

# **Neville Goddard**

## **The Core Teachings**

### **Volume 3**

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## Neville Goddard Lesson 3

### THINKING FOURTH-DIMENSIONALLY

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

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

To the natural mind, reality is confined to the instant called now; this very moment seems to contain the whole of reality, everything else is unreal. To the natural mind, the past and the future are purely imaginary. In other words my past, when I use the natural mind, is only a memory image of things that were. And to the limited focus of the carnal or natural mind the future does not exist. The natural-mind does not believe that it could revisit the past and see it as something that is present, something that is objective and concrete to itself, neither does it believe that the future exists.

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

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

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

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

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

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

But Jesus said unto him, "Come out of the man, thou unclean spirit." Mark 5:8.

Thus Jesus cast out the devils that they may now destroy themselves, and we find this man, for the first time, clothed and in his right mind and seated at the feet of the Master. We will get the psychological sense of this chapter by changing the name Jesus to that of enlightened reason or fourth-dimensional thinking.

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

Jesus consents, and as he starts toward the home of the High Priest a woman in the market place touched his garment.

"And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? " Mark 5:30.

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

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

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

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

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

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

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

You are this very night, as you are seated here, pictured in this 5th chapter of Mark. A cemetery is for one purpose: it is simply a record of the dead. Are you living in the dead past?

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

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

Now clothed and in your right mind you can resurrect the dead. What died? The child in the story is not a child. The child is your ambition, your desire, the unfulfilled dreams of your heart. This is the child housed within the mind of man. For as I have stated before, the entire drama of the Bible is a psychological one. The Bible has no reference at all to any person who ever existed, or any event that ever occurred upon earth. All the stories of the Bible unfold in the minds of the individual man.

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

You are now the woman with the issue of blood. What is this issue of blood? A running womb is not a productive womb. She held it for 12 years, she was incapable of conceiving. She could not give form to her longing because of the running of the issue of blood. You are told her faith closed it. As the womb closes it can give form to the seed or idea.

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

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

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

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

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

Who are the parents? We have discovered that the father-mother of all creation is man's I AMness. Man's consciousness is God. I am conscious of the state. I am the father-

mother of all my ideas and my mind remains faithful to this new concept of self. My mind is disciplined. I take into that state the disciples, and I shut out of that state everything that would deny it.

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

You be the judge, I cannot judge you. You are either living now in the dead past, or you are living as the woman whose issue of blood has been stanchd. Could you actually answer me if I asked you the question:

"Do you believe now that you, without the assistance of another, need only assume that you are what you want to be, to make that assumption real within your world? Or do you believe that you must first fulfill a certain condition imposed upon you by the past, that you must be of a certain order, or a certain something?"

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

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

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

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

Of what are you conscious of being? Although you cannot see your objective with the limited focus of your three-dimensional mind, you are now that which you have assumed you are. Walk in that assumption and remain faithful to it.

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

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

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

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

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

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

"Jesus saith unto him, Rise, take up thy bed, and walk." John 5:8

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

You read this story and you think some strange man who possessed miraculous power



suddenly said to the lame man, "Rise and walk." I cannot repeat too often that the story, even when it introduces numberless individualities, takes place within the mind of the individual man.

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

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

My closest companions in this world, my wife and my little girl, are to me when I address them, second. I must speak to my wife as, "you are." I must speak to anyone, no matter how close they are, as "You are." And after that the third person, "He is." There is only one person in this world with whom I can use the first person present and that is self. "I am," can be said only of myself, it cannot be said of another.

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

In this story you need no man to put you into the pool as your consciousness is disturbed by desire. All you need do is to assume you are already that which formerly you wanted to be and you are in it, and no man can get in before you. What man can get in before you when you become conscious of being that which you want to be? No one can be before you when you alone possess the power to say I AM.

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

You are told it happened on the Sabbath. The Sabbath is only the mystical sense of stillness, when you are unconcerned, when you are not anxious, when you are not looking for results, knowing that signs follow and do not precede.



