

WHO IS IN CHARGE
OF MY INNER
STATE OF BEING?

by
RHONDELL

PUBLISHERS NOTE

For many, the ideas expressed in this book will be different at least and in some instances even revolutionary. The purpose of this preface is to alert the reader for “what to look for” as he proceeds.

The front section deals in depth with “What we have to work with.” It includes a description of the physical being. This provides an understandable working premise starting with the body – to awareness – to the life force which comprises each living being. It further depicts how the whole being functions in everyday circumstances, beginning with stimuli from the environment to the result of that stimuli in the being’s inner state.

It describes the unconsciously acquired *purpose of living* by which we all live until seen and reevaluated. It shows how we attempt to regain the nondisturbed state by complaining, sticking up for our rights, pleasing others, quoting and doing as authorities say, trying to be different and blaming others for our state of being. These “Not I’s” are graphically exposed in pages 32 and 33; and when seen in others and self provide a means for seeing and responding to suggestion, which is described in detail in Part Two.

Also in Part Two a different and realistic description of faith is demonstrated for practical experiments, which can be extremely useful. Part Three begins the work of self-remembering, that is remembering what we have BEEN doing and some practical alternative purposes in living and introduces the way to take charge of your inner state of being.

Part Four is dynamite. It is the culmination and shows the direct path to total control of one’s inner state of being through purpose and will. One here can see that a

conscious purpose is followed by a willing will and one ends up doing what he wants to do, when he wants to do it; and this without conflict, struggle or resistance.

In truth anyone can get a good feeling through just reading this book without pause or contemplation and that's just fine and worthwhile in itself. The teaching material in this book is boundless and can be experienced in many different ways for anyone who wishes to use this as a workbook. Rereading brings new interpretation and new experiencing.

As for myself I am quick to admit that this material turned this one from a path of destruction to a state of peace of mind never before dreamed possible.

W.A.N.
Publisher

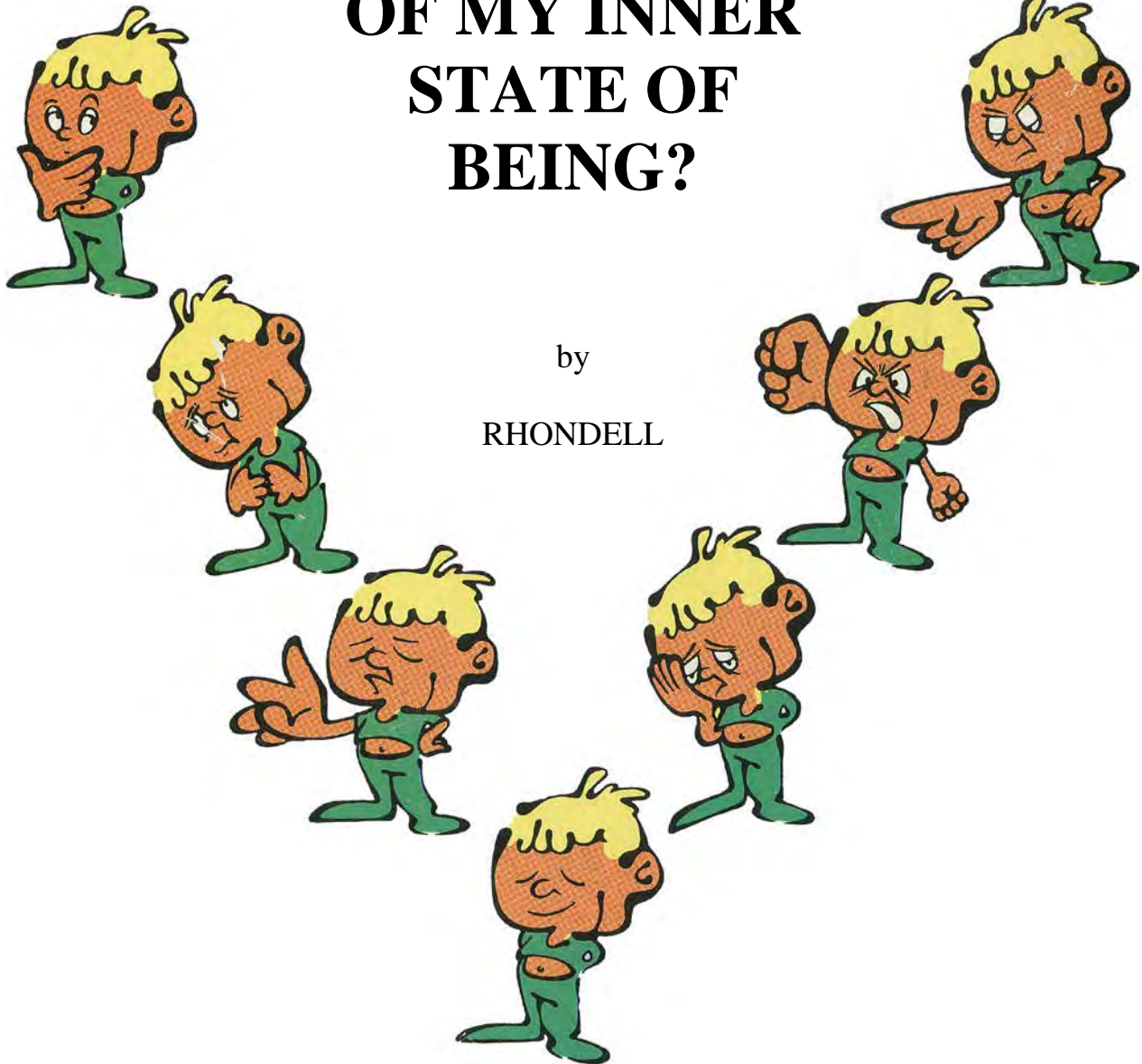
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by
RHONDELL

This is a transcript of four talks given by Rhondell
to a group of interested people.



It would be rather interesting if everyone would ask himself what he is doing here, besides spending his nickels.

ONE

I have worked with a lot of people during the past few months, and the occasion has arisen that I am running a full-time counseling practice. It wasn't meant by intention, it just happened that way.

Consequently, I am familiar with the present group of problems that people have, and most everybody seems to have a problem. That problem may be anything from boredom, to being unhappy, to great feelings of depression (that's very "in" these days).

Another "great big problem" we have to work with is the rejection syndrome . . . that's when somebody has rejected you or "I" felt they did in one way or another. And of course, that leads to a whole series of problems . . . depression, anxiety, etc.

I don't know what your particular problem is, but I will attempt to cover all problems; because

there is really only one problem

- just many signs of that problem.

The problem can be stated very simply, and it will be the theme of what we talk about today:

WHO IS IN CHARGE OF MY INNER STATE OF BEING?

Do you feel rejected? Do you feel discontented? Do you feel dissatisfied? Do you feel depressed? Do you feel bored? Do you feel anxious? Do you feel worried?

In the material that we talk about, there are two basic subjects:

1. **SELF-KNOWING** – KNOWING THE SELF, that which makes up the personality.
2. **SELF-REMEMBERING** – HAVING A PURPOSE AND A WILL.

We will start with the SELF-KNOWING part of it, so we know what we have to work with.

A PERSON WHO IS IN CHARGE CAN DO ABOUT ANYTHING THEY WISH TO DO, AND FEEL ANY WAY THEY WISH TO FEEL. That seems to come as a surprise to certain people, that you can feel anyway that you want to feel.

Now your INNER FEELING is what everyone seems to be interested in, because that IS WHAT YOU EXPERIENCE EVERYDAY.

We sense a zillion things but our true experiencing is our inner state of being all day long. If our inner state of being could be serene we would be serene all day long.

Now, you may sense an auto accident, a kid crying, a cake burning, etc., but that really doesn't have any great affect on you, if you are in charge of your inner state of being.

There are many inner states of being that are available to you – All the way from anxieties, depression, frustrations, and all these many things; or, you could have serenity, which is a good workaday world level.

You could have a sense of gratitude, but you would not get much done that day; or, you might have a sense of ecstasy all day, and then you wouldn't do any work.

About the highest degree of inner feeling that I would want to have is SERENITY. Then you can handle just about anything that would come along, or any sensation that may arise that day.

So let's see what you have to work with:

When we say "I" or "me" or "you", it is well to see what is referred to (if at all possible), so that we could take charge.

If we don't know, there will be innumerable obstructions to our taking charge. We will look at what we have to work with, and then we will see what the obstructions are to taking charge. And, if we can eliminate these obstructions, we can function pretty well and find it fairly easy.

Now, I'm not going to try to hypnotize anybody, or get you in a hypnotic state (which can be done, but it is very temporary, and it not you at all). So, we are not going to indulge in that sort of thing – we are going to leave it for each one of us to do, because **WE ARE EACH RESPONSIBLE FOR OUR OWN INNER STATE.**

I'm not going to take any of your responsibilities away . . . I have all I can do to look after my own.

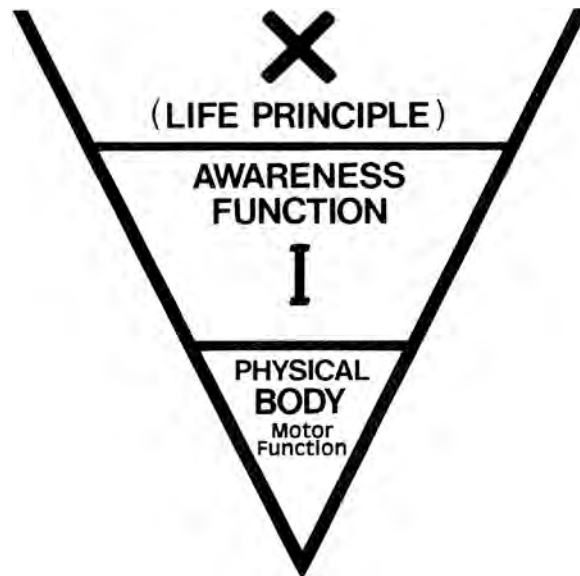
To see what we have to work with: *first*, we have a **physical body**. You might say it is a *motor function* and that you can use it, abuse it, or totally neglect it (which is a form of abuse).

Secondly, there is an **awareness function**. You are always aware of something. *What generally refers to itself as I*, is the awareness function. I am aware of something; I am aware of what I want; I can be aware of what is going on to some extent, especially whatever I pay attention to (and if you notice, attention is something that I can direct). I don't have to let anybody and everybody have charge of it.

Thirdly, there is something in the physical being called **“X”**. You can call it the biological aspect of man . . . it is *whatever “life” is*. Now, I've read a lot and I haven't found a definition for life . . . have you? If you have, I would like to hear about it. Anyway, we can tell when it is present and when it is not, whether it is in a plant, a blade of grass, a human being, or a dog. An entity is alive or it is dead. So, whenever we say it is dead, we know that something very vital is missing, which we call X.

We don't know what it is, so we use the algebraic symbol of X. We know it is there, but we don't know what it is yet, and maybe we never will.

You are always doing something, so there is always some function going in the awareness, or the motor function, or both.



Each of us lives in an ENVIRONMENT. From that environment (which includes everybody and everything outside of me – individuals, the weather, traffic, clothing, etc.), *we receive impressions.*

We are told that all impressions are in the form of waves of energy, which come into us and are interpreted with whatever means the brain devises.

If you notice, *we always form some sort of FEELING about those impressions.* We form an opinion. I like it, I don't like it . . . it's pretty, it's ugly . . . it's annoying, it's pleasing. There is some sort of feeling about any kind of impression that we pay attention to.

We are experiencing gobs of impressions that we are not paying attention to right now.

We are all having an impression of our bodies sitting in a chair, but we are not paying attention to it so we haven't come to any conclusion about it. But if I have you sit

there for long time, you will begin to be aware of those impressions. You might say things like, “These chairs are uncomfortable,” or “I wish he would shut up,” (or a good number of other things), because now you are beginning to pay attention to the gluteus-maximus area of the human body. And you are forming a feeling about it. *Now all these FEELINGS go to the life principle, or X.*

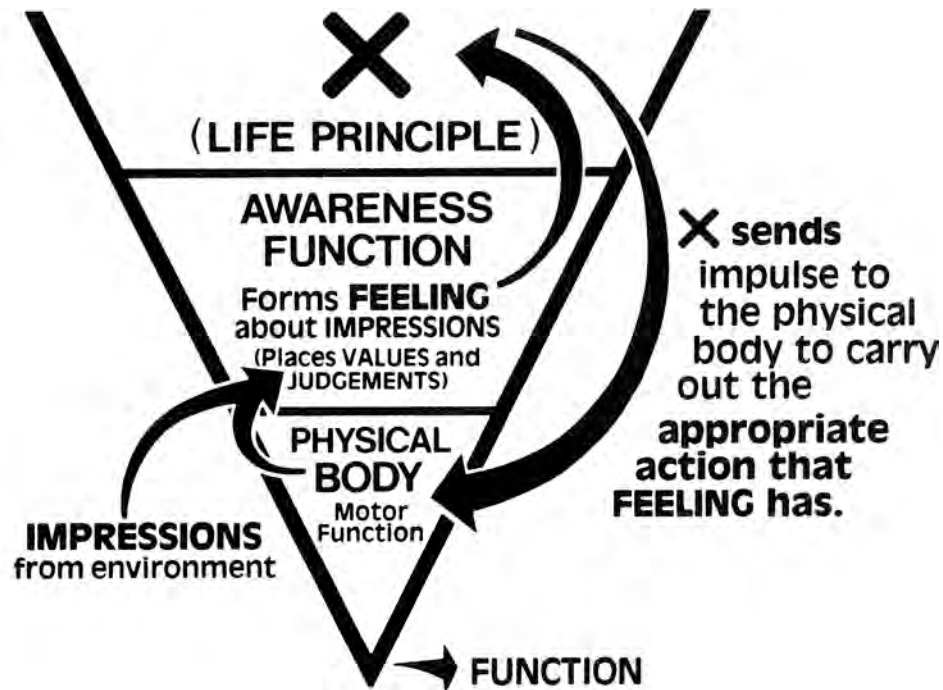
The Life principle X has as its major purpose to maintain its awareness and motor functions in workable order.

That is the first thing it is interested in, and it also seems to be interested in perpetuating its motor function and its awareness function into being.

So, if this feeling says, “This is bad,” X immediately begins to do something to escape it, fight it, change it, or whatever it does (bite, chew, etc.). If the feeling says, “This is pleasing,” X tries to keep it going that way.

For everything, X sends a neuroendocrine impulse (glandular system) to the physical body (the motor function), to carry out the appropriate action that this feeling has.

