

Neville Goddard Lecture



The Mystery Called Christ

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In the letters of Blake, there is one where he wrote to the Reverend Trusler . . . the Reverend Dr. Trusler, who had criticized him for his works, and said to Blake, “You need someone to elucidate your works.”

So, Blake wrote him and said, “You ought to know that what can be made explicit to the idiot is not worth my care. And the wisest of the Ancients considered what was not too explicit the fittest for instruction, “because it rouses the faculties to act.” Then he went on to say to this Reverend, “Why is the Bible more instructive and entertaining than any book in the world? Is it not because it is addressed to the Imagination, which is Spiritual Sensation, and only but immediately to the Understanding or Reason?”

Well, of course, the Reverend did not understand that. Like all the teachers of the world . . . the religious teachers, they treat it as secular history, and Blake knew from his own experience it was not. It was God’s plan of Salvation. Man must experience Scripture for himself before he can begin to understand how altogether wonderful it is. It’s altogether true, but not on this level. Eternity is actually within your Immortal Head; and that’s where the entire drama unfolds.

Now, let us turn to this Book that Blake called “the greatest book in the world” . . . and I will endorse that. I haven’t read all the books, but I do not know of anything that could come near the Bible in revelation. It hasn’t a thing to do with science. It’s not teaching

us anything about the stars, about anything in politics; it is all about God's plan of Salvation.

Here we turn, now, to the very first book of the New Testament, Matthew. "This is the book of the genealogy of Jesus Christ, son of David, son of Abraham." Here it establishes the three important characters of Scripture.

Now, we go back to Genesis, and start with the first one now, Abraham. "And the Lord tempted Abraham." One translates it tested, which may be a better way . . . "And the Lord tested Abraham and said to him, Take your son . . . your only son . . . Isaac and offer him as a burnt offering." And Abraham took his son the very next day, with the fire and the wood and the knife, and two young men, and went up to Mt. Moriah. If you are familiar with the story, we need not tell you the entire thing, but that is the story.

The Lord intervened, Abraham having met the test. He said to him, "Do not lay your hand upon the lad, for you obeyed the voice of the Lord. " And then he made him the "father of the multitudes," for the name Abraham means "father of the multitudes" . . . and said to him, "They will be more numerous than the stars, more numerous than the sands of the beach." Well, just estimate that number . . . beyond the wildest dream of man. That will be his offspring, yet he only had one son.

Now we know that's a lie right away, if you take it historically, because twelve years before the birth of Isaac the Lord gave him a son whose name was Ishmael, born of a slave in the household of his wife Sarah, for she was barren and it was beyond . . . well, bearing. "It had ceased to be with her after the affairs of women," after the nature of woman. So, finding herself barren and wanting a son and an heir, she sent her servant Hagar in to her husband Abraham, that he may know her, which, as the story is told, he did, and she bore him a son, and the Lord said, "Call him Ishmael," which means "God hears" or "God has heard." That's twelve years prior to the birth of Isaac. Yet we are told Isaac . . . and these are the words of the Lord . . . "Take your son, your only son, and offer him as a burnt offering."

How can the one who gave him a son called Ishmael now call this one his only son? The word translated "son and only son" appears only twelve times in the Bible, for the word one is yaw. . . khad. This is translated and defined as "one, the only one, the unique one, my darling, my chosen one" . . . any term of endearment. These are the definitions given to the word that is now translated "your son, your only son."

Now, here, we turn now to the 22nd Psalm, which you find quoted all through the New Testament. It's the Psalm of David. It begins, "My God, my God, why hast Thou forsaken me?" This is the cry on the Cross. Yet, the words are the words of David.

We find the first verse, the 8th verse, the 18th verse all through the New Testament, and all these are the words of David. We find the same correspondence between the sufferings of Christ and the sufferings of David. The identical words are used, and they are all, now, in the words of David.

Now, in the 22nd Psalm, David sings out to his father the cry of despair, and he said, "Defend me" or "Deliver me from the sword." "Deliver my soul from the sword and my life from the power of the dog." Why "my life"? That's the same word translated "your son, your only son", so why do they now translate it "my life"? The Hebrew word is yaw-khad, and it means, "your son, your only son." David is saying, "Deliver your son, your only son, from the power of the dog." In the 2nd Psalm David has already declared, "The Lord said unto me, Thou art my son. Today I have begotten thee."

