

Neville Goddard 01-29-1965

## THE WOMB OF THE UNIVERSE

Tonight's subject is "The Womb of the Universe." You and I are called upon to experience scripture. Every word of scripture is true, every word. I know the great scholars of the world look upon it as myth, and they say the entire story is simply a myth. I tell you it is true, every word is true.

Tonight we will take two words of scripture. A word of scripture is not necessarily a word; it's a thought that might take fifty words to express. You can say, "Jesus wept." Now, there are two words...but that is called a word. Take any passage, when you get to the end of the thought, and it's clear, that's considered a word in scripture. So we are told not to alter the words, leave them just as they are, and when you are ripe, you will experience the word and be a witness to the truth of God's word. So let us take two words. We go back to the 2nd chapter of the Book of Genesis, "And the Lord God caused a deep sleep to fall upon the man, and he slept" (verse 21). Then we are told, while he was in this profound sleep that something was taken from him and from that something was formed, a woman. That's what we're told, a woman came out of man; called woman because she came out of man. And then, the man was told to leave father and mother and cleave to the woman and they become one person. Now, there is a word, there is a thought, a clear thought. Well, every scholar in the world believes that to be just a simple little story that is a myth, told and recorded in scripture to in some way aid the mind and focus it as it were. Suppose I told you that that is literally true and tonight I hope to explain what I mean by being literally true. It doesn't make any sense at all, does it?

Now we'll take another word. That was from the 2nd chapter of the Book of Genesis. We'll take one from the 54th chapter of the Book of Isaiah and put them together: "Your Maker is your husband; the Lord of hosts is his name; the Holy One of Israel is your Redeemer, the God of the whole earth he is called. For a brief moment, just a brief moment, I forsook you, but with great compassion I will gather you. With overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the Lord, your Redeemer" (verses 5-8).

Now we are told, "In the volume of the book it is written about me" (Ps. 40:7). Well, the reader, anyone reading the book, as he reads it, it's written about me. So everyone present here, in the volume of the book it's all about you. So regardless of your present sex now, your Maker is your husband. So regardless of sex here everyone is the wife, the bride of God. Can that be true? Everyone is truly the woman called Eve in scripture. Is anyone here, I would say, able to testify to the truth of that? I can testify to it, but I would rather call upon another witness. And so, the other witness that I call upon is here tonight. I asked you when I opened last fall to share with me your experiences. Nothing thrills me more than when you have a goal and you apply this technique and realize your objectives in this world. Whether it be an increase of business, increase of finances, a settlement of some problem at home, some family problems, all these things thrill me. But nothing thrills me comparable to that which is testifying to the word of God.

So when someone comes here and they have an experience of this nature, and they are big enough to share with me that experience that I in turn may share it with you, nothing thrills me more than that!

Now let me tell you a story as told me in a letter last Tuesday night. When I got home I had the letter with me and before I retired I read it. I can't tell you my thrill! I know that he, the one who had the experience, is now in spiritual shock, just as I was in spiritual shock and remain there since 1959. For when these things happen to you you're not the same person. You're not the being that your friends think you are; something entirely different has happened. You walk as though you were the same person, but you're not the same person. You can't be the same person. So I know that he is now in, really, spiritual shock. Let me tell you the story. Remember the two passages—one from Genesis and one from Isaiah. Here, out of a man...and you may think a man is this little thing standing before you...this is not "the man" spoken of in Genesis. That man spoken of in Genesis is God. There's nothing but God. The real man is God and God is man. I mean a person who imposes upon himself a profound sleep, and while that sleep is on, comes an emanation of God: His emanation yet his wife 'til the sleep of death is past. And he cannot leave her. It comes out for a creative purpose, and he cleaves to her; and when the death has come to its end and he awakens from his long self-imposed sleep, they are not two, they are one. He cleaves to her and they become one being; the same God only infinitely greater for the experience which the self-imposed sleep aided him to perform.

This is what he writes. He said, "I was lying on my bed in a semi-trance, and then I allowed myself to fall into a deeper state of my own being. Then suddenly, like lightning, I made a journey that seemed like a million miles, and I discovered that I, my very being, that I am the womb of the universe." He discovered himself to be the womb of the universe...the womb of a universe which encompasses the universe, enfolds it. "That I was that, the womb." He said, "I used the word in this sense: I contained a female element I have never in any sense of the word been aware of before. I discovered that the sexual act on earth is denser and gross compared to this creative act on these higher intensities. I actually was the creative function itself. I cannot describe it, he said, the nearest term that I could use would be self-contemplation." "But," said he, "that is completely inadequate, because it doesn't take into consideration these incredible intensities, compared to which the sexual act on earth would be like a couple of out-of-season slugs. I actually experienced that creative act as the womb of the universe.

"And I also discovered the fantastic levels of intensities. I saw numberless vortices, the vortices by which we are nailed to our bodies; but aside from that, vortices that cram creation, infinite vortices cramming creation. A vortex as an imaginal act...all these vortices...Imagination in action. I saw these vortices gathering density to become apparent to the senses." He said, "I saw many other things that I cannot describe, for the very simple reason there are no such words to describe them. I saw many things I can't remember. I feel as though I must have been a traveler moving rapidly through a foreign land and on my return only bringing back the highlights. Try as I can and I do, this memory eludes me, and yet it slips in; from time to time more and more of it returns, and I discover that I experienced more than I had realized."

Now here is one who can stand before the whole vast world and say, I can testify to the truth of that statement in the 54th of Isaiah: "My Maker is my husband, the Lord of hosts is his name; the Holy One of Israel is my Redeemer." Now, I can promise him from that experience he will know that act of redemption, as given us in the 2nd chapter of Paul's first letter to Timothy. He describes, first of all, Adam and Eve, and then he turns from the word Eve and now he calls it woman, just as we do in the 2nd chapter of Genesis. He said, "The woman will be saved by the birth of the child." Here, I am told in Isaiah that I forsook you just for a brief interval, just a short, short time I hid my face from you; but I will redeem you. And here is man, generic man, this whole vast world, the womb of God. Here is a man, a normal man, not ashamed to make the confession in print of the experience of being the bride of God. But this bride of God, in the end, there is only God, because he cleaves to her, and when he awakes there's only God. Infinitely greater than he was prior to that act, because he cleaves to his bride and they become one person.

Now the word translated "husband" in that passage in Isaiah, "Your Maker is your husband," look it up in your Concordance, it also means "dreamer, person." Your Maker is your dreamer. He is dreaming me and when he awakes I am he. He's dreaming me; I saw him. I saw the dreamer and I knew he was dreaming me. But what beauty, what radiance, what strength of character on the face of that dreamer, in a profound state of sleep, sitting in a lotus posture, and there I'm looking at him. And suddenly I am looking at myself. But I've never seen myself with such strength of character, such beauty of form, such radiance. So you couldn't improve upon the beauty of that dreamer. He is dreaming you. Who? My husband. Then if he is my husband, well then, I must be his bride. I'm not ashamed to say I am his bride...and here I am a man, the father of children. Yet the Spirit of this being that is wearing this garment—which is only a garment—is the emanation. I am his emanation yet I am his wife 'til the sleep of death is past. When the death is past and he awakens from the great self-imposed sleep, I am he.

So the scholars laugh at it and they think now this whole thing is completely insane. How could this story as told in Genesis really be factual? It doesn't take place on this level at all. He saw these intensities, he saw these vortices. If you've never seen them you can't quite appreciate it. Today, I saw in the papers that two scientists have just, so they claim, brought to successful conclusion the great task that Einstein set for himself: the unification of the great field. That everything is being (??), it all makes sense, the unified field theory. They feel they've found it, everything whirling, spinning in its orbit within the atom, but everything. Nothing is stationary, all alive, and all unified, and all with a reason, so they claim. My friend saw it. He saw the entire world whirling around, numberless vortices, and every imaginal act is a vortex. And here it is gathering density that it may make its appearance to the senses in this world.

So I think of you, and I imagine anything in this world about you, and I set in motion by that act a vortex. The vortex in this world is gathering density to make itself apparent to the world. So I bring before my mind's eye you or others and imagine you as I would like you to be. Then I try to find out how I set it in motion, by speculating, by experimenting. And I found one little thing that I'll share with you and you'll find it very, very successful. We are told, to make it alive he