Now, *this* FEELING come from the AWARENESS FUNCTION, that says I. The awareness function interprets and re-evaluates everything, and sends the conclusion in as an evaluation. The purpose of the awareness function is to place values and judgments on things. The values and judgments depend on a person's purpose at the moment.



Now, *very few people have determined what their PURPOSE is.* They know what they want *to have*, but they don't know what they want *to do*.

In fact, in about everything that comes along to do, you find some little flaw . . . is that correct?

A man came in the other day and said he wanted to make a lot of money, *but* (which cancels out the first part), "I don't want to be tied down." Now, I've made a few dollars in my time, and each time I noticed I was tied down . . . Isn't that right? You have to stay on the job.

How often do you say to yourself and others that you that you don't want to be tied down, *but* you do want to make a lot of money?

A lot of people tell me that they want to have a sense of security . . . “I just feel insecure all the time, and I want a sense of security . . . “I just feel insecure all the time, and I want a sense of security”. So, if you want a sense of security, there are a few obligations that go with it. Again they say, “*But*, I want to feel free all the time.” To have a sense of security, you don't have freedom.

If you want the perfect security, commit a federal offense of some sort and get committed to a federal prison. Now, don't bother with the state prisons, because they are pretty lousy. But the federal ones are pretty close to a country clubs (unless you are really violent). That is security! You will have free food, free clothing, free medical care, and a guaranteed occupation of some sort. You won't have any utility bills to argue about. You won't have to worry about the price of gas. You will have security, *but* you won't have freedom. Most people want both.

So, frequently what you want is mutually exclusive.

“I want companionship, *but* I don't want to support this lady. I like to have her around, for her to keep herself up, make sure she pays all the bills (and not bother me with them), *but* be sure she is here.” That, of course, is one of the “big things” people are unhappy about (as I said a little while ago) – the rejection syndrome. I am sure almost everybody here has had some evidence of it one time or another.

A man came in to see me one day and told me that his live-in girlfriend of four years had suddenly departed on a Thursday afternoon. When he got home he found a note on the kitchen table that said, “Goodbye, I don’t want to see you anymore, and don’t try to find me.” He said, “You know, that really upset me; and I didn’t sleep all Thursday night; and I could hardly work on Friday; but along about 2 o’clock, I decided that was rough, but I wasn’t going to let it ruin my whole weekend!”

You see, very few people get over it that easily. They usually carry it on for months, and they have a terrible condition with this rejection syndrome. But this man decided not to let it wreck his whole weekend. *At least he indicated that he was somewhat in charge of his inner state.*

Now, as long as everyone is put together somewhat like this, which would have to be some evidence of SELF-KNOWING and SELF-REMEMBERING, we could be in charge of our inner state.

We could decide how **I will** see things. How **I will** see rejection . . . how **I will** see losing my job . . . how **I will** see about being tied down and making a lot of money . . . how **I will** see as business that doesn’t always make the cash we anticipated when we dreamed about it . . . An all these various and sundry things.

But unfortunately, most people have a decided *obstruction* to SELF-KNOWING; and they have *never heard* about SELF-REMEMBERING, because they don’t have anything to remember!

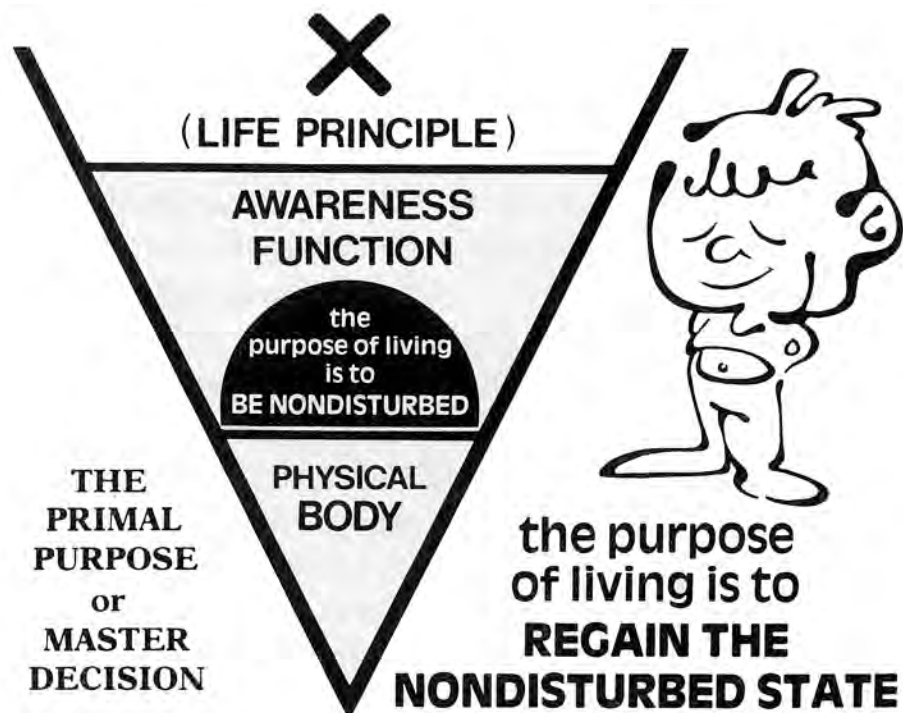
I remember my name, where I was born, sometimes I remember how old I am, and a few things like that; but you know, these are not the self, but only a history of a given set of events.

LET’S TAKE A LITTLE LOOK AT WHAT THE OBSTRUCTIONS TO BEING IN CHARGE ARE:

We said, if you were in charge of your own inner state you probably wouldn't be here today, because you would be feeling so good you wouldn't have to be bothered with coming over here.

Frequently when I go to places to put in talks (I only go when I am requested to, I don't promote it), someone always comes up and asks if I'm going to talk about something new . . . No! I'm not going to talk about something new. *I am going to talk about the obstructions to well-being that everyone here has.* Now, you may have heard it before, but you haven't lived it or you wouldn't be here. It is that simple!

So, let's look at what the obstructions to your well-being are: We will draw the same diagram; we will put the physical body down here, and X up here, and the awareness, or **I**, in the middle.



Now, there is an obstructions to being in charge there, *First off*, we don't get to choose our purpose – it has been established a long time ago.

THE PURPOSE IS TO BE NONDISTURBED.

Isn't that what everybody works at? You may not be aware of it, but you are upset by disturbances of various kinds. And you work very hard to find ways to be nondisturbed . . . Is that right? The first thing you want when you wake up in the morning is to be nondisturbed. *So, the first decision that everybody made was to be nondisturbed.*

Most of us have been around infants and you can notice that they are very intent upon being nondisturbed . . . Is that right? The process of being born was the source of that basic conclusion, as we arrived at a purpose with the way we judge things.

Being born is a rather unpleasant situation. I remember it so I can verify that, at best, it is pretty unpleasant. You feel like you are suffocating, choking, being pushed, pounded, and then insulted beyond all measure. Somebody squirts something that burns in your eyeballs, and then sticks something down your throat and feels around, then grabs you up and all manner of insults.

Then everybody comes around and looks at you, and says you look like somebody. And you know damn well you don't look like anybody. At that stage of the game you are lucky to just be.

So, the little boy or girl comes to the conclusion that the whole purpose of living is to regain the nondisturbed state.

Now, before the birth process started, you were pretty well nondisturbed. You never got hungry, or cold, or hot, and nobody was hollering "DON'T".

There was nobody hollering "will you please do so and so", "If you had and brains you wouldn't have done it," or, "You should be doing it," or "Why did you do that?" You were pretty well nondisturbed, just floating around. You didn't even have to breathe . . . everything was coming through a little tube.

It's like having a spacesuit on floating around in outer space where there is absolutely nothing you need to do, for it is all taken care of for you.

And, all of a sudden you find yourself needing to breathe, or else smother; and having to eat from some funny thing stuck in your mouth (you haven't learned to value that yet); and needing to have clothes on which restrict your movements.

I can easily see the validity of a person, that age, making a decision that the whole purpose of living is to regain the nondisturbed state. I can see very easily why that would be one's prime purpose, because it was the only frame of reference on had then.

ONCE A DECISION IS MADE WITH FEELING, IT IS THE RULE OF ATTITUDE/ACTION FROM THAT MOMENT ON UNTIL THAT DECISION IS RECOGNIZED AND RE-EVALUATED.

Now, we said recognized and re-evaluated. Not just, "I've heard about it, I've read it in a book or something."

It's like one of the computers. If a program is put in it, that is what the computer acts upon until that program is pulled out and dissolved. Some people say that computers are dumb, but they are describing the human brain because the computer is a little copy of it.

*Once a decision is made, or once a program is installed, it is the rule of attitude/action about that subject henceforth and thereafter, until **YOU** change it.*

Let's recognize that everything we do all day long is in trying to regain the nondisturbed state.

The only reason we go to work and earn money is to be nondisturbed. We wouldn't work to earn a bunch of dollars, just for the fun of looking at them, if we didn't feel that we could buy some nondisturbance with it . . . Is that correct? I can buy some warmth, some coolness, some food, something else that (to me) will give me some nondisturbance.

Now, we are working in a bar today and there are a lot of people walking in to buy some nondisturbance with their money. That's what they work for. Now, everything we do is to try to be nondisturbed . . . Is that right? The purpose is to be nondisturbed.

Now, we said this is SELF-KNOWING. Let's be aware of it, not just while we are talking about it here, but let's pay attention to it for 3 or 4 days anyway. We are all brilliant and can learn about it in that length of time.

SELF-KNOWING is seeing that everything I am doing, all day long, is to avoid some disturbance, or to regain some nondisturbed state.

That's why I said a little while ago, if you took charge of you inner feeling and you felt ecstatic; that's a nondisturbed state and you wouldn't do anything. You will sit; why should you get up and move? You have an inner feeling of what you want.

The only time you would get up and move is when you had a stronger sensation – hunger, for instance. You might decide to drop the ecstatic feeling, get down to some other state and get something to eat. But you wouldn't do any work. Why should you work? At that moment you truly *are* nondisturbed.

It is probably the way all of us felt before we were born. At least we were serene. And so, we are always looking for that.

Now, let's pay attention for a few days, (just a few, off and on, because you won't do it all the time anyway), and now and then, see that everything that I am doing is some attempt to gain a nondisturbed state either now or later.

I go to school to get all kinds of degrees . . . but what am I doing it for? I think when I get them I will be nondisturbed; but, when I find that that doesn't work I feel horrible, so maybe I'd better go and get another degree.

I have a very dear friend who got a degree in music, and that didn't do anything for him; so he got a masters degree in music and that didn't relieve the situation, (he was still disturbed at times); so he got a medical degree and that didn't relieve it; so he got a law degree and that didn't do anything; and the other day he got a degree in real estate, and that didn't do anything for him.

Recently a girl rejected him, and he had a full-blown rejection syndrome just like everybody else. So, none of these things did a thing for him.

We begin to find methods to achieve this nondisturbed state. This basically makes up our daily behavior, inner and outer. Because now we are only interested, (as our purpose), in sensations.

WE HAVE DETERMINED THE BASIC HUMAN ERROR – THAT SENSATIONS AND CIRCUMSTANCES DETERMINE MY INNER STATE.

Now, that is a full-fledged grownup problem, because that is the source of all the rest of the things.

We have determined, (by this decision), that our happiness depends on the sensations that we experience and the circumstances around us.

*We have decided that circumstances determine our inner state . . . and **THAT IS NOT TRUE** by any chance!*

Nevertheless, that is the basic error; that circumstances and sensations determine my inner state. Again, THAT IS NOT TRUE, but it is what everybody lives by. So then, of course, we want to be nondisturbed and have the inner state of serenity, at least.

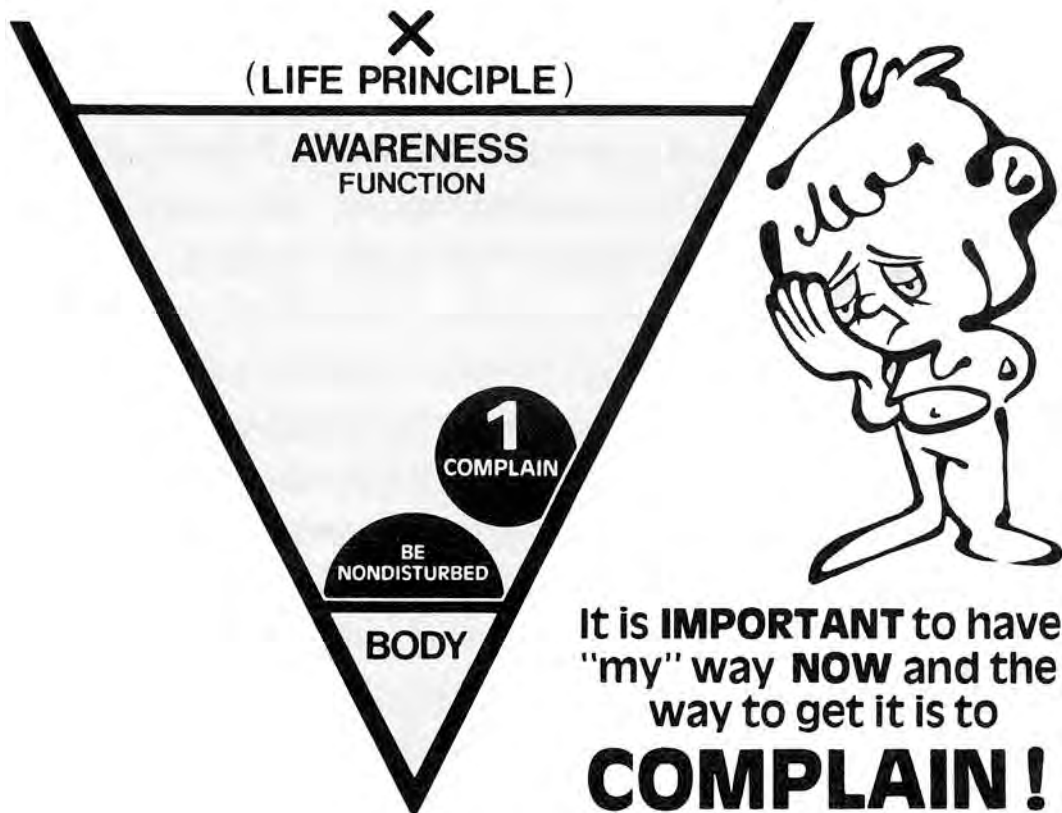
Thank goodness something comes along and disturbs us; then we have something to do.



You will never be nondisturbed, for long at a time, as long as you live in this world.

The first method that the infant decided on and every one of us is still

using, (unless you have done some very difficult work along the way and really paid attention), is that: we **COMPLAIN**.



The baby cries when he is complaining, because he hasn't learned any words yet.

Now, how do you complain? Someone is doing something you don't want them to do; or you aren't feeling well; or the economic situation isn't right; and all these things. Who in here can hold up his hand and say he hasn't complained within the last 24 hours?

The only possible reason that you would complain is so things will straighten up and fly right! . . . Isn't it? Isn't that the only possible reason that we complain? . . . that it

is supposed to work . . . that everybody will say, “I’m very sorry”, and get with it to please you!

I listen to complaining morning, noon and night. Somebody complains about the weather, the economy, their lives, their husbands, their wives, the amount of money they have, the house needs to be cleaned, the house is falling down and needs to be painted, or because the wind blew the golf ball of course. They complain of having a hangover this morning, because someone gave them some lousy stuff.

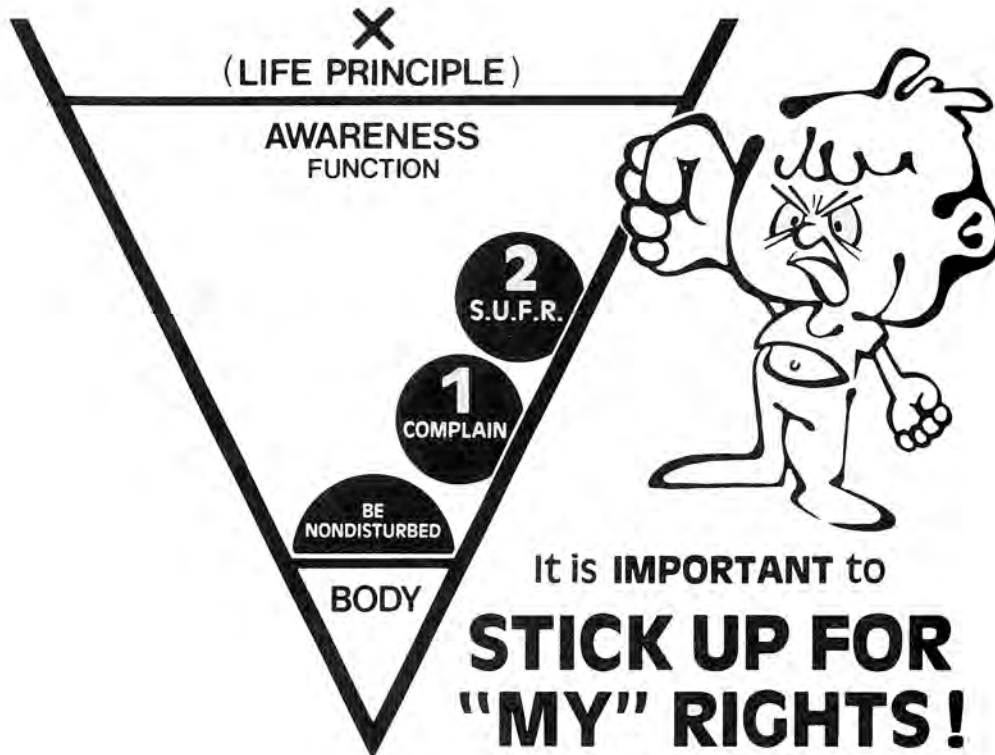
A man came in to see me the other day and was telling me about his wife. He was complaining that she passed out every time he takes her out. He said she has 4 or 5 martinis, and maybe a little grass, a little coke, and then a little Darvon, and almost invariably she passes out. I told him I was only surprised that she ever comes to.

Now, LET’S OBSERVE OUR COMPLAINING. Don’t was your time here today; observe and you will see, after a while, that you are very busy complaining. Many times a day you complain. You complain about the weeds, you complain about atomic energy. People get together in many thousands and complain about the nuclear plants.

Now, complaining doesn’t change anything. Since you were two years old, has anybody paid any attention to your complaining? Or do they start complaining back to you?

Now, I agree, when you were two it worked fantastically. You know, the baby complains and everybody gets busy to shut him up – they do everything possible. But after you were two years old, how many people have paid attention to your complaining? They complain because you complain so much . . . Is that right?

Now, as we got a little older, we found *another method of trying to be nondisturbed*, and that was to **STICK UP FOR MY RIGHTS**.



This is done on a worldwide scale. We get big war machines and everything in order to stick up for our rights; and, we do it individually. After all, “I have a right to complain if you don’t do what I want you to do!” . . . Is that right? “If “I” don’t stick up for “my” rights, nobody else is going to.” That is a pretty good justification!

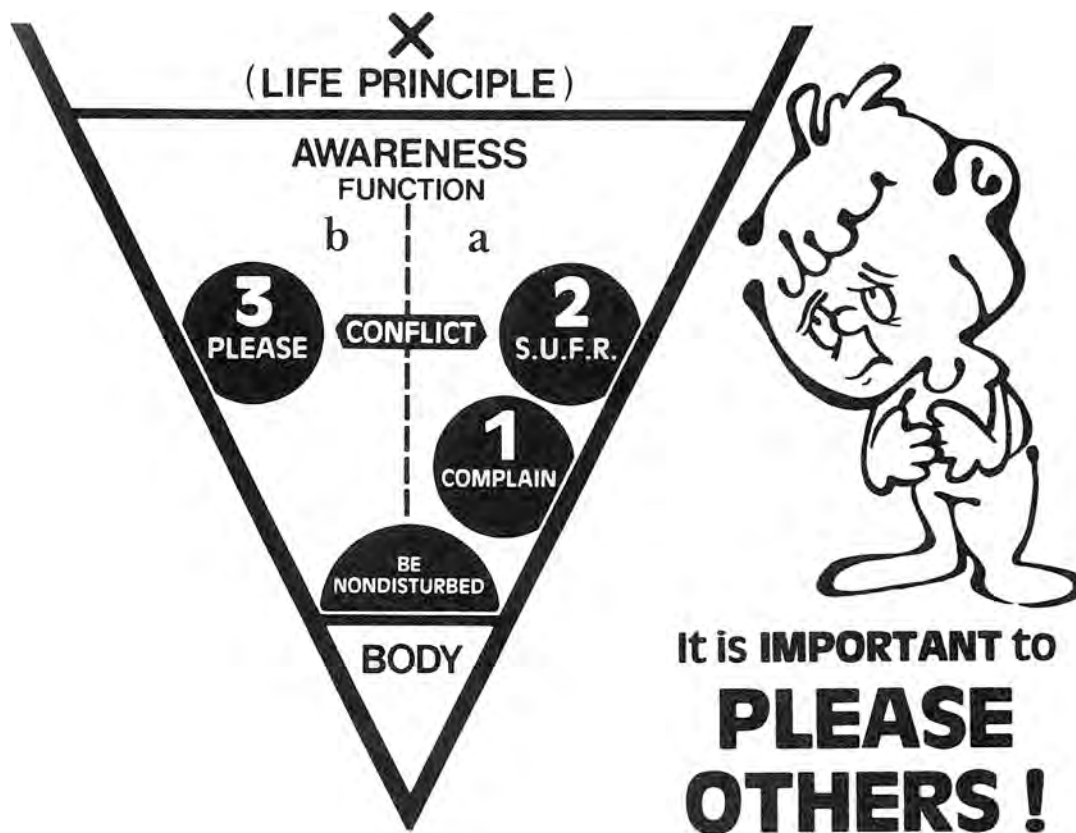
LET’S SEE WHAT OUR RIGHTS ARE. Were you born broke, naked, helpless, and more than likely an accident? Nobody was really planning you . . . they just found out that you were coming. What could they do about it? Today, of course, there are legal remedies for it, and most of us wouldn’t be here if we had been conceived in the last two years. But in those days, it was illegal to get rid of us, so we got here and began to stick up for our rights.

You arrived broke, helpless, toothless, no funds, no clothes – totally unequipped to survive in this world. You found a couple of slaves to look after you, and everything

was provided to clothe you, house you, educate you, feed you, and teach you all the ways to be miserable, how to earn a living, and then they kicked you out on the street.

Maybe some of us go back and complain that we are hard up and some mamas even help up when we are forty years old. Mine didn't, thank goodness, but it wasn't because I didn't wish she would.

We also began to be programmed; or conditioned, or whatever word you want to use; to **PLEASE** people, *because we would have discomfort if we didn't*. So, we got to the point where the way to be nondisturbed was to please them.



That set up a **conflict** between the COMPLAINER and the PLEASER.

Do you ever feel, within yourself, that you want to complain; but then the pleaser make you feel a little guilty because you did? How many of you have felt guilty? Was it not because there was a conflict between complaining or sticking up for your rights, and

pleasing somebody? *So, that brought about a split in the personality and we began to be a war within.*

There is a fight! . . . “I want to do this, *but* I don’t want to do it. I want to please everybody, *but* I don’t want to do it because it makes me feel like I am in bondage and insecure.”

A lady told me the other day that she felt like she was walking on eggshells when she talked to her husband because he might get upset at what she says. She wanted to please him so he wouldn’t holler at her, *but* she also wanted to express herself.

So, there is CONFLICT! What is your inner feeling like in that state? Quite a struggle and a conflict going on.

IT IS SOMETHING TO BE AWARE OF; not just hear about and be able to repeat it and talk about it, and then turn around one minute later and be in conflict. That is not being in charge.

Say you went to a store, found somebody by the door and said you wanted to talk to the person in charge. Now, if they started pointing out five or six different people, who would you call on? Who would you talk to? You would think that was a weird situation.

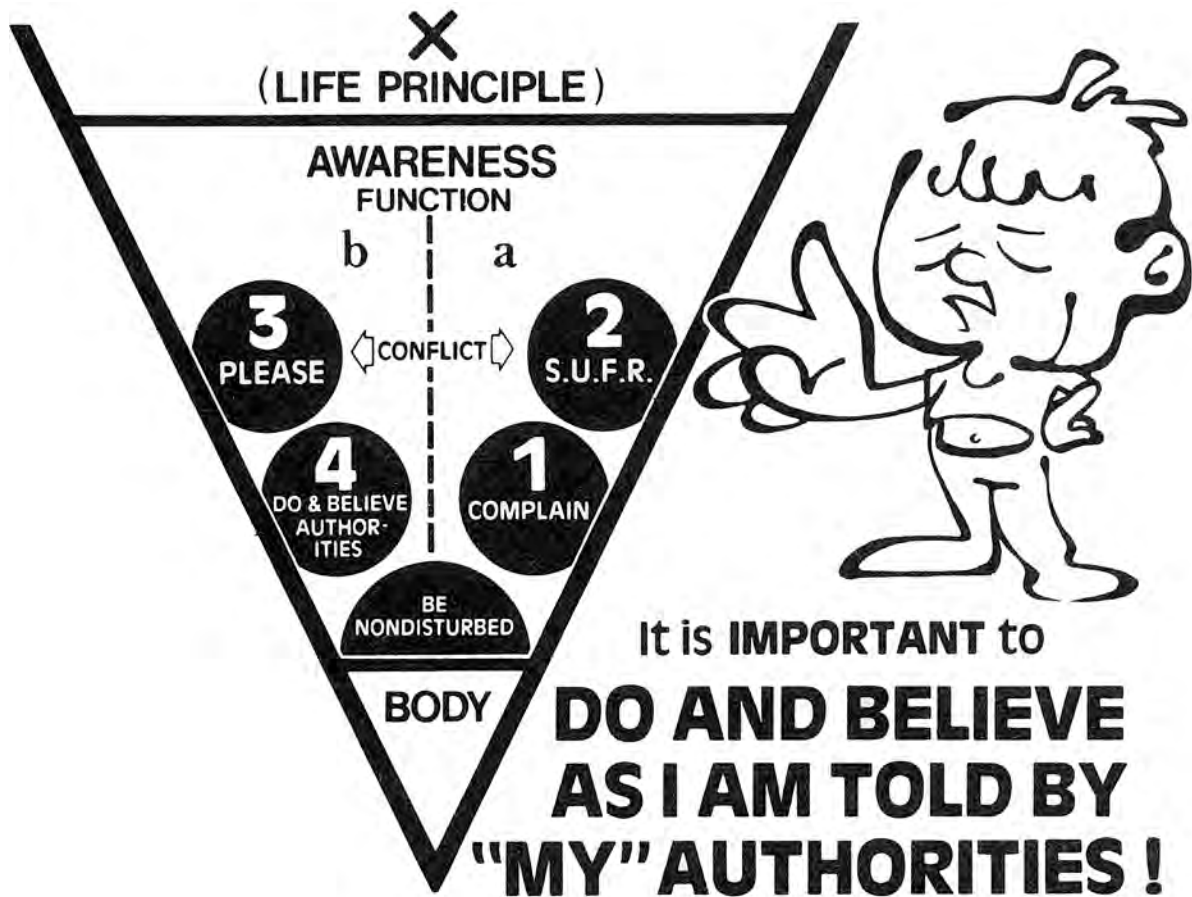
Now, if we walked up to the average individual at any given moment and said, “WHO IS IN CHARGE OF THE INNER STATE HERE?” . . .

Which one is it? Sometimes it’s the COMPLAINER, sometimes it’s the STICKER UP FOR RIGHTS, sometimes it’s the PLEASER. *You don’t know who it is!*

One day the complainer is up and he’s running the show; and a few minutes later the pleaser is moaning and apologizing and making weird sounds, telling you how miserable it feels, and how bad they have been, and they don’t know what gets into them

that they do these things. You ever hear all that? . . . Out of you own mouth, I'm talking about!

