

NOTES ON PERSONAL INTEGRATION AND HEALTH

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PREFACE

A hope and a question have always been with man — the hope that he could have a better life, and the question, "Is there a possibility of a better life and if so, how?"

It is easy to see the desirability of a better life and that man has the right to have the hope and to try to find the realization of that hope. The layman in all walks of life *believes* that it is possible and directs all of his energy to obtain it. The three great professions of civilization *believe* they know *how* to bring the better life about. To question the value of the work of the three great professions would be foolish. To claim that the work of the three great professions has produced real peace of mind, real overall feeling of freedom, freedom from fear of ill health, freedom from fear of want, freedom from fear of the unknown and freedom to express his or her creative feelings would likewise be foolish, would it not? That the layman in all walks of life in some way expects these great professions, these authorities, to furnish these freedoms is rather obvious, is it not? By this expectation has not man then refused the responsibility for much that is his or her own responsibility and placed the blame on the authorities, thereby placing himself in bondage? By thus being in bondage, does he not make of less value all that the authorities have made available to him if he accepted his or her own responsibility? Is this self-responsibility that of knowing self?

To bring to awareness some aspects of self and some possibilities of self-awareness is the purpose of this monograph.

Is it possible that lack of self-awareness and lack of awareness of his world prevents mankind from enjoying life to its fullest extent? Is it possible that man must have this awareness of himself and his world and not depend on someone else to tell him what he is and what to expect from the world he lives in? Does man fail to have this self-knowledge because he does not know the method of education necessary to have it?

Does individual man need the method of education that produces the inquiring type of mind instead of the accepting type of mind? Is the word education from the Latin word EDUCERE — meaning to draw forth from within? Does man need a teacher to aid him in the developing of the inquiring type of mind? Does man need certain basic propositions to inquire into, in order to learn about himself and his world? Some of these basic propositions are given in the following pages; these propositions are not to be accepted but are given merely to show that there are vast fields of observation and inquiry that relate of man's everyday living that are given very little attention and inquiry.

Deep inquiry with the aid of a trained person into these basic propositions and related matters may mean a richer, more free and more creative life.

BASIC PROPOSITIONS FOR INQUIRY AND OBSERVATION

1. That in order for man to have peace, happiness, and well-being there must be an understanding of universal law and its application to man; man must be understood as an expression of universal law. This understanding of self must include a complete understanding of his structure and function from the standpoint of biology, psychology, physiology, and ecology.
2. All completed phenomena of the universe are expressions of law, including the present state of health of each individual.
3. Lack of observation and inquiry results in accepting suggestions, which lead to misinformation and misconceptions — thus prejudices and preconceived opinions, which are a bar to understanding self.
4. All completed phenomena have four interrelated factors, none of which can be called cause or effect.
5. Law can be expressed in one word: balance. It takes four factors to establish balance.
6. The action that is called life function is the sign of this balancing activity, which is called adaptation. It is always perfect for here and now without regard as to whether it is desirable or undesirable to the usual human awareness.
7. This adaptation indicates the work of an intelligence of a very high order. Being an unknown factor but one whose action can be observed, it can be called the biological factor or "X".
8. Life function is the sign of the union of intelligence and matter; intelligence being in two phases — biological and psychological.
9. Man is a unit of four interrelated factors or principles. These are:
 1. The Biological or "X"
 2. The Psychological or awareness
 3. The Physiological or physical factor, the material body
 4. Activity or function
10. The biological factor, "X", always adapts the body to the information provided by the psychological factor, the awareness, as to reality.
11. The awareness can and does furnish incorrect information to "X" due to misinformation, lack of information, and misconceptions based on these.
12. When misinformation is furnished "X" by awareness, there may be a state of *false feeling of emergency* due to the awareness seeing things not as they really are but as they appear to be through its misconceptions.
13. When "X" mobilizes energy to fight or run in response to this feeling of emergency (when it is false, as there is nothing to fight or run from). the body is then in a state of chemical unbalance and has neuromuscular tension for present environment and activity.
14. The organism cannot long survive in a state of chemical unbalance and with neuromuscular tension.

15. When the above state occurs, "X" begins an internal adaptation to use the stress chemicals (hormones) produced to mobilize energy and to release the neuromuscular tension to balance the body to actual environment and activity. This internal adaptation is in the form of *unusual cellular activity*; being unusual it is called abnormal, symptoms of disease.

Note: in some cases the tension is partially released by unusual behavior or activity called neurotic.

16. This internal adaptation of unusual cellular activity is normal and *is* necessary for the survival of the organism by restoring chemical balance and neuromuscular tone to the body.

17. Any unusual cellular activity produces unusual sensations, pain, discomfort, weakness, etc.; being misunderstood, this usually results in more false feelings of emergency, starting the cycle over again.

18. Cells cannot continue indefinitely in unusual activity, action for which they are not constructed. They are finally broken down or altered; this is pathology.

19. These signs of adaptation — unusual function, unusual sensation, and tissue breakdown or alteration are commonly called disease, are usually considered to be the problem, and treatment is obtained. However, these are not the problem; they are signs that a problem exists. When the problem is dissolved, the signs will disappear for adaptation is then no longer needed, just as thickened skin on the hands fades away when manual labor is discontinued as it is no longer needed.

20. All treatment whether stimulative, inhibitive, or operative in nature at best only represses the signs of the problem temporarily, much depending on the attitude of the person toward the treatment. In any case, the problem remains as the treatment is always directed toward the signs of the problem. The problem can only be dissolved by the person with the problem understanding it. When the problem is understood, it is dissolved.

21. Adaptation by "X" is a *constant* balancing action to four *variables*:

1. Environment
2. Inner Feelings
3. Activity (See Basic Proposition #4)
4. Nutrition

22. Man has been taught — and has accepted — to blame the environment for all his troubles, thereby hiding the problem from himself.

23. Man's inner feelings, which is the awareness factor that has been *fragmented* by infantile decisions, childhood decisions, training by suggestions, misinformation about reality, conditionings of various kinds, etc., see things, situation, events, phenomena of various kinds not as they are but as they appear to be through his misconceptions and preconceived opinions from old decisions. He thereby has false feelings of emergency. (See Basic Proposition #11).

24. The awareness is fragmented by decisions made in infancy and in childhood resulting in conflict.

Note: Once a decision is made with feeling, it is the rule of action until unmade.

Infant decisions — Infant Mind

1. Pleasure equals happiness and pain equals unhappiness.
2. It's important to have my way or to think a thing makes it so.

Child decisions — Child Mind

1. It's important to please others to gain pleasure and escape painful sensations.
2. Accept or do what you are told; don't ask questions.

The so-called grown-up mind — The Chooser

Try to please both A, the infant mind, and B, the child mind, at the same time.

This results in conflict going on more or less all the time. For example:

If "I" do this it will give me pleasure but *they* will disapprove of me, which is painful. Therefore I do want to do this but I do not want to do this. This is conflict.

Note: A, the infant mind, and B, the child mind, together make up the so-called subconscious mind. C, the chooser, is the conscious mind; all are fragmented parts of the awareness.

25. This more or less constant conflict is expressed in trying to realize by various means the *four dual basic urges*, which are mere expansions of the first infantile decisions; the other infantile decisions and the childhood decisions and the so-called adult decisions are attempts to have means of realizing the basic urges.

The four dual basic urges are:

Level	Gain	Escape
Physical	Pleasure	Pain
Mental	Attention	Being ignored or rejected
Emotional	Approval	Disapproval
Transcendental	Feeling of usefulness or importance	Feeling of uselessness or inferiority

26. Living by the four dual basic urges results in a more or less constant state of false feeling of emergency in everyday living. The person experiences this in varying degrees from unnoticed to vague uneasiness, fear, worry, dread, resentment, anger, panic, etc.

27. There is a *real world* of living beings and an *abstract world* of phenomena (machines, ideas, ideals, games, standards, etc.). Failure to recognize the abstract world for what it is results in the person's feeling that he or she and/or others and/or the environment is in some way *bad, ugly, abnormal*. Then begins the struggle to change what is into the idea of what ought to be. This feeling of struggle of course gives rise to the false feeling of emergency about being bad, ugly, abnormal.

28. Adaptation to the false feeling of emergency is the disintegrating factor that leads to total dissolution, unless stopped by discovering the problem and thereby dissolving it.

29. Where there is no conflict, there is no false feeling of emergency; where there is no false feeling of emergency, there is no chemical unbalance and no neuromuscular tension. Where there is no neuromuscular tension and no chemical unbalance of the body, there is no unusual behavior called neurotic or unusual cellular activity called functional disease. Where there is no unusual cellular activity, there is no unusual sensation called pain, nor tissue cell breakdown or alteration called pathology.

30. Man can and does have false feelings of confidence, based on suggestions which build his belief and faith for a while. He temporarily gives up his feelings of emergency while under the influence of the suggestion and of course has less neuromuscular tension and chemical unbalance to be adapted to by unusual cellular activity. He feels better for a while. Thus all treatment that is believed in seems to get results for a while. All such false feelings of confidence sooner or later give way to another way of having a false feeling of emergency as not based on understanding. False feelings of confidence from suggestion is a trick played on mankind.

31. When once the awareness function has arrived at a decision, a conclusion, a misconception regardless of when or under what circumstances it was arrived at — infancy, childhood, from suggestions accepted — it cannot alone discover it. There must be another person to bring forth the inquiry. Then and only then can the awareness see the misconception for what it is and thus be free of it.

32. To be free of all misconceptions is to be free of conflict. To be free of conflict is to be free from misery and suffering and free to be spontaneous and creative, to be living in present time instead of existing in misery and suffering by unknowingly trying to live in present time by old decisions, misconceptions and misinformation that have been identified with in the past.

33. A person that is free of all misconceptions-conflict, therefore free of all problems, can, if he or she cares to, serve as a leader of inquiry for others that they may also be free.

INTRODUCTION

This work is not a textbook, nor even a handbook on personal integration; it is an introduction to a method of education — a method of education, which if pursued with the aid of a teacher, can lead to personal integration. Education by this method is quite different from the usual idea of education. The usual idea and method of education is to give the student ideas and statements that he or she is expected to accept as fact and remember. These things he is expected to accept as fact and remember are from books and are the opinions of the various writers. The word education, as we have seen, is from the Latin word EDUCERE, meaning to draw forth from within. It is with this meaning that the word education is used here. The education will be brought forth from the mind of the student. The student is presented with an observation that he or she is not expected to accept just because it is presented, but is to use the observation presented for a source of observation of his or her own. The student is expected to observe and verify everything presented. Further, questions are asked to aid the observation process of the student.

The major subject of study to be observed in this introduction concerns health — physical, mental, and emotional. This is as it should be and is necessary if a person is to go on to full integration. A person that hasn't first gained enough understanding of life to be in possession of a desirable state of health and happiness is not ready to carry on any work toward full personal integration.

This is not a work to just read; if it is just read in the usual sense, time will be wasted. It is a work to be studied along with lots of observation based on the study.

What is personal integration? That is to be experienced, not defined. In fact, it cannot be defined, for that would be like trying to define life. This can be said: The fully integrated personality has no misconceptions, and is aware at all times of present time, place, and circumstance as it is. The integrated personality never feels fear, anger, grief or doubt.

In order to study this work and gain the most possible benefits, please try to put aside all your opinions, conclusions and concepts for the time being on the matter presented for your consideration and observation. After you have completed your study of the matter presented and made observations, then you may return to any of your opinions and conclusions you may care to.

No one can teach you how to have personal integration; your teacher can only help you locate your misconceptions; you do the work.

SECTION I

WHY THE STUDY OF MAN?

Much is written about health, lack of health, health service, etc. — all this seemingly without changing how people feel. Statistics tell us that fewer people have TB of the lungs and that more have lung cancer; fewer people have malaria and more have arthritis. Regardless of the name, people do not feel good, and do not enjoy life. Many are sick in bed, many more are not able to work, hospitals are being enlarged and more built. The reason given by the press is to give people better health care; but, if they were well, they wouldn't need more or better care; they would need~. A great army of people, which probably includes you, are able to go about their daily duties but at much below par. It is in this great group of people that the most help can be given mankind by preventing further degeneration into total disability, and rebuilding into really healthy, happy LIVING.

During several years of practical clinical research and observation it became very evident that all the studies of symptoms and pathologies were of very little practical value except to convince the doctor and the patient that the doctor knew a great deal about disease. The patient was interested in feeling good, the doctor in naming the disease and treating it. Neither one ever understands the other and in what the other is interested. It appears that the study of disease is not the study of man, and that a study of man is needed.

The same was true about the study of what to do about symptoms and pathologies. It was observed that most people "seemed" to have fewer symptoms and more normal tissues after going to any practitioner or taking any kind of treatment for a time. It was noted, for instance, that a case of stomach distress gave a history of periodic improvement from:

1. Taking patent medicine advertised to cure ulcers;
2. Going on a strict diet and taking mild sedatives;
3. Resorting to surgery for ulcer in the stomach;
4. Going to a chiropractor for spinal adjustments;
5. Taking magnetic treatments and mineral water baths;
6. Ceasing work and resorting to a liquid diet.

All of this was accomplished in a period of five years. Each time a "cure" was effected, according to the patient, he was so told by each person giving the various treatments. However, the patient had the same symptoms reoccur about one month after the different treatments were concluded. Doesn't the above fit practically all ulcer cases with a few minor variations?

Again, a lady was observed with severe headaches. She had been diagnosed as Migraine, Sinusitis, Vitamin Deficiency, Autointoxication and Nervous Headaches. Again, too, there was a history of being cured by each practitioner. But she was still having headaches, still unable to enjoy living and still seeking health. The diagnoses, treatments, time, and results she reported were:

1. After taking remedies purchased at the drugstore for about six months — Nervous Headaches — patient went to a general practitioner, received this diagnosis and a prescription for a red liquid to be taken before meals and at bedtime. This did some good; the attacks were less severe and less frequent for about five weeks, and then came a return of the attacks as severe as they were originally. A new prescription was issued for a dark brown liquid with the same instructions. This helped by lessening the pain during the attacks for about six months, when the pain was again as severe as ever. As well as the pain, she now had a numb feeling and extreme tiredness.

2. Migraine — twenty-six injections, to de-sensitize, from an "allergy specialist". Much better after the first injection and stayed better until three weeks after dismissal from treatment.

3. Sinus Headache — operation by Eye, Ear, Nose and Throat specialist in large out-of-town clinic. Six weeks of post-operative care at the clinic. No headaches. Dismissed as well. No symptoms on returning home for about ten days, then some mild headaches. She returned to the clinic and was given three weeks of post post-operative care; case again dismissed. Four days after returning home the symptoms returned as before.

4. Vitamin Deficiency — examined by an osteopath. Put on injections of a series of high potency multiple vitamins. Two fairly mild attacks during the injection treatment period. Dismissed by the doctor after three months with instructions to take prescription vitamins by mouth, which she did. After three weeks the headaches returned with the same frequency and intensity as before.

