FEEL yourself expand as though you were actually growing. Don’t be afraid, for courage is necessary. You are not going to die to anything by your former limitations, but they are going to die as you move away from them, for they live only in your consciousness. In this deep or expanded consciousness you will find yourself to be a power that you had never dreamt of before.

The things desired before you shoved off from the shores of limitation are the fish you are going to catch in this deep. Because you have lost all consciousness of your problems and barriers, it is now the easiest thing in the world to FEEL yourself to be one with the things desired.

Because I AM (your consciousness) is the resurrection and the life, you must attach this resurrecting power that you are to the thing desired if you would make it appear and live in your world. Now you begin to assume the nature of the thing desired by feeling, “I AM wealthy”; “I AM free”; “I AM strong.” When these “FEELS” are fixed within yourself, your formless being will take upon itself the forms of the things felt. You become ‘crucified’ upon the feelings

of wealth, freedom, and strength. Remain buried in the stillness of these convictions. Then, as a thief in the night and when you least expect it, these qualities will be resurrected in your world as living realities.

The world shall touch you and see that you are flesh and blood for you shall begin to bear fruit of the nature of these qualities newly appropriated. This is the art of successful fishing for the manifestations of life.

Successful realization of the thing desired is also told us in the story of Daniel in the lion's den. Here, it is recorded that Daniel, while in the lion's den, turned his back upon the lions and looked towards the light coming from above; that the lions remained powerless and Daniel's faith in his God saved him.

This also is your story and you too must do as Daniel did. If you found yourself in a lion's den you would have no other concern but lions. You would not be thinking of one thing in the world but your problem—which problem would be lions.

Yet, you are told that Daniel turned his back upon them and looked towards the light that was his God. If we would follow the example of Daniel we would, while imprisoned within the den of poverty or sickness, take our attention away from our problems of debts or sickness and dwell upon the thing we seek.

If we do not look back in consciousness to our problems but continue in faith —believing ourselves to be that which we seek, we too will find our prison walls open and the thing sought—yes, "whatsoever things"—realized.

Another story is told us; of the widow and the three drops of oil. The prophet asked the widow, "What have ye in your house?" And she replied, "Three drops of oil." He then said to her, "Go borrow vessels. Close the door after ye have returned into your house and begin to pour." And she poured from three drops of oil into all the borrowed vessels, filling them to capacity with oil remaining.

You, the reader, are this widow. You have not a husband to impregnate you or make you fruitful, for a "widow" is a barren state. Your awareness is now the Lord—or the prophet that has become your husband.

Follow the example of the widow, who instead of recognizing an emptiness or nothingness, recognized the something—three drops of oil.

Then the command to her, "Go within and close the door," that is, shut the door of the senses that tell you of the empty measures, the debts, the problems.

When you have taken your attention away completely by shutting out the evidence of the senses, begin to FEEL the joy—(symbolized by oil)—of having received the things desired. When the agreement is established within you so

that all doubts and fears have passed away, then, you too will fill all the empty measures of your life and will have an abundance running over.

Recognition is the power that conjures in the world. Every state that you have ever recognized, you have embodied. That which you are recognizing as true of yourself today is that which you are experiencing. So be as the widow and recognize joy, no matter how little the beginnings of recognition, and you will be generously rewarded—for the world is a magnified mirror, magnifying everything that you are conscious of being.

"I AM the Lord the God, which has brought thee out of the land of Egypt, out of the house of bondage; thou shalt have no other gods before me." What a glorious revelation, your awareness now revealed as the Lord thy God! Come, awake from your dream of being imprisoned. Realize that the earth is yours, "and the fullness thereof; the world, and all that dwells therein."

You have become so enmeshed in the belief that you are man that you have forgotten the glorious being that you are. Now with your memory restored DECREE the unseen to appear and it SHALL appear, for all things are compelled to respond to the Voice of God, Your awareness of being—the world is AT YOUR COMMAND!

II

FREEDOM FOR ALL

A Practical Application of the Bible

(1942)

This work shows Neville at the peak of his powers—and extols his highest ideals. At a time when the world was thrown into war and chaos, and people in Neville's adopted nation of America were still denied their rights, the mystic issued a clarion call of human dignity and possibility, and of the powers inherent in all people.

—MH

PREFACE

Public opinion will not long endure a theory which does not work in practice. Today, probably more than ever before, man demands proof of the truth of even his highest ideal. For ultimate satisfaction man must find a principle which is for him a way of life, a principle which he can experience as true.

I believe I have discovered just such a principle in the greatest of all sacred writings, the Bible. Drawn from my own mystical illumination this book reveals the truth buried within the stories of the old and new testaments alike.

Briefly, the book states that consciousness is the one and only reality, that consciousness is the cause and manifestation is the effect. It draws the reader's attention to this fact constantly, that the reader may always keep first things first. Having laid the foundation that a change of consciousness is essential to bring about any change of expression, this book explains to the reader a dozen different ways to bring about such a change of consciousness.

This is a realistic and constructive principle *that works*. The revelation it contains, if applied, *will set you free*.

1. THE ONENESS OF GOD

"Hear, O Israel: the Lord our God is one Lord."

Hear, O Israel: Hear, O man made of the very substance of God: You and God are one and undivided! Man, the world and all within it are conditioned states of the unconditioned one, God. You are this one; you are God conditioned as man. All that you believe God to be, you are; but you will never know this to be true until you stop claiming it of another, and recognize this seeming other to be yourself. God and man, spirit and matter, the formless and the formed, the creator and the creation, the cause and the effect, your Father and you are one. This one, in whom all conditioned states live and move and have their being, is your I AM, your unconditioned consciousness.

Unconditioned consciousness is God, the one and only reality. By unconditioned consciousness is meant a sense of awareness; a sense of knowing *that I AM* apart from knowing *who I AM;* the consciousness of being, divorced from that which I am conscious of being. I AM aware of being man, but I need not be man to be aware of being. Before I became aware of being someone, I, unconditioned awareness, was aware of being, and this awareness does not depend upon being *someone*. I AM self-existent, unconditioned consciousness; I became aware of being someone; and I shall become aware of being someone other than this that I am now aware of being; but I AM the power of imagination eternally aware of being whether I am unconditioned formlessness or I am conditioned form.

As the conditioned state, I (man) might forget *who* I am, or *where* I am, but I cannot forget *that* I AM. This knowing that I AM, this awareness of being, is the only reality. This unconditioned consciousness, the I AM, is that knowing reality in whom all conditioned states—conceptions of myself—begin and end, but which ever remains the unknown knowing being when all the known ceases to

be. All that I have ever believed myself to be, all that I now believe myself to be, and all that I shall ever believe myself to be, are but attempts to know myself—the unknown, undefined reality. This unknown knowing one, or unconditioned consciousness, is my true being, the one and only reality. I AM the unconditioned reality conditioned as that which I believe myself to be. I AM the believer limited by my beliefs, the knower defined by the known. The world is my conditioned consciousness objectified. That which I feel and believe to be true of myself is now projected in space as my world. The world—my mirrored self—ever bears witness of the state of consciousness in which I live.

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There is no chance or accident responsible for the things that happen to me or the environment in which I find myself. Nor is predestined fate the author of my fortunes or misfortunes. Innocence and guilt are mere words with no meaning to the law of consciousness, except as they reflect the state of consciousness itself.

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The consciousness of guilt calls forth condemnation. The consciousness of lack produces poverty. Man everlastingly objectifies the state of consciousness in which he abides but he has somehow or other become confused in the interpretation of the law of cause and effect. He has forgotten that it is the *inner* state which is the cause of the outer manifestation—"As within so without," and in his forgetfulness he believes that an outside God has his own peculiar reason for doing things, such reasons being beyond the comprehension of mere man; or he believes that people are suffering because of past mistakes which have been forgotten by the conscious mind; or, again, that blind chance alone plays the part of God.

One day man will realize that his own I Amness is the God he has been seeking throughout the ages, and that his own sense of awareness—his consciousness of being—is the one and only reality.

The most difficult thing for man to really grasp is this: That the "I Amness" in himself is God. It is his true being or father state, the only state he can be sure of. The son, his conception of himself, is an illusion. He always knows that he *is*, but that *which* he is, is an illusion created by himself (the father) in an attempt at self-definition.

This discovery reveals that all that I have believed God to be I AM. “I AM the resurrection and the life,” is a statement of fact concerning my consciousness, for my consciousness resurrects or makes visibly alive that which I am conscious of being. “I AM the door … all that ever came before me are thieves and robbers,” shows me that my consciousness is the one and only entrance into the world of expression; that by assuming the consciousness of being or possessing the thing which I desire to be or possess is the only way by which I can become it or possess it; that any attempt to express this desirable state in ways other than by assuming the consciousness of being or possessing it, is to be robbed of the joy of expression and possession. “I AM the beginning and the end,” reveals my consciousness as the cause of the birth and death of all expression. “I AM hath sent me,” reveals my consciousness to be the Lord which sends me into the world in the image and likeness of that which I am conscious of being to live in a world composed of all that I am conscious of. “I AM the Lord, and there is no God beside me,” declares my consciousness to be the one and only Lord and beside my consciousness there is no God. “Be still and know that I AM God,” means that I should still the mind and know that consciousness is God. “Thou shalt not take the name of the Lord thy God in vain.” “I AM the Lord: that is my name.” Now that you have discovered your I AM, your consciousness to be God, do not claim anything to be true of yourself that you would not claim to be true of God, for in defining yourself you are defining God. That which you are conscious of being is that which you have named God. God and man are one. You and your Father are one. Your unconditioned consciousness, or I AM, and that which you are conscious of being, are one. The conceiver and the conception are one. If your conception of yourself is less than that which you claim as true of God, you have robbed God, the Father, because you (the son or conception) bear witness of the Father or conceiver. Do not take the magical name of God, I AM, in vain for you will not be held guiltless; you must express all that you claim yourself to be. Name God by consciously defining yourself as your highest ideal.

2. THE NAME OF GOD

It cannot be stated too often that consciousness is the one and only reality, for this is the truth that sets man free. This is the foundation upon which the whole structure of biblical literature rests. The stories of the Bible are all mystical revelations written in an Eastern symbolism which reveals to the intuitive the secret of creation and the formula of escape. The Bible is man's attempt to express in words the cause and manner of creation. Man discovered that his consciousness was the cause or creator of his world, so he proceeded to tell the story of creation in a series of symbolical stories known to us today as the Bible.

To understand this greatest of books you need a little intelligence and much intuition—intelligence enough to enable you to read the book, and intuition enough to interpret and understand what you read. You may ask why the Bible was written symbolically. Why was it not written in a clear, simple style so that all who read it might understand it? To these questions I reply that all men speak symbolically to that part of the world which differs from their own. The language of the West is clear to us of the West, but it is symbolic to the East; and vice versa. An example of this can be found in the Easterner's instruction: "If thine hand offend thee cut it off." He speaks of the hand, not as the hand of the body, but as any form of expression, and thereby he warns you to turn from that expression in your world which is offensive to you. At the same time the man of the West would unintentionally mislead the man of the East by saying: "This bank is on the rocks," for the expression "on the rocks" to the Westerner is equivalent to bankruptcy while a rock to an Easterner is a symbol of faith and security. "I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock."

To really understand the message of the Bible you must bear in mind that it was written by the Eastern mind and therefore cannot be taken literally by those of the West. Biologically, there is no difference between the East and the West. Love and hate are the same; hunger and thirst are the same; ambition and desire are the same; but the technique of expression is vastly different.

The first thing you must discover if you would unlock the secret of the Bible, is the meaning of the symbolic name of the creator which is known to all as Jehovah. This word "Jehovah" is composed of the four Hebrew letters—JOD HE VAU HE. The whole secret of creation is concealed within this name. The first letter JOD represents the absolute state or consciousness unconditioned; the sense of undefined awareness; that all inclusiveness out of which all creation or conditioned states of consciousness come. In the terminology of today JOD is I AM, or unconditioned consciousness.

The second letter HE represents the only begotten Son, a desire, an imaginary state. It symbolizes an idea; a defined subjective state or clarified mental picture.

The third letter VAU symbolizes the act of unifying or joining the conceiver (JOD), the consciousness desiring to the conception (HE), the state desired, so that the conceiver and the conception become one. Fixing a mental state, consciously defining yourself as the state desired, impressing upon yourself the fact that you are now that which you imagined or conceived as your objective, is the function of VAU. It nails or joins the consciousness desiring to the thing desired. The cementing or joining process is accomplished subjectively by feeling the reality of that which is not yet objectified.

The fourth letter (HE) represents the objectifying of this subjective agreement. The JOD HE VAU makes man or the manifested world (HE), in the image and likeness of itself, the subjective conscious state. So the function of the final HE is to objectively bear witness to the subjective state JOD HE VAU. Conditioned consciousness continually objectifies itself on the screen of space. The world is the image and likeness of the subjective conscious state which created it. The visible world of itself can do nothing; it only bears record of its creator, the subjective state. It is the visible son (HE) bearing witness of the invisible Father, Son and Mother—JOD HE VAU—a Holy Trinity which can only be seen when made visible as man or manifestation.

Your unconditioned consciousness (JOD) is your I AM, which visualizes or images a desirable state (HE), and then becomes conscious of being the state

imaged by feeling and believing itself to be the imagined state. The conscious union between you who desire and that which you desire to be, is made possible through the VAU, or your capacity to feel and believe. Believing is simply living in the feeling of actually being the state imagined—by assuming the consciousness of being the state desired. The subjective state symbolized as JOD HE VAU then objectifies itself as HE, thereby completing the mystery of the creator's name and nature, JOD HE VAU HE (Jehovah). JOD is to be aware; HE is to be aware of something; VAU is to be aware as, or to be aware of being that which you were only aware of. The second HE is your visible objectified world which is made in the image and likeness of the JOD HE VAU, or that which you are aware of being.

"And God said, Let us make man in our image, after our likeness." Let us, JOD HE VAU, make the objective manifestation (HE) in our image, the image of the subjective state. The world is the objectified likeness of the subjective conscious state in which consciousness abides. This understanding that consciousness is the one and only reality is the foundation of the Bible. The stories of the Bible are attempts to reveal in symbolic language this secret of creation as well as to show man the one formula of escape from all of his own creations. This is the true meaning of the name of Jehovah, the name by which all things are made and without which there is nothing made that is made. First, you are aware; then you become aware of something; then you become aware as that which you were aware of; then you behold objectively that which you are aware of being.

3. THE LAW OF CREATION

Let us take one of the stories of the Bible and see how the prophets and writers of old revealed the story of creation by this strange Eastern symbolism. We all know the story of Noah and the Ark; that Noah was chosen to create a new world after the world was destroyed by the flood. The Bible tells us that Noah had three sons, Shem, Ham and Japheth. The first son is called Shem, which means name. Ham, the second son, means warm, alive. The third son is called Japheth, which means extension. You will observe that Noah and his three sons Shem, Ham and Japheth contain the same formula of creation as does the divine name of JOD HE VAU HE. Noah, the Father, the conceiver, the builder of a new world is equivalent to the JOD, or unconditioned consciousness, I AM. Shem is your desire; that which you are conscious of; that which you *name* and define as your objective, and is equivalent to the second letter in the divine name (HE). Ham is the warm, live state of feeling, which joins or binds together consciousness desiring and the thing desired, and is therefore equivalent to the third letter in the divine name, the VAU. The last son, Japheth, means extension, and is the extended or objectified state bearing witness of the subjective state and is equivalent to the last letter in the divine name, HE.

You are Noah, the knower, the creator. The first thing you beget is an idea, an urge, a desire, the word, or your first son Shem (name). Your second son Ham (warm, alive) is the secret of FEELING by which you are joined to your desire subjectively so that you, the consciousness desiring, become conscious of being or possessing the thing desired. Your third son, Japheth, is the confirmation, the visible proof that you know the secret of creation. He is the extended or objectified state bearing witness of the invisible or subjective state in which you abide.

In the story of Noah it is recorded that Ham saw the secrets of his Father, and because of his discovery he was made to serve his brothers, Shem and Japheth. Ham, or feeling, is the secret of the Father, your I AM, for it is through feeling that the consciousness desiring is joined to the thing desired. The conscious union or mystical marriage is made possible only through feeling. It is feeling which performs this heavenly union of Father and son, Noah and Shem, unconditioned consciousness and conditioned consciousness. By performing this service, feeling automatically serves Japheth, the extended or expressed state, for there can be no objectified expression unless there is first a subjective impression. To feel the presence of the thing desired, to subjectively actualize a state by impressing upon yourself, through feeling, a definite conscious state is the secret of creation. Your present objectified world is Japheth which was made visible by Ham. Therefore Ham serves his brothers Shem and Japheth, for without feeling which is symbolized as Ham, the idea or thing desired (Shem) could not be made visible as Japheth.

The ability to feel the unseen, the ability to actualize and make real a definite subjective state through the sense of feeling is the secret of creation, the secret by which the word or unseen desire is made visible—is made flesh. “And God calleth things that be not as though they were.” Consciousness calls things that are not seen as though they were, and it does this by first defining itself as that which it desires to express, and second by remaining within the defined state until the invisible becomes visible. Here is the perfect working of the law according to the story of Noah. This very moment you are aware of being. This awareness of being, this *knowing that you are,* is Noah, the creator.

Now with Noah’s identity established as your own consciousness of being, name something that you would like to possess or express; define some objective (Shem), and with your desire clearly defined, close your eyes and *feel* that you have it or are expressing it. Don’t question how it can be done; simply *feel* that you have it. Assume the attitude of mind that would be yours if you were already in possession of it so that you feel that it is done. Feeling is the secret of creation. Be as wise as Ham and make this discovery that you too may have the joy of serving your brothers Shem and Japheth; the joy of making the word or name flesh.

4. THE SECRET OF FEELING

The secret of feeling or the calling of the invisible into visible states is beautifully told in the story of Isaac blessing his second son Jacob in the belief, based solely upon feeling, that he was blessing his first son Esau. It is recorded that Isaac, who was old and blind, felt that he was about to leave this world and wishing to bless his first son Esau before he died, sent Esau hunting for savory venison with the promise that upon his return from the hunt he would receive his father's blessing.

Now Jacob, who desired the birthright or right to be born through the blessing of his father, overheard his blind father's request for venison and his promise to Esau. So, as Esau went hunting for the venison, Jacob killed and dressed a kid of his father's flock. Placing the skins upon his smooth body to give him the feel of his hairy and rough brother Esau, he brought the tastily prepared kid to his blind father Isaac. And Isaac who depended solely upon his sense of feel mistook his second son Jacob for his first son Esau, and pronounced his blessing on Jacob! Esau on his return from the hunt learned that his smooth-skinned brother Jacob had supplanted him so he appealed to his father for justice; but Isaac answered and said, "Thy brother came with subtlety and hath taken away thy blessing. I have made him thy Lord, and all his brethren have I given to him for servants."

Simple human decency should tell man that this story cannot be taken literally. There must be a message for man hidden somewhere in this treacherous and despicable act of Jacob! The hidden message, the formula of success buried in this story was intuitively revealed to the writer in this manner. Isaac, the blind father, is your consciousness; your awareness of being. Esau, the hairy son, is your present objectified world—the rough or sensibly felt; the present moment;

the present environment; your present conception of yourself; in short, the world you know by reason of your objective senses. Jacob, the smooth-skinned lad, the second son, is your desire or subjective state; an idea not yet embodied; a subjective state which is perceived and sensed but not objectively known or seen; a point in time and space removed from the present. In short, Jacob is your defined objective. The smooth-skinned Jacob—or subjective state seeking embodiment or the right of birth—when properly felt or blessed by his father (when consciously felt and fixed as real), becomes objectified; and in so doing he supplants the rough, hairy Esau, or the former objectified state. Two things cannot occupy a given place at one and the same time, and so as the invisible is made visible, the former visible state vanishes.

Your consciousness is the cause of your world. The conscious state in which you abide determines the kind of world in which you live. Your present concept of yourself is now objectified as your environment, and this state is symbolized as Esau, the hairy, or sensibly felt; the first son. That which you would like to be or possess is symbolized as your second son, Jacob, the smooth-skinned lad who is not yet seen but is subjectively sensed and felt, and will, if properly touched, supplant his brother Esau, or your present world.

Always bear in mind the fact that Isaac, the father of these two sons, or states, is blind. He does not see his smooth-skinned son Jacob; he only feels him. And through the sense of feeling he actually believes Jacob, the subjective, to be Esau, the real, the objectified. You do not see your desire objectively; you simply sense it (feel it) subjectively. You do not grope in space after a desirable state. Like Isaac, you sit still and send your first son hunting by removing your attention from your objective world. Then in the absence of your first son, Esau, you invite the desirable state, your second son, Jacob, to come close so that you may feel it. “Come close, my son, that I may feel you.” First, you are aware of it in your immediate environment; then you draw it closer and closer and closer until you sense it and feel it in your immediate presence so that it is real and natural to you.

“If two of you shall agree on earth as touching on any point that they shall ask, it shall be done for them of my Father which is in heaven.” The two agree through the sense of feel; and the agreement is established on earth—is objectified; is made real. The two agreeing are Isaac and Jacob—you and that which you desire; and the agreement is made solely on the sense of feeling. Esau symbolizes your present objectified world whether it be pleasant or otherwise.

Jacob symbolizes any and every desire of your heart. Isaac symbolizes your true self—with your eyes closed to the present world—in the act of sensing and feeling yourself to be or to possess that which you desire to be or to possess. The secret of Isaac—this sensing, feeling state—is simply the act of mentally separating the sensibly felt (your present physical state) from the insensibly felt (that which you would like to be). With the objective senses tightly shut Isaac made, and you can make, the insensibly felt (the subjective state) seem real or sensibly known; for faith is knowledge.

Knowing the law of self-expression, the law by which the invisible is made visible, is not enough. It must be applied; and this is the method of application.

First: Send your first son Esau—your present objectified world or problem—hunting. This is accomplished simply by closing your eyes and taking your attention away from the objectified limitations. As your senses are removed from your objective world, it vanishes from your consciousness or goes hunting.

Second: With your eyes still closed and your attention removed from the world round about you, consciously fix the natural time and place for the realization of your desire.

With your objective senses closed to your present environment you can sense and feel the reality of any point in time or space, for both are psychological and can be created at will. It is vitally important that the natural time-space condition of Jacob, that is, the natural time and place for the realization of your desire be first fixed in your consciousness. If Sunday is the day on which the thing desired is to be realized, then Sunday must be fixed in consciousness now. Simply begin to feel that it is Sunday until the quietness and naturalness of Sunday is consciously established. You have definite associations with the days, weeks, months and seasons of the year. You have said time and again—"Today feels like Sunday, or Monday, or Saturday; or this feels like Spring, or Summer, or Fall, or Winter." This should convince you that you have definite, conscious impressions that you associate with the days, weeks, and seasons of the year. Then because of these associations you can select any desirable time, and by recalling the conscious impression associated with such time, you can make a subjective reality of that time now.

Do the same with space. If the room in which you are seated is not the room in which the thing desired would be naturally placed or realized, feel yourself seated in the room or place where it would be natural. Consciously fix this time-space impression before you start the act of sensing and feeling the nearness, the

reality, and the possession of the thing desired. It matters not whether the place desired be ten thousand miles away or only next door, you must fix in consciousness the fact that right where you are seated is the desired place. You do not make a mental journey; you collapse space. Sit quietly where you are and make "thereness"—"hereness." Close your eyes and feel that the very place where you are is the place desired; feel and sense the reality of it until you are consciously impressed with this fact, for your knowledge of this fact is based solely on your subjective sensing.

Third: In the absence of Esau (the problem) and with the natural time-space established, you invite Jacob (the solution) to come and fill this space—to come and supplant his brother. In your imagination see the thing desired. If you cannot visualize it, sense the general outline of it; contemplate it. Then mentally draw it close to you. "Come close, my son, that I may feel you." Feel the nearness of it; feel it to be in your immediate presence; feel the reality and solidity of it; feel it and see it naturally placed in the room in which you are seated; feel the thrill of actual accomplishment, and the joy of possession.

Now open your eyes. This brings you back to the objective world—the rough or sensibly felt world. Your hairy son Esau has returned from the hunt and by his very presence tells you that you have been betrayed by your smooth-skinned son Jacob—the subjective, psychologically felt. But, like Isaac, whose confidence was based upon the knowledge of this changeless law, you too will say—"I have made him thy Lord and all his brethren have I given to him for servants." That is, even though your problem appears fixed and real, you have felt the subjective, psychological state to be real to the point of receiving the thrill of that reality; you have experienced the secret of creation for you have felt the reality of the subjective.

You have fixed a definite psychological state which in spite of all opposition or precedent will objectify itself, thereby fulfilling the name of Jacob—the supplanter.

Here are a few practical examples of this drama.

First: The blessing or making a thing real. Sit in your living room and name a piece of furniture, rug or lamp that you would like to have in this particular room. Look at that area of the room where you would place it if you had it. Close your eyes and let all that now occupies that area of the room vanish. In your imagination see this area as empty space—there is absolutely nothing there. Now begin to fill this space with the desired piece of furniture; sense and feel

that you have it in this very area. Imagine you are seeing that which you desired to see. Continue in this consciousness until you feel the thrill of possession.

Second: The blessing or the making of a place real. You are now seated in your apartment in New York City, contemplating the joy that would be yours if you were on an ocean liner sailing across the great Atlantic. “I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am there ye may be also.” Your eyes are closed; you have consciously released the New York apartment and in its place you sense and feel that you are on an ocean liner. You are seated in a deck chair; there is nothing round you but the vast Atlantic. Fix the reality of this ship and ocean so that in this state you can mentally recall the day when you were seated in your New York apartment dreaming of this day at sea. Recall the mental picture of yourself seated there in New York dreaming of this day. In your imagination see the memory picture of yourself back there in your New York apartment. If you succeed in looking back on your New York apartment without consciously returning there, then you have successfully prepared the reality of this voyage. Remain in this conscious state feeling the reality of the ship and the ocean; feel the joy of this accomplishment—then open your eyes. You have gone and prepared the place; you have fixed a definite psychological state and where you are in consciousness there you shall be in body also.

Third: The blessing or making real of a point in time. You consciously let go of this day, month or year, as the case may be, and you imagine that it is now that day, month or year which you desire to experience. You sense and feel the reality of the desired time by impressing upon yourself the fact that it is now accomplished. As you sense the naturalness of this time, you begin to feel the thrill of having fully realized that which before you started this psychological journey in time you desired to experience at this time.

With the knowledge of your power to bless you can open the doors of any prison—the prison of illness or poverty or of a humdrum existence. “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”

5. THE SABBATH

"Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord."

These six days are not twenty-four-hour periods of time. They symbolize the psychological moment a definite subjective state is fixed. These six days of work are subjective experiences, and consequently cannot be measured by sidereal time, for the real work of fixing a definite psychological state is done in consciousness. The time spent in consciously defining yourself as that which you desire to be is the measure of these six days. A change of consciousness is the work done in these six creative days; a psychological adjustment, which is measured not by sidereal time but by actual (subjective) accomplishment. Just as a life in retrospect is measured not by years but by the content of those years, so too is this psychological interval measured—not by the time spent in making the adjustment but by the accomplishment of that interval.

The true meaning of six days of work (creation) is revealed in the mystery of the VAU, which is the sixth letter in the Hebrew alphabet, and the third letter in the divine name—JOD HE VAU HE. As previously explained in the mystery of the name of Jehovah, VAU means to nail or join. The creator is joined to his creation through feeling; and the time that it takes you to fix a definite feeling is the true measure of these six days of creation. Mentally separating yourself from the objective world and attaching yourself through the secret of feeling to the subjective state is the function of the sixth letter of the Hebrew alphabet, VAU, or the six days of work.

There is always an interval between the fixed impression, or subjective state, and the outward expression of that state. This interval is called the Sabbath. The Sabbath is the mental rest which follows the fixed psychological state; it is the result of your six days of work. "The Sabbath was made for man." This mental rest which follows a successful conscious impregnation is the period of mental

pregnancy; a period which is made for the purpose of incubating the manifestation. It was made for the manifestation; the manifestation was not made for it. Automatically you keep the Sabbath a day of rest—a period of mental rest—if you succeed in accomplishing your six days of work. There can be no Sabbath, no seventh day, no period of mental rest, until the six days are over—until the psychological adjustment is accomplished and the mental impression is fully made.

Man is warned that if he fails to keep the Sabbath, if he fails to enter into the rest of God he will also fail to receive the promise—he will fail to realize his desires. The reason for this is simple and obvious. There can be no mental rest until a conscious impression is made. If a man fails to fully impress upon himself the fact that he now has that which heretofore he desired to possess, he will continue to desire it, and therefore he will not be mentally at rest or satisfied. If, on the other hand, he succeeds in making this conscious adjustment so that upon emerging from the period of silence or his subjective six days of work, he knows by his feeling that he has the thing desired, then he automatically enters the Sabbath or the period of mental rest. Pregnancy follows impregnation. Man does not continue desiring that which he has already acquired. The Sabbath can be kept as a day of rest only after man succeeds in becoming conscious of being that which before entering the silence he desired to be.

The Sabbath is the result of the six days of work. The man who knows the true meaning of these six work days realizes that the observance of one day of the week as a day of physical quietness is not keeping the Sabbath. The peace and the quiet of the Sabbath can be experienced only when man has succeeded in becoming conscious of being that which he desires to be. If he fails to make this conscious impression he has missed the mark; he has sinned, for to sin is to miss the mark—to fail to achieve one’s objective; a state in which there is no peace of mind. “If I had not come and spoken unto them, they had not had sin.” If man had not been presented with an ideal state toward which to aim, a state to be desired and acquired, he would have been satisfied with his lot in life and would never have known sin. Now that man knows that his capacities are infinite, knows that by working six days or by making a psychological adjustment he can realize his desires, he will not be satisfied until he achieves his every objective. He will, with the true knowledge of these six work days, define his objective and set about becoming conscious of being it. When this conscious impression is

made it is automatically followed by a period of mental rest, a period the mystic calls the Sabbath, an interval in which the conscious impression will be gestated and physically expressed. The word will be made flesh. But that is not the end! This Sabbath or rest which will be broken by the embodiment of the idea will sooner or later give way to another six days of work as man defines another objective and begins anew the act of defining himself as that which he desires to be.

Man has been stirred out of his sleep through the medium of desire, and can find no rest until he realizes his desire. But before he can enter into the rest of God, or keep the Sabbath, before he can walk unafraid and at peace, he must become a good spiritual marksman and learn the secret of hitting the mark or working six days—the secret by which he lets go the objective state and adjusts himself to the subjective. This secret was revealed in the divine name Jehovah, and again in the story of Isaac blessing his son Jacob. If man will apply the formula as it is revealed in these Bible dramas he will hit a spiritual bull's-eye every time, for he will know that the mental rest or Sabbath is entered only as he succeeds in making a psychological adjustment.

The story of the crucifixion beautifully dramatizes these six days (psychological period) and the seventh day of rest. It is recorded that it was the custom of the Jews to have someone released from prison at the feast of the Passover; and that they were given the choice of having released unto them either Barabbas the robber, or Jesus the Saviour. And they cried, "Release Barabbas." Whereupon Barabbas was released and Jesus was crucified.

It is further recorded that Jesus the Saviour was crucified on the sixth day, entombed or buried on the seventh day, and resurrected on the first day. The saviour in your case is that which would save you from that which you are now conscious of being, while Barabbas the thief is your present conception of yourself which robs you of that which you would like to be. In defining your saviour you define that which would save you and not *how* you would be saved. Your saviour or desire has ways ye know not of; his ways are past finding out. Every problem reveals its own solution. If you were imprisoned you would automatically desire to be free. Freedom, then, is the thing that would save you. It is your saviour.

Having discovered your saviour the next step in this great drama of the resurrection is to release Barabbas, the robber—your present concept of yourself—and to crucify your saviour, or fix the consciousness of being or having that

which would save you. Barabbas represents your present problem. Your saviour is that which would free you from this problem. You release Barabbas by taking your attention away from your problem—away from your sense of limitation—for it robs you of the freedom that you seek. And you crucify your saviour by fixing a definite psychological state by feeling that you are free from the limitations of the past. You deny the evidence of the senses and begin to feel subjectively the joy of being free. You feel this state of freedom to be so real that you too cry out—"I am free!" "It is finished." The fixing of this subjective state—the crucifixion—takes place on the sixth day. Before the sun sets on this day you must have completed the fixation by feeling—"It is so"—"It is finished."

This subjective knowing is followed by the Sabbath or mental rest. You will be as one buried or entombed for you will know that no matter how mountainous the barriers, how impassable the walls appear to be, your crucified and buried saviour (your present subjective fixation) will resurrect himself. By keeping the Sabbath a period of mental rest, by assuming the attitude of mind that would be yours if you were already visibly expressing this freedom, you will receive the promise of the Lord, for the word will be made flesh—the subjective fixation will embody itself. "And God did rest the seventh day from all his works." Your consciousness is God resting in the knowledge that—"It is well"—"It is finished." And your objective senses shall confirm that it is so for the day shall reveal it.

6. HEALING

The formula for the cure of leprosy as revealed in the fourteenth chapter of Leviticus is most illuminating when viewed through the eyes of a mystic. This formula can be prescribed as the positive cure of any disease in man's world, be it physical, mental, financial, social, moral—anything. It matters not about the nature of the disease or its duration, for this formula can be successfully applied to any and all of them.

Here is the formula as it is recorded in the book of Leviticus. "Then shall the priest command to take for him that is to be cleansed two birds alive and clean … and the priest shall command that one of the birds be killed.… As for the living bird, he shall take it and shall dip it in the blood of the bird that was killed; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times and shall pronounce him clean and shall let the living bird loose into the open field.… And he shall be clean." A literal application of this story would be stupid and fruitless, while on the other hand a psychological application of this formula is wise and fruitful.

A bird is a symbol of an idea. Every man who has a problem or who desires to express something other than that which he is now expressing can be said to have two birds. These two birds or conceptions can be defined as follows: The first bird is your present out-pictured conception of yourself; it is the description which you would give if you were asked to define yourself—your physical condition, your income, your obligations, your nationality, family, race and so on. Your sincere answer to these questions would necessarily be based solely upon the evidence of your senses and not upon any wishful thinking. This true conception of yourself (based entirely upon the evidences of your senses) defines the first bird. The second bird is defined by the answer you wish you

might give to these questions of self-definition. In short, these two birds can be defined as that which you are conscious of being and that which you desire to be.

Another definition of the two birds would be, the first—your present problem regardless of its nature; and the second—the solution to that problem. For example: If you were sick, good health would be the solution. If you were in debt, freedom from debt would be the solution. If you were hungry, food would be the solution. As you have noticed, the *how*, the manner of realizing the solution, is not considered. Only the problem and the solution are considered. Every problem reveals its own solution. For sickness it is health; for poverty it is riches; for weakness it is strength; for confinement it is freedom.

These two states then, your problem and its solution, are the two birds you bring to the priest. You are the priest who now performs the drama of the curing of the man of leprosy—you and your problem. You are the priest; and with this formula for the cure of leprosy you now free yourself from your problem.

First: Take one of the birds (your problem) and kill it by extracting the blood from it. Blood is man's consciousness. "He hath made of one blood all nations of men to dwell on all the face of the earth." Your consciousness is the one and only reality which animates and makes real that which you are conscious of being. So turning your attention away from the problem is equivalent to extracting the blood from the bird. Your consciousness is the one blood which makes all states living realities. By removing your attention from any given state you have drained the lifeblood from that state. You kill or eliminate the first bird (your problem) by removing your attention from it. Into this blood (your consciousness) you dip the live bird (the solution), or that which heretofore you desired to be or possess. This you do by feeling yourself to be the desirable state now.

This dipping of the live bird into the blood of the bird that was killed is similar to the blessing of Jacob by his blind father Isaac. As you recall, blind Isaac could not *see* his objective world, his son Esau. You, too, are blind to your problem—the first bird—for you have removed your attention from it and therefore you do not see it. Your attention (blood) is now placed upon the second bird (subjective state), and you feel and sense the reality of it.

Seven times you are told to sprinkle the one to be cleansed. This means you must dwell within this new conception of yourself until you mentally enter the seventh day (the Sabbath); until the mind is stilled or fixed in the belief that you are actually expressing or possessing that which you desire to be or to possess.

At the seventh sprinkle you are instructed to loose the living bird and pronounce the man clean. As you fully impress upon yourself the fact that you are that which you desire to be, you have symbolically sprinkled yourself seven times; then you are as free as the bird that is loosed. And like the bird in flight which must in a little while return to the earth, so must your subjective impression or claim in a little while embody itself in your world.

This story and all the other stories of the Bible are psychological plays dramatized within the consciousness of man. You are the high priest; you are the leper; you are the birds. Your consciousness or I AM is the high priest; you, the man with the problem, are the leper. The problem, your present concept of yourself, is the bird that is killed; the solution of the problem, what you desire to be, is the living bird that is freed. You re-enact this great drama within yourself by turning your attention away from your problem and placing it upon that which you desire to express. You impress upon yourself the fact that you are that which you desire to be until your mind is stilled in the belief that it is so. Living in this fixed attitude of mind, living in the consciousness that you are now that which you formerly desired to be, is the bird in flight, unfettered by the limitations of the past and moving toward the embodiment of your desire.

7. DESIRE—THE WORD OF GOD

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

God speaks to you through the medium of your basic desires. Your basic desires are words of promise or prophecies that contain within themselves the plan and power of expression.

By basic desire is meant your real objective. Secondary desires deal with the manner of realization. God, your I AM, speaks to you, the conditioned conscious state, through your basic desires. Secondary desires or ways of expression are the secrets of your I AM, the all wise Father. Your Father, I AM, reveals the first and last—"I am the beginning and the end," but never does He reveal the middle or secret of His ways; that is, the first is revealed as the word, your basic desire. The last is its fulfillment—the word made flesh. The second or middle (the plan of unfoldment) is never revealed to man but remains forever the Father's secret.

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

The words of prophecy spoken of in the book of Revelation are your basic desires which must not be further conditioned. Man is constantly adding to and taking from these words. Not knowing that the basic desire contains the plan and power of expression man is always compromising and complicating his desires. Here is an illustration of what man does to the word of prophecy—his desires.

Man desires freedom from his limitation or problem. The first thing he does after he defines his objective is to condition it upon something else. He begins to speculate on the manner of acquiring it. Not knowing that the thing desired has a way of expression all of its own he starts planning *how* he is going to get it, thereby adding to the word of God. If, on the other hand, he has no plan or

conception as to the fulfillment of his desire, then he compromises his desire by modifying it. He feels that if he will be satisfied with less than his basic desire, then he might have a better chance of realizing it. In doing so he takes from the word of God. Individuals and nations alike are constantly violating this law of their basic desire by plotting and planning the realization of their ambitions; they thereby add to the word of prophecy, or they compromise with their ideals, thus taking from the word of God. The inevitable result is death and plagues or failure and frustration as promised for such violations.

God speaks to man only through the medium of his basic desires. Your desires are determined by your conception of yourself. Of themselves they are neither good nor evil. “I know and am persuaded by the Lord Christ Jesus that there is nothing unclean of itself but to him that seeth anything to be unclean to him it is unclean.” Your desires are the natural and automatic result of your present conception of yourself. God, your unconditioned consciousness, is impersonal and no respecter of persons. Your unconditioned consciousness, God, gives to your conditioned consciousness, man, through the medium of your basic desires that which your conditioned state (your present conception of yourself) believes it needs.

As long as you remain in your present conscious state so long will you continue desiring that which you now desire. Change your conception of yourself and you will automatically change the nature of your desires.

Desires are states of consciousness seeking embodiment. They are formed by man’s consciousness and can easily be expressed by the man who has conceived them. Desires are expressed when the man who has conceived them assumes the attitude of mind that would be his if the states desired were already expressed. Now because desires regardless of their nature can be so easily expressed by fixed attitudes of mind, a word of warning must be given to those who have not yet realized the oneness of life, and who do not know the fundamental truth that consciousness is God, the one and only reality. This warning was given to man in the famous Golden Rule—“Do unto others that which you would have them do unto you.”

You may desire something for yourself or you may desire for another. If your desire concerns another make *sure* that the thing desired is acceptable to that other. The reason for this warning is that your consciousness is God, the giver of all gifts. Therefore, that which you feel and believe to be true of another is a gift you have given to him. The gift that is not accepted returns to the giver. Be very

sure then that you would love to possess the gift yourself for if you fix a belief within yourself as true of another and he does not accept this state as true of himself, this unaccepted gift will embody itself within your world. Always hear and accept as true of others that which you would desire for yourself. In so doing you are building heaven on earth. “Do unto others as you would have them do unto you” is based upon this law. Only accept such states as true of others that you would willingly accept as true of yourself that you may constantly create heaven on earth. Your heaven is defined by the state of consciousness in which you live, which state is made up of all that you accept as true of yourself and true of others. Your immediate environment is defined by your own conception of yourself plus your convictions regarding others which have not been accepted by them. Your conception of another which is not his conception of himself is a gift returned to you.

Suggestions, like propaganda, are boomerangs unless they are accepted by those to whom they are sent. So your world is a gift you have given to yourself. The nature of the gift is determined by your conception of yourself *plus* the unaccepted gifts you offered others. Make no mistake about this; law is no respecter of persons. Discover the law of self-expression and live by it; then you will be free. With this understanding of the law, define your desire; know exactly what you want; make certain that it is desirable and acceptable.

The wise and disciplined man sees no barrier to the realization of his desire; he sees nothing to destroy. With a fixed attitude of mind he recognizes that the thing desired is already fully expressed, for he knows that a fixed subjective state has ways and means of expressing itself of which no man knows. “Before they ask I have answered.” “I have ways ye know not of.” “My ways are past finding out.” The undisciplined man, on the other hand, constantly sees opposition to the fulfillment of his desire, and because of this frustration he forms desires of destruction which he firmly believes must be expressed before his basic desire can be realized. When man discovers this law of one consciousness he will understand the great wisdom of the Golden Rule and so he will live by it and prove to himself that the kingdom of heaven is on earth.

You will realize why you should “Do unto others that which you would have them do unto you.” You will know why you should live by this Golden Rule because you will discover that it is just good common sense to do so since the rule is based upon life’s changeless law and is no respecter of persons. Consciousness is the one and only reality. The world and all within it are states

of consciousness objectified. Your world is defined by your conception of yourself *plus* your conception of others which are not their conceptions of themselves.

The story of the Passover is to help you turn your back on the limitations of the present and pass over into a better and freer state. The suggestion to “Follow the man with the pitcher of water” was given to the disciples to guide them to the last supper or the feast of the Passover. The man with the pitcher of water is the eleventh disciple, Simon of Canaan, the disciplined quality of mind which hears only dignified, noble and kindly states. The mind that is disciplined to hear only the good feasts upon good states and so embodies the good on earth. If you, too, would attend the last supper—the great feast of the Passover—then follow this man. Assume this attitude of mind symbolized as the “man with the pitcher of water,” and you will live in a world that is really heaven on earth. The feast of the Passover is the secret of changing your consciousness. You turn your attention from your present conception of yourself and assume the consciousness of being that which you want to be, thereby passing from one state to another. This feat is accomplished with the help of the twelve disciples, which are the twelve disciplined qualities of mind.[1]

8. FAITH

And Jesus said unto them, Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

This faith of a grain of mustard seed has proved a stumbling block to man. He has been taught to believe that a grain of mustard seed signifies a small degree of faith. So he naturally wonders why he, a mature man, should lack this insignificant measure of faith when so small an amount assures success.

"Faith," he is told, "is the substance of things hoped for, the evidence of things not seen." And again, "Through faith … the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Invisible things were made visible. The grain of mustard seed is not the measure of a small amount of faith. On the contrary, it is the absolute in faith. A mustard seed is conscious of being a mustard seed and a mustard seed alone. It is not aware of any other seed in the world. It is sealed in the conviction that it is a mustard seed in the same manner that the spermatozoa sealed in the womb is conscious of being man and only man. A grain of mustard seed is truly the measure of faith necessary to accomplish your every objective; but like the mustard seed you too must lose yourself in the consciousness of being only the thing desired. You abide within this sealed state until it bursts itself and reveals your conscious claim. Faith is feeling or living in the consciousness of being the thing desired; faith is the secret of creation, the VAU in the divine name JOD HE VAU HE; faith is the Ham in the family of Noah; faith is the sense of feeling by which Isaac blessed and made real his son Jacob. By faith God (your consciousness) calleth things that are not seen as though they were and makes

them seen.

It is faith which enables you to become conscious of being the thing desired; again, it is faith which seals you in this conscious state until your invisible claim ripens to maturity and expresses itself, is made visible. Faith or feeling is the secret of this appropriation. Through feeling, the consciousness desiring is joined to the thing desired.

How would you feel if you were that which you desire to be? Wear this mood, this feeling that would be yours if you were already that which you desire to be; and in a little while you will be sealed in the belief that you *are*. Then without effort this invisible state will objectify itself; the invisible will be made visible. If you had the faith of a grain of mustard seed you would this day through the magical substance of feeling seal yourself in the consciousness of being that which you desire to be. In this mental stillness or tomblike state you would remain, confident that you need no one to roll away the stone, for all the mountains, stones and inhabitants of earth are as nothing in your sight. That which you now recognize to be true of yourself (this present conscious state) will do according to its nature among all the inhabitants of earth, and none can stay its hand or say unto it, What doest thou? None can stop this conscious state in which you are sealed from embodying itself, nor question its right to be.

This conscious state when properly sealed by faith is a word of God, I AM, for the man so sealed is saying, "I AM so and so;" and the word of God (my fixed conscious state) is spirit and cannot return unto me void but must accomplish whereunto it is sent. God's word (your conscious state) must embody itself that you may know: "I AM the Lord … there is no God beside me;" "The word was made flesh and dwelt among us;" and "He sent his word and healed him."

You too can send your word, God's word, and heal a friend. Is there something that you would like to hear of a friend? Define this something that you know he would love to be or to possess. Now with your desire properly defined you have a word of God. To send this word on its way, to speak this word into being, you simply do this: Sit quietly where you are and assume the mental attitude of listening; recall your friend's voice; with this familiar voice established in your consciousness, imagine that you are actually hearing his voice and that he is telling you that he is or has that which you wanted him to be or to have. Impress upon your consciousness the fact that you actually heard him and that he told you what you wanted to hear; feel the thrill of having heard.

Then drop it completely. This is the mystic's secret of sending words into expression—of making the word flesh. You form within yourself the word, the thing you want to hear; then you listen, and tell it to yourself. "Speak, Lord, for thy servant heareth." Your consciousness is the Lord speaking through the familiar voice of a friend and impressing on yourself that which you desire to hear. This self-impregnation, the state impressed upon yourself, the word, has ways and means of expressing itself of which no man knows. As you succeed in making the impression you will be unmoved by appearances for this self-impression is sealed as the grain of mustard seed and will in due season mature to its full expression.

9. THE ANNUNCIATION

The use of a friend's voice to impregnate one's self with a desirable state is beautifully told in the story of the Immaculate Conception.

It is recorded that God sent an angel to Mary to announce the birth of His son. "And the angel said unto her, thou shalt conceive in thy womb, and bring forth a son. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the son of God. For with God nothing shall be impossible."

This is the story that has been told for centuries the world over, but man was not told that it was written about himself so he has failed to receive the benefit it was intended to give him. This story reveals the method by which the idea or word was made flesh. God, we are told, germinated or begat an idea, a son, without the aid of another. Then He placed His germinal idea in the womb of Mary with the help of an angel who made the announcement to her and impregnated her with the idea. No simpler method was ever recorded of consciousness impregnating itself than is found in the story of the Immaculate Conception. The four characters in this drama of creation are the Father, the Son, Mary and the Angel. The Father symbolizes your consciousness; the Son symbolizes your desire; Mary symbolizes your receptive attitude of mind; and the Angel symbolizes the method used to make the impregnation. The drama unfolds in this manner. The Father begets a son without the aid of another. You define your objective—you clarify your desire without the help or suggestion of another. Then the Father selects that angel who is best qualified to bear this message or germinal possibility to Mary. You select the person in your world

who would be sincerely thrilled in witnessing the fulfillment of your desire. Then Mary learns through the angel that she has already conceived a son without the aid of man. You assume a receptive attitude of mind, a listening attitude, and imagine you are hearing the voice of the one you have chosen to tell you what you desire to know. Imagine that you hear him tell you that you are and have that which you desire to be and to have. You remain in this receptive state until you feel the thrill of having heard the good and wonderful news. Then like Mary of the story, you go about your business in secret telling no one of this wonderful and immaculate self-impregnation, confident that in due season you will express this impression.

The Father generates the seed or germinal possibility of a son but in a eugenic impregnation; he does not convey the spermatozoa from himself to the womb. He has it borne through another medium. Consciousness desiring is the Father generating the seed or idea. A clarified desire is the perfectly formed seed or the only begotten son. This seed is then carried from the Father (consciousness desiring) to the Mother (consciousness of being and having the state desired). This change in consciousness is accomplished by the angel or imaginary voice of a friend telling you that you have already achieved your objective.

The use of an angel or friend's voice to make a conscious impression is the shortest, safest and surest way to be self-impregnated. With your desire properly defined, you assume an attitude of listening. Imagine you are hearing the voice of a friend; then make him tell you (imagine he is telling you) how lucky and fortunate you are to have fully realized your desire. In this receptive attitude of mind you are receiving the message of an angel; you are receiving the impression that you are and have that which you desire to be and to have. The emotional thrill of having heard that which you desire to hear is the moment of conception. It is the moment you become self-impregnated, the moment you actually *feel* you are now that or have that which heretofore you but desired to be or to possess.

As you emerge from this subjective experience, you, like Mary of the story, will know by your changed attitude of mind that you have conceived a son; that you have fixed a definite subjective state and will in a little while express or objectify this state.

★ ★ ★

This book has been written to show you *how* to achieve your objectives. Apply the principle expressed herein and all the inhabitants of earth cannot stop you from realizing your desires.

III

THE SEARCH

(1946)

This is the most complete of Neville's early mystical visions. This essay encapsulates Neville's philosophy of the omnipotence of the Self. The Search *also demonstrates his literary grace and power: Neville was one of the few modern writers capable of describing inner experience in a manner that is at once relatable and relevant to the reader. Neville dedicates this work to his daughter Victoria, born in 1942.*

—MH

To Victoria
the fulfillment of a dream

THE SEARCH

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

Then I seemed to be walking in the night. I soon came upon a scene that might have been the ancient Pool of Bethesda, for in this place lay a great multitude of impotent folk—blind, halt, withered—waiting not for the moving of the water as of tradition, but waiting for me. As I came near, without thought or effort on my part they were, one after the other, molded as by the Magician of the Beautiful. Eyes, hands, feet—all missing members—were drawn from some invisible reservoir and molded in harmony with that perfection which I felt springing within me. When all were made perfect, the chorus exulted “It is finished.” Then the scene dissolved and I awoke.

I know this vision was the result of my intense meditation upon the idea of perfection, for my meditations invariably bring about union with the state contemplated. I had been so completely absorbed within the idea that for a while I had become what I contemplated, and the high purpose with which I had for that moment identified myself drew the companionship of high things and fashioned the vision in harmony with my inner nature. The ideal with which we are united works by association of ideas to awaken a thousand moods to create a drama in keeping with the central idea.

I first discovered this close relationship of moods to vision when I was aged about seven. I became aware of a mysterious life quickening within me like a stormy ocean of frightening might. I always knew when I would be united with this hidden identity, for my senses were expectant on the nights of these visitations and I knew beyond all doubt that before morning I would be alone with immensity. I so dreaded these visitations that I would lie awake until my eyes from sheer exhaustion closed. As my eyes closed in sleep, I was no longer solitary but smitten through and through with another being, and yet I knew it to be myself. It seemed older than life, yet nearer to me than my boyhood. If I tell what I discovered on these nights, I do so not to impose my ideas on others but that I may give hope to those who seek the law of life.

I discovered that my expectant mood worked as a magnet to unite me with this Greater Me, while my fears made It appear as a stormy sea. As a boy, I conceived of this mysterious self as might, and in my union with It I felt its majesty as a stormy sea which drenched me, then rolled and tossed me as a helpless wave.

As a man I conceived of It as love and myself the son of It, and in my union with It, now, what a love enfolds me! It is a mirror to all. Whatever we conceive It as being, that It is to us. I believe It to be the center through which all the threads of the universe are drawn; therefore I have altered my values and changed my ideas so that they now depend upon and are in harmony with this sole cause of all that is. It is to me that changeless reality which fashions circumstances in harmony with our concepts of ourselves.

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

Two other visions I will tell because they bear out the truth of my assertion that we, by intensity of love and hate, become what we contemplate.

Once, with closed eyes made radiant from brooding, I meditated on the eternal question, “Who Am I?” and felt myself gradually dissolve into a shoreless sea of vibrant light, imagination passing beyond all fear of death. In this state nothing existed but myself, a boundless ocean of liquid light. Never have I felt more intimate with Being. How long this experience lasted I do not know, but my return to earth was accompanied by a distinct feeling of

crystallizing again into human shape.

At another time, I lay on my bed and with my eyes shut as in sleep I brooded on the mystery of Buddha. In a little while the dark caverns of my brain began to grow luminous. I seemed to be surrounded by luminous clouds which emanated from my head as fiery, pulsating rings. I saw nothing but these luminous rings for a time. Then there appeared before my eyes a rock of quartz crystal. While I gazed upon it, the crystal broke into pieces which invisible hands quickly shaped into the living Buddha. As I looked on this meditative figure, I saw that it was myself. I was the living Buddha whom I contemplated. A light like the sun glowed from this living image of myself with increasing intensity until it exploded. Then the light gradually faded and once more I was back within the blackness of my room.

Out of what sphere or treasury of design came this being mightier than human, his garments, the crystal, the light? If I saw, heard, and moved in a world of real beings when I seemed to myself to be walking in the night, when the lame, the halt, the blind were transformed in harmony with my inner nature, then I am justified in assuming that I have a more subtile body than the physical, a body that can be detached from the physical and used in other spheres; for to see, to hear, to move are functions of an organism however ethereal. If I brood over the alternative that my psychic experiences were self-begotten fantasy, no less am I moved to wonder at this mightier self who flashes on my mind a drama as real as those I experience when I am fully awake.

On these fiery meditations I have entered again and again, and I know beyond all doubt that both assumptions are true. Housed within this form of earth is a body attuned to a world of light, and I have, by intense meditation, lifted it as with a magnet through the skull of this dark house of flesh. The first time I awoke the fires within me I thought my head would explode. There was intense vibration at the base of my skull, then sudden oblivion of all. Then I found myself clothed in a garment of light and attached by a silvery elastic cord to the slumbering body on the bed. So exalted were my feelings, I felt related to the stars. In this garment I roamed spheres more familiar than earth, but found that, as on earth, conditions were molded in harmony with my nature. “Self-begotten fantasy,” I hear you say. No more so than the things of earth. I am an immortal being conceiving myself as man and forming worlds in the likeness and image of my concept of self.

What we imagine, that we are. By our imagination we have created this

dream of life, and by our imagination we will re-enter that eternal world of light, becoming that which we were before we imagined the world. In the divine economy nothing is lost. We cannot lose anything save by descent from the sphere where the thing has its natural life. There is no transforming power in death and, whether we are here or there, we fashion the world that surrounds us by the intensity of our imagination and feeling, and we illuminate or darken our lives by the concepts we hold of ourselves. Nothing is more important to us than our conception of ourselves, and especially is this true of our concept of the deep, hidden One within us.

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

Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the transformation of ourselves. No help cometh from without; the hills to which we lift our eyes are those of an inner range. It is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there is first an inner change. As within, so without. I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical means and arguments to bring about the desired change. Everything we do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces. However we toil or struggle, we can receive no more than our subconscious assumptions affirm. To protest against anything which happens to us is to protest against the law of our being and our rulership over our own destiny.

The circumstances of my life are too closely related to my conception of myself not to have been launched by my own spirit from some magical storehouse of my being. If there is pain to me in these happenings, I should look within myself for the cause, for I am moved here and there and made to live in a world in harmony with my concept of myself.

Intense meditation brings about a union with the state contemplated, and during this union we see visions, have experiences, and behave in keeping with our change of consciousness. This shows us that a transformation of consciousness will result in a change of environment and behavior. However, our ordinary alterations of consciousness, as we pass from one state to another, are not transformations, because each of them is so rapidly succeeded by another in the reverse direction; but whenever one state grows so stable as to definitely expel its rivals, then that central habitual state defines the character and is a true transformation. To say that we are transformed means that ideas previously peripheral in our consciousness now take a central place and form the habitual center of our energy.

All wars prove that violent emotions are extremely potent in precipitating mental rearrangements. Every great conflict has been followed by an era of materialism and greed in which the ideals for which the conflict ostensibly was waged are submerged. This is inevitable because war evokes hate, which impels a descent in consciousness from the plane of the ideal to the level where the conflict is waged. If we would become as emotionally aroused over our ideals as we become over our dislikes, we would ascend to the plane of our ideals as easily as we now descend to the level of our hates.

Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining “beauty for ashes and joy for mourning” rather than by direct attacks on the state from which we would be free. “Whatsoever things are lovely and of good report, think on these things,” for we become that with which we are *en rapport*.

There is nothing to change but our concept of self. Humanity is a single being in spite of its many forms and faces, and there is in it only such seeming separation as we find in our own being when we are dreaming. The pictures and circumstances we see in dreams are creations of our own imagination and have no existence save in ourselves. The same is true of the pictures and circumstances we see in this dream of life. They reveal our concepts of ourselves. As soon as we succeed in transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

The universe which we study with such care is a dream, and we the dreamers of the dream, eternal dreamers dreaming non-eternal dreams. One day, like

Nebuchadnezzar we shall awaken from the dream, from the nightmare in which we fought with demons, to find that we really never left our eternal home; that we were never born and have never died save in our dream.

IV

“LIVE BOLDLY!”

Neville responds to questions from Los Angeles students

(1948)

In 1948 Neville delivered his series of “Five Lessons” in Los Angeles. These lectures are among his clearest and most complete explanations of his methods. These talks posthumously appeared in book form. The question-and-answer session that followed the sessions appears here; this exchange highlights some of the most widely asked questions about Neville’s work.

–MH

1. What is the meaning of the insignia on your book covers?

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. I would like to be married, but have not found the right man. How do I imagine a husband?

Forever in love with ideals, it is the ideal state that captures the mind. Do not confine the state of marriage to a certain man, but a full, rich and overflowing life. You desire to experience the joy of marriage. Do not modify your dream, but enhance it by making it lovelier. Then condense your desire into a single sensation, or act which implies its fulfillment.

In this western world a woman wears a wedding ring on the third finger of her left hand. Motherhood need not imply marriage; intimacy need not imply marriage, but a wedding ring does.

Relax in a comfortable armchair, or lie flat on your back and induce a state akin to sleep. Then assume the feeling of being married. Imagine a wedding band on your finger. Touch it. Turn it around the finger. Pull it off over the knuckle. Keep the action going until the ring has the distinctness and feeling of reality. Become so lost in feeling the ring on your finger that when you open your eyes, you will be surprised that it is not there.

If you are a man who does not wear a ring, you could assume greater responsibility. How would you feel if you had a wife to care for? Assume the feeling of being a happily married man right now.

3. What must I do to inspire creative thoughts such as those needed for writing?

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. How do I imagine larger audiences for my talks?

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 2,500 people every Sunday morning and Wednesday evening. He wanted to speak to crowds. He was not modest. He did not try to fool himself but built a crowd in his own consciousness, and crowds came. Stand before a large audience. Address this audience in your imagination. Feel you are on that stage and your feeling will provide the means.

5. Is it possible to imagine several things at the same time, or should I confine my imagining to one desire?

Personally I like to confine my imaginal act to a single thought, but that does not mean I will stop there. During the course of a day I may imagine many things, but instead of imagining lots of small things, I would suggest that you imagine something so big it includes all the little things. Instead of imagining wealth, health and friends, imagine being ecstatic. You could not be ecstatic and be in pain. You could not be ecstatic and be threatened with a dispossession notice. You could not be ecstatic if you were not enjoying a full measure of friendship and love.

What would the feeling be like were you ecstatic without knowing what had happened to produce your ecstasy? Reduce the idea of ecstasy to the single sensation, “Isn’t it wonderful!” Do not allow the conscious, reasoning mind to ask why, because if it does it will start to look for visible causes, and then the sensation will be lost. Rather, repeat over and over again, “Isn’t it wonderful!” Suspend judgment as to what is wonderful. Catch the one sensation of the wonder of it all and things will happen to bear witness to the truth of this sensation. And I promise you, it will include all the little things.

6. Question: How often should I perform the imaginal act, a few days or several weeks?

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.

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 as assumed your desire, do you keep in mind the ever presence of this greater one protecting and giving you your assumption?

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?

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?

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?

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?
Because he has not really applied metaphysics. I am not speaking of a namby-pamby approach to life, but a daily application of the law of consciousness. When you appropriate your good, there is no need for a man, or state, to act as a medium through which your good will come.

Living in a world of men, money is needed in my 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?
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?
There are two spiritual sayings which permeate the Bible. One is, *"Go tell no man,"* and the other is *"I have told you before it comes to pass that when it does come to pass you may believe."* It takes spiritual boldness to tell another that your desire is fulfilled before it is seen on the outside. If you do not have that kind of boldness, then you had better keep quiet.

I personally enjoy telling my plans to my wife, because we both get such a

thrill when they come into being. The first person a man wants to prove this law to is his wife. It is said that Mohammad is everlastingly great because his first disciple was his wife.

15. Question: Should my husband and I work on the same project or on separate ones?
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. I would think that if you get too much into the sleepy state there would be a lack of feeling.
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. 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. Suppose my wants cannot materialize for six months to a year, do I wait to imagine them?
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?

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?

A variety of experiences. The more varied they are, the richer is your life. At death you function in a dimensionally larger world, and play your part on a keyboard made up of a lifetime of human experiences. Therefore, the more varied your experiences, the finer is your instrument and the richer is your life.

21. Question: What about a child who dies at birth?

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?

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.
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?
The physical body is an emotional filter. Many human ailments, hitherto considered purely physical, are now recognized as rooted in emotional disturbances.

Pain comes from lack of relaxation. When you sleep there is no pain. If you are under an anesthetic, there is no pain because you are relaxed, as it were. If you have pain it is because you are tense and trying to force something. You cannot force an idea into embodiment, you simply appropriate it. It is attention minus effort. Only practice will bring you to that point where you can be attentive and still be relaxed.

Attention is tension toward an end, and relaxation is just the opposite. Here are two completely opposite ideas that you must blend until you learn, through practice, how to be attentive, but not tense. The word “contention” means “attention minus effort.” In the state of contention you are held by the idea without tension.

25. No matter how much I try to be happy, underneath, I have a melancholy feeling of being left out.

Why?
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?
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. I have more than one objective. Would it be ineffective to concentrate on different objectives at different periods of concentration?
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?
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. I am contemplating a business venture. It means a great deal to me, but I cannot imagine how it can come into being.

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. 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?

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. Who wrote the Bible?

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?

Not in my teaching. I have several volumes of them at home. They are no greater than the sixty-six books of our present Bible. They are simply telling the same truth in a different way. For instance, the story is told of Jesus, as a young boy, watching children make birds out of mud. Holding the birds in their hands, they pretend the birds are flying. Jesus approaches and knocks the birds out of their hands. As they begin to cry, he picks up one of the broken birds and remolds it. Holding it high, he breathes upon it and the bird takes 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. 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?

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?

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?

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?

We are creatures of habit, forming patterns of the mind which repeat themselves over and over again. Although habit acts like a compelling law which drives one to repeat the patterns, it is not a law, for you and I can change the patterns. Many successful men such as Henry Ford, Rockefeller and Carnegie were deprived in their youth. Many of the great names in this country came from poor families, yet they left behind them great accomplishments in the political, artistic and financial world.

One evening a friend of mine attended a meeting for young advertising executives. The speaker of the evening said to these young men: "I have but one thing to say to you tonight and that is to make yourself big and you cannot fail."

Taking an ordinary fish bowl, he filled it with two bags, one of English walnuts and the other of small beans. Mixing them with his hand, he began to shake the bowl and said, "This bowl is life. You cannot stop its shaking as life is a constant pulsing, living rhythm, but watch." And as they watched the big walnuts came to the top of the bowl as the little beans fell to the bottom.

Looking into the bowl the man asked, “Which one of you is complaining, asking why?” Then added, “Isn’t it strange, the sound is coming from the bowl and not the outside. A bean is complaining that if he had had the same environment as the walnut he, too would do big things, but he never had the chance.” Then he took a little bean from the bottom of the bowl and placed him on top saying, “I can move the bean through sheer force, but I cannot stop the bowl of life from shaking,” and as he shook the bowl, the little bean once again slid to the bottom.

Hearing another voice of complaint he asked, “What’s that I hear? You are saying that I should take one of those big fellows who thinks he is so big and put him on the bottom and see what happens to him? You believe he will be just as limited as you because he will be robbed of the opportunity of big things just as you are? Let’s see.”

Then the speaker took one of the big walnuts and pushed him right down to the bottom of the bowl saying, “I still can’t stop the bowl from shaking,” and as the men watched the big walnut came to the top again. Then the speaker added:

“Gentlemen, if you really want to be successful in life, make yourself big.”

My friend took this message to heart and began to assume he was a successful businessman. Today he is truly a big man if you judge success by dollars. He now employs over a thousand people in the city of New York. Each one of you can do what he did. Assume you are what you want to be. Walk in that assumption and it will harden into fact.

V

OUT OF THIS WORLD

Thinking Fourth-Dimensionally

(1949)

In this book, Neville does what few metaphysical philosophers ever attempt: he devises a theory behind why our thoughts are instruments of creation. One of Neville's most original works, Out of This World *presents ideas that are remarkably congruent with elements of quantum theory, as I referenced in the main introduction. This short book explores some of the most trenchant and memorable themes that Neville introduced in his previously noted "Five Lessons" lectures. It appeared the year after that series.*

—MH

1. OUT OF THIS WORLD

And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
—JOHN 14:29

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

If the occurring events were not in this world when they were observed, then, to be perfectly logical, they must have been out of this world. And whatever is *there* to be seen before it occurs *here* must be "predetermined" from the point of view of man awake in a three-dimensional world. Thus the question arises: "Are we able to alter our future?"

My object in writing these pages is to indicate possibilities inherent in man, to show that man can alter his future; but, thus altered, it forms again a deterministic sequence starting from the point of interference—a future that will be consistent with the alteration. The most remarkable feature of man's future is its flexibility. It is determined by his attitudes rather than by his acts. The cornerstone on which all things are based is man's concept of himself. He acts as he does and has the experiences that he does, because his concept of himself is what it is, and for no other reason. Had he a different concept of self, he would act differently. A change of concept of self automatically alters his future; and a change in any term of his future series of experiences reciprocally alters his concept of self. Man's assumptions which he regards as insignificant produce effects that are considerable; therefore man should revise his estimate of an assumption, and recognize its creative power.

All changes take place in consciousness. The future, although prepared in

every detail in advance, has several outcomes. At every moment of our lives we have before us the choice of which of several futures we will choose.

There are two actual outlooks on the world possessed by everyone—a natural focus and a spiritual focus. The ancient teachers called the one "the carnal mind," the other "the mind of Christ." We may differentiate them as ordinary waking consciousness—governed by our senses, and a controlled imagination—governed by desire. We recognize these two distinct centers of thought in the statement: "The natural man receiveth not the things of the spirit of God for they are foolishness unto him; neither can he know them for they are spiritually discerned." The natural view confines reality to the moment called *now*. To the natural view, the past and future are purely imaginary. The spiritual view, on the other hand, sees the contents of time. It sees events as distinct and separated as objects in space. The past and future are a present whole to the spiritual view. What is mental and subjective to the natural man is concrete and objective to the spiritual man.

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

Earnest, concentrated thought focused in a particular direction shuts out other sensations and causes them to disappear. We have but to concentrate on the state desired in order to see it. The habit of withdrawing attention from the region of sensation and concentrating it on the invisible develops our spiritual outlook and enables us to penetrate beyond the world of sense and to see that which is invisible. "For the invisible things of him from the creation of the world are clearly seen."—Romans 1:20. This vision is completely independent of the natural faculties. Open it and quicken it! Without it, these instructions are useless, for "the things of the spirit are spiritually discerned."

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

The desires which impel us to action are those that hold our attention. A

desire is but an awareness of something we lack or need to make our life more enjoyable. Desires always have some personal gain in view, the greater the anticipated gain, the more intense is the desire. There is no absolutely unselfish desire. Where there is nothing to gain there is no desire, and consequently no action.

The spiritual man speaks to the natural man through the language of desire. The key to progress in life and to the fulfillment of dreams lies in ready obedience to its voice. Unhesitating obedience to its voice is an immediate assumption of the wish fulfilled. To desire a state is to have it. As Pascal has said, “You would not have sought me had you not already found me.” Man, by assuming the feeling of his wish fulfilled, and then living and acting on this conviction, alters the future in harmony with his assumption.

Assumptions awaken what they affirm. As soon as man assumes the feeling of his wish fulfilled, his four-dimensional self finds ways for the attainment of this end, discovers methods for its realization. I know of no clearer definition of the means by which we realize our desires than to *experience in imagination what we would experience in the flesh were we to achieve our goal*. This experience of the end wills the means. With its larger outlook the four-dimensional self then constructs the means necessary to realize the accepted end.

The undisciplined mind finds it difficult to assume a state which is denied by the senses. Here is a technique that makes it easy to encounter events before they occur, to “call things which are not seen as though they were.” People have a habit of slighting the importance of simple things; but this simple formula for changing the future was discovered after years of searching and experimenting. The first step in changing the future is *desire*; that is: define your objective—know definitely what you want. Secondly: construct an event which you believe you would encounter *following* the fulfillment of your desire—an event which implies fulfillment of your desire—something that will have the action of *self* predominant. Thirdly: immobilize the physical body and induce a condition akin to sleep—lie on a bed or relax in a chair and imagine that you are sleepy; then, with eyelids closed and your attention focused on the action you intend to experience in imagination—mentally feel yourself right into the proposed action—imagining all the while that you are actually performing the action here and now. You must always participate in the imaginary action, not merely stand back and look on, but you must feel that you are actually performing the action so that the imaginary sensation is real to you.

It is important always to remember that the proposed action must be one which *follows* the fulfillment of your desire; and, also, you must feel yourself into the action until it has all the vividness and distinctness of reality. For example: suppose you desired promotion in office. Being congratulated would be an event you would encounter following the fulfillment of your desire. Having selected this action as the one you will experience in imagination, immobilize the physical body, and induce a state akin to sleep—a drowsy state—but one in which you are still able to control the direction of your thoughts—a state in which you are attentive without effort. Now, imagine that a friend is standing before you. Put your imaginary hand into his. First feel it to be solid and real, then carry on an imaginary conversation with him in harmony with the action. Do not visualize yourself at a distance in point of space and at a distance in point of time being congratulated on your good fortune. Instead, make elsewhere *here*, and the future *now*. The future event is a reality *now* in a dimensionally larger world; and, oddly enough, *now* in a dimensionally larger world, is equivalent to *here* in the ordinary three-dimensional space of everyday life. The difference between feeling yourself in action, here and now, and visualizing yourself in action, as though you were on a motion-picture screen, is the difference between success and failure. The difference will be appreciated if you will now visualize yourself climbing a ladder. Then with eyelids closed imagine that a ladder is right in front of you and *feel* you are actually climbing it.

Desire, physical immobility bordering on sleep, and imaginary action in which self feelingly predominates, *here and now*, are not only important factors in altering the future, but they are essential conditions in consciously projecting the spiritual self. If, when the physical body is immobilized we become possessed of the idea to do something—and imagine that we are doing it *here and now* and keep the imaginary action feelingly going right up until sleep ensues—we are likely to awaken out of the physical body to find ourselves in a dimensionally larger world with a dimensionally larger focus and actually doing what we desired and imagined we were doing in the flesh. But whether we awaken there or not, we are actually performing the action in the fourth-dimensional world, and we will re-enact it in the future, here in the third-dimensional world.

Experience has taught me to restrict the imaginary action, to condense the idea which is to be the object of our meditation into a single act, and to re-enact it over and over again until it has the feeling of reality. Otherwise, the attention

will wander off along an associational track, and hosts of associated images will be presented to our attention. In a few seconds they will lead us hundreds of miles away from our objective in point of space, and years away in point of time. If we decide to climb a particular flight of stairs, because that is the likely event to follow the realization of our desire, then we must restrict the action to climbing that particular flight of stairs. Should our attention wander off, we must bring it back to its task of climbing that flight of stairs and keep on doing so until the imaginary action has all the solidity and distinctness of reality. The idea must be maintained in the field of presentation without any sensible effort on our part. We must, with the minimum of effort, permeate the mind with the feeling of the wish fulfilled.

Drowsiness facilitates change because it favors attention without effort, but it must not be pushed to the stage of sleep, in which we shall no longer be able to control the movements of our attention, but rather a moderate degree of drowsiness in which we are still able to direct our thoughts. A most effective way to embody a desire is to assume the feeling of the wish fulfilled and then, in a relaxed and sleepy state, repeat over and over again like a lullaby, any short phrase which implies fulfillment of our desire, such as “Thank you” as though we addressed a higher power for having done it for us. If, however, we seek a conscious projection into a dimensionally larger world, then we must keep the action going right up until sleep ensues.

Experience in imagination, with all the distinctness of reality, what would be experienced in the flesh were 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 *premises*—that is, assertions *presumed* to be true, because assumptions, though unreal to the senses, if persisted in, until they have the *feeling of reality*, will harden into facts. To an assumption all means which promote its realization are good. It influences the behavior of all by inspiring in all the movements, the actions, and the words which tend towards its fulfillment.

To understand how man molds his future in harmony with his assumption we must know what we mean by a dimensionally larger world, for it is to a dimensionally larger world that we go to alter our future. The observation of an event before it occurs implies that the event is predetermined from the point of view of man in the three-dimensional world. Therefore, to change the conditions here in the three dimensions of space we must first change them in the four dimensions of space.

Man does not know exactly what is meant by a dimensionally larger world, and would no doubt deny the existence of a dimensionally larger self. He is quite familiar with the three dimensions of length, width and height, and he feels that if there were a fourth dimension, it should be just as obvious to him as the dimensions of length, width and height. A dimension is not a line; it is any way in which a thing can be measured that is entirely different from all other ways. That is, to measure a solid fourth-dimensionally, we simply measure it in any direction except that of its length, width and height.

Is there another way of measuring an object other than those of its length, width and height? Time measures my life without employing the three dimensions of length, width and height. There is no such thing as an instantaneous object. Its appearance and disappearance are measurable. It endures for a definite length of time. We can measure its life span without using the dimensions of length, width and height. Time is definitely a fourth way of measuring an object.

The more dimensions an object has, the more substantial and real it becomes. A straight line, which lies entirely in one dimension, acquires shape, mass and substance by the addition of dimensions. What new quality would time, the fourth dimension, give which would make it just as vastly superior to solids as solids are to surfaces and surfaces are to lines? Time is a medium for changes in experience because all changes take time. The new quality is *changeability*.

Observe that if we bisect a solid, its cross section will be a surface; by bisecting a surface, we obtain a line; and by bisecting a line, we get a point. This means that a point is but a cross section of a line, which is, in turn, but a cross section of a surface, which is, in turn, but a cross section of a solid, which is, in turn, if carried to its logical conclusion, but a cross section of a four-dimensional object.

We cannot avoid the inference that all three-dimensional objects are but cross sections of four-dimensional bodies. Which means: when I meet you, I meet a cross section of the four-dimensional you—the four-dimensional *self* that is not seen. To see the four-dimensional *self* I must see every cross section or moment of your life from birth to death and see them all as coexisting. My focus should take in the entire array of sensory impressions which you have experienced on earth plus those you might encounter. I should see them, not in the order in which they were experienced by you, but as a present whole. Because *change* is the characteristic of the fourth dimension, I should see them in a state of flux as

a living, animated whole.

If we have all this clearly fixed in our minds, what does it mean to us in this three-dimensional world? It means that, if we can move along time's length, we can see the future and alter it as we so desire. This world, which we think so solidly real, is a shadow out of which and beyond which we may at any time pass. It is an abstraction from a more fundamental and dimensionally larger world—a more fundamental world abstracted from a still more fundamental and dimensionally larger world—and so on to infinity. The absolute is unattainable by any means or analysis, no matter how many dimensions we add to the world.

Man can prove the existence of a dimensionally larger world simply by focusing his attention on an invisible state and imagining that he sees and feels it. If he remains concentrated in this state, his present environment will pass away, and he will awaken in a dimensionally larger world where the object of his contemplation will be seen as a concrete objective reality. Intuitively I feel that, were he to abstract his thoughts from this dimensionally larger world and retreat still farther within his mind, he would again bring about an externalization of time. He would discover that every time he retreats into his inner mind and brings about an externalization of time, space becomes dimensionally larger. And he would, therefore, conclude that both time and space are serial, and that the drama of life is but the climbing of a multitudinous dimensional time block.

Scientists will one day explain why there is a Serial Universe. But in practice how we use this Serial Universe to change the future is more important. To change the future, we need only concern ourselves with two worlds in the infinite series, the world we know by reason of our bodily organs, and the world we perceive independently of our bodily organs.

2. ASSUMPTIONS BECOME FACTS

Men believe in the reality of the external world because they do not know how to focus and condense their powers to penetrate its thin crust. This book has only one purpose—the removing of the veil of the senses—the traveling into another world. To remove the veil of the senses we do not employ great effort; the objective world vanishes by turning our attention away from it.

We have only to concentrate on the state desired in order to mentally see it, but to give it reality so that it will become an objective fact, we must focus attention upon the invisible state until it has the feeling of reality. When, through concentrated attention, our desire appears to possess the distinctness and feeling of reality, we have given it the right to become a visible concrete fact.

If it is difficult to control the direction of your attention while in a state akin to sleep, you may find gazing fixedly into an object very helpful. Do not look at its surface but into and beyond any plain object such as a wall, a carpet, or any other object which possesses depth. Arrange it to return as little reflection as possible. Imagine then that in this depth you are seeing and hearing what you want to see and hear until your attention is exclusively occupied by the imagined state.

At the end of your meditation, when you awake from your “controlled waking dream,” you feel as though you had returned from a great distance. The visible world which you had shut out returns to consciousness and by its very presence informs you that you have been self-deceived into believing that the object of your contemplation was real. But, if you know that consciousness is the one and only reality, you will remain faithful to your vision, and by this sustained mental attitude confirm your gift of reality, and prove that you have the power to give reality to your desires that they may become visible concrete facts.

Define your ideal and concentrate your attention upon the idea of identifying yourself with your ideal. Assume the feeling of being it, the feeling that would be yours were you already the embodiment of your ideal. Then live and act upon this conviction. This assumption, though denied by the senses, *if persisted in*, will become fact. You will know when you have succeeded in fixing the desired state in consciousness by simply looking *mentally* at the people you know. In dialogues with yourself you are less inhibited and more sincere than in actual conversations with others, therefore the opportunity for self-analysis arises when you are surprised by your mental conversations with others. If you see them as you formerly saw them, you have not changed your concept of self, for all changes of concepts of self result in a changed relationship to your world.

In your meditation allow others to see you as they would see you were this new concept of self a concrete fact. You always seem to others an embodiment of the ideal you inspire. Therefore, in meditation, when you contemplate others, you must be seen by them mentally as you would be seen by them physically were your concept of self an objective fact; that is, in meditation you imagine that they see you expressing that which you desire to be.

If you assume that you are what you want to be your desire is fulfilled, and in fulfillment all longing is neutralized. You cannot continue desiring what you have already realized. Your desire is not something you labor to fulfill, it is recognizing something you already possess. It is assuming the feeling of being that which you desire to be. Believing and being are one. The conceiver and his conception are one, therefore that which you conceive yourself to be can never be so far off as even to be near, for nearness implies separation. “If thou canst believe, all things are possible to him that believeth.” Being is the substance of things hoped for, the evidence of things not yet seen. If you assume that you are what you want to be, then you will see others as they are related to your assumption.

If, however, it is the good of others that you desire, then, in meditation, you must represent them to yourself as already being that which you desire them to be. It is through desire that you rise above your present sphere and the road from longing to fulfillment is shortened as you experience in imagination what you would experience in the flesh were you already the embodiment of the ideal you desire to be.

I have stated that man has at every moment of time the choice before him which of several futures he will encounter; but the question arises: “How is this

possible when the experiences of man, awake in the three-dimensional world, are predetermined?" as his observation of an event before it occurs implies. This ability to change the future will be seen if we liken the experiences of life on earth to this printed page. Man experiences events on earth singly and successively in the same way that you are now experiencing the words of this page.

Imagine that every word on this page represents a single sensory impression. To get the context, to understand my meaning, you focus your vision on the first word in the upper left-hand corner and then move your focus across the page from left to right, letting it fall on the words singly and successively. By the time your eyes reach the last word on this page you have extracted my meaning. Suppose, however, on looking at the page, with all the printed words thereon equally present, you decided to rearrange them. You could, by rearranging them, tell an entirely different story; in fact, you could tell many different stories.

A dream is nothing more than uncontrolled four-dimensional thinking, or the rearrangement of both past and future sensory impressions. Man seldom dreams of events in the order in which he experiences them when awake. He usually dreams of two or more events which are separated in time, fused into a single sensory impression; or, in his dream, he so completely rearranges his single waking sensory impressions that he does not recognize them when he encounters them in his waking state.

For example: I dreamed that I delivered a package to the restaurant in my apartment building. The hostess said to me, "You can't leave that there"; whereupon, the elevator operator gave me a few letters and as I thanked him for them, he, in turn, thanked me. At this point, the night elevator operator appeared and waved a greeting to me.

The following day, as I left my apartment, I picked up a few letters which had been placed at my door. On my way down I gave the day elevator operator a tip and thanked him for taking care of my mail; whereupon, he thanked me for the tip. On my return home that day I overheard a doorman say to a delivery man, "You can't leave that there." As I was about to take the elevator up to my apartment, I was attracted by a familiar face in the restaurant, and, as I looked in, the hostess greeted me with a smile. Late that night I escorted my dinner guests to the elevator and as I said good-by to them, the night operator waved good-night to me.

By simply rearranging a few of the single sensory impressions I was destined

to encounter, and by fusing two or more of them into single sensory impressions, I constructed a dream which differed quite a bit from my waking experience.

When we have learned to control the movements of our attention in the four-dimensional world, we shall be able to consciously create circumstance in the three-dimensional world. We learn this control through the waking dream, where our attention can be maintained without effort, for *attention minus effort* is indispensable to changing the future. We can, in a controlled waking dream, consciously construct an event which we desire to experience in the three-dimensional world.

The sensory impressions we use to construct our waking dream are present realities displaced in time or the four-dimensional world. All that we do in constructing the waking dream is to select from the vast array of sensory impressions those, which, when they are properly arranged, imply that we have realized our desire. With the dream clearly defined we relax in a chair and induce a state of consciousness akin to sleep—a state, which, although bordering on sleep, leaves us in conscious control of the movements of our attention. When we have achieved that state, we experience in imagination what we would experience in reality were this waking dream an objective fact. In applying this technique to change the future it is important always to remember that the only thing which occupies the mind during the waking dream is the waking dream, the predetermined action which implies the fulfillment of our desire. How the waking dream becomes physical fact is not our concern. Our acceptance of the waking dream as physical reality wills the means for its fulfillment.

Let me again lay the foundation of changing the future, which is nothing more than a controlled waking dream.

1. Define your objective—know definitely what you want.
2. Construct an event which you believe you will encounter following the fulfillment of your desire—something which will have the action of self predominant—an event which implies the fulfillment of your desire.
3. Immobilize the physical body and induce a state of consciousness akin to sleep; then, mentally feel yourself right into the proposed action—imagining all the while that you are actually performing the action here and now so that you experience in imagination what you would experience in the flesh were you now to realize your goal.

Experience has convinced me that this is the perfect way to achieve my goal. However, my own many failures would convict me were I to imply that I have completely mastered the movements of my attention. I can, however, with the ancient teacher say: “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize.”

3. POWER OF IMAGINATION

Ye shall know the truth, and the truth shall make you free.
—JOHN 8:32

Men claim that a true judgment must conform to the external reality to which it relates. This means that if I, while imprisoned, suggest to myself that I am free and succeed in believing that I am free, it is true that I believe in my freedom; but it does not follow that I am free for I may be the victim of illusion. But, because of my own experiences, I have come to believe in so many strange things that I see little reason to doubt the truth of things that are beyond my experience.

The ancient teachers warned us not to judge from appearances because, said they, the truth need not conform to the external reality to which it relates. They claimed that we bore false witness if we imagined evil against another—that no matter how real our belief appears to be—how truly it conforms to the external reality to which it relates—if it does not make free the one of whom we hold the belief, it is untrue and therefore a false judgment.

We are called upon to deny the evidence of our senses and to imagine as true of our neighbor that which makes him free. “Ye shall know the truth, and the truth shall make you free.” To know the truth of our neighbor we must assume that he is already that which he desires to be. Any concept we hold of another that is short of his fulfilled desire will not make him free and therefore cannot be the truth.

Instead of learning my craft in schools where attending courses and seminars is considered a substitute for self-acquired knowledge, my schooling was devoted almost exclusively to the power of imagination. I sat for hours imagining myself to be other than that which my reason and my senses dictated until the imagined states were vivid as reality—so vivid that passers-by became

but a part of my imagination and acted as I would have them. By the power of imagination my fantasy led theirs and dictated to them their behavior and the discourse they held together while I was identified with my imagined state. Man's imagination is the man himself, and the world as imagination sees it is the real world, but it is our duty to imagine all that is lovely and of good report. "The Lord seeth not as man seeth, for man looketh upon the outward appearance, but the Lord looketh upon the heart." "As a man thinketh in his heart so is he."

In meditation, when the brain grows luminous, I find my imagination endowed with the magnetic power to attract to me whatsoever I desire. Desire is the power imagination uses to fashion life about me as I fashion it within myself. I first desire to see a certain person or scene, and then I look *as though I were seeing* that which I want to see, and the imagined state becomes objectively real. I desire to hear, and then I *listen as though I were hearing*, and the imagined voice speaks that which I dictate as though it had initiated the message. I could give you many examples to prove my arguments, to prove that these imagined states do become physical realities; but I know that my examples will awaken in all who have not met the like or who are not inclined towards my arguments, a most natural incredulity. Nevertheless, experience has convinced me of the truth of the statement, "He calleth those things which be not as though they were."—Romans 4:17. For I have, in intense meditation, called things that were not seen as though they were, and the unseen not only became seen, but eventually became physical realities.

By this method—first desiring and then imagining that we are experiencing that which we desire to experience—we can mold the future in harmony with our desire. But let us follow the advice of the prophet and think only the lovely and the good, for the imagination waits on us as indifferently and as swiftly when our nature is evil as when it is good. From us spring forth good and evil. "I have set before thee this day life and good, and death and evil."—Deuteronomy 30:15.

Desire and imagination are the enchanter's wand of fable and they draw to themselves their own affinities. They break forth best when the mind is in a state akin to sleep. I have written with some care and detail the method I use to enter the dimensionally larger world, but I shall give one more formula for opening the door of the larger world. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of

men, and sealeth their instruction."—Job 33:15, 16.

In dream we are usually the servant of our vision rather than its master, but the *internal fantasy* of dream can be turned into an *external reality*. In dream, as in meditation, we slip from this world into a dimensionally larger world, and I know that the forms in dream are not flat two-dimensional images which modern psychologists believe them to be. They are substantial realities of the dimensionally larger world, and I can lay hold of them. I have discovered that, if I surprise myself dreaming, I can lay hold of any inanimate or stationary form of the dream—a chair—a table—a stairway—a tree—and command myself to awake. At the command to awake, while firmly holding on to the object of the dream, I am pulled through myself with the distinct feeling of awakening from dream. I awaken in another sphere holding the object of my dream, to find that I am no longer the servant of my vision but its master, for I am fully conscious and in control of the movements of my attention. It is in this fully conscious state, when we are in control of the direction of thought, that we call things that are not seen as though they were. In this state we call things by wishing and assuming the feeling of our wish fulfilled. Unlike the world of three dimensions where there is an interval between our assumption and its fulfillment, in the dimensionally larger world there is an immediate realization of our assumption. The external reality instantly mirrors our assumption. Here there is no need to wait four months till harvest. We look again as though we saw, and lo and behold, the fields are already white to harvest.

In this dimensionally larger world "Ye shall not need to fight: set yourselves, stand ye still, and see the salvation of the Lord with you."—2 Chronicles 20:17. And because that greater world is slowly passing through our three-dimensional world, we can by the power of imagination mold our world in harmony with our desire. Look *as though you saw*; listen *as though you heard*; stretch forth your imaginary hand *as though you touched* … and your assumptions will harden into facts.

To those who believe that a true judgment must conform to the external reality to which it relates, this will be foolishness and a stumbling-block. But I preach and practice the fixing in consciousness of that which man desires to realize. Experience convinces me that fixed attitudes of mind which do not conform to the external reality to which they relate and are therefore called imaginary—"things which are not"—will, nevertheless, "bring to nought things that are."

I do not wish to write a book of wonders, but rather to turn man's mind back to the one and only reality that the ancient teachers worshiped as God. All that was said of God was in reality said of man's consciousness so we may say, "That, according as it is written, He that glorieth, let him glory in his own consciousness."

No man needs help to direct him in the application of this law of consciousness. "I am" is the self-definition of the absolute. The root out of which everything grows. "I am the vine."

What is your answer to the eternal question, "Who am I?" Your answer determines the part you play in the world's drama. Your answer—that is, your concept of self—need not conform to the external reality to which it relates. This great truth is revealed in the statement, "Let the weak say, I am strong."—Joel 3:10.

Look back over the good resolutions with which many past new years are encumbered. They lived a little while and then they died. Why? Because they were severed from their root. Assume that you are that which you want to be. Experience in imagination what you would experience in the flesh were you already that which you want to be. Remain faithful to your assumption, so that you define yourself as that which you have assumed. Things have no life if they are severed from their roots, and our consciousness, our "I amness," is the root of all that springs in our world.

"If ye believe not that I am he, ye shall die in your sins."—John 8:24. That is, if I do not believe that I am already that which I desire to be, then I remain as I am and die in my present concept of self. There is no power, outside of the consciousness of man, to resurrect and make alive that which man desires to experience. That man who is accustomed to call up at will whatever images he pleases, will be, by virtue of the power of his imagination, master of his fate. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25. "Ye shall know the truth, and the truth shall make you free."

