

*Neville
Goddard
Lectures*

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Feeling is the Secret

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Recently, I asked a very successful businessman his formula for success. He laughed and was a little embarrassed. Then he replied, "I guess it's just because I can't conceive of failure. It's nothing that I think about much. It's more a feeling that I have."

His statement coincided completely with my own beliefs and experiments. We can think about something forever and never see it in our world, but once we *feel* its reality, we are bound to encounter it. The more intensely we feel, the sooner we will encounter it. We all regard feelings far too much as effects, and not sufficiently as causes of the

events of the day. Feeling is not only the result of our conditions of life, but also the creator of those conditions.

We say we are happy because we are well, not realizing that the process will work equally well in the reverse direction. We are well because we are happy. We are all far too undisciplined in our feelings. To be joyful for another is to bless ourselves as well as him. To be angry with another is to punish ourselves for his fault. The distressed mind stays at home though the body travels to the ends of the earth; while the happy mind travels, though the body remains at home.

Feeling is the secret of successful prayer, for in prayer, we *feel* ourselves into the situation of the answered prayer

and then, we live and act upon that conviction. Feeling after Him, as the Bible suggests, is a gradual unfolding of the soul's hidden capacities. Feeling yields in importance to no other. It is the ferment without which no creation is possible. All forms of creative imagination imply elements of feeling. All emotional dispositions, whatever they are, may influence the creative imagination. Feeling after Him has no finality. It is an acquisition, increasing in proportion to receptivity, which has not and never will have finality. An idea which is only an idea produces nothing and does nothing. It acts only if it is felt—if it is accompanied by effective feeling. Somewhere within the soul there is a mood which, if found, means wealth, health and happiness to us.

The creative desire is innate in man. His whole happiness is involved in this impulse to create. Because men do not perfectly *feel*—the results of their prayers are unsure, when they could be perfectly sure. We read in Proverbs, “A merry heart doeth good like a medicine but a broken spirit drieth the bones.” Orchestral hearts burn in the oil of the lamp of the king. The spirit sings unto the Lord a new song. All true prayer wears a glad countenance; the good are anointed with the oil of gladness above their fellows. Let us, then, watch our feelings, our reactions to the day’s events. And let us guard our feelings even more zealously in the act of prayer, for prayer is the true creative state.

Dignity indicates that man hears the greater music of life and moves to the tempo of its deeper meaning. If we did nothing but imagine and feel the lovely, the world's reform would, at once, be accomplished. Many of the stories of the Bible deal exclusively with the power of imagination and feeling. "Feeling after Him" is the cry of the truth seeker. Only imagination and feeling can restore the Eden from which experience has driven us. Feeling and imagination are the senses by which we perceive the beyond. Where knowledge ends, they begin. Every noble feeling of man is the opening for him of some door to the divine world. Let us measure men, not by the height of their cities, but by the magnificence of their imaginations and feelings. Let us turn our thought up to

Heaven and mix our imagination with the angels.

The world that moves us is the one we imagine, not the world that surrounds us. In the imagination lies the unexplored continents, and man's great future adventure. This consciousness of non-finality in "feeling after God" has been the experience of all earnest Godward feelers. They realize that their conception of the Infinite has constantly deepened and expanded with experience. Those who endeavor to think out the meaning of the experience and to coordinate it with the rest of our knowledge, are the philosophic mystics; those who try to develop the faculty in themselves, and to deepen the experience are the practical or

experimental mystics. Some, and among them the greatest, have tried to do both. Religion begins in subjective experience. Religion is what a man does with his solitude, for in solitude we are compelled to subjective experience.

It is of the religious attitude that I shall speak next Sunday morning. This will be the last Sunday morning I shall take the service for Dr. Bailes this season. The service is held at 10:30 at the Fox Wilshire Theater on Wilshire Boulevard, near La Cienega. A true religious attitude is man's salvation. God never changes; it is we who are changing; our spiritual eyes are ever getting keener; and this enlargement of truth will bring us an ever-increasing inner peace.

The best defense against the deceptive assault upon our mental and moral eyesight is the spiritual eye or the Eye of God. In other words, a spiritual ideal that cannot be changed by circumstance, a code of personal honor and integrity in ourselves and goodwill and love to others. "Not what thou art, nor what thou hast been, beholdeth God with his merciful eyes, but that thou wouldst be."

Through the veins of the humblest man on earth runs the royal blood of being. Therefore, let us look at man through the eyes of imaginative love which is really seeing with the Eye of God. Under the influence of the Eye of God, the ideal rises up out of the actual as water is etherialized by the sun into the imagery cloudland. Things altogether distant are

present to the spiritual eye. The Eye of God makes the future dream a present fact. Not four months to harvest—look again. If we persist in this seeing, one day we will arise with the distance in our eyes, and all that staying stagnant nearby will suddenly be of no importance. We will brush it aside as we pass on to our far-seen objective.

The man who really finds himself, cannot do otherwise than let himself be guided by love. He is of too pure eyes to behold iniquity. Our ability to help others will be in proportion to our ability to control and help ourselves. The day a man achieves victory over himself, history will discover *that* to have been a victory over his enemy. The healing touch is in an attitude, and one day man will discover

that one governs souls only with serenity. The mighty surrenders itself fully only to the most gentle.

Recognizing the power of feeling, let us pay strict attention to our moods and attitudes. Every stage of man's progress is made through the exercise of his imagination and feeling. By creating an 'ideal' within our mental sphere, we can feel ourselves into this 'ideal image' till we become one and the same with it, absorbing its qualities into the very core of our being. The solitary or captive can, by the intensity of his imagination and feeling, effect myriads so that he can act through many men and speak through many voices.

Extend your feelers, trust your touch, participate in all flights of your

imaginations and be not afraid of your own sensitivities. The best way to feel another's good is to be more intensely aware of it. Be like my friend and have 'more of a feeling' for the health, the wealth, the happiness you desire. Ideas do not bless unless they descend from Heaven and take flesh. Make results or accomplishments the crucial test of true imagination. As you observe these results, you will determine to fill your images with love and to walk in a high and noble mood for you will know with the poet:

"That which ye sow ye reap.

See yonder fields

The sesamum was sesamum, the corn was corn.

The Silence and the Darkness knew

So is man's fate born."

Lecture 2: Inner Talking

April 16, 1965

Tonight's subject is "Inner Talking." And may I tell you, if you really believe it to the point that you really apply it, nothing is impossible. If you really believe it to the degree that you are moved to really try it. It costs you nothing; all it costs you is simply a little time. But you must be diligent and really watch to see what you're doing on the inside.

Paul tells us in his letter to the Ephesians, "Put off the former conversations which are corrupt"—he calls it "the old man"—"and be renewed in the spirit of your mind." Now he tells us, "Put on the new man, which is created in righteousness" (Eph. 4:22). Righteousness is right thinking—always

in the direction of your fulfilled desire, that's right thinking. He tells us, "You did not receive this that you are now doing"—speaking of the old man—"of Christ. You did not so learn Christ!" (verse 20). That's his word. Can you conceive that you learned Christ? Yes, you learned about Christ as you do about mathematics, as you do about music, as you do about anything in this world. You have to learn about Christ. And the entire Christian world, by confining themselves to the human biography of Jesus, has robbed themselves of the knowledge of Christ. They don't know who Christ is. Because they think if I know and believe implicitly that a man was born supernaturally, and then he lived on this earth, and then he had the most horrible death, and then he

rose, if I accept that story, that is Christ.
There is so much more to Christ.

So, Christ, tonight, we will discuss as this inner talking. First of all, He tells us, And those who reproached thee fell on me...“The reproaches of those who reproach thee fell on me” (Ps. 69:9). Here is a principle. Like any principle in this world, it's impersonal. “In Christ there is no Jew, there is no Greek, there is no free, there is no slave, there is no male, there is no female; all are one in Christ” (Gal. 3:28). So, in Christ, one, no division. And everything that man has ever done to you, or you to man, fell on me. Well, who am I then? The one on whom all of these things fall, your own wonderful human Imagination. So, Blake cried out, “What have I said? What have

I done? O these immortal words, these all-powerful Human Words!" So, I sit, and I think no one sees me, no one hears me; I'm all alone. I can just feel sorry for myself and go to the backyard and eat worms. And so, I sit down, and I feel very, very sorry for myself; I carry on these inner conversations feeling horrible. And then he comes to the conclusion, "What have I said? What have I done? O all-powerful Human Words!" If man would only understand that it is falling upon himself, all that he's doing. And that being is Jesus Christ. There is nothing in this world but God, and God became man that man may become God. And in becoming man, he is one with human Imagination. That is God!

Now, I can sit quietly and carry on the most heavenly conversation, and I know it will come to pass. No power in the world will stop it if I'm faithful to it.

Now, let me share with you a simple story that came in this morning's mail (he is here tonight). He said, "I called on a customer down in the beach area, and during the conversation something came up about Imagination. I became all excited and told him what I knew of Imagination. Well, he said to me, 'You seem so enthused, so completely carried away, would you address my club? It's called the Unity Men's Club.' He said, Well, certainly! Right away he set the date. This was last month, only a month ago. My friend then went home after he heard this invitation. The man

said to him, ‘We get eighteen, twenty people at a time, but what I will do is this, I will have a ladies’ night. So, we’ll have a ladies’ night, and they will bring their friends. So, we’ll try to get as many as possible. For it doesn’t hold too many, he said, it holds maximum sixty-five.’” So, my friend simply imagined that it held almost capacity or capacity. He did it three times, he wrote in his letter to me—“three times I controlled my Imagination where I heard people congratulate me for what I had said. I heard them all say how they liked it, how they would apply it, and try to apply it—and all these things in my Imagination, an inner conversation with self.

“On the day that I gave my talk, there were sixty-four people present, one less

than capacity. At the end of the meeting, I was congratulated left and right. One lady said she represented the Norwegian Club, would I speak for her, which I accepted. That I have done; that came the early part of this month. One from the Kiwanis Club, one from another club, and many of the ladies thought I was a member of the cloth, because they said they had never heard any minister so liberal in his interpretation of scripture.” Well, he said, one thing I do know today this nail is driven in more deeply than ever before in my own inner conviction of the truth of what you talk about.

I said to him tonight as he came back to see me, take a goal this year. If you have a goal—I do not know his goal—I said, if

you have a goal and it's dollars and cents, whatever you have made this year, make it ten times, make it twenty times what you made. Now you know it's all inner talking anyway. What does it matter what others make, what they have made? Make it! You'll be no better off because you made it. You may be no nearer the goal of awakening as God himself, but you're living in the world of Caesar, and you've discovered now how you do it. Put off the former conversations that belong to the old man for that is corrupt; and put on the new man, and he's created in righteousness, he's created in the right use of thinking. So, if every day you catch yourself doing what you should not do, come right back. Don't criticize yourself, don't condemn yourself. Just simply take your wonderful

Imagination and bring it back to the goal, and simply carry on these inner conversations from premises of fulfilled desire. So, you will not have to be stunned and say as Blake said in his 24th Plate, “What have I said? What have I done? O all-powerful human words” (Jerusalem). Man has no idea what he is doing morning, noon and night with his inner conversations, and no power in the world can stop you from reaching your fulfilled desire if you are consistent with these inner conversations. That’s what you and I are moving towards.

So here are these inner conversations. Take the story of my friend Freedom Barry. He told all of his friends in June what he wanted for Christmas. He’s passionately fond of music and he

wanted the interpretation of Tristan and Isolde as given by Flagstad. He wanted it above all things. Christmas came. He had many records, but he didn't have that. They all told him they had tried all over his area, but they couldn't get it. So, after Christmas was over and there was no record of Flagstad, no Tristan and Isolde, he then got into a moment of silence and carried on an inner conversation between himself and the salesman. He asked for his record and the salesman said, "Yes we have it, sir." When the whole thing was real to him, it took on the tones of reality, all natural. Then physically he made a trip to the store, and he asked for it. The man said, "We do not have it, sir." And mentally he said to the man, "That's not what I heard you say." He put beyond what he heard

with the outward ear what he had heard with the inward ear. That must take precedence over the outward ear; the outward ear must confirm what he heard inwardly. He said mentally, "That's not what I heard you say."

As he was about to leave the store, he noticed a record, like a sleeve, these empty sleeves just advertising a record, and it was Tristan and Isolde as interpreted by Flagstad. He said to the salesman, "You shouldn't advertise merchandise that you do not have." The salesman said, "You're right, sir" and reached up right there and then to take it off to find it was not an empty sleeve, it was the complete album of Tristan and Isolde. It had been there for over eight months, and in that interval dozens,

maybe a hundred people who wanted that record asked for it; and thinking that to be an empty sleeve advertising the record, the salesman said nothing about it. Freedom Barry was prompted to say you shouldn't advertise merchandise you do not carry in stock, and the man agreed with him and lifted it off the top to find it was not empty—here was Tristan and Isolde as interpreted by Flagstad. He would not take no for an answer.

In yesterday morning's *Los Angeles Times*, there was an interview with the Prime Minister of England, Wilson. The reporter asked him what his reaction was when the head of China and the head of North Vietnam said no to his request to let his Foreign Minister, Walker, who was a roving minister, visit them concerning

bringing this thing in Vietnam to an end. They said no, they would not accept him. So, the reporter said to the Prime Minister, "What do you say to that?" And his reply thrilled me: "You never accept no on my job." So, you go and you ask and they say no. You don't take no! So, the salesman said, no we do not have it. He didn't take no for an answer. The hundreds who went through looking for that record couldn't see it. If they saw it, it was only an empty sleeve. But he was prompted to say, don't advertise merchandise you don't carry, so he naturally agreed with him and took it off to find it wasn't empty. Here was the record waiting for him for over eight months. His friends couldn't find it. They took the word of the salesman, "We do not have it."

I say to you, start these inner conversations. You will notice, because we are all creatures of habit, you have a habit to overcome. In the course of a day, you'll find yourself thinking negatively a thousand times, and you will carry on arguments with a thousand people from premises of unfulfilled desire. Don't try to justify it. The average mind, not knowing this, and knowing this story, will say, "Well, let me finish it first, let me finish my negative conversation first, and then I'll do it. I want to tell him off." So, we bring before our mind's eye someone and we carry on this negative conversation. We become aware of what we're doing, but it's so pleasant from a negative point of view we want to finish it. So, we carry on the negative state and finish it before we'll turn to the positive.

Don't waste your precious time! The minute you become aware that you're carrying on these negative conversations, stop it, and come back without any further conversation with self, no condemnation of self, no justification of what you did, don't do it, and come back to the new man. Put off the old man which he said is corrupt, and the old man is tied to conversations. Put off the former conversations, the old man which is corrupt; put on the new man, which is created in righteousness. Well, if the old man is tied to my former conversations, the new man must be tied to my future conversations. Well, start it right now. This whole thing is all within us.

Now, Hermes, in his great Hermetica, written just about the time that our story of Christ is being gathered together—some people say it's fifty years B.C., some claim it's fifty years A.D.—but it's within the same time that the great evangelists were gathering together the story of Christ, this fantastic story of the world. And he said, “There are two gifts that God has bestowed upon man alone and on no other creature, no other mortal creature.” He names the gifts as “mind and speech.” And he tells us that these gifts, mind and speech, if used rightly will make the user of this no different from the immortals; and when he quits the body, mind and speech will be his guides, and mind and speech will take him into the company of the gods and the souls that have attained to bliss. For

if what my friend told me tonight in his letter and confirmed it verbally just a few minutes ago is true—and I know from my own experience it is true—what power in this world can stop me from reaching my goal if I use rightly mind and speech? The same Hermes tells us that speech is the image of mind, and mind is the image of God. Well, if speech is the image of my mind and my mind mirrored in speech is the image of God, then I know God. I know what he's doing within me. But who is doing it? I am doing it; therefore, he and I are one.

So, he tells us, that which has been or shall be is unmanifested but is not dead, for the eternal activity of God animates all things. So that which has been or that which shall be is not dead, it's not now

manifested. But I know now how to manifest it. It is not now manifested, but I can manifest it. For if speech mirrors my mind and my mind mirrors God and soul, which is my own Imagination (for that's the only soul I can think of; for I have proved it by experience) it animates things that seemingly are not so. For soul, the eternal animation of God, the eternal reality of God animates all things. So, I will think of you and hear you tell me the most exciting news in the world concerning yourself, sit quietly and listen just as though I heard. Well, who is listening? I am listening. Well then, I am animating what I'm hearing. If I listen as though I heard and remain faithful to what I have heard, and this principle is true, then there's no power in the world that can stop it from coming to pass.

It doesn't matter whether you are good in the eyes of the world or evil in the eyes of the world. This is a principle. If I'm going to confine my knowledge of Christianity simply to the biography, human biography of Jesus, I'm going to rob myself of the reality of Christ. Christ is all encompassing, he's everything. To say I believe in Christ and then go to church on Sunday or go to church like today; millions went to church today for these three hours. What did they hear? They heard the story of Jesus, a story as recorded in the gospels. He was born in a strange way, lived a normal life, accused, well, wrongfully, and paid the extreme price, and then rose from the dead, which will take place this coming Sunday in the eyes of Christendom. But have they been told of the power of

Christ? Have they been told that Christ is the creative power and wisdom of God? No, they haven't been told that at all. They see a little man who sacrificed himself 2,000 years ago, a man who gave himself for us. Certainly, he gave himself for me; he became me, he became you. He is buried in you right now as your own wonderful human Imagination.

I must now test it. My friend tonight having tested this, he knows tonight from experience who Christ is. For Christ does all things: "By him all things were made; without him there is nothing made that is made" (John 1:3). If he actually stood still and carried on a conversation where about eighteen people are present—but he has a lovely attendance

and he's telling them to the point where they congratulate him and they ask him to speak at other clubs, and then in one month to receive an invitation to speak from four different clubs. No one had met him before, just the one person who was a customer. And here, tonight he knows exactly how he went about it. He said, "The whole thing was prompted by a thought that you expressed just about a month ago. You said to those who were present, 'Go out and tell the story of Jesus Christ. Tell Jesus Christ as your own wonderful human Imagination and, therefore, imagining creates reality.'" Well, he said, "I went out charged with that thought. Well then, the opportunity arose in a matter of days. I called on a customer and we got talking when suddenly I used the word Imagination

and he used the word Imagination, and I began to explain it to him, when the invitation came to speak to his Unity Men's Club. Well, I didn't plan it that way. I simply went out charged with what you said, 'Go out and tell the story of Christ.'"

I was told to tell the story of Christ. Well, certainly, the story as recoded in the gospel, that's true. It will all unfold in you; every bit will unfold in you. But long before the whole story, the drama unfolds in you, use the power of Christ. If you really want to transcend your present financial status, you can do it. Your status in this world, no matter what it is, you can do it. You can do it by controlling your own wonderful human Imagination as you control it in words, for we are talking animals as it were. You

can't stop talking. You get up in the morning, before you even see anyone that is conscious, you're talking to yourself, aren't you? In your dreams you're talking to yourself and all through the day you're talking to yourself. And may I tell you, as one who takes this platform twice a week and who will answer letters brought in and all these things, devoting my entire life to it, in this strange and wonderful world of ours, I have to arrest my inner talking every moment of time. So let that encourage you. Every moment of time I find myself, inwardly, from a letter received where there was no gratitude whatsoever—nothing but complaints, even though a dozen things worked beautifully—and then your reaction is, so what! And you have to stop it right away. As you

become aware of what you're doing, you've got to stop it and get back on the beam of positive thinking. Therefore, if I, a teacher, can confess to you that every day I become aware of negative inner talking and must arrest it, then my heart goes out to everyone who is not doing the professional job of it, because what must they be doing in the course of a day!

But nothing in this world comes into being unassisted by these inner conversations. We're told in the Book of Isaiah, "My word shall not return unto me void, but it shall accomplish that which I please." (55:11). Every word—so that's positive thinking now—every word will accomplish that which I please. Not one word can return void if I do it in that

manner. For you can spend—if you think in the course of a day, you waste your time—spend five minutes in constructive inner conversations. It will overcome so much of the negative! Spend five minutes, sit down quietly with yourself and carry on these wonderful inner conversations from fulfilled desire. May I tell you, no power in the world can stop it from coming to fulfillment; it must accomplish that which I please. So, you are being pleased with this inner mood, and you do it.

So, if I take this story of the word of God, alright, the word is my inner speech. Life, said Hermes, is the union of mind and words; that is life. So, I make something become alive; I call a thing that is not seen as though it were seen, and the

unseen becomes seen. How do I call it? I call it by my inner conversations. So, I sit quietly and carry on an inner conversation from premises of fulfilled desire, and all of a sudden, the unseen becomes seen. For as Hermes said, "That which is, is manifest, that which has been or shall be is not manifested, but the Soul which is the eternal activity of God animates all things." For, the Soul is my Imagination that I do know. I don't divide them. When I speak of the Soul of man, I'm speaking of your own wonderful human Imagination, and that's Jesus Christ, that's the creative power of the universe. So, I will take something that is not seen as though it were seen, carry on a conversation from the premise of fulfilled desire, and bring it into the world.

May I tell you, men will not even be aware of it, but everyone who has succeeded they've done it. There are men today so completely geared to making money that they don't think of anything else, so all their inner conversations are from premises of successful ventures in the making of money. I'm not saying you want money; I'm not saying that you are satisfied with what you have, I'm not saying that. I am just telling the whole vast world, whatever the thing is that you desire in this world, there is an inner conversation that if true would imply that you've realized it, and you carry on these inner conversations. Let no one tell you that anyone can stop you. They can't stop you. Someone this very night in a dungeon may be actually setting in

motion tomorrow's conflict. They carry on a conversation within themselves from some horrible premise based upon a feeling of being abused or being ill-treated or being taken advantage of. There they are and they're carrying it on and no one can stop it. They can't stop it! But you and I knowing this, let them alone, because you can't stop them anyway, leave them and let them be exactly as they are. But you and I can start our own positive conversations and, in some way, modify it in our life. If we don't live in this manner, we're going to fall victim to what they're doing. I tell you from my own personal experience. So, these inner conversations are part of the mystery of Christ.

To go out of here tonight and say, I believe in Christ, I believe he was born as the churches teach and the gospel implies, and I believe that being a Christian, eventually because I believe in Him, I'll be saved—all that's wonderful, perfectly marvelous—but if that's all that I believe, I will live a horrible life here, because I don't know the real mystery of Christ. To believe only in that human biography is not enough. Listen to these words—how true they are, how simple they are—you learn Christ—"You did not so learn Christ." Can you imagine that? Read it in the 4th chapter, the 20th verse of the Book of Ephesians. You did not so learn Christ, for they carried on as they were. They believed the story of Christ. But that was not all. That's all that they

believe, and he tells them, “You did not so learn Christ. Take off the old man. Take off the old clothing.” And now he extends it to a change of character. For these verbs “to put off” and “put on,” this really means simply a change of clothing. Well, he extends it to the significance of a change of character. I change my character by changing my inner conversations. How long will it take? It shouldn’t take long, if I’m consistent, it should not take long. If I did it for a whole day; someone said if you did it for three minutes you would change your entire world, well, maybe you would. I will say if you did it for a day, become completely aware of what you’re saying inwardly and change it to conform to the wish fulfilled for a day, I do not know any power in this world that

could uproot that tree from bearing exactly what you want. You couldn't, really.

So, this is the inner speech, the inner conversation that the Bible tries to tell us to put into practice. "My word shall not return unto me void, but it must accomplish that which I please." Every word! Well, what do I please? Well, for you, I can take you in my mind's eye and hear good words for you, just as though you were telling me what I am listening to. I listen to it as though I heard it coming from without when really, I'm whispering the whole thing from within myself. If I do it and believe in the reality of it, it must produce in me a certain emotion. For, if a thought is only a thought and doesn't produce some

motor element, it doesn't work. Now, what would be a motor element? A laugh, a tear would be a motor element; it must become emotional, as Peter in the end, "And Peter wept." The story that he heard he believed it, but it didn't quite reach the point of emotion. In the end Peter wept, it became emotional within him. And so, if I could sit quietly and listen carefully, just as though I heard exactly what I want to hear and it produced in me a smile, that's a motor element. So that an idea that is only an idea produces nothing and does nothing. It is only effective if it produces in me, the one who is listening, a motor element. So, you sit down and you can't stop it, you feel like laughing on the inside, you feel a smile coming over you because you like what you're hearing, and it

produces that motor element, and then it's done.

So, we are the one who heard the story and accepted it but didn't put it into practice. So, we are told, "Test yourself. Do you not believe that Jesus Christ is in you? Unless of course you fail to meet the test!" I trust you will discover we have not failed to meet the test. These are his words in the end of the 2nd chapter, or the 2nd Book of Corinthians, the 13th chapter (verse 5). We're called upon to test ourselves and see if we are meeting the test. Well, so I sit quietly and test myself. I think of a friend, think of someone, and then listen just as though they're present physically and telling me the most exciting news in the world until they produce in me the emotion of joy. When

I feel I can laugh and rejoice with them and have the most wonderful view of them and a certain empathy on this rejoicing with them, well then, it's done! I don't have to really do anything beyond that if this thing is true. Well, I tell you it is true.

