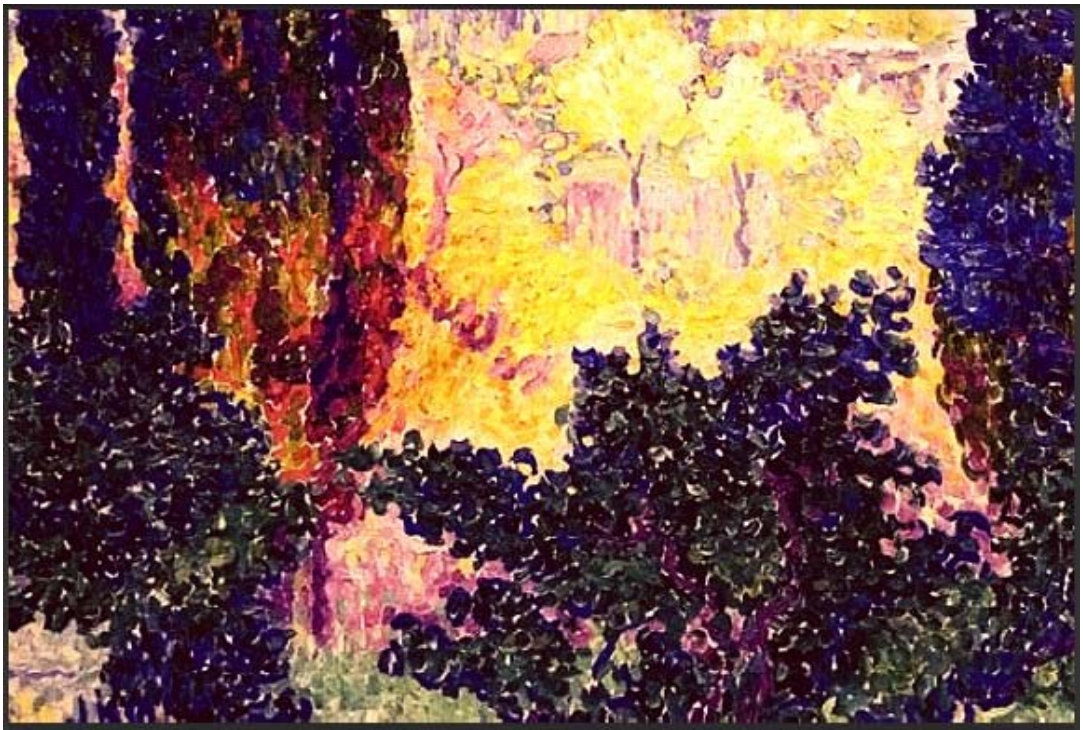

AWAKENED IMAGINATION AND THE SEARCH

NEVILLE GODDARD

Global Grey ebooks

AWAKENED IMAGINATION
AND
THE SEARCH

BY

NEVILLE GODDARD

Awakened Imagination and The Search by Neville Goddard.

This edition was created and published by Global Grey

©GlobalGrey 2018

globalgreyebooks.com

CONTENTS

Chapter One. Who Is Your Imagination?

Chapter Two. Sealed Instructions

Chapter Three. Highways Of The Inner World

Chapter Four. The Pruning Shears Of Revision

Chapter Five. The Coin Of Heaven

Chapter Six. It Is Within

Chapter Seven. Creation Is Finished

Chapter Eight. The Apple Of God's Eye

The Search

There is a God in heaven [and heaven is within you] that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these. Daniel 2:28

Inner speech from premises of fulfilled desire is the way to create an intelligible world for yourself.

Observe your inner speech for it is the cause of future action. Inner speech reveals the state of consciousness from which you view the world.

Make your inner speech match your fulfilled desire, for your inner speech is manifested all around you in happenings.

If any man offend not in word, the same is a perfect man and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven by fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! James 3:2-5

The whole manifested world goes to show us what use we have made of the Word – Inner Speech.

An uncritical observation of our inner talking will reveal to us the ideas from which we view the world.

Inner talking mirrors our imagination, and our imagination mirrors the state with which it is fused. If the state with which we are fused is the cause of the phenomenon of our life, then we are relieved of the burden of wondering what to do, for we have no alternative but to identify ourselves with our aim, and inasmuch as the state with which we are identified mirrors itself in our inner speech, then to change the state with which we are fused, we must first change our inner talking.

It is our inner conversations which make tomorrow's facts.

