

Creation

Tonight, if I would title it, it would be Creation. When we read Blake, Blake tells us his entire work from beginning to end is vision. It's not a myth, it's not allegory. He tells us that myths and allegories will have a certain amount of vision in them, but not a hundred percent. He said the Old Testament and the New are vision from beginning to end, that we are living in a world of constantly changing theories, and yet there is a world of unchanging truth; and the Bible is unchanging truth from beginning to end. He saw it just as it is, and he wrote a book called *A Vision of the Last Judgment*...a vision... and in this vision he tells this perfectly marvelous story.

Well, I can bear witness to the truth of his vision. I am not a poet and I do not paint, and I cannot carve and engrave as he could, so I must simply rely upon words to tell it. But he could take it as he saw it and capture it in poetical form, and he could engrave it, and he could paint it. This is what he said in *A Vision of the Last Judgment*, he said, "Many suppose that before the Creation all was solitude and chaos. This," said he, "is the most pernicious idea that could enter the mind, as it limits all Creation to simply creating things and then solitude. It limits all existence to that." And now, he makes this bold, bold claim based upon vision, he said, "Eternity exists, and all things in Eternity independent of Creation which was an act of mercy." Just think of it, everything in this world right now, this whole thing here exists independent of Creation which was an act of mercy. We've got to extract from this thought what he means by Creation, for he tells us everything here exists. I came through the door just a second ago. Had you photographed me in the act, there would have been a frame of many individual stills. He's telling me every one exists. Standing here doing this, these are different frames, and they all exist, everything in the world exists independent of Creation which was an act of mercy. If one could only extract from that thought what he's getting at by the use of the word Creation...and tonight, I think we can, for I've experienced it...and I think we can.

But he goes further, he said: "By this it will be seen that I do not consider either the just or the wicked to be in a supreme state, but to be every one of them states of the sleep into which the Soul may fall in its deadly dreams of Good and Evil when it leaves Paradise following the Serpent." He doesn't use one word out of place. This great poet is so careful in the use of words, so when he uses the word "serpent" he means it, and when he uses the words "leaving Paradise" he means it.

The world may smile and they laugh at it. It doesn't really matter what the world thinks, it really doesn't; unnumbered theories...in the midst stands unchanging truth...and he saw the truth as it was revealed in the Holy Scriptures.

Now let us look at it through the eyes of the mystic. I make you a promise—and this is not speculation, I'm just telling you what I've experienced—I don't think anyone would be here, really, tonight or any night for that matter, who would not be on the verge of the end, I really don't think so. If you came just to criticize or to in some way disturb, alright, but those who are serious who come, I don't think that anyone would come as often as you do who I would not include within the fold of the end, the end of this age.

This goes on forever, it is forever: “Eternity exists and all things in Eternity, independent of Creation which is an act of mercy.”

Now, I’m quite sure you won’t be shocked if we take it on a level that we can all grasp. Who is Jesus Christ? If God the Creator didn’t impregnate you, Jesus Christ could not be within you. Jesus Christ is the power and the wisdom of God (1Cor.1:24), the sperm of God. The soul of man is the womb of God. And that womb of God is chosen individually, not collectively. One by one we are called, and one by one we experience the creative act: an impregnation by God. And because the sperm of God is Jesus Christ, Jesus Christ dwells within the one he has chosen. Then we that dwell forever, and would continue forever without redemption, we are redeemed by the birth of the child. What child? He impregnated us. Having impregnated us we have to bear his child. So, “Woman is saved by the birth of the child” (1Tim.2:15). What woman, my wife, my daughter, my mother, my sister? No, the soul of generic man is the woman. The soul of man—not male—of man is the woman or the womb of God, and God selects, one by one, and actually impregnates that womb.

You may be shocked...if you haven’t remembered the experience. I do. You feel yourself the actual creative function, and you know yourself to be it. In this audience there are those who know it. And then if I am impregnated by God, I must bear his child. And so I am the woman spoken of: I am saved by the birth of the child. Prior to that, I am just simply forever a moving thing; for Eternity exists, and all things in Eternity, independent of Creation which was an act of mercy.

That was a merciful act when God selected me, his womb, and so loved me he impregnated me, and then I passed through the furnaces of gestation. Then comes the end. And here is the story of the end. It is characteristic of the visions of the end that in some peculiar way they are formed out of the pictures of the first things, the first things; for here Creation anticipates consummation, and the consummation is simply the fulfillment of the beginning.

So I find myself, when I come to the end of this world and the child is about to be born, I find myself with visions simply drawn in terms of the first things. What are the first things? Well, what was the first thing? Well, the Spirit...and it’s called “the wind.” Wind and Spirit are one in both Greek and Hebrew. I find the serpent and the serpent spoke, and that’s the sex act. Have you ever seen a spermatozoon under a microscope? I don’t need a microscope to see them; I see them by the millions. At any moment in time, as I look out, I see them, just like a serpent. So the serpent is present. The dove is present. The child is present. All these things are present as things. Now when you come to the end they form a vision, and you have these experiences at the end of this age. For history, that is, the end of the history of this world comes when these visions take form, and you see them made out of things that came in the very beginning. For “I am the beginning and the end” ...it’s the fulfillment of the beginning. So everyone is going to have it. And I know that those who are here will all have it.

I received a letter today from one who’s here tonight and in the letter he tells a story. He was in a room, a large room, where there were many people, and he was at the very end of the line. But it was a disorganized arrangement, and he wondered why. He was in the

very back row. Suddenly there was perfect order, almost like a military order, and then the back row where he was moved to the right, moved forward, and took the first row. I was on the platform, like this, at the lectern, and I was giving them a story that was a parable; and I told in this story of a huge, giant of a being that was about to eat another being, and the being that was about to be eaten had compassion on the eater. Then he said, "I understood it perfectly when I heard it. I can't today bring it back, the understanding of it, but when I heard it in my vision I understood it perfectly...the parable that you told. But now as I write you the story it doesn't come back with understanding. But I will tell you there was a word employed in the whole thing which I don't understand, and the word was vomit, just vomit."

Well, here in the second chapter of the Book of Jonah: "And the Lord said to the fish, 'Vomit him out'" (verse 10). Here is the womb of God taking in the sperm of God. And if there's one symptom of pregnancy in this world it is the morning sickness of vomit. The heavens possesses one and they vomit and vomit...the symbol of pregnancy. I can say to him tonight, that story that you heard me tell you in parable, when you came forward from the back—for the last shall be first and the first shall be last (Luke 13:30)—rearrange the entire picture and you come forward. And so now you are impregnated, whether you know it or not. And this one happens to be a male in this world, a father of children.

So let me tell you, this is entirely different from what the whole world talks about, yet it is eternally true. Everyone in this world is part of the structure of the universe, forever and forever. You were always part of it. So when someone tells us that before the Creation all was solitude and void, that's a pernicious idea that enters the mind. "Eternity exists, and all things in Eternity, independent of Creation which was an act of mercy." Were it not that God so loved me that he impregnated me, I would forever remain a part of the structure of the universe, moved hither and yon. So he said, "By this you see I do not consider either the just or the wicked to be in a supreme state, but simply to be in states of the sleep which the soul may fall into in its deadly dreams of good and evil when it leaves paradise following the serpent."

Now the word we translate "God" in Hebrew, Yod He Vau He, He Vau He, the verb in its ancient meaning—yes, we translate it as "to be," any form of the verb "to be," "I am"; we translate it that way, "to exist, the self-existent"—but its primitive meaning was "to fall or to cause to fall; either that which fell or that which caused the fall." Now listen to these words: "I came out from my Father and I have come into the world; again, I am leaving the world and I am going to the Father" (John 16:28). Think of a creative act. My creative power is part of me now. If I could endow it with speech, after the creative act it would say, "I came out from my Father and I have come into the world; again, I am leaving the world and I am returning to my Father." I left my Father and therefore in departure I died. The mystery of life through death: "Unless a seed falls into the ground and dies, it remains alone; if it falls into the ground and dies, it brings forth much" (John 12:24).

