



**DAVID
YOUNG**

**GOD WANTS
TO BE HUMAN**

The Third Book in the Consequences Trilogy

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THE THIRD BOOK IN THE CONSEQUENCES TRILOGY

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INTRODUCTION

The first book in the Consequences Trilogy, *The Divine Pattern*, looked at consequences of the human race trying to be God in the material world. This, the last book in the trilogy, turns full circle and looks at God wanting to be human. The second book, *Genesis and Janus*, looked at the *Bible* and the *Book of J* as instructions on how to use the human brain. This theme is expanded here to include the mind of God: the mind of God that wants to live in physical human form.

The *Bible* gives numerous accounts, largely unrecognised in religious terms, of the workings of the mind of God. If the premise that God wants to be human is added to the *Bible*, the Old Testament changes. It becomes more than a history of the Jewish people; it also gives insights into the nature of Divinity and the ultimate reality that Divinity wants to create.

I prefer to use the term Divinity rather than God because ‘God’ has become so limited by the images of the human race, whilst Divinity as a word, remains largely uncontaminated and infinite. I have used both words in the text: ‘God’ where it is related to religious concepts and ‘Divinity’ where the text moves away from religious dogma to spirituality.

As with all the books in the Consequences Trilogy, the text of *God Wants to be Human* resulted from meditation and being taken through the physical experience. Sometimes I went through the physical experience and then was given the meaning of what happened; in other instances I was given information first and then taken through the physical experience to be shown what it was like.

Before the meditation that started this book I had considered the Old Testament of the *Bible* to be a history of the Jewish people and nothing more. *Genesis and Janus* was the beginning of my understanding that it is more than just a history book. Now the continual emphasis in the Old Testament on making buildings and objects such as Noah's Ark to exact dimensions, comes across as being the key to understanding our reality. There had to be a reason for the explicit instructions given by God to his earthly servants. Then there are incidents like David not being allowed to build a temple to God because of his involvement with Bath-Sheba. In ‘normal’ religious dogma this is God simply being cantankerous.

Everything must be God's way. Yes, everything has to be God's way, but there are reasons why it has to be so. Those reasons are in the *Bible* for anyone who cares to look for themselves, rather than rely on religion to tell them.

Like many other people, I used to believe that what the Christian religion told me was in the *Bible* was what was actually written there. It was not until I looked at the *Bible* carefully, when I started the Consequences Trilogy, that I realised that I didn't have the slightest idea what was in it. One of the lessons for me has been not to believe the misinterpreted and censored information about the *Bible* that we are fed by the Christian religion, but instead to trust the information given to me in meditation.

I am not a student of the *Bible*. If I believed in dogma I would be unable to take a fresh look at its meaning. I am given information from many sources first; then I am given the key to tie it together in meditation. Sometimes it happens the other way around. Finally I receive a *Bible* reference to confirm the answer. And the confirmations I receive from the biblical references are a constant surprise.

God has been totally misrepresented and slandered by orthodox Christianity. God may be infinite in power but at the same time has a real personality, a personality that people can relate to if they want to. Certainly the way to know the personality of God, and to welcome God as a friend and partner, is not to spend our lives on our knees quaking in fear, but to listen. One of the things I hope to show is that there is no need to spend our lives in fear of God, or alternatively reject the idea of God as superstition. I cannot relate to the orthodox Christian image of God one little bit.

My understanding of Divinity is the understanding that comes as I learn to be conscious. As I manage to let go of a little bit more of my right/wrong thinking patterns I learn a little more about myself and about Divinity. The paradox is that if we seek to find ourselves rather than seek God, we find God.

While the only thing I knew about God was what I had learnt at Sunday school, I was a confirmed atheist. Now I am a totally confirmed atheist when it comes to the Christian image of God. I was most relieved when I found that the Christian image of God was the sort of graven image that God warns about, and that I could embrace God and reject Christianity.

