

The Shaping of The Unbegotten [Neville Goddard 1963 lecture series]

Tonight's subject is "The Shaping of the Unbegotten." We are told in Paul's letter to the Ephesians, the 5th chapter, the very 1st verse, "*Be ye imitators of God as dear children*" [Ephesians 5:1]. So, we must find out what God did. We are told He called a thing that is not as though it were, and the unseen became seen. If you're taking biblical records, that's from Paul's letter to the Romans, the 4th chapter, the 17th verse. He calls a thing that is not seen as though it were.

The one who had the vision and I turn to one, that is, Blake. Blake said, "Manu, suppose that before Creation all was solitude and chaos. That is the most pernicious idea that could enter the mind, for it takes away all sublimity from the Bible and limits all existence to Creation and chaos." Now listen to the next statement, "Eternity exists, and all things in eternity, independent of Creation which was an act of mercy" [Vision of the Last Judgement, p. 614]. Let me repeat it, "Eternity exists, and all things in eternity, independent of Creation which is an act of mercy." No scientists today believe that; they think we came out of chaos so that the whole thing began to evolve out of something that wasn't. And here, one with the vision tells us eternity exists, and all things in eternity, independent of Creation, which creative act was a merciful act.

Now, what does he mean by it? Well, I have had the vision, and I know Blake is telling the truth. For I am telling the truth based upon my visions. Everything in this world is forever. What you now see, what former people saw, what they are going to see, everything is forever. These are parts of the eternal structure of eternity. This body, this little lecturn, this – everything in the world is but a little part of the eternal structure of eternity. It didn't come into being at all; it always was—all the stars, everything, everything on earth, all part of the eternal structure of eternity.

Now he speaks of Creation as an act of mercy. Here, you are as a body and I am a body, and all these bodies, everything; and then God said, "*Let us make man in our image, after our likeness*" [Genesis 1:26]. And here, man is...man is part of the structure of the universe. But here is God saying, "Let us make man in our image, after our likeness," and that is an act of mercy. He takes man, as I would take a tree and say to you, "Let us make a tree and mold it into our image, after our likeness." Let us give to it the quality we possess, our creativity. It can't create itself; it simply is part of the structure. The whole vast world is simply the universe and all part of the structure.

God is shaping Himself now. God, the unbegotten, is begetting Himself; He begets Himself in me, He begets Himself in you. When He completes the act of begetting Himself in us, we are God. We are that which will now use the same structure to beget anything that we can conceive of. God takes man, part of the eternal structure of the universe, and begets Himself in man, the state begotten is the one who begot it: God in man, or the thing that came out of man by God's act, is God.

Now I'm told, let the individual imitate God as a dear child, and I'm told everything is: "Eternity exists and all things in eternity, independent of Creation." So, I'm going to create. It all exists, independent of Creation. Well, how could I do it? I can't think of anything that then doesn't exist. I think of you in unnumbered states of mind – when you like me or dislike me, you're sympathetic or you're unsympathetic. I can think of you in unnumbered ways. But I want to create something now. I want to create something that is lovely for me. I bring you into my mind's eye and then I bring another into my mind's eye and then I have, in my imagination, a little party – say, a cocktail party, a tea, a dinner. I control the imagery that I brought into my mind. You all exist in eternity. But I bring you, without your knowledge, without your consent, and I control the entire moment of time. Make it a minute or five minutes, anytime, not too long, I control it. But I so arrange the imagery that it implies something other than what it was prior to the arrangement. I bring you all into my mind's eyes, and I allow you to hear something that is taking place. I allow you to see me as you would see me were things as I desire them to be. I am begetting something. I am actually shaping myself, the unformed, upon the formed. For all things in this world are already part of the structure of eternity – everything is.

I bring a being from the structure. I bring another breath, it's a man; another breath, it's a woman; another breath [inaudible], and I so arrange them in my mind's eye that when I put them into that form, then they see me as they would see me were my dream realized. It's my dream I am begetting. I am begetting on the structure of the universe that which did not exist before. You and I, as living souls, do not exist. But the structure, this garment, always existed. These garments existed, everything in the world existed, but these living souls did not. And God begot us just like himself, to be a creative being just as he is. Take the same structure, and then create and create and create.

