



Wisdom Journal



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Architecture

Those who have studied the cultural transmission of the Teaching have learned that the Gothic cathedrals were Teaching devices.

It is said that these edifices were used to instill certain feeling while imparting information, especially regarding one's relationship to Spirit. To participate in the architecture (and perhaps the ritual within) was to be in School.

One can only imagine the effect these places had on the pilgrims of the Middle Ages—surely the ultimate theme park experience! (You can make your trip to Disneyland a School today, but it will take some effort.) My own teacher told me, right before my first journey to Notre Dame, that the Teaching was all there, if I would merely look for it. What got my attention, though, was the unimaginable mix of people within, representatives from probably nearly every culture with links to the outside world. I saw native dress I had never known about, and physical features of races I did not even know exist.

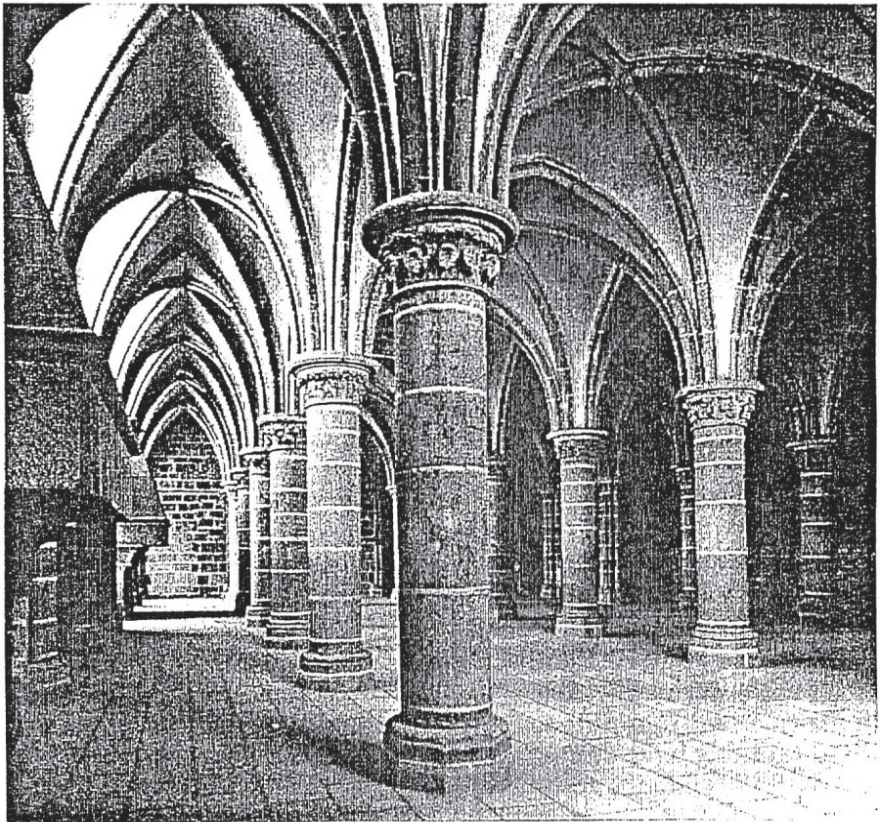
These churches are enormous attractions still, and no doubt their intended effect is still available if one does not allow such distractions as I did. But surely most would agree they have served their purpose (which many historians insist was merely to give rulers a sense of power and one-upsmanship over their competitors, to give the people something to do.) And certainly few of us live in the environs of such magnificent architecture.

And yet, according to Gregg Braden, we do! With the most novel idea I have come across in years, Braden tweaks our materialist mindset and tells us what has replaced these "shrines" and hints at how we can most benefit from application of attention to the idea... if, of course, we are willing to shed our own bias toward matter as reality. In the following excerpt from Braden's book, *Walking Between the Worlds*, you will see that you live within a modern cathedral every waking moment. You can pray there, or play there, work, learn, or watch the traffic—or all of this and more.

I would like to point out that his use of the word "emotion" is a little

different than you have found in these pages over the years. He uses "feeling" to describe sensation, and "emotion" to describe powerful feeling with great content, for instance awe, unconditional love, great trepidation, and so on. (Here you will find "emotion" used to describe anger, fear, etc.—harmful feelings.

Braden's book, which contains science, interpretation of Essene scripture (and others), HeartMath and more is available from Harmony Workshop.



Temples of Relationship

By Gregg Braden, from *Walking Between the Worlds*

Almost universally throughout ancient and indigenous cultures are memories preserved as locations of sacred experience. In modern times these sites are called temples. Perhaps more accurately, it is our modern interpretation of history that has established the role of the temple as a place of "worship" in the lives of those who have come before us.

The prevailing view of Egyptian history is an excellent example. Our modern interpretation of Egyptian history is largely the product of French archaeologists and their interpretations of excavations during the time of Napoleon. Though the stories of early archaeologists depicting gods and warriors are certainly interesting, in some cases at least they may be incomplete. In their inaccuracy, is it possible that we may be missing powerful clues to our past? The structures that we call temples may represent tangible links between thousands of years of experience and our lives today. Is it possible that the temples were actually powerful devices constructed to teach us something of ourselves, two thousand, thirty five hundred, even four thousand years ago?

Ancient texts, codices and calendars remind us that we are living the close of a grand cycle of experience. Our cycle they tell us began before the beginning of our recorded history, over 200,000 years ago. At the same time, modern researchers show us that earth as well as our solar system, is in fact, moving through an experience of unprecedented change. A myriad of data, measurements, charts and graphs depict a change within the earth and every living system that is resonantly turned to the earth. That change is characterized largely as powerful shifts of magnetics and frequency. Researchers have demonstrated that each cell of the human body is working diligently to match earth's new magnetics and frequency. In doing so, our bodies maintain a tuning to the reference signals of our home planet. Recent reports have demonstrated emotion's role as our "switch" to turn specific codes of DNA "OFF" and "ON." How we allow ourselves to feel our world determines, in large part, how we function in our



world. This relationship between emotion, DNA and our ability to change our tuning now sheds new light on the relevance of ancient temples through out the world.

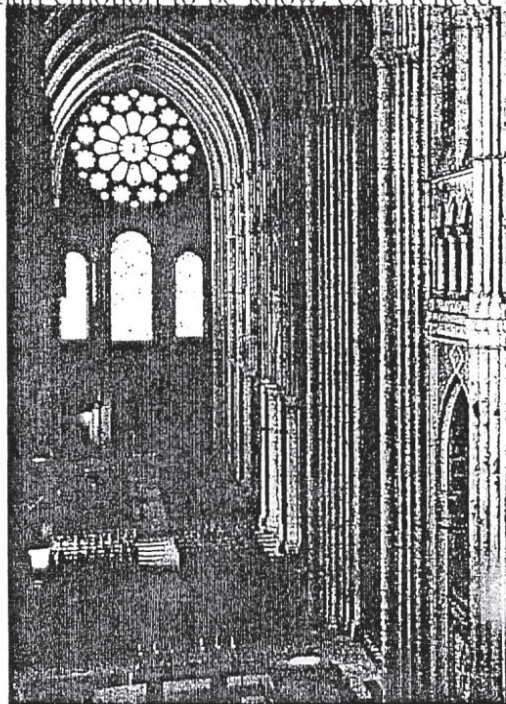
The ancients demonstrated their knowledge of this time in history through the traditions of the mystery schools. They knew that individuals living in these days would experience tremendous change in their lives. We are reminded that we may expect those changes in sleep patterns, dream states and our sense of time. We are cautioned that our immune systems may be taxed and that we may see new disease and a new intensity of emotion in our relationships. Clearly, the ancients knew of our time in their future history. In their knowing, they planted the seeds of knowledge that have become our wisdom. In many instances it is their knowledge that has become our teaching, training and preparation for this quantum shift of human expression. Beyond speculation and theory, those that have come before us carried the knowledge one step further, insuring that you and I would remember the tools to carry us gracefully through our experience. The ancients built their massive structures of external technology to induce emotion and know themselves in that emotion. That was their path. That was their mastery. Imbued with the knowledge of shifting magnetics and frequency that was to come, they built their tuned chambers, simulating and modeling in their time the very parameters that we experience now.

There is an undercurrent of their memory within us today. Many people feel as though they must go to these temples for their healing, to have the experiences that will prompt the change within their bodies. While the temples have certainly been valid, and have obviously worked for others in the past, I believe that we have outgrown the exterior temples. They have served us well, brining us to the point where we are now, the place where we let go of the outer temples and remember that this is the time of inner technology. This is the time of the temple within.

The initiates of our past would immerse themselves into their chambers of altered perceptions and record what the conditions meant to

their feelings, emotions and physical body. They recorded their experiences for us, in the only language that they knew. They passed their records to us today, so that we would have them as a map to prepare ourselves, as we move collectively into the shift.

From their perspective, the history of Egypt is not a story of powerful gods and goddesses represented by stone statues in earthly structures. Rather, each Egyptian temple was dedicated to the mastery of human emotion, the inner technology of the second path. Within each temple the initiate and the opportunity to isolate some combination of human emotion to be known, experienced and mastered.



The vibratory technology of the temple allowed the initiate to remember his/her inner technology. Their remembering meant mastering the codes of emotion within a safe and healing environment. Over unspecified periods of time each initiate would have the opportunity, the luxury, to immerse themselves into the fields created by the passive dynamics of the chambers themselves. These conditions simulated for the people of their time the same parameters that you and I are living now. The difference between the initiate of 3,500 years ago and you today is that it is no longer necessary to enter into a specialized chamber to have the experiences. We live the conditions today that were modeled for us 3,500 years ago!

