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## THE UNIVERSAL LAW

THE PROCESS  
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COMMUNICATION TO ALL BRETHREN (INFORMATION) Brethren, As it is,

The Universal Law covers all aspects of existence.

WHAT A MAN GIVES, HE MUST RECEIVE. THE EFFECTS A MAN CREATES, ARE CREATED UPON HIM IN RETURN.

Therefore if we wish to receive something, we must give it.

CHRIST taught: "Do unto others as you would they should do unto you." This is no empty moralising, but the teaching of survival, based upon knowledge of the Universal Law.

And if we do not wish to receive something, we should not give it. Ultimately we give only to ourselves; but in order to do so, we must give to others.

THIS IS THE ETERNAL PARADOX; ONLY UPON OURSELVES HAVE WE THE POWER TO CREATE EFFECTS, BY OUR OWN CHOICE; BUT IN ORDER TO DO SO, WE MUST CREATE EFFECTS UPON OTHERS, BY THEIR CHOICE.

What is the answer to this riddle?

We give, in order to receive. We give joy, in order to receive joy. Another receives the joy which we give, having himself given joy to someone else.

But we cannot give joy, except to someone who is in a state to receive it. Like the money lender, who can only lend to a person who is in the market to borrow; his choice is to be available to do business; but with whom he does business, is not his choice. Similarly, our choice is to offer joy, to be available to give joy; but to whom we give it, is not our choice. The person who receives joy from us, does so by his own choice, not ours. We make ourselves available to him; but he receives what we offer, or he rejects it.

So although we must give in order to receive, no one is compelled to receive from us. And if we have rejected what others have offered to us, our offers will be rejected in return; another instance of the Universal Law.

But if we have accepted joy from another, someone will accept joy from us. Then, because we have given joy, we shall receive it. We shall be offered it, and we shall find ourselves able to accept it.

The Universal Law creates a universal exchange, where giving and receiving are practised with absolute precision. No one gives what he does not receive, or receives what he does not give.

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'WHO SHEDS MAN'S BLOOD, BY MAN SHALL HIS BLOOD BE SHED.' 'WHO LIVES BY THE SWORD, SHALL DIE BY THE SWORD.'

These are not justifications for capital punishment; they are plain statements of fact, stemming from the Universal Law.

Man does not have to take it upon himself to implement the Law, any more than he has to turn the earth upon its axis in order to create the cycle of days and nights. The Law is a fact, not a regulation with which we are obliged to comply.

We do not have to force nature to follow its own laws. It does so in its own way, in its own good time. And like nature, the Universal Law is a balance. Sometimes it will seem to be weighed too heavily upon one side, it will tilt, perhaps steeply. But always the pressures caused by the tilt, will ultimately bring it level once again.

As man applies stress upon nature, trying to prevent it from following its own laws, so he also combats the inevitable balance of the Universal Law, trying to build up credit for himself, but thereby only falling deeper and deeper into debt. And in both cases, the imbalance is allowed to go only so far, before it is readjusted, often with drastic results.

But whatever man might do, the Law is inexorable.

One man kills another. The first must eventually be killed in order to redress the balance; if not in one lifetime, then in another. His choice is to kill, in order to be killed himself. But it is the choice of the one he kills, that he should be the 'victims of the killing; perhaps the squaring of one of his own accounts, having himself killed someone else; or perhaps giving his life in order to receive it in return, according to the Law.

ALL BEINGS ARE ULTIMATELY INVULNERABLE, EXCEPT TO THEMSELVES AND THEIR CREATOR.

We open ourselves to the power of destruction, by sending out destruction. A being who has not destroyed, cannot be destroyed—except by the choice of its Creator, however potentially destructive the elements around it might be. Its destruction is its own choice, even though it must use forces outside itself to effect it.

Similarly a being that gives no sustenance, can receive no sustenance—again except from its Creator, however well-intentioned and potentially giving the beings around it might be.

A person cannot take for himself. If he tries, then what he takes will betray him, turn sour for him, give him no joy, or in some way negate itself for him.

IN ORDER TO RECEIVE, WE MUST GIVE. THERE IS NO OTHER WAY. THAT IS THE LAW.

If a man is sick, either in mind or body, then he requires the gift of healing. But he cannot give healing to himself directly. Whether or not he receives the gift, is his choice; but he can only receive it by giving a gift of equal kind and magnitude.

THE HEALER IS HEALED BY HEALING OTHERS, NOT BY MINISTERING TO HIMSELF.

If we desire sustenance, we must give sustenance. If we desire love, we must give love. If we desire help, we must give help. If we desire happiness, we must give happiness. If we desire knowledge, we must give knowledge. If we desire truth, we must give truth.