Be ye imitators of God as dear children. How did He create? Well, this is how He created: "He called a thing which was not seen as though it were seen and the unseen became seen." That's how he does it. So let me go back and re-quote the brilliant Blake, and may I tell you, I can't read anyone in this world that I would put even near him. I go back into the Bible; yes, he's equal to all the great prophets of the Bible. He brought into our [inaudible] today [inaudible] understanding, and he said, "Many suppose that before Creation all was solitude and chaos. That is the most pernicious idea that could enter the mind, for it takes away all sublimity from the Bible and then limits existence to Creation and chaos. Eternity exists and all things in eternity, independent of Creation which was an act of mercy." Just imagine if God did not take that which is always eternal and through this wonderful intense desire on his part to create humans out of that which was, we would not be here as living sentient beings, creating, yes, miscreating but creating. If you miscreate unnumbered times, you can still create. A miscreation is still a creation. I bring war, revolution, all these horrible things of the world; it's still creating. And eventually, he who has started and stopped that will bring us into his own likeness, and we'll be one with God.

Just as he did it out of things that are an eternal part of eternity, that this body and this little thing here that will seemingly decay – and this will decay, the garment will decay, and all will decay – it doesn't really. That's the great illusion – it doesn't really; it is forever. Everything in this world is a part of the eternal structure of the universe. And out of all these parts, God then said, "Let us make man" – for we already existed, like hanging on that tree – "in my image."

We don't make man out of chaos; man exists, it's part of the structure of the universe. Well now, let us take man that's part of the structure of the universe and let us now make him into our image, after our likeness. He takes man and He makes man into His image.

Now we go back into the Book of Genesis and see what He's done with man. A word is used in the book, it's called the tree, the tree of life. The man in some strange way is expelled because he may eat of the tree of life before he's prepared. Well, if you have a concordance – I have James Strong's Concordance; it's an excellent biblical concordance – and the word tree is defined as "the spine, the backbone, the carpenter, in other words, the builder, the potter, the creator," and there he hangs upon the tree. But the tree is the spine; it is the backbone. And after unnumbered [inaudible] on this called man, He brings out of this something that is entirely different: it's Himself. It is shaped because He is the unbegotten, and He's shaping Himself upon a form. Just as I would take the potter, and I would mold the clay upon some form and mold it to my heart's desire, well, God is molding Himself upon man.

When He has completed the act as He desires it, there are three definite stages where He reveals the completed work. He molds us and molds us and molds us, makes us ever more sensitive, ever more creative, and ever more like Himself. And when He is satisfied that we are just as He is, He unveils His way. The unveiling of the work begins with the awakening of Himself, and that is called the resurrection. He awakes within the individual in whom He has completed the work. That awakening in the Bible is the resurrection. Then, after the resurrection, He goes through a [inaudible], like a bird, and He's born from above. He's self-begotten because the individual who is born cannot conceive of being sired by anyone other than himself. He can't for one moment when He awakens in the tomb of his skull believe that He's other than Himself. When he comes out of his own skull, he cannot have any feeling, any sensation, of having any father or mother. He's born – then he must be self-begotten. God is so begetting Himself that when he begets Himself, the thing begotten is God. And He comes out, just self-begotten.

Then comes a second state where he has the experience of being a father. Until that moment, he didn't realize that he was. And now, strangely enough, when he sees the symbol, which reveals to him fatherhood, there is no mother. He is the father of God's only begotten Son. He knows now who he is. It took the so to reveal to him who he really is. Then comes the third symbol, and the third symbol where the entire veil that separated the two is torn from top to bottom. From the top of his skull to the bottom of his spine, he is severed in two. And then the 10th chapter, the 19th verse of Hebrews tells you the purpose of that severing of [inaudible]. From that moment on, the two become one; they're not two anymore. They were separated by a veil, and the veil was the body of God, having torn the entire thing from top to bottom.