So, I call upon everyone here this night to test it. And may I tell you, my friend who never spoke in public before, to do it and in one month he met the challenge: go out and tell the whole vast world that you met the reality of your own wonderful human Imagination. When the man said to him, "What will you title your subject?" he said, "Inner Speech." That was the title he gave to his talk when he spoke to this gathering of sixty-four, "Inner Speech." Then the one who

invited him to the Kiwanis Club, which he hasn't yet faced, they requested something similar to that because that would really fire them. And what the Norwegian Club requested I don't know, but that's already behind him, he's done that. But you can't go beyond simply Christ, you can't get outside of Christ—but Christ is your own wonderful human Imagination, that's all that Christ is. He actually became us that we may become God. He's sunk in us, so when you wake in the morning and you begin to imagine, that's God in action.

And so, you carry on any conversation, good, bad or indifferent. Listen to the words, and this is the 15th chapter of Romans (verse 9). It's a quote from the 69th Psalm, but they don't quote it

accurately, but the meaning's there. The new translation uses a word "reproach": "The reproaches of those who reproach thee fell on me." Well, the 69th Psalm, the 9th verse, gives the same sense, but they use the word "insult": "The insults of those who insulted thee have fallen on me," same thing. So, if I'm reproached, it can't fall on someone else. The one who is reproaching me, he's exercising Christ, and when he reproaches me, it's falling on Christ, it can't fall on another. There is only Christ in the world. So, your own wonderful human Imagination in exercise, good, bad or indifferent, that's Christ in action. So, you don't think well of me, so, those who reproach me are reproaching Christ. Are you embarrassed? I am not embarrassed,

for I know it tonight more than ever before how true that statement is!

So, before I became awake, long before I rose from the dead to find myself resurrected, then to find myself born from above, long before that I was still the same being who afterwards woke. When I woke, I was not other than the being who was asleep. When I was born from above, I was not other than the being who was not born from above. When I ascended as the serpent in the wilderness, I was not other than the one who had not yet ascended. When the dove descended and smothered me in affection, I was not then other than the one who had not yet been smothered with affection. So, these words are true in that 15th chapter of Romans, “And the

reproaches of those who reproach thee fell on me.” So, he bears—like the 53rd chapter of Isaiah—he bears all the stripes of man; everything in this world that is happening to man is happening to Christ. There is only Christ. So, when I use my Imagination unlovingly on behalf of another, I am actually reproaching Christ because the other, the reality of that other, is Christ. When he thinks well of me, he is exercising Christ in a real and wonderful way, in a loving way towards the Christ in me. So, there’s only Christ.

So tonight, the easiest way out of the maze is to control your own wonderful inner conversations. You can start right now. But, again, let me repeat that it may comfort you, I have been teaching now

since 1938, the 2nd day of February of 1938 across this country, as I am to you—small audiences, large audiences, vast audiences on radio where you could not number them where twenty-six states were tuned in, on TV where you go and maybe half a million people tune in on Sunday afternoon—and after all these years, 1938 to now, I still find myself in need of constant watchfulness. So, I, a professional teaching others what to do, find myself in need every moment of time of watching what I inwardly say to bring myself back to the wish fulfilled. Then don't condemn yourself, just don't spend one split second in justifying failure. Come right back to what you want and do not dwell on what you don't want. Do it and finally it will become a habit; but after all these

years it has not yet been so much a habit in my own life that I don't have to constantly watch.

So, everyone is watching and watching, or they should watch and watch. But again, the lovely thing is this, if I who can confess failure in my watchfulness could still be singled out to be raised from the dead, and to be numbered among the elect, to be born from above, to discover David is my son, and all the other lovely things, how infinitely merciful is God! He is not looking for that nth degree of perfection or no one would ever attain it. In fact, I am convinced that fitness is the consequence of grace and not the condition of grace. When he gave me himself, he fitted me, not because I earned it at all, so that, really, fitness for

the kingdom is simply the consequence
of his grace and not the condition of his
grace.

Now let us go into the Silence.

Lecture 3: Behold the Dreamer

November 1, 1966

Tonight's title is "Behold the Dreamer." I am told that a great interest has been revived in scientific circles concerning the Dreamer in man and his dreams, but they do not turn to the Bible for any light whatsoever. They're experimenting, trying to find out who or what the Dreamer within us is, and of whom is this Dreamer talking. We would turn to the book of books, the Bible. The Bible teaches, from beginning to end, all about this Dreamer: that God speaks to man in a dream and makes himself known in vision (Num. 12:6).

Tonight, I have four stories that this artist brought me, or rather sent me this past week. Now, if I ask you to share with me

your dreams, your visions, I do it for a purpose: I want to see how near we are getting to scripture. For the whole thing is contained in us and when we begin to awake, the entire book begins to unfold in us and it comes in the form of a dream, it comes in vision. Paul made no doubt about this Dreamer. He didn't say what the Dreamer within us is, he said, "I know whom I believe." Not what I believe, but *whom*. I make you a promise, you too will find him. You will find the Dreamer. When you find him, you will find God. When you find God, you find yourself. The day will come—may it be tonight—if you are near the end where you have only one God. You can't find him while there are two gods. You can only find him when you really only serve one God.

Now this one God was revealed, we are told, to Moses. Well, Moses is not a man any more than Abraham, Isaac, and Jacob. These are the eternal states of the soul through which the immortal you must pass to awaken as God. So, the word Moses has great significance, as do all the words, all the names of scripture. The word Moses is the old perfective, that is “tending towards” or “tending to make perfect” of the Egyptian verb “to be born.” There is something to be born from man that must be perfect, as God is perfect. No imperfection, just pure. That’s the prototype of the one we speak of in scripture as Jesus Christ. It’s something to be born. We’re told in scripture, “And the Lord said unto Moses, behold, you are about to sleep with your fathers”. That’s a nice way of

saying die. When you die, the people will rise and play the harlot after the strange gods in the land where they go to be among them, and surely, I will hide my face in that day on account of all the evil which they have done. I'll tell you why: because they have turned to other gods (Deut.3 1:16).

He equates the evil of man with turning to another God. He equates these two with harlotry, he equates them with idolatry. The only idolatry recognized is turning to another God. This he calls playing the part of the harlot. They'll rise and play the part of the harlot. Hasn't a thing to do with what the world calls the harlot in this world, not a thing to do with sex as you and I understand sex; it is all to do with turning to a strange God. Yet

man can't help it, for he foresaw that when this sleeps in man and is not there to guide man, then man will look out on a world that seems so vast, so great he'll be dwarfed by it, and he will not know who brought it into being and for what purpose. He will make strange gods. So, you can't blame man.

So here we are told that the divine name Jehovah, which is Yod He Vau He, which we translate as I AM, was not known prior to its disclosure to Moses. Jehovah was, yes. The same God who appeared to the patriarchs—these eternal states from Abraham, Isaac, Jacob—but they knew him by a different name. As we're told in the 6th chapter of the Book of Exodus: "I am the Lord" said he to Moses, "I am the Lord" (verse 2). In other

words, the word translated Lord is I AM. I am the I AM. I appeared to Abraham, to Isaac, to Jacob as God Almighty, El Shaddai, but by my name the Lord, I did not make myself known unto them. So, in these states you were not told who the true God was. You saw him only as God Almighty. You saw him in the thunder, in the lightning, in all manifestations of power, but you didn't know the real God. He was not revealed to man prior to the disclosure as made to Moses, the state called Moses. That's the most difficult thing in the world for man to keep, and the only God is I AM, he finds it so difficult.

Here, let me give you a series of pictures, a series unfolding by this artist. It happened between December the 17th

when I closed and my re-opening day on January the 4th. “The first one is a dream, and, in this dream, I found myself in a dim light observing a figure. Here before me stood a slender, beautiful lady in a wonderful dim light. As I looked closer, I am looking at myself; as I looked closer here my very self stands before me.” She said, “That’s all, that’s the first dream.”

“The second, I find myself standing in a grove of trees. They are separate, maybe say ten, twelve feet apart. The trunks are perfectly straight and very smooth. I didn’t look up, but I sensed the foliage, the beautiful foliage above. Then I wound my way among, in and around the trees, like a procession of one. And then I heard this divine voice and it

spoke so clearly and it spoke as though it spoke in a chant. It said “Impollinate, impollinate, impollinate the child yourself.” It repeated it, “Impollinate, impollinate, impollinate the child yourself.” She said, “I know of no such word impollinate. That’s all. The vision broke into speech in the form of a chant, and I do not know the meaning of the word impollinate. Pollinate yes, but not impollinate.”

Now she said, “The other two are not dreams, these are experiences. Quite often when I wake in the morning my head is filled with a golden light, and in this light if I draw up a name or a face or something, eventually I will hear good news, wonderful news, exciting, productive news about another person.

But the morning that I write of this experience, I was thinking only of the presence of God. All I'm thinking is the presence of God, and here I heard the chirping of a bird. I turned to my right, at my window, and between the window glass and the screen is a little bird. There he is looking at me and chirping urgently. I said to myself, well, the screen must be torn, because reason dictated that. She said, "I knew it wasn't torn, yet reason said it must be torn, there's a hole somewhere. How could a bird get between the screen and the window? I was about to get up to investigate, and then set the bird free into the room, when he made several circles around the inside of the window, and looking directly at me, he turned and disappeared through the screen. Was his message to

me to tell me to follow him? That nothing, but nothing really finds us in this world? What was his message to me? There he was a little bird. I got out of bed and examined the screen thoroughly. There wasn't a tear, there wasn't a hole, the screen was in perfect order, and fitted perfectly.

“A week later as I woke, the same wonderful light and then this similar voice of the bird, I turned and there is the bird, the little bird between the screen and the window. As I looked, he didn't circle the screen as he did the first time, he remained at the top, and he chirped so urgently, looking at me intently. Then he departed as he did the first time, right straight through the screen. Now that's all, is it in scripture?”

Yes, it's in scripture. You'll find it in the 10th chapter, the 20th verse of Ecclesiastes: "Even in your thought, do not curse the king, nor in your bedchamber curse the rich; for a bird of the air will carry your voice, or some winged creature tell the matter." We think we are alone because we are in our bedchamber, and we think that no one sees what we're thinking. Just as it will carry the curse, my curse of the important relative to me, the rich, the king, it will carry the blessing as well. All of this is imagery, yes, beautiful imagery, but these are the eternal images that you will find in the soul of man. It comes after, in her case, after she found herself. She actually looked right into this slender, beautiful lady's face and saw that she

was looking at herself. That's when man really knows "I am He."

I can tell you from now to the ends of time that your wonderful I-am-ness is God. I can't persuade you to the point of belief or conviction until you drop all other gods, when you have no other God beside me. As we are told, "I am the Lord who brought you out of the land of Egypt, out of the house of bondage" (Ex.20:2). "You shall have no other gods besides me. I, even I, am He, and there is no god beside me" (Is.43:11). "I kill, I make alive; I wound, I heal; and none can deliver out of my hand" (Deut.32:39).

That's the being in you—it kills, it makes alive; it wounds, it heals. So, "If anyone should ever say to you, 'Look, here is the Christ!' or 'Look, there he is!' do not

believe it” (Mat.24:23). Do not believe it! For take heed, I’ve told you all things beforehand, before I disappeared in you as your own being, I told you all things. “It may not yet appear what we shall be, but we know when He appears we shall be like Him and see Him as He is. Therefore, the man who thus hopes in Him purifies himself as He is pure” (1Jn.3:2).

I purify myself as He is pure, well, how do I do it? Change my diet? No. Change the things of the world? No. Purification comes only in one way: giving up false gods. I can eat all the meat in the world, drink all the liquor in the world, if I can hold it, do anything; that doesn’t make me impure. Impurity comes with going after strange gods. “Blessed are the pure

in heart, for they shall see God.” The man who hasn’t seen himself as God is not yet pure in heart. He is not yet free of the false gods of the world. He turns to all kinds of gods on the outside. Call them numerology, call them astrology, call them teacup leaves, call them entrails of fish, entrails of birds—yes, they look at all these things and call that God—to tell them the future. Yet we’re told so clearly in the book of Daniel, the 2nd chapter: There is a God in heaven that reveals secrets, and makes known unto you what shall be in the latter days. Your dream and the visions of your head as you lay in bed are these (verse 28). Sitting alone or maybe in a crowd, but you are alone to yourself, all the thoughts you entertain—these shall be in the latter days; for the bird of the air

will carry your voice or some winged creature will tell the matter. And just as you entertain it, it comes back, bringing itself a hundredfold, and there is your harvest.

But no man is free until he finds the one God, the only God. For in that day when you find the only God, you have found the one spoken of in scripture as Jehovah, and he is your very being. God became man that man may become God. As you walk the earth, little as you think you are, that's God walking the earth. If you can turn to any other god, you still have one to overcome, and you must overcome and overcome until there's only one God. That one God isn't on the outside. You can't turn to anyone on the outside. So, no matter how wise

the man appears to be or wonderful he appears to be, don't look there. So, there isn't a figure on the wall that you worship. When you go to church you have all these icons, go into these homes and you see all these pictures of what they consider Jesus to be like. Is he like you? If he's not just like you, he's a false god. I could take you to the library in New York City and show you at least forty-six beautiful paintings of the great artists, each claiming that this is the true likeness of Jesus Christ.

I've gone on panels on TV where these men are trying to persuade me that this little shroud that they have is simply the impression of Jesus Christ as he lay in this tomb. So, I asked this archaeologist, "Does he look like you?" and he

wondered, “Why do you ask me a question of that nature?” If he doesn’t look like you, then you’re worshipping a false god. He is so unlike what you could ever be, therefore, that’s not Jesus Christ. Don’t you know scripture? When I was on radio back east when there were twenty-six states tuned in, these wires would come through and they pinpointed the 13th chapter, the 21st verse of Mark. I could almost wait for it. The telephone would ring, some lady or some gentleman would say I’m setting myself up as Jesus Christ, ask me to go and read that passage. Well, I would give it backwards, I would tell her to go and read the 1st epistle of John, the 3rd chapter. And if you don’t know what you look like, may I tell you, you’ll know Him when He appears because you will be

like Him (verse 2). And if now the God that you hold in your mind's eye isn't like you, well then, you haven't found Him.

Keep on bringing all of these gods into your world and they'll die. Man is purified by the death of his delusions. So, every god dies, one after the other, and finally there's only one left, and you are He. Your own wonderful human Imagination, that's God. Your own wonderful I-am-ness, that's God. Yes, you pass through all the furnaces; you did it purposely. You entered these furnaces for a purpose and limited yourself to this called man. When you begin to expand, you break through, and you're infinitely greater than you were prior to the great journey that you yourself initiated.

As we are told in scripture, “God has consigned all men to disobedience, that he may have mercy upon all” (Rom.11:32). Yes, God has consigned all men to disobedience, that he may have mercy upon all. For if Moses did not sleep—and listen to the story carefully—and Moses died, God buried him; and to this day no one knows the burial place of Moses, for he only comes out of that burial place as Jesus Christ comes out of you when you’re perfect. He’s the old perfective of the Egyptian verb “to be born.” It must be perfect before it can be born. It can’t be perfect with two gods, there’s only one God: “Hear, O Israel: The Lord our God is one Lord” (Deut.6:4). This wonderful compound unity! So here, if I put it into this language of ours it is, “Hear, O Israel’—we are

Israel, the man of God—“the Lord, the I AM, our I AMs is one I AM.” No loss of identity, no loss of individuality, and yet one God.

The question is asked, “Who established all the ends of the earth? What is his name and what is his son’s name? Surely you know” (Prvb.30:4). Well, when he asked what his son’s name was he revealed the name of the first question. He has a son, so he is a father. So, whoever created the end of the earth and established the heavens is a father. And what is his son’s name? That is the great problem. It comes only by revelation. You can sit down and read that book from beginning to end, and trained as you and I were trained—most of us were trained in the Christian faith—

and trained in the Christian faith I was trained that the son is Jesus Christ. My mother taught me that, the priest taught me that, my school teachers taught me that, and so having been conditioned that way, I saw no other but Jesus Christ the Son of God. I didn't know that Jesus Christ was God the Father.

I did not know until revelation possessed me and it was revealed to me that the only begotten son that bears witness to the Father is David. It is David who showed me the fatherhood of God, that I am the Father. The same David will one day appear before you. No doubt in your mind when he appears who he is and the relationship between you and David: You are the Father. And if everyone that walks the face of the earth has and must

have this experience and all are revealed as the father of David, then the question is answered in the Book of Proverbs, “Who established all the ends of the earth? What is his name and what is his son’s name? Surely you know.” Well, David’s father’s name in scripture is I AM. The word is Jesse and Jesse is any form of the verb “to be.”

If you take it as it really is recorded in the early manuscripts, there is no parent of Jesse, none. The most scholarly criticism of the Bible in the world today is the Encyclopedia Biblica. One hundred fifty scholars worked on it for years and years, and here they will show you there is no early manuscript support for the claims made in the Book of Ruth and the claims made in the genealogy of

Matthew and Luke (4:17). Some scribe inserted that to make it a natural birth. But I am not dealing with a natural birth; I am not dealing with a natural man. Jesus Christ the perfect in man that is coming out is a wholly supernatural being. He is God the Father. God the Father became man that man may become God the Father. God the Father has the sum total of all the generations of men fused into a single being, called in scripture "eternity," the eternal youth, and it's David.

David stands before you and calls you Father. You know it, no doubt whatsoever. I have two children. I firmly believe that I sired these two children. I have never doubted for one moment I'm the father of these two children on this

level. But there is never any uncertainty when David appears. There are no doubts whatsoever when he appears before you and calls you Father. You know that more certainly, more surely, than you know anything else in this world. So that is hidden in man, that eternal being called “eternity” or called “the word” in scripture. The word is Olem; it means “eternity.” But eternity is personified as a youth, not an old man as our Greek scholars (I wouldn’t call them blind, they have partial sight but not true sight) personified eternity as an old man with a scythe; but they didn’t know David.

So, I can speak from experience that you are the Father spoken of in the Bible as Jehovah. Jesus Christ tells you; I am the

Father, when you see me you see the Father. “How then do you say, ‘Show us the Father’?” Philip said, “Show us the Father, and we will be satisfied.” Jesus said, “I’ve been so long with you, and you do not know the Father? He who sees me sees the Father; how then can you say, ‘Show us the Father’” (John 14:8). Then he brings up the most wonderful thought that no one asked, he said, “What think ye of the Christ? Whose son is he?” because they’re talking about Christ being the son. Whose son is he? They answered, “The son of David.” He said, “Why then did David in the Spirit call him Lord?” (Mat.22:42). That’s the word used by a son of his father. Why did David call him Father if he is David’s son? Yet in a way he is, because he comes out of man. He

was buried in man for a purpose and when he rises, he rises out of man. So, man in some way was his father. When he comes out of man and then the son of man—all the generations of men and all their experiences fused into a single being in David—and that calls him now Father. So, man matures when he becomes his own father's father.

So here, this lady, this artist, the sequence is perfect. It started with seeing herself. And you can't conjure it, it comes when these gods die, when they all die leaving only one God. And that God is your own wonderful I-am-ness, your wonderful human Imagination. Then you know 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” (Blake, An. to Berkeley). So, when you know it you don’t turn to any other god, they all die. Then you come out of Egypt. You’re told in scripture, “He brings us out of Egypt with signs and wonders” (Jer.32:21). Only signs and wonders bring it out. You see these fantastic things in the depths of your soul, and everything recorded in scripture is happening in you, and you are the center, the star of the drama. You come out and you are He.

But you don’t tell anyone that “Here is the Christ!” for that’s a lie. Christ is buried in everyone in the world. Christ is the reality of every being in the world, and Christ is being formed into that perfection foretold in the story of Moses.

But you cannot enter the Promised Land. Who's going to enter the Promised Land?—Joshua. Well, the word Joshua is the Hebraic form of the anglicized word “Jesus,” same thing. You spell it the same way. So, Moses cannot go into the Promised Land, but Joshua does, and Joshua means Jesus. So, Jesus and Jesus only in the end comes out of man, and he then becomes the Father, the promise that was made in the beginning. Because of this, no one can fail. There can't be one failure in the world, not really.

So here, today they study the Dreamer, and they wouldn't turn to the Bible. You take the story of Jung, the great Carl Jung. He had this vision in 1944, but he would not allow it to be printed until he

died. So, in the '60s the book came out, giving the vision of Jung. He was ashamed to admit that he, the great teacher, also had dreams, also had visions. But he recorded this in 1944. In a dream—which to him was more than a dream; it was so clear it was almost bordering on vision—he found himself walking on a country road and here was a little chapel. He thought it would be a Christian chapel. The door was ajar, so he stepped through the door, walked up the aisle to the altar; and to his surprise there was no picture of the Virgin Mary, no crucifix, but in the place of these a wonderful arrangement of flowers. Looking down he noticed a Yogi in the lotus posture, looking closer it had his face. He was looking at it and he saw it was his face and it scared him almost to

death. He woke startled. He said to himself, "So, aha, you are the one who is dreaming me. You have a dream, and I am it, and when you awake, I will no longer be."

Well, he's right. But Jung had not yet awakened, or he wouldn't be frightened. He's David going into the deep. He calls it the "unconscious mind, the collective unconscious" where man is actually going deeper and deeper into himself, but he calls it the unconscious. I don't like the use of the word because it means the absence of psychological activity. Yet all that he recorded was the result of a psychological activity. How could it be the unconscious or the absence of consciousness? And it's a person, and he doesn't want to believe that God is a

person. He doesn't want to believe that the real self has form. I tell you; you are a person; God is a person. He doesn't differ from you at all. Only when you see yourself, if you're ever startled, you're startled only because you can't believe that you could be so beautiful, that you could be so perfect, a face with such majesty, such strength of character, such wisdom, everything embodied in that one face, and you know it is yourself. You don't believe eternity is long enough to achieve that goal, but you're perfect. You look right into your face and it's perfect! There you are glowing like the sun.

When you only have one God, well then, it doesn't frighten you at all. You simply come back from it and there you are

cognizant of the fact that the Bible is true. Go and tell them to “Be still and know that I am God” (Ps.46:10). Go and tell them I am he. Also tell them “Except they believe that I am he, they’ll die in their sins” (John 8:24). So, you want to be healthy, wealthy, this, that and the other? Unless you believe I am, and you name it, you remain where you are. You have to actually claim it and let it come from the depths of your soul and wear it as you would a suit. This is the teaching of the scripture. There’s no one to whom you turn. Yes, you can turn to a friend and say, “I’m too close to the picture; hear for me that I have achieved a certain goal.” Because he knows there is no other, he’s actually doing it for himself. Because, really, there is no other, for if I am the father of your son

and you are the father of my son, are we not the same father? Here is a tremendous diversity as told us in the very word itself—a compound unity, one made up of others. The whole vast world pushed out is the one God—and you are that one God. And the day will come, this series, this fantastic series will unfold within you, and you will know who you are.

What I want to convince you of tonight is that the Dreamer that our scientists are trying to find is your very reality, it's Jesus Christ. He's housed in you. He is uniquely and profoundly related to that inner being of every man in every age. He's the one rising to the surface. And when He comes to the surface, He's only one God and He is it, you turn from all

other gods; then what was foretold and foreshadowed in the story of Moses has come to fruition in Jesus Christ. That which was tending towards perfection has become the perfect; and then you see God. "Blessed are the pure in heart for they shall see God." No one but the pure in heart can see God. The pure in heart doesn't mean a thing about purity as the world sees purity. It means "those who are not going after strange gods." For they are called the harlots of the world. "I will hide my face from them on account of all the evil they've done, because they have turned to strange gods, to other gods" (Deut.31:16). And there is no God besides me.

So as long as you can believe in some god other than the only God, and that

God is your own very being, you won't see God. I have had people say, "I wish I could see God. I expect to see someone else" and you can't persuade them that they aren't going to see another. When all the gods die, they will see God; see themselves as they never dreamed they could ever be so perfect, and that's the God. Everyone, one after the other, will be gathered into this one God. As you're told, "In that day the Lord will be one and his name one" (Zec.14:9). Well, can you say I AM and mean two? The Lord will be one. What's your name?—I AM. "Go tell them I AM sent you. If they ask any more, just say I AM, that's my name forever, and by this name I shall be known throughout all generations" (Ex.3:14). I did not always reveal myself by this name. To your

forefathers Abraham, Isaac and Jacob I was known to them, by them as God Almighty; but to you I reveal my true name. My name is I AM. So, whenever you read the word “the Lord” in capital letters in scripture, it is I AM. But the translators quote as the Lord, Adonai; they do not like to use the name I AM. They use it in the 3rd of Exodus, and they will use it in the Psalms and certain portions of the Old Testament, but the Book of John is filled with it. It’s the grand declaration of I AM, the very end.