The graven image that Christianity has made about God is the type of figure that Frank Herbert writes about in *God Emperor of Dune*, the type of

image that takes away the will of the people to think and act for themselves. The words of Leto, God Emperor of Dune:

As each day passes, you become increasingly unreal, more alien and remote from what I find myself to be on that new day. I am the only reality and, as you differ from me, you lose reality. The more curious I become the less curious are those who worship me. Religion suppresses curiosity. What I do subtracts from the worshipper.

(Herbert, 1986)

The real problem with organised religion is that it invents graven images of God that take away the ability of practitioners to think for themselves. Instead they are taught mindless dogma based on images without foundation that paralyse the spirit. And in taking away from its followers, religion becomes mindless, unthinking and comatose:

The fact is that these scholars are at a loss to know how best to interpret the psychic stories of the Bible. They cannot accept them at their face value; they know too much. But they do not know enough to enable them to realise that analogous happenings are occurring in their midst today.

They will not face the facts. They have “eyes that do not see” and “ears that do not hear”. They are blind and deaf because they do not want to see and hear.

Why do they not want to see and hear? Because they know that, if Crookes, Barret, Lodge, Doyle, Tweeddale and others are right, they will be compelled to unlearn a very great deal of what they have learned.

Biblical scholarship has shattered the foundations of “traditional theology”; it has destroyed all “miracles”. The old key to the Temple of Truth has rusted in its rusty lock. The door can no longer be opened, and the worshippers are perplexed as to how to gain entry.

(Elliot, 1987)

If religion is to have any value it must be based on encouraging followers to think for themselves and to find their own answers. The key to the door of the Temple of Truth lies in understanding our own Divinity, and can never be found in any organisation that seeks to take away our Divinity and replace it with dogma.

* * *

My first reaction to the things that I was given to write about in this book was that they stretched credibility to the limit. I learnt some time ago that if I follow the guidance from my meditations, no matter how crazy it may seem, the results are what are meant to be. The first time I read back what I had written, I thought (judgemental thinking), that it was totally 'over the top' and insane. Since then it has become natural to me, and has been confirmed in ways that I see it now as being the only way that it can be.

The text of *God Wants to be Human* twists and turns, then comes back on itself; and latter parts seem to contradict early parts of the book. This is necessary because there are many things that cannot be written; they can only be known. It is the old problem that the language of a society reflects that society. If I want to write about anything that is not part of mainstream society I cannot because the words do not exist. It is a form of censorship, maybe not intentional, but it is censorship just the same. The language of a society censors any influence that does not conform to that society's norms. The only thing I can do is write about what is nearly but is not, and by writing several 'nearly-but-nots' on the same subject, hope that the reader will 'see' what connects the 'nearly-but-nots' and know what is. The language used could appear to be dogmatic, and it is, but this is because dogmatic language is the only one available. The overriding notion is that there is no such thing as right and wrong, only consequences, and this is a book about consequences. There is a consequence I want - consciousness - and my writing is about how to achieve consciousness. It is up to the individual to decide if the consequences I want are the same as theirs. If they are, then this is one way of achieving them; if not, that's all right. Pursue your own consequences.

It is necessary to build the concepts in this book in a 'lesson by lesson' format so that the reader can ease into them. One of the reasons for the twisting and turning is that there is often the need to start from what looks like an orthodox Christian approach and modify it bit by bit into a new concept. Often this has to be done with several topics before they can be brought together. The story may seem to be complete early in the book, and then starts to repeat. The text doesn't repeat; it only starts out looking as if it is going to, so that an earlier concept can be modified. The text is in a continual state of modification and updating, and may even appear to contradict itself in places, but this is not contradiction; it is a process changing the 'nearly-but-not' slightly so that what is can be seen.

If I were to present the concepts the first time in the final form I doubt if they would be acceptable to many people. Please remember the words of

Abraham Maslow, 'the mind is like a parachute, it works better when it is open', when reading this book. With an open mind, the idea that God wants to be human can become a reality. A new metaphysics.

The words of this book are meant to be felt rather than read, and so 'speed reading' and other skimming techniques will be of no benefit. The meaning will not come through.

