

Neville Goddard Lecture



The Seven Eyes Of God

Neville Goddard Lecture - The Seven Eyes Of God 06-11-1959

...we must go on to higher and higher levels, for that is the purpose of the teacher. I would like to look tonight into what it is to my mind, the greatest book in the world, the Bible, and show you a section with which you may not be familiar. It concerns the Seven Eyes of God, from the visions of Zechariah. He saw a stone with seven facets, and the Voice said, this is actually the seven eyes of God that reach over the entire world. For these seven eyes are really in man, for man is the earth of God. So forget this little planet and know that man is the true earth in which God is planted. These are the seven visions of God, seven increasingly clarifying visions of the Creator. The Bible names them but you must look for them.

The first appears only once in the Bible in Isaiah 14 . . . Lucifer, the morning star. And it tells how he is fallen and cut down to the ground . . . this shining being. All races have taught that man has fallen. It is not something that belongs to the Christian or the Jewish faiths, but all races have held this concept. So the first Eye of God is Lucifer . . . cut down to the ground.

The second is Molech, the strange god that demands sacrifices (Jeremiah 32). Man offers up his sons and daughters to appease this being he conceives to be God. But the Voice said, "I command them not, neither came it unto my mind, that they should do this abomination to cause Judah to sin." This Eye is in every man who thinks he has angered God and must make sacrifices to appease Him. All the wars of the world are an appeasement. The Inquisition with its tortures was an appeasement to God. The wicker

baskets in which men were burned alive were an appeasement. They did it all to appease God that he might not be angry.

The third eye is Elohim, or gods, gods above and outside of man. The elements he worshipped, the stars and planets he thinks can regulate his life and influence his behavior. He turns to something outside of himself and it fails him and he cries that he is forsaken.

The fourth is Shaddai . . . almighty. In this eye, man seeks security and comfort. These are the governments, the mighty political machines, the rulers that man trusts, and all this fails him, too.

And then he turns to the fifth eye of Pahath, which means, “to dig a ditch or to snare animals, dig a pit.” It does not mean the animals of the forest; no, it is man I bring into my little trap. Much of the world functions like that today, everywhere in every business, especially in the great advertising campaigns. These people rule like tyrants over us. Every paper, every magazine, every TV commercial has another method of trapping us into buying all these things, so many things that we never get them paid for before we have still others.

And then the sixth eye is Jehovah . . . Yod He Vau He . . . or I AM. Man finally grows out of the snaring process. He does not now have to trap anyone in the world, but only boldly assert himself. Bold inner persuasion will create the condition that I AM persuaded of. That is Jehovah, the sixth eye.

The seventh is Jesus, or “Jehovah saves,” or “rescue.” Where man boldly asserts himself but his heart is torn for those still asleep, and he sacrifices for the others and gives himself for the whole vast world. Not as the churches teach it, but as the mystic tells you. You will take anyone, no matter who he is or what he has done, for he is only in a state. You do not condemn anyone but you lift him out of the state, and you do it by identifying the one you would save with the idea he wants to embody, and to the degree that you are faithful to your vision of that person, he will embody his ideal and become it. That is the eye called Jesus, or the seventh eye.

There is an eighth eye, only implied in the Bible and it is veiled. On the eighth day they circumcise the child and unveil the organ of creation. There is an eye in man and Blake names it. He says, “He did not come. He hid in Albion’s forest.” Albion is Blake’s name for universal man, male or female. This eye is hidden in “Albion’s forest” . . . in the dark convolutions of the brain. There this eye is hiding. When you finally begin to exercise

