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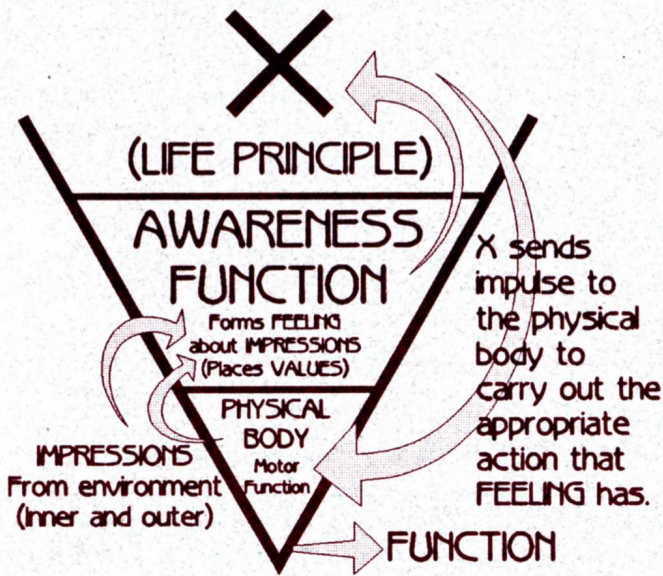
## ❖ Special Reader Feedback Issue

*Thanks for all your kind notes on subscription forms, letters and calls. This issue is almost entirely devoted to your proposals of what to talk about.*

There were more than could be accommodated this issue, so reader feedback will continue next time. This *AJ* will acquaint you with more readers, showing how they view things and how they respond to the Teaching. Without judging them, we have much to learn from different people. Your continued input is requested and is really appreciated; it makes for a lively newsletter.

Following is the obligatory Picture of Man article for new readers, or as refresher for continuing ones.

## ❖ The Picture of Man



Man is Spirit having a human experience and is made up of four facets: (1) Biological Function, called "X"; (2) Awareness Function; (3) Motor Function, the Physical Body; (4) Activity experienced. *The Science of Man* terms the biological function "X" because, as in algebra for instance, an X is placed when and where something is known to exist that cannot be precisely defined yet.

Awareness is where the sense of "I" resides for most people. The job of Awareness, a *function* of Spirit, is to evaluate impressions, both inner and outer. This evaluation is done with feeling. Through the medium of feeling, the value

of the impression (what is going on) is transmitted to "X" which always responds through the physical body appropriately *to the information received*.

Examples: If a person has been working ardently on an interesting project all day and runs low on fuel, the impression of hunger will arise. The senses pick up this monitoring of levels of nutrients, etc., and Awareness assigns the value of this. If the person is free to experience a little hunger in order to complete her project, she will place no value on the hunger pangs; the biological function, X, responds to this information ("food is not essential at this moment despite a little discomfort") and the body continues working on the project. Or if she knows she does not function well when nutrients are needed, this information is "reported" and X stops the project and moves the body to go get some dinner.

Every activity, work, play, study, communicating, creating, everything, is accomplished this way. Impressions are received, evaluated, "reported" via the medium of feeling, X carries out the appropriate response.

When the person is serene, not in conflict, this four-part system functions harmoniously, inner and outer balance are maintained. Awareness evaluates sensations and other impressions based on the Purpose of Living. When one's Purpose of Living is accurate, one is serene, there is no conflict.

Rather than harmony, disintegration occurs when the Purpose of Living is in error. This is the human condition (see "The Picture of Conditioned Man" next page). The purpose of *The Science of Man* is to expose the errors of the false purpose so that a new Purpose of Living can be discovered and consciously made. A new purpose is made by first learning about the old one—seeing it, how it is used, how it has failed us. This is called *self-knowing*. The second step of the Work is to *remember* to keep watching for this—it is extremely subtle and pervasive.

In addition, *The Science of Man* accurately describes the world we live in and how it works, and our place in it, so that errors and lies perpetuated by mankind as to the nature of things can be recognized and dealt with intelligently. Eventually, having thoroughly discovered the misinformation that has ruled existence, and with a new purpose, we can Initiate, evolve into a *fully* Spiritual Human being. ⊗

# Picture of Conditioned Man

## “Problems”❖

*Even the slightest observation reveals that mankind is completely caught up in continual conflict, struggle, and resistance. This is expressed as an infinite number of “problems,” both large and small. Problems such as widespread civil wars, starving babies, grotesque poverty, collapsing political and social order, gruesome disease, ecological messes and disasters. On a smaller scale, people are unhappy about relationships, their work, their own health or “lack” of health, finances, etc., etc., etc. People complain of “problems” all the time.*

The *Science of Man* says there are not an infinite number of problems, there is only one problem: Mankind is mistaken about the nature of Life on Earth, people are in error about the Purpose of Living. In other words, they don't know what they are, where they are, what's going on here, and what they can do. And here is what happened:

Each of us enjoyed a temporary non-disturbed existence shortly before birth into this world. The uterine world has constant “ideal” temperature, a constant “ideal” food supply, loud noises are “ideally” buffered, nothing outside the “ideal” penetrates or disturbs this virtual Garden of Eden. (Except perhaps the abortionist, but then that didn't happen to any of us.)

But one fine day there was tremendous upheaval in this Paradise and we were cast out into a cold, loud, bright, completely alien world. It must have felt like strangulation to have our little breathing apparatus completely change its method of operation. Indignities ensued, such as slapping, chemicals in the eyes, suction in the mouth, confining clothes. This upheaval was tantamount to death... it was death to the old world, and necessary to enable birth to the new, but most definitely unpleasant. What a challenge! (The nature of the new world.)

The tiny infant wanted no part of this. He or she decided with great feeling that the *purpose* of living must be to regain the recent non-disturbance. When worded just this way, we adults can see the folly of it. (“The whole reason for being here is to get back to the womb? Good luck!”) But newborns don't know any words, the only folly they know is that “what is” is mighty offensive and upsetting. So this decision, like all subsequent decisions made with deep feeling, becomes the method of operation—from here on, until consciously unmade and a new one made, again with feeling.

Eventually things started to settle down, the upheaval seemed to subside somewhat... and then the first hunger pangs appeared. Disturbing. The infant awareness felt “disturbing is bad, I must get rid of these hunger pangs, quick,” and he or she complained with a cry. Someone responded right away, fed the baby, the pangs were gone, a full tummy felt satisfying.

Complaining seemed to work. And it does for an infant... and is appropriate, obviously (or eventually we would forget to feed him one day). But how necessary is this method for adults? Not very.

One day LittleBit found out that no one came running when he complained. Mommy was busy elsewhere, but he knew nothing of that. She had been his slave... how dare she ignore him! He cried again, but this time with real vigor, he *demand*ed that his keeper appear immediately and fix things. Eventually she did... Hmm, this seemed to work pretty well, too. And because these decisions remain fully operative until re-evaluated, and seldom if ever are, you can see all kinds of grown-up infants demanding that their keepers fix things *now*, sticking up for their “rights.”

This routine of crying and demanding seemed to work just fine for a while, the newborn got his way, he was relatively non-disturbed with merely the power of his little lungs.

Meanwhile, he was content much of the time, smiled when this was the case, and got some pretty good feedback to his little smiles. Cooing sounds, petting, hugs and kisses and treats. Maybe life was okay after all. Then one day another calamity. He cried and screamed and demanded and nobody showed. He kept this up to no avail. Eventually his keeper did appear and he grinned... maybe she cooed and petted and kissed and hugged. He realized that if he smiled at her, everything was suddenly okay again.

But it was a much bigger calamity than the little one could have guessed: conflict. He now had decided on *opposing* methods to gain his way. Which to use? Who could tell? One worked one time, it was useless the next. Sometimes he cried and got fed, other times he got swatted. Sometimes he smiled and got held, other times his little happy face was ignored. The baby's purpose to be non-disturbed was what motivated much of his activity, and his previously functional tools were proving to be unreliable. Conflict, struggle, resistance became the order of the day.

It wasn't too long before he realized that his keepers and their agents (baby-sitters, school teachers, people in various uniforms) had considerable power over him... they weren't necessarily his slaves after all (more conflict). They had the power to grant his wish to be non-disturbed... or to withhold it. Even worse, they could punish him when he didn't obey. The vast majority of us learned to obey, to do as we were told by these “authorities,” to avoid disturbance.

As the child got older, something new appeared... standards of behavior. He complained and demanded in front of company and Daddy said, “We don't have that in this

house!" He grabbed his cousin's toy and was slapped and told, "You must learn to share!" A whole set of standards of behavior were outlined one by one (although only after he had violated them), and he learned to measure himself against them... and saw that he fell short. As he got older he was exposed to even more standards, more personal because they referred to his appearance, health, mental capacity, things less controllable than behavior. Of course these standards were impossible to meet, because he unique.

Conflict continued. He wanted this or that, now, and complained. That didn't work so he tried pleasing, for the same effect. But he didn't feel like being pleasing. Turmoil. He felt that he "should" feel different than he did. Eventually this became all too much and a brainstorm occurred: If they would change, I would be happy. He began to blame him, her, they, it, everything, for his disturbance.

And what we have here is the Picture of Conditioned Man. Virtually everybody. Conditioned man thinks that the Purpose of Living is to be non-disturbed and the way to gain non-disturbance is to complain, stick up for rights, please for effect, obey "authorities," self-improve to standards, act different than he feels, blame. These things all conflict, and conflict does not bring non-disturbance. Thus we have a "problem," because it is not the nature of life in this place to be continually non-disturbed—the nature of life here is to be challenged. And challenges often are disturbing.

The conditioning is called Not-I because it is merely erroneous information that calls itself by my name. When it is identified with, the person thinks it is "I," but it is not. Conditioning is merely decisions made by an infant and reinforced by those around him. The human being has the potential to operate far beyond these childish methods, and his purpose of being here goes far beyond getting pleasure, attention, approval, power over others and escaping pain, being ignored, rejected, feeling useless. When individuals, groups, and nations operate under these misconceptions, there is chaos, called "problems." Understanding is what is needed, not quick-fixes to "problems."

The above information can be used as a template to define all problems, world-wide or individual. Name one, it falls into this scenario. The only way "out" is to re-evaluate the Purpose of Living, to see the tools being used as irrelevant for the real nature of life on planet Earth, a place of challenge, to make a new purpose with all this in mind.

The way out is to realize, unlike a minute-old infant, I can meet challenge, freely experience what's going on here, use my wits, intelligence, instead of emotional brickbats, to get along just fine. It is to Work to realize what I am, and what I am not. Where I am (in a place of challenge and disturbance) and where I am not—an ideal Paradise run amok. What I can do, meet challenge, and what I can not do—meet challenge effectively while in conflict.

