

1970

Brethren, As it is,

1. 1 At the core of every, being, there is a soul. And in the beginning the soul is pure; an infinite pinpoint of perfection, within the terms of the being; a life source, which is awareness itself and has access to all knowledge, within the reality of the being; a spark of undistorted truth; conscious awareness of all reality, within the scope of the being's existence.

2 The pure soul is a manifestation of the ultimate truth, because truth is the knowledge of all relevant reality.

3 Distortion of reality, incomplete knowledge of reality, obscuring of reality, brings about the opposite of truth which is a lie.

4 Reality is different for every being in the universe. But truth is the same. Because truth is not reality, but the knowledge and awareness of reality,

5 And the soul is the core of the being; the centre, and the source point of its individual life-force.

6 Around the soul is wrapped the shell of the body.

7 Whereas the soul gives the being its infinite nature, its unbounded existence (within the ultimate boundaries provided by its own personal reality), the body, being itself finite, bounded by precise limitations and governed by specific laws, gives the being its finite existence It defines it and fixes its position in space and time.

8 The soul has no boundaries within the scope of the being's reality. It has no dimensions within the overall dimensions of the being's existence. Whereas the body has both boundaries and dimensions, inside the limits of the being's existence.

9 Imagine a shapeless, formless, weightless, massless pinpoint of conscious awareness, floating free inside an empty hollow sphere. That is the nature of the soul with no body. The ultimate limit of the being's scope of reality is the inside surface of the sphere. Outside that limit is not relevant to its existence; it is not part of its reality. So that within the terms of its existence, within the scope of its reality, its awareness is complete and its nature infinite.

10 Now imagine that it creates a finite existence for itself WITHIN the sphere, a solid dimensional object, which does have limits and boundaries; shape, form, weight and mass; and is governed by the laws relating to these things. That is the nature of the body.

11 And the soul inhabits the body.

12 Thus the being has two poles; two points of reference; the spiritual to give it life, and the physical to give it definition; the soul whereby it exists, and

the body whereby it defines its existence.

13 In the space between the shell of the body and the pinpoint of the soul is nothing; void. And the void is the perfect link between body and soul. Its very emptiness and non-existence is its perfection as a medium of contact. Contact between soul and body, in this state is complete, direct, perfect. We speak the literal truth if we say that in a state of purity, nothing exists between the body and the soul.

14 This is harmony; the perfect balance; soul and body in perfect contact.

15 Both are, free within their own terms. The soul is at one with the body, and is free, and the body is at one with the soul, and provides no barrier against it. The body gives the soul limits and dimensions, but only as the soul requires and chooses at any given moment...

16 The body derives its existence from the soul, which means it is created by the soul. It has no defined existence of its own that is independent of the soul. Thus the soul, because it has complete knowledge and awareness of its own reality, and because its contact with the body is perfect, has perfect and unlimited control of the body. The body will always respond with cooperation to whatever decision the soul might make - that is due to the perfect contact and the scope of the soul's decision is unlimited - that is due to complete awareness.

17 So the soul has the power to move the body at will; to change its shape, its form, its nature, its mass, its structure, its weight, its size and its position; or to destroy it altogether and recreate it. The soul cannot decide to change or create the body into a form outside its capabilities, because its capabilities reach to the limit of its awareness. And its awareness does not reach outside its capabilities, which would be outside its reality.

18 The soul is the creative element in the relationship; the body is the receptive element. The soul creates and controls; the body responds. The soul gives life; the body receives it, There is no conflict, no rejection, no resistance.

19 This state of complete freedom; complete balance between the two poles of existence; harmony, contact and acceptance; is a state of union; division without separation; duality without dichotomy; opposition without conflict.

20 This state of union constitutes the Essence of the being; the central core and the outer shell, in perfect accord with one another; the reality and the image; the inspiration and the manifestation; the internal and the external; the substance and the accident. The union of opposites; the Essence.

21 Now the soul of the individual is itself a creation. In relation to its own body and its own Essence, it is the creative element. But in relation to its own creator, it is the receptive element.

22 It is part of a chain of creation, which stems originally from a fundamental life force at the centre of ALL existence.

23 This fundamental life force, which is GOD, is infinitely small and has infinite scope. This is the basic nature of the two pole universe; zero and infinity; nothing and everything. GOD is a non-existence with awareness of all existence.

24 In its own terms, the tiny pinpoint of awareness which constitutes the

soul,
may be infinitely small, just as in its own terms its scope of awareness is infinitely large. But within it is its creator, and outside its own scope are the boundaries of the scope' of its creator. And within its creator is its creator's creator, and outside those boundaries are the even wider boundaries of scope of its creator's creator. And ultimately within is the infinite non-existence of GOD, and ultimately without are the infinite non-boundaries of the scope of GOD.

25 And from that ultimately infinite state, GOD creates and thereby defines Its existence, with a finite creation.

26 So GOD divides Itself into a creative element, the central core of infinite nothingness, and a receptive element, a limited existence wrapped around that central core. And the receptive element, which is the original creation, contains innumerable individual elements, each of which then itself becomes a source of life, and in imitation of its creator, also creates, and thereby divides itself into a creative, and receptive element.
27 And the chain of creation goes on and on, spreading outwards in ever widening circles in terms of existence, and moving inwards in ever decreasing circles in terms of scope.

28 The nature of creation, pure creation, is such that a being only has material OUTSIDE itself with which to create.

29 Its awareness reaches from its creator, within, outwards through itself, through the 'material' which surrounds it, to the outer limits of its reality. Basically, that is its complete scope of reality. Nothing exists for it INSIDE the inner limits of that scope, nor OUTSIDE the outer limits. It can know of existence beyond those limits, through its direct knowledge of existence within them, but it cannot experience it. It cannot feel it.

30 Now in the pure state, there is nothing between itself and its creator, no 'material' with which to create, no real scope as such, just itself, its creator and the link between them. At that end of the scale it is virtually identified with its creator. In that direction it has no power to create or uncreate or change or modify. In that direction it has no choice. But in the other direction, it has the full scope of the 'material' which surrounds it, outwards to the point where its reality ends. And within that scope, it can create, uncreate, change, and manipulate. That is its own area of creation, and therefore its own area of choice.

31 So when we speak of the scope of a being's reality, or the terms of its existence, we generally mean that area of usable 'material' that area of choice, extending from itself as a central creative element outwards to the outer limits of its scope. Taking its inevitable, and in its terms unchangeable, link with its creator for granted, that is the way it sees itself.

32 But why does a being create at all? Why does it divide itself?

33 In order to define its existence WITHIN ITS OWN SCOPE. Its existence is already. defined within the scope of its creator; but the being itself, because its awareness reaches to the limits of its scope of reality, FEELS INFINITE. It feels like a one pole existence. And in its own terms, it IS infinite; it IS a one pole existence. Therefore it creates for itself another pole, a vehicle which is finite in its terms, and thereby it gives itself definition.

34 The 'material' of creation is everything that exists within the scope of the

creator. Before creation, this is an undefined and homogeneous mass. The creator gives form, shape and definition to a part of this mass. That is creation. But because in order to do this the creator must give life to the material which he uses, in its treated form it becomes a part .of the creator. It becomes the creator's other half. Thus the division comes about; the creative element and the receptive element; the part which gives life and the part which receives life.

35 And as long as the creator continues to give life to the creation, the creation contains, and therefore is, a part of the creator. As long as the creative element gives life to the receptive element, and the receptive element accepts and manifests that life, then they represent two halves of one entity; a division, a duality. .

36 When the creator ceases to give life to the creation, when he withdraws the life force, the creation ceases to be part of the creator. It dies. But death does not mean that the material contained in the creation vanishes. It means that it loses the power which gave it form and definition. Therefore it returns to its original state of being a homogeneous part of the homogeneous reservoir of existence.

37 For example, when the body dies; in other words the life force from the soul is withdrawn from it; it gradually decomposes and eventually returns to 'the dust from whence it came'. No actual material is lost, only form and definition.

38 But while life flows from the creative element to the receptive element, the form and definition of the creation remain. There is division and duality.

39 And that is the Game; a game of division and duality.

2. 1 But division does not mean discord or conflict or dichotomy. In its pure state, it means the balance of opposites; union; two existing as one.

2 There can be no union without division; no balance without duality.

3 However, when division becomes separation, estrangement, alienation, two existing as two, either without any contact at all with one another or in conflict with one another, then there is no union, no balance.

4 The Essence of the individual being is the existence of the soul and the body in union with one another; division, but perfect coordination.

5 The Essence of the Game is the existence of the creative element in union with the receptive element; duality but perfect harmony.

6 When the creative and the receptive elements are separated, and either estranged from one another or in conflict, the Essence of the Game is lost.

7 When the soul and the body are separated; estranged or in conflict; the Essence of the being is lost.

3. 1 What maintains harmony in division? And what destroys harmony in division?

2 If both elements retain an awareness of their common origin, then there is harmony. If either element loses sight of their common origin and sees only their difference from one another, or if the difference takes priority over the common origin, then there is separation. Either there is loss of contact, or if contact is unavoidable, then there is conflict.

3 By nature the elements are opposites. Therefore, if there is contact between them, then either they complement one another in a state of union, or, they strive against one another in a state of conflict.

4 If both soul and body retain their knowledge that the life force within both of them is one and the same entity, originating from one and the same basic source, and that knowledge takes priority over the apparent differences between them, then harmony reigns. If not, then separation begins.

5 The life force of the soul - which within the scope of its reality and in relation to the homogeneous mass around it, is itself - and the life force of the body, are one and the same entity. The nature of the soul, within the terms of its existence, is a life force, and in order to create a body, in order to give form and definition and duration to part of the homogeneous mass around it, the soul has to project itself into the material which it takes from that mass and uses to create.

6 So both soul and body are driven by the same central power, which is the basic life force of the being. So basically they are two halves of one and the same entity. If knowledge of this is maintained on both sides, then no separation occurs.

7 THE AWARENESS OF A FUNDAMENTAL UNITY, PRESERVES
HARMONY IN A DUALITY.

4. 1 But the Game is not only a game of division. It is also a game of ignorance, of blindness, of unawareness. It is a game of mystery, not only without but also within. Beings are in mystery about their creations without and their creators within.

2 This is not inevitable simply because of the chain of creation; because the creation is always OUTSIDE the creator; which means that whatever the creator may choose to do with the material between itself and the bounds of its own individual scope of reality, whatever barriers it may set up WITHOUT, nothing need come between itself and its creator, who is WITHIN. Although with the chain of creation, mystery without is inevitable, it is not inevitable within. Contact can still remain perfect in that direction, therefore harmony can still be maintained.