5. Auto-intoxication — Case went to a chiropractor who made X-ray examination and said the trouble was due to autointoxication caused by retained colon contents due to a spastic area in the colon. She received a series of ten high colonic washes during which Lime she had only one mild attack. Dismissed as well after completion of the ten colonic treatments. Next day attacks started and continued with the same frequency and intensity as before.

This history would fit most cases of chronic headaches with a few minor variations.

This listing of many diagnoses from many doctors and the many treatments could go on and on for all the great organ systems of the body: the nervous system, skeletal system, muscular system, reproductive system, urinary system, cardio-vascular system, etc., for the skin, joints, liver, stomach, etc., with the same general outline.

All case histories follow the same general outline, about as follows:

1. Feels a little bad, doctors self.
2. Feels a little worse, seeks advice of general practitioner;
3. Which leads to "a specialist";
4. Which leads to the specializing clinic or hospital.
5. Now the "give up" on the regulars and the resort to irregulars such as chiropractors and osteopaths.
6. Now to the semi-professionals such as magnetic healers, faith healers of various kinds, spiritual healers.
7. Then back to the patent medicines and self-doctoring.

Each case follows a pattern. That is why a doctor can have his Case History Sheets printed in advance. In each of the cases outlined above and many more thousands that could be outlined, each treatment "seemed" to give relief; each one failed to obtain permanent results; each one of the treatments was entirely different; and each was given for an entirely different reason according to the doctors.

As each treatment apparently gave some help and as none produced a healthy, happy, normal living condition for the patient, something that each did, that each of the others also did must be the common denominator of all healing practice, cultism, and patent medicine. Something that each did, that he didn't understand that he did, must be more important than what he thought he did. IF THIS SECOND FACTOR COULD BE FOUND, UNDERSTOOD, MADE UNDERSTOOD TO THE PATIENT, AND GIVEN TO THE SICK SO THAT THEY COULD UNDERSTAND AND USE IT, THEY COULD BE MORE ABLE AND ENJOY LIVING IN A CREATIVE MANNER, INSTEAD OF THE DRAGGED OUT, TIRED, UNCOMFORTABLE, WORRIED, BELOW PAR, BARELY EXISTING

PEOPLE THAT ARE SEEN AS THE GREATER PART OF THE POPULATION OF OUR FAIR LAND.

The thought of this second factor instituted research that has brought about this principle of the study and understanding of man, not disease. After thousands of hours of study, thousands of miles of travel, and thousands of dollars spent in research, this second factor has been discovered and formulated into a working principle that can be observed and verified by anyone. The common denominator of all healing practice and cultism is explained; the factor necessary to be understood by the patient is being used and is now being offered to mankind.

IMPORTANT NOTE TO THE READER:

Before turning this page, please understand that the writer is presenting this information for the reader's observation and verification. You, as the reader, are not expected to accept any statement unless you can observe and verify the truth of the statement in yourself and others.

It is said that to ACCEPT or CONDEMN anything without proper investigation — which is to say, without observation and verification – is to be ignorant. This work is not presented for ignorant people.

SECTION II

THE METHOD OF INVESTIGATION

In order to be able to investigate by observation and verification, some study must be made of the instruments of observation and verification; some method must be used if the observation and verification are to be valid. Only the most casual observation will verify to the reader that little or no awareness of these instruments has been given any place in the consciousness of most persons. It is common to hear a person, in the course of a conversation, say that he must improve HIS mind, feed HIS body, and save HIS soul. If you were to ask this person, "What are you that OWNS this mind, body, and soul?" you may see a sudden mental scramble to dredge up an answer that will have absolutely no meaning and is obviously only an attempt to save face, not to seriously consider the question. The person knows very well that he doesn't know what he is. This is the reason a person cannot read a self-help book and improve himself very much. In order for improvement to take place he must see all of himself. This is almost impossible to do since he must use part of himself to look at himself, and the part with which he is doing the looking is the part that needs the help. Presented below, as a field of observation, are types of thinking, types of minds, and types of methods of inquiry used for observation and verification. Please observe carefully these types. They are not always chronological.

	THINKING	MIND	METHOD
INFANT	Stimuli-response	Reflex	Taste-touch-sight-hear-smell, pleasant-unpleasant
CHILD	Synthetic, equates things that are not equal	Illogical	Defective
GROWN-UP	Logical, if "A" then "B"	Logical	Logical; however, leads to the defective if the proposition "A" is based on misconception
INTEGRATED	Exact awareness, sees things as they are, not as they appear to be through preconceived opinions	Psychological or aware	Exact, looks, sees, listens, hears, without arriving at conclusions or speculations

Note: There is usually a combination of the first three types of thinking, types of minds, and methods of inquiry in evidence in the average adult.

Now for some examples to better give a starting place for observation of the above.

INFANTILE

Anyone who has observed an infant easily sees that the infant responds only to stimuli; He is crying; put something in his mouth in the shape of a nipple and he begins to suck on it. He is wet and cold; he cries. Change and warm him and he goes to sleep. He is hungry, he cries, is fed and goes to sleep. When near a bright fire, he tries to put his hand to it, is pulled away, begins to cry; someone puts a pacifier in his mouth and he sucks on it, seemingly unaware of the fire now. Here is seen the result of

the infant method as the beginning of personality formation. Two very basic decisions have been formed by feeling, not by words; these two decisions of infancy will remain as prime movers in the life of the person until they are unmade or until death. These two decisions are:

1. Pleasure equals happiness and pain equals unhappiness.
2. It is important to have my way.

In the infant these decisions are true. The only concept the infant has of happiness is comfort; the only concept he has of unhappiness is the discomfort of frustration-tension; in other words, he must get what he wants right now and do what he wants to do right now. This is expected and understood in the infant. However, when seen in an adult it is considered neurotic behavior. What is neurotic behavior besides using infantile concepts and trying to make them work successfully in an adult life?

CHILD

It is easily observed in a child that in his thinking there is mostly an equating of things that are not equal; or it could be called synthetic or false thinking. It is easy to see decisions like the following being made by feeling, not words:

1. Mother brings comfort; mother is a woman; woman equals comfort. Also in some cases, mothers scold; mother is a woman; woman equals scolding; avoid women.
2. Father knows how to _____; father is a man; man equals knowing things; believe what men tell you.
3. To make a scene will attract attention when one is being ignored; when attention is wanted, make a lot of noise, do something one is told not to.
4. Cowboys (or Indians, soldiers, cops, etc.) are important. I am a cowboy. When you want to be important and be appreciated, *be someone else*.

This listing of child thinking could go on and on, but the above is sufficient for examples of equating things that are not equal. This is called *identification*. It is easy to see that the decisions formed and stored in the mind by this type of thinking are illogical and contain many misconceptions. It is easy to see that the child method of inquiry is defective. It is during this period of life that so much of the personality is formed by such decisions that go to make up the mind. Inasmuch as most of these decisions are made by feeling impressions and not words, they are not easily recalled into awareness. Thus this great group of decisions, while not available for usual conscious awareness, are the basis for most patterns of behavior, beliefs and attitudes, until they are unmade. This seldom happens. These unconscious patterns have been called the subconscious and account for its also being called the realm of the illogical. This group of decisions will be considered further in the section on personality fragmentation. The above brings to your attention for observation and verification this fundamental principle: ONCE A DECISION HAS BEEN FORMED WITH FEELING, IT IS THE RULE OF ATTITUDE-ACTION FOR THAT PERSON UNTIL IT IS UNMADE.

Understanding of this principle makes it possible to be aware of why so many see things not as they are, but as they appear to be, through their preconceived opinions (misconceptions).

GROWN-UP or LOGICAL

Now consideration can be given to that most prized type of thinking, grown-up or logical. You will hear many persons praise themselves for straight line, logical thinking. The same persons usually condemn as emotional thinking the thinking of others who disagree with them in their conclusions. In order to better understand what is meant by "logical thinking", here are two definitions of logic:

1. Logic is the study of argument. Argument is discourse that contains *inference* (i.e. not debate). Inference is the transition from data to *conclusion*.
2. Logic is the attempt to formulate methods of reasoning in order to establish apparent validity.

Please note that neither of these definitions states that the aim of logic is to arrive at truth. At best, it is only possible by logic to arrive at a probability or to compose a hypothesis. Probabilities and hypotheses are useful and necessary for the formulation of theories and speculations, but when the theory or speculation has been repeated frequently, it has a tendency to be accepted as truth. This leads to a defective method of investigation. In short, the basis of all logical inference may be abstracted thus: If "A", then "B".

For your observations and verifications consider the following examples of logical (?) thinking:

1. A man is sick; germs are found in his throat; the germs made the man sick.
2. A cow is dead; large black birds are found eating the dead cow; the birds killed the cow.
3. A man smoked cigarettes; the man has cancer of the lung. Note: the man also inhaled carbon dioxide from auto fumes for twenty years, worried because his wife nagged him, had a habit of overeating to partly offset his unhappy home life, also had taken an average of one hundred aspirin tablets per month for the past three years because of headaches.
4. A man is sick. On examination, he is found to have a slight misalignment of the atlas vertebra and to have a slight increase of heat at one location on one side of his neck. The misaligned atlas is the cause of the man's being sick.
5. A man is riding a city bus; someone sneezes; he is angry that germy people are allowed to ride city buses. The next afternoon his nose stops up and his body aches all over. The germs from the person that sneezed are the cause of his trouble.
6. A man is awakened by the ringing of an alarm clock. He said the alarm clock was the cause of his being awakened.
7. A man called a baby sitter to come and sit with junior while he and his wife went to a show. The baby sitter had a date and couldn't come. He said the baby sitter was the cause of his not getting to see the show.

Many more examples could be given. However, these are sufficient to help you begin your observation and to demonstrate that logic can and usually does lead to a decided limitation of the field of awareness, does limit perception, does produce misconceptions of the world of living phenomena. Logic works fine in the abstract world of mathematics but is an impediment to understanding man and his problems of living.

It produces an oversimplified view of cause-effect.

At this point, nothing will be said about adult or integrated thinking, the integrated mind, or the integrated method of investigation or inquiry. This will be taken up in sections to follow. The point to be observed here is that the usual type of thinking, the usual type of mind, and the usual type of inquiry can and does lead to misconceptions about man and his problems — physical, mental, and emotional. A new or more advanced type of thinking is needed; this more advanced type of thinking produces a more advanced kind of mind leading to a more advanced or exact method of inquiry into man and his problems. This advanced type of thinking is based on more perception and fewer theories, more awareness and fewer preconceived opinions, more truth and fewer misconceptions from infantile and childhood decisions.

At this point the writer again reminds the reader to observe and verify and not to accept anything that he or she cannot observe. If the idea of integrated thinking, integrated mind and integrated method

seem strange, please withhold conclusions until the structure of consciousness and the fragmentation of awareness is studied, observed, and verified.

SECTION III

STRUCTURE OF CONSCIOUSNESS AND FRAGMENTATION OF AWARENESS

In order to be able to observe man and verify the source of his problems, it is necessary to have some basis for a starting point of understanding that which is being observed. There are many theories about the structure of man's consciousness and many devotees of each theory. Further, most people talk about the subconscious, the mind, etc., with little or no clear conception of what they are discussing.

It is these many theories, and the misconceptions about them, that have stood in the way of a clear understanding of much that is being offered man today. This lack of understanding has prevented acceptance of the help being offered to the men and women that need it so desperately. They are not able to form a clear concept of what is being offered.

In order to understand the consciousness of man, it seems necessary to study it in a different way than usual. Much verbiage has been written, some of which is very good. However, it is difficult to get an abstract idea across to another, to help them develop a clear picture. The subject of human consciousness and personality is even difficult to state in simple terms. It can best be stated as the study of the structure of consciousness and the creation of personality by the fragmentation of awareness. From this, it is easily seen that words will not be of help in forming a clear concept of the matter. For this reason the use of diagrams will be used to help produce a clear mental picture of the subject so that observation can be carried out. These diagrams are made from the standpoint of function, not location. These functions can be observed.

Preceding these diagrams, viewpoints will be given as a frame of reference for the study of the diagrams. This material is for observation only; the reader will find it self-evident if all preconceived opinions and speculations about the consciousness and personality of man are put aside while observations are being made.

Living man is a functional unit representing the union of intelligence and matter, an individualized expression of intelligence.

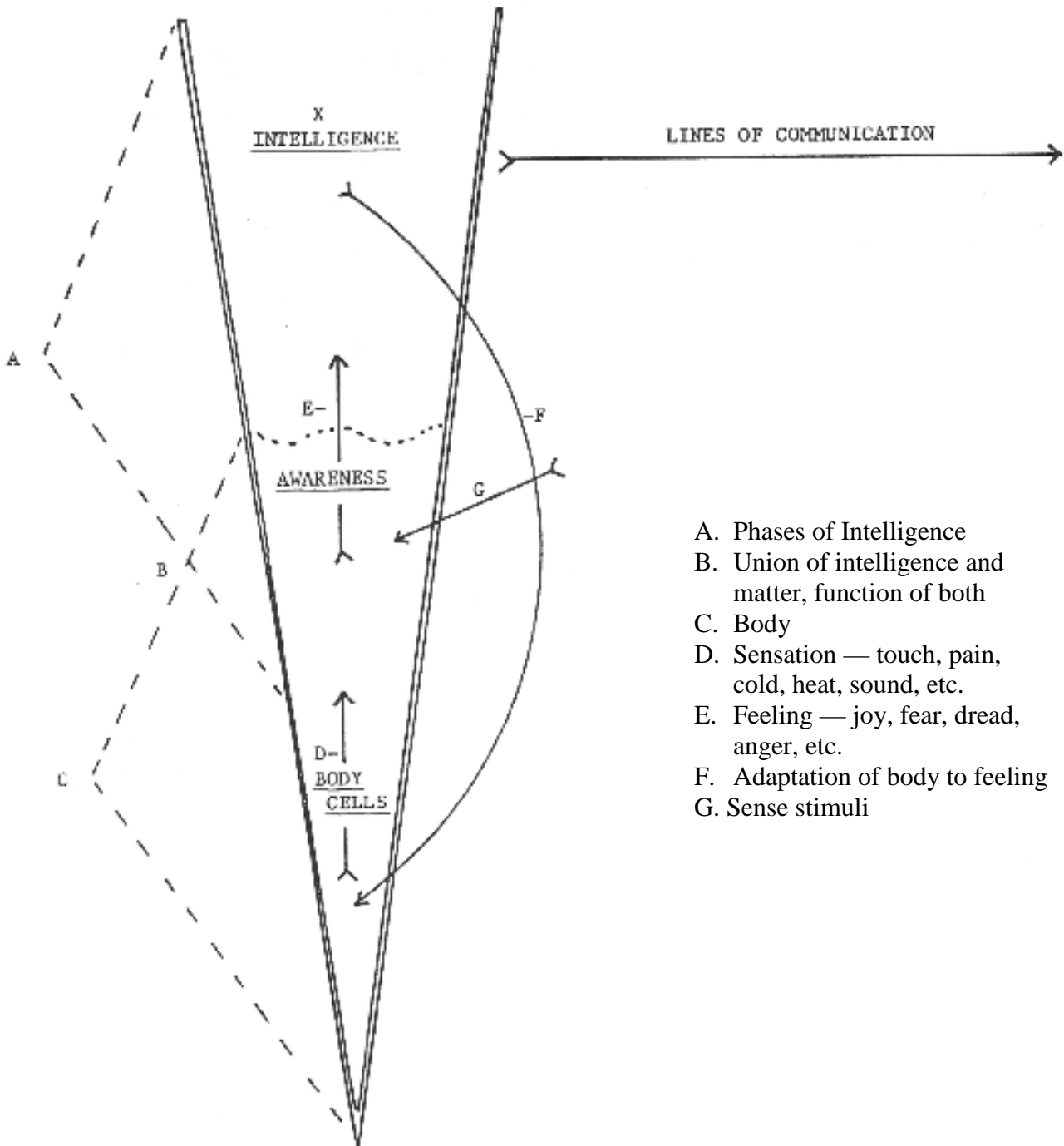
This intelligence is the source of all knowledge; it knows. This intelligence knows how to produce a male sperm cell and a female egg cell, how to unite these and build a complete body in about 280 days. The body it builds will have eyes that are stimulated by light rays even though built in complete darkness; ears that will respond to sound waves though built in silence; reproductive organs to furnish its part in the reproduction of the race even though these will not be used for several years. It will contain touch corpuscles that react to heat, cold and pressure only, even though made in a place of constant temperature and equal pressure; a respiratory system that will breathe air and be damaged by water even though made under water; a digestive system that will digest fats, carbohydrates, and proteins even though all the material for this construction job is received through a tube in a liquid form. Built in will be all sorts of safety devices to allow adaptation to a changeable environment, even though built in a more or less constant environment. It will have an organ of organization to collect information from all the sensory organs, correlate and produce awareness of the environment and the condition of the organism, to mention only a few of its wonders. After the infant is born, this same intelligence, with the use of the tools it has already built for the purpose, will take ordinary food products and convert them into living flesh, blood, bone and body chemicals, to maintain and increase the size of the organism from one weighing seven or eight pounds to one weighing about one hundred-twenty to one hundred-eighty pounds or more without interrupting any of the living processes. It further is able to repair damages to the organism by rebuilding the parts damaged. Everything it does is correct for the present circumstances as reported by the awareness.