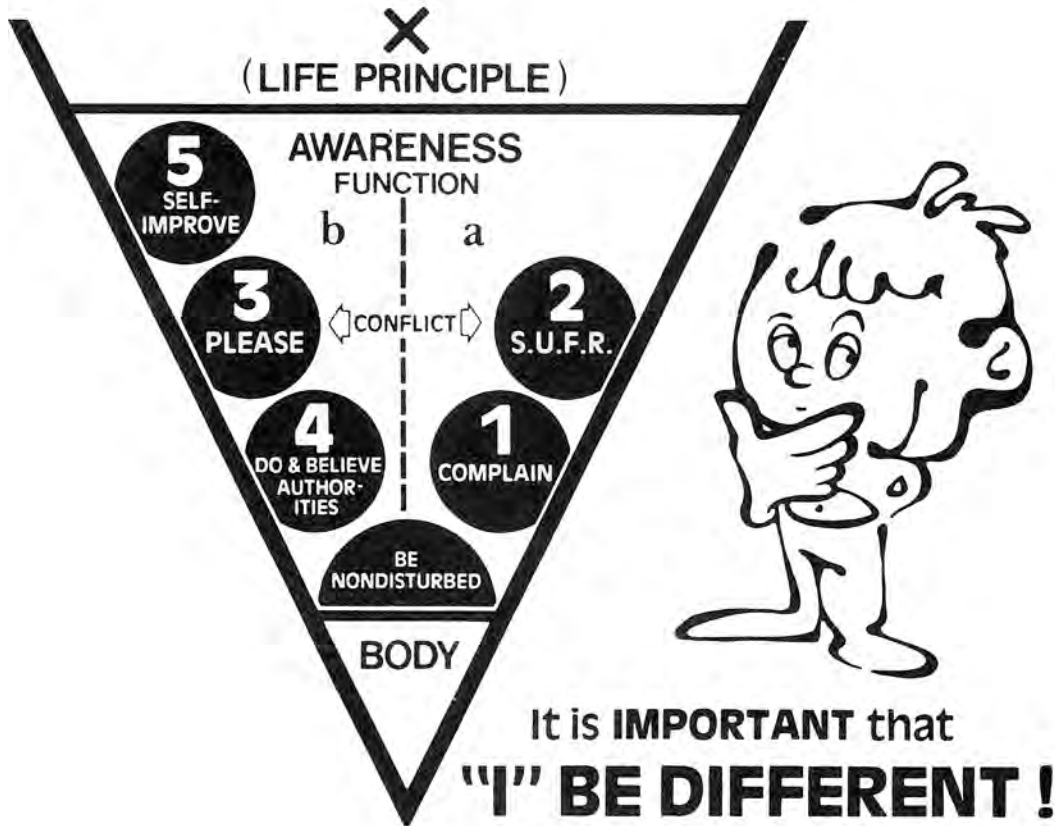
The *fourth one* says, **BELIEVE AND DO AS YOU ARE TOLD BY YOUR AUTHORITIES.** You see, that is the way they taught us to be good. The authorities, of course, were our parents, schoolteachers, Sunday school teachers, the sheriff, the policeman.



people. Some of us were even told there was a boogie man that was under the bed and he would get us . . . or there was a devil just waiting to burn me forever if I didn't do these things that they told me to do . . . Is that right?

So, **WHO IS IN CHARGE?** Who is in charge when I walk up to a person and say, "WHO IS IN CHARGE?" Which one would I get?
You would say "I am!" . . . but which "I am" is it?

There is still *another one* that goes on when we feel all **torn-up**. We decide to do a self-improvement bit. That's the **SELF-IMPROVER**, that says, "If I'd just improve myself . . ."

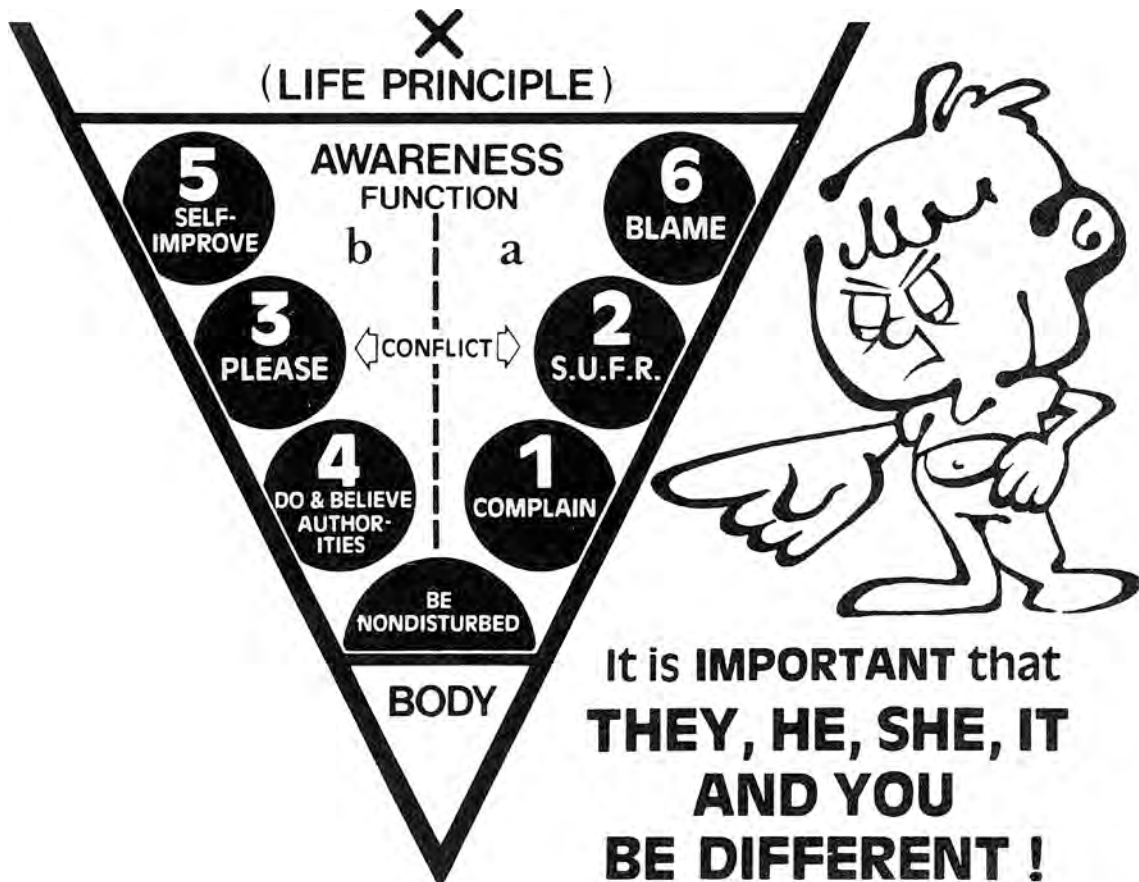


So, you go down to the book store and start buying all the self-improvement books, and you go to self-improvement classes far and wide, and spend lots of money trying to improve yourself.

Now, when you get all through, you still have one head, two arms, two legs, and the bod stuck in the middle; *and*, you still have seven of these guys running around in here, telling you which would be better.

One of them reads a book and says, "I just haven't complained adequately." There is a whole series of books out on self-assertion. Assert yourself! . . . and then they'll listen. The next week you get a book on how to have a great love inside and be a walking example of love. You try that for a week and then you go back and find that you really didn't find the right authority. You have to get a guru now, and the guru will straighten them all out.

Then, *finally* everybody discovers what it is. The **BLAMER** gets up and says "Now, I've got charge." The BLAMER is frequently in charge . . . and he says "If he, she, they, it, you, this or that were different, I would be just lovely."



So, now comes the great effort to control circumstances. If you could control circumstances, would not you be alright? I would really have it made, wouldn't I? Because then, circumstances determine my inner state and obviously I must be able to control all circumstances in order to take charge of my inner state. Now, that is really very simple! . . . Isn't it?

Everybody has a finger in circumstances, plus the weather and nature. Even people on the other side of the world have something to do with circumstances, you know. A bunch of guys in long white robes said, "Let's charge those kooks more money for oil" and that changes circumstances.

And there isn't anything you can do about that. And another guy decides to pass a law that says you have to stand in line to get on an airplane and be searched, etc.

All we can do about circumstances is make a small contribution to them. WE CANNOT CONTROL THEM.

We can be pleasant and have fun. A lot of people will look at you and think you must be nuts, but you know, you *can* make a little contribution to circumstances even though you cannot control them. Nevertheless, you are going to try to control circumstances, so you wind up with frustration after frustration.

You try COMPLAINING, you try STICKING UP FOR YOUR RIGHTS, you try BLAMING. There are many magazines around telling you who is to blame for all your troubles. And then there is another one that comes along and says if you just PLEASE everybody and be a good kid, everything will be fine. You can be nice to people and they will still kick you sometimes.

So, you cannot control circumstances. But, here are all these little guys in here ("Not I's") that say "I" am in charge.

So, I walk up to you and say, WHO IS IN CHARGE OF YOUR INNER STATE?, and you say, "I am". But, while I am still talking to you, you will tell me that some customer did you wrong, or some company did you wrong, or that the economy got out of line, inflation is tearing you up ... And you can go on and on and on.

Somebody was telling me the other day that prices were just driving him up the wall. He was in such a miserable state, because inflation had gotten to him. So, I took a piece of paper and showed him that the price of everything is no more than it was in 1935 (in the midst of the depression), and in most cases a

little less. They really are! We have just printed some money that doesn't mean the same thing.

You could buy one ounce of gold in 1935 for \$28. I could with those \$28 still buy a Hart Schaffner & Marx suit, the latest one out (actually, for \$27.50 and have change left over). Now then, I can take that same ounce of gold and buy 400 paper dollars with it, and I can buy a Hart Schaffner & Marx suit for \$285. So, I am a whole lot better off today than I was in 1935.

The only thing that costs more today than in 1935 is government, and I can sure do without any of that. In 1935, government cost me \$10 and now it costs me several thousand dollars a year. But, everything else is cheaper.

A new Chevy in 1935 cost \$714 with everything you could buy on it at that time. So, the ratio is about 15 to 1. For 15 times \$714 I can buy the top-of-the line Chevy today. The same is true for bread, clothing, housing, everything.

Gasoline (that everyone is screaming about) which cost me 11 cents a gallon in 1935 costs \$1.10 today. So, that is 10 to 1. Gasoline is cheaper now in spite of the Arabs.

We cannot control circumstances, yet, that is what everyone is working at to control circumstances.

If I could just have my household just as I want it, my companion just as I want, the family just as I want them, my income just as I want it, all the vacations just as I want, and *everything* just as I want it, wouldn't I be so happy.

Then I go to work and try to manipulate all those things into being as I want them ... I won't succeed because there are too many other people wanting the same thing. It won't come out just as I want it!

Nobody is in charge, or there is a whole bunch of these "Not I's" ... the COMPLAINER is in charge for a few minutes and then the PLEASER is in charge and then the BLAMER is in charge. Now, the only way you will know that is to observe what is going on.

If you start out with the SELF-IMPROVER, he is going to point out that you goofed off, because you COMPLAINED, or you BLAMED, etc., and he makes a big noise.

So, the only one to take over is the **I**, who is back here sound asleep somewhere, but he can get off his duff and say that **I AM GOING TO BE THE OBSERVER AND JUST WATCH THIS. I HAVE NO WAY OF CONDEMNING WHAT IS GOING ON, AND NO WAY OF JUSTIFYING. I AM JUST GOING TO WATCH IT.**

Ordinarily you can't do that very well, because one of these "Not I's" (SELF-IMPROVER, COMPLAINER, etc.) will jump up and they will be in charge of the observing, so, there is a constant condemning or justifying going on, and nothing is done. You get tired of that game in a little while and you quit. You say, "Well, I've been studying this stuff for 5 years, and it hasn't changed me."

I'll guarantee you that it won't change you one iota. It is only material that you use to see what is going on ... And, when you see what is going on, you might decide to take charge after awhile - not immediately ... let's wait until we observe all of these "Not I's" being in charge.

Now, if you had a business, or a home, or any other thing that required somebody to be in charge; and you went to the store, came back, and found that first one person, then another was in charge; what would you do? For instance, one changed the living room into a bedroom, and the bedroom into the living room. One of them used the washing machine to wash the kid and the bathtub to do the laundry. *YOU WOULD BE A LITTLE DISTURBED, AND YOU WOULD TAKE CHARGE...* Is that right?

If you found that you went off and left your car and someone took it over and painted green stripes down the side of it with a spray can, and another person thought it looked better with the wheels off, and somebody else said it would look better without the bumpers - *would you come in and in no uncertain terms, with determination, take charge?* And get your car back together. I believe you would!

I believe when anybody sees that there are all kinds of beings that don't have any of your interests at heart; (they are just programmed items, they act like entities, but they are not, they are just programmed); that they have taken charge and are running your affairs, (*and you really saw that*); I think your determination (not getting mad or upset) would be to take charge. I think you would!

You see, you have just been going along, let's say asleep. This one was in charge awhile and then that one was in charge awhile, etc., all working to control circumstances. The **BLAMER** has convinced everybody that there isn't much you can do about it because circumstances must change before I can feel good . . . *That is right, isn't it?*

Of course, then it prolongs me from ever taking charge. So, as long as I'm convinced that everything will be all right by and by, (as soon as circumstances get right), then obviously I won't take charge.

