



THE WAY of Intelligence

The Season of Light

Dear friends ... thinking of you during this season of Light ...

Love, The Harmony Workshop Staff

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Book One of HEADLINES

INTRODUCTION

Why the Study of Man Instead of His Problems? (Or . . . What's going on here?)

Man is continually looking for solutions to problems, believing that when his problems are solved he will be at peace. Although one cannot deny the value in the “problem solving” approach, it is rather obvious that the peace man hopes to find seems to be the pot of gold at the end of the rainbow. There is another approach to peace of mind, which is to truly understand man, himself.

The reasons are as follows:

1. Man usually begins with the assumption that his problems are assigned to something outside himself, thereby failing to see the real nature of the problem.
2. Man thinks that he has free will, doing only that which he has consciously chosen to do . He fails to recognize that due to prior conditioning, he compulsively reacts to most life situations, thereby being like an automatic machine.
3. Man thinks he knows his motivations or reason for doing what he is doing, when most of his motives are often his rationalization and justification in the form of blame or excuse.
4. Man is convinced that he has rights. Many of his problems arise from needing to defend or use his rights. In this way man is in constant competition and conflict with what others are convinced are their rights both within and without.
5. Man feels threatened by those who do not agree with him. He feels so pleased with that which does agree with him that he gives up his freedom, serving as gods that which make him feel right.
6. Man believes that when he senses something to be so, it must really be so, even though there is constant evidence that the senses are very inaccurate.
7. Man thinks he is always aware of the factors which affect his thinking, yet is constantly subject to suggestion, illusion and delusion. Thus he thinks irrationally in a rational way.

The material presented in this book gives indication as to another approach to inner peace. The material indicates that a different mental activity, a different way of thinking about self, may lead to a new state of being.

It indicates a Way but a way that each must travel for self. The one who travels the Way discovers much that is of great value to him or her.

*BOOK ONE**HEADLINES*

This book contains statements only, no explanations. It is designed for work time, not pastime.

One usually finds much pastime activity in agreeing or disagreeing with explanations found in books.

In this book, one will either work with a statement to attempt to disprove it, or simply ignore it. One ignores a statement by forming an opinion about the statement based on one's conditioning, one's preconceived opinions accumulated from various sources, but not from experiencing.

If one works with any of the statements herein, one will gain knowledge at the expense of learning. It is said that everything has a price; the price of knowledge is learning. Have pleasant traveling. It is the contents that count, not the container.

- Whenever “I” make anything important, “I” am anxious.
- What will people think and/or say about me?
- No one can think or say anything about “me” . . . they can only express what they feel when I’m the subject of their thoughts or speaking.
- Only an infant, even if he has a grownup body, wants to look for an explanation as to causes for the challenge. The grownup person responds freely to the challenge - without wasting time, energy and misery on looking for “why.”
- Would knowing the so-called cause (what is to blame) change the challenge or make it go away?
- The wise say there are no opposites such as “good” and “evil.”
- Do you know the outcome of a situation that exists now, or say, two days, two weeks, two years from now?
- Would it be necessary to know all the ramifications from the present situation, for at least several years, to determine if it even be desirable or undesirable to you?
- Is it the greatest attribute to the human ability to judge that the future truth of events is unknown?
- When considered, making a judgment, thinking in opposites, seems rather heedless, doesn't it?
- Which seems to have the most survival value . . . forming a theory as to why the temperature is 20 degrees below zero F., or building a fire?
- What is the physical sensation you call pain? A call for a drug that will cause you to be less aware (deadening), or, a message telling you to check up on your lifestyle?

- Is the ideal a reality or a picture in the mind?

- Is the struggle toward an illusion (a picture in the mind) the disintegrating factor?

- When one is thinking in opposites, is one thinking in terms of absolutes? . . . absolute good, absolute evil, for instance.

- If one thinks in terms of absolutes, does one always feel that one is in an undesirable state? For instance, happy and unhappy . . . as absolutes, one must always feel one is unhappy. Then comes the struggle to be happy.

- Is it possible that there are no opposites, but degrees? Such as no hot or cold, but degrees of temperature; no health or sickness, but degrees of well-being?

- The injunction “judge not” (do not think in opposites) may not be so much a moral code, but very practical information on everyday living.

- “What is” vs. “what ought to be.” Is “what is” the fact as seen and can this be dealt with, responded to in some way? Is “what ought to be” a picture in the mind, thus a fantasy that can be used as a basis of judging “what is” as good, bad, right, wrong, happy, unhappy, etc., thus preventing responding, but starting struggle and conflict with, or resistance to, “what is”?

- Is struggle, conflict, resistance to “what is”, reaction, not response, and therefore the only problem?

- “What is” is interesting and a challenge except when compared to “what ought to be.” Then “what is” is a threat and one is anxious, thus incapable of creative action.

- Freedom is when one is free to experience whatever may arise in one’s way today. As one will experience it anyway, one may as well experience it gracefully.

- Whether I like it or not, “this too will pass.” Why bother to like or dislike it? . . . just experience it until it passes away.

- The basis of the “ideal” in living is based on the infant conclusion that the purpose of living is to:

GAIN

Pleasure & comfort

Attention

Approval

Importance

ESCAPE

Pain

Being ignored or rejected

Disapproval

Inferiority

which can be referred to as the four dual basic urges.

- When one is unaware of having the four dual basic urges as the purpose of living, one is manipulated by all the suggestions offering the gain side or threatening the escape side.

- When one is conscious of the four dual basic urges, one can use them as one pleases and is free of manipulation by inner and outer suggestions.

- As one develops from infancy to childhood, two opposing methods are developed to gain the purpose:
 1. Complain to get one's way, whine, stick up for rights, be belligerent, blame, "it's all their fault", anger.
 2. Please them, believe and do as told by accepted authorities, improve oneself to be different.

- This results in conflict, indecision, mental struggle.

- When the choice is given to the number one method, number two produces guilt feelings. When the choice is given to the number two method, number one produces self-pity.

- Trying to please both number one and number two is called being between a rock and a hard place.

- When one is conscious of the four dual basic urges and consciously uses them, number one and number two atrophy and die.

- Does one remember that pain and pleasure are not opposites, but degrees of sensation on all levels? . . . physical, mental, emotional and economical.

- Have you longed and struggled to be independent? Being independent is as impossible as the heart being independent of the rest of the body. Do like the heart . . . be dependent on others, but make a contribution to life.

- One can at least make a contribution to a pleasant harmonious mood, even if without funds, uncomfortable, helpless.

- Each living being is different from every other living being. Does being different equal being inferior?

- Is any person you know the ideal for someone else? . . . or is each just different from the other?

- Are you inferior, or different?