Do we have the wisdom to recognize their words?

Do you have the courage to honor your feelings?

It is no longer necessary to step into a chamber of altered experience to know what low magnetics and/or high frequency feels like to your body. You are living those conditions in your homes, schools, malls and offices. You know the conditions and have mastered them well. Today you no longer have the luxury of isolating a single emotion within an artificial temple and spending months, or perhaps years there, knowing yourself in that emotion. You no longer have the luxury of entering into the temple of trust, for example, and completing the mastery of trust before moving into the temple of love, fidelity or darkness to know yourself in those ways.

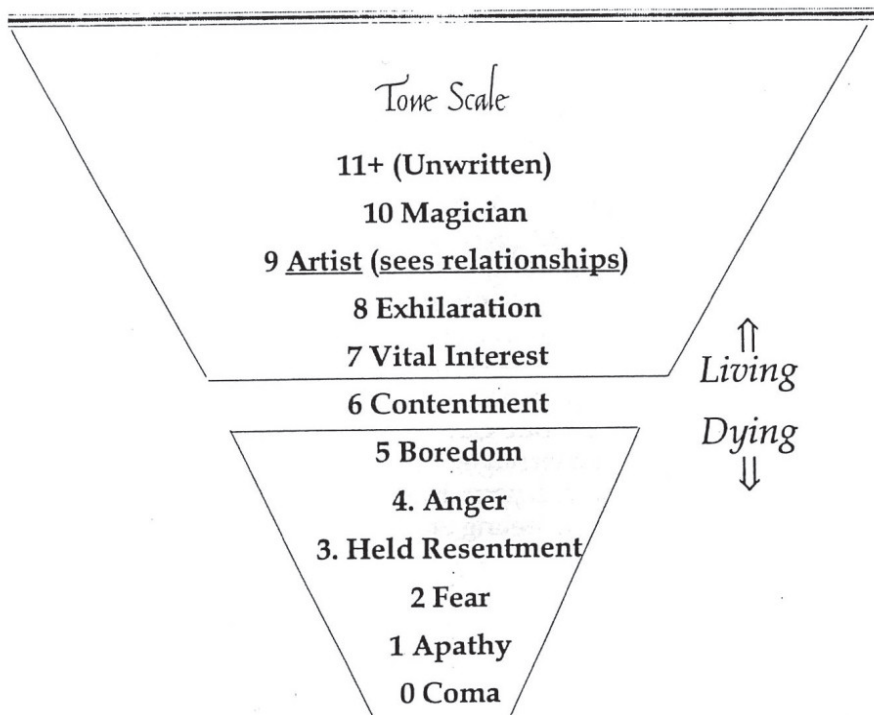
Today, your relationships have become your temples. You have outgrown the outer temples of stone and masonry. You and your personal interactions with others have replaced the ancient structures of simulated experience. Today you may enter into the temple of love for example, in the relationship that we call marriage. Within this temple of love, in all probability you will have the opportunity to see yourself in additional temples. The temple of trust for example, or the temples of anger and fidelity. Quite possibly, you enter each temple without conscious knowledge that the temples are preparing you for something much greater than the relationship itself.

It is through your relationships that you masterfully create for yourself. In relationships you have the opportunity to experience just the right kind of emotions and feeling, just the right "switches," allowing your body to respond to shifts from within the earth. Your feelings about the loss of relationships, finances, health and friendships for examples, provide the opportunity for change within your body. Through knowing yourself in these ways, or supporting others as they know themselves, you become the change. Do you remember that you are not your experience? Do you remember that you are not your AIDS, you are not your cancer, you are not your successful marriage or your failed marriage? Your success, failure, abundance, lack, health or disease are your indicators, powerfully mirroring your qualities of thought, feeling and emotion.

Relationships are your opportunity to see yourself in all ways. Each relationship mirrors a reflection of your beliefs, judgments, bias or lack thereof, as you interact with others. Even if you live upon a mountain top having no human interaction, you still must interact

with yourself. Within yourself you will see the reflection of your beliefs. Do you have relationships with different people that seem to follow common and recurring patterns? What switches are you reminding yourself of? It is through the temples of our relationships that we remember our truest nature. In that memory, once again we return to a sacred place of wholeness. We know that place as union. In union, we become compassion.

The previous example of attracting adult relationships that exhibit the very characteristics that hurt you as a child is one expression of the complex and subtle dynamics that play a key role in each of our lives. This system guarantees that we will continue to remind one another of who we are through demonstration, in addition to words. This system is called mirroring. Mirrors of your beliefs, that which you expect to be true and that which you hold a charge upon, surround you daily in the relationships of your life. They will begin as extremely subtle patterns, tremendous gifts to you, if you have the wisdom to recognize them. In the non-recognition, mirrors will become less and less subtle until the mirror manifests in your life in a way that you can no longer ignore.



Bye-bye Sophie

Surely you thought Sophie was dead, but no, she's just been lolling around. This issue, though, is her last word (for now). Unlike my other journals/newsletters, in which I responded to you and to what was of interest to those I communed with daily, Sophie was complete self-indulgence: she contained what was interesting or amusing ME at the time. This is no doubt the reason she was never able to get financially balanced (costs to produce were more than subscription revenue). Because of this and because I am still Working within more than outwardly as new seeds germinate, and have no desire to put THAT "out on the street" (yet), as well as time constraints because of other projects, this is the last issue of this series. To make up for the big delay, to say thank you for hanging in there (no one requested a refund, bless you), I have made this issue bigger than the combined two that you are owed. Lots of goodies within, I hope... written by others who are much better at it than I am, who have something of value to say with a new slant.

Many thanks for all your generous kindness to my effort—you are appreciated more than you know, and as always, have taught me much.

Meanwhile... Sanity Island is shaping up nicely. It will be a web page, though I will probably make a hardcopy for those of you who are still insisting that those noisy horseless carriages will never take off, they only scare the horses. Look for it at www.sanityisland.com.

Thank you, thank you!

xoxo

Christine



from our Good Books

12
A B C
14

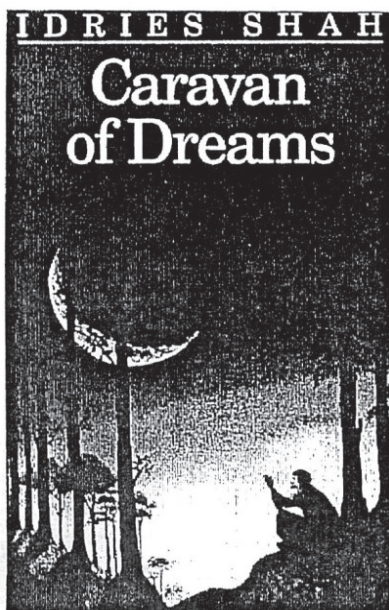
This Ecstasy by John Squadra is not for everyone; it is only for those who can appreciate that sexuality is possibly our most vivid symbol and school of integration.

This Ecstasy



JOHN SQUADRA

← What is the center figure?
One of the many tests of perception in Ralph Strauch's *The Reality Illusion*.



Most of Idries Shah's books are available from Harmony Workshop. *Caravan of Dreams* contains "The Story of Mushkil Gusha", traditionally told on Thursday nights throughout the world.

New Good Books

We have expanded our inventory of good books, including several I have really enjoyed lately. If you love Rumi you will delight in Coleman Barks' new presentation—Rumi's words interspersed with amazing graphics.

The Holy Man has a sequel, and what a good story it is, with twists in the plot. If you liked *The Holy Man*, you will love *The Holy Man's Journey*, same cast of characters along with some new ones, and the Holy Man pulls a stunt you won't soon forget.

I have quite serendipitously befriended a man. John Squadra, who not only paints lovely pictures, extremely esoteric, but who writes poetry, too, and his style (and content) can only be called Rumiesque. His first book of poetry is available from HW, and I am so taken with his work that we are going to publish his art and poems on CD-ROM. His art is on the cover of this *Sophia*, and a few others throughout—but I hasten to add that our xeroxed black & white presentation hardly does it justice. We now carry John's *This Ecstasy*.

I've been promoting Marion Woodman to you for years. If you still haven't taken the plunge, or if you tried and it was just too dense for you at the time, you might be interested in some of her tapes. More general, these tapes will give you a taste of what is in store should you tackle her books. We are carrying *Rolling Away the Stone* and *Holding the Tension of the Opposites*—prime Teaching material.

Of course we still provide Doris Lessing's *Shikasta* series—the best Teaching stories in modern form I've come across. These books are so valuable (I think) that we will buy them back from you after you've finished with them.

I found a Feldenkrais teacher on the internet, Ralph Strauch, who had a book about perception available, *The Reality Illusion*, which I got and was amazed—it is hardly about Feldenkrais (a physical therapy designed to help one pay attention to how one holds and moves the body) at all, it is about perception. A delightful book, full of little experiments to run and all kinds of new slants on old ideas.

Included almost as a bonus is a very clear concise exposition of how dolphins “see” with sound. If you are interested only in this, it is worth the price of the book.

We have lots of other good books, too, including *Life’s Word* (the full text of which is on the internet. See page 30 for address). Our inventory includes as well:

Desert Wisdom by Douglas-Klotz. Very modern psychological translations of ancient scriptures including the Bible, the Koran and Rumi.

A Brief History of Everything by Ken Wilbur. Could be briefer... but one of the best all-encompassing works I have ever read about the evolution of mankind.

A Journal for Healing by Robin F. Bernstein and Cathy Moore. A beautiful journal for anyone going through a long illness.

Transformations by Tracy Cochran and Jeff Zalesky is a medly of interesting articles on spiritual people and places.

The Return of Merlin, The Way of the Wizard, Seven Spiritual Laws of Success and Ageless Body, Timeless Mind by Deepok Chopra

The Commanding Self, Caravan of Dreams, Subtleties & Exploits of Nasruddin, Letters & Lectures, The Magic Monastery, Special Problems of Sufi Study, Evenings with Idries Shah and Observations by Idries Shah

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The Hermitage

from *The Holy Man* by Susan Trott

The hermitage was a two-story, whitewashed wooden building built on a rock foundation. It was plain, rugged, and square with a peaked roof. There was no ornament—no cross on the roof, Star of David over the door, no stone Buddha in the garden. No garden for that matter. It was a no-frills hermitage.

It faced east and was a few hundred yards from the actual mountain peak. Above treeline, there were marvelous boulders strewn about, shaped by time and cataclysm, finished by rain, snow, and wind.

At the base of one boulder was a small pond, the source of which was an underground spring, which provided pure water for the hermitage. There were many such springs on the mountain, some of which formed falls and streams that joined with rainwater and snowmelt to flow to the reservoir in the town.

Flamboyant birds and flowers adorned the gray rocks, and the sky was an unstained canvas for clouds and flyways.

When the door was opened wide, the next pilgrim in line, waiting beyond the gate, would be summoned forth by a man in a wheat-colored robe, a small, nondescript-looking person.

“Yes?” he would ask when the pilgrim reached the threshold.

“I have come to see the holy man.”

“Follow me, please.”

He or she would follow the small man through the house, along a hallway with doorways open to various rooms into which the pilgrim would peek hastily, but the monk ahead was moving so very quickly through the house that the pilgrim couldn't linger but literally had to rush after him.

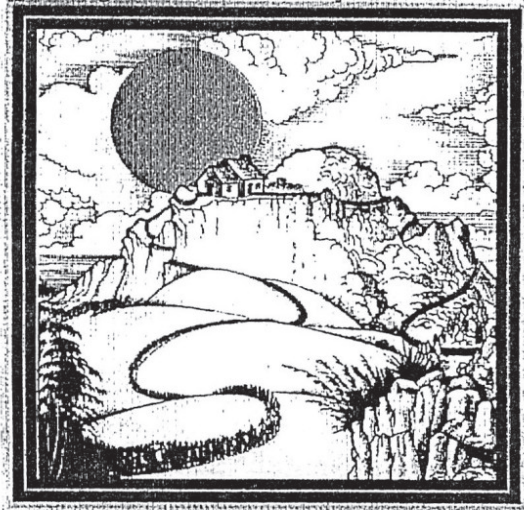
In no time at all they had passed through the entire first floor of the house and were at a large door similar to the one the pilgrim had entered. It was the back door. The monk opened it wide and said, "Goodbye."

"But I have come to see the holy man!" said the visitor plaintively.

"You have seen me," he gently replied.

And the next thing the pilgrim knew he would be outside, the door solidly closed behind him.

This is why the line moved so rapidly and how the holy man got to see so many people—or so many people got to see him. The trip through the house was twenty seconds, add another twenty for greetings and partings, another twenty for returning to the front



door, and what you have is a person a minute.

Most times the holy man would add, "If you look in everyone you meet as a holy person, you will be happy," which added seven seconds.


Rushing back and forth through the house in this way was a lot of footwork for the holy man, who was seventy-two years old, so periodically he took five-minute rests.

Rarely, but sometimes, which were happy ties for him, he sat down and talked to a pilgrim.

The Cat Archetype by Helen Luke

What does the cat mean in the psyche of man that she has acquired such a numinous quality? She inspires the most violent reactions in some people—either of attraction or repulsion, and there are not many other creatures which arouse this same kind of irrational emotion—snakes, spiders, rats, and bats come to mind, but the extreme reaction to these is nearly always one of revulsion only, except in the case of a very few passionate snake-lovers. They have one thing in common: they are all creatures of the dark, of the night, and carry the mystery and mana of the unknown. The snake is the most powerful of all animals symbols, the incarnation of evil, the Devil, or of light and healing, the Christ (“As Moses lifted up the Serpent in the wilderness so must the Son of Man be lifted up”—John 3:14), and the legends of the cat also have this double nature. Whereas, however, the snake is cold-blooded—cold with the deathly cold of evil, or cold in the utter conscious aloneness of the Cross—the cat is warm-blooded; her symbolism lies in the realm of the instinctive emotions, much nearer to the everyday struggles of our lives. She differs from all the other animals mentioned above in that while remaining a creature of the night and essentially remote and mysterious, she is also a creature of the day, welcomed into the house, fed by us, warmed by us, but, unless we delude ourselves, never possessed by us.

What are her qualities? She is an image of the enchanting beauty and grace and precision of natural movement and of the “play” instinct. She has the extreme patience and swiftness of the hunter, and her complete power of relaxation is unique among the animals close to man. Above all she is the only domesticated animal which has retained through all the centuries her qualities of wildness and independence. Kiplings’ Just So [i] story of “The Cat That Walked by Himself” profoundly and delightfully expresses this truth. The horse becomes man’s willing servant and the dog becomes man’s “first friend,” but the cat becomes neither servant nor friend, she simply makes a bargain with the woman ([note: woman]. She will kill mice, she will purr, she will play with the baby, and in return, the woman will feed her and give her a place by the fire, but always and always she retains her right to say, “I am the cat that walks by



himself and all creatures are alike to me." And so, as Konrad Lorenz says, even if a cat goes for walks with you, you always know that it is because she [i] chooses, not because you wish it. You cannot train her—at best she will acquiesce in your wishes if it suits her. All genuine cat lovers (no the sentimental cat humanizers) respond with a similar detached respect. (see T.S. Eliot's poem "The Addressing of Cats"—an unknown cat must be approached with much form and ceremony, never with the "old fellow" attitude as with a dog!)

The cat, then, represents in the human psyche the beauty and integrity of our warm-blooded instincts in all their wild independence, to which, if we will, we can relate in our homes, in our consciousness, and which, if we respect and feed them will protect us from the unseen rats and mice in the dark places of the unconscious which nibble away at our souls. She is the bridge between the wildness of the jungle and our consciousness. The cat, like all pure instinct, is amoral, but until we can learn to accept this essential part of our humanity, to see its beauty and terror and accept it without repressing it or distorting it with sentimental names, then we can never come to any true morality, never come to the discipline and freedom of a whole man. We shall remain conventionally "good" on the outside and given over to im[i]morality in the unconscious. We shall have broken the pact of humanity with the cat, and as we give her no food or warmth or respect she will leave our house, our mice and rats will multiply and her untamed wildness will be rampant in the dark. Of her negative aspects we will talk more later.

Why is the cat more specifically a feminine symbol? All that independence and the hunting instinct might be superficially thought to be masculine qualities. But the aggressiveness of the bull or the roar of the male lion are very different in kind from the softness, the stillness, followed by the pounce, of the cat (and it is the lioness, not the male lion, who generally hunts for food). The gentleness of the cat's soft paw and the sudden claw are truly feminine! On the positive side, the cat's independence can typify for the woman her

emotional freedom, if she will refuse to cling to people or illusions, and will refuse to lie to herself. It can also warn her of the potential coldness and fierceness of her instinctual reactions under their soft feminine exterior: to draw strength and healing from them, she must meet them with her human heart, and with the austerity and detachment and lack of sentimentality of the true woman. Then the fierceness of those instincts can become her strength, her claws can be used not to scratch and tear at others or at herself but to destroy the rats in the dark, and her softness can become real warmth and tenderness instead of the fawning and weakness which too often possess her. Then she has accepted and related to the cat within. (In a man, of course, all this relates to his instinctive anima. The cat qualities are manifest in his moods and she is more remote a symbol for him.)

Finally the cat's capacity to see in the dark connects our conscious values to the life of the unconscious. In this aspect she is an image of the instinctive intuition of the woman, the mediumistic Sybil quality, which can either be a dangerous possession by the dark forces or a great gift of insight and sympathy.

In Egypt the name for cat means "to see," and Bast, the Cat Goddess, was identified with the eyes of Horus, the Sky God. Horus had a sun-eye and a moon-eye, which stood for healing and protection. The cat can see in the dark and she was honored in Egypt for the killing of snakes, so Bast brought protection against both natural and supernatural evil. This belief has persisted through the ages and in Scotland there is a saying that when a person is deluded, one should "cast the cat over him." In folklore the head of the black cat, when burnt to ashes, was believed to heal blindness—the ashes being blown into a person's eyes three times a day. The tail was, however, held to be the most potent healing agent. Rubbing a sty with a cat's tail was common, and the blood from the tail was used for skin troubles. Sometimes a black cat's tail was buried under the doorstep of a house and was supposed to ward off all disease. The cat's tail has the particular meaning of balance, restoration of equilibrium.