And then, strangely enough, you see yourself. And may I quote Blake again: "I behold the visions of my deadly sleep of six thousand years dazzling around they skirt like a serpent or precious stones and gold. I know it myself, O my Divine Creator and Redeemer" [Jerusalem, Plate 96]. At that moment, you see the being that created you and you are the very being who created you. It's a self-creation. God begot Himself on the mold called man. And at that moment, when you see it, after the splitting from the top to the bottom, you see this lovely liquid, golden light. It's you and you know it. You say, "I know it is my very self, O my Divine

Creator and Redeemer.” And then you, as the very being who created it, you, as it, move up now in the serpentine form right into Zion. All go into Zion; all go into the New Jerusalem.

Creation is an act of mercy. This is – you can’t claim [inaudible] of a creator – it was always part of the eternal structure of the universe. As those who have taken certain drugs have seen a certain act and recorded it to those who would record what they were seeing, I am seeing a man emptying coal; and strangely enough on this level of my being was always emptying coal. There was never a time in eternity he was not going what he’s doing, though at the moment it seemed to be doing what he’s doing because someone ordered coal only at that moment in time. And yet, he was always doing what he’s doing...part of the structure of the universe. That we are here tonight, and if you could see it on a higher level, we have always been here. We’re all structures, part of the structure of the universe. But out of these structures, God, in His infinite mercy and intense longing, is begetting Himself.

Now let me quote you the 4th chapter, the 12th verse of Job, “And a thing” – one book calls it a thing; the King James Version calls it a word; the New Bible calls it a thing; you can call it a thing or call it a word; I think a word conveys it – “a word was brought to me, it was brought to me secretly,” said Job, “Which mine ear heard in a slight manner.” It was brought to me, it was brought secretly, and my ear heard it in a slight manner. I wasn’t quite sure, but I understood what I heard, what he had told me. And then the story of Job, in Job 10, he said, “*You know that I am without guilt. Thou knowest that I am without guilt. Why then dost thou try by torture to extract from me a confession of guilt?*” [Job 10:7].

You know I am without guilt – that’s man. Here is man. I know I didn’t do a thing to come into this world. But a priest tells me that I have sinned or my father and mother sinned because they begot me in this physical state. I know I didn’t do a thing; I found myself here. And then my parents must go to church and pay a certain sum of money to the church and confess their mortal sin because they express the normal, natural function of the body? Yes, millions do that every day of this world, and the church gets richer and richer as they are made to confess their “sins.” Job makes the statement, “You know I am without guilt, why then dost thou try by torture to extract from me a confession of sin?” And then Job goes through the entire picture of horrors.

But in the end of Job, the 42nd chapter, I think it’s the 4th or 5th verse, what in the 4th chapter he heard stealthily – a word came to him secretly, coming through the night secretly – and then he said, “*I have heard of thee with the hearing of the ear, but now my eye sees thee*” [Job 42:5]. He has the experience, and he knows how true what he heard secretly was when he heard it, but he heard it so quietly; he only heard the word in the wilderness. To see is to know and to know is to experience, and so he knows it now by experience. I can tell you what I experience and share it with you and then you can say “I heard it.” It was a secret that was revealed. I heard it, but I didn’t see it, I didn’t experience it, and therefore, I don’t know it. I will trust him or will distrust, but I heard it. Then comes the power between the hearing of the word and the fulfillment of that word, where now I’ve heard of thee with the hearing of the ear, but now my eye sees thee.

And may I tell you: I have had a taste of the power in store for all of us when God fulfills His intention. He's begetting Himself on us, actually begetting Himself, and when He succeeds in begetting Himself, we are He. When we are He, I'll show you what will happen because it happened to me. I have glimpsed and I've tasted the power and the structure remains forever and forever. I came upon a scene, just like this, and it was all animated, all having or seemingly enjoying independent action. They all were at dinner. Dinner was being served. Birds were flying. Leaves were falling. Everything was in action, and it seemed completely independent of my perception. Then at that moment in time, I knew that if I could arrest in me an activity that then at that moment, I felt everything would cease. So, I arrested the activity and it froze. The whole vast scene; it was arrested. And through the window, a huge black tree, a tree – the leaves were falling, they couldn't fall, and they were arrested in space. The birds trying to fly, were arrested in flight, and everything froze. And there I am observing this part of the structure of the universe.