4. NO ONE TO CHANGE BUT SELF

And for their sakes I sanctify myself, that they also might be sanctified through the truth.
—JOHN 17:19

The ideal we serve and strive to attain could never be evolved from us were it not potentially involved in our nature.

It is now my purpose to retell and to emphasize an experience of mine printed by me two years ago. I believe these quotations from “THE SEARCH” will help us to understand the operation of the law of consciousness, and show us that we have no one to change but self.

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

“Then I seemed to be walking in the night. I soon came upon a scene that might have been the ancient Pool of Bethesda, for in this place lay a great multitude of impotent folk—blind, halt, withered—waiting not for the moving of the water as of tradition, but waiting for me. As I came near, without thought or effort on my part they were, one after the other, molded as by the Magician of the Beautiful. Eyes, hands, feet—all missing members—were drawn from some invisible reservoir and molded in harmony with that perfection which I felt springing within me. When all were made perfect, the chorus exulted ‘It is finished.’ Then the scene dissolved and I awoke.

“I know this vision was the result of my intense meditation upon the idea of

perfection, for my meditations invariably bring about union with the state contemplated. I had been so completely absorbed within the idea that for a while I had become what I contemplated, and the high purpose with which I had for that moment identified myself drew the companionship of high things and fashioned the vision in harmony with my inner nature. The ideal with which we are united works by association of ideas to awaken a thousand moods to create a drama in keeping with the central idea.

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

“In the divine economy nothing is lost. We cannot lose anything save by descent from the sphere where the thing has its natural life. There is no transforming power in death and, whether we are here or there, we fashion the world that surrounds us by the intensity of our imagination and feeling, and we illuminate or darken our lives by the concepts we hold of ourselves. Nothing is more important to us than our conception of ourselves, and especially is this true of our concept of the dimensionally greater One within us.

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

“Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the transformation of ourselves. No help cometh from without; the hills to which we lift our eyes are those of an inner range. It is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained. We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves.

“To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things. There can be no outer change until there is first an inner change. As within, so without. I am not advocating philosophical indifference when I suggest that we should imagine ourselves as already that which we want to be, living in a mental atmosphere of greatness, rather than using physical means and arguments to bring about the desired

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

"The circumstances of my life are too closely related to my conception of myself not to have been launched by my own spirit from some magical storehouse of my being. If there is pain to me in these happenings, I should look within myself for the cause, for I am moved here and there and made to live in a world in harmony with my concept of myself.

"Intense meditation brings about a union with the state contemplated, and during this union we see visions, have experiences, and behave in keeping with our change of consciousness. This shows us that a transformation of consciousness will result in a change of environment and behavior.

"All wars prove that violent emotions are extremely potent in precipitating mental rearrangements. Every great conflict has been followed by an era of materialism and greed in which the ideals for which the conflict ostensibly was waged are submerged. This is inevitable because war evokes hate, which impels a descent in consciousness from the plane of the ideal to the level where the conflict is waged. If we would become as emotionally aroused over our ideals as we become over our dislikes, we would ascend to the plane of our ideals as easily as we now descend to the level of our hates.

"Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining 'beauty for ashes and joy for mourning' rather than by direct attacks on the state from which we would be free. 'Whatsoever things are lovely and of good report, think on these things,' for we become that with which we are *en rapport*.

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

VI

“THE PRUNING SHEARS OF REVISION”

chapter from Awakened Imagination

(1954)

Neville once said that if he were remembered for any of his individual concepts, he thought it would be “the pruning shears of revision.” This is his mystical formula for revising past events that you regret and replacing them with a desired outcome. “Don’t blame; only resolve,” Neville wrote. This is the fourth chapter of his 1954 book Awakened Imagination.

—MH

"The second man is the Lord from heaven."
—I CORINTHIANS 15:47

"Never will he say caterpillars. He'll say, 'There's a lot of butterflies-as-is-to-be on our cabbages, Prue.' He won't say 'It's winter.' He'll say, 'Summer's sleeping.' And there's no bud little enough nor sad-coloured enough for Kester not to callen it the beginnings of the blow."
—MARY WEBB (*PRECIOUS BANE*)

The very first act of correction or cure is always "revise." One must start with oneself. It is one's attitude that must be changed.

"What we are, that only can we see."
—EMERSON

It is a most healthy and productive exercise to daily relive the day as you wish you had lived it, revising the scenes to make them conform to your ideals. For instance, suppose today's mail brought disappointing news. Revise the letter. Mentally rewrite it and make it conform to the news you wish you had received. Then, in imagination, read the revised letter over and over again. This is the essence of revision and revision results in repeal.

The one requisite is to arouse your attention in a way and to such intensity that you become wholly absorbed in the revised action. You will experience an expansion and refinement of the senses by this imaginative exercise and eventually achieve vision. But always remember that the ultimate purpose of this exercise is to create in you "the Spirit of Jesus" which is continual forgiveness of sin.

Revision is of greatest importance when the motive is to change oneself, when there is a sincere desire to be something different, when the longing is to awaken the ideal active spirit of forgiveness. Without imagination man remains a being of sin. Man either goes forward to imagination or remains imprisoned in his senses. To go forward to imagination is to forgive. Forgiveness is the life of the imagination. The art of living is the art of forgiving. Forgiveness is, in fact, experiencing in imagination the revised version of the day, experiencing in imagination what you wish you had experienced in the flesh. Every time one really forgives; that is, every time one relives the event as it should have been lived, one is born again.

"Father forgive them" is not the plea that comes once a year but the opportunity that comes every day. The idea of forgiving is a daily possibility, and, if it is sincerely done, it will lift man to higher and higher levels of being.

He will experience a daily Easter and Easter is the idea of rising transformed. And that should be almost a continuous process.

Freedom and forgiveness are indissolubly linked. Not to forgive is to be at war with ourselves for we are freed according to our capacity to forgive.

Forgive, and you shall be forgiven.
—LUKE 6:37

Forgive, not merely from a sense of duty or service, forgive because you want to.

Thy ways are ways of pleasantness and all thy paths are peace.
—PROVERBS 3:17

You must take pleasure in revision. You can forgive others effectively only when you have a sincere desire to identify them with their ideal. Duty has no momentum. Forgiveness is a matter of deliberately withdrawing attention from the unrevised day and giving it full strength and joyously to the revised day. If a man begins to revise even a little of the vexations and troubles of the day, then he begins to work practically on himself. Every revision is a victory over himself and therefore a victory over his enemy.

A man's foes are those of his own household.
—MATTHEW 10:36

And his household is his state of mind. He changes his future as he revises his day.

When man practices the art of forgiveness, of revision, however factual the scene on which sight then rests, he revises it with his imagination and gazes on one never before witnessed. The magnitude of the change which any act of revision involves makes such change appear wholly improbable to the realist—the unimaginative man; but the radical changes in the fortunes of the Prodigal were all produced by a "change of heart."

The battle man fights is fought out *in his own imagination*. The man who does not revise the day has lost the vision of that life, into the likeness of which, it is the true labour of the "Spirit of Jesus" to transform this life.

All things whatsoever ye would that men should do to you, even so do ye to them: for this is the law.
—MATTHEW 7:12

Here is the way an artist friend forgave herself and was set free from pain, annoyance and unfriendliness. Knowing that nothing but forgetfulness and forgiveness will bring us to new values, she cast herself upon her imagination and escaped from the prison of her senses. She writes:

"Thursday I taught all day in the art school. Only one small thing marred the day. Coming into my afternoon classroom I discovered the janitor had left all the chairs on top of the desks after cleaning the floor. As I lifted a chair down it slipped from my grasp and struck me a sharp blow on the instep of my right foot. I immediately examined my thoughts and found that I had criticized the man for not doing his job properly. Since he had lost his helper I realized he probably felt he had done more than enough and it was an unwanted gift that had bounced and hit me on the foot. Looking down at my foot I saw both my skin and nylons were intact so I forgot the whole thing.

"That night, after I had been working intensely for about three hours on a drawing, I decided to make myself a cup of coffee. To my utter amazement I couldn't manage my right foot at all and it was giving out great bumps of pain. I hopped over to a chair and took off my slipper to look at it. The entire foot was a strange purplish pink, swollen out of shape and red hot. I tried walking on it and found that it just flapped. I had no control over it whatsoever. It looked like one of two things: either I had cracked a bone when I dropped the chair on it or something could be dislocated.

"'No use speculating what it is. Better get rid of it right away.' So I became quiet, all ready to melt myself into light. To my complete bewilderment my imagination refused to cooperate. It just said 'No.' This sort of thing often happens when I am painting. I just started to argue 'Why not?' It just kept saying 'No.' Finally I gave up and said 'You know I am in pain. I am trying hard not to be frightened, but you are the boss. What do you want to do?' The answer: 'Go to bed and review the day's events.' So I said 'All right. But let me tell you if my foot isn't perfect by tomorrow morning you have only yourself to blame.'

"After arranging the bed clothes so they didn't touch my foot I started to review the day. It was slow going as I had difficulty keeping my attention away from my foot. I went through the whole day, saw nothing to add to the chair

incident. But when I reached the early evening I found myself coming face to face with a man who for the past year has made a point of not speaking. The first time this happened I thought he had grown deaf. I had known him since school days, but we had never done more than say ‘hello’ and comment on the weather. Mutual friends assured me I had done nothing, that he had said he never liked me and finally decided it was not worthwhile speaking. I had said ‘Hi!’ He hadn’t answered. I found that I thought ‘Poor guy—what a horrid state to be in. I shall do something about this ridiculous state of affairs.’ So, in my imagination, I stopped right there and re-did the scene. I said ‘Hi!’ He answered ‘Hi!’ and smiled. I now thought ‘Good old Ed.’ I ran the scene over a couple of times and went on to the next incident and finished up the day.

“‘Now what—do we do my foot or the concert?’ I had been melting and wrapping up a wonderful present of courage and success for a friend who was to make her debut the following day and I had been looking forward to giving it to her tonight. My imagination sounded a little bit solemn as it said ‘Let us do the concert. It will be more fun.’ ‘But first couldn’t we just take my perfectly good imagination foot out of this physical one before we start?’ I pleaded. ‘By all means.’

“That done, I had a lovely time at the concert and my friend got a tremendous ovation.

“By now I was very, very sleepy and fell asleep doing my project. The next morning, as I was putting on my slipper, I suddenly had a quick memory picture of withdrawing a discolored and swollen foot from the same slipper. I took my foot out and looked at it. It was perfectly normal in every respect. There was a tiny pink spot on the instep where I remembered I had hit it with the chair. ‘What a vivid dream that was!’ I thought and dressed. While waiting for my coffee I wandered over to my drafting table and saw that all my brushes were lying helter-skelter and unwashed. ‘Whatever possessed you to leave your brushes like that?’ ‘Don’t you remember? It was because of your foot.’ So it hadn’t been a dream after all but a beautiful healing.”

She had won by the art of revision what she would never have won by force.

In Heaven the only Art of Living Is Forgetting & Forgiving Especially to the Female.

—BLAKE

We should take our life, not as it appears to be, but from the vision of this artist, from the vision of the world made perfect that is buried under all minds—buried and waiting for us to revise the day.

We are led to believe a lie when we see with, not through, the eye.
—BLAKE

A revision of the day, and what she held to be so stubbornly real was no longer so to her and, like a dream, had quietly faded away.

You can revise the day to please yourself and by experiencing in imagination the revised speech and actions not only modify the trend of your life story but turn all its discords into harmonies. The one who discovers the secret of revision cannot do otherwise than let himself be guided by love. Your effectiveness will increase with practice. Revision is the way by which right can find its appropriate might. “Resist not evil,” for all passionate conflicts result in an interchange of characteristics.

To him that knoweth to do good, and doeth it not, to him it is sin.
—JAMES 4:17

To know the truth you must live the truth and to live the truth your inner actions must match the actions of your fulfilled desire. Expectancy and desire must become one. Your outer world is only actualized inner movement. Through ignorance of the law of revision those who take to warfare are perpetually defeated.

Only concepts that idealize depict the truth.

Your ideal of man is his truest self. It is because I firmly believe that whatever is most profoundly imaginative is, in reality, most directly practical that I ask you to live imaginatively and to think into and to personally appropriate the transcendent saying “Christ in you, the hope of glory.”

Don’t blame; only resolve. It is not man and the earth at their loveliest, but you practicing the art of revision make paradise. The evidence of this truth can lie only in your own experience of it. Try revising the day. It is to the pruning shears of revision that we owe our prime fruit.

VII

“ALL THINGS ARE POSSIBLE”

transcript of televised talk

(1955)

Neville hosted his own television show (as well as a radio program) in Los Angeles in the mid-1950s. At a 1971 lecture, Neville was asked about his television program and responded:

> I had twenty-six [episodes] in LA on Channel 11. There were thirteen [episodes], and then I had a break for about three months, and they brought me back for another thirteen. There were twenty-six half-hour shows; I did just what I am doing now. They gave me a lectern, and I simply sat at a desk really and spoke extemporaneously. There was no cue to bring me in. When they started the camera, I was seated at the desk. I didn’t have to walk off the stage; I didn’t have to come on the stage. There was no director. I was simply seated at the desk, and then the camera simply moved in on me, and then at the end of what I had to say it just faded and went to the one to follow me. I had enormous mail on it. It was a tremendous success as far as what I do, but they couldn’t use it to sell perfume. I was told that I had an audience in excess of about three hundred thousand every Sunday afternoon between 2:00 and 2:30. That is what I was told by the survey … In those days it was not done on tape; it was all done live. In those days everything was live for TV. The tapes came in after my days so those things are just a memory now.

Unfortunately, no taped visuals of his show remain. What follows is a transcript—possibly the only one—of a rare audio recording of one of the episodes. I have taken occasional liberties with the text given the spotty quality of the surviving audio.

—MH

Listen carefully to this story. It is taken from the first chapter, the third verse of the book of Joshua. Here it is: “Every place that the sole of your foot shall tread upon, that have I given unto you.” Do you believe it? Well, I know it’s true. I have proven it. And this story is meant not for the outer you, it’s meant for the inner you. Most men aren’t even aware that there is an inner you—a real you.

In the New Testament it’s put in this manner: “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned.” We are told the first man, that is the outer man, is of the earth; the inner man, the second man, is the Lord from heaven. Now this book from which I’ve read the quote is the book of Joshua. The word *Jesus* is the Greek form of the word *Joshua*; they are identical in meaning. They mean literally the same. And all the promises of the Bible are addressed to that inner man, that second man, that is the Lord from heaven. Not the outer man. The outer man is limited to the essence of his senses. He is limited to what they will allow, to what they dictate. But the inner man has no limitations: “Every place that the sole of your foot shall tread upon, the same give I unto thee.”

Now let me show you how it’s done. For I was confronted with what seemed at the time to be an enormous problem, an impassable barrier between myself and my objective. I hadn’t seen my family in Barbados for the entire war years. So, the first ship out of New York City to sail for the Indies after the war was over, I sailed with my little family to Barbados. We took a boat that took us to Trinidad, and from there we flew to Barbados. On arrival my brother asked me when I intended to return to America. For this was 30 January, and after returning home after so many years I would like to remain until maybe the end

of April and return around the first of May.

Then he said to me, “Of course, you arranged for your return while you were in America.” I said, “No, I didn’t.” He said, “Neville, how could you have left America—that is the capital of the world, everything goes on there, especially in New York City, and if any passage could be arranged, certainly it should have been done in New York City. Do you realize that there are literally thousands, tens of thousands of people, waiting all through the islands for passage to America? And little Barbados has nothing to offer. There are only two ships that fly the waters: one sails out of Boston carrying 120 passengers, and one sails out of New York carrying only 60. And I am told that all space, all available space, is already committed, right through the month of September. And here it is January. Not only the space is committed, but there are actually thousands of people on a waiting list. If you put your name down with your family of three, you are at the bottom of the list—it will take two years to get out of here.”

I didn’t tell him what I’m telling you now. I didn’t wish to disturb him. Because he didn’t know or was not familiar with this technique. I made no effort to book passage; I simply put my name on the bottom of the list. But I wasn’t concerned. It was January, and I am in Barbados for vacation, so I do not need to be concerned and spoil my vacation for lack of passage. I wanted to get back to New York City around the first of May. So this is what I did based upon this knowledge. At the very end of March, I saw the ship that sailed for New York leaving the bay. I had a good mental picture of what she looked like, a small one. So that day as I returned to my hotel after lunch I sat in a nice easy chair in my room, and this is what I did. I knew that if the inner man could perform an act then the outer man would be compelled to duplicate it. For whenever the action of the inner self corresponds to the action that the outer self must take to appease desire, that desire *must* be realized. So I made as lifelike and vivid a representation as possible of what I would see and what I would do and what I would hear were I physically present on that ship.

Well, I knew one thing that I would have to do if I sailed. In Barbados there is no deep-water harbor, that is, not as yet. So all passengers must take a small little ship from the harbor, and move off maybe a mile or three-quarters-of-a-mile to sea; then your little ship is latched alongside of the big ship and a gangplank is lowered and you walk up the gangplank. That’s one act I would have to perform if I sailed on that boat. I could perform it as a visitor, but the emotions of someone who actually lived there differed from the emotions of

someone who was only visiting. So, I had to adopt a sort of mixed emotion; for it was a peculiar sort of scene: I was leaving a very wonderful and large family behind that I had not seen in six years, although I was returning to a home that I loved in New York City. I was happy to get back, or to be sailing, but I was sad at sailing—that sort of feeling that mixed together joy and woe. As the prophet said: "Joy and woe are woven fine, a garment for the soul divine."[1]

So I knew exactly what he meant: the experience of mixing these two emotions into something that was a sweet, sweet sorrow. So, with my picture in my mind of what I would have to do, I sat in a chair like I am sitting here. I first induced a dream state, and the reason for that is this: We are told in the book of Job, "In a dream, in a vision of the night, when deep sleep falls upon men, in slumberings upon the bed, then He opens up the ears of men and sealeth their instruction." Well, I knew the one who would sealeth was within me, for God is in man, not on the outside of man. God is in you. So the one in me would have to be my own wonderful I-Am-ness. That's the God in man, man's consciousness. And that inner man is his son, his only lovely begotten son, which is my imagination. Well, sitting in that chair I induced a drowsy state—that dreamy, drowsy state that borders upon sleep. But you induce it only to a certain step; if you carry it too far you go to sleep. And then you lose the control of the direction of your attention. That's something you must always maintain, and it must be under your control, not the control of another. So I had to induce it but only to a certain point, and just before I slept I arrested that state.

You may say that consciousness is likened to an ocean or to a tide, it ebbs and it flows. The ebb tide is the very moment when my critical faculties are being exercised; I know exactly where I am seated in the studio and what I am doing. That is not the state of the flow tide, when I do not know what I am doing, which is the unconsciousness of sleep. But between these two extremes—of the flow tide of unconsciousness of sleep and the ebb tide when all the critical faculties are being exercised—there are any number of intermediary states between these two extremes. I wanted a state that borders upon sleep. So because I'm thinking of a tide, I recall now that the high tide lifts a man easily off the bars of the senses, where he has so long been stranded.

So I was stranded upon my senses, for they told me I couldn't get out of the island. All that I heard my brother tell me, my father tell me—they confirmed my senses. For here I am stranded on the bar of my senses. But I knew I could lift myself off of what they knew, and what my outer man knew, what my critical

faculty knew, and actually sail away to my place in New York City. So all I wanted to do was to perform an act that would actually imply that I was there. With that clearly in my mind, I took myself into the easy chair and induced the drowsy state, and just before I lost control of the direction of my attention I started the action in my imagination. And this was what I worked out: I felt that if I walked up the gangplank and it seemed to me real, and then on the top of that ship holding the rail I could look back at the little town of Bridgetown and have that feeling of sadness—and yet a sweet sadness because I was happy that I was sailing.

So I assumed I stepped off onto the gangplank, and then step after step right up the entire gangplank, making it as natural and as real as I possibly could. I gave every step all the solidity that I could muster—all the sensory vividness that I could actually bring to play upon that action. When I got to the part of the imaginary stairway, which is the gangplank, I became aware that I had wandered from my task. For I had set myself a task to walk up the gangplank, while holding the gangplank. Then I found myself completely gone, I was not on a ship. When I became aware that I had simply floated away from my objective, I brought myself back to the very first step on that gangplank. And there I went over and over again. I did it over and over and over until that action took on the tones of reality. When it seemed to me normal and naturally real, I then felt that I was actually performing it in the right way. So I kept on doing it and then I went sound asleep in the act of walking up the gangplank.

This was on a Thursday afternoon, I would say about 2:30 to 3. The next morning, Friday at 10:35, the Alcoa Steamship Company called me and offered me passage on the next sailing, which was the twenty-first day of April, putting me back in New York City on the first of May.

And so I know from my own personal experience that this thing is true. That “every place that the sole of your foot shall tread upon, the same give I unto you.” If you could now conceive of what you would do were you in possession of what you want to be in this world, and then having conceived it so that it’s clear to you, a vivid representation of exactly what you would see and do, well then do it. Do it over and over until it seems to you real. And while you are doing it in that dreamy, drowsy state, allow yourself to slip into the deeper sleep in the *act* of doing it. When you wake the next day or five minutes later—in my case I woke maybe a half-an-hour later—I was inwardly rehearsed in what would take place.

All the people who played their parts, the steamship agent, and all the people who did it on the ship, they were bystanders in my dream. I made my dream so real, and because of their physical presence they became related to my dream. And because they're related to it, they were drawn into my drama and had to play their parts. I didn't think of the captain's name or the steward's name or any person on the ship who might be sailing as a passenger. I didn't concern myself with how it would happen, I knew it would have to happen. And in less than twenty-four hours I had confirmation of my passage as I sought. As an outer man seeking I couldn't find, but the inner man can find. This is based upon the simple principle that whenever the action of the inner man corresponds to the action that the outer man must take to, I would say, realize his dream or to appease his hunger, that *must be done* in the outer world. I know it.

So when I returned to New York City I told my experience to my audiences at Town Hall. A man present said to himself, he didn't say it to me, he said to himself, "I'm going to disprove this principle. I'm going to do it tonight," and this is what he did: He hadn't climbed a ladder in years; there was no occasion for it. But that night, because he hadn't climbed one in years, he thought he would do that, for there was no occasion for climbing a ladder. So he sat in his easy chair, and he took this imaginary ladder, and up he climbed the ladder. He did it over and over, climbing the ladder until he went sound asleep in the act of climbing up a ladder. Four days later, he visited a friend he hadn't seen in years. And she asked him, as a gentleman, if he wouldn't mind climbing a ladder and rearranging a picture beyond her reach. He didn't realize what action took place until he was on the very top of the ladder and saw the evidence. When it dawned upon him that he had proven the principle he became so emotional he almost fell off.

Now don't you try to disprove it. Don't climb a little ladder in doubt. If you hope to disprove, you will prove it. Rather, put yourself into some big, noble state, be a wonderful man, a wonderful woman, whoever you are. Be noble. Construct a little drama which implies the fulfillment of your dream. And then do it over and over and over, and make it natural. And I promise you, "Wherever the sole of your foot shall tread, the same give I unto you outwardly."

Now after a moment from my sponsor I'll be back with an incident that is by far the most interesting case history I could tell you this day.

★ ★ ★

As I told you, if an action is needed you must turn to the inner man and the inner man must do it. I told the story you just heard in San Francisco. A blind girl was in my audience. And she was faced with a problem. Although blind she was earning a wonderful, wonderful income. But there recently came the rerouting of the buses and she found herself spending two-and-a-half hours one way on three buses. For being blind, I tell you now, when I say blind, her eyes are removed; there are little plastic eyes when you look into her eyes—they had to remove them years and years ago.

So, in her predicament, getting off one bus she must wait and hope that someone is passing by and, seeing her limitations, can help her across the street. So she crossed herself and after two weeks she could not make it in less than two-and-a-half hours. And in previous days when she had only one bus to take she made it in fifteen minutes. So, that night this is what she did. She sat in her living room and she first of all investigated what it would cost by taxi. That was completely out of the question. She thought in terms of giving up her apartment. But all the things that she thought of rapidly, she couldn't put into effect. She came to the conclusion that going from her place to the place she worked in a car was the only solution. She couldn't afford a chauffeur and she couldn't drive, for she was blind. But a car seemed to her the only solution.

So this is what she did. Sitting in her living room in a nice easy chair, she assumed that she was seated on the front seat of a car. She felt that the person next to her was a man. Then she felt the rhythm of the car. Then she could smell the gasoline. Then she felt the car move. She felt it stop for what she thought would be a red light. Then she felt the car move on. She finally came to the end of her imaginary journey, she turned to her companion and said, "Thank you very much, sir." To which he replied, "The pleasure is all mine." She got out of that car and then she imagined she heard the door click, as she slammed in her imagination the door of the car. And then she walked up the plank leading to her office. The next night she did it all over again. She did it until it seemed to her that she was actually in a car; she could actually see herself in a car and riding the streets of San Francisco, stopping in front of her office building, getting out, thanking her driver, and then making her way up the ramp.

The second night, right after she had done it and given it the tones of reality, her companion read her the evening paper. And there in the evening paper was the picture of a man who was interested in blind people. Having read the article, she thought she would call him. She looked his name up in the telephone

directory, and found his name and called him. He said he was interested in the blind, as said in the paper, but this was no time or place to call him. If she would write him a long, detailed letter of the nature of her problem he would take it under consideration. She sat down and wrote him a letter and explained her problem—simply a problem of transportation.

Next day when he got the letter he simply read it and put it in his pocket. On his way home he stopped in at a place where he stops every day before returning to his home. And that happened to be a bar. He stopped in at a bar. He knew the proprietor and had his little martini, or whatever he had, and while he was there he was prompted to tell the blind girl's story. Having told the story, a total stranger, who was a salesman for some liquor house, overhead the story. And he said, "Well, I make a good living and I do nothing for this community. Here is a girl who not only is taking herself off the backs of taxpayers, but in her letter she states that she is training nine other blind people to earn their own living. Here this girl, who should be supported by the taxpayers, earns her own living and she's taught nine others to earn their living; and I, who earn a wonderful living, I do nothing for our community. I will drive that girl to work."

The man who received the letter said, "If you, a total stranger, will drive her to work, I, who am interested in the blind and make it my job, I will then take her home. And that was the bargain. Now that's almost three years ago. I saw that girl just about six months ago and she told me that it has not failed one day of a five-day week. Five days a week, one gentleman picks her up and takes her to her work and one takes her from work to home. And here is the strange part. The very first morning that she drove with one of these men, she turned to him as she got out of the car, and she said, "Thank you very much, sir," to which he replied, "The pleasure is all mine." The identical words that she in her imagination had used to make the scene seem natural were used the very first day.

Now, it was twice she did it—on the third day she was being driven to work. I say to you if she can do it, and if the speaker can do it, you can do it. I have done it a number of times and I teach others to do it. It is a simple, simple technique. You must learn to believe in the inner man and the reality of what is to you at the moment an invisible realm. This invisible world is not *really* unreal; it's the most real world imaginable. And the inner man related to it is a far more real being than the outer personality that you cling to and think so much of in this world. *Try*. These things will never fail. Whenever the action of the inner

you corresponds to the action that the outer you must take to appease your desire, that desire will be realized.

For this whole wonderful world around us is nothing more than the appeasement of hunger; that's why we built it. We made it to satisfy our longing. You have some intense longing, some wonderful hunger in this world, it may be for a job, it may be an increase of income, it may be some wonderful, harmonious relationship in a home that is now strained, no matter what it is, construct a little act, this action inside, that your dream has been realized, then take that action and inwardly do it over and over and over until it takes on the tones of reality. When to you it seems natural, then you may sleep. But I do believe in not sleeping during the action. In some strange way it seems to hinder the interval between the doing and the realization of it. Of course, you don't have to sleep. But I have found from experience that if I can fall asleep while I am performing the action—the action that implies the fulfillment of my dream—that I quickly collapse the time.

In Barbados, it took me less than one day to have passage on a ship, although the ship was not sailing for another twenty-one days. Still, I knew I was going to sail on that ship. I had tangible proof; I had the passage in my possession. This girl took maybe two days. Although she was driven on the third day, she really only did it two nights: two nights sitting in her living room she assumed she was in a car; she could smell the gasoline; she took all of her attention and hallucinated it—you can hallucinate sights, smell, touch. I can take my hand now, place it on this book, and assume that I am fondling something that is not here to be seen by anyone. And so lose myself in it that to me it seems natural. If I do it until it seems natural, and sleep while I'm doing it, do you not think it will become my perception? That's how everyone should live and will eventually live in this world.

So instead of going out and simply grabbing things that are not yours or I would say stealing in order to survive, you don't steal to survive with this technique—you *die* in order to live. You let go of the things that you conceptualize, just drop them, and you simply inwardly see yourself into another state. And seeing yourself right into the situation of your fulfilled desire you sleep in that state. And so you know the wisdom of the word: "In a dream, in a vision of the night, when deep sleep falls upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instructions."

We are rehearsed at night in the part that we are playing when we open our

eyes in this outer world. And all that we will do we do under compulsion. For this inner motion is the force by which the outer event is brought to bear.

If you know it, then don't just know it—do it. For if you do it, I promise you, you will get the result. But you must apply it. Application is important. Everyone in this world must learn to live by their imagination. And only as you live by imagination can you truly be said to live at all. Now here in this book of mine, *Awakened Imagination*, you will find that case history of the blind girl. Read it and apply it. And become the man, the woman that you want to be. You can be anything in this world that you want to be; if you know these wonderful promises accept them and then test them. You're invited to test them. "Come prove me now and see if I will not open the windows of heaven and pour you out a blessing so great, there is not room on earth to receive it."

You can conceive of the impossible state—the impossible to the inner man. All things are possible to the inner man.

Now I'll be back in just a moment with just a thought for today.

★ ★ ★

Today is to be reminded that every place that the sole of your footsteps tread upon has been given unto you.

Goodbye and thank you.

VIII

“BE YE WISE AS SERPENTS”

chapter from Seedtime and Harvest: A Mystical View of the Scriptures

(1956)

This chapter of Neville’s is based on Matthew 10:16, where Christ counsels his disciples on how to safely travel and conduct themselves while spreading his word: “Be ye wise as serpents, and harmless as doves.” Although Neville does not explicitly say so in the chapter, he would probably agree that part of the inner dimension of Christ’s statement is to exercise the creative aspects of your mind while remaining outwardly silent and still, not hastily forcing a point or desired outcome until its moment has arrived. The book from which this chapter is drawn, Seedtime and Harvest*, is one of Neville’s most detailed analyses of Scripture.*

—MH

… be ye therefore wise as serpents, and harmless as doves.
—MATTHEW 10:16

The serpent's ability to form its skin by ossifying a portion of itself, and its skill in shedding each skin as it outgrew it, caused man to regard this reptile as a symbol of the power of endless growth and self-reproduction. Man is told, therefore, to be "wise as the serpent" and learn how to shed his skin—his environment—which is his solidified self; man must learn how to "loose him, and let him go" … how to "put off the old man" … how to die to the old and yet know, like the serpent, that he "shall not surely die."