If we give pain, we shall receive pain. If we give misery, we shall receive misery. If we give loss, we shall receive loss. If we anger, we shall be angered. If we reject, we shall be rejected. If we scorn, we shall be scorned. If we destroy, we shall be destroyed. If we hate, we shall be hated. If we deceive, we shall be deceived. If we disown, we shall be disowned.

This is neither good nor evil; it is the Law.

And the Law applies to substance, not to accident. Repayment is exact—in substance, but not necessarily in accident. If you give pain, you will receive pain, in order to redress the balance. But though the kind and the quantity of the pain which returns to you, will be an exact reflection of what you sent out, the means whereby it is given, and the outward manifestation of its giving, are likely to be different.

If you make a child suffer by depriving it of its toy, you are bound to suffer yourself as a result; and probably you will suffer some kind of deprivation; but it won't be a toy, it will be whatever gives you the same kind of suffering that you inflicted on the child.

The Universal Law may deal to some extent in material objects and circumstances, but only in as far as they cause or lead to or represent, inner states of being; feelings, emotions, attitudes. Basically, the Universal Law deals in abstracts: joy, pain; satisfaction, misery; relaxation, tension; knowledge, ignorance; honesty, deceit; truth, lies; well-being, discomfort; fulfilment, frustration; pleasure, anxiety; hope, fear; life, death; energy, apathy; creation, destruction. These are abstracts; and these are the currency of the Universal Law. Physical circumstances are only the means by which these abstracts are brought into existence.

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WHAT A MAN GIVES, HE MUST RECEIVE. WHAT HE DOES NOT GIVE, HE CANNOT RECEIVE. IN ORDER TO RECEIVE THEREFORE, WE MUST GIVE.

We cannot change ourselves; but others can change us. We can choose to be changed by others, by helping to change others. So it is our choice, though not our direct action. We bring about a change within ourselves, but indirectly, by helping to bring about changes in others.

But therefore do not say: 'You must not destroy, otherwise you will be destroyed'; but rather: 'Destroy by all means, but with the knowledge that the destruction will return to you.'

Neither say: 'You must give life, so that you will be given life'; but rather: 'Give life or not as you choose; but recognise that what you give, shall be returned to you in full measure.'

For nothing is evil, if it is for GOD; and nothing is good if it is for man estranged from GOD.

IF A BEING DESTROYS WHAT IS EVIL, FOR GOD, THEN THE EVIL IN HIM IS DESTROYED AS RECOMPENSE. AND IF A BEING GIVES LIFE TO WHAT IS EVIL, FOR MAN, THEN THE EVIL IN HIM IS GIVEN LIFE.

So say rather: 'Preserve that which you would have preserved within you, and destroy that which you would have destroyed within you.'

TO GIVE LIFE TO WHAT IS GODLESS, IS EQUAL TO DEALING DEATH TO THAT WHICH IS OF GOD.

TO LIGHT CANDLES IN HELL, IS EQUAL TO OBSCURING THE LIGHT OF HEAVEN.

But do not make the mistake of identifying people with the evil that they manifest. In the last analysis, they may do this themselves, and thereby destroy themselves irrevocably; but that is their choice, not ours. No man is either saved or doomed, until the Final Judgement is made; and that Judgement is not any man's to make.

Nor should we identify people with the society in which they live, even though they themselves might do so. Again, that is their choice, not ours.

You cannot destroy people and be destroying only evil. Destroy their values, their agreements, their aims, their fears, their prejudices, if these are evil in your terms. (If you are wrong, they will be ultimately indestructible, so the only harm will be to yourself.) Destroy the material and social codes by which they live, if these also seem to you evil. But do not identify the people themselves with these things, or you will find yourself destroying them as well.

There will be destruction of people. 'For it must needs be that offences come; but woe to that man by whom the offence cometh!' The destroyers will destroy one another, by the relentless logic of the Universal Law. But do not be amongst them. Separate men from man, men from the world of men, men from humanity. Then you need only destroy evil-by replacing it with good.

IN ORDER TO RECEIVE, WE MUST GIVE. THAT IS THE LAW.

But the world of men lives by the inversion of the Law.

Subject to the Law, as is all existence, but equally subject to its own inversion of GOD's Truth, and to the self-deception which maintains that inversion, humanity attempts to destroy all that is of GOD; the natural cycles of growth, change and decay, the natural structures of animal and plant life, the knowledge and awareness of GOD's agency in all existence, the natural passage of Divine Will and Intention, and all sense of Divine Inspiration and Guidance.

At the same time it seeks to preserve and promote all that is of man; man's laws and customs, man's demands for his own sustenance and well-being, man's creations, man's rights, man's supremacy over all things, man's agreements and decisions, and the entire structure of man's materialistic way of life.