Put off the former conversation, the old man, which is corrupt... and be renewed in the spirit of your mind... put on the new man, which is created in righteousness. Ephesians 4:22-24

Our minds, like our stomachs, are whetted by change of food. Quintillian

Stop all of the old mechanical negative inner talking and start a new positive and constructive inner speech from premises of fulfilled desire. Inner talking is the beginning, the sowing of the seeds of future action. To determine the action, you must consciously initiate and control your inner talking.

Construct a sentence which implies the fulfillment of your aim, such as “I have a large, steady, dependable income, consistent with integrity and mutual benefit”, or “I am happily married”, “I am wanted”, “I am contributing to the good of the world”, and repeat such a sentence over and over until you are inwardly affected by it. Our inner speech represents in various ways the world we live in.

In the beginning was the Word. John 1:1

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 a man’s fate born. The Light of Asia [Edwin Arnold]

Ends run true to origins.

Those that go searching for love only make manifest their own lovelessness. And the loveless never find love, only the loving find love, and they never have to seek for it. D. H. Lawrence

Man attracts what he is. The art of life is to sustain the feeling of the wish fulfilled and let things come to you, not to go after them or think they flee away.

Observe your inner talking and remember your aim.

Do they match?

Does your inner talking match what you would say audibly had you achieved your goal?

The individual’s inner speech and actions attract the conditions of his life.

Through uncritical self-observation of your inner talking you find where you are in the inner world, and where you are in the inner world is what you are in the outer world.

You put on the new man whenever ideals and inner speech match. In this way alone can the new man be born.

Inner talking matures in the dark.

From the dark it issues into the light. The right inner speech is the speech that would be yours were you to realize your ideal. In other words, it is the speech of fulfilled desire.

“I am that.” [Exodus 3:14].

There are two gifts which God has bestowed upon man alone, and on no other mortal creature. These two are mind and speech; and the gift of mind and speech is equivalent to that of immortality. If a man uses these two gifts rightly, he will differ in nothing from the immortals... and when he quits the body, mind and speech will be his guides, and by them he will be brought into the troop of the gods and the souls that have attained to bliss. Hermetica, Walter Scott’s translation

The circumstances and conditions of life are outpictured inner talking, solidified sound. Inner speech calls events into existence. In every event is the creative sound that is its life and being.

All that a man believes and consents to as true reveals itself in his inner speech. It is his Word, his life.

Try to notice what you are saying in yourself at this moment, to what thoughts and feelings you are consenting. They will be perfectly woven into your tapestry of life. To change your life, you must change your inner talking, for “life”, said Hermes, “is the union of Word and Mind”.

When imagination matches your inner speech to fulfilled desire, there will then be a straight path in yourself from within out, and the without will instantly reflect the within for you, and you will know reality is only actualized inner talking.

Receive with meekness the inborn Word which is able to save your souls. James 1:21

Every stage of man's progress is made by the conscious exercise of his imagination matching his inner speech to his fulfilled desire.

Because man does not perfectly match them, the results are uncertain, while they might be perfectly certain. Persistent assumption of the wish fulfilled is the means of fulfilling the intention.

As we control our inner talking, matching it to our fulfilled desires, we can lay aside all other processes. Then we simply act by clear imagination and intention.

We imagine the wish fulfilled and carry on mental conversations from that premise.

Through controlled inner talking from premises of fulfilled desire, seeming miracles are performed.

The future becomes the present and reveals itself in our inner speech.

To be held by the inner speech of fulfilled desire is to be safely anchored in life.

Our lives may seem to be broken by events, but they are never broken so long as we retain the inner speech of fulfilled desire.

All happiness depends on the active voluntary use of imagination to construct and inwardly affirm that we are what we want to be. We match ourselves to our ideals by constantly remembering our aim and identifying ourselves with it. We fuse with our aims by frequently occupying the feeling of our wish fulfilled.

It is the frequency, the habitual occupancy, that is the secret of success. The oftener we do it, the more natural it is. Fancy assembles. Continuous imagination fuses

It is possible to resolve every situation by the proper use of imagination.

Our task is to get the right sentence, the one which implies that our desire is realized, and fire the imagination with it.

All this is intimately connected with the mystery of "the still small voice".

Inner talking reveals the activities of imagination, activities which are the causes of the circumstances of life.

As a rule, man is totally unaware of his inner talking and therefore sees himself not as the cause but the victim of circumstance.