When you can see that I AM IN CHARGE — not the *COMPLAINER*, the *SELF-IMPROVER*, the *STICKER UP FOR RIGHTS*, the *QUOTER OF AUTHORITIES*, the *BLAMER* or the *PLEASER*, but *I AM IN CHARGE* — **you can say that I am going to feel a certain way today.**

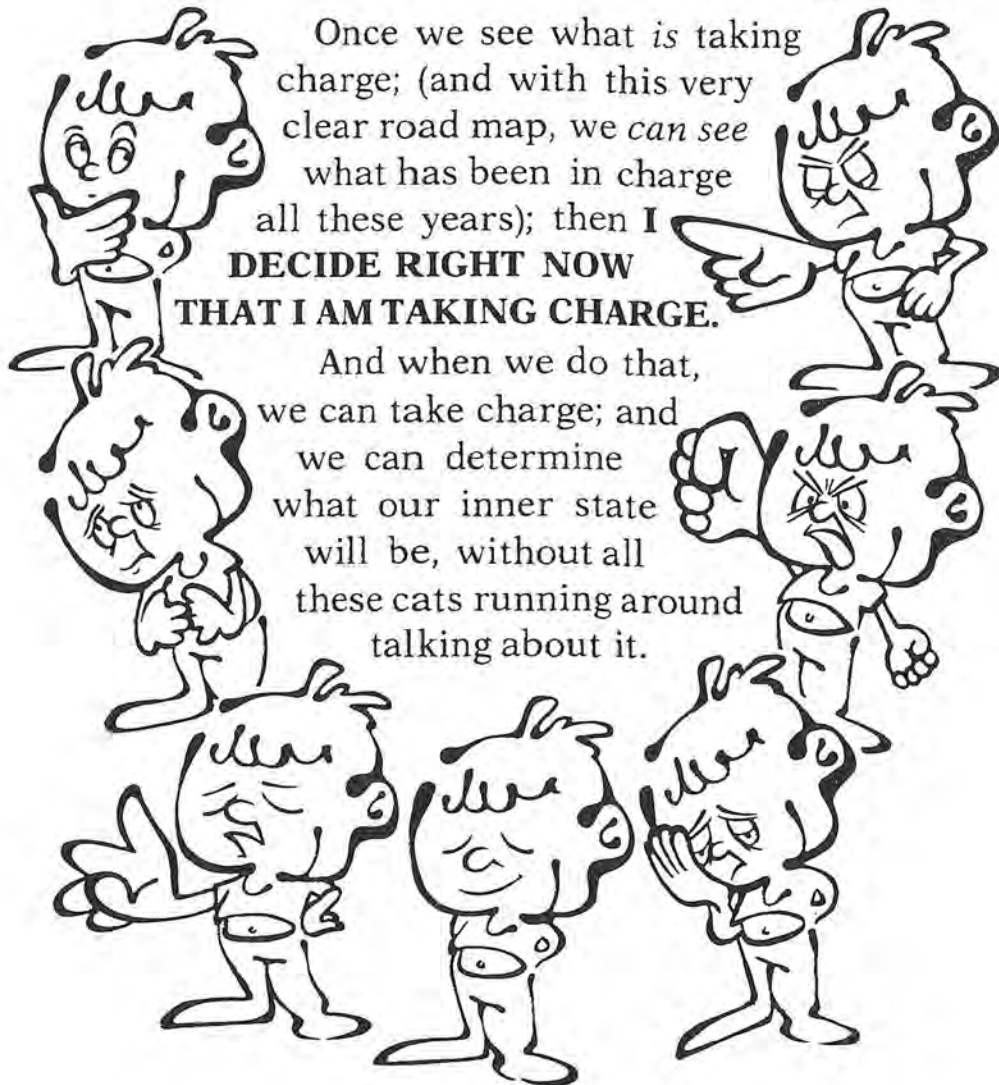
Now, determination is like "*I'll show you!*" Did you ever have anybody tell you that you couldn't do something? And did you ever decide that you would show them?

So, I would show these things (Not I's) that **I AM GOING TO BE IN CHARGE** of this house, not them. **PERIOD!**

I am in charge and I'll show you that I am in charge. They can holler all they please. Forget

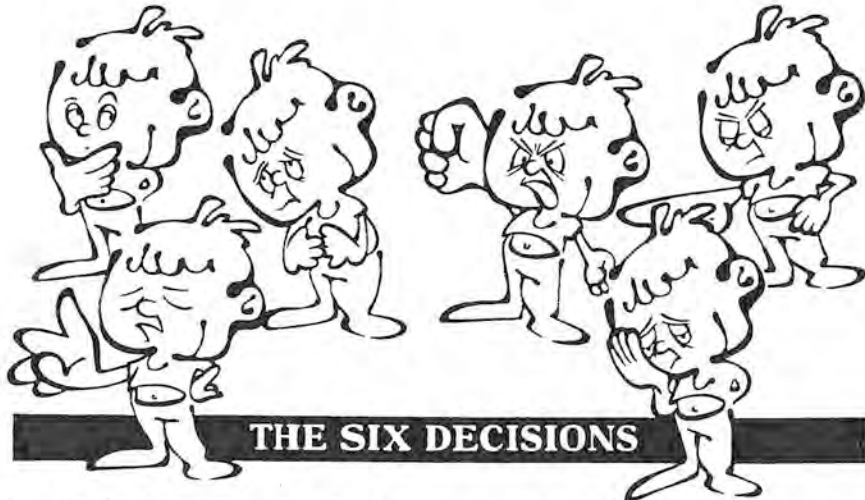
them. Who cares! They're non-entities out there and I'm not going to let them take charge. The BLAMER can come up and say, "If this would just straighten up or that would straighten out" . . . hey, **I AM IN CHARGE**. Circumstances are not in charge of my inner state. I have allowed it to be that way.

We have allowed our inner state to be like an empty beer can that kids kick on the way to school. One kicks it down this way, another one kicks it back the other way, and another one kicks it out in the street and a truck runs over it. *And it's all flattened out!!!* That is our usual state of being.



Once we see what *is* taking charge; (and with this very clear road map, we *can see* what has been in charge all these years); then **I DECIDE RIGHT NOW THAT I AM TAKING CHARGE.**

And when we do that, we can take charge; and we can determine what our inner state will be, without all these cats running around talking about it.



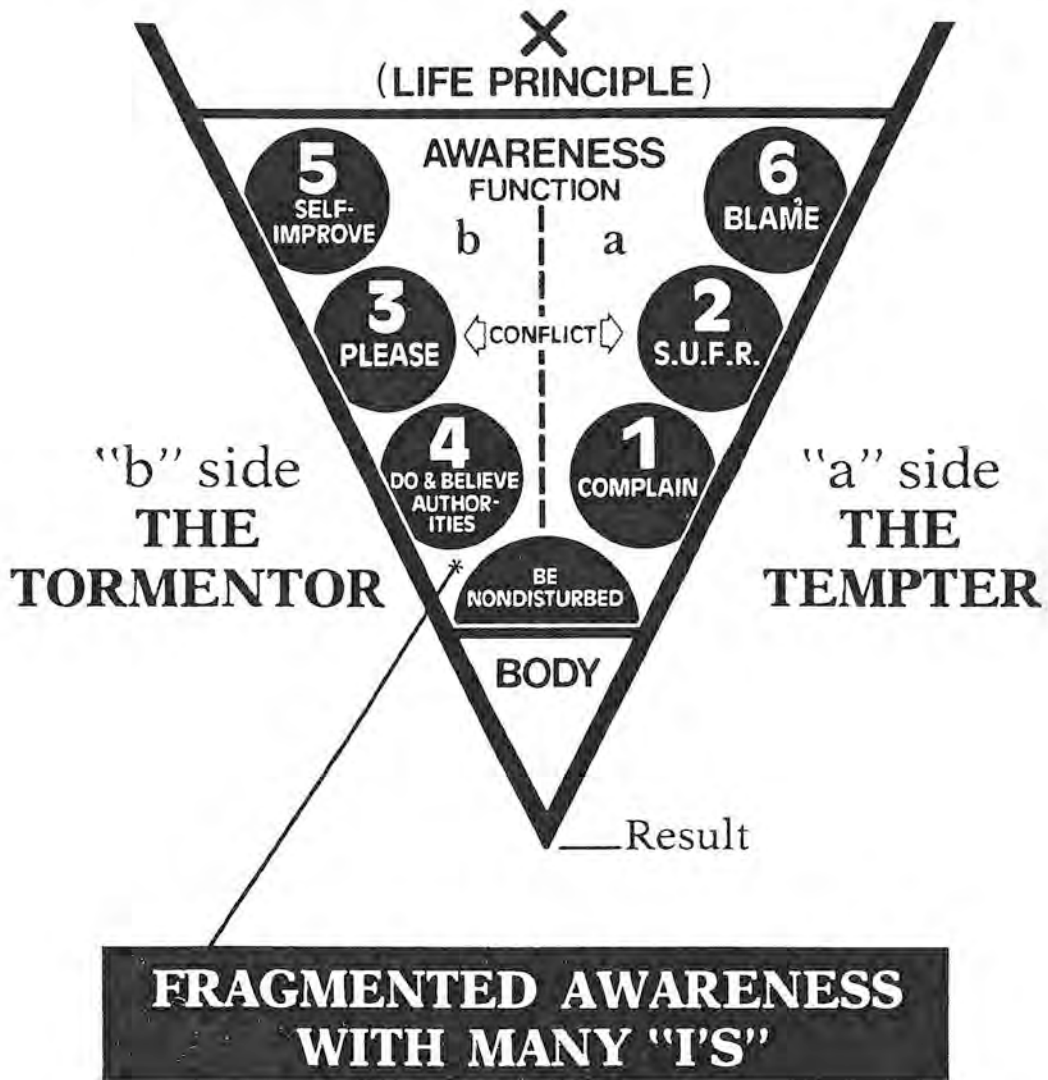
1. It is important to have my way NOW and the way to get it is to COMPLAIN.
2. It is important to STICK UP FOR MY RIGHTS.
3. It is important to PLEASE OTHERS.
4. It is important to DO AND BELIEVE AS I AM TOLD BY "MY" AUTHORITIES.
5. It is important that "I" BE DIFFERENT.
6. It is important that THEY, HE, SHE, IT AND YOU BE DIFFERENT.

THE MASTER DECISION OR PRIMAL PURPOSE

Having as the purpose of living to regain the nondisturbed state by the Four Dual Basic Urges.

GAINING	ESCAPING
Comfort & Pleasure	Pain
Attention	Being Ignored or Rejected
Approval	Disapproval
Importance	Inferiority

PICTURE OF CONDITIONED MAN



Note: The fragmented awareness, senses stimuli from the environment. Some "I" interprets the stimuli as good or bad, right or wrong. This judgment, the conclusion, is transmitted to "X" as the what. "X" as the how then transmits energy to the body to express the appropriate action based on the information it received about the stimuli. This is expressed through the body form producing the result.



Anyone can avoid responsibility by **BLAMING** and saying that "it is beyond me", and someone will usually tell you what you want to hear. It still goes back to the same thing . . . we are looking to a "Not I," (an entity that doesn't exist), to give us information as to how we can be nondisturbed.

As a consultant, I ask a number of questions to find out what they want to hear, and, for a fee, I'll tell them. If you tell them what they don't want to hear, they won't hire you!

TWO

II

We will continue to talk about **WHO IS IN CHARGE.**

Many years ago, when I first started to give talks, people asked me to talk about SUGGESTION — how suggestion controlled people; how they could become not controlled by suggestion, and therefore take charge of their own existence.

We have talked about that under many different guises, but we will merely “talk plain” today.

SUGGESTION
is something
suggested by
another and
which we act
upon.



Now, not everything that is said to us is a suggestion. **It is only a suggestion when it promises you pleasure or comfort; or, when it threatens pain or discomfort of some sort.** In other words, if I said “Good morning” to you, that is not a suggestion. If I walked up to you and said “You look terrible this morning, what is wrong with you?”, I am suggesting that you are in a bad state of affairs; are, or should be suffering intense pain; and very quickly, you probably would suffer.

It is the nature of the human being to accept suggestion that threatens pain or loss more easily

than to accept ones that offer something worthwhile to you.

That is one of the perversities of the "Not I's", because everything they talk to you about says that something is going to be lousy or worse. It's something to COMPLAIN about; it's something to STICK UP FOR your RIGHTS about; it's something to BLAME; it's something to PLEASE somebody (whom you don't want to); or, it's something you have to do because some AUTHORITY said you must, or, it is because you ought to BE DIFFERENT, and certainly, the world ought to be different! **Everything about the "Not I's" is negative.**

We will accept negative suggestion easily. You watch a television program tonight, and you will see that there are many things to sell, and practically all of them offer you some kind of pain or discomfort . . . That you are probably going to have cancer — one out of four people have cancer; or, you are going to come down with something . . . you are going to have all kinds of troubles . . . inflation is running away with you . . . the Russians are going to attack!

In other words, it is like Chicken Little — the sky is falling in and you don't have an umbrella. So, somebody will sell you an umbrella (for a very healthy price) to protect you when the sky falls in.

Now, suggestion basically, is what all these things ("Not I's") (that take charge of our inner state of being), work on.

Somebody comes by and doesn't treat you just as they did the last time and you think they are mad at you. That is the "Not I's" *suggesting* they are ignoring you, and they don't like you anymore.

If the truth were known, maybe the person has a headache; or, is in some kind of conflict; or, is concentrating on something and just didn't see you; or, they ignored you because they were preoccupied. Have you ever been so preoccupied that you did not see what was going on around you?

I was driving down the street the other morning and a lady behind me was so preoccupied that she ran into my truck (and it was a great big one). She said she didn't see me there! There was no reason to yell and scream at her or anything of the sort. She simply was preoccupied with something besides trucks in front of her.

Now, suggestion is the basis for all advertising, and it is certainly the action of these "Not I's". **What does a "Not I" suggest to you?** *First, THAT YOU SHOULD NOT BE DISTURBED.* That is your right, to get through this world without being disturbed in any manner, shape or form; and, that is the basic suggestion of the "Not I's".

Now, we refer to something called **SECOND FORCE**, which means there is a *resistance to everything initiated.*

The four forces involved in any completed thing are INITIATIVE, RESISTANCE, FORM, and RESULT. After initiative, there is going to be a resistance (either passive or active, but it is going to be there), then you get a form, and the form has a use.

Let's take a very simple thing like making a ceramic flower pot. You initiate the idea that you are going to have a flower pot, get some clay and mix it with water and you have a mold, a resistance. After you pour the mixture into the mold you have

a form, a pot; and, it has a use, you can put your plants in it.

Now, in the human world, everything that we start has to have some resistance. You may call it gravity, friction, or whatever. When you start to build a building you have to overcome certain resistances to get the building up. But, when you take charge of those resistances, and make proper braces, you have a form and the form has a purpose.

THERE IS NO WAY THAT WE ARE GOING TO GET ALONG WITHOUT SOME RESISTANCES TO THE THINGS THAT WE ALL DO.

The "Not I's" suggest that all these resistances are bad! . . . they are bad luck . . . they are misfortunes . . . and . . . that the whole world is against you because these resistances happen to you.

Now, I don't know of anything that you can do without having a resistance. If you plant a potato in the ground, it will grow up against the resistance of the soil and make a potato plant; and you can probably harvest a whole bunch of potatoes with that plant. If you lay a potato out in the open and give it a little moisture and light, it will grow a sprout; in fact, it will sprout in a pantry and the sprout tries to grow towards light. Sometimes if the light is many feet away it will wander out there, but it will never make a potato plant . . . Right? And it will eventually fall apart because there is no resistance there.

So everything that we start is going to have a resistance. If you are going on a trip somewhere, you are going to have the resistance of distance, among other things. If you go to sell somebody

something, he has some resistances, i.e., the price, the way he wants to pay for it, etc. To standing up there is a resistance — gravity. We would be in a mess if there was no gravity. We would all be floating around and not getting anywhere.

SO, THERE IS A RESISTANCE TO OUR HAVING CHARGE OF OUR OWN INNER STATE. The resistance is a bunch of "Not I's" telling you "I can't" . . . and constantly suggesting that things are not right, so you should COMPLAIN!

If there wasn't anything out here called the environment, what kind of state would we be in? . . . Unborn? Unborn people don't have much of an environment. They have one, but they don't pay much attention to it.