So the seed is in the Father; the seed is called Jesus Christ. He chooses you...and that's his secret. Why he chooses you at one moment in time to impregnate you remains his secret. That may shock you that God is the grand sire of the world, but God is. He calls

us one by one, and the soul of man that animates the world is called, and it's his womb. At that moment in time when we are ripe and we reach maturity, spiritual, I would say, spiritual ripeness, God impregnates us with himself. The seed of God is Jesus Christ. So Jesus Christ could not be within me unless God impregnated me...so my soul is his womb. And when I reveal the story, I am the Revealer. He who saved me, who redeemed me, is the Son. So the Redeemer, the Revealer, and the Creator are one, and that one is God. That's the mystery: It's a trinity in unity. Here is the Creator and I am his womb, and he selected me, impregnated me, permeated me with his seed, and the seed grew in me, and then I brought forth his child.

So we are told in the Book of 1st Timothy, "And the woman will be saved by the birth of the child"—wrongly translated but corrected in a footnote "by the birth of the children." Not any children! We are here in this world bearing sons and daughters to slavery. Every child born in this world of the physical womb is born into slavery. It's the other birth that is born into freedom, and it is that birth of which I speak. It's not "born by children"! The very last verse of the 2nd chapter of 1st Timothy, "And woman will be saved by the birth of the child," definitive—not just a child. I could have twenty children in this world and all born into slavery, but when this child comes then I am set free.

Now, here is a story. The first one wasn't sent out; the second one was sent out; and then he returned. He was sent into slavery; when he returned he received the cloak of authority, the ring of authority, and shoes that made him a free being, for only slaves went without shoes. So the seed departs from the Father. In an orgasm the seed departs from the Father and when it completes its journey, it returns after that experience, and it's one with the Father. If it doesn't depart, it remains forever one with God, like the first child who complains because he doesn't have the robe and there is no fatted calf for his great victory, and there is no ring, and no shoes. But if it dares to depart from the Father then departure is death; it dies, but in dying it makes itself alive: "For as the Father has life in himself, so he has granted the Son also to have life in himself" (John 5:26). So I was dead until I was permeated by the seed of God. I had no life in myself; I was an animated form in this world. I have seen it. I have stopped it and started it, and then started it again, and stopped it again. And the whole vast world exists, and all things in it, independent of Creation which is an act of mercy. When God selects that section, called you, and impregnates you, it's an actual creative act, may I tell you.

The creative act on this level is dull, joyful as it is, it's dull, it's nothing compared to that level. When God takes that womb which is the soul of man and selects it and impregnates it and penetrates it with his Son, the Son departs from the Father and dies in the womb which is the soul of man. Then, because it has life in itself, it grows, and the soul of man, which is man, brings forth the child, and reveals who God is: It's the Father of that child.

Can't quite find the Father now, but I know I brought forth the child. Is it a shameful thing that happened to me? I can't quite remember it. But I know I brought forth this child just as I was told I would do it. Maybe I can't quite remember that moment when I wake. I do, but maybe you don't. But I recall it vividly, the moment of the impregnation, and then comes the birth of the child. Therefore, I am the revealer of the creative power of God. And here is the creative power embodied in a child; he is the Redeemer. For I,

the bride, the womb of God, could not be redeemed without the birth of the child. So the child is the Redeemer, I am the Revealer, and he who impregnated me is God the Creator; and the three of us, the trinity, are one, one God.

So, this is the great mystery of it all. The whole vast world exists, billions of us, and more are coming in. In spite of all attempts to stop garments coming in, they aren't going to stop it. They won't stop it; they will come and come by the billions. The world can take care of them, in spite of all they say. I just read here where our government is trying to make our farmers cut either fifteen or twenty percent of their land down in production. The world starves...and we have a surplus. I heard the great George Washington Carver just before he died and he said we could feed the entire world and clothe the entire world out of the products and the by-products of the Southern parts of the United States. Not the Northern part, the Mason-Dixon line, draw a line, and what it could grow in the South of this land. He could with his knowledge of what he called the third kingdom, the synthetic kingdom, he could clothe and feed the entire world. Not just our land, the whole vast world, from his knowledge of the third kingdom which he called the synthetic kingdom. Now we are trying—in spite of the starving in other parts of the world—we have a problem here with surplus, so we want to simply stop producing as much as we do. That's only a symbol of producing as much as we do physically in children. It's all symptomatic. You aren't going to stop it.

