



THE WAY of INTELLIGENCE

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The response for renewal was huge, and lots of ideas were sent for future material. I'll make an effort to cover all of them in this and future issues. For those of you who requested, "More, more Rhondell material!!", we'll include some, and you might be interested to know that hundreds of hours of transcripts of workshop tapes have been made available by my friend Marsha Summers on her website. She put a search engine on the site (Jason did) and you can look up any topic that interests you and see what Rhondell had to say about it.

Go to www.marshasummers.com/innerman/sitemap.htm. (ThanX, Marsha and Jason--good work!!)

And for you Rhondell fans, a treat is in store. Go to page 12 to learn about the coming auction.

For those who asked for "advanced material," I'm going to start addressing bigger issues than just those personal ones (that, of course, are most people's pets!). While we always want to observe self, expanding the lens a bit to see the Not-I's amok in the world at large can be illuminating.

Many said they benefit from and enjoy hearing from others on The Way of Intelligence and want more of that. So I've increased the page size so that we can squeeze more in. Please send your remarks, as people truly want to hear them.

A special thanX to those of you who sent contributions for your subscriptions (and those who sent extra for others'). You are appreciated more than you know. A longtime staunch supporter of Harmony Workshop sent me a perfect card to express this appreciation, and it applies to all of you donors, as well. I've reprinted it on the back cover, from her to me, from me to you and to her.

We've got lots of interesting projects coming up--stay tuned. And again, thank you for your participation. *

**NUMBER 15
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"IS THE BREATH THAT COOLS YOUR SOUP AND WARMS YOUR HANDS HOT OR COLD?" [IDRIES SHAH]

DOES THE BOOK SAY "TREE OF KNOWLEDGE"? OR DOES IT SAY "TREE OF KNOWLEDGE OF GOOD AND EVIL?"

HAVE YOU EVER SEE OR READ A NEWS STORY ABOUT AN INSTITUTIONAL IDEA THAT DID NOT PRESENT A "PRO" AND A "CON" AS THOUGH THERE WERE ALWAYS AND ONLY TWO POSITIONS?

HOW MANY TIMES A DAY ARE YOU ASKED TO AGREE OR DISAGREE, WITH NO OTHER OPTIONS?

ARE YOU 100% ANYTHING? SICK OR HEALTHY, RICH OR POOR, ETC.?

DO WE USE THE WORDS "ALWAYS" AND "NEVER" WHEN WE MEAN "OFTEN" AND "SELDOM"?

When the Terry S. case was raging across the media, I decided to make this issue of THE WAY of Intelligence about "The Land of Opposites," that unreal, insane world we are in, but NOT of.

I often have cable news on while I am working, and heard almost nothing but this story for days. And I thought maybe I was the only person in the country who had (and still has) no opinion on the matter. How could I? I know almost nothing about the essence of the issue--all I "know" is what I was told, and it was all in utter conflict with everything else I was told. Each "side" painted the others as the worse kind of villains. Each side painted itself as of the highest moral character, and only doing what SHE would want. Neither side alluded to even the slightest agenda of their own.

None of us saw her, we only knew what we were told by "opposite" sides: that she was virtually a vegetable, that she uttered the words "I want...", interpreted to mean "I want to live," when it just as easily could have been "I want you all to let me alone."

Of course this event was just one of an endless stream paraded across the landscape every day. Elections and other political issues; so-called health issues; theology and ethics; lawsuits and criminal trials, which are the epitome of black- and-white, no shades of gray possible.

The media present almost everything in opposite terms, making controversy even when sometimes there is none, and we know they do it to create ratings, so they can sell time, enriching their power and wealth. And this is the Con Job done on us all

the time, wherever you look. They are pandering to the lowest common denominator, that conditioned machine called mankind that reacts to every opportunity to identify with what it likes ("good") and what it hates ("bad"). Humanity, who in its reaction squanders its energy defending its position, paying attention to those who agree, lowering its vibration against those who don't. Where does that energy go? Is it reinvested within toward regeneration? Or does the squandering of it exhaust you?

I have a few friends who some would consider "conspiracy nuts," and it's great fun to talk with them. They think there are card-carrying cabals and others who meet and carry out nefarious plans to control the populace for their own great wealth and power. The older I get, the more I smile at this--whether it has some grain of truth or not, it doesn't even matter. The ball was set rolling long, long ago and people are more than happy to keep it rolling--flattered by the idea that someone cares about their opinion, by the comforting tribal feelings of belonging to one side vs. the other, the seemingly innate preference for competition and confrontation rather than cooperation. What's really behind all this?

The world at large, the Land of Opposites, is a big picture of the world within anyone who has as a purpose of living to gain and escape the Four Dual Basic Urges. The picture of the world at large is the picture of man in conflict, with a purpose to gain and escape "opposites," which can be summed up in one word: chaos. ✕

OPPOSITES**FROM A TALK BY RHONDELL, PHOENIX, JUNE 1971**

THERE ARE TWO TYPES OF ADJECTIVES THAT WE GENERALLY USE ... ONLY WE ONLY USE ONE OF THEM MUCH--THE JUDGING ADJECTIVE.

ARE ALL IDEAS OF OPPOSITES ILLUSIONS?

YOU CAN DESCRIBE THINGS--UNTIL YOU FEEL THEM.

THE MIND THAT WE HAVE IS A MIND THAT THINKS IN OPPOSITES. THE LOWER MIND... IS THE ONE YOU REACT WITH.

THIS IS WHY THE INITIATION GOES ON. IT IS TO POINT OUT TO US THAT THERE IS NO DANGER, WHATEVER--WE ARE FIGHTING WITH OPPOSITES.

So it is possible, then... that the whole idea of initiation is to discover that there is no such thing as an opposite. Now the world is a big initiation place, so we're all attending an initiation--most of us don't pay much attention to it, but it's there. The whole idea started with man's difficulty, if we care to look at many ancient stories that tell a "for instance" about it, where man ate of the tree of opposites. Call it knowledge of good and evil or whatever you like, but he began to think in opposites. Because he took his sensations as the epitome, and his taste of those sensations as the ideal of the world. So he begins to think in opposites. And as long as a person thinks in opposites, he or she is double-minded.

Now it's very easy to step out of that double minded state, immediately. It doesn't take some long, drawn out difficulty, doesn't take a great expense, because constant reminders are around us. One doesn't have to spend the time, he doesn't have to go away from home one hour, or anything else, to be able to be out of the double-minded state.

There are two types of adjectives that we generally use in our discussions, only this is, we only use one of them much. That is the judging adjective. Now adjectives are what we say about something. So we can't judge unless we're using an adjective. So the judging adjective and then there is a descriptive adjective. Now when we start with a judging adjective, we are setting it against our ideal as to whether it's good or bad, pretty or ugly, right or wrong, etc.

Now are there these things, or are

all those illusions? Are all ideas of opposites illusions? Isn't any idea of opposites an illusion? And when we see this, we would cease to speak with illusion, we would speak with description. We'd be single-minded in that we would describe something.

Now what is so difficult to describe something? Do you always have to judge it, E.? Or can you just describe something? [E: Sometimes I can describe things.] Until you feel them. [Rhondell laughs] And then they start off immediately being threats and therefore bad, ugly, abnormal and out. And those of course are all terms that we think in opposites.