Now he calls upon the Lord, who seemingly has abandoned him, when he said, "My God, my God, why hast Thou forsaken me?" Now, "Deliver" . . . not my life . . . "Deliver your son, your only son, from the power of the dog."

Now we come into the New Testament and we find that all the things said of David are now said of Jesus Christ. What is the secret?

Imagine this with me. Can you imagine a command that is absolute . . . a thing to be done absolutely and continuously, something stated in the imperative passive mood, like this:

"Thy will must be being done.

Thy kingdom must be being restored."

It's the imperative passive mood. Think of the simple occurrence of an action, without reference to completeness or incompleteness, without reference to duration or repetition without reference, specifically, to its position in time, but sometimes with reference to past time. Just imagine such an action taking place forever and forever, and there is no limit as to its duration. No one knows when the Father will stop the action . . . when God, who set the command in force, will stop it. So, we do not know the measure of the time. It has no reference to its position in time, whether it's the First Year B.C., the First Year

A.D., or the year 1971. We do not know; there's no reference to position in time. So, think of such an action.

Now, you and I have to re-enact this eternal command. You and I will have the experience recorded in that 22nd chapter of Psalms, when suddenly we are going to experience it, now, in the real way, for these are all adumbrations. The entire Old Testament is an adumbration . . . that is, a foreshadowing in a not-altogether conclusive or immediately evident way. It's a sketchy representation, omitting details . . . omitting all the little things that you could add into it and put into it and see the picture. It's a very, very sketchy picture.

Now we are coming to the story of David and it takes on more form now. "Say unto my servant David, When you lie down with your fathers" . . . which is a euphemism for death . . . when you die and sleep with your fathers, "I will raise up your son after you, who shall come forth from your body. I will be his Father, and he shall be my son."

That adumbration is taking on more fleshly states now. It's coming down to the story of Jesus Christ, who is coming out of David. Well, now, who is David? David is the symbol of humanity. Abraham is the symbol of the Father of Eternity, "the father of the multitudes." Who could that be, other than God?

So, here we have Abraham . . . the symbol of the Father, David . . . the symbol of humanity, and at the end of the journey something comes out of humanity, which is the Son of God that is God. So, in the New Testament, the Son is made to say:

"I and my Father are one."

"He who sees me has seen the Father."

Yet, "The Father is greater than I." He is telling us that I am not inferior to my Essential Being, the Father, only in my present capacity or office as the sent, called the Son, am I inferior, but not as to my Essential Being, the Father.

When I am sent, it's the Father who's sent. The Father sent me. Well, He had no one else to send but Himself, so He sent me. In the capacity . . . in the office of the sent . . . I seem inferior to my Self, the Sender, but the Sender and the sent are one. That's what we are told in Scripture.

"He who sees me sees Him who sent me." So, if you knew my Father, you know Me, and if you know Me, you know my Father, for we are one. "I and my Father are one."

So, here we find Abraham only the symbol of God the Father, David the symbol of humanity, and Jesus Christ the symbol of the Son of God, which is one with God. "I and my Father are one."

So, out of humanity God plays all the parts, may I tell you? There is not one part in the world that God isn't playing. And having played all the parts, He extracts from the experiences of humanity that which represents, now, the Son, and that Son is called "David," for David is the symbol of humanity.

Do you understand what Blake meant when he said it's the most entertaining book in the world, and not one book in the world compares to it? It's the most instructive book and the most entertaining book. It's like quicksilver. You are just about to grasp the Son, and he turns into the Father. You are about to grasp the feeling of the Father, and He turns into the Son . . . just like quicksilver. He simply loses Himself and eludes your grasp in His many metamorphoses. Suddenly He is not the Father; He is the Son.

So, now, "I say to you," said he at the very end of the story, "as the Father sent me, so send I you." He's playing the part, now, of the Father. He's no longer, now, the Son; He has departed the world, and has returned to Himself the Father. "I will leave the world and go unto the Father." "I came out from the Father and came into the world. Again, I AM leaving the world and going to the Father. "

So, I return to my Self, who sent Himself as me, so He comes into the world as the Son; and while he's in the world as the Son, having the experiences of humanity, he seems inferior to Himself the Father, and He is, for He took upon Himself the restrictions and the limitations of humanity.

Now we are told, when he went towards the Cross, he carried his own wooden cross on his back. Now, Abraham placed upon Isaac the wood upon his back. Isaac wondered, "Where is the lamb for the sacrifice?" for he sees now the wood and he is carrying it on his back. His father has the knife to slay him and he has the fire to burn that wood. He is going to burn him. Burning is the experiences of man. Don't think you haven't been burned! I don't mean in flames. The experiences are the burnings that you have in this world. It's from innocence through experience back to God the Father as an Awakened Imagination. That's the whole story.