Man has not learned as yet that all that is outside his physical body is also a part of himself, that his world and all the conditions of his life are but the outpicturing of his state of consciousness. When he *knows* this truth, he will stop the futile struggle of self-contention and, like the serpent, let the old go and grow a new environment.

Man is immortal; therefore he must die endlessly. For life is a creative idea; it can only find itself in changing forms.
—TAGORE

In ancient times, serpents were also associated with the guardianship of treasure or wealth. The injunction to be "wise as serpents" is the advice to man to awaken the power of his subtilized body—his imagination—that he, like the

serpent, may grow and outgrow, die and yet not die, for from such deaths and resurrections alone, shedding the old and putting on the new, shall come fulfillment of his dreams and the finding of his treasures. As “the serpent was more subtil than any beast of the field which the Lord God had made” … Genesis: 3:1—even so, imagination is more subtile than any creature of the heavens which the Lord God had created. Imagination is the creature that:

… was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope … For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

—ROMANS 8:20, 24, 25

Although the outer, or “natural,” man of the senses is interlocked with his environment, the inner, or spiritual, man of imagination is not thus interlocked. If the interlocking were complete, the charge to be “wise as serpents” would be in vain. Were we completely interlocked with our environment, we could not withdraw our attention from the evidence of the senses and feel ourselves into the situation of our fulfilled desire, in hope that that unseen state would solidify as our new environment. But:

There is a natural body, and there is a spiritual body.

—I. CORINTHIANS 15:44

The spiritual body of imagination is not interlocked with man’s environment. The spiritual body can withdraw from the outer man of sense and environment and imagine itself to be what it wants to be. And if it remains faithful to the vision, imagination will build for man a new environment in which to live. This is what is meant by the statement:

… I go to prepare a place for you. And if I go and prepare a place for you, I will come again, again receive you unto myself; that where I am, there *ye may be also.*

JOHN 14:2, 3

The place that is prepared for you need not be a place in space. It can be health, wealth, companionship, anything that you desire in this world. Now, how is the place prepared?

You must first construct as life-like a representation as possible of what you would see and hear and do if you were physically present and physically moving about in that "place." Then, with your physical body immobilized, you must imagine that you are actually in that "place" and are seeing and hearing and doing all that you would see and hear and do if you were there physically. This you must do over and over again until it takes on the tones of reality. When it feels natural, the "place" has been prepared as the new environment for your outer or physical self. Now you may open your physical eyes and return to your former state. The "place" is prepared, and where you have been in imagination, there you shall be in the body also.

How this imagined state is realized physically is not the concern of you, the natural or outer man. The spiritual body, on its return from the imagined state to its former physical state, created an invisible bridge of incident to link the two states. Although the curious feeling that you were actually there and that the state was real is gone, as soon as you open your eyes upon the old familiar environment, nevertheless, you are haunted with the sense of a double identity—with the knowledge that "there is a natural body, and there is a spiritual body." When you, the natural man, have had this experience you will go automatically across the bridge of events which leads to the physical realization of your invisibly prepared place.

This concept—that man is dual and that the inner man of imagination can dwell in future states and return to the present moment with a bridge of events to link the two—clashes violently with the widely accepted view about the human personality, and the cause and nature of phenomena. Such a concept demands a revolution in current ideas about the human personality, and about space, time and matter. The concept that man, consciously or unconsciously, determines the conditions of life by imagining himself into these mental states, leads to the conclusion that this supposedly solid world is a construction of Mind—a concept which, at first, common sense rejects. However, we should remember that most of the concepts which common sense at first rejected, man was afterward forced to accept. These never-ending reversals of judgment which experience has forced upon man led Professor Whitehead to write: "Heaven knows what seeming nonsense may not tomorrow be demonstrated truth."

The creative power in man sleeps and needs to be awakened.

Awake thou that sleepest, and arise from the dead.
—EPHESIANS 5:14

Wake from the sleep that tells you the outer world is the cause of the conditions of your life. Rise from the dead past and create a new environment.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?
—I. CORINTHIANS 3:16

The Spirit of God in you is your imagination, but it sleeps and needs to be awakened, in order to lift you off the bar of the senses where you have so long lain stranded.

The boundless possibilities open to you as you become "wise as serpents" is beyond measure. You will select the ideal conditions you want to experience and the ideal environment you want to live in. Experiencing these states in imagination until they have sensory vividness, you will externalize them as surely as the serpent now externalizes its skin. After you have outgrown them, then, you will cast them off as easily as "the snake throws her enamell'd skin." The more abundant life—the whole purpose of Creation—cannot be saved through death and resurrection.

God desired form, so He became man; and it is not enough for us to recognize His spirit at work in creation, we must see His work in form and say that it is good, even though we outgrow the form, forever and ever.

He leads
Through widening chambers of
delight to where
Throbs rapture near an end that
aye recedes,
Because His touch is Infinite
and lends
A yonder to all ends.
"*Hymn to Colour*"

—GEORGE MEREDITH

And, I, if I be lifted up from the earth, will draw all men *unto me.*
—JOHN 12:32

If I be lifted up from the evidence of the senses to the state of consciousness I desire to realize and remain in that state until it feels natural, I will form that state around me and all men will see it. But how to persuade man this is true—that imaginative life is the only living; that assuming the feeling of the wish fulfilled is the way to the more abundant life and not the compensation of the escapist—that is the problem. To see as "*through widening chambers of delight*" what living in the realms of imagination means, to appreciate and enjoy the world, one must live imaginatively; one must dream and occupy his dream, then grow and outgrow the dream, forever and ever. The unimaginative man, who will not lose his life on one level that he may find it on a higher level, is nothing but a Lot's wife—a pillar of self-satisfied salt. On the other hand, those who refuse form as being unspiritual and who reject incarnation as separate from God are ignorant of the great mystery: "*Great is the mystery, God was manifest in the flesh*."

Your life expresses one thing, and one thing only, your *state of consciousness*. Everything is dependent upon that. As you, through the medium of imagination, assume a state of consciousness, that state begins to clothe itself in form. It solidifies around you as the serpent's skin ossifies around it. But you must be faithful to the state. You must not go from state to state, but, rather, wait patiently in the one invisible state until it takes on form and becomes an objective fact. Patience is necessary, but patience will be easy after your first success in shedding the old and growing the new, for we are able to wait according as we have been rewarded by understanding in the past. Understanding is the secret of patience. What natural joy and spontaneous delight lie in seeing the world—not with, but as Blake says—*through* the eye! Imagine that you are seeing what you want to see, and remain faithful to your vision. Your imagination will make for itself a corresponding form in which to live.

All things are made by imagination's power. Nothing begins except in the imagination of man. "From within out" is the law of the universe. "As within, so without." Man turns outward in his search for truth, but the essential thing is to

look within.

Truth is within ourselves; it
takes no rise
From outward things, what e'er
you may believe.
There is an inmost center in us all,
Where truth abides in fullness
… and to know,
Rather consists in opening out a way
Whence the imprisoned splendour
may escape,
Than in effecting entry for a light
Supposed to be without.
—BROWNING: "PARACELSUS"

I think you will be interested in an instance of how a young woman shed the skin of resentment and put on a far different kind of skin. The parents of this woman had separated when she was six years old and she had lived with her mother. She rarely saw her father. But once a year he sent her a five dollar check for Christmas. Following her marriage, he did increase the Christmas gift to ten dollars.

After one of my lectures, she was dwelling on my statement that man's suspicion of another is only a measure of his own deceitfulness, and she recognized that she had been harboring a resentment towards her father for years. That night she resolved to let go her resentment and put a fond reaction in its place. In her imagination, she felt she was embracing her father in the warmest way. She did it over and over again until she caught the spirit of her imaginary act, and then she fell asleep in a very contented mood.

The following day she happened to pass through the fur department of one of our large stores in California. For some time she had been toying with the idea of having a new fur scarf, but felt she could not afford it. This time her eye was caught by a stone marten scarf, and she picked it up and tried it on. After feeling it and seeing herself in it, reluctantly she took off the scarf and returned it to the salesman, telling herself she really could not afford it. As she was leaving the department, she stopped and thought, "Neville tells us we can have whatever we

desire if we will only capture the feeling of already having it." In her imagination, she put the scarf back on, felt the reality of it, and went about her shopping, all the while enjoying the imagined wearing of it.

This young woman never associated these two imaginary acts. In fact, she had almost forgotten what she had done until, a few weeks later, on Mother's Day, the doorbell rang unexpectedly. There was her father. As she embraced him, she remembered her first imaginary action. As she opened the package he had brought her—the first gift in these many years—she remembered her second imaginary action, for the box contained a beautiful stone marten scarf.

Ye are gods; and all of you are children of the most High.
—PSALMS 82:6

… be ye therefore wise as serpents, and harmless as doves.
—MATTHEW 10:16

IX

“THE SECRET OF IMAGINING”

transcript of vinyl record, side one

(1960)

If I wanted to expose someone to one piece of Neville’s work that concisely and completely describes his outlook and methods, this is what I would select. This short statement from Neville’s spoken-word album captures his metaphysical vision in a nutshell.

—MH

It may seem incredible but it is true: the world in which we live is a world of imagination. In fact, life itself is an activity of imagining. All that we behold, though it appears without, it is within, in our imagination, of which this world of mortality is but a shadow.

Nothing appears or continues in being by a power of its own. Events happen because comparatively stable imaginable activities created them. And they continue in being only as long as they receive such support. Therefore the secret of imagining is the greatest of all problems, to the solution of which everyone should aspire. For supreme power, supreme wisdom, and supreme joy lie in the solution of this great mystery. When man solves the mystery of imagining he will have discovered the secret of causation, and that is: imagining creates reality.

Divine imagining and human imagining are not two powers at all but one. The valid distinction which exists between them lies not in the substance with which they operate, but in the degree of intensity of the operant power itself. Acting at high tension, an imaginable act is an immediate objective fact. Keyed low, an imaginable act is realized in a time process.

Human history, with its forms of governments, its revolutions, its wars, and in fact the rise and fall of nations, could be written in terms of the imaginal activities of men and women. All imaginative men and women are forever casting forth enchantments, and all passive men and women, who have no powerful imaginative lives, are continually passing under the spell of their power. If imagination is the only thing that acts or is in existing beings or men, as Blake believed, then we should never be certain that it was not some woman treading in the wine press who began that subtle change in men’s minds. Or that

the passion, because of which the earth has been drenched in blood, did not begin in the imagination of some shepherd boy lighting up his eye for a moment before it ran upon its way.

The future is the imaginable activity of man in its creative march. Imagining is the creative power, not only of the poet, the artist, the actor, and orator, but of the scientist, the inventor, the merchant, and the artisan. Its abuse in unrestrained, unlovely image making is obvious. But its abuse in undue repression breeds a sterility, which robs a man of actual wealth of experience. Imagining novel solutions to ever more complex problems is far more noble than to restrain or kill out desire. Life is the continuing solution of a continuously synthetic problem. Imagining creates events. Our world, created out of men's imagining, comprises unnumbered warring beliefs. Therefore there could never be a perfectly stable or static state. Today's events are bound to disturb yesterday's established order. Imaginative men and women invariably unsettle a preexisting peace of mind.

Hold fast to your ideal in your imagination. Nothing can take it from you but your failure to persist in imagining the ideal realized. Imagine only such states that are of value or promise well. To attempt to change circumstances before we change our imaginal activity is to struggle against the very nature of things. There can be no outer change until there is first an imaginal change. Everything we do unaccompanied by an imaginal change is but futile readjustment of services. Imagining the wish fulfilled brings about a union with that state. And during that union we behave in keeping with our imaginal change. This shows us that an imaginal change will result in a change of behavior. However, our ordinary imaginal alterations, as we pass from one state to another, are not transformations. Because each of them is so rapidly succeeded by another in the reverse direction; but whenever one state grows so stable as to become our constant mood, our habitual attitude, then that habitual state defines our character and is a true transformation.

Now let me call your attention to the design on the cover of this record. You will notice a man sitting on a park bench imagining himself to be in a home. This is the secret of those who lie in bed awake while they dream things true. They know how to live in their own dream house until, in fact, they do. Man, through the medium of a controlled waking dream, can predetermine his future. That imaginal activity, of living in the feeling of the wish fulfilled, leads man across a bridge of incident to the fulfillment of the dream. If we live in the

dream, thinking from it and not of it, then the creative power of imagining will answer our adventurous fancy and the wish fulfilled will break in upon us and take us unawares. Man is all imagination; therefore man must be where he is in imagination, for his imagination is himself.

To realize that imagination is not something tied to the senses, or enclosed within the spatial boundary of the body, is most important. Although man moves about in space by movement of his physical body he need not be so restricted. He can move by a change in what he's aware of. However real the scene on which sight rests, man can gaze on one never before witnessed. He can always remove the mountain if it upsets his concept of what life ought to be. This ability to mentally move from things as they are to things as they ought to be is one of the most important discoveries that man can make. It reveals man as a center of imagining with powers of intervention, which enable him to alter the course of observed events, moving from success to success through a series of mental transformations of nature, of others, and himself.

How does he do it? Self-abandonment. That is the secret. He has to abandon himself mentally to his wish fulfilled, in his love for that state, and in so doing live in the new state and no more in the old state.

Now we can't commit ourselves to what we do not love. So the secret of self-commission is faith plus love. Faith is believing what is incredible. We commit ourselves to the feeling of the wish fulfilled in faith that this act of self-commission will become a reality—and it will because imagining creates reality.

Imagination is both conservative and transformative. It is conservative when it builds its world from images supplied by memory and the evidence of the senses. It is creatively transformative when it imagines things as they ought to be, building its world out of the generous dreams of fancy. In the procession of images, the ones that take precedence naturally are those of the senses. Nevertheless, a present sense impression is only an image; it does not differ in nature from a memory image or the image of a wish. What makes a present sense impression so objectively real is the individual's imagination functioning in it and thinking from it. Whereas in a memory image or a wish, the individual's imagination is not functioning in it or thinking from it but is functioning out of it and thinking of it. If the individual would enter into the image in his imagination, as the design on the cover of this record suggests, then would he know what it is to be creatively transformative, then would he realize his wish, and then he would be happy. Every image can be embodied, but unless man

himself enters the image and thinks from it, it is incapable of birth. Therefore it is the height of folly to expect the wish to be realized by the mere passage of time. That which requires imaginative occupancy to produce its effect obviously cannot be affected without such occupancy. We cannot be in one image and not suffer the consequences of not being in another. Imagination is spiritual sensation. Enter the image of the wish fulfilled, then give it sensory vividness and tones of reality by mentally acting as you would act were it a physical fact.

Now this is what I mean by spiritual sensation. Imagine that you are holding a rose in your hand. Smell it. Do you detect the odor of roses? Well, if the rose is not here why is its fragrance in the air? Through spiritual sensation—that is, through imaginal sight, sound, scent, taste, and touch—man can give to the image sensory vividness. If he does, all things will conspire to aid his harvesting. And on reflection he will see how subtle were the threads that led to his goal. He could never have devised the means which his imaginal activity used to fulfill itself. If man longs to escape from his present sense fixation, to transform his present life into a dream of what might well be, he has but to imagine that he's already what he wants to be, and then feel the way he would expect to feel under such circumstances. Let him, like the make believe of a child, who is remaking the world after its own heart, create his world out of pure dreams of fancy. Let him mentally enter into his dream. Let him mentally do what he would actually do were it physically true. He will discover that dreams are realized not by the rich but by the imaginative.

Nothing stands between man and the fulfillment of his dream but facts, and facts are the creations of imagining. If man changes his imagining he will change the facts. Man and his past are one continuous structure. This structure contains all of the facts which have been conserved and still operate below the threshold of his surface mind. For him, it is merely history. For him, it seems unalterable: a dead and firmly fixed past. But for itself it is living; it is part of the living age. We cannot leave behind us the mistakes of our past, for nothing disappears. Everything that has been is still in existence. The past still exists, and it gives and still gives its results. Man must go back in memory, seek for and destroy the causes of evil however far back they lie. This going into the past and replaying a scene of the past in imagination as it ought to have been played the first time, I call revision—and revision results in repeal. Changing our lives means changing the past. The causes of the present evil are the unrevised scenes of the past. The past and the present form the whole structure of man. It is carrying all of its

contents with it. Any alteration of content will result in an alteration in the present and future.

Live nobly, so that mind can store a past well worthy of recall. Should you fail to do so, remember, the first act of correction or cure is always: *revise*. If the past is re-created into the present, so will the revised past be re-created into the present. Or else the promise that "though your sins are like scarlet, they shall be as white as snow," is a lie.

The question may arise as to how by representing others to ourselves as better than they really were, or mentally rewriting a letter to make it conform to our wish, or by revising the scene of an accident, the interview with the employer, and so on, could change what seems to be the unalterable facts of the past—but remember my claims for imagining. Imagining creates reality. What it makes it can unmake. It is not only conservative, building a life from images supplied by memory; it is always creatively transformative, altering a theme already in being. The parable of the unjust steward gives the answer to this question. We can alter our world by means of a certain illegal practice, by means of a falsification of the facts; that is, by means of a certain intentional alteration of that which we have experienced. And all this is done in one's own imagination. This is a form of falsehood, which is not only not condemned, but is actually approved in the gospel teaching. By means of such falsehood, a man destroys the causes of evil and acquires friends. And on the strength of this revision proves, judging by the high praise the unjust steward received from his master, that he is deserving of confidence.

Because imagining creates reality we can carry revision to the extreme, and revise a scene that would be otherwise unforgivable. We learn to distinguish between man, who is all imagination, from those states into which he may enter. An unjust steward, looking at another's distress, will represent the other to himself as he ought to be seen. Were he himself in need he would, like the man on the cover of this record, enter his dream house in his imagination and imagine what he would see, and how things would seem, and how people would act, after these things should be. Then in this state he would fall asleep feeling the way he would expect to feel under such circumstances.

Would that all the Lord's people were unjust stewards, mentally falsifying the facts of life to deliver individuals forever more. For the imaginal change goes forward until at length the altered pattern is realized on the heights of attainment. Our future is our imaginal activity in its creative march. Imagine better than the

best you know.

X

“A MYSTICAL EXPERIENCE”

transcript of vinyl record, side two

(1960)

In this recorded lecture Neville makes one of his earliest descriptions of his mystical experience of being “born from above,” which plays out as being reborn from within his skull, an event that he said awaits everyone. This talk represents Neville crossing the threshold into his latter-day career, in which he gave increasingly greater emphasis to mystical revelation.

—MH

I accept literally the saying that all the world's a stage, and I believe that God plays all the parts. The purpose of the play: to transform man, the created, into God, the creator. God loved man, his created, and became man in faith that this act of self-commission would transform man, the created, into God, the creator.

The play begins with the crucifixion of God, on man as man, and ends with the resurrection of man as God. God becomes as we are that we may become as He is. God becomes man that man may become first a living being and secondly a life-giving spirit. I live, yet not I but God lives in me. And the life I know I live in the flesh I live by the faith of God, who loved me and gave himself for me.

God took upon himself the form of man and became obedient unto death, even death on the cross of man, and is crucified on Golgotha, the skull of man. God himself enters death's door—the human skull—and lays down in the grave of man to make man a living being. God's mercy turned death into sleep, then began the prodigious and unthinkable metamorphosis of man: the transformation of man into God. No man unaided by the crucifixion of God could cross the threshold that admits to conscious life. But now we have union with God in his crucified self. He lives in us as our wonderful human imagination. Therefore, man is all imagination and God is man and exists in us and we in him. The eternal body of man is the imagination. That is God Himself. When he rises in us, we will be like him and he will be like us. Then all impossibilities will dissolve at the touch of exaltation, which his rising in us will impart to our nature.

Here is the secret of the world: God died to give man life and to set man free. For however clearly God is aware of his creation, it does not follow that man, imaginatively created, is aware of God. To work this miracle God had to die then

rise again as man. And none has ever expressed it so clearly as Blake. Blake says —or rather has Jesus say—"Unless I die, thou canst not live; but if I die I shall arise again and thou with me. Wouldest thou love one who never died for thee, or ever die for one who had not died for thee? And if God dieth not for man and giveth not himself eternally for man, man could not exist."

So God died. That is to say, God has freely given himself for man. Deliberately he has become man and has forgotten that he is God in the hope that man, thus created, will eventually rise as God. God has so completely offered his own self for man that he cries out on the cross of man, "My God! My God! Why hast thou forsaken me?" He has completely forgotten that he is God. But after God rises in one man, that man will say to his brothers: "Why stand we here trembling around calling on God for help and not ourselves in whom God dwells?" This first man that has been raised from the dead is known as Jesus, the first fruits of those who have fallen asleep. For man, God died. Now by a man has come also the resurrection of the dead. Jesus resurrects his dead father by becoming him. In Adam, the universal man, God sleeps. In Jesus, the individualized God, God wakes. In waking, man the created has become God the Creator and can truly say, "Before the world was, I Am."

Just as God in his love for man so completely identified himself with man that he forgot that he was God, so man in his love for God must so completely surrender himself to God that he lives the life of God and no longer that of man. God's play, which transforms man into God, is revealed to us in the Bible. It is completely consistent in imagery and symbolism. The New Testament is hid in the Old Testament, and the Old is manifested in the New. The Bible is a vision. It is not a doctrine or a ritual. The Old Testament tells us of God's promises, the New Testament tells us not how these promises were fulfilled but how they *are* fulfilled. The central theme of the Bible is the direct, individual, mystical experience of the birth of the child. That child of whom the prophet spoke: "To us a child is born, to us a son is given, and the government will be upon his shoulder, and his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace, of the increase of his government and of peace there will be no end."

When the child is revealed to us, we see it, we experience it, and the response to this revelation can be stated in the words of Job: "I had heard of thee by the hearing of the ear, but now my eye sees thee." The story of the incarnation is not fable, allegory, or some carefully reasoned formula to enslave the minds of

men, but mystical fact. It is a personal mystical experience of the birth of oneself out of one's own skull, symbolized in that of a child wrapped in swaddling clothes and lying on the floor. There is a distinction between hearing of this birth of a child from one's own skull—a birth which no scientist or historian could ever possibly explain—and actually experiencing the birth, holding in your own hands and seeing with your own eyes this miraculous child: a child born from above, out of your own skull, a birth contrary to all the laws of nature. The event as it is recorded in the gospels actually takes place in man. But of that day or that hour when the time will come for the individual to be delivered, no one knows but the Father. Do not marvel that I say to you: you must be born from above. The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or wither it goes. So it is with everyone who is born of the spirit.

This revelation in the Gospel of John is true. Here is my experience of this birth from above. Like Paul I did not receive it from man, nor was I taught it, but it came through the actual mystical experience of being born from above. None can speak truly of this mystical birth from above but the one who has experienced it. I had no idea that this birth from above was literally true. For who before the experience could believe that the child—the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace—was inwoven in his own skull? Who, before the experience, would understand that his Maker is his Husband and the Lord of Hosts is His Name? Who would believe that the creator went in unto his own creation, man, and knew it to be himself and that this entrance into the skull of man—this union of God and man—resulted in the birth of a son out of the skull of man; which birth gave to that man eternal life and union with his creator forever?

If I now tell what I experienced that night I do so *not* to impose my ideas on others but that I may give hope to those who, like Nicodemus, wonder how can a man be born when he is old? How can he enter a second time into his mother's womb and be born? How can this be? Well, this is how it happened to me.

A heavenly dream in which the arts flourished was suddenly interrupted by the most intense vibration centered at the base of my skull. Then a drama as real as those I experience when I am fully awake began to unfold. I felt myself within my skull trying to force my way out through its base. Something gave way and I felt myself move head downward through the base of my skull. I squeezed myself out, inch by inch. When I was almost out I held what I took to be the foot

of the bed and pulled the remaining portion of me out of my skull. There on the floor I laid for a few seconds. Then I rose and looked at my body on the bed. It was lying on its back and tossing from side to side like one in recovery from a great ordeal. As I contemplated it, hoping that it would not fall off the bed, I became aware that the vibration which started the whole drama was not only in my head but now was also coming from the corner of the room. As I looked over to the corner I wondered if that vibration could be caused by a very high wind, a wind strong enough to vibrate the window. I could not believe that the vibration which I still felt within my head was related to that which seemed to be coming from the corner of the room.

Looking back to the bed, I discovered that my body was gone but in its place sat my three oldest brothers. My oldest brother sat where the head was. My second and third brothers sat where the feet were. None seemed to be aware of me, although I was aware of them and could discern their thoughts. I suddenly became aware of the reality of my own invisibility. I noticed that they, too, were disturbed by the vibration coming from the corner of the room. My third brother was the most disturbed and went over to investigate the cause of the disturbance. His attention was attracted by something on the floor and looking down he announced, “It is Neville’s baby.” My other two brothers, in most incredulous voices, asked, “How can Neville have a baby?”

My brother lifted the infant wrapped in swaddling clothes and laid him on the bed. I, then, with my invisible hands lifted the babe and asked him, “How is my sweetheart?” He looked into my eyes and smiled, and I awoke in this world —to ponder this greatest of my many mystical experiences.

One other vision I will tell because it bears out the truth of my assertion that the Bible is mystical fact—that everything written about the Promised Child is in the Law of Moses, and the prophets, and the Psalms, and it must be mystically experienced in the imagination of the individual. The child’s birth is a sign and a portent signaling the resurrection of the patriarchs in the imagination of him in whom the child is born. Six months after the birth of the child a vibration similar to the one which preceded his birth started in my head. This time its intensity was centered at the top of my head. Then came a sudden explosion and I found myself in a modestly furnished room. There, leaning against the side of an open door was my son David of Biblical fame. He was a lad about twelve years old. What struck me forcibly about him was the unusual beauty of his face and figure. He was—as he is described in the first book of Samuel—ruddy, with

beautiful eyes and very handsome.

Not for one moment did I feel myself to be anyone other than Neville. Yet, I knew that this lad David was my son, and he knew that I was his father. As I sat there contemplating the beauty of my son, the vision faded and I awoke.

What conclusion can be reached from these mystical experiences? A chamber of man's image, in man's imagination, is engraved with every patriarch and character in the Old Testament, and that after the birth of a child out of the skull of man, signifying that man's rebirth from above—there will begin the resurrection of the patriarchs. Each in his turn will be revealed as the son of the man who resurrects him. When all are resurrected from the dead, that man in whom they are resurrected will know himself to be of the Elohim: the God who became man that man may become God.

XI

“THE PROMISE”

Four Mystical Experiences
chapter from *The Law and the Promise*

(1961)

In this final chapter from Neville’s book The Law and the Promise *he expands on the mystical rebirth that he experienced in phases starting in 1959. Neville describes being reborn from within his skull and soon after encountering the Biblical David as his son. These episodes, he taught, are necessary revelations of one’s Divine nature, and all people will go through them. These events reveal the secret of creation: realization of yourself as God.*

One of his mystical revelations continued beyond the timeframe of this chapter. Neville recounts it in the final essay of his 1966 book, Resurrection. *There Neville describes the fulfillment of Christ’s ministry on earth with the Holy Spirit descending upon man in the form of a dove, bringing complete and final union with God. Neville may have experienced this stage in January 1963, but his telling leaves it unclear.*

—MH

In all I have related thus far—with the exception of G.B.'s Vision of the child[1]—imagination was consciously exercised. Men and women created stage plays in their imagination, plays implying the fulfillment of their desires. Then, by imagining themselves participating in these dramas they created that which their imaginal acts implied. This is the wise use of God's law. But "No man is justified before God by the law." Gal. 3.11.

Many people are interested in Imaginism as a way of life, but are not at all interested in its framework of faith, a faith leading to the fulfillment of God's promise. "I will raise up your son after you, who shall come forth from your body … I will be his father, and he shall be my son." 2 Sam. 7.12-14.

The promise that God will bring forth from our body a son who will be "born, not of blood nor of the will of the flesh nor of the will of man, but of God" does not concern them. They want to know God's law, not His promise. However, this miraculous birth has been stated clearly as a *must* for all mankind from the earliest days of the Christian fellowship. "You must be born from above," John 3:7. My purpose here is to state it again and to state it in such language and with such reference to my own personal mystical experiences that the reader will see that this birth "from above" is far more than a part of a dispensable superstructure, that it is the sole purpose for God's creation.

Specifically, my purpose in recording these four mystical experiences is to show what "Jesus Christ the faithful witness, the firstborn from the dead" (Rev. 1.5) was trying to say about this birth *from above*. "How can men preach unless they are sent?" Rom. 10.15.

Many years ago, I was taken in spirit into a Divine Society, a Society of men in whom God is awake. Though it may seem strange, the gods *do* truly meet. As

I entered this society, the first to greet me was the embodiment of infinite Might. His was a power unknown to mortals. I was then taken to meet infinite Love. He asked me, “What is the greatest thing in the world?” I answered him in the words of Paul, “faith, hope, and love, these three; but the greatest of these is love.” At that moment, he embraced me and our bodies fused and became one body. I was knit to him and loved him as my own soul. The words, “love of God” so often a mere phrase, were now a reality with a tremendous meaning. Nothing ever imagined by man could be compared with this love which man feels through his union with Love. The most intimate relationship on earth is like living in separate cells compared with this union.

While I was in this state of supreme delight, a voice from outer space shouted, “Down with the blue bloods!” At this blast, I found myself standing before the one who had first greeted me, he who embodied infinite Might. He looked into my eyes and without the use of words or mouth, I heard what he told me: “Time to act.” I was suddenly whisked out of that Divine Society and returned to earth. I was tormented by my limitations of understanding but I knew that on that day the Divine Society had chosen me as a companion and sent me to preach Christ—God’s promise to man.

My mystical experiences have brought me to accept literally, the saying that all the world’s a stage. And to believe that God plays all the parts. The purpose of the play? To transform man, the created, into God, the creator. God loved man, his created, and became man in faith that this act of self-commission would transform man—the created, into God—the creator.

The play begins with the crucifixion of God on man—as man—and ends with the resurrection of man—as God. God becomes as we are, that we may be as He is. God becomes man that man may become, first—a living being, and secondly—a life-giving spirit.

“I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” Ga1.2:20.

God took upon Himself the form of man and became obedient unto death—even death on the cross of man—and is crucified on Golgotha, the skull of man. God himself enters death’s door—the human skull—and lies down in the grave of man to make man a living being. God’s mercy turned death into sleep. Then began the prodigious and unthinkable metamorphosis of man, the transformation of man into God.

No man, unaided by the crucifixion of God, could cross the threshold that admits to conscious life, but *now* we have union with God in his crucified self. He lives in us as our wonderful human imagination. “Man is all imagination, and God is man, and exists in us and we in him. The eternal body of man is the imagination—that is, God, himself.” When he rises in us we will be like him and he will be like us. Then all impossibilities will dissolve in us at that touch of exaltation which his rising in us will impart to our nature.

Here is the secret of the world: God died to give man life and to set man free, for however clearly God is aware of his creation, it does not follow that man, imaginatively created, is aware of God. To work this miracle God had to die, then rise again as man, and none has ever expressed it so clearly as Blake. Blake says—or rather has Jesus say—“Unless I die, thou canst not live; but if I die I shall arise again and thou with me. Wouldest thou love one who never died for thee, or ever die for one who had not died for thee? And if God dieth not for man and giveth not himself eternally for man, man could not exist.”

So God dies—that is to say—God has freely given himself for man. Deliberately, He has become man and has forgotten that He is God, in the hope that man, thus created, will eventually rise as God. God has so completely offered His own self for man, that He cries out on the cross of man, “My God, my God; why hast thou forsaken me?” He has completely forgotten that He is God. But after God rises in one man, *that* man will say to his brothers, “Why stand we here, trembling around, calling on God for help, and not ourselves, in whom God dwells?”

This first man that has been raised from the dead is known as Jesus Christ—the first fruits of those who have fallen asleep, the first-born of the dead. For man God died; now, by a man, has come also the resurrection of the dead. Jesus Christ resurrects his dead Father by becoming his father. In Adam—the universal man—God sleeps. In Jesus Christ—the individualized God—God wakes. In waking man, the created, has become God, the creator, and can truly say, “Before the world was, I am.” Just as God in His love for man so completely identified Himself with man that He forgot that He was God, so man in his love for God must so completely identify himself with God that he lives the life of God, that is, Imaginatively.

God’s play which transforms man into God is revealed to us in the Bible. It is completely consistent in imagery and symbolism. The New Testament is hid in the Old Testament, and the old is manifested in the new. The Bible is a vision of

God's Law and His Promise. It was never intended to teach history but rather to lead man in faith through the furnaces of affliction to the fulfillment of God's promise, to rouse man from this profound sleep and awaken him as God. Its characters live not in the past but in an imaginative eternity. They are personifications of the eternal spiritual states of the soul. They mark man's journey through eternal death and his awakening to eternal life.

The Old Testament tells us of God's promise. The New Testament tells us not how this promise *was* fulfilled but how it *is* fulfilled. The central theme of the Bible is the direct, individual, mystical experience of the birth of the child, that child of whom the prophet spoke "… to us a child is born, to us a son is given; and the government will be upon his shoulder; and his name will be called, Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace, there will be no end…" Isaiah 9:6-7.

When the child is revealed to us we see it, we experience it, and the response to this revelation can be stated in the words of Job, "I have heard of thee by the hearing of the ear, but now my eye sees thee." The story of the incarnation is not fable, allegory or some carefully contrived fiction to enslave the minds of men, but mystical fact. It is a personal mystical experience of the birth of oneself out of one's own skull, symbolized in the birth of a child, wrapped in swaddling clothes and lying on the floor.

There is a distinction between hearing of this birth of a child from one's own skull—a birth which no scientist or historian could ever possibly explain—and actually experiencing the birth—holding in your own hands and seeing with your own eyes this miraculous child—a child born from above out of your own skull, a birth contrary to all the laws of nature. The question as it is posed in the Old Testament, "Ask now, and see, can a male bear a child? Why then do I see every man with his hands delivering himself like a woman in labor? Why has every face turned pale?" Jer: 30.6. The Hebrew word "chalats" mistranslated "loins" means: to draw out, to deliver, to withdraw self. The drawing of oneself out of one's own skull was exactly what the prophet foresaw as the necessary birth from above, a birth giving man entrance into the kingdom of God and reflective perception on the highest levels of Being. Throughout the ages "Deep calls to deep … Rouse thyself! Why sleepest thou, O Lord? Awake!"

The event, as it is recorded in the gospels, actually takes place in man. But of that day or that hour when the time will come for the individual to be delivered,

no one knows but the Father. “Do not marvel that I said to you, You must be born from above. The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit.” John 3:7-8.

This revelation in the Gospel of John is true. Here is my experience of this birth from above. Like Paul, I did not receive it from man—nor was I taught it. It came through the actual mystical experience of being born from above. None can speak truly of this mystical birth from above but one who has experienced it. I had no idea that this birth from above was literally true. Who, before the experience, could believe that the child, the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace was inwoven in his own skull? Who, before the experience, would understand that his Maker is his Husband and the Lord of Hosts is His Name? Who would believe that the creator went in unto his own creation, man, and knew it to be himself and that this entrance into the skull of man—this union of God and man—resulted in the birth of a Son out of the skull of man; which birth gave to that man eternal life and union with his creator forever?

If I now tell what I experienced that night I do so *not* to impose my ideas on others but that I may give hope to those who, like Nicodemus, wonder how can a man be born when he is old? How can he enter a second time into his mother’s womb and be born? How can this be? This is how it happened to me. Therefore, I will now “write the vision”; and “make it plain upon tablets, so he may run who reads it. For still the vision awaits its time; it hastens to the end—it will not lie. If it seem slow, wait for it; it will surely come, it will not delay. Behold, he whose soul is not upright in him shall fail, but the righteous shall live by his faith.” Hab. 2:2-4.

In the early hours of the morning on July 20, 1959, in the city of San Francisco, a heavenly dream in which the arts flourished was suddenly interrupted by the most intense vibration centered at the base of my skull. Then a drama, as real as those I experience when I am fully awake, began to unfold. I awoke from a dream to find myself completely entombed within my skull. I tried to force my way out through its base. Something gave way and I felt myself move head downward, through the base of my skull. I squeezed myself out, inch by inch. When I was almost out, I held what I took to be the foot of the bed and pulled the remaining portion of me out of my skull. There, on the floor, I lay for a few seconds.

Then I rose and looked at my body on the bed. It was pale of face lying on its back and tossing from side to side like one in recovery from a great ordeal. As I contemplated it, hoping that it would not fall off the bed, I became aware that the vibration which started the whole drama was not only in my head but now was also coming from the corner of the room. As I looked over to that corner I wondered if that vibration could be caused by a very high wind, a wind strong enough to vibrate the window. I did not realize that the vibration which I still felt within my head was related to that which seemed to be coming from the corner of the room.

Looking back to the bed, I discovered that my body was gone but in its place sat my three older brothers. My oldest brother sat where the head was. My second and third brothers sat where the feet were. None seemed to be aware of me, although I was aware of them and could discern their thoughts. I suddenly became aware of the reality of my own invisibility. I noticed that they, too, were disturbed by the vibration coming from the corner of the room. My third brother was the most disturbed and went over to investigate the cause of the disturbance. His attention was attracted by something on the floor and looking down he announced, "It's Neville's baby." My other two brothers, in most incredulous voices, asked "How can Neville have a baby?"

My brother lifted the infant wrapped in swaddling clothes and laid him on the bed. I, then, with my invisible hands lifted the babe and asked him "How is my sweetheart?" He looked into my eyes and smiled and I awoke in this world—to ponder this greatest of my many mystical experiences.

Tennyson has a description of Death as a warrior—a skeleton "high on a night-black horse," issuing forth at midnight. But when Gareth's sword cut through the skull, there was in it …

… the bright face of a blooming boy Fresh as a flower new-born."
—(IDYLLS OF THE KING)

Two other visions I will tell because they bear out the truth of my assertion that the Bible is mystical fact, that everything written about the promised child in the law of Moses and the Prophets and the Psalms must be mystically experienced in the imagination of the individual. The child's birth is a sign and a portent, signaling the resurrection of David, the Lord's anointed, of whom He said, "You are my son, today I have begotten you." Psalms 2:7.

Five months after the birth of the child, on the morning of December 6, 1959, in the city of Los Angeles, a vibration similar to the one which preceded his birth started in my head. This time its intensity was centered at the top of my head. Then came a sudden explosion and I found myself in a modestly furnished room. There, leaning against the side of an open door was my son David of Biblical fame. He was a lad in his early teens. What struck me forcibly about him was the unusual beauty of his face and figure. He was—as he is described in the first book of Samuel—ruddy, with beautiful eyes and very handsome.

Not for one moment did I feel myself to be anyone other than who I am now. Yet, I knew that this lad, David, was my son, and he knew that I was his father; for "the wisdom from above is without uncertainty." As I sat there contemplating the beauty of my son, the vision faded and I awoke.

"'I and the children whom the Lord has given me are signs and portents in Israel from the Lord of hosts, who dwells on Mount Zion.' Is. 8:18. God gave me David as my very own son. 'I will raise up your son after you, who shall come forth from your body … I will be his father, and he shall be my son.' 2 Sam. 7:12-14. God is known in no other way than through the Son.

"'No one knows who the Son is except the Father, or who the Father is except the Son and any one to whom the Son chooses to reveal Him.' Luke 10:22. The experience of being David's Father is the end of man's pilgrimage on earth. The purpose of life is to find the Father of David, the Lord's anointed, the Christ. 'Abner, whose son is this youth?' And Abner said, 'As your soul lives, O king, I cannot tell.' And the king said, 'Inquire whose son the stripling is.' And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, 'Whose son are you, young man?' And David answered, 'I am the son of your servant Jesse the Bethlehemite.' 1 Sam. 17:55-58. Jesse is any form of the verb 'to be.' In other words, I Am the Son of who I Am, I am self begotten, I Am the Son of God, the Father. I and my Father are one. I am the image of the invisible God. He who has seen me has seen the Father.

"'Whose son…?' is not about David but about David's father, whom the king had promised (1 Sam. 17:25) to make free in Israel. Note: in all these passages (1 Sam. 17:55, 56, and 58) the king's inquiry is not about David but about David's Father. 'I have found David, my servant;… He shall cry to me, "Thou art my Father, my God, and the Rock of my salvation. And I will make him the first-born, the highest of the kings of the earth.'" Psalms 89.

The individual who is born from above will find David and know him to be his very own son. Then he will ask the Pharisees—who are always with us —"What do you think of the Christ? Whose son is he?" And when they say to him, "The son of David." He will say to them, "How is it then that David, in the Spirit, calls him Lord … If David thus calls him Lord, how is he his son?" Matt. 22:41–45. Man's misconception of the role of the Son—which is only a sign and a portent—has made the Son an idol. "Little children, keep yourselves from idols." 1 John 5:21.

God awakes; and that man in whom he awakes becomes his own father's father. He who was David's son, "Jesus Christ, the son of David" Matt. 1:1. has become David's Father.

No longer will I cry to "our father David, thy child." Acts 4:25. "I have found David." He has cried to me, "Thou art my Father." Psalms 89. Now I know myself to be one of the Elohim, the God who became man, that man may become God. "Great indeed, we confess, is the mystery of our religion." 1 Tim. 3:16. If the Bible were history it would not be a mystery. "Wait for the promise of the Father." Acts 1:4. that is, for David—God's Son—who will reveal you as the Father. This promise, says Jesus, you heard from me. (Luke 24:49) and to its fulfillment at that moment in time when it pleases God to give you his Son—as "your offspring, which is Christ." Gal. 3:16.

A figure of speech is used for the purpose of calling attention to, emphasizing and intensifying the reality of the literal sense. The truth is literal; the words used are figurative. "The curtain of the temple was torn in two, from top to bottom, and the earth shook and the rocks were split." Matt. 27:51.

On the morning of April 8, 1960—four months after it was revealed to me that I am David's father—a bolt of lightning out of my skull split me in two from the top of my skull to the base of my spine. I was cleft as though I were a tree that had been struck by lightning. Then I felt and saw myself as a golden liquid light moving up my spine in a serpentine motion; as I entered my skull it vibrated like an earthquake. "Every word of God proves true; he is a shield to those who take refuge in him. Do not add to his words, lest he rebuke you, and you be found a liar." "And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." John 3:14.

These mystical experiences will help to rescue the Bible from the externals of history, persons and events, and to restore it to its real significance in the life of man. Scripture must be fulfilled "in" us. God's promise will be fulfilled. You

will have these experiences: “And you shall be my witnesses in Jerusalem and in all Judea and Sa-ma-ri-a and to the end of the earth.” Acts 1:8.

The widening circle—Jerusalem … Judea … Samaria the end of the earth—is God’s plan.

The Promise is still maturing to its time, its appointed time, but how long, vast and severe the trials e’re you find David, your son, who will reveal you as God, The Father, were long to tell; but it hastens to the end; it will not fail. So wait, for there will be no postponement.

“Is anything too wonderful for the Lord? At the appointed time I will return to you, in the spring, and Sarah shall have a son.”
—GEN. 18:14.

XII

“A LESSON IN SCRIPTURE”

A Lecture

October 23, 1967

This lecture demonstrates, perhaps more fully than any of Neville’s talks, his progression away from an emphasis on mental causation and desire fulfillment, and toward the realization of one’s Divine nature. Mental causation and the creative uses of thought always remained a core part of Neville’s philosophy; but here he emphasizes that desire fulfillment is a tool intended to introduce you to your sacred self. Speaking personally, this lecture marked a turning point in my own understanding of Neville’s ideas, particularly when he notes: “What would be good for you? Tell me, because in the end every conflict will resolve itself as the world is simply mirroring the being you are assuming that you are. One day you will be so saturated with wealth, so saturated with power in the world of Caesar, you will turn your back on it all and go in search for the Word of God.”

—MH

In the second chapter of the Book of Luke, the story is told of Jesus's parents, worried and seeking him for three days, finding him and complaining, to which Jesus said: "How is it that you sought me? Know you not that I must be about my Father's business?" I ask you not to put yourself in that frame of mind. Your earthly parents seek you and, at the tender age of twelve, you dare to say to them: "I must be about my Father's business."

This statement has reference to the 40th Psalm and the 4th chapter of John. In the 40th Psalm you are told: "In the role of the book it is written about me." Every man is destined to discover that scripture is his autobiography. It's not written about individual beings like Jesus Christ, Moses, Abraham, Isaac, Jacob, and so on who lived unnumbered years ago, but about the individual you! The 4th chapter of the Book of John begins with a discussion between the Lord Jesus Christ and a woman of Samaria about a well and water. After this discussion the disciples say to Jesus: "Master you have had nothing to eat," and he replies: "I have food you know not of. My food is to do the will of him who sent me and to finish his work."

This is true. You have come into this world only to finish the work of him who sent you. And who is he? The Father. "He who sees me, sees he who sent me. I came out from the Father and came into the world. Again I leave the world and return to the Father. He who sees me sees the Father, for I and the Father are one."

Conceiving the thought in the beginning, God had to have an agent to express it. Everything in this world needs man to express it and may I tell you: God is man. In the beginning God made man in his image. "Male/female made he them and called their name Man." Read it carefully in the 5th chapter of

Genesis. Creating Man to express himself, God comes into the world to express and finish what he conceived in the beginning. Conceiving a state and knowing it takes a man to express it, God sent himself from the depth of his own being into this world to fulfill the state.

"In the beginning was the Word (the purpose) and the Word was with God and the Word was God." The Old Testament is God's Word (his plan) which he made known through his servants, the prophets. The New Testament interprets the Old. The story of Jesus Christ is the interpretation of the prophecy recorded in the Old. Read it carefully, for everything said of Jesus Christ, you are going to experience. It is said: "His name shall be called the Word of God." Called God's Word, his seed, his creative power, your imagination is God's creative power and wisdom. Can you conceive of any greater wisdom than your own wonderful human imagination? Think of something. The moment you do, it's right before your mind's eye. Maybe you can't draw a straight line, yet you can imagine your mother even though she is gone from this world. Think of anyone and they instantly appear before your mind's eye. That is your own wonderful creative power-filled imagination, who is Jesus Christ in you. It is he who has come into the world to fulfill the Word of God, and everything must be fulfilled by the Jesus Christ in you, who is your hope of glory.

We are told in the 22nd chapter of the Book of Luke: "Scripture must be fulfilled in me," so you must be about your Father's business by experiencing everything said of Jesus Christ in scripture. The miraculous birth will be yours, the discovery of the Fatherhood, the ascent into heaven and the descent of the Holy Spirit upon you in the bodily form of a dove. Then like the psalmist you will say: "Thou hast delivered me from the world of death," for you will know from experience that in the volume of the book it was all about you!

I have been sent from the depth of my soul to act as a magnet to those who are about to fulfill scripture, and they come, each in his own order. Last Friday morning my friend Bennie found himself cataleptic. Unable to open his eyes or move his body, Ben could hear within himself the cry of a child as he felt an unearthly wind in his skull. Then a star exploded from his skull and a child wrapped in swaddling clothes fell into his arms. Looking at the child he said: "Oh, my darling," and knew that no one in eternity could care for that child but himself. As the vision faded he was given a photograph of the child.

The birth from above came to Bennie that way. He was left with a photograph. This happened on the 20th day of October. Now, if the current

record of order is correct (and it has happened to my friend Bob and myself), five months from now Bennie will experience the coming of God's only Son, David, who will reveal him as the Father. I am basing my interpretation from what he told me, and I say the birth has happened to him. Why should the birth occur in the same manner to any two when God is infinite in his creation? Of all the children who come into the world, seemingly from the womb of woman, no two births are exactly alike, there is always something different.

Only a couple of days before this happened to Bennie, he said: "In the spirit you were teaching the word of God when someone said: 'Tell us the story of Jesus' and you replied: 'The story of Jesus is a persistent assumption that you are what you want to be, that things are as you desire them to be.'" This is true, for unless you believe that you are the being you now worship on the outside, you remain desiring and die in your sins of unfulfilled desires. You've got to begin to believe that you are Jesus Christ, the Word of God, which—having gone out will not return empty, but will fulfill your purpose and accomplish that which you sent yourself to do. What is that? To fulfill scripture. That's all you are here for.

On this level you can be rich if that is your desire, but remember the story of Jesus is persistent assumption. You can persist in the assumption that you are wealthy. I have many friends across this country who are very, very wealthy, yet I would say ninety-nine percent of them are miserable; but they will all tell you the same thing. I think of one in particular now. She has a fortune in diamonds. Tiffany, who sells diamonds marked up 300–400%, offered her $100,000 for one piece. When she joins us for dinner in New York City she wears a broach, a ring, and a pendant, worth a half million dollars. Ruth was born a very poor girl and—desiring wealth—she persistently assumed she was married to tremendous wealth. She had no money. Her only claim to any social status was that she was a descendant of the Adams who were in the White House. He, on the other hand, came out of a line of rascals. His great-grandfather was a bishop in New York; therefore, he had good advice as to his descent and how to guard it. Ruth married and lived in hell for twenty-odd years, bearing him three sons. Now well into her seventies, her only desire is to marry more wealth and have more diamonds.

That is all right. The story of Jesus is a complete and undeviating persistence in the assumption that you are what you want to be. If you haven't experienced wealth and that is what you want, persistently assume: "I am wealthy." If you have not experienced fame, assume you are famous, but, "The day will come," saith the Lord "when I will send a famine upon you. It will not be a hunger for

bread or a thirst for water, but for the hearing of my Word." If that hunger hasn't come to you, then take the same story of Jesus and fulfill your every desire.

When I am in New York, my friend comes to every meeting. She is a delightful person, but she is brutally honest with her desires. She wants more and more diamonds, more emeralds, more museum pieces. She confessed that she had no hunger to hear anything about David, but wants more and more money to leave her three sons. She wants more and more worldly illusions; but it is my hope that the hunger has come to you who are here—not for more and more bread and water, but for hearing the word of God with understanding.

The Book of Luke begins: "I have come to fulfill scripture. Then beginning with Moses in the law and the prophets and the psalms, he interpreted to them in all the scriptures the things concerning himself." Questioning his earthly parents, he asks: "Why do you seek me? Do you not know that I must be about my Father's business?" … fulfilling scripture? Entering the temple, he is given a book which he opens and reads the first verse and half of the second of the 61st chapter of Isaiah, saying: "The Spirit of the Lord is upon me, for he has anointed me to preach glad tidings to the poor and suffering. To open the prison doors to all who are in prison."

Now, claiming to have come only to fulfill scripture, he tells you that the Spirit of the Lord God was upon him that day. It is not expressed that way in Luke, but he says—as you heard it "this day"—it was fulfilled. What does he mean? That he saw the Spirit descend in bodily form as a dove. It has been fulfilled in him and he is urging everyone to follow his pattern, for no one comes to the Father save by this pattern. The Spirit of the Lord God descended in bodily form as a dove. The same dove who returned to Noah in the ark. Man is the ark of God and the dove—coming to bring assurance that everything is all right—descends upon one, and as it remains he is told to "Rise and anoint him, for this is he." Luke tells you how he is fulfilling scripture, for he knows that "In the volume of the book it is all about me."

Like Paul, I have not restrained my lips. I have told of your deliverance. I have told of your everlasting love to anyone and everyone who will listen. They may not accept my words, but I do know that within a certain group the hunger is there and they will all begin to awake.

Now, in the thirtieth chapter of the Book of Jeremiah, the Lord speaks, saying: "Can a man bear a child? Why then do I see every man with his hands pulling himself out of himself like a woman in labor." The Hebrew word

“chalats” (translated in both the King James Version and the Revised Standard Version as “loins”) means “to take off; to pull oneself out of oneself; to deliver.” When the Psalmist said: “He has delivered my soul from death” he was speaking of the physical body. It is a garment of death which appears in the world, waxes, wanes, vanishes, and turns into dust. The word translated “delivered” in the Psalms, is the same word which was translated “loins” in Jeremiah.

So, can a man bear a child? Yes. Let us go back to what I quoted earlier. “Male/female made he them and called their name Man.” There is a womb in the male/female unlike that of an earthly woman. This womb is the skull of generic man. It is there that God has planted His Word which cannot return unto Him void, but must accomplish that which is His purpose and prosper in the thing for which he sent it. That purpose is to fulfill scripture, for God has an entirely different world awaiting those who fulfill His Word.

We are told: “This Word is truth.” Everyone enters the world to fulfill the truth and will not depart until God’s Word is accomplished. If God’s Word has not been fulfilled in you when the world calls you dead, you are restored to a life just as real as this, in a world just as real as this, to continue your journey until the hunger comes upon you and you will be drawn to that final point.

In his book called *Urizen*, William Blake tells of the serpent in the womb of Enitharmon who, shredding the scales of death, his hissing changes into the cry of a child and

> *The Dead heard the voice of the Child,*
> *And began to awake from sleep;*
> *All things heard the voice of the Child,*
> *And began to awake to life.*

You actually hear the cry of the child in your skull. It seems impossible, but may I tell you: it is true.

Now, to encourage those who are not interested in that aspect of the truth, let me go back to what Bennie heard me say in the spirit: “The story of Jesus is a persistent assumption.” This is true in every aspect of your life. You want to be rich? That’s the story of Jesus, which is a persistent assumption in the conviction that “I am rich,” for unless you believe that “I am rich” you die in your sins and continue to claim “I am poor.” You want to be known? Then persistently assume: “I am known.” Want to be healthy? “I am healthy!” Regardless of what you want

to be, you must declare you already are it and persist in that assumption. An assumption is an act of faith, and without faith it is impossible to please God. Your reasoning mind may deny wealth. Your senses deny it too, but if you have faith you will dare to assume wealth, thereby becoming the man you want to be.

Maybe, tonight you would rather continue to worship a Jesus Christ on the outside. Maybe you would rather continue to walk with the sheep of the world and not be the shepherd, but you would like to feed on green pastures by still waters, instead of climbing the steep hills of doubt and fear as most people do. You can, if you will persistently assume: "I am well fed. I am wanted. I am known and everything is as I want it to be." But remember: to bring all these things into being, there must be a persistent assumption. That's the story of Jesus.

Now we are told in Jeremiah that God's word will not turn back until he has executed and accomplished the intents of his mind, which is that you become God. "In the later days you will understand it clearly." It is God's purpose to give himself to man and he will not turn back until he has executed and accomplished the intents of his mind. So in the final days he sends a hunger unto your heart—not for bread, a larger home or jewelry—but for the hearing of the Word of God. When this hunger possesses you, nothing will satisfy you but an experience of God. And if it is God's purpose to give you himself as himself, when you have experienced his Word you are God!

Here is the story: "What is the greatest commandment, master?" "Hear O Israel: The Lord our God, the Lord is one." In the original manuscript the word "hear" is "sh'mA" whose last letter is larger than the other letters in the word. This is also true of the word "echaD" (translated "one") at the end of the sentence. Put the two words together and they spell a word meaning "witness."

At the very end of the Book of Luke you read: "You are witnesses of these things, but remain here until you are endowed with power from on high." What power? The power of God called Jesus Christ. You are destined to put on and wear the Lord Christ Jesus as you would a garment. Wait for it, for it will be born within you. And when God's power and wisdom is born, you will find the sign of his birth in the form of a little child. Then all of these signs will unfold in you and you will wear the garment of Jesus Christ. So I tell you, you will be witnesses of all that I have told you, for now I am returning to the very source out of which I came.

I came into the world completely forgetful of the being that I AM. I had to.

When I first met my friend Abdullah back in 1931 I entered a room where he was speaking and when the speech was ended he came over, extended his hand and said: “Neville, you are six months late.” I had never seen the man before, so I said: “I am six months late? How do you know me?” and he replied: “The brothers told me that you were coming and you are six months late.”

I was late because the one who told me of Abdullah was a Catholic priest. I loved him dearly, but I thought he was almost a moron. His father, a rumrunner in the days of prohibition, left him two million dollars, which he proceeded to lose on Wall Street the first year. The only wonderful thing he did was to take the last $15,000 and give it to a Catholic organization to care for his mother the rest of her earthly days. So, having no respect for his judgment, when he told me about Abdullah I postponed going to hear him until one day I could find no excuse. When Ab called me by name I said: “I don’t know you,” and he replied: “Oh yes you do, but you have forgotten. We were together in China thousands of years ago, but you promised to completely forget in order to play the part you must play now.”

Last Friday night a lady gave me a letter saying: “The previous Monday as you stood on the platform I could not see you as Neville, but as an ancient Chinese philosopher. I have seen my friends change from moment to moment, but you remained changed during your entire lecture. This bothered me, so I questioned the experience on the way home and then I remembered. Several years ago in a psychic experience, I was walking up a hill with other students to attend a class. Falling away from the group, I saw an ancient Chinese in a white garment at my side. Beckoning me to follow him, we approached a cave where I saw a huge granite stone with a peak at the top. Two hands containing a cocoon covered the top of the stone. Removing the cocoon, the ancient Chinese broke it on the peak of the granite, and water, mixed with colorful oil, came out as life took on the sense of heat rising. Then the ancient Chinese took my hand and led me back to the group, where they had not realized that I had been away. “Now I know whose face you wore last Monday night.”

Well, that’s what Abdullah told me in 1931, but to this day I have no knowledge of it, because I swore in the beginning to empty myself completely of all memory and take on the form of a slave, but to have faith in him who sent me. Now knowing that he and I are one, I have no other place to go but back to myself, the sender. Having played every part I have completely wiped out the memory, but I know that no one can arrive at the end of the road until he has

played it all. I do know from my intuitive knowledge that, just as an actor must feel the part he is playing and imagine himself the character he is depicting, you will imagine yourself into every part, and when the play is over for you, the signs will come to show you the being that you really are.

You who are here are hungry for the Word of God. You are thirsty for the Word of God. You could be at home this night watching TV and it would cost you nothing, but you have given up your time and your money to be here because of your hunger. I have been sent to tell you not only that you become God when he is fulfilled in you, but how to cushion the blows in this world of reason by delighting in his law. His law is simply a persistent assumption in the claim: “I am what I want to be.” Do not judge one who does not have the hunger for the Word of God, but tell him how to become what he wants to be.

Tell him that the story of Jesus is a perpetual, persistent assumption in whatever he wants to be. That Christ in him is the power of God and his imagination is that power and wisdom. Tell him that imagination knows how to bring his assumption to pass, but that he must persist.

Now I ask you: are you willing to persist in the assumption that you are what you want to be? Or are you going to go home tonight and say: “That was a nice little talk he gave, but after all he has a million dollars in the bank and I have nothing.” If you think that, you are disobedient, for by that thought you have a lack of faith in “I Am He!” That’s the fundamental sin of the universe. There are only two sins recorded in scripture that offend God. One is: “Unless you believe that I Am He you die in your sins,” and the other is eating of the fruit of tree of knowledge of good and evil. Ask our generals tonight if it would be good to stop bombing Vietnam and they would say, No. Go across the ocean and ask the Vietnamese and they would say, Yes. So what is good and what is evil?

I am not asking anyone but you! What would be good for you? Tell me, because in the end every conflict will resolve itself as the world is simply mirroring the being you are assuming that you are. One day you will be so saturated with wealth, so saturated with power in the world of Caesar, you will turn your back on it all and go in search for the Word of God. I remember when I had so much wealth. I did not have one home, but many, each fully staffed from secretaries to gardeners. That was a life of sheer decadence. I recall walking out of it and not returning. Whether they ever found the body I do not know, but I do know I deliberately walked away. Then about ten years ago in one of my journeys in spirit, I walked back into the world and saw it just as it was before.

Strangely enough, everyone recognized me and welcomed me with open arms, but I stayed only for a moment then returned here bringing with me its vivid memory. So I do believe that one must completely saturate himself with the things of Caesar before he is hungry for the Word of God.

I am convinced you are here because of your hunger. I know you have obligations to society, you must pay Caesar's debts, so you want more money, but your hunger is greater for the hearing of the Word of God than for things of Caesar. That is why you are here, and you are blessed by it.

Now let us go into the silence.