- Many want to have unusual powers and be able to perform wonders. They seek for instructions to accomplish these wonders and call themselves seekers of knowledge. Many are manipulated by unscrupulous or other self-deluded persons. Know ye not that one does not trust loaded 30:06 rifles to little children?

- Mankind is most easily manipulated by those who complain for him, blame for him, those who stick up for his rights, tell him how different he is from the common herd, or quote his authorities for him.

- Trappers use bait that they know the quarry likes.

- Moses found it difficult to get slaves to cease being slaves. Leeks and garlic seemed more valuable to them than freedom.

- Seeing that the desire for leeks and garlic is like the desire to have someone complain for one, stick up for one's rights, blame for one, tell how different one is, and to have someone quote one's authorities, is pleasing to the taste and makes plain the mystery of controlling thousands.

- If something pleases the taste of an infant (one not knowing self), is that something judged to be "good" even though it be exploitation?

- Freedom has, as its inner force, responsibility . . . responsibility to be conscious of wants, desires, so-called needs and the source of such, instead of reacting (being manipulated) by the four dual basic urges.

- Does freedom consist of being **free from** pain, **from** being ignored, **from** being rejected, **from** being disapproved of, **from** feeling inferior, **from** the possibility of danger? Or does freedom consist of being **free to** experience whatever may arise in one's way today and freely choosing the response?

- Man is the only unspecialized being on earth, so he must choose a role or roles consciously and play it or them, or he will be cast into a specialized role by another and exploited.

- A wonderful thing about choosing a role is that one can write the script, play the role and direct the performance. Few are those who accept this great gift, so there are few people who are described as great.

- One cannot be cast into a role by another unless one is unconscious of, and therefore manipulated by, the four dual basic urges.

- One can take on many roles and perform each at different moments.

- A Master is one who, being aware of the four dual basic urges and of the opposing methods of attempts to have them, consciously chooses the role of a Master.

- The Master sees the situation of the "now" so completely that the role is written, played, & directed spontaneously.

- When one catches a glimpse of the situation and at once interprets the situation by the subconscious four dual basic urges and reacts with the opposing attempts to actualize them, he sees little, emotionally reacts with much struggle, conflict and resistance.

- When an ideal is set up, it is then projected into a future (both the ideal and the future being fantasy); then waiting for the ideal and the future starts. To wait is to be anxious.

- There are many taboos set up by different tribes (native institutions). Once one accepts a taboo as being true, it is internalized and is then a controlling, limiting factor, a predecessor to conflict, struggle, resistance, fear, guilt, etc. The wise see that all taboos are invalid. But the wise are conscious of being aliens in a world of mechanical (conditioned) people and are considerate of the natives of this world, so behave outwardly as a native. This is called, by the wise, being “harmless” or being a conscious guest.

- If the partly wise person, one seeing that the taboos of the natives are invalid, begins to openly violate the taboos, he or she will experience the fury of the natives, who are taught (conditioned) or consider the taboos as being sacred. Thus, the partly wise are destroyed and can never liberate anyone from the bondage of the deadly taboos.

- The truly wise, by being considerate, being harmless, having agape (love) can make some contribution in due time to the natives who are in bondage. This is sometimes called wearing the cloak of invisibility.

- It seems that many put the question “Where did I come from?” or “Where am I going?”. Few ask the vital question, “Where am I?”

- If one asks the question “Where am I?”, one may see that one is a privileged invited guest at a beautiful estate called the earth and that life is the host. If one were to see this, one would also see that everything that one does is for the host. One might also see that the host has always provided food, clothing and shelter through one channel or another ever since one has been at the party. A few other things one may see is that the host must find all his guests interesting, as he didn’t ask me to approve of the guest list. Further, one may notice that nothing was brought to the party and that those who leave do not take anything with them. And last, one may discover that a lot of games are being played and can begin to play the games consciously.

- Would it be interesting to find out what would be the case if one chose the role of being a conscious guest at the big party?

- The Greeks had four words referring to the four entirely different states that have all been translated by the one English word “love.” No wonder there is so much confusion, conflict and anxiety about love.

- The English-speaking person may say, “I love my wife, I love my child, I love my job and I love all mankind,” all in a few minutes; and just as quickly, disapproves of his wife’s taste in friends, rejects the child’s behavior and ends by saying, “you knew better, why did you do that?” and judges all persons of a certain nationality as being cheats. What do all the words refer to?

- The Greeks used the word “pia” to refer to the feeling of identification in families, i.e., parent feelings for child, etc. The word “eros” referred to the mating attraction between male and female. The word “philo” was used to denote approval - for a person, place or thing. These three states just happen by nature. A dog has them, as well as man.

- The fourth word used was “agape,” which one has to discover, as it never just happens. What it refers to, completes the others, and the state is impossible to other than man.

- Agape refers to the awareness that whatever a person is doing, has done, or will ever do, at the moment of doing the act, feels he is right and/or proper or justified. This is the criterion everyone uses. So one cannot blame another, criticize another, or feel guilty, when one is aware of the stage referred to by the word “agape.”

- Without agape one is really not human, much less spiritually evolved.

- One cannot learn agape. It doesn’t just happen. One may discover it in relationships when one is really seeing and hearing.

- In order to really see and hear, one must be aware of self.

- The self has the purpose of being nondisturbed by gaining and escaping by conflicting methods.

- The self calls the method of complaining to get one’s way, sticking up for rights and blaming, as behavior brought on by the Devil.

- The self calls the method of pleasing them, believing and doing what one is told by one’s authorities, the struggle to improve self, as behavior prompted by the voice of conscience, which is in some way felt to be the agent of God.

- When the methods of complaining, sticking up for rights and blaming justify behavior forbidden by the method of pleasing, believing and doing, and improving, then the latter begins to accuse, threaten, etc. Then the person may be described as being tormented by a devil.

- One not knowing self can accept little responsibility for his state. He feels he is a victim of powerful forces outside himself.

- This ignorance (state of ignoring) of self leads to the pronoun “I” being used to refer to a victim which is victimized by all that “I” claims it is not, but that it owns.

- “I” says, “I’ have a mind that thinks thoughts that drive me crazy,” “I’ have a wayward soul that ‘I’ will have to save or it will take me to hell,” plus many more. This is the constant autosuggestion (the most powerful kind) of fragmentation.

- One fragmented person will frequently tell another fragmented person to “pull yourself together,” neither ever realizing what has been said.

To be continued . . .



Mushkil Gusha

All are invited to Sanity Island Second Life on Thursday, the night of Mushkil Gusha, at 6:00 PM PST where a weekly gathering takes place to tell the tale together. You are also welcome to visit to hear a recording of Rhondell telling the story. Location is the Schoolhouse: <http://tinyurl.com/ccqnw3n>

The Night of Mushkil Gusha

"When your need is greater than your want, Mushkil Gusha will appear and remove all difficulties."

People around the world tell the Story of Mushkil Gusha on Thursday night, sharing dates and goodwill. When friends met at Christine's house for Mushkil Gusha every Thursday night, they made different deserts containing dates.

The Story of Mushkil Gusha is not composed in a Western, linear style, but rather in a way designed to bypass the logical brain (which gets preoccupied with certain elements in the story) and go directly to essence.

What does the quote above mean? Another way of saying it is "When you quit making it important and keep your mood up, resistance will be easily transcended."

If you hold Muskil Gusha night at your place and would welcome new friends, please let us know . If you've got some good date recipes, we'd like to hear about them, too.

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When a number of people come together, and if these people are harmonized in a certain way, excluding some who make for disharmony – we have what we call an event. This is by no means what is generally understood in contemporary cultures as an event. For them, something which takes place and which impresses people by means by subjective impacts – is called an event. This is what some term a 'lesser event', because it takes place in the lesser world, that of human relationships easily produced, synthesized, commemorated.

The real event, of which the lesser event is a useful similitude (not more and no less) is that which belongs to the higher realm.

We cannot accurately render a higher event in stilted terrestrial representations and retain accuracy. Something of surpassing importance in a higher realm could not entirely be put in terms of literature, science, or drama, without loss of essential value. But certain tales, providing that they contain elements from the high-event area which may seem absurd, unlikely, improbable or even defective, can (together with the presence of certain people) communicate to the necessary area of the mind the higher event.

Why should it be valuable to do so? Because familiarity with the 'higher event', however produced, enables the individual's mind to operate in the high realm.

The tale of Mushkil Gusha is an example. The very 'lack of completeness' in the events, the 'untidiness' of the theme, the absence of certain factors which we have come to expect in a story: these in this case are indications of the greater parallel.

The Story of Mushkil Gusha

Idries Shah: CARAVAN OF DREAMS, The Octagon Press, London 1968

ONCE upon a time, not a thousand miles from here, there lived a poor old wood-cutter, who was a widower, and his little daughter. He used to go every day into the mountains to cut firewood which he brought home and tied into bundles. Then he used to have breakfast and walk into the nearest town, where he would sell his wood and rest for a time before returning home.

One day, when he got home very late, the girl said to him: 'Father, I sometimes wish that we would have some nicer food, and more and different kinds of things to eat.'

'Very well, my child,' said the old man, 'tomorrow I shall get up much earlier than I usually do. I shall go further into the mountains where there is more wood, and I shall bring back a much larger quantity than usual. I will get home earlier and I will be able to bundle the wood sooner, and I will go into town and sell it so that we can have more money and I shall bring you back all kinds of nice things to eat.'

The next morning the wood-cutter rose before dawn and went into the mountains. He worked very hard cutting wood and trimming it and made it into a huge bundle which he carried on his back to his little house.

When he got home, it was still very early. He put his load of wood down, and knocked on the door, saying, 'Daughter, Daughter, open the door, for I am hungry and thirsty and I need a meal before I go to market.'

But the door was locked. The wood-cutter was so tired that he lay down and was soon fast asleep beside his bundle. The little girl, having forgotten all about their conversation the night before, was fast asleep in bed. When he woke up a few hours later, the sun was high. The wood-cutter knocked at the door again and again and said, 'Daughter, Daughter, come quickly; I must have a little food and go to market to sell the wood; for it is already much later than my usual time of starting.'

But, having forgotten all about the conversation the night before, the little girl had meanwhile got up, tidied the house, and gone out for a walk. She had locked the door assuming in her forgetfulness that her father was still in the town.

So the wood-cutter thought to himself, 'It is now rather late to go into the town. I will therefore return to the mountains and cut another bundle of wood, which I will bring home, and tomorrow I will take a double load to market.'

All that day the old man toiled in the mountains cutting wood and shaping the branches. When he got home with the wood on his shoulders, it was evening.

He put down his burden behind the house, knocked on the door and said, 'Daughter, Daughter, open the door for I am tired and I have eaten nothing all the day. I have a double bundle of wood which I hope to take to market tomorrow. Tonight I must sleep well so that I will be strong.'

But there was no answer, for the little girl when she came home had felt very sleepy, and had made a meal for herself, and gone to bed. She had been rather worried at first that her father was not at home, but she decided that he must have arranged to stay in the town overnight.

Once again the wood-cutter, finding that he could not get into the house, tired, hungry and thirsty, lay down by his bundles of wood and fell fast asleep. He could not keep awake, although he was fearful for what might have happened to the little girl.

Now the wood-cutter, because he was so cold and hungry and tired, woke up very, very early the next morning: before it was even light.

He sat up, and looked around, but he could not see anything. And then a strange thing happened. The wood-cutter thought he heard a voice saying: 'Hurry, hurry! Leave your wood and come this way. If you need enough, and you want little enough, you shall have delicious food.'

The wood-cutter stood up and walked in the direction of the voice. And he walked and he walked; but he found nothing.

By now he was colder and hungrier and more tired than ever, and he was lost. He had been full of hope, but that did not seem to have helped him. Now he felt sad, and he wanted to cry. But he realized that crying would not help him either, so he lay down and fell asleep.

Quite soon he woke up again. It was too cold,

and he was too hungry, to sleep. So he decided to tell himself, as if in a story, everything that had happened to him since his little daughter had first said that she wanted a different kind of food.

As soon as he had finished his story, he thought he heard another voice, saying, somewhere above him, out of the dawn, 'Old man, what are you doing sitting there?'

'I am telling myself my own story,' said the wood-cutter.

'And what is that?' said the voice.

The old man repeated his tale. 'Very well,' said the voice. And then the voice told the old wood-cutter to close his eyes and to mount as it were, a step. 'But I do not see any step,' said the old man. 'Never mind, but do as I say,' said the voice.

The old man did as he was told. As soon as he had closed his eyes he found that he was standing up and as he raised his right foot he felt that there was something like a step under it. He started to ascend what seemed to be a staircase. Suddenly the whole flight of steps started to move, very fast, and the voice said, 'Do not open your eyes until I tell you to do so.'

In a very short time, the voice told the old man to open his eyes. When he did he found that he was in a place which looked rather like a desert, with the sun beating down on him. He was surrounded by masses and masses of pebbles; pebbles of all colours: red, green, blue and white. But he seemed to be alone. He looked all around him, and could not see anyone, but the voice started to speak again.

'Take up as many of these stones as you can,' said the voice, 'Then close your eyes, and walk down the steps once more.'

The wood-cutter did as he was told, and he found himself, when he opened his eyes again at the voice's bidding, standing before the door of his own house.

He knocked at the door and his little daughter answered it. She asked him where he had been, and he told her, although she could hardly understand what he was saying, it all sounded so confusing.