So, here, the father said to him, "God Himself will supply the lamb." He is the lamb . . . the symbol of the lamb.

Let's go back now to the 22nd chapter of the book of Psalms. Remember what we told you in the 22nd chapter of the book of Genesis. He took two young men, and he took the lad . . . his son, his only son. Here now, the cry of David, "Deliver me" . . . your son, your only son . . . "from the power of the dog." Now you read that, and you wonder, "What on earth are they talking about?"

I have many Bibles at home. I haven't found one Bible that comes near the experience because they are writing and speculating. They are theorizing; they have not had the experience. But the day that you meet David, who reveals you as God the Father, is the most exciting moment in Eternity. And there are two young men, and they stand . . . You are "in spirit," but you are all-wise at that moment. David is obvious, the most beautiful lad you could put your eyes on, a lad in his teens . . . early teens, beautiful beyond description. He symbolizes humanity. You have passed through all that man could ever put upon you. You have borne the fardel the allotted time, and now they are going to restore your long-lost rank. You were God before you came down, and you are going to be God by going back, but you will be enhanced by reason of the experience of becoming man.

So, you are looking at David. And here, to your right, are the two young men. In the Bible, for reasons, which might be obvious, they are spoken of as dogs. Look up the word dog in the Concordance . . . the Biblical Concordance, and you will see it means a "male harlot," homosexuals in the service of the priest in the temple. That's who they were. But this story was "before that the world was." It didn't develop. They were part of God's plan in the beginning of time, so here they are. You do not hurt them. You are the Father now, the father of David who symbolizes humanity.

You are looking at this beautiful creature, and they are looking at him, too. You are looking at him as a father to a son, eating him for his joy, his beauty, all that he means to you, his love; he is your darling, as the word also means "my darling." But they are looking at him concupiscently; they are looking at him in the most lustful manner and you warn them of his victory. He has never failed because the Lord was with him. The day the Lord anointed him "the spirit of the Lord came upon him mightily from that day forward, and never left David." So, David never lost a battle.

Here is the head of the giant before you . . . this enormous head, severed from the body as David severed the head from the body. And there it is on a table right before you, and here are these two. You do not a thing about it; it's part of the play.

This play has been taking place “before that the world was”, and no one knows when it is going to come to an end. I can’t conceive of it coming to an end until everyone of us experiences the play and becomes the father of David, for it is simply God returning to Himself. That’s the story.

God came out from Himself into the world, penetrated these bodies, annexed these brains of ours, and made them a portion of Himself . . . a temporary portion. So, while He wears the body, the body is a part of the soul of the one who wears it. He will take it off . . . just drop it; it means nothing. But while he wears it in this world, it is a part of the soul of the one who wears it.

So, here, the garment is not the man. The garment is simply just what it is. It is a garment of flesh and blood worn while he is in the world of the experience of man.

But I tell you from experience, you won’t have to wait a second when you take off that garment to see what it really is as against what you thought it was. And when they are crying and weeping because you took it off, you can’t believe that they could be so silly, but you were equally silly before you took it off. But nevertheless, you see it.

Before I came out tonight, this University student from U.C.L.A. . . . he sits with my wife while I come to the lectures because we need someone to answer the phone and to be present, and before my friend arrived to bring me here, we got to talking about these things . . . these matters. He is from Cairo; he’s an Egyptian. And he said to me, “You know, my father had this dream. He dreamt that a friend of his was walking down the street with him, and as they were walking down the street, the friend fell, and there he died. He was dead, and many of the people came around and they began to cry and to weep. They were all looking at him, and they were weeping. A week later he dropped dead; and the identical thing my father saw . . . he actually saw him saying to my father, ‘What are they crying about?’”

Here was the garment; they were crying over the garment that he had taken off.

I have seen it time and time again. So, I cannot be disturbed when a man takes off his garment. Yes, you miss the contact . . . the little physical contact, but the Being who wore it is now clothed again in a garment just like it, but young . . . altogether young and healthy. Whatever was missing before is not missing now. He is returned and restored to a healthy youth . . . not a baby . . . young . . . I would say about twenty. If he died at a

hundred, he's now twenty, and he goes through the same world of man . . . the same terrestrial world . . . to have the experiences that he must have in order to confront David.