Now through the ages is the idea to regenerate or to be something different. Now the mind that we have is a mind that thinks in opposites. The lower mind, the mind that is not of a higher order, the conditioned mind, the mechanical mind, the one that you pay attention with, if you pay attention, or shall we say just react with, is what? What does it do? Immediately it's opposites, is that right? ... watch how it works. It immediately jumps to opposites. If I walk up and accuse you, you've had something bad done to you. And no matter if I don't say any accusing words, but tone of voice. Hmm? Now this is everywhere in the world.

Now this is why the initiation goes on. It is to point out to us that there are no danger, whatever, we are fighting with opposites.

Now the original story that we've all been told from our cradle on is that our original parents were in a garden where everything was okay-dokey, hoppy-hoppy, what

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have you. And that they could have stayed there forever except they did one thing they were not to do. They became disobedient to their nature. Their nature was to describe, sense and form concepts about it of anything other than a threat. They were to dress and keep a beautiful little garden. Which this garden could easily be this one right here, you know? And instead they did the one thing that they were not supposed to do, they tried to do something it's not our nature to do. So they were disobedient, not in the sense that a child doesn't do what its parents say, like go to bed at seven thirty-five, but, disobedient to their nature. They were incapable of being opposites, they were unified things and could only describe. But instead, the first thing we are told in the story, they ate of the tree of opposites. Now that story is representative of you and me from childhood on.

Now the first thing we do in being born after we get out of that lovely little spot where nothing disturbs us, is to start feeling in opposites. We set an ideal that to be nondisturbed is the epitome of good and therefore then this is good and this is bad and we eat of the tree of opposites.

Now we can stop eating of that tree any day. But how many of us have ever ceased to eat of it for as much as five seconds? Have you? (S: I don't know.) You don't know. How about an hour? ... But at least you've never caught yourself living without it for an hour, huh? How about you? (No) Never for a minute. (Oh, I might have had a taste.) One or twice. But ordinarily it is back to "this is good" and "this is bad," because my taste is the epitome. Here is the thing that everything is judged from--my taste, right? And everything out here, either some-

thing on this side of it is good or if it comes over here it's bad. And if it's good it's a threat because I might lose it, and if it's bad it's a threat because I've got to get rid of it.

And so we live cast out of the garden where everything works all right, we're out in a lone and dreary world, miserable all around. But there's really nothing wrong with it, we're just seeing it that way. Because we are thinking in opposites and no matter what we have, if we think in opposites, or see in opposites, we are threatened, in a terrible state, and we're living in a nightmare of illusion, hmm? Because if it even feels what we call good, something's going to get it, isn't it? Something will take it away from you just any minute. So you're no better off.

So as long as we think in opposites there is no chance of living. Now it is said we can have a choice of two trees. We could live by our nature, and have the tree of life, which is to be descriptive, describing.

So as we can see that if we have the idea of opposites, where do you wind up--struggling, conflict and a resistance. Now if you live by your nature, which is the Picture of Man without all the little decisions in there as motivators--you can have them, but you don't have--you could use them, so they're not motivators, so then there is a sensing and an interpreting.

Now as long as we're living with, against our nature, disobedient, eating of the tree of the knowledge of good and evil, we are each day checking everything, every sensation against our ideal, which is my taste. And then we of necessity think in terms of opposites. This is good, this is bad. This is right, this is wrong. This is proper, this is improper. And on

down the way. Now that's what you're bound to do the, you have this set-up.

Now as long as you do that you are judging, you are in a state of conflict, and the struggle towards the ideal, which is the disintegrating factor. So when man eats of this tree of opposites, that day he dies. Period. He doesn't wait till he dies twenty-five, thirty years later, when they laid his little corpse in the ground, he is dead to living. He is not a living being, he is a mechanical reaction. A button-pushing. You can just walk up and push his buttons and he does something. Because he's comparing it to an ideal.

So in the day he eats of the tree of knowledge of good and evil, he dies. Period. He is not alive. He is a mechanical reaction that anybody that knows how can drive the machine. Like if I know how, I can operate that tape recorder, I can operate an automobile, if I know how I can operate an airplane. I know your buttons and I can control you with the greatest of ease, bip-bip-bip-bip. And initiation points out that you are not a being, and that the error of eating of the tree of the knowledge of good and evil, or the idea of opposites, call it what you will, that as long as we do that we are going to be in a state of conflict. And a state of conflict is a state of death, disintegration, and the person is dead, not living by their nature from the moment they make the first judgment.

Now as soon as we see that and could start this moment describing things, instead of saying that Miss R.'s dress is pretty, we could say it is orange, it has white and turquoise trim, and it's pleasing to my taste. Now the last statement wasn't a judgment, it told you how it affected

NOW THE FIRST THING WE DO IN BEING BORN AFTER WE GET OUT OF THAT LOVELY LITTLE SPOT WHERE NOTHING DISTURBS US, IS TO START FEELING IN OPPOSITES.

SO LONG AS WE THINK IN OPPOSITES THERE IS NO CHANCE OF LIVING.

NOW IF YOU LIVE BY YOUR NATURE--WHICH IS THE PICTURE OF MAN WITHOUT ALL THE LITTLE DECISIONS IN THERE AS MOTIVATORS... THERE IS A SENSING AND AN INTERPRETING.

AS LONG AS YOU [THINK IN OPPOSITES] YOU ARE IN A STATE OF CONFLICT, AND THE STRUGGLE TOWARDS THE IDEAL, WHICH IS THE DISINTEGRATING FACTOR.

BUT WE ARE DEAD. THE MOMENT THAT WE MAKE AN IDEAL AND SET IT UP, WE HAVE DIED TO LIVING.

me. Hmm? But that's also part of the description, is how it affected me. But it is not, doesn't tell you anything about the dress.

But we don't usually operate that way, we say V. had on the prettiest outfit, and somebody sees her in a bikini, another one sees her in a long dress, another one sees her in slacks, another one sees her in a pink dress, and another sees in green, because their idea of the prettiest outfit is a long green flowing dress. ...

But we are dead, the moment that we make an ideal and set it up, we have died to living. We have been disobedient to our nature.

Now we can achieve again the state of being which is life everlasting, which is to be conscious, according to our nature. That nature is to be sensing, interpret the sense, not judge it, because we have no standard by which to judge it. I don't have one, because I don't know what ought to be now. I can describe it to X and there is an adequate function and that is life everlasting. We have regained life when we have seen the fallacy of the idea of opposites. ...

The kingdom of heaven is at hand. You may enter whenever you choose, as long as you don't try to take your disobedience with you, which is being disobedient to your nature. It's my nature that I'm going to either be obedient to or disobedient. The nature is what? Sensing. Which is the only thing you can do, and then interpret the sense without the sense of the ideal, and then X takes care of the function. ...

Now a lot of people come along and ask, like you do, well, how do I make a statement and be sure it's going to be true. Well, if you're perfectly free to fizzle it'll work all right. You see? So a lot of people have come

and said, Well, I've heard that so-and-so called you and they got well within a few hours and so forth and I said, Well I heard something like that, and they say, Well how is it done?