To consciously create circumstance, man must consciously direct his inner speech, matching “the still small voice” to his fulfilled desires.

He calls things not seen as though they were. Romans 4:17

Right inner speech is essential. It is the greatest of the arts.

It is the way out of limitation into freedom.

Ignorance of this art has made the world a battlefield and penitentiary where blood and sweat alone are expected, when it should be a place of marveling and wondering.

Right inner talking is the first step to becoming what you want to be.

Speech is an image of mind, and mind is an image of God.
Hermetica, Scott translation

On the morning of April 12, 1953, my wife was awakened by the sound of a great voice of authority speaking within her and saying, “You must stop spending your thoughts, time, and money. Everything in life must be an investment.

” To spend is to waste, to squander, to layout without return. To invest is to layout for a purpose from which a profit is expected. This revelation of my wife is about the importance of the moment. It is about the transformation of the moment. What we desire does not lie in the future but in ourselves at this very moment.

At any moment in our lives, we are faced with an infinite choice: “what we are and what we want to be”.

And what we want to be is already existent, but to realize it we must match our inner speech and actions to it.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. Matthew 18:19

It is only what is done now that counts.

The present moment does not recede into the past. It advances into the future to confront us, spent or invested.

Thought is the coin of heaven. Money is its earthly symbol.

Every moment must be invested, and our inner talking reveals whether we are spending or investing.

Be more interested in what you are inwardly “saying now” than what you “have said” by choosing wisely what you think and what you feel now.

Any time we feel misunderstood, misused, neglected, suspicious, afraid, we are spending our thoughts and wasting our time.

Whenever we assume the feeling of being what we want to be, we are investing.

We cannot abandon the moment to negative inner talking and expect to retain command of life.

Before us go the results of all that seemingly is behind. Not gone is the last moment – but oncoming.

My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Isaiah 55:11

The circumstances of life are the muffled utterances of the inner talking that made them – the word made visible.

“The Word”, said Hermes, “is Son, and the Mind is Father of the Word. They are not separate one from the other; for life is the union of Word and Mind.”

He willed us forth from Himself by the Word of Truth. James 1:18

Let us be imitators of God as dear children, Ephesians 5:1,

and use our inner speech wisely to mould an outer world in harmony with our ideal. The Lord spake by me, and His Word was in my tongue. 2Samuel 23:2

The mouth of God is the mind of man. Feed God only the best.

Whatsoever things are of good report... think on these things. Philippians 4:8

The present moment is always precisely right for an investment, to inwardly speak the right word.

The word is very near to you, in your mouth, and in your heart, that you may do it. See, I have set before you this day life and good, death and evil, blessings and cursings. Choose life. Deuteronomy 30:14,15,19

You choose life and good and blessings by being that which you choose. Like is known to like alone.

Make your inner speech bless and give good reports.

Man's ignorance of the future is the result of his ignorance of his inner talking. His inner talking mirrors his imagination, and his imagination is a government in which the opposition never comes into power.

If the reader ask, "What if the inner speech remains subjective and is unable to find an object for its love?", the answer is: it will not remain subjective, for the very simple reason that inner speech is always objectifying itself.

What frustrates and festers and becomes the disease that afflicts humanity is man's ignorance of the art of matching inner words to fulfilled desire.

Inner speech mirrors imagination, and imagination is Christ.

Alter your inner speech, and your perceptual world changes. Whenever inner speech and desire are in conflict, inner speech invariably wins.

Because inner speech objectifies itself, it is easy to see that if it matches desire, desire will be objectively realized.

Were this not so, I would say with Blake,

Sooner murder an infant in its cradle than nurse unacted desires.

But I know from experience,

The tongue... setteth on fire the course of nature. James 3:6

CHAPTER SIX. IT IS WITHIN

Rivers, Mountains, Cities, Villages,
All are Human, & when you enter into
their Bosoms you walk
In Heavens & Earths, as in your own
Bosom you bear your Heaven
And Earth & all you behold; tho' it
appears Without, it is Within,
In your Imagination, of which this World
of Mortality is but a Shadow.

Blake, Jerusalem

THE INNER world was as real to Blake as the outer land of waking life. He looked upon his dreams and visions as the realities of the forms of nature. Blake reduced everything to the bedrock of his own consciousness.

The Kingdom of Heaven is within you. Luke 17:21

The Real Man, the Imaginative Man, has invested the outer world with all of its properties. The apparent reality of the outer world which is so hard to dissolve is only proof of the absolute reality of the inner world of his own imagination.