These are the three characters, each as a symbol: Abraham the symbol of God the Father, David the symbol of humanity, and Jesus Christ the symbol of God the Father having gone through the experiences, because David, now, in the spirit, calls him, "Father."

"What think ye of the Christ?" he asked.

They said, "The son of David."

He said, "Well, how then in the spirit did David call him, My Lord?" If David calls him, "My lord," how can he be David's son?

So, he's telling you that David belongs here. It's the sum total of all the experiences of humanity, and it's a beautiful experience when the whole thing is over. Here it seems such a horrible thing, but when it's all over the result is transcendent . . . but that which comes out as the one who was sent to have the experience, because the Father sent Himself as the Son, and Jesus Christ is the one having the experience.

It is Christ-in-you that is the hope of glory. Were he not in you, you could not have the experience of being man, and so he suffers, and you call it that you are suffering. But as Blake said it so beautifully:

"Babel mocks, saying there is no God nor Son of God:

That Thou, O Human Imagination, O Divine Body ... art all A delusion; but I know Thee, O Lord, when Thou arisest upon My weary eyes, even in this dungeon and this iron mill . . . Thou also sufferest with me, although I behold Thee not."

You can't behold the Being that is having the experience as you do objects in space, because the Being having the experience is that which is called Imagination. You can't behold imagination. Imagination is the reality that is called this-thing-called . . . God. So, the Voice answers . . . and it's your own wonderful human imagination answering:

"Fear not! ... I AM with you always,

Only believe in me, that I have power to raise from the dead Your brother who sleeps in" . . . this world called . . . "Albion." . . [From "Jerusalem]

Everyone will rise. Not one can stop . . . they couldn't even stop it if they wanted to. There is no such thing as complete annihilation. There is no annihilation. You gave it up in the beginning to come here, and when you came here, you completely forgot . . . total amnesia; you forgot Who-You-Were.

Listen to the words:

“Return unto me the glory that was mine, the glory that I had with Thee before that the world was.”

This is not new. You gave up the Fatherhood, and yourself came into the world as the Son . . . the one that is sent . . . the one that is now to be made a burnt offering. And you are the “burnt offering” in this world, and you pass through hell in this world, but you are still one with the Father!

“I and my Father are one” . . . even though “My Father is greater than I,” for I'll return to my Self, the Father, having experienced what I came out to experience, and I as Father will be enhanced by the experience of being man.

So, everyone is going to have it. Not one will fail.

So, today if I really see it clearly, you'll see this peculiar mystery in the Bible. The whole vast world is yourself “pushed out,” and all these characters are simply states of consciousness into which you can in one little moment vanish. You try to grasp him, and all of a sudden, he vanishes into this one, into that one. You can't quite put your hand upon Him. But you do, in the depths of your Being, and you bring back glimpses of it, and then you share it with your brothers, because in the end we are all one, and yet without loss of identity.

You'll be God the Father, the father of David. And I know I AM God the Father, the father of David, and yet, we are the same father! We have the same son, and yet we have no loss of identity. That is something that is difficult to explain.

So, this comes to us . . . this mystery called “Christ” . . . he comes to us as “one unknown.” Not from the outside, he's on the inside. He rises in us as “one unknown,” in the most strange, wonderful, ineffable mystery. Yet, He is That One who lets us experience Who-He-Is. You don't see Him; you experience being Him, because He was called “Father” by David, and David is going to call you “father.” And may I tell you, when he does, it's not a shock; it's only the returning of memory. You know that you have always been That that was taking place in the beginning of time, but no one could attain to that

bliss, except he was generated on earth. So, man had to come down . . . that is, God had to come down and be generated on earth and re-enact the drama that is eternal, for that drama was simply an adumbration. It was a sketchy representation, omitting all the details.

We came down here, and we go through the furnaces, and having the experiences here on earth while we walk as man, it becomes a cubic reality. And now we know the meaning of these sketches that we read in the Bible. We see, now, what the two young men were that Abraham took with him up to Mt. Moriah. He took two young men, and he took his son.

Well, here was my son, and he wasn't called "Isaac;" he was called "David," and here were two young men. It does not describe what they were in the Bible. I know what they are. I know they are . . . men who looked concupiscently at my darling . . . at my son, and I simply warned them of the past. I warned them of what took place, because he won the battle against the giant, and he who wins that battle against the giant who would destroy Israel sets his own father free, for the promise is:

"The man who brings down the enemy of Israel, I will set his father free."