The material body is built from chemicals arranged into a complex substance called protoplasm. The educated mind of man cannot duplicate in any manner this substance. This protoplasm is made into cells of many specialized kinds, each for a specific function; these cells are further formed into organs

for specific functions, each functioning for the common good and survival of the entire organism. One of these organs, made of many types of specialized cells, is the brain. The brain is the organ of organization and correlation just as the stomach is the organ of digestion. One of the functions of the brain is to organize and correlate the sensations from the special sense organs, such as the eyes, ears, touch corpuscles in the skin, pain sensory nerve endings, taste buds of the tongue, olfactory nerve endings in the nose and the many, many more sensations into awareness. This awareness function of the brain is commonly called "I", It is aware of existence, it is mind, and is not to be confused with INTELLIGENCE; it may be intelligent. In the diagrams to follow, awareness will be shown both as a phase of intelligence and a phase of body — the union of intelligence and matter. The awareness function of the brain and sense organs with its access to recordings of past events can and does lead to misconceptions. Misconceptions are experienced as feelings, thereby giving erroneous information to intelligence, which acts on the information (feeling) as though it were true. This produces an undesirable condition in the body for present time and circumstances. It would be desirable for the feeling reported by "I".

In the drawings to follow, the intelligence factor will be labeled "X", as it is unknown. It is an abstract; however, its expressions of intelligence are concrete and can be observed.

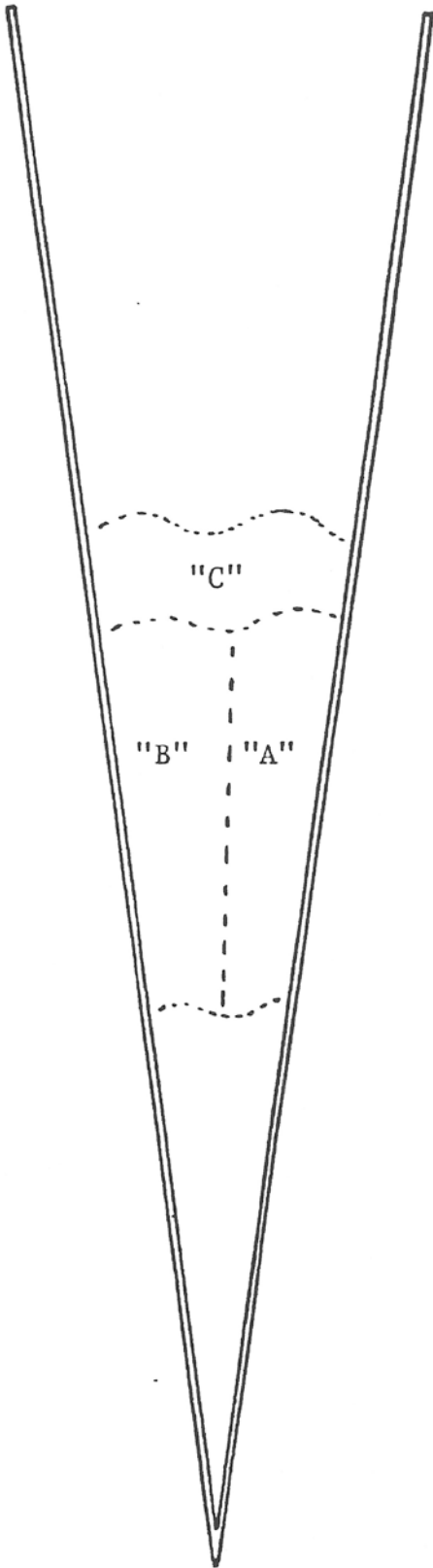
PLATE 1



- A. Phases of Intelligence
- B. Union of intelligence and matter, function of both
- C. Body
- D. Sensation — touch, pain, cold, heat, sound, etc.
- E. Feeling — joy, fear, dread, anger, etc.
- F. Adaptation of body to feeling
- G. Sense stimuli

STRUCTURE OF MAN BEFORE FRAGMENTATION OF
 THE AWARENESS INTO PERSONALITY, INFANCY;
 OR
 A PERSON WITH NO MISCONCEPTIONS, INTEGRATED

PLATE 2



HOW THE AWARENESS IS FRAGMENTED
TO FORM PERSONALITY

- A. Basic infantile decision and memory attitudes — the id
- B. What has been taught to be done to escape punishment and gain approval of group — the super-ego
- C. The chooser, "I", tries to please both "A" and "B". When "A" is given the choice, "B" objects; this is conscience. "B" is given the choice, "A" objects; this is dissatisfaction, self-pity — the ego.

The personality will depend on what decisions are made, what misconceptions are formed; no two are ever exactly alike. It is not what happens to the individual that is important but the decisions that were made about what happens.

It is easy to see that "I" the ego does not have a very desirable position. Whichever gets the choice, the other puts up objections, which are very much disliked by "I". "I" starts trying to please both. This leads to basic urges and the formation of many mechanisms, which become traits of the personality. All free action has gone, all spontaneous living is gone, there is a constant state of anxiety lest one side or the other object. The structure has been set up for FALSE FEELINGS OF EMERGENCY.

Plate number one is valid for a very young infant and the integrated personality. At this point, only the infant will be considered. As was noted before, when very young the awareness makes decisions by feeling. Pleasure equals happiness and pain equals unhappiness. The awareness or "I" enjoys pleasant sounds, touches, tastes, temperatures, etc. The awareness very quickly forms likes and dislikes, which may or may not be valid. However, this does not result in fragmentation of the awareness but does result in tension feelings in the infant when unpleasant sensations are experienced or when it does not receive the pleasant sensations as soon as desired. The desire to free itself from these tension feelings, as indicated before, results in the second infantile decision, "It's important to have my way."

Soon the child begins to be trained in some way — maybe eating, maybe toilet training — being told not to do certain things. Now the fragmentation begins. Formerly, a thing was pain or pleasure depending on sensation only; now a thing can be a pleasure from sensation viewpoint and pain from the disapproval standpoint. Some things that were formerly pure pleasure now become pure pain if done one way and still pleasure if done another. It is pleasure to nurse a bottle, but it is pain to be shamed about it, so a choice must be made. The chooser comes into being. Now the awareness is fragmented. This is shown on Plate Number Two.

In some terminology the primary urge to have pleasure and the decisions linked with it is called the ID. The urge to gain pleasure and escape pain by doing what one is told to do, and by beliefs built up about these things, is called the SUPER-EGO. The chooser is called the EGO. These are, as shown, all merely names given to functional parts of the fragmented awareness (not actual anatomical divisions). The id and the super-ego being formed or made up of decisions made with feeling, not words, are below the conscious level. The contents are not easily recalled into conscious awareness, therefore they are called the subconscious.

There is no great power resident in the subconscious as is stated in pulp magazines and advertised by those who wish to exploit the unwary by selling mail order courses on how to tap the power of the subconscious. It is filled with recordings of decisions made by the "I" and every happening that "I" was ever aware of, including dreams, many of which are never remembered on awakening. As was seen in the discussion on the child type of thinking and the child type of mind, there results many identifications and speculations based on equating things that were not equal and misconceptions based on the defective method of inquiry. This causes "I" to see things not as they are but as they appear through the now fragmented awareness.

THIS CAUSES "I" TO FORM FOUR DUAL BASIC URGES. These four dual basic urges are an expansion of the first infantile decision after fragmentation takes place. Either side of the duality may be either primary or secondary according to what decisions were made by the child.

Level	Gain	Escape
Physical	Pleasure	Pain
Mental	Attention	Being ignored or rejected
Emotional	Approval	Disapproval
Transcendental	Feeling of usefulness or importance	Feeling of uselessness or inferiority

Now "I" has a full-time, man-sized job cut out for it. Every situation that arises must be thought out to calculate and try to foresee the outcome. All spontaneous living is gone and a more or less constant state of emergency is experienced. If "I" do this, "I" will gain pleasure but "I" will be disapproved of by. If "I" do this, "I" will get approval but it will be painful to "me". "I" enjoy this work and it gives meaning to my existence but others reject what "I" am doing. "I" should do something else but then "I" would have a feeling of uselessness. What should "I" do? What if?

This attempt to foresee the outcome is experienced as false feelings of emergency about the following:

STATEMENT	FEELING	COUNTER STATEMENT
I do	Conflict	I don't
What is	Struggle Frustration Anger	What ought to be
What if	Worry Regret Fear	If only I had _____
I must not remember this	Anxiety	Conditioned association about to be recalled
Action of any of the above being habit, acting as though now were then	Habitual action-attitude	Action-attitude feeling

This is the manner in which FALSE FEELINGS OF EMERGENCY are produced. False feelings of emergency result in stress. The adaptation to stress will be outlined in the section to follow.

SECTION IV

FUNCTIONAL RELATIONSHIPS

In the past section of this work it has been observed how the awareness of the individual is structured and fragmented, how this fragmentation sets the stage for the awareness to have misconceptions and thus, by feeling, to furnish information to intelligence "X" that is incorrect. The intelligence "X" acts on this information as though it were correct; it has no reason not to do so; it built the awareness for the purpose of furnishing it information by feeling. Further, it was observed that this incorrect information from the misconceptions and preconceived opinions produces a feeling, which is called a FALSE FEELING OF EMERGENCY.

This section will be devoted to discussion of how this false feeling of emergency results in what is called disease. This can be observed in yourself and others and does not need such theories as the subconscious furnishing punishment, that the subconscious is getting the person out of something that the person doesn't want to do, that disease is a regression to a state of infantile dependency, or any other such theory.

These theories seem to have been formulated to make up for lack of observation of man in his everyday living. The reader is respectfully asked to set aside all such theories and opinions for a few days until he or she has made observations of self and others. Please note that by feelings of emergency is not only meant important happenings but the small happenings of everyday living, such as being late for the bus, forgetting to send the dry cleaning, and many more of the same type.

A WORKABLE CONCEPT OF THE FUNCTIONAL RELATIONSHIP BETWEEN INTELLIGENCE, MIND, AND BODY

1. Having a feeling of emergency about something for which one need not and does not expend violent physical activity produces chemical unbalance in the body for present time and circumstance. This is caused by the production of emergency hormones and other chemicals in response to the feeling of emergency. These hormones and other chemicals are necessary for survival when there is actual physical danger, for which one expends great physical energy by flight or fight. These then mobilize the energy necessary for the fighting or running that is done. However, when these various chemical changes occur in the body in response to the feeling of emergency about disease, debt, war, in-law differences, child care, household duties, business office politics, drought, misconceptions of various kinds, and the thousands of other such emergency feelings experienced by most people daily, there is no physical activity of fight or flight to expend the energy mobilized by the hormones and other chemical changes. The energy is not expended but held in the body, producing a state of chemical unbalance and neuromuscular tension in the body. The body is designed by intelligence "X" to mobilize and release energy, thereby keeping the body in a constant state of equilibrium to the actual time and place. Note that the term chemical unbalance is used here in the sense that it is unbalanced for present time and place. By being balanced for another time or place, either real or imaginary, the tension that is present is the balancing effect for present time and place.

Please remember the use of this word unbalance throughout this work.

Another way of saying it is that there is always one hundred percent of energy, that in a state of rest most of this energy is potential, ready for use. In the state of false feeling of emergency most of the energy is mobilized and bound, making it unavailable for the daily task of living.

2. In order for the organism to survive, there must be a state of equilibrium or balanced chemical make up of the body in accord with the predetermined condition made by intelligence "X", the builder. When

the body is in this state of chemical equilibrium there is no neuromuscular tension, there is normal neuromuscular tone. Therefore, whenever the state of chemical unbalance and neuromuscular tension comes about as the result of false feeling of emergency, adaptation to restore chemical balance to the chemical makeup of the body and normal tone to the neuromuscular system of the body must take place. No intentional physical activity to release the mobilized and held energy takes place, so intelligence "X", being made aware of the condition by a feeling from the awareness, must take over and expend the held energy. This is accomplished by UNUSUAL CELLULAR ACTIVITY, commonly called disease due to the signs of the adaptation taking place. These signs of adaptation not being usual for the actual time and place and circumstances, are called abnormal; they would be abnormal if the person were not adapting, but then they would not be present. This unusual cellular activity taking place to use up the chemical unbalance and the neuromuscular tension to restore equilibrium to the organism is unusual and is called symptoms of functional disease. In a person without understanding of what is taking place, it is the source of more false feelings of emergency due to misconceptions and misinformation about the nature of disease. Further, any unusual cellular activity produces unusual sensations, pain or discomfort, which are the source of still more false feelings of emergency, requiring still more unusual cellular activity to adapt. Here is the start of the vicious cycle, which leads to chronic conditions. These chronic conditions may be anything from nervousness, blues, depression, etc., to such extreme degenerative conditions as tuberculosis, diabetes, heart conditions, and cancer. This vicious cycle of continuous false feelings of emergency producing chemical unbalance and neuromuscular tension, thus requiring unusual cellular activity adaptation, finally produces a breakdown of the cells. The cells are incapable of carrying on indefinitely a function for which they were not constructed; thus we have pathology. Here is seen the production of all types of symptoms, function, sensation, and pathology. With the continuous production of chemical unbalance and neuromuscular tension, the adaptation in steadily increasing degree calls more and more cells into the adaptation process, further preventing any other activity of the body, altering more and more cells by the adaptation process, thus preventing the purpose of the body from being expressed. This results in death.