*The Science of Man* contains instruction on how to go about this. It takes some effort to remember what we learn here, and some willingness to be disturbed to put it into practice. But it is an effort well worth the outcome. Check it out. ⊗

## ❖ The Source of All "Problems"

*The Master Decision that the Purpose of Living is to be non-disturbed, and the six decisions made in an effort to accommodate the Master Decision, are error. Man was not designed for this Purpose, and the six decisions conflict and thus could not facilitate the Master Decision in any case. Because it is error it is NOT I.*

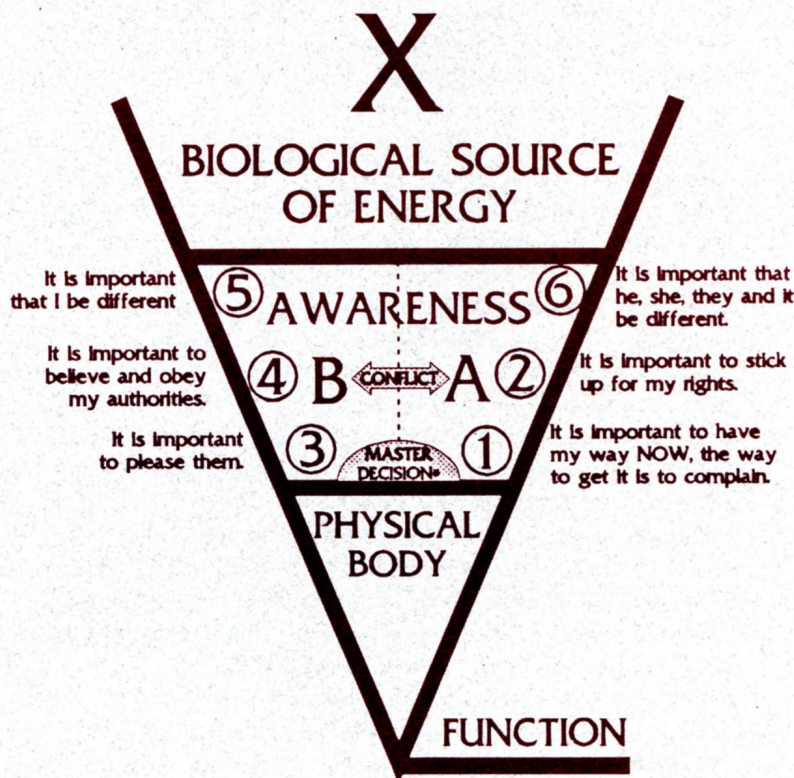
*Anything derogatory toward Life is NOT I. Real I does not complain, demand or blame. These are derogatory toward others. Real I does not please for effect, have any authorities, nor have any need to improve itself. These are derogatory to self.*

*Real I has nothing to complain about because it is free to experience what is. Real I sees no rights, but appreciates many privileges. Real I blames no one and no thing because it is responsible for itself.*

*Real I does not use affection as a tool to control; it knows real Love. Real I has no authorities because it knows what it is—an expression of the Source of all. Real I is unique, one-of-a-kind and so cannot possibly be measured against any standards (the basis for self-improvement).*

*WHENEVER I HEAR ANYTHING DEROGATORY ABOUT MYSELF OR ANOTHER, IT IS NOT I SPEAKING. I CAN IGNORE IT.*

## PICTURE OF CONDITIONED MAN



\*MASTER DECISION: The purpose of living is to regain the non-disturbed state.

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## It's Not Important❖

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*Rhondell always says, "Don't make anything important." Yet it is Awareness's job to evaluate things—surely some things are important, isn't that what valuing is all about?*

There is a difference between valuing something and making it important. Making it important means "I want that, my happiness depends on having it." Whether it's to my advantage or not. Always, correct valuing = what's to my advantage (to Life's advantage, not to Not-I's advantage). And whenever I make anything important, I am anxious. Anxiety = disintegration.

For instance, we know that there are beautiful rare jewels that are extremely valuable because they are rare and beautiful, and because people want them. If I am free to have it or not have it, yet still see it's value, that's one thing, and not important. If I feel my happiness depends on having this thing of value, then I have made it important, and I am anxious.

There are skills people have that are very valuable: my friend's boyfriend is a cosmetic surgeon in Beverly Hills. He spends three weeks in Columbia every year fixing cleft palates, as a contribution. I can see that his skill and his willingness to contribute are valuable. I have no need for cleft palate repair for myself nor for anyone close to me (although a nip and tuck here and there is somewhat appealing!). Yet I can see the value there, but it is not important, nor even of value to me personally, though because it is valuable to Life, advantageous to Life, it is therefore of value to me—but not important.

The job of Awareness is to determine what's to my advantage. Getting stuff often isn't. Being anxious certainly isn't, ever. Maybe fixing a cleft palate would be. It is still not important. Persons with such deformities are certainly at a disadvantage, BUT what is this but a challenge for them and those who love them? The nature of Spirit having a human experience, being challenged, meeting challenges. The value in fixing such disadvantages would be, perhaps, to allow that person a more equal footing with the rest of us to meet challenges, not because it was important, but because then he might be more able to evaluate without that personal element clouding his vision.

Anxiety is *never* to our advantage. If our purpose and will are to see that I am in a place full of challenges and I intend to meet them to the best of my ability, then not having some things I want, and not avoiding some things I don't want, may be the challenge of the moment (it is!). I will not facilitate my purpose by being anxious.

Our aim in the Work is to learn to evaluate correctly, to see what is to our advantage, and to meet challenges as they come along. Making them important will prevent this. But certainly there are hierarchies of value, and some things, a sick child, for instance, will consume the major part of our

attention at the moment. Making the situation important, though, will prevent us handling it to everyone's advantage, we will then allow the challenge to overwhelm us, rather than meet it head on. (And in these instances, when we know we are in this position, it is time to let go... and maybe the only way to let go is to turn it over to a Friend. Eventually we will see that the letting go is the thing, not really the Friend, everything works out fine when we can let go. Turning it over to a Friend or turning it over to Spirit is the same thing, it's just that our trust in Life is undeveloped so sometimes demands a physical vehicle... but keep in mind it's only symbolic. Life takes care of things.)

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## "Intuition"❖

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*How did you know that the doctor you referred to in the last AJ was not potentially interested in the Work? I presume you did not "judge" him—was it intuition you used?*

Well, we would have to agree on a definition of "intuition" before I said yes. I prefer not to use that word because there are different meanings of it for different people. I'm glad you asked the question, though, because it gives me an opportunity I hadn't thought of to elaborate a bit on this idea of whether or not to give the information to specific people.

When I am talking with someone, there is a rapport happening (or not). The person is not an object that I am talking *at*, he or she and I are a pair, communicating. Rather than say intuition (and certainly not judging—"good or bad") I would say there is an evaluating going on, on both sides, of course. This is another of those fine skills we need to work on all the time, it is a subtle situation. We want a clean evaluation, not one contaminated with the judgments and false standards and selfishness of Not-I's. And I will say that the evaluating has less to do with the words the person is speaking than other signals they are giving out (which must be *received* in order to be evaluated).

I'm old enough to be a little uncomfortable with the word intuition—thirty or forty years ago when I learned the word, and the meaning, and discovered that I "had" it, it was not much valued by society at large (but often was by women), because it was considered a woman's "thing" and therefore categorically inferior to *real* ways of evaluating situations, i.e., what could be "acceptably" measured. I remember being praised often because I could "think like a man" (logically) and being chastised when I made some pronouncement of a discovery based solely on what I "felt." (I can hear that accusatory tone right now: "Who *told* you that??!!")

Eventually, after the great measurers like Einstein admitted the value of "intuition" in their discoveries, it became acceptable in patriarchal society to acknowledge such a thing might exist and be useful.

So—let's say that correct evaluating is what's going on when things are working well, are uncontaminated, and

many of the tools of the evaluator are not necessarily measurable or obvious, and they go way beyond the hearing of words, and even beyond what's seen with the eyes.

This is a good place to say that evaluating does not necessarily mean drawing conclusions, or final conclusions anyway. I would say that it is pretty accurate for the moment, but always left open for further information, changes, corrections of impressions, and so on. I have spent quite a bit of time with the person you mention, and, as with anyone, the evaluations accrue. I have found that "snap decisions" about such things sometimes are inaccurate, so I always try to leave it open. Though I strongly doubt it, who knows—this guy may be a future Master. The "conclusions" I drew about him are based on an accumulation of exchanges, and the present moment. The future has all kinds of possibilities, and I have occasionally been delightfully surprised, later, to somewhat revise evaluations.

Also, I would like to elaborate a bit on the whole idea of giving out information. I don't want to give the impression that we are in possession of some secret that no one else can have unless they say the magic word. Sometimes the situation is so compact (in time, say) that you thrust it out there just in case. For instance, yesterday I was waiting at the copy shop to pay for some *Headlines* I was picking up. A rather gregarious old man was standing waiting next to me. He looked at the books (which have the Picture of Man on the cover) and point blank asked me, "What is it you are publishing?" I didn't say a word; I kind of looked him over to get an impression. It was difficult—he was mostly in want of attention, I thought, but also thought, He is old and this may be his last chance. I handed him a copy and watched him carefully. He glanced at it and handed it right back and said some innocuous thing about the horrendous price of copies these days, etc. (In other words, "This isn't worth the price you are paying for it!") It was of no interest to him, and I don't think any harm was done.

So please don't think I am making any rules about what you can say to anybody. If you're being considerate—considering the other person and what's going on—you'll handle these situations just fine. I have been stressing the pitfalls of evangelism, not trying in any way to restrict anyone, or to set *The Science of Man* up as any kind of secret cult!

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## ❖ Kids

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*I had an interesting awareness of something recently that I'd like to share with you. The children were staying with their grandmother for a few days and she called from Texas. Four-year-old A. wanted to talk so she put him on the phone. I heard a very small, quiet voice say, "Mommy, I forgot what you look like." Then, just barely audible I heard him say, almost to himself, "I guess I'll just go look in the mirror." I laughed at the time—but later I thought what*

*a beautiful little message that was... to see one's self in another and vice versa. I feel so grateful that I am able to share that with you—since there aren't any women that I've been able to share any depth of awareness with nearby. [B.G.]*

And I'm grateful for you. Kids can be a wonderful school. I was just talking with my sister on the phone and she was telling me about her baby's No.2 Not-I getting well developed, and how easy it is to see the Master Decision to be non-disturbed in her little one, and in today's mail was a letter about a very small daughter observed going through the Vicious Cycle.

It will be interesting if you can eventually develop A.'s remark into a conversation about what that means to him, and I would enjoy hearing about it. Thanks for writing.

