

ASSUMPTIONS

HARDEN INTO FACTS



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

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

Bear in mind that although they seem to be stories of people fully awake, the drama is really between you, the sleeping one, the deeper you, and the conscious waking you. They are personified as people, but when you come to the point of application you must remember the importance of the drowsy state.

All creation, as we told you last night, takes place in the state of sleep, or that state which is akin to sleep. The Sleepy Drowsy State.

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

Our first story for tonight is found in the Gospel of John. As you hear it unfold before you, I want you to compare it in your mind's eye to the story you heard last night from the book of Genesis.

The first book of the Bible, the book of Genesis, historians claim is the record of events which occurred on earth some 3,000 years before the events recorded in the book of John. I ask you to be rational about it and see if you do not think the same writer could have written both stories? You be the judge as to whether the same inspired man could not have told the same story and told it differently.

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

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

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

Now bear in mind that your consciousness is God. There is no other God. And you are told that God has a son whose name is Jesus. If you will take the trouble to look up the word Barabbas in your concordance, you will see that it is a contraction of two Hebraic words: BAR, which means a daughter or son- or child, and ABBA, which means father. Barabbas is the son of the great father. And Jesus in the story is called the Saviour, the Son of the Father.

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

"Judge not according to the appearance but judge righteous judgment. "[John 7:24].

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

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

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

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

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

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

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

Do not condemn a crowd for clamouring that they should release Barabbas and crucify Jesus. It is not a crowd of people called Jews. They had nothing to do with it.

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

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

To explain the mystical, psychological transformation known as the Passover, or the crossing over, you must now become identified with the ideal that you would serve, and you must remain faithful to the ideal. If you remain faithful to it, you not only crucify it by your faithfulness, but you resurrect it unaided by a man.

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

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

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

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

Tonight you can sit right here and conduct the trial of your two sons, one of whom you want released. You can become the crowd who clamours for the release of the thief, and the judge who willingly releases Barabbas, and sentences Jesus to fill his place. He was crucified on Golgotha, the place of the skull, the seat of the imagination.

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

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

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

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

You can release Barabbas and crucify and resurrect Jesus if you will first define your ideal. Then relax in a comfortable arm chair, induce a state of consciousness akin to sleep and experience in imagination what you would experience in reality were you already that which you desire to be.

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

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

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

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

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

A voice answers, "I am He."

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

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

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

"Then said Jesus unto him, that thou doest, do quickly." John 13:27

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

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

The suicide of Judas is nothing more than changing your concept of yourself. When you know what you want to be you have found your Jesus or saviour. When you assume that you are what you want to be you have died to your former concept of self (Judas committed suicide) and are now living as Jesus. You can become at will detached from the world round about you and attached to that which you want to embody within your world.

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

You completely die to what you formerly expressed in this world, and you now completely live to that which no one saw as true of you before. You are as though you had died by your own hand, as though you had committed suicide. You took your own life by becoming detached in consciousness from what you formerly kept alive, and you begin to live to that which you have discovered in your garden. You have found your saviour.

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

You must be able to see the relation of this to the death of Moses, where he so completely died that no one could find where he was buried. You must see the relationship of the death of Judas. He is not a man who betrayed a man called Jesus.

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

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

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

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

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

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

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

Joshua is haunted by this promise that wherever he can place his foot (the foot is understanding), wherever the sole of his foot shall tread, that will be given unto him. He wants the most desirable state in the world, the fragrant city, the delightful state called Jericho.

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

Now you employ the services of a harlot and a spy, and her name is Rahab. The word Rahab simply means the spirit of the father. RACE means the breath or spirit, and AB the father. Hence, we find that this harlot is the spirit of the father and the father is man's awareness of being aware, man's I AMness, man's consciousness.

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

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

When you are sitting quietly with your thoughts, there is no man in the world so wise that he can look at you and tell you where you are mentally dwelling.

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

Physically I am still here, but mentally I am thousands of miles away and I have made elsewhere here. I do not go there as a spy, I mentally make elsewhere here, and then now. You cannot see me dwelling there, so you think I have just gone to sleep and that I am still here in this world, this three-dimensional world that is now San Francisco. As far as I am physically concerned, I am here but no one can tell me where I am when I enter the moment of meditation.

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

You have within you the capacity to appropriate a state without knowing the means that will be employed to realize that end and you assume the feeling of the wish fulfilled without having any of the talents that men claim you must possess in order to do so. When you appropriate it in consciousness you have employed the spy, and because you can embody that state within yourself by actually giving it to yourself, you are the harlot, for the harlot satisfies the man who seeks her.

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

You are told in this story that when Rahab went into the city to conquer it, the command given to her was to enter the heart of the city, the heart of the matter, the very centre of it, and there remain until I come. Do not go from house to house, do not leave the upper room of the house into which you enter. If you leave the house and there be blood upon your head, it is upon your head. But if you do not leave the house and there be blood, it shall be upon my head.

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

This story tells what you can do in this world. You will never lose the capacity to place yourself elsewhere and make it here. You will never lose the ability to give unto yourself what you are bold enough to appropriate as true of self. It has nothing to do with the woman who played that part.