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

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

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

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

The woman seeing that he has nothing with which to draw the water, and knowing the well is deep, says: Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" John 4:12

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

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

"Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband. " John 4: 17, 18

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

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

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

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

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

When they speak of a harvest in four months, Jesus replies, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35

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

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

The lesser you, with its limited focus, tells you, "Why you haven't a bucket, you haven't a rope and the well is deep. How could you ever reach the depth of this state without the means to that end?"

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

Then he tells you that you have five husbands, and you deny it. But he knows far better than you that your five senses impregnate you morning, noon, and night with their limitations . They tell you what children you will bear tonight, tomorrow, and the days to come. For your five senses act like five husbands who constantly impregnate your consciousness, which is the great womb of GOD; and morning, noon, and night they suggest to you, and dictate to you that which you must accept as true.

He tells you the one you would like to have for your husband is not your husband. In

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

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

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

He tells these, "I have meat ye know not of. I am the bread that droppeth down from heaven. I am the wine." I know what I want to be, and because I am that bread I feast upon it. I assume that I am, and instead of feasting upon the fact that I am in this room talking to you and you are listening to me, and that I am in Los Angeles, I feast upon the fact that I am elsewhere and I walk here as though I were elsewhere. And gradually I become what I feast upon.

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

Time and again I can remember my mother saying to the cook in the early part of the week, "I want you to put away three ducks for Sunday's dinner. "This meant that she would take from the flock in the yard three ducks and coop them up in a very small cage and feed them, stuff them morning, noon, and night with corn and all the things she wanted the ducks to feast upon.

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

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

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

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

Now those ducks could not be fed corn in the morning and fish in the afternoon and something else at night. It had to be a complete change of diet. In our case we cannot have a little bit of meditation in the morning, curse at noon, and do something else in the evening. We have to go on a mental diet, for a week we must completely change our mental food.

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

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

Let me tell you why I am doing what I am doing today. It was back in 1933 in the city of New York, and my old friend Abdullah, with whom I studied Hebrew for five years, was really the beginning of the eating of all my superstitions. When I went to him I was filled with superstitions. I could not eat meat, I could not eat fish, I could not eat chicken, I could not eat any of these things that were living in the world. I did not drink, I did not smoke, and I was making a tremendous effort to live a celibate life.

Abdullah said to me, "I am not going to tell you 'you are crazy' Neville, but you are you

know. All these things are stupid." But I could not believe they were stupid.

In November, 1933, I bade goodbye to my parents in the city of New York as they sailed for Barbados. I had been in this country 12 years with no desire to see Barbados. I was not successful and I was ashamed to go home to successful members of my family. After 12 years in America I was a failure in my own eyes. I was in the theatre and made money one year and spent it the next month.

I was not what I would call by their standards nor by mine a successful person.

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

It was the year 1933, I was unemployed and had no place to go except a little room on 75th Street. I went straight to my old friend Abdullah and said to him "Ab, the strangest feeling is possessing me.

For the first time in 12 years I want to go to Barbados."

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

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

He said, "Do you really want to go?"

I answered "yes."

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

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

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

to work. I have not one penny towards my journey, I began to explain."

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

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

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

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

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

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

The letter continued, "You are not working, I know there is no reason why you cannot come, so you must be here before Christmas. The enclosed \$50.00 is to buy a few shirts or a pair of shoes you may need for the trip. You will not need tips; use the bar if you are drinking. I will meet the ship and pay all your tips and your incurred expenses. I have cabled Furness, Withy & Co. in New York City and told them to issue you a ticket when you appear at their office. The \$50.00 is simply to buy some little essentials. You may sign as you want aboard the ship. I will meet it and take care of all obligations."

I went down to Furness, Withy & Co. with my letter and let them read it. They said, "We received the cable Mr. Goddard, but unfortunately we have not any space left on the December 6th sailing. The only thing available is 3rd Class between New York and St .