They went into the house, and the little girl and her father shared the last food which they had, which was a handful of dried dates. When they had finished, the old man thought that he heard the voice speaking to him again, a voice just like the other one which had told him to climb the stairs.

The voice said, 'Although you may not know it yet, you have been saved by Mushkil Gusha. Remember that Mushkil Gusha is always here. Make sure that every Thursday night you eat some dates and give some to any needy person, and tell the story of Mushkil Gusha. Or give a gift in the name of Mushkil Gusha to someone who will help the needy. Make sure that the story of Mushkil Gusha is never, never forgotten. If you do this, and if this is done by those to whom you tell the story, the people who are in real need will always find their way.'

The wood-cutter put all the stones which he had brought back from the desert in a corner of his little house. They looked very much like ordinary stones, and he did not know what to do with them.

The next day he took his two enormous bundles of wood to the market, and sold them easily for a high price. When he got home he took his daughter all sort of delicious kinds of food, which she had never tasted before. And when they had eaten it, the old wood-cutter said, 'Now I am going to tell you the whole story of Mushkil Gusha. Mushkil Gusha is the remover of all difficulties. Our difficulties have been removed through Mushkil Gusha and we must always remember it.'

For nearly a week after that the old man carried on as usual. He went into the mountains, brought back wood, had a meal, took the wood to market and sold it. He always found a buyer without difficulty.

Now the next Thursday came, and, as it is the way of men, the wood-cutter forgot to repeat the tale of Mushkil Gusha.

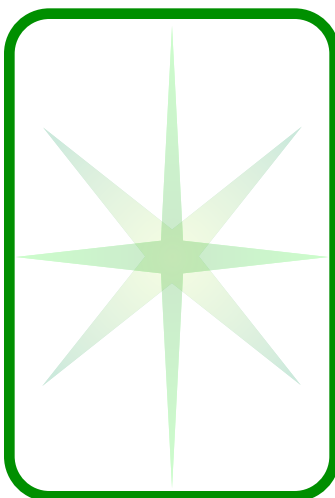
Late that evening, in the house of the wood-cutter's neighbours, the fire had gone out. The neighbours had nothing with which to re-light the fire, and they went to the house of the wood-cutter. They said, 'Neighbour, neighbour, please give us a light from those wonderful lamps of yours which we see shining through the window.'

'What lamps?' said the wood-cutter.

'Come outside,' said the neighbours, 'and see what we mean.'

So the wood-cutter went outside and then he saw, sure enough, all kinds of brilliant lights shining through the window from the inside.

He went back to the house, and saw that the light was streaming from the pile of pebbles which he had put in the corner. But the rays of light were cold,



and it was not possible to use them to light a fire. So he went out to the neighbours and said, 'Neighbours, I am sorry, but I have no fire.' And he banged the door in their faces. They were annoyed and confused, and went back to their house, muttering. They leave our story here.

The wood-cutter and his daughter quickly covered up the brilliant lights with every piece of cloth they could find, for fear that anyone would see what a treasure they had. The next morning, when they uncovered the stones, they discovered that they were precious, luminous gems.

They took the jewels, one by one, to neighbouring towns, where they sold them for a huge price. Now the wood-cutter decided to build for himself and for his daughter a wonderful palace. They chose a site just opposite the castle of the king of their country. In a very short time a marvellous building had come into being.

Now that particular king had a beautiful daughter, and one day when she got up in the morning, she saw a sort of fairy-tale castle just opposite her father's and she was amazed. She asked her servants, 'Who has built this castle? What right have these people to do such a thing so near to our home?'

The servants went away and made enquiries and they came back and told the story, as far as they could collect it, to the princess.

The princess called for the little daughter of the wood-cutter, for she was angry with her, but when the two girls met and talked they soon became fast friends. They started to meet every day and went to swim and play in the stream which had been made for the princess by her father. A few days after they first met, the princess took off a beautiful and valuable necklace and hung it up on a tree just beside the stream. She forgot to take it down when she came out of the water, and when she got home she thought it must have been lost.

The princess thought a little and then decided that the daughter of the wood-cutter had stolen her necklace. So she told her father, and he had the wood-cutter arrested; he confiscated the castle and declared forfeit everything that the wood-cutter had. The old man was thrown into prison, and the daughter was put into an orphanage.

As it was the custom in that country, after a period of time the wood-cutter was taken from the dungeon and put in the public square, chained to a post, with a sign around his neck. On the sign was written 'This is what happens to those who steal from Kings.'

At first people gathered around him, and jeered and threw things at him. He was most unhappy.

But quite soon, as is the way of men, everyone became used to the sight of the old man sitting there by his post, and took very little notice of him. Sometimes people threw him scraps of food, sometimes they did not.

One day he overheard somebody saying that it was Thursday afternoon. Suddenly, the thought came into his mind that it would soon be the evening of Mushkil Gusha, the remover of all difficulties, and that he had forgotten to commemorate him for so many days. No sooner had this thought come into his head, than a charitable man, passing by, threw him a tiny coin. The wood-cutter called out: 'Generous friend, you have given me money, which is of no use to me. If, however, your kindness could extend to buying one or two dates and coming and sitting and eating them with me, I would be eternally grateful to you.'

The other man went and bought a few dates. And they sat and ate them together. When they had finished, the wood-cutter told the other man the story of Mushkil Gusha. 'I think you must be mad,' said the generous man. But he was a kindly person who himself had many difficulties. When he arrived home after this incident, he found that all his problems had disappeared. And that made him start to think a great deal about Mushkil Gusha. But he leaves our story here.

The very next morning the princess went back to her bathing-place. As she was about to go into the water, she saw what looked like her necklace down at the bottom of the stream. As she was going to dive in to try to get it back, she happened to sneeze. Her head went up, and she saw that what she had thought was the necklace was only its reflection in the water. It was hanging on the bough of the tree where she had left it such a long time before. Taking the necklace down, the princess ran excitedly to her father and told him what had happened. The King gave orders for the wood-cutter to be released and given a public apology. The little girl was brought back from the orphanage, and everyone lived happily ever after.

These are some of the incidents in the story of Mushkil Gusha. It is a very long tale and it is never ended. It has many forms. Some of them are even not called the story of Mushkil Gusha at all, so people do not recognise it. But it is because of Mushkil Gusha that his story, in whatever form, is remembered by somebody, somewhere in the world, day and night, wherever there are people. As his story had always been recited, so it will always continue to be told.

Will you repeat the story of Mushkil Gusha on Thursday nights, and help the work of Mushkil Gusha?

THE WAY of Intelligence

THE FOUR FORCES

INITIATIVE

First Force

Intelligence, Inspiration, Biological Factor, LIFE

RESISTANCE

Second Force

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

FORM

Third Force

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

RESULT

Fourth Force

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

THE FOUR QUESTIONS

WHAT AM I?