No man can come to me, except the Father which hath sent Me draw him... I and My Father are One. John 6:44; 10:30

The world which is described from observation is a manifestation of the mental activity of the observer.

When man discovers that his world is his own mental activity made visible, that no man can come unto him except he draws him, and that there is no one to change but himself, his own imaginative self, his first impulse is to reshape the world in the image of his ideal.

But his ideal is not so easily incarnated. In that moment when he ceases to conform to external discipline, he must impose upon himself a far

more rigorous discipline, the self-discipline upon which the realization of his ideal depends.

Imagination is not entirely untrammeled and free to move at will without any rules to constrain it. In fact, the contrary is true. Imagination travels according to habit

Imagination has choice, but it chooses according to habit. Awake or asleep, man's imagination is constrained to follow certain definite patterns. It is this benumbing influence of habit that man must change; if he does not, his dreams will fade under the paralysis of custom.

Imagination, which is Christ in man, is not subject to the necessity to produce only that which is perfect and good. It exercises its absolute freedom from necessity by endowing the outer physical self with free will to choose to follow good or evil, order or disorder.

Choose this day whom ye will serve. Joshua 24:15

But after the choice is made and accepted so that it forms the individual's habitual consciousness, then imagination manifests its infinite power and wisdom by moulding the outer sensuous world of becoming in the image of the habitual inner speech and actions of the individual.

To realize his ideal, man must first change the pattern which his imagination has followed.

Habitual thought is indicative of character.

The way to change the outer world is to make the inner speech and action match the outer speech and action of fulfilled desire.

Our ideals are waiting to be incarnated, but unless we ourselves match our inner speech and action to the speech and action of fulfilled desire, they are incapable of birth.

Inner speech and action are the channels of God's action. He cannot respond to our prayer unless these paths are offered.

The outer behaviour of man is mechanical. It is subject to the compulsion applied to it by the behaviour of the inner self, and old habits of the inner self hang on till replaced by new ones. It is a peculiar property of the second or inner man that he gives to the outer self

something similar to his own reality of being. Any change in the behavior of the inner self will result in corresponding outer changes.

The mystic calls a change of consciousness “death”. By death he means, not the destruction of imagination and the state with which it was fused, but the dissolution of their union.

Fusion is union rather than oneness. Thus the conditions to which that union gave being vanish. “I die daily”, said Paul to the Corinthians [1Corinthians 15:31]. Blake said to his friend Crabbe Robinson:

There is nothing like death. Death is the best thing that can happen in life; but most people die so late and take such an unmerciful time in dying. God knows, their neighbors never see them rise from the dead.

To the outer man of sense, who knows nothing of the inner man of Being, this is sheer nonsense. But Blake made the above quite clear when he wrote in the year before he died:

William Blake – one who is very much delighted with being in good company. Born 28 November 1757 in London and has died several times since.

When man has the sense of Christ as his imagination, he sees why Christ must die and rise again from the dead to save man – why he must detach his imagination from his present state and match it to a higher concept of himself if he would rise above his present limitations and thereby save himself.

Here is a lovely story of a mystical death which was witnessed by a “neighbor”.

“Last week”, writes the one “who rose from the dead”, “a friend offered me her home in the mountains for the Christmas holidays as she thought she might go east. She said that she would let me know this week. We had a very pleasant conversation and I mentioned you and your teaching in connection with a discussion of Dunne’s ‘Experiment with Time’ which she had been reading.

“Her letter arrived Monday. As I picked it up, I had a sudden sense of depression.

However, when I read it, she said I could have the house and told me where to get the keys. Instead of being cheerful, I grew still more depressed, so much so I decided there must have been something between the lines which I was getting intuitively. I unfolded the letter and read the first page through and as I turned to the second page, I noticed she had written a postscript on the back of the first sheet. It consisted of an extremely blunt and heavy-handed description of an unlovely trait in my character which I had struggled for years to overcome, and for the past two years I thought I had succeeded.

Yet here it was again, described with clinical exactitude.

“I was stunned and desolated. I thought to myself, ‘What is this letter trying to tell me? In the first place, she invited me to use her house, as I have been seeing myself in some lovely home during the holidays. In the second place, nothing comes to me except I draw it. And thirdly I have been hearing nothing but good news. So the obvious conclusion is that something in me corresponds to this letter and no matter what it looks like it is good news.’ I reread the letter and as I did so, I asked, ‘What is there here for me to see?’

