

## The Fundamentals of Self-Awareness and Practical Metaphysics

“It is your state of consciousness that attracts your life.”

by Neville Goddard 1953

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1 WITH so vast a subject, it is indeed a difficult task to summarize in a few  
hundred  
2 words what I consider the most basic ideas on which those who seek a  
true  
3 understanding of [practical, applied] metaphysics should now  
concentrate. I shall  
4 do what I can in the shape of three fundamentals. These fundamentals  
are:

- 5 1. Self-Observation;
- 6 2. Definition of Aim;
- 7 3. Detachment.

8 First Fundamental: Self-Observation

9 The purpose of true metaphysics is to bring about a rebirth or  
radical  
10 psychological change in the individual. Such a change cannot take  
place until the  
11 individual first discovers the self that he would change. This discovery  
can be  
12 made only through a careful observation of his reactions to life. The  
sum total of  
13 these reactions defines the individual's state of consciousness, and it is  
the  
14 individual's state of consciousness that attracts the situations and  
circumstances

15 of his life.

16 So the starting point of true metaphysics, on its practical side, is  
self-observation

17 in order to discover one's reactions to life, reactions which form one's  
secret self –

18 the cause of the phenomena of life.

19 Note that the deeper, “secret”, self that Neville is talking about is  
20 the deepest personal or individual self, and not the ultimate,  
21 universal, formless self. Neville is thus referring to our deepest—  
22 and often buried and unconscious—self-concepts, not our ultimate  
23 true Self, which is conceptless.

24 With Emerson, I accept the fact that “Man surrounds himself with the  
true image

25 of himself . . . what we are, that only can we see.”

26 There is a definite connection between what is outer and what is inner  
in man,

27 and it is ever our inner states that attract our outer life. Therefore, the  
individual

28 must always start with himself.

29 It is one's self that must be changed.

30 Man, in his blindness, is quite satisfied with himself, but heartily dislikes  
the

31 circumstances and situations of his life. He feels this way, not knowing  
that the

32 cause of his displeasure lies not in the condition nor the person with  
whom he is

33 displeased, but in the very self he likes so much. Not realizing that “he  
surrounds

34 himself with the true image of himself” and that “what he is, that only  
can he

35 see,” he is shocked when he discovers that it has always been his own

36 deceitfulness that made him suspicious of others.

37 Self-observation would reveal this deceitful one in all of us; and this one  
must be

38 accepted before there can be any transformation of ourselves.

39 At this moment, try to notice your inner state. To what thoughts are you  
40 consenting? With what feelings are you identified? You must be ever  
careful

41 where you are within yourself.

42 Most of us think that we are kind and loving, generous and tolerant,  
forgiving

43 and noble; but a careful observation of our reactions to life will reveal a  
self that

44 is not at all kind and loving, generous and tolerant, forgiving and noble.  
And it is

45 this self that we must first accept and then set about to change.

48 now, even if we don't like it, even if it scares and repulses us. Don't

49 suppress self-awareness, driving it deeper into unconsciousness,

50 just because you don't like it. Don't ignore it, look straight at it. And

51 don't try to change it before you have fully accepted it. Remember

52 this principle of our course: Whatever you are, at any time in your

53 life, is perfect. Why? Because God, Being, is perfect and all-in-all.

54 Part of the great illusion is that there are imperfect and evil beings

55 in the real world.

56 Rebirth depends on inner work on one's self. No one can be reborn  
without

57 changing this self. Any time that an entirely new set of reactions enters  
into a

58 person's life, a change of consciousness has taken place, a spiritual  
rebirth has

59 occurred.

60 Second Fundamental: Definition of Aim

61 Having discovered, through a careful observation of your reactions to  
life, a self

62 that must be changed, you must now formulate an aim. That is, you  
must define

63 the one you would like to be instead of the one you truly are in secret.  
With this

64 aim clearly defined, you must, throughout your conscious waking day,  
notice

65 your every reaction in regard to this aim.

66 The reason for this is that everyone lives in a definite state of  
consciousness,

67 which state of consciousness we have already described as the sum  
total of his

68 reactions to life. Therefore, in defining an aim, you are defining a state  
of

69 consciousness, which, like all states of consciousness, must have its  
reactions to

70 life. For example: if a rumor or an idle remark could cause an anxious  
reaction in

71 one person and no reaction in another, this is positive proof that the two  
people

72 are living in two different states of consciousness.

73 If you define your aim as a noble, generous, secure, kindly  
individual—knowing

74 that all things are states of consciousness—you can easily tell whether  
you are

75 faithful to your aim in life by watching your reactions to the daily events  
of life. If

76 you are faithful to your ideal, your reactions will conform to your aim, for  
you will

77 be identified with your aim and, therefore, will be thinking from your  
aim. If your

78 reactions are not in harmony with your ideal, it is a sure sign that you  
are

79 separated from your ideal and are only thinking of it. Assume that you  
are the  
80 loving one you want to be, and notice your reactions throughout the day  
in regard  
81 to that assumption; for your reactions will tell you the state from which  
you are  
82 operating.

### 83 Third Fundamental: Detachment

84 This is where the third fundamental—detachment—enters in. Having  
discovered  
85 that everything is a state consciousness made visible and having  
defined that  
86 particular state which we want to make visible, we now set about the  
task of  
87 entering such a state, for we must move psychologically from where we  
are to  
88 where we desire to be.

89 The purpose of practicing detachment is to separate us from our  
present  
90 reactions to life and attach us to our aim in life. This inner separation  
must be  
91 developed by practice. At first we seem to have no power to separate  
ourselves  
92 from undesirable inner states, simply because we have always taken  
every mood,  
93 every reaction, as natural and have become identified with them. When  
we have  
94 no idea that our reactions are only states of consciousness from which  
it is  
95 possible to separate ourselves, we go round and round in the same  
circle of  
96 problems – not seeing them as inner states but as outer situations. We  
practice  
97 detachment, or inner separation, that we may escape from the circle of  
our

98 habitual reactions to life. That is why we must formulate an aim and  
constantly

99 notice ourselves in regard to that aim.

100 This teaching begins with self-observation. Secondly it asks, "What do  
you want?"

101 And then it teaches detachment from all negative states and  
attachment to your

102 aim. This last state—attachment to your aim—is accomplished by  
frequently

103 assuming the feeling of your wish fulfilled.

104 We must practice separating ourselves from our negative moods and  
thoughts in

105 the midst of all the troubles and disasters of daily life. No one can be  
different

106 from what he is now unless he begins to separate himself from his  
present

107 reactions and to identify himself with his aim. Detachment from  
negative states

108 and assumption of the wish fulfilled must be practiced in the midst of  
all the

109 blessings and cursings of life.

110 Note that detachment and separation from our undesired states and

111 assumption of the kind of person we always wanted to be is an

112 example of what Shinn called "the law of substitution".

113 By "assumption" Neville means "taking for granted", in our

114 imagination, frequently during the day and especially at sensitive

115 times—like when we are drifting into sleep at night—definite images

116 and feelings of who we always wanted to be.

117 The way of true metaphysics lies in the midst of all that is going on in  
life. We

118 must constantly practice self-observation, thinking from our  
aim, and

119 detachment from negative moods and thoughts if we would be doers  
of truth

120 instead of mere hearers.

121 Practice these three fundamentals and you will rise to higher and  
higher levels of

122 consciousness. Remember, always, it is your state of consciousness  
that attracts

123 your life.

124 Start climbing!

125 Neville

Now let us go into the silence.

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