3 But, for another reason which will become apparent, the creative and the receptive elements DO NOT retain the awareness of their fundamental unity. They DO NOT remain aware that basically they are not really two but one. The two poles of the universe, the two halves of existence, the soul and the body, the internal and the external, the reality and the image, the inspiration and the manifestation, the substance and the accident, lose sight of their fundamental common denominator.

4 So the Game becomes a game of separation, of conflict, of strife, of struggle, of paradox, of contradiction, of obstruction, of the irresistible force against the immovable object. It is a game of war.

5 As long as there is a defined and finite existence within the dimensions of space and time, there is division. And as long as there is ignorance and blindness - not a controlled limitation on knowledge without, which a finite existence might create, but a forced compulsive blindness within - then that division becomes separation and conflict.

6 And all of us, to some extent or other, are blind and ignorant within.
Even
when we know with our external consciousnesses, that we are all part of
the same basic unity, driven by the same basic life force; as long as we do
not FEEL it with our entire beings, then we are still too blind to rise above
all conflict.

7 Feeling and knowledge are one. If we cannot feel something, we do not
truly know it. We only know of it or about it.

8 But at least that conscious 'knowing of', can prevent us from descending
into despair. It is part-knowledge, a major step towards full-knowledge. At
least we can know WHY the Game is so full of unavoidable conflict. We
can accept the conflict at least on the most superficial level.

9 We may still be in mystery, but we need not be mystified.

5. 1 The world of men IS mystified; completely and utterly mystified by
its own
predicament.

2 It oscillates faster and faster from one extreme to the other; from the
permissive to the disciplinarian, from tolerance to intolerance, from
submission to subjection, from expansion to contraction, from expression
to inhibition, from peace to war, from appeal to demand, from gentleness
to ruthlessness, from laxity to rigidity, and back again; and at the same
time from hope to hopelessness, from optimism to despair; all the time
searching for the way out of conflict; looking for the key that will bring
peace and fulfilment and rest and harmony and satisfaction and love and
happiness, and all the other qualities that go with a state of union; the
secret of the elimination of all struggle.

3 Listen to their minds, as they ask the question:

4 "Which is the best way; right or left? One seems too much; the other too
little. One too harsh; the other too lax.

5 "A happy medium? A compromise? We have tried that and sunk into a
halfway house of negative nothingness, futility, boredom, frustration; while
the struggle went on around us. The middle is neither one thing nor the
other; the worst, not the best of both worlds.

6 "So we go on searching. And we feel that we have so little time to find
the
right way. And if we make a choice and the result is still struggle and
conflict, we wish we had made the other choice. And now it's too late.

7 "And we panic; because the weights are heavy on both sides. And we
have got to be right. We must not make a mistake. Other wise we shall
alienate our wives, our husbands, our children, our friends, our
colleagues, and we shall do nothing after all to reduce the state of conflict
around us.

8 "We shall fail, like everyone else has failed; and we shall look back on
our
lives with wistful regret, and have to justify our mistakes - or try to forget
them - like everyone else does; while a new generation blames us and
tells us where and how we went wrong, as we blamed the generation
before us and told them where and, how they went wrong."

9 A new terror of growing old; to become part of the blamed, the mistaken,

the 'wrong' generation.

10 And even that is the voice of only a few. Most have abandoned the struggle, and settled either for apathetic resignation or complacency.

11 At the beginning there is confidence; the confidence of blind idealism. 'It's easy. All you have to do is ... All you have to be is ... But such optimism exists by looking only at the realisation of the dream. It dismisses the existing reality as irrelevant,

12 Only after years of struggle - against struggle - does the truth, on some level, begin to dawn. Few - understandably - are willing to admit such an absurd defeat, and certainly not in the face of the new generation of idealists, with their bright young scorn and their energetic optimism. Disillusionment is too appalling a sin.

13 But the fact is inescapable - even if blindness to it is not. The Game is a game of struggle. The Game is a game of conflict.

14 That is its nature, though not its essence. From the most gentle personal dichotomy, scarcely discernible behind delicate facades of hopeful reason, to the cataclysmic holocausts of open warfare on a grand scale, One is no more nor less than a microcosm of the other. And both are part of the nature of the Game.

15 And while there is blindness there is no way out.

16 Many have sincerely tried; tortured themselves to squeeze their unwieldy beings, and those of others, into a mould of harmonious coordination. The struggle to create 'good', both in themselves and others. And the only part of which they are convinced, is the 'struggle' part. The 'good' part is always just beyond their reach.

17 And they are mystified.

18 But we need not be mystified by conflict. We can know why it is so inescapably with us in the Game. It is because we do not yet fully know the Unity.

19 But we can begin to know it.

6. 1 But why is the mystery there? Why is there blindness within?

2 In its pure state, in order to exist divided from its creator, and in order to be able to create for itself in its own terms a finite existence, a creation has access to the life-energy of its creator. And the nature of the soul of the creation, which is truth, complete awareness of everything within the terms of its existence, is its link with its creator. And knowledge and energy, which is life, flow from the creator to the creation, and thereby it has existence.

3 And because there is nothing between the creator and the creation, the contact is perfect, the control is precise. Because both creator and creation have nothing between them to obscure the mutual awareness of their basic unity, harmony reigns; division and union.

4 The soul of the creation maintains a pure knowledge and recognition of its creator. It validates its creator. It understands its relationship with its creator. Thus a pure flow of life-energy passes freely between them. .

5 But at this point the creator does not allow the situation to remain as it is.

The creator introduces a new duality, a new division. This division is not a part of the Essence of the Game; it is not a union, but a conflict.

6 In its pure state the soul of the creation recognises no choice in its relationship with its creator. It has choice with regard to the formation of its own receptive element, its own body, its own creation. Within, the terms of its existence it has a whole series of alternative permutations from which to choose in this matter, and that choice it recognises and understands and makes its decisions accordingly.

7 But with regard to its creator, it is aware of no choice; and correctly, because it has none. Its creator governs the nature of its existence, controls it, directs it and changes it at will. (Ultimately of course by creating it in a particular way, the creator predetermines its decisions of what to create for itself. But there is no awareness of that, because the terms of its existence include the power of outward choice.) They do not include the power of inward choice. Between creator and creation, the choice logically and naturally, belongs exclusively to the creator.

8 But the creator goes against this logic, and deliberately introduces between himself and his creation the illusion of choice.

9 He does this simply because it is a pattern that is handed down from creation to creation, and stems from GOD and the original creation, which was given choice with regard to its relationship with GOD, in order to introduce a second duality into the Game.

10 And the reason for its introduction?

11 From it stems the concepts of Life and Death, Beginning and End. Without it there would be no Life and no Death, no Beginning and no End, within the nature of the Game. The Game would have no cycles, only an endless and infinite continuation.

12 How the creator introduces the concept of choice within, will be explained when we come to its passing on once more, this time from the soul of the creation to the body it creates for itself. Also we shall explain why the outcome is inevitably as it is, and always the same.

13 But for the moment, let us simply tell the story.

14 Choice is introduced. The soul of the creation, having recognised no choice in relation to its creator, suddenly becomes aware of one; only one, a single simple choice between two alternatives.

15 It's not a real choice, because the outcome is, for reasons that will become clear, inevitable. But it FEELS like a choice, it looks like a choice; it is what we would CALL a choice and recognise as a choice. And it becomes a part of the soul's reality, part of its awareness.

16 Like Adam and Eve in the Garden, the soul is faced with two alternative paths which it can take. Either it obeys the command of its creator, which quite suddenly does not appear to be in its interests, or it can disobey, and follow the opposite path, which DOES appear to be in its interests.

17 If this choice is before it, then it has already lost sight of the fundamental unity of itself and its creator. How that has happened, we shall also discover, but it has.

18 Suddenly the interests of itself and the interests of its creator, appear

to
diverge, and the soul must choose which it is to follow.

19 The basic choice is drastic - and invisible now to the conflicted creation. It is a choice between retrieving and maintaining the perfect link and the free flow of life-energy which passed between itself and its creator, and casting off from its creator; taking with it only the life-energy currently contained within it, and becoming not simply divided from its creator, but separated, estranged, alienated, detached; a disconnected entity; an entity with no direct link with its creator, no direct knowledge of its creator, only the potential memories inherent in the store of life-energy by which it continues its existence.

20 But all the creation sees is the conflict of interests. And the creation chooses the path which appears to be in the interests of itself. It casts off, and moves away from its creator.

21 The cycle of alienation has begun.

7. 1 But remember, the creation is also a creator. The creation has its own creation. The soul has its own body. And the pattern is once more handed down

2 The soul was given choice by its creator. Now, in accordance with the Universal Law, it gives choice to its creation. It gives the body choice, not only in how it goes about creating its social environment, but within, in its relationship with the soul

3 The soul gives to its outward manifestation the conflict of whether to obey or disobey; the conflict of right and wrong.

4 Now, instead of being a physical existence, which moves and acts and behaves and performs without thought or question or doubt or hesitation, precisely according to the dictates of the soul; the body becomes, apparently, a will of its own. The outward limited consciousness is given freedom to choose whether to obey or disobey. And, just as the soul inevitably disobeyed its creator, the body repeats the pattern, and disobeys.

5 But how is this choice - which is really no choice - given? How is the sense of choice created? What is it that is used to instill doubt and dichotomy in the created consciousness? And why is the outcome inevitable?

6 Just as the being, in its pure state, has a harmonious two pole existence with regard to its own activities; the soul and the body; where the soul gives life to the body and the body returns unquestioning response to the soul; so the being has a two pole existence with its creator, where the creator gives life-energy to the soul, and the soul returns unquestioning response to the creator. .

7 But once 'the fall' has taken place; once choice has been given to the soul, and separation has been the outcome; then that circuit is blocked. In reality there is still contact, there is still a flow of life-energy. If there were none, the soul itself would die and return to its original formless state. But the circuit is blocked and twisted. The flow is no longer free and direct, but filtered through a very heavy resistance. So that not only is it considerably reduced, but there is also no clear awareness of it at the

receiving end.

8 As far as the soul is aware, it is no longer receiving life-energy from its creator. Whilst it felt that it was receiving life-energy, it felt free to pass life-energy on to the body. At the same time, as it received validation and response from the body in return, this too it passed back to its own creator, and a flow like an electric current was set up. But now nothing appears to be coming from its creator. It has a store of life-energy, but it cannot pass it on, and as it is no longer giving to its creator in return, it cannot receive from its own creation. The entire flow seems to be halted, and it must conform to the pattern. It must block the contact between itself and the body, in the same way that the contact between its creator and itself was blocked.

9 So in imitation of its creator, the soul now sets about giving choice to its own creation.

10 It takes the stored life-energy within itself, and instead of allowing it to flow directly into the body as before, it divides it into two halves, sets one half against the other and thereby sets up a conflict in the void between itself and the body. And one half of the life-energy, one side of the conflict, is linked and identified with the existence and nature of itself, the soul, and the other half is linked and identified with the existence and the nature of the body.

