

The scene is set in a bedroom - well, of course, there are at least a hundred ways of looking at any scene; but since the most usual way is the physical, we will begin with that.

The scene is set in a bedroom. A rather plain bedroom and not a particularly tidy one. It is littered with books and papers, shoes and slippers and various other appurtenances of physical life. On the corner of the bed is a maid between twenty and thirty, if not rather older (or perhaps even a little younger). She appears to be deep in thought.

If one were to look at the scene in another way - a way beyond the physical (not so much above it as below it) - one would see a snake. It slithered a little while ago into the room, and beginning at her ankles, it has wrapped its coils around the whole length of her body. She, ofcourse, is quite unaware of it; and the snake seems only slightly aware of her. Its business is not exactly with her. But to understand that, we will have to look at our scene in another way again.

If we see the scene as the snake sees it - a way much further below the physical - we will see that the snake is concerned with a little stream or trickle that seems to be flowing out of the maid's heart. But as we look down the stream, we will see that it is flowing not into the room, but into a landscape: a dark and dreary landscape which seems heavy with a sort of dull laziness. And we see also that as the trickle flows on, it becomes a little river, overhung by strange trees which, in that twilight look something like willows, except that their outlines are not clean and clear but strangely heavy and blurred, as though they have been moulded from some greasy black wax that would not set properly.

But unlike other rivers, this one flows slowly and lazily where it is young and slender, meandering widely, first in one direction and then in another, seeming to have no particular destination and to care nothing for when or whether it arrives. But as it becomes older and broader, so its pace becomes faster and more determined, forcing a path through all obstructions with an urgency that rises towards the end to something like desperation. And the end? Why, at the end it flows not into the wide sea, but comes to a great weir, vast and terrible, where it crashes over the edge, into the awful nothingness of a black and bottomless abyss. A picture that might have been conjured up in the imaginations of those sailors of former times who believed the earth to be flat, and feared that they might sail over the edge of the world.

If we have talked of this river as though it were a living creature, we have not been far wrong. For if we look at it in another way, it is a snake. And as soon as we have adjusted our vision so as to see it as a snake, why, the whole focus seems to swirl and flicker, showing it now as a snake, now as a man, now as a maid, now as a demon - all claws and lashing tail.

For this creature or river is the false self of the maid, which seeks always to lead her by gradual degrees downstream, first this way and then that, but always away from the bright, bright light of PERFECTION. There is one other place where the stream flows rapidly, and that is at the very beginning where it is out in the open and exposed directly to the light. There it turns and twists, far more like a snake than a river, spurred to violent activity by its fierce determination to get back into the dark.

For sometime now the maid has been making her way upstream, and now as the false self (whose name - if it had a name would be called Shlitt) is explaining, the maid is coming dangerously close to those narrow rapids. But quiet! We have already missed some of Shlitt's words:

.....but I just don't understand it, Klagon. She has had every advantage. She has lived in a world absolutely dominated by materialism. Their 'great issues' are all to do with money and politics and what they call society. And she had perfect freedom. There was no need for treason. She could have been a capitalist or a socialist, an artist or a philistine, a humanist or a cynic - and all the time she would never have taken a step upstream. But she is questioning everything! Everything!

Klagon: Calm down Shlitt, calm down. I hope you don't let her call it 'questioning'. When she questions religion, that is questioning. When she questions the orthodoxies of materialism, she must be taught to call it 'personal opinion', or better still, 'wishful thinking'.

Shlitt: No, no, she is past that stage now. I can't befuddle her mind with verbal tricks

Klagon: My dear Shlitt, humans are so made that their minds can always be befuddled by verbal tricks - or practically always. If the individual is past the particular stage I have mentioned, then rest assured, there will be dozens of subtler strategies suitable to whatever stage she has reached. Your trouble is that you have been having things too easily up until now, so you give in as soon as you run into a spot of difficulty. The battle isn't lost yet - it has hardly begun.

Shlitt: But what must I do?