XIII

“POWER”

A Lecture

July 23, 1968

Neville opens this late-sixties lecture with a remark about the Vietnam War. Neville was not aloof from events of his day, and he made occasional comments on current affairs and politics (though with no pronounced partisanship). He quickly continues, however, to his intended theme: the exercise of creative power. One of the most important lines of this talk is: “The world would rather have the things created than the power to create.” Neville also speaks movingly of what happens when we misuse this power. Of special note are his comments about love and marriage in the question-and-answer section.

—MH

Tonight's subject is *Power.* I do not mean the power of Caesar, I'm speaking tonight of the power of God, for here in this world of Caesar I think all nations would admit that this land of ours is by far the greatest power in the world of Caesar: economic power and military power. And here we are, against a tenth-rate nation, and find on our hands the longest war in our history. We say we have an objective and that we have the means to achieve it, but we are unwilling to use the means that we have. Well, then, modify the objective to fit the means that we are willing to use. That belongs to the world of Caesar. If we do not modify the objective to fit the means we are willing to use, then cut bait and forget it, and forget the so-called "saving face." But I am not speaking of that kind of power. I am speaking of the power of God, which is called in Scripture, "Jesus Christ." Paul defines Christ as "the power of God and the wisdom of God." Here we find wisdom and power exalted and personalized as God's companion in the creation of the world. That power is your own wonderful human imagination. That's the power of God! That is Christ. As far as I am concerned, that is Jesus Christ of the Scriptures.

Now, tonight we are talking about this power. The earliest gospel is Mark, and the first words we find on the lips of this power are: "The time is fulfilled, and the Kingdom of God is at hand. Repent, and believe in the gospel." (Mark 1:15) Now, the word *repent* as we use it in the world is not what Scripture means when we use it here. We mean to feel remorse, regret. That hasn't a thing to do with the word *repent*. It's the Greek *metanoia*, a radical, but *radical*, change of attitude, a radical change of mind.

Can I see an objective, and then everything tells me: well, I can't realize it? Well, do I have the *power* to realize an objective? I tell you, we have; we have

the power. Well, what is the deeper meaning of power but effectiveness in achieving one's purpose in life! Well, so I have a purpose. Do I have the power? I tell everyone: Yes. You can imagine the end, can't you? Can you imagine what it would be like *if* it were true? Can you feel what it would be like *if* it were true? Well, then, that is power! Now, can you be persistent in it? Can you remain faithful to that end as though it were true?

Now, I don't care what the objective is. You have the power to achieve it if you know this power is the power of Christ. For all things are possible to him. He is personified in Scripture. Let us go back and see how they first personify him. You'll read it in the 8th chapter of the book of Proverbs, the 22nd verse through to the end, the 36th verse, and these are the words: "God possessed me in the beginning of his way, the very first of his acts of old." (Proverbs 8:22) One translation has it: "He created me." That's not a good translation. I can't say I create my capacity to think. I can develop it, but it was with me in the beginning. I can't say I created my capacity to imagine; it was with me. I may not imagine correctly, but it was with me. So, God possessed me in the beginning of his way, the very first of his acts of old, before He brought forth the universe, before he laid out the foundations of the earth, I was beside him like a little child. I was daily his delight, rejoicing before him always, delighting in his inhabited world. "Now, my sons, listen to me, he who finds me finds life and obtains favor from the Lord, but he who misses me, injures himself. All who hate me love death."

You read these words in the 8th chapter of Proverbs. Here he is personalized as a little child, God's companion in the creation of the world. When you read it, it doesn't make sense, but I tell you from my own personal experience, having practiced the art of repentance and having experienced the birth from above with the little child, I know exactly what the prophet meant when he was inspired to write those words. One day you will encounter this creative power in you, personified as a little child. The whole vast world has completely misunderstood it and thinks it is a little child wrapped in swaddling clothes that was found by the shepherds two thousand years ago. That's a sign of the birth in man of the creative power of God. So God is actually bringing forth his creative power in man, and when it is brought to birth in man so that man actually becomes part of the creative power of the universe, the sign of his birth—the sign of his awareness of it—is that of a little child. So, here I was like him; I was beside him like a little child when he brought forth the universe. So, in everyone, in bringing me forth as part of the creative power of the universe, the sign of my

arriving at that point is symbolized in a little child. When I find the child, I have found life. Now I have life in myself. I'm no longer an animated body; I am a life-giving spirit. If I miss it, I injure myself. "All who hate me love death."

Now, this world is the world of death. So you tell the story to the world, and the majority would rather have the building across the street or this building—something to them that is secure—than to know of a power. Take the building away, destroy the building, but leave me the power to re-create it. Don't take from me the creative power, but take all the things I create. The world would rather have the things created than the power to create. And so, "Those who hate me, they love death." They are in love with the whole vast world that decays. Well, everything that is built today gradually fades. It comes into the world, it waxes, it wanes, and it vanishes. But leave me the power to bring anything into this world, and take from me—if you will—anything that I bring into the world. But don't take from me the creative power, that I may actually create anything in this world.

Now, what does he mean by repentance? It means this: it tests the individual's ability to enter into and partake of the nature of the opposite.

I see someone, and they are behind the eight ball financially. They have to pay rent, they have to buy clothes, feed themselves, and maybe they have obligations to society—others to feed, others to clothe. They may be a father or a mother. And I meet them, and they are not employed. Now, it tests my ability to put them into the state where they are gainfully employed. I bring them before my mind's eye, and I represent them to myself as gainfully employed, and to the degree that I am self-persuaded of the reality of what I am seeing and hearing and doing—to that degree they become exactly what I am doing, all in my imagination. Well, if tomorrow or in the immediate present they actually conform outwardly to what I am doing inwardly, I have found the creative power.

I try it again with another one. I try it with yet another one and I keep on trying, and it works. Well, then, I tell it, and ask everyone who will listen to me and believe it to try it. See if you can't exercise that same power in you. It's not a different power. There's only one Christ. There aren't numberless little Christs running around the earth, only one Christ, and that Christ is your own wonderful human imagination.

So, if I exercise my Imagination and it proves itself in performance, and then you exercise your imagination and it proves itself in performance, it's the same

imagination—individualized as Neville, individualized as you, regardless of your name. Then you share it with another, and you tell it to others. Well, if I can tell it to the point where they are persuaded to try it, and in trying it, it proves itself in the testing, then we have found him. So when you read in Scripture, “I have found him,” (John 1:45)—found whom? “I have found the one of whom Moses in the law and the prophets did write, “Jesus of Nazareth.” Well, the word “Jesus” simply means what “Jehovah” means; it means “salvation.” It means, “to save.”

If I save someone from poverty by putting him into a state of affluence, well, then, that’s Jesus. I am exercising the same power. If someone is unwell and I represent him to myself as being the embodiment of health and he conforms to it, then that’s Jesus. He saved him. From what? From being unwell! Well, if I try it and try it and try it and it proves itself, what does it matter what others think? What does it matter what anyone thinks about what I am talking about? I only know that it proves itself. It works. Well, if it works, then try it. So this is the power of which I speak, not some peculiar little thing on the outside. You don’t buy it. It’s innate. You exercise it.

So, you are told to repent, in the beginning of the exercise of the power, and when you reach a certain degree of intensity, that power is born. It is born in you and then personified as a little child, and you actually feel yourself coming out of your own skull. And here is a little child wrapped in swaddling clothes, and it is your child. Now, you didn’t form some little child in your head. The child is a sign of your birth from above. It’s a sign of your arrival into the creative stream of God. You are now one with the creative power of God, and there’s only God, nothing but God. Man is all imagination, and God is man, and exists in us and we in him. The creative power of God is man’s imagination. That is actually Jesus Christ himself. There is no other Jesus Christ. So all of a sudden you find that this is what the world is talking about. They have put him on the outside and made some little god of him, when he is housed in everyone.

Now, let me show you from my own experience what I know about this law. I can waste power in the world of Caesar. We’re doing it by the billions every year with our little war and all the nonsense we have in the world. This power you can’t waste. You can misuse it, but you can’t waste it. I can misuse it every moment of time by imagining unlovely things about people, unlovely things about myself, and I can use it hatefully—but I can’t waste it. I’ll show you why you can’t waste it.

One night, many, many years ago, I suddenly became aware of two beings. I am the one perceiving them so there are three, but I am the perceiver. Here above me stands the most beautiful woman imaginable, an angel—an angel of beauty and of everything. She was lovely! And below me was the most monstrous thing that man could ever conceive, covered with hair like an ape, but it could speak. It spoke gutturally. I looked at it, and then it looked at me and pointed to this beautiful, angelic being, and it called this woman, "Mother." Well, I was so annoyed with this monstrous thing that I pummeled it. It gloated. It loved violence; it fed on violence. Every time I was violent, it became stronger. And this beautiful thing, glowing—but this one is calling it "mother." And suddenly, as I was beating this thing, I realized: why, this is the embodiment of all my misspent energy, as this other one is the embodiment and personification of every noble thought I've ever entertained. I looked at this thing; I had no one with whom I could swear. I felt a compassion I have never known before. I looked at this monstrous thing and realized it is but the result of my own misused energy. It never should have been given birth. And I said to myself, "I'll redeem you, if it takes me eternity." I pledged myself to redeem it, and do you know what happened? At that very moment, before my eyes, the whole thing withered. The monstrous thing, the embodiment of power—horrible-looking thing—it all got smaller and smaller and smaller, and left no trace of ever having been present. But as it got smaller and smaller and disappeared, the energy returned to me! I felt infinite power. I felt like I would have done anything for the power to return to me. It wasn't wasted; it was misused, but not lost. "Nothing is lost in all my holy mountain."

So, you can't lose the power. You can misuse the power, but you can't lose it. But you are confronted one day with a monstrous thing like that. I knew exactly what I did. You won't wait to redeem him. At the very moment that you pledge yourself and you mean it, "I'll redeem you if it takes me eternity"—at that moment that monstrous thing withers. It gets smaller and smaller, and this other one glows; it becomes radiant like a star. She is the embodiment and the permanent personification—the getting ever greater—of your own wonderful thoughts. Every lovely act of yours feeds her. Every ignoble act of yours feeds him, and they walk with you. This one whispers the lovely things, encouraging you to be noble, and this other one whispers the violent things. If you are at the crossroads as to what you should do, this one wants to be fed. He can only feed on violence, and this other one can only feed on the lovely, noble thoughts of

man. And man creates them! You see your own creation, and it's all the same power of your own wonderful human imagination. From then on, you know who you are. You are a creative power, and you go out to change everything in your world to make it conform to something lovelier. And you don't do it on the outside; you do it on the inside. You do it all in your imagination.

Imagination is God, and there is no other god! His name is "I Am" forever and forever and forever. That's God! And yet, when you do meet the personification as your own Imagination, you see a man, and that man is Infinite Love. You will also meet him in another garment, and he is Infinite Power. He is Infinite Wisdom. And you will realize that the being that you really are is a protean being. He plays all the parts. When you meet him, his fundamental being is love, but he also is power, and you see him as power. And he also is wisdom, and you see him as wisdom. And you don't have to ask any questions as to: "Who are you?" It's so obvious that you stand in the presence of Infinite Power, or Infinite Wisdom, or Infinite Love.

And you know the truth of these statements of Scripture when it says, "God is love." You stand in the presence of God, Infinite Love—and it's a man!

Our scientists tell us of an impersonal force. This is not impersonal. This is very personal. God is a man.

Thou art a Man God is no more:
Thy own humanity learn to adore.
—BLAKE

For everything here is God, and God being man, his every attribute is personified. So when you meet God as power, it's man. Meet him as wisdom—it's man. Meet him as love—it's man.

So I tell you, this power of which I speak is right here in your own wonderful human imagination. Don't turn to another. Don't turn to anything on the outside. It's all within. "The Kingdom of Heaven is within you." And God is in his heaven. If I turn within, where do I turn? I turn to my own wonderful human imagination, and then I imagine what I want as real in my world and persuade myself that it's true. To the degree that I am self-persuaded, it becomes true. It actually clothes itself in what the world calls reality, but the reality is not the visible thing they see. The reality is the unseen state, which I have imagined. You take the oak. Cut it down. It renews itself by the invisible state. The little

lamb—you slay it with the knife, but the reality of that lamb, that form that is forever, is unseen by man.

So, here, in this wonderful world of ours, you have the power. You don't need financial power. That won't do it. You can't buy health. You can't buy respect. Oh, you can buy it for a little while, but they don't really respect you. Let the money go, and they don't respect you. You don't need anything in the world of Caesar to buy what you want. "Come," we are told, "buy it without price, without money." When he says, "Buy it without price," then, you see, it's not Caesar's coin that you use. You use your own wonderful human imagination.

I'll give you this story. A friend of mine down south, he went to this barbershop. There were four barbers. He went to the boss barber first. And after about three visits the barber couldn't take him this day, and he took the fourth one—the last chair. He rather liked the way this man cut his hair. He got to talking to him, and he realized the man loved barbering—he loved it. That is all my friend needed. "You really love it?" He said, "I just love it. I wouldn't do anything else but cut hair. I just love it." Now, this is what my friend did. He imagined that man the head of the shop. He didn't consult him, he didn't consult the boss barber; he didn't consult anyone—just this one. He liked him. He imagined that he was the head of not this shop, but a shop. Six weeks later the barber decided to unload the shop. How he raised the money, my friend never told me, but he bought the shop and moved from the fourth man, the low man on the totem pole, to the boss barber. In the last year, this one so loved it he came here to this city about two months ago. There was some meeting here, a contest among barbers. He brought two of his barbers with him. One was committed and couldn't come that day. He brought two. They took back—out of five prizes, they took back four. He won two—a first and a second, and two of his barbers won two seconds. He just entered another contest of the entire region (that is, the seven western states) and he won it, plus a thousand dollars. The big plaque is now on his wall, all because of my friend's use of imagination!

This man has a terrific control of this power. He is an advertising agent. About, I would say, in the early part of this year, his boss said to him, "This is our best account, and I don't want to lose it. But you know the industry today. It's on the skids, and we must do something to pull it out." Well, he sat down and said, "If imagining creates reality, my only problem will be to face these men who believe themselves so wise, and persuade them to let me go all out with my campaign from the premise that it is already an accomplished fact. I can't

advertise that this thing is possible. I've got to say it has been tried and proven in my ads." He worked out the entire thing.

When these twenty men, all multi-millionaires—for this is one of the huge industries of the world, this is an international industry—when he worked the entire thing out and presented it to these twenty men on the board, they thought themselves above all this. They were ethically above all things. Their moral code would not allow it, but my friend persuaded them that this is how the law operates, that imagining creates reality. "So if you want something created, leave it to me. I will take your desire and make it something that is already a fact. You voice it." The first quarter of this year that industry not only arrested the motion downward, but turned it around, and their profits—not their gross—their profits for the first quarter of this year were seventy-five million dollars more than the first quarter of last year—seventy-five million more. I am speaking of a net profit. Now these wise men, with their wonderful ethical codes—they allow it! They saw the money in the bank. They saw all these things, and their so-called ethical moral code went through the window because they saw another principle, which they did not know.

His competitor, I saw the letter, his competitor in the advertising field wrote the boss, my friend's boss. He said, "You know, I take my hat off to you. You use a principle that we have always used in our work"—which was a darned lie; he never did it at all. He said, "I know exactly what you did." He's trying to fish him out to find out what he is doing, and in this letter he makes the claim that he actually knew and had always used it, "And no one can work for our concern unless he is aware of this principle and lives by it. We aren't concerned about his religious background. He may be a Catholic, Protestant, Jew, or an atheist, but he has to live by this principle." Well, I saw that letter. The man was fishing, just fishing to get the one who really conceived it to come forward and tell him what he did.

Well, here is the same one in the barbershop. He goes there every Saturday morning by appointment, and the boss barber waits for him right on the dot. Every Saturday he is right there for this chap. He loves him, and he took him from the low man on the totem pole and pushed him right up. He realized the man likes cutting hair. That's what he likes; he just loves it. All right, then, be the best. If you like it, be the very best in the trade. Tell me what you want. Maybe you want to be a wife, or "give me a home." What's wrong with that? My mother never went to work. She just had ten children and lived at home with her

full complement of servants. My sister never worked, so she lives at home with her servants. My wife worked until I could afford to keep her. The day I could afford to keep her, I said, “Now, you stop,” so she stopped. That was almost two years after we got married. Two years afterwards I could afford to keep her, so, “From now on, you don’t work,” and so she hasn’t gone back to work.

So, tell me what you want, and then let me persuade myself that what you really want, you have. To the degree that I am self-persuaded you have it, you’ll get it. If I can’t persuade myself, then I have failed, but I haven’t misspent the energy, because I tried it lovingly. So, any time you use your imagination lovingly on behalf of another, you use it wisely. Even if you didn’t succeed in producing the results that you were seeking, you used it wisely. You will not, then, encounter the monster that I did, but the chances are, everyone in his unknowingness built that monster, for everyone has started to misuse the energy, and it forms itself into this horrible, horrible thing. Did you ever sit down and wonder, “Where on earth did that thought come from?” It wasn’t a lovely thought. It came from a thing that you build, that misspent energy, a monstrous being that one day will meet you on the threshold and confront you, and you have to redeem it, because Christ must be redeemed. And although he is the redeemer, he also is one to be redeemed because he is only energy. He’s power. Infinite creative power is Christ, the power of God. So the power of which I speak is your own wonderful human imagination. That’s God. So when I tell you that man is all imagination, and God is man, and exists in us and we in him—the Eternal Body of Man is the Imagination, and that is God himself—the Divine Body Jesus, and we are his members. Well, everyone can imagine, therefore all are members of the one body.

So this is that one spoken of in the 8th chapter of Proverbs: I was beside him like a little child. “Find me, and you find life. Miss me, and you injure yourself. Hate me, and you love death.” So, the one who finds him is born from above, and “unless ye be born from above, you cannot enter the Kingdom of God.” And the birth from above is simply symbolized in that of a little child wrapped in swaddling clothes. It’s not some little event that took place two thousand years ago once and for all. It is taking place! You start it with repentance. Repent, and believe the story of the Gospel. And “to repent” is simply to challenge you, to test you.

Can you take a man from the lowest point in the barbershop and make him the boss? Can you represent him to yourself as one who is really in charge, who

loves it and you love him? Well then, try it! So, he loved him, brought him into his mind's eye as the one who really was important in his life, and the man simply rose suddenly to the highest place in his shop, and now in the entire western area has won all the prizes. And this one, in his advertising agency, he can write his own ticket today. The boss said to him, "What do you want?" The boss gives him—well, I would say three or four times a year—a huge, big unsolicited bonus check. He wants to keep him. My friend has no desire to quit, but the boss is so eager to hold him, he gets one bonus after the other. And my friend? All right, he'll take it. Why shouldn't he?

So, I ask everyone here to try it. Don't just listen to it, but try it. You are the operant power; it doesn't operate itself. And so when I know what I should do, well, then, I do it! Go to sleep tonight. All right, how am I sleeping? In what state of consciousness am I sleeping? As someone who is unwanted? All right, then I'll rise tomorrow to find myself unwanted. Ignore the facts of life and assume that you are wanted. Ignore the facts of life and assume that you are affluent, and see how things work in your world. It will all come your way. You are creating out of a power that is infinite, and you don't need any contacts in the world. You don't need to know the right people or anything else in the world. All you need to know is Christ, and Christ is your own wonderful human Imagination! What else do you need to know but Christ!

So let no one tell you: he's out there and he looks like this. There is no personal representation in Scripture concerning Jesus Christ. Not one little thought is mentioned concerning what he looks like. Yet our churches have hundreds and hundreds of paintings, no two alike. Each tells you that is what Jesus looked like. He looks just like you. As you are told in Scripture, "It does not yet appear what we shall be, but we know this much: when he does appear, we shall know him." Why? "We shall be like him," just like you when he appears. (1 John 3:2) So, let no one tell you that he looks other than you, because that's not Christ. And yet in spite of the Second Commandment, "Make no graven image unto me," we have all these little indulgences that people buy, and they bow before it. And they call that Christ, something made with the human hand, and then they forget the maker and worship the thing made. Don't forget the creator! The creator is your own wonderful human imagination. Whatever you create is less than you, the creator. So, you can create a fortune. All right, they take it from you—you can create another one. So, whatever you can make, you can keep on making it if they take it from you. This is the power of which I

speak. I am not speaking of any earthly power.

Many a man this night—last year I was in Barbados for a few months, and my brother, who has made quite a fortune, was talking about these men, and he didn't realize what he was saying. He mentioned five men, all multi-millionaires, and he got through telling me how they worked so hard and they did all this and had all this money. I said, "Vic, you admire them?" "Why, certainly! They're powerful." I said, "What's powerful? You just painted five biographies for me, word pictures of five men. The last one you painted is only sixty-three years old. He has, you tell me, about twenty-five million, and they have to tell him when to eat. He doesn't know—he doesn't know his name, doesn't know anything. And all of a sudden they put the food in his mouth, and they say, 'chew,' and he chews, and he keeps on chewing forever until they say, 'swallow,' and he swallows. And you call that a man? So, he has twenty-five million. So, what! And the others—they gave all their time toward making money, just making things, and everyone you have mentioned and defined for me, I wouldn't put my worst enemy (if I had one) in his place. So, he has money, but he is totally unaware of the fact that he has one nickel. So he has twenty-five million, and that's what you call a man? That's not my concept of a man.

"I am telling you something entirely different, Vic. You have lots of money, and it may never happen to you. So you have millions, too. Do you want to be like that? All these fellows are demented. They gave their entire life to the making and amassing of things, and they started to worship things. Don't you start worshiping things! You start worshiping God and only God, and God is your own wonderful human imagination, and don't you forget it. So, this building is yours. Suppose it burns tonight? So what? You know what you did to build it. Build another one. Tomorrow you may have the whole thing burn flat. So don't be concerned about what you have accumulated as things in the world. Find God and worship only God, and God is not on the outside. You'll never see him on the outside. You will see himself within, because can you see 'I Am?' You can see, 'I am a man.' You see the man reflected. You can say, 'I am a poor man,' and see the man reflected in the eyes of those who know he is poor. And you can see every concept you hold of self—but the conceiving being you don't see. That's God! My concept of myself may be this, that, or the other. The concepts will be reflected in society, and men will tell me who I am conceiving myself to be—but no man knows who I really am! I, the conceiver, they don't know, but they know what I've conceived myself to be. My bank balance will

tell the banker what I have conceived myself to be in the financial world. All these concepts—men will see concepts, but they can't see me, the conceiver. Well, don't forget the conceiver—that's God! And that being is your own wonderful 'I-Am-ness.' That's God, and there never was another! There never will be another."

So, God is bringing forth his own being, because he is buried in us. And he is bringing it up into the stream of creativity, so that the same one being—God—is infinite in potential. But God is not infinite in actual fact, because then he would be dead! He couldn't expand. He couldn't go beyond what he is. So, God is ever expanding. There's no limit to expansion; there is only a limit to contraction. He took upon himself that limit when he became Neville. That was the limit of contraction, the limit of opacity. Now, he breaks the shell by my exercising within me the law of repentance. And so I exercise my imagination, and then he breaks the shell. There's no limit now to expansion, no limit to translucence. There was only the limit, which he placed upon himself, which was the limit of death—which is opacity and contraction. So God is infinite in potential, and everyone here is going to join that wonderful stream of creativity and be one with God!

Now, when you hear it, don't just hear it and forget it. Try it. Put it to the extreme test, and then tell another, and have the other tell someone else, and spread the good news. This is called "the Gospel," for the word gospel simply means "good news." It's the good news about God: how God became man that man may become God. Well, if God's name is "I Am"—I know I say, "I am." It's the core of my being. I can say, "I am sick," but I can get over sickness. But I can't get over being "I Am." I can get over being rich and become extremely poor, but I can't get over being "I Am!" So he actually became the core of my being. That's the center. Well now, that's my being. Well, if that is God, and that's my being—well, he became me! God actually became me that I may become as he is. He took upon himself this limitation that I may become what he is, which is infinite, and expand forever.

So, you try it tonight. Try it with anything in this world. The unmarried, if you desire to be married—what symbol in the world would imply that you are married? A little band? In this western world a little band around this ring finger—not around any other finger—around this finger. It doesn't have to be the biggest aspidistra in the world, just a plain little gold ring. If you wore it there, it would imply you're married. Sleep tonight as though you wore one. Don't put

your physical thumb on it; put your imaginary thumb on it, and feel it in your imagination. You can do it! Feel a ball. Can you feel it? Then feel a piece of silk. Feel this, one after the other. Can you discriminate between all these different sensations? If you can discriminate between this and a tennis ball and a baseball and a piece of silk, then you can't discriminate between nothings. They must exist. Though unseen by your eyes they still must exist! So, if I can discriminate between these unseen objects, these objects, though unseen, must be real. Well, now take that and put it there, but feel when you wear it, that you are proud of the one who put it there. You don't have to see what he looks like. When it's put there, you'll be proud of his name, to bear it, and you'll be proud of him. Just put it there.

Do you know why I know that? My wife did it. She did it! Actually, she did it. One day she was in the presence of a so-called sensitive, and this one said to her, "Why did you take off your wedding ring?" She said, "I am not married." "Oh," she said, "don't fool me. You took off your wedding ring." She said, "But I'm not married." She said, "I'll even tell you his name," and she started off with Neb—Neba—Neva—she didn't quite get it but she was coming very, very close to it. She was actually sensing what my wife in consciousness was feeling. When I first met her, I wanted her. The very first day I knew her I wanted to marry her, but I was entangled. Was I entangled! But, by this law, I disentangled myself. Without hurting anyone, I disengaged myself from all these complexities so that I could actually legitimately say, "Will you marry me?" But in the meanwhile she was wearing the ring. I hadn't yet put it there, but she allowed me to put it there and slept as though I had put it there. So I tell you unmarried ladies, if you desire to be married—maybe you don't—if you do, that's the way to do it. And he'll come out of the nowhere. You don't have to go and buy anyone or try to meet the right people. Usually when you try to meet the right one, he's always the wrong one. So don't go searching. Those who go searching for love only make manifest their own love-less-ness, and the love-less never find love. Only the loving find love, and they never have to seek for it. You draw them; they come to you.

So here, this is the power of which I speak: the power of the universe. The power that created and sustains the universe is resident in you as your own wonderful human Imagination. That's God! Don't forget it. I know it's difficult, when man has been trained to believe in an external God. And he goes to church and gets on his knees and he prays to an external God. And he goes home at

night—maybe he does say his prayers, and he gets down on his knees and prays to an external God. All right, maybe that's a nice thing for someone to do, but I tell you: he isn't out there at all. You won't be criticized for it, but he is within you—very personal, may I tell you. He is very, very personal, and within you. When you are told in Scripture, "Of the Rock that begot us, we are unmindful" (Deuteronomy 32:18), and that seems to be all a figure of speech, but how true that thing is!

One night sitting in the silence, rather, it was an afternoon, I was thinking of nothing in particular, and suddenly before my eyes came this force. It was an enormous force. As I looked at it, it fragmented itself, broke into numberless little pieces, and then it reassembled itself. As it reassembled itself it was not into a force, but into a man seated in the lotus posture. I'm looking at this man, all seated now, perfect man. As I looked at him, I'm looking at myself. Here I am, the perceiver, observing myself seated in the lotus posture, in this deep, deep meditation, and as I become aware that I am looking at myself, it began to glow, and it glowed and glowed and glowed. When it reached the intensity of luminosity it exploded, and then I returned to this level. Where did I see him? Within me! That being is meditating this. This is but a projection of itself in the world. And when he wakes within me, completely wakes, I am he. God actually became me that I may become God! And he's put me through all the paces, allowing me to make all the mistakes, to make a monster like the thing that I talked about earlier. I made that, and I made the lovely one, and he allows it in his meditation. He is the dreamer in me, and he is dreaming this, and dreaming everything that I dream in this world. And when he awakes, this will cease to be, and I am he and he is God!

So, I tell you, go out and try it. Begin tonight. I'll make you this promise; if you try it faithfully, you will not fail.

Now, let us go into the Silence. Good. Now, are there any questions, please? Make it a full evening.

Q. [Inaudible]

A. "I have taken two nations unto my bosom." Scripture tells us—in fact, our present law in the world of Caesar is based upon it—the testimony of one is not acceptable in court. There must be two witnesses. We have an external witness in the form of Scripture, the written word. Man is the Living Word, and he has to duplicate it. All the stories of Scripture, he must experience. So, when he

actually experiences Scripture, there are two witnesses, his inner testimony of the Father and the outer testimony of the written word. So, we speak of the two in the 11th chapter of Revelation, “my two witnesses.” If two different persons agree in testimony, it’s conclusive. If one comes and swears, even though it’s true, it’s not acceptable in court. He may be telling the truth, but there must be a second to confirm it. Now, God’s witness is the Bible, that’s the witness. Is it literally true? I tell you from experience, it’s literally true, but it’s not secular history. It’s supernatural history. So, when you experience it, you will experience this in a remote region of the soul. It will duplicate the written history, which is supernatural history, salvation history.

Q. [Inaudible]

A. Why certainly, my dear, you wouldn’t be here. You wouldn’t be here were you not hungry to experience God. The world isn’t hungry enough for it. We are told, “I will send a famine upon the world. It will not be a hunger for bread or a thirst for water, but for the hearing of the Word of God.” And when you have that kind of a hunger, only an experience of God can satisfy the hunger. All the money in the world couldn’t satisfy it. When that thirst is upon you, not a thing in the world can actually quench that thirst, but an experience of God. And his whole story is told in the Bible, and man experiences Scripture. Scripture must be fulfilled in me, so you have two witnesses: the living witness, which you have experienced, and the external witness of the written word.

Are there any other questions? Come on, make it a nice full evening. We still have ten minutes.

Q. [Inaudible]

A. No, my dear, you were sowing when you imagined. Imaginal acts are sowing, but we do not recognize our own harvests when we see the imaginal act projected on the screen of space. We say, I could never have imagined a thing like that, but we must have or we could not encounter it. So, the act of imagining is sowing, and in its own good time, it crops out from that unseen journey and appears on the screen of space, and you see it—but you don’t always recognize your harvest. But I’ll tell you one thing, do not concern yourself with the means. Always go to the end. Dwell in the end, and you will hurt no one. But if you try to devise the means, you are, well, messing the whole thing up. I have had people say to me, “You know, I want that man, and no other man.” I said, “No, you don’t; you want to be happily married. You don’t want that man or no man.”