breathed into it. Well, if I breathe into something you may think I'm exhaling, wouldn't you? It's just the opposite. He breathed into it and it became something alive, a living soul. But it's not breathing into something outside of himself, because God can't get outside of himself. It's inhalation in which you breathe. You don't exhale, you inhale. So you think of someone and you get yourself worked up to a certain state—just like the creative act—and when you bring them to a certain pitch within yourself, then a deep inhalation. At that moment every atom of your body tingles and you feel as though something has gone out of you. Then you'll know the words, "Don't touch me, for I perceive virtue has gone out of me" (Luke 8:46). Something alive seems to go out at that moment when you bring it right straight to a certain focus, and then with one deep inhalation you explode your whole body. Now, what do you do after that? Nothing! That is a self-impregnation. There is nothing, as he saw, nothing but himself. He was the womb of the universe. All these things he saw taking place here and the whole "here" was contained within himself, so where could he go? He can't go outside of himself. So then Blake said: "All that you behold, though it appears without, it is within, in your Imagination, of which this world of mortality is but a shadow" (Jer., Plt.71).

So here, you look at it and you breathe with a certain rhythm. Try it, experiment, costs you nothing. Then when you reach a certain apex of intensity—just like a creative act, that explosion is from within—you inhale deeply. That one deep inhalation explodes your entire body, and everything tingles. And you have no desire, just like a creative act, to repeat it, it's done. And just like a creative act you leave it just as it is, for that's pregnancy now. Just let it unfold in its own wonderful way. You can do nothing about it. You try it; try it just like that, for that's how it works.

But here is this man, a normal man, an intelligent man, a successful man, with this experience. And may I tell you, these experiences belong to a region that is much deeper and far more real and vital than that which the intellect inhabits. For this reason the experience remains indestructible by all the intellectual arguments and criticisms in the world. Tonight, in his spiritual shock, there is no great scholar in the world that could persuade him that that was hallucination. When you have these experiences, may I tell you, and they are confirmed by God's word in scripture—and I've just shown you the two passages that confirms it for you—all the arguments, let them come, they will make no difference whatsoever. In his present state of spiritual shock...as you're told, "How could this thing be, seeing that I know not a man?" (Luke 1:34). Well, he found himself to be the womb of the universe; for the man is that man spoken of in Genesis, and that man is God.

Now listen to these words from the 8th chapter of the Book of Psalms, "When I behold thy heavens and the works of thy fingers, the moon and the stars; what is man that thou art mindful of him, and the son of man that thou carest for him? Thou made him a little less than God" (verses 4,5). If you have a Bible called the King James Version, it's going to read "You made him a little less than the angels." But the word translated angels in the King James Version is the Hebrew word Elohim. In no other passage in the entire Bible is it translated in any other way other than God. It's the first time it appears in the Bible, in the very first verse: "In the beginning God created the heavens and the earth" (Gen. 1:1). That word God is Elohim. And "God said,

‘Let us make man in our image’—that word God is Elohim. The translator comes to the 8th chapter of the Book of Psalms and he sees the same word, spelt the same way, Elohim, but he can’t bring himself to believe, or they can’t bring themselves to believe, of the greatness that is man. Because the words read, “What is man that thou art mindful of him? Thou made him a little less”...and they can’t believe for one second it is God so they say angels. Hasn’t a thing to do with angels, it’s all to do with God. God imposed a restriction upon himself, so he’s a little less than himself...that’s man. So this is that profound state called man: The sleep of God, for a creative purpose. So this is the man that is God that is the husband out of which comes the emanation, like a womb. So you’re going to create. And that womb is the womb of the universe. It contains the whole within it...there’s nothing outside of it. He cleaves to it, he falls in love with his own emanation, and his emanation is his wife, his bride ‘til the sleep of death is past. When he awakens, he and it are one, they aren’t two. So, “In that day, the Lord is one and his name one,” not two (Zech. 14:9). And so, you bear his name and that name, call it by any name, the name is I AM (Ex. 3:14).

So you could not in any way disturb this experience of this man, any more than you could take the speaker and disturb any experience he’s had. Because when you have these experiences, it’s simply something entirely different. It’s truth unmodified by the conceptual mind. Can’t reason with it; it’s outside of this thing altogether. So when you see—if you have this experience and you will—and you see yourself in profound meditation, so deep you could never awaken it, it’s so deep, and you’re looking at yourself. So you are told, “Your Maker is your husband” and the word husband is dreamer. I saw the dreamer and he looked just like me. Then you will understand the words, “It does not now appear what we shall be, but we know when he appears we shall be like him” (I John 3:2)...when he appears just like you.