Klagon: Well, we must watch the situation carefully and adjust our strategy as we are going along. It is important to keep the campaign going on several fronts at once. We can start by launching a heavy bombardment.

Shlitt: But that's what I've been trying to do.

Klagon: Yes, but how?

Shlitt: With arguments, of course - opening her up to all the arguments against the existence of any non-physical reality.

Klagon: Yes. I thought as much. Listen, Shlitt, arguments are sometimes alright for bolstering up materialism when it is already accepted - even then they are just a frill, a superfluous luxury. But when materialism is even slightly in doubt, clear thought is our worst enemy. You know as well as I do that there are no real arguments against non-physical reality. Let me give you a principle. It is one word that should be engraved over the gates of Hell, in granite letters. The word is fuzz. Never forget it.

Shlitt: But what does it mean?

Klagon: It means that you must never let your subject's mind be clear. All her thoughts and arguments must be fuzzed. Succeed in that and your path is clear. Fail, and you have not the smallest hope.

Shlitt: How does that apply in this case?

Klagon: My dear Shlitt, fuzzing is the very essence of materialism. Materialism means making your subject believe that everything has its origin in physical matter, without ever asking where physical matter has its origin. Materialists believe that everything has a cause. Now, either matter has no cause, - in which case their system breaks down, - or else it has a cause, in which case the cause must be outside matter (since nothing can be the cause of itself). So their system breaks down either way. Don't you see how fuzzed a mind must be if it fails to realise that? You wouldn't think it would work, would you? But it does. We've had some of the best human minds eating out of our hands just by a bit of fuzzing.

Shlitt: But, if they're really intelligent...

Klagon: Intelligence comes second. Don't you understand that? Once the false-self is in control of a subject, the subject is filled unconsciously with the correct feelings of terror and hatred towards the 'terrible' LIGHT of the DIVINE. She will not be aware of it (and it is very important that it does not become so). But all her beliefs will be designed to shield her from that pure LIGHT. Her intellect, which is, after all, simply one of her many attributes, will be used like all the others in furthering that end. And that brings to another all important principle. Whether she believes in religion or not, you must never let her see its true importance. Always encourage her to think of it as a part of life, as one aspect or dimension of things. Never let her realise that every action on the physical plane has both causes and effects on the spiritual. It is easy enough, for incredible as it may seem, she is practically blind. All she can see are the physical things around her. Only occasionally does she get the tiniest glimpse of the rest of the world. And usually, it is easy enough to convince her that they are just 'imagination'.

If she is a materialist, never let her horror of the Divine become conscious. Let her believe that she 'hardly gives religion a thought'.

Shlitt: But this does not apply to my case.

Klagon: It is important that you understand the basic principles. But you are quite right. Let us get down to practicalities. As I have said, there is no point in arguing for material-

-ism, but there are plenty of other ways of going about it. You can simply take advantage of her near-blindedness. Make her concentrate on the things about her, show her how real they are. And try to convince her that since she can't see spiritual things, they don't exist.

Shlitt: But that's nonsense. It makes no sense at all!

Klagon: I know, I know, but you'd be surprised how often it works. A good blast of that trick at the right moment (timing is very important in these matters) can often succeed where months of patient work have failed. It isn't foolproof, but do keep trying it:- it takes no effort, and you never know when you might score a surprise hit.

Shlitt: Good, I will try that.

Klagon: Now alongside that, you must work in some other tricks. One of them is to pester her with the idea that religion is 'out of date', - that, 'you can't believe in that nowadays. When a really well trained materialist hears about religion, she says (or thinks, if she has fallen into the deplorable habit of politeness) ... "But this is the twentieth century!" Of course, that makes about as much sense as saying ... "But this is Tuesday morning". But keep fuzzing, and she will never notice. Now with your subject, you may not be able to fuzz the whole issue. She probably will ask just exactly what that means. But you must still fuzz. Let the answer be something vague about 'modern science' or a 'more advanced civilisation'. For Hell's sake, don't let her seriously start asking what particular proven facts of modern science contradict religion. If she does that, you're finished along those lines.