your imagination for another and actually revel in the joy of others as they become the embodiment of what they desire, and you revel in that far beyond what you would for yourself, that is the eye of Jesus. What begins to be the perfect seeing of the seventh eye of God, then something stirs, and it stirs exactly like something trying to get out of an egg. It is something trying to break through Golgotha . . . and Golgotha is “the skull,” that is the meaning of the word. But it is held by five nails, the five senses. The five senses confine man to this world, and then he breaks loose from this skull as the seventh eye is clarified; and the eighth eye sees concrete reality for the first time in his life, and then, once seeing clearly, he never blames anyone. For with this eighth eye, he sees the perfect world. This is called circumcision or the unveiling of the perfect organ, which is man’s Imagination. On the eighth day, he is circumcised. It means that the eighth eye is open. It does not open by the process of time, but only after the clarifying of the seventh eye of Jesus. Then you see that God became man, that man, awakening, may become God. God contracts Himself to this very limit of opacity, so that living in this state may be called the very grave of man, and “God enters death’s door with them that enter, and lies down in the grave with them, in visions of Eternity until they awake.” (Blake) And then there are these seven visions.

First . . . Lucifer, the fallen one.

Second . . . Molech, the being that demands sacrifices. They are doing that right now, only they call it Nationalism, and they offer up their sons and daughters to Molech, though the Voice said, “I do not command them to do this and cause Judah to fall into sin.” Man sickens of it and turns to the third eye or Elohim, but the stars, the planets, do not respond.

Then he turns to the fourth eye or Shaddai . . . Almighty, to the financial and political “gods”.

And then he separates from that and digs his little pit, Pahath, and snares all the people of the world because he can outsmart them, and because of his smartness he lives very well during this little span from the cradle to the grave, and that is the fifth eye through which much of the world is seeing today.

He sickens of it, and then he finds that I AM . . . or Jehovah, is the only reality, or the sixth eye of God. And I build my world, as I want it and when I sicken of it, offer myself as a sacrifice for all others and give completely of myself for the good of others, and my good fortune then becomes the joy of hearing their good fortune. As it says in Job 42:5 “I heard by the hearing of my ear, but now my eye seeth Thee.” Suddenly something

happens within me, and the eighth eye opens and I am circumcised, in mind, not in the flesh, and as that something opens within you, you see the reason for it all, and you see that Eternity is, and you can take anyone in this world and pull him out of any state in the world. That is the eighth eye of God.

I want to share with you an experience. The true method of knowledge is through experiment. So we invite you to experiment. The true faculty of knowing is the faculty of experiencing. For, when you have had the experiences, you no longer care whether anyone else knows it or not. It does not matter. You know it, and you know that you know it. So I would like to share this with you, this experience, for when you begin to awaken, then you begin to remember. For if Christ is the center, then I can say, "Return to me the glory that was mine before the world was. I AM crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live I live by the faith of the son of God who loved me and gave himself for me." If the center of man is Christ, and He was before the world was, then when I begin to awaken I only begin to remember. And when that happens, then the world cannot any longer teach you anything. So when man begins to awaken he does not question the things of this world; he knows they are not true. Psychologists tell us a complete understanding of a dream depends on the knowledge that you are dreaming, and then that wakes you up, for this is the only world they know. They speak of a dream state as being subjective and a deep dream state as the unconscious and doubt the worth of it all. But when you open the eighth eye you will know there are worlds within worlds and you are heirs to all of them. You can test your experiences and bring anything you want into your world and prove it.

Years ago I felt myself dreaming and I was swimming. I knew it was a dream. I looked up and saw the shore of a primitive island, not the little island where I was born, for that is well cultivated and in no way primitive, but this was primitive. I saw it was an island and I knew I was dreaming, and I saw these strange things like cement posts driven down through the water but they were in a state of decay. They could have been at one time part of a jetty. I could see this peculiar primitive beach and I prolonged the dream, for if you know you are dreaming you need not wake. Something in me began to tell me, as memory began to return, that if I would take hold of one of these pilings and not let it go, and awaken, I would awaken there. I felt it and it was solidly real, just as it would feel here, and my hand did not go through it, and I held on to it and made myself awake; and I awoke in that water on that beach and then I waded ashore. I was no more asleep in that sphere than I am here in this one.

It taught me a lesson that if I could touch anything in another world and compel myself to awaken while holding it, I would find it was real. So you do it for your world. A job you want, the home you would occupy, the marriage you want. Sit at the desk at which you would sit, live in the house you want to live in, be married to the sort of person you want to be married to, and if you hold to it in your imagination, then you will make it real in your outer world. The Ancients called this capacity the Western Gate, and tied it in with the sense of touch. If you can hang on to the thing you touch and then awaken, you will find that the thing has become real. We have it in Genesis in the story of Jacob and Esau. Isaac, the father, who was blind said, "Come close that I may touch you. Come closer." And the state symbolized by Jacob, the supplanter, was made real in place of the state that had seemed so real before, symbolized by Esau.

We are told again in Judges 17:19 how the seven locks were shaved from the head of Samson and then the Philistines came and gouged out his eyes and he was eyeless in Gaza. And they made him dance before the crowd. He asked to be taken to the temple and placed where he might touch the two middle pillars, and then he pressed and pushed and pulled down the whole thing and slew more Philistines than he had ever slain during his life. All this is symbolical of the capacity to touch. I know, for I have done it. Many a time, finding myself dreaming, I have held on to an object in the dream and found myself awakening in another world. I have also found myself in other aspects of this world. I did it in Barbados when I wished to be seen by my sister who was 2000 miles away. But whether it be in this little aspect or in another world, it does not matter, for there are infinite worlds and you are heir to all of them.

You can get all you want in this world. You can use the fifth eye or the fourth eye. All those who lead us into battle are using the second and third. Few are using the sixth and only an nth part use the seventh eye or the eye of Jesus, and not until it is used and you would rather have the good of another than your own good, and rejoice for another more than for yourself, have you really opened the seventh eye and then you are ready for the opening of the eighth eye.

The seventh eye, the eye of Jesus, has nothing to do with a man born 2000 years ago; it has everything to do with the expanding mind of man. When you exercise the seventh, then something opens. It is the eighth. But until the seventh is fully open, "he hides in the forest of Albion." He hides in the dark convolutions of the brain. It may scare you a little at first, the feeling of an electric battery moving in your head. You feel memory come back and you feel it on this side and then on that, and then you center it, and then you SEE. Something opens and you actually see a world no one else can see. The

seventh eye is based purely on faith. Man does not know God will actually redeem him and he cries, "My God, why hast thou forsaken me?" And then the new world will be seen.

Man seeks security and comfort through the fourth eye. These are the dictators, the political machines, etc. They are always going to save the country, save the world, and then they are driven out . . . but they take a half billion dollars with them. We have seen it in this hemisphere . . . the very ones impoverishing the treasury that men had just called the saviors of their country.

They have not reached the sixth eye, or I AM. He who has reached that turns to no one. He knows, "I AM that I will be, I AM what I AM." You can be that or anything you want. But then you go beyond it and you want nothing for yourself but only for others. Then he starts giving himself for man and then when that is completely clarified the eighth eye opens.

Look in your Bible and read the story of the unveiling of the mind of man. But it comes only after the seventh eye is exercised. So I must learn to experience feeling and touching. That is called the Western Gate, and it is closed in man, but he must learn about it, and before I close this eye he must learn much about the Western Gate, for I was told not to hold back one secret, and having had the experience of holding on to an object and awakening not on my bed at all, I must share it with you. I awake in the world where I am holding the object. I have been shut out many times from this world by holding on to an object in that world and awakening in it, and it was just as real as this, but I came back to this. I had a body here and one there. When I returned here where was that other body? Have I not many bodies, for I am scattered over all the world, and man, as he begins to awake, collects the scattered portions of himself, and then he finally finds the being that is God. You can love everyone in this world and you will find joy beyond your wildest dreams in doing good for another; when he asks of you and you, in your Imagination create, and then you have confirmation of it, and then you rejoice as God rejoices. "These things have I spoken that my joy may remain in you." For whenever anyone awakes, that is the eye of God.

So there are seven stated quite clearly and the eighth implied. I tell you that you will feel it like a chick in the egg of the skull. Christ is crucified on this cross (man) with five nails . . . the five senses. The same meaning is in the story of the five foolish virgins. And then he tears himself free from this cross.

Now, you catch it on the wing, but I tell you that you will discover all kinds of wonderful things in the awakening of God in man. For God became man that man may become God. So this wonderful poem that existed only for God is beginning to exist for itself. Sentients begin to appear in the poem, lifting it to higher states and we become at last creators, one of an infinite society of gods.

This eighth eye is misunderstood by the priesthoods of the world and they circumcise the child. It is the Imagination that must be unveiled, not the physical organ, and it comes only after the perfect clarity of vision through the eye of Jesus. Jesus means, "Jehovah saves." Not one is lost. He has fallen into a state, but you, through the eye of Jesus, save him. You ask him, "What do you want?" and see that condition real for him, and then seeing it embody itself, you rejoice that one has been lifted out of the mire. You do it over and over, and then your head becomes alive and you feel electric currents through it, and yet you will know what you should do, just as a chick knows what to do. It pecks its way out. And then the place where the skull grew together after birth becomes awake again, and you see another world, and you see the world was perfectly made and every state is perfect, and then you will know that you are awake to play beautifully on this eternal world, to bring out these beautiful combinations made by your Father.

If tonight's talk seems different from what you expected, then nothing is more practical than the sixth eye. You can make your world what you want it to be by the sixth eye; in fact the fifth has done it. You can snare all kinds of people in your little traps. Read the morning papers. Every ad is to snare us into emptying our pockets, and they will be thrilled that they can do it. Every year we find new traps to get what we have. We have new forms of credit. No one dies leaving anything behind any more. The whole vast thing is a trap. It has become the way of life, the fifth eye.

But then come the sixth and the seventh and then the eighth; and when the eighth opens you forgive everyone in the world, no matter what he has done. You, as man, have gone through every eye. You have worshipped Elohim and sacrificed to Molech.

But when the eighth opens, you will know that nothing displeases your Father but unbelief. Sin does not displease him. The priesthoods of the world tell you sin displeases him, but only disbelief displeases him, for they that come to him must believe in him. Anything you can believe is an image of truth. Could you believe that someone in dire need is now well taken care of? Then he can become as you see him. But sin does not displease your Father. It means, "to miss the mark," and He comes to the

world to show everyone how not to miss the mark. If I do miss the mark, He makes a greater effort to show me how not to miss marks.

Hebrews 11 . . . “Those who come to Him must believe that He is, and that He is the re-warder of them that seek...” So seek Him first and then all these things will be added. So there are these eight eyes in man. The eighth hides in the forest of Albion, or the dark convolutions of the brain. Breathing won't bring it out, or diets, or Yoga exercises will not do it. He will come out only when, as you look through the seventh eye, which is the vision of Jesus, you see only the good of another and glory in that beyond what is only for yourself. Then you will begin to see through the eighth eye of God.

Use the seventh eye consciously and take every person regardless of color, race or creed and ask of him only, “What do you want?” For in Him there is neither Greek nor Jew, nor bond nor free. So you take everyone, for he has only fallen into a state and you single out that individual's request and persuade yourself that he is now the embodiment of the ideal that he wants to embody and to the degree that you use the seventh eye will the eighth come out of the “forest of Albion”. The opening of the eighth eye is actually the second coming of Jesus. For when the seventh becomes perfectly clear, then the eighth will open, as if it were released from the tomb, and then you see as God.

One cannot be born a Christian. If you are not using the seventh eye, you are not a Christian. If you are the Pope, you are using the fourth eye and all the priesthoods of the world use the fourth eye. So-called almighty powers all use the fourth eye. But you must use the eye of Jesus. Jesus is the eye of God that sacrifices itself for the whole vast world. He gives himself for every being in the world, seeing for them their ideal, their perfect state.

Now let us go into the Silence.