Anyone prior to that moment would have thought they were completely independent of anything external to themselves. They could have ordered liver instead of duck. As the little Dennis the Menace said, "You mean that you can order anything in this world and you order liver?" They went into a restaurant, and the father had a wonderful menu before him and all of a sudden, the father, who could never get it at home – because Dennis wouldn't have it, the mother wouldn't cook it – so in the restaurant he ordered liver. And Dennis' remark was, "What, you mean you could have anything and you order liver?" Well, here in this restaurant they could order anything, and whatever they ordered, if it was possible to be served, they would be served. Their thoughts were completely free to do anything. And the birds started from one limb to another, and they were free to make the limb.

When I appeared upon that scene, appearing upon that scene, I knew that nothing was independent of my perception of it, for I froze the activity in me that allowed action to take place in this world and everything stood still. The bird didn't fall out of the tree, which caused me, after the experience, to question seriously man's concept of gravitation. For a bird in flight, if arrested, would fall to the ground. A leaf, if arrested, would continue to fall unless some sudden current of air takes it out. But all the leaves that were falling remained just where they were when I arrested them, and the birds in flight remained spatially without falling to the ground. The waitress – she was walking, and she walked not. Those who were dining, they dined not. Everything froze. He couldn't carry that spoon from his soup. He couldn't continue the action of soup to his mouth. And then, looking at them, amazed as I was, and then I released the activity in me, and they completed their intention. The diners dining dined. The birds, intending to fly, continued the action and completed their intention, and they didn't fall to the ground. All things moved on to their intention.

I tasted of the power that is in store for all of us when God completes His intention in begetting out of these permanent forms something other than this form. This is not the being you're talking to any more than you are the being that I'm looking at. The Unbegotten is forming Himself, shaping Himself on these forms. He needs a form, and I need form to beget something else. I bring you tonight into my world, I bring another into my world, and then I talk to these two in my world from a certain premise, which, if true, implies I've realized my dream. And so, I say to him, "You know what's happened?" [Inaudible], but I am begetting something. I am

using forms to form the unbegotten. Form what?” Well, the Unbegotten’s name is I AM; that’s his name. And so, I may be in need of a job. Well, the word Job is something formed. I AM is unformed, the unbegotten. I want to beget something; I want to get a job. And so, I bring you in my mind’s eye; I bring another one in my mind’s eyes, and we have a little tête-à-tête. And then, whatever is taking place must imply I have what I want. When it implies, I am molded on these forms, myself the unbegotten, I’m begetting something. What am I begetting? I’m begetting a job.

When I fulfill my act and I actually get the job, I am imitating my Father as a dear child. So, *“Be ye imitators of God as dear children”* [Ephesians 5:1]. Imitate God! Just as He brought these entities into being by using eternal forms, then we take the same forms and we use them to bring in on a lower level what we want to bring into this world. I want to bring in a job, not only for myself, bring it in for a friend, bring it in for another. So, I take anyone, ask him what he wants. Know what he wants? All right, then test my talent to take from these eternal forms what I think. If I arrange them in a proper manner and then lose myself into this state, I would produce out of it that which in itself it doesn’t have. I take any gathering; you can gather anyone and gather it in such a manner that gathering; you can gather anyone and gather it in such a manner that when it’s gathered together and the conversation starts, the conversation plus those present would imply something other. The something other is what you are begetting. You are begetting something in this world. Man can beget anything in this world by using these eternal forms.

Let me go back to Blake. When Blake wrote this, it’s called *The Vision of the Last Judgement*, and Blake...I would put my head this night on a block that every work of it is true. Blake never had any ambition to be known in this world, only to transcend it, just to reveal God’s vision. And when he said, *“The Bible and the four gospels and Revelation”* – he did not mention any of the parts of the epistles, any epistles – he said, *“The four gospels, Matthew, Mark, Luke and John, and Revelation, these are the eternal visions.”* Then he mentions the Torah, Genesis through Deuteronomy, the five books. Then he mentions, *“Read all of them.”* He implies without naming that these are eternal visions.

He said, *“The Vision of the Last Judgement”* is not an allegory; it is not a mystery; it’s a vision.” And he tells you exactly what he means by vision as against a myth, as against an allegory. For he saw the entire play as described in the Bible unfolded before his vision. And he tells it, exactly these characters, they’re only states, but each state in God’s play becomes a person. They’re all personified. And so, in this, let me now re-quote what I said earlier, *“Eternity exists and all things in eternity, independent of Creation, which is an act of mercy.”* I create from these eternal forms. And they exist forever.