WHERE AM I?

WHAT'S GOING ON HERE?

WHAT CAN I DO, IF ANYTHING?

THE FOUR GREAT GAMES

that operate by suggestion:

POWER POLICIES -- Decrees what's “in” and “out”

MEDICAL ARTS -- Decrees what's “normal” and “abnormal”

THEOLOGY -- Decrees what's “good” and “bad”

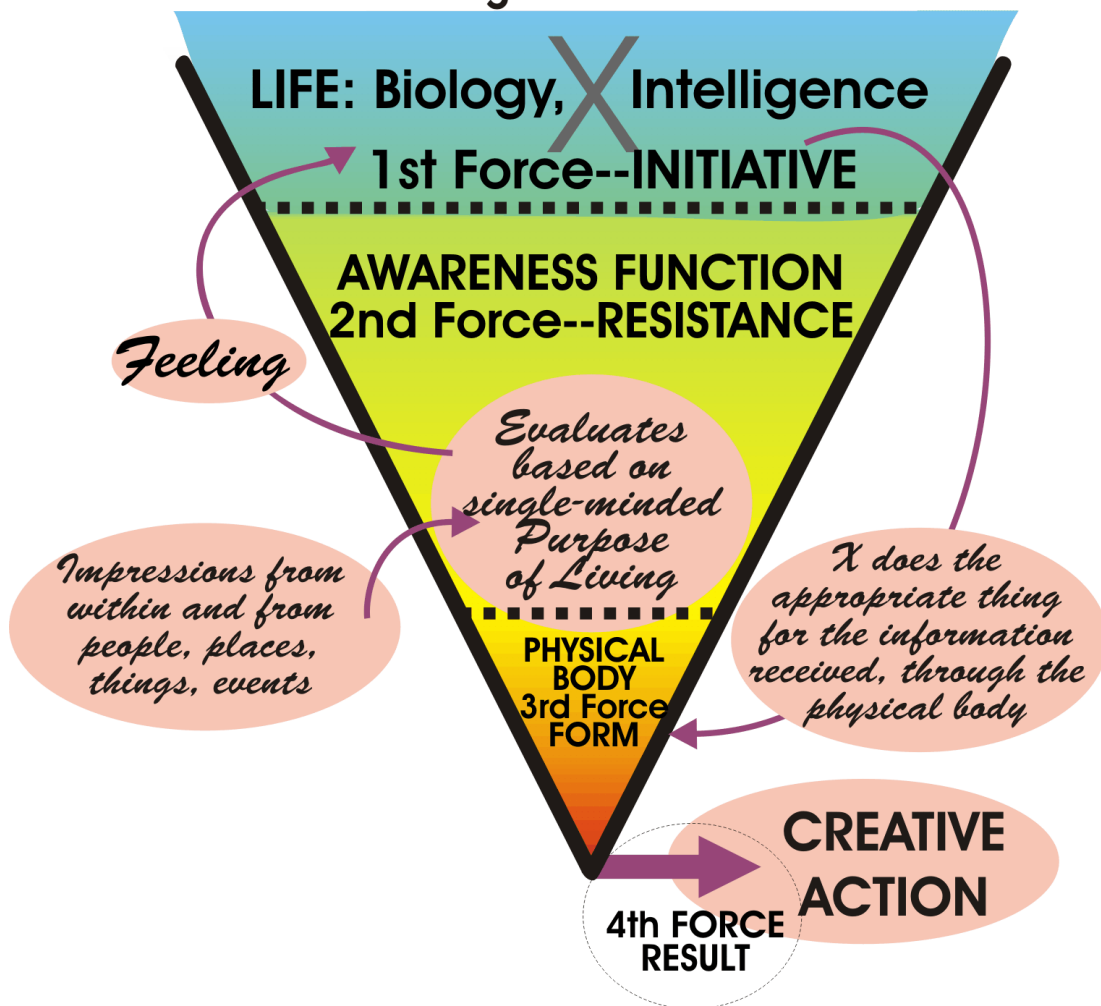
BIG BUSINESS -- Decrees what's “pretty” and “ugly”

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

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

THE WAY of Intelligence

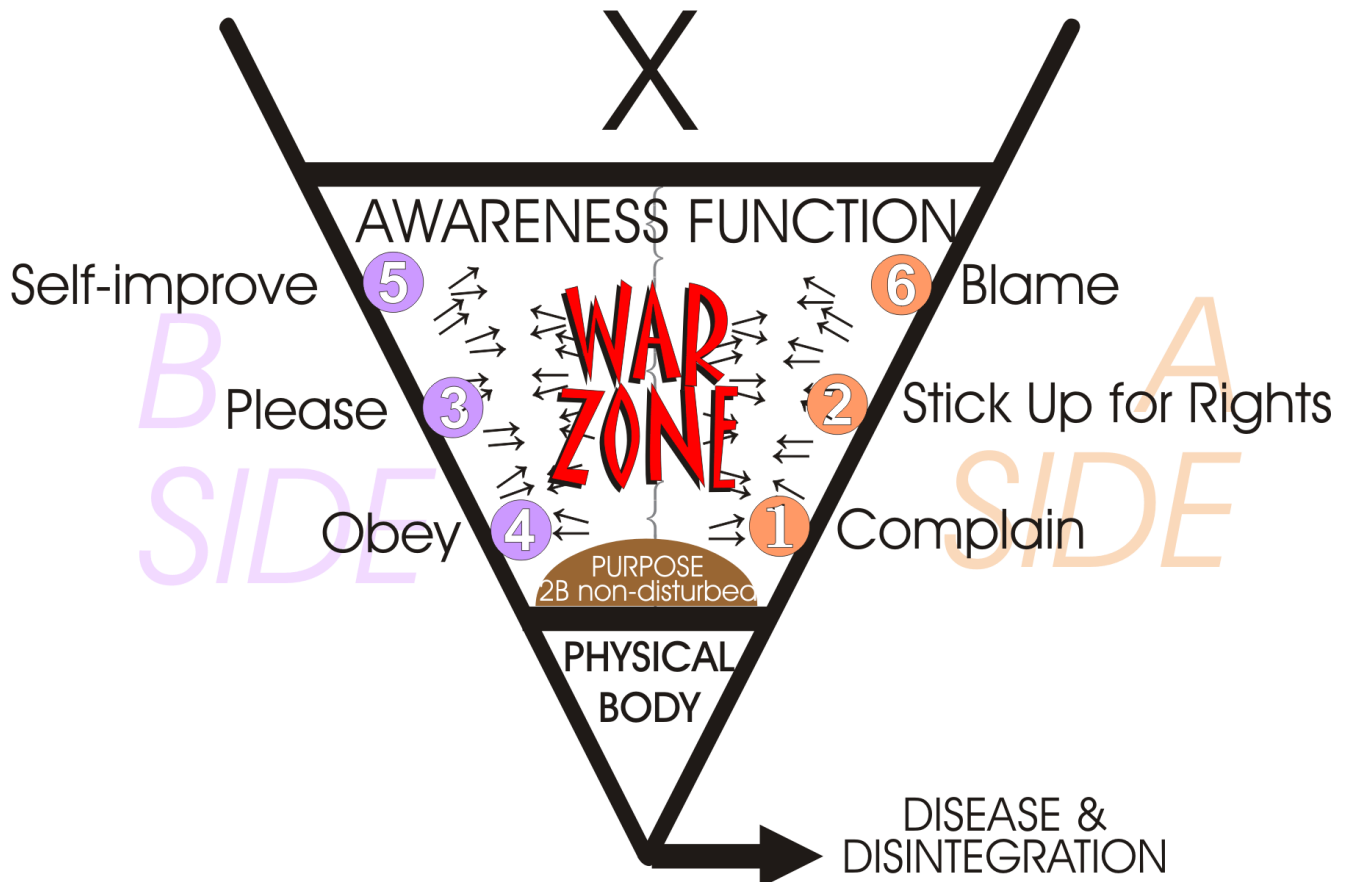
THE PICTURE OF MAN as designed to function