A new metaphysics would have to be devoid of dogma. A new metaphysics would need to look at documents such as the *Bible* in a different light to mainstream religions. Dogma needs to be by-passed and replaced with an open mind to consider all possible meanings, including that the *Bible* may mean exactly what it says, without the interpretation of the established churches.

There is no right or wrong, only consequences. This idea was introduced in *The Divine Pattern*, specifically relating to the physical aspects of being human and becoming a conscious human, and expanded to include the working of the human brain in *Genesis and Janus*. Now, in *God Wants to be Human*, the concept is taken to the macro level; the mind of Divinity.

This book would have made a good science fiction novel, a sort of Agatha Christie-cum-science fiction novel, the text twists and turns like a detective story. What seems obvious on one page turns around and becomes false on another. Then it flips back again. This has to be because the way in which the end is reached is as important as the end. The development of the ultimate reality is as essential in the understanding of the end result as the end result itself. In this book you will meet gods and goddesses, space travellers, reality hoppers, trees, rocks, the *Bible*, New Age, Taoist monks, God and yourself all bound together in a way that accommodates all.

At least this is the intent. Some 'clever' person will probably come up with something that doesn't fit and it will be necessary to modify the reality to make it fit. But one of the purposes of the human race is to find every foul-up there could possibly be in the system, so the end result is a perfect system. I will have to accept that someone is bound to come along and try to foul it up. All I can say is that I have impeccable sources.

The new metaphysics, when it came to me, was so simple and elegant that it simply had to be. The ultimate reality is that God wants to be human. And the ultimate paradox is that the human race behaves as if it were god, while God wants to be human. The free will given to the human race by God is the key to how God will achieve the consequence of becoming

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human. That is the ultimate reality. How that reality has been arrived at is the subject of this book.

CHAPTER 1

THE SWORD OF LIGHT

All true seekers of spiritual truth at some stage have a dream where the dreamer is given a sword of pure light. Typically the dream involves the dreamer being seated on a throne at one end of a chapel or large hall. The centre isle of the chapel is lined with gowned dignitaries. There will be a procession from the entry at the other end of the Chapel to where the dreamer is seated. After a short ceremony the dreamer will be given a sword of pure light. There are other forms of this dream but the end result is always that the dreamer is given a sword of light.

This is one of Jung's 'archetypal' dreams, and is used symbolically by Divinity because the ceremony of the sword is one that most cultures can relate to. Most cultures have, at some time in their history, used the sword symbolically to denote honour.

This is a very important step in the spiritual journey. The recipient of the sword has been proved worthy of being allowed to begin the true spiritual journey. Before this point the process is one of testing to see if the person is worthy and committed to the truth of the spirit, or if they are just using spiritual words and concepts for their own ends. It is a case of 'many are called, but few are chosen'. The recipients of the sword have not 'made it' spiritually; they have been selected to begin the real training. That training will involve some very difficult times and hardships. Not all will complete it.

The sword of truth is given to the recipient to carry, not use. It is given in the way a knight's squire in medieval times was given the knight's sword to carry. In return for service to the knight, the squire was trained by the knight in the ways of knighthood. Before the squire could become a knight he had to pass all sorts of tests and initiations and prove undying loyalty to the sovereign the knight served. Again, this is archetypal for many cultures. The servant or apprentice carried the sword for the Master until the apprentice became a Master.

Many recipients of the sword of truth fail because they believe they have reached the end of the spiritual journey upon receipt of the sword and attempt to use it before their training is complete. Later I will expand on

why it is essential that carriers of the sword do not try to use it before they are ready, no matter how well intentioned they may be. The important thing about the sword is how not to use it. Until the apprentice learns that the sword is not there to be used, they cannot be trusted to use it.

The knowledge of the sword may be true or false, depending on the reader's reality. If any judgement is needed the knowledge of the sword will be false, because the knowledge requires the knower to be free of judgement. The knowledge given may be image or imagination. The difference between images and imagination forms an essential part of the ultimate reality, and so if it is pure imagination then it will become true.