From the foregoing it can be observed that the false feelings of emergency, which are mental or emotional conditions, result in chemical unbalance and neuromuscular tension of the body, and that chemical unbalance and neuromuscular tensions are adapted to by unusual cellular activity called disease. It can further be observed that regardless of how much unusual cellular activity (unusual function) is taking place or how much the cells are altered by this activity (pathology), until death takes place the balancing is going on; that is, adaptation is taking place and the body is thus in a one hundred percent state of perfect health for the degree of false feeling of emergency present. There is no set standard to define health, such as the heartbeats per minute, the blood pressure readings, the sensations of the body, etc. **HEALTH IS A CONSTANT VARIABLE ADAPTATION TO THE OUTER ENVIRONMENT AND THE INNER FEELING IN RELATION TO ACTIVITY.** For instance, a man sees a tiger stalking him; he feels a state of emergency (real); his ductless gland system produces hormones to mobilize energy to prepare for fight or flight. The autonomic nervous system contracts the digestive tract and stops digestion, the liver discharges a large volume of its stored glucose into the blood stream for use as fuel, the large inner blood vessels contract, forcing more blood to the skeletal muscles, plus many, many more preparations for flight. The man runs, gets to safety, has a feeling of satisfaction; he has used up the mobilized energy, the body is in balance at all times for the state of the environment. This is using awareness for the correct purpose; the man goes his way in health. Another man is a clerk in a large office. He decides that he must gain approval, attention, and meaning for his existence by becoming the department manager. He has a feeling of emergency (false) now and his body reacts just the same as the man that had the feeling of emergency about seeing the tiger stalking him; this man does not fight or run, his body chemistry is unbalanced and he has neuromuscular tension, is nervous, has symptoms every now and then, but makes some adaptation by

extra effort on the job. Finally he gets to be department manager. Does he now have a feeling of satisfaction as did the man when he reached safety from the tiger? No, he now has a feeling of emergency about whether he can do the job or not and about the other clerks that are trying to get his job, so he continues to build chemical unbalance and neuromuscular tension.

Adaptation begins to take place; this is called being sick. Everyone says, "Isn't that terrible?" But it's really necessary for the adaptation to take place if he is to survive, is it not?

This is not to say that one can't improve his or her employment or economic condition without being sick. It is to give another basic principle for observation: **WHENEVER "I" MAKE "MY" HAPPINESS DEPEND ON ANYTHING, "I" HAVE A FALSE FEELING OF EMERGENCY.**

The following will be a recap on the basic principles covered so far in this work. Will you pause for a while and study them?

RECAP OF THE BASIC PRINCIPLES

I. Infantile decisions

1. Pleasure equals happiness; pain equals unhappiness.
2. It's important to have my way or to think a thing makes it so. With training and experience these develop into the four dual basic urges:

Level	Gain	Escape
Physical	Pleasure	Pain
Mental	Attention	Being ignored or rejected
Emotional	Approval	Disapproval
Transcendental	Feeling of usefulness or importance	Feeling of uselessness or inferiority

FULFILLMENT OF THESE BASIC URGES ARE ATTEMPTED BY THE FOLLOWING EXPRESSIONS;

II. Statements - Counterstatements

STATEMENT	FEELING	COUNTER STATEMENT
I do	Conflict	I don't
What is	Struggle Frustration Anger	What ought to be
What if	Worry Regret Fear	If only I had _____
I must not remember this	Anxiety	Conditioned association about to be recalled
Action of any of the above being habit, acting as though now were then	Habitual action-attitude	Action-attitude feeling

All of these may be stated as: "I" make this necessary for "my" happiness.

These produce the false feeling of emergency, which results in stress; the adaptation to stress is called disease. This sequence may be observed as follows:

III. Sequence

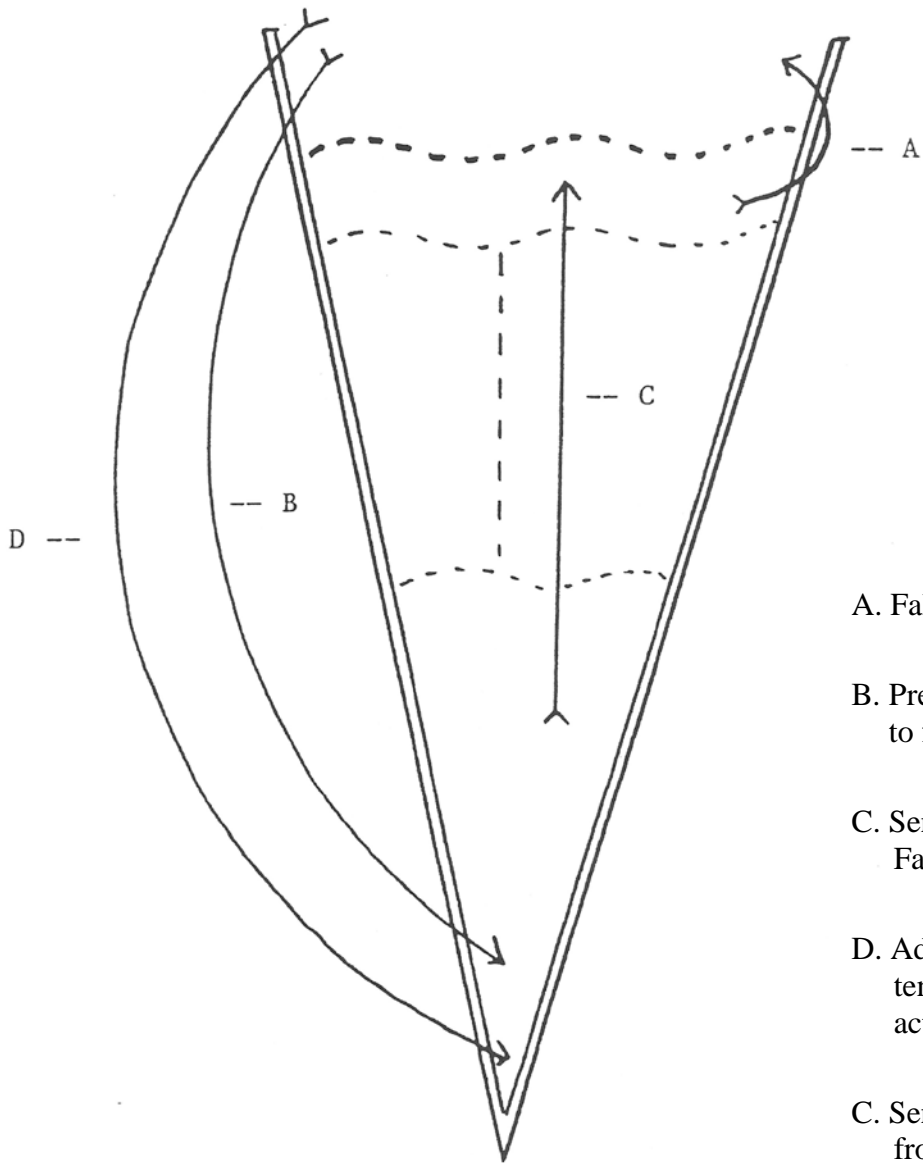
1. "I" have a feeling of emergency whenever "I" make "my" happiness depend on anything.
2. Having a feeling of emergency about something for which there is no violent physical energy expended results in chemical unbalance of the body and neuromuscular tension of the body.
3. Symptoms of adaptation, called disease because of the unusual cellular activity, develop to use up the unbalance in the body chemistry and release the neuromuscular tension, restoring the body to equilibrium. This adaptation, being misunderstood, is the source of more false feelings of emergency, starting the cycle over again.

See Plate 3 on the following page, diagramming the vicious cycle.

See Plate 4 following Plate 3 for a comparison of the man with an army. Please study both of these plates before proceeding to section number five.

PLATE 3

THE VICIOUS CYCLE



A. False feeling of emergency

B. Preparation of the body to fight or run

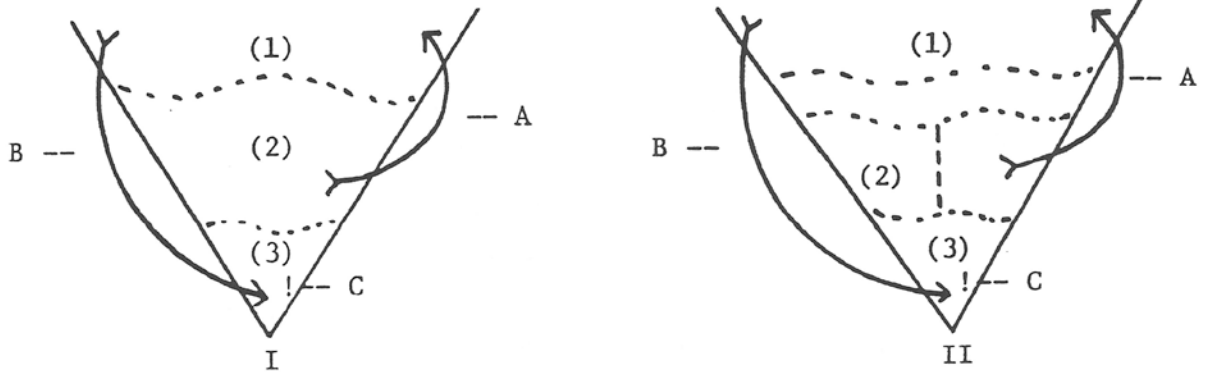
C. Sensation of tension A - False feeling of emergency

D. Adaptation to release tension. Unusual cellular activity.

C. Sensation of discomfort from adaptation

A. False feeling of emergency

PLATE 4
A COMPARISON OF AN ARMY AND A MAN FOR OBSERVATION



- I
- A. Correct information for actual time and place
 - B. Exact orders based on this information
 - C. Exact function for present time and place resulting in survival
- II
- A. Incorrect information, based on gossip, poor observation and verification, beliefs, speculations, assuming that this situation is like that situation, suggestion from others, etc.
 - B. Exact orders for the information received
 - C. Chaos and disorder for actual present time and place, resulting in loss of survival, eventual dissolution

1. Intelligence "X" in man, wise general in army
2. Awareness in man, intelligence corps in army
3. Body in man, soldiers in army

Note: In the army communication is by words.
In the man communication is by feeling and sensation.

SECTION V

THE COMMON DENOMINATOR

In Section One of this work it was observed that every form of treatment seemed to give some results in at least some cases of very similar conditions, even though the forms of treatment were entirely different and were given for an entirely different reason according to the person giving the treatments. It was further observed that something each person that gave the various forms of treatments did that each of the others also did must be the common denominator of all healing practice, cultism, and patent medicine. It was further observed that something each did, that he wasn't aware that he did, must be more important to the patient than what the healer thought he did.

Observation to unravel the problem presented resulted in the study of man, not disease. This study of man brought forth the material outlined in sections One, Two, Three, and Four of this work, with the understanding of the problem as stated above.

The common denominator of all healing practice, cultism, and patent medicine — the thing that each does that he doesn't understand that he does-is to help the patient rid himself or herself of the feeling of emergency about getting well. (Please note that having a feeling of emergency about getting well produces just as many stress products in the body as a feeling of emergency about anything else does.) The healer produces this by many means, mostly unaware to himself. Factors relating to his office or clinic such as neatness, cleanliness, pleasantness, etc., are important.

His manner, confidence, and enthusiasm about his method of treatment, etc., help the patient as does what he or she has heard about this healer and his methods. It was observed, for instance, that a so-called cultist who was very enthusiastic about his method really produced more results quicker than the orthodox conservative healer. The patient, in the presence of one of these enthusiastic people, feels that "This person can help me"; the long search for health is now ended, health is at hand. As soon as the feeling of emergency is let go, the vicious cycle is broken. No more chemical unbalance is being produced as fast as it is being used up by unusual cellular activity; what adaptation is taking place rapidly uses up what has been produced in the past. The person begins to feel better almost at once; a new convert to this cult has been produced. The cultist is more sure than ever of his method, thinking that the treatment used cured the patient. There was a hitch observed, however; the person also had false feelings of emergency about other things due to long standing misconceptions and preconceived opinions, etc. These were soon activated in response to the situations of everyday living. This produced the same old false feeling of emergency, the same chemical unbalance, the same adaptations. The same old conditions appear; again the search for health. Each such experience makes it harder for the next healer to stimulate the feeling of confidence, so the person is tagged as a neurotic. After a time the cells begin to break down from the continual build-up of stress in response to the constant feelings of emergency and the constant necessity of unusual cellular activity adaptation. Now the person is tagged incurable and given sedatives to slow down adaptation, thus easing pain until total dissolution of the organism takes place.

The above is not to say that physical treatment is entirely useless; it serves this purpose: The body rebels or recoils against the invasion of the treatment, thus using up some of the mobilized energy and allowing some relaxation of the neuromuscular tension to take place. Any drug, whether stimulative or sedative in nature, entices this recoil. So do the physical approaches such as chiropractic adjustments, which, if given with skill, draw forth a violent intense recoil, releasing much held energy. The same can be said for various kinds of baths, etc. However, if at the same time the patient doesn't let go of the false feeling of emergency, the effect is so transient that the person doesn't notice very much improvement. He or she may even get worse if some unwise statement is made or the healer seems nervous. The patient always interprets this as being nervous about the seriousness of his or her case (it may be about whether he will get paid or not). This is why so many so-called cultists fail; they believe

that the treatment they use will get results regardless. They thus neglect personality and place of operation, this resulting in their very rapid failure as healers.

With these observations in view, it became evident that if a person were to enjoy the state of health and happiness that was desired, something more than (rather than in place of) healers with better personalities and more enthusiasm was necessary, as this proved to be only temporarily helpful. What was needed was a clearer understanding of man, how misconceptions are arrived at, and how to clear a person of misconceptions.

In order for this to be accomplished, a new profession of teachers of Natural Law and its application to man must be established. These teachers can help sick and unable people to understand the nature of their problems of health and to see their misconceptions, and can teach them how to rid themselves of these misconceptions.

Each person should have a teacher to help him or her; it can not be done by the so-called self-help method, for as was pointed out earlier, a person cannot see his or her self entirely because a part of the self must be used to look at the other parts of the self and the part doing the looking is the part needing help — the part that has the misconceptions, preconceived opinions, etc.

Much has been said about misconceptions; it is reasonable to ask, just what are these misconceptions about? There are many misconceptions that cover every field of everyday living; however, most misconceptions that cause trouble are about the structure and function of man — physically, mentally and emotionally — and over-simplified views of cause-effect.

These will be discussed at length in the following sections.

SECTION VI

MISCONCEPTION ABOUT STRUCTURE OF THE BODY

The first misconception presented here for your observation, one that produces a false feeling of emergency and all that goes with it, is misconception about the structure of the body. Very few people, even those that are considered well educated, have a clear understanding about the structure of the body; this, of course, excepts those trained in the healing arts. The people trained in the healing arts, after their years of study of anatomy and physiology, become so well acquainted with these subjects that they forget that the layman knows practically nothing accurate about these subjects, so they never take the time and trouble to explain to their patients what they are talking about. The following examples will give some idea of the misconceptions that patients have and how these misconceptions are the source of many false feelings of emergency, therefore contributing to the continuation of the vicious cycle. These examples could be extended to thousands of cases, but three are enough to give you the idea.

Case 1

A middle-aged man, a geologist by profession, had some minor discomfort in his chest after working in the oil fields for fifty-two hours with no sleep and only sandwiches to eat and being under an emotional strain about making or losing the well he was supervising. On leaving the field and returning to town, he had some alarm about the discomfort.

Not understanding about stress and adaptation, he went to a physician, received an examination and was told by this physician (who seemed to feel that he must appear learned and give the man a reason for his discomfort that could be accounted for on an organic basis) that he had a slight leak in his heart. The doctor gave him a prescription and told him to return in about six weeks for a checkup. The man went home and went to bed. He had his wife call his company and ask for an extended leave of absence as he had heart trouble. After taking the medicine prescribed by the physician he first consulted, he called in a heart specialist who, after a careful examination, told the man he didn't have anything to be alarmed about, just a small leak in the left side of his heart, to take care of himself and not overdo. He didn't overdo; he stayed in bed, and even there he had to lie on his right side. The few steps to the bathroom left him very short of breath and with a pounding heart. About six months after the visit of the heart specialist, a friend visited the man and gave a glowing account of another friend that had been "cured" by a so-called cultist in a nearby town. The patient in desperation called this man; he came, listened to the man's story, accepted the leak in the heart and examined the man's spine. He found what he said was a misaligned vertebra producing pressure on the nerves supplying the man's heart. This healer carried in a portable X-ray machine and took radiographs of the spinal area he said was damaged. The next day he returned and, after due study, gave a thrust on the man's neck and said that he had removed the cause of the heart condition.

The geologist began to improve at last; soon he was taking walks and going out in the car. In thirty days he was back at his desk, after an absence of eight months. Surely a miracle had been performed in his opinion; a new convert to this new form of therapy had been born. He was so enthusiastic that he wanted to show up the physicians who had seen him, thinking erroneously that they had diagnosed him as having a serious heart condition. He went to another heart specialist for examination, intending to take this man's finding to the others he had consulted and convert them to this wonder method of healing that he had discovered. This one clapped him on the shoulder after the examination and said, "Sir, you have a little leak in the old ticker, otherwise you are fine." You are right; to home and to bed he went – same condition as before, for over four months this time. Then one day a young friend of the family came to visit. While the geologist was relating his troubles to this young visitor, he remarked how he could feel the blood dripping out of his heart at even the effort of walking to the bathroom. The

young friend, who was a student of physiology at the university he was attending, took a sheet of paper and drew for the man a schematic diagram of the circulation of the blood. A simple block drawing showed the man that a leak of the heart was just a slight weakening of a valve in the heart and that no blood was lost from the circulation. He further informed the good geologist that almost every adult had some leakage or blowback in one or more heart valves. The geologist was at once freed from his false feeling of emergency due to his misconception about his leaking heart.

He got out of bed then and went to work the next morning. Five years later he is doing likewise daily. This case has been given at length to show the possibilities. It is not at all unusual except that the man got over his fear. This gentleman was not trying to get out of work, he was not trying to revert to childhood; his only concept of a leak was a hole in a bucket or a leak in a tire. When he thought of his lifeblood dripping away, it scared the hell out of him. When a man is scared, he has a feeling of emergency and, strange but true, his body responds as though he were in great danger. He was sick.

Case 2

A middle-aged woman, housewife and mother by occupation, is the next case for observation. During World War II her youngest son was drafted into the armed forces; later he was sent overseas. She was, of course, very concerned for his safety (false feeling of emergency). Soon her heart began to race; she, of course, was very concerned about this (false feeling of emergency). She consulted a doctor. After his examination, he said the racing heart condition was due to an overactive thyroid gland (why the overactive thyroid was present was not mentioned; naturally the thyroid is very active during a period of feeling of emergency), but of course the concern over her son was not taken into consideration in relation to her condition. Everybody knows disease is purely physical in origin; what's going on in the mind has nothing to do with the body. The body is one thing; the mind is another thing.

After this examination and diagnosis the lady began to take medication that was prescribed, but she became steadily worse; an operation was performed to ligate the blood supply to the thyroid. Now, along with the former symptoms, the lady developed severe headaches, neck aches, and severe digestive derangements. She consulted several so-called cultists without results until she heard of a magnetic healer in another state. This man could relieve her while she was at his place; he had quite a positive personality and gave powerful suggestions along with his laying-on-of-hands. Whenever the lady returned home, her symptoms returned. The son came home from the wars safe and sound, but now the lady was so concerned (false feeling of emergency) about her health that no improvement was noted in her condition. Her feeling of emergency had been started about the son; this produced changes in the body that required adaptation; the adaptation became the source of false feelings of emergency. Each feeling of emergency produced the same sequence. The lady finally met a person who explained to her what was going on, in language that she could understand; she was relieved of her false feeling of emergency by understanding instead of trickery. She was well within a week. After three years she is still enjoying health and happiness. This lady was not trying to gain anything by being sick, escape anything, or punish herself. She was just plain scared by the mental pictures she created in her mind about what would happen to her son first and then by what would happen to her. The intelligence "X" prepared the body for emergency in accordance with the feelings she had; the feelings were not accurate for present time and place, so adaptation took place.

She experienced the adaptation as disease.

Case 3

This is the case of a ten-year-old boy. He heard much talk in school about the dangers of polio, which produced some feeling of emergency. At this time he was severely humiliated by his teacher over some minor incident. Now a strong feeling of emergency was produced. The next morning the boy awoke with adaptation to these feelings and the resultant physical changes going on; he had fever, soreness, and headache. This produced a feeling of emergency by association of what he had heard in school

about polio. This started the cycle over again and his symptoms of adaptation became more severe. A person was called who understood about stress and adaptation. He first reassured the little boy, so that he was calm enough to listen and understand. A picture was drawn for the boy showing the ductless glands as little men and intelligence "X" as the wise boss, showing how the little men prepare for a fight or a run to safety when we feel upset about something; how they had done this when he was scared about polio and upset by the teacher; that he had not used up the material the little men had prepared and they were now getting rid of the stuff by burning it up and shoveling it out of his body; that all this work by the little men was what he felt as soreness and fever. He understood this simple explanation, was freed from his feeling of emergency, and was well within a few hours. He further learned that the body goes through adaptation whenever it is unbalanced, therefore he is never excited when some adaptation takes place; he just says the little men are working and that he is going to lie down and get out of their way. Usually, in less than an hour the adaptation is finished. The understanding the boy has of the body and its functioning may not be scientific enough to pass an examination in the basic sciences, but it is more accurate than the concept held by most adults. These case histories could go on and on, but these are enough to give a frame of reference for your observation. As you observe, you will note this principle: Misconceptions based on misinformation or lack of information about the structure and function of man is a dangerous thing. In cases where the false feeling of emergency is about the structure and function of man and the adaptation in stress, understanding of this important matter is all that is necessary for the person to free his or herself from the false feeling of emergency and again be able to enjoy living. Most people also have many other misconceptions about many subjects, therefore it is important for the person to remove as many as possible, preferably all of them. Some misconceptions about other common everyday subjects will be taken up in the following sections.

SECTION VII

MISCONCEPTION ABOUT CAUSE-EFFECT

This section will present for observation some discussion on misconceptions about cause-effect. You, the readers, are respectfully requested to set aside for awhile all your conclusions about cause-effect; not that your concepts are incorrect, but that it is an aid to observation to be free, for the time being at least of all preconceived opinions on the subject.

Misconceptions about cause-effect are due mainly to limited viewpoints that result in oversimplification. This leads to many misconceptions, consequently many false feelings of emergency. Perhaps the following poem and story will give a start for observation on the matter.

The Blind Men and the Elephant by John Godfrey Saxe

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The FIRST approached the Elephant,
And happened to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me; but the Elephant
Is very like a wall!"

The SECOND, feeling of the tusk,
Cried, "Ho! What have we here,
So very round and smooth and sharp?
To me 'tis mighty clear
This wonder of an Elephant
Is very like a spear!"

The THIRD approached the animal,
And happened to take
The squirming trunk in his hands,
Thus boldly up and spake:
"I see, quoth he, "the Elephant
Is very like a snake!"

The FOURTH reached out an eager hand
And felt about the knee.
"What most this wondrous beast is like
Is mighty plain," quoth he;
"'Tis clear enough the Elephant
Is very like a tree!"

The FIFTH, who chanced to touch the ear

Said: "Even the blindest man
Can tell what this resembles most;
Deny the fact who can,
This marvel of an Elephant
Is very like a fan!"

The SIXTH no sooner had begun
About the beast to grope,
Than, seizing on the swinging tail
That fell within his scope,
"I see," quoth he, "the Elephant Is very like a rope!"

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!

MORAL
So, oft in theologic [therapeutic] wars,
The disputants, I ween,
Rail on in utter ignorance
Of what each other mean,
AND PRATE ABOUT AN ELEPHANT
NOT ONE OF THEM HAS SEEN!

Now for the story:

Three learned doctors were observing a man for several weeks.

The man awoke one morning with a four-degree elevation of temperature and very uncomfortable sensations (he was sick).

His friends, the three learned doctors, all saw the man. The first, a physician, saw the man eat food a few days before that a fly had just crawled over. He said that a germ was the CAUSE of the man's illness, so he took a specimen of blood from the man's arm, put it under a microscope, and found germs in the blood. This he said proved his point.

The second, a chiropractor, saw the man slip on the curb four days before the sickness. He said that the CAUSE of the man's condition was a vertebral subluxation producing pressure on nerves, preventing the body from regulating heat production and dissipation. This doctor took X-ray pictures of the area and found what he said was a misalignment of the atlas vertebra. He stated that he had proved his point.

The third, a psychotherapist, said the CAUSE was upset emotions.

He saw the man very angry with a person who scraped the paint on the rear fender of his auto three days previous. He questioned the sick man, who agreed that he had been angry and that he had been planning revenge; further, that he had felt guilty because of his anger and plans for revenge. The psychotherapist said that he had proved his point that the man was punishing his body to ease his conscience (I've done wrong, I must be punished).

QUESTION:

Is there much in common between the moral of the poem and that of the story?

About the only difference observed to date is that here, one group of the doctors went to the lawmakers and had laws passed, forcing their opinions on the people. At last account none of the men of Indostan had gone quite so far.

Many interesting questions can be raised about the limited viewpoints of the doctors, and many lifetime arguments could be started by those that have an over-simplified concept of cause-effect. For instance: How could the germs multiply in this particular man? The chiropractor could say that the pressure on the nerves weakened the tissue cells of the body and made it less resistant to invasion, or that the cells died and that the germs were serving as scavengers to clean out the dead cells and had nothing to do with the man's being sick, that the vertebral subluxation was cause of the whole thing. The physician could say that the germ merely overpowered the body and that the chiropractor's subluxation was merely present as part of the syndrome and was caused purely by reflex action of the toxin from the germs causing muscular tension, thus slightly misaligning the vertebra. Therefore, the subluxation was merely a symptom and had nothing to do with the man's being sick. The psychotherapist could look down his nose at both these ignorant arguments and explain that the germ was needed by the subconscious to punish the body and really had nothing to do with the matter; that the subconscious could destroy the germs whenever it wanted to, and as for the chiropractor's subluxation, that was just the sign of tension that every person has when he feels angry; that it had absolutely nothing to do with the cause. That upset emotions were clearly the cause. Didn't the man say that he felt guilty? The chiropractor could retort to the psychotherapist that the man couldn't have had a guilty feeling about such matters unless he already had the subluxation. Didn't he see that the man slipped on the curb a day before he got angry? The physician could say that the man was toxic from being loaded with germs, which would make anyone edgy; that's why he got angry. The anger was merely a symptom of being toxic from the germs and had absolutely nothing to do with the matter.

An interesting question could be asked: How can one tell when a given sign that is found in the body should be called CAUSE and when should it be called EFFECT? One answer is that if "A" preceded "B", then "A" would be CAUSE. Then the question could be asked: What caused "A" in the first place? Then will be observed a mental scramble to dig up a quick answer to that one. Then can be asked, how come that? The writer's advice: About this time be gone unless you like to be engaged in fist fights.

Reason — people in general, and professional people in particular, do not like to have their preconceived opinions, their certainty, questioned because it suddenly produces a great feeling of insecurity and of being attacked. This is responded to by a great show of anger. Want to try it?

From the above, it begins to appear that everything that man can see, touch, handle, etc., is an effect; that man has never seen a cause because cause cannot be seen; it can only be known. The logical (?) mind sees one thing precede another thing in time-space and says that the first is cause, but that thing was the effect of something before and, besides, several other things were taking place simultaneously which he didn't observe, but which another, from a different viewpoint, may have. Like the men of Indostan, they then dispute loud and long, each calling the other ignorant and even trying to and getting laws passed to silence those wit? other viewpoints.

Try asking yourself: What is the cause of an automobile's running?

Internal combustion. What causes that? Vaporized gasoline and a spark. What caused the gasoline to vaporize and what caused the spark? This, if carried on to its rigorous conclusion will carry on until everything in the universe is accounted for as having preceded the internal combustion and in direct sequence.

Is it possible that the whole concept of cause-effect, when viewed from an enlarged viewpoint, is a misconception and the source of many false feelings of emergency, depending on which cause-effect sequence the person has agreed to?

SECTION VIII

MISCONCEPTIONS ABOUT TERMINOLOGY

In a previous section on the study of the kinds of thought, the kinds of minds and the methods of investigation or inquiry, it was noted that the logical mind has been highly prized and much effort has been expended to be logical. In the preceding section some observations were made of the workings of logical minds. It has been said that after twenty-four hundred years logic has produced this formula: if "A", then "B". Someone will question this logically by saying that many times A, X, Y, and Z are taken into consideration. This results in the same thing even if more impressive. If AXYZ, then B. The "IF" is still there and is still an assumption resulting in a speculation. This could be said in this way: IF a man has wet feet, contracts a certain kind of virus, slips on the curb, and gets angry with his wife because his dinner is late, he will THEN get a cold. However, the question is still present: Why do these things result in a cold? Or would this be speculation?