A human being has four aspects, which are not separate but are interdependent. The first is the biological aspect of LIFE FORCE, called X here because it is not really definable--one knows it's there, one knows when it isn't, in any creature. So, as in algebra, an X is used to denote that something is there which cannot yet be precisely defined. Next is the AWARENESS FUNCTION, which is the senses but more than the senses when developed. A developed Awareness Function is more than the "programming" of the brain, it determines feelings. The third aspect is the MOTOR FUNCTION, the PHYSICAL BODY through which life is lived. The fourth aspect is the ACTIVITY of the whole. When a singleminded purpose is the foundation of a person's life, there is no conflict and he or she functions with all aspects in harmony. The person is at ease. The Awareness Function receives impressions from within and without, from other people, places, things, events. It forms a feeling about those impressions which it does not choose to ignore, and the feeling is in tune with the purpose of living. The feeling of Awareness is a medium of communication with the Life Force, X, which responds appropriately through the Physical Body to the information received, and Action ensues.

The Way of the World

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



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

THE FOUR DUAL BASIC URGES

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

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

THE FOUR WAYS OF MAN

THE WAY OF THE JUNGLE

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

THE WAY OF JUSTICE

“An eye for an eye” -- not your life for an eye.

THE WAY OF UNDERSTANDING

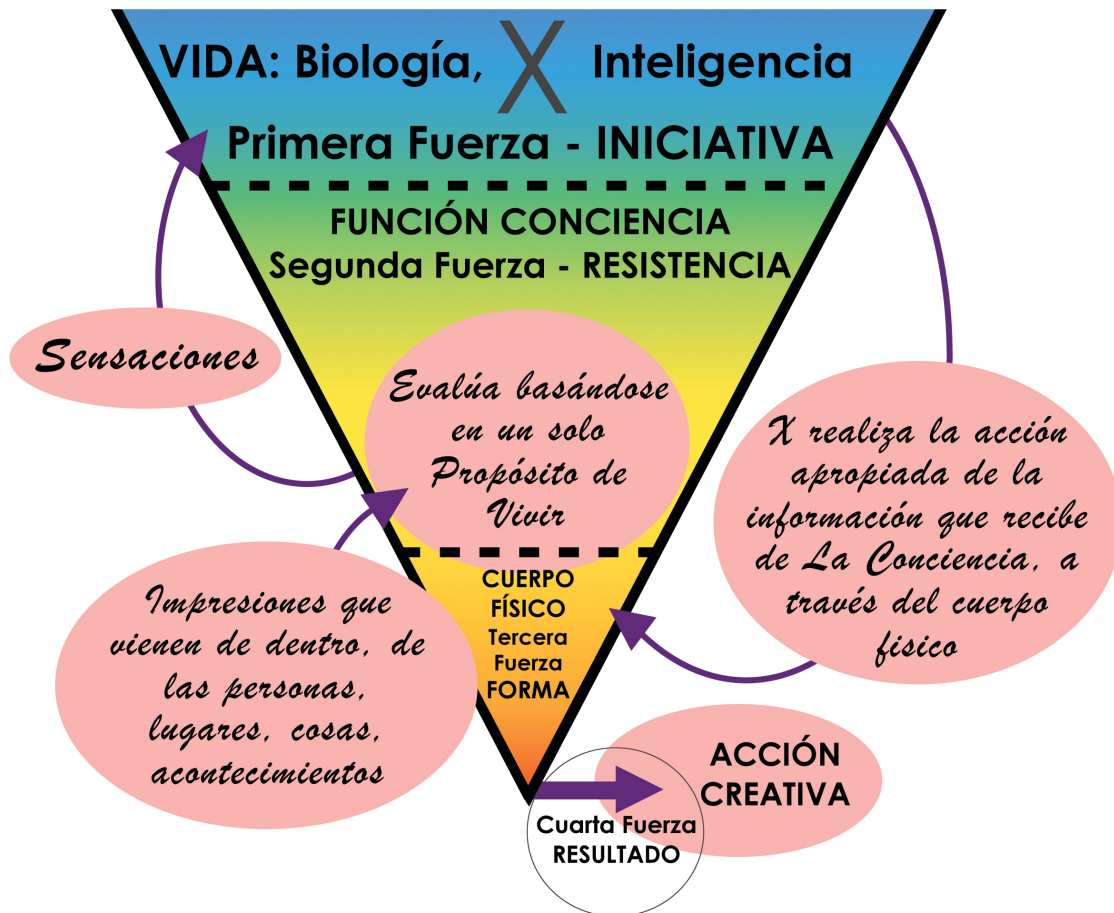
Understanding that whatever any person including myself has done, is doing, will do, is felt at the time of doing to be right or proper or justified with the light he has at the moment.