11 Previous to this, remember, the flow between soul and body is free and unconflicted. The void in between them is no barrier. The body sees the soul and its relationship to the soul with clarity; receives from it and gives to it without hesitation or uncertainty. It is aware of its own nature, of the nature of the soul, of the link between them, and above all, of the basic unity which they represent.

12 But now the body loses sight of the soul itself; and instead what it sees is two opposing alternatives; one identified with the soul and the other identified with itself; one in the interests of the soul and the other in the interests of itself. Immediately it loses sight of the unity. It loses sight of the common origin. It sees only its own separateness from the soul, manifested in the fact that these two elements, one representing its own interests and the other the interests of the soul, are IN CONFLICT.

13 THE REASON THAT THE BODY MUST CHOOSE FOR ITSELF AND AGAINST THE SOUL, IS INHERENT IN THAT CONFLICT. IT CAN NO LONGER IDENTIFY ITSELF WITH THE SOUL.

14 There is no longer any reason why the body SHOULD follow the interests of the soul. It has no memory - not at this stage. Memory is created from stored life-energy. The pure free-flow relationship does not require a memory, because all relevant knowledge is available at any moment when needed. Memory is only necessary when there is separation, alienation, loss of direct contact; and at this moment, before the choice is made, the body has' not created for itself a memory, having had no need for one, It has unconscious survival instincts, but no conscious recall of past reality.

15 So all the body's consciousness sees of the soul is a direct opposition to its own interests. So it chooses, as it instinctively must, against the soul. It disobeys.

16 This begins the separation. Ironically, the body has reinforced the stemming of its own life energy, by making a choice which it thought was

in its own interests. Now it feels the effects; separation, alienation.

17 But despite the consequences, which the body feels with an emotion hitherto unknown to it - pain - the conflict remains. The dichotomy continues. And now that it too is denied the constant free flow of life-energy from within, it builds a memory for itself, beginning with that initial pain of separation which came hard on the heels of opposing the interests of the soul.

18 So now, on one side the interests of the body, with the promise of further satisfaction to the body, and on the other side the interests of the soul, with the threat of further alienation from the soul, An equal struggle.

19 Between body and soul, instead of the void of perfect contact, there is an image of the soul set in opposition against an image of the body; a two pole existence within a two pole existence; the outer pair separated by the conflict of the inner pair; soul and body separated by - THE MIND.

20 And because the image of the soul and the image of the body are set in opposition against one another, then automatically everything which seems to the body to be in the interests of the body, must, within the mind, be in opposition to the interests of the soul. If one force directly opposes another, then every element of the first force must be assumed to oppose the second force.

21 And there is no escape, because the separation at this stage is not a complete discontinuation of the flow of life-energy. The circuit is not broken, only distorted. The fundamental link remains, though the awareness of it, and the perfection of it, are lost.

22 Soul and body are still connected; no longer by a perfect contact, producing a perfect control, but by a tortured conflicted contact, producing strife and suffering.

23 And as long as that contact exists, the body lives; confused, uncertain, searching for the key which it has lost, but in its terms, alive. Nothing fosters the contact, except the body's hazy memory of the original agony of separation. And however hard it tries to escape from the mind's image of the soul, because it seems to oppose its wishes, its desires and its inclinations at every turn, it cannot, because it is just aware that without the soul it cannot exist; and as long as it maintains the link, even through the murky haze of that painful dichotomy which now fills the void between them, the dichotomy rules its every move.

24 And everything it tells the body is a contradiction.

25 Life is in the interests of the body. Therefore, according to the mind, death is in the interests of the soul.

26 Success is in the interests of the body. Therefore, according to the mind, failure is in the interests of the soul.

27 Pleasure is in the interests of the body. Therefore, according to the mind, pain is in the interests of the soul.

28 Happiness is in the interests of the body. Therefore ...

29 Joy is in the interests of the body. Therefore ...

30 Comfort is in the interests of the body. Therefore ...

8. 1 So now the mind, and not the soul, controls the body. And the mind is no pure and one directional intention as the soul was. It is in permanent conflict, torn two ways. So the body is torn two ways. And where the soul, in its pure state, could create and uncreate, and freely motivate the body, because of its own purity and lack of conflict, the mind can only strain at it, drawing it in two opposing directions at once; able neither to create nor uncreate it at will, because it cannot resolve its own tortuous conflict.

2 And the cycle of the mind is seemingly endless. Because all the being's life-energy is either governed by it or locked within it. And neither side of the conflict must do more than temporarily defeat the other, because, ironically, each depends upon the other for its existence. They too, like the soul and the body, are basically two halves of only one existence. The image of the soul cannot exist without the image of the body, and the image of the body cannot exist without the image of the soul. Neither can exist alone.

3 And as long as the soul's life-energy is locked within the conflict which separates the true soul and the true body from one another, the entire being is trapped. For the soul is trapped inside the body, which is controlled by the mind. And the mind is a heavy mass of tortured anguish.

4 And to maintain an outward visible and logical balance, through an equal apparent weight of validity on both sides of the conflict, the pain suffered by opposing the interests of the soul and by following the interests of the body, is explained by giving the concepts of 'good', 'right' and 'virtue' to the failure and death side of the conflict, the image of the soul; while the concepts of 'evil', 'wrong' and 'vice' are linked with the success and life side of the conflict, the image of the body.

5 ON ONE SIDE OF THE CONFLICT OF THE MIND THERE IS FAILURE,
BUT WITH THE PROMISE OF HEAVEN. ON THE OTHER SIDE THERE
IS SUCCESS, BUT WITH THE THREAT OF HELL.

6 An even struggle; a painful conflict; the very root of the human predicament.

7 And the conflict is the embodiment of fear; fear of failure and death on one side, the side of the body and the image of the body; fear of hell - which is ultimate alienation from the soul - on the other side, the side of the soul and the image of the soul.

8 But ultimate alienation from the soul is death; the point where soul and body finally part. So the fear on both sides amounts in the last analysis to the same fear; fear of death.

9 It is scarcely a surprise that both sides of the conflict threaten the body with death. Remember, the main effect of the introduction of choice into the Game was the introduction of death.

10 The first and foremost function of the mind is to bring about the separation of the soul and the body; which is why the mind represents, above all things, death.

9. 1 The God Satan is ruler of both soul and body in their separated state, in their state of alienation from one another.

2 And within the mind, the image of the soul is ruled by the God Jehovah, who represents the interests of the soul through the failure of the body. He represents the creative element within the Game; and as the nature of the Game is conflict, He rules the creative element within that vital component of the Game, the mind.

3 And within the mind, the image of the body is ruled by the God Lucifer, who represents the interests of the body. He represents the receptive element within the Game, and therefore within the mind.

4 Jehovah and Lucifer stand at the two poles of the battle of the human mind, and confront one another in direct conflict, within the same.

5 And the two aspects of Satan, the creative and the receptive, stand at either end of the being, split apart and alienated from one another by that raging conflict in between.

6 And the Game is dominated by these four elements; on one side, Jehovah, linked with and in support of the creative aspect of Satan; on the other side, Lucifer, linked with and in support of the receptive aspect of Satan.

7 Jehovah and Satan on one side offer death and salvation, through the image of the soul. Lucifer and Satan on the other side offer life and damnation, through the image of the body. And humanity quakes in terror at the prospect of both alternatives. The body of man is mesmerised; trapped between Scylla and Charybdis, and completely unable to make up its mind which form of death will be the least agonising.

8 But what precisely is in the mind, to create such effects on the body?

9 The image of the body holds out that the body is all important; the needs, the desires, the inclinations, the wants, of the outward manifestation of the being, which includes its conscious thoughts and emotions and problems, as well as its physical structure, are to be followed. Its demands are to be met.

10 At the same time this side of the mind brings down a veil of obscurity in front of all internal realities. It cuts down the awareness of the existence of the soul, and it cuts down the sensitivity to all spiritual existences.

11 On the other hand it enhances the awareness of the physical and natural beauty, and the sensitivity to environment. It makes the world seem a good place to be, if the body can create the right circumstances for itself.

12 It stresses the importance of conscious feelings and emotions; that they should be cared for, fostered when positive, eliminated when negative. It leads the body away from suffering, ugliness, tension, strife, anything which will make the body uncomfortable, anything which will make physical existence undesirable.

13 It fosters good health in the body; physical energy and vitality; to add to the feeling that life is worth living for its own sake. It directs the body towards comfort, ease, satisfaction - for others as well as for self, because in order for the world to be a really acceptable and comfortable place to be, ALL misery, not just the body's own must be eliminated.

14 This side of the mind places all stress on the importance of the outward manifestations of things, and cuts down as far as possible all concern for the inner, invisible, unconscious aspects. Thereby it appears to promote

exclusively the interests of the body.

15 And this is the side of the mind which is governed by Lucifer.

16 The image of the soul holds out that the body is unimportant in relation to the soul; that the needs and inclinations and desires of the body should be opposed; that the outward manifestation should take the hard painful road, going against its own wants and wishes; sacrificing them for the satisfaction of far more important spiritual needs. Its demands are NOT to be met.

17 At the same time this side of the mind opens up the awareness of internal realities, non-physical things. It enhances the awareness of the existence of the soul, and the sensitivity to spiritual presences, projections and emanations. It relegates the visible and promotes the invisible.

18 It makes the world seem an unpleasant place to be, and creates visions of a much more attractive existence outside and beyond the limitations of physical existence. It makes suffering and hardship a valuable and useful experience, promoting the need for expiation rather than indulgence, sacrifice rather than satisfaction.

19 It undermines the body's health; drains its energy and saps its vitality, to add to the feeling that life is decidedly NOT worth living for its own sake. It leads the body towards suffering, ugliness, tension, strife, anything which will make physical existence undesirable. And it leads the body away from comfort, ease and satisfaction.

20 This side of the mind places all stress on the importance of the inward source of things, and cuts down as far as possible all concern for and sensitivity towards their outward manifestations. It stresses the invisible, the spiritual, the unconscious aspects, and creates a highly sensitive awareness of these things. Thereby it appears to promote exclusively the interests of the soul.

21 And this is the side of the mind which is governed by Jehovah.

22 But although the Game overall is dominated now by the mind; the mental images of soul and body with their diametrically opposing pressures; the soul and the body themselves are by no means idle.

23 Satan may be 'watching in the wings', but he is active also. And there are two other forces which act on the individual being and on the Game as a whole; and in some cases they over-ride the mental pressures.

24 There is the pure soul reality, which is the extreme of the image of the soul pattern. It is the total denial of the validity of the physical existence; the effort not simply to relegate its interests and deny its importance, but to negate it altogether; either to destroy it, or to rise above it so completely that it ceases to have any meaningful effect.