And then you see this one being with unnumbered facets, and yet only one because he contains all. All these vortices were contained within himself and he was the womb of the universe. And every imaginal act of a man is a vortex, and every vortex, which is an imaginal act, is gathering density for one purpose only: to become apparent to the senses. So it may take a little while, and you don’t recognize your own harvest when it appears because you don’t remember what you did in an idle moment. You disliked that one, or you disliked it, or you reacted to the morning’s paper. Then you went about your business, completely forgetful about what you did in that short interval of reading the paper. Or reading the morning’s mail when it came and you reacted to the letter, and before you answered the letter you answered it mentally. You may modify it when you sit down to write the letter in answer, but before that as you read the letter you are reacting. Every reaction is an imaginal act, and all these are gathering density for the purpose of becoming apparent into the world of sense.

But here are the higher intensities. He said, “I actually experienced the creative act.” Well, can you imagine the thrill? I know what he’s had, because I know the thrill. What a thrill! Of course, I never had the use of words as he has, to liken the earthly act to a couple of out-of-season slugs. It’s just about that, too. Just imagine two slugs that are not in the mood. Even if they are in the mood, just imagine slugs! But they are out of season, two slugs that are out of season. And that’s exactly...if you want to compare it, this creative act on higher intensities to the most

intense physical act, the physical act is simply a couple of out-of-season slugs. That's what is in store for everyone.

But we are the selves that imposed this upon ourselves. So when we are told that "The Lord God caused a profound sleep to fall upon the man," that is, generic man, the pneumana, it is to himself.

God became man that man may become God. So that is God in man. So in that state comes the dream and the dream is his womb. He has to create. And here is a man who's actually had the experience and he uses the word advisedly, for that's what woman really means in the true sense of the word. Isha—ish comes first, that's man—and Isha in Hebrew they call it woman. That all you're having there is a little "b" that is missing in the word. It's the womb of man, that's what it really is; that's what woman really is, the womb of man. So he brings out his womb; out of himself he brings out the womb, and he goes in unto his own being, and knows it, and creates. And to feel that creative act on high intensities, well, you can't find any analogy on earth that you could use that vaguely suggests the thrill that is yours when it happens.

But until it happens, I tell you every word of scripture is true. And here tonight, in my gathering here, there is a man who can stand in the presence of the whole vast world and say, "That passage in the 2nd chapter of Genesis is true, I experienced it. That passage in the 54th chapter of Isaiah is true." So I promise him he will also stand... because the promise is that the Holy One of Israel is your Redeemer, and he redeems you, the woman, because he is the womb now. He knows he is the womb of the universe; and the womb, or woman, is redeemed by the birth of the child (1 Tim. 2:15). That is the true translation of the original Greek. But again our translators can't bring themselves to believe that's how man is redeemed, so they say woman is redeemed by bearing children. Hasn't a thing to do with bearing children; it's the birth of the child, the Christ child. So everyone is the womb of God.

So standing before you a man, every atom of my being is male, I've never known any other sensation in the physical world. But the sensation of which he speaks, yes, in the spiritual world, to feel and know you are the womb of God, and that you truly are the very being that is your husband, and create in that manner. And so I know how true his experience is. I can promise him, having had that experience, he is about to be redeemed, and he's redeemed by giving birth to the child. For that's how man is redeemed. Everyone has to bring forth the child, for everyone is the womb of God. It's only a sign of what he really has done that is now, in a merciful manner, remaining hidden from him. As you're told, it's called only a moment in the 54th chapter of Isaiah, "For a brief moment I forsook you"; again, "For a moment I hid my face from you, only for a moment." But that moment in our measure of time is six thousand years. Six thousand years was his moment when he put us through all of the furnaces of affliction and then redeemed us by making us bring forth his creative act, and that was the Christ child. By then we became one flesh; we became one person; we became one being. And then you take off the garment that you put on for the purpose of sleeping; and when we take off the garment after bringing forth the child we don't put on any more sleeping garments. You are one with infinity, one with God...and you see everything is perfect, everything is ordered.