Thomas. When we get to St. Thomas we have a few passengers who are getting off. You may then ride 1st Class from St. Thomas to Barbados. But between New York and St. Thomas you must go 3rd Class, although you may have the privileges of the 1st Class dining room and walk the decks of the 1st Class."

I said, "I will take it."

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

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

I did not have one moment to see him again before I sailed on the noon of December 6th. When I reached the dock with my passport and my papers to get aboard that ship the agent said to me, "We have good news for you, Mr. Goddard. There has been a cancellation and you are going 1st Class."

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

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

Feast on the idea, become identified with the idea as though you were already that embodied state. Walk in the assumption that you are what you want to be. If you feast on that and remain faithful to that mental diet, you will crystallize it. You will become it in this world.

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

I remembered what Abdullah had said to me, "After you have proven this law you will become normal, Neville. You will come out of that graveyard, you will come out of that



dead past where you think you are being holy. For all you are really doing you know, you are being so good, Neville, you are good for nothing"

I came back walking this earth a completely transformed person. From that day, which was in February 1934, I began to live more and more. I cannot honestly tell you I have always succeeded. My many mistakes in this world, my many failures would convict me if I told you that I have so completely mastered the movements of my attention that I can at all times remain faithful to the idea I want to embody.

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

If there is one place in the world that is unlike my little island of Barbados, it is New York City. In Barbados the tallest building is three stories, and the streets are lined with palm trees and cocoanut trees and all sorts of tropical things. In New York City you must go to a park to find a tree.

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

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

I went home and had three heavenly months, returned 1st Class, and brought back quite a sum of cash in my pocket, a gift. My trip, had I paid for it, would have been \$3,000, yet I did it without a nickel in my pocket.

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

which I was identified.

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

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

These are the two outlooks on the world possessed by every man. I do not care who you are. Every child born of woman, regardless of race, nation, or creed, possesses two distinct outlooks on the world.

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

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

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

When you do become cleansed and you are free, then the womb, your own mind is automatically healed. It becomes the prepared ground where seeds, your desires, can take root and grow into manifestation. The child you now bear in your heart is your present objective. Your present longing is a child that is as though it were sick. If you assume you are now what you would like to be, the child for a moment becomes dead because there is no disturbance any more.

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

I walk in the assumption that I am, and as I walk, I quietly awaken her. Then when she awakens I will do the normal, natural thing, I will give her to eat. I will not brag about it and tell others I simply go and tell no man. I feed this state I now like with my attention. I keep it alive within my world by becoming attentive to it.

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

You can either be attentive to the limitations and feed these and make them mountains, or you can be attentive to your desires; but to become attentive you must assume you are already that which you wanted to be.

Although today we speak of a third-dimensional and a fourth-dimensional focus, do not think for one moment these ancient teachers were not fully conscious of these two distinct centers of thought within the minds of all men. They personified these two, and they tried to show man that the only thing which robs him of the man he could be, is habit. Although it is not law, every psychologist will tell you that habit is the most inhibiting force in the world. It completely restricts man and binds him and makes him totally blind to what otherwise he should be.

Begin now to mentally see and feel yourself as that which you want to be, and feast upon that sensation morning, noon, and night. I have scoured the Bible for a time interval that is longer than three days and I have not found it.

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it Up." John 2:19

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

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

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

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

You ask, "What is action?" Our physicists tell us that it is energy multiplied by time. We become more confused and say, "Energy multiplied by time, what does that mean?", They answer, "There is no response to a stimulus, no matter how intense the stimulus, unless it endures for a certain length of time." There must be a minimum endurance to the stimulus or there is no response. On the other hand there is no response to time unless there is a minimum degree of intensity. Today the most fundamental thing in the world is called action, or simply energy multiplied by time.

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

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

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

joy.

The purpose of these lessons is to remind you of the law of your own being, the law of consciousness; you are that law. You were only unconscious of its operation. You fed and kept alive the things you did not wish to express within this world.

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

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

Now do not fool yourself, do not think for one second be that you are wise.

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

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

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

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

takes on the solidity and the distinctness of reality.

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

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

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

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

Now we will go into the silence.