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## ❖ The Church

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*Thanks once again for some great ideas—or rather putting light on some existing ideas I have heard and forgotten. I especially enjoyed Leah's Page about Annie. It allowed me some opportunity to contemplate similar situations I had known as a child. And, this time, it was even fun to observe and find new things I had chosen to ignore previously. I remember wanting to be a nun for two reasons. First, you were guaranteed a front-row seat in Heaven. (Although I couldn't figure out why God wanted us to be mean like Sister Mary Darth Vader). And secondly they got to wear the neatest clothes.*

*It's interesting to note that the Catholic church was my biggest catalyst to searching. Interesting because most people find comfort in having "the answer" (and most certainly we knew we had the answer—those poor Protestants!) But at a young age when I decided the answers weren't complete enough I became emotionally uncomfortable and played the role out of fear. At age 6-10 this can be a big responsibility—because if I knew it wasn't real so did God and I would go straight to Hell for sure.*

*To make a long story short, we all have little blessings in our lives that allow us certain opportunities. But, as [Rhondell] says, it's very simple but hard to do—to break out of the Comfort Zone and take action when grace affords us an opportunity.*

*I also liked your thought on contemplation. I had always thought of it as thinking, then in recent years as asking. [A.J.]*

# Objectivity

It doesn't sound nice to say it, but it was easy for me to leave the Church after so many years of having it shoved down my throat—I never could stand anyone telling me what to do. But now I have come, if not full circle certainly (I don't go to the Roman Catholic church anymore, but occasionally attend a renegade Gnostic version of something quite similar), at least to a point where I can see that they *were* custodians of much (maybe all??) of the Teachings. It comes through loud and clear and I can now appreciate having the background. Isn't it wonderful how we have *finally* been given the key to understanding so much. Thanks for your letter. Because of the responses to Leah's story about Annie, I am writing an article on the sacraments as representing events in the Work, which I have wanted to do for a long time but did not know if there was interest.

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## What Am I?❖

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*Remark: I showed a friend who knows nothing of the Work something you wrote about being objective. She took issue with this, she said that there is no way we can ever be completely objective.*

I agree and disagree with her—she is correct on one level and incorrect on another. But ever since you mentioned this to me I have made an effort to write “objective as possible” rather than just “objective,” because partly she's right, sort of, except that she is thinking in the either/or, black/white mode, either one is 100% objective or 0% objective. There are, rather, degrees of objectivity between 0% and 100%.

When the sense of “I” resides in Awareness, where it does for most people most of the time, it is probably impossible to be completely objective. The job of Awareness is to determine “What's to my advantage.” There is, after all, a “my” in that statement, subjectivity. (Although ultimately we will know that “my” refers to all human Life, both from a particular point of view and the Whole point of view.) There is nothing wrong with the intermediate stage where “my” means me individually. Before this subjectivity could ever be transcended, it must be experienced correctly. Which is to say, “my” advantage, as seen by “me” as one of countless perception stances of the one Source (X). As long as Not-I's, error, are doing all the determinations, everything is “I, I, I, and me, me, me” and *none* of it true. So the first step is to learn about this, by watching who/what talks in my name.

After this contamination is discovered, and Worked on for a time, a much more accurate “speaking” is taking place when Purpose is questioned, and that is the place where “What's to my advantage?” is said. And your friend is right, this is still subjective, what's to *my* advantage. But at least the subject is not conflicted and fractured in a hundred voices, there is a certain integrity that did not exist before.

What your friend has not experienced, though, and there-

fore doesn't know, is that there is another state, higher than that one, where Awareness and X are completely one, and there is no more subjectivity. You have to experience this state to know it, it cannot be rendered accurately in language. It is something completely beyond language, and is always rendered rather clumsily when put into words. It is complete objectivity, and language does not accommodate this. What it is, is *knowing* what I am.

It is something you can check out, but probably not by trying to. (The brain absolutely interferes with this process, no matter how finely tuned it may be.) If you keep up your Work every day, you will eventually know what I am talking about, but I can't tell you “how” to achieve this state. I can give hints, though, and being utterly free to experience what is going on right now, especially if it is intense, is a step in that direction. It is letting go (“dying before you die”). We are talking about no conditions whatsoever. A migraine headache, a devastating loss, intense loneliness... freely experienced, consciously watched, separated from, will push you toward real objectivity. (You may have heard of “conscious suffering” in some versions of the Teaching and even pseudo-Teaching. This is what that phrase is all about. Rhondell prefers the term “conscious allowing.”) The intense feelings don't need to be unpleasant ones, certainly there are other experiences which can be Worked with to elevate your state of consciousness toward objectivity. As far as I'm concerned intense pain is the easiest way. Any intense situation will do, though, for instance consciously watching an intense movie (alternately identifying and dis-identifying *on purpose*), or even an intense sexual union, anything intense that we Work to *let go* of.

It is unlikely anyone you know lives in that complete objective reality all the time. I sure don't. It is interesting to Work on and I have found that, like any skill, practice makes it easier.

Meantime, we usually are in a place of some degree of subjectivity, and that is just fine. We want to practice that skill, too, though, of “cleaning up” Awareness, which is really the same skill, just a lower level of it. One step leads to another. First get the Not-I's out—then let that sense of “I” move from Awareness to X... easier said than done, and that's why they call it The Work.

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## Ya Hafta Laugh (Or You'll Cry)❖

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*Quote from a concert review in the L. A. Times:*

*“Two interesting signs (of the times) greeted Te Kanawa's admirers at the entrance to the Greek Theatre. One warned that bottles, liquor, weapons, drugs and ‘other contraband’ would not be allowed. The other demands to be reprinted verbatim:*

*‘Excessive sound levels may impair your hearing. Ear plugs are available for purchase at the concession stand.’”*

## ❖ Does It Fit?

*How about experiments to disprove the Teachings—homework! [D.A.]*

As you know, we are admonished continually not to believe anything we hear or read about the Teachings (or anything else, for that matter). We are told to check it out for ourselves. Having beliefs is one of the major, *major* obstacles to consciousness. Finding out just what they are is constant Work.

So in every piece of Teaching material you will find the phrase "Check it out." The way to check a thing out is to prove or disprove it. When I first heard the Teaching I wanted to check it out, yet so much of it seemed so obviously true that proof was hardly necessary. When I looked for the 4DBUS, I found them. The Four Forces were everywhere. The first time I was shown the Picture of Man felt like the instantaneous revelation of all time to me—I could prove it immediately: for instance, water level is monitored, thirst is "reported," the body is moved to get a drink when necessary. I went from agnostic to gnostic in that moment.

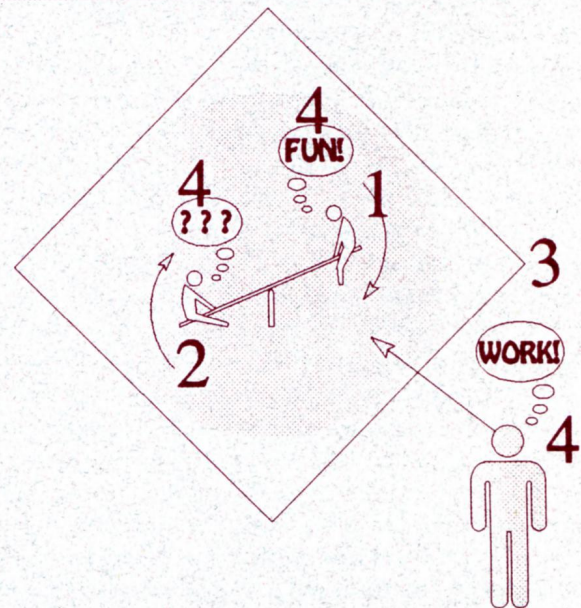
But although it obviously applied to all these simple things, I wasn't sure it applied to everything, especially all the "important" stuff, the emotional stuff, the mysterious stuff. So what I tried to do was to find situations where it *didn't* fit. I made quite an effort to look at events throughout the day and sort of lay the Teaching over them as a template to see if anything *wasn't* covered. To this day I have been unable to find a single situation where the Principles didn't cover exactly what was going on, enough to tell me what I *needed* to know at the moment. Occasionally I would not know everything immediately—I was unable to prove that they didn't fit, I was unable to disprove them—but I noticed that if I just held the unsolved event in my mind for a little while (by that I mean freely experiencing the discomfort of not knowing, and keeping it "open") eventually either something would happen to clarify it for me, or a clarifying idea would enter my head. It has never, ever failed me.

It is often easier if we make a little distance from our immediate feeling-filled circumstances and watch other people's lives and events. Since there are always so many people in my life, as in yours, this is a cinch, and you can do it too. When someone calls you to chat, fit what they are saying into the Teaching. See if it fits. For instance, is that a Not-I talking to me? If so, which one? Is this a problem they're telling me about, or a challenge? Is Second Force seen as victimization? If it doesn't seem to fit, make a mental (or real) note to follow up on it later, to think about it.

I'd like to say something about "homework." The *Science of Man* school is quite different from the usual idea of institutional schooling, where students are force-fed facts to memorize and required to do explicit assignments outlined by the instructor. That kind of schooling produces miniature clones of the institution. We have no interest in that. An authentic Teaching School works to teach you what you are,

which means a potential Initiator. The basic material is laid out as simply as possible. For the most part, only the gist of the "homework" is given, along with a few examples. Although a real student might *like* to have a complete inventory of every possible experiment to run, he knows this would be counter-productive to the Work. You are encouraged to Initiate—design and develop your own experiments, not just "copy" what someone else writes down or tells you to do. The No.4 Not-I wants no part of this kind of independent study, it wants it all spelled out, *given*, so it can consume while Real I snoozes. The Work is to stop consuming, wake up and put out effort on one's own behalf. If you are really interested in the Work, you will ignore that Not-I and ponder the material enough to come up with experiments that are unique to you. Your experiments then will tell you some things. You may need a little guidance for the next step, and it will be given if you ask. We present no authorities to you, and to do the Work means to make the effort to experiment on your own. ⊗

## ❖ Four Forces in Action



- 1 INITIATIVE required to move against the
- 2 RESISTANCE which "opposes" it, producing
- 3 FORM the game of teeter-totter
- 4 RESULT of which is fun, or—???

## Initiative, Resistance, Form, Result❖

*Please discuss the Four Forces—I do get the principle, can discuss the theory, do NOT see it all around me in my day-to-day life. Thanks for asking. [D.B.]*

*Talk about being passive to allow X to take the initiative. [L.P.]*

There are four facets to all phenomena:

- ❖INITIATIVE, First Force, Intelligence, Will;
- ❖RESISTANCE, Second Force, always arises to oppose First Force and shapes and molds it into;
- ❖FORM, Third Force, what's produced from the interaction of First and Second Forces;
- ❖RESULT, Fourth, the response to the Form.

Let's take a very simplistic example of these Four Forces in action. You wanted to explore this more (First Force, your intention to check it out), you have looked and not found much in the way of demonstration. (Second Force is the resistance you are having.) You are requesting (more Initiative) a little guidance. In order to do this, you had to compose your question, and write it down, which took a few minutes; find an envelope, address it. You attached a stamp which cost 29¢. Maybe you had to make a special trip to mail the letter. There is not a lot of expense involved, but the several minutes of your time and whatever time it took you to earn 29¢ is time you were not doing something else, maybe something else you would have preferred to do. All of these little activities were Second Force, they arose and had to be dealt with in order to get your question from there to here. More resistance is added in the form of time, the time between your asking the question and reading this. Now the form, this article, is Third Force, and the Fourth is how you respond to it: i.e., it clarifies some things for you, or maybe it fails to, or maybe even confuses you more.

Travel is another example. If you wish to go to the Sierras for a holiday, it will take some time to drive there. If it's a nice drive you might enjoy the trip as much as the destination. But the interval between where you are and where you want to be is Second Force. If, like me, you like to go places but are a terrible flier, then maybe a trip to Paris is appealing, but the intervening 14 hours to the airport, at the airport, on the plane, will be pure Resistance... I must Work with it every minute to keep my mood up. The interval between aim and arrival at destination, plus the effort needed to accrue the funds to pay for it are Second Force. The Form is the whole trip. How it's perceived (Fourth Force) depends in this case on taste (and inner state).

Gravity is Second Force, it pulls us in an opposing direction to the one we might wish to be in: i.e., a standing rather than sitting mode, or sitting rather than reclining. But we hardly notice gravity, as infants we adapted quite nicely to it, though it still takes effort to oppose it. For NASA, though, for instance, gravity is another matter. Great amounts of effort—time, money, labor, fuel, brain power—are expended to transcend gravity. The *intention* to go to the moon, say, and the *will* to spend the time, money, labor to get there

are First Force. The *need* to spend the time, money, fuel, etc., is Second Force. Third Force, the event of a moon landing, is the Form. The Result, Fourth Force, is the response: The first time it happened there was an enormous lifting of mood among millions of people; patriotism; admiration of science and technology, and so on. One result. Subsequent trips may have cost the same but probably had a lesser result. Eventually, were they to continue spending the tremendous costs incurred in going to the moon, for no other reason than to go for the sake of going, there would be a decidedly different Result—response—to the event.

On a more personal level, the Four Forces can be seen within us, too. If I have made the Initiative to do the Work, I can be sure Resistance will arise: I will forget, Not-I's will grow louder and especially slyer, people around me will not understand, and so on. If I maintain an Initiative equal to all that noise, a Form will be produced: A New Man. The Result will be this New Man's contribution to the evolution of humanity (and thus to Spirit).

Second Force is not "bad" or necessarily unpleasant. People who like to lift weights use it all the time, willingly, to accomplish their intention, i.e., to alter their form. If you play any kind of game at all, from golf to crossword puzzles, you know that if it's *too* easy, it's no fun at all, why bother. Enjoying a little Second Force is the whole reason for playing games. (If a person is a fanatic about "winning," this statement still applies. Although it seems that Result is the issue—the form, win or loss, will determine the result, a high inner state or a lousy one—he thinks in terms of "conquering" Second Force rather than enjoying it.)

I think if you take tiny little activities and look at them, you will begin to see. For instance, changing from a horizontal to a vertical position first thing in the morning is a great triumph of Initiative over Second Force for many of us... The coffee you drink in the morning, and the gas or electricity to heat the water, and the water, and the coffee pot, filters, had to be paid for with someone's labor. (Second Force "opposing" the intention to have coffee to drink.) The form is the cup of hot coffee, the result is what this means to you.

At the other end of the scale, Mother Theresa is a picture of all this in a big way. She is old and frail and yet does difficult work day in and day out until she collapses and they have to force her to rest. ASAP she is back at it. Surely for an old woman (or for most of us) the kind of labor she has chosen to perform would be seen as Second Force... her Initiative is mighty, indeed. The Form here is the *opportunity* for peace and serenity (and Love) she affords people who otherwise would never have tasted peace and serenity... The results, I think, are several, including whether the opportu-



nity she provides is accepted; and an example for us.

In between the extremes of a cup of coffee and Mother Theresa are countless examples of the Four Forces in action, if we look. Another way of looking is to work backwards. Identify something going on, say the fact that you are at this moment reading a newsletter. (4) The RESULT is what you make of it, i.e., it may be interesting, or boring, or confusing, or however you see it. (3) The FORM is the newsletter itself. (2) The RESISTANCE can be seen in two directions, either the resistance you might have reading it for some reason (noise, time constraints, the money it costs, whatever), or you could imagine the resistance I might have had putting it out (considerable, though breaks down into three main parts, time, money, and often false expectations on my part that people I pay to provide certain services will actually provide those services as specified—for instance print the back of a page the same side up as the front of the page). My INITIATIVE I will let you deduce from hints I have given and what you know about the Teaching and the responsibilities that go along with having it. (1) Your Initiative (your intention) is known only to you.

Or take the place where you live, backwards from (4) the Result that you live there, (3) the Form of the dwelling itself, (2) what resistance they had building it, what you had moving in there, back to (1) the Initiative of the thing.

I would really like to follow up with you on this, please write back if it has not been clarified, I think this understanding is essential and I want to do whatever I can to see that you get it.

The second question was a variation of the first; although you do not say you can't see the Four Forces, by reading between the lines I think your looking at it may be a little skewed. I went down this skewed path a long time myself. I suspect it is a common misconception. I am glad this question about "being passive" was sent in.

Passivity is certainly a step along the way, sometimes it is the *only* way to deal with Resistance (with certain kinds of physical pain, for instance. Say you put your hand in water that is much hotter than you thought. You yank your hand out but for the next moment there is nothing to do but be passive)... We need to learn how to be *consciously* passive. But passivity is only one mode of behavior. When we first start doing the Work we realize one day that we have been trying (and usually failing) to control everybody and everything. Self-observation shows us that we have been completely passive all our lives, letting the Not-I's direct the show, at the same time erroneously thinking we were "doing." So we begin to Work on ignoring the Not-I's and find we are "passive" because we are no longer reacting. But this isn't enough. I realized one day in a flash that patience without Initiative is nothing, it is a waste of time, entropy is the law of the land. By this I mean if *we* don't initiate, everything will just disintegrate of its own accord.

What a shock this was... until that moment I had been so proud for having stopped trying to control, for being free to experience what is, to just let things (and people) be. And

while it is stupid to be proud of oneself for finally being at least semi-conscious rather than a robot, the passive state is a worthwhile place to be—for a while. Just totally passive, letting everything that is just be as it is, freely experiencing this. But not for too long. When this house of Awareness is cleaned out of all those demons who are making havoc in my name, I had better re-furnish with some new Initiative, quick, nature abhors a vacuum, I want to be in charge of what's in my house.

Where the misunderstanding lies here, I think, is that *we see Awareness and X as separate entities*. This is error. Awareness is not separate from X, it is a function of X. Let's take as an example your vision. Can you imagine your "eyesight" separate from you? Off floating around somewhere on its own? No way. Vision is a function of you. So being passive does not mean that we just sit and wait for X to do something, it means that the function of Awareness reports single-mindedly (no conflict) what's to the benefit of, advantage to, of value to the whole being. *Then*, not before, X will do the appropriate thing.

So the Work is to get the Not-I misinformation cleared out, either banished altogether or, more likely, ignored, and then to start placing values on what's going on. In other words, X's Initiative depends entirely on what It is Aware of... and Its Awareness function (you) is not separate from Itself. X is not "out there" somewhere, waiting for Federal Express to deliver the information, while "we" sit here twiddling our thumbs waiting for X to send a return reply. It not only is right here, It is *I*... Awareness is a function of It, not in any way separate.

To continue our vision analogy: we think of our eyes as the source of vision, but also know that in reality they are lenses and sensors which send information to the brain for processing. Although we might not be aware of it every moment, we know that the eyes and the brain must work together as an inseparable team for vision to occur. Now to reach this point where the sense of I permeates every facet of the being takes some Work... many years. While we are Working on this, the sense of I will reside in Awareness... but this is a temporarily limited place. And while it feels "real" and maybe one cannot imagine it any other way, we want to continually tell ourselves, at least in words, "I am." Period. Not X out there and me down here, but rather, I am. X is right here, right now. In the meantime, until that point where we KNOW precisely what I am, until we live it moment by moment, we make the Initiative "ourselves." Nothing will ever happen unless we do, everything will just fall apart while we are "waiting" for X to "show up."

Now the correct harmonious function of all this depends on Purpose. If my Purpose is erroneous and my methods of achieving an erroneous purpose conflict, I will never get anything accomplished. Awareness is just feeding Not-I's, who lie about what's going on (insist on gain and escape), no Initiating occurs. So the way to get to the point where X and Awareness are felt as One, we must always question purpose, check it out, [continued at bottom of next page =>]

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## Who Writes This Stuff, Anyway?❖

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*I would like to know who writes the articles—many times I'm confused by the first person form. M.C.*

I don't quite understand why it is confusing—*somebody* must be writing it! If you mean "who" as in, say, "Who's Who In Esoterica U.S.A." the answer is nobody. I'm just an ordinary person. In the beginning I didn't use "the first person form" much; but when occasionally I did, I got feedback that the material seemed more "real" that way, so I increased it, although my preference would be to stand much farther off and not write personally at all!

Around 1978 yours truly, Christine Thompson, attended some *Science of Man* classes given by a woman named Darlene; a few months later she introduced me to Rhondell. I have worked with the material every day of my life since that first day, including many years of working closely with Rhondell. A few years ago he told me (ordered me was more like it—I was extremely reluctant) to make a public contribution with what I had learned. Thus my first (monthly) newsletter, *FTE (Free To Experience) A Newsletter for Women* was born. I sent the first issue to about 20 or 30 women who I knew liked me and would not reject my contribution. They didn't—it became quite popular by word of mouth and when I realized more than half the readers were men I dropped the "for Women" and broadened the scope a little. *FTE* was free. Eventually I became so busy with other things, and the cost to me of publishing a free publication was considerable (although many gracious people sent donations), and I dropped it. Requests for another newsletter came in several times a week the whole time (about a year?), even from people I didn't know, so I initiated a new one, *Awareness Journal*, which is not free (or profitable).

I think I have dropped enough hints throughout *AJ* that most people know that I write (books and scripts), ghost-write for others, and make a living typesetting and editing,

and other ways. I manage Harmony Workshop as a volunteer, which basically means (now that the first video is done) typesetting the material, publishing *AJ*, filling orders, answering mail. There is a lot of talking with people on the telephone about their experience with the Work. Although public speaking is *not* one of my talents, occasionally I am asked to give a talk on the Work to other groups and so I do; and sporadically I host events which cater more to my talents, for instance Mushkil Gusha Night, book discussions, groups of women discussing challenges with the Work, etc. I have just initiated several new projects, ways of presenting Teaching material that I hope are appealing.

I like to cook, but seldom do, ditto photography, including the whole darkroom bit. I have a green thumb; I read incessantly; I am an asset in a sickroom. I've traveled a bit. I live alone with beautiful Leah the Cat (Miss Priss), and now three-week-old Bob the Kitten, Fearless and Steadfast. (The little guy is afraid of *nothing*, he is King of the Place, when Leah hisses at him he kisses her nose.)

That's about it, really. My "qualifications" for writing the newsletter are many years of Working with the material, and what I consider "holy orders" from my Teacher to do it. (I would prefer to play.) My purpose in putting the material in this particular form, *AJ*, is because that's how I communicate best to more than a few people at a time. I hope to demonstrate the practical use of the Teaching—how my friends and I experience the Work, how it fits in with daily life, how to put it to use on a moment-to-moment basis, rather than just read it, hear it, debate it, discuss it, "philosophize." If you want to know more, call me. This is all (and maybe more than) I am willing to broadcast!