Well, it's just simply what I told you, you say "It'll be all right," and that's it. But now you never would do that the first time if you were afraid you were going to fail, would you? So the first thing, you got to be free to make an ass out of yourself before you can do all those things, okay? But you don't like to be embarrassed. That's right, isn't it? So then you wouldn't do anything that might result in you being em-bare-assed, is that right? So that's a big limitation. So if you're perfectly free to be embarrassed, hmm? Then you could do about anything, couldn't you? But you see the fear of being embarrassed--most everybody here at one time or another has felt embarrassed. So if you're perfectly free to be embarrassed, then you find that you have ten thousand times more ability than you did when you were trying to be free of it. That is correct. If you are really free to be embarrassed. Which is another reason--you're free to fail. Because embarrassment is usually because you think of the possibility you might fail, you know. You might fail in doing something? And so you get very embarrassed just thinking about it. So you don't dare try to try it because it might make you embarrassed.

(A:) I'd give it a try. You'd give it a try. Which means it won't work. I wouldn't TRY anything--I'm either going to do it or not do it, but you know, you're on the safe side if you say, "I'll try." ✕

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Hi, Christine, I've been working on enthusiasm. I could rise to enthusiasm when alone but it seemed to drift away when the audience came into the theater. when I walked up the canyon I could keep my enthusiasm going as I met and greeted people but the passers by were not really an audience. I could greet members of my household enthusiastically in the morning but then it would fade away, just like the enthusiasm during my walk would fade as I reentered my home. What's going on?

As I often do when puzzled by the application of the teaching, I Googled enthusiasm on Marsha's site and collected what Rhondell had to say on the subject. Reading again that one can only get to enthusiasm from contentment and that any feeling of need for improvement is a sign that one isn't contented, turned on the lightbulb.

"Role Playing" gave me a clear impression that I was typecast and stuck in playing the self-improvement role. Even in wanting to play the role of "good guest," self had a stake. It was then I remembered a kernel I'd saved from one of your comments in Chez: "The point of the wants/needs teaching is: We already HAVE our needs met (or we wouldn't be here more than a few minutes max.) Anyone sitting here reading this has air, a sustainable fluid/nutrition level, and the body is protected from the elements. Travel isn't needed, unless you are a passenger with a laptop, and you have that. Everything else is a want. Even all the lofty things like making a contribution, being a good guest, etc., are wants based on one's purpose (or what one wishes were one's purpose--if being a good guest, for in-

stance were REALLY one's purpose of living, that means he would die unless he did that). No gimmicks or decisions are needed. Everything is a want. When a need arises, we simply DO it, no debating required. You're just read some words--I assure anyone who really "gets" it will experience a revelation!"

It's only been a couple of days since wants became unimportant or should I say of lesser importance than TONE that I've been able to generate and maintain some enthusiasm even in the presence of an audience. Acting enthusiastic is beginning to become enthusiasm. This is an unfamiliar role. Just wanted to say thanx for the contributions to my acting lessons. The "lessons" are much appreciated even though they go unrecognized for months. Love, J.

There have been several inquiries for study groups. If you have one and would welcome new people, please let me know.

At least a dozen return cards asked for information on "reporting" and so I've excerpted some of Rhondell's instruction about it for this issue. I did notice that nearly half the inquiries came from people who have studied this information for ten or twenty years, who know the words by heart. May I pose a couple of questions? (And maybe they don't even apply to you--I'd like to ask anyway.) (1) Are you having troubles with reporting because you are unable to change what is, no matter how "hard" you "try" to report accurately? You cannot change what is (though it may change on its own, since everything is in a process of changing) until

you are utterly free to experience what is, first. (2) Are you frustrated that you can't report accurately--and produce "magic" for the edification of your friends and get a feeling for yourself? You must be brutally honest with yourself to even check this out. But if you want to check it out--start reporting for others (they are forever asking for what is to be changed) without telling anyone. Take no credit whatsoever, deny having done anything (even tell them you're sorry, you forgot about it.)

If you're new to this work, it's possible you just haven't understood all the terminology and process described. If you've been around it for a generation or so and still can't "get it" about reporting, you might just check out motive.

Dear Christine, I am most thankful for our conversation the other day. I am most thankful for the reminder that what I can do is: 1) Observe WHAT'S going on. 2) report accurately and objectively to X what's going on. 3) Leave it be. 4) LET X take care of it. LET X do the HOW.

So, of course, LIFE gave me a wonderful opportunity (almost immediately) to experiment with being an accurate, objective reporter. I was having dinner with someone I love very much and who has been unemployed for six months. He was in conflict about how to handle an employment opportunity. A & B were having a field day. I thought, okay, here's your chance to report to X what's going on. So this is what I silently reported as he continued to talk: "I am observing that Tom is in conflict about how to proceed with the job options on his plate."

About forty-five minutes later, after taking a brief break from our work conversation, Tom started talking again about the options on his plate. In mid-sentence he said, "Wait a minute. I just had an epiphany! I know what I can do..." Instantly I observed the conflict he had been in dissolve. Instantly he clearly articulated what he was going to do and that was it. No more A. No more B. He had a plan. He was completely peaceful.

All I could do was thank X for this beautiful demonstration and for the reminder that if I get out of the way, report accurately and objectively, LIFE will take care of everything.

The past few days I must admit to feeling a burden lifted from my shoulders. I'm having so much fun reporting "What is" to life with renewed faith that LIFE is taking care of the "HOW". I am most thankful to be the awareness function of X. Love you, Me.

We really, really need to take a close look at how we get sucked in to "problem solving" for others. They are complaining, we "come to the rescue" with an idea to make them more comfortable (and sometimes feel flattered that they have asked our advice), and on and on it goes. It is all mechanical on everybody's part. A ping-pong ball bouncing back and forth. Tom may have had an epiphany, but you saw the light! You've described and, infinitely more valuably, experienced reporting.

Now I know the situation your speaking and the following may or may not apply, but the newsletter is for everyone and I think many of the people who keep asking about clarifying "reporting" can benefit. It's a quote from Rhondell:

... we're all capable of teaching everybody else and getting everybody

else all straightened out and we know what they ought to be, and we know what they ought to do, and what they ought to think, so we really, by our actions, say that we think we're here. ... when we begin to understand evolving, we see that the steps are there, we willingly go through the steps, but knowing the direction only. Would that be about right now? Nature takes its course. And if you will but let it happen, it will. But we are so busy keeping other people straightened out so that they wo't go wrong, and seeing all the things we are entitled to that we don't let this happen do we? (Woman: Just by doing nothing?) Just by not making anything important. ... you let all these people just be, okay? Not trying to change anything, not trying to make the world over, not trying to save the world, or convert it? Hmm? Not running to and fro trying to get everybody all straightened out like they ought to be. But take things in their natural sequence. What is that? Evolving.

Three cards asked about applying the principles of THE WAY of Intelligence to their jobs. This is a great topic, and I'm going to dig through the Rhondell archives looking for a talk he once did about that. Meanwhile, a couple of ideas for you: I think what is really being asked is about relationships, which just happen to be at work. That said, it is also true that your workmates are not your family, even though many project those roles at work. Another principle is that your job is a game you are playing, play it to your advantage and play it to win. We'll address it thoroughly in an upcoming issue. And thank you for telling me what's on your mind--I want the newsletter to be interesting and practical, some-

thing you relate to, not just blah-blah-blah!

Ways to apply the teachings to my job as an electrical engineer at Boeing on the new 787, as part of a large corporation/organization. C.

When I read your inquiry, I thought what a great discussion it would make, especially if others would participate. As I said above, I will dig up what Rhondell had to say, and in the meantime I think you might really enjoy Larry Underwood's little book on 2nd force for engineers. It's called *A Movement and a Rest*, and it's yours for \$10, postage included. Let me know.

It seems I have legions of Not-I's that take things personally--get my feelings hurt--go to envy--everything but agape and accepting what is. Any suggestions and/or direction would be most appreciated. K.

I know you're fairly new to this work and I want to remind you--this work is NOT about self-improvement. (You're fine as you are.) It is about DISCOVERY (including self-knowing, and self-remembering what you know). It's the No.5 Not-I who is worrying that you're not ideal, not your Self. Your job is just to observe. Here's a hint that might be valuable: Instead of saying "I have legions..." "my feelings" etc., start saying SHE (or use your name) feels this, does that. Disidentify from that self-improver Not-I and you'll be reporting much more accurately what's going on. And here's a question: Can you be free to be a person who's envious or whatever? We can't transcend something which we have not first accepted as what is. ✕

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"DISOWNING LETS THINGS TAKE THEIR COURSE"

Chogyam Trungpa: ... when bodily pain or pleasure arise, it is very simple. You just perceive it and just leave it. You do not have to put it through any process of any kind. Each situation is unique. Therefore you just go along with it, let it happen according to its nature.

Question: I don't quite understand what you mean by "go along with."

Chogyam Trungpa: It is a matter of acceptance. Even though the acceptance of what is happening may be confusing, just accept the given situation and do not try to make it something else; do not try to make it into an educational process at all. Just see it, perceive it, and then abandon it. If you experience something and then disown that experience, you provide a space between that knowledge and yourself, which permits it simply to take its course. Disowning is like the yeast in the fermentation process. That process brews a state of mind in which you begin to learn and feel properly.✕

From "Auspicious Coincidence" in *Glimpses of Abhidharma*. Used with permission. Go to SanityIsland.com, "Wisdom Wall" for the link if you'd like to subscribe to the Ocean of Dharma mailing list--a new quote is emailed each week.

From my pal T.: "It's been said that fear of public speaking is people's number one fear, fear of death is number two. I guess that means people would rather be in the casket than give the eulogy!"

MY FRIEND GENE SENT THIS XMAS CARD, I THOUGHT YOU MIGHT ENJOY IT.

A Sioux Legend

The Creator gathered all of creation and said, "I want to hide something from the humans until they are ready for it. It is the realization that *they create their own reality.*"

The Eagle said, "Give it to me, I will take it to the moon."

The Creator said, "No. One day they will go there and find it."

The Salmon said, "I will hide it on the bottom of the ocean."

"No. They will go there too."

The Buffalo said, "I will bury it on the great plains."

The Creator said, "They will cut into the skin of the Earth and find it even there."

Then Grandmother Mole, who lives in the breast of Mother Earth and who has no physical eyes, but sees with spiritual eyes said, "Put it inside of them."

And the Creator said, "It is done."

May it be a year of Discovery and Adventure.

Love Gene

REPORTING

TALK GIVEN BY RHONDELL IN NEWPORT BEACH CA IN JULY 1980

We will talk about reporting, okay? So frequently somebody says they want to have this, that or the other thing happen, I don't know why but they want it to happen, so... when you want something to happen, what do you do, P.? Let's tell them what you do. (P: I state what it is that I want to happen.) Then what do you do? (P: Then... before I met you... I visualize it.) Uh-huh, since you met me, you just make a phone call. So that's the way you do it, okay? You just call me and it's taken care of, okay?

(A: Are you giving out your number these days?) The number's on the phone... nine inbound lines. Monday the nice lady that answers the phone for us wasn't here and I had the chore. I few people got cut off in the process but you know... I didn't report accurately.

So, you do just what I said. You figure it out what it is you want and then you write it down so you be sure you won't forget it, and then you call me and it gets taken care of.

(Q: Now, when we all graduate, will you tell us how to do what you do when you're not around?)

Well, okay, I will try to tell you how you do it, okay? You simply state what is. Now, when you are at total ease within yourself... Now, if you're all agitated about something, and you were very urgent about it, it wouldn't work, because you're in conflict, "I'm afraid it won't work," okay? I happen to know that it will work, so I say it very easy, as nonchalant as I would do anything else, I merely repeat what the person called and said they wanted. ... I say it as

unconcerned as I would say "Good morning." But I know what I'm talking about and I know whatever I say will happen, okay?

(Q: I wanted my next door neighbors to move, and I'm trying to report to get them out of here.)

Well, it's that you're making it important for them to get out of there, apparently. To me it wouldn't matter whether they came or went, see? You know, whether they lived there or somewhere else, so if I made up my mind they'd leave, they'd go, because I'm not making it important. So then you're only reporting anxiety, and so X does the appropriate thing for anxiety, is make your heart beat faster and your ulcers tie in knots and all those good things.

(Q: But the feeling is... the feeling you have when you're reporting is not..)

It's totally, totally peace and all the joy in the world. If I had something else going on I wouldn't attempt it until I got in that state, okay? In other words, if I'm extremely busy and somebody calls and wants something, I say it's taken care of, and maybe I can't work on it for twenty minutes, but in twenty minutes when I've got somebody out of my hair and whatever, I'm sitting there and look out at the boats and water and then I make up my mind or at some other time of day, why then I say it and that's the way it is.

(Q: So you're saying that there has to be a certain state of mind...)

Yes sir. Right. Otherwise you're only reporting... you're reporting your inner feeling with what goes with it. And if you're reporting anxiety...

Now, you want these neighbors moved, for some reason or other...

(Q: I'm being disturbed!) God knows what the next ones who move in will be like. (Q: Well, can I not report what kind of neighbors I would like to have?) Well, yeah..

(Q: Can I report that I want a peaceful, quiet neighbor?)

You can report anything. But as long as you're working for yourself, I will probably tell you it won't work. Because you're making it important, or you wouldn't be concerned with it.

Now, it seems to me that this ability to make up your mind and have things happen, or that they do happen, is a gift to other people and a curse to the operator of it.

(Q: I don't understand that.)

I didn't think you would. But if you were doing it, you'd find out what I mean.

(Q: You're saying it's going to backfire?)

No, I'm not saying it's backfiring. I said if you're doing it for yourself it won't happen because you're anxious about it. All you're reporting is your urgency. ...

In order to be able to accurately report as we're talking about it, you want to call it reporting, or I call it making up my mind, or whatever, is that you have to be in a serene state of being or it won't work, okay? If you're in a serene state of being, it wouldn't matter if the neighbors moved or not.

(Q: Well, that's true. But what if you've got real loud stereo beating down your wall?)

Well, I can be serene, in spite of loud stereos. ✕

WHERE THERE'S A WILL, THERE'S A WAY (A TRUE STORY) BY HELEN TURLEY

Where There's A Will, There's A Way!"Words of my mother that we heard practically every day in our growing years and often recalled when things appear as though there is no way out - "bogged-down."

Husband called one day requesting tool parts be delivered to a remote mining site in the desert hills of New Mexico where he and a crew of men were working. Setting out alone and after traveling a distance in barren desert, the lonely cowpath trail lead to a "bog" where previously trucks had traveled, leaving deep, swampy ruts in the black mud. There was no way to cross to the other side but to, somehow, go through the boggy, deep ruts. This would be no challenge for a four-wheel-drive, but this truck was a standard two-wheel. Calculating, if I would enter the bog with

enough speed, might reach to the other side, so geared down, revved-up the engine and away we went!

After slipping and sliding about twenty-five feet, of the at least, one-hundred-plus feet of slush, the little truck came to a halt, remaining in the same place while wheels were spinning, sinking deeper and deeper into the bog. STUCK! Now, what would I do! It would do no good to yell for help, no one lived for miles around! Thinking I might try jacking up the rear wheels, putting something underneath the tires to gain traction proved to be completely uneventful as I watched hope disappear into the mud as well as my shoes and ankles. Now What!! there was nothing, nothing around that could be found to aid in getting out of this mess! No boards, no sticks, no dry grass, no

rocks; NOTHING.....but "one" possibility.....there was an abundance of dried cow chips on the nearby hills! My only hope!

As I gathered cow chips for what seemed hours, a herd of curious spectators gathered to watch with an occasional "mooooooo" as if to say "What the heck are you doing?" Finally!Maybe I had the muddy ruts prepared well enough with the dry chips to get out of there! Slowly, slowly, the rotating rear wheels of the truck began pulling the dry chips under the spinning tires and.....Yipeeeee!we were moving forward! Keeping the foot on the gas, we were gaining further traction and speed.....and voila! We were on DRY LAND!!

Since that day I have been very grateful that "S--- HAPPENS!"*

"LITTLE" GAMES AS TEACHING TOOLS BY JOHN BARROW

I play games, little games: golf, tennis, contract bridge, among others. I sometimes even make these games important so I thought I'd experiment with making up the mind at these little games.

How I play little games is quite revealing. I do a crossword every morning in ink. I began to notice how I "played" the crossword game and found that I had an Ideal of how I should accomplish the puzzle. You probably guessed that what with my doing them in ink! The Ideal was that I should complete the puzzle with no mistakes and without delay. It wasn't so very important but did set me up for disappointment.

After noticing this cycle I experi-

mented by making up the mind to complete the puzzle. Nothing more. I noticed that the times I completed the puzzle without error went up and there was no disappointment if any "mistakes" were made. In fact I began to welcome mistakes because I often found that a "mistake" was preceded by my getting involved in making something else of primary importance, like timeliness. It is said that one can only make up one's mind singly and that seems to hold true for me.

I expanded the experiment to golf. Golf is a game where instruction and instructors abound. The "how to" instructions on golf are legion and it is common place for playing partners

to offers suggestions on how to play a shot or analyze what went wrong with a shot. Ideals, signs and wonders, disappointment and blame are easily observed on the golf course and the practice range.

My first challenge with the golf experiment was to establish the "what." I tried various ones like total score for a round or by hole, or shot by shot, etc. It didn't seem to matter what I set as the "what," Self (vanity) habitually wanted to get involved in the how. Every time I noticed that Self was involved at any level in the how the shot went awry and when I could quiet Self and be confident that X would provide what was needed, it was! I had been in a vicious cycle

with my golf game getting worse and worse as Self tried one suggestion which would "work" for a while and then another when it failed to "work."

I began to catalogue all the Not-I's that arise when I decide to make up the mind, not to eliminate them (X does that) but just to familiarize myself with them. My little list includes, changing the mind, wanting to be in control, greed, wanting to avoid discomfort, impatience, worry, making it important, vanity, what others will think, and feeling of loss. This last one is sly because it seems to be a Not-I saying you're abandoning me!

I expanded my experiment beyond these little games to other things like establishing a new purpose. Not-I's arise telling me how I should be a good guest. I often find myself being tolerant rather than considerate, enabling rather than harmless, and serving Self rather than making a contribution.

Making up the mind in areas that are "easy" has helped me to observe the obstacles that arise in more difficult areas. Like Mountain Climbing, Making up the Mind can be practiced. Starting in the foothills where the climb is less rigorous builds confidence. Check it out! ✕

If you'd like to submit a column for the newsletter, I'm sure others would like to read it, and it cuts down on my work, as well! An MSWord document is preferred, which can be emailed to christine@harmonyworkshop.com. If you aren't on line, send it to Harmony Workshop, 314 East Broadway, Ste. C, Glendale CA 91205. Typewritten appreciated. Word .docs, please do not format (no tabs, no space after paragraphs, etc.) It goes into a type-setting program and all your beautiful formatting will be lost anyway. Submissions may need to be edited to fit space allotted.

NOT MAKING ANYTHING IMPORTANT

I had a really nice chat today with a woman who's new to The Way of Intelligence. She was having trouble with the principle "Don't make anything important."

She thought it was just about impossible, and I can certainly understand that. I asked her what, for instance, might truly be important. She said, "My kids." Most parents would probably feel the same way.

I asked her, "Are they valuable? Are they so valuable that you would even give your life for them if it came to that?" Of course she said yes.

The work principle "Don't make anything important," does not mean, "Don't make anything valuable." **The whole function of Awareness is to determine what IS valuable and to what degree**, and what is absolutely worthless and can be utterly ignored (anything derogatory, for instance).

How long would it take you to write a list of things you value? Probably longer than you think, if you included, for instance, your vision, hearing, the view out some window somewhere, the nice woman at the check-out counter and so on.

I value my books, and to different degrees. I value my Rhondell books with his notes very much, and I value my next project even more. None of it is important. It is interesting to various degrees, valuable to various degrees, not important.

Some people would say, "Well, this is just a matter of semantics," and in a way it is, and in a fundamental way it is not. It is all about feeling. Think of something right now in the medium range of valuables in your life. Are you slightly

smiling? Feeling quite nice?

Now think of something "important," such as not getting on the IRS's hit list. Feeling is quite different, hmm? Whenever we make anything important, we become anxious. And that is the distinction in The Way of Intelligence between "value" and "importance." It is a tool, yes, merely a semantic tool, to make us aware of what triggers feelings and how to be in charge of them.

"Importance" suggests a possibility of loss, "value" can acknowledge and accept that things change. There was a day when I couldn't have dreamed of selling Rhondell's books, they mean so much to me. Today getting The Way of Intelligence "out there" in a pleasant or even amusing format means even more.

Rhondell said, when asked to boil The Way of Intelligence down to its simplest components, it could all be said: **"Not making anything important and keeping the mood up."** Anyone who values that enough to really check it out will find that both phrases really, in the end, mean the same thing. When we keep the mood up, we are not anxious, nothing is important, lots of things are valuable, we can bask in the lovely feeling of cherishing, leading only to appreciation and love (and beyond)--or we can sit and fret and worry and grieve and make things important. It's about feeling and we really do have a choice.

I appreciate my new friend asking about what she didn't understand and hope you are free to, as well. ✕

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HERE'S AN EXCERPT FROM THE MOVIE-TO-BE CALLED "THE PROGRAM"

EXT - DUSK - CITY STREETS

NAT walks a long way, taking in all the life around him. Eventually he is into another neighborhood.

EXT - DUSK - STREET IN FRONT OF CAFÉ

Scene is very dreary. Light seems to radiate from the old café into the street, attracting NAT, almost magnetically drawing him to it. Suddenly he notices name of café, "Bob's". He pulls the card from the MAYOR out of his pocket, it's the same place. He enters.

INT - CAFÉ

The place is nearly empty, but very cozy, a few people seated. YOUNG COUPLE sitting in booth, chatting.

CLOSE-UP, YOUNG COUPLE

YOUNG WOMAN

No, we can't have a Christmas wedding. My grandmother's dying New Year's eve, we'll have the wake Christmas Eve, it wouldn't work.