But you are here...and I tell you, because you are here you are the wombs that God has called. A letter came today that thrilled me beyond measure. For here he was in the back row—"and the last shall be first"—there's a complete rearrangement into perfect order, like a military order. They moved from the back row, moved forward, came into the front, a man telling a parable, the parable of this big, giant of a being about to eat another being, and the other being about to be eaten had compassion on the eater. See who Jesus Christ is? Wouldn't the womb consume the germ, the sperm? And it has compassion. It departs from its father; it's a compassionate, merciful act that is the creative act, and it enters the womb. The big womb would eat it and the sperm, knowing it's going to be eaten therefore it will die, is compassionate and has compassion on the giant that would eat it. But in eating it and it dies: "Unless I die thou canst not live"—is what it's saying to the womb—"but if I die, I shall arise again and thou with me" (Jer., Plt.96). So it will make the womb—that was only a being moved by a force not its own—now alive within itself, for the Son is within it and the Son has life in himself. As she brings forth this being, she is the bride of the Lord.

So this is Creation. Creation is an act of mercy. Without this act of mercy, you and I are only parts, eternal parts, of the structure of the universe. You come into a place and see it animated, and then you, because you have life in yourself, you arrest that activity in you and it all stops. Then where is he?

And Blake makes this wonderful statement—he calls it carved, as you would marble or you would wood—he said, "All things acted on Earth are seen in these sculptured halls of Los. Every affinity of parents, marriages, friendships, all are there in their numberless relationships." You can't conceive of a situation on Earth that isn't carved there, and he used the word "carved" advisedly. It's there, it's all carved, and it's dead until you, with life in yourself, animate it. So a just man or a wicked man, don't blame them. Until

something happens within them they can't help but fall into these states. Then God selects us one by one. It's a perfect romance: God is the grand sire who selects the womb, one by one, when it's ripe, and entices you, and then he impregnates it, and the seed that permeates that womb is Jesus Christ. Jesus Christ, his own power; the power and wisdom of God is Jesus Christ. Then you, permeated by it, impregnated by it, after a journey, you bring forth his child. But he promised you he would never leave you in eternity, and when you bring forth his child, you and he are one person. He will cleave to his womb, his bride, his wife, until they become one person; and the one person is symbolized in the child.

Now this may not make sense to anyone in the outside world. I think it will to you, for you've been coming over the weeks, months and some of you years. Well, this is the truth of Creation, Creation in the true sense of the word. For you as a man, as a woman, you are an eternal part of the structure of the universe. But Creation is something entirely different, moving you from this time into an entirely different age where you have life in yourself, and all things are then subject to your imaginative power. Until we depart from this time, we are simply moved, moved like the wind, moved like anything in the world.

It's my hope that everyone here...not everyone writes a letter...in fact, the chap whose letter I got today, he said, "I can't quite bring back...I knew at the moment, I understood it perfectly, the parable that you told, but as I write you now I can't bring back the meaning of the parable. But I'll tell you what the outline of the parable was." And then he said, "I almost"...tonight when I spoke to him..."I almost did not write the word vomit in it because it seemed to me irrelevant." And that was the cue.

The very word he hesitated to put down in his letter was the cue, the jet of truth of that parable. For it came forward and here was this huge, big being consuming another being; and the being consumed had compassion on the consumer. Then, said he, there was vomit associated with this. And that was the cue to the impregnation, for these morning sicknesses accompany all impregnations. And we read it in the 2nd chapter of the Book of Jonah.

Now I would say to him, go into the world now and tell the story of Jonah. Jonah's story is to teach repentance to every being in this world. Let them practice it, that's all. Let them practice the art of repentance, and by practicing repentance they become a womb that is qualified to receive the impregnation of God. That's all that Jonah taught. Jonah went to Nineveh and taught repentance. What is repentance but a radical change of attitude. So something happens in your world and you don't like it, change it radically, in spite of the facts of life. And teach the whole vast world to change their attitudes toward life and make it conform to an ideal state, to a wonderful state. So you teach that now because you are impregnated, and having been impregnated, I would say you owe this to the world.