Now, God is actually in you, in me, begetting himself. As I stand before you, and this is not arrogance on my part, for I did not do it, and yet in another way, I did. For when He begot Himself in me, I am He. All the suffering that I have gone through throughout unnumbered centuries up to this moment, which in His infinite mercy, He keeps from me, so I would have no memory of the past, all the suffering. *“For whom God afflicts for secret ends, He then comforts and heals and calls them friends”* [Everlasting Gospel]. He puts us through all these sufferings. But, my Lord, the gift! The gift is the gift of creativity. He gives us Himself.

When I beheld at the base of my spine, this golden radiant light – if you want to read it, read it in Ezekiel 1:27 and 8:2 – here, I beheld it had the appearance of man; there was a glow of light that rose, and then, at what appeared to be the loins, going down, was light, just radiant light. That’s exactly what it is, right at the base of the loins, and you see it; and strangely enough, you know it is yourself. It would take that liquid golden light to take the impression of what God imagines Himself to be when He began to create you in His image. He held you in His minds’ eye and not a thing diverted Him. But He had to bring you into that golden liquid state to take the impress of Himself as He believed Himself to be when He thought of you – all on the mold of man. And then you rose up, just like a serpent. Read the 6th chapter of the Book of Isaiah, *“In the year when King Uzziah died I saw the Lord sitting on a throne...and then above it was the seraphim.”* Well, the seraphim are described as the most celestial beings, the highest of God’s creation. Nothing compares with the wisdom, the might of the seraphim. They’re called fiery serpents with human faces, with a power beyond the wildest dreams of man. And we do go up, just as you’re told, *“As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up”* (John 3:14). Like Moses in the wilderness lifted up the serpent, so must the Son of man be lifted up; and you are lifted up, just like that.

May I tell you, when it happens to you, it will be just as I have told you, for it has happened to me. I am not speculating. I am speaking from experience; I’m not speaking from theory. All these forms, every form in the world, are forever. As far as the body goes, it’s forever and doesn’t wear out. Let it be cut apart and be buried; it’s still forever. Everything this body has ever experienced, it will experience forever, all the bodies. But in all, God is begetting Himself, actually molding and shaping Himself, the Unbegotten, upon a form called man. So, “Let us make man in our image, after our likeness.”

Now we are told, listen to the words – is this the plural of majesty, “Let us make man...after our own likeness”? Well, that’s the plural of majesty. Or is it that God actually consults some divine society? Well, you can resolve it. Listen to the words in the 6th chapter, the 4th verse of Deuteronomy – the greatest of all commandments, said he. When asked what is the greatest commandment, he quoted Deuteronomy 6:4: *“Hear, O Israel: The Lord our God is one Lord.”* Here, we find a compound unity. The word is, “Hear, Israel: The Lord” – that is Yod He Vau He, that’s Jehovah – “our God” – that’s Elohim, that’s plural – “is one Lord.” “One” is Achad. It’s spelled in a way that you would almost hear the word “Zion.” It’s Achad, yes, Aleph, Beth, and Daleth. When you see it spelled and you are trying to use your imagination, you can almost hear “Zion” coming out. But here is a compound unity, one Lord, maker of unnumbered gods. “Hear, O Israel, the Lord our God” – our Elohim – “is one Lord.” Did he consult with those whom he had already brought into the divine council? Well, you be the judge. “Let us make man in our image, after our likeness.” Either the plural of majesty or we go back to the greatest statement, “Hear, O Israel: The Lord our God is one Lord.”

But you take me seriously this night and create as your Father is creating you. He is creating you on the mold of man. And you take man and be an imitator of God as a dear child. Create a lovely image of yourself by bringing into your mind’s eye men, and so arrange them at a party that they are seeing you as they would see you were they now the man that you want them to be. What would you like to be? So then arrange them. But if you were the man that

you would like to be, would you have a certain circle of friends who would congratulate you on that achievement? Bring them all into that picture and let them see you as such a man. When you see them seeing you as such a man, you are actually shaping yourself on the forms that are forever. You are bringing in and creating as your Father created. Now let us go into the silence.