(Now: who are *you*???)

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## Passive... (Continued from previous page)

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what is my purpose for this action. When disintegration ends, integration is.

So what we can do is ignore all the noise around us, make up "our" mind ("our" = X + Awareness) and just do it. X will do whatever Its Awareness says is of value. What we have to wait for is time, place, and circumstance, we don't have to wait for X if we are single-minded. You can be sure it is in gear as soon as it gets the message (the same moment the "message" exists.) Awareness and X are partners, not separate, they always work together.

Another analogy of all this is the idea of "a woman alone," seen as anathema or tragedy in many cultures the world over. This is a very literal (and inappropriate, especially today) reaction to the Truth that Awareness without

Spirit is nothing. When working together, this is union or "Holy Marriage" (and what I think *The Song of Solomon* in the Bible is all about). Of course Awareness without Spirit is an impossibility, but "she" can forget all about her "Marriage" Partner, turn away from "him," and take in all kinds of strangers, creeps, and deadbeats (Not-I's), looking in the wrong place for her Source. This is universally unacceptable, except that everyone has forgotten that these things are just symbolic of inner Truth, the Forms are not the thing—"she" is subject to her One Source, "him." It's all within.

So... one day you will *know* Real I initiating everything in your Life, one with Its partner Awareness. Meantime, "fake it" a little bit and start taking the Initiative "yourself." We will never *know* full integration until we give it a try. ☉

## ❖ Greed

Discuss "More, Better, Different." [M.A.]

The Teaching uses the polite phrase "Wanting More, Better, Different" to describe plain old greed, the one-word definition of the Four Dual Basic Urges. Fear is the other side of the same coin, but is also greed: greed to be non-disturbed, greed to be non-threatened in any way, greed to be non-challenged. And greed is fear too, fear that we won't get it all, fear that insatiability will not be accommodated, that there isn't enough (of what I want) to go around.

"More, Better, Different" has the accent on the gain side of the 4DBUs. Some pleasure comes our way and we want more of it. If we get more it becomes boring so we want a better quality. Eventually even the best isn't stimulating any more so we want something different. Blatant greed is unattractive to almost everyone and I don't think it's necessary to go to great lengths about it here: we all recognize it when we see it, whether in others or in ourselves.

What we don't always see, though, are the subtle things that are really only thinly disguised greed. This is where the student really wants to watch. Certain types of greed are more sanctioned than others in our society. For instance, intellectual greed is almost prized, but it is still greed. Two brothers I know read about six or ten best sellers and history books a week, and can't tell you a thing they read. These people look to be studious and self-improving at first glance... what's really going on is a greed for non-disturbance: the challenges sitting quietly in a chair identifying with someone else's doings are slim compared to living out real challenges yourself. This is greed for non-disturbance.

We get greedy for attention, and especially for approval and when we have friends that give us that we sometimes demand more and more of their attention, thinking we are just being "friendly." "That's what friends are for, right?"

I know a man who is tremendous company, makes everyone feel like his very special friend: what he does is demonstrate what happens when one makes an effort to keep the mood *way* up, Love. People enjoy being around him because of what they get (they give little, and that's okay, he needs nothing.) But what I so often see (and did it myself years ago) are invitations extended to him in the guise of treats, "I would like to treat you to dinner," etc. What's being extended is not a treat at all, but rather a pretense of hospitality covering up a demand for more attention. A student who finds himself in the position of extending covert invitations could stop at that moment and question his purpose.

Daisy works for a company that makes luggage; the offices are a considerable distance from the factory. The design team (of which Daisy is not a member) did such a good job that their new line outsold all their competition in a very short time. The owners were so appreciative they gave each employee a free complete set of the new luggage. The design team got theirs delivered; the others were re-

quired to pick it up from the factory. Daisy called me in what can be described no other way than a rage because she had to schlep out to the factory to pick up her gift while some were delivered. She doesn't think she is greedy at all—she thinks her rights were violated.

Suzy-Q gets involved with, let's say, "wild men"—rock musicians, Hells Angels, the like. She lives a thrilling life for a while, then finds that the guy is not very considerate of her. She doesn't see her greed for sensual excitement at any price, she thinks rather that she is a victim of men.

I get greedy at the computer. I want more, better, different and *faster*. And especially they "should" make it more efficient, since I seem to be upgrading every time I turn around. (For instance, there is only 8.5 megabytes free on my hard disk and I am a little ticked that the diagram on page 3 ate up 3.75 megabytes of hard disk—!!!—to get it from drawing program to typesetting program—and *another* 3.75 when I made an edit in it—although it took less than an hour to draw. Yet five years ago it would have taken me a couple of days to do with expensive and tedious press-on letters and tapes, how can I be anything but grateful?!)

What's really behind greed is the mistaken notion that ideals exist. If I firmly believe that ideals exist, if this is one of the props that holds up the purpose of living to gain and escape (it is), then I will automatically compare everyone and everything (and myself) to all these ideals. Everyone and everything (and myself) will

[Continued Page 14]

## ❖ The Four Dual Basic Urges

LEVEL	GAIN	ESCAPE
PHYSICAL	Pleasure, Comfort	Pain, Discomfort
MENTAL	Attention	Being Ignored Rejection
EMOTIONAL	Approval	Disapproval
TRANSCENDENTAL (The Urge to Power)	Feeling Needed, Important Appreciated	Feeling Inferior, Useless, Worthless

The Gain side of the 4DBUs is motivated by greed; the Escape side is motivated by fear. Fear and Greed are not Spiritual attributes, they are Not-I. They are useless to Spirit (except for the challenge they provide). The nature of the physical body, reinforced by physical, mental and emotional conditioning, have led us to believe the 4DBUs are the Purpose of Living. They are not bad or wrong, but are only BY-PRODUCTS of living, not the Purpose. It is the nature of Life on Earth that they are present to some degree. The 4DBUs are a sub-human Purpose of Living—mankind was designed to evolve beyond this. This evolution depends on his discovering and making a new Purpose of Living.

## Discrimination❖

*Please do a piece on discrimination/discernment. This is a problem area. I seem to not be able to see enough to act appropriately and when I get the balance I only see that I didn't see, not "what" I didn't see that made my action inappropriate. If this lesson takes several attempts, it is getting costly. Can I shortcut the errors?*

I wonder if you are being too hard on yourself. I also wonder if you are judging the outcome of certain events as good and bad, right and wrong. Sometimes things happen that we think are not to our advantage when actually we don't know and can't know until a long time after, if ever. In other words, you don't know what would have happened if you had done it another way, because you can only do things one way at a time, and circumstances are never identical the next time—similar, maybe, but not identical.

Anyway, to be specific about discrimination/discernment: It is a skill and may take a lifetime to fine-tune. And we can never be 100% sure we are error-free. There is always information that we don't know. Or you may have been given misinformation. We don't want to make an ideal of being perfectly discerning—on the day we are omniscient, we will have perfect discernment, not before.

Now I know that you are referring to events in your new company (although this information applies anywhere). It's been a rough start for you getting it off the ground, and you have found that others are not as responsible as you are. I think No.5 Not-I is saying that you should be a better judge of people. Ignore it. Experience will hone your evaluating skill. That's life, that we have to "endure" the experience to know! It is also possible that you may have to try out many, many employees before you find even one that has the same sense of duty that you have (a rare quality).

I think what you could do here is watch to see if it is lack of discernment in the same place over and over that's going on (maybe you always trust a certain type of person who always turns out to be untrustworthy, for instance—you might want to determine what it is that is so attractive about them in the beginning; or maybe you consistently take on more work than one person can handle—I don't know, these are just examples), or if you are just running into a huge bunch of Resistance because you have made a huge Initiative. Write down the Resistance, work out the other three, see if a pattern emerges.

Yes, all this experience is costly—but you can consider it tuition in the School of Life. We've talked a lot about this, and I am convinced that you are doing fine, that you need more than to worry about your discernment abilities, to take a rest now and then so that you have a space to regenerate. (The more tired you get, the stronger that old No.5 Not-I and his buddies get.) Thanks for your continued input. ⊗

## Imagination❖

*Talk about how the conditioning, through imagination and/or mental associations seems to have a "life" (seen especially through its movement—the way it runs on and on.) [B.G.]*

A good modern-day analogy of this comes from Rhondell. He makes the comparison of the mind to a video game—those high-tech pinball machines you see in the 7-11 and other places. Even if no one is playing the game it is pinging away, little guys bouncing off things and so on. It runs non-stop whether anyone is paying attention to it or not. When someone decides to pay attention, puts in their quarter, they can be somewhat in charge of the game. If not, it just runs randomly.

What you have described is the human part of Spirit's experience in this place. The brain is always "firing" and thoughts shoot off into Awareness all the time. The Work is to disidentify when you can, to watch them, acknowledge them and see them as *separate* from you.

I liked your choice of the word "imagination"—I seldom use this word but it is appropriate. We get in trouble with it when we help it along, feed it, by "conjuring," indulging it, "living" there within it, identifying with it. Creating all kinds of imaginary events in an imaginary future, re-hashing the past. We are not PRESENT when lost in imagination.

But let me stress there is nothing wrong with using imagination when you have something to *do*. If you want to decorate a room, sew a dress, choose which college courses to sign up for, you obviously will use the imagination to picture a future, which, in the Work, would be your *aim*. For instance, I intend to make a garden one of these days, and I often spend time "imagining" it... I know that when the time, place and circumstance arises to accommodate the garden, I will have much of the preliminary work done. So the thing to do when we find ourselves "lost" in imagination is to stop right there and determine, "What is my purpose?" I think the purpose of what you are referring to is escape from the stress or the boredom of the moment. This is not a useful purpose nor valid use of imagination.

We all have to be especially alert in imagining conversations... a particular weakness of mine. I tend to "rehearse" what I will say to so-and-so next time. Do you? Our Work is cut out for us there, to bring it back to the present moment. Or maybe you are imagining some alternative life to the one you have. Look long and hard at that. If your present situation is intolerable, change it. If it's tolerable, live it.