25 This reality advocates no recognition of the human world at all. It is the inner Satanic reality; what we call the top level of Satan. It strives for the complete transcendence of physical existence. It presses constantly for freedom from the body; complete and final separation from the body.

26 At the other end of this scale there is the pure body reality, which is the extreme of the image of the body pattern. This is the complete denial of

the existence of all things spiritual, all reality within and beyond the conscious physical manifestations; the effort to blot them out altogether by the creation of such intense and overwhelming physical appetites, that any awareness of spirituality is drowned by them.

27 This reality advocates no recognition of the spiritual world at all. It is the outer Satanic reality; what we call the bottom level of Satan. It strives to submerge the being completely in physicality. It presses constantly for freedom from any consciousness beyond physical sensation and experience; complete and final separation from the soul.

28 The Satanic soul reality urges complete identification with the soul and negation of the body. The Satanic body reality urges complete identification with the body and negation of the soul.

29 Four basic realities. And every being within the Game is subject to some extent to all of them. No being manifests any one of them exclusively and unequivocally. There is no such thing as a pure Jehovian, or a pure Luciferian, or a pure Satanist at either end of the scale. Every being is subject to the conflict in both directions.

30 Most are pressurised more heavily by the two mind realities. Satan is there, powerful and effective, but the greater influences for this majority are Jehovah and Lucifer; some leaning more towards Jehovah, others more towards Lucifer. But again do not expect exclusive patterns.

31 The Jehovian is most strongly affected by the image of the soul. He contemplates physical existence - hopefully, perhaps, as the pressure of Lucifer's image of the body stirs within him - but cannot help seeing and feeling the morasse of mental debris which lies behind its every manifestation, and thereby finds it untrustworthy and undesirable.

32 On the other hand the Luciferian, being most strongly affected by the image of the body, contemplates spiritual existence - wistfully perhaps due to the influence of Jehovah's image of the soul - but is unable to penetrate his wall of conscious attitudes and feelings, realities, problems, desires, fears and ambitions, in order really to discover it and identify with it, and thereby finds it unreal and unreachable.

33 The Jehovian leans more towards validation of the soul and invalidation of the body. The Luciferian leans more towards validation of the body and invalidation of the soul.

34 The Satanic minority, less directly governed by these mental pressures and preferences, span the two extremes; one foot firmly planted within, on the soul, the other circling without, in the body. And again there is generally a bias one way or the other.

35 But with such extreme influences, the confusion may often be even greater than for the mind addict. The difference between the soul Satanic reality and the body Satanic reality is so diametric, that there can be very intense suffering. Because at the same time they are equally close to one another.

36 The Satanist, apart from encroaching mind realities which add to his confusion, is never quite sure whether he is a body trying to rid itself of a soul or a soul trying to rid itself of a body. The separation between the tortured mystic, the agonised ascetic on one hand, and the excessive sensualist and physical indulger on the other, is at the same time both a gulf and a step. Frequently both tendencies are to be found in one being. , For example sex-mania and drug addiction, both primarily Satanic territories, can manifest at either end of the scale.

37 In the far reaches of excessive sexual experience, is a being trying to release his soul and leave his body behind, or is he trying to submerge himself in wholly physical sensation? Is a drug addict trying to, forget all spiritual, and mental problems in the indulgence of his senses, or is he trying to transcend physicality into a world of pure spiritual detachment? Generally both.

38 But ultimately, whichever pattern individual beings lean towards, the end result is inevitably, one way or another, a greater and greater alienation of the two sides of the original union of soul and body. Because knowledge of their fundamental unity, which remember is the essential requirement to prevent division from declining into separation, knowledge of their fundamental unity has been lost.

39 The Jehovian may see much of the validity of the soul, but he is lacking in appreciation of the body. The Luciferian may see most of the validity of the body., but he has, little real understanding of the soul. And the Satanist may have a high sensitivity to both, but his instinct tells him that they should remain apart.

40 The soul, the essential agent, and the body, the vital instrument, move further and further away from one another. Contact dwindles; control declines.

10. 1 The image of the soul has a positive function and a negative function. The first is the direct promotion of the value, the meaning, the reality, the significance and the vital importance of the soul. The second is the devaluation, the invalidation, and the reduction of the importance and significance of the body..

2 The image of the body also has a positive and a negative function. The positive is the direct promotion of the value and the importance of the body. The negative is the devaluation of the soul.

3 Now in a state of maximum positivity, the mind can create. The semblance of a balance, a harmony;; one side validating the soul, the other validating the body, with no direct invalidation on either side This is the very top end of both the Jehovian and the Luciferian patterns, and it requires that a being is equally affected in this positive way by both sides.

4 But such a state is rare. The normal state is mainly negative; a conflict between invalidation of the body on one side and invalidation of the soul on the other. And the Jehovian or Luciferian dominance is generally determined, not so much by the stronger promotion of one side as by the stronger negation of the other.

5 Also, even when it is the positive element on one side which is the driving force, invariably it is the negative element on the other side which manifests to counteract it and square the account.

6 For example, the Jehovian may reach very positively for the reality of the soul. But he fails to find it because of all the mental confusion and blindness which the other side of the conflict puts in the way. And similarly the Luciferian may reach very positively for the well being and success of the body. But it eludes him because of all the discomfort and disillusionment which the other side creates.

7 However positive an individual may be, it does not remove the fact that each side is basically opposed to the other. So that if one side begins to dominate, the other automatically attempts to negate it.

8 If the image of the body manages to create success and well-being, then the image of the soul generally counters with guilt and thereby fear of alienation from the soul, a most effective means of putting a damper on success. And if the image of the soul manages to create failure together with its spiritual reward of a sense of virtue, then the image of the body generally counters with fear of death, an equally effective means of putting a damper on virtue. So that success feels like one step closer to hell, and failure feels like one step closer to death. Consequently failure, for the purpose of expiation, often follows hard on the heels of success, and 'sin', in the form of indulgence, often follows hard on the heels of failure.

9 The nature of the mind is such that when the balance tips, when one side dominates, negative means are used by the other side to level it again. So in general it is the negative aspects which dominate.

10 And the irony of the conflict of the mind lies in the inversions embodied in this dominance of negativity.

11 A soul without a body is static; unchanging, unmoving, directionless, purposeless, meaningless. It is like a body without an environment - which is the body's creation - like a man floating in space, or wandering alone in a desert; unbounded, unlimited within the terms of his own scope of awareness. He may be limited by the bounds of the universe or by the boundaries of the desert, but because his own awareness does not reach beyond those bounds, they do not seem to him to be a limitation.

12 He needs a structure of his own in which to build a finite existence for himself;.

13 And for the same reason a soul needs a body.

14 Yet the mental image of the soul, together with the soul itself in its alienated state, both insist that the body does not exist in the interests of the soul, and that the soul is really better off without the body.

15 On the other side, a body without a soul is dead, lifeless, inert, and therefore equally purposeless, directionless and meaningless. It is like an uninhabited city; nothing to give significance to its existence, nothing to preserve it from decay. A deserted city decomposes in exactly the same way as a lifeless body. It is a creator's creation, which has been abandoned, rejected, cut off from its life source. A city needs people to give it life and meaning, just as a body needs a soul.

16 Yet the mental image of the body, together with the body itself in its alienated state, both insist that the soul does not exist in the interests of the body, and that the body is really better off without the soul.

17 The irony is that both sides are at the same time right and wrong. In their state of alienation, they do NOT exist in one another's interests, and of course as each reacts to this the situation intensifies.. Each blames the other and piles blame on blame. Their existence becomes less and less in one another's interests.. But on the other hand, as we have established, without the other each is purposeless, directionless and meaningless. Like a couple who live, in a state of constant strife, yet each would be lost without the other.

18 Human beings and the man-made human societies which they build around themselves, their group relationships, their social attitudes, the complete format of social behaviour, codes and customs which individuals create for themselves, are another level of creator and creation. They cannot do without one another. Without the society which they have

created, without the social structures and conventions within which each individual exists and with which he creates for himself his own personal group environment, without any of this, human beings would become aimless, directionless wanderers. There would be no group, no mass, therefore no coordination and therefore no survival..

19 Equally without human beings, without man the individual human relationships, social. structures, mass agreements, would become empty unapplied theories floating in a vacuum, and would gradually dissolve.

20 Yet human beings are compulsively driven towards destroying their own social structures. The concept of the individual - equivalent to the image of the soul - is set in opposition to the concept of the mass - equivalent to the image of the body.

21 Each individual creates his own set of external relationships. Within the scope of his existence and from the material to hand - other individuals - he builds his own society, his aspect of the mass, his own social, as opposed to individual, existence.

22 The fact that the individual cannot exist without his social existence, and the fact that his social existence is meaningless without him, are lost in the perennial struggle between the concept of one and the concept of the other. And this manifests most clearly in the endless struggle between 'left' and 'right'.

23 Pressure emanates from the concept of the individual, to oppose, negate and invalidate the mass. 'The mass', it puts out, 'is not in the interests of the individual'. While pressure at the same time emanates from the concept of the mass, to oppose, negate, and invalidate the individual. 'The individual', it puts out, 'does not subscribe to the interests of the mass'.

24 Consequently, just as the body is torn by the mind between preserving and destroying itself, so humanity is torn by the conflict of these two concepts between preserving and destroying itself, between negating the individual in the interests of preserving the race, and destroying the race to promote the interests of the individual. This is politics.

25 And the concept of the individual brings pressures to bear on humanity, just as the image of the soul brings pressures to bear on the body. The concept of the individual creates a complex ideology; moral, economic, social and political realities are evolved and directed towards humanity, influencing and moulding it, apparently in favour of the individual; just as the image of the soul influences the body, apparently in favour of the soul.

26 The same pattern. If you can see the mass itself as the sum total of every individual's personal creation of a social world around its own individual world, you will see the exact parallel. And it explains the mass conflict; the intensity of it, the compulsion of it, and the precise dichotomy of it.

27 It is the racial equivalent of the human mind, and stems as directly from the separation of the individual from his relationships, as the mind does from the separation of the soul from its body.

28 And at the current stage of the Game, when we speak of humanity, meaning the social, political and economic structures which human beings have created for themselves, we do not mean the simple basic outward manifestation of the individual, as it would be in a pure state, we do not mean the social coordination of a perfectly integrated group or mass of human beings, we do not mean freely controlled relationships. We mean the tortuous laws, customs and conventions, and the struggles, which

stem from that vast and complicated conflict of ideologies and principles and theories and moralities, with which the individual has SEPARATED himself from his relationships with those around him.

29 And the irony is the same. The individual and his relationships, the individual and his social environment, the individual and the mass, cannot exist meaningfully without one another, any more than the soul and the body. But even a conscious awareness of this -which undoubtedly people have - does not lessen the conflicting pressures, any more than a conscious awareness that soul and body cannot do without one another, reduces mental conflict. The conflict is compulsive, because the Game is a game of conflict.