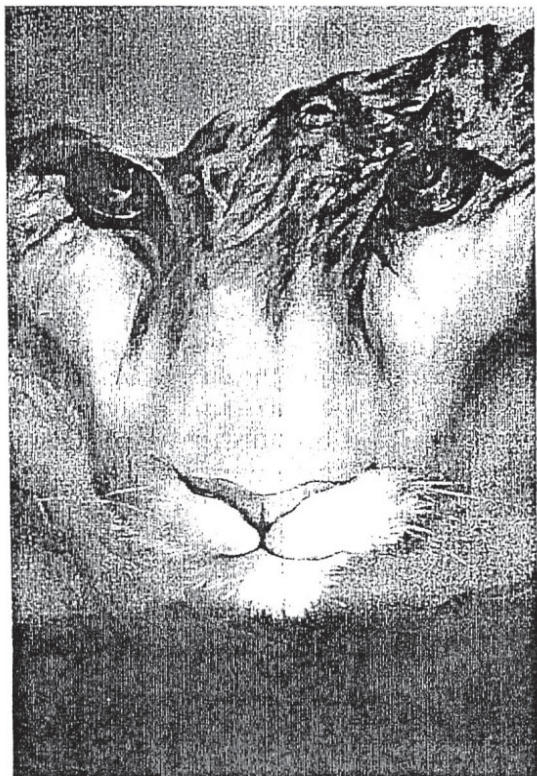
It was told that the Devil's mouse had nibbled a hole in a dark corner of Noah's Ark, and the water was about the rush in when God's cat pounced and killed him and God's frog then sat in the hole and blocked it. In Italy there was a story that St. Francis was praying in his hermitage when hundreds of mice from the Devil jumped out of his sleeves and began to nibble at his feet, to eat him up. But God's holy cat appeared in the nick of time, put the mice to flight, killing all of them except two which escaped into a crevice. The descendants

of the holy cat, concludes the story, have ever afterwards sat motionless beside holes in the wall, waiting to catch those two fugitives!

Mice and rats are carriers of disease. They represent the problem of uncontrollable hordes, the fragmentation of the collective unconscious invading and devouring us unseen. We have great need of the "holy cat." In the personal sphere, there are people who identify with the mouse mentality. They are the "pounced upon," the constantly "victimized," filled with self-disgust and really wanting [i] the worst to happen. Others are "pouncers," identified with (not related to) the cat and pouncing on everyone weaker than themselves. The first kind have the destructive cat in their shadow, the second are "mice" underneath their aggression. All of us have a degree of this cat-mouse symbiosis and need to find the holy cat's eye within us to bring things to light.

There are also images of the cat in her negative forms, as the incarnation of evil. It was in the Middle Ages that she became the symbol

painting © John Squadra



destruction instead of healing, and the opposite pole of the archetype came to the fore. The witch cult and the witch hunt arose, we know, in inevitable response to the over-idealization of the feminine, expressed in the sentimentalized worship of the Virgin Mary shorn of her true humanity, and in the extremes of the cult of the “perfect lady” in courtly love. As always, the unconscious threw up the extreme opposite—the woman who was supposed to be totally given over to evil, to have made a pact with the Devil, her will completely possessed by him.

I am indebted to a lecture given some years ago by Patricia Dale-Green at the Guild of Pastoral Psychology, London, for the following legends. She spoke of the pact of the witch and pointed out that the most coveted gift of the Devil was the power of revenge [i]. To implement her revenge, the witch would transform herself into a black cat, but more often she used a real cat as an instrument—her cat-familiar. This was a cat she had bound to her by feeding it with her own blood or with milk from her own breasts—thus establishing an unbreakable identification with the animal. As the witch was bound to the Devil (who himself often appeared as a black cat) by sexual intercourse with him, the “coldness” of his seed breeding hatred and insatiable passion for revenge, so the true animal cat was bound to her and made to serve her evil will, thus destroying that basic freedom of the natural cat of which we have spoken.

All this may seem remote from us, but it is more common than we are easily willing to admit. Insofar as we refuse to see our shadow side, covering it over with sugary so-called “goodness” and conventional facades, evading the starkness of the true fact, we constellate the “witch” in the unconscious. If we will not accept or suffer the pain of becoming aware of our natural desires and instincts and of relating to them, consciously and with respect, then the witch inside us will, in the words of the lecture, “fly off in black fantasies on the back of the black cat,” and, unseen, we will be possessed by the desire for revenge, and will act under compulsion, completely at the mercy of the instinct which we repress and hold in contempt.

It is surely through this desire for revenge that we can spot the hidden workings of the witch in us. Whenever we find ourselves violently blaming circumstances, other people, bad luck, etc., for our troubles and failures, then we are revenging [i] ourselves for the pain of facts, usually facts about ourselves. The claws of the cat are out underneath, no matter how sweet our exterior, and they will be tearing and rending at people around us or at our own souls. The

more unconscious this process is the more deadly. The witch, unrecognized, casts spells with the greatest ease. We are now "playing" in the vicious sense with our victims—not playing blamelessly as nature plays—but letting the cat instinct possess us and drown out all humanity. The moment we use [i] the cat, use any instinct for personal power or for indulgence of cold-hearted [i] intercourse, psychological or physical, then in binding her to us we are delivered over to her unbridled cruelty. If she is not free, she is deadly, her beauty destroyed, her healing night-vision turned into the uncanny ability to sense the weak spots in others and use them for her own ends or for the mere pleasure of hurting. These things must be stated in this extreme way if we are to watch for the little things that start up such a process, the little hole made by one mouse, which could end by destroying the whole Ark (the totality of life on the earth, in the legend.) Our cat, if she is free, will come quickly to the rescue.

There are concrete ways to invoke the help of our "cat." In times when we feel invaded by vague depressions or tensions it is literally as though a hole has been nibbled in our psyche by a mouse out of sight in the dark, and if we will then be very still and allow ourselves to be flooded by whatever emotional reaction is uppermost at that moment—whether of fear, resentment, desire, jealousy, love or hate—plunging right into it without the censorship of guilt of shame—we will very often find that, on emerging, that little hole has been plugged. The cat has put the mouse to flight. We have set free our emotion (our cat) to be what it is and immediately we are able to see it in its true perspective, to relate it to all our other conscious values, and our energy will flow out into life again. It should be emphasized that such an experience must be given form [i]—written, or painted, exactly as it came to us—so



it is contained, and we relate to it and are freed from its domination.

There is one more interesting story Dale-Green told which illustrates another aspect of the cat symbol. It concerns the cat vampire, which figures largely in both European and Eastern folklore. A Japanese legend tells of a prince whose concubine was one night killed and buried by a huge cat, which then assumed her form. The prince, knowing nothing of this, continued to make love to the disguised demon, and day by day he grew weaker and weaker as the cat vampire drained his strength away. Servants watched with him at night to try and discover the cause of this but always they were overcome by sleep, until one young soldier asked to be allowed to sit with him. This man, when he began to be drowsy, thrust a dagger into his own thigh to keep himself awake and succeeded in discovering the vampire. His gaze was enough to render her powerless, so he turned back into a cat and escaped to the mountains. The prince quickly recovered.

Here is a picture of the possession of man's anima, or feminine side, by the cat. The man is then completely at the mercy of every mood and has a sense of being drained of all energy. We all know, too, how come people, whose unconscious is in the grip of a destructive attitude, can drain away the strength of those around them. Their negativity feeds on our creative energy. Psychic exhaustion comes always from some degree of "vampire" possession, which sucks our life blood, delivering us over to the forces which fight to destroy consciousness. It is only when we are "asleep" that this can happen. When we are ready and willing to suffer acute pain, as did the soldier in the story, in the effort to stay awake, to be constantly aware, then the spell is broken and we are free.

Ghosts and vampires are unconscious contents which we have "killed," totally rejected, or, alternatively, attitudes which we have in truth outgrown, but which we refuse to bury. They are dead but we still cling to the corpses and so are haunted, drained of blood. The horror of all primitives of an unburied corpse is well-founded in psychic reality—the ghost then walks and saps our life.

As Dale-Green concluded, "The power of the sacred eye of the Cat Goddess is stronger than that of the evil eye of the witch. The witch-cat may poison people's minds, infect their bodies and inflict both with blindness, but the Cat Goddess is a destroyer of poison, a healer of blindness, and a bringer of good health."

←Cat picture sent in by Georgia H.

Rhondell Speaking

Following are excerpts from a recently found manuscript, a transcript of a talk with Rhondell in 1970 (before I knew him). I thought it so appropriate for Sophie—it's what *Wisdom Journal* is all about.

It is being formatted into a booklet and will be available from the Rhondell catalog shortly. I have recently published several other Rhondell manuscripts which are in the list. Send to the address on the last page for a catalog, or to Harmony Workshop, or download it at <http://www.rhondell.com>

❖ What is God?

The word God comes from the word good, or that which is our good. It refers to intelligence, power, wisdom, understanding, life, spirit, etc. In other words, God is any one or all of these things. Simply said, God is "what is." The scriptures say that God is love, God is spirit, God is light, God is life, and so on. When we take a word in our language and define it we use another word or phrase similar to it. When you have no similarity for a word you find words without a definition. So God refers to an idea, a reality behind the word. A reality can only be experienced, not defined. You can only experience it by getting off of the sensory level. When you experience it, it needs no definition.

❖ Christ said, "I go away, that where I am you may be also. I go to prepare a place for you." What does this mean?

Our sensory mind says that if I fix a place for you, I am going to build you a house or something. But, if I am standing in a place, office, and calling, and go away, I leave a place, office, calling for you to fill. In other words I step into the shoes of whomever I am replacing. Christ was THE Teacher. As long as he was around, the people would come to him rather than listen to the apostles. So Christ went away to leave the apostles a role to play. So they would not continually be dependent upon him. Our sensory mind wanted a kingly mansion to live in and we didn't understand this simple statement. How could we be

dependent upon the comforter if we were dependent upon the arm of the flesh? Now they could experiment and do their own work. They could be self-reliant. Christ said he was a servant and that we are fellow servants. So in order to give us a place to serve, he had to step aside. A mansion is a "place of service," a role or office, etc. "Many mansions" are jobs, roles, occupations, etc., to be of service, as servants. The sensory mind makes a mansion a place where we live and be a big shot or master over others. The only person we are a master over is ourselves.

Is there marriage in Heaven?