YOUNG MAN

Well, we could put it off till Valentine's Day--see, you say I'm not romantic. I don't have any deaths next year at all that I can think of, do you?

YOUNG WOMAN

NO.. so that might work...

NAT enters the café. There is no help, just the proprietor who is an old man but extremely robust. NAT sits down. The OLD MAN approaches.

NAT

Scotch and water.

The OLD MAN gets the drink and says nothing, but watches NAT closely.

OLD MAN

It's a crock, you know.

(continued next page left)

AUCTION

Harmony Workshop has a huge project in the works--by huge I mean expensive! It's a movie about suggestion, to be released on HDTV and DVD. The idea came to me while sitting in gridlock traffic on the Harbor Freeway years ago. I wrote a script (which Rhondell really liked and promised me he'd bless) which I've shown to several of my friends in "the business," in hopes of getting it made. Though most of them (but not all) liked it, they are busy with their own work and it's been languishing. It occurred to me one day, "I'm supposed to make this thing myself!" and have made up my mind to do so.

But certainly not all by myself--this time I'm hiring pros and they cost money (thousands, not millions, for what we are doing). I'm preparing a promotional package with an action storyboard, the budget, all the pertinent information in hopes of eliciting contributions. You'll be notified when the promo is ready. It will be posted on the internet, where you will see the movie unfold in an active (motion) storyboard form (with what I think is a cute format which I hope gets some smiles), hear the script read as the movie plays, and see the dialog as well. The complete budget will be there, and other pertinent information. Anyone who can't view it on the internet can have by request a DVD to play.

And I've thought of another way to raise money to get started.

In the late 1980s Rhondell gave me his library, and it includes some real gems, his favorite books with his own signature in them. They include *The Garden of the Beloved*, Jung's works, Nicoll's *Commentaries*, Gurdjieff

books, and others. Many have his notes in the margins. These books are priceless to me, and head's up--there will be a stiff reserve. If the reserve's not met, I won't let them go. I'll probably hold the auction on eBay.

I've also got hundreds of pages of Rhondell's handwritten material (most of which appeared in the Arizona newsletter in the 80s), which I'm putting into nice presentation folders, each with a typed transcript (since his handwriting was not easy to read). These I'm willing to sell for much less than the books.

I was given a beautiful bigger-than-life-size bronze statue of Rhondell (about waist-up). The artist made several and sold at least one to a complete stranger who saw it and loved it even though he didn't even know Rhondell. I believe it went for around \$3,000. I may include mine in the auction.

Another friend who's in the international resort business has offered to donate to the auction two separate one-week holidays at any of their properties in the US, Europe, Mexico. These are very posh resorts, most of them at the beach.

I'm also thinking of adding a few of the presents he gave me, including a beautiful little hand-made "story-teller" figurine with six little imps hanging on to her. It was made especially to represent Awareness and the Not-I's, and is precious.

I will send a flyer with a full description of all items, including pictures, and the URL where to find the promo, as well as a return card if you prefer a DVD. The auction will be toward the end of summer. A synopsis of the script is on page 14. ✕

SYNOPSIS OF "THE PROGRAM" MOVIE

"HAPPY DEATHDAY!!"

"WHAT A FABULOUS WAKE!!"

"YOU'RE LUCKY TO HAVE LIVED SO LONG!!"

NAT
Beg your pardon?

OLD MAN
It's a lie. Don't buy it.

NAT stares at the man. The old man looks very wise and gentle. Their gazes lock.

OLD MAN
May I?

NAT
Uh—of course.

The OLD MAN sits down at NAT'S table.

OLD MAN
You date's coming up, isn't it?

NAT looks away, tightens his lips slightly.

OLD MAN
You don't have to go.

NAT looks sharply at the OLD MAN. He thinks he might be crazy.

NAT
Everybody has to go.

OLD MAN
That may be true...

And almost as an aside, his eyes looking away from NAT for a fleeting second

OLD MAN
...and maybe not.

He looks directly at NAT

OLD MAN
You don't have to die just because they tell you to. It's an enormous hoax. All in the name of progress.

NAT frowns slightly.

OLD MAN
Listen, I've been around a long time. I'll tell you what I know, you check it out for yourself.

NAT is interested and leans forward slightly.

OLD MAN
It's efficient, that's all. Easier to control people, uh—excuse me—govern. A baby's born, they do a gene scan, psychological profile of the family, environments, everything the genes can react to. You know all this. They consult the actuaries—the data in the ma-

Future party chatter. Though a tiny hidden elite might disagree, it's said there are two things in life you can count on: death and taxes. The officials regulate taxes, and we have little choice; but what do you do when the officials regulate death?

Some years from now, the Human Genome Project is no longer a project—it is complete and a ruling force. Along with the tremendous statistical analysis achievable due to computer science, it appears possible to analyze DNA and statistical probabilities at birth and determine a person's life span. This ability has now been carried to its zenith—at birth data is fed into The Program and out pops a birth certificate, whose flip-side is a death certificate stating the day, year and cause of death.

Because people are a hundred percent suggestible a hundred percent of the time, with conditioning the population has come to believe the prediction and acts on the suggestion. While many indeed sicken and die (or have an "accident") at the "appointed" time, others are so afraid that lethal injection has become part of the ritual for some—euthanasia is a very highly paid medical specialty. People die on their death date.

Or do they?

Nat and Robin are about to find out. Robin works with The Program's supercomputer as operations manager, and Nat is a brilliant architect facing Deathday (often called D-day)

in early middle age. His friends are planning a fabulous wake for Nat, who dreads leaving, when a strange old man encourages Nat to ignore The Program's prediction and continue living. When Nat decides to go ahead and act on life rather than death, his friends and colleagues assume he's losing his mind. In the meantime, Robin discovers unexplainable discrepancies in The Program, and... someone is after her.

While the masses of people fully believe and participate, there is a very hidden underground group who knows that it is all a hoax. Though x number of people may die on any given day, there is truly no way to know WHO might die. DNA and statistics are not destiny, they may be guides. Mechanics can be transcended by consciousness. Though the underground is in no way formally organized, they refer to one another as The Awakened; for instance, "Do you think so-and-so might be awakened?" The underground maintains a sophisticated new-identity program, and they also try to spread the word when a potential candidate for the dangerous truth is found.

Do you believe in the three Fates? Well, believe that the medical arts, power policies and big business believe in you! Your fate may hang by a fine laser-made thread. Who in this world holds the scissors?

Welcome to THE PROGRAM. ✘



14 THE WAY OF INTELLIGENCE

chines is vast, I'll grant you. Even "accidents" are exactly accounted for. They consult their microchip wizards and predict the death date. But it's a hoax. It's a massive con. They may know how many—though even that's not exact—but THEY DON'T KNOW WHO!

NAT

Well, you're wrong. They do. Everyone dies on their death date.

OLD MAN

Not everyone. But yes, it seems they do.

NAT

Well, then what are you saying?

OLD MAN

I'm saying people die on schedule because they're told to.

NAT sighs and looks away, disgusted, the OLD MAN is crazy.

OLD MAN

Don't believe me, check it out.

The wisdom and confidence emanating from the old man intrigues NAT, despite himself.

OLD MAN

It's an ancient Truth. Not much of that floating around these days. Anyway, the Truth is, people are one hundred percent subject to suggestion one hundred percent of the time. Fear and greed.