Shlitt: For a little while, anyway.

Klagon: Quite right. You can often use their forgetfulness to your advantage, and re-open issues a little later that they have quite successfully dealt with before.

Shlitt: But aren't there any specific examples I can give her?

Klagon: Well, again try to be as vague and general as possible. There aren't any real scientific facts that support materialism, but there are individual scientists who happen to be materialists. Of course, that is nothing to do with the fact that they are scientists - They would have been materialists in any case. But, provided you keep fuzzing, you can use them in a vague way to give the 'authority of science' to materialism.

But it is usually better to be more general than that. Her whole society is materialistic. Try to make her feel that a society which has 'moonflights' and electric lights must know better in all things, than ancient religious societies. (The sort of history they teach her makes even the earlier patriarchal civilisations seem more primitive than they were). Don't let her consider the fact that just as a plumber knows little about meta-physical philosophy, so a society which is very proficient at technical and physical things, is likely to be backward in spiritual matters. Fortunately we have long ago erased the knowledge of the ancient Matriarchal Societies, which were so far advanced in spiritual knowledge that they were able to produce all the benefits of material technology without machines, factories and laboratories. Only the tiny few of them have the smallest fraction of that ability now, and they can easily be dismissed as frauds and fakes if they are so foolish as to make themselves public.

She does still believe in what they call progress I take it?

Shlitt: Yes, but she is becoming a little sceptical.

Klagon: Be very careful about that. You must keep her believing in 'progress' - and keep it as vague as possible. The human race 'coming of age' is a very good phrase - it suggests a vague analogy with their individual growth-patterns and means absolutely nothing in practical terms. The less it actually means, the less it can be questioned and criticised. So long as you keep her hooked on the progress-myth, materialism is always in with a chance. But that's not all. You'll see later how it can be useful to us in all sorts of other ways, even if we can't get her back to materialism.

Shlitt: You mean we haven't lost even if we can't get her back to materialism?

Klagon: Lost? Not by a long shot! In the modern world, materialism just happens to be the

handiest weapon - but there are plenty of others. We got on perfectly well for centuries without materialism, you know.

Of course, it would be very nice if she could be converted back to materialism, but it doesn't really matter. The main purpose of the complete campaign on the materialist front is not that at all.

Shlitt: Then what is it?

Klagon: Well, there are various purposes. First of all it will help to keep her mind off the real spiritual issues. Secondly, if we can keep her hovering on the brink through doubts and difficulties, never really choosing one way or another, she will grow weaker after a while, and the current will gradually pull her back downstream. Thirdly, even if she does choose the religious path, we will be able to use the vestiges of materialism - or even her attempts to disprove materialism - to pervert it from being a real approach to that awful LIGHT OF TRUTH. I may have to go into that later, but I hope not.

Shlitt: I think she will try some religious approach or focus in the near future.

Klagon: Yes, that is not unusual. If at all possible, direct her into some form of orthodox Christianity. And if you can get her to worship Truth in a masculine form and at the same time fall short of realising that TRUE REALITY is beyond all forms, dogmas and idols, that is half the battle. We brought about the present materialism in human societies by weaning them gently from the DIVINE IMAGE and CONSCIOUSNESS, to a masculine form and expression of it, and then weaning them off that altogether. Fortunately, being half blind, it is easy to confuse them about this. They cannot see the spiritual weakness of the masculine image, although they can sometimes feel it. Besides, we have had all the Christian sects in our pockets now for a long time, and have guided them into a largely materialist, worldly mentality. In the last century we had them all on respectability, thrift and capitalism; now its all social justice and 'liberation' and 'personal relationships'. A few slip through the net, of course, but for the most part they are all floating nicely downstream. Fix their hearts on transient things, and let them give no thought to the ETERNAL, the DIVINE REALITY, or the PERFECTION of the SELF. That's the secret - then it matters not whether they call it 'religion', the quest for TRUTH or whatever.

But, in the name of all that is unholy, keep her eyes turned from the perfect, dazzling Image, Beauty and Purity of the ONE GODDESS.