The day will come when you know you are the very being spoken of in scripture as Christ Jesus. Don’t tell anyone. There’s no reason to tell anyone. You’re telling the story, and the story unfolds within man. So, we’ll show you on Friday

how the story begins and through what medium it comes to man. It can't come through the greater revelation, that's the end; it comes through the lesser. We'll show that from the beginning to the end, it's the appeal to this lesser which has to be accepted, only on faith. When it comes through the greater, you are at the end; you don't need faith, you have the experience. It comes first through the lesser revelation. Man has to hear it and believe what he's heard; then it unfolds within man and comes to the surface.

Now let us go into the Silence.

Are there any questions?

Q: Where is the quote where Christ says, "How long have I been with you?"

A: The 14th chapter of John.

Q: These dreams that you speak of, do you mean dreams like those that occur when you're asleep or while you're awake or...?

A: Every dream has significance. The Bible only recognizes one source of dream: all dreams proceed from God. Even the most disturbed dream has meaning. But the dreams that I speak of that are scattered in scripture, these are the eternal pictures—like the lady's bird.

We're told he was crucified upon a tree. She found herself in a grove of trees. The word tree defined in scripture means "the spine, the backbone of man." It also means "the carpenter"; it means "the gallows." So where is this tree that the scientists are looking for, the tree of life? They think they're going to find it in the

laboratory in some little vial. Every week they come out saying they're closer and closer to making life. They'll never find it. As Blake put it so beautifully: "The gods of the earth and sea sought through Nature to find this tree. But their search was all in vain; there grows one in the human brain." It's this [pointing to the body] tree where God is crucified, and he has to rise from this.

Q: Was she awake when the bird left, or was she still in a trance or a dream?

A: I can only take the lady's word. She said this was not a dream. "I was in my own room, looking at my own window, my own pane, a screen, my bed, the window, and it ought to be relative to my head on the bed. So, I was in my own room and fully aware of the fact I'm in my

own room, entertaining the thought that that screen must be torn, because how could that little bird be between the screen and the windowpane?" As she's about to get up, the bird was so pretty she kept on looking at it, when it departed. Then she got up and examined the screen thoroughly. She didn't return from a dream; this was an experience right in her room.

Q: Then Divine Imagination and human Imagination, the only difference would be intensity?

A: Intensity! I'm glad you are here, Art. Congratulations!

Art: I'm glad to be here, Neville.

Neville: You wrote a marvelous letter, where you moved from scratch to a

considerable sum weekly—
unfortunately, he's now in another city
and comes all the way from Long
Beach—but his jump is a considerable
jump in the financial world. From
nothing, behind the eight-ball, to two
eight-balls! So let me congratulate you. I
see Bill here tonight.

Tell him for me that that's enough. I got
the call last night from New York. You
can tell him.

*Q: It seems that so much of Blake's
description is about fire and thunder and
black pits. Do you believe that these
were states that actually exist that he
envisioned, or is this just symbolism?*

A: It's all symbolism. But may I tell you,
all those symbols are true, they're really
true; all the hell through which man has

passed to awaken as God. But as Paul said, “I do not consider that the sufferings of this age can be compared with the glory to be revealed to us,” that which comes as a result of having gone through the furnaces. Then you forget the furnaces. Like a woman in labor, she doesn’t remember after the birth of the child.

Q: It certainly isn't that this exemplifies a highly artistic state. I don't know whether I would strive for seeing all these things.

A: You were shown everything before you started. Then you were told that you would forget and in forgetting the one God who’s playing all the parts, that you would go after strange gods. You were told that. So, you see, in the end there can’t be any condemnation. “Father,

forgive them; they know not what they do” (Luke23:34).

Speaking of dreams, are we not told in the 27th of Matthew that Pilate’s wife sent a message to him saying, “Have nothing to do with this righteous man, for I have suffered greatly because of him today in a dream” (verse 19). But he didn’t listen to it; he played his part. But man ignores the dream, this little dream, it’s just a dream meaning nothing.

And yet a daydream; what is anything in the world that is now an accomplished fact but what it was once only a daydream? There isn’t a thing in the world that didn’t begin as a dream. There isn’t a marriage that he entertained the thought, “she’ll be my wife”, or she entertained it, “he’ll be my husband”.

And before the union they entertain these thoughts, they daydream.

Q: Neville, what do you do with your dreams that are not scriptural, or if you have any?

A: Well, I'll tell you, not everything is written in the scriptures that we dream, but what is there is enough. For instance, the stopping of the leaves and the stopping of the bird in flight, that's not in scripture, but it is in the Apocryphal scripture of the gospels, the Gospel of James. But it's not considered something to be included in what we call the canon of scripture; but it is in scripture if you take the Apocryphal books into consideration.

Q: You don't consider a dream as a reproach at any time?

A: It's a self-revelation. It's telling you what you're doing; you're cursing or you're blessing.

"I set before you this day life and death, good and evil. Choose life." But the choice is yours, you don't have to choose life.

Q: Then the word to describe what a dream is telling you is your progress on the path.

A: Your progress on the way. When you meet yourself, you are out of Egypt. He brings us out of Egypt with signs and wonders. And only one God can bring you out of Egypt; two gods leave you there. We have multiple gods, and you are in Egypt, the land of darkness, the land of slavery, until you find the one God, and that one God is yourself.

It frightens the priesthoods of the world. I sent my book to a friend who asked for it in the Army, *Your Faith is Your Fortune*. Well, that whole book is based upon I AM.

A priest came by and asked what he was reading, he showed it to him. The priest said, “May I have it for a little while?” The next day when he met the father, the father told him that’s not the kind of literature to read and then he confiscated it. He must not only not read it, but not be in the Army. The father had multiple gods, filled with devils—he didn’t know it—praying to this saint, that saint, the other saint. If this one didn’t answer, he prayed to the other one. That’s what they do. Give him just so long to answer my prayer. If you don’t

answer my prayer, you piece of stone, well then, you're no good, so he turns to another one.

We are told to be still and know that I AM God (Ps.46:10). Can it get any clearer?

Man looks up and sees the mask that God wears, and he thinks that is God. He knows he can't accept that. No man has seen him. Why? When you resurrect in your tomb in your skull, you don't see yourself; you know you are, you're perfect, and here is the presence of God. You see all the symbolism when you go out and you're born from above. But you don't see you because no man can see God. So, the witnesses can't see God, they see the sign, the little infant; that's the sign of your birth, but they can't see God. So, you know you are more than

you've ever known yourself to be, but you don't see yourself. You see your Son and the Son reveals you. But even then, when the Son looks at you, you know that you are, and you say of yourself, I AM, but you don't see yourself. He looks at you and calls you Father. The Son and only the Son knows the Father, for God is Spirit.

Until Friday. Thank you.

Lecture 4: Test Yourself

September 25, 1967

Tonight is “Test Yourselves,” for faith is not complete until through experiment it has become experienced. Now by this I do not mean that you can test God’s Promise; that is by grace. You cannot earn it and, therefore, you cannot test it, but it will be given to you. But your faith will be increased and encouraged as you put His law to the test. It is so fatally easy to make the acceptance of the Christian faith a substitute for living by it. We must live by it.

So now we come to tonight’s theme. Paul in his 2nd letter to the Corinthians, he’s speaking now not only to the Corinthians but to the whole vast world. He said, “Examine yourselves and see

whether you are holding to the faith. Test yourselves. Do you not realize that Jesus Christ is in you? Unless, of course, you fail to meet the test!” (13:5). I hope you will discover that we have not failed. Now, first to examine ourselves. How would tonight you and I examine ourselves? We cannot examine our faith concerning the Promise. We can examine concerning all that is said that is possible to us. The opening words in the earliest gospel, the Gospel of Mark—although it’s second in the order it came first—we find these words, “The time is fulfilled, and the kingdom of heaven is at hand; repent and believe in the gospel” (Mark 1:15).

Now, repent means “a radical change of attitude”—why?—towards anything in

this world that we either dislike or would like to change. A radical change on our part should produce a corresponding change in the outer world. Now, examine yourselves to see whether you are holding to the faith. Are you doing it? In the course of an hour, you have unnumbered opportunities to test whether you are holding to the faith. You see a headline, a telephone call, the morning's mail, the daily paper, all these are suggesting unlovely, horrible things to you. You accept them as fact. Because, you will say these are now facts, the paper has now printed the facts of life, just the facts. A friend calls you on the phone and pours out all the bilge in the world, what they don't want and what is happening to them that they dislike, not mentioning anything positive,

all that's poured out. And so, you listen to all that's coming in. If you understand this law, that imagining creates reality, you should, while seemingly listening on that phone as it's coming through, like a computer, change everything that is coming through. So, at the end all you would have to do is now do it positively. You listen now for the ring and hear the conversation as you changed it when it did come through.

Now, let me give you a story. The lady is here tonight. I will tell three of her stories, based upon this technique. She said, "I have found my telephone technique infallible. It never fails. A friend of mine wanted to take an examination in the courts to be a reporter, a court stenotype reporter. As she mentioned it to me, she

filled me with all kinds of reasons why she could never pass. There were nine reasons that she gave. As I heard her, I changed everything I heard as it was coming through, but everything. When it was all over, all that I had to do is now listen for the ring. I heard the phone ring, all in my Imagination, and then I heard what I had brought to my head as I changed and revised the entire conversation that she had passed.

“The verdict would not be brought in for six weeks. And in the interval, as I met her, she still kept on that negative state, repeating the negative things why she could not pass.

“At the end of six weeks, she called me. As she called me, she said, ‘Do you remember six weeks ago?’ I said, ‘Yes,

and you have passed the examination.’ She said, ‘Well, aren’t you surprised?’ I said, ‘Certainly not. Haven’t I taught you and told you that imagining creates reality? Well, did I not imagine that you told me that you had passed? And I remained faithful to my firm conviction that it does produce the results.’”

This lady could not understand how this one could really believe that an imaginal act, unseen by the human senses, could actually be held onto and produce the results which it did. She continued giving all the reasons why it ought to have failed. But her friend said, “Nevertheless, you have passed, haven’t you? Well then, let us drop it right there.” She said, “I found that my telephone technique, Neville, just cannot fail. I could give you

dozens and dozens of case histories where it cannot fail.”

Now, here is another one. “A friend of mine in her fifties desired to change her job for financial reasons, and she thought of a place where she formerly worked, some electronic plant. But she had left it many years ago and she thought she would like to go back. But she thought of her age, she’s in her fifties.” As she heard it, she discounted all the negative parts of the request and then simply heard only the end. That’s all that she heard, over the telephone. Then when the phone rang, she heard this, “They not only gave me the job with an enlarged salary which I wanted, but they have given me the ten years that I formerly worked there. They have added

it on to my present work towards my retirement.” So, the ten years of the past have not been forgotten, they’ve added it to what she’s now about to do. And whenever she retires—and maybe they do have a plan at sixty-five you must depart—the ten years have not been lost. They’ve been added on to what she’s now about to do, with an increase in salary. She was so thrilled for this additional state of good.

Now, her third story. She said her friend’s maid was overweight. She weighed twenty-five pounds more than she wanted to weigh and her doctor said she must lose the weight. I said to her, “What would you like to weigh?” She said, “A hundred and forty pounds.” I said, “Alright.” She said, “I’ve tried and tried,

and I can't lose a pound." My friend with her telephone technique goes into this act of hers that this maid is now weighing 140 pounds. "Now soon after that I left the city for a few months, and only occasionally would I come in for one day. On that day the maid wasn't there. I inquired, but she wasn't there. Then, when I finally came in and met the maid, she said, "I tried so hard to find you to tell you that I went all the way down to 140 pounds. And when I weighed 140, I asked the lady for whom I worked if she knew where you were because I had to contact you because I now weigh 140 pounds. But, at the moment I weigh 139 and the reason for it is this: I couldn't find you when I weighed 140 and I couldn't stop it, and I went down to 139."

So, my friend said to her, “What would you like to weigh?” She said, “Well, I couldn’t really get down to 135” and then she said to herself, “I have news for her.” She didn’t ask her what she did, because she had confessed prior to this that she’d done everything and couldn’t lose a pound when she weighed her 165. In spite of what the doctor told her or her friends told her, she couldn’t lose a pound. So she does not know what technique, if any, she only knows that “I heard her weighing 140.” Now, she said, “I’m going to put her right down to 135 and just leave her there in a nice healthy state.” All this lady does is to actually exercise this technique.

Now, she examines herself to see whether she is holding to her faith. Well,

what is her faith? Her faith is that imagining creates reality; that she firmly believes in God's promises; and that eventually Christ will awaken in her as her very self; and Christ and God are one therefore she will know eventually that she is God. But in the meanwhile, while she waits in faith for the fulfillment of that promise, she is exercising God's law: that whatever you desire, believe that you have received it, and you will. And so, instead of making a false statement saying I am a Christian and doing nothing about it, she doesn't make any statement that I'm a Christian or I'm a Jew or I am anything. She's simply living this principle, making it a part of her life.

We are told, “Why call me Lord, and do not the things that I say?” Well, he said all these things. “All things are possible to God,” that’s what he said. He also said, whatever you believe, it will come to pass, no matter what it is that you believe. Can you believe it? Well now, if that is really true and I don’t want all the unlovely things to happen in my world then what am I doing in the course of a day not actually putting it into practice? Why must I wait to the end of a day? Why not do as this lady does now as the phone is ringing? If she doesn’t actually hear it, she is revising it just as it’s coming through. It’s not what I wanted to hear, therefore, it’s not what I’m hearing. And so, she’s not listening to that state. She’s simply putting upon that same wire what ought to come through. And at the

end, she knows what she wants to hear, and she's heard it. And this is what she does.

Are we not told all through scripture there are those in the world who call themselves leaders, and they are called the blind guides. When the blind lead the blind, they both fall into a pit. And so, who are these blind leaders? He tells us that the whole vast world who are giving as doctrine, as the law of God, the precepts of men. That you can't eat this, and you can't wear that, and you can't do this—all of that belongs to the precepts of men. It hasn't a thing to do with God's law. For in God's law everything is in order. That food will not justify you and commend you to God. You are no worse off if you do not eat and no better off if

you do. “That I know and am persuaded by the Lord Christ Jesus that there is nothing unclean in itself; but any man to whom it is unclean, to him it is unclean” (Rom.14:14).

Well, you start from there. So, someone wants to wallow in it, alright, let him wallow in it. But what he mentions is this, he doesn't ask you to test the man he's asking you to test yourself. He's not saying to you, point to the other man and say, 'Well, prove it!' You just walk away. You aren't going to prove anything. You're going to go about your own wonderful world knowing that the whole vast world is yourself pushed out and everything in this world is aiding the birth of what you are imagining. So, the behavior of the world relative to you is

determined by the concept you hold of yourself. So, my concept of myself will determine your behavior relative to me. Therefore, it doesn't really matter what your individual personal life is. The whole vast world is simply aiding the birth of all of my imaginal acts. Whether it takes one or a hundred thousand to do it, they'll do it. I don't have to ask them for their permission, for they are simply animated by my own wonderful human Imagination.

So, I am living in a world of myself pushed out. The whole vast world reflects the being that I am. So, he said, "Test yourselves." Don't test me, the speaker, Paul. Test yourselves. First, examine yourselves to see if you are holding to the faith. If you are satisfied

with that, now test yourselves. Now he asks a simple question, “Do you not realize that Jesus Christ is in you?” Well, the average person if asked that question would answer negatively. But now, is Jesus Christ in me as another, as someone that I think of in the second person and address him as Lord, as Christ? No, Jesus Christ is in you. Paul goes beyond it and makes this statement now—also in Corinthians but now in the 1st letter to the Corinthians—“Do you not realize that you are the temple of God, and the Spirit of God dwells in you?” (3:16). Well, do you realize that you are actually the temple of God and that the Spirit of God dwells in you? Can you answer in the affirmative? Well, if you answer in the affirmative, are you going

to address God now as another? His name forever and forever is I AM.

He did not always reveal himself as I AM. He first revealed himself as God Almighty, El Shaddai. As you read it in the 6th chapter of Exodus, “And so I made myself known unto Abraham, and to Isaac, and to Jacob as God Almighty, but to them I did not reveal my name the Lord” (verse 3). The Lord means I AM—Yod He Vau He. I did not reveal myself to them as the Lord, as I AM. To you now he’s revealed: his name is I AM. So, when you’re told, “Do you not realize you are the temple of God and that the Spirit of God dwells in you?” Well, now you do know that you are. Knowing that you are, you are saying I AM. That’s not another, that’s the Spirit of God dwelling in you,

and you are the temple of the living God. So, you don't turn to a second person to ask anything in this world.

So, when you are asked the question, "Do you not realize that Jesus Christ is in you?" are you going to think of him as a second person, something other than self? It seems arrogant, doesn't it? But that is what Paul is trying to get over to everyone that he addresses. So, I stand here, and I know that I am. Did the lady turn to anyone and say, "Take twenty-five pounds off my friend's maid"? She didn't. She did it all within her own wonderful human Imagination. Now we are told in scripture, "All things are made by him, and without him was not anything made that was made." Did twenty-five pounds come off? Yes, and all things are made

by him. Well now, who is this one? Hasn't she found this one called Christ Jesus to be her own wonderful human Imagination, if all things are made by him?

Now, there is a poem by Robert Browning, at the end of his days, called Reverie. He said, "From the first, power was, I knew." From the very first, power was, I knew. Then it was revealed to him—"Made known to me that if I would look closely, love were as plainly seen." If man would look closely, although it's power, if I would look very, very close, and I know it's power alright, love would be plainly seen. Well, many years ago, the year 1929, I was taken in Spirit into the divine assembly, where the gods hold judgment. And here, my first

encounter was with El Shaddai, God personified as infinite might. It's a man no bigger than you are but infinite might, as though it could destroy the whole vast universe if it so desired. That's how you felt in the presence of El Shaddai. But I was taken from this first to the recording angel and then into the presence of love. The same being, you can't separate God's power from himself. But what a different face was love, infinite love, the Ancient of Days, wearing the human form divine, all love. Then he embraced me—though power sent me—he embraced me and made me one with this body, and I feel the presence of this body morning, noon and night. My friends know me as this, my relatives know me as this, but I do not feel this. I feel that which embraced me, it is love.

But “From the first was power, I knew; but looking closely, love were as plainly seen.” Truly, you can’t separate them, but love is first, and yet you can’t separate them, for Christ is the power of God and the wisdom of God, but God is love. He is the Father of all, and all will one day receive the gift of being the Father. Meanwhile, exercise His power until one receives that gift. So have faith in the Promise by exercising His law and proving it in the experience. For, faith is not really complete ‘til through experiment it becomes, really, one’s own personal experience. And so, this lady knows tonight that she has experienced this. It has worked. Then are you going to tell her about certain diets to become spiritual, certain meditations to become spiritually aware and call it cosmic

consciousness? Nonsense! The real gift when it comes, it comes suddenly, in the twinkling of an eye. And you don't earn it. It could happen this night to all here or to one. It is my desire that it happen to everyone before I depart. It's my desire. But I am not to know the time or the seasons that God the Father has fixed in his own authority.

So, we are called one by one as the temple is being reconstructed. All the things you and I do here in this world are like sketches in the sand, all will vanish. The Bible, which is the word of God, is forever, it will never vanish. It's engraved on the rock and the rock is Christ, as we're told in Corinthians. We have forgotten the Rock that begot us, as told us in Deuteronomy, the 32nd chapter. "Of

that Rock that begot us we are unmindful" (Deut.32:18). And then Paul tells us in his Corinthians, I think it's the 10th chapter, that the Rock is Christ (verse 4). Well, that Rock that is Christ is the gospel. It is the gospel itself. It is all contained in us.

And he uses the word Rock because of vision. Back in the thirties, sitting in the Silence, not thinking of anything in particular, here I am, just with my eyes closed in contemplation, and suddenly before my eyes come to this quartz, a huge rock, just one solid rock. Well, a rock by definition means "the limit of contraction." That's what God took upon himself: death, the rock. And as I looked at it, intrigued by this rock, it suddenly fragmented itself. Then all these little

pieces were gathered together by some unseen hand and molded quickly into a living statue, sitting in a lotus position. As I looked at this wonderful-looking creature, all seated in the lotus posture, I noted that I am looking at myself. I'm actually looking at myself, the being that I now call Neville. And then the whole thing began to glow and glow and became radiant. When it reached the limit of intensity, it all exploded. And I awoke, sitting in my chair.

So, the symbolism is true; engraved upon the Rock that is Christ is the eternal word, and God has put the eternal word into the mind of man. And here, reaching the end of the run of the race, of the great fight, it was revealed to me that this symbolism is true. Right in my mind

came the rock, and out of it, as it was fragmented, all the parts; every little piece was a part that I had played. Every little piece—the villain, the hero, the rich man, the poor man, the beggar man, the thief, all this in my dream I had played. Put them all together and they form the being that comes now to the end of the race. And it glows just like the sun and reaches the limit of intensity and then explodes. As you're told, the sun one day will simply come to its end, all within the mind of man.

So tonight, you can take this simple, simple principle and start with the words of Paul, the 5th verse of the 13th chapter of Corinthians, "Examine yourselves, to see whether you are holding to the faith." Now, when you are satisfied that you

are, well now, test yourself. Tomorrow morning's mail will bring good news or maybe not so good news. Now, put yourself to the test. Don't call the party up and say, "You should not have written this letter," and do anything about that one that is simply coming your way. Now you revise it and change it completely. The telephone rings and you simply are not listening to all the stuff that's coming through, the nonsense, and you're hearing only what you want to hear. When it's all over, as the lady said to me in her letter, "I then sit quietly and listen for the phone. I have it ring in my Imagination and then I hear what I should have heard before. Then I drop it. If I should think of it in the future, I will repeat that process of hearing it ring and only hear what I want to hear." And she

said, “Neville, it is infallible. It just cannot fail, this telephone technique.” So, I pass it on to you.

As Fawcett said, “The secret of imagining is the greatest of all problems to the solution of which the mystic aspires. For supreme power, supreme wisdom, supreme delight lie in the solution of this far off mystery.” So, I ask all to share in the search for the solution of this mystery. Now, she has contributed this night her discovery and she calls it her telephone technique. And she uses the word revision, “I revise.” Well now, the Bible uses that word differently. It is not called revision in the Bible, but it is right in the very first words of the central character in the Book of Mark, he calls it “repent.” Well, repent means “a radical

change of attitude.” That’s what it means. Well, revision is just such a radical change of attitude. I use a modern word because the word repent has grown barnacles. We think of a person repenting, he should get down on his belly and move forward like a worm towards someone for whom he repents. He goes in and confesses to someone, and for what? You don’t confess to anyone when you repent. Are we not told in the book of Psalms, “Against thee, thee only, have I sinned, O Lord” (Ps. 51:3). Have I sinned against a priest, a rabbi, a minister or someone else? I can only sin against myself, and the self of man is God. So, “Against thee, thee only, have I sinned, O Lord.”

So what, must I go to someone and say, “Father, I want to repent”? Here is one just as foolish as the other. All day long he’s wondering where the next is coming from, and not knowing just how to get it, when he’s teaching this. He comes under that 15th chapter of the Book of Matthew, and all of the false teachers of the world, who are giving us man-made precepts and calling them the doctrines of God. So they give as doctrines the precepts of men, and they are blind leaders of the blind. But what did he tell his disciples? Because when the Pharisees came and said to him, “Your disciples are violating the precepts, the traditions of the elders, they are not washing their hands when they eat.” And he said, “Why do you transgress the commandments of God for the precepts

of men?” And so, you want them to accept, he said, “Nothing that goes into the belly defiles a man.” What goes into the mouth cannot defile, for it passes through the stomach and then it passes on. It’s what proceeds out of the mouth that defiles. What comes out of the heart of man defiles the man, not what goes into the belly. And so you will not find that as defiling man, but you give it out as something coming from God. So, you’ve transgressed the commandments of God for the precepts of men.

You'll find it all over. Man condemning man for violating what he believes man ought to do to attain salvation. You can't attain it. You will obtain it one day because it will be a gift, but you can't attain it. In that statement in Luke, which

the Kg. James Ver. uses the word attain, but the Rev. Std. Ver. uses the word obtain. Look it up in your concordance and you will see the word is obtain. When he is discussing now about marriage in heaven, whose wife is this one after being married to so many? He said, "The children of this age marry and are given in marriage; but those who are considered worthy to obtain to that age, they neither marry nor are they given in marriage, for they cannot die any more, for they are sons of the resurrection"... "They are sons of God, being sons of the resurrection" (Luke 20:28). But it didn't make sense to the translators of the Rev. Std. Version, and they changed the word, suggesting to man that he can attain it by his efforts in this world. You can't do it. It's coming to

you whether you live wisely or not. Continue living foolishly, you're still going to get the gift. It doesn't matter what a man does in this world. In the eyes of the world, he may be the most horrible person, he is still going to get God's gift. Not one will be lost.