NAT

First you tell me people can choose to live instead of die, then you tell me they're just acting out what they're told... which is it?

OLD MAN

People CAN choose, but they DON'T. It's easier to do what they're told—they're lazy, don't want to be responsible for themselves—sleep-walking actually. People are suggestible by nature, but they don't have to act on

it. If they recognized it, they might wake up, some of them. Most won't—but you can. If you want to.

NAT

I can? How?

OLD MAN

Just don't buy it. No machine is God, dictating when you die. Ignore it.

NAT is torn between wanting to trust the old man and wanting to walk out on such a cruel joke.

NAT

You're telling me people die because they're told to? And no one has beat it, but you think I can? Just by refusing to act on it?

OLD MAN

Yes. Except I didn't say "no one has beat it."

NAT startles at the implication. The old man reaches into his coat pocket, pulls out his wallet and removes a card. He shows it to NAT

CLOSE-UP CARD

DEATH CERTIFICATE

EMIL ANTON

FEDERAL I.D. #38-92-0045

DEATH DATE 13 - SEPTEMBER 1983

LEXINGTON KY USA

NAT'S eyes flash from the card to the old man, who looks at him directly and confidently. They sit talking...

CUT TO

INT - MODEST PRIVATE HOME - NIGHT

The underground "Awakened" are discussing the arrests at the benefit. Present are the MAYOR and three or four others.

MAYOR

...Judge Kirkham will grant bail of course—and lose the records.

MAN

We could put Gerry and Bonnie in the safe house at Carmel. Joe's fish delivery does those restaurants six days a week

WOMAN

Bonnie's going to love riding in a delivery truck! And fish no less.

MAN

Nope—no longer Bonnie.

He puts new Birth/Death certificate on table.

MAN

Genevieve Poirot. Now maybe that'll restore her dignity!

Laughter.

FADE OUT

ACT II

INT - CHRISTINE'S OFFICE

CHRISTINE (on phone)
Rich, hi. Chris. Robin thought we might help with the wake. I presume you're working on the obituary?

INT - RICHARD'S OFFICE

RICHARD (on phone)
Yeah. It's tough. I started it last night. Nat's life has real purpose, you know? It's a great obit.

CHRISTINE

... of course...

RICHARD

Damn this pisses me off.

CHRISTINE

Yeah, me too. But it's not like a shock, you knew it was coming.

RICHARD

I'm not sure that's an advantage.

CHRISTINE

Who knows? Anyway, we've got one big bash to plan. Where do you want to have it?

CUT

Contact Harmony Workshop at
christine@harmonyworkshop.com
or send mail to

Harmony Workshop, Inc.
314-C East Broadway
Glendale CA 91205

ANYONE FAMILIAR WITH THE PRINCIPLES OF THE WAY OF INTELLIGENCE, ESPECIALLY "THINK, ACT, FEEL" WILL NOT BE SURPRISED TO READ THE INFORMATION IN THE ARTICLE AT THE RIGHT.

IT DESCRIBES "REPORTING" VERY NICELY. WE REPORT TO X VIA FEELING, NOT WORDS, AT FIRST, UNTIL THE WORDS AND FEELING ARE IDENTICAL.

SO THE "SECRET" OF REPORTING, THAT SEEMS TO BE SO ELUSIVE TO SO MANY, IS TO FEEL WHAT YOU WANT TO REPORT. KNOWING, OF COURSE, THAT IF YOU WANT TO REPORT, PROSPERITY, FOR INSTANCE, AND YOU ARE WORRIED SICK ABOUT YOUR CREDIT CARD DEBT, YOU WILL BE REPORTING ANXIETY. YOU WILL BE GIVEN EXTRA ENERGY TO FIGHT OR TO FLEE, AND THE DEBT PILES UP, AND YOU THINK THAT YOU MUST NOT UNDERSTAND REPORTING VERY WELL. YOU CAN'T LIVE WITHOUT REPORTING (TAKE THIRST, FOR INSTANCE), AND THAT CLICKS ALONG QUITE NICELY, DOESN'T IT?

"BRAIN SEES VIOLENT VIDEO GAMES AS REAL LIFE--STUDY"

FROM YAHOO! NEWS

LONDON (Reuters) - The brains of players of violent video games react as if they were real, a study has suggested.

Klaus Mathiak at the University of Aachen in Germany studied the brain patterns of 13 men aged 18 to 26 who, on average, played video games for two hours a day.

Wired up to a scanner, they were asked to play a game involving navigating through a complicated bunker, killing attackers and rescuing hostages.

Mathiak found that as violence became imminent, the cognitive parts of the brain became active and that during a fight, emotional parts of the brain were shut down.

The pattern was the same as that seen in subjects who have had brain scans during simulated violent situations.

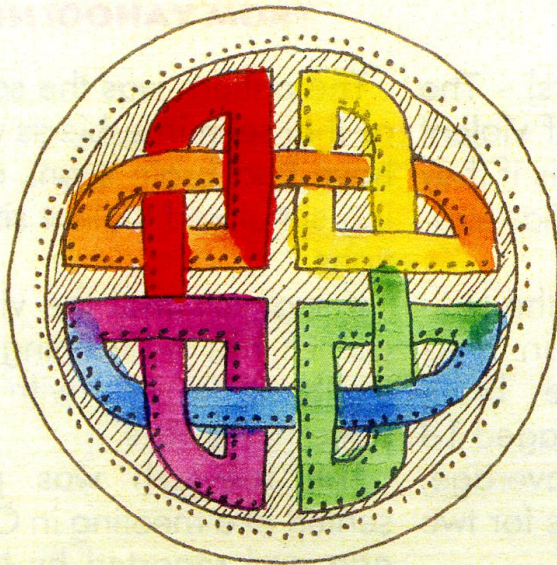
It suggests that the video games are a "training for the brain to react with this pattern," he says.

The research was presented at a meeting in Canada and reported by New Science magazine.

Whether violent videos make people more aggressive though is hard to prove, he noted. Studies have suggested players of violent games are in fact more aggressive, but it left open the question of whether the games made them that way.

[HTTP://NOOSPHERE.PRINCETON.EDU](http://noosphere.princeton.edu)

Princeton University is doing a very interesting study on "global consciousness" which some of you may enjoy. (If you have the right gear, you can even participate.) They have machines called "eggs" in various places around the world; they generate random numbers. It's been found that during huge events (usually but not always catastrophes) the numbers generated aren't so random, patterns emerge. It's a fascinating piece of work, and the page has been set up sort of "left-brain, right-brain" so that you can read either a scientific presentation or an artsy one. Highly recommended. (Note there is no www. in the URL)



*thank you
for keeping
what is so sacred
to us
intact...*



Sent to me by my dear friend Robin, and on to all of you who support The Way of Intelligence, from the bottom of my heart.

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Reference Section

THE WAY of Intelligence

THE FOUR FORCES

INITIATIVE

First Force

Intelligence, Biological Factor, LIFE

RESISTANCE

Second Force

Always arises to meet Initiative in opposition, as opponents in a game; not "bad" but seen so when the purpose of living is to be non-disturbed because Resistance may be uncomfortable. Resistance is required for anything to develop.

FORM

Third Force

The manifestation of the play of Initiative and Resisting, producing:

RESULT

Fourth Force

How the above are experienced,
What's done with/about it.