And then I saw. It started out, ‘After our conversation of last week, I feel I can tell you...’ and the rest of the page was as studded with ‘weres’ and ‘wases’ as currants in a seed cake. A great feeling of elation swept over me.

It was all in the past. The thing I had labored so long to correct was done. I suddenly realized that my friend was a witness to my resurrection. I whirled around the studio, chanting, ‘It’s all in the past! It is done. Thank you, it is done!’

I gathered all my gratitude up in a big ball of light and shot it straight to you and if you saw a flash of lightning Monday evening shortly after six your time, that was it.

“Now, instead of writing a polite letter because it is the correct thing to do, I can write giving sincere thanks for her frankness and thanking her for the loan of her house.

Thank you so much for your teaching, which has made my beloved imagination truly my Saviour.”

And now, if any man shall say unto her “Lo, here is Christ, or there” [Matthew 24:23], she will believe it not, for she knows that the Kingdom of God is within her and that she herself must assume full responsibility for the incarnation of her ideal and that nothing but death and resurrection will bring her to it.

She has found her Saviour, her beloved Imagination, forever expanding in the bosom of God.

There is only one reality, and that is Christ – Human Imagination, the inheritance and final achievement of the whole of Humanity,

That we... speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. Ephesians 4:14,15

CHAPTER SEVEN. CREATION IS FINISHED

I am the beginning and the end, there is nothing to come that has not been, and is. Ecclesiastes 3:15 ERV

BLAKE SAW all possible human situations as “already-made” states. He saw every aspect, every plot and drama as already worked out as “mere possibilities” as long as we are not in them, but as overpowering realities when we are in them.

He described these states as “Sculptures of Los’s Halls”.

Distinguish therefore states from Individuals in those States. States change but Individual Identities never change nor cease... The Imagination is not a State. Said Blake,
It is the Human Existence itself. Affection or Love becomes a State when divided from imagination.

Just how important this is to remember is almost impossible to say, but the moment the individual realizes this for the first time is the most momentous in his life, and to be encouraged to feel this is the highest form of encouragement it is possible to give.

This truth is common to all men, but the consciousness of it – and much more, the self-consciousness of it – is another matter. The day I realized this great truth – that everything in my world is a manifestation of the mental activity which goes on within me, and that the conditions and circumstances of my life only reflect the state of consciousness with which I am fused – is the most momentous in my life.

But the experience that brought me to this certainty is so remote from ordinary existence, I have long hesitated to tell it, for my reason refused to admit the conclusions to which the experience impelled me. Nevertheless, this experience revealed to me that I am supreme within the circle of my own state of consciousness and that it is the state with which I am identified that determines what I experience.

Therefore it should be shared with all, for to know this is to become free from the world’s greatest tyranny, the belief in a second cause.

Blessed are the pure in heart: for they shall see God. Matthew 5:8

Blessed are they whose imagination has been so purged of the beliefs in second causes they know that imagination is all, and all is imagination.

One day I quietly slipped from my apartment in New York City into some remote yesteryear's countryside. As I entered the dining room of a large inn, I became fully conscious. I knew that my physical body was immobilized on my bed back in New York.

Yet here I was as awake and as conscious as I have ever been. I intuitively knew that if I could stop the activity of my mind, everything before me would freeze. No sooner was the thought born than the urge to try it possessed me. I felt my head tighten, then thicken to a stillness. My attention concentrated into a crystal-clear focus, and the waitress walking, walked not. And I looked through the window and the leaves falling, fell not. And the family of four eating, ate not. And they lifting the food, lifted it not. Then my attention relaxed, the tightness eased, and of a sudden all moved onward in their course. The leaves fell, the waitress walked and the family ate. Then I understood Blake's vision of the "Sculptures of Los's Halls".

I sent you to reap that whereon ye bestowed no labor. John 4:38

Creation is finished.

I am the beginning and the end, there is nothing to come that has not been, and is. Ecclesiastes 3:15, ERV

The world of creation is finished and its original is within us

. We saw it before we set forth, and have since been trying to remember it and to activate sections of it. There are infinite views of it. Our task is to get the right view and by determined direction of our attention make it pass in procession before the inner eye. If we assemble the right sequence and experience it in imagination until it has the tone of reality, then we consciously create circumstances.