The truth, or otherwise, of this knowledge will depend on whether or not the reader is a carrier of the sword of truth. Beyond this knowledge is the reality of the Master. We are all Masters; it is just that some of us do not yet have the reality that we are. The only difference between a non-Master and a Master is that the non-Master believes in images while the Master is conscious. For the rest of this book I would ask readers to suspend images and use their imagination.

CHAPTER 2

THE EIGHTH REALITY

The beings of light are knights because they have empires to create and conquer. The knights of light do not conquer by killing; they conquer with love. The empires they conquer are not the empires of man, but the empires of realities. Conquests are not in linear time, but across time, at right angles to time, across realities. The conquests are within and without; and the ultimate conquest is the conquest of self.

In the beginning there was simply intelligence, a supreme intelligence. I will call it the Divine, although in this reality it cannot be named. Although the Divine was infinite in space and time it was limited by being pure intelligence. It could think but not feel; it could not experience. It could also not know itself without a mirror to see itself in. The Divine may have been thinking without even being aware of itself thinking; it may simply have been. Its thoughts may well have been totally random. Without any awareness it may not have even known that it was.

The first reality is the Divine: pure intelligence with nowhere to go. The second reality is simply a mirror of the Divine; a mirror by which Divinity can see itself and know that it exists. The creation of the second reality might have come about by pure chance. Imagine Divinity with no idea that it even existed, having the random thought 'let there be light', which was instantly accompanied by a big bang and there it was: the Universe. Divinity could see itself for the first time. That must have come as a big surprise.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

(Genesis 1, KJV)

The requirement for consciousness is that a mirror is needed for the seer to see itself. Divinity had now become conscious. With the creation of the second reality Divinity saw itself and decided that *it was* good, so why stop there? Why stop at merely being conscious? For the Divine to see itself was not enough, so the Divine created another reality to know itself more fully. Then another reality was created, and another. The reality that most of us live in is the eighth reality.

It is an error to think of realities in physical terms. The overall reality that we call the Universe is the only truly physical reality, although each reality created had more physical characteristics than the one before. All the realities exist in the same physical space, which is infinite.

The first reality is simply intelligence. Divine intelligence.

The second reality is the Universe, a mirror of the Divine, so that the Divine can see itself and be conscious.

The third reality is love, divine love. The love that the Divine has for itself and for all creation. It is the love called ch'i. Ch'i is the air Divinity breathes.

The fourth reality is energy. Divinity lives in ch'i, but now Divinity can add power to ch'i. Ch'i now has energy.

The fifth reality is imagination. Until the creation of this reality Divinity simply thought and it happened, a continuous process of creating as it thought. Imagination is delayed creation - creating in the intellect and deciding beforehand if that is the physical creation wanted. Divinity could now imagine all the possibilities before they happened. This is very important to Divinity. Before, Divinity thought and it was; now Divinity can imagine before deciding if that is what Divinity wants. Divinity now had free will. Imagination is the essential ingredient of free will. Before imagination every thought Divinity had happened instantly; there was no free will in that. To have free will requires choice, the ability to think of an event and then choose for it to happen or not.

The sixth reality is reproduction of Divinity - separation of the aspects of Divinity so that now Divinity can not only know itself but also interact with Divinity. Imagine Divinity simply being everything including being totally alone. Its loneliness is the reason for ultimate consequence of a conscious human race; Divinity does not want to be alone.

The seventh reality is physically separated entities acting under the one control of Divinity. When Divinity created the seventh reality it had physical puppets, but there could be no interaction or feedback. The animal and plant kingdoms inhabit the seventh reality. Divinity has had a lot of fun with this reality, thinking up all sorts of weird animals like elephants and dinosaurs, and the weirdest of all, the human race. But Divinity still cannot experience physicality

directly. Divinity only has physical puppets to play with in the seventh reality.