Don't let the No.5 Not-I belittle the imagination. It is a valuable tool to use, but always something I want to *use*, rather than let it use me. Attention is like those quarters the boys feed into machines... it is an expense, something we spend. We don't want to squander all our quarters on video games, we don't want to squander our precious attention on an imaginary "life." ⊗

## ❖ Sound Familiar, Anyone?

*I am so excited about the way my studies are going now. My wife and I have been working with [the Teaching] for many years and it is just now that things seem to appear clear. It is so exciting to me to finally be experiencing things. For example, after reading your article on Feminine Attributes I decided that I would take each one and try and observe them throughout the day. I started with patience (and never got past this one) because I have very little of that attribute. I am (when sleeping) the type of person that believes when driving down the road that anyone driving faster than me is a fast-driving son-of-a-gun and anyone driving slower is a slow moving one. So I started waking up with patience. It is truly amazing to me that when I remember this and report it that I don't just become more patient but I actually experience being patient. You can feel your body relaxing and slowing down and can feel energy. Experiencing was an interesting concept for me. I always wanted [Rhondell] to tell me what to do. I wanted him to say, "P., tell what the 6 families of Not-I's are," (or any question). Then I wanted to stand up and recite this so I could see a sign and demonstration that I was evolving. "At least tell me what to Work on. Isn't this the way we learn everything?" But as the years dragged on and I kept hearing the same things over and over... I was always expecting to hear something new so I could take the next step. I finally realized that I hadn't even taken the first step and if I keep hearing the same things over and over that this must be it. So, if I am not getting something it is because I am not understanding. Then it dawned on me that everything we were doing was to assist us in waking up. In order to experience anything you must be aware. I wanted to know Spirit but I realized that what we had been working on was really not knowing Spirit but was figuring out what Spirit was not (man-made world, Not-I's). How could there be something in my thoughts that was out to destroy me? How could this whole concept of heaven and hell, war and peace, anything against anything, be playing itself out everyday in my own self? It was. The Not-I's are indeed not Spirit and not real. Being able to ignore them is powerful. But I didn't want to just ignore them, I wanted to get rid of them. No more problems. (Non-disturbed). They are not going away, they just don't have a say anymore. When I realized that I wasn't going to be non-disturbed and not evolve just because I knew Rhondell or had been exposed to the Teachings, I realized that I had been given the tools and that I needed to use them. As it has been stated many times, "Very simple (almost too simple), but the Work is not easy." I feel like I am trying to figure out why all of a sudden I feel alive. I often said that I felt like a hypocrite, I could really talk a good game with the Teachings but I wasn't living them. So I quit even talking about them. I now feel like I am living and experiencing these concepts. Well, enough is enough. I appreciate being allowed to just express myself to you. You have been such a big part of my growth and it is so exciting that I feel like I am growing and beginning to see some things clearly. What is even more exciting is that I am an infant in this world. Wow!! [P.J.]*

Wow is right. You have so clearly described steps on the journey that I am certain you have made a contribution to many people. While each of us is unique, our experiences are unique, there are obviously universal patterns to experiencing the Work, and isn't that nice to know? All students feel so very alone at times, and here you are, far away, unknown to most who will read this, and yet facing the very same kinds of challenges, and with the same objective... This is a version of a Network of Friends (people with a common purpose, whose individual work enhances the work of the whole, makes it more than the sum of its parts), and how very comforting to know this network exists, even if we don't have concrete contact with it all the time.

Almost everything you mentioned was also sent in in one form or another by others. For instance, the reliance on the old schoolhouse way of "learning" as a measuring stick for our "progress." Wanting signs and demonstrations. That talking about the Teaching when not doing it is just feeding Not-I's for attention and approval. Letting the No. 4 Not-I make the Teacher into an "authority." The almost instantaneous rewards of doing real Work, i.e., the Work is its own reward. That we expect in the beginning that the Teaching will make us non-disturbed, and use it for this purpose, whether we know it or not. The fact that "all or nothing" is a trap... If "ideally" the Not-I's would go away, a compromise is to allow them to be there and Work to ignore them.

There's no shame in being an infant in the Work (or an infant, period, if that is what is!), and I'm sure you know that. It's only a hot-shot Not-I that thinks we "should" emerge from the seed in full bloom. Process is the name of the game and you have outlined it very nicely. Thanks!

Thanks too for letting me know that my own contribution has been received. I wouldn't have known, since we have never communicated before, except that you took the time to write. It is very nice to know that the USPO isn't *really* a Black Hole! It is, after all, one of several conduits for evidence of a Network of Friends, and I am so very glad. ☉

(See Page 19)

## The Vicious Cycle❖

### ❖ EXPECTATION

Based on the Ideal—an Illusion

### ❖ DISAPPOINTMENT

False Feeling of Emergency—MOBILIZED ENERGY

### ❖ HURT

Purpose is to non-disturbed

### ❖ LOOK FOR WHAT TO BLAME

Anger, I blame you;

Guilt, I blame me;

Fear, I don't know what to blame;

Insecurity, Anger/Guilt/Fear/Greed to be non-disturbed

### ❖ STRESS from MOBILIZED but UNUSED emergency energy

### ❖ NEURO-MUSCULAR TENSION

### ❖ CHEMICAL IMBALANCE

### ❖ ADAPTATION (Symptoms)

or

### ❖ UNUSUAL BEHAVIOR (Binge)

### ❖ STARTS ALL OVER...

### ❖ EXPECTATION

That I "shouldn't" have symptoms; that I "shouldn't" binge...

### ❖ FALSE FEELING OF EMERGENCY, etc. ...

## Next Time❖

More notes and questions came in than can fit in this issue. Next time we will discuss:

- ❖ Animals
- ❖ Meditation
- ❖ Desire for independence
- ❖ Inner state
- ❖ Rabia the Sufi saint
- ❖ Letter from a 12-Stepper
- ❖ Panic States
- ❖ Evil
- ❖ "Mid-life Crisis"
- ❖ Men/women relationships (the most popular request; maybe deserves a whole issue)
- ❖ Spirit having a human experience (equally popular)
- ❖ Bible stories and other legends
- ❖ Malaise/Depression

## Greed (Continued from Page 11)

always fall short somehow, will never be satisfying. That old automatic Master Decision says, "Well, maybe more of it will make it measure up." Nope. "Well, then I need a better version." Nope, better will never be good enough, it is not the ideal. "Then give me something else." And we see people operating this way their whole lives.

When one knows What I am, a unique expression of Life, as is everyone else, unique; Where I am, in a challenging place where ideals do not exist; What's going on here, every extreme of every kind and everything in between, much of it resistance to my initiative; and what I can do, freely experience what is—then greed will vanish.

Greed is based on false beliefs. That the body needs pleasure—it doesn't; it needs air, water, food, rest, clothing, shelter, transportation, and we all have those. Pleasures are extras, gifts, by-products, never needs. It is false to believe I "need" more attention than I am getting. If you are not a hermit (and *The Science of Man* is not for hermits), you will get some attention. More than what naturally occurs is a want, not a need, nice as it may be (and it is). It is false to believe we need approval. Little children do need approval in order to thrive, but mature adults do not. It is nice, but it is completely unnecessary: a mature adult (a New Man) does not need approval at all because he needs no validation whatsoever: he knows what he is and what he can do.

The fourth dual basic urge, the urge to power, is never, ever satisfied under the old false beliefs, the old purpose of living. Control only wants to expand, it is never satisfied. The fourth DBU is an adulterated concept that control over people equals power. And because this ideal is false, there is never enough control, that person is always trying to expand his so-called "power." Real power is at hand to anyone at any moment and has nothing to do with control over others: Power over one's inner state. Anyone who has achieved power over his inner state will have no interest in controlling others.

Power over one's inner state is the only power one ever needs to work on developing, and it is unlimited when the skill is perfected (Teaching definition of perfected: complete). Power is an inside job, it has nothing really to do with others except in response to them.

So students who want to work on greed look for it in the subtle places, the Not-I's are very, very sly and cunning, and while they would not have you pig out at the buffet table in front of everyone, they connive to have us cloak this behavior and do it everywhere else.

I don't need more of anything (not even the Teaching). I don't need better anything (although I might *want* a better car, house, etc., and can earn that and that's fine.) I don't need different. I may want it, and that's okay, but I must remember that I don't need it, or anything—all my essential needs are met and everything I pursue beyond them I want to watch to know the purpose of the pursuit. ☉

## ❖ The Curriculum Has Been Outlined

*It is not my experience that psychology blames parents for everything but rather that it and good therapy is always concerned with, "What are you going to do about it?" Nor has it been my experience that psychology/psychiatry have no understanding of the beautifully balanced atmosphere of the womb from which we all emerge and the trauma of birth. ... My learning prior to the Work has not failed me but rather has helped me see the dimension that the Work has to offer. ... Could I say something about dreams and my relationship to them? My experience with the study of dreams is that they may tell us what has been and is happening within us, and often too painful to look at, and that they are usually highly disguised but with skillful help, we can sometimes ferret them out and proceed from there. ... My understanding of dream study is that there is usually a precipitating current experience that causes the dream and that the psycho-analyst helps the patient ... often being able to identify the event that brought on the dream and what was painful in it that kept the dreamer from dealing with it on a reality level at the time.*

Your letter is very revealing. I am glad you sent it because it is an excellent piece to point out some essentials you and others may have missed and to clarify a few things.

The Teaching is not really psychology, nor therapy. It is education. Did you know that there are Schools who refuse to take in anyone needing therapy? They are required to go get therapy first and then may apply to the School again (with no guarantee of acceptance), ready to go to Work with evolvment from an adult standpoint rather than as a "patient." (When you find references in other Teachings about the requirement that an applicant be a "Householder," this is what is referred to. A Householder is never a Patient.)

My remarks about popular psychology are based on feedback I get continually from many sources, especially from people I know who are involved in therapy, plus books I read and what I read in the popular press. I notice you qualify the therapy you like by calling it "good." I agree that effective therapy exists, and said so. Most of what passes for therapy, though, in the various stories told to me, and in what I read, is not "good" at all. Its basis is "cause and effect," which can lead to no other place but blame, whether nature or nurture (or both) is blamed. It *purports* to answer "why?" questions which are ultimately unanswerable.

If your experience has been beneficial, then that article was not speaking to you. Rather than defend what you may have perceived to have been "attacked," or misunderstood (or "opined" upon, for that matter), you could just ignore it. (It is a tenant of a School that real students must learn to discern what information they hear is for them, and what is directed specifically and subjectively to others. In fact, this may be a major challenge under certain conditions, because of the tendencies to make the instructor an authority, and to identify with others' "problems." This discernment is honed by self-observation and disidentification—standing separate and watching yourself. One watches self and others and eventually sees what applies to oneself and what doesn't.)

About psychiatry's understanding of the tranquillity of the womb and the trauma of birth, I disagree. On the whole (though not every practitioner!) this is seen as the starting

point, in a materialistic way. This is not the Teaching, which states that the Master Decision about the Purpose of Living made by the infant is incorrect—implying that a correct one exists prior to the infant making a false one. In other words, the Master Decision is error because a Truth precedes it. The Teaching is that these things represent, symbolize, are analogous to, something else, beyond and preceding the physical manifestation of that particular (or any) event. Events are Form—Third Force, not cause. I think you would find few therapists who would agree with these statements (or even understand them).

But where I really want to address your "exposition" is regarding dreams. (I am intrigued with, and continually nag you about, I know harp on it\*, your repeated use of the word "help"—how does one who needs "help" find this superior "helper"? How does one evaluate the other's qualifications to "help" if one is helpless?) Yes, what you say about dreams could be "true," or workable, under certain conditions. What you are doing here—and we all do it at one time or another, some all the time—is mixing the old with the new, trying to fit the Teaching in with what we already "know."