This inner procession is the activity of imagination that must be consciously directed. We, by a series of mental transformations, become aware of increasing portions of that which already is, and by matching

our own mental activity to that portion of creation which we desire to experience, we activate it, resurrect it, and give it life.

This experience of mine not only shows the world as a manifestation of the mental activity of the individual observer, but it also reveals our course of time as jumps of attention between eternal moments. An infinite abyss separates any two moments of ours.

We, by the movements of our attention, give life to the “Sculptures of Los’s Halls”.

Think of the world as containing an infinite number of states of consciousness from which it could be viewed. Think of these states as rooms or mansions in the House of God [John 14:2], and like the rooms of any house, they are fixed relative to one another.

But think of yourself, the Real Self, the Imaginative You, as the living, moving occupant of God’s House.

Each room contains some of Los’s Sculptures, with infinite plots and dramas and situations already worked out but not activated.

They are activated as soon as Human Imagination enters and fuses with them. Each represents certain mental and emotional activities. To enter a state, man must consent to the ideas and feelings which it represents.

These states represent an infinite number of possible mental transformations which man can experience. To move into another state or mansion necessitates a change of beliefs.

All that you could ever desire is already present and only waits to be matched by your beliefs.

But it must be matched, for that is the necessary condition by which alone it can be activated and objectified.

Matching the beliefs of a state is the seeking that finds, the knocking to which it is opened, the asking that receives [Matthew 7:8; Luke 11:10]. Go in and possess the land [Exodus 6:4;8].

The moment man matches the beliefs of any state, he fuses with it, and this union results in the activation and projection of its plots, plans, dramas, and situations.

It becomes the individual's home from which he views the world. It is his workshop, and, if he is observant, he will see outer reality shaping itself upon the model of his... Imagination.

It is for this purpose of training us in image-making that we were made subject to the limitations of the senses and clothed in bodies of flesh.

It is the awakening of the imagination, the returning of His Son, that our Father waits for.

The creature was made subject to vanity not willingly, but by reason of him who subjected it. Romans 8:20

But the victory of the Son, the return of the prodigal, assures us that

the creature shall be delivered from the bondage of corruption into the glorious liberty of the Sons [children] of God. Romans 8:21

We were subjected to this biological experience because no one can know of imagination who has not been subjected to the vanities and limitations of the flesh, who has not taken his share of Sonship and gone prodigal, who has not experimented and tasted this cup of experience; and confusion will continue until man awakes and a fundamentally imaginative view of life has been reestablished and acknowledged as basic.

I should preach... the unsearchable riches of Christ and make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, Who created all things by Jesus Christ. Ephesians 3:8,9

Bear in mind that Christ in you is your imagination.

As the appearance of our world is determined by the particular state with which we are fused, so may we determine our fate as individuals by fusing our imaginations with ideals we seek to realize. On the distinction between our states of consciousness depends the distinction between the circumstances and conditions of our lives.

Man, who is free in his choice of state, often cries out to be saved from the state of his choice.

And ye shall cry out in that day, because of your king which ye shall have chosen you; and the Lord will not hear you in that day. Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us. 1Samuel 8:18,19

Choose wisely the state that you will serve. All states are lifeless until imagination fuses with them.

All things when they are admitted are made manifest by the light: for everything that is made manifest is light, Ephesians 5:13,

and Ye are the light of the world, Matthew 5:14,

by which those ideas to which you have consented are made manifest.

Hold fast to your ideal. Nothing can take it from you but your imagination.

Don't think of your ideal, think from it. It is only the ideals from which you think that are ever realized.

Man lives not by bread alone, but by every word that proceeds out of the mouth of God, Matthew 4:4,

and "the mouth of God" is the mind of man.

Become a drinker and an eater of the ideals you wish to realize. Have a set, definite aim or your mind will wander, and wandering it eats every negative suggestion.

If you live right mentally, everything else will be right.

By a change of mental diet, you can alter the course of observed events.

But unless there is a change of mental diet, your personal history remains the same.

You illuminate or darken your life by the ideas to which you consent.

Nothing is more important to you than the ideas on which you feed. And you feed on the ideas from which you think. If you find the world unchanged, it is a sure sign that you are wanting in fidelity to the new mental diet, which you neglect in order to condemn your environment. You are in need of a new and sustained attitude.

You can be anything you please if you will make the conception habitual, for any idea which excludes all others from the field of attention discharges in action.

The ideas and moods to which you constantly return define the state with which you are fused.