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

Seven is a stillness, a rest, the Sabbath. It is the state when man is completely unmoved in his conviction that the thing is. When I can assume the feeling of my wish fulfilled and go to sleep, unconcerned, undisturbed, I am at rest mentally, and am keeping the Sabbath or am blowing the trumpet seven times. And when I reach that point the walls crumble. Circumstances alter then remould themselves in harmony with my assumption. As they crumble, I resurrect that which I have appropriated within. The walls, the obstacles, the problems, crumble of their own weight if I can reach the point of stillness within me.

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

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

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

This mental journey into the desired state, with its subsequent feeling of reality, is all that is necessary to bring about its fulfilment. Your dimensionally greater Self has ways that the lesser, or three-dimensional you does not know of. Furthermore, to the greater you, all means are good which promote the fulfilment of your assumption.

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

Now we turn to the book of Numbers and here we find a strange story. I trust that some of you have had this experience as described in the book of Numbers. They speak of the building of a tabernacle at the command of God; that God commanded Israel to build him a place of worship.

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

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" [I Cor. 3:16]

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

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even, there was upon the tabernacle as it were the appearance of fire, until the morning. So, it was always - the cloud covered it by day, and the appearance of fire by night." [Num.9:15,16]

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

You know that you are the tabernacle, but you may wonder, what is the cloud. In meditation many of you must have seen it. In meditation, this cloud, like the sub-soil waters of an artesian well, springs spontaneously to your head and forms itself into pulsating, golden rings. Then, like a gentle river they flow from your head in a stream of living rings of gold.

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

This golden cloud comes in meditation. There is a certain point when you are approaching sleep that it is very, very thick, very liquid, and very much alive and pulsing. It begins to ascend as you reach the drowsy, meditative state, bordering on sleep. You do not strike the tabernacle; neither do you move it until the cloud begins to ascend.

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

What you now see ascending is your greater self. When that begins to ascend you enter into the actual state of feeling you are what you want to be. That is the time you lull yourself into the mood of being what you want to be, by either experiencing in imagination what you would experience in reality were you already that which you want to be, or by repeating over and over again the phrase that implies you have already done what you want to do. A phrase such as:

"Isn't it wonderful, isn't it wonderful,"

as though some wonderful thing had happened to you.

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

Use wisely the interval preceding sleep. Assume the feeling of the wish fulfilled and go to sleep in this mood. At night, in a dimensionally larger world, when deep sleep falleth upon men, they see and play the parts that they will later on play on earth. And the drama is always in harmony with that which their dimensionally greater selves read and play through them. Our illusion of free will is but ignorance of the causes which make us act.

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

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

As my cloud ascends I assume that I am now the man I want to be, or that I am already in the place where I want to visit. I sleep in that place now. Then life strikes the tabernacle, strikes my environment and reassembles my environment across seas or over land and reassembles it in the likeness of my assumption. It has nothing to do with men walking across a physical desert. The whole vast world round about you is a desert.

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

The Bible says in two days, a month, or a year: whenever you decide to move on with this tabernacle let the cloud ascend. As it ascends you start moving where the cloud is. The cloud is simply the garment of your consciousness, your assumption. Where the consciousness is placed you do not have to take the physical body; it gravitates there in spite of you. Things happen to compel you to move in the direction where you are consciously dwelling.

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

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

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

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

But I give you warning, do not treat it lightly, for I am conscious of what it will do to people who treat it lightly. I treated it lightly once because I just wanted to get away, based only upon the temperature of the day. It was in the deep of winter in New York, and I so desired to be in the warm climate of the Indies, that I slept that night as though I slept under palm trees. Next morning when I awoke it was still very much winter.

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

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

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

I warn you, do not treat it lightly. Do not say, "I will experiment and put myself in Labrador, just to see if it will work." You will go to your Labrador and then you will wonder why you ever came to this class. It will work if you dare assume the feeling of your wish fulfilled as you go to sleep.

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

Now before we go into our moment of silence there is something I must make very clear, and that is this effort we discussed last night. If there is one reason in this whole vast world why people fail it is because they are unaware of a law known to psychologists today as the law of reverse effort.

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

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

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

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

Now as we come to the vital part of the evening, the interval devoted to prayer, let me again clarify the technique. Know what you want. Then construct a single event, an event which implies fulfilment of your wish. Restrict the event to a single act.

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

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

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

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

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

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

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

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

Another thing you may observe in meditation is a lovely liquid blue light. The nearest thing on earth to which I can compare it is burning alcohol. You know when you put alcohol on the plum pudding at Christmas time and set it a flame, the lovely liquid blue flame that envelopes the pudding until you blow it out. That flame is the nearest thing to the blue light which comes on the forehead of a man in meditation.

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

Another thing that may come to you as it did to me. You will see spots before your eyes. They are not liver spots as some people will tell you who know nothing about it. These are little things that float in space like a mesh, little circles all tied together. They start with a single cell and come in groups in different geometrical patterns, like worms, like trailers, and they float all over your face. When you close your eyes you still see them, proving that they are not from without, they are from within.

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

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

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

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

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

THANK YOU

Thank-you for the interest in Neville Goddard teachings. I hope you have enjoyed this e-book. Neville Goddard's work is deep, inspiring and life-changing. Feel free to checkout all my content at the links below.

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