One of the first admonitions of the Work is to drop everything we know and to check out the new information *as it is given* by experimenting with it, not to compare the new information with previous beliefs and/or knowledge, and most certainly not to pick and choose and mix the most appealing of both. Yes, I am aware that this is very, very difficult to do. This is why they call it Work: One must watch oneself making these comparisons, observe this thinking and associating going on in the brain, and stop oneself at that moment. It is a tedious exercise, I know, and hard. But the purpose is not nearly so much to "condemn" what we

*For instance: To quote from today's Los Angeles Times Sunday supplement, article by Mark Kay Blakely entitled "Psyched Out": "The American Association of Marriage and Family Therapy is increasingly aware that political structures are **directly responsible** [emphasis added] for much of the pathology clients are experiencing today."*

think we know (and maybe *do* know), as it is to *develop an observer who operates beyond this automatic associative activity of the brain*. Can you think of a better place to flex these muscles than observing automatic associations? I can't. We want to develop what is sometimes called a "new organ of perception," one that works outside of the associating habit.

Now it very well may be that after a few years of Working very hard on catching yourself making these associations of the new with what you already "know," you might discover that you did, in fact, know plenty. But I guarantee you that if you did the "stop" exercise in the intervening time, you will approach what you "knew" from an entirely different place. You will see that while many things may be "correct" they now have an entirely new slant. One will never reach this point if one is constantly comparing the new with the old, unless one is constantly watching not so much the content of all this, but the *habit* of doing it.

Now back to dreams per se. Yes, it is sometimes (rarely) possible to accomplish what you say while working with dreams. *But this is NOT the Teaching*. It is mixing old methods with new methods. You are free to do it if you wish, you are free to do anything you wish. If you want to be a student of *The Science of Man*, though, you will put this particular tool aside for the time being, it is of the old.

*The Science of Man* is very specifically constructed, it is not haphazard in any way. One of its major tenets is that all information and tools given out are to be provable with experimentation. One cannot *prove* anything with dreams, and so it is left out of the Teaching. Period. This is not to say we pretend dreams don't exist. In the example that you mention of the woman dreaming about her brother being homosexual and finding out later that he was and had been afraid to tell the family, yes, were she a student, she could recognize that a dream had occurred that had disturbed her, and ponder it all she wished. (But a student is *not* going to make dreams important, which she did). And if the questions arose that you mention in regard to homosexuality, she could use them to discover herself, especially her beliefs. I doubt she would need a "helper" to do this, but she might benefit from talking with someone, articulating it aloud is sometimes beneficial. Writing in a journal that no one else even reads works, too (what I call a "Not-I Book").

So the point is, we don't *have* to ignore these things, they are just not put out as Teaching tools, and need not be defended. The Work is to unceasingly check on beliefs, to find out how we are conditioned, to learn to respond instead of react, to observe the mind working; not to give much importance to "why" I "feel" any particular way. It is to get to a place of skill where I can change my "feeling" at will, and it hardly matters what the feeling is, what matters is that I am in charge of it and can manipulate feeling capacity rather than it manipulate me.

The whole effort of the Work is to WAKE UP. We are not very concerned with what happens in sleep, whether bed-time versions of it or waking or walking sleep. We are more concerned with discovering *that* we are asleep when we

think we are not. The Teaching is constructed so as to *completely* guide one in one's efforts at awakening. To dwell on what's going on in dreams is another direction, and not this Teaching. You are free to do that if you wish, but it is not the Work here.

Many people assume the Work is a method to get to feel good about yourself (the "goal" of most therapy). Feeling good about yourself is NOT the aim of the Work, it is a possible by-product. Feeling good about yourself is NOT the aim of the Work, it is a possible by-product. That line is there twice for emphasis, not by mistake. The Teaching is not about feeling so much as about evaluating consciously. Feeling is a medium for Purpose. ⊗

*\*Here is a custom-designed exercise for you: Red flag the word "help." See if you hear yourself saying it, I don't care how innocuously, as in "help with the dishes." See if you can always change it to something else... "assist," "attend," "collaborate," anything. Start by correcting yourself after it has slipped out, then see if you can get to the point where you do this editing before uttering the word. Then see what the next step is. Become obsessive about it, for one week or 12 or 52+.*

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## Bugs❖

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*I've been appreciating the new issue of Awareness Journal all week. I was particularly struck with the article about re-evaluating beliefs, and I made a mental note to work on that. That was Saturday night. Sunday night I wanted to bake cookies for a friend's party. I hadn't baked, or even looked in my cupboards, for a long while. When I opened the half-used bag of flour it was seething with little bugs, rather familiar little bugs. (I'd been seeing them around the house, one at a time, and thought I knew where they were coming from—out of some trash bags I'd bought.) I collected the new, unopened boxes of food and threw out everything else. Some of this stuff I remembered putting on the shelf when I moved into the apartment—three years ago. It occurred to me then what a metaphor this was for old, unexamined beliefs, which when left in the cupboard can become food for vermin (guess who). I was still completely grossed out at the sight of them, but these bugs gave me a little burst of illumination. If only you could buy Roach Hotels for Not-I's. Thanks for the new issue. [E.McG.]*

Thank you for a delightful contribution which I am sure will be appreciated by everyone who reads it, especially next time they see bugs in their kitchen. It occurs to me that not only do beliefs/bugs/Not-I's feed at our expense, fouling useful things, they breed in the dark. Thanks! ⊗



❖ Tone Scale

Please describe the Tone Scale. [L.S.]

Human beings “vibrate” at a certain level, depending on attitude and action, producing a tone. People wear their hearts on their sleeves and don’t even know it. While certainly posture, the set of the mouth, grooming, etc., give a pretty good clue to a person’s inner state, the dead giveaway is their tone. Tone is, I think, most apparent in the voice, although this is just a reflection of the whole tone of the whole person. I am particularly sensitive to voice, and cringe whenever I hear certain people talk. To hear their words, one would think they were “just fine”—they’re not.

No tone = **Death**. Next is **Coma**. If you have ever spent much time around dying people, especially when they are in a coma, you witnessed an extremely low tone. (Though the healing arts have decreed “coma” is no longer an official word—one is “unresponsive” rather than in a coma—we use it because most people recognize it when they see it). Observation of one in a coma tells you the tone is extremely low, almost imperceptible, as well as shrinking. These folks aren’t talking.

TONE SCALE		
10+	???	???
9	ARTIST	Sees relationships, creative.
8	EXHILARATION	Loves mankind. Creative, gentle, spontaneous.
7	VITAL INTEREST	Likes people, investigative, likes new ideas. Hears
6	CONTENTMENT	Likes people that like him. Allows others their ideas.
5	BOREDOM	Doesn't see or hear much, doesn't like new ideas.
4	ANGER	Antagonistic, finds fault, talks of war, death, punishment.
3	HELD RESENTMENT	Gossips, insinuates, talks of past. Says "I can't."
2	FEAR	Tries to prove others wrong. Doubts new ideas. Regret
1	APATHY	Regrets past, dreads future. Self-pity. Sad stories; blames.
.001	COMA	Apparent death
0	DEAD	

Slightly above coma is **Apathy**, where sighing is more prevalent than talking. Steps up are **Fear**, **Held Resentment**, **Anger**. Each of these is a slightly higher tone than the preceding, and can easily be identified in the voice. **Boredom** is next, and you can recognize that tone, too.

All of these tones are headed toward death. They are not regenerative, they are disintegrating. They are no place to live, but most people you know live in one of these places

on the Tone Scale, and bump up or down a notch or two depending on which Not-I they are listening to.

All of these death-tones are of the false self, the one made by the Master Decision to gain and escape, whose henchmen call themselves by your name. They are all concerned with self, they are incapable of consideration of others, consideration of Life. They are completely selfish, feeling bad about how everything affects the self, rather than considering how one might affect Life (and its countless representatives).

It is interesting to identify these tones in people, with the aim of eventually identifying one’s own tone. If you pay attention to so-called popular “culture” with this in mind, you will find many places where some of these low tones are catered to in no uncertain terms: music, movies, TV and radio news, certain stores, and so on. It is fun to watch people react to tone—one loud drunk can set an angry tone in a restaurant, for instance, and people join right in. (This works for about all tones, though you will seldom experience someone setting a high tone unless you do it yourself.)

All these tones reflect harmful emotions, feelings which humans were not designed to live with. Certainly we are subject to them, after a lifetime of conditioning based on misconceptions and misinformation, but they are very dangerous. It is a very good piece of Work to identify your tone, and correct it if it is not to your advantage.

The next tone above the death-tones is **Contentment**. This is a place most of us achieve occasionally (although I’m sure you know a few who have *never* been that high). Contentment is still of the self, we are not much interested in other expressions of Life besides our own when we are in this state, but it is probably harmless, especially since it is absolutely not going to last for *too* long! But it is a nice, restful place to be for a time, if not particularly advantageous.

The first of the Life-tones is **Vital Interest**. Many people confuse excitement (and anticipation) with vital interest. The direction of excitement is death, vital interest is by its definition life-enhancing.

Vital Interest is where we do things, where we prepare to Initiate and prepare to begin creating. It is a place we want to learn to make our “home base.” And getting there is often a challenge. But it can be done, even when we have been cornered by a bore. We start looking at his features, his gestures, study him as a specimen of humanity, see if we can discover exactly where he is on the tone scale.

Spend enough time in Vital Interest and you will find out what the next stages on the tone scale are.

Confusing terms: Excitement is not **Exhilaration**, it’s agitation (Fear and Anger). Serenity is not necessarily Contentment—Serenity is experienced in all of the Life-tones.⊗

Expanded Tone Scale chart available for \$2 check, cash or stamps.

## Signs & Demonstrations❖

*Please address "Signs & Demonstrations." A person I know thinks because she generates the appropriate mood everyone that speaks with her should buy from her and make her rich. I've observed more than one person who looks to "signs and demonstrations" as proof that the Teaching is working for them.*

Great question! Sort of contained the answer, "...proof the Teaching is working for them." Although, of course, it's an inversion, backwards, upside down. If we are doing the Work, our intention is to Work for the Teaching, not the other way around.

The woman you described (in greater detail than I have reprinted here) does not really understand what it means to be a student. As you said, she is supposedly "doing the Work" in order to gain comfort (big bucks). That's one.

Two, she is completely caught up in a cause-and-effect trap. "If I do this, I will cause that to happen." She doesn't understand the Four Forces. Not making the money she wants is not the malformed effect of her "cause." It is the Second Force to her would-be Initiative, her desire to gain.

Now if her intention were to run an experiment, "What happens when I raise the mood?", her Initiative would be to do the experiment. Second Force would be all the resistance she has to the good mood. Form would be whatever people did. Result is how she responds to it, what she learns from an experiment. In an experiment of this type, the money she might make is a by-product, not the intention.

Now of course, because she is not yet a student, she doesn't see that her intention is to control people into buying her product so that she can gain something: attention, approval, power (control) and money. Their resistance is still Second Force, not the form or result. She can use various methods of control, and if she makes her mind up, she will be able to force enough people, using suggestion and other forceful methods, to accomplish her desire. But how much force is she willing to use? This is one reason why the old purpose to gain and escape doesn't work, it makes conflict, a state in which it is impossible to make up the mind. If any particular customer resists enough, A-side wants to use the equivalent of a gun to get them to sign on the dotted line. B-side is not willing to do this. So, she is in conflict and therefore can't make up her mind to achieve her "goal" of controlling people to provide her a certain income. It all falls apart. And yes, when we are in this mode we are always looking for signs and demonstrations, "proof" or validation that we are "doing the right thing" and explanations, answers to "why???" when it doesn't go our way.