But why not take his wonderful, not only promise to heart, but take his law, and live wisely while we live in this world. And just simply bring about all the lovely things in this world. I find it much easier to be able to pay my bills than to run. Therefore, why run when a law allows you to pay the bills? You don't have to duck them, you simply get enough brought into the bank, your deposit, to pay the bills. I find it easier to be able at the end of a certain period to say, "Let us

take off for a few months,” than to wonder, “Well now, we can’t go any place, can’t afford it.” I find it much easier to live that way. But it doesn’t make me better in the eyes of myself, called God, than the one who does not know this law, or knowing it, would not apply it; makes no difference because, in the end, both of us will be the one being. There’s only one God.

So, in the end, you and I are not only brothers, in the end, we are God the Father. For this is that compound unity, the one made up of others, and all will be the one. But in the interval, while we are running the race, why not take this wonderful law and apply it wisely toward definite objectives in this world. And you will find life is much easier.

Well, I'm not saying you want a million dollars or a billion dollars, but may I tell you, for I know the sensation from experience of what it is to be dispossessed because of lack of means to pay the rent. I had that experience, not way back in the centuries of the past, I mean in this present embodiment. Here I had it and I didn't know that I had it. I had it given to me, but no one told me it was given to me. Years later I discovered a gift that was given to me when I was going through these experiences, but I didn't know I had it. Here tonight, you can have a million dollars but do not know it and go hungry for want of a dollar. If you don't know it, well then, go hungry. No one who holds it in deposit for you is going to come on the street and say, "You know you have a million

dollars here.” He’s using it. Until you make the demand, he isn’t going to release it. You have to make the demand. Well, the whole thing is given to man. Man has to appropriate it. No one is going to come and say, “You know, you have it” and force it upon you. You have to take it—it’s *yours for the taking*. And so, everyone in this world has to appropriate it, and you do it by applying God’s law, just as this lady did in her wonderful telephone technique. And it’s perfectly marvelous.

Now, another one came on Friday night. She’s here tonight with her husband. And she said, “You know, I woke up as though someone pushed me up into a seated position and I was literally screaming the words, ‘Love conquereth

all things and is kind!' Here I am sitting up, having just screamed it out, and my husband is sound asleep next to me. He hadn't heard me at all; I screamed that in the Spirit. But to me it was so audible, to me I thought I had screamed it here. But I hadn't screamed it here. I couldn't have screamed it here, for I would have awakened him, because in the past when I came through with some scream or some horrible sound, he would instantly wake. But here, I must have screamed it from within, and yet I found myself sitting up, as though I sat up and screamed it, but I was being pushed up, 'Love conquereth all things and is kind.'" So here, in her wonderful world, this whole thing is coming through. As I said to her last Friday night keep on sending these letters. They are fantastically

marvelous and they are encouraging to everyone who hears them. I'll say to my friend tonight, send me some more of your experiences, your telephone techniques, for it helps everyone who hears it.

Now tonight, let us take it apart. We still have a little while, let us take it apart. You start with yourself first. Do you believe that imagining creates reality? You don't tell me, you test yourself, "Examine yourself and see." Do you really believe it? You answer only to yourself. Well, if you then can say yes to that, "I believe imagining creates reality," now comes the next, well now, "Test yourself." The next sentence, "Do you not realize that Jesus Christ is in you?" Well now, come back to that. Jesus Christ is in me, and

Neville said to me tonight he is not a second person, he's not a third person. And then, really, can I be that bold to actually claim that I am He? Am I not told in the 8th chapter of John, "You will die in your sins except you believe that I am He" (verse 24). You think another is talking to you and telling you that you are going to die in your sins unless you believe that He, another than yourself, is He. That isn't so at all; the drama is unfolding in me. I am talking to myself. You, Neville, limited by your five senses, you will continue missing the mark in life and therefore dying in your sin—for sin is to miss the mark—unless you believe that I am He. If you now believe that I am He, the one the world worships as the Lord and all things are possible to Him,

well then, I would take it from here and test myself.

So, all He said is, "It is done." He said to this one, "According to your faith be it unto you." He's speaking to himself. To everyone it is so, it is done, and then results follow. They do not precede, they always follow. They always wait. The evidence comes after the action, so it is up to me to perform the action. The action is, things are as I would like them to be, and persuade myself that it is so. Then let the results come bearing witness of my action. And this is how you are called upon to operate in this world. It is not written in detail, as we told you the last time you were here, these are sketches. These are really sketches and you fill it in with your life, just sketches.

I turned on the TV this morning just to check my watch and I happened to turn on the *Today* program. The *New York Times* editor of the drama was being interviewed. He was asked if there's a change taking place in the drama of today. He said yes, an obvious change just started, and he mentioned Ionesco, that the odd thing that you stop and finish as you did in the old. There was a plot and you started here, and you finished up here, and you expected it. This is something left for the individual viewer to fill in for himself.

Now, I had the pleasure this past week of seeing one of his plays at the Huntington Hartford. A friend of mine, who is here tonight, very generously gave us seats. We went on down, and it

was just about half-full because, undoubtedly, the theme wouldn't appeal. The whole thing, six characters, the king, the entire play taking place he is seated in a wheelchair, and then these five around him. Here is man and his five senses. It's called The King Dies. Well, you can't do this as you would on a camera; on camera, when at a moment they all froze, as I have done in my Imagination. It would have been perfect on camera. But here you couldn't take five adults, who are not dancers to begin with, and hope that they would stop at a certain moment and show that they were immobilized because he, at that moment, seemed to be God. He comes through again and once more they are all animated. And this whole wonderful play unfolding, started at quarter of nine,

came quarter past ten, just right. The four of us who saw it went out of there walking on air. I haven't been so thrilled in the theater in the longest while.

And so, here this morning, just by accident I turned on the TV to check my watch and here the end, the last five minutes of the interview. Had I known he would be interviewed, I'd have had him on for the entire interview. But I got in just about ten minutes to eight, and here he's telling in his own wonderful way what he sees coming in the theater, in TV, in all media of this wonderful world of ours where you and I go sometimes to be entertained, sometimes to be instructed. He mentioned another producer, but I can't recall the name of the other. Having just seen Ionesco, I was all ears to hear

what he had to say. That was exactly what we came away feeling, that here was this wonderful presentation of what is taking place in man. He's waiting, he's going to discover the whole vast world is himself pushed out. And when he arrests the activity within himself that he thinks is taking place out there, everything out there is going to stand still, and he will know he is the king. He is king, and everything here bears witness of the activity taking place within him. Unfortunately, it closed Saturday night, so you can't go and see it now. But undoubtedly, someone will revive it—a perfectly wonderful presentation of real theater.

Now, tonight, you go out and make things stand still, too. Then you

rearrange it in your mind's eye as it ought to be. Then release the activity, let them go about their business, and they will rearrange themselves to mirror this rearrangement of your own mind. That is how we live in this world.

Now, let us go into the Silence.

Lecture 5: Jesus Christ

23 February 1968

Although only a few are teaching this wonderful principle at the present time, many others will follow; and because the Christian world believes in a man, this question will be asked over and over: Do you not believe that a man called Jesus Christ walked the earth? It is my hope that I will be able to clarify this point for you tonight.

Listen to these words from scripture: You will know the truth and the truth shall set you free. Thy Word is truth. And speaking of Jesus Christ: His name shall be called the Word of God. Here we see he has a name, so he is a person, yet he is the Word, the truth that sets man free. Confessing that he came into the world

to do his Father's will, in the 6th chapter of the book of John, he makes this statement: This is the will of my Father, that everyone who sees the Son and believes in him should have eternal life.

Now, there is not a truth (or a lie) that does not have a man as its agent, as it takes a man to express either a lie or a truth, and Jesus Christ is called the truth! So, when you are called upon to answer the question: Don't you believe a unique man was born in 4 B.C. and named Jesus Christ? Answer it in this way: Jesus Christ is not a man, but God's plan of salvation.

One of the saddest and yet poignant statements in the Bible is recorded in the Book of Samuel. David's son, Absalom revolted against him and tried to take

over the kingdom. All during the battle, however, David inquired over and over again: "How is it with the lad, Absalom?" And when he receives the news of Absalom's death he goes up to the chamber over the gate of Jerusalem and weeps, crying: Oh Absalom, my son, my son. Would I have died instead of you. Oh Absalom, my son, my son. This is a foreshadowing in a not altogether conclusive or immediately evident way of the story recorded in the New Testament.

In the New Testament, we find that God the Father does that which David longed to do. He longed to give his life to restore his son, but he couldn't do it, for only God can give his life to save his Son. Speaking to humanity, Blake put these

words into the mouth of Jesus: Fear not! Unless I die, thou can'st 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. God died by emptying himself of his divinity. He is not pretending he is dead, but actually becomes the very breath of life of every child born of woman.

Now walking in the forgetfulness of Man, God has prepared a plan for his return, a plan whereby everyone is redeemed.

This plan of redemption is Jesus Christ, but because it is personified, man has taken the vehicle that conveyed the instruction for the instruction, and the

agent that expressed the great truth, for the truth expressed. If truth is to be expressed, it takes an individual man to express it. Therefore, when the story of redemption unfolds in a man, he relates his own experience.

Now we are told: Everyone who sees and believes in the Son has eternal life. The words “see” and “know” are the same in both Hebrew and Greek. So, if tonight, I paint a word picture of the plan of salvation, I am showing you God’s Son. It does not necessarily follow that you will understand what I am saying and believe me, so the statement is made: To everyone who sees the Son and believes. Tonight, I hope I can tell it so clearly that everyone can follow and understand what I say and accept it!

Jesus Christ is not a man! He is not a person, but God's plan of redemption which must be discovered and understood. To enter this world, one must wear a body of flesh and blood; yet we are told that flesh and blood cannot enter the kingdom of heaven. It takes a spiritual body to enter that kingdom and my words are spirit! If I tell you a story that many in this audience have experienced, and you accept it, you too will experience the truth that will set you free. No man can set you free. This man called Neville is simply an agent expressing truth. It is not good enough for you to just understand it. You must believe—not in Neville—but in the truth he is expressing from this platform and his books. If I lie and you believe what I say, then you can't prove it and will

remain a slave. And oh, the pain that is promised to the teacher who dares to lie and mislead those who trust him (read it in the Book of James.)

I am telling you what I have experienced, so I can't lie. Jesus Christ, God's story of salvation, has been fulfilled in me. I have experienced the birth; the discovery of God who is David; the splitting of the temple, which is one's body, the ascent of the Son of man into heaven, and the descent of the dove. The majority of the people of the world will not accept my story, for they want a person on the outside as their personal savior. Tonight, many who are facing their inevitable departure from this world are hoping to meet what they call their savior, but their

savior is a plan of salvation who is God Himself!

When they ask you the question and insist on a Yes or No answer, ask them to come and reason with you in this manner: You believe in scripture? Let us turn to the 11th chapter of Matthew and read the story concerning John the Baptist. It is said of him: "Among those born of woman, none is greater than John the Baptist, yet the least in the kingdom of heaven is greater than he." Now let me ask you: Is Jesus Christ a man of flesh and blood? Then he is not greater than John the Baptist. You don't believe that? Well, it was Jesus Christ who made the statement: No one born of women is greater than John the Baptist. If you insist that Jesus Christ was born

of woman and therefore in this world of flesh and blood, then he is not greater than John the Baptist. In fact, if you insist that Jesus Christ is a man of flesh and blood, and the least in the kingdom of heaven is greater than John, then is he not also greater than Jesus Christ?

God's plan of salvation, is an entirely supernatural drama and hasn't a thing to do with any child which came (or comes) from the womb of a woman. His story takes place in an entirely different area, for man comes out of his own skull. That's the birth from above. There is a wonderful hiddenness of Christ in the 6th, 8th, 18th and 19th chapters of the Gospel of John.

Isn't this Joseph's son? How can he now say: I came down from heaven? He is

Joseph's son in the eyes of hundreds of millions of people, but Jesus doesn't make that confession. Rather he tells you: I have come down from heaven not to do my will, but the will of him who sent me, and heaven is within. How can Jesus be sent from heaven and be Joseph's son if Joseph is a mortal man?

In the 8th chapter of John, they ask him: Who is your father? and he replied: You know neither me nor my Father, for if you knew me you would know my Father also. In other words, if you know Christ in the true sense of the word, you wouldn't ask because you would know that he is yourself. You would know: My Father is he who you call God. I know my Father and you know not your God. You will find the hiddenness of Christ all

through the Book of John. And although it takes a man to express God's plan, Christ cannot be seen by mortal eyes. He can only be known and experienced as the plan of salvation.

One who expressed the truth stood before Pilate, who said: Who are you and where are you from? And when he would not answer, Pilate said: Do you not know I have the power to release you or to crucify you? Then truth replied: "You have no power over me unless it is given you from above" (this word translated above is another translated in the 3rd chapter of John as: You must be born from above). His world is not this world, for did he not say: I am not of this world? The drama unfolds in an entirely different world and what I share with you

is that which I have experienced in that other world.

Now, let me share an experience which was recently shared with me. The lady writes: Last Sunday night, I felt your presence so strong that I sat down expecting to see you. Instead, all I saw were lights flickering on and off like fireflies. Then I went to bed, and this is my dream. I was watching my tape recorder run, observing the tape move from one reel to the other, when I remembered that if I would arrest the activity I observed in my own mind, it would freeze. Immediately I stopped the activity in my imagination and the reel moved no more. I noticed that the instant I did it, something in me opened and expanded; but I could not start the reel

again until I contracted my senses. This fascinated me, so I did it several times, each time realising that I could not start the action in my open and expanded state. Only when I had contracted my senses once more would the reel start and move, seemingly independent of my perception of it. And when I awoke, I was disappointed because I had not stopped and started people, but then I realised the significance of the symbolism of the dream and was elated once more.”

There is only God! God in the eternal state of existence! God in procession and God in return! Her experience of the night is a foreshadowing of her return to union with herself! Coming into the world she has played her part and is now tasting of the power everyone will

exercise in the new age, a power completely unknown to man. Man is frightened by his own little devices and thinks they can blast the universe apart; but they are only little firecrackers. You might have seen yesterday's *Los Angeles Times* where the astrophysicists at Cal Tech claim there are one hundred billion galaxies in our universe, with each galaxy containing one hundred billion stars; yet they can find nothing like our small little earth. The only thing in the universe that could cradle this biological experiment called Man is right here in our small planet—consisting of a sun and called Earth.

If you dwell upon this thought, you should feel so great! The entire universe was created by an orgasm of God to

produce this one little system! Have you ever seen the orgasm of a man under the microscope?

Billions of live organisms are there to attempt the likeness of the man, and only one is successful. Here is God's orgasm, and one system comes out that can cradle his experiment to make man in his own image. There is nothing here that can do it! God had to die in order for man to live knowing "If I die, I shall arise again and thou with me, for if God dieth not for man and gives himself eternally for man, man could not exist."

When God became man, he brought with him his plan of salvation, called Jesus Christ. The churches have organised and personified him. They have painted pictures of him and placed

them on the wall, but that is not Jesus Christ! Jesus Christ is God's eternal plan of salvation, which is expressed by a man. No one knows the authors of the gospels. Matthew, Mark, Luke, and John are anonymous names of men who related their own experiences. Personifying the Son, they call him Jesus Christ, but man not knowing this cannot discriminate between the state and its occupant, so he takes the state and worships it. Jesus Christ is God's plan of salvation which unfolds in a man!

Now you will carry on when I am gone, and you will be asked about him. When they ask you if you believe that a man called Jesus Christ was born of Mary, lived, and was crucified on a wooden cross, tell them the true story of

salvation. You can, for you will be witnesses! You will have been born from above. You will have found David, who calls you Father. You will have been split in two, ascended into heaven, and witnessed the descent of the dove. When you have had all of these experiences you will be witnesses to the truth of God's word. As a witness, you are the fruit of the tree of life upon which Jesus Christ (as God's eternal plan) was crucified.

Men are looking for that tree in time and space, but Blake tells us: The gods of the Earth and Sea sought through Nature to find this tree, but their search is all in vain; there grows one in the human brain. That's where Jesus Christ (God's plan of salvation) is embedded.

Engrafted there, it grows and erupts into these major events until the climax is reached, which is the descent of the dove. Then the man in whom the eruption has taken place will linger to tell of his experience and encourage his brothers. Then he will depart, not to be restored to this terrestrial world, but to enter that age called the kingdom of heaven, where he will exercise a power greater than the wildest dream of mortal man. When God's plan of salvation is complete, you have returned to yourself. That's divine reunion. Then you will know from experience: I came out from the consciousness of being the Father and came into the world by being aware of its existence. Again, I am leaving the world and returning to the awareness of being the Father. Remember: there is

only God the Father! This world is not some accident, but a plan to create and expand the creative power of God. There is no limit to your expansion, only a limit to contraction. Man is that limit. Taking on the limit of contraction and the opacity, which is man, God unfolds himself in man to know unlimited translucency and expansion!

Jesus Christ is God's plan of salvation. When you can see this clearly in your mind's eye, you are seeing the Son of god, for God's plan is his Son called Jesus Christ. If you reject this, you do not believe in yourself. The entire gospel of John talks about faith and lack of belief in self! John tells you a story about himself. He is expressing truth and personifying it as a man and it's the truth

you should worship, not the man! John urges you to: Hold onto the truth, for the truth will set you free.”

If you accept the word of God that abides in you, you will know its truth and be set free. But if you say: I want this wisdom, but if I could find out how he made his millions, I would delay this for a while and come back tomorrow. I want the millions first, I say to you: O foolish one, your soul is required of you tonight. Tomorrow, I will put you in a sphere where you will have your millions, but you will have to work for it.

Don't think that because you are now playing a noble part, you cannot move to an ignoble one. Just like an actor, you may play the part of a king on the stage of time and space tonight, and tomorrow

be cast in the role of a clown. God only acts and is in existing beings or men. We are cast in role after role, until the work we set out to do is completed in us. And regardless of what we do now, or our social or intellectual position, when we leave here, we are cast in our appropriate roles. This I know from experience. Everything is done and everything is perfect. God planned everything as it has come to pass, and as it will be consummated.

So, to you who are teaching now and to those who will follow, mark my words, you are going to be asked: Don't you believe in Jesus Christ as a man whose mother was Mary? This is a question I have been asked all through my teaching years. Just before I closed last

December a man took issue with me, for my words were in conflict with his concept of Jesus Christ. He had him as someone of flesh and blood on the outside and could not give up that concept. He has never returned, but that is the fulfillment of the 6th chapter of John, for when the people heard his words, they said: These are hard sayings, and they left, never to walk with him again. I am only fulfilling scripture. I tell the truth as I have experienced it and there will be those, like this gentleman, who will not walk with me again. He cannot walk with me while believing in a physical Jesus Christ, when my concept of him is the personification of truth, of God's plan of salvation.

This truth must be expressed by man, so a man comes and expresses it. One must learn to leave the man alone and hold onto the truth, for the truth will then engraft itself in you and unfold within you. Then you will know who Jesus Christ really is, because when he unfolds in you everything said of him is experienced by you. And when you read that David called God My Father, and David calls you Father, then are you not God? If it is said that God's body was split from top to bottom, and it happens to you, are you not God? As these events happen, the whole Bible will open up, and you will see the wisdom of Blake when he said: Rivers, mountains, cities, villages—all are you, for in eternity all are men.

Scripture records that the Mount of Olives was split, but you will know that it was your own body that was divided. You will discover yourself to be the River Jordan, for there is nothing but Man. When you enter into the awareness of being the mountains, the villages, and the cities, you will walk in their heavens and earth, for “All that you behold, though it appears without, it is within you, in your Imagination of which this world of mortality is but a shadow.” All of the mountains of the scriptures are within you, as are the cities and the villages, regardless of their names. You become the Jerusalem, the bride who comes down at the dawn. Being God, individualised, you will personify God’s plan of salvation called Jesus Christ, for

there is nothing but Man, and Man is
God.

Now let us go into the silence.

Lecture 6: Salvation History

12 February 1968

It is God's purpose to give himself to you as though there were no other! And when He does, it will not be you and God, but you as God! Although it seems impossible for the God who created the universe and all within it, to give himself to one who is born in time and will die in time, it is true.

Ask a devoted Christian who knows his Bible if he believes in Jesus Christ and thinks of him as the Lord; he will answer, Yes. Ask him if he believes that Jesus was referring to the creator of the universe, when he said: "I and my Father are one, and when you see me, you have seen the Father," and again he will agree.

Do you believe that scripture is the word of God which is true, and its truth cannot be broken? That Jesus said no one could enter the kingdom of heaven unless he was born from above, and he is in heaven now? Then Jesus had to have been born from above, would he not?

Did he not say that he encountered David in the Spirit, at which time David called him Lord? And did not David say: "I will tell the decree of the Lord, he said to me, 'Thou art my son, today I have begotten thee.'? If David called him Lord in the New Testament, and the Lord called David son in the Old Testament, are they not father and son?

Although year after year man has sacrificed the blood of an ox or lamb

without changing his consciousness, Christ's supreme sacrifice (as told us in the 10th chapter of Hebrews) is by splitting the curtain of his own body from top to bottom and taking his own blood into the Holy of holies. And did not the Holy Spirit, who he knew to be himself, descend upon him in the form of a dove and remain there?

Do you agree that a man's history is made up of all of the events he has experienced? And if Jesus Christ has experienced everything I have mentioned, do they not constitute his history? And you agree he is the Lord? Then I say: only when salvation history invades time, will man really know the meaning of life, in time!

As you walk in time, human history is yours; as you are born and die, restored to life you die, only to be restored and die again. Human history goes on forever, until salvation history invades time and becomes the individual's autobiography. And if the history of the Lord Jesus Christ becomes your history, are you not the Lord?

In human history all things begin and end in time. Things appear, they wax, wane, and disappear, to pass through nature to eternity—until the history of salvation invades time and redeems the individual, allowing him to experience salvation history as his own.

Salvation history, belonging only to eternity, takes God's creative power up from eternal death (called time) to enter

the kingdom of heaven and everlasting life. That's how God—having become Man—raises the individual to the level of being God.

Now, I did not ask these questions to test your knowledge of scripture, but to find another witness. That which is recorded in scripture is an external witness of my internal experience. Therefore, who am I other than the Lord Jesus Christ? This is my destiny, as it is yours.

Although limited while I walk the earth, when this limitation is taken off I—who have found God to be my very self—will join that one body, one Spirit, one Lord, one God and Father of all. Having experienced the only history of salvation, I know I am He! Although this experience is uniquely mine, it is not exclusive.

Everyone will have this invasion and experience the history of salvation, for that is how God gives himself to man, that man may become God.

A man's autobiography is his own personal history. When the autobiography of Jesus Christ was experienced as recorded in scripture, was it believed then? No, because the individual was known by those who heard his story. They knew him to be the carpenter's son. They knew his brothers and sisters and could not understand how he could claim to have come down from heaven. To claim God as his father yet be one with him.

But I tell you: God invades time in order to fulfill his own prophecy, for the Old Testament prophecies all that man must

experience in order to be redeemed. The New Testament then tells how the story of redemption takes place.

How can an infinite being give himself to finite Man? (By Man I mean generic Man, male/female.) By fulfilling the history of salvation spelled out in the New Testament as the story of the life of Jesus Christ. It is recorded that his birth was from above. That he encountered the one whom the Lord declared to be his son, thereby establishing his Fatherhood.

A son must have been fathered, or he could not be and if you are a father, you must have a son. God the Father prophesied in the Second Psalm that David was his son. As that son, you experience the major events in the life of

one called Jesus Christ, making the history of salvation your autobiography. Only then do you know that you and God the Father are one. Believe me, and salvation history will be yours.

John tells us that those who heard salvation's history and would not accept it, departed never to walk with him again. (John 6) Why? Because there were still things for them to experience in the world of time, sadness, and death.

Every loving relationship will one day dissolve and vanish as one goes through the gate called death. The British Empire ruled for over three hundred years. Now only England is left, and it's only the size of New York City. We are living in the day of the complete dissolution of the British Empire, seeing it dissolve right

before our eyes. Their literature and art will last, yet even that will have its day and vanish.

Although this enormous power called America believes it cannot die, it will; for this is a world of death. Individuals, families, countries, and traditions, will die in time; and the only solution is God's plan of salvation—which is in eternity.

Eternity is qualitative, not quantitative. It does not describe duration, but creation. In this world all things come to an end. In our country right now, there are individuals who have in excess of two billion dollars and are trying to increase it. Their billions cannot buy happiness; and in the not distant future they will depart and leave their money behind to be wasted by those who did not earn it.