Hence all that is of man is preserved in man. He remains human and materialistic, bound to his mortality, beset by fears and conflicts, ruled by his own mechanical creations, overwhelmed by his own technology, confused and persecuted by his own contradictory laws and customs, burdened by greater and greater demands for greater and greater rights and privileges, and overtaken by the uncontrollable march of his beloved dream of scientific progress. While on the other hand, he becomes more and more GODless; more and more physical and mental, and less and less spiritual, as all that is of GOD is destroyed within him.

Man becomes a grasping materialistic and intellectual machine. His human appetites, both physical and mental, increase, and agonise him with their incessant unfulfilled demands for satisfaction. And satisfaction recedes further and further away from him.

His values are worldly. The scope of his knowledge and awareness, is limited to the physical human world in which he lives.

As he eliminates the presence of GOD from the world, so, in return, the presence of GOD is eliminated from his own state of being. As he destroys and disfigures the evidence of GOD's existence around him, so is destroyed within him, his own awareness of GOD's existence; his GODliness and immortality.

That is the Law, and all existence is subject to it.

But man has forgotten the Law; otherwise he could find no justification for his way of life.

AS WE GIVE, SO SHALL WE RECEIVE. THAT IS THE LAW.

If humanity remembered the Law, it would know how to judge itself. It would know how to assess its own position in relation to good and evil.

THE PRINCIPLE OF SELF-JUDGEMENT IS THIS: A PERSON MAY ACCURATELY JUDGE WHAT HE GIVES, BY WHAT HE RECEIVES.

If he receives pain, it can only be because he gives pain. If he receives joy, it is because he gives joy.

If he feels insecure, it is because he gives no security. If he is confident, it is because he gives confidence.

If he feels deprived, it is because he deprives others. If he is cared for, it is because he cares for others. If he is ignored, it is because he ignores others.

If he is stimulated, it is because he gives stimulation. If he is bored, it is because he is boring.

If he is offended, it is because he offends. If he receives kindness, it is because he is kind.

If he feels hurt, it is because he makes others feel hurt. If he feels loved, it is because he makes others feel loved.

BY WHAT IS DONE TO US, WE CAN KNOW, IF WE WILL, WHAT WE DO TO THOSE AROUND US.

By what is given to us, we can know, if we are prepared to know, what we give to others. By what is taken from us, we can know what we take from others. By what is demanded of us, we can know what we demand of others. By what effects are created on us, we can know what effects we create on others.

Such self-judgement must eliminate all blame; which is the basis of human selfdestruction.

If we blame, then others blame us, and still others blame them, and a downward spiral of blame and hostility begins. Because blame brings either the instinct to attack and destroy, or the instinct to alienate, to isolate. Either way is the way of hostility. And the spiral of blame and hostility, is the spiral of self-destruction.

Self-judgement by the Universal Law can prevent that spiral.

But humanity has forgotten the Law. In the world of men there is no such selfjudgement. As the End approaches, blame and hostility continue to accelerate. So the climax of human self-destruction, is inevitable.

WHAT WE RECEIVE, IS NO MORE AND NO LESS THAN WHAT WE HAVE GIVEN, RETURNED TO US. THAT IS THE LAW.

BLAME IS THE DENIAL OF THAT LAW.

But what is blame? Is it condemnation?

No. Although in the name of purely human values, and in the interest of self, condemnation stems from blame; in the Name of GOD, and in the interests of right, it stems from the Love of GOD for His own.

For the prophet of GOD condemns human GODlessness, and is, in return, condemned by those who defend it. That is the Law, and the prophet accepts it. He does not blame. He is forewarned by CHRIST, and thereby forearmed with faith in his rightness to condemn. And his condemnation is spiritual, not physical; a warning

only, because he holds no brief to judge people, nor to punish them, only to condemn the structure and the way of life by which they live.

In the Name of GOD, he condemns what is evil, and is condemned, in return, by those who identify themselves with what is evil. That is the Law, and he accepts it. He does not blame.

So what is blame?

It is the denial of the Universal Law. It is a state of mind which says: 'My suffering stems from you. It is your fault'; or: 'That man's pain is caused by them. It is their responsibility'; or: 'My mistakes are due to your influence'; or: 'My sin is the responsibility of Satan'; or: 'Humanity's plight is the fault of an evil few'; or: 'He is unkind to me, so I reject him'; or: 'You have brought about my downfall'; or: 'They have made me afraid'; or: 'My parents gave me a sense of insecurity'; or: 'He has destroyed my reputation'; or: 'I am destitute because people have cheated me.'

That is blame. Feel it; know it. It manifests in every human being in one form or another. Do not be afraid of it. Do not try to suppress it or run away from it. Recognise it; acknowledge it; but begin to see it clearly for what it is; a denial of the Universal Law.