So here, you can tell everyone, the minute they imagine they set in motion a vortex, and that vortex having been set free by their imaginal act is gathering density. It may take a little while, and when it gathers enough density to become apparent to the senses, you who gave birth to it don't even recognize it. Let me give you a very vivid story. It happened only yesterday. I went to the window in my apartment; I live on the second floor, a duplex apartment. Looking out towards a little side street I saw a car come quickly, it turned into our street. Our street is a very short little interval; it only runs a block, from Sunset to Phyllis. And this lady turned in and she saw a parking space on the left side. Well, the left side of the street they are all parked diagonally. She is coming at this direction and a gentleman is coming down in this direction, and he saw it, and she cut right in front of him. But she could never make it that way...she almost caused an accident. But she turned right in front of him, and then he said something to her, what I couldn't hear, I was in my place, and she undoubtedly answered him too. So he backed up and pulled around and went down Phyllis and turned towards Doheny.

She knew she couldn't get in that angle so she was struggling. Backed out and backed out and backed in, and finally she got all the way out, and then backed out. Another car is coming down now and sees the open spot and goes right into it. This one honks and honks, and then she jumps out of her car and she was tearing her hair apart she was so annoyed at this lady who came in. The lady got out. I can see her now, flaming red hair, and she had on the little outfit of a waitress, and I'm quite sure she works at the Cock and Bull. I think she's waited on me there, because we go in quite often and I'm quite sure I've seen her there. But this one, she came right in quite normally and parked the car. The two of them had their little words. The waitress just looked at her, slammed the door, waved at her, kept on going up to Sunset. And this one was burnt beyond measure. She knew she did the wrong thing in the first place. But now does she really know that she set that in motion? She got the better of the man, but she didn't get the better of the woman. I saw it, I was standing at the window and I could hardly believe my eyes. Well, here was an imaginal act gathering density so rapidly that it could become apparent to the senses. Now, if it had not happened that quickly and happened to the same lady, say, a month from now she may never relate it...even if she relates it now. She may know nothing of the law of cause and effect, and causation is mental. What she saw that (??) on the outside, these solid, crystallized states, are only effects bearing witness to our own imaginal acts. For here was this perfect answer to what she had done. Maybe she's totally unaware...maybe she'll go home and say this horrible redhead that did this horrible thing to her and never mention the fact what she did to the man. It's always what the other fellow did to me.

So I say, every imaginal act in this world is gathering—as he saw it so clearly—gathering density; and he said in his letter to me, “Right here on earth, which I contain within myself.” He wasn't outside of the earth; he saw it gathering on earth, all these vortices, on earth, which, said he, I contain within myself. Up to that very end he was still the womb of the universe, and the whole vast world and worlds were contained within the womb, and it's the womb of the universe. He was not ashamed to admit being a man that for the first time he had any knowledge of there was a feminine element that he had never before experienced. And he experienced the creative

act on the highest intensities. Then his analogy was beautiful, to compare it to anything here, the creative act, well, you can't. What he did pull out of the bag to use as an analogy I think very, very graphic...if you make a mental picture of a couple of out-of-season slugs. For here is this story of the womb of the universe. You are...don't be ashamed to admit it...whether you are ashamed or not you are the bride of God. So the book comes to an end, you read it in the end of Revelation: "And I saw the new Jerusalem, adorned as a bride, descending out of heaven, for her groom" (Rev. 21:2). The new Jerusalem...the very end of the book. There are sixty-six books in the Bible, and the very end, when the whole thing is done, she becomes adorned as a bride and coming down out of the heavens for her groom. And so they become one; they aren't two any more.

In this world we have shadows of it. In the Western world, a girl gives up her name and takes the name of her husband. So she becomes from that moment on while she still remains a wife she bears his name. But that is not close enough. In the very end you will bear his name but you will be the very being himself. There won't be two of you, only one, and that one is God. So, "Not one will be lost, not one in my holy mountain; all will be redeemed by the Holy One of Israel. The God of the whole world he is called." If these little moments seem trying and frightening, go back and read the scripture: "I hid my face for a moment, and only for a very brief moment did I actually forsake you. But I forsook you for a purpose." We seem lost, that no one cares. I'm being dispossessed for want of money. I can't pay my bills and they are going to repossess the things that I got, and all these things...I feel forsaken. He tells me he forsook me and he loves me? Yes, he forsook me for a brief moment. But it seems so long.

But he's asking me now to create, to actually create. I'm a womb, let the womb create and bring forth all kinds of lovely things in this world. But in the end, he will redeem me; he redeems me by the birth of the child. When that child comes into the world, you will know the mystery of Simeon: He holds the child in his hands and he said, "Now let thy servant depart according to thy word" (Luke 2:29). He saw it! He heard of this child, but he hadn't seen him. And now that he sees the Christ child, "Let thy servant depart according to thy word." As Job said, "I've heard of thee with the hearing of the ear but now my eye sees thee" (Job 42:5). Then you see exactly what was foretold you, but you couldn't believe it (Gal. 3:1). I, at my age, an hundred...when it's long ceased to be after the manner of woman, that I would bear a child? And so she laughed (Gen. 18:11). But the child came. It's not a physical child, it's a spiritual child.