“Oh, yes, that man or no man.” Then, of course, this always shocks them. I say, “If he dropped dead right now, would you want to be married?” “Well, he isn’t going to drop…” “I didn’t ask you that. If he dropped dead right now, or if he is right this very moment accused of being the world’s greatest thief or murderer, do you still want him?” “Well, now, why ask those questions, Neville? I want that man.” But, you see, it isn’t that man. They want to be happily married. I have gone to so many weddings where it was either that man or none, and it wasn’t “that man”! And they are embarrassed when they see me standing in the aisle, because it had to be “that man or no man,” and here it isn’t that man at all. And they walk down—they are happy with their new mate, but a little sheepish as they pass by because they know I know he was not the man.

You want to be happily married. All right, go to the end. You are happily married. Then let him come, clothed in all that it takes to be happy in your world. He doesn’t have to be some matinee idol. What’s their so-called world? They divorce one after the other anyway, so what does that do to the girl? Or she to him? So that’s not what you really want. You want something that is a man. He comes home; the house is full. When he comes home and you aren’t there, the house is empty. I know that’s what I would like, and I have that. If I come home and Bill[1] is not home, even if I have friends at home, I may have a party going on, a cocktail party, ten people, twelve, “Where’s Bill?” “Well, she isn’t here.” You know, the whole thing is empty until she comes. And if she goes out and says, “I’ll be back at five,” and she isn’t there at five, but she comes back at six—well, between five and six I am not myself. Where is she? Everyone should have that sort of relationship. The house is empty when the mate isn’t there, male or female. If I could come home and it didn’t matter whether she was there or not, what on earth am I doing being married? If she isn’t there and it makes no difference to me whether she is or not, well, then, that’s not marriage. The house must be empty when she isn’t there, or you aren’t there. If I knew, in her heart, that I could go and come when I wanted and she wasn’t concerned—oh, that’s not my wife! I know I’ve got to depart someday and leave her behind me, or she goes and leaves me behind. That, I know, is inevitable. But while we are together, I want it to be so that the house is empty if the other one isn’t there. And I’m selfish enough to want her to feel the same way.

Any other questions, please?

Q. [Inaudible]

A. Just as concrete. Man creates unwittingly just as well as he does wittingly, but in this world of ours we should learn to create consciously. But I can't deny that the so-called unconscious creation is just as effective. We walk the earth, we see a headline, we don't know the people involved, and we react. That reaction, felt intensely, was a creative act on our part. And we don't know the people at all. So if you do it wittingly or unwittingly, it is still creative. Therefore, become aware of what you are doing. Or I can say to everyone, become more and more aware, so that at all times you are selective. You and I would not go into a store and say, "Give me a tie." We select it. I say, "Don't just bring me three ties. Let me see some ties"—fifty ties, a hundred ties, and I pick out one. I may pick out two. I don't go in and say, "Give me a suit." "Let me see some suit lengths." And from maybe a dozen or more, I select one—texture, color, what I think I need in my wardrobe to augment the wardrobe. So, I pick it out and he makes it for me. I don't let him tell me what I should want.

Q. [Inaudible]

A. No, just as effective. All day long people are reaping the most horrible things in the world, and it all is what they have planted unwittingly. They sit down in New York City, they read this little paper, the *News*, from beginning to end. It's the biggest paper in our country. It has a daily circulation of over two and a half million. I think the Sunday circulation is about five million. It's a little tabloid, and not one word in it is anything but negative. Who murdered whom, who is raping whom, who is living with whose wife, and all this sort of thing, and they love it. And of course their little lives are drab anyway, so it's sort of vicarious, and they fatten themselves with all this nonsense as they go to their job. For one solid hour they are reading it. Well, when things happen in their world, continue to happen, in an abnormal manner, they don't realize that they are doing it. But the whole thing is done by them. They are fattening on it. No discrimination at all. It's like going into a restaurant and asking, "What does the chef want to get rid of today?" It's the same thing. And he says, "We have too much of the stew. We had it for four days and can't sell it, and that's what we want to unload." Call it by a different name today and unload it. Well, I don't go for that. Give me the menu.

A friend of mine taught me this lesson once. We went into a restaurant and the waiter was very, very careless and he spilled a little of the soup, and my friend called him over and said, "Tell me, is this charity?" Well, the waiter was

flabbergasted. He said, “I am asking a very simple question. Is this charity?” And he said, “What do you mean, Sir?” “Do I pay for it?” He said, “Why, certainly, Sir.” He said, “Well, take it back, and bring me a nice clean plate and unspilled soup.” The man took it back and brought him a nice clean plate and unspilled soup. If it’s charity, leave it there; I can’t complain. But if I’m paying for it, you take it back. Well, that is a lesson we should all learn. Too many careless things go on and no one jacks them up.

Q. [Inaudible]

A. Willingly. First of all, I don’t divorce myself from God. I do not divorce myself from God. He only has one name, and I have that name: I can’t point elsewhere to say his will. The minute I say, “his will,” I am divorced from God. So, I ask myself, “What do you want, Neville?” Now, because the whole vast world is yourself pushed out, you aren’t going to injure anyone, but you can’t deny that you still desire. You want something. So, you want it. Well, you assume that you have it and then let things happen. If it takes a thousand or ten thousand to aid the birth of that assumption, then they will be used, and they will be used either knowingly or unknowingly. But if I have to wait to say, “Is it God’s will?” I’ll wait forever—I’ll wait forever. Is it God’s will that I should pay rent? Or be dispossessed? Well, then, if I am going to wait and say, “Well, let Him tell me first,” because some friend will say, “You know, you need that experience, you need humility; you need all these things to be fired out…” I’ve had it! I don’t need to learn the same lesson twice! Oh, I’ve had that, when I thought [it was] God’s will and allowed him to do it, and I sat and did nothing. Then came the end of the month, and you can’t pay rent. The landlady says, “You know, I can’t carry you any longer. Out you go.” I’ve had that experience, by waiting for God to tell me what to do and he never told me. I had to do it. And so, when I got married, I knew I had an obligation to life—I had another one. Then came a child, and I had another one. It’s my obligation, to have some external being tell me how? No, I know what I have to do. Put her through school? All right. Can you make college? Do you want to? All right, then it is my obligation to put her through college, and I did. But if I waited for some external being to talk to me and say, “Well, maybe she shouldn’t go. It will be easier on you,” I’m passing the buck. The whole vast world passes the buck. No, my dear, make your decision. Even if you are wrong, make a decision. All right, you learn by it. But to be undecided so that you will not make a mistake—well,

do you know that story? It's in Revelation, "Would that you were hot or cold but because you are neither hot nor cold, and that you are lukewarm, I spew you out." You can't make coffee or tea with lukewarm water. Let it be hot or cold. Let man be intense. You know, the people who oppose me and say, "Neville, I think you're a nut. I think you are as insane as they come"—well, I've been told that time and again. Those who really oppose me become my best students. But those who come and say, "Oh, I think you are wonderful," the first time they hear it, "Oh, I think you're wonderful," never come back. Well, those who say, "I think that man is insane"—I've had them. On 49th Street in New York City I came upon two ladies. One lady was showing her out-of-town friend all of New York City, and a big picture of mine was in a window with my books, and one said, "Do you know who he is?" and she said, "No." "Well, he is the mad mystic of 48th Street. Oh, you've got to go and hear him. You've got to go and hear him. He's as mad as a hatter. We all go to hear him because he's so mad. It's fun." She said, "It's fun to go and sit down; it costs you nothing." In those days it was all a voluntary effort on their part, and so a thousand people would come three times a week to hear the mad mystic of 48th Street. But those who heard and thought, "Now, he really is insane," and would challenge me from the audience, they became good students. Those like the two on the street who said, "Oh, he's a mad mystic. Go and have fun," they never became students. They loved their little icons, and they prayed to the little icons. He never answered them, but nevertheless they prayed anyway in hope.

Q. [Inaudible]

A.My dear, I believe in being as specific as one can be. I just knew what I wanted so often on certain things, and wanted it in detail, and got it. If man cannot be that specific, all well and good. Take an end, an overall end. But if you really are specific, God is very definite. Outline is perfect in God's world. Look at the thumbprint. Not only a man's thumbprint differs from all thumbprints but his odor—or the bloodhound couldn't find you. Just imagine three-and-a-half billion of us, and no two have the identical odor. No two have the same sound to their voice—similar but not identical. See it on the tape as you speak, and that vibration will record it. You cannot reproduce it. Similar? Yes. No two—you are so unique. You are the only one; therefore you cannot be replaced. There is no one in all eternity that can replace you. That is why you have to be saved, or the Living Temple cannot be completed. You are a stone in this living temple. God

was very specific when he made you the unique being that you are. I will not be “lost in the crowd” for the simple reason that God did not lose me in the crowd. I am individualized, and I tend forever and ever towards greater individualization.

Q. [Inaudible]

A. To be meek is to be self-disciplined or well trained. “The meek shall inherit the earth” because they have learned to use their imagination.

XIV

“ENTER THE DREAM”

A Lecture

November 21, 1969

This lecture highlights Neville’s interest in poet and mystic William Blake (1757–1827), particularly in the latter part of Neville’s career. Neville once remarked that his own philosophy hadn’t reached complete fruition until he came to understand Blake. He saw Blake’s vision of the divine nature of thought as comporting with his own and married the two. Neville also discusses his contemporaneous literary interests, including his encounter with novelist and essayist Aldous Huxley (1894–1963).

—MH

God only acts and is in existing beings or men. Embracing the fires of experience, God was consumed by the flames, rose from their ashes, and continues to rise as Jesus Christ, or Divine Imagination. Good and evil are not conditions imposed by some benevolent deity, but states the soul must experience in order to surpass them and awaken as God Himself.

Tonight I will share with you an experience of a friend, a lady who wrote, saying: “In my dream I possessed the power to be anything I wanted to be. The moment I observed the being or thing I became it, felt its emotion, and shared its thoughts and environment. This I did throughout the night and awoke reluctantly because I was so enjoying the experience.”

Now let me tell you what Aldous Huxley wrote about his friend, D. H. Lawrence:

> *To be with Lawrence was a kind of adventure, a voyage of discovery into newness and otherness. For, being himself of a different order, he inhabited a different universe from that of common men—a brighter and intenser world, of which, while he spoke, he would make you free. He looked at things with the eyes, so it seemed, of a man who had been at the brink of death and to whom, as he emerges from the darkness, the world reveals itself as unfathomably beautiful and mysterious. For Lawrence, existence was one continuous convalescence; it was as though he were newly reborn from a mortal illness every day of his life. What these convalescent eyes saw, his most casual speech would reveal. A walk with him in the country was a walk through that marvelously rich and significant landscape which is at once the background and the principal*

personage of all his novels. He seemed to know, by personal experience, what it was like to be a tree or a daisy or a breaking wave or even the mysterious moon itself. He could get inside the skin of an animal and tell you in the most convincing detail how it felt and how, dimly, inhumanly, it thought.

I am quite sure my friend never read that letter, but I gave her my immortal eyes. The eye of imagination is now open in her and she has shared her experience of going from state to state, from things to persons, knowing their feelings and emotions. How is that possible? Because God is the only actor.

Blake makes this statement: “Eternity exists, and all things in eternity, independent of creation, which was an act of mercy … By this it will be seen that I do not consider either the just, or the wicked, to be in a supreme state, but to be, every one of them, states of the sleep into which the soul may fall in its deadly dreams of good and evil when it leaves Paradise following the Serpent.”

Everything in the world is yourself pushed out. Every animal there can be entered by you, and you can experience its emotion, for that animal is your very self.

You are the animating power of the universe. All things were made by you and without you was not anything made that was made, for you are life itself. This I know from experience. The universe is alive in you. It has no life on the outside. It is yours to animate, to stop, to let go, and stop again. Blake was right when he said: “God only Acts & Is, in existing beings or Men,” for God is the only actor, acting imaginatively in the human imagination.

While seated here you can see your home in your mind’s eye, but it does not have the cubic reality as does this room. But one day you will think of something and see it more vividly than you now see the speaker. You will enter it, not as a shadow, but as a three-dimensional space. I have sat in a chair or rested on a bed with my eyes closed as in sleep and seen what I could not see if the lids were open. Knowing exactly where I was and what I was doing, I allowed consciousness to follow vision and stepped into that image which closed itself around me as I set out to explore that world.

I now know the truth of Blake’s words: “If the Spectator could Enter into these Images in his Imagination, approaching them on the Fiery Chariot of his Contemplative Thought; if he could Enter into Noah’s Rainbow or into his bosom or could make a Friend & Companion of one of these Images of wonder,

which always entreats him to leave mortal things as he must know, then would he arise from his Grave, then would he meet the Lord in the Air, & then he would be happy."

Many times while sitting in my chair or lying on my bed, my inner eye has opened and I have seen what no mortal eye could see. Then I would enter into the image by allowing my consciousness to move on its fiery chariot of contemplative thought. Clothed as I am, the world calls me Neville; but I—a conscious being—have moved out of this body and into a world which instantly clothed itself around me; and I explored that world, clothed in a body just as solidly real as the one I left on the bed or chair. If anyone had entered the room they would have thought Neville was sleeping; yet I was fully awake, consciously aware of being separated from my external self.

Look at yourself in the mirror and you are seeing the mask God is wearing in this world of death, but you cannot see the immortal you who cannot die. Your friend or relative may appear to die, but he is not that which is put into the furnace and consumed or buried in a grave. He is that which his I AM is conscious of being, exploring other worlds just as real as this until he experiences the mystery of scripture.

You see, "God only Acts." Sitting in my chair and seeing what I should not see, I acted by consciously entering into the image I was viewing, to discover it was not a flat surface, but a three-dimensional reality, complete and ready for occupancy.

My friend knows what it is like to become anything that intrigues her, and I am quite sure she never read the letter Huxley wrote of his friend D. H. Lawrence. This is the same Huxley who showed no interest when I tried to tell him of my birth from above, of David and the visions I have shared with you. He liked me as a friend but he had his own limitations, as everyone does. In a certain social world, if you pronounce a certain word differently you are cataloged as one who is not "in," as it were, and Huxley would not listen to my visions because I did not speak as he thought everyone should. I could have told him things beyond the wildest dreams of his friend D. H. Lawrence, but because of his little stumbling block Aldous could not hear my words.

But I tell you who are seated here tonight: you are the only God. You will know this from experience, for the day is coming when—instead of seeing your thoughts in your mind's eye, you will see them three-dimensionally, just as you are now seeing the speaker. When the eye of imagination opens you will

instantly move into the thought, whether it is regarding something that took place ten thousand years ago or exists in what you might think to be the future. I tell you: there is nothing that is not here and now, ready for you to enter and become one with.

One day you will realize, like Blake, that neither the just nor the wicked are supreme states, and you will be able to forgive everyone for what he is doing or has done. You will know that although his action seems horrible, based upon this level, he is expressing a state and must do as the state dictates. Good and evil are simply states of experience through which the soul of Man must pass in order to awaken to the being that he really is. He must embrace the fires of experience and be consumed before he can rise from the ashes to be one with the being who sent him.

I can't tell you the thrill that is in store for you when the eye of imagination opens, for only then will you be actually seeing for the first time. And when the ears are open you will hear what no mortal ear can hear, as you see what no mortal eye can see. A week or so ago I went to an office regarding my Medicare, and I was asked to prove that I would be sixty-five on my next birthday. I knew that at one time I had obtained my baptismal certificate, but I hadn't seen it in years and had no idea where it was. Two nights ago, about 1:30 A.M., my divine brothers said to me: "Your baptismal certificate is in your wallet." I awoke, opened the dresser drawer and there, inside a wallet my wife had given me back in 1938, was the baptismal certificate I had obtained in 1924 when I needed it to go to London during my dancing career. So I know that when the eye and ear of imagination is open, every desire of the heart will be seen and heard. That is your destiny.

I say: you are God, the only actor in this world. No matter what you imagine, God is acting. He is the only actor, acting by imagining. You can imagine anything, cover the act with faith by believing in its reality, and it will come to pass. When Blake spoke of eternity in his statement: "Eternity exists, and all things in eternity, independent of creation, which was an act of mercy," he was referring to the little garment of flesh and blood you wear. Your garment *is*. It is eternal. It is a garment that anyone can—and many will—wear. In my case, this is a garment in which one awakes. I am not the garment called Neville, any more than I am any part I ever played on Broadway. I was in six plays but I never was the characters I played there, but simply the actor. And so it is with God. He is the only actor in eternity and God is the human imagination. It is the human

imagination who plotted the entire play before he came down and assumed these eternal bodies of limitation and death. And it is the human imagination who will rise from these eternal bodies into Divine Imagination from whence he came.

In the Book of Genesis we are told: “The serpent spoke and said to the woman, ‘You will not die, for God knows that when you eat of the tree of knowledge of good and evil, your eye will open and you will be like God, knowing good and evil.’” This is something you must know in order to surpass and rise beyond it as Divine Imagination. The serpent knew that as you ate of the fruit of the tree of good and evil, although you would not die, you would embrace the fire of experience, be consumed as its victim, and rise from its ashes as God Himself. That is the story of scripture.

Blake added this wonderful thought, saying that we left paradise following the serpent. This implies that we did not begin here on earth, but left paradise following the serpent of generation who told us that when we embraced the great experience of good and evil we would be consumed in its fire and yet not die, but would rise from it. In his book, John tells it in a lovely way as: “I came out from the Father and came into the world. Again I am leaving the world and returning to the Father.” So we did not begin here, but—coming out from the Father—we found these garments that seemed to begin in time, but really are an eternal part of the structure of the universe. In my own case this little garment seemed to begin in 1905, but it was always so. It was always growing into manhood and departing in its sixties. Always appearing, occupied by God, moving towards a certain point and then disappearing.

All of these are but garments to be picked up and worn. People think they are the garments they wear. That is because they do not know who God is, for he is in the one who is wearing the garment. It is God, your own wonderful human imagination, who acts and is in existing beings or men. There is no other God, no other actor in the universe.

If you want to test God, you may. Your immortal eyes and ears need not be open to test your creative power. Simply assume you are the one you want to be. Remain faithful to your assumption and, although everything denies it, you will become it. It does not matter who you are or what the world thinks of you; anything is possible to the “I” of imagination. As I mentioned earlier, had Aldous only listened to my message, rather than my English, I could have told him things beyond the wildest dreams of D. H. Lawrence. But I am a colonial in his eyes and, like all Englishmen, the colonials are looked down upon. If you

don’t speak with the Oxford or Cambridge accent, you are a colonial in their eyes and not one of the boys.

If Aldous had only listened, I could have told him what it was like to not only be the wave, but to be the ocean. When I was but a boy, years before puberty, in fact it stopped at puberty, I would know the night it was going to happen and was afraid to go to sleep. It was marvelous to be the ocean, but to be the breaking wave, a small portion of my being, was frightening. I, the ocean would toss myself, the wave into the skies and then catch myself upon my own bosom as I fell. This experience would happen to me once a month over a period of years. I could have told him what it was like to be infinite light with no circumference, but my accent put barriers in his mind and he could not hear me. This is true the world over.

People judge from appearances, as the individual’s true being is unseen by mortal eyes. God comes to us unknown and unseen; but in his own wonderful mysterious manner he lets us discover who he is, and when we do it is in a first person, singular, present tense experience.

I am not trying to flatter you when I tell you that you are God. Everyone is. The one who murders is one with the one who is murdered. The rapist is one with his victim. These are all God’s experiences of good and evil in order to surpass good and evil and rise as Divine Imagination, who is God Himself. You and I came down and, embracing the fire of experience, we have been consumed by it. Many a time the little garment that we wore turned to ash; and from that ash we found a new body, just like the old one, only new, healthy and wonderful with not a thing missing, to be consumed once more. And we will keep on being consumed, one after the other, until that moment in time when we rise as the Lord Jesus Christ who is God Himself, to be consumed and restored no more. So when Blake said: “God only Acts,” he really meant it. God not only acts, he is the only actor. When you begin to imagine, God is acting and what you imagine will happen.

I was late getting here tonight. A friend came for lunch yesterday who, knowing the friend who brings me here every week, said: “Isn’t he unreliable?” and I immediately answered, “No! Never.” She didn’t want to hear that and is a very intense lady who knows how to reach him. Today for the first time my friend called to say he couldn’t make it. An intense imaginal act produced what the lady wanted to hear, but she will never get the satisfaction of hearing me say he was ever late or did not come.

There are people in this world whose surface veneer appears to be altogether wonderful, but below that surface there is an intensity and they do not know that they are only hurting themselves. She can't touch me, although undoubtedly she has tried; but if she did it would boomerang in a way she would not know. I love her dearly, but she is intense and also of the same school that if you are not of a certain physical background you are not "in."

I have told you unnumbered times that I have no feeling towards any aristocracy in the world. Though I speak of being a descendant of Abraham, it is not after the flesh, but after the spirit; for in the state of Abraham I believed the story that was told me before that the world was. There is no physical aristocracy. Only the aristocracy of the spirit consisting of those who are called and embodied into the body of the Risen Lord. I could tell her this forever and she would not understand. She believes in physical aristocracy, and there is none.

Do not allow anyone to try to impress you with his greatness relative to yours. I have never been able to feel anyone to be my superior. Physically, yes, they can knock me down with one blow. Intellectually, yes—no question about it. Financially, certainly, but I cannot meet anyone that I believe to be my superior. He may be an intellectual giant, a mathematical giant, a musical giant, a giant in a thousand ways, but that does not mean I feel inferior to him.

I was amused today when I looked at my baptismal certificate. My father's occupation was listed as a meat vendor. He had a butcher shop. If this lady had seen that I would no longer be socially acceptable to her. But I urge you to never allow anyone to make you feel less than, because you are infinitely greater than all of the characters of the world put together, as you are God who is playing all the parts. And you will play them all. The phony, and the decent ones, the rich man, the poor man, the known, the unknown—you have played them all or you would not be here. The reason why you are here is because you are on the verge of awakening. And you will awaken from the dream to discover that you created the play, and finding no one to play the parts, you have played them yourself. And when you have played them all, you will awaken by a certain, definite series of events that take place within you. Then the inner eye and ear will open as mine did this morning, when the brothers told me where to find my baptismal certificate. I do not think I have looked in that wallet for thirty years. I do not carry a wallet. I do not drive and my wife carries the money and gives me whatever money I want, so what would I do with a wallet? Yet the crumpled little yellow page was there, just as my brothers said it would be.

I tell you: there isn’t a thing that does not exist now and here. We speak of the moon as billions of years old; but you cannot measure your age because there never was a time when you were not, nor will there ever be a time when you will cease to be. You didn’t begin in time. You came down into time—which you, yourself created—to experience good and evil, to expand the being that you always were. Even though your birth certificate shows you began in time, you didn’t, for you are the wearer of the garment. You are its actor who is God Himself. You cannot even say God is near, because nearness implies separation. He is not near, for when you say, “I am” you are proclaiming he is your very self.

Begin now to believe in your true Being who is God, and whatever you imagine to be so, firmly believe it is so, and it will be so.

Now let us go into the silence.

“DARE TO ASSUME”

Aphorisms by Neville

Desires are states of consciousness seeking embodiment.
—*Freedom for All*, 1942

Men are only telling you who you conceive yourself to be.
—lecture, 1948

In the divine economy nothing is lost.
—*The Search*, 1946

If there is evidence for a thing, does it matter what the world thinks?
—lecture, November 6, 1967

An assumption will harden into fact, if persisted in.
—quoted in *The Los Angeles Times*, July 7, 1951

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 hope you will be bold enough to test me.
—lecture, 1948

What is God? He is man, he’s the mind, he’s the mood.
—quoted in *The New Yorker*, September 11, 1943

Dare to assume you are exactly what *you want to be. Dare to assume you are* where *you want to be even though your reason and senses deny it.*

—LECTURE IN *IMMORTAL MAN*, 1977

The Lord of hosts will not respond to your wish until you have assumed the feeling of already being what you want to be, for acceptance is the channel of His action.
—*THE POWER OF AWARENESS*, 1952

Leave the mirror and change your face. Leave the world alone and change your conceptions of yourself.
—*YOUR FAITH IS YOUR FORTUNE*, 1941

If a man look upon any other man and estimates that man as less than himself, then he is stealing from the other. He is stealing the other's birthright—that of equality.
—QUOTED IN *THE LOS ANGELES TIMES*, JULY 7, 1951

Do not try to change people; they are only messengers telling you who you are. Revalue yourself and they will confirm the change.
—*YOUR FAITH IS YOUR FORTUNE*, 1941

Fools exploit the world; the wise transfigure it.
—*PRAYER: THE ART OF BELIEVING*, 1945

To attempt to change the world before we change our concept of ourselves is to struggle against the nature of things.
—*THE SEARCH*, 1946

The true and full awakening of the human imagination is what everyone aches for.
—LECTURE IN *IMMORTAL MAN*, 1977

Every man is destined to discover that scripture is his autobiography.
—LECTURE, OCTOBER 23, 1967

The most remarkable feature of man's future is its flexibility.
—*OUT OF THIS WORLD: THINKING FOURTH-DIMENSIONALLY*, 1949

NEVILLE GODDARD: A TIMELINE

1905—Neville Lancelot Goddard is born on February 19 to a British family in St. Michael, Barbados, the fourth child in a family of nine boys and one girl.

1922—At age seventeen Neville relocates to New York City to study theater. He makes a career as an actor and dancer on stage and silent screen, landing roles on Broadway, silent film, and touring Europe as part of a dance troupe.

1923—Neville briefly marries Mildred Mary Hughes, with whom he has a son, Joseph Goddard, born the following year.

1929—Neville marked this as the year that began his mystical journey: “Early in the morning, maybe about three-thirty or four o’clock, I was taken in spirit into the Divine Council where the gods hold converse.” (lecture from *Immortal Man*, 1977)

1931—After several years of occult study, Neville meets his teacher Abdullah, a turbaned black man of Jewish descent. The pair work together for five years in New York City.

1938—Neville begins his own teaching and speaking.

1939—Neville’s first book, *At Your Command*, is published.

1940–1941—Neville meets Catherine Willa Van Schumus, who is to become his second wife.

1941—Neville publishes his longer and more ambitious book, *Your Faith Is Your Fortune*.

1942—Neville marries Catherine, who later that year gives birth to their

daughter Victoria. Also that year, Neville publishes *Freedom for All: A Practical Application of the Bible.*

1942–1943—From November to March, Neville serves in the military before returning home to Greenwich Village in New York City. In 1943, Neville is profiled in *The New Yorker*.

1944—Neville publishes *Feeling Is the Secret*.

1945—Neville publishes *Prayer: The Art of Believing*.

1946—Neville meets mystical philosopher Israel Regardie in New York, who profiles him in his book *The Romance of Metaphysics*. Neville also publishes his pamphlet *The Search*.

1948—Neville delivers his classic "Five Lessons" lectures in Los Angeles, which many students find the clearest and most compelling summation of his methodology. It appears posthumously as a book.

1949—Neville publishes *Out of This World: Thinking Fourth-Dimensionally*.

1952—Neville publishes *The Power of Awareness*.

1954—Neville publishes *Awakened Imagination.*

1955—Neville hosts radio and television shows in Los Angeles.

1956—Neville publishes *Seedtime and Harvest: A Mystical View of the Scriptures*.

1959—Neville undergoes the mystical experience of being reborn from his own skull. Other mystical experiences continue into the following year.

1960—Neville releases a spoken-word album.

1961—Neville publishes *The Law and Promise*; the final chapter, "The Promise," details the mystical experience he underwent in 1959, and others that followed.

1964—Neville publishes the pamphlet *He Breaks the Shell: A Lesson in Scripture*.

1966—Neville publishes his last full-length book, *Resurrection*, composed of four works from the 1940s and the contemporaneous closing title essay, which outlines the fullness of his mystical vision and of humanity's realization of its deific nature.

1972—Neville dies in West Hollywood at age 67 on October 1, 1972, from an "apparent heart attack," reports the *Los Angeles Times.* He is buried at the family plot in St. Michael, Barbados.

NOTES

1. *Your Faith Is Your Fortune.*

1. Neville quotes William Blake: “Joy & Woe are woven fine / A Clothing for the soul divine” (*Auguries of Innocence*, circa 1803).—MH

1. Neville references a mystical episode described by one of his students: “A perfect face of a child came before me in profile—then it turned and smiled at me. It was glowing with light and seemed to fill my own head with light. I was aglow and excited and thought ‘this must be the Christos’; but something within me, without sound, said, ‘No, this is you.’ I feel I will never be the same again and some day I may experience the ‘Promise.’”

1. Neville refers to his wife Catherine Willa Van Schumus (1907–1975), nicknamed Bill.—MH

ABOUT NEVILLE



NEVILLE GODDARD was one of the most remarkable mystical thinkers of the past century. In more than ten books and thousands of lectures, Neville, under his solitary first name, expanded on one core principle: *the human imagination is God*. As such, he taught, everything that you experience results from your thoughts and feeling states. Born to an Anglican family in Barbados in 1905, Neville traveled to New York City at age seventeen in 1922 to study theater. Although he won roles on Broadway, in silent films, and toured internationally with a dance troupe, Neville abandoned acting in the early 1930s to dedicate himself to metaphysical studies and embark on a new career as a writer and lecturer. He was a compelling presence at metaphysical churches, spiritual centers, and auditoriums until his death in West Hollywood, California, in 1972. Neville was not widely known during his lifetime, but today his books and lectures have attained new popularity. Neville's principles about the creative properties of the mind prefigured some of today's most radical quantum theorizing, and have influenced several major spiritual writers, including Carlos Castaneda and Joseph Murphy. You can sign up for email updates here.

ABOUT MITCH HOROWITZ



MITCH HOROWITZ is lecturer-in-residence at the University of Philosophical Research in Los Angeles, writer-in-residence at the New York Public Library, and the PEN Award–winning author of books including *Occult America*; *One Simple Idea*; *Mind as Builder*; and *The Miracle Club: How Thoughts Become Reality*. Mitch's writing has appeared in *The New York Times*, *The Wall Street Journal*, *The Washington Post*, *Salon*, Time.com, and *Politico*, among others. *The Washington Post* says Mitch "treats esoteric ideas and movements with an even-handed intellectual studiousness that is too often lost in today's raised-voice discussions." He has discussed alternative spirituality on CBS's *Sunday Morning*, NBC's *Dateline*, NPR's *All Things Considered*, CNN, and throughout the national media. Mitch narrates popular audio books, including *Alcoholics Anonymous* and *The Jefferson Bible*. His work has been censored in China. Visit him @MitchHorowitz or www.MitchHorowitz.com, or sign up for email updates here.

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