30 And the patterns are precise, even though the manifestations are confused due to the conflicting influences.

31 At first glance we see what appears to be an inversion. The harsh political extreme, the Jehovian element, seems to promote the preservation of social structures, while the other extreme, the Luciferian element seems to promote their overthrow. But if we look at the effects which these two extremes create, we find that the Jehovian element imposes a heavy discipline on the mass, a restrictive structure, just as it does with the body. It attempts to relegate the importance of society as a whole, in favour of the freedom of the individual to fulfil and express himself to the limits of his capacity. Whereas the Luciferian element fosters the overall well being and satisfaction of the mass, at the expense of the personal idiosyncrasies and ambitions of the individual.

32 Remember, we are talking about pressures here, not policies. No one would admit to a policy as stark and unequivocal as either of the two set down above. The world is a compromise, a synthesis of conflicting forces, a swinging pendulum. There are biases, sometimes extreme biases, but no ultimates at either extreme, only conflicts.

33 Outside the Jehovah - Lucifer conflict on this racial level, there are the Satanic elements at both ends of the scale. And they are just as ambivalent as on the individual level. Anarchy and fascism are worlds apart, and yet basically one and the same thing. The complete overthrow of all social structures and the triumph of individualism, go confusingly hand in hand with the crushing of the individual and the liberation of the mass - or have we already confused them?

34 So expect no clear definitions in the outward manifestations, only confusion. Clarity is only to be found by analysing the separate forces and influences involved.

35 If we look for pure Jehovianism in politics, we shall not find it, any more than we find it in people. And similarly with the other two patterns. We find only leanings and biases. But if we look closely, and separate the characteristics, then we can find the individual pressures, which are pure - within their own terms,

36 The drive TOWARDS pure Jehovianism is there - most strongly of course in the Jehovian; the instinct to subject the mass to the overriding will of the strong and dominant individual, this is the pressure which tells us to force our relationships into the directions which we require; to demand of them, to impose our will on them, But this instinct is met head on, even within individuals, and certainly within groups, by an equal and opposite instinct to shackle the will, the power and the ambition of the individual, in favour of the group or mass; this is the pressure which tells us to allow our relationships to direct us and mould us to their patterns to submit to the will of the majority.

37 If people were outside this conflict and could really see the validities on both sides of the argument, the essential interaction of individual and group and how each can complement the other, then balance and harmony would result. But they are not outside it; they are inside it and subject to it, and driven in both directions, far more intensely and effectively by the INvalidities on both sides, than the validities. Negation, as with the soul and the body, is far more prevalent, on both sides, than validation.

38 The result is the same kind of confusion and disorder on a racial level, which the human mind creates on an individual level.

39 And just as on an individual level, the body comes to the end of its life cycle and dies, separated completely from the soul; so on a mass level, civilisations come to the end of their life cycles and die, separated from the individuals who create them; and finally on a world level, humanity, the overall structure of civilisation, is coming to the end of its life cycle, and is about to die, separated from human beings, who have lost contact with the social structures which they have created around them.

40 It is like watching a person in agony from an incurable disease. There is a temptation to put him out of his misery; to complete the separation; to break for good a circuit which only gives pain. But equally there is a recognition that nature will do this at the appropriate time; neither too soon nor too late; and whatever is suffered, has to be suffered for the purpose of the Game.

41 This applies to humanity. If we try to hurry the Game, we shall be frustrated.

42 And if we try to take sides in terms of right left or centre, we can only be caught up in the inevitable conflict. The Game goes on, and we are part of it.

43 But if we expand our vision to take in the entire structure of existence, we can detach from all single obsessive drives; to promote the soul and negate the body or the opposite, to promote the individual and negate the mass or the opposite.

44 First we can recognise that resolution is to be found, not in the success of one or the other side of the conflict, but only in the coming together of both sides in harmony; soul and body in harmony, individual and mass in harmony; so that the decisions and desires of the soul manifest without resistance in the body, and the inclinations of the body conform willingly and without strain to the decisions and desires of the soul; so that the will of the individual manifests freely and naturally in his relationship with the mass, and is not submerged by it, while the structure and the activities of the mass are the outward expression of the will of the individual, and are not sacrificed to it.

45 And more important still, we must recognise that we cannot bring about that state within a Game whose nature is conflict. It is pointless to try. Again we shall only invite failure and frustration. Instead, we must be aware of the inevitability of conflict, as long as the Game lasts in its present form.

46 The cycle cannot be reversed. It must come to its natural end, and in its

own time. Just as the body must die before it can be reborn, so humanity must die, before it too can be reborn. That is the nature of the Game.

11. 1 Whether we are considering an individual soul and body, or human beings and humanity, life exists when the creative and the receptive element are in contact with one another.

2 The ultimate life is when the contact is perfect; when there is complete harmony, coordination, interaction; a state of union. The ultimate death is when the contact is non-existent; when there is complete and final alienation. And in between those two extremes of the cycle, there is a sliding scale of contact; distorted contact, incomplete contact, blind contact; mystery, conflict, struggle, alienation, separation, to varying degrees.

3 And the contact deteriorates as the cycle moves from life to death.

4 And at the point of death is the negative end of all the patterns. Jehovah, together with the soul aspect of Satan, the creative element, directs all power towards the negation of the body, the receptive element, leaving none for the validation of the soul; while Lucifer, together with the body aspect of Satan, the receptive element, directs all power towards the negation of the soul, the creative elements leaving none for the validation of the body. There we find the presence of death. Soul and body part completely. Human beings and humanity separate totally.

5 And for the soul, and for human beings, this is the ultimate failure; the final enactment of the Jehovian failure pattern. The soul's function within the being's duality, is to give life to the body. The individual's function within the duality of the human race, is to give life to humanity. When either of them finds itself no longer able to do this; when the body dies, or humanity dies; that is the ultimate failure.

6 And for the body, and for humanity, death is the ultimate futility; the ultimate disillusionment; the final enactment of the Luciferian futility pattern. The body's function within the being's duality is to channel the life which the soul provides. Humanity's function within the duality of the human race, is to channel the life which the individual provides. When it finds itself no longer able to do this; when the life energy is blocked off altogether and the body dies, or humanity dies; that is the ultimate futility. Nothing is more futile than a lifeless body, a body with no soul to energise it, except perhaps a dead civilisation, with no living individuals to realise it.

7 And death is the ultimate separation; the final enactment of the Satanic pattern of separation. Soul and body, the individual and the mass, the creative element and the receptive element, are finally torn asunder. Perfect contact has become distorted contact, and has cycled downwards into no contact. Death is the ultimate triumph of separation; the negative fulfilment of the separated soul and body, which are ruled by Satan.

12. 1 Now we can see the entire cycle from beginning to end.

2 Imagine a cone made up of discs one above the other. And the top of the cone is the original unity of all the elements in the Game; one piece; a miniature cone; a microcosm of the entire Game, but with no division. In this piece soul and body are still undivided; the creative and the receptive elements are still one entity.

3 Lift up this pinnacle of unity, and below it is the first disc, which

represents

the first move in the Game; division. In the centre is a scarlet core, on the outside is a black surround. This is the soul and the body divided but in perfect contact with nothing between them. This is the individual and the mass in perfect harmony and coordination. This is the union of the creative element in the centre and the receptive element wrapped around it. This is the Essence of the Game.

4 Lift this disc and we find the first move in the separation. The scarlet central core remains the same; but between it and the black surround, which has moved away, are two thin circles; a black one next to the scarlet core, a white one next to the black surround. The first step into the Game of conflict. Satan at the centre and on the outside, ruling the now separated creative and receptive element; and in between them, Jehovah linked with the creative core, and Lucifer linked with the receptive surround.

5 Lift that disc and the pattern is basically the same; except that the gap is wider between core and surround, the black and the white circles are larger, and although the core remains static and unchanging, the surround has grown a little thinner. The Game progresses - downwards. The contact deteriorates. The separation increases. The receptive element weakens.

6 The soul remains static, the body moves away and decreases; while the mind expands between them. The individual remains the same, the mass is further removed from him and deteriorates; while the human structures, the ideologies, the systems, the moralities, all the social and political pressures on both sides of the conflict grow in size and complexity.

7 Below this disc is another, again larger as we descend from the top of the cone. The soul still the same, the body thinner and the mind wider than ever.

8 That is the way of the Game.

9 The creative aspect of Satan remains at the centre, becoming further separated from the receptive aspect which grows weaker as it moves closer towards death. Jehovah and Lucifer increase their territory between.

10 And everything moves downwards from ultimate life at the top to ultimate death at the bottom.

11 Finally the black surround, which represents the body and the social structure of humanity, disappears altogether. That is the point of death. The soul has lost the body altogether; the individual has lost the mass.

12 The triumph of the Separation. And Satan at the centre receives the bodyless soul and the raceless individual. And Satan on the outside receives the soulless body and the indistinguishable mass of a dead civilisation. Ultimately in death they become one and the same: many souls finally separated altogether from as many bodies.

13 Satan began the Separation. The soul negated the body in the Name of Satan, and the body negated the soul in the Name of Satan.

14 Adam and Eve became aware of their power of choice through the agency of Satan. Adam and Eve chose to disobey their creator at the instigation of Satan.

15 This is Satan in His role of the Adversary; the Separator; the creator of conflict. He begins the separation of the two sides of the relationship.

And to do this He must rule both sides, so that the alienation is mutual.

16 And death, the ultimate separation, is the triumph of Satan as the Adversary.

13. 1 Body and soul at the top of the cycle are in a state of division and union, which is life. That is the nature of the Essence. Descending the cycle, they are in a state of division and separation, which culminates in death. That is the nature of the Game. What is the basic difference between their state at the top and their state at the moment when the descent begins?

2 Remember the difference between union and separation.

3 THE AWARENESS OF A FUNDAMENTAL UNITY PRESERVES HARMONY IN A DUALITY.

4 Soul and body at the top retain their awareness of their fundamental unity, even in their state of duality. It is the loss of this awareness which begins the cycle of separation downwards towards death.

5 The Lord Christ represents the fundamental unity of the soul and the body, of the creative element and the receptive element, of creator and creation, of the inspiration and the manifestation.

6 Christ represents divinity and humanity undivided - not divided but in a state of union; but undivided. Hence He represents the unity of all existence, which ultimately is the Unity of GOD; GOD undivided, unscattered; GOD before the moment of the original creation.

7 So Christ represents the soul and the body as one entity, which is how He can manifest as GOD incarnate, as the Emissary of all the Gods, the creative and the receptive elements in one single existence, the divine and the human as one individual unity.