BY WHAT IS DONE TO US, WE CAN KNOW WHAT WE DO TO THOSE AROUND US.

EVIL BELONGS WHERE IT MANIFESTS.

If it manifests in us, in the form of a negative reaction or emotion or attitude, then it belongs to us, because it originally came from us. To lay the blame for its existence on an element or force outside ourselves, achieves nothing, and usually promotes conflict and hostility.

A man feels pain. That is significant; because it tells us where the evil manifests. A man gives pain, and later the same man receives pain, in return for what he has given. That too is significant; because it tells us where the evil belongs. A man feels pain, because of what another man has done to him. That is not significant; because it tells us where the evil manifests, but implies that it belongs elsewhere.

When we give something, or create a particular effect, which in our terms is bad, negative, evil; something we would not care to receive ourselves; that is known as sin; a wrongness, by our own judgement; which is why CHRIST can say with confidence: "Do unto others as you would they should do unto you."

For if we follow this commandment, we can do no wrong; because wrong is only what we ourselves judge to be wrong. It is a deeply founded judgement, and we cannot dismiss it with superficial justifications. It is the voice of conscience within us, and cannot be overridden or erased by outward protests. But it is no less a part of ourselves. So if we only give what we wish to receive, we cannot sin; and if we only create the effects on others which we would be glad to have created on us again we cannot sin.

WHAT WE GIVE WE MUST RECEIVE IN RETURN. THAT IS THE LAW.

If we do sin, if we give what we ourselves judge to be evil, then the account must be balanced. Sometimes it is balanced immediately, with the pain of guilt and remorse. Sometimes further expiation is required. Automatically, and often quite unconsciously, we draw evil on to ourselves, in order to effect such expiation, in order to pay off the debt which we have incurred.

Sometimes the debt piles up, blindly unheeded—except by the deepest levels of consciousness—rationalised, justified, guilt and remorse held at bay. But inevitably comes the time of reckoning, when all balance is redressed and all debts are paid in full. We can run from the Law; we can try to hide from the

Law; but we cannot ultimately escape the Law.

And such is the state of man, so deeply blinded is he to the Law and its profound significance.

And if a man is blind, it is because he has blinded others. If his sins are falsely justified, so that his debt increases day by day, it is because he has helped others to falsely justify their sins.

If a man is in debt almost beyond the reach of salvation, it is because he has led others that deeply into debt. If he feels to be without hope or help or sustenance, it is because he has offered neither hope nor help nor sustenance to others.

That is the Law, and none but GOD can transcend it.

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WHAT A MAN GIVES HE MUST RECEIVE.

A man who causes pain, and subsequently suffers pain to balance his account, if he then blames his pain on another, he is likely to follow the blame with hatred and recrimination; retaliation, and thereby yet more pain, inflicted on the one he blames. So that far from paying off his debt, he increases it; because the nature of the human game is such that he who blames is never satisfied. How could he be?

So in his frustration, and in his unfulfilled desire for revenge, he inflicts more and more pain, and becomes trapped in the spiral of an increasing debt of suffering. And unless he halts that spiral in time, recognising his own sense of sin, his own guilt, listening to the voice of his own conscience, and repenting and expiating and reversing the pattern, he must eventually descend beyond recall, destined for a final retribution of eternal alienation from the Source of Life.

But at no time, until the very End of Time, is it too late; to change, to learn the Universal Law, to understand it, to live with it always in mind, and thereby gradually to move from opposition to the Law, which can only bring a constant sense of discord and frustration, to harmony with the Law, and the increasing joy of returning, step by step, to reconciliation with the Source of Life; the all-embracing Love of GOD.

Man, as a race, may be locked irrevocably in the spiral of blame and hostility. But for the individual, there is a way to separate from that spiral. It is not easy, and it takes courage. Because the way of the world is like the current of a fast flowing river. It drags everything with it, so that only the strong-willed and the dedicated, can swim against it.

To blame with the rest is the easy way. The other way, which follows the principle of the Universal Law, is in three stages: the Beginning, the Task, and the Fulfilment.

The Beginning is to learn with the mind, to know with the intellect, to believe with the consciousness. The Task is to remember, always remember, that as we give, so must we receive, and by what is done to us, we can know what we do to those around us. And the Fulfilment is to know and believe with the heart and the soul, so that the knowledge is a part of faith, and the belief becomes a natural way of life.

So in the Beginning, we see blame for what it is. We learn and understand the causes and effects of blame. Then our Task is to go on seeing; seeing blame in ourselves and others; how it manifests, and what effects it creates. And finally, in the Fulfilment, all blame is eliminated. We no longer feel the need

to blame.

And therein lies the end of self-destruction, and the conquest of Death.

So be it.

- Robert

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