The "Not-I's" will suggest that you should COMPLAIN. You will hear that many times a day. They will also be suggesting that you should STICK UP FOR YOUR RIGHTS. They suggest to you that your mates, your partners, your employers, your associates, your government agencies, everybody, is personally against you. They will suggest to you that your families are against you . . . that they are a terrible burden on you . . . that they are more than you really need to put up with. They will suggest that your job is not good enough for you . . . and certainly it does not pay enough. **These are suggestions that arise from within.**

Once you are under control of a suggestion, you would say you are asleep. It is much the same thing as hypnosis; in fact, suggestion is what leads to hypnosis and, in hypnosis the person is asleep. In our field of endeavor, we say that almost everybody is asleep, and that all they can do is wake up.

And the only way you can awaken is to first get out of the control of suggestion — to see that you are asleep, that you are under control. Nobody can put you so deeply in hypnosis that there isn't a little spot in you that is capable of observing what is going on.

YOU CAN CALL THAT THE REAL I. Not these "Not I's" that are going on (COMPLAINING, BLAMING, etc.). *The real I has the capability, at any time, of seeing what is going on, (if it shakes itself a little bit to see what is going on), without condemning or justifying.*

You see, if there is any condemning or justifying, suggestion is already in there working.

All we want to know is that suggestion is running us. This person over here said something to me or a "Not I" rose up inside and said something, and I don't have to accept it as being true.

Now, the *first thing* that we could do with the real I is recognize that I DON'T KNOW IF THIS IS TRUE OR NOT, BUT I AM GOING TO CHECK IT OUT. That is the first thing; I am going to see if "he is trying to cheat me"; I know the "Not I's" said he is, but I am going to check it out. It is very easy to see if he is trying to cheat you or just doing business.

The "Not I's" come along in a thousand ways. Suppose you met somebody who was about to remind you of a school grade teacher whom you didn't like. Have you ever noticed that sometimes you don't like somebody whom you just met? Did you ever wonder if you had psychic abilities; that you could read this person through and through, or that you are intuitive? ... because he merely

reminded you of somebody you met somewhere down the road whom you didn't like?

The way you step out of suggestion is to say, "What does this remind me of? What does this situation remind me of? What does this person remind me of?" Once you see what it reminds you of, you see that now is not then. *Suggestion always works as though now were then.* Somebody scolded you when you were two years old, and if somebody makes similar noises now, you are sure they are scolding you. It might just be the tone of voice. The tone of voice is the suggestive thing.

The "Not I's" are always running around saying, "See, they don't like you", or "He's a crook". One time I was working down in the deep south and a guy told me that he knew I was a crook. I told him I had known that for years! (That shook him up, because, he didn't know how to handle that — usually when you attack somebody they are supposed to go on the defensive.) The point finally came out that the reason he felt that way was that anyone who wore a beard was a carpetbagger.

Now, this goes back to the Civil War. You know, the carpetbaggers came down from up north; and all the old ladies told their children, and the children told their children, etc., that anybody who had a beard was a carpetbagger; and all carpetbaggers were crooks.

So, I was a crook because I wore a beard. It's really because I am too lazy to shave! A little "Not I" that went back to Mama (the one that says believe and do what you are told by your authorities) said anyone who wore a beard was a crook; and the bigger the beard, the bigger the crook you are. And obviously, people who don't

have beards must all be good!!! Anyone can figure that out!

My grandfather told me to never deal with a man who smoked a pipe or was an Arab. He said "Stay away from them, they are all crooks." Now, that was a reasonable one!

Then I met a psychiatrist who told me that if I was going to be working with people I should smoke a pipe; because, when they lay something on you, by the time you light your pipe, you have thought of what to say. That is why most psychiatrists are pictured with a pipe in their mouth.

Let's take some good solid suggestions that almost everybody listens to.

ONE SAYS YOU NEVER KNOW WHEN ILLNESS IS GOING TO STRIKE. Have you heard that one? Illness is suggested as being entities floating around, near the ceiling, and they are looking down on us like buzzards. They see one of us and say "Let's bite her" — one called arthritis, one called measles, another one called something else. They look down at us and say they are going to bite us. **Now, that gives you what kind of a feeling? . . . ANXIETY!**

I think almost everybody has listened to that suggestion — that there is a certain anxiety about health.

As you all know, cancer is rampant. In 1947, I was practicing in Illinois in a little town called Carmel. I received a monthly journal from the Medical Society that said if we contributed \$10, the society would use it to promote our having more

examinations for cancer than we then had. (Nobody had been coming in to say they thought they had cancer.)

The cancer promotion would bring us a minimum of 10 extra family examinations that year, at \$10 apiece. Do you remember when your family could have an examination for \$10? Money was cheaper then. So, this was done.

The second year you were to give them the \$100 you made extra; and from then on, they said, the public would pay for it.

So, they started promoting cancer in 1947, when an average of 1 out of 100 people had cancer. That is an exact statistic. Don't take my word for it, find out. An average of 1 out of 100 had cancer in any form in 1947.

But, with advertising (not just printed advertising, but propaganda . . . suggestion), it increased 10 times with the number of people who became concerned about it the first year.

Since then, the physician has only profited because, now, statistics show that 1 out of 4 people will have cancer sometime during their lifetime. That is usually the last thing they have. Seems like a rather successful suggestion . . . Doesn't it?

You know, of course, that cancer will strike people almost anywhere; that it is caused by eating bacon, breathing air and, now, all beer except Coors. Coors will not produce cancer but all the other brands of beer will. About anything and everything you touch now has a carcinogenic in it.

This produces an **anxiety**. **NOW, IT HAS BEEN DEMONSTRATED BEYOND ANY REASONABLE DOUBT THAT: ANXIETY WILL MAKE YOU SICK.** Period! If it doesn't make you sick, it will do

something else to you. If you are anxious it will work 100%!

Is a great amount of the anxiety that we experience due to suggestion? Now, it is very easy to find out. Imagine a healthy person in here and everyone who met him today said, "You look bad, do you have a fever?" . . . "have you had an examination lately?" . . . "You look terrible!" . . . "I haven't seen you look this bad in all of your life." If we kept that up, and he wasn't aware of suggestion, he would be sick before long from our suggesting him into being that way.

Suggestion, as we said, promises to give you either a great reward or threatens you with loss.

Now, the ones that offer you a great reward you have a tendency to pass off. Is that about right? You have a tendency to not buy that one. You buy that something *isn't* going to work, that there are too many obstructions, etc.

There are a lot of people going around giving positive suggestions, and they usually don't get very far. People who deal in negative suggestions do a great job.

WHAT THIS ALL COMES DOWN TO, IS THAT WE ALL HAVE FAITH.

We have tremendous faith in catastrophe. Check it out and see. You have little faith in good fortune. Check that out.

Anybody could come in and suggest to you that your kids are all going to get sick, and go to the dogs, and you will get worried about it.

But, if somebody came along and told you that all your kids would be declared geniuses, and be given great sums of money and grants, to further

their education, you wouldn't believe them . . . Is that right? So, we all have tremendous faith.

Now, **FAITH** is the ability to make up your mind singly. The whole idea of suggestion is that you make up your mind one direction or the other.

When you make up your mind to **COMPLAIN**, it is made up singly that you are unfortunate and have a reason to complain . . . there is no doubt about it!

When you feel that you have a reason to **STICK UP FOR YOUR RIGHTS**, there is no doubt, the mind is singly made up!

When you have a reason to **BLAME**, you have your mind singly made up! . . . Is that right? Great faith!

When we have to **PLEASE** somebody, we have great faith that we either have to do it, or there is going to be hell to pay! And we usually manage it that way.

We feel that when some **AUTHORITY** has told us something, that is the way it is . . . Period! . . . Without any need for you to check up on it . . . Just don't doubt it!

People tell me all the time that the doctor won't let them do this or that. I ask them what he has to do with it. Is he in charge? Have you turned yourself over to him? But, if the judge put a \$10,000 bond on you, and you wanted to go, you would be gone! We have absolute faith, single-mindedness, when we have been told by an **AUTHORITY** . . . and



we buy it 100%! You don't check it out . . . you don't doubt it . . . you just do it, or believe it and feel guilty if you don't do it. Now, most of us don't do it so we feel guilty.

Anybody here ever feel guilty? The only reason you could feel guilty is that somebody told you that so and so was wrong, or something else was right, and you didn't do the right thing. All of that is simply suggestion . . . Isn't it?

Somebody in Salt Lake, (when I was up there), said I was saying something that wasn't in keeping with the Bible. I asked him if he ever read the Ten Commandments. He said he had, and I said "wasn't one of them Thou shalt not kill?" "Absolutely!" he replied. I asked him who was supposed to be the author. He said "God himself! God wrote it on a tablet."

Now, these same people, who were given the Ten Commandments, went on their way wandering through the Sinai Desert for a number of years. When they got to the edge of the Promised Land, they received another commandment about what to do with all the people over there. Did you hear that one? Kill everyone, including the babies . . . Is that right? Have a holocaust. Kill them all!

Now, I asked him, "Which one are you going to believe? Is it the same guy who told you to kill nobody? . . . And then, he turned around in a little while and told them to kill everyone. And not to let one bambino get out. But they screwed up because they let one hustler out. And they have had trouble ever since, because they let that one hooker out. Now which one are you going to follow?" If you are going to quote the Bible on me, which one are you going to live with? Supposedly the same speaker.

I like to check out things before I buy them. Wouldn't you? Maybe somebody got carried away and stuck in something he wanted to say. I don't know if it is the same author or not.

If somebody likes your writings today, they will put your work in their terminology, or use the same words, and put their name on it. That is called plagiarism. In the old days, they didn't do it that way; they wrote something down and put some great guy's name on it. That made it believable.

ALL OF THIS IS SUGGESTION. — People accept that a certain book was written by God . . . Is that right? What grounds do you have to accept that? Check it out! You see, something has been suggested to you since you were a little kid, and of course, there are no inconsistencies in the word of God. But, you don't know where it came from do you? . . . Truthfully?

Now, I find a lot of worthwhile material in it, but I don't have to believe it came from any certain place, do I? I can use the material just as well and I don't have any contentions. I have checked out a lot of it; much of it works, and sometimes it doesn't work.

Somebody asked me if I believed that Christ was born of a virgin. I said I didn't know, he may have been born of a hooker. What I am interested in is what he taught. Whether he was born of a virgin has absolutely nothing to do with his teachings. I can certainly see if I can use what he taught. All kinds of people don't know what he taught, but they know what his ancestors were like. Do you know what all your ancestors were like?

Possibly a little healthy skepticism that says, "I am going to check it out before I buy it from

anybody, or any book, or anything else," might be the most useful thing we ever did.

The real estate man tells me I can make nothing but money on this piece of property. Another promoter comes along and says I can't go wrong on this stock. A little healthy skepticism that says, "I am going to check it out before I buy" (whatever it may be), seems like a worthwhile thing to keep you out of suggestion all the time.

In other words, I can delay my response to your suggestion until I have a chance to check it out. Even for a second or two. First, I want to ungear from this little cat ("Not I") who says he is an AUTHORITY, and knows what he is talking about. "It is in a book, so it must be true." "It is printed in that paper so it must be true, or they would put him in jail."

Good Lord, I have seen more things printed that didn't have anything to do with truth.

So, it is possible, **for our well-being**, that we can delay our responses for just a minute, before we buy any internal or external suggestion from "Not I's". Because, they come from the same place — whether you laid it on me, or it came from my head . . . it comes from the same place, and I can delay my response.

IF YOU ARE IN CHARGE, YOU CAN DELAY THE RESPONSE. Maybe you want to go along with it, after you consider it for a minute or so, but take a minute to look at it for yourself.

If I am going to be in charge of my own inner state, I am going to listen to you with due respect; but, I am going to delay my response for a split second or an hour, (whatever it takes); so I will have time to check it out.



What I would like to do this afternoon is establish a reason for having a purpose.

THREE

III

This morning we talked about SELF-KNOWING, so that we would be somewhat acquainted with what we have to work with — what it is we do in order to remove obstructions that keep us from doing what we want to do.

This afternoon, we will talk about **SELF-REMEMBERING**.

SELF-KNOWING and SELF-REMEMBERING are the two subjects that everyone has to have in order to be able to be in charge of one's own inner state.

Now, the thing that comes up *first* is that A PERSON WOULD HAVE TO HAVE A PURPOSE AND A WILL IN ORDER TO BE IN CHARGE.

We saw this morning that basically all purposes are handled by "Not I's", (or conditioning), which say that the purpose of living is to be non-disturbed . . . which is impossible, and results in nothing but frustration.

We will talk first about something that gives us a possibility of seeing what a purpose could be, and then we will talk about PURPOSE and WILL.

A person could leave here this afternoon and take charge by making a PURPOSE for oneself and then have the WILL to carry it out. When you do that you can be in charge of your inner state!

To possibly bring about a little SELF-REMEMBERING, we will talk about two stories, (that have been handed to me over the years) that bring about the point.

The first one I will use this afternoon is an ancient story about mankind.

The ancient story begins that: *mankind is not an original inhabitant of this planet. It says that he came from somewhere else, and that there is plenty of evidence to verify it.*

He is the only creature on this planet that has to have his food processed. Every other creature goes out and catches food, and eats it or buries it. They don't cook it, skin it, peel it, or mash it up.

But mankind, apparently, can't totally live on the food as he catches it — a big part of it has to be processed. Most of us have, in our habitation, a kitchen. A kitchen is where we process our food to make it eatable. I don't think there are very many people here who could eat a T-bone, if we just sliced it off and served it . . . Is that right? Would you eat a T-bone as it came off the critter?

We are also the only creatures that must have shelter. Almost everything else lies down and rests where it is at or it may find a hole and crawl in it. A beaver builds shelter for its kittens, but the beaver doesn't live in it very much. But we are the only creatures that build shelter to live in . . . Is that right?

We are also the only creatures who feel entitled to have transportation. The rest of the creatures can be born, hatched out, and live in a given area; or if they do migrate, they pick themselves up and move on. They flap their little wings and go. Mankind must have transportation.

So there are many, many, indications that man is not a natural inhabitant of this planet.

It is the only creature that I know of that wears clothes, besides what grows on it . . . Is that also correct? The rest of them have hair where we don't have it, and they don't have hair where we do have

Nevertheless, life went on and, gradually, over the eons of time, the original purpose of this colony has been totally forgotten.

Every so often somebody comes along and tries to remind people, to get them started on the way in which they were originally intended, for the purpose of the colony.