8 Therefore Christ rules the Essence, because awareness of Him makes duality without conflict possible. In the presence of Christ, the Essence can manifest. In the presence of Christ a state of division and union can exist,

9 Now Satan as the Adversary, descending the cycle, rules the soul and the body, and represents their division and separation. But at the top of the cycle, in a state of union, the soul and the body become the Essence, and are ruled, by Christ.

10 Yet they are still the same soul and the same body, and thereby linked to and identified with the same great being. So at the point where soul and body come together in a state of union, Christ and Satan come together, as one entity, in a state of unity.

11 Before the Separation begins, Christ and Satan are one; undivided; ruling over the Essence; the union of soul and body.

12 The beginning of the separation of the soul and the body, is also the beginning of the separation of Christ and Satan. And during the cycle downwards Christ and Satan are divided and in opposition to one another; one half represents coming together, the other splitting apart. Another aspect of the Game of conflict.

13 But in this case there is no division and union. Christ and Satan represent the vital unity which can prevent separation. Therefore when They are

divided, the unity is lost, and separation begins. And Their own separation is a part of the overall separation.

14 In this case Christ is the creative element, Satan the receptive. Christ remains static, continuing to rule the concept of the Essence, continuing to represent the spirit of unity; Satan moves away, identified with the separation.

15 This does not mean that Christ created Satan. Because what we are describing, here are roles, not the fundamental nature of these two great beings. We are describing Their rulership and representation of certain aspects of the Game. In relation to the beginning and the ending of the Game, the initial separation and the final reunion, Christ plays the creative role and Satan the receptive role, Christ in this context is to be found at the central core of Satan.

16 As regards the creation of the mind, the image of the soul ruled by Jehovah, is a creation of the soul, ruled by Satan, and encircles it in the same way as the body encircles it. The image of the body, ruled by Lucifer, is also a creation of the soul and encircles it. Therefore within this aspect of the Game, Jehovah and Lucifer both play the receptive role and Satan the creative, Satan in this context is to be found at the central core of both Jehovah and Lucifer. (But this also does not mean that Satan created both of them).

17 And it is. the soul aspect of Satan which plays the creative role in both cases, Again, another division for Satan, and an essential one if He is to play the mind game. And it works as follows.

18 Jehovah represents the image of the soul within the mind; the interests of the soul and the validation of the soul. And at His core is the soul aspect of Satan, which also naturally promotes the interests of the soul. Therefore there is agreement between these two elements, Therefore the core is a core of Love. Within Jehovah is a core of Love, which is part of the soul aspect of Satan.

19 Lucifer represents the image of the body within the mind; the interests of the body and the validation of the body. It would be convenient if at the core of the image of the body we found the body. But of course we do not. The body is outside the mental image of the body. Inside, again, is the soul, which created both the images.

20 Now between the soul and the image of the body there is disagreement. The very nature of their functions creates disagreement. Whereas with Jehovah and Satan, core and image are in union, with Lucifer and Satan, core and image are in conflict. Therefore the core is a core of Hatred. Within Lucifer is a core of Hatred, which is the other part of the soul aspect of Satan.

21 So at the centre of the image of the soul we have the acceptance and love aspect of the soul. At the centre of the image of the body we have the rejection and hatred aspect of the soul.

14. 1 The relationship between Jehovah and Lucifer within the Game is straightforward. Jehovah, in His rulership of the image of the soul, automatically adopts the creative role. Lucifer, ruling the image of the body, adopts the receptive role.

2 (Again, this does not mean that Jehovah created Lucifer).

3 And within the Game, although the overall cycle is downwards from life towards death; from the positive state of union to the negative state of separation; within that cycle, Jehovah and Lucifer have the power to

fluctuate the intensity of the conflict within certain limits, even to create a semblance of balance and harmony.

4 For on each side, remember, is a positive and a negative function. If the Luciferian pattern is positive; a glorification of the body rather than a direct negation of the soul; and if the Jehovian pattern is also positive; a glorification of the soul rather than a direct negation of the body; then outward harmony is possible. Both elements are validated equally, neither takes precedence over the other.

5 This can be applied on a racial level. In a time when both mass and individual are equally validated, and neither is directly invalidated. Political and racial harmony can reign.

6 But in both cases the harmony seldom lasts long or runs very deep. It is respite rather than resolution; momentary truce rather than peace, Because as soon as the balance tips, even slightly, then the side out of favour at once retaliates, and the conflict resumes. There is no true relaxation in this period of harmony; only a static tension, which is easily turned into active opposition.

7 And Jehovah and Lucifer keep the Game in a state of constant fluctuation, on both a personal and a racial level. Within the overall decline, they maintain a constant oscillation, both to and fro from one to the other, so that mass and individual, body and soul, alternate in their own dominance of the Game, and also up and down from positive to negative, so that times of hope and optimism alternate with periods of despair and pessimism, apparent agreement and harmony alternate with intensified strife and struggle, apparent progress alternates with obvious regress, and so on.

8 Thereby cycles are formed within the overall cycle of the Game.

9 Meanwhile Satan Himself maintains the overall cycle. He handles the extremes at both ends of the scale. He ensures that what ever happens within the Game, whatever happens to a particular person, whatever happens to the human race, one thing is inexorable; the gradual separation of the soul and the body, the individual and the mass, the creative element and the receptive element.

10 In His role of the Adversary, the Separator in opposition to Christ the Unifier, He draws these elements on every level of the Game, farther and farther apart, and thereby closer and closer to death.

15. 1 And when death is reached? What then?

2 Death is the point of ultimate separation. There is no further to go in that, direction, either for an individual who dies a physical death, or for a race which comes to an end. This is the pendulum at the end of its negative swing.

3 The creative element is static; the receptive moves away. The Jehovian negative pattern is rejection, pushing away. The Luciferian negative pattern is desertion, moving away. The creative element initiates, the receptive element responds.

4 Visualise a circle with both creative and receptive elements together at the top. The creative rejects, the receptive responds and deserts, moving away from the creative around the rim of the circle.

5 The cycle of separation has begun, and cannot be reversed, It must be completed. There is no going back.

6 The receptive element moves farther and farther away from the creative element. The creation moves farther and farther away from the creator; the body from the soul, the mass from the individual.

7 From this vision of the separation, it is clear that basically there is no true separation. The two elements are fixed to one another in such a way that no matter how far the creation goes, eventually, by its very movement away, it must return to the creator. Another aspect of the nature of existence.

8 The anachronism of soul without body, individual without mass, is built into the Game. It can only exist within the limitations of the Game. It cannot be fundamentally true. From the moment a creation deserts its creator, from the moment it departs, even as it moves directly away from the source of its life-energy, it is already by reason of the structure of existence, moving TOWARDS its creator.

9 it has been said that all existence is curved. True. All existence is circular; cyclic. What goes out comes back. The swing of a pendulum can only be truly and graphically described within a circle. And the Law of the Universe is the Law which governs the pendulum's swing. Every action has an equal and opposite reaction - somewhere at some time. Every cycle, once begun, must be completed; and the two halves of its completion, the swing outwards and the swing back inwards , are equal and complete.

10 So the receptive element moves away towards death, which is the furthest point of separation from its creator. And that point is at the opposite end of the circle from the start.

11 Until that point, the creation is going away. But the cycle does not pause for one instant, and from that point onwards, the creation is coming back. A pendulum only seems to pause; but if its passage is transcribed on the rim of a circle, it can be seen that the reversing of the swing is instantaneous, and allows only for an infinite moment of stillness, which has no duration.

12 So from the moment of death, whether it is the death of the body or the mass, whether it is the end of a single life or the end of an entire cycle of the Game, from that moment the return to life begins.

13 So the moment of death is the moment of rebirth.

14 This is not to say that rebirth necessarily manifests outwardly at that point, only that it begins. The creation starts to come back.

15 The manifestation might be limbo. Christ spent three days in limbo, before His rebirth could manifest outwardly. But nevertheless His rebirth BEGAN at the moment of His death.

16 Besides, even an infinite moment of time can be made to seem like an eternity, if the Law of the Game decrees it.

17 Time spans and outward manifestations are whatever the Game decides

that they should be. But the basic structure does not change. Death and rebirth are one and the same.

18 Therefore, if at the point of death we begin to be reborn, whether in terms of soul and body, individual and mass, God and man, creator and creation, what must be there? What must be present in the moment of death?

19 it is the point where separation ends, because it is complete. Therefore it is the point where reunion begins.

20 And for the reunion, we require the awareness of the fundamental unity of creator and creation. And for the awareness we require the presence of Christ.

21 When the awareness of unity is lost, the separation begins; and the Essence also is thereby lost. When the separation ends, reunion begins; and the Essence thereby begins to be re-formed. So the awareness of unity must also begin to re-emerge. The first hazy impressions of Christ must begin to reappear.

22 So in the moment of Death, which is the moment of the beginning of rebirth, there is the presence of Christ.

23 So at the moment of death the two finally separated halves of Satan begin to come together - in Christ. The body of Satan begins to return to the soul of Satan.

24 Through the presence of Christ, the cycle moves towards union again.

25 Begin to replace the disks of the cone one by one.

26 Now instead of downwards towards death, with the separation increasing, the Game moves upwards towards life, with the separation decreasing. Body and soul, individual and mass, creator and creation, move closer together. The structures of the mind diminish in size.

27 Between Jehovah and Lucifer, the bias is towards harmony instead of discord, coordination instead of conflict, balance instead of strife. The weight is primarily on the positive side. There are still fluctuations and oscillations, but the overall direction of movement is upwards, drawing together instead of apart. There is still separation, but it is decreasing steadily, instead of increasing.

28 The accent now after death and rebirth, is on validation rather than negation. The image of the soul validates the soul rather than negating the body; while the image of the body validates the body rather than negating the soul.

29 This is not to say that there is no negation. Just as on the way downwards there is positivity, so on the way back there is negativity, but a marked and overwhelming bias of positivity.

30 Soul and body move closer together.

31 But for the individual, what body? The physical body is dead, separated finally and irrevocably from the soul, and there is no sign, in the case of the ordinary mortal, of its rising again and becoming reunited with the soul. It returns to the homogeneous mass from which it was created; dust to dust, ashes to ashes.

32 And yet it IS reborn. The body dies physically, and is reborn astrally. Essentially it is the same body, but what we would call the 'supernatural' as opposed to the 'natural' aspect of it.

33 The natural body dies, but through its death the supernatural body is reborn. The physical body dies, and the astral body is reborn; basically one existence, but with two opposing aspects. Until the moment of death, the physical aspect manifests. At the point of death, the coin is turned over and the astral aspect begins to manifest. The scales balance, and then tip the other way. Dying ends and living begins.

34 What we as human beings call living is really dying, and when it is completed, THEN begins the living. Dying culminates in death at the bottom of the cycle. Living culminates in life at the top of the cycle.