So, here is the giant's head severed from the body. And who is the father of the one who brought him down? Well, I am. What is the father's name in the Bible? The father's name is Jesse. Do you know what the word "Jesse" means? "Jehovah exists." That's what it means. It is any form of the verb "to be" . . . in other words, the one who bears the name "I AM." But its true definition is "Jehovah exists."

And here, the father is looking at his son. Now you know Who-You-Are. When Blake said in a very cryptic manner:

After the death of Christ, he became Jehovah.

He returned to Himself . . . Jehovah. In the end, there is nothing but the Lord God, Jehovah. There's nothing but God!

So, He sends Himself into the world, and the thing sent is the Son. He comes bearing witness of his Father, and we speak of him in the Bible as "Jesus, the Lord" or "Jesus Christ." He is the Savior. Well, the only Savior in the Bible is Jehovah Himself, as told us in the 43rd and the 45th chapters of the book of Isaiah:

“I AM the Lord your God, the Holy One of Israel, your Savior, and besides Me there is no Savior.”

So, if He comes as Savior, He is Jehovah. And so, when He departs, He returns to Himself, the Lord God Jehovah. There is nothing but God in the world, in spite of all the horror. But this is the flame spoken of in Scripture. These are the burns.

“Father, I see the knife, I see the wood” . . . I am carrying the wood . . . “I see the flame, but where is the lamb?”

See the imagery of the lamb, the symbol of the lamb? And in the end, the Father Himself really plays the part, but in playing the part, He appeared as the Son, because there is only God the Father.

So, everyone is going to have the experience of Scripture, and I can't tell anyone what a thrill it is when it begins to unfold within you. It comes so suddenly, without warning, and suddenly . . . all within your head. That's why I started off by telling you Eternity dwells within your Immortal Head.

That is an immortal head. The whole play is taking place there, but in the fullness of time you'll experience it. It is taking place. It is a command that must be done absolutely and continuously, without reference to position in time, without any reference as to its completeness or incompleteness, but it is not completed until man-on-earth replays the drama. And he does it . . . when he replays it within himself, it takes on the cubic reality, while as it is told through the medium of the Prophets, it is a sketchy representation, omitting all the details.

That's why the one who wrote the epistle to the Hebrews could say that “in many and various ways God spoke of aid to our fathers by the prophets, but in these last days He has spoken to us by a son.”

There's no further revelation than when the Son appears, for then you know Who. . . You-Are. And what man is seeking in this world is the Father. Everyone is seeking the Father, the Cause of the phenomena of life. There's only one Cause, and blessed is the man who is freed from the tyranny of second causes! So, there is only one Cause, and that is God the Father.

So, as God the Father tempted Abraham, He was tempting Himself, for he's only the symbol of Himself. Can I really go through hell and return? Can I die, and rise? And God took the challenge. He could die and rise! But in rising, He enhanced the brilliance of

Himself . . . the greatness of Himself, because there is no limit to expansion . . . no limit to His wonderful transcendency. He placed the limit upon opacity and upon contraction, and that limit is man. So, when He became man . . . and He could not play that He is man . . . He isn't pretending that He's man . . . He is man. He becomes man! Even though it's a temporary garment that He wears, while He wears it, He is so identified with it; He feels that "It's myself." You cut Him, and He hurts. You chop off a finger and He says, "I've lost my finger." He is so much a part of the garment that He wears that He can't separate Himself from it, seemingly. But the day will come, He will simply take it off and return to Himself, but He will be enhanced by reason of the experience in this journey as man.

But when the day comes for the individual, no one knows of that hour, of that day; only the Father knows. No one knows but the Father. Let no one tell you that they can tell you when it's going to happen. I know from my own experience it comes so suddenly. Little did I expect the night I went to bed in San Francisco that that night, on July the 20th, 1959, was the night. Nor on the 6th day of December of the same year, did I know that that night the Fatherhood of God would be revealed to me by His Son, who would call me "father." Little did I know of the Ascent into Heaven on the morning of the 8th of April of the following year, 1960, and then January the 1st, when the dove descended in bodily form and smothered me with kisses, which was the

Descent of the Holy Spirit in the form of a dove. Therefore, that was the climax of it all. That was putting the seal of approval on the journey, and you simply, now, delay your departure to tell and encourage those who are ready to hear it.