Now, when they first arrived on this planet, there had to be the WAY OF THE JUNGLE.

That was the first way. The first way was just pure survival. You could say that this was the first way in which man tried to survive on the planet. He killed everything that got in front of him and was about to interfere. It was the survival of the fittest.

This went on for many eons, and it was an attempt to subdue the wildness of the planet and make it fit for human creatures to live.

After thousands of years, a man came along and said, "Wait a minute." There can be another method, and we will call it the WAY OF JUSTICE. An eye for an eye, a tooth for a tooth.

That would be the second way. In other words, commit no more violence than necessary. If somebody kicks your toe, kick his toe. If he hits you in the face, hit him in the face, then quit.

Now, this went on for quite a length of time, and of course, only a certain number of people subscribed to this new way. As usual, the rest still went along with the Way of the Jungle.

We can see remnants of the second way still around; we would call it our system of justice, (whatever that may mean). We have it in our courts and all sorts of things, you know, "STICK UP FOR YOUR RIGHTS" — some very basic decisions are there.

After several thousand years of this, another man came along, who saw that man could evolve a little further . . . some of them could, at any rate. And he started the third way, the WAY OF LOVE or UNDERSTANDING.

Now, each of these ways was to be about the colony's original purpose, according to the story.

The third way was that there would be a way of understanding, which is frequently referred to as love. That the other guy is doing the only thing he can do . . . that you understand that he is doing what he feels is right, proper and/or justified, with whatever light that person has. So, this is called the third way.

More people are still involved with justice than they are with love, and still more are involved with the jungle way. But there are a few who have taken CONSCIOUSNESS to look at.

In very recent times, from the same place, came another set of teaching ideas saying that we had gone far enough with these ways, and there are a few who can understand the fourth way.

The fourth way says that you could be aware of what the purpose was and that you could will to do it. The WAY OF CONSCIOUSNESS or intelligence.

If you understand WHAT YOU ARE . . . WHERE YOU ARE . . . WHAT IS GOING ON HERE . . . and WHAT YOU CAN DO, you would be relatively CONSCIOUS.

At least, you would be aware of the constant struggling that keeps one involved in the first three ways.

The Way of Consciousness says that I will be in charge of my own inner state. The Way of Love means "I understand."

One is truly being in charge, and the other is only in charge of how I see other people, (which is a big step on the way).

A conscious being has a purpose broader than understanding. He has a purpose to be DOING. A conscious **PURPOSE** and a **WILL**. The other one is still doing pretty much what he is told to do. The first three ways were what you were told to do.

Now, what you are is a human being, a very special type of creature on this planet. You are an alien here, and you have a purpose to be about. If you are about that purpose, you would know **WHAT I AM**.

WHAT I AM is an alien, on a mission.

WHERE AM I? On the planet Earth, which is an alien place for you to live. And, you will have to spend a certain amount of time each day making a little effort, with the environment, to make it fit to survive in, as well as for your neighbors, loved ones, friends, etc.

WHAT IS GOING ON HERE? We will say that there is a great experiment in **CONSCIOUSNESS**. There is an effort to make a human being have a reason for evolving.

If he had stayed in his natural habitat, he wouldn't have any reason to evolve. But here he has second force. He has to make shelter so that he can live in this alien environment. He has to have clothes. He has to process food, and maybe it is never exactly right (I guess that is why we take so many vitamins, etc.). But we get along with it.

This experiment is on its way and nobody seems to be working at being conscious.

The last one is **WHAT CAN I DO?** What can be my **PURPOSE?** Intelligently!

I said that obviously people had forgotten all this and would have to be reminded.

Now, the second story we will talk about, is one which I've told in different forms a good many times, so I will repeat it slightly.

The story is this: *WHAT AM I? I'm a privileged, invited guest. None of us did anything to get here, that is for sure and certain; Life invited us and only Life can put us together. So we are privileged, invited guests.*

WHERE? At this lovely estate called Earth, which may not be up to snuff as where our ancestors originated, but it certainly is well enough for us to get along on. It is pretty with a little modification here, there and elsewhere, and we do seem to be very busy modifying it.

We change the rivers, tear down the mountains, fill holes up, put water where there was no water, and cultivate land. Have you ever seen any animals cultivating the land? They don't irrigate and all that kind of stuff.

WHAT IS GOING ON? Mankind is playing a lot of games. He plays the traffic game, the marriage game, the business game, the political game, the war game . . . all sorts of games.

Then it would appear that everybody is a guest here, and one can get down to answering the questions of: **WHAT AM I?** . . . a privileged, invited guest. **WHERE?** . . . at this lovely estate called Earth. **WHAT'S GOING ON HERE?** . . . there is a big party!

So, in the ancient story it was a big picnic; you were sent out on a little trip and they forgot to take

you back. They left you on a permanent picnic and you now are kind of having to fix the picnic grounds up. We think it is nearly the same story anyway.

Then comes **WHAT CAN I DO?** . . . Well, let's take our story of being a privileged, invited guest here, at a beautiful estate called Earth; where a big party is going on with zillions of guests; and really, I don't have to play with any of the guests if I don't want to. I can walk away. I don't have to play with anyone I don't want to. If I don't want to play the traffic game, I can quit getting out there. If I don't want to play the family game, I sure don't have to play it. If I don't want to play the business game, I don't have to play that . . . I can go on welfare (which people handle very nicely). I know lots of people who choose to play hardly any games and they are taken care of.

So, I can play any game I so choose; or, I can not play any game I don't want to.

Now, if I should see that I am a privileged, invited guest at your home, that doesn't make me the boss of the house . . . Is that correct? I am a guest there.

Now, how would I behave as a guest? What would be the thing that I could do?

First, I could recognize that I am a guest . . . Is that right? The host has several other guests and maybe they play games, or talk, or whatever they do at parties; and, I could choose which of the guests I would sit and talk with; or, I could go sit in the corner and look at the wall if I wanted to. I don't have to play with any of them. It is up to me to choose what I will do.

It seems to me that the only appropriate thing that I can do (when I am a privileged, invited guest),

is to behave as, what to me is a good guest . . . Is that reasonable enough?

I think we all know how to behave as a guest, when we recognize that *is* what we are.

So, if I recognize that I am a guest, I would be **CONSIDERATE** of the host, and wouldn't get him all upset by behaving in a lousy way. (I think he gets upset about a lot of things that go on here.)

I wouldn't mistreat any of the other guests. I may ignore them and walk away but I am not going to bug them . . . Is that right? It is none of my business. The host must have found them interesting or he wouldn't have invited them. It doesn't matter if I can't see why he invited them, but he found a reason; maybe he found them interesting in one way or another.

I would be considerate of the host, the other guests, and the estate.

Secondly, I would try to make some kind of **CONTRIBUTION** to the party.

I don't have to make a contribution to the host, (he must have had a reason for inviting me), but, I would want to make a contribution to the party.

The least I could do is contribute to a pleasant, harmonious mood. Now, to say that I contribute to a pleasant harmonious mood is far from saying I make it. If I'm in a room with six people, and they are intent on complaining, I can't stop their complaining, but I can be pleasant myself. That is making a little contribution to a pleasant mood. I can't make it. I am not responsible for other people. Of course, I can probably be a comedian and get them all laughing.

The point is, it is my own thing, and I do it for myself — not because I feel I should, ought to, have

to, or am obligated to, but simply to **say thank you for inviting me.**

Thirdly, I would be **HARMLESS** to the best of my ability, and I only know of two ways to harm anyone.

One is to commit physical violence on them and the other one is to agree with them that they are a victim.

Of course, there are a lot of people who want you to agree with them, that they are victims, and sometimes get upset if you don't agree. Nevertheless, that is one way that I would be harmful to them.

Did you ever try to get anyone to agree with you that you were a victim? Did they mostly go along with it? So they further influenced the idea that you were a victim.

I will never agree with you that you are a victim: YOU ARE IN CHARGE OF AND RESPONSIBLE FOR, YOUR OWN INNER STATE. I won't be popular, but at least I won't be harmful, and I won't hit you over the head with a hammer. This would also make a contribution to the party.

Now those three — being CONSIDERATE, HARMLESS, and making a CONTRIBUTION, will pretty well cover anything that I could do anywhere.

Now, if the other story that we told you (the ancient story that was passed on to me) is correct, then what can I do? . . . The same thing!

I can be CONSIDERATE of this alien planet, of the aliens, of the natives (which are all the animals). I don't have to run them off just because I am here. I can be considerate of the other colonists who are here.

I can make some little kind of CONTRIBUTION to building that society where mankind is evolving, and using his tremendous potential, of which he is only using a minor portion at the moment.

So I would still be doing the same thing.

Regarding either story, (which may or may not be true), it would be interesting to investigate. Both of them have many evidences of being correct. Whether it is a big party or a picnic, I think they are both pretty close to being correct.

Then we could see what we can do. Now, in this case, a person could begin to have a PURPOSE.

Without being aware of what I am, where I am, what's going on here and what I can do, the purpose is usually to GET something, or to HAVE something, *not* to DO something . . . Is that right?

You've been trying to get it all these years . . . Is that right? You want to get something . . . you want to get wealth, prestige, positions, the perfect kind of environment — you want to get whatever you don't have; and then, when you get it, you want to get rid of it.

A lady told me the other day that she had worked for years to feel fulfilled. She finally got it and now she would give anything to feel empty again! So what's the difference, it comes out the same way. Fulfillment has been the goal of all people who feel they are not fulfilled. And when they get fulfilled, they want to feel empty.

So, we are not talking about what you want to HAVE. I can answer that very simply . . . I want everything. Period! I just don't want it all at once. I want some of it nowly, and some of it thenly, so

that I can enjoy it, but I want it all . . . Is that about right? That question we can settle simply.

Now comes the question of **WHAT WE WANT TO DO. I WANT TO DO WHATEVER TO ME IS BEING A GOOD GUEST, OR WHATEVER IT IS TO BE ABOUT THE PURPOSE OF THE COLONY.**

That seems to be straight as far as I am concerned. I want to be on that job.

FOUR WAYS OF MAN

1. THE WAY OF THE JUNGLE

Survival of the fittest — killed everything that got in front of him and was about to interfere.

2. THE WAY OF JUSTICE

An eye for an eye, a tooth for a tooth — commit no more violence than necessary.

3. THE WAY OF LOVE or UNDERSTANDING

The other guy is doing the only thing he can do — I understand that he is doing the only thing he can do . . . I understand that he is doing what he feels is right, proper and/or justified, with whatever light that person has.

4. THE WAY OF CONSCIOUSNESS or INTELLIGENCE

One could be aware of what the purpose was & will to do it — knowing **WHAT YOU ARE . . . WHERE YOU ARE . . . WHAT IS GOING ON HERE . . . and WHAT YOU CAN DO. I AM IN CHARGE OF MY OWN INNER STATE.**




Let's take whatever comes up here and say that we would like to work down toward the fourth way.



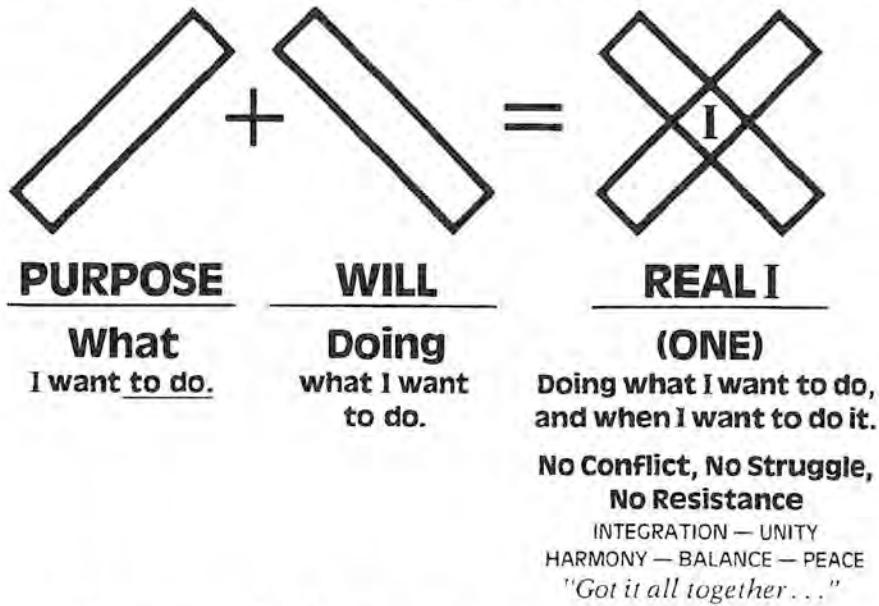
Let's talk about purpose and will for a little bit.

FOUR

IV

We will draw a line  and call that PURPOSE, and draw another one over here  and call it WILL. Now if those were put together; —— PURPOSE and WILL joined together; there would be a real I.

I am in charge of my inner state of being



There would be no conflict, no struggle, no resistance. **You are doing what you want to do, and when you want to do it.** That is purpose and will. There is no obstruction to function whatsoever.

That of course, is the case that does not happen, so we will erase it. We will put as your purpose the first decision you made when you were born — that your purpose was to be nondisturbed.

It was the best one possible for you, but everybody went to work on you right quick to tell you that your purpose was for the birds, and that *you should do . . . ought to do . . . must do . . . have to do . . . etc.*

Now, that set up the grounds to originate "Not

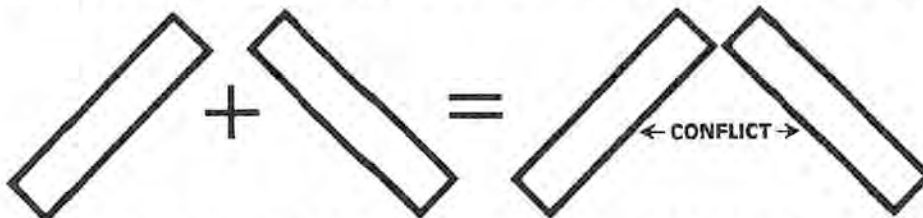
I's". I am frequently asked, "Where did they come from?" They came the day your purpose was totally pushed into the corner and you were told it was bad, evil, wrong, degenerate or whatever. No matter what it was, it was your purpose.

So your purpose was taken over by this mess, and that originated "Not I's". "Not I's" are the source of conflict. Now, they are all telling you what you should do, ought to do, have to do, and must do.

And then there are the four basic dual urges that tell you what you want to do, what you want to have. So you want to be nondisturbed, you want to have nondisturbance.

And the two never get together.

Who is in charge of my inner state of being?



PURPOSE

to regain the
NON-DISTURBED
STATE
by

GAINING	ESCAPING
Comfort & Pleasure	Pain
Attention	Being ignored or Rejected
Approval	Disapproval
Importance	Inferiority

"WILL POWER"

Forcing "myself"
to do what "I"
don't want to
do,

what "I" should
do, what "I" ought
to do, what "I"
have to do, what
"I" must do ...

MANY



**Running around in here, working
against each other . . .**

COMPLAINING, STICKING UP FOR "MY"
RIGHTS, BELIEVING & DOING AS "MY"
AUTHORITIES SAY, PLEASING OTHERS,
IMPROVING "MYSELF", BLAMING "THEM".

Conflict, Struggle, Resistance

DISINTEGRATION — DISUNITY
DISCORD — UNBALANCED — UPSET

*"All torn-up . . . can't get it
together . . . falling apart . . ."*

There are many stories, that have circulated around the world, about the lover and the beloved who were separated by society and never allowed to get together (such as Romeo and Juliet). In books that have been handed down by various teachers, (and haven't been totally perverted), there are many cases of lover and beloved being forcibly separated. One said, "Don't let any man put asunder what creation has joined together."

What you were joined together with was a PURPOSE and a WILL, and you would never have a conflict . . . Right? **If you were always doing what you wanted to do, you would never have a conflict . . . would you?**

We don't ever talk about what we want to do, or what my purpose is; but rather, what I should do, what I have to do, and what I must do. Then, of course, I am in conflict, because I don't want to do it.

So instead of WILL, we have *WILLPOWER*. Have you ever heard of that stuff? *That is doing something you don't want to do, but you force yourself to go on and do it anyway.* Isn't that what willpower is? It's something you force yourself to do, and you have a big conflict, and one side wins. So now you pat yourself on the back and say, "Now I have willpower" (which means you have ulcers, headaches, backaches, your feet hurt, etc.)

How many of you are doing something that you really don't want to do every day . . . but you are doing it because you ought to, have to, should or must do? "I don't ever get to do anything I want to do, I just have to do what they want me to do all the time, and I hate every minute of it."

This is where we can find ourselves a PURPOSE and WILL. Will has been non-existent. We don't have a will because we don't have a purpose. No purpose . . . it has been put away on a back burner somewhere. It is only something we vaguely dream about . . . that when we get old, get our retirement all set up, then we can go do what we want to.

In the meantime, I have to do what I ought to, should do, have to do, must do, . . . and have a heart attack before I have time to do it. **There is no REAL I.**

If we could do a little re-evaluating, would it be possible that you could look at something in an entirely different light, than you have looked at it all your life; and, *that your PURPOSE is to be what to you is a good guest?*

Now, this isn't something that you ought to do, have to do, should do, or must do (since nobody ever told you about it before).

Neither has anybody ever told you that, maybe your purpose could be about whatever the business of mankind is on this alien planet (which means the same thing as being a good guest).

In either case, you could be about your purpose, your business, your nature even. *Number one*, you could be CONSIDERATE in either case. *Number two*, you could be HARMLESS. *Number three*, you could make some CONTRIBUTION (again, don't try to take it *all* on because you can't do it, but you can *contribute* to anything).

Now, if I take that as my purpose, nobody else will know what it is, or accuse me of it, or pass a law against it. You can go ahead. You will do what your purpose is

AND NOW, FOR THE FIRST TIME, THERE IS ONLY ONE I. There is a real I. There is only ONE. We call that being integrated, or unified, or whatever word you want to put on it.

What comes together is *not* all the conflicting ideas about what should be and should not be, what ought to be and what ought not to be; *not* your bunch of "Not I's" that say complain and the other one says please them, or stick up for your rights and the other one says believe and do as you are told by your authorities. That is *not* what you unify. That is not what becomes one. **What becomes ONE is PURPOSE and WILL.**

Now there is absolutely no conflict, because you know what you want to do and there is nobody stopping you from doing it. So, your will is to do what you want to do and there is no interference, or conflict, or struggle.

Now, to say that you like doing every little thing that you do is foolishness. I don't. But I do see that I am being considerate, harmless, and making some contribution — that I do what I want to do.

So, what difference does it make if I sit in a given place all day long and work, or if I do something else? It makes no difference. As long as I see that I am making a contribution of some sort. Maybe nobody else knows it, but I know it.

I am making a little contribution, not trying to control — just contribute. Nobody is interfering with my being considerate. Would you ever try to stop me from being considerate? I make a contribution not to you, but because the party is better then.

Now you have a place where there is only one I. There aren't six or seven over here running around.

One saying that the whole purpose is to be non-disturbed; another saying to complain, stick up for your rights, blame, please, or quote the proper authorities (there are no authorities).

You are not harming anyone and nobody is trying to stop you from that.

Nobody tries to stop you from making a tiny contribution to a pleasant mood; or being a little more conscious, and acting like you know what is going on, or anything of the sort.

Now you are unified, ONE, or you might say integrated. You are an integrated, conscious being, who is objectively conscious of what is going on.

You are not trying to get even with anyone, or trying to get someone straightened out (you don't need for them to straighten out) — you are going on about your business.

I don't have to worry about you; and, I don't have to try to please you; because, if my being a good guest, making a little contribution to the party, and being harmless to you doesn't please you, then forget it. I won't try to please you anyway . . . So what? I'll just go talk to another guest.

All this conflict and confusion is gone when you have, first: looked at this and seen what you have to deal with, and second: you remember what you are.

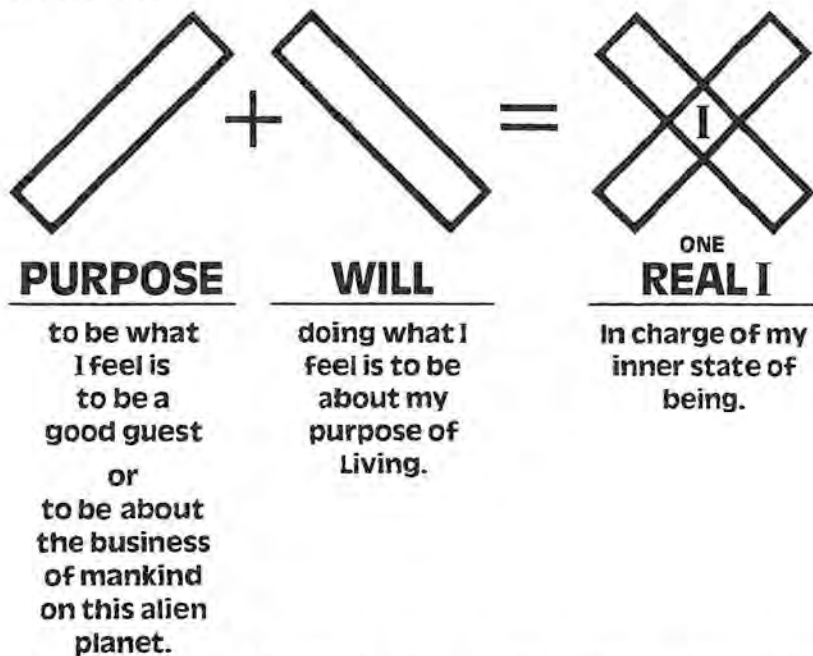
I gave you two stories, — you check them out and see if you can find an error in them. Now, I didn't say they were true, but I would like to see if you can disprove them. Until you find a way to do so, you can say that they represent a reasonable degree of probable truth. This is science.

You come up on a proposition and you try to disprove it. If you can't disprove it, it has some

degree of probability of being correct, until you can get more information . . . Is that the appropriate way to approach it?

Take either story and attempt to disprove it. If you can't disprove it, you could accept it as a reasonable hypothesis to work on, until you can find something better.

This activity would result in an integrated being, one in which there is no conflict, struggle, or resistance.



We are told that the only thing that disintegrates you (that means falling apart at the seams) is when you are in conflict — within yourself, with the environment, with your fellow guests at the party, or trying to have things different than they are, to make it over so that you can control the environment and feel better, or resisting what is. Wishing that the whole setup would be different.

Conflict, struggle and resistance is the disintegrating factor in mankind; whether it is mental, physical, financial, or any category you can name.

Now, when PURPOSE and WILL are working together, there is an end to conflict, struggle and resistance.

When there is no conflict, struggle or resistance, integration **IS**. It is the biggest survival there is. It is the nicest end to the aging-disintegrating process there is. It is the best peace-producer you ever came across. It is the end to all of our being torn-up inside. You know how it is to be torn-up . . . you are angry, anxious, jealous, insecure, guilty, and wonder what it is all about, etc. All that ends!

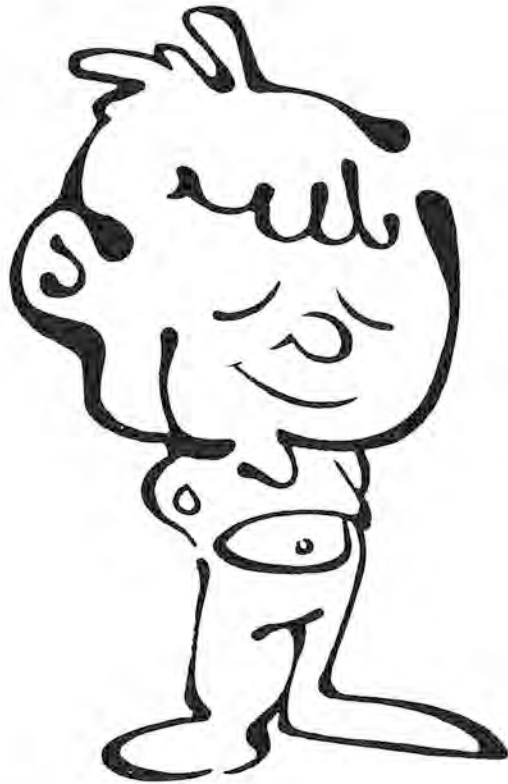
You know what it is all about, at least until you get more information. I've been working at it a great number of years and haven't found more information on the subject. I'm not saying there won't be; I just haven't found any, although I have been diligently looking.

At least, there is an end to conflict, struggle and resistance while working with this material.

You have an idea of **WHAT I AM, WHERE I AM, WHAT IS GOING ON HERE, and WHAT I CAN DO**. Now, there is no reason for you to do something you can't do. You can't take charge of all circumstances. You can't do that, so there is no reason to get all frustrated. You can't take charge of them because everybody else, knowingly or unknowingly, has a finger in them. Besides that, plain nature has something to do with it.

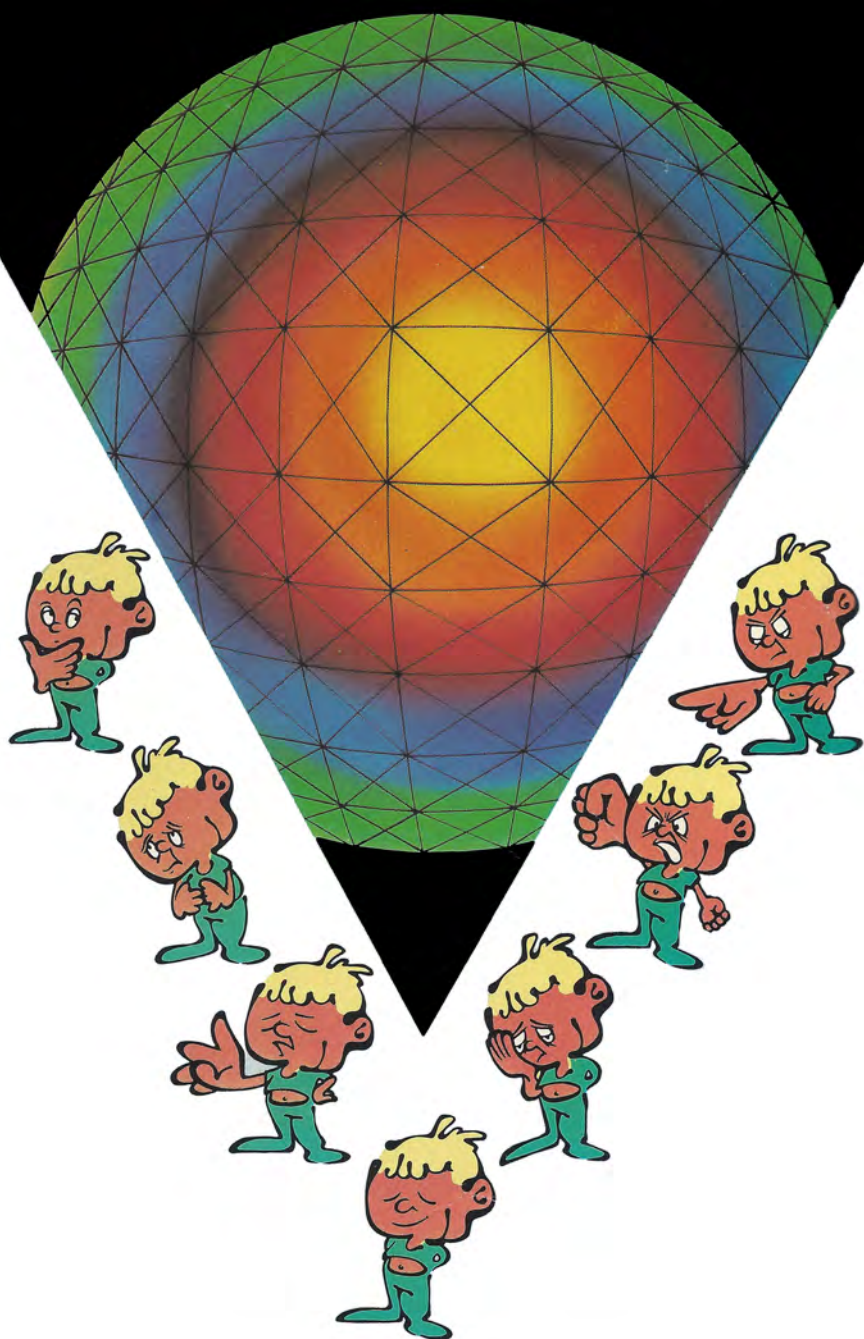
YOU CAN TAKE CHARGE OF YOUR OWN INNER STATE and at the same time make a decided contribution to Life, whatever the contribution may be or purpose it may have.

It looks to me like the purpose is to have a delightful party, or to participate in making a community where there are conscious beings, instead of unconscious ones fighting with each other all the time (especially ourselves).



It is as simple as that,

Randall



This is a transcript of four talks given by Rhondell
to an interested group of people.