The human race was created in the seventh reality in the imagination of Divinity, as it imaged it would be if it were physical; more nimble and versatile than any of the other creations of the seventh reality, adept at looking after all those other creations. And the human race had dominion over the seventh reality the way that Divinity has dominion over all things.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

(Genesis 1, KJV)

The eighth reality is the addition of free will to the human race; we were given imagination. It is important to understand that the human race existed before the 'Adam and Eve' incident. Also that the name 'man', and 'created he him', are both used as plural. 'Man' and 'he' are both used in Genesis 1 as the plural of 'male' and 'female'. There is no basis for the assertion that Adam and Eve were the first humans on this earth, or that Eve was created from Adam's rib. The Hebrew word translated as 'rib' in the *Bible* has the alternative translation of 'life'; or rather 'rib' is the alternative translation of 'life'. Eve created from Adam's life. Since 'man' is used as a plural the 'creation' of woman is a separation, not a creation.

The most likely translation of the 'rib' incident is that the human race separated into male and female. From a common forbearer we separated into male and female. Nothing more. No argument about who came first. The original plural 'man' no longer exists.

* * *

The *Bible* gives us that the earth was created in six days. The six days are the creation of realities. The reason why the *Bible* says six days instead of seven is that the first reality already existed. Divinity, the first reality, already existed before the beginning of the description in Genesis. 'Let there be light' is the creation of the second reality, the creation of a mirror for Divinity to see itself by. So the *Bible* starts with the second day (or reality) not the first. After the creation of the seventh reality Divinity rested. Does this mean that Divinity had a break from creating? The meaning goes much deeper than that. This is the point when Divinity ceased to create directly; the next reality created itself.

The creation of the eighth reality was the result of the human race making its first free-will choice. The paradox was that in order for humanity to

have free will it had to choose to have it. The choice was the having. That free will includes the choice whether we want Divinity to live here or not.

* * *

The eighth reality of free will is the first reality set up without the direct intervention of Divinity. We created the eighth reality, not Divinity, but there is the spark of Divinity in all of us through the other seven realities. Divinity wanted us to experience free will but could not order us to have free will, because an order would not have been our free will. We were set up so that we would invent free will, but we had to invent it ourselves. We had to make that choice. We were set up, pushed and prodded, given an offer we couldn't refuse; but no matter how tentative that first free will choice was we still made it. It was our choice to have free will.

The human race deciding to invent free will for itself was the first opportunity Divinity had to experience what it was like for something to happen that was not a direct result of its own thought - the very first event where it was not in total control. It was Divinity's first step in creating a partner in creation instead of just a puppet. The first step in God becoming human.

* * *

The concept of a 'higher power' or 'higher self' that permeates spiritually-inclined literature is not some higher being sent to guide us. The higher self is the spark of Divinity within all of us that cannot act in the physical until we choose to allow it to come through into our physicality. Our higher self will become physical when we, through our own free will, choose to become our higher self, when we choose to become conscious. We have that choice: accept or reject our higher self.

I have used the term 'higher self' because it is a concept many people understand. The higher self is not a higher self at all; it is the self, the person that exists when the false self stops judging right and wrong and allows the unconscious to be conscious.

Jesus was the first Son of God not because of some 'miraculous' method of conception, but because he was the first human to actively use his free will to realise self, and become Divinity in the physical. The concentration of religion in promoting Jesus as a non-human entity, by insisting on an immaculate conception, negates the true nature of his work. 'He that believeth on me, the works that I do shall he do also' (KJV) gives the true nature of the message of Jesus. Every one of us can use our free will

to find out who we are. Jesus may have been first, but he was not intended to be the last.

We, the human race, are the eighth reality. When the Divine spark that is within each of us has grown to maturity, the Divine will inhabit this reality as it does the other seven realities. We, the human race, shall become Divinity in the physical. We shall become the companion of Divinity, co-creators with Divinity. But this reality has to be conquered before that can happen. We must grow to maturity. The divine spark of the human race must conquer this reality before the Divine can live here.

This is a facet of Divinity that the religions of this reality ignore. The Divine cannot simply inhabit this reality. We have to ask Divinity to live here by creating the conditions that will allow this. We have to learn to become divine in our actions before Divinity can inhabit the physical world of free will.

Divinity is all-powerful in the ultimate sense: having created it can uncreate. But live here? Not until our spark of Divinity has grown to maturity.

* * *

A reality cannot simply be created and inhabited; it has to be conquered. Each reality was initially alien to the Divine, because it represented an aspect of Divinity that it had only just discovered. Each new reality had to be conquered so that Divinity could learn something new about itself. Each new reality had to be tamed, brought under control. And each new reality included everything that Divinity had learnt about itself to that time. The statement that God created man in his own image is correct, in that all that God has learnt about God to that time has been incorporated into the human race. And that includes all the negative things Divinity has learnt about itself as well as the positive.

An account of the conquering of the seventh reality is given in Genesis 1:

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

(Genesis 1, KJV)

Man, male and female both, being fruitful and subduing the world. It is interesting that in the translation 'man' is used in the overall sense of male and female. The image God had about God included male and female. There is no suggestion at this stage that 'male' was in any way superior to female. Both are the image of God. Here we have the seventh reality created by God and subdued by the human race operating under the direct control of God. No free will for the human race. The human race definitely existed in the seventh reality before the story of Adam and Eve. Adam and Eve is the story of the first act of free will in story form to show the changes in the human brain that occurred as a result of free will being exercised.

Is this the ultimate reality or is it science fiction? To be an ultimate reality it has to fit all known philosophies. The eighth reality could be factual, or it could be seen as a description of the development of the human psyche. The seven realities exist within each of us; we are all conquering the eighth reality, our own free will. In order to draw on the resources of the other seven realities within, we need to develop love of ourselves and of each other. The development of this book will include referencing that suggests that the eighth reality could be factual because it fits physical evidence as well as the philosophical concepts of our world. And of course if Divinity created the human race through a series of realities, then it must follow that we have within us all the realities that had gone before, including Divinity existing within us both as pure intelligence and as pure love. It also follows that our Divinity cannot be manifest until we have conquered our physical reality of free will. Read this book as fact or science fiction - or as psychology. It makes no difference; the result is the same. We need to conquer our physical existence before we can become divine and our physical existence can only be conquered through love that has substance.

* * *

The Knights of Light are manifestations - in a form we can understand - of the other realities that have reached the maturity of the Divine, and who are now, guiding this reality to maturity. The other realities can be conceptualised as being different levels of existence, such as 'spiritual realms', or as being from within our unconscious minds - which can break through into the conscious under certain conditions. The paradox here is that the unconscious mind is only unconscious to us because we deny its consciousness.

Either way they cannot exist in this physical reality except for short periods of linear time under special conditions. Those conditions are that there must be unconditional love, ch'i, and that the recipient accepts that

they exist. Ch'i is the substance of the Divine, and without divine love Divinity dies in the same way we die if we are deprived of oxygen. Ch'i is the very air that the Divine breathes, and without ch'i Divinity cannot manifest itself in any of us in any form. We must accept that the Knights of Light exist before they can manifest, because we have the free will to accept them or not. If we do not accept them they cannot become manifest. If they are manifest from the unconscious mind the same holds true. The unconscious mind is only unconscious to us; it is fully conscious of itself. Ch'i and acceptance are necessary for any aspect of the unconscious to become conscious. Nothing can be given to us unless we accept it through our own free will.

We do have guidance, but to hear that guidance we need to love and to accept love.

We, the human race, need air, water and food to live. The Divine spark in each of us requires love to live, a special type of love that is not the romantic love of passion. It is the love that goes under many names but is most closely aligned to the Chinese word ch'i. There are portals through which ch'i can enter our reality from other realities - special rock and geographic locations, sacred sites - but for Divinity to live here in maturity we must learn how to create our own ch'i. When we have become self-supporting with ch'i we shall be divine.

9 Thus therefore pray ye: Father of us the [one] in the heavens: Let it be hallowed the name of thee;

A direct statement of where Divinity lives, in the heaven of the seven realities. The seven realities live within every one of us. Let us hear our Divinity, and understand it is divine.

10 let it come the kingdom of thee; let it come about the will of thee, as in heaven also on earth;

Divinity will inhabit this reality. A call for the will of Divinity to be known in this reality so that the conditions can be established whereby Divinity can live here. A call for Divinity to live on earth as well as in heaven, a call that would not be necessary if it could simply move in and establish its will. Divinity can come, but only when we ask through our own free will. This will happen for each of us when our false self will stops denying self and the self can be conscious. The heaven within will become the heaven on earth.

11 The bread of us daily give to us today;

This is living in the moment. We shall be given what we need as we need it. This is a special aspect of Divinity. There is no need to have more than we need in the moment because there is no limit to what we can be given by Divinity if we need it.

There is an aspect of living in the moment that often gets overlooked. If we are not living in the moment we are forming images about the past or the future. Forming images again. As soon as we form an image of what was or what will be, we judge right or wrong and blow our consciousness. This does not mean that you cannot plan for the future.

An example. Suppose that a couple decide to get married. If the couple wants to be married now, in the moment, are happy together in the moment; if everything is in place now for a happy marriage, then planning to get married is natural. But everything to make a happy marriage must be in place now. And the couple will need to work at ensuring that everything that is in place now remains in place at each future moment. If a couple are having problems now and form the image that when they are married it will be all right, there is no chance of the marriage working. They have blown their consciousness of what the reality is in the moment. They have, as Jesus said, built their house upon the sand. 'And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it' (Matthew 7²⁷, KJV).

Living in the moment means to be aware of the reality of the moment. This moment is real. It is the only reality. Anything, anything at all that is not built on reality will fail. Form an image of the future that tries to change the moment and the reality of the moment is lost and the future is built on sand.

The couple that forms the image that everything will be all right when they get married have destroyed the reality of the moment. They have problems.

Ask for what is needed in the moment and it will be given because what is needed can only be given in the moment.

12 and forgive to us the debts of us, as indeed we forgave the debtors of us;

Karma: we can only be forgiven to the degree that we forgive others. We cannot love unconditionally until we forgive ourselves and others. The two must go together. Unconditional love is essential to the establishment of the conditions that will allow Divinity to inhabit this reality. This is a very special feature, and the key to the whole problem. When we forgive others in the way 'forgive' is used here, we stop judging right or wrong. When we

stop judging right and wrong we stop the denial of self by the false self. When that happens we become conscious (see *The Divine Pattern*).

Unconditional love is needed because the false self works on right and wrong. Unconditional love is free of right and wrong and is the only way past the false self into consciousness.

Karma is not paying for past mistakes, in this life or past lives, but learning that there was never such a thing as right or wrong. We create our own karma here and now by the judgements that we make.

13 and not bring us into temptation, but rescue us from evil.

The temptation is to make images of reality, and believe them to be true. Images have no substance. The need for evil and the need to deliver ourselves from evil are covered later, in the chapter on debugging a reality.

The version of the Lord's prayer used here is a translation from the original Greek by Alfred Marshall in *The Interlinear Greek-English New Testament*, (Matthew 6), and does not have the 'for thine is the Kingdom....' add-on of the authorised version.

* * *

The eighth reality is a very special reality. It has the power to experience free will in physical form. Imagine Divinity with a limitation, a very peculiar limitation. Divinity had only to think of something, and it happened. No free will. Imagine the desire for Divinity to conceive something and not have it happen until it decided if that was what it wanted. The free will to decide in advance.

If we lived a life where every single little desire was instantly met would we be happy? I think not. I would want a partner in my life who is with me because she wants to be. I want the caring and love of a partner because she cares for and loves me for who I am, not because she has to. The loneliness of the Divine. The Divine is loved in the first seven realities because it desires to be loved. Now, in the eighth reality, the Divine wants us to love the Divine because we want to. Not only does the Divine want to be loved because the Divine desires it, but the Divine also needs to know that love is there because it is Divine. The Divine wants us to choose to love and create ch'i through our own free will. When we love Divinity totally, it will live on earth.

4 Hear, O Israel: The LORD our God *is* one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

(Deuteronomy 6, KJV)

Throughout the Old Testament we are commanded to love God. This is not just a God demanding to be loved out of jealousy or self-importance; it is a command to set up the conditions that will allow Divinity to live here in the physical world, rather than just be able to visit as a tourist under some very restrictive conditions.

After the command to love God with all our hearts, Deuteronomy continues with a promise of all the good things that will be ours if we follow this command. The religious interpretation to date has been that we have to do as we are told or we will be punished - a very punitive God. This is not so. If we don't follow the command of God the conditions are not set up where God can live in this reality. God is powerless to help us until we help ourselves. We are punished if we do not listen to our Divinity, but we are punishing ourselves because Divinity is not able to help us unless we ask through our own free will. The often used quote that God helps those who help themselves is literally true. Without us creating the conditions where God can act, God cannot act.

In the *Bible* God really seems to detest images of other gods. Loving God with all thine heart is always linked with detesting false images.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or the gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

(Deuteronomy 7, KJV)

Images are death to our Divinity. The love of our Divinity must be coupled with the rejection of images. The important thing about the rejection of graven images of other gods is not that there are other gods, but that the belief in the truth of the image stops us seeing the truth of our Divinity. We cannot see it unless we are conscious, and we cannot be conscious if we have images in our minds. If we cannot see our Divinity we cannot love it.

We can use images as a framework. We do need a framework to work with, but as soon as we believe the images to be true we foul up. The linking of loving our Divinity and rejecting images is an ongoing instruction on how to use the human brain that follows from the instructions given in Genesis (see *Genesis and Janus*). The need to withdraw our belief in images is expanded upon later.

* * *

Free will in this reality is not total free will. This is a first-try free will reality, so there have been limitations imposed in the form of spiritual laws. These spiritual laws are not immovable, as often taught. They can be relaxed as a seeker of truth learns to be self-governing. Karma is the spiritual law that is in place to control the free will. We can use our free will, but karma is there to ensure that whatever we choose to do will return to us. In understanding karma, it is important to understand that at this time the Divine cannot inhabit our reality. It must grow into our reality through the maturing of the Divine within us. To keep some semblance of control until it can live in each of us, there have to be automatic controls in place. Once the Divine is mature, there will no longer be any need for karma: the Divine will simply act Divinely. Until then, if we stray too far from the path of the Divine, we are brought back into line by karma.

Even karma must not become an image. Karma is not an outside control. It is the natural consequence of right and wrong. If we judge something to be right or wrong, that is what we create in our lives through our own thinking. Karma is under the total control of the individual. If we judge that everyone in this world is dishonest, the false self will seek out dishonest people to prove that it is right. The false self judges everyone by its own images. If our false self is dishonest then the false self will seek out dishonest people to bring into our lives, and it comes back to us, just to prove that the false self is right. This is karma. It is a control, but it is a control set up by ourselves to keep ourselves in line. Internal control by self is expanded on later, but there are other concepts that need to be in place before we can go further with this subject.

When we act in a way that is totally divine, karma will not exist and we shall have total free will to be partners with Divinity.

* * *

When this reality is conquered, when we truly learn to be Divine, the ninth reality will be created. We shall be the Knights of Light, guiding that reality to maturity the way we are being guided now. Imagine the ninth

reality - the physical reality conquered. We can then create a physical reality directed by pure intelligence and pure love. The ninth reality will not be created in another dimension: it already exists physically. It will come about through the changing mental state of the human race. This is the reality we can create on earth and throughout the Universe. We can create a reality where we co-create with Divinity, instead of stumble along by ourselves. The Universe waits for us, but first we need to conquer ourselves.

Before that happens the carriers of the sword will have to reach a stage where they can teach the human race how to reach Divinity. Before they can teach, however, they need to learn the lessons themselves. Not only learn the words but live the life. The lesson in the beginning, is how to live the life required by Divinity and then later how to use the sword of light to cut the bonds that restrict us.