So teach everyone how to become, if they want to become richer, how to become richer; if they want to have more of the things of this life, how to have more of the things of this life; how to be happily married, how to be happily married. You teach that and that is the art of repentance.

For you experienced the story of Jonah. For this is the great story. It's called a whale by the world; it isn't called a whale in the Bible; it's simply a huge, big thing. Wouldn't a womb to a spermatozoon look like a monstrous thing? Compare a little spermatozoon to the womb that it enters, and wouldn't that be by comparison the most monstrous thing? But he saw this huge, big giant of a thing about to devour another being he said, those were his words, and the thing about to be devoured had compassion on the devourer. Isn't Jesus Christ the compassionate one? He sacrificed himself by leaving his Father: "I came out from my Father and I've come into the world; again, I am leaving the world and returning to my Father"...after the job is done (John 16:28). But if you think of Jesus Christ as a man coming out of nowhere, as big as you are, you'll miss this drama completely. Hasn't a thing to do with that! Hasn't anything to do with any man who lived two thousand years ago. It has all to do with the act of Creation which is an act of mercy.

So "Eternity exists, and all things in Eternity, independent of Creation which was an act of mercy" "By this," said he, "you will see I do not consider either the just or wicked to be in a supreme state but to be every one of them states of the sleep which the soul may fall into in its deadly dreams of good and evil when it leaves paradise following the serpent." I have a picture at home, it's an ancient drawing of this majestic being, it's man, with a dove on his head, and there he is, in perfect creative form, erected, and standing before him is this tall, just his height, a serpent. Here the serpent has a hand and the serpent is putting into his mouth a fruit. It's an ancient, ancient drawing. Now you know who the serpent is.

And here you're told, "There is a void outside of existence which if entered into englobes itself and becomes a womb." Yes, there's a void...go outside all these things—for all these things exist, exist forever—but there is a void outside of existence which if entered into englobes itself and becomes a womb. And the day will come, if you have not had the experience, you will have it, for you are chosen. You are the wombs chosen by his own elective love, and you will have the experience of being the actual creative function itself, the womb of God. And you'll have an experience, a creative experience on the highest intensities, and then you'll bring forth the child. And then you are redeemed. You are no longer a part of this time; you belong thereafter to an entirely different age, remaining here only long enough to tell the experience, to tell it to those who will listen, be it one or be it a crowd. Now let us go into the Silence.

* * * (inaudible)

Well...the question is "What happens to those who do not believe in God at all?" Well, we may have different concepts of the creative power. Until they are called, they are parts of the eternal structure of the universe. You can't stop it. I can't explain how this elective love of God operates, I don't know. If I knew it I would tell you.

(inaudible)

Good, very good, my dear. All of this is part of the teaching here concerning the law: Imaginal acts create reality. You can create everything in this world and have everything that you want if you know how to use your Imagination, for this whole thing is based

that way. But what I'm getting at, the goal of history, the real goal of history is a return to the beginning. Not in the sense of an historical cycle which only repeats itself, but in the sense that the original intention of the Creator will be fulfilled. His intention really was to return his son as himself. He sent his son into the womb, and brought his son back, matured, as himself.

After all this happens, do you still meet tests to overcome?

After it happens? You're still wearing a garment of flesh and these garments of flesh are related to the animal world. This is part of the world of the beast. I can't stop it...I must eat, I must do all the things that the animal world is doing, it's part of the animal world. When it's taken off after these experiences, you've taken off the animal for the last time, and you are Lord, one with your creator. The Creator, the Revealer, and the Redeemer are one and they are God.

Do some people die in this lifetime and never have any of these experiences?

Oh, the majority. The majority, ninety-nine point ninety-nine, and they're all restored to life only to die again. And all these are being prepared. While God is preparing them, he is selecting the womb for his impregnation. His son, that power that is called "the little child" in the 8th chapter of the Book of Proverbs, "I am the first of his acts of old"—the first creative act—"and I stood beside him as a little child" (verse 30). "He who finds me finds life; he who misses me injures himself; he who hates me loves death" (verse 36). So the answer to your question, those who say there is no God and who hate the very thought of such theology, they want to control this world, and find some scientist or scientists who can perpetuate the little garment, go on forever in this and control of the world. Well, that's a false dream, an idle dream, because they don't believe in this that is something entirely different which is an act of mercy. Were it not for this creative act of God, we would simply be animated forms of a dead world.

