

AT YOUR COMMAND



NEVILLE GODDARD

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by

Neville Goddard

(1905-1972)

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# NEVILLE GODDARD

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# CHAPTER ONE

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Can man decree a thing and have it come to pass? Most decidedly he can! Man has always decreed that which has appeared in his world and is today decreeing that which is appearing in his world and shall continue to do so as long as man is conscious of being man. Not one thing has ever appeared in man's world but what man decreed that it should. This you may deny, but try as you will you cannot disprove it, for this decreeing is based upon a changeless principle. You do not command things to appear by your words or loud affirmations. Such vain repetition is more often than not confirmation of the opposite. Decreeing is ever done in consciousness. That is; every man is conscious of being that which he has decreed himself to be. The dumbman without using words is conscious of being dumb. Therefore he is decreeing himself to be dumb. When the Bible is read in this light you will find it to be the greatest scientific book ever written. Instead of looking upon the Bible as the historical record of an ancient civilization or the biography of the unusual life of Jesus, see it as a great psychological drama taking place in the consciousness of man. Claim it as your own and you will suddenly transform your world from the barren deserts of Egypt to the promised land of Canaan.

Everyone will agree with the statement that all things were made by God, and without him there is nothing made that is made, but what man does not agree upon is the identity of God. All the churches and priesthoods of the world disagree as to the identity and true nature of God. The Bible proves beyond the shadow of a doubt that Moses and the prophets were in one hundred percent accord as to the identity and nature of God. And Jesus' life and teachings are in agreement with the findings of the prophets of old. Moses discovered God to be man's awareness of being, when he declared these little understood words, "I AM hath sent me unto you." David sang in his psalms, "Be still and know that I AM God." Isaiah declared, "I AM the Lord and there is none else. There is no God beside me. I girded thee, though thou hast not known me. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." The awareness of being as God is stated hundreds of times in the New Testament. To name but a few: "I AM the shepherd, I AM the door; I AM the resurrection and the life; I AM the way; I AM the Alpha and Omega; I AM the beginning and the end"; and again, "Whom do you say that I AM?" It is not stated, "I, Jesus, am the door. I, Jesus am the way," nor is it said, "Whom do you say that I, Jesus, am?" It is clearly stated, "I AM the way." The awareness of being is the door through which the manifestations of life pass into the world of form.

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

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



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

## CHAPTER TWO

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

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

The question, “Whom do you say that I AM?” is not addressed to a man called ‘Peter’ by one called ‘Jesus.’ This is the eternal question addressed to one’s self by one’s true being. In other words, “Whom do you say that you are?” For your conviction of yourself – your opinion of yourself will determine your expression in life.

He states, “You believe in God – believe also in me.” In other words, it is the me within you that is this God. Praying then, is seen to be recognizing yourself to be that which you now desire, rather than its accepting form of petitioning a God that does not exist for that which you now desire.

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

We are told, “When you pray go within in secret and shut the door. And that which your father sees in secret, with that will he reward you openly.” We have identified the ‘father’ to be the awareness of being. We have also identified the ‘door’ to be the awareness of being. So ‘shutting the door’ is shutting out that which ‘I’ am now aware of being and claiming myself to be that which ‘I’ desire to be. The very moment my claim is established to the point of conviction, that moment I begin to draw unto myself the evidence of my claim. Do not question the how of these things appearing, for no man knows that way. That is, no manifestation knows how the things desired will appear.

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

You are told, “Seek ye first the kingdom of Heaven and all things shall be added unto you.” Get first the consciousness of the things that you are seeking and leave the things alone. This is what is meant by “Ye shall decree a thing and it shall come to pass.”

Apply this principle and you will know what it is to ‘prove me and see.’ The story of Mary is the story of every man. Mary was not a woman – giving birth in some miraculous way to one called ‘Jesus.’ Mary is the awareness of being that ever remains virgin, no matter how many desires it gives birth to. Right now look upon yourself as this virgin Mary – being impregnated by yourself through the medium of desire – becoming one with your desire to the point of embodying or giving birth to your desire.

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

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

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

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

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

## CHAPTER THREE

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Again, Moses stated, “I AM that I AM.” Now here is something to always bear in mind. You cannot put new wine in old bottles or new patches upon old garments. That is; you cannot take with you into the new consciousness any part of the old man. All of your present beliefs, fears and limitations are weights that bind you to your present level of consciousness. If you would transcend this level you must leave behind all that is now your present self, or conception of yourself. To do this you take your attention away from all that is now your problem or limitation and dwell upon just being. That is; you say silently but feeling to yourself, “I AM. Do not condition this ‘awareness’ as yet. Just declare yourself to be, and continue to do so, until you are lost in the feeling of just being – faceless and formless. When this expansion of consciousness is attained, then, within this formless deep of yourself give form to the new conception by FEELING yourself to be THAT which you desire to be.



You will find within this deep of yourself all things to be divinely possible. Everything in the world which you can conceive of being, is to you, within this present formless awareness, a most natural attainment. The invitation given us in the Scriptures is – “to be absent from the body and be present with the Lord.” The ‘body’ being your former conception of yourself and ‘the Lord’ – your awareness of being. This is what is meant when Jesus said to Nicodemus, “Ye must be born again for except ye be born again ye cannot enter the kingdom of Heaven.” That is; except you leave behind you your present conception of yourself and assume the nature of the new birth, you will continue to out-picture your present limitations. The only way to change your expressions of life is to change your consciousness. For consciousness is the reality that eternally solidifies itself in the things round about you. Man’s world in its every detail is his consciousness out-pictured. You can no more change your environment, or world, by destroying things than you can your reflection by destroying the mirror. Your environment, and all within it, reflects that which you are in consciousness. As long as you continue to be that in consciousness so long will you continue to out-picture it in your world.

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