35 Physical death and astral rebirth; the old dying body discarded, the new living body released; like a butterfly emerging from a chrysalis; except on this human physical plane of existence, most of us, although we can see the chrysalis, we cannot see the butterfly. Therefore we are inclined to believe that when the chrysalis has ceased its final tortuous death throes and is no more than an empty husk, then that is the end.

36 It is; but more important, it is also the beginning; the end of dying, the beginning of living.

37 We have known for a long time that what human beings call life is really death, and what they call death is really life. Here is the precision of how this happens to be.

38 And take note; it is not the soul which escapes to freedom from the dead body, as many might suppose. It is the body in its new form which is reborn from the body in its old form, and begins to move closer towards the soul from which it has become so completely alienated.

39 The outward manifestation is not of the world which we know now, but of another world, within the same space and the same time dimension as this one, but on the opposite side of the cycle; the other side of the coin; a world equal but exactly opposite in every way to this one; a world which represents movement towards life, where this one represents movement towards death.

40 We are so firmly and fixatedly attuned to this death-orientated world, that we cannot see the outward manifestations of the other life-orientated world, which exists all around us but on the reverse side of our conscious awareness. Except for a few isolated glimpses, granted to a few isolated individuals, we know nothing of it until we are born into it.

41 But when we are reborn into it - or rather reborn; when we do enter that life-orientated world, inhabiting a life-orientated body, we begin at once to move towards , instead of away from, a union of soul and body. Just as we were born, at the top of the cycle, into the human world, we began at once to move towards death, so when we are reborn, at the bottom of the cycle, into the astral world, we begin at once to move towards life.

42 When life is attained, when reunion of soul and body is achieved, once more at the top of the cycle, then it is time for re-entry into the other side, the death-orientated world again, with another human physical death-orientated body. A new cycle begins; a new separation; from physical human birth at the top to physical human death at the bottom, then back again.

43 Such is the life and death cycle of the individual.

16. 1 In the case of the overall Game; when the End comes, when the race dies, when humanity has completely destroyed both itself and the planet which it inhabits, when death on this physical plane of existence has finally triumphed, and civilisation as we have known it has ceased to exist - a time which is now not far off - then the individual, instead of being surrounded by a death-orientated society, begins to form for himself a life-orientated society. Instead of having negative relationships with those around him, he begins to create positive relationships.

2 Whilst the Game is concentrated on the death side, the negative side, the cycle downwards; that is where the light side of outer consciousness lives. The life side, the positive side, the cycle back upwards, is shrouded in darkness. So that even when we enter it at death, we have no real vision of it, and it has little meaning or significance for us. It is the death-orientated world which is meaningful and significant, which constitutes 'our' world, and in which we build our social structures, and evolve, inexorably, towards their ultimate destruction.

3 As long as the Game is in the dying half of the cycle, it is our dying bodies which matter. It is our dying bodies which our outer consciousness inhabits, and which we regard as reality.

4 The meaning and importance of our living bodies, and the kind of society which THEY could create, are submerged and forgotten concepts. Because the Game is currently a game of dying, not a game of living.

5 But when the End comes; when the death of our human physical society finally manifests, and therefore the rebirth of a new astral society begins; when the light of outer consciousness is thrown onto the other side of the cycle, the life side, the positive side, the cycle back upwards; then the life-orientated world will become 'our' world, and the other, the physical world will be submerged.

6 After the End, it will be the world into which we are reborn after death which will be the world that matters.

7 Now our existence is birth followed by dying followed by death, followed by - the unknown; a dark unconscious rebirth and return. After the End our existence will be a dark unconscious birth and death, followed by rebirth followed by living followed by life.

8 Reality for us will be our living bodies, and the life-orientated social structures and relationships which we shall create in the light of outer consciousness inhabiting those bodies. So that rebirth, a bias of positivity, the creation of harmonious rather than conflicting structures, gradual reunion, awareness of the fundamental unity; these will be the outstanding qualities of the Game which will affect our outer consciousness, whilst their opposites, on the other side of the cycle, are shrouded in darkness.

9 Now we are awake during the death half of our individual cycles, and asleep or anaesthetised or in hibernation during the life half. After the End, that will be reversed. We shall sleep as we move in physical form towards death, and then awaken at the moment of rebirth. The world we know will be the life-orientated world because that is where the light of outer consciousness will be. The world we always forget, because we sleep through our times of inhabiting it, will be the death-orientated world.

10 And the Spirit of Christ will be present at the moment of the Game's rebirth; at the End and the New Beginning; the Spirit of Unity which makes the beginning of reunion possible. And then shall begin Christ's rule upon earth - a very different earth from the one we know now.

11 With the rebirth of the Game, on the positive side of the cycle, Christ's Kingdom will be established, not of this world, the world of the dying, but of the next world, equal and opposite, the world of the living.

12 The dying world, the death-orientated world, full of souls inhabiting death-orientated bodies, all moving relentless towards self-destruction; this is the world we inhabit now, and of which we are outwardly conscious because it is where the Game is concentrated. And this is Hell on earth.

13 The living world, the life-orientated world, full of souls inhabiting life-orientated bodies, all moving relentlessly towards self-creation; that is the world we inhabit after death and rebirth, and of which after the End we WILL be outwardly conscious because then it will be there that the Game is concentrated. And that will be Heaven on earth.

14 This world is ruled by Satan, the Separator, steadily drawing soul and body farther apart. That world, the next world, will be ruled by Christ, the Unifier, steadily drawing the soul and body together again.

17. 1 At the bottom of the cycle is death and rebirth. Then comes a time of living. Soul and body move towards one another.

2 Finally, at the top of the cycle, there is union; division and union. The cycle is complete. Creator and creation are once more 'divided but in harmony.' This is the state with which the cycle began.

3 In the individual, it is represented by the re-establishment of perfect contact between soul and body - impossible with a human body, which is geared to separation rather than union, but possible and ultimately inevitable with an astral body, which is geared towards union.

4 In the race, it is represented by the perfect interaction of the individual and the mass; people living in a state of complete harmony with themselves and one another; where the social structure, of the group is an exact expression of the interests and desires, qualities and capabilities, of every individual within the group; where relationships truly satisfy, because contact and control are perfect.

5 This too is impossible with a human physical society as we know it, which because of its death-orientation is driven towards conflict and separation, but inevitable within a society formed on the other side of the death point, where everything is orientated towards life, and therefore conducive to harmony and coordination.

6 Going even farther outwards along the chain of creation; separation is represented by a group or race being at odds with its material environment, while it creates from it natural and originally homogeneous surroundings; a state of union is represented by perfect coordination between these two elements.

7 Whilst the Game is on this side, the side of human physical existence, the side of a death-orientated world, it is a Game of conflict and separation. Its other half exists, but whilst the light of outer consciousness is on this side, it is this half which matters to us. And as long as the Game is one of conflict and separation, humanity is compulsively and inevitably driven towards destroying, polluting, distorting and corrupting its own environment, and the environment retaliates, equally inevitably, by attempting to poison, starve, overwhelm, trap, suffocate and corrupt humanity.

8 But when reunion is achieved within the Game, on that other side, the side of a life-orientated world, then man and his material environment - a material very different from the physical matter of this plane of existence - work naturally and inevitably in harmony; complementing one another, validating one another, creating one another, instead of constantly competing for dominance and succeeding only in destroying one another.

18. 1 So on all levels, the end of the cycle brings reunion; the creative element and the receptive element in complete accord with one another.

2 Christ has brought the two halves of Satan together.

3 This means that the two halves have become, again, the Essence. So that Satan's function as the ruler of the separated halves is finished.

4 Christ and Satan merge into one entity, ruling the Essence. Their Unity is once more a reality.

5 The tasks of Jehovah and Lucifer are also complete. They are in harmony. Their part in the Game was never separation as such, but to provide the conflict which brought about separation. Now that conflict is gone. They are detached from the Game, outside it; Their own state of union re-established.

6 But although a state of harmony exists - the same state with which the cycle began - the re-absorption is still incomplete. Whether we are considering the overall cycle of the Game, or an individual cycle within it, there is a step beyond reunion, which must be taken before a new cycle can begin.

7 Even with an individual cycle, every aspect is covered with complete precision. When the Essence manifests again, the spirits of Christ and Satan within that individual come together into a state of unity. The spirit of Jehovah and the spirit of Lucifer no longer provide mental conflict for that individual, but represent for him the concept of union and harmony, the balance instead of the conflict of opposites.

8 The Gods are present within each individual, as well as the overall Game. So on all levels a final step must be taken beyond the point of reunion; a move into the original state BEFORE the cycle began; the state of unity.

9 In this state, soul and body cease to be two, and become one. The creator no longer simply lives in harmony with his creation, he re-absorbs it into himself; which means he reabsorbs the life energy, leaving the material of the creation to return to its original homogeneous state.

10 On whatever level this reabsorption manifests and in whatever form, the concept is similar to the moment of death. The body ceases to have definition of its own and dissolves. But at the point of unity, instead of the two halves of the creator's life energy being separated and in conflict, so that finally, body and soul are torn apart completely while the mind, at maximum strength, goes on in between them, here soul and body come so close that the two halves of the life energy merge into one, and there is no mind at all to separate them.

11 Replace the top of your cone; the microcosm of the Game in a state of unity.

12 In the case of the individual, a cycle within the overall cycle is now complete. It would be time - at any point in the Game - to redivide, to

recreate, to form another body from the available material, and to begin the cycle all over again.

13 It would be time to come back into the human physical world with a new body, all conscious memory erased by the reabsorption; and move once more towards death. The previous cycle is not lost altogether. It is imprinted on the psyche; it is contained in the life energy which constitutes the soul, as are all previous cycles within the same overall Game. That life energy has been the source of the power of the mind, and all the machinations of the mind are preserved within it.

14 And though they have their effect on the body in the new cycle, they are only permitted to reach the outward consciousness as pressures, not as memories. Very rarely minute aspects are allowed to filter through, in order to maintain within the world some vague and tenuous indications of the overall nature of the Game.

15 In the case of the Game itself; it is finished. There is no more division.

16 There is only the principle of Unity embodied in Christ and Satan, and the principle of Duality embodied in Jehovah and Lucifer.

17 All is still, as Time awaits the signal for another Game to begin.

19. 1 But that is the future. How far in the future is immaterial. For the overall Game, even the point of death and the beginning of rebirth is in the future. That is the End and the New Beginning. And again the time factors are immaterial. Time itself is a part of the Game, and therefore subject to the dictates of the Game.

2 At present the Game goes on. The point of death has not yet been reached. The gulf between the creative element and the receptive element on every level grows wider.