So, those who are ready to hear it are hearing it. And you can then spread the word, and tell it. You will tell it first as hearsay, but eventually you will tell it from experience, for the Evangelists in writing the story in our Gospels . . . they simply related their own experience. They were not telling it from hearsay. They told exactly what happened to them, but they told it for reasons known to them in the third person. So they spoke of him constantly, but they are really telling their own experience. But no one in my spirit world has curtailed my tongue, so I was not commanded to tell it in the third person. I was simply told to tell it, and so I tell it as I must tell it, in the first person, for I am telling and relating my own experience.

Everything spoken of in Scripture concerning the Lord Jesus Christ I have experienced. But I am limited while I wear this garment. . . with all the weaknesses of the garment, I have assumed it . . . all the limitations of the garment of flesh and blood, I have assumed

it, and must continue to assume it until that moment in time when I take it off, and take it off for the last time. Yet, I am one with those who have not yet taken it off, because there's only one Father. So, I cannot crow . . . I cannot raise my voice and simply yell, "I did it," although the 22nd Psalm does end on a note of that nature: Posterity will sing His praises, and they will all say the Lord has wrought it.

All the things . . . the horrors of that 22nd Psalm, beginning with the cry, "My God, my God, why hast Thou forsaken me?" and all the pleas that he makes to be delivered from all the things round about him, but in the end, the Lord wrought it, and unborn tomorrows will hear that it was done . . . it was accomplished, and that will encourage them to go on through the "furnaces of affliction."

"But how long, how vast, how severe" these furnaces before man actually discovers himself as God the Father "were long to tell."

But he will discover it, and he will know he is God the Father, for there is only God.

Meanwhile, you take what I've told you so far concerning the Law, and apply it. Apply the Law. Your dreams, may I tell you, are most encouraging . . . most encouraging. One who saw her husband encased in all kinds of limitations from the hips down, and before her eyes they all began to crack and break and fall apart, and then he jumped and danced for joy. So, take it just as you saw it. He is released; he has been freed from the restrictions, whatever they were, in the immediate present . . . completely freed. And many of you have these wonderful experiences. Another one who sits next to her tonight, she had the dream of a wedding, and I was the only one . . . seemingly . . . that they would discuss. I sat to her right at a very long table, but across the table, and they all wondered why Neville is here, because this was a Jewish wedding. And yet, she knew that I was going to give the main speech of the evening. "Why is he here?" And so, I spoke in my own tongue, but each man heard me in his own tongue wherein he was born. And those who thought because they were all Jewish, that they would not accept me . . . all but one accepted me. The one who was controversial in the beginning . . . he didn't understand one word that I said, but all the others that he thought would not accept me . . . well, I thought that was the most marvelous vision that she had.

And many of them, one after the other . . . one has had one. I will tell her now from the platform that she and her husband . . . In her dream, she saw a snake . . . a rattlesnake, and the husband said, "I must take off the rattlers first," so he began to take off the

rattlers, and she handed him a hammer to beat it and to beat the snake to kill it. And in beating it, she awoke.

Now, that is a different kind of a dream. That's a symbol of sex. You cannot crush out sex on this level. It has to be something entirely different. You don't crush it out. You start to crush it out, and strange, peculiar dreams will possess you. It has to be transcended in the most normal, natural manner. It's not really transcended until you ascend into Heaven. That comes when your body is split from top to bottom, and you . . . like a fiery serpent . . . ascend into Heaven. When you see that golden, liquid light at the base of your spine, after your body is severed in two from top to bottom, and you see that pool of golden, living, liquid light, and you fuse with it and you become it, and like a fiery serpent, up you go into Heaven, and you take it by force. You take it violently.

Now the energies that went down into generation are now reversed up into regeneration. But while they are still down, if you try to kill it, as many people do, from the early church members of the Catholic Church . . . his name was Origen. He had himself castrated, that he would not be tempted by the women that he was teaching. He was one of the true early fathers of the church. He was born . . . or, rather, he died one hundred years before Augustine was born. That's how early he was. He came in the Second Century A.D.; and he was one of the moving spirits in the formation of the early church, which was the Catholic Church. And you read the story in the Encyclopedia Britannica. His name was Origen, and he castrated himself that he may not be disturbed when he had to face women and teach them the mystery of Christ. But he still could not cut it out that way. You can castrate the man, or woman, but it will still be in his imagination, and his dreams will still be of that nature. So, you cannot hit it and kill it. It's simply something that leaves you by a reversal of energies. It turns from generation into regeneration.

Let us now go into the Silence.