THE WAY OF INTELLIGENCE

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

EL CAMINO de la Inteligencia

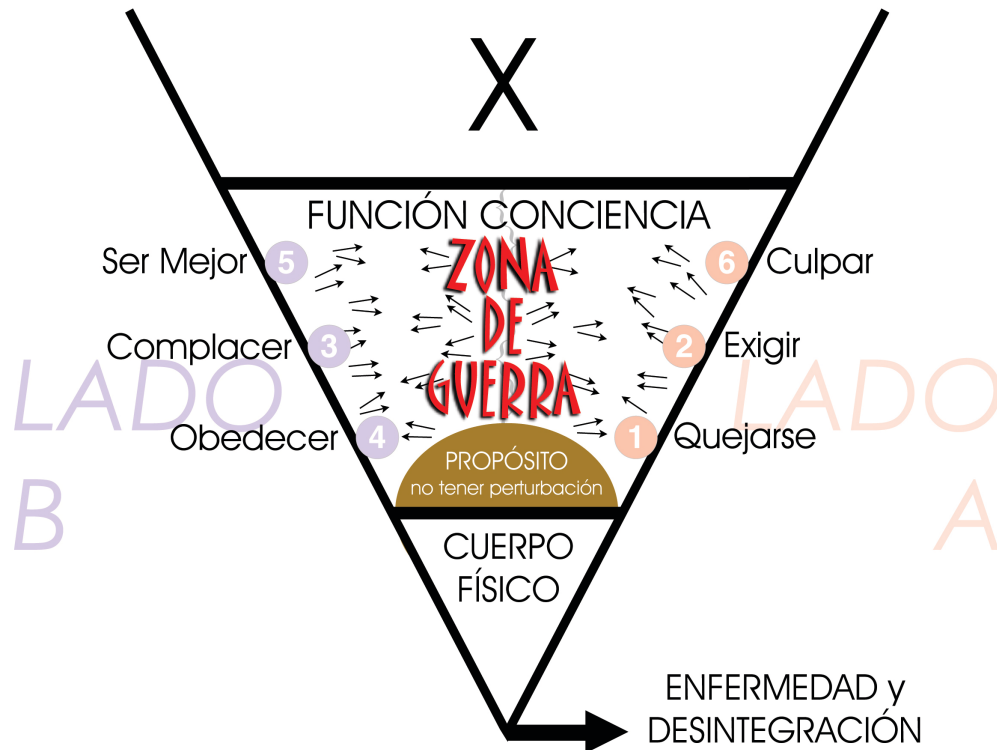
GRAFICA DEL HOMBRE
como fue diseñado para funcionar



Un ser humano tiene cuatro aspectos, que no están separados sino que son interdependientes. El primero es el aspecto biológico de la FUERZA VITAL, que aquí se llama X, porque en realidad no es definible—uno sabe que existe, y sabe cuando no es así, en todo ser. Así que, como en el álgebra, se utiliza una X para indicar que algo existe, que aún no se puede definir con precisión. En seguida está la FUNCIÓN CONCIENCIA, que es lo mismo que los sentidos, pero más que los sentidos cuando está desarrollada. Una Función Conciencia desarrollada es más que la “programación” del cerebro, determina los sentimientos. El tercer aspecto es la MOTRICIDAD, el CUERPO FÍSICO, a través del cual se vive la vida. El cuarto aspecto es la ACTIVIDAD del conjunto. Cuando un solo propósito es la base de la vida de una persona, no hay conflicto y él o ella funciona con todos los aspectos en armonía. La persona se siente a gusto... La Función Conciencia recibió impresiones de dentro y de fuera, de otras personas, lugares, cosas, acontecimientos. Forma un sentimiento acerca de esas impresiones que no opta por ignorar, y ese sentimiento está en armonía con el propósito de vivir. El sentimiento de la Conciencia es un medio de comunicación con la Fuerza Vital, X, que responde apropiadamente a través del Cuerpo Físico a la información que recibió, y se produce la Acción.

El Camino Del Mundo

LA GRÁFICA DEL HOMBRE
con el propósito de vivir: obtener el estado de no perturbación



Pocas personas funcionan como el ser humano fue diseñado para funcionar así como en el diagrama anterior. Cuando un bebe nace, el trauma de dejar el mundo uterino que no tiene perturbación le hace reaccionar con un sentimiento de que el único propósito de vivir es volver a recuperar el estado de no-perturbación. Esa decisión se convierte en la actitud y en la acción de ahí en adelante. A medida que crece, el niño toma más decisiones en cuanto a cómo lograr su propósito de no-perturbación. Se queja, lo cual funciona para un bebe. Cuando se llega el día que esto no funciona, el defiende sus “derechos” o exige no-perturbación. (Esto da principio al lado A de La Imagen del Hombre.) Con el tiempo descubre que el complacer a la gente a veces logra que él se salga con la suya. (Esto da principio al lado B) En ese momento se forma el conflicto. El quiere llorar, “pero” siente que “debe” complacer. Luego él ve a los padres, maestros, a otros como autoridades. Esto es comprensible para un niño y ayuda a mantenerlo a salvo. Sin embargo, no es comportamiento adulto. El constante conflicto entre lo que él quiere hacer y lo que “debe” hacer (el conflicto entre el lado A y el lado B) se intensifica y él siente que si él se superara, las cosas estarían mejor. Esto no funciona, tampoco, y él culpa a todos y a todo por sus perturbaciones, viviendo en conflicto, excepto cuando se distrae. El conflicto se percibe por la Función Conciencia como una emergencia. Esta situación de emergencia falsa se comunica a la Fuerza Vital, X, que siempre hace lo apropiado DE LA INFORMACIÓN QUE RECIBE, en este caso proporcionando energía para luchar o huir. Si esta energía movilizada no se utiliza en actividad violenta, desintegra el cuerpo; el utilizar la energía de emergencia sin una emergencia es un comportamiento inusual; ni lo uno ni lo otro es vivir en armonía. Con el tiempo se produce la desintegración.

A friend lights the way . . .

We met on a weekday night in a dimly lit hallway of the Holiday Inn. She sat at a registration table checking in a group of women who were about to begin a class called “An Awareness Approach to Weight.”

I’d never met the instructor, nor did I really know anything about the eight-week program. All I knew was that there was something different about this course, something that called to me, pulling me like a magnet to this nondescript conference room. It was one word... Awareness.

It was here I soon learned that the woman in the hallway who greeted me was the assistant, not the instructor. Yet it was with her that a bond was formed and a friendship created. One that has lasted thirty-six years.

Today we are sisters in the Work.

Rhondell once said that we are very fortunate in our lives to have five friends who are a “diamond,” that rare person who sees you and loves you regardless of flaws or radiance. She is a diamond in this one’s life.

The purpose of this writing is to tell the reader about this dear friend. The past year she has had challenges that have tested her health and physical strength, as well as the health of two family members who are her “diamonds.”