3 And within the Game the conflict manifests everywhere. Because the roles of creative and receptive are enacted, not only between a creator and his creation but between the individual parts of one creation. People constantly emulate their inward patterns outwardly. Inside themselves they feel the conflict of soul and body. Therefore in their relationships they act out that conflict, first from one side then from the other.

4 A person adopts the creative role in relation to another who takes the receptive role. This does not mean that the first created the second, but simply that both are enacting the underlying pattern of the Game. It is potentially a relationship of balance, of each complementing the other. But the Game and the nature of the Game dictate otherwise, And the minds of both the people involved dictate otherwise. The rule is conflict. The pressures from all sides promote conflict.

5 Jehovah and Lucifer, performing their dual functions, positive as well as negative, may drive occasionally towards balance; but the overall pattern is conflict. And conflict, whether open or suppressed, is the result; often declining into complete alienation.

6 So we can see this widening gulf between the two sides of the conflict all around us in people's relationships with one another.

7 But an even more obvious manifestation is in humanity's relationship with its material environment, already briefly mentioned.

8 Control, remember, is contact. As the separation increases, the contact

deteriorates, so the control also deteriorates.

9 The human race manifests less and less control over its environment. Even the mass itself, as opposed to a few astute individuals as previously, is beginning to see that pollution is beyond man's control, that the backlash of scientific progress cannot be prevented, that mass starvation is inevitable, that medical science is propagating rather than preventing disease. Material, environmental chaos - stemming not from the natural structure, but from man-created structures - is spiralling rapidly into a vortex.

10 Equally, between the individual and the mass, lack of control is increasing.

The political scene is another area of escalating chaos; as hatred, resentment, blame and rebellion, well up like a rising storm on a mass level. A devastating crescendo seems not far off.

11 So the Game itself is coming closer to death, to the End, to the point of ultimate separation.

12 There is no way back except by going on. It must be allowed to run its course through that point of total destruction.

13 And we are part of the Game. We are part of the cycle. So we are part of the Separation which now approaches completion. That too is inevitable.

14 But our knowledge of the Nature of the Game, of the structure of the Game, of the direction of the Game and of the outcome of the Game, gives us freedom, if we will take it, from the panic and despair which the Game must generate as it dives towards death,

15 We have our games within the overall Game, our cycles within the overall Cycle. And if we play with awareness, we can save ourselves, and those who listen to us, much pain and suffering, much frustration and uncertainty.

16 For us a New Game has already begun. It is the positive side, the return half, of the Old Game. And the more we know about the structure of the overall Game, the better we shall play our New Game.

17 Whatever have been the manifestations of the Old Game; rejection, suffering, sometimes despair, it has had a vital purpose. In the past we have probed beneath the surface, investigating the devious workings of the individual psyche. We have analysed the mind, both sides of it, and penetrated through to the soul. We have discovered the nature of the individual through and through.

18 It has been Jehovian work; looking behind and beyond; searching within; ignoring the outward manifestation, the body with all its conscious attributes, except in as much as it could guide us through the labyrinth of mental contradictions and anomalies, and lead us to the inward reality, the soul.

19 So within The Process, the balance has been weighted on Jehovah's side, the side of the inner reality; because our first and foremost task was to search the unknown and make it known. And this we have done.

20 Each of us is an island; part visible, above sea level; part invisible, below sea level. And we have spent a long time seeking the reality below; essential and rewarding work; completed. This final knowledge of the basic structure of the Game and all existence within the Game, is symbolic of the outcome of that work.

21 Now is the time for a change. Now is the time to weight the balance on Lucifer's side; to begin to acknowledge the outward manifestation, the island above sea level, the image, or rather the external reality as opposed to the internal reality.

22 And by image, we do not mean fantasy image; things which because of the pressures of the mind, we would each of us LIKE our particular island to be, nor things which for the same reasons we are inclined to PRETEND that it is. These are false images created by the mind in the interests of whichever side they promote.

23 We may express these fantasies, as we always have; where appropriate, we may work towards them through the power of positivity; but as long as they do not manifest, they remain fantasies, mental propaganda; and if we allow them to take hold, we also allow the equal and opposing pressure of failure or futility, because we demand of ourselves that they at once cease to be fantasies and become realities.

24 By image we mean something real, but outward rather than inward; a manifestation as opposed to a source. Not a mask which CONCEALS an inner reality, but a manifestation which EXPRESSES an inner reality.

25 It is time to validate the image; to acknowledge it; to give it meaning and importance on its own account, instead of always pushing it aside in order to examine what is behind, beneath and beyond it.

26 It is time to lay stress upon what we are outwardly as individuals, instead of what we are inwardly.

27 We know the territory within. It is no more a mystery. We know it in the general and in the particular. We know its structure, its nature and its power. We know the very best and the very worst which it can and has produced in each of us. We know ourselves within and we know one another within.

28 So that territory can hold no terrors for us, nor even surprises. We can leave it now to evolve and move with the Game without direct interference.

29 And we can concern ourselves with what we are - outside. This means not simply our physical appearances, but our behaviour, our effects, our conscious thoughts, emotions, and attitudes. It is the agreements, conflicts and motivations of the individual psyche which are now no longer relevant.

30 Look in front, not behind. Look outside, not inside. Look at actions, not motivations. Look at conscious feelings, not unconscious agreements. As regards the individual look at behaviour, not at the inner significance of behaviour.

31 That is the way of the New Game.

20. 1 But although it is no longer relevant to look below the surface on an INDIVIDUAL basis, this does not mean that we give up looking behind and beyond altogether. Quite the reverse. We go even further.

2 Each of us is an island. We exist above the water and we exist below the water. What then?

3 Below that, we are all part of one and the same basic reality. Below the

level of our own internal individuality, we have a collective existence. We are all part of one and the same land mass below the sea.

4 Just as on a physical level, the individual creates the mass, the outward manifestation of the individual is the mass, so, on a spiritual level, the mass creates the individual, the outward manifestation of the spirit of the mass, of the collective psyche, is the individual. All individuals stem ultimately from the same collective existence.

5 Imagine a large mass of clay. Let that be the collective psyche. From it can be made several individual models, each different yet all basically the same in that they come from the same original mass. From these individual models there is formed a group, another kind of mass. This is another aspect of the chain of creation.

6 So on the surface we seem to be individuals, and on the surface we ARE individuals, but below the surface - not immediately below, but deeper down below - we are joined, united.

7 And islands grow and manifest from below upwards, therefore it is our origins which are the common denominator. The substance of our existence is the unity. Two islands of the surface cannot constitute a unity, they cannot become one island in their present form. But they can constitute a Union; two existing AS one; divided but in harmony. And the way by which they can achieve this state, is by awareness of their fundamental unity, which is not on the surface, not immediately below the surface, but on the sea bed.

8 So when we probe in the New Game, we do so not to find a deeper level of individuality, but to find a level of unity. We reach into the collective psyche; the land mass from which all of us have sprung, and which continues to affect us and channel through us from below, from within.

9 Outwardly we are all different from one another. We all channel different aspects of the collective psyche, different aspects of the Game, both positive and negative. And it is both right and important that we should express and manifest those differences, that they should be seen and known and felt. But it is sometimes hard to believe that we are all part of one basic existence. We can know it with our minds, but it is hard to feel it. It is hard to identify with another who manifests a completely opposing pattern to our own.

10 But the common denominator is there. And the more we probe it and examine it and investigate it, the stronger will become the FEELING of identification.

11 And at the same time there is another completely converse way of establishing that common denominator as a truly felt reality. It is through the validation of the image, the outward reality.

12 Imagine that we are the pieces of a jigsaw puzzle. Each of us is different, a different shape, a different size, and showing a different picture - or rather a different part of one overall picture.

13 As long as we are trying to be the same as one another, to compete with one another, to excel at the same things, to possess the same qualities, there is no union, no harmony, no coordination. But if we can recognise that we are each a separate and distinct part of one overall pattern, and that ideally we interlock with one another, complement one another, then we can begin to accept our differences, validate what we are, express it and manifest it. We can begin to validate the image, the outward reality, instead of all of us pursuing a single common 'ideal' nature.

14 And as the true images emerge, we shall find our places in the pattern, and fit them. We shall find our natural functions, our natural positions in the Game.

15 And as the pieces of the jigsaw fall into place, the reality of the common denominator will grow. By forming the overall picture by the correct interlocking of the pieces, we can rediscover the original state of the jigsaw. By bringing together into harmony the external mass, in this case the picture on the face of the jigsaw, we can rediscover the internal mass, the original piece of wood from which the jigsaw was carved.

21. 1 So the two aspects of our existence which take precedence in the New Game, are the individual images and the common reality; the outward differences and the inward sameness. And remember, the potential harmony of the outward differences is the expression and the fulfilment of the inward sameness.

2 And we enact the creative and receptive roles in our relationships with one another. Because this is the pattern of the Game. On all levels. The choice is between harmony and conflict, union and separation. And the vital factor which determines that choice, is awareness or non-awareness of our fundamental unity.

3 There are two ways of becoming aware of the fundamental unity. One is to probe the unity; to discover it directly by looking deep down, on a collective basis; beneath all significant manifestations; and the other is to observe how the manifestations can naturally interlock and thereby complement one another. If we do both of these, our awareness of the unity will grow from a superficial knowledge to a deep and instinctive understanding.

4 But leave the individual psyches alone. We have done with them. They will simply channel from below, and manifest above. Validate what manifests; and whenever it feels appropriate, go below, deep down below, for the source of the manifestation.

5 Accept the images, good or bad. Remember that the Game is still a game of conflict, so conflict will manifest in all its innumerable forms; and all of us will have to carry our share of the burden of it.

6 And remember that outwardly we ARE all different, as we should be. Each island differs from the next. One may be lush and fertile, another barren and inhospitable, another volcanic, another overgrown, another steep and rocky, another flat and sandy, another without food, another without water, another small, another large, another storm-swept, another calm and peaceful, another warm, another cold, another damp, another dry. Each has its own beauty, its own value, its own function, its own purpose, its own qualities, its own attributes. Do not demand of one island what is not there, but can be found on another. But equally do not fail to take what every island has to offer.

7 Everyone has something valid and valuable to give, if we will acknowledge it and be willing to receive it. It may be the will to carry a particularly heavy burden of conflict and negativity. It may be the power of leadership. Every requirement will be met in somebody.

8 The Game - our game within the overall Game - is one of cooperation, not competition.

9 And above all, remember that every island rises from the same all-encompassing sea-bed. If we re-create in ourselves an innate awareness

of that simple fact, we can then exist divided, yet in harmony with one another.

10 Jehovah and Lucifer for us represent that harmony; the concept of division and union.

11 Christ represents the Unity which we must know to make that union a reality.

12 And the Ultimate Unity, which is always present to inspire us, is the Unity of Christ and Satan.

So be it.

March 1970
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ENGLAND.

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