Then there is something that we must do to help bring this about?

The one teaching in the Bible concerning it is repentance, that's all that I can find. He said, "The time is fulfilled and the kingdom of God is at hand; repent, and believe the gospel" (Mark 1:15). Believe the story. Here it has happened: One brought it into reality, the first fruits of those who slept, the first and true witness from the grave. Well, now one has returned. The seed that was planted in the womb of one has matured and brought back the story of redemption, the story of resurrection. Now he said, "Believe" after he tells us "Repent." So the first command then was to repent, and to repent is to change your mind radically; and to go out and teach the world how to change their minds in spite of the facts of life, in spite of the seeming realities. While reason dictates? Alright, it may dictate it and I may find it difficult to change my mind when reason is forcing me to accept the evidence of my senses and the wisdom of men.

You take...there is a chap in this audience tonight who went through a painful operation and painful experiences in the removal of skin cancers. And when the doctor said, "I can give you no more radium; you've had as much as I can give you"—and it's not only an

expensive operation, but it's a painful thing—then he turned to this principle of repentance. He simply in his mind's eye carried on an inner conversation with himself that it was gone. And he carried on with friends as though the friends said to him, "Well, where are they?" He said, "I don't know...not even a trace that they were ever present on my face. And every morning...this man has a very heavy beard and he had to shave every day, and so shaving he couldn't quite deny their presence.

But inwardly he carried on conversions with friends as though they were not present. Then one vanished, the second vanished, and the third vanished, and they're all gone. You can see it this night. I defy anyone to look at that man's face with microscope and see where these skin cancers were ever present. So that's repentance. He has practiced repentance, so he is prepared as a womb, loved by God because he obeyed God's command to practice repentance. He'll be impregnated if he hasn't already been. I'm convinced he has been and he's bearing the Christ child.

Well, are there different levels of repentance?

I would say, based upon our understanding of the world there may be more difficult states to be overcome, one who has, say, lost an arm. To say, "Well, how can I repent in the sense of putting back an arm?" That would be more difficult and an impossible state compared to something that could happen, like a cancer disappearing without any further surgical remedies. But, in spite of that, I have had the experience where arms that were missing, eyes missing, all kinds of members of the body missing, and I walked by and everything came out of hiding as it were, as though they were in some hidden reservoir, and molded themselves beautifully into the empty sockets, eyes, arms, legs, all things, as I walked by. I saw it and experienced it so vividly. So I know the power of the new age, where man rises into a new world completely subject to his imaginative power.

In fact, I didn't do anything. I was one with perfection, and walking by, being perfect, not a thing in my world could remain imperfect, it couldn't. I didn't have compassion on anyone; I simply walked by demonstrating the power of perfection. So I know that world into which man goes when these things happen in him. But while he's in this world, we're all made subject unto this futility, certainly not by our own will, we are part of the structure. Then God in his infinite mercy redeems us through his Son. But through his Son he has to impregnate us with his Son. He is that male power that actually impregnates the womb, the soul of man, and therefore the Son detaches himself from the Father, and therefore dies. It falls into the ground and dies, the womb; but it now is made alive and brings forth much, and redeems that womb into which it buried itself. This is the story.

Do you consider that embrace by power and love as an impregnation? Or is there another time, another mystical experience...

I can't conceive of any sexual thrill comparable to that embrace. So that was it, yes.

Thirty years gestation?

Yes. But I do not know how long. After all, some take...in this world of ours we have different intervals. I only know in my own case it happened in '29 and the child came forward in '59, so that was thirty years. Then it was an additional three years, approximately three and a half to the completed picture. And so it fulfilled scripture. So what does it matter, because without this we are simply parts of the structure of the universe moved hither and yon. But God in his infinite mercy falls in love with the prepared souls, and the prepared soul of man is the womb of God. So, some of our scientists are right on certain levels, like a Freud, he thinks the whole thing is sex. Well, he isn't altogether wrong.

Goodnight.