THE FOUR QUESTIONS

WHAT AM I?

WHERE AM I?

WHAT'S GOING ON HERE?

WHAT CAN I DO, IF ANYTHING?

THE FOUR GREAT GAMES

that operate by suggestion:

POWER POLICIES--Decrees what's "in" and "out"

MEDICAL ARTS--Decrees what's "normal" and "abnormal"

THEOLOGY--Decrees what's "good" and "bad"

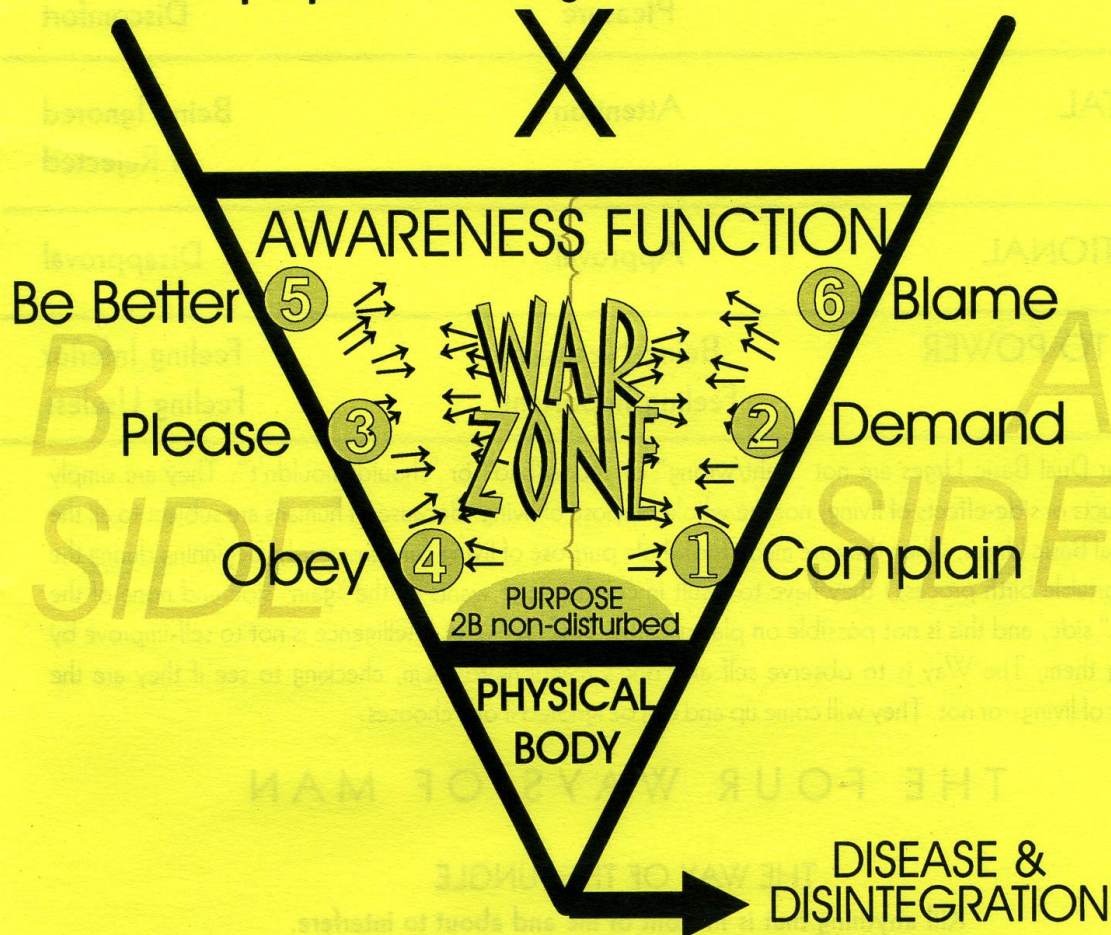
BIG BUSINESS--Decrees what's "pretty" and "ugly"

Definition of SUGGESTION: a threat or promise; anything presented with a threat or promise

A human being is 100% SUBJECT TO suggestion 100% of the time, but can be free to ignore it.

The Way of the World

THE PICTURE OF MAN
with purpose of living to be non-disturbed



Few people function as the human being was designed as in the previous diagram. When an infant is born, the trauma of leaving the non-disturbed uterine world is reacted to with a feeling that the whole purpose of living is to regain the non-disturbed state. That decision becomes the attitude and action from then on. As he grows, the child makes more decisions as to how to gain his purpose of non-disturbance. He complains, which works for an infant. When one day this fails to work, he sticks up for his "rights", or demands non-disturbance. (These begin the A-side of the Picture of Man.) Eventually he finds that pleasing people sometimes gets him his way. (This begins the B-side.) At this point conflict sets in. He wants to cry "but" feels he "should" please. Then he sees parents, teachers, others as authorities. This is understandable for a child and helps keep him safe. It is not adult behavior, however. The continual conflict between what he wants to do and what he "should" do (conflict between A-side and B-side) intensifies and he feels if he would improve, things would be better. This doesn't work, either, and he blames everyone and everything for his disturbances, living in conflict, except when distracted. Conflict is felt by the Awareness Function to be an emergency. This false emergency is communicated to the Life Force, X, which always does the appropriate thing FOR THE INFORMATION RECEIVED, in this case supplying energy to fight or run. If this mobilized energy is not used in violent activity, it disintegrates the body; using emergency energy in a non-emergency is unusual behavior; neither is harmonious living. Eventually disintegration ensues.

THE FOUR DUAL BASIC URGES

LEVEL	GAIN	ESCAPE
PHYSICAL	Comfort, Pleasure	Pain, Discomfort
MENTAL	Attention	Being Ignored or Rejected
EMOTIONAL	Approval	Disapproval
WILL TO POWER	Being Needed Feeling Important	Feeling Inferior Feeling Useless

The Four Dual Basic Urges are not "right/wrong" or "good/bad" or "should/shouldn't". They are simply byproducts or side-effects of living, not the whole purpose of living. Because all humans are subject to all the Four Dual Basic Urges, when they are made the whole purpose of living (unconsciously, beginning during the uncomfortable birth process) they have to result in conflict--one wants all the "gain" side and none of the "escape" side, and this is not possible on planet Earth. THE WAY of Intelligence is not to self-improve by rejecting them; The Way is to observe self and one's reactions to them, checking to see if they are the purpose of living--or not. They will come up and can be ignored if one chooses.

THE FOUR WAYS OF MAN

THE WAY OF THE JUNGLE

Kill anything that is in front of me and about to interfere.

THE WAY OF JUSTICE

"An eye for an eye"--not your life for an eye.

THE WAY OF UNDERSTANDING

Understanding that whatever any person including myself has done, is doing, will do, is felt at the time of doing to be right or proper or justified with the light he has at the moment.

THE WAY OF INTELLIGENCE

Aware of the Purpose of Living, the will to do it--knowing what I am, where one am, what's going on, and what I can do. In charge of my inner state.

PLEASE NOTE: If you do not understand or have any questions about this information, please do one or more of the following: go to www.pictureofman.com and read the material there and view the animated, narrated PICTURE OF MAN video lecture; go to www.rhondell.com and order "Who's In Charge of My Inner State?" or any other book or tape listed there; request back issues of newsletters from Harmony Workshop at 314-C East Broadway, Glendale CA 91205 (please send postage); or email christine@harmonyworkshop.com