Therefore train yourself to occupy more frequently the feeling of your wish fulfilled. This is creative magic. It is the way to work toward fusion with the desired state.

If you would assume the feeling of your wish fulfilled more frequently, you would be master of your fate, but unfortunately you shut out your assumption for all but the occasional hour. Practice making real to yourself the feeling of the wish fulfilled.

After you have assumed the feeling of the wish fulfilled, do not close the experience as you would a book, but carry it around like a fragrant odor.

Instead of being completely forgotten, let it remain in the atmosphere communicating its influence automatically to your actions and reactions. A mood, often repeated, gains a momentum that is hard to break or check. So be careful of the feelings you entertain. Habitual moods reveal the state with which you are fused.

It is always possible to pass from thinking of the end you desire to realize, to thinking from the end.

But the crucial matter is thinking from the end, for thinking from means unification or fusion with the idea: whereas in thinking of the end, there is always subject and object – the thinking individual and the thing thought. You must imagine yourself into the state of your wish fulfilled, in your love for that state, and in so doing, live and think from it and no more of it. You pass from thinking of to thinking from by centering your imagination in the feeling of the wish fulfilled.

CHAPTER EIGHT. THE APPLE OF GOD'S EYE

What think ye of the Christ? Whose Son is He?
Matthew 22:42

WHEN THIS question is asked of you, let your answer be, "Christ is my imagination", and, though I

See not yet all things put under him, Hebrews 2:8,

yet I know that I am Mary from whom sooner or later He shall be born, and eventually

Do all things through Christ [Philippians 4:13].

The birth of Christ is the awakening of the inner or Second man. It is becoming conscious of the mental activity within oneself, which activity continues whether we are conscious of it or not.

The birth of Christ does not bring any person from a distance, or make anything to be that was not there before.

It is the unveiling of the Son of God in man.

The Lord "cometh in clouds" [Mark 13:26, Luke 21:27] is the prophet's description of the pulsating rings of golden liquid light on the head of him in whom He awakes.

The coming is from within and not from without, as Christ is in us [Romans 8:10; 2Corinthians 13:3; Galatians 2:20; Galatians 4:19; Colossians 1:27].

This great mystery

God was manifest in the flesh [1Timothy 3:16]

begins with Advent, and it is appropriate that the cleansing of the Temple,

Which temple ye are, 1Corinthians 3:17,

stands in the forefront of the Christian mysteries:

The Kingdom of Heaven is within you. Luke 17:21

Advent is unveiling the mystery of your being. If you will practice the art of revision by a life lived according to the wise, imaginative use of your inner speech and inner actions, in confidence that by the conscious use of “the power that worketh in us” [Ephesians 3:20], Christ will awake in you; if you believe it, trust it, act upon it; Christ will awake in you. This is Advent.

Great is the mystery, God was manifest in the flesh. 1Timothy 3:16

From Advent on, He that toucheth you toucheth the apple of God’s eye. Zechariah 2:8

THE SEARCH

To Victoria
the fulfillment of a dream

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

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

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

I first discovered this close relationship of moods to vision when I was aged about seven. I became aware of a mysterious life quickening within

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

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

As a man I conceived of It as love and myself the son of It, and in my union with It, now, what a love enfolds me! It is a mirror to all. Whatever we conceive It as being, that It is to us.

I believe It to be the center through which all the threads of the universe are drawn; therefore I have altered my values and changed my ideas so that they now depend upon and are in harmony with this sole cause of all that is. It is to me that changeless reality which fashions circumstances in harmony with our concepts of ourselves.

My mystical experiences have convinced me that there is no way to bring about the outer perfection we seek other than by the transformation of ourselves.

As soon as we succeed in transforming ourselves, the world will melt magically before our eyes and reshape itself in harmony with that which our transformation affirms.

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

Once, with closed eyes made radiant from brooding, I meditated on the eternal question, “Who Am I?” and felt myself gradually dissolve into a

shoreless sea of vibrant light, imagination passing beyond all fear of death. In this state nothing existed but myself, a boundless ocean of liquid light. Never have I felt more intimate with Being.

How long this experience lasted I do not know, but my return to earth was accompanied by a distinct feeling of crystallizing again into human shape.

At another time, I lay on my bed and with my eyes shut as in sleep I brooded on the mystery of Buddha. In a little while, the dark caverns of my brain began to grow luminous.

