

THE PROCESS CHURCH
OMEGA
OF THE FINAL JUDGEMENT
Tuesday 3rd November 1970

Brethren, As it is,

1. 1 One: Each of us has a particular 'area' in which he feels responsible for everything which happens, both success and failure, positive and negative, not only to him but to everyone else as well. Each of us feels that HE has complete choice and control in his area.

2 Two: At the same time each of us is one hundred percent compulsive in this area, and therefore also feels that he has NO choice and NO control in it whatever. A characteristic Process paradox!

3 Three: Because we are still on the negative side of the Game and living in a death-oriented world, there is a predominance of failure in all our areas.

4 Four: Because we feel completely responsible for all our failure in our areas, and at the same time helpless to do anything about it, which is how the paradox manifests, each of us is a complete victim in his own area.

5 Five: Because we are so heavily compulsive, feel so responsible and at the same time so helpless, in our areas, we blame, demand, justify, defend ourselves, reject everything told to us, are blind, stupid and illogical, and feel paranoid, whenever the subject of our personal area, or anything concerning it, arises. We may, like good children, sometimes do all of these quite silently and unobtrusively, but we do them nevertheless. They are instinctive.

6 Six: Because of our intensely irresponsible and victimish attitudes in our areas; we make not only ourselves but everyone else suffer through them. We inflict our helplessness on those around us - whoever is vulnerable to it, and that means all of us to some extent as long as we continue to be victimish in our areas.

7 Seven: Individual areas cover a wide territory. They can be abstract concepts, such as Blame, Contact, Failure, Love, or more tangible elements such as Money, Health, Sex, Food, Children. And each has both a positive and negative aspect. Failure for example is really the area of Success and Failure, and Money is really the area of Wealth and Poverty or perhaps Solvency and Insolvency!

8 Eight: The extent of our victimishness and paranoia in our own areas is chronic. Basically, unconsciously - though sometimes the awareness of it creeps into the outer consciousness - we feel completely responsible in our areas. At the same time we see and feel a predominance of failure. We strive desperately for success, but we are on the negative side of the Game, so the counter-intention in favor of failure is stronger. So failure piles up despite all our efforts. Result; a sense of complete helplessness.

9 Consequently we are unwilling to acknowledge the responsibility we feel. We either try to justify the negative aspect of our areas out of existence, and when that is not possible even as an illusion and the failure is inescapable, we blame it on someone or something else - very often, as the desperation grows, EVERYone and EVERYthing else. Paranoia. We feel that everyone is out to get us in our personal areas; circumstances are against us, fate is hostile to us. We feel helpless. We have done everything possible. It's THEIR fault. And any criticisms, suggestions, help, even discussion of our areas, whether directed to us or not, comes across as a personal invalidation.

10 Nine: The effect on those around us is equally chronic. We draw them into our network of paranoid and victimish agreements. They BELIEVE us. They BELIEVE that we are helpless and ill-treated, and that really it's all THEIR fault. THEY feel guilty about OUR sense of failure in OUR areas! They feel equally guilty for their own success in those areas. THEY begin to feel personally responsible for OUR own sense of failure. (This is not an awareness of communal responsibility; nothing so high level; it is a distortion of individual responsibility based on compulsive identification). They feel unable to talk to us about it; they feel sorry for us; they help us to justify and blame, and are afraid of hurting our feelings. Or else they shy away from their sense of responsibility, which is no less real to them for being based on identification, and start piling blame on OUR heads.

11 Ten: The end result is that all of us are either justifying one another and thereby helping one another to avoid the responsibilities which we feel in our particular areas, or blaming one another and thereby forcing us to resist those responsibilities. (When we blame someone; if he is vulnerable, then his automatic reaction is to resist whatever it is we are trying to push at him with a force equal and opposite to the force of our blame). Either way we perpetuate the compulsive failure pattern and the predominance of the negative sides of all our areas.

12 Eleven: Although, because of our sense of helplessness, we deny either the failure or responsibility for the failure in our areas, we are still very much aware, usually unconsciously, of both the extent of our basic sense of choice and control and the extent to which we currently use it to maintain failure and the negative side. Therefore, to offset the guilt we feel for this activity, we instinctively demand both acknowledgement of AND credit for all the successes in our areas, all the manifestations of the positive side. We are usually quite unconscious of this as well, but it manifests in resentment or similar reactions when someone else is successful or receives credit for success in our areas.