We must always think of Isaac not as the result of generation but of the fashioning of the unbegotten. God forms himself: God is the unbegotten. He forms himself, the unbegotten, called Melchizedek in scripture; and then you, his bride, bring forth the unbegotten. Then you hold it in your hands, for you are the bride. You are man, as far as you are concerned, but you may say with the poet, "I am Mary and birth to Christ must give if I in blessedness for now and evermore would live."

Then Blake has a wonderful thought concerning this being called a womb, he calls it The Virginity of the Virgin. This is what he said: "What ere is done to her she cannot know, and if you ask her she'll swear it's so. Whether it is good or ill, there's no one to blame, no one to take the

pride, no one the shame.” We don’t know what is being done to us. But in the end we know. So if you ask her why she (??) all this, we don’t know. Why am I doing all these things? Why are all these things happening to me? So, what ere is done to her she cannot know; if you ask her, she’ll swear it’s so.

Ask her, ask anyone, they don’t know. And whether it’s good or ill, there’s none to blame. No one to take the pride—no one can claim they did it—and no one the shame. Because the whole thing is being done by your husband, and your husband is your Maker, and your Maker is the Holy One of Israel. Your Maker is Jehovah: “I am the Lord your God, the Holy One of Israel, your Savior; and besides me there is no Savior” (Is. 43:11). So man is saved at that moment in time when he gives birth to the child.

Q: The word Hebrew, can it be interpreted as being earth bound?

A: The word Hebrew? No, I would never give that interpretation to Hebrew. As we’re told “Salvation is of the Jews.” That’s told in the Book of John, the gospel of John. But I know there are all kinds of arguments in the world that it is a materialistic philosophy. It’s not materialistic at all.

There would be no Christianity without the Hebrew. The Hebrew is the plant, it’s the tree of life, then Christianity is simply the fruit that appears upon it. For the purpose of the tree is to bear fruit, or to flower. And so, they are waiting eagerly for the appearance of the promises that are the buds upon this tree that is God’s tree.

I know that many people say, After all, there are many kinds of religions in the world—you have your Oriental religions, you have this religion, the other religion. I still maintain from my own visions that the true vision is the whole Old Testament and the New Testament. When we have the experiences and we go back into the great scriptures and fit it here, here you have the Word of God confirmed by your own experience. You didn’t induce it, it just happened as promised. Just imagine that small...there are only about eleven or twelve million Jews in the world and they just slaughtered six million. There were still only twelve million then and there are still twelve million today. So no matter how they try to slaughter them and exterminate them, God’s remnant remains in this world. Without that as a backbone in the world, we really wouldn’t have a world. That seems crazy, rub them out and you wouldn’t have any world, really. It’s a peculiar mystery. Right in that great Hebraic scholar you find it. Oh, we find rascals all over the world; there are rascals in the Jewish faith too. But I mean as faith, as a belief. Don’t try to rub it out; you’ll never succeed in rubbing it out. It’s there forever...until God’s purpose is fulfilled.

There is no Christianity without Judaism. Where would you stand as a Christian? He said, “I’ve come only to fulfill the scriptures.” Well, there wasn’t any such thing as a New Testament when these words were voiced. And (??) in the New Testament did he quote. He quoted none, because there was no New Testament. He said, “All that Moses and the law wrote about me and the prophets and the psalms...and I have come only to fulfill scripture.” Well, the only scripture that he spoke of was the scripture of the Old Testament and that’s what he fulfilled. These things began to unfold within him...the buds came to fulfillment. Just as my friend tonight

can sit in here and hear me discuss his letter to me of last Tuesday; for he fulfilled the Old Testament. That's the testament that he fulfilled. That story in the 2nd chapter of Genesis and the 54th of Isaiah, he actually fulfilled it. He knows he is the womb of the universe. Well, the womb of the universe is the bride of the Lord: "Your Maker is your husband"—that's the 54th of Isaiah. You tell that to some great scholar, he'd laugh at you. Let them laugh...doesn't really make any difference what they think.