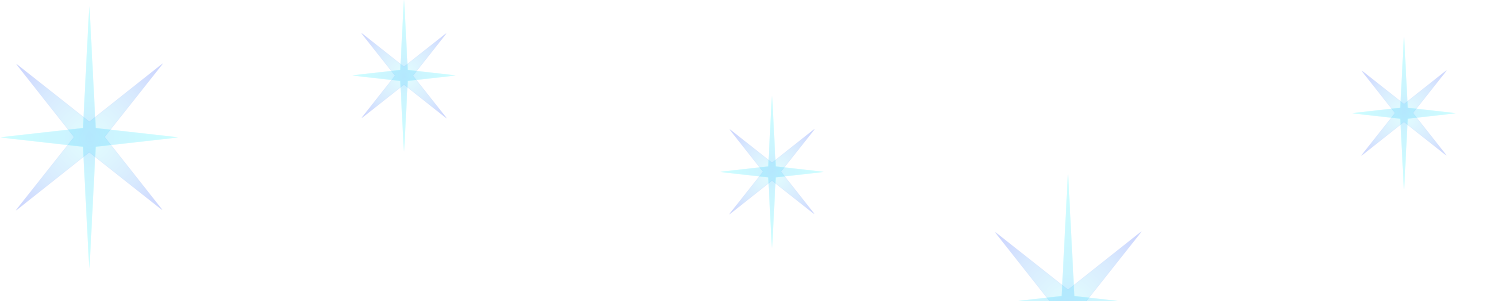
One of the many things I have observed is that she has not run from or tried to escape the daily pain and suffering. Rather, she stands up and faces each moment with strength that comes from seeing, then describing to X “what is” going on in a particular moment without judgment or emotion. She asks the questions, “What is my purpose here?” “What can I do?” She gets quiet. Listens. Life provides answers. Action is taken.

At night, before going to sleep, she speaks with our Friends Bob and Christine. “Hi, it’s me again,” she begins. Once again, a bare bones description of “What’s going on” is provided. Guidance is requested, and then she lets go. A warmth, a new intimacy between Friends has developed. The victim trap does not tempt her with questions like, “Why me?”, “Why him?”, “Why us?”. Instead, victim scenarios float by like clouds on a windy day.

Her anchor has been the Work and purpose – to say thank you to the Host for her Life by being a gracious guest who contributes to a harmonious mood wherever she may be, regardless of circumstances or unpleasant challenges. This has been a purpose she has been practicing since first meeting Rhondell in Malibu years ago. For those who have eyes to see, her Life’s circumstances are not something to blame, rather challenges wrapped in discomfort, the unfamiliar or the unexpected that she meets with a grace so palpable that strangers come daily to simply sit by her side.

Right before my eyes I have watched this dear lady suffer, then sparkle with a brilliant inner peace, loving more deeply than the moment before.

It is said that Life is the Teacher. It is a privilege to witness this daily exchange between my friend, a student, and Life, her Teacher. There is a new union, a new Friendship, a new partnership with what she describes as “her maker.” It is beautiful to behold!



Snow Ball Cookies

One of Christine's favorite cookie recipes was our grandmother's snow ball cookies which I would like to share. Warm wishes for a blessed holiday season. ~ *Kathy*

1 cup shortening
1/2 cup sifted powdered sugar
1 tsp. vanilla
2 cups sifted flour
1 cup slivered almonds

Cream shortening and powdered sugar, then add vanilla.

Work in flour - the batter will be stiff.

Add nuts, mix and then roll into small balls.

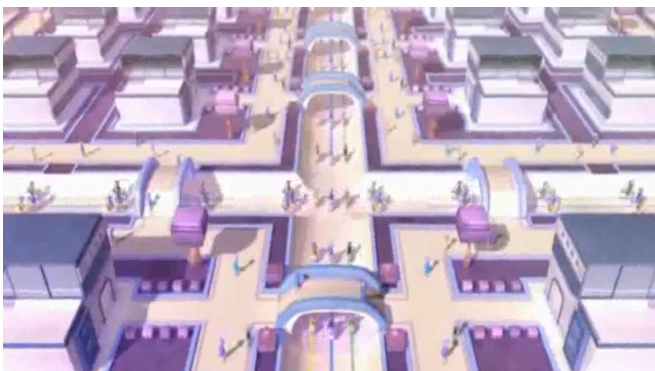
Bake at 325 degrees F for 25 to 30 minutes.

Roll hot cookies in more sifted powdered sugar immediately after removing from oven.

Welcome to Planet Earth

Ex - E.T.

I was going through my email inbox and I found an email that Christine sent me on February 19, 2009. She sent this link, <http://www.flixxy.com/film-school-short-animation.htm>, and wrote, "This is 8 minutes long, but well worth the time." I couldn't agree more. Enjoy! ~ *Cindy*





SANITY ISLAND

Mushkil Gusha

Thursdays, 6 – 7 PM, PST

All are Welcome!

<http://tinyurl.com/ccqnw3n>

For further information:

friends@harmonyworkshop.com



Project
Thanx

Project Thanx is a blog dedicated to experimenting with the many ways we can say "Thanx", both within ourselves and our daily lives.



Project
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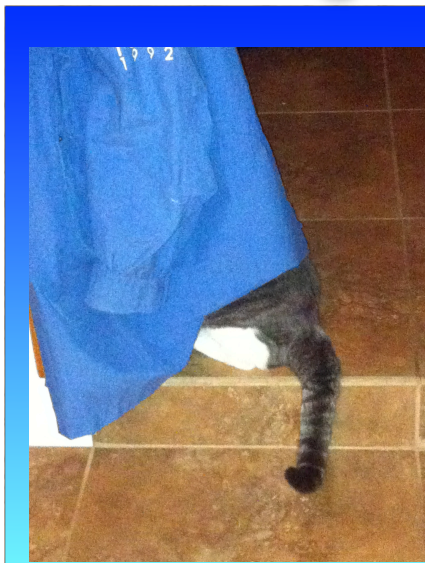
Videos of Interest



Narrated Picture of Man
The Tale of Mushkil Gusha
as told by Rhondell



<http://blip.tv/harmonyworkshop>



Just for fun . . .
we're sure that
many cat owners
will find this
familiar . . . if
they can't see
you, then surely
you can't see
them!



<http://www.zazzle.com/harmonyworkshop>

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HarmonyWorkshop.com

Links to all our sites.



TheWayofIntelligence.com

This newsletter and copies of previous newsletters.



SanityIsland.com

Pages and pages of educational material, and some fun stuff, too.



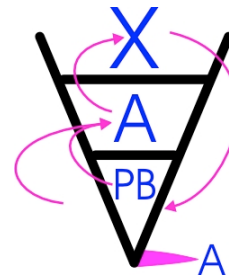
AwarenessJournal.com

Newsletter archives.



ThePartyStory.com

What am I? Where am I? What's going on here? What can I do, if anything? One man's answers, available to anyone.



PictureofMan.com

Diagrams and a step-by-step narrated video describing the Picture of Man.

Other Sites of Interest

ThanX Life!!

ThanXgiving.com

If you are bursting with gratitude about anything at all and want the world to know, post here.

MarshaSummers.com

Here you will find hundreds of hours of transcriptions of Rhondell workshops.

Rhondell.com

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