"Neither marry nor given in marriage in heaven..." Being married is to form a union with something else. In the Kingdom of Heaven there is neither marrying or giving in marriage, because the person is already married. That is, he has already formed a union. He is already one with Christ, spirit, life, God or what have you, or he wouldn't be in Heaven. Only people who feel incomplete in one form or another feel the need to latch onto something else. The Kingdom of Heaven is not of this world, not a sensory thing. Sensory marriage is very useful and beneficial but that scripture is not saying that in Heaven there are marriages of men and women. In the symbolic world or world of reality, the spiritual level, man refers to X and woman to awareness. When the scriptures are referring to marriage between man and woman they are referring to the union between X and awareness.

The scripture that says, "Neither is man without woman in the Lord," is referring to X and awareness. The sensory awareness is incomplete, fragmented and needs to be united into one whole. He needs to be "married." But once he forms a union between awareness and X, there needs to be no more union. Man has now become one with God.

When sensory man and woman marry and have a union (sex) there is born a new man. When the X and Awareness have a union there is a new man, a reborn spiritual man, a new man. Conception is

symbolic of the birth process of a new man, both symbolically and literally. All sensory things are symbolic of internal spiritual realities.

❖ Why did Christ refer to himself as “The Way”?

There is no other way. “The Way” does not necessarily refer to a path. The way to turn on a switch is just to flip it, that is the way, too. “The Way” is to be in contact with Christ and there is no other way. The teachings which come to man when he is one with X, the teaching from within. When you raise your consciousness to the level of understanding, then there is two-way communications. Ordinarily there is only one way communication. You telling God what you want. You don’t shut up long enough to listen and see (understand) what is and what is going on. There is a distinction between Christ and Jesus. Christ is the union within man, in you or in Jesus. It is the Christ in you that is the way. Jesus had Christ fully realized in him. When Jesus realized the Christ within he became Jesus THE Christ. You can be The Christ. Jesus speaking as the Christ said, “I am the Way”—not Jesus, but Christ. This Christ was before Abraham and all the prophets. When you become “The Christ,” speaking as Christ, you could say, “I am the Way” also, as Jesus the Christ id. When we talk on the literal level, we miss the mark and interpret things literally and miss the whole message.

❖ What is meant by water and spirit baptism?

Spirit is to be baptized with X. Water is to be baptized with a new level of truth, the awareness level of truth. The water baptism (new level of truth) is necessary to get rid of old beliefs, which destroy the man. The physical water was not the teaching at all. Repentance is taught by John, who said, “I come with a baptism of repentance.” Was he talking about going into the water to repent? No! Not literal water, but a new truth can wash out an old conditioning. Then X will make a union with awareness. Man cannot give another the spirit literally, but symbolically, maybe. Spirit is sometimes translated as fire. Fire and water which are the sensory level antithesis of each other and don’t go together, but on the symbolic level fire and water are perfect for one another. The baptism of the spirit is the union between X and awareness. The scriptures teach that there is a gulf between X and awareness that no man can cross. So X must form a union with awareness when the man is ready of has sufficient awareness. So, does man save himself? NO! Does God save him in spite of himself? NO! But both God and man can work together. God

will work with you but not for you. God formed our body and sustains us in life. We must arise in our awareness to desire further light and growth by functioning in the manner prescribed by our creation.

❖ What is resurrection?

This is when the person has been raised from death to life. John said, "We know we have passed from death unto life because we love (understand) one another (the brethren). So until we can raise our level of awareness until we have love or understanding (agape) and can apply it to our fellow man and ourselves then we are still dead. If we can apply agape then X comes in and forms a union with us. This is to be resurrected. We have resurrected that which was dead, which is our awareness. We resurrect ourselves. Resurrection is the teaching that man can return to the state of being fully aware. It is not just sending things and reacting. The senses teach that man goes from death to life. We must be spiritually alive before the physical life can be maintained. Our spiritual self (awareness) must be reborn.

❖ What is meant by the day of resurrection and the resurrection of the just and the unjust?

❖ What is outer darkness?

❖ What is the Book of Life?

❖ What are commandments all about?

❖ What about the Church?

❖ What does "the rock" mean?

❖ What are the scriptures talking about when referring to Christ saving us from our sins?

❖ What was Jesus' purpose and what did he come to do?

❖ What is the birth of Christ about?

❖ What is the meaning of a virgin birth?

❖ What about shepherds and angels?

❖ What is "going into Egypt" all about?

❖ What is fasting all about? Christ's fasting forty days?

- ❖ What significance was the angel that came to Mary?
 - ❖ What did Christ mean when he said, "Touch me not, for I have not yet ascended to my father which is in heaven?"
 - ❖ What is the significance of the spiritual and physical creations in Genesis?
 - ❖ What is the significance of the teaching on the Sabbath Day and what is "keeping it holy"?
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NEW! Series 3 of *Study for Experimentation, The Four Dual Basic Urges*. Helen has outdone herself! This video is a wonderful addition to your library, and perfect both to introduce new people to the Work and for use in study groups. Send \$19 + \$1 shipping each (or +\$3 for any number shipped priority mail) to Victorio Productions, P.O.Box 32064, Mesa AZ 85275.

Rhondell material available from Harmony Workshop: *The Picture of Man for 12-Steppers*, *Letters from Rhondell*, Transformation charts, *Seeking the Rose* video. See our Book Catalog for details (if you did not recently receive a Book Catalog, it went astray... let me know and I'll send a replacement right away). You can find our Book and Leather Catalogs at www.goodleather.com

Rhondell's timeless wisdom:

The Secret to Living:
Keeping the Mood UP and
Not Making ANYTHING Important.
Not Even This!

Sophie Speaking

Conditional Peace. Bellini's allegories are not always easy to interpret, but this one clearly has as its theme uncertainty, inconstancy, and insecurity. The globe balances precariously on the woman's knee, and its real support is the child, as likely as all the other children to grow tired of the task and take to frolicking. Any peace that rests upon externals is in such a state of insecurity. A good digestion, no financial trouble, happy relationships, an interesting



career: then the world is beautiful to us, the children smile, and we are at peace. But of what value is such a peace? At any moment accident or natural change may disrupt it. A peace dependent on the woman's knee remaining still and the diligence of a small child in

persisting in its Atlas-stance is a poor, uncertain peace: we cannot be peaceful in a dependence. Sister Wendy Beckett *Meditations on Peace*

The desire to construct a complete scientific picture of the universe will not be fulfilled. It would be a spiritual catastrophe for the human species. There would be nothing left to ask, to search for, to believe in. The completely explained world would be a completely meaningless world. To live in a world without mysteries would be the epitome of a meaningless life. Gerhard Staguhn *God's Laughter*

The world is as wide as the sky and beyond, and as infinite as the twinkling stars... that two kindred spirits should come together in friendship is surely evidence of divine intervention. Lynne Gerard *Between Friends* (gift from Robin F. Bernstein)

There is not a single law in any country or period that has ever controlled or condemned love as such—or even named it. Denis de Rougemont, *Love in the Western World*

As I understand the virgin archetype, it is that aspect of the feminine, in man or in woman, that has the courage to Be and the flexibility to be always Becoming. Rooted in the instincts, the virgin has a loving relationship to the Great Earth Mother. But she is not herself the Great Mother. Men and women who can consciously relate to this archetype do not make mothering synonymous with femininity, nor are they hampered by unconscious material from their own personal mothers. They have been through the joy and the agony of the daily sorting of the seeds of their own feeling values in order to find out who they authentically are, and they continue to do so. They are strong enough and pliable enough to surrender to the penetration of the Spirit and to bring the fruit of that union into consciousness. Marion Woodman in *The Pregnant Virgin, A process of Psychological Transformation* (Available from Harmony Workshop)

When all the doing is done and I have to face myself in my naked reality, who am I? What are my values? What are my needs? Am I true to myself or do I betray myself? What are my feelings? Am I capable of love? Am I true to my love?

Working on these questions day after day is what I call differentiating the feminine. This is the process of becoming virgin—the woman who is what she is because that is what she is. She lives and moves and has her Being through some power within her.

What we have known,
we must leave.
What we have loved,
we must leave.
Where the water has been,
it will never return.
What was
is lost beyond the far shore.

What is
are these rapids,
too swift for sleepers
too slow for lovers.
To cross we must make a boat.
For ribs, bars from our cage.
For the skin, our own.
For the sail, our clothes
and covers from our fears.

And when we launch,
we must leave the safe shore
without maps or mothers
and return to that bright land
which is our own
and has always been ours.