Tomorrow, the whole vast world, hundreds of millions, are going to be glued to the TV set to watch that which is not. A great man, no question about it, a wonderful man; played a marvelous part, I'm all for it. But what pageantry tomorrow, I'll look at it too. At seven in the morning I'll be looking at it, seeing this thing come before me, for I love pageantry, I love the theater. That's all that it is. And some simply little soul walking the street, who is too busy to look at the TV tomorrow because he has a little errand, he might be aware through personal experience of being the womb of the Lord. He might have already given birth to the Christ child and therefore he's on his last lap, the 6,000 years are over. And the one that we'll pay homage to tomorrow—and 400 million will glue their eyes to the box to look at him—may this very moment be now inserted in an entirely new part.

Because you will be; you're restored to life and inserted into a section of time best suited for the work that is being done on you as the womb of the Lord. And who knows how long he has to go before he gives birth to the Christ child? But God in his infinite mercy has hidden from us the painful memory of our past. But you know you're at the end of the road when you hold him in your hands and look into that smiling, heavenly face.

Q: Neville, would you interpret this scripture for me, please? "He stayeth his rough wind in the day of the east wind."

A: I don't know. Where did you get it?

Q: It's in the Daily Light...well, it looks...if I interpret it right, Isaiah 27:8.

A: Well, I couldn't answer, I don't know. I'll dwell on it for you and when I get it, I'll give it to you.

Q: At the end of King Solomon's reign when they started to split up the kingdom, ten tribes of Israel were sold into captivity and one other tribe was mentioned but not the twelve. Can you explain a little bit of that?

A: No, there are twelve tribes. Even to this very day they are still trying to put England into the lost tribe of Israel. There is no lost tribe if I read the Bible correctly. You come down to the end of Revelation and the twelve are named by name, and each is multiplied by twelve, bringing the total to 144,000...those that are saved...meaning the whole of man is saved. For it comes to the same numerical value of the name Adam. If I spell Adam out, which is the one grand man out of which all come, then Aleph is one, Daleth is four, and Mem is forty, and so one plus four plus four plus zero...you can add as many zeros as you want. So in this great picture, it's the saving of the whole of man, so nothing is lost. He told us in the Book of Isaiah: Not one is lost in all my holy mountain. So there is no lost tribe, really. In the pattern of the unfolding picture, he did pick the fourth tribe, Judah, as a door through which he would start. But that's the one through which all would start; all would move through it...even though in the end it's just the perfect pattern, as predetermined.

Q: What about the people who take the Bible literally...144,000, just a certain few...

A: Well, I know they do, sir, no question about it. There are many people who take it that way, 144,000. In fact, my doorbell rang about a year ago, two nice little ladies were out front with their Bibles; three were on the sidewalk watching the reaction, and then they asked me if I would like to be saved. (??) they had the power to save me. So they told me only 144,000. But I knew instantly the denomination that they represent, the ism that they represent. (??) they gave me a little magazine so I gave her a quarter, and she said, "No, it's only a dime." So she would only take a dime, gave me back fifteen cents, and then she said she would like to come inside and talk to me. I said, "No, I don't have the time...you're interfering right now with a lovely martini." That was simply such a shock to her, because they don't go for that at all. They don't go for any blood injections, don't want any martinis, don't want any of these things at all. So I just said to her, "Well, sorry but I'm already saved." Her eyes bulged like that and then she started on 144,000. I said, "You know, I just read here recently that an enormous crowd came to the Yankee Stadium and they claimed 250,000 people." Now how you could get 250,000 people in, I don't know. 'Course you could use the entire field, but the place itself seats only 66,000. You could get 70,000 in the stands, but you could, on the field itself possibly put in a remaining number to make it 250-odd thousand.

And she said, "Yes, we did that." I said, "Well now, isn't that a number far in excess of 144,000? You better start saving your own fellows." Know what she said to me? "Are you a Mormon or something?" Well, I didn't answer her, why argue the point? Well, she thought because I said that I must be a Mormon or something. Whatever "something" meant, I don't know. But I say, the 144,000 represents humanity, and these are only garments. We are Spirit, God is Spirit, so don't confuse the man with the garment that he wears. As Blake said, "Oh, my Satan, thou art really but a dunce, and canst not tell the garment from the man." Goodnight.

Now let us go into the silence.

Translated by Athena Minerva / GnosticLibrary.org  
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