This is a world of time, where all things begin and end. Although death appears to be, there is none. Those who remain, experience their death; but to themselves they do not die. Instead, they are restored to life in a young body with nothing missing. There they will get older and eventually die, to be instantly restored—again unaccountably new—in a terrestrial world like this one, to go on and on and on. That's restoration; but the birth from above is something entirely different. That occurs when infinite God gives himself to the individual. He does it by inserting his story of salvation into time, possessing the individual, then unfolding himself from within, fulfilling salvation history.

The Bible is an incredible story of how God became man that man could become God. The history of God contains eternity, which has neither beginning nor end; therefore, salvation history is forever taking place. God's will must be being done absolutely and continuously because it is eternal.

When the history of salvation invades you, individually, you will awaken from a long, long sleep to find yourself being born from above. The symbol of your birth as that of a little child wrapped in swaddling clothes will be there, as well as the witnesses. Even then it seems incredible, as you hold the child in your arms—just as scripture states a child was placed in the arms of one called Mary. And if the child is a symbol of the

savior, who is the Lord God Jehovah; are you not your own saviour?

Coming down to earth, God invades the world of time and lifts you out of time into eternity. Then you will return for a little while, where your glory is hidden by the garment you wear. You will tell your experiences to those who will listen, until that moment in time when you depart never to return again.

No one should gloat about this, as everyone will rise as the same being. There is only God, redeeming Himself into the one body, one Spirit, one Lord, one God and Father of all; and you will know that you are He!

This glorious, spiritual story doesn't make sense to man, so he believes it in a physical way. And when it is told from

experience, few will listen; and even those who do will not understand. Don't expect them to. Just tell it and leave the thought as a seed for them to dwell upon and maybe begin to hunger and thirst for understanding.

You see, God has already put eternity into the heart of every man. And when the time is fulfilled, He adds a thirst that only eternity can satisfy. So, when you tell God's word, and there is no interest, it is because the hunger has not come upon them. But the day will come when God will send a hunger—not for bread or a thirst for water, but for experiencing the word of God; and not a thing can satisfy that hunger but an experience of God.

In order for such an experience to happen, God must invade time and

possess you. Then you fulfill salvation's story, as everything said in scripture is experienced by you. Having come into the world—and fulfilling scripture—you will interpret Moses, the law, the prophets, and the Psalms, as things concerning yourself; for you will discover that the events recorded as happening to Jesus Christ, have happened in you.

Remember, not every word of scripture is significant. Like a letter you write, not every word has significance; but there is meaning, a purpose to your written word. When salvation history invades you, the meaning of scripture will be known from experience. Using the law of Moses and the prophets and the psalms, you will interpret in all the scriptures the things concerning yourself, knowing you are

the Jesus Christ of which scripture refers.

The Bible ends on the 20th verse of the 22nd chapter of Revelation with these words: “Come, Lord Jesus.” The last verse: “The grace of our Lord Jesus be with you,” is only a benediction. With the words: “Come, Lord Jesus,” you are inviting Him to come, possess you, and unfold the history of salvation within you, so that you will no longer identify yourself with the body of flesh you wear, but become the very being you are seeking! And when that happens, although you will continue to walk the earth with all the weaknesses and limitations of the flesh, you will know who you really are.

Take my message to heart and dwell upon this—the only salvation! Every day, tens of thousands will die either violently or naturally, to discover that they have not died to themselves. Their body will be physical and their world terrestrial. There they will love and marry as they did here, for it is the same age, and therefore the same world as before!

When Jesus was asked: “Did not Moses say that if a man married and had no offspring and died, his brother should take her to wife and raise up a family for his brother? If he did this, whose wife would she be in the resurrection?” And Jesus answered: “You do not know the scripture. In this age, man marries and is given in marriage. But those who are accounted worthy to attain to the age of

the resurrection neither marry nor are given in marriage; for—being one with God—they can die no more.” In the resurrection, the son of God is one with God; for the Father and the son are one!

After your resurrection from this state of death, you no longer marry, or die, but until then you will continue to fall in love, marry, get old, and depart. They have cemeteries there too, making money off people who own them by burying things that do not die.

If you and I had gotten in on the ground floor of Forest Lawn, we would be millionaires by now. All those people do, is play upon the gullibility of people, because no one who dies ever goes there. You might just as well take off the clothes you are now wearing, take them

to Forest Lawn and bury them in a box. It's the same thing, because you wear your garment of flesh and blood just as you do a suit of clothes. But in this age a box must be purchased to put the garment in so that people can make a quick dollar.

Yet the being who wore the garment is the creator of the world, and instantly created a new one to continue life as before. Now, wouldn't it be horrible if life like that went on forever? Well, God in his infinite mercy invades time and redeems man in the one body of the Lord Jesus Christ!

Claim you are as free as the wind! Live nobly in your imagination. Dwell upon all the lovely things in life for yourself and others, as there is no other. Without loss

of identity, you are going to know you are the one God who created and sustains the world.

You will know you did not begin when you came here but have been traveling for unnumbered centuries. You have done violent, horrible things; yet God in his infinite mercy has removed their memory so that you could live with yourself. And in the end, when God invades you with the eternal history of salvation, all of your past will be forgiven. It will be wiped out as though it never was. And you will be redeemed with no memory of the horrors you knew in this world of time.

All things begin and end in time, but there is no beginning or ending in eternity. It just is! The history of Salvation

was not composed by God. It was always so. It was His plan to be inserted into time and redeem humanity!

Now let us go into the silence.

Lecture 7: Order—Then Wait

16 April 1971

God and man are inseparable. We are all members of the Divine Body, partakers of the Divine nature. We cannot be separated. We are one.

Now, let us turn to Scripture for confirmation of what I have just said. I now quote from the 64th chapter of the Book of Isaiah: “O Lord, Thou art our Father. We are the clay. Thou art our Potter. We are the work of Thy hand.”

Now, listen to it carefully. The word translated the “Lord” is “I AM.” That is our Father; and you can’t put “I AM” away from yourself. Now, the word translated “potter” is “imagination.” He didn’t say, “the potter,” . . . “our Potter.”

So, “O Lord, Thou art our Father; we are the clay. Thou art our Potter; we are the work of Thy hand.”

So here, my own wonderful human imagination is now identified with the Lord. It's the word “Jehovah.” And this is called the “father.” So, I am Self-begotten. We are self-begotten. We're not the product of something other than ourselves. These terms are interchangeable! “the Lord,” “Father,” “Potter,” “Imagination.” For “potter” is defined in the Concordance as “imagination; that which forms or molds into form; that which makes a resolution; that which determines.” For we are told, “Commune with your own hearts on your beds and be silent.”

For, “if we know that He hears us in whatever we ask, we know that we have obtained the request from Him.”

It’s not “another.” Can I actually have that confidence in myself? Can I actually, this night, commune with my own heart on my bed and be silent? knowing that I heard what I did? I know exactly what I did. Can I have confidence in that action? for there is no other god. There is no other “Lord” to whom I can turn.

Let us take, now, the 18th chapter of Jeremiah. He said, “My people have forgotten me and burned incense to false gods.” You read that in the 18th chapter, the 15th verse of Jeremiah.

But now we go back to the beginning of the chapter; “And the word came to Jeremiah from the Lord.” The word

“Jeremiah” means “Jehovah will rise,” which implies in his name that he is asleep and has not yet been awakened. “The word came to Jeremiah from the Lord: Arise and go down to the Potter’s house, and I will let you hear my word.”

So, “I went down to the Potter’s house, and there he was, working at his wheel; but the vessel in his hand was spoiled; so he re-worked it into another vessel, as it seemed good to the potter to do.”

We have just discovered that “potter” is my own imagination. I go down to the potter’s house. Well, I have just been told “our Potter” is one with the Lord, who is our Father. So, where do I go? Into some little place where a man is working with clay? Oh, he is working with clay, but I’ve just discovered that I am the

clay. "We are the clay." We are the fruit of your efforts; we have discovered Who He is. He is my own imagination! So, I turn to my own imagination, and I wonder, What did you imagine yourself to be today? Broke? Unemployed? Let out? What did you do this day in the Potter's house? for the Potter is your own wonderful human imagination. Now, this day, what was the concept you held of yourself? It's entirely up to me, for there's no one to whom I can turn. I have to turn to my Self. Well, that is the Potter! And that is the only Jehovah; that's the only Lord, the only Jesus.

So when asked, "What, do you think of Jesus?" Blake replied, "It is the only God; but so am I, and so are you."

“Jesus” is “God-awake.” He is the Jeremiah when he sleeps; that is “Jehovah-will arise.” He does arise, and when He rises, it is “God-awake.”

So, I will go down, if I know the story, I will still go down while I still am asleep. I am not fully aware of the fact I am the Being spoken of, but I will test it. I will try it. I'll go to the Potter's house; and the Potter is my own imagination.

Now, this day, what did I imagine? Was it spoiled in my hand? Or was it something that I thought lovely, and I want to preserve it and make it a real state in my world? Or could I change it somewhat and make it better? Well, if I could make it better, then make it better, because there is no one to whom I can turn. I must go to my own heart on my

own bed; and then when I do what I am called upon to do, be silent, have complete trust in that which I have done.

If I have complete trust in it, it must come to pass because there is no other Creator. There is no Creator in the world but your own wonderful human imagination, and that is the Immortal You. It cannot cease to be when this little “garment” that you are now “wearing” for creative purposes is taken off, and you’ll do it. You will take it off on time.

Whether the world calls it “suicide” or not, every death is a suicide, because there is no one else to take it from me, even though he shoots me! No matter what he does to me, it’s only myself, because we are all “partakers of the one Divine nature.” We are all coexistent with

God, and God and man are inseparable.
They are one.

So, I cannot turn to another, although in my blindness, I burn incense to a false god. I am called upon to be perfectly still and know: I AM GOD. As we are told in the 46th Psalm, the 10th verse: “Be still and know I AM God. I kill; I make alive. I wound; I heal.” I do all these things. “And there is none that can deliver out of my hand.”

Your 32nd chapter of Deuteronomy, your 39th verse, there is no one doing anything but God, and God and man are one; but the Man of Whom I speak is your own wonderful human imagination. That's the real You, the Immortal You.

So, in the Book of Amos, he asks the question: “Does evil befall a city, unless God has done it?”

Now we know Who God is; so all the horrors of the world that befall us, God did it! But who is God? Our own wonderful human imagination. Yes, even the earthquakes, the volcanoes, every horror of the world, and every lovely thing in the world, our own wonderful human imagination did it, because that is one with the Lord Jehovah. There is only one God, and there is no other god.

Now, if you think that it is atheistic, you may think what you will, but I don't think you will. But the world, not yet brought into this concept will think it so. Yet I can tell you, before we began the Fall, we

didn't fall because of some mistake we made. This was a deliberate descent in consciousness to this level for a purpose: to prove our own creative power, that we could actually come down into this world and face death—what seems to be eternal death and conquer it. Not pretend we are dying, but actually die, and see them all die around us, and still conquer it. But before we came down, we set up a plan. We prepared a way for ourselves to return, and that way is described in Scripture. I've told it night after night after night; for no one can really see you, the Real Being that you are. They see the mask that you wear, but not the Being that you are. Not through mortal eyes can they see it.

His Glory is completely hidden from mortal eyes, but you will know it when you see the Son. That Son, the sum total of all the experiences of the world, stands before you, and then you know. Memory returns. And he will stand before everyone in this world, and memory will return; and then comes the final curtain when it comes down on all, and we are the brothers that we were “before that the world was.” Everyone glorified, everyone returned to the glory that he deliberately, consciously gave up, to assume the limitation of these “garments” that we are “wearing” now.

We will not shirk it. All the “garments,” all the weaknesses that we took upon ourselves. I am telling you from experience.

Here, yesterday morning, it's a little after 4:00a.m.; and these two very wise men, seemingly wise men, in the medical field; and a woman, an attractive lady in her 40's, who was a psychiatrist, were giving me all this nonsense; and I said, "I know exactly your intention, but to me it's all stupid. It's all nonsense."

Then came into my mind that which I knew I wrote unnumbered years ago, "before that the world was"; it's recorded in Scripture. But memory returns. They were so wise, these grand adults. I said, "Except ye become as a little child, ye cannot enter the Kingdom of Heaven," and they looked startled. I said, "Well now, I am intelligent enough to know what you are telling me. I understand every word you are telling me, but I do

not accept it. Now, a little child may not understand what I am telling the child, but the child trusts me. It has confidence in me, and will say, "I believe."

Unless you, with all your so-called wisdom of this world, the outside, conscious world, can drop it and believe the story that I will tell you, for if I told you what I have experienced, you in your present conscious state could not accept it. You have to turn and become as a child to really accept it. If I told you of a different kind of a birth than that which you know, and the only thing that you know, and you are giving me all this, I am giving you the word "baloney," for that's what I meant, all this nonsense. The woman came to me and placed her face against mine. I said, I know exactly what

your intentions are. That is your therapy? May I tell you? it's stupid! I have not a thing wrong with me; and secondly, your therapy is nonsense, pure nonsense. If you will only listen for one moment, I will tell you what your reasoning mind cannot accept; but if you will become as a child, for I know from my own experience. I have a little nephew who came through from Thailand recently, and he came over and I told him a story. He could not understand my story, but I said, "Do you believe that, Roger?" "Yes!" He believes it. He couldn't understand what I was talking about, but he trusted me; and in trusting me, he believed it.

So, Blake, in writing his friend, Samuel Palmer, said: "You could see what I see, but you do not trust or cultivate it. All you

have to do is simply work up imagination to the state of vision, and it's done." The whole thing is done! So, you can see what I see and do what I do, and all you need do is to work up imagination to the state of vision, and the thing is done!

So, he did not claim for himself something apart from Palmer; he was talking to his friend, Samuel Palmer, and thought, well now, you, are endowed with a certain faculty. He said, "I, too, have the faculty, but I cultivate it. I have the faculty and you have the faculty because we are one. Jesus, yes, is the only God, but so am I and so are you."

Jesus is God-awake; and I am telling you from experience, he sleeps in all. Call him "Father," call him "Joseph," who sleeps. He is the Dreamer. When he

awakes, he is Jesus; and Jesus who calls himself the Son is one with the Father, but now the Father is awake, for in the end there is only God. There is only the Father.

So, I tell you, your own wonderful human imagination is God! It's not like God; it is God! There is no other god. And you cannot separate it, not for one moment. If you do, you'll burn incense to false gods, and you will make all kinds of things on the outside of yourself and worship it; and that is not God.

I am speaking of the Immortal You that cannot die. It cannot die! That is God, so confident that it could overcome death that it gave up its beauty, its glorified Body, and took upon itself this [indicating the physical body] and became obedient

unto death, even death upon this “cross.” And yet, it could overcome it.

But I tell you, not one is going to fail. Many will doubt it, but not one can fail! He would leave the ninety and nine, who awoke, and go in search of the one who is still asleep. I cannot for one moment rest if one of my brothers is not redeemed. And may I tell you, the world may not believe this, may not know it; but it is the truth and reawakening of imagination that the whole vast world aches for. That is a spiritual experience that crowns and redeems experience. It is that great event that actually crowns this experience, for without that, what would be the experience?

It is the awakening of the Being Who deliberately fell asleep to have this

experience, because this power is so great, unless he gave up his power and his glorified body, what challenge could you give him? So, he had to completely give it up, and take upon himself the restrictions and the limitations of man, this little thing here [indicating the body].

But That Which is now dreaming in man is one with God and is God. That is the Father.

So, "O Lord, Thou art our Father; we are the clay. Thou art our Potter, and we are the work of Thy hand." Our imagination is the Lord. Our imagination is the Father, and in search of the Father. I am in search of my Self. I am looking for my Self; and when I find Him, I find Him only through the means that I set up in the beginning "before that the world was,"

and that was a son. For if I am a father, there must be a son. So, I set him up in the beginning, that when I go through all the experiences that I can ever have in the world of death and decay, when I come out of it, it has to mold itself into one being, and that is the fruit of my effort, and he is the son, and his name is David.

So, when I meet David, suddenly the whole thing returns, and here is my memory. That which I gave up returns, and he stands before me, and he calls me, Father. I AM his lord; I AM his father; and I know I AM, and he knows I AM; and that is the Crown that redeems the experiences, the horrors that I have gone through. For I have played all the parts. Not one part could I have omitted.

Yes, the thief and the judge, the murderer and the murdered; I have played every part in the world. And that is why today, I can actually say, “Father,” meaning my Self, “forgive them, for they do not know in their state of sleep what they do.” Leave them just as they are. But tell the story over and over. “How often, Lord?”

“Seventy times seven.”

Keep on telling it and telling it until it gets through and starts to shake the Dreamer within the one who is listening to you.

So, “unless you turn,” said he, “and become as a child, you cannot enter the Kingdom of Heaven.” So, all the educations of men, all these wonderful honors that we have applied on each

other, they bury the mind and stop it from actually becoming like the child.

What I am telling you, I could never have discovered through reason. I never could have found it in a book. It is in the Bible, but I didn't see it until it happened. Now I share with you what is already in the Bible, but I didn't know it until I experienced it. And when I experienced it, I began to really search Scripture to find that it was always there!

When I read that chapter, little did I realize that "Thou, Lord, art our Father, our Potter." I always thought it meant something on the outside. And then, I searched and searched to find that "potter" means "imagination; to mold into a form." But the word is "our Potter," not the imagination, our imagination. "Thou

art our Potter.” You mean the Lord? and the word is “Jehovah.” They sound it as “Adonai”; “Adonai” is what we use instead of saying Jehovah. All right, so it is called “the Lord,” defined in Scripture as “the Self Existent, eternal One, that has no beginning and no end.” That is the God, the only Lord; and he is Father. But it is “our Father.” “O Lord, Thou are our Father.” And now our Father is our Potter. And I have discovered, our “Potter” is our imagination! So, I am my own Father! But I didn’t know it. And how would I know that the Father is the father of David, for David said, “I will tell of the decree of the Lord, and he said unto me, Thou art my son. Today I have begotten thee.” But who would have thought for one moment, reading that story,

thousands of years before this moment in time, that it is speaking of me? Speaking of you? That we are the Father who said to David, "Thou art my son."

Then comes the deep, deep dream; and we dream these horrors of the world. And then comes that moment in time when I call myself from the Deep, for I AM the Father. I AM the Lord; and so, I call my own Being. I awaken myself, as I had predetermined at a certain moment in time after I have played all the parts.

But "How long, how vast, how severe the anguish 'ere I found my Self were long to tell." But I found my Self, and the only one who could have revealed me to myself was my Son that I set up in the beginning "before that the world was."

So, then we are told: “No one knows who the Son is, except the Father; and no one knows who the Father is, except the Son, and anyone to whom the Son chooses to reveal Him,” for he has to reveal Him in the end, and then the Father awakes.

Now, you take that 78th chapter of Psalms. The title of it is Asaph. That is, the Psalm is a Psalm of Asaph. “Asaph” means to gather together and to record, to take all the things and put them together. And then he said, “I will open up my mouth in a parable and utter dark sayings from of old,”—dark sayings from of old, things that are difficult and hard to understand. Then, now, he goes through the entire story of Israel, as we call it in the Old Testament, and he tells the

entire story, and he tells you it is a parable. He tells you they are dark sayings, hard to understand; and then he comes to the end, it is a nice long chapter, and what does he say? "And the Lord awoke as from sleep, like a man rising out of strong drink." And then he declared David. David is his Prince. David is his Shepherd over all the people.

At the very end, he records all the things through which man has gone, and then comes: "The Lord begins to awake," and He awakes as one out of sleep, like one waking from wine, strong wine, as though it were a drunken sleep, where all things could happen; and then He awakes! And who does he call? He calls David. And the whole thing ends on the

note of David, after the entire series of parables.

So, a parable is a story told as though it were true, letting the one who hears it wrestle with it, letting him discover the meaning behind the written word. It's told as though it were true. Now, one has to discover the fiction from the fact. What is it trying to convey? It is telling a story. You will pass through the Red Sea. You will lift up the serpent in the wilderness. He is telling all these stories; and then it comes: "And then the Lord awakes."

He awakes from the parable and finds the kernel. He finds the truth; and then He calls David. So, David comes into view, and David stands before you and calls you, Father. And the joy that comes upon you when you see your son

standing before you, you have no other child, just David. For your child in this world is a brother.

I have a son; I have a daughter; they are both my “brothers” in Eternity. I have a wife, and I have other brothers here; they are all my “brothers” in Eternity. For in Eternity, we are all above the organization of sex. We are the Elohim; and the “Elohim” is a plural word “one made up of others,” Elohim.

So, all of us are the gods who came down. So, when you hear the word tomorrow or you think of it tonight, do not let the mind jump to something on the outside. “Commune with your own heart upon your bed, and then be silent.” But see that you commune as you want to mold that picture, for the whole verse is

this: “Be angry, but sin not. Commune with your own heart upon your bed and be silent.”

But it doesn't tell you not to be angry. So, the day has been an explosive day, explode! Be angry, “but sin not.” To “sin” is to “miss the mark.” Don't now go to bed and let the sun descend upon your anger. All right, explode! Get it off your chest, as it were. Now take the whole thing that you would throw away in the past as a broken vessel and you can't repair it. No; keep the same vessel and rework it now into a new shape as it seems good to you to do.

So, the end of a day, all right, so it wasn't a good day. Explode, and then; “But sin not. Don't let the sun descend upon your anger.” Stand right there, and simply

rework it. Rework what being? Rework yourself! You are the clay. This thing here [indicating the physical man) is seeing the world based upon what you have assumed that you are. So, now you actually do it.

Now, let me share with you a story. The lady is here tonight, this is the mother. She said, "Our son kept talking and talking and talking that he wanted a minibike. Well, his father and I did not want him to have a minibike; but he kept on talking and talking and talking about it; so, one day I thought, now I will show him. I said, 'Now tell me, Dusty, if you had your minibike, where would it be now?' He said, 'In the garage.'"

She said, "All right, it's now in the garage. Right? There it is. Now, will you

go and get it, and where would you use it?”

“Well,” he said, “I would use it in the driveway.”

Well, the mother said to Dusty, “Well, you can’t do that, for we have neighbors, and they have stated in no uncertain terms they will not tolerate a minibike on their driveway; and their driveway joins ours. So, they will not allow it. Now, where else would you use it?”

“Well, I would use it on the street. I would drive it on the street.”

“But is that allowed?” the mother said.

“Well,” he said, “I don’t know.”

“Well, go and call the police and find out.”

So, he went to the 'phone and called the police, and the police said, "No, you are not allowed to use a minibike on the streets."

All right, that was that. "Now, where else would you use it?"

"Well, in the May lot. The May Company has a huge, big parking lot; I'll go over there and use it."

"You have to have permission. All right, go and call the May Company and ask for permission."

So, he went to the 'phone and called the May Company; and they said, "No; we are open seven days a week, and so we cannot allow a minibike in our parking lot for we have it used by our customers seven days a week."

So, when he got that, he went to his room for half an hour; and when he came out, he said, "I have made a decision. I don't really want a minibike at all."

And then the mother said, "You know, how often I've done the same thing! I thought I really wanted this, I really want this, and then I ask myself, now what would I do with it after I got it? I have it now; what am I going to do with it? And I discovered, you know, I really don't want it at all!"

Well, may I tell you, having lived in one apartment in New York City for fourteen years, the last apartment we had before we moved out here, we lived almost fourteen years in that apartment. It was a seven-room apartment, a duplex. I had no idea what junk we stored over

fourteen years! We called in our Sisters-in-Law, that is, Bill's two sisters, and her aunt and said, 'Pick out all these things.' They took one third of our furniture, and said, 'There it is, take what you can.'

What they didn't take, we called the church and said, "Send your van for it for your thrift shop." We gave away a third of what we had accumulated. When we came out here, I regretted I hadn't given away fifty per cent or maybe two-thirds. When we came out here, I couldn't find places for my books. I gave away over four hundred books that I felt I didn't need. I had read them; that was part of my growth.

As a man grows in this world, he is growing from a god of tradition into a god of experience; so, these were part of my

growth in the god of tradition. And then I still kept them. Well, maybe someone can use them now; so, I gave a friend of mine who lives here, well over four hundred books, and I gave another fifty or so books, and I still have too many books!

You grow, and you outgrow, and you grow, and you outgrow; and all these things that we kept and kept and kept for fourteen years, we accumulated them. Where we kept them, I really do not know under the bed, under this, all places. And finally came the day of moving.

That's why, not to burden my wife, I hope I go first, that she will have the pleasure of weeding out what we have now, because I couldn't face it, really, the

thought of all that you accumulate. We have been here now ten years in the present apartment. And knowing what happened after fourteen years, I despair when I think of what eventually must take place when we do move, as we all have to move in this world.

So, the mother is perfectly right, now, in taking that little lesson, which she had learned before. I want so-and-so; but if I really had it, then where would it be now? Then she comes to the conclusion, I really don't want it at all.

They must have it. I have a sister-in-law, she's now a widow, for my brother Lawrence died. She always must have the biggest of everything in the family. My sister, who could well afford anything in this world, for she really is the richest

of all because all her brothers see to it that she keeps everything that she ever made, and they invest it for her, but she has a lovely string of pearls. No, this sister-in-law had to have a bigger string of pearls, something fantastic. Well, it came now to little diamond earrings. She had to have the biggest thing in the world. She wouldn't go to her own husband to pierce her ears. She wanted them pierced so she could carry these big things in her ears. So she went to her brother, who also was a doctor; and he unfortunately made the hole too low. These things are so big that they will pull her down to here [indicating]. Now, they cannot be the world's best diamonds, because you can't have diamonds that big and only pay \$8,000 for them. For the two rings cost \$8,000. Well, you can't

have an eight-thousand-dollar diamond that big and be a good diamond. She doesn't know that; so now she can't wear them. Where are they? In a safe. But she had to have the biggest thing in the world. Had she only known this story that my friend knows tonight. If I had them, where would they be? On my ears? Yes, that is why I bought them. Would they be comfortable? She never thought of that. She never thought of this enormous thing pulling on her lobe, and so she has the two rocks. What good are they? Were I she, I'd give them away, give them to anyone who wants to have this nonsense. But, no; she can't part with anything. That, I do know. Now, she is traveling the world over, and all of her things are in storage in Barbados. More silver than you would need to open any

silver shop. More sets of dishes than you would need to feed a hundred without borrowing a dish. She had to have more and more. So, that is what one gets without thinking: If I had it, what would I do with it?

I will tell you a simple, simple technique. Set your whole mind on what I have been telling you from night to night on the Grace that is coming to you, which means that you are going to awake! When you awake, you own the world! You don't have a little cottage. The world is yours, for the world is God's; and you are God when you awake. The whole vast universe is the Lord's, and you are the Lord. You cannot separate the Reality that is man from the Creator of the universe. You are one. "So, set your

hope fully on that grace that is coming to you at the unveiling of Jesus Christ within you,” for Jesus Christ is God-awake.

So, when He awakes, He awakes in you as you; not as “another.” Then the whole vast world is yours, and you see it through entirely different eyes. You see everything differently, a beauty that no one, looking only through mortal eyes, could ever conceive.

So, when you go home, try to remember what I’ve told you; and when you read Scripture, it’s all about you! So, when you read, “O Lord, Thou art our Father; we are the clay. Thou art our Potter; we are the work of Thy hands,” remember these three are interchangeable terms: my “imagination,” the “Father,” and the

“Lord” are interchangeable terms. And now I’ll go down to the Potter, for the Potter, I’ve just discovered, is my own imagination. I will stand still and now, in my own imagination, watch: What did I this day do? What did I imagine? And now if what I imagined this day is spoiled, is not what I want to make real in my world, don’t discard it. Rework it into another vessel, as it seems good to you to do.

You can’t discard anyone; just rework it into an entirely different vessel as it seems good to you to do. And if one will not accept it, pass along. It’s perfectly all right. Eventually they will awake; and when they awake, they are our brother.

And we will wait for Eternity, if it takes Eternity, for everyone to come back, for

we are incomplete if one is missing. And one cannot be missing, for the Lord is made up of all of us. He has no being without us. We are members of the Divine Body, all of us; and we share in that Divine nature, the same Creative Power. And may I tell you, when you are clothed in that “garment” which you gave up, wherever you go, it is perfect, automatically perfect. You don’t have to raise a finger to make it so. It is perfect because you are clothed in your Glorified Body.

So, tonight you dwell upon what you really are, and don’t turn to the left or the right. Don’t burn incense to any false god. “Commune with your own heart upon your bed, and then be silent.” What would it be like if it were true? Can you

answer that? If you can answer that, then what was said in that First Epistle of John, the 5th chapter, the 15th verse: “If we know that he hears us in whatever we ask, we know that we have obtained the request made of him.”

What a Promise! “If we know He hears,” well, don’t I know what I’ve heard? Don’t I know what I’ve just done? All right, that is the One spoken of.

Well, can I really believe what I have just imagined? Can I? Well then, I must know, now, if I am putting my trust in This One, which is my own imagination, well then, I will know I have obtained it. It has already been done. Now wait for it. It’s done!

Like a shipment. I have complete confidence in a shipment coming if I

have ordered it; so, you order, and then you wait! It may come by slow freight, it may come by express, it may come by air freight; it'll come. The vision is maturing; "and if it seems long, then wait, for it is sure, and it will not be late" (Habakkuk 2:3).

Let us go into the Silence.

Lecture 8: Fulfillment of God's Plan

I think you're all aware that this is the most dramatic week in Christendom and yet I dare say that not an nth part of one percent of those who call themselves Christians really understand what it is all about. It's the story of the fulfillment of God's purpose. That's the week, the triumphant march into Jerusalem, the crucifixion and then the resurrection. And it's told as though it took place on earth. That's how the story is told. For as Tennyson said, "Truth embodied in a tale shall enter in at lowly doors." So, man cannot think abstractly so it's told in the form of a story. And man has mistaken the story for the reality. Let us now look to see who the one is spoken of in scripture. They say his name is Jesus.

You may not believe me but I'll tell you who Jesus is. Say, "I Am," that's Jesus. Don't say, I am man or John or Peter or anything, just I Am. That's Jesus. That's God. That's the Lord God Jehovah. The crucifixion is already over. It was in the beginning of time, a deliberate act on the part of God. The resurrection took place and is taking place and will continue until everyone is awake. So, you say, "I Am," that's Jesus.

Now, it begins with the march. Mark tells us that He took the twelve and then He walked ahead of them. The way Mark states it, it is as if he were one whom a dream had possessed and who went forward to fulfill all that the prophets had foretold. For he said, "I have come to fulfill scripture," the only purpose. Now,

not a man on the outside fulfilling scripture. This one, which is God, is buried in you when you say, "I Am." You may not be aware of it aside from dreaming the dream of life which is this. He also is dreaming the fulfillment of His purpose. And the day will come, you are going to reproduce within yourself all that is said in scripture concerning Jesus. Then you will know who Jesus is. It is said that he told them, "we're going up to Jerusalem, and all that was written of the son of man by the prophets will be accomplished." And the evangelist adds, "They understood none of these things." This saying was hidden from them, and they did not grasp what was said. Only the Risen Lord can interpret scripture. Only His finger could trace the ambiguous phrases of scripture and

extract their heavenly meaning. It's a pattern in scripture. That only when He rises in you as you, can you take the Old Testament and simply follow the pattern. You know what the pattern is because you've experienced it. And the whole thing unfolds and the whole thing is told you in the Old Testament. But it's a pattern. It's told you as though it's history, ancient history. It's divine history and that history, not page after page, but a pattern goes through the entire thing and then that pattern unfolds within you. And when it unfolds within you, you actually gain that certainty that, "I Am He." There is no other way you'll ever know it until it unfolds within you.

Now, God came and comes into human history. And now we're going to give Him

a name in the person of Jesus, but that Jesus is in you, in me, in every child born of woman. That's the only Jesus in eternity. I Am that Jesus. Well, now He's a father. When God is born within you, for that's the beginning of it all, you first awaken within you, and you do not know you are God. You only know that you have awakened from the most profound sleep ever and it seemed like eternity. You did not awake on the bed where you fell asleep the night before. You awoke in a tomb and the tomb is your skull. And you awake within your skull and you're all alone with no one present. But you have a built-in innate knowledge of what to do. And you do it and you come out of your skull as a child comes out of the womb of woman. But you're coming out of your own skull, and you pull yourself

out of your own skull. And the imagery of scripture concerning the birth of God surrounds you, including the little babe wrapped in swaddling clothes and three witnesses to the event. So, you're told, "When they came, they saw the heavenly being but Him they did not see." It's the birth of God. God actually took upon Himself the limit of contraction, which is man. Now He is born, the birth being an expansion. There is no limit to expansion. God is forever expanding and then, at a moment of expansion, He then has a new venture of contraction. Then He expands beyond what He was. Then He contracts. Then He expands beyond what He was and that is God's play. There is no limit to expansion. He puts a limit to contraction. The limit is man.

So, when you break the tomb, you come out and you are God. Therefore, no one can see you. The heavenly hosts who were present to witness the event can't see you, for you are spirit; you are God. But you see them, and you see the babe and you see everything round about you just as described in Luke and Matthew. But you do not know that you are God. That comes later, and you'll not in eternity know you are God until God's son calls you Father. And God's son, the Christ of Scripture, is not Jesus. It's David. Jesus is the Lord. Jesus is the Lord God Jehovah in you when you say, "I Am." That's Jesus. That's not David. Who then is Christ? The Son of God. David then comes and when David comes, there is no uncertainty as to who you are. For he calls you Father. And

before he utters the word Father, you know you are his Father. And he knows he is your son. And this relationship is now what every heart is aching for. When this is established by an actual experience, the drama is over. Everything is over that you came to perform—to find the son who, in turn, will reveal you as God the Father. For He is sound asleep in humanity and man doesn't know that he is God. And when he is born from above, he still doesn't know he is God. And not in eternity can he find out who he is until the son appears.

So, we are told in Scripture, “No one knows who the son is except the Father, and no one knows who the Father is except the Son and anyone to whom He

chooses to reveal Him.” So, they do it because “They know neither my Father nor Me. Had they known my Father, they would have known me also. But they know neither My Father nor Me.” So, you find, you’ve got to actually feel between the words. For He’s speaking one moment as Father and then speaking, in another moment as Son. It’s a mystery and how are you going to tell it unless you tell it in the form of a story that it may enter in at lowly doors.

But man, hearing the story, learns to feel behind the story and feel what it’s trying to convey. But when you actually experience the story, then you know the mystery. It’s the mystery that everyone one day will unfold within himself, and he’ll know that he is God. So, this is what

confronts man this week as it's dramatized but not told. For they do not know it. They do not know the story. Let me turn now to the 55th Chapter of Isaiah. "I will make a covenant with you." Now he's speaking to all of us, "I will make a covenant with you," and this is his covenant, "my steadfast, sure love for David, I have made him a witness to the peoples." That is my witness to the peoples. Now what is he going to witness? The truth of God's word. So, God's word is Scripture and the Scripture spoken of was the Old Testament, "and the word is truth," I make him now a witness to the people and He has my steadfast and sure love forever. Now, "That is my covenant with you," said the Lord to us. We turn now to the trial, and here we find one called

Jesus standing before Pilot, and he turns to Pilot, and he says, "For this I was born. And for this I came into the world to bear witness to the truth," Now He tells you He is not of this world, "unless you are born from above, you cannot enter the Kingdom of Heaven." He's not speaking of the birth from the womb of a woman in spite of all the priesthods of the world. He is speaking of an entirely different birth, "born not of blood nor of the will of the flesh, nor of the will of man, but of God." He said, "I am from above, you are from below." Now, He's not speaking to you, the being who is God. He is speaking to this body here. This is from below. This came out of the womb of my mother. But there is that in me which is "I Am" that no woman can bear. That must be born from above. It is now

entombed in my skull, entombed in your skull. But the skull of which I speak is a divine skull containing all of us. That is the skull. And it is said in the 87th Psalm, “And this one was born here and that one was born there.” All within the one grand skull and it’s called Zion, another name for Jerusalem. So, when Paul said, “The Jerusalem from above is our mother and she bears children into liberty.” The Jerusalem from below bears them into slavery.

Well, my physical mother bearing her ten children that she raised, she wove garments of flesh. And these garments of flesh came from below, from her womb into slavery. For we’re all slaves of the bodies that we wear. But housed within that, from above, there is another

Jerusalem, and she is our mother who bears us into liberty, into freedom. You come out of your own skull, that divine skull. And you're set free. Well, then you come into this world to bear witness to what? To the truth. So, "I made him a witness to all the peoples." Well, what is he going to witness now? The truth of Scripture, that God is a Father and that He did say to me, "I will tell of the decree of the lord," said David in the 2nd Psalm. "He said unto me, thou art my Son. Today I have begotten thee." If Scripture cannot be broken, what other Son are you holding up now before me that I may see? You may see all the hallucinations in the world as artists have painted dozens and dozens of different portraits of the one they call Jesus. And they said they saw him. Ask the artist, "When you

saw him in your imagination and you painted on the canvas or you sculpted, did you know then you were looking at the Son of God.” If they say, “yes,” well then you must know that you are God. Because no one can see the Son but the Father and no one knows the Son but the Father. Therefore, if you are looking at the Son of God and only God can see the Son, well then you must be God. What are they going to say to that? And Scripture cannot be broken. Read it in the 11th Chapter of the Book of Matthew. “No one knows who the Son is except the Father, and no one knows who the Father is except the Son and anyone to whom He chooses to reveal Him.”

So, I know in my own case, raised in the Christian faith as I was, and I call myself

a Christian from my own personal experience of this great mystery, but I did not know from my mother's knee or in my school (because we had Bible reading and Bible study when I was a child, it was part of our schooling). We had to go to Sunday School. I was taught the Bible, raised with the Bible. And there it is but I didn't see it and my teachers didn't see it. My mother didn't see it; my father didn't see it, and no one that I ever met ever saw it, so I didn't know it until it happened. It happened in me and then I could not then make it fit in with what they taught me. I had to go back and re-read Scripture and there the whole pattern was there all along but only the Risen Christ can interpret Scripture. Only when David rises within me and calls me Father. Now, listen to

the words, “When the time had fully come, God sent forth the spirit of his Son into our hearts crying Father.” What time has fully come? When you have borne the great fardel, the great load, the burden, the allotted span. Not before you’ve borne it the allotted span can He come. And when you get to the end of the road and you’ve borne that burden, then the spirit of His Son comes into you and here he rises in you. You resurrect your own son, and that son is God’s Son; therefore, you are God.

That’s when you gain the certainty that you are God. Yet, while you wear the little garment, you are still in a straitjacket. And all you can do while you wear it is to tell it. Try to clarify the atmosphere and scrape off the

barnacles from the ship that gathers them over the centuries. Far from belittling Jesus, I have placed Him where He actually is. He is God. He is not the Son of God. He is God. He is the Lord, a symbol of God, that you may say, but He wasn't born of any woman. The only woman of whom He was born, "I Am." That's the Jerusalem from above. "I am Mary and birth to Christ must give if I in blessedness for now and ever more would live." So, each must bring forth the Son and it's the same Son. Only one Son. And when you look at Him, no uncertainty; no one need tell you anything. There you are, looking at your Son as though memory has now returned and you have suffered from total amnesia up to this moment in time and suddenly, your memory returns and

you know who you are. You're God, the Father.

It's going to happen to every child born of woman. Not one will be lost. Not one. I don't care if you're a moron today, if you're brainless. That's only a temporary experience in this world. That brain that you have really, the true brain, is not really addled at all. That's only some distorted aspect of life for a little while. Maybe you'll go through life, spending fifty, sixty years in some distorted brain, but it's still not the brain of which I speak. Not that divine brain. If your child is not a balanced child, a demented child, I know it's a hard child to bring up and a hard thing to face in life, but that's not your responsibility. That little thing there that you call your child that is demented,

behind it all, behind that mask it is part of the burden that it bears, is the perfect being that is Jesus and that Jesus in there is, "I Am." It was never tarnished. It was never soiled, no matter what it has done in the world, it was never soiled. And one day, it will awaken. And when it awakes, it comes out of the tomb. So, Paul could say, "I am crucified with Christ; nevertheless, I live, not I. Christ 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." And that Son is David.

Listen to the words, "I have found in David, the Son of Jesse, a man after my own heart who will do all my will." Well, the word "Jesse" means "Jehovah exists." That's what the word means. So,

Jesse is the Father. Whose Father? David's Father. And who is Jesse? Jehovah. And who is Jesus? Jehovah. He is the Lord. But no one can say Jesus is Lord except by the Holy Spirit. And who is the Holy Spirit? The remembrancer. When the Son stands before you and memory returns and you are his Father and He is your Son, then only by this return of memory will you ever know. And so, no one can say that Jesus is Lord and Jesus is the Father. For in spirit, David called him, "my Lord." Why did he call him, my Lord? Well, that's a title of Father. So, he called Jesus, My Lord. He is the I Am in you; the I Am in every being in this world. So, we'll go up to Jerusalem and all that was actually written about the son of man, which is the title that he used of self, will

now be accomplished. So, I'm going up to Jerusalem, because everything is going to happen in the skull. That's where Jerusalem is, the Jerusalem above. I'm going up to Jerusalem, not down. And all things said of the Son of man will now be accomplished. So, he goes up and the whole thing unfolds within the skull.

That's where you awake. That's where you explode. When David comes out, it's an explosion in your head as though you had put some dynamite to your head and the whole thing explodes. And when it all settles, here stands David before you. He was buried in you. And when he said to me, "I laid myself down within you to sleep," who said that? The depths of my own soul, the Lord said that. "I laid

myself down within you to sleep and as I slept, I dreamed a dream. I dreamed, and I knew exactly what he was dreaming. He's dreaming that He's I. And when the dream is over, we aren't two. We are one. No longer will he simply treat me as something on the outside, an emanation of His. No more the emanation, He cleaves to me, and we become one being. So, when a man leaves this world, his father, his mother, and cleaves to his wife, and this is the wife, the emanation of God. Yet, though His emanation, it's his wife until the dream is over. When the sleep is over, we aren't two. We're one. And I know that when I awoke within me, I wondered, "How did I get here? Who put me here?" For this is a tomb. This is a sepulchre and only one who thought me

dead could have put me here. For this is a tomb and only the dead are placed in tombs. So, someone, I didn't realise then, that it was a deliberate act on my own part.

So, you're told in the 10th Chapter of John, "No one takes away my life, I lay it down myself. I have the power to lay it down and the power to take it up again." And yet, over the centuries, we have condemned a race of people for taking away the life of one who never, as an individual, walked the face of this earth. He is in man, or you couldn't even breathe. He's not on the outside of man that someone can take his life. He is in man. He's the breath of man, the spirit of man, the I Amness of man, man's own wonderful human imagination. That is

Jesus. That's God. And so, to blame a race of people for doing what no one ever did, listen to the Bible, the 10th Chapter, "No one takes away my life. I lay it down myself. I have the power to lay it down and the power to take it up again. For I am the resurrection and the life." So, he entered death's door, the human skull, and laid down in the grave of man and there he dreams the dream of life, and this is the dream of life. And one day, it comes to the end and he awakes. Where? In the tomb where he entered to find himself there. It was a long dream, thousands and thousands of years he has been dreaming this dream. You didn't begin in your mother's womb seventy years ago or whatever year you may be. That's only a garment woven for you. You are eternal. You

have no beginning, and you have no end.

Never was there a time when you were not. Nor shall there ever come a time when you shall cease to be. Beginnings and ends are all dreams. It seems so real, but they're all dreams. But you have no beginning, no end. You are and that being is called in Scripture, God the Father.

But may I tell you something, you will not actually feel, I am Jesus, I am Father. That's not what you feel. You don't feel Jesus. You don't feel God. You don't feel Jehovah. These are names given by man. But what you do feel is Father. So, the great revelation of the New Testament is God is Father. That is the foundation of the entire thing. If you were

not a father, then there is no child. So, the relationship of father/son is fundamental to the Christian faith. Without the Son, there would not be a Father. And if there is a Father, there must be a Son. And it's a search for the Son. And when the Son is found, the Father knows who He is. But not until the Son is resurrected. So, in the Old Testament, in the 2nd Psalm, the 16th Psalm, and the 110th Psalm, they are identified with resurrection. In the 16th Psalm, David is speaking and is made to say, "Thou wouldst not leave my soul in Hell." In confidence, he knows he would not be left in Hell, that he would be raised up. Because "I will not take my steadfast, sure love from David." That's my covenant with the peoples. I have made him a witness to all the peoples. I will not

take my love from him. So, he dies and is buried but I will raise him up. And when the Father raises up the Son then the smile is on his face because his Son has returned from the grave. And David is the eternal Son of God, the resultant state of all the experiences that you, as a man, which is God as man, experience in this world. So, God became as I am that I may be as He is.

This is the story of scripture and it's all in the Old Testament but not understood. There it is a blueprint. It's an adumbration. The New interprets the Old, not the other way around. And when it happens in you, well, what a joy. I can't tell anyone the emotion that possesses you and then you really are like one possessed. You walk in the dream of

what happened, and you can't think of anything but, really. You may be diverted for a little while, a small party. A big one would bore you. A few friends, yes. A large crowd, no. It doesn't interest you. A dinner party of a few chosen friends, yes. But to have an enormous crowd, no that's nothing more than noise. Everyone is trying to, well, monopolise the entire picture. But a few chosen friends for a party, a delightful evening with words where you are discussing reality, wonderful. But after it happens to you, may I tell you, you can't think of anything but. And your dreams are not dreams any more. Your nights are not what they were prior to that waking. You wake and it's entirely different. And I can't explain to anyone who wakes every day of their life after a night of good

sleep, that that waking in the morning doesn't compare to this. It's something entirely different, as though you had never awakened before in your life. That's what actually you feel like. Something entirely different. And you look at all these things round about you and here, a thousand years, two thousand years, three thousand years ago, it was written there, and it was all about you and you didn't know it.

So, we're going to go up now to Jerusalem, said he, "and all that is written of the Son of man by the prophets will be fulfilled." All will be accomplished. Then he began to explain to them Scripture and said, "Beginning with Moses and the Law and all the prophets and the Psalms, he interpreted to them

in all the Scriptures, the things concerning Himself.” Now this coming Friday, if you do go to part of the service, you will hear the words on the cross. Every one is taken from the Old Testament. And you will know who you are in that sense. They are the words of David. For David is going to commit himself now to his Father. “Into thy hands, I commit my spirit.” This is now the 31st Psalm. “Thou hast redeemed me, Oh Lord, Faithful God,” yet that is the final cry on the cross when you read it in this little Book of Luke. “Into thy hands I commit my spirit.” And he commits it into the hands of the Father. He calls him now Father, “Father, into thy hands I commit my spirit.” And these are the identical words of David in the

31st Psalm. Now here, the entire thing unfolds within man.

But something was said to me just before I took the platform by a very dear friend of mine who is here tonight although he will admit to me and to everyone in the world, he is one hundred and one percent American, but he cannot deny the fact that he has one hundred and one percent of the Irish background in him too. So, he gave me the definition of an Irishman. An Irishman is one who does not know what he wants and there will be no peace on earth until he finds it. Not exactly his words; he told it much better than that, but that's the essence of it. He does not know what he wants and there will be no peace on earth until he finds it. Well, that's the

whole vast world. Ask, what do you want. He doesn't really know what he wants because what everyone wants is to find the Father and you can't find the Father without the Son. Basically, we're trying to find the cause of the phenomenon of life. What makes things happen in my world? He told me, "You know, years ago," before he met me, "he had these sorts of daydreams of, well, talking to a crowd, maybe going on radio, maybe on T.V." Here out of the blue, someone came into his restaurant in Ojai and offered him a series of lectures here, in New Mexico, possibly sending him into Arizona. She can arrange other things for him, and the whole thing is done. But he remembered these daydreams.

Most of us don't remember and when we are confronted with our own harvest, we deny it's our harvest. So, I tell you there is no such thing as an accident in this world. No. There is no such thing as a natural cause. Every natural effect has a spiritual cause, that is, an imaginal cause and not a natural. A natural only seems that way. It is a delusion of our fading memory. We can't remember when we set it in motion. He remembers that long before he met me in San Francisco, that this happened back East, this daydream of his. And now, suddenly out of nowhere a seeming stranger comes into his world, listening to him in his restaurant, carried away with what he had to say and the way he said it and is moved to arrange this thing for him. He

doesn't have to lift a finger to do it. It all will be done for him.

So, I say, dream noble dreams, wonderful dreams. If they don't come to pass tonight, tomorrow, or next week, you keep on dreaming them. But try to put yourself into the dream as though it's taking place and try to live in it. Be possessed by the dream and see the whole thing unfold within you in this world of Caesar, always bearing in mind, the real dream. It must come to an end only when it's fulfilled. And the story is the fulfillment when you awake. For resurrection is waking. It's not gathering dead bones together and putting flesh on it. It's simply awakening. You are sound asleep, and you awaken like a man out of a deep, deep sleep to find

yourself in a tomb. But you have the strength to break the bonds of that tomb and to come out of that tomb. And when they come to search for the body, they have taken away the body. They only knew you by reason of the body that you wore and that's taken away and they can't see you. "Him they could not see." But he was fully aware of everyone round about him. And, here, all the symbolism of Scripture is unfolding before him. And he is the central character in the entire drama. They're talking about him. They aren't talking about Jesus. They're talking about you. You are individualised and you tend forever and forever toward ever greater individualisation. They didn't call me by any other name. They didn't call me God, didn't call me Lord, didn't call me

Jesus. They spoke of me as Neville. It's Neville's baby. I was aware of being "I." No loss of identify whatsoever. But then when David comes, here is Neville. In this century I was born, the year 1905. Here we have a recorded, so-called history, of one born 1000 years B.C. and he stands before me, and I know I'm his father. And here we have words put into his mouth that the Lord said to him, "You are my son." And I know that I am his Father and only then did I gain the certainty as to whom I am.

So, you will not lose your identity, yet you are God the Father. It is Father that is being revealed, the sweetest name there is in Scripture. He is a loving Father, may I tell you, in spite of all the pain you've gone through and all the horrors of the

world. For this is a nightmare. Can't confine it only to the night; it's a daymare too with most people. So, I tell you, at the end, it's not a reward, it's simply victory. You have plotted and planned the whole thing before you entered the tomb. You prepared a way for your own return to whom? To yourself. I came out from the Father, and I came into the world. Again, I am leaving the world and I'm returning to the father. And that's the story of this week. So as far as Friday goes, Good Friday, save your tears. The crucifixion is over. And it was a voluntary act on your part, which is God's part. You laid yourself down in a tomb for the purpose of dreaming the dream of life. And in that dream, you suffered. You knew you would. As you're told in the 24th Chapter of the Book of Luke, again you're told it

in the 18th for that matter. But the 24th, "Oh foolish men and slow of heart to understand all that the prophets have written and said about the Christ. Was it not necessary that Christ suffer these things and then enter into his glory." It's part of the training. These are the furnaces. "I tried you in the furnaces of affliction." Why? For my own sake. "For my own sake I do it, for how should my name be profaned. My glory I will not give to another." And my name is Father. That's my name. That's the name truly that is God's name in the world. And so, the word "God" which makes the mind jump on the outside is not truly the name. You take the word "Eloheim" and we translate it "God." Take the word, "Jod He Vau He" and translate that "Lord." But the name that is revealed is Father.

That's who this being is. This creative being is Father. And everyone is in search of the Father.

And one day, He's going to find the only one who can reveal Him as Father. And when He finds Him, He finds His own Son David. Now that will come as an awful shock to the majority of people in the world. And I would not take back one little iota. It's true. I'm not speculating. I'm telling you exactly what I have experienced. It's not theory with me. This is all that I know from my own personal experience. It was always there in that Book called the Bible but I had not experienced it so I couldn't see it. "You have eyes, and you see not. And you have ears, and you hear not." Because they're not yet bored. And it takes the

furnaces to bore these eyes for you and to bore the mouth for you, to bore the ears for you that you may experience Scripture and then the whole thing unfolds within you.

It's all about you because it's all about God and you are God asleep. And the day is coming, and may it not be too long when He will awake in you as you. And then you will find your Son that Scripture claims to be God's Son. And because Scripture claims it is God's Son and you know it's your Son, then you must be God. That's the story of the Bible.

Now let us go into the silence.

Lecture 9: His Eternal Play

Tonight's subject is "His Eternal Play." I call it a play because the end is predetermined, like a play. Paul speaks of it as a race, a game. He's concentrating on the second act. He said, "I fought the good fight, I have finished the race. The time for my departure has come. Henceforth there is laid up for me a crown of righteousness" (2 Tim.4:6). So, he calls it a game; but a game has an uncertain end. Not a play—I call it a play only because the end is predetermined.

We start from innocence, we plod into experience, and we emerge as Imagination. These are the three stages. Blake placed them in his Songs of Innocence in this lovely dancing child on

a cloud; then the Songs of Experience the child under the cloud; and then The Marriage of Heaven and Hell, where the child is above the cloud dancing in eternity. So, he did synthesize these two states. But we call it a play. I do not mean like an ordinary play where every word is committed and that you are fated. No, I do not mean it in that sense. We do not hide under the cloud of fate. And so, evil which you and I encounter—I'm not denying that we do encounter evil—but evil is not a condition imposed upon man by some malevolent deity. Rather it is a state of experience through which the soul of man passes in order that knowing good and evil he might achieve a more noble state, a condition that we call Imagination or liberty. For he said, the whole vast creation groans, waiting for

the liberation, or the unveiling, of the sons of God; that we were not eager to enter this arena. For, "The creature was made subject unto futility, not willingly but by the will of him who subjected him in hope; that the creature may obtain the glorious liberty of the children of God" (Rom. 8:20). So, there's a purpose behind it all; so we are inserted into it.

Now the play is given to us in the Old Testament. From beginning to end, the thirty-nine books, that maps the play. The New Testament interprets the play for us. Without the New Testament it would have no meaning to the Old. But the Old is the play. We open the book to read it, bear in mind that this is a vision, as we are told in the scripture. This is a vision when Elias speaks of the vision of

Isaiah, Obadiah the vision of Obadiah, Nebo the vision of him. And when you don't use the word vision, you use the word "the word of the Lord came unto" and then you name the prophet. Well, "the word of the Lord" is the same as vision. "For if there be a prophet among you, I the Lord will make myself known unto him in a vision; I will speak with him in a dream" (Num. 12:6). So, the whole from beginning to end is the vision.

But this is a vision unmodified by the conceptual mind. If you've ever had a vision, you know what I mean. You stand as a participant in the action. You may be the star in the drama when the vision begins within you, or you may be simply playing a minor role. But if you are playing a starring role, still the

conceptual mind is suspended; it doesn't interfere and ask questions, you ask no questions. The most impossible thing is taking place before you and it seems not only possible, the most natural thing in the world that this thing should be as it unfolds within you. So, the vision, really, is truth and this truth is completely untouched by the conceptual mind. It's completely set aside. For this experience belongs to a region that is deeper and more vital than that which the intellect inhabits; and because of this it is also indestructible by intellectual arguments and criticisms. You could bring all the criticisms in the world to one who has had the experience, and he remains unmoved. You can't shake him because he has had the experience. So, the New Testament is beginning to

experience that foretold in the Old, and this is the picture of the great drama. Now it doesn't mean that you and I inserted against our will for this divine end, which is God, that we must one time play an evil part and another time play a good part. No, that is what we are inserted into, all these are eternal states. So, when I open my Bible, I must always remember that the persons Moses and Abraham, Isaac, Jacob and all the rest are not there meant as persons as we are persons, but they signify the eternal states of the soul—the states revealed to man in a series of divine revelations as they are now written for us in the Bible. So, I'm not speaking of Moses as a person, Abraham as a person, Isaac as a person, or any other character in that scripture. They are all personifications of

the eternal states through which you and I pass. As we begin the journey, at first, it's innocence. You start from innocence, fall into experience, and emerge as a liberated being, as all Imagination, one with God.

Now, who is playing the part? "God only acts and is in all existing beings or men," all (Blake). God and God alone is playing the part. A man today who is simply so very poor he doesn't know where to turn, he cannot feed himself, you say, "Who are you?" He will tell you his name possibly. He'll say, "I am", and he names it. And "How do you feel, how are things going?" and he will say, "I am very poor." Before he said very poor, he said "I am." You ask the man who is now rolling in wealth, "How are things going?" "Well,

I'm very, very wealthy." Well, he preceded his very, very wealthy claim by "I am." The other did the same with his "very, very poor" claim. The same God, not two gods, there's only one God in this world. And that one God is given to man, and he reveals his name to man in the Book of Exodus as "I AM...it is my name forever...to be known by all generations" (3:14). There is no other name. So, knowing that God is playing all the parts, then I slowly begin to become discreet in my selection of the part that I will play. So, no matter where I find myself in this world I now bear in mind I am only moving through infinite states. It is entirely up to me to select the states that I will play.

Now, let me share with you two experiences of two ladies who were here this past week. One lady, last Thursday night, left me a long, typewritten letter, which I read when I got home. She said, On the 6th of February you spoke on a certain subject, and you brought in Jung, Carl Jung, and you told an experience of Jung where he was contemplating the death of a friend whose funeral he had attended that day. And suddenly he felt the presence of the friend in his room and the friend is standing at the foot of his bed. But Jung being the brilliant mind that he is he said to himself, this is sheer fantasy. But he arrested that feeling and said, no, that would be sheer abomination on my part if this man is real. To say that my friend is not really standing there, it could be a horrible

thing to do to him were it true that he is there. So said Jung to himself, I will now credit him with reality. The moment he credited the man with reality, the man became more and more real, and Jung could see him with the inner eye. He turned around and beckoned Jung to follow him to the door. Jung in his Imagination followed, followed through the garden, onto the street, and then several hundred yards away to the man's home, where he entered with the man. The man went into his library, got up on a little stool, reached up to the second shelf from the top, and pointed out four books bound in red. Then he pointed to the second volume of the four, and then he vanished. The next day Jung was so curious he went to the lady's home, asked the widow for

permission to inspect the library. As he got in, he saw the stool that he had seen in his vision, under the library. He stepped on it, and he saw the four books bound in red and then he went straight to the second volume, and it was *The Legacy of the Dead*. He said, "The contents meant nothing to me, but the title was most significant in view of the experience that I had the night before with my friend who had gone from this world." So here, *The Legacy of the Dead*, the man is trying to convince Jung in spite of his brilliant mind that we survive. He could make no further than that, that there is survival, not after unnumbered months waiting, for the man died the day before; he was buried the next day; and here the very day of the funeral the man appears to Jung. So,

all the so-called “you must wait three months, or three days, or three years” that meant nothing to an experience. The man experienced the presence of a man who could take him into his library and show him a book with a title that signified the reality of the experience; for here is *The Legacy of the Dead*. So, the man had not ceased to be; he was the same man, there was no change in appearance, no change whatsoever.

So here, this struck the lady forcibly. She said, “You know, I’ve had many experiences like the one of Jung. It’s an odd feeling because I’m a single lady, living alone, and then to find suddenly a man standing in my room. And some day, maybe, it could be an actual fact, and wouldn’t I be surprised! Or maybe

he'd be the more surprised," said she. However, she said, many a time I sensed the presence of a man in the room, and I see them quite vividly. But now the one I want to talk about is the story in which you appeared. And then she started telling me this. She said, "Last year I looked all over for an apartment. I was dissatisfied with my apartment, but because I'm French background I resent paying high rents for an apartment. So, I refused to pay these extravagantly high rents, it's my French blood, she said. But I wanted a nice street, and I knew the street I wanted, I knew the kind of apartment that I wanted, and what I wanted to pay for it. So, I went out every weekend and looked, and got no results. I really labored. Then I said to myself, what am

I doing? I go to the man, I listen to him, I have all his books. I shall now read and not go searching for any apartment. So, I took your books and instead of going on Saturday, as I always did, with my paper all marked where I would go, I sat down and read the books.

Suddenly I read the books all the way; every night for the week I read the books, and I didn't go anywhere. On Friday night, one week later, I finished my book and I retired. Between three and four in the morning I sensed the presence of someone in my room, and I said, before I looked at the presence, I'm going to have that presence smile. He must have something good to tell me. I will not have anything other than something nice and good. So, I looked

over and here you are standing at my bed, the same you that is on the jacket of your book. And then you turned around and I recognized you and you walked to the far corner of my bedroom. At that moment, I distinctly heard my door click shut. It was a definite closing of something, my door, but something came to a conclusive end, that it was so definite in the way it closed. So, I turned, I felt that I turned my head from you to the door. And then when I looked back, I said to myself, before I look back, now Neville is gone before he could tell me the message that he brought for me. But fortunately, when I looked back you were there, you hadn't moved at all. Then when you saw my eye, you went to the far, to the very end. And then you went to a picture and from below the picture

you seemed to take something, at least, I thought you did. But suddenly the whole area where you were became luminous. You were completely surrounded in light, and everything was luminous. I could see you more vividly, the whole room was light. Then you took whatever you had in your hand, and you went to a door, a big panel. It was so very difficult for you to move; you couldn't move it. It seemed so very difficult, but you kept on struggling with the door that you tried to open or to move. I said to myself, 'There is no door there, but there is a door. That picture is my picture, but it isn't hanging there, and yet, there it is hanging there.' Then you got my attention and you tried to show me how difficult this door was, then you

vanished. This is on Saturday morning between three and four.

So, the next day I didn't go looking. Saturday evening came, I thought I would either read the books again, or else I would read an evening paper, the evening news. So, I took the paper and I turned to the section where they are renting apartments. I saw one on the street I wanted, and everything about it in the ad seemed to be what I wanted. Normally I would have gone straight to the telephone and called the apartment, but I didn't. The next day I called, and when the party said, You better come right over and see it, I said, No, I'll be over tomorrow, on Monday, at noon, a thing I would never have done in the month that I looked. I seemed so

completely complacent, as though I didn't want it. It wasn't that. Something possessed me, and I didn't go until Monday. At noon I saw it and I liked it, liked it immensely. The price was right, and the street was the very street I selected. So, I contracted for the place and I moved in two weeks later. And to my surprise, for the first time in all the apartments that I had ever rented there are two moving doors on a sliding something, she said, and it was most difficult to move them, in fact, impossible to move them. I said I must get someone to fix it or oil it or do something, because you can't move the doors. Then, she said, I started hanging my pictures. Then I saw this area, and after I took a picture, the very picture, and hung it there next to this panel, and got in my bed that

night, I said, why that's the picture, and there's the panel door. And what Neville did under that picture, there is an electric switch that floods the room with light, right under the picture where she caught him. So, she said to me, "Neville, would you throw some light on it, other than the light you threw in that room? Did that something have to happen?" No, but she called, she read the books all through the week, began to apply it, and as you are told in that same book of mine, the latest book, *The Law and the Promise*, quoting Butler, Samuel Butler: "Who writes a book which others read, while he is asleep in bed, what knows he of the thoughts his thoughts are read? Now, which is the he—the he that sleeps or the he that even this he cannot feel nor see?" So here, you think of someone,

and I tell you and I mean it the whole vast world is within you. She trusts me implicitly. She reads my books. She likes my books. This thing that she saw is within her. It's not contained here and only here. Every one of you, but everyone in this whole vast world, must be contained within you, but everyone. And so, the being that she saw standing in her room, I, the person called Neville, may I tell you, I'm totally unaware of having been present. I've been accused by many people of entering their rooms uninvited, but I'm totally unaware of it.

In New York City, many years ago, my friend, Alice Bentley—she's now gone from this world—she was a darling soul. Ouspensky and Gurdjieff all used her studio at Carnegie Hall. And Ali was just

one wonderful person. Her name was Alice Bentley; we called her Ali-Ben. Ali used to walk the streets of New York without shoes with this lovely shock of white hair, long flowing Indian robes, and she was quite the character. But people like Ouspensky and Gurdjieff and all of them arrived, when they came here, it was Ali's studio that they all used. And so, one day, so this lady told me—she ran all the restaurants in the Wellington Hotel—and Ali told me the next day, after the event, she said, “Know what happened to me last night, Neville?” I hadn't the slightest idea. Well, she said, “You appeared bodily in the room and called this lady's name”—who was the manager of all the restaurants, and she lived at the hotel. I appeared in her room, so she said, and I said to her, “Ali needs

money, and she must have it right away. I want you to go downstairs right now and take all the money you have in your purse and empty it right into Ali's lap." Well, she said, I spoke so convincingly that when I disappeared, she thought this was some divine message; she went right downstairs to Ali, took all the money in her purse, and emptied it in Ali's lap. Ali thanked her profusely for the most generous gift. Ali did need the money, she owed rent. But I, with my conceptual mind, restrained as I am, I never would have done that. Never would I have even suggested that she help Ali. That's not my province in this world. But when truth begins to spring within man, unmodified by the conceptual mind, he can play any part. And so, when God sends his messenger into the world, it is

unmodified by any conceptual mind, so he can be the perfect messenger to execute anything in this world. And so, the God within her, praying for some light, some succor, something, and then all of a sudden, she conjures one she trusts, and I became her messenger. And the suspended conceptual mind, I could stand boldly in the presence of a lady I didn't know very well, the wee hours of the morning, and tell her that she has to go right downstairs and empty the contents of her purse into Ali's lap. And so, that's how this wonderful world works.

This is a play. So, you don't have to play the evil part. You don't have to play the good part. But you are ushered in unwillingly into this fabulous world of

experience that you may know good and evil, and then rise above it all into a far more noble state; and that state I call Imagination. I call it the liberating state, because when man arrives at that point, he is Christ Jesus. So, the end of the play is Christ Jesus. The end is when the name is on your forehead. And what name is placed upon the forehead? You're told, "his name", speaking now of the one who went through the battle, all the battles, and the Father's name. Well, the Father's name is I AM, and he who went through the battle is Jesus. So, on your forehead is "I AM Jesus." Who else do you think played it? Through the entire journey only God is playing all the parts. So "God only acts and is in all existing beings or men."

So, because God is one, whether you're left poor or rich, God plays both parts. You don't have to be poor. You can assume whatever you want in this world if you dare to trust God and hold God trustworthy, actually hold him trustworthy—he is trustworthy—knowing who he is: he's your own wonderful I AM. So, assume that I am, and I name what I want to be, and then thank God for it. Trust him completely in moving you through the necessary states to bring me to that state into which I have gone and given thanks for. But these are infinite states, and they are eternal, they don't come and go, and you can't change one into the other. The poor man never changes poverty into wealth. He leaves, he departs from poverty, and he enters a state that is permanent called wealth.

When he departs from wealth and re-enters poverty, he does not change the rich man into the poor man. He departs from wealth and enters the state of poverty. They're only states. And when we occupy the state, we give it life and it becomes real within our world.

So, anyone knowing this wonderful law can play the game. As Paul played it beautifully. He said, "I fought the good fight." And so, you and I must accept destiny, completely accept it because we did it unwittingly. But finding ourselves in it, accept destiny. And may I tell you, when you accept it, you accept the conflict. You joy in the conflict. Know what a conflict is? It's not fighting against a man; it's a mental fight, I overcome and overcome and overcome. And so, I

rejoice in the mental fight. So, finding myself at a certain state, I go right into it. There is the conflict, and I rejoice now in the mental conflict. So, I overcome it by simply assuming that I am what this now denies that I am. I dare to trust God and dare to hold him trustworthy. And so, I will assume that I—well, that's his name, I am, and all things are possible to him—so “I am”, and I name it. And then I thank him, I say “Amen” to that state; and then allow myself to be pushed through all the necessary states, knowing that God is trustworthy and I'm holding him to that state. And so, I live in it, and he pushes me into that state.

In the end, I know I'm going to come out. As he said, “A crown of righteousness is laid up for me, for I finished the fight.”

Paul knew from the experiences which he recorded in Galatians that the fight was over, the race had been won. He kept what?—the faith. Now Paul makes the statement: “For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe” (1 Cor.1:21). So, all the wisdom of the world with the conceptual mind cannot find God. He can rationalize from here to the end of time. It’s a mystery to be known only by revelation. God unveils himself in an experience, and then you know. But you can’t sit down, no matter how wise you are. So he says, “Since, in the wisdom of God, the world did not know God through wisdom, it pleased God.” Well, what pleases God? We’re told in the 11th

chapter of Hebrews, “Without faith it is impossible to please him,” can’t please him without faith (verse 6).

And so, I will dare to assume that a friend of mine tonight has made the most wonderful, I would say, killing (if you want to use that word) in business. Wonderful! No hurt to anyone, mutual benefit to all. He has signed a contract or done something wonderful, and he is thrilled beyond measure. So, I would assume that for him. If he calls me tomorrow or writes me next week or next month, I would not accept one word that is in opposition to what I have assumed. I heard it. I am still hearing it. I will continue to hear it until that which I heard and am still hearing is perfectly realized by my friend. So, if tomorrow I hear that

he's distressed, I will not tell God how to move him. He'll move him through all kinds of things if I remain faithful and hold God trustworthy. I will hold him trustworthy, and he'll move my friend toward the fulfillment of that where I see him in my mind's eye.

So that is part of the play. And Paul is right by calling it a conflict. He calls it a fight: "I fought the good fight." And I will not quarrel with Paul. It is a play, but it's also a game. But because the end is predetermined, I cannot altogether call it the fight. Because the fight, like tonight's fight, is most uncertain, as you heard the outcome. All the wise boys, all the wisdom of the world put it on one person because of a record, and the other fellow won. And so, this strange, strange, all

the wisdom of the world means nothing in the eyes of God. The one fellow who won, did you see him on TV? He said, "Who is the greatest?" and he had his second say, "Cassius Clay." "Who is the prettiest?" "Cassius Clay." "Who is the biggest?" "Cassius Clay." "Who is the wisest?" "Cassius Clay." And he beat that into his mind's eye, and he said, "I'll take him before eight because I'm great." He's a poet. And all these things he weaved into his mind's eye. While the other was simply brawn, he was going to go along on sheer brawn, and the other fellow wasn't doing that at all.

Now we come back to another beautiful one told me last Friday night. This lady was here on Thursday, the 20th. She heard me once before when I quoted my

friend Hallie Smith at the Chinese Theatre. But that was simply one Sunday morning when you have enormous crowds and so it was a quick meeting. I met her because I knew her mother and father so very well, it was a joy to meet her, but with the crowd moving you can't talk to her. But she was here last Thursday for the first time. Her mother drove her home and they discussed the meeting. Her mother said to her, "Did you like it?" She said, "Very much." "Do you believe it?" "I certainly do. That's what I believe. I believe every word of it." Well, the next morning they got on the phone again, again the conversation of the night before and the meeting. Because I was speaking of crossing the Jordan, that every moment of time man is at the Jordan; the facts

stare him in the face, and he's got to get beyond the Jordan. The only one who gets beyond the Jordan is Joshua, and Joshua's name is Jesus, and Jesus is Jehovah, and Jehovah is I AM. So, I put myself beyond the Jordan, and assume that I am where I want to be, either spatially or in other states, like in a more noble state, that also you move into that state.

Well, she liked it. Then she said, "But Mother, I had the strangest dream last night." This is now the early hours of Friday morning. "This is what I dreamt. I saw a living serpent, small one, but very much alive. I picked it up and put it in my handbag. And then I woke." What a glorious dream! You see, the Bible recognizes only one source of dream: all

visions and dreams proceed from God, all dreams. Now we go back to the great entrance into this world: from innocence, beyond the dream, into hell, the fires of experience, where man is called upon to embrace the fires and be consumed as its victim; and then rise from its ashes as Christ Jesus. But he has to completely embrace it, like the great moth, where the two moths went in search of their idol, the flame. They came back with uncertain intelligence—one thought it was hot, one thought it bright, but they did not agree as to what the flame represented. And a third, moved by sheer desire and true desire, rushed to the flame, and folded his wings beneath him, and plunged headlong into the sacred fire, until he became one color and one substance with the flame. “He

only knew the flame who in it burned, and only he could tell who n'er to tell returned." He so became absorbed in it he could not return anymore; he rose as Christ Jesus. Couldn't discuss it on the level of the moth and the flame, he became the flame; and so, he rose as the flame, the light of the world.

And so, in this story, she heard it, she believed it. What did she believe? That her own wonderful human Imagination is Christ Jesus. She heard that. She told her mother, "I believe that. I believe that that could save me from what I am, if I want to be saved from what I am, that if I really understood this, I could really apply it." And that truly is the state of the world. One's own wonderful human Imagination, that's Christ Jesus, that's

God. So, she so believed it that in the depths of her soul, unmodified by the conceptual mind, because in this world she wouldn't dare touch a serpent, any more than you would. She would run from it or try to kill it. But she picked it up and put it in her handbag.

Now in the beginning, the serpent leads man out of innocence into experience. The word that we call "fall" is He Vau He, in scripture the root of the verb "to be", He Vau He. "To be" is, alright, the Self-Existing Being. The original meaning of that verb was "to fall, or to cause to fall." Here, to cause to fall, the one who caused the fall also fell. He caused the fall, and he himself fell. So, God himself enters death's door with those who enter, and remains with them through

the whole furnace of experience, and shares with them all of their visions of eternity, until together they awake as one, and it's God. So, the serpent has always been the symbol of Christ Jesus.

So, she heard it, she believes now that Christ Jesus is her own wonderful human Imagination, that when it's said in Corinthians, "Do you not realize that Jesus Christ is in you?" now she knows that this Jesus Christ in her is her own wonderful human Imagination. So, she sees him now symbolized, something alive, not a dead Christ, a living Christ. She picks up a living serpent and puts the serpent in her handbag, where all valuables are kept. For, whether you believe it or not, a handbag is part of a Western woman's equipment. She is

undressed without one. I think that it's a horrible thing that our tax experts should tax a lady's handbag when you don't tax a man's pair of pants. It's another part of her wearing apparel. She puts everything into it that she considers of value—her car keys, her house key, her little notebook, her charge accounts, everything. It's part of the dress of the day. Without it some people feel undressed. So, she has everything in it. Where she keeps her valuables, she placed Christ. Now what she has to do is to prove she really believes it. But she does, from the depths of her soul she does. Now exercise him, because he only grows by exercise, and every time she exercises her Imagination lovingly on behalf of another, she is feeding Christ Jesus.