In her case, I would say you might just leave the Teaching material out of your conversations with her. You could guide her to a more realistic expectation of what her efforts at sales can produce, forget calling this "The Work."

I know where these ideas came from that if we keep the mood up we will get the Four Dual Basic Urges. It can work, if one makes up one's mind, i.e., is willing to do *whatever* it

takes. But getting the 4DBUS is not what this Work is all about. There is a quote somewhere to the effect that "Do the Work and all these things will be added unto you." What that really means is that "all these things" (the 4DBUS) are by-products or side-effects of the Work, not one's intention.

Now I'm sure that a lot of people reading this are thinking that it is obvious that the person in question is not much interested in the Work, and that *they* are, and *they* don't get into the expectations that she does.

Well, often we do, but on such a subtle level that we don't recognize it. We may do the Work and wait for approval from the Teacher to verify we have come "so far." All of us, at some time or another, and maybe all the time, wish that someone (an "authority") would tell us just where we are on the path, just how much we have accomplished. This never happens. The Teacher does not do this, because it *only* caters to the Nos. 4 and 5 Not-I's. The Teacher knows where we are but he never tells us. It is the false self who wants to know. Real "Self" *knows* what it knows, without validation from anyone. If we are doing the Work we will evolve in proper time, just like any seed that is nurtured will grow and develop, in its time. And feeding the Not-I's is not nurturing the seed but feeding the weeds, so it is not done.

We look for other signs and demonstrations, too. We look for powers that we "should" have by now... or we count phone calls to see how much in demand our wisdom is... It is a mistake to look for these things, it is a mistake to draw a conclusion that if they aren't there, I have failed somehow, if I am developing I will be such and such. Idries Shah makes a very blatant statement in one of his books (I don't remember which one) that whenever a student asks "How far have I come?" he never, never is as far as he thinks. Because he is asking the question to get the 4DBUS, and coming from this place means he has not accomplished what he is looking for confirmation of.

People who are really doing the Work get to a place where they do it because *there is nothing else to do*. They really see this, they don't Work for rewards... they Work because there is nothing else to do. They let go of seeking reward, avoiding punishment, they are not subject to reward and punishment, they don't care about it. And they find that the Work is its own reward, and this is a by-product, not the intention.

There is no "woo-woo" in this Teaching. Yes, you may see people who have accomplished enough Work to be in a state where they seem almost to be magicians. But this is a normal by-product of the Work they have done, it is their development, and completely [Continued last page⇒]

## ❖ Binges

*Please do more on binges. I always thought binges were eating or drinking excessively.*

They can be, but that's just the tip of the iceberg.

The human being was not designed to live in a state of anxiety, called "stress." He is designed, though, to handle emergencies quite well. When an emergency (a threat to his purpose of living) is perceived, Awareness "reports" this to X immediately via the medium of feeling, and X responds immediately with extra energy to cope with the emergency, extra energy to flee the situation or to fight it.

You have probably heard stories of a mother lifting a car off her child who somehow got beneath the wheel, or other amazing feats where enormous energy was provided to cope with a true emergency. These are examples of the process working perfectly. When the crisis is over, the person's strength is no longer super-human, but just as it usually is, appropriate for what's going on.

The way the process works is that the emergency is "reported," the extra super-energy is mobilized, and it is used immediately, restoring everything to balance. Where distress arises is when this energy is mobilized but not used. Man is not designed to function properly when this mobilized energy is floating around in his body unused. It has to go somewhere, do something. We mobilize fight or flight energy when we perceive emergencies. When we perceive a situation to be an emergency (because it threatens our purpose of living) and, because the purpose of living is in error, there is no true emergency, we have put ourselves in this emergency mode for nothing. But the mobilized energy has to do something, so it begins working on the cells, causing unusual cellular activity, leading to an unusual sensation and tissue cell alteration ("symptoms") and eventual breakdown. This we call disease. It is an adaptation, made in an effort to use up the mobilized emergency energy.

If the purpose of living is to be non-disturbed, these symptoms, which are disturbing, are seen to be yet another emergency, and the whole process starts over again. This *The Science of Man* calls The Vicious Cycle. It leads to disease and, ultimately, to death—man was not designed to live in a constant state of false emergency.

Now disease is one way to handle false emergency energy. There is another way, and that is to "work it off" with violent behavior. Violent behavior is unusual behavior, unconscious violence is anti-Life. But violent behavior is not "bad" in an emergency. For instance a 5'3", 120 lb. woman lifting a car by herself could be considered "violent"—but not disadvantageous—behavior. Directed into a situation where there is no emergency (based on a false interpretation of events), it would definitely be considered disadvantageous behavior, and most unusual.

We don't go around lifting cars when we have excess energy to get rid of, but we could. Rather we do other things.

Stuffing oneself with food is an obvious and very common one. But any unusual violent activity uses up this energy. I know a man who didn't sleep for two whole weeks because he was busy writing by hand backwards every word in *Moby Dick* in order to prove its "true message." While this is pretty far out, people do all kinds of things that are far more dangerous to use up mobilized emergency energy. For instance, they go have surgeries (women, especially, are seen having organs cut out in big ordeals... this is a way of using up violent energy—it is almost human sacrifice, offering up one's organs on the altar of the god of violence.) Some people will go on a medical binge, having every test in the book, submitting to needles, "scopes," scans. This is a way of using up emergency energy. (Of course they summon up more emergency energy while waiting for the results, which Not-I tells them are definitely going to threaten his purpose of living.) Someone might go rent five movies and have a marathon of this type (my idea of pig heaven). If they do this so they can identify with all the intense things going on in the movies, this could be a way of working off the energy, though they probably would never see it that way.

Shopping sprees can be binges. Sprees where you try on everything in the mall and don't buy anything are *definitely* binges. So is buying a lot of stuff you find you don't even want by the time you get home. Gambling, partying, promiscuity can be binge activity. People screaming like maniacs in stadiums are working off false emergency energy. Same goes for facial ticks, drumming fingers, other such movements. Any compulsion or addiction burns up mobilized emergency energy, even though it appears habitual (the false emergency state is habitual.) Cursing is another way it is done, though one has to curse every other word these days to get enough shock value to cancel out emergency energy. If you observe someone who never curses let out a string of it, you will know that he is using up violent energy. Anger is *always* the false emergency work-off of mobilized energy. There is absolutely nothing to be angry about—we live in a place of challenge where every single person feels right, proper, or justified in what they did to you. It is holding an ideal to think they "should know better." When you read about someone blasting everyone in the post office or fast food place with an Uzi, you are reading about someone who has been in such a state of false emergency (based on resentment, self-pity, revenge) that it takes a cataclysm to cancel out the emergency energy they have summoned.

We were designed both "to go with the flow" and to Initiate. Neither is violent in any way. Initiating will dredge up lots of resistance, thus taking lots of energy to carry out the Initiative, but it is not violent, it is conscious and creative. (Anyone knows, violence = destruction.) [Continued next page →]

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## Binges (Continued from previous page)

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Neither disease nor violent behavior are to our advantage in the long run, though they save our neck in the short run by attempting to re-establish balance. *Once the process is started it must be completed.* But if disease leads to more false emergency because it scares or hurts, if unusual activity leads to more false emergency because everyone gets ticked off at you, what is one to do? Quit reporting false emergencies, of course. But we are not perfected and so it does occur. When this has happened, I want to use a little intelligence and find a way to work it off harmlessly. When I have just escaped annihilation on the freeway by half an inch and my heart is pounding like thunder, I scream at the top of my lungs to restore balance (it works, you will know precisely when to stop; of course you might not want to do this if you have passengers!—in which case do it at your earliest convenience). If you know you have made it important, and are anxious because your mother-in-law is coming to dinner, use up that false emergency energy by cleaning up the house with a vengeance. This will restore balance. Or you could even beat the bathtub with a wet towel. (I have done it and it works). You do it until you start laughing hysterically, which will finish up the last bit of emergency energy.

There are all kinds of subtle ways we binge. Anything out of the ordinary may well be a binge. (Even big self-improvement programs are just this process going on. That's why they peter out long before the "goal" is reached... the energy is used up in short order and the binge is no longer needed.)

Once we see how this works we have come a long way toward not getting caught up in it. But the real way to be free from binges for all time is: Make a new purpose, one that's accurate, containing no conflict. You will then expect and befriend challenge and there will be no false emergencies in your life, no disease, and no violent behavior. ⊗

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## Signs & Demos (Continued from Page 18)

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natural to them, not ever used to impress others, which feeds Not-I's. An analogy might be if you were trying to impress a three-year-old with the fact that you could read, holding this skill out as something grand and special that you have and he doesn't, as though it were some great achievement that made you special and him not. Whenever we get into excitement (or despair) about signs and demonstrations, we are in just that position, braggart or baby.

Whenever we drop our flashlight and find ourselves looking in the dark for some sign or demonstration to prove that I am not in the dark after all, it might be a good time to realize that this darkness around me is Second Force, not the failed ending to anything (or everything). Most especially it is not proof that the Teaching isn't "working for us." When we want the titillation or satisfaction of signs and demonstrations, we are not working for the Teaching. ⊗

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## Of Interest❖

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### Science of Man 48 Lessons—in printed form

Ready now. Your own School. Rhondell's *Science of Man* audio tapes have been transcribed *correctly* by Carolyn F. into written lessons, one a week for 48 weeks (this is not the "edited" bootleg version that's been floating around for years). They are on reinforced loose-leaf paper, with dividers, in beautiful binders fitted into a black slipcase. Do the Work as outlined in the lessons and transform your life in under a year. Comes with *The Place of Language in the Teaching*. \$195 which includes postage. Specify light gray or violet binders, add 8.25% tax if shipped in California.

### Classes

Not a single person responded to the request for information on study groups in the last newsletter. I can only assume these groups are "closed" for some reason. I will keep you posted if I hear of any new ones. Meanwhile, someone in San Bernardino, CA is considering putting a group together if there is enough interest; let me know. And I am always happy to put on *Science of Man* classes in the Glendale area by request.

### CompuServe

You can send e-mail here through CompuServe at 72263, 2460 and virtually every other (electronic) way to 72263.2460@COMPUSERVE.COM. I intend to upload a file, probably on the Four Forces, most likely to the Religion Forum library, though categories available there are not quite what I would choose as most appropriate. If you are aware of more appropriate forums than Religion, please let me know. (I thought I had seen a Philosophy Forum, but now I can't locate it, if indeed it even *was* there. Do you know?) Those who contacted me this way, feel free to continue. It's fun and a lot easier than "snail mail." CompuServe costs \$25 for the software and book (available at any software dealer), and \$8.95 per month for basic service. A \$25 credit is given for the first month's use. Mail is free to members, comes postage due via Internet, Bitnet, etc. ⊗

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