What is the working principle? It appears that a new or different kind of inquiry is needed. It further appears that this kind of thought would be awareness without the limitation of preconceived opinions; that this kind of mind would be strong enough to question all its own opinions and not to attempt to make decisions or conclusions on every observation of isolated phenomena that is observed, realizing that such decisions, opinions and conclusions would be mere speculations. This would of necessity result in a more complete method of inquiry and would more nearly approach truth and, of course, prevent many misconceptions from being arrived at and eliminate many already formed. True science is trying to use this method, but with the logical type of thinking and the logical mind. In the field of human relationship and health no science is evident; all this vast and important field is ruled entirely by speculations or theories. True science is concerned with finding and understanding the Universal Law that underlies the phenomena under study.

The field of human relations and health has not been conducted along the lines of understanding Universal Law, but of trying to relieve pain-pain meaning both physical and mental. This is certainly commendable.

But what pain is and why it is present at a given time has not been arrived at; whether it is useful or not and whether it should be relieved at once or not has not been dealt with. This is not commendable. Logically, if the patient has pain, then he wants to be relieved. So logically all effort has been expended to find a "cure" — cure meaning something that will ease pain and end the visible effect of what is called disease, with little or no effort or understanding on the part of the sick person. Here even logic has been deserted and the defective method used.

Example: If a person doesn't become constipated because he hasn't been taking laxatives, then why give him laxatives to cure him? Is this defective thinking?

This searching for a cure is the source of much misconception and if one cares to, the history of this search can be traced from ancient magic beliefs with little trouble. Magic denies the existence of Universal Law; it believes in spirits, both good and evil, that can by certain secret means known only to the initiate be made to do the bidding of the operator. What are diagnoses but names of evil entities that allegedly have attacked innocent persons? Have you heard that little Joe was the victim of polio? Have you heard that Mr. Jones was a victim of diabetes? Have you heard that poor Mrs. Brown was a victim of cancer and that you should give a check to help fight back at cancer? Have you? Have you heard about the continued war being fought against disease? Have you been solicited to buy an insurance policy to reimburse you for expenses incurred by an attack of the DREAD DISEASES? Is there a drive each month of the year to collect money to conquer some disease? Does this kind of language state plainly that disease is a family of evil entities, that the names of many are known and that money is needed to hire detectives to locate them and then more money is necessary to build munitions that will

kill them or at least conquer them? (After they are conquered, it is supposed they will be returned to their own domain). Does this kind of language lead to misconceptions?

Do you know many people who live in constant fear (feeling of emergency) that they will be attacked by one of these evil entities, such as cancer? Is it possible that having a feeling of emergency about something that the person cannot expend violent physical energy fighting or running from results in a state of chemical unbalance of the body due to the stress hormones produced in response to the feeling of emergency? Is it possible that the body cannot survive with a state of chemical unbalance? Is it possible that adaptation begins to take place to restore balance? Is it possible that this adaptation is in the form of unusual cellular activity?

Is it possible that this unusual cellular activity, being unusual, is called abnormal and is considered to be disease, an attack by an evil entity?

Is it possible that this adaptation produces more feelings of emergency? Would this start the cycle over again? If this cycle were long continued, could this finally produce altered cells that were oversized and multiplied more rapidly than usual to better adapt to their new job of unusual cellular activity to release stress produced and held energy? Could this be called cancer? Would the person need a cure or should the person be freed from misconceptions about man, his structure and function, with understanding about the structure and function under Universal Law? If the person were free of misconceptions, would he or she have false feelings of emergency? If there were no feelings of emergency, would the person's body be adapting to the extent of producing unusual cellular activity?

Is it possible that anything, whether rational or not, that the person can believe in will help him and result in less feeling of emergency? Is it then possible that if the person has fewer feelings of emergency, there will be less production of stress chemicals in the body, hence less chemical unbalance? Is it possible that if there be less chemical unbalance, there will be less adaptation taking place? Would the person feel better then? Would this then be very apt to result in misconceptions about the value of a remedy to cure disease? Would this then further reinforce the misconception that disease is something that attacks people and that it can be cured?

Here are some examples that have been observed and can be of help in giving you a start in your observations. Many people go to natural hot water springs to take the baths that are advertised to cure certain conditions; water coming out of the ground already heated makes it better than heating it after getting it out of the ground, you know. All these people that come believe that it will help; some get better and some don't. Why? Much time has been spent investigating this; many of these people were engaged in conversation, and this pattern was observed: Those who get much better were the ones that at the time of coming to the spa were only having false feelings of emergency about their health; on arriving they felt that now they would get well, thus were over their feelings of emergency and, of course, began to improve. The ones who did not improve were those who had feelings of emergency about other things as well as their health; they were still building up chemical unbalance in their bodies faster than it could be adapted to, even though they lessened their feeling of emergency about their health problem. This failure in turn further convinced them that their case was hopeless and, with their other feeling of emergency, made them worse. The operators of the spa talk about the results that people obtain constantly, but never mention the failures.

If asked about these failures, they give some excuse blaming the patient, such as he or she didn't stay long enough, etc. There are enough of these people that do get better at these places that the misconception is kept going that something outside the body can heal it, if the correct thing can only be found. Thus the quest goes on and on, century after century, trying this, trying that, discarding that and adopting this, never stopping to question the ancient misconception from the days of magic belief that our primitive forebears believed in and taught their children and thus has been handed down for so many generations that no one thinks to question it; everyone just tries to make it work. Sure, the terminology has changed, but not the basic concept.

Previously in this work the question was asked for your consideration:

Does trying to make infantile decisions work in a grown-up world result in what is called neurosis? Now, this question is presented for your consideration: Does trying to make the primitive concepts of ancient magic work in modern life result in neurosis on a grand scale? Is the belief in magic common to both childish thinking and the ancient beliefs?

What has been said here concerning results and lack of results at a hot water spa has been observed and verified at orthodox doctors' offices, orthodox clinics of national prominence, and irregular practitioners' offices; cultist layouts including magnetic healers, faith healers, uranium tunnels, uranium dirt sitting parlors, colonic irrigation parlors, and health food farms where only protein is eaten at one meal and only carbohydrates and fats at another so that these two "incompatible" substances will not be mixed in the stomach at the same time, as well as others where only raw food is allowed or only one article of food is allowed such as grapes or pineapple, etc. Each gets some temporary results and lots of failures that are not mentioned. Each has many devotees; each has many critics, even though each uses the same fundamental principle, that of relieving the false feeling of emergency about the state of health with the remedy. None work to remove the basic misconceptions that are the source of the feeling of emergency, thus all sooner or later get their false feeling of emergency again and therefore their symptoms. Then the search starts again.

Those people who have only emergency feelings about their health usually improve unless they get into one of the places that seems to delight in telling the person that he or she is a victim of an incurable disease and must stay under their care from now on to even live, cautioning them to be sure not to try anything else as it would surely kill him or her. These places seem to have the largest following, as they are considered very scientific and honest. The people having emergency feelings about many things improve very slightly or not at all, at any place or under any treatment, as they never stop the production of chemical unbalance in themselves long enough for the adaptation to restore balance, thus freeing them from their symptoms. These persons have feelings of emergency about health, money, tomorrow, the hereafter, what other people think of them, what will happen to the children, what if a storm strikes, what if there is another depression, and simply lots of things. These poor people have made their happiness depend on this or that, so of course they must constantly have feelings of emergency; if they don't have the things they have set up as being necessary for their happiness, there is an emergency to obtain those things they have made necessary. If they have these things they have made necessary, there is an emergency lest they lose these things that their happiness depends on. It seems in order, then, to study Universal or Natural Law and learn something about how to live with it so as not to destroy oneself, does it not?

Before continuing to the next section to take up the study of LAW, the reader is again respectfully asked to STOP for a while and use his or her powers of awareness to observe and verify what has preceded in this work.

SECTION IX

LAW

That this Universe is an expression of Law and order, that there is Universal Law, is obvious. Much has been written about LAW, always with dire warning about breaking or violating LAW. This idea of violating Universal Law and thus being punished seems to have come down with the idea of disease being caused by evil spirit entities and other such superstitions. The illogical mind of the child and of the ancient people steeped in superstition equates things that are not equal, such as Universal Law and man-made Laws. The logical mind trying to go further says, "If 'A', then 'B'". Both result in the concept that if man can break the laws he makes and receive punishment, then he can violate or break Universal Law and it will punish him — if, of course, he doesn't receive a pardon. Such misconceptions lead to much mischief by persons thinking on such misconceptions. They arrive at oversimplified views of cause-effect. Every now and then some person, usually a very religious one at that, comes out with a rehash of some ancient book, with a group of rules, usually seven or twelve in number, that he announces as a new revelation of Universal Law from on high. One is making the rounds now with three groups of twelve each: twelve laws of the body, twelve of the mind, and twelve of the soul. With a little study, it is easily seen that these so-called laws are expressions of the preconceived opinions of the writers.

Law of the Universe is of necessity unbreakable and impossible to violate; further, it must be ONE, not three, seven, twelve, or any other so-called mystical number. Universal Law can be stated many ways and has been; however, perhaps it can best be stated with one word, BALANCE. It can't be broken; no matter what event takes place, it is balanced to the established balanced plan of the universe. This is the perfect LAW.

This LAW does not punish anyone; being Law, it is impersonal. If an infant puts its hand in boiling water, it is scalded just the same as if you put your hand in boiling water. If a thief plants seed corn in the soil in proper season, waters and tends it, it will produce just as much increase of corn as it would have for a saint. The increase is in direct balance with the minerals from the soil, the water and the energy from the sun stored in the plant, and the care given it, the morals or piety of the planter having no effect on the crop. Therefore, what is CAUSE? Could it be said that cause is LAW, which can be known but not seen, even with the aid of a microscope or X-ray? Man's consciousness can be aware of present time, place and circumstance as it is; if he does this, his body is balanced and functioning for present time, place and circumstance; therefore, he feels fine. Man's consciousness can also be aware of a memory recording when he was mistreated in the past; he can and does feel angry or hurt just as when the recording was made. He can imagine that something will happen in the future to injure him, he will feel angry, hurt, or afraid just as if the event were taking place. In either of these cases his body will be balanced and functioning as though it were then, which is unusual for now and is said to be abnormal. He now says he is sick, but balance has been maintained. The energy he generated or mobilized for another time, place, and circumstance is being expended as unusual cellular activity or adaptation, which he experiences as discomfort or being sick. This man has a misconception about cause, thinking it to be some evil thing that has attacked him. He will rush to a doctor to ask him to find the cause of his discomfort. The doctor will examine him with a preconceived opinion of what is cause. The doctor will then do something to change what is into what he thinks it ought to be. Neither the doctor nor the patient, having no conception of Universal or Natural Law, ever considers the possibility that everything is just like it must be for the present feeling and action of the patient.

The above is not to say that nothing can be done, but is to say that if LAW is considered, man would look to his feelings, which are the result of his concepts of reality. If he found feelings of emergency when there were no actual physical dangers to fight or run from, he would know that he was holding a misconception and would take up the task of eliminating it instead of trying to find a cure for his

discomfort. When that man was free of all misconceptions without remainder, he would be an individualized expression of Universal Intelligence, an expression of Universal Law, something this world needs very much. This person could then help others free themselves from misconceptions. They in turn could then do likewise; this would gradually and surely result in making this world a safer and saner place in which to live.

This person that had freed himself of all misconceptions and thus become an individualized expression of Universal Intelligence could do no wrong, could make no mistake. He would be creative; he would see things as they are. He would be free, not just free from something, but free.

He would be an integrated personality, something you have probably never seen but something much needed. It is possible that you can experience being integrated.

SECTION X

VARIOUS MISCONCEPTIONS

In the preceding sections much has been brought to your attention about misconceptions and the feelings and actions based on misconceptions. Much discussion has been made concerning misconceptions in relation to health matters. However, misconceptions about health matters cover only a small percentage of misconceptions, important though they may be.

Some examples of these many and varied misconceptions will be brought to your attention now, for your observation. These will not be discussed in any detail, as they can best be handled in personal consultation between two people, an instructor and a student. Here only a few examples will be mentioned, with a minimum of comment.

DECISIONS

Did you know that once a decision has been made it is the rule of action for that person's life until that decision is unmade, even if made when the person was one week of age and is now seventy years of age? Please do not confuse the meaning of the word DECISION with the meaning of the word CHOICE.

CONSTANTS and VARIABLES

Are you the same person that was called by the same name ten years ago? Do you have the same body as that personality did? Do you have the same thoughts as that personality did? Do you have the same ideas? Are you doing things that that personality had not done?

COMPARISONS and EQUATING

Can any two real things be compared or equated? Does two plus two equal four? Are these numbers real, or are they abstract ideas? Is Mr. Jones just like his father? Are Jones and the father real or abstract? Are you and the person called by your name yesterday real or abstract?

IDEALS

Are ideals real or imaginary? Are ideals illusions or realities? Are ideals just as much an illusion as the pot of gold at the foot of the rainbow? Can anyone ever reach the foot of the rainbow to get the pot of gold? Could a person wear himself out trying to? Are the pot of gold at the foot of the rainbow and the ideals of what ought to be both the products of imagination? Do either exist except in the minds of men?

WHAT IS "I"?

You hear a person say, "I have a body, I have a mind, I have a soul, I have a name, I have a personality, I have an incurable disease, I have a new automobile, I have an idea, I thought about that," etc. What is "I" that has all these things and does these things? Is it possible that all these statements are statements of misconceptions about the nature of "I"?

IDENTIFICATION

What is identification? What happens to a person when he or she identifies with anything, such as a political party, an ideology such as materialism, a certain work or profession, a memory recording, a family, etc.? How does he or she react or feel if any of these things that have been identified with is attacked, such as a person saying, "I am a democrat", and someone makes slurring remarks about the Democratic Party?

IMPORTANCE

What is important? -What is it necessary for a person to have, to do, or to be in order to have peace of mind and be happy?

If the person has this, is doing this, or is this (whatever it may be), will he or she be happy and have peace of mind, or are there very apt to be feelings of emergency about losing it?

DUTY and RESPONSIBILITY

What is duty? What is responsibility?

Do you have a duty to others? Are you responsible for others? Who or what is responsible for how you feel? Are you responsible for how others feel? Can you drink water for another person even though he was dying of thirst? Is it your duty to offer him water? If he refused to drink it, are you responsible?

MEMORY

What is memory? Is memory real, something that can hurt a person, NOW? Is a sound movie the same as the real event? Could a person identify with a memory? Could this produce a feeling of emergency, NOW?

TIME

Can you do something tomorrow? Can you undo something yesterday? Have you ever known it to be tomorrow? Can a person have feelings of emergency about yesterday, tomorrow? Would this feeling of emergency be based on reality? Could the feelings of emergency about yesterday and tomorrow be called FALSE feelings of emergency? Are there two kinds of time, chronological and biological? Would confusing these two kinds of time result in misconception? Is it possible that most people confuse these two kinds of time?

LIMITATIONS

If a person says, "I can't", can he or will he even attempt to try? Is knowing something, having arrived at a conclusion, formed an opinion, a limitation? If the person knows, does he or she investigate or inquire further? If a person doesn't investigate or inquire but accepts or rejects by forming an opinion based on older opinions, is this person ignorant? Could it then be said that to know is to be ignorant? Does to know put a stop to all investigation or inquiry?