And that serpent will one day appear to her in the most glorious way. I'll tell you exactly how he will appear. One day, when the temple of her body is torn from top to bottom and then she stands divided, looking at the two sections of one body, she will see at the base of what would have been her spine, coiled, this glorious golden liquid light, pulsing and moving. She will know it is her Self, and then she will fuse by that knowledge, for we become what we behold. She beholds it and she becomes it. Then she, as it, will move up that spinal column of hers, right into her skull that is Zion. And she will be it: the one who fell is the one who will ascend. "No one ascends into heaven but he who first descended" (John.3:13). It is it that descended, your great Savior; and he descended, and is

dreaming in you all the strange things of the world. So, he went right down into generation, the base of the spine; and there he dreams all the dreams of eternity, all the creative dreams, by any name, all the sexual dreams, everything he's dreaming. It's Christ Jesus.

And one day, he turns around and what was down into generation becomes regenerated. All the currents of the body are reversed as he moves up into his heavenly world, leaving everyone to perform all they're performing and allowing all their dreams because he is doing it. And one day, you'll know these words in that 96th plate of Jerusalem: "I behold my deadly dreams of six thousand years dazzling around thy skirts like a serpent of precious stones

and gold. I know it is my Self, O my Divine Creator and Redeemer.” Right after he makes that bold confession, which he claims was dictated by the spirit of love, who was no one other than God, he then comes into the next line and he puts the words into God’s mouth, and calls God, Jesus. Jesus is made to say, “Fear not, Albion (speaking now of humanity): “unless I die, thou canst not live; but if I die I shall arise again and thou with me.” So, he comes down into generation from his heavenly state. He empties himself of his immortal form and takes upon himself the form of a slave, called man; and there he dreams with man until that moment in time when the fight is over, he’s overcome the battles, and now the crown of righteousness awaits him as he moves up into Zion.

So, this is the most glorious play. If you know it's a play and someone is playing an unlovely part, don't condemn him, pull him out of it. He doesn't have to play it if all eventually awaken as God. For eventually he's going to awaken as God regardless of what part he played. So, the only predetermined state in the play is the end. But within the conflict of the second act, which is the act of experience, you can play any part in this world. And in the end, all will be forgiven, because God is playing all the parts and God forgives them. But all these are the eternal parts. So, this is a message of man: This being, sound asleep, moving through eternal death (this world), and awakening to eternal life. The story of the little seed falling into the ground, and unless it falls into the ground and dies it

remains alone, but if it dies it brings forth much. It's the mystery of life through death.

So, innocence, well, let me share with you a vision of mine. I once saw in this vision an infinite field of human flowers, beautiful flowers, big, wonderful sunbursts, and every one with a human face. And when one moved, they all moved. If one smiled, they all smiled. If one frowned, they all frowned. They moved in concert, directed by some invisible hand. But they moved in concert. And I looking at them knew that I enjoyed more freedom than all of them put together; though I certainly was not as beautiful and certainly not in that state above the cloud or on the cloud, for I had gone down into generation. I was limited

by the garment that I wore, the animal garment, subject to all of its weaknesses, subject to all its violence. And yet, in spite of these limitations of the human physical garment, which is an animal garment, I knew in my vision I enjoyed more freedom than all of them put together. They had not yet left the state of innocence and entered the world of experience. I was shown in my vision where I formerly was, one with that that moved in concert, and then unwillingly detached. For I did not volunteer, no one volunteers, because you are in a state of bliss, but it's an innocent bliss. And then you pass through the world of experience, and when you emerge you are as free, free as all outdoors, because you are liberated, and you are God. And you fly, like that angel in *The Marriage of*

Heaven and Hell above the clouds, into that wonderful world and you dance as a liberated being.

But in the other, you don't, you move in concert. And you're beautiful and untarnished, unwithered, everything is perfect, but you're anchored, anchored to the ground. No flying around, no freedom whatsoever, but beautiful, waiting when that moment in time comes that God himself will subject you from that field of beauty into the world of experience. And you too will enter. And one day, like the little butterfly, or the little moth, you too will become so curious that you'll plunge right into the sacred flame. And then you'll be consumed as its victim, and you'll rise from the ash, but no one will see you

because you're the flame. And you rise as the light of the world. So everyone will do it.

So, I can share this vision with you. It's perfectly marvelous, unmodified by my conceptual mind. Because had I seen it with memory of what I'd gone through, I would know the flowers could not be that human. I would know the faces, living wonderful fresh faces, couldn't be true. But you see, your reason is suspended when you have the vision, and it seems such a normal thing to see living childlike faces in a flower. And every one was a wonderful beautiful face, not one was unlovely, every one perfect, you couldn't improve upon it, it was perfect. And yet I knew inwardly I had more freedom than all of them put together. For, I,

reluctantly, unwillingly was subjected to this futility. And then, passing through the great furnaces of affliction, exercising the being, as I found Him slowly, to find He is my own wonderful human Imagination. It was He who subjected me, He who I didn't recognize. I sought Him in everything but where He was. I sought Him in the wind, in the earth, in the sunlight, in the lightning, and finally I heard Him in the still small voice speaking from within: "That which I have done, I have done. Do nothing." And I heard the voice; it came from within; and then I did nothing, and what I had assumed within nine days it happened to me. I did nothing, He simply brought it from the depths of my soul, and it happened. He influenced the behavior of everyone who could be used to make

real that which seemed so impossible, so unreal, when I dared to assume that I am. And so, it came from within.

My friend may look for him in everything in the world 'til one day he's going to find Him. And when you find Him, he's just like you. So, if anyone should ever say, "Look, here is Christ!" or "Look, there he is!" don't believe him (Mark 13:21). Why? Because, although "It does not now appear what we shall be, we know that when he appears we shall be like Him" (1 John 3:2). Just like Him, because He's within you. So in that very twinkle of an eye, he takes your lowly body and he changes it to be like his glorious body, to be of one form with that of the exalted Christ. Not something less than, one with

the form of the exalted Christ, one with God.

So, the play, it's perfect as a play because the end is predetermined. As you're told, He called us all to himself, and "Those whom He foreknew He also predestined to the conformed to the image of his Son. And those whom He predestined He also called; and those whom He called He also justified; and those whom He justified he also glorified" (Rom. 8:29). When you glorify in the Bible, you glorify with God: "I will not give my glory unto another." He can only give it to himself, therefore, when man is glorified, God succeeded in His purpose and gave man himself. Therefore, he has the glory that is God, and rises as God. So, you are

predestined to be conformed to the image of His Son, and the Father and Son are one when you rise.

But in this battle, in the conflict, you must accept destiny. Not your particular destiny, and say that the stars have consented unto your misfortune; they have not consented to your misfortune at all, nor have the teacup leaves, or the coffee beans, or the bones, or anything in the world. It is simply your choice. No matter where you are inserted begin to believe in God and find Him as your own wonderful human Imagination. Then become selective and get out of any place where you might have started life. And you can do it by holding God trustworthy. Go to sleep this night and try this. When you get flat on your back,

before you lose consciousness, and your eyes are shut to the outer world, just think of this being that you would like to be. Don't be embarrassed. If it is something that you want more income and considerably more, don't be embarrassed, don't think you're greedy. All things are possible to Him, and He's right with you as you are contemplating the man, the woman, that you would like to be. Contemplate yourself as that being. And then in the most simple way say "Thank you." Just mean it. When you say "Thank you" it is always for something received, you know. I don't say "Thank you" in the hope I'll embarrass you into a gift. I say "Thank you" because you've given it. And so, I saw it clearly, I become what I behold, so I saw myself clearly as such a person,

and then say “Thank you,” meaning I’m holding God trustworthy. Try it and see if you can’t give me the most wonderful stories in the next few months, because beginning next week our series, five-eighths of it, is geared really to the law: How to use this law constructively to achieve definite goals in this world, so that we’ll take it then as the race. But I tell you the end is predetermined; the end is God.

Now let us go into the Silence.

Lecture 10: Your Supreme Dominion

1953

As you have been told, this morning's subject is "Your Supreme Dominion". As a man does not possess it or he does not know that he possesses it for he certainly is not exercising it. As we read in the very first chapter of the Book of Genesis, "And God made man in His own image, in the image of God made He Him. He made them male and female, and God blessed them." And God said unto them, "Be fruitful and multiply and replenish the earth, and subdue it and have dominion over all the fish of the sea and all the fowls of the air, and every moving thing that moves upon the earth. And God saw all that He had

done, all that He had made, and they were very good.”

Now, you and I reading the Bible, not knowing it to be a psychological truth and seeing it as historical fact, we cannot understand the word. But when man knows the Bible is the greatest collection of psychological truths and was never intended to be seen as history or cosmology, then he gets a glimpse into this wonderful book. For man himself is the great psychological earth that must be subdued. In man move all the passions, all the great emotions symbolised as creeping things and animals. In the deep of man actually live the invisible states symbolised as fish. In the deep of man actually live all the unnumbered infinite ideas symbolised

as the fowls of the air. It is this man that must be self-subdued, for in subduing it, then comes the promise and dominion over this vast wonderful country that is man. If man does not know that he himself is the earth spoken of, he thinks he must go out into the world and conquer it. The world reflects the work done on man. And so, when he looks upon this wonderful world round about him, he thinks himself so little.

The Bible also tells us he calls himself a grasshopper, and referring to himself as a grasshopper, he sees giants in the land, the giants of industry, the giants of economics, the giants all round about him, and he feels smaller and smaller because he does not know how to go about actually subduing the earth, which

is himself. When man knows it, he will realise that man as an individual is supreme within the circle of his own consciousness, for within the circle of his consciousness the entire drama of life is re-enacted over and over again. He has to start with self and then he will see this outer wonderful world, this visible world, is not what he thinks it to be, a place of exile from God; it is the living garment of the Father, and although to many of us its discordant harmony needs some interpretation, to the wise it has a voice and the voice speaks of hidden things behind the veil, hidden things behind the veil of man's mind, for this whole vast wonderful world is a response to the arrangement of man's mind. For when he knows it, he will look within for the hidden causes, look into the deep to see

the fish and how they swim and how they are related, for this arrangement of the deep is going to project itself as the circumstances and conditions of life.

And so today, if you haven't started, today is the time to start to really put into practice this teaching and make of this violence a garden of God. It is called Eden and man was placed within it to keep it and to care for it, for the garden of God is man. It is the mind of man. You never find a garden unless a man is present, for without a man there would be a forest of wilderness. But when a man is placed in it, he begins to cut the trees or the seeds of wrong thinking; he clears the ground and he cultivates the ground, and then plants wisely. Then you will have dominion, for you will select

the seed you will plant, the ideas you will entertain, and you will cultivate them. Knowing the outer world constantly bears witness of the inner arrangement of mind, you will only select the things you want to project into the living garment of your Father. For the whole vast world round about you is a living garment worn by your Father.

So how did he reap? He said he made man in his own image; well, the methods of mental and spiritual knowledge are entirely different. You and I can know a thing mentally by looking at it from the outside, by comparing it with other things, by analysing it, by defining it, by even giving a description of it, but we can know a thing spiritually only by becoming it. We must be the thing itself if we would

know that thing spiritually. We must be in love if we would know love. We must be God like if we would know what God is. For God made me, not out of something other than Himself; He made me perfect, so He made me by becoming me. There was no other way in the world that God could have made me unless He became me. So, God became man that He may know man in the only way that He could know anything, for He knows all things spiritually and He calls them very good.

So, He made me by becoming me, and now I am called upon to go and take care of the earth, and to subdue it, and take dominion. And I am the earth—I must learn to plant as He planted, and He planted the world by becoming the world. I must now plant as man, by becoming

the man I want to be. So, I will itemise all the things, name them, give a name to everything I want to express as a man, and then know it spiritually by becoming and I become it as He became me. I identify myself with it and live in that identity and I clothe it in flesh, I clothe it in fact. Not one thing in the world that is mine can be taken from me save by detachment from the state where that thing I love has its natural life. If I live in a world of beauty, if I live in a world of friendship, of comfort and all the lovely things that men enjoy, no power in the world can take one of them from me save I, who live among them, detach myself from the state where these lovely things have their natural life. When you and I know it, we begin to cultivate the earth, we actually weed the mind of all

negative states, all unlovely emotions, and we bring into subjection not the outer but the inner, and then the outer reflects that cultivation on self.

Now, how is it done? You are told in the first book of the Bible how it's done. For the promise is to the man who does it and the promise is a complete expansion beyond his wildest dreams of the state he plants. The one who first did it was called Jacob; well, I am Jacob. You are Jacob if you start to plant; every man is the potential Jacob, and Jacob did it by righteousness. As you are told, he did it through righteousness and he multiplied exceedingly, so that he increased a thousand-fold his flocks, his cattle; he increased and grew beyond the measure of man in having all the maid

servants and men servants and the camels. And this is what he said, “My righteousness shall speak for me in time to come.”

Righteousness is right consciousness. The only right consciousness is the consciousness of already being the man you want to be, for that attaches you with an invisible state. You can't see it yet, but you become attached to the state that you dare to assume you are, and you go fishing in the deep, you are beginning now to subdue the deep. You enter a state through the medium of feeling, through feeling that you are already what you want to be. And that is how you grow exceedingly great in your world, for you will be the Jacob expanding in your world.

The next one we come upon is Job. Here in the midst of all the trials and tribulations of a man, Job says, "I will hold fast to my righteousness and then my heart shall never judge me harshly as long as I live." He will hold fast to righteousness in the midst of storm, in the midst of all the problems of the world he will assume that he is free and hold fast to that right consciousness knowing that not in eternity could his heart ever judge him harshly.

Then we are told, "The meek of the earth seek righteousness and it is to the meek of the earth that the earth is given. As you are told, the meek shall inherit the earth. You might have been taught to believe it meant the beaten man, the man who falls and grovels like the

grasshopper; it doesn't. The word "meek" if translated actually means to be tamed as a wild animal is tamed. To the man who tames the mind, the man who tames his being that he can set it any task and have it execute that task, that man is meek and the meek inherit the earth. And the meek always seek righteousness, so if I today began to subdue this earth, I must make righteousness my watchword, and so if I were righteous I would now single out the nature of the trees I would plant; the nature of the flowers I would plant; the nature of the animals I would cultivate; the nature of the fish I would catch, and I would name them as desirable states, called in the Bible beauty instead of ashes; called in the Bible the spirit of joy instead of mourning, called by all these

lovely things. As you are told, all the things that are good, dwell on these things. To every good thing, for He called it very good. Everything that I would call the good, which is a righteous judgment, will be the right judgement. I, in spite of the evidence of my senses that would deny it, in spite of reason that would tell me that it was impossible of realisation, having discovered that I am the one planting my garden, that this is the only garden to cultivate, that this is the only earth to subdue, I would start now and boldly assume the good, first for myself—always start with Jerusalem—then go into the world and preach the goodness by knowing the goodness.

When you meet someone, regardless of what the appearance would reveal,

know the truth for that one and set him free. Know that knowing as he ought to be known first by himself, but if he hasn't known it as true of himself, you at least know it for him. And though you never meet him in the flesh again keep on knowing the truth that sets man free by knowing he is already free, and you are cultivating your garden. You are bringing it into subjection, you are subduing it and then you shall have dominion. So, you are supreme in your world if you only know the world that you really are; so man is the psychological earth on which this wonderful whirl of events takes place. Man is the psychological earth on which all the animals move; every emotion is symbolised as the animal. Every fowl of the air is truly the idea you entertain. Every fish of the deep is the

invisible state that you could catch if you only knew how to cast your net on the right side. For you fish all night and catch nothing, but then comes one who knows, who is righteous, and he casts it on the right side, always that right side, and the right side is righteousness or right consciousness. And I will catch it; I may not see them; I don't have to see them. I don't have to wait for the evidence of my senses to confirm, for I am told, "And faith was accounted unto him for righteousness." So, I will have faith in the reality of the deep; I will have faith in the reality of invisible states. So, it's now invisible, I know it, it's a fish, but I have faith in the existence and the reality of the invisible state I want to externalise, knowing I can externalise it, for every time I externalise it I add to this

wonderful garment of my Father, and that is my job, my duty.

So here, every one of us, begin to believe that you are the only earth spoken of in the Bible. You are the one chosen to live in the center of the garden, but make it a garden, for the words are, "Keep it, keep it and plant it well". You have dominion over every idea in your mind. You say you haven't. Well, some may be to you disturbing, but you do have the choice of rejecting it or accepting it.

If you accept it, you identify with it and the state with which you are identified must, by the very law of your being, objectify itself within your world, that you may see by it how you plant that garden. Now, don't wait one second beyond the

time that you observe weeds instead of flowers. Start right at the moment of observation and start to replant the garden. Start really to subdue it. Become the meek and the meek is the bold. The meek is the bold of heart who does not ask assistance. He walks knowing he can do it. He can fish. He can actually bring into subjection every bird of the air, every idea of the mind. He will begin to know these things spiritually. He will know them in the only way that you and I should know anything, by becoming it, not to have a world of information concerning objective things and knowing these things only mentally. I must learn to know things spiritually; I must learn to know what love is spiritually by being in love. I must learn to know what security is spiritually to become conscious of

already being secure. I must learn to know what health is by becoming conscious of already being healthy, and sustain these states in the name of righteousness, knowing that my righteousness shall answer for me in time to come.

Make me no promise for when the father-in-law said to Jacob, “What promise should I make you?” “Just tell me that the offspring born in a certain manner shall be mine and no other promise, and no wages and no salary, all the spotted ones are mine. There isn’t a spotted one among the parents but every offspring that is spotted, though the parents are not, that is mine. That’s my wage and my righteousness shall know it for me in time to come.” And he

begins to assume that his world is peopled with the spotted calves, and everyone born that was healthy was born spotted. And he increased beyond the wildest dream of a man.

Well, become that man, and start from the simple beginning as he started. There wasn't one thing in the world to encourage him that one calf could ever be born from parents that were not spotted and be a spotted calf. Yet he knew and he assumed that they had given birth to such things in numbers, they would come, and they came a thousand-fold. So, in your case, maybe it's business, maybe the doctors have given you a final verdict and it's fatal. Well, I say in spite of this, and the doctor in his own way is doing his best, he

would not have said it to hurt you or to frighten you. He firmly believed it, but you have another law, and your law is that you can assume, in spite of that verdict, that you are well. And then, though tomorrow and the next day the tree doesn't appear, know that in time your righteousness shall speak for you, and like Job in the midst of all the storms, when he should have gone to the grave, he held fast to the consciousness of already being what he wanted to be, that his heart may not in time speak harshly against him. Well, it didn't, you know the story.

And so, all through we are told, "Break off the sins, break off missing marks by righteousness. Blessed are they that

hunger and thirst after righteousness, for they shall be filled.”

Now you are told, “Seek first the kingdom of God and His righteousness and all things shall be added unto you.”

Well, the kingdom of God is within you.

You have been told that a number of times. The Bible affirms it over and

over—“The Kingdom of God and the kingdom of heaven are within you.” They

aren’t without. You see them seemingly without; that is the response to the

within-ness where they are. Now, seek it

and His righteousness. So, assume

within the mood that would be yours

were you already the man that you want

to be. Sustain that mood, occupy it as

often as you can, and see how that

righteousness shall draw things unto

itself, and the things it draws are always in harmony with its nature. It never draws anything foreign to itself. If I assume that I am the man I want to be, I cannot then encounter events that are in conflict with my assumption. For my world mirrors the being I am.

So, here, today when you return read the whole chapter. It's beautiful. But I started with the 27th verse, "And God made man in his own image, in the image of God made He him. Male and female made He them." Then comes what is to be done. Then comes the promise if you do it. Then comes the judgment, "It is good and very good." So, you start knowing that you are the earth on which you now start to labour. If you do it, you shall be fruitful, and you will multiply, and you

actually replenish this world, though it seemingly is barren you replenish it, if you subdue it. And the earth is self to be subdued, not by beating self as some people have misunderstood, not by isolating the self in some little secluded spot, not by running away from life, but in the midst of life is the opportunity to become meek: to take the violence that is man, it is individual man, and then bring it into the state of the meek, to transcend the violence by not fighting against conditions; know that conditions can only reflect what is within the one who observes that condition. So don't rage against it; leave it just as it is. If conditions remain the same, that is a sure, sure sign that you have not been faithful to righteousness.

Had you been faithful to the consciousness of already being the man you want to be, conditions would have to change in harmony with that righteousness. So don't rage against it; leave it as it is, and start today to take this wonderful earth, which is the foot stool of the Lord, which really is the mind of man, and start really to work upon it. Then you will not turn from left to right; you will keep the narrow path. You will go out knowing you can do it.

I know from experience it will not take long to see shoots appear; it will not take long to see the flowers appear. They will all appear, if you will take yourself in hand and by an uncritical observation of self, watch the being you are; see the condition of the earth as it is now by the

uncritical observation of your reactions to life. When you see who you are, that is showing you the state of the earth as it is now. Don't condemn it, just start to subdue it, and know that you do have dominion over all the fish of the sea, the fowls of the air, and all the animals that move upon the earth. Knowing them to be the moods of thought, the desires, the passions that move in you, start to entertain only the good and the very good.

Dwell upon them and you will re-people your earth for you are supreme within the circle of your own consciousness. Now you may say it's a very little one; may I tell you that although you have a body and a life of your own, you are rooted in

me, and you end in me, as I am rooted in God and end in God.

So, every man can say the same thing no matter if you look into a world of 2,500,000,000 of them and every year they slip through the gates into the invisible state relative to this world, but as they come and go every man in the world is actually rooted in you and ends in you, and you are rooted in the ultimate that we call God, the Father. So, the whole vast world is simply centered in you; start now to rearrange it that it may reflect the beauty that you want to live about and live in, in this world. You do it by assuming the best. Always imagine the best of self; always imagine first with Jerusalem and then go out and radiate what you have given to self. If you live in

that wonderful state yourself, you will only have the good to shower upon others, for you have one gift that is truly yours to give and that is yourself. You have no other gift. If you are good, you can give only the good. If you are not—well, whatever you are—that you give.

So, the story is you may find today when you observe yourself, by observing your reactions, that it's not a very pleasant land but it is still a fertile land; it can be cleared of all these trees of traditional wrong thinking and can be replanted in harmony with the beauty that you desire. And in the immediate present it will bear fruit in harmony with the seeds you plant. So let us go out determined to bring about a better arrangement of our mind that we may produce more noble

garments for our Father to wear. For this wonderful, visible, objective universe is only the living garment of my Father, it's not a place of exile, as so many believe, talking about home and their going home, as though they are not now in the very midst of their Father. When you see me, you see my Father. Whenever you see me, you see the state of my mind, for you will see the world in which I live and the state of my mind, that inner arrangement, that's my Father. When you see me projected, you then call it the Son, and my world round about me tells me where I am. All these inner states are places in this fabulous psychological consciousness. Inner state is equal to place and where I stand within myself determines what I see when I look outside the self. So, when I look out upon

the world, that area of my Father's garment, whether it be torn by reason of the inner place where I stand, or whether it be lovely, I see only the inner arrangement of myself. I am forever surrounding myself with the true image of myself, and what I am in consciousness that only can I see. Knowing that, let me be determined today to seek righteousness, or right consciousness, that I may reap in the immediate present all the lovely things that I desire.

Now in summary, single out some noble aim in life. Having defined it clearly to yourself as a desirable state. the state you would like to externalise, ask yourself this very simple question, "What would the feeling be like were it true if I

already embodied that noble state?" In response to your question will come a feeling; assume that feeling; it has reality outside of the present moment. Its being is in complete independence of present objective fact. It has real structure; it has reality in the deep of it. It came in response to your call when you said, "What would the feeling be like were it true?" And you named what you were thinking of—if it was security, if it was health, if it was any state, that fish came from the deep; and you took the "I" and placed it in that feeling. You were actually standing upon it though it is invisible. Now remain on it.

If you remain in that state, you are told in the Bible three days, you will be "spewed out on dry land." "Three" doesn't mean

three days; “three” means fullness, “three” means complete. So, if I will live within that fish for three days until the whole thing seems natural and seems real, and it has the sensory vividness of reality. I will then be spewed out as something objective, and something that is commonly called in the Bible “land” or “dry land.” But it does have reality, as you feel it, only people get away from it because it doesn’t have immediate objective fact to confirm it. But you ride it for your three days, and you will know what it was to enter that fish and remain in it until fullness was attained, until reality was attained within. In that state you were righteous, and your righteousness will speak for you in time to come. It will not fail you; it cannot fail you.

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