13 Twelve: We are particularly subject to negativity, failure and a sense of failure in our own areas, because in our terms it is we who have sent the predominance of negativity out - and therefore, by the Universal Law, we must receive it back. This means that our projections of failure in our own areas are so strong that even when success manifests outside ourselves we are unlikely to be associated with it, far less receive any credit for it. It is much more likely to be regarded as happening IN SPITE of us, particularly if those around us have latched onto the general pattern of our effects in the area. So ironically we tend to get all the blame when things go wrong in our areas and none of the credit when things go right! An effect which, needless to say, we bring about quite deliberately upon ourselves! So our sense of failure in our areas simply continues to increase, even on success!

14 Thirteen: Our areas are areas of maximum compulsion, because they contain a sense of complete choice, control and responsibility on one side of the conflict, opposed by an equally extreme sense of complete helplessness, choicelessness and non-responsibility on the other side.

2. 1 Fourteen: On the surface of each area of maximum compulsion, is the 'key' to the area.

2 Fifteen: The key is no less compulsive than the entire area; but it is vastly less basic and less far-reaching. Whereas the area is a huge concept, embracing a great deal of territory, and either abstract and therefore intangible, like Blame, or large enough in scope to be way outside our conscious control, like Money, the key on the other hand is immediate, simple, tangible, and apparently controllable. It is a straightforward action or non-action over which, with a certain amount of will power, we seem to have conscious and immediate control.

3 Sixteen: The key need not have, on the surface, a direct and obvious relationship to the area. It does relate very precisely, but it may be necessary to provide some links in order to appreciate

the relationship. For example, the area could be Health and the key "smoking". The link is the fact, that cigarettes are now a universal symbol of ill health (the negative aspect of the area) or a danger to good health, therefore they represent failure in the area. (In this example you can also see the vast difference in scope and tangibility between tangibility and the key.) Some relationships between areas and keys may be even more subtle than this.

4 Seventeen: The key is something we feel we should stop doing rather than start doing, and it is something which in some way is the key representative of failure in the area. For example an area of Blame and a key of 'loss of temper'. Loss of temper is the key surface representative of failure in the area of Blame. (which is blame itself, no blame or freedom from blame or some similar concept, being success in the area). Loss of temper is the outward manifestation which - to the person concerned - most clearly and intensely stands for blame, signifies blame and most important, causes and propagates blame. Cigarette smoking, in the same way, is the outward manifestation which stands for, signifies, causes and propagates ill health.

5 Eighteen: The key is the tip of the iceberg which represents the whole area. The whole iceberg is (say) 'blame and no blame', the key is 'loss of temper and no loss of temper'. One is basic, the other is immediate, but both are part of the same solid mass of ice. Both are equally compulsive.

6 Nineteen: As long as we do not fully accept the compulsiveness of the key we shall NOT be able to stop doing it. The nature of a compulsion is that IT controls US, from below, we do not control it from above. And the only way to eliminate a compulsion is to validate it, which means a complete acceptance and acknowledgement of its nature and the extent of its power. Therefore as long as we feel we can beat it by resisting it, that WE can control IT, then it will continue in existence and therefore continue to control us.

7 Twenty: Enactment of the key gives us - or seems to us to give us failure in our particular area. Loss of temper, if that is our key, fixes us in a downward spiral of blame and therefore gives us failure in the area of Blame. Cigarette smoking, if that is our key, makes us sick and therefore gives us failure in the area of Health. But it is NOT the action itself that gives us failure, it's the compulsion behind the action. We use the key to give us failure in the overall area. And if we lift the compulsion; a) we can enact or not enact the key at will, without either craving or resistance (we can smoke or not smoke, lose our temper or control it, with outwardly conscious choice), and b) if we do enact the key - from choice rather than compulsion - it does not give us failure in our area. (Smoking does not make us sick, or losing our temper does not fix us in a pattern of blame.)

8 Twenty one: As long as the compulsion is there, we may have some limited success in holding the key at bay for a while, of shunning its temptations, but it will have its by hook or by crook in a shamefully short time! There comes a moment when no moral, ethical, survival, logical, expiational, rational; or any other consideration is able to prevent it. Our so called 'control' is nothing more than resistance, and the outcome is inevitable.

9 Twenty two: Also, as long as the compulsion is there, we may have some limited success in straining above the manifestation of failure which comes from enacting the key. (Medication for example might temporarily tackle a physical type of failure, like ill health; whilst justification might temporarily tackle a spiritual type of failure like a cycle of blame). But again that too will have its way. Resistance lasts just so long, and is successful up to a point. But we are just as subject to failure in our area through the enactment of the key, as we are to the enactment of the key itself.

10 As long as the compulsion is there, we cannot either escape the key or the failure or sense of failure which it gives us. And as long as we think we CAN escape one or another of them, the compulsion continues to be there.

11 Twenty three: The two predominant feelings in relation to the key, whilst the compulsion continues to be there, are a) helplessness (in being able to control it) and b) failure (as a result of not controlling it). These are the two essential ingredients of victimishness; a sense of

helplessness and a sense of failure. A victim is a helpless failure - in his own terms and in his own view.

12 Twenty four: As long as our keys continue to be compulsive, our areas also continue to be compulsive. We continue to be victims in relation to our keys, and we continue to be victims in relation to our areas.

13 Twenty five: The secret, as always, is acceptance. A complete recognition and acknowledgement, without protest, of the area, the key, and the full extent of the power of both of them over our outer consciousness. A beginning would be a recognition and acknowledgement of the fact that consciously we are unable to avoid either enacting the key or the failure or the sense of failure which such an enactment carries with it.

14 Twenty six: This leads to the other side of the coin - or paradox. Having seen the extent of our non-responsibility we can now begin to look at the extent of our responsibility. A complete recognition and acknowledgement, without protest, of the area, the key, and the full extent of our INNER consciousness's power over both of them.

15 Twenty seven: The extent of our outward powerlessness is the measure of our inward power. The body's weakness is the soul's strength, just as the body's strength is the soul's weakness.

16 Twenty eight: When we have accepted both our outer weakness, and our inner strength (a much harder task than the reverse) we are ready for the burden of our areas of maximum compulsion to be lifted from us.

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Areas and Keys. The Luciferian equivalent of Compulsions Analysis. And one major difference is that compulsive areas and keys are something which we carry and enact for one another, not just for ourselves, and we are aware of this. For example, both you and I know that my progress in my area is as important to you as it is to me, and we also know that your progress in your area is as important to me as it is to you.

Attached to this letter are some notes on finding and investigating individual areas and keys. When you have read them you will be ready to begin on your own, together in groups, not in isolation. Use your feelings, your instincts, your attitudes, your reactions, your interests, your thoughts, and your responses, both positive and negative (mainly the latter!) to indicate the directions of your own personal areas and keys. Under supervision, use your levels.

But the most important thing of all is: use one another. Express what you feel in your areas, what you want, what you don't want, what you like, what you don't like, what you believe, what you worry about, what you care about, what you hope for. Make contact. Talk and listen. You will find relief in the talking and fascination in the listening.

And when you find your keys, test them, test yourself with them. And talk about them as well.

Apart from everything else, both areas and keys - particularly keys - can be the source of endless hilarity. So enjoy yourselves. It's work because it's another step forward in the Game, but it usually feels more like play. Anyway, what's the difference?

So be it.

ROBERT

DE GRIMSTON
OMEGA
3 November 1970

NOTES ON FINDING AND INVESTIGATING INDIVIDUAL AREAS AND KEYS

4.1 One: Each of should find out as much as possible for HIMSELF around his area. We are dealing with very basic areas of responsibility here, therefore the more responsibility that can be taken by each individual for investigating his own area the better, and also the greater the likelihood of real ownership. For this reason, when it comes to areas and keys we are not being allowed to use subliminal contact. The signs point to each of us getting as much as possible around them on his own.

2 Two: Each of us MUST find his own key. This is the outward tangible manifestation, and therefore the point where personal ownership and responsibility are most essential.

3 Three: Both the area and the key, when found, are quite unmistakably 'right', and fit the individual to his own and everyone else's satisfaction - a somewhat painful and sometimes embarrassing satisfaction on his part!

4 Four: Areas cover a wide territory. Keys are simple and immediately tangible, in terms of individuals being apparently capable - on a physical level - of switching them on or off.

5 Five: Keys usually take the form of something we do to propagate the negative aspect of our areas, and seemingly must therefore stop doing in order to promote the positive aspect. It won't be something to stop feeling, that is too intangible; but it could be something to stop saying or expressing, that is at least apparently within the grasp of the outer consciousness. It could even be something to which we should stop giving credence, such as an attitude of blame in a particular area or a particular kind of justification.