John Squadra

Interesting Web Pages

www.anacapa.net/~mtryon/clampage/mainpage.htm

My friend Rick Lipp was Mac Davis's keyboardist for many years. He and other members of the band have resurrected their old insider newsletter and put it on the web. You might enjoy this trip down Memory Lane, and beware: don't believe everything you read on the net—much of The Pismo Clam is satire (and worse)

<http://lessing.title.net/>

(Note this one does not begin with www) Keep up to date with the works of Doris Lessing, including a mailing list where you will be automatically advised of her appearances, new publications, and articles.

www.coolmath.com

My niece Cindy's calculus teacher has a fantastic math page, including sections on fractals (in baby talk), as well as samples by her students, games and lots more interesting stuff.

http://home.earthlink.net/~den_is/lifwrd.html

Dennis, a friend of April's, has uploaded the complete text of *Life's Word*. (Note no "www" and the ~ is uppercase next to the 1/! key)

www.eipcurious.com/e_eating/e02_recipies/recipies.html

7200+ recipies from Gourmet and others, with a pretty good search engine.

www.geocities.com/Paris/1182/

The Fourth Way Cafe. Really fun site, set up as a tour of Gurdjieff's house, with different subject matter in each room (library, terrace, kitchen, etc.) Lots of great links, spiritual and otherwise.

www.goodleather.com

Harmony Workshop's leather catalog and book catalog

www.integralscience.org

Tom McFarlane's page of spiritual science, where you can read Tom's articles. With excellent links.

www.pictureofman.com

Just what the name says. I'm not finished with it yet but the first page is there.

www.rhondell.com

The complete Rhondell catalog is here for browsing and downloading. I'm sorry to say I haven't got an order form up yet, but am working on it.

www.shambhala.com/wilber

Lots of interesting information about Ken Wilber and his writing.

www.somatic.com

Ralph Strauch's page. See info at the end of his article on previous page.

www.webcom.com/%7Egnosis/eghome.htm

Stephan Hoeller's Gnostic Church represented here, lots of links.

www.sjc.cc.nm.us/cjta/bait/index.htm

Test your Awareness (ThanX Rick Lipp)

www.wnet.org/archive/lol/barks.html

Barks translates Rumi. His page has also got his own works.

www.wordsmith.org/anagram/index.html

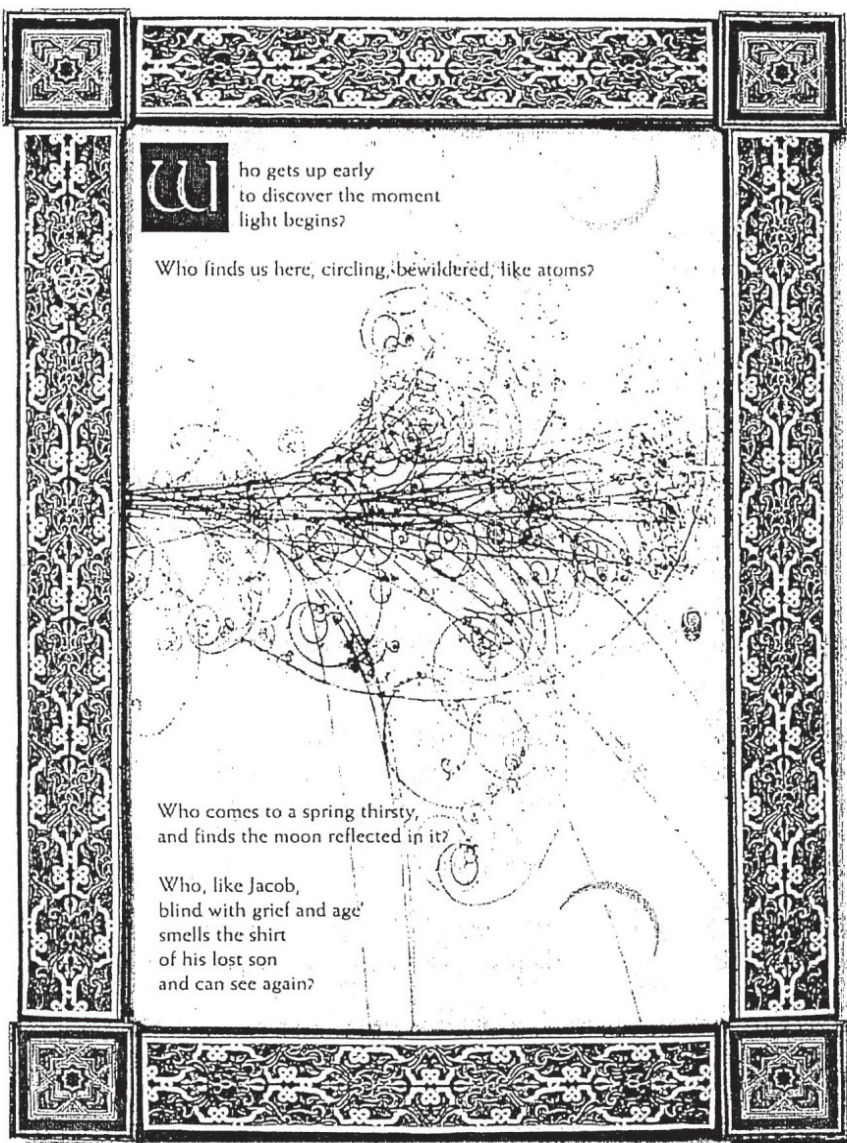
Type any word in the box and this page will give you anagrams.

<http://us.1mdb.com/tour>

Internet movie database tour—everything and more you could ever want to research about movies and movie stars.

www.seanet.com/~duff/

Reporter's Desk Top—a fabulous search engine you may not know about.



This and the illustrations on the next two pages from *The Illuminated Rumi* by Coleman Barks & Michael Green. Available from HW for \$27. A book unlike any other.

Who lets a bucket down and brings up
a flowing prophet? Or like Moses,
goes for fire and finds
what burns inside the sunrise?

Jesus slips into a house to escape enemies,
and opens a door to the other world.
Solomon cuts open a fish,
and there's a gold ring.
Omar storms in to kill the Prophet
and leaves with blessings.
Chase a deer and end up everywhere!

An oyster opens his mouth
to swallow one drop.
Now there's a pearl.
A vagrant wanders empty ruins.
Suddenly he's wealthy.

But don't be satisfied with poems
and stories of how things
have gone with others.

Unfold your own myth,
without complicated explanation,
so everyone will understand
the passage,

WE HAVE OPENED YOU

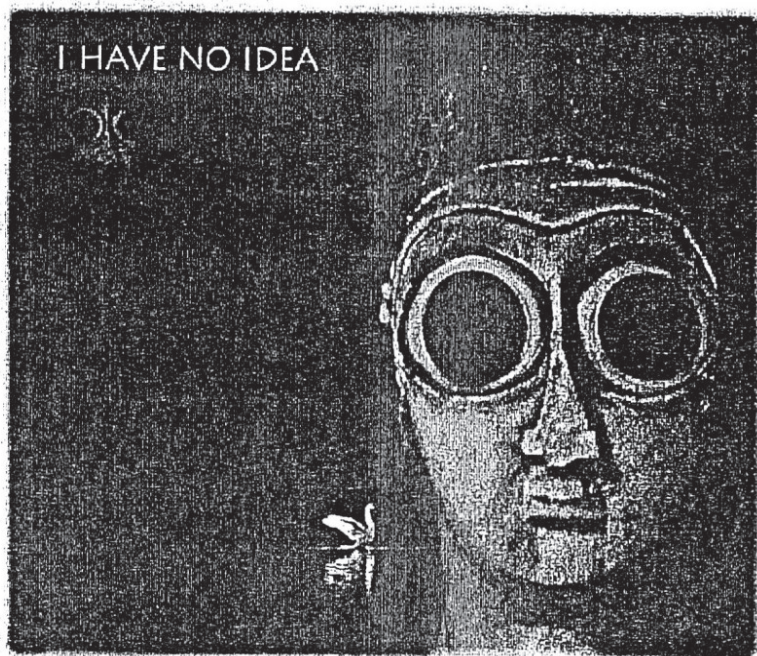
Start walking toward Shams. ☀

Your legs will get heavy
and tired. Then comes a moment
of feeling the wings you've grown,
lifting.



ALL DAY I THINK ABOUT IT, THEN
AT NIGHT I SAY IT.

WHERE DID I COME FROM, AND
WHAT AM I SUPPOSED TO BE DOING?



I HAVE NO IDEA

MY SOUL IS FROM ELSEWHERE,
I'M SURE OF THAT.

and I intend to end up there.
This drunkenness began
in some other tavern.
When I get back around
to that place, I'll be
completely sober. Meanwhile,
I'm like a bird from another
continent, sitting in this aviary.
The day is coming when I fly off,
but who is it now in my car,
who hears my voice?
Who says words with my mouth?

Who looks out with my eyes?
What is the soul?

I cannot stop asking.
If I could taste one sip
of an answer, I could break out
of this prison for drunks.

I didn't come here of my own accord,
and I can't leave that way.

Whoever brought me here
will have to take me home

Paradise is not a place
where we are going.

It is a place
where we are from.

We can go there
at any time.

It is our beliefs
that lock us in our hell.

It is the sacredness of this moment
that is the key to freedom.

John Squadra

From *This Ecstasy* by John Squadra

Available Harmony Workshop at:

<http://www.goodleather.com/bookspg5.htm#JOHN%20SQUADRA>

What we have known,
we must leave.
What we have loved,
we must leave.
Where the water has been,
it will never return.
What was
is lost beyond the far shore.

What is
are these rapids,
too swift for sleepers
too slow for lovers.
To cross we must make a boat.
For ribs, bars from our cage.
For the skin, our own.
For the sail, our clothes
and covers from our fears.

And when we launch,
we must leave the safe shore
without maps or mothers
and return to that bright land
which is our own
and has always been ours.

John Squadra

The Picture of Man, Hollywood Version

The Principles in words are appealing because they make so much sense—sensible, they satisfy the intellect. But a satisfied intellect never transformed anyone—in fact that particular satisfaction can be a big hindrance. “I get it,” becomes “I know that,” and the conditioned, mechanical person continues to bumble through life, buying suggestion, feeling angry and guilty, reacting unconsciously, distracted at best, fulfilling nothing but the destiny of doom. Any serious student will of course act on the Principles—apply the Book of Life to what’s going on, thus increasing her understanding, making intellectual constructs into reality.

Recently I walked smack dab into a tangible Picture of Man. What fun it was to have the key to understanding, and to feel the Principles in action, creating within me a union between words in the head and events in the world—an experience to enhance the idea.

As I drove west on Sunset Blvd. at twilight I mused that it was as gaudy and decadent as Las Vegas. A mediocre hotel in the middle of this glitz seemed an odd place to hold a workshop given by a spiritual teacher—yet then maybe it was perfect after all: right in the middle of tawdry downtown Babylon she was to speak on the need for a conscious feminine element to arise if “culture” were to survive.

The speaker is quite qualified to teach such things. She has worked for years, especially with women, to understand and teach that receptivity and conscious evaluation, that is, based on an appropriate purpose of living, make up the womb of an evolution for mankind.

The room was filled with about a hundred women. Sprinkled about were three or four men, each with a female companion. There was a degree of happy anticipation—a sort of Christmas Eve feeling—as most of us were well versed in the teacher’s work, indeed many, including myself, had met her and had loved her for a long time.

Though the event continued as planned, and the enthusiasm of participants did not wane, ultimately there was a low rumbling,

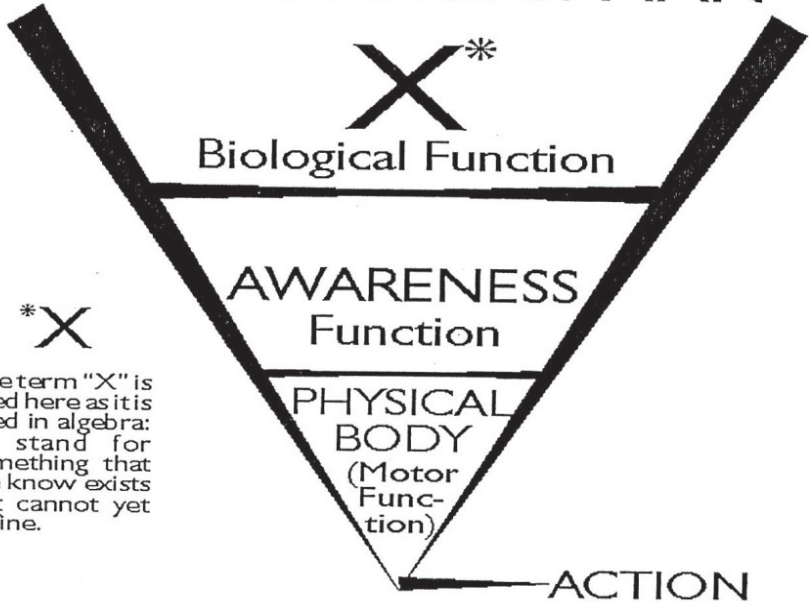
not quite a disturbance to be noticed, emanating from the back of the room where all these oily guys were standing.

Eventually there was a break and I found my friend who did not see me in the crowd when she arrived late and quietly sat down near the back so as not to disturb anyone. The first thing she said was, "Ooh it feels weird in here. Did you see those creeps in the back there?" I was immediately struck by the contrast between her feeling of the event, having just arrived and so still "outside" that rapport going on with the speaker, and my own, and instantly saw the whole picture, and really, I had to laugh. It was the Picture of Man in action—I saw the teacher as representing Life, Spirit, X, the Initiator of the event, and the group of women as representing Awareness, evaluating the information, reporting to the teacher their observations and values, getting feedback from her and each other, a mutually creative activity, a development, all would be a step further along after the experience. And then the interlopers, not of the group but around it, hovering, trying to distract and, especially, to feed.

As though by radar, emanations of all this highly charged atmosphere were obviously radiating outward, permeating Babylon a little bit. The black-leather crowd sensed this tone and followed it, entered our realm, tried (and according to my friend, succeeded to a degree) to feed off it. The perfume of our feminine radiance attracted insects to consume. It was a hoot, really. The group of women were dedicated and strong, with single-minded purpose, almost everyone ignored the intruders, they were not really allowed to invade, though during the break I did notice a couple of women biting the bait, explaining to the boors what the workshop was about, making dates to meet them in the bar afterwards. A group of three men and three women were smoking pot and left through the parking lot door.

The Picture of Man is nothing but an odd little diagram unless we make it real, make it alive by seeing how it lives, both within us and in all humanity, on the individual level and in groups of any size. It is playing out all around us, and finding these little vignettes, watching them in progress, will help you immensely to integrate the information from your intellect right into your very body.

The PICTURE of MAN



*X
The term "X" is used here as it is used in algebra: to stand for something that we know exists but cannot yet define.

There are 4 facets to a human being:

- 1 *Life* (Spirit or Biological Function)
- 2 *Awareness* (including but not limited to the physical senses)
- 3 *Physical Body* (Motor Function)
- Activity* (Result)

AWARENESS takes in impressions from the world and from within and evaluates them based on the Purpose of Living. It then "reports" this evaluation via the medium of feeling to X.

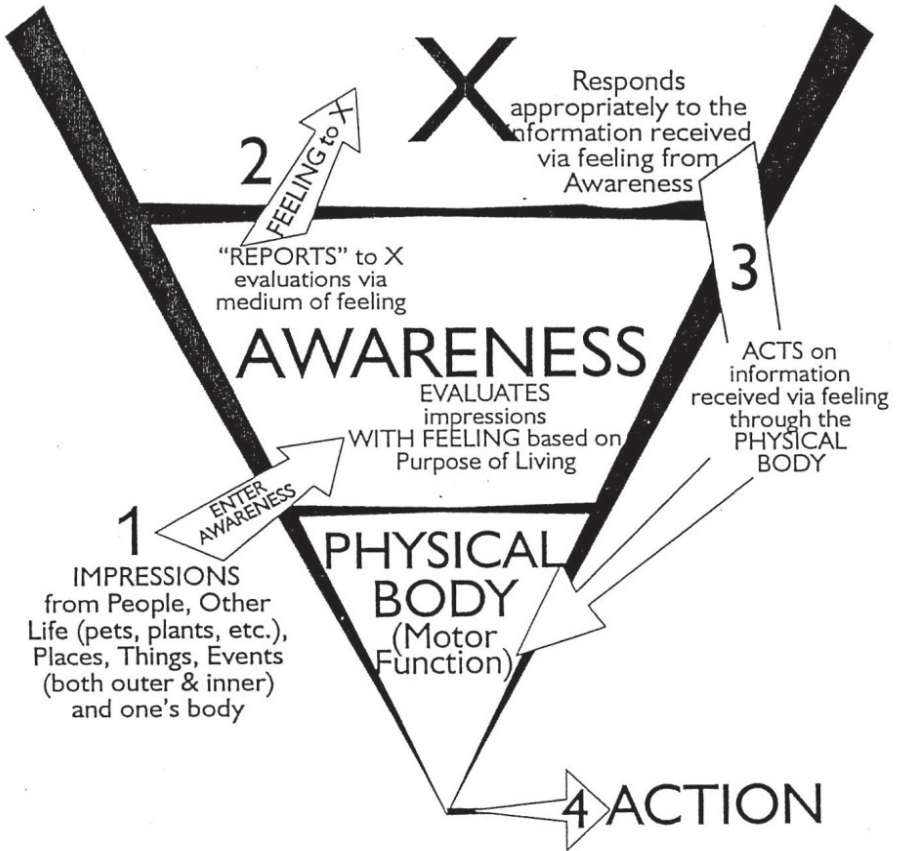
X does the appropriate thing *for the information received** through

The PHYSICAL BODY.

This is the ACTION.

*If the information received via feeling is inaccurate because of an erroneous Purpose of Living, the action may be detrimental. X relies on Awareness to "report" its truth, i.e., whatever Awareness sees as true is responded to as though true, even though it may not be.

The PICTURE of MAN as designed to function



The Reality Illusion

How You Make the World You Experience
[excerpt] by Ralph Strauch

The final barrier I want to examine is the *failure to take responsibility*—for our own choices and for our own lives. One of the central ideas running through this book has concerned personal responsibility. We create our own realities by the choices we make in perceiving and interacting with the world around us. We make ourselves hungry, angry or sick—and we make ourselves well. We make many of these choices unconsciously through conditioned responses, to be sure. But we make them nonetheless. We are the only ones who can change such choices and make them differently.

That much responsibility can be very uncomfortable. So we create models of the world in which we have fewer choices and most of what happens to us results from forces beyond our control. Religious models in which events are the will of an omnipotent deity are like that, as is Western “objective reality” with its mechanistic “laws of nature.” In the Western medical model illnesses are produced by external causes, while in many traditional models, they result from externally caused magic. This is not to deny the reality of “external events,” nor to suggest that they have no influence on the situations we face. But the choices open to us in most situations are constrained far more by the limits we place on ourselves than by any external factors, a many of the earlier exercises [in this book] have shown.

Our conditioning is strong and difficult to overcome. But overcoming that conditioning—taking conscious responsibility for our own lives—is what growth is all about. When we deny our own responsibility and attribute to external causes the limits we place on ourselves, we only make that process more difficult. These different barriers to growth are of course interrelated. Infatuation with a particular model of the world makes us afraid to let go of that model. The models we become infatuated with often explain what happens to us in terms of outside cause, so that in affirming them we deny our own responsibility. Once we’ve done so, taking that responsibility back even to a limited extent can be an awesome and fearful thing.

Our greatest fear may be that of acknowledging our own responsibility. But fearing it, denying it, cannot change it or make it go away. We are responsible, each one of us, and we each make our own reality. Growth is synonymous with accepting that responsibility, a bit at a time as we can handle it. We may delay and prolong the process, but in the long run we cannot avoid it.