BLAMING

If a person says, "He made me angry", "The clock awakened me", "The fire burned me", etc., would this be misconception, an attempt to escape responsibility for self by blame placing? Would this mean that before a person could enjoy a better life that everything else in the world would have to change? Is this a rather large order to be filled before a person could be happy and enjoy living?

OPPOSITES

Hot-cold, tall-short, young-old, good-bad, pleasure-pain, sweet-sour, etc. At what degree of temperature does something become hot? At what degree does it become cold? At what age is something old? At what age is something young? At what degree of sensation does something become painful? At what degree of acid sugar balance does something become sour? At what degree does it become sweet? Considering man's limited viewpoint, just how does he tell from the limited portion of the overall cycle of any sequence that he can observe whether anything is good or bad? Is balance good or bad?

AWARENESS

A man met another man who had a mustache. He said he just couldn't stand men who had mustaches, that they were all crooks.

On being asked for an explanation, it seemed his grandmother had told him that the carpetbaggers all wore mustaches and that they were all crooks; therefore, all men that wear mustaches are crooks. Was this man aware of what is? Did he see things as they were, or did he see things as they appeared to be to him through his preconceived opinions based on misconceptions? Did this probably result in his having a feeling of emergency every time he met a man with a mustache?

DESIRE

What desires? Does "I" desire? Again, what is "I"? Why does "I" desire? Does it seem necessary to "I" to have what it desires? If it gets what it desires or doesn't get what it desires, is there a feeling of emergency?

WILL

Does a person feel different about the effort expended when he says, "I have to do this" or when he says, "I am getting to do this"? What is forcing him to do whatever it is that he has to do? What is letting him do whatever it is that he is getting to do.

The misconceptions mentioned above are a mere sample to give you a basis for your observation. As was mentioned before, misconceptions can best be gotten rid of when one person, who to a great degree has been cleared of his or her misconceptions, serves as a teacher or instructor to a student who wishes help in clearing his or her self from misconceptions so that all disintegration will be stopped. When all the process of disintegration is stopped, integration is what remains.

SECTION XI

THE SEARCH

People are searching for health and happiness, but have misconceptions about what health is and what happiness is; therefore, they never find either. Most people still have the infantile decision that pleasure equals happiness. Pleasure is not happiness. Pleasure is a poor substitute for happiness. Pleasure is a drug to keep the awareness of unhappiness buried. A person who is not happy is not healthy. He or she has mental or emotional pain and, if not already, will soon have physical pain. In the last analysis, is not health and happiness the same thing? Is it not peace of mind? Is peace of mind something one gains or is it what remains after all feelings of emergency are gone? Can all feelings of emergency be gone while the person still holds misconceptions? Can a person have peace of mind while he is searching for it? Does the searcher always have a feeling of urgency? Can there be peace of mind and a feeling of urgency at the same time?

As was stated before, this is not a work on HOW TO. How to do something implies telling a person how to gain something. This work is only concerned with getting rid of something so that that which is already there can be expressed in all its wonder.

People try to gain or search out health by taking medicines, having operations to remove organs, and to have movable organs made immovable and immovable organs made movable. They go on diets of various kinds, move to different climates, have their spines adjusted, have their colons flushed, take vitamins, eat expensive so-called health foods, sit in uranium dirt, take relaxing treatments from massage parlors and tape recordings, etc., all with little or no permanent results to show for their efforts. They are anxious to find health and happiness (to be anxious is to have a false feeling of emergency), never realizing that their bodies are functioning one hundred percent perfect for the degree of the feeling of emergency that they have.

People try to find happiness by getting married, getting unmarried, getting a new job, wishing other people would do differently, getting themselves psychoanalyzed, drinking alcohol, taking happy pills, taking dancing lessons, buying a new car, buying a new house, joining a new club, buying a new hat (ladies only), reading a book on how to think positive thoughts, going to church, joining a cult, doing civic work, repeating affirmations, making creative images, wishing for more money, reading a book on how to think and grow rich, etc., all without realizing that their anxious search for happiness or peace of mind is preventing the very thing from happening that they wish for so dearly. It has been said that the searcher never finds. Man searches for health outside himself and searches for happiness or peace of mind outside himself never realizing that the searching, the feeling of urgency, is not compatible with happiness and peace of mind. Please do not jump to the conclusion that the writer is suggesting that you should just sit down and say, "To hell with it."

That is what is finally done by the searcher; he or she then falls into apathy, and soon out of awareness he or she goes.

What is being said is that all unhappiness starts with misconception; that misconceptions spring from the infantile decisions and erroneous concepts handed down from the past by suggestion, and from the child mind equating things that are not equal; that misconception results in feelings of emergency; that feelings of emergency about situations or things for which there is no violent physical energy to be expended in fight or flight results in chemical unbalance and neuromuscular tension of the body; that the Law of the Universe is balance; therefore, this unbalanced state for present time and circumstance must be balanced; that balance is achieved by unusual cellular activity of the body cells; that this produces symptoms of unusual function and sensation and is called disease or unusual behavior, which is called neurotic; that if the person doesn't understand the structure and function of his or her body consciously, this results in more feeling of emergency, thus starting the cycle over again and resulting

in the vicious cycle or so-called chronic disease; that if this vicious cycle be long continued, the cells break down, producing pathology and, if not reversed, death.

Could it be said that the CAUSE of NON-SURVIVAL is Universal Law balancing action based on feelings of emergency arising from misconceptions?

What can people do that they and others may have health and peace of mind?

Those who are interested in serving life, instead of trying to see what they can get out of life, can prepare themselves to be teachers by ridding themselves of their misconceptions and thus developing the integrated type of thinking, the integrated-kind of mind, thus a more exact method of inquiry. They will then be able to help others achieve what they have achieved — health, happiness, peace of mind, integration.

This work is not intended as a textbook, is not offered as a self-help book, is not a course of study; it is an introduction to a method for the study of Natural Law as expressed in man. This method has no name; it will be taught in detail to any person with proper qualifications who will serve as a teacher.

SECTION XII

COMMON QUESTIONS

This section will be devoted to questions that students frequently ask on first being introduced to the observations in this outline and to discussions of the questions.

WHAT ABOUT CHILDREN, THEY DON'T HAVE FEELINGS OF EMERGENCY AND DON'T THEY GET SICK?

The statement that children don't have feelings of emergency is an opinion arrived at without observation. The statement that they get sick is true, if it is understood that being sick is adaptation to restore balance. The question, "What about children?" can be answered by observing for yourself that a child, even the infant, never goes long without a decided feeling of emergency; having these feelings and wishing to be rid of them leads to the forming of the two basic infantile decisions.

WHAT ABOUT ANIMALS, THEY DON'T HAVE FALSE FEELINGS OF EMERGENCY AND DON'T THEY GET SICK?

The first two statements are the same as above and the discussion is the same. Have you never observed a dog after he had done some act for which he had been punished previously? He feels guilty; his conscience is hurting him. Have you never observed a cow with head and neck through a fence, trying to reach a weed outside and barely missing getting it?

She is frustrated. She wants to have just what she wants just the same as you do. Wild game get very panic stricken when their food supply becomes inadequate in either quality or quantity; that they then get sick is true. Sometimes thousands die; it is then said that a plague attacked them. Domestic animals, by selective breeding, have been produced by man for certain purposes such as milk production, meat production, egg production, etc. Whenever this happens, some other purpose must be weakened. For example, a herd of wild cattle may be considered. They breed by natural selection, survival of the fittest for their environment. These animals would have extreme survival value for the particular environment in which they live, they would produce just enough milk for the young, and if a hunter killed one of these animals he would find tough, stringy meat, as they are neither dairy or beef type. Now suppose that man traps this herd and divides them between two groups of men — one group interested in beef production, the other in milk production. Each starts selective breeding, the one group saving only those with the best meat producing qualities, the other only those with the better milk producing qualities. Unbalance in survival has started. They continue this for several generations and the result is two distinct breeds of cattle, one a beef type animal and the other dairy type. Both have lost survival balance by selective breeding and must be protected from the environment by their exploiters. The exploiters suffer the loss by extra care and so balance still exists. Man has now partly seen the error of specialized breeding. Now he is cross breeding to try to regain at least some of the survival value in both plants and animals. In trying to arrive at balance of production and survival, man is failing. Nature knows how and has a perfect system, but man in his desire for profit upsets the survival production balance. He pays for this by having weak, sick animals and plants, thus maintaining the overall balance of the universe.

SECTION XIII

WHAT WOULD YOU DO FOR A PERSON WHO HAS A HIGH FEVER?

To do something for a person implies to treat; the question can then be stated, "What treatment would you give a person that has a high fever?" Nothing. We are discussing Natural Law and its application to man. This is a study, not a therapy. The purpose of this study is to help people rid themselves of misconceptions, so that they will no longer be subject to false feelings of emergency, thus no longer have chemical unbalance in the body and neuromuscular tension, which require adaptation to restore balance, such as the fever mentioned. The by-product of being free of all misconceptions is health, both physical and mental, as well as all the other advantages of full integration.

To further discuss the question, if the person wanted something done at once to make him more comfortable, there are plenty of people who can serve him. It would be well, however, for him to be aware that what will be done for him to give this quick relief he wants is to interfere in the adaptation process, which is restoring true balance to his body. This interference may allow him to be more comfortable for the time being, but will result in his being unable longer. Further, he should be aware that whatever is done to interfere with the adaptation process will have to be balanced also, resulting in still longer total disability. If the gentleman in question sees this much, he will see that the way to freedom is not in treatment but in ridding himself of misconceptions.

If he sees this and then takes up the task of dis-identifying from the misconceptions he has identified with, he will not only be free of his fever but will be an integrated person. By being integrated he not only helps himself, but makes the world a better place to live for all mankind.

CONCLUSION

This introduction has taken up as the first step toward personal integration that of health: physical, mental, and emotional. It is not expected that anyone can realize health by the study of this work; however, it is expected that the person who is not totally under the power of preconceived opinions from suggestions of power-seeking groups will see that freedom lies in a different direction from that of depending on so-called authority. This person will see that freedom lies in freeing himself or herself from misconceptions and that a teacher is needed in order to bring to awareness these misconceptions. This person will see that the first step to take toward personal integration will be that of understanding man in structure and function. He or she will understand that the best study of structure and function is his or her own body; that the best study of structure of consciousness will be his or her awareness. It is further expected that this person will understand that personal integration is not something that is to be worked for or to be gained; that it will take place when all misconceptions are cleared away and not before; that all effort is to be spent in the task of dis-identifying from misconceptions, that is, in freeing one's self from the factors of disintegration.

This person will see the nature of personal integration and will be assured of achieving total personal integration. This assurance is the first degree of integration; the other degrees will follow. You can experience total personal integration, the coming together of the whole.

What are some of the advantages of total personal integration?

First there is freedom from all doubt, fear, anger, and grief. There is improvement of conduct. There is the experiencing of extreme physical pleasure. There is intense, ever present, ever fresh happiness, deep impartial calmness.

There is freedom from the feeling of insecurity, and perplexity. The integrated personality can be a prodigy in science, business, art, or education; it can be a genius in originality, mental grasp, or in understanding others.

The integrated personality is directly aware of things without needing to sense them or think about them and realizes a state of being in which there are no obstructions.

The integrated personality does not allow his or her self to be exploited and has no desire to exploit.

The integrated personality will not be a follower and does not desire and will not have followers. He or she is a co-worker in helping others achieve personal integration and will accept co-workers.

WOULD YOU LIKE TO BE A CO-WORKER IN HELPING OTHERS ACHIEVE TOTAL PERSONAL INTEGRATION?

ADDENDA

CAN WE LIVE WITHOUT FRUSTRATION?

Frustration seems to be the lot of modern man. Everywhere we look we can see the effects of frustration. We see young men on their way to work with a worried, harried expression of the eyes, deep lines on the forehead, and a grim set of the mouth. We see young women shopping with an expression of extreme perplexity, a hurrying gait, and grim lines in the face, making them appear twice their age. We see older men and women dragging along with a woebegone expression that says more plainly than words, "What's the use?" Why does all this frustration exist?

Is it necessary? Is there no other way for man to live except in a constant state of frustration? Is it the fault of the government? Do we need more control of the economy? Do we need more and better happy pills? Do we need more faith?

We could probably get many answers in the affirmative for most of these questions; also, we could probably get many answers in the negative for most, which only shows that answers would be mere speculations or opinions based on prejudice and therefore not valid.

Instead of trying for answers, let us try to understand the problem. What is frustration?

Is not frustration that state of feeling that arises in a person when he or she has set a goal and is failing to reach it? What are the effects of this feeling? Doesn't this depend on the person's past conditioning? May one person begin to feel aggressive or angry with the apparent block in his or her way? What he or she feels is the frustrating factor. May another person begin to feel hopeless or frightened by the apparent frustrating factor and seek means to escape it? Will either of these reactions remove the feeling of frustration? Will either reaction only result in more frustrating experience? Will the person, in all probability, respond to this new frustration by the same conditioned reaction? Will this feeling of frustration result in the bodily process of mobilizing energy to fight or run? Will this mobilized energy be expressed as a state of chemical unbalance and neuromuscular tension of the body, for here and now?

Could this be called held motion? Would the effect of holding motion be partly observed as the expressions of the people mentioned in the first paragraph? Can the body continue to exist for long in this state of chemical unbalance and neuromuscular tension unless some adaptation takes place? Could this adaptation be unusual cellular activity to use up the held motion by using up the chemicals mobilized for fight or run, thereby releasing the neuromuscular tension? Could this process of adaptation be called disease? Would the desire to be free of the discomfort of the adaptation process called disease result in more feeling of frustration? Would this start the cycle over again? Would this repetition in time give rise to the feeling of "What's the use?" Is this a rather deadly feeling to live by? Perhaps it would be well to again consider the definition of frustration. Frustration is that state of feeling that arises in a person when he or she has set a goal and is failing to reach it. This is true regardless of what the goal is or what is preventing the realization of the goal, is it not?

What is a goal? Is a goal something that a person works toward because he or she feels that reaching or realizing the goal will produce happiness? Could it be said that setting a goal is making a decision to this effect: My happiness depends on having, doing, being, or others doing, being, or having, whatever it may be? Has this person then agreed within his or her self not to be happy until the goal is realized? Would he or she then be anxious to reach the goal? Is to be anxious to have a feeling of frustration or emergency? Does this feeling result in the bodily preparations for flight or fight? Does this carry on to produce adaptation that is called disease? Does this make it appear that the person has an unconscious motivation to be frustrated?

Does it appear that our inquiry into frustration must include an inquiry into the nature of goals?

Must we have a goal or goals? Is a goal, when analyzed, merely a desire based on the pleasure-pain principle, perhaps expanded from childhood? Isn't a goal any desire that we have made our happiness

depend on having fulfilled? Can a desire or goal be anything such as: my children making the best grades in school, having more clothes, having more money, having more attention from husband or wife, being more appreciated by the boss, and many more of the same kind? Can these goals or desires be such as: having a new office building, a larger business, more sales, a new home, more recognition in one's field of work, having a better state of health, etc.? Can a goal or desire also be that more subtle and harder to observe thing such as achieving that nebulous ideal of one's self?

If any of these desires or goals were realized, would there be happiness or would there be anxiety lest it be lost? In that case, would anything have been accomplished toward freeing one's self from frustration and achieving happiness? Why was a goal set up in the first place? Could it be because the person felt that the goal he or she set up for his or her self would produce the ideal self?

Does it seem that our inquiry into frustration must include inquiry into the origin of the ideal for self? From where came these ideals for self? Are they actual and real, or are they the result of many suggestions from the past, from various old sayings, from identification with characters in books, from early decisions that "When I am so-and-so, I will show them", from seeing that certain people get attention and approval and then deciding to be "like" that person, from seeing that people with money can do things you cannot, therefore it is necessary to have money, etc.?

Is it what one is that is real, or the ideal of what one should be?

Is the ideal real, does it exist in reality? Is it a result of conditioning by suggestion from various sources from the past and therefore only exists in imagination? Is it then an illusion? Can one successfully compare the real with the illusionary? Does the illusion, the ideal of the self become a mold into which we try to force ourselves? What happens if a living thing is forced into a mold, say, a draft horse into a mold of pony? It would kill the horse, would it not? Does a person start killing his or her self when he or she tries to force the real self into the mold of the ideal of the self? Is not the real self then submerged and the self that has been identified with, the ideal, the illusion, the artificial thing, being attempted to be brought to life? Can the real be changed into the artificial? Can butter be changed into oleomargarine? Does trying to do something that cannot be done result in the feeling of frustration? What is wrong with being yourself without the many desires from old suggestions and decisions from the past with which you are identified? Is there another person in all the world exactly like you? Is it possible for you to be another person? Do you need to be another person, real or imaginary, in order to be happy; or do you merely need to see that you are what you are, without any need to be someone else. When you see this, there is no need to try to change the actual real you into someone that doesn't exist, is there? If there is no need to struggle to change what you are into some ideal, there is no struggle, is there? If there is no struggle, there can be no frustration, can there? Is not all feeling of frustration from failing or expecting to fail in the struggle to become? Can you understand the trick we play on ourselves? If you do, you are free of frustration, are you not? You are free to be the actual, real, spontaneous, creative you, something that the world needs very much.

What will you do, now that you are not struggling toward a goal? Who knows; let's wait and find out; at least you will be happy and without frustration and all that goes with it. Wasn't that why the goal was set up in the first place, to be happy and escape frustration when it was reached?

ESCAPE

Running from the problem:

- Drink
- Sex
- Religion
- Pursuit of knowledge — education
- Distraction — worry, anxiety
- Civic work — "do-gooding"
- Political ideologies
- Ill health
- Health fads
- Causes etc.

Substitutions are not escapes; they are conditionings. What must be escaped? Why is it important to escape? Do we create something as an escape, then when it presents problems try to escape the escape? Does this compound the problem? Does this compounding of the problem cloud the question completely? Does this lead to endless theories by those that profess to be helpers of those with problems? Are these theories probably used as escapes? If a thing is present, does any escape help except for, at the most, a very short length of time? Can you see the fallacy of escape?

Again, what is it; that we want to escape?

AWARENESS ACCORDING TO FEELINGS INSTEAD OF PERCEPTION

It is not important what has happened to a person but very important as to what decisions were made about what has happened. He or she will now react this way to any occasion that seems to be similar to the old one. To know about the happening does not make a correction. The important thing is the decision; it's not important even to know when or where it was made, because it's operating now. When the fallacy of its operation is seen, it is gone.

When one person or nation attacks another, it is because the attacker is afraid of the person, idea, or nation, etc. that he attacks. If he does not see danger to his agreements, ego, ideas, etc., he of course does not attack. Fear precedes any attack. If the attacked person doesn't understand, he is fearful and returns the attack; enmity results.

If one understands self, he or she only has pity and compassion for anyone that attacks them because they realize that the person that attacks is fearful, therefore sick. That's why a great teacher of Natural Law and its application to man said, "Do good for those that use you despitefully." The person that mistreats anyone is in great need, therefore needs someone to help him find his misconceptions. If we have understanding enough of the ways of the self, we see the need.

If a person outwardly treated a person that he hated kindly, he would disintegrate from the conflict; but if he first understood Natural Law and self, he would have only compassion for the person that was afraid. He would then treat the person kindly spontaneously.

Understanding must exist or we are struggling toward an ideal, an ideal that is always an illusion. The struggle toward an illusion is the disintegrating factor.

Doing good to those that attack you requires more than merely the rule, it requires understanding if you are not to disintegrate from the effort.

CONFIDENCE VS. EMERGENCY

Is the common denominator of all the Healing Arts (physical, mental, and emotional) belief (false feeling of confidence) developed by enthusiasm?

Is the common denominator of illness belief (false feeling of emergency) generated by fear due to misconceptions about the Life Principle?

Does even the belief generated by the healing arts become fear in the common denominator of illness by strengthening the belief (misconception) that illness is something that attacks from without and can be cured; therefore, "I" have no control over it; "I" am the victim of chance?

Isn't the fear now due to this misconception (belief) constant?

Is illness now chronic?

Is belief based on conditioning? Seeing is not from conditioning, is it? Seeing is choice-less, extensive awareness of what is, is it not?

Is what is, a fact, TRUTH?

It is the truth that frees us, not belief or struggle to be free, is it not?

Can you see the necessity of choice-less, extensive awareness?

THUMBNAIL UNDERSTANDING

Misconceptions from infantile decisions and misinformation result in CONFLICT.

Conflict results in FALSE FEELINGS OF EMERGENCY.

False feelings of emergency result in the bodily preparation to fight or run in situations where fighting or running is impossible, resulting in CHEMICAL UNBALANCE AND NEUROMUSCULAR TENSION.

Chemical unbalance and neuromuscular tension result in an uneasy feeling that requires ADAPTATION.

This adaptation may take many forms. One of the most common is unusual cellular activity to release the tension and use up the chemical unbalance to restore the body to a state of equilibrium. This process is called disease and results in more false feelings of emergency. Other forms the individual may attempt on a more or less intentional level to free self of the uneasy feelings produced by chemical unbalance of the body and neuromuscular tension may be excessive use of alcohol, promiscuous sexual behavior, and anti-social acts such as stealing and other forms of crime, because the individual feels that the way he feels is in some way the blame of society. It may take the form of identification, the person identifying with some group or cause to try to escape the feeling within the self by being constantly engaged in the activity of the group or cause identified with. This latter method may be accepted by society, but does not eliminate the problem.

To the observer of life, seeing a person impoverish his family by spending all his resources on health service is no better than one that spends the family resources on alcohol. Another spends the family resources on a group of some kind or an ideology; still another spends the family income on unimportant items to keep up with the Jones. Each is trying in an ineffective way to free his or her self from the feelings brought on by conflict from being the victim of misconceptions.

Society pities the person that spends all his resources on health service, praises the ones that spend their resources on ideologies, condemns the drinker and the social climber, and punishes the anti-social ones; however, in the last analysis all are doing the same thing.

Is the cure for adaptations expressed as sickness to be found in pills and operations; the cure for immorality in preaching; the cure for drinking in prohibition; the cure for crime in jail; or does correction of these ills of living consist in first understanding the problem and then helping the individual free his or her self from misconceptions, thus freeing him or her from conflict and any need for adaptation?

WHAT DO YOU THINK?

ATTITUDES, INNER AND OUTER

Attitude is the sum total of awareness (perception plus feeling).

Attitude is what is transmitted to "X". Attitude is both physical and psychological. For instance, the sum total of one's awareness is the attitude of anger (what is perceived plus our conditioning, opinions, and previous decisions about similar situations); this is the psychological. Simultaneously there is the physical attitude of anger. If this is continued long and frequently, we have the continuous habitual physical attitude of anger. This, of course, produces the feeling again cause-effect-cause — as you feel, you act and as you act, you feel. This is only another example of the totality of man, another example of how any approach to health problems may work for awhile.

Several years ago a man in England named Alexander tried to develop a system of healing based on the fact that the body was in a state of readiness for emergency from habit, when no real emergency existed. The adaptation to this is dis-ease. He undertook to establish habits of physical attitudes that the adaptation to would be a desirable state of health. However, he failed to understand that as long as the person held misconceptions about reality, he would soon be on the other side of the cycle by having a feeling of emergency and starting the habit over again. He had a lot of results that later relapsed and his system didn't continue.

Why? He had a limited view of cause-effect. He saw one event co-existing with another phenomenon and from his limited viewpoint named one cause and the other effect, thus falling into that parent of all misconceptions, cause-effect.

We try to change the outer to overcome the inner. If the inner attitude be changed, the physical outer changes; but changing the outer, only, adds to the conflict. The outer is a visible reflection of the inner. It is to be seen and understood, but work on the outer only is doomed to failure, as the inner invariably overcomes the outer, despite possible temporary appearances to the contrary.

AN IMPORTANT QUESTION FOR CONSIDERATION

Do we wish to grow and be strong? Do we wish for pleasure and ease, falsely believing this to be happiness? Does the second demand escapes? Why? It is because reality (what is) has all degrees of sensations.

Does all growth and strengthening depend on adaptation to painful or strenuous situations? After adaptation or strengthening, the situation that was formerly painful or strenuous ceases to be painful or strenuous, does it not? Examples: hiking, mountain climbing, handball, exercising, sports, etc.

If we wish to escape all unpleasant sensations and situations, escape becomes our anxious problem, does it not? *Our limitations.*

This is unpleasant, so we then want to escape the escape, thus compounding the problem, do we not? In order to find this escape from escape, we depend on others such as doctors, preachers, healers, etc. They then become the problem. Which one? It's about time we go back to the first question, don't you think?

Is it possible that the way to freedom is to see the problem with no desire to be free of it? Then there is understanding. Only in understanding is there freedom.

Is life to be lived as ,an opportunity to grow, or is it to be escaped?

Is the idea that happiness depends on having pleasure and escaping pain on all levels an illusion or fantasy?

Is the struggle toward an illusion the disintegrative factor?

Is struggle the conflict between *what is* and the projection of the mind, of *what if*, ought to be, etc.?
(Becoming).

Is desire for results or working toward a goal illusion? Is any motivation for future results therefore illusion? What is the difference between fact and fantasy?

If there IS awareness that I am struggling toward an illusion (fantasy), is that observing WHAT IS?
What am I doing?

SUPERSTITION — ANCIENT MAGICAL BELIEFS — PRECONCEIVED OPINIONS-
APPEARANCES INSTEAD OF REALITY — MISCONCEPTIONS

1. Diseases exist as entities with names and personalities that can be identified, such as: arthritis, cancer, diabetes, Asian flu, etc.
2. Undesirable states of health are caused by one or more of these entities invading the body and overcoming it.
3. The person can be cured by killing the entity (disease), driving it out, or cutting it out of the body by the initiate.

OBSERVATION — VERIFICATION — PERCEPTION OF LAW

1. Dis-ease does exist as discomfort (not at ease).
2. Dis-ease is normal adaptation by unusual cellular activity to a state of stress. Stress is the state of the body being prepared for another time or place or situation, due to misconception or conditioning. Examples: exercise, feeling of emergency, nutrition.
3. Then disease can be understood, thus allowing the adaptation to restore balance to the physiological level determined by the biological plan for that individual; without understanding, the vicious cycle comes into being.

IDEAS

Who decides what is...

normal abnormal
good bad
correct incorrect
true false
?

Is the IDEA "The majority is always correct" a pretty piece of propaganda?

Does it seem correct to you?

Is this the same thing as saying "Might makes right"?

Is not the majority unwittingly controlled by suggestion (propaganda) by an extreme few members of power-seeking groups?

Do ideas result in opposites?

Is this the picture of the fall of individual and collective man?

If "I" decide that something about me is abnormal, do "I" begin the struggle to change it into what "I" think is normal?

Is all struggle painful?

Do "I" then blame "my" pain on the abnormal?

Does this then prove that "I" do have an abnormality?

Will this keep "me" in bondage?

Is this bondage the result of misconception?

THE FOUR ASPECTS OF WHOLE MAN

What goes to make up MAN?

Is man a whole, but usually studied as parts? Are the parts limited by the ideas and beliefs of the observer? Does one person see man as an expression of life, a biological principle, and consider man as bound and predetermined?

Does another man see man as a mind, as psychological, and see all his problems as mental?

Does still another see only man's actions or behavior and claim that all his troubles are caused by his actions?

Could we say that man is BEING with four aspects — the biological, the physiological, the psychological, and the behavioral? Could we further say that behavior is the outcome of the other three and is the seed for the further combining of the other three, thus starting a new cycle of behavior or result? Could one person, by having a preconceived opinion or idea that man is a biological unit, on observing behavior believe that he saw proof of his belief from his limited viewpoint? Would the same hold true for the people that had preconceived ideas from the psychological, the physiological, and the behavioral viewpoints? Would not each experience in his limited way what he believed? Is not this kind of observation based on limited observation? Would we be nearer the truth if we could see all four principles inter-working in each and every aspect at the same time? Could we also call these four aspects the initiative, the passive, the form, and the result — with result starting the cycle over again as idea?

REAL AND ABSTRACT WORLDS

Is there a REAL WORLD of living beings, no two of which are exactly alike? If no two of these real beings are exactly alike, can there be a standard for a real living being? If there be no standard by which to compare a real living being, can it be said that any living being is abnormal for here and now? Can it be said that a real living being is ugly? If there be no standard for a real living being, can it be said that a given being is bad because of behavior in a given circumstance? Would any two living beings act exactly alike in any given situation or circumstance? Which one would it be said was good? Is there an ABSTRACT WORLD of machines, ideas, ideals, and games?

There is a standard for a machine, is there not? If a spark plug doesn't fit the standard for a certain type of spark plug, we can say it is abnormal, can we not? A spark plug is not a real living being, is it? If the buttons on a coat are not in line with the buttonholes, we can say it is defective, can we not? A coat is a machine, not a real living being, is it not? An idea is not a real living being and can thus be studied as to its correctness, can it not? A person can set his or her standard for beauty for a chair and if a chair is not something like his accepted standard, he may say it is ugly, can he not? Is a chair a real living being or a machine? Are pretty and ugly real things or abstract ideas?

Are [here many kinds of games that people play such as bridge, checkers, politics, healing arts, theology, etc.? Is each of these games inventions of man? Are these games living beings, or are they mere ideas?

If a person wants to play one of these games, should he learn the rules and play accordingly? Does this make the game a reality or is it still a game?

Do many real, living beings fail to notice these two worlds and that they are of the real world but live in the abstract world and thus feel that they and others are in some way bad, ugly, and/or abnormal? Is this a great source ~f the false feeling of emergency?

IS FAILING TO RECOGNIZE THE ABSTRACT WORLD FOR WHAT IT IS A DANGEROUS THING?

IS TO RECOGNIZE THE ABSTRACT WORLD FOR WHAT IT IS TO SEE WHAT IS AS IT IS?