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

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

On these fiery meditations I have entered again and again, and I know beyond all doubt that both assumptions are true. Housed within this form of earth is a body attuned to a world of light, and I have, by intense meditation, lifted it as with a magnet through the skull of this dark house of flesh.

The first time I awoke the fires within me I thought my head would explode. There was intense vibration at the base of my skull, then sudden oblivion of all. Then I found myself clothed in a garment of light and attached by a silvery elastic cord to the slumbering body on the bed. So exalted were my feelings, I felt related to the stars. In this garment I roamed spheres more familiar than earth, but found that, as on earth, conditions were molded in harmony with my nature. “Self-begotten fantasy”, I hear you say. No more so than the things of earth.

I am an immortal being conceiving myself as man and forming worlds in the likeness and image of my concept of self.

What we imagine, that we are. By our imagination, we have created this dream of life, and by our imagination we will re-enter that eternal world of light, becoming that which we were before we imagined the world.

In the divine economy nothing is lost. We cannot lose anything save by descent from the sphere where the thing has its natural life.

There is no transforming power in death and, whether we are here or there, we fashion the world that surrounds us by the intensity of our imagination and feeling, and we illuminate or darken our lives by the concepts we hold of ourselves. Nothing is more important to us than our conception of ourselves, and especially is this true of our concept of the deep, hidden One within us.

Those that help or hinder us, whether they know it or not, are the servants of that law which shapes outward circumstances in harmony with our inner nature.

It is our conception of ourselves which frees or constrains us, though it may use material agencies to achieve its purpose.

Because life molds the outer world to reflect the inner arrangement of our minds, there is no way of bringing about the outer perfection we seek other than by the transformation of ourselves.

No help cometh from without; the hills to which we lift our eyes are those of an inner range.

It is thus to our own consciousness that we must turn as to the only reality, the only foundation on which all phenomena can be explained.

We can rely absolutely on the justice of this law to give us only that which is of the nature of ourselves

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

Everything we do, unaccompanied by a change of consciousness, is but futile readjustment of surfaces. However we toil or struggle, we can receive no more than our subconscious assumptions affirm.

To protest against anything which happens to us is to protest against the law of our being and our rulership over our own destiny.

The circumstances of my life are too closely related to my conception of myself not to have been launched by my own spirit from some magical storehouse of my being.

If there is pain to me in these happenings, I should look within myself for the cause, for I am moved here and there and made to live in a world in harmony with my concept of myself.

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

However, our ordinary alterations of consciousness, as we pass from one state to another, are not transformations, because each of them is so rapidly succeeded by another in the reverse direction; but whenever one state grows so stable as to definitely expel its rivals, then that central habitual state defines the character and is a true transformation. To say that we are transformed means that ideas previously peripheral in our consciousness now take a central place and form the habitual center of our energy.

All wars prove that violent emotions are extremely potent in precipitating mental rearrangements. Every great conflict has been followed by an era of materialism and greed in which the ideals for which the conflict ostensibly was waged are submerged.

This is inevitable because war evokes hate, which impels a descent in consciousness from the plane of the ideal to the level where the conflict is waged.

If we would become as emotionally aroused over our ideals as we become over our dislikes, we would ascend to the plane of our ideals as easily as we now descend to the level of our hates.

Love and hate have a magical transforming power, and we grow through their exercise into the likeness of what we contemplate. By intensity of hatred we create in ourselves the character we imagine in our enemies. Qualities die for want of attention, so the unlovely states might best be rubbed out by imagining “beauty for ashes and joy for mourning” [Isaiah 61:3] rather than by direct attacks on the state from which we would be free.

“Whatsoever things are lovely and of good report, think on these things” [Philippians 4:8], for we become that with which we are en rapport.

There is nothing to change but our concept of self.

Humanity is a single being in spite of its many forms and faces, and there is in it only such seeming separation as we find in our own being when we are dreaming.

The pictures and circumstances we see in dreams are creations of our own imagination and have no existence save in ourselves. The same is true of the pictures and circumstances we see in this dream of life. They reveal our concepts of ourselves. As soon as we succeed in transforming self, our world will dissolve and reshape itself in harmony with that which our change affirms.

The universe which we study with such care is a dream, and we the dreamers of the dream, eternal dreamers dreaming non-eternal dreams. One day, like Nebuchadnezzar, we shall awaken from the dream, from the nightmare in which we fought with demons, to find that we really

never left our eternal home; that we were never born and have never died save in our dream.