6 Six: Our areas are recognisable by certain symptoms.

7 a) We feel guilty when failure manifests in our area, even if the failure is not directly connected with us.

8 b) We feel particularly defensive when our area is under discussion, especially but not exclusively when the discussion is in terms of failure.

9 c) We feel victimised in our areas; that people and circumstances are against us.

10 d) We feel helpless and out of control when things go wrong in our area, and if anyone suggests that we could or should do something to put them right, we feel even more helpless, and victimised as well. ("There's nothing I can do about it." "I've tried everything.")

11 e) We blame, justify and protest in relation to our area more than any other.

12 f) Depending on how 'tough' we are, other people tend either to protect us in our area, going into agreement with our own self-protection, or to blame us, in agreement with our own sense of responsibility and self-blame. Either way THEY become victimised by our performance.

13 Seven: Our keys are also recognisable by certain symptoms.

14 a) The negative 'doing' side manifests as a distinct craving.

15 b) The positive 'not doing' side requires will-power to put into effect.

16 c) we have a strong need to justify the craving; and, particularly when we ourselves or anyone else questions the validity of it, the justifications are trotted out to keep the encroaching

sense of guilt at bay. "I like doing it, so it must be right." "It's good for me." "I can't help it." "It's logical." "I'm just channelling." "Nobody understands." "It's not time to stop doing it yet." (That's when the sense of INvalidity is getting particularly heavy and close!) "It's good for them." "I'm testing." "I'm picking it up from them." "They deserve it." "As it is . . ." "It would be wrong to suppress it." "I'd go mad if I didn't do it." Etc. Every one of these may be quite accurate and relevant, but it does not alter the fact that we are using them as justifications for our craving.

17 Eight: When you think you have found your key, test it. If you have little or no difficulty in not doing it, then it is not compulsive and therefore not your key. If doing it does not give you or lead you into a heavy sense of failure in your area, then it is not your key. If on the other hand considerable will-power is required to stop doing it, and eventually it 'gets' you anyway, and if the outcome of doing it is almost invariably a heavy sense of failure in your area, then it probably is your key. Don't feel embarrassed because it's so small and apparently insignificant and yet appears to have complete power over you. Well, feel embarrassed if you want to, but remember, that's the way it is. The tip of the iceberg may be very small and puny looking, but it's an inseparable part of something very large.

18 Nine: Another test for the key is if you start trying to come up with substitutes for it in order to sublimate the craving. By all means do so, but at the same time recognise another sign of its compulsiveness. It's desperately looking for a way around your resistance. For example: "Perhaps it's all right if I only lose my temper with myself and not with other people." And: "Perhaps if I smoke health cigarettes I'll be all right." It's amazing how even the most solid tangible and unequivocal activity can become completely indefinite when we are looking for ways around it! But it doesn't work, because if it IS an effective substitute i.e. it satisfies the craving, then it will produce the failure or sense of failure to the EXTENT that it satisfies the craving. And if it's not an effective substitute, you may avoid the failure temporarily but you will end up as frustrated as ever.

19 This is part of the nature of compulsion. It's not the activity which brings the failure or sense of failure. One person can smoke like a chimney and not get sick, whilst cannot smoke at all without succumbing - with varying degrees of negative consequence between these two extremes. One person can feel rotten every time he gives way to loss of temper, collapsing straight into a blame spiral, whilst another can do it with scarcely any ill effects at all. (None of us is altogether free of the negative effects of any key or area, as we are all parts of one another, but we can be relatively free of those furthest in nature from our own.)

20 So it's not the activity itself which produces the ill effects, it's the compulsion which we carry BEHIND the activity. And that compulsion, by its very nature, gives us only two alternatives; frustration if we resist it, failure if we do not. If we fight the urge to do whatever it is, if our intention is to resist it, then the pressure of the deeper counter-intention nags at our outer consciousness from below and gives us frustration. If we submit to the urge, then the even deeper counter-counter-intention, from which the intention derives its existence, punishes our inner consciousness also from below and gives us failure or a sense of failure.

21 The craving for drugs is a perfect example of this pattern thrown into intense relief. Look at the extent of frustration which results from enacting an intention to drop the habit, and on the other side the extent of failure which results from submitting to the power of the counter-intention to indulge it.

22 But although the search for substitutes solves nothing (drugs again are a good example, where if the substitute does no harm it gives no satisfaction either) it is nevertheless an inevitable pattern in relation to the key. It is part of the compulsion.

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