As I said earlier, this is not a “how to” book, and I’m not going to offer you any particular methods or prescriptions for growth. There are plenty around, so if you’re interested you should be able to find some which suit you. What this book should provide is an overview of the process and perhaps some help in making that choice more intelligently. To that end, I would like to close with some thoughts on the myriad of therapies, methods, movements and disciplines you have to choose from, and on what you might expect from them.

The main thing to remember is that *growth is an individual process*. Ultimately, you have to do it yourself. Disciplines, methods and the like can aid in that process, but only that. They are not the process, and they are not the goal. Different people are different; what works for me may not work for you and vice versa. There is no universal cure. What works for you at one time will get in the way at another. The concepts and methods which help you across one barrier become restrictive once you are past that barrier if you continue to hang on to them. According to a Buddhist metaphor you may need a raft to get across the river on your way to climb a mountain and find it of immeasurable value. But when you get to the other side, the raft has served its purpose. If you insist on lugging it up the mountain-side, it can only impede your progress.

Movements and disciplines usually involve collective perceptual processes. They provide perceptual models through which their adherents may see the world. *All* collective perception—including science, culture and bureaucracy, as well as religious and growth movements—requires models simple enough for large groups of adherents to use and understand. Collective perceptions, for this reason, are usually more simplistic than intelligent individual perceptions.

A new movement or discipline may show you the world in a way that you have not seen before. As a result, it may show you a different world. But many movements fail to tell you that their world is no more “real” than the one you left. They may open a “crack” in your cosmic egg and help you to enlarge that crack. But they offer only

another egg—different but equally enclosing. This is particularly true of disciplines which claim uniqueness—which claim to be better, and to offer more, than any other. “Your world is illusion,” they may say, “but ours is real. Let us show it to you.” The value in learning to see a different world lies, not in replacing the one you have, but in providing the basis for a level shift, a chance to see both from a larger perspective. As don Juan says in the Castaneda writings, the sorcerer’s reality is as much an illusion as ordinary reality, but only when you can switch from one to the other at will can you really understand that.

This is not to suggest you should avoid growth movements or other aids to growth, by any means. They can offer important insights and learning experiences, and you can gain much from them. But you are your own best teacher and guide, the only one who knows *your* needs intimately. Listen to yourself, and learn to be sensitive to your own knowledge. In the final analysis, your growth is your own responsibility. You cannot delegate that responsibility to anyone else.

I found Ralph on the internet. He is a Feldenkrais practitioner as well as an author of what to me are some of the most intelligently written books on perception. *The Reality Illusion* is all about perception and misperception—the explanation, for instance, of how dolphins “see” as well as exactly what’s going on when a martial arts master appears to flick an opponent across the room with the effort of moving a feather (you will be amazed; I laughed out loud when I read how.) You can get his book from Harmony Workshop and you can find Ralph at

www.somatic.com

If you liked this excerpt, visit his page. Many more articles are available there, as well as a catalog of all his materials, and of course, the means to contact him. He’ll get right back to you; tell him I sent you!

The Four Forces & Creating a Soul

1st Force—INITIATIVE: Intention acted upon (not just thought about or wished for). Example: I will make the effort to observe self.

2nd Force—RESISTANCE: Always arises as an “opponent” to Initiative: Forgetting to observe self, justifying or defending or rationalizing what I do observe. Fear, blame.

These two working together (Intention maintained, Resistance recognized and allowed to be) creates:

3rd Force—FORM, a conscious container for and director of the power of Life, 1st Force, producing

4th Force—RESULT, in our example, Wisdom, a new expression with the ability to create rather than just to react to conditioning, taste, gaining and escaping. Knowing What I am (1st Force), where I am (amidst 2nd Force) what’s going on (Forming) and What I can do.

Check it out!

Don’t take Sophie’s word for it—check out the above information (and all information, here and anywhere else) to see if it is true for you. It’s all just hypothesis until you prove or disprove it to your own satisfaction, make it your experience. Start small. Make an intention, go do it, see what arises in your way, watch the form materialize (or not), determine the result for you, for others whom you may have affected.

The Pulse of the Princess

From *Caravan of Dreams* by Idries Shah

Although this tale—or at least part of it—has been called “one of the first records of dervish psychological diagnosis and psychotherapy,” and attributed to the Caliph Jafar Sadiq (died 865), teacher of Jabir and descendent of the Prophet, it appears in Rumi, and also in oral recital.

It must, however, have been well known in the Europe of the Middle Ages, because the skeleton of it appears in the chief monkish story-book, with a devout Christian moral: “baptism is emblemed by the wife.” (Gesta Romanorum, trans. C. Swan, 1829, Tale 40, pp.145 of Vol.I)

Sultan Sanjar had returned from the shrine of the Master Bahaudin in Bokhara, and ever since that he had been sad. Some people connected the two as cause and effect, but others held that the sorrow of the kind was due to the mysterious illness of his daughter.

Princess Banu was wilting. Day by day her strange ailment seemed to get a stronger grip on her. All the physicians who had been called in to advise were baffled.

Then, one day, a stranger arrived at the capital city of their country. He wore a green robe, walked bent, and called himself Shadrach the Physician. He offered to cure the princess. The Kind allowed him to see her, but threatened him that if he did not heal his daughter, he would be beheaded.

Surrounded by an interested audience, the physician approached the couch where the princess, wan and weary, lay. Instead of making any examination, instead of trying any remedy such as was expected of him, the green-robed man began to—tell the princess tales.

They were stories of far distant lands, of wars and heroes, of peace and of glory. And as he did so, his fingers stayed on her pulse.

At length his diagnosis was finished. The princess withdrew, and Shadrach addressed the Kind. “Your Majesty, I have determined by

the reactions of her pulse that she is in love. And that she is in love with someone who lives in Bokhara. That that person lives in the street of the jewellers. And that of all the men who live in the street of the jewellers in Bokhara it is none other than Abul-Fazl, a young and handsome man whom I have described to her, and at the mention of whose name she fainted. I happen to know everyone in Bokhara—as well as in many other places; and by this art I have arrived at the cause of her disease.”

Now the king wondered at the skill of this physician. He also was relieved that the cause of her illness had been discovered. And he was furiously angry because the lady was in love with such an ignoble wretch: for such Abul-Fazl was known to be.

The jeweller, however, was sent for. As soon as he arrived the princess began to recover. Within a few days she was well again, the jeweller was lording it over almost everyone, and the Physician Shadrach, as a reward had been made Grand Vizier.

The kind and the doctor realised that this insufferable youth was not the for the princess. They also knew that they could not send him away, or otherwise dispose of him, because that would certainly cause the princess's malaise to return.

Shadrach provided the answer. He caused to be administered to Abdul Fazl a medicine which prematurely aged him, making him become older each day as if he had aged by twenty years. In no time at all the princess was beginning to be repulsed by his bent back and his grey locks.

At the same time Shadrach administered to himself another medicine. And by its effect, at the same pace at which the jeweller was ageing, Shadrach became younger and younger.

Before very long the princess fell in love with the young physician. When Abul-Fazl was driven from the court, the Princess Banu hardly noticed.

She and the physician and the Sultan lived happily ever after. Thus do things sometimes develop in a manner contrary to their first probability: according to what influences are brought to bear.

Caravan of Dreams is available from Harmony Workshop. It also contains "The Story of Mushkil Gusha" for Thursdays.

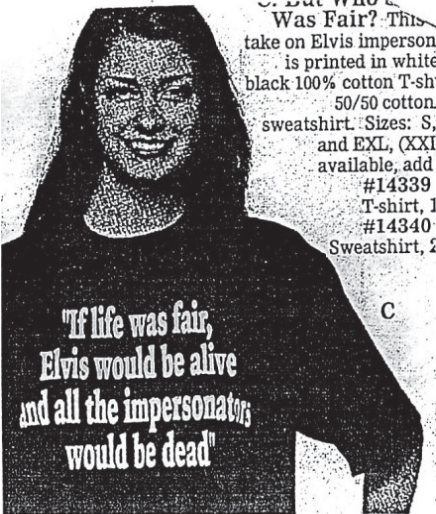
Bulletin Board

Older publications from Harmony Workshop have the old address. Please use this address for all correspondence:
2245 E. Colorado Blvd #104, Pasadena, CA 91107

Email address: friends@harmonyworkshop.com

Repeat by request:

i have a spelling checker,
It came with my PC
It plainly marques four my revue
Miss takes I cannot sea.
I've run this poem threw it,
I'm shore your pleas too no,
Its letter perfect in it's weigh,
My checker tolled me sew.



The Four Dual Basic Urges

The Four Dual Basic Urges are side-effects or by-products of living, thus they are not "good" or "bad," "right" or "wrong." When the Purpose of Living is to be undisturbed, the Four Dual Basic Urges are seen not as by-products but as the motivating factor in everything that is done. A human being is 100% suggestible to the Four Dual Basic Urges 100% of the time—hardly anyone knows that this suggestion all around all the time can be ignored if it's not to our advantage. The Four Dual Basic Urges will be floating around our realm whether we choose so or not; whether we react automatically to this or respond appropriately is indeed our choice.

The Four Dual Basic Urges

LEVEL	GAIN	ESCAPE
PHYSICAL	Comfort, pleasure	Pain, discomfort
MENTAL	Attention	Being ignored or rejected
EMOTIONAL	Approval	Disapproval
TRANSCENDENTAL	Feeling needed, important	Feeling inferior worthless

The Master Decision & The Six Decisions To Get It

Erroneous Decision that *The Purpose of Living is to be non-disturbed and the way to get it is to:*

- | | |
|-------------------------------|---------------------------|
| 5. Self-improve | 6. Blame |
| 4. Obey & quote "authorities" | 2. Stick up for "rights". |
| 3. Please for effect | 1. Complain |