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T H E W I Z A R D C O U R S E (sm)

Section V of The Avatar(r) Materials

T H E A V A T A R (r) M A T E R I A L S

Section V: The Wizard Course(sm)

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THE WIZARD COURSE

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THE WIZARD COURSE FOREWORD

The Wizard's Gate

The word attention is derived from Latin ad tendere, meaning to stretch toward. When you put your attention on something, you stretch your awareness towards it.

Quantity of attention is measured in an amount of hypothetical particles. It is easily demonstrated that this quantity is an exhaustible amount. Total exhaustion of your attention particles results in an interruption of attention dependent perceptions.

Attention particles possess some interesting qualities. First, an attention particle is capable of storing some kind of memory trace. A simple comparison of an impression you get from recalling an object with the impression you get of this page when you close your eyes will make clear the differences between the memory of consciousness and the memory of attention particles.

Attention particles can also be programmed with a prioritised inclination (intention) to observe certain phenomena. Walk along a beach looking for blue sea shells, and your attention particles will give priority to anything blue while ignoring everything else. In this case, we could say that your attention was charged with a desire to find blue. Walk along a

different
beach, one where you received a painful sting from a jellyfish, and
your
attention particles will be prioritised to look out for jellyfish.
In this
case, we could say that your attention particles are charged with a
resistance to jellyfish.

Surprise is receiving an impression that is contrary to what you
pro-
grammed your attention to look for, e.g., discovering a beautiful
blue shell
on the jellyfish beach.

[Illustration; see avatar-wiz-course-illustrations.zip: wizpic-
page001.gif]

The prioritised programming of attention could be plotted on a scale
extending from frantic, rapturous desire for the appearances of
something
down to a rigid resistance toward the appearance of something

In the middle of this scale, there is a neutral balance point where
Attention is aware of _what is_ without any desire for, or
resistance
towards, any appearance. This is aware presence. No preference No
surprise.
No mind. Awareness without judgement. Neutral attention.

Reaching this balance point is the first step upon a path that leads
beyond
the mind towards the source of life itself. This is the Wizard's
Gate. It is
your

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portal to a dimension from which the structure of consciousness can
be
studied, and the mysteries of spiritual awareness begin to unfold.

THE PURPOSE OF WIZARDS

A being who radiates neutral attention is the spiritual counterpart
of a sun
that radiates light. In the mind of such a being, ignorance,
intolerance, and
the criminally indoctrinated insanities of societies find no dark
corners in
which to hide. Such a being may be regarded as a true Avatar. As

more and
more Avatars are awakened, this planetary prison is successively
trans-
formed from a battleground into a playground, into an elite
finishing
schools, into a safe home, and into an enlightened planetary
civilization.

In the non-Avatar human, the source of this natural radiation of
neutral
attention is asleep. In its place is the harsh reality of desires
and
resistances created from attention contaminated with painful
memories,
indiscretions, self-serving judgements, and bad intentions. This is
the dark
suffering of the proud and ignorant.

Wizards have the power to transform this dark existence into the
golden
dawn of an enlightened planetary civilization. It is happening now.

The primary purpose of the new Section V materials is to empower
you,
to awaken you to the actual phenomena that paradigms are created to
explain. Hopefully, through your own awakening, you will accelerate
the
expanding awakening of the world. Welcome Wizards!

DAY ONE BRIEFING: ADVICE

There are six sections in the new Wizard Course. You will find the
rea-
ding materials clearer, the exercises more effective, and your
personal
evolve-ment more rapid and stable than on previous Wizard courses.

You are encouraged to write down and share with Star's Edge any
ques-
tions or realizations that you have during the study periods or that
come
out of your processes or group discussions. These are valuable. The
trainers
will provide you carbonless copy paper for this purpose.

Some of the materials that you'll be working with are extremely
powerful
in the effect they can have on your point of view. Sometimes the
viewpoint
shift is temporary. Please remember this before you make any life-
changing
decisions or violate someone's reality window who failed to realize
how

important it was to be here.

You are going to look at consciousness in a more detailed way than most people have ever looked. You are going to have some insights that you are going to want to share with the world. Just be sure that the person you want to share them with is ready to hear them.

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Please refrain from the use of recreational drugs and alcohol while on the course. In a few days, you won't need them. You're going to be exploring some very subtle phenomena of consciousness that will require you to deliberately still your mind to perceive them. Chemicals in your system can obscure these phenomena. No one, however, recommends that you discontinue any prescriptions medication that you might be taking. If you have some concern that you are being chemically blocked on certain exercises, please talk with a trainer.

Unfortunately, there are also a lot of chemicals in the food chain. As far as possible, eat healthy foods with emphasis on vegetables, fruits, and grains. Try to stay away from junk foods. Drink lots of water. Get some exercise and eat lightly. Make this a health renewing two weeks. Ask for help if you're being overwhelmed by some habit you don't prefer to continue.

The Wizard Course has some processes that will have the immediate effect on you of, "...oooh kaaay..feel great...I gaaht it!" And it's kind of insensitive to ask you when you're feeling very good to go back in and see if you can dig up some more mud. But this is the week for mud. The more mud that you dig up, the more you turn your peak experiences into familiar plateaus that you can actually exist on and operate from. Digging also makes possible another peak experience from that plateau.

The last advice is please stay rested and have fun.

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[Page 4 is blanc]

T H E W I Z A R D C O U R S E
P A R T I

INTRODUCTION TO CREATIVE STUDY

Education

Indoctrination is different from creative study.

Indoctrination is practiced widely under the guise of education. It literally means to fill with doctrine or belief. Association of rewards and punishments with learning and repetitive drilling under stressful conditions are the characteristics of indoctrination. Initially, indoctrination is deliberate, but thereafter, it generally creates circumstances that automatically perpetuate it.

Deliberate indoctrination is really about implanting predictable behaviours and the opinions of the indoctrinating generation. It is a method of extending the period of a group's asserted rightness into the future.

Education, training, and drilling in curricula over which the student is given no attractive alternative, other than to accept, is indoctrination. When a subject is taught as doctrine, the intention is that its observations, beliefs, and conclusions be assimilated by the student without question: this is the way it is!

The more forceful and primary the teachers (or the reality), the more deeply embedded the indoctrination. The product and goal of indoctrination is manageability--responses to stimuli are predictable. Responsibility is raised.

The bad news is that the student is left with little, if any, power to think creatively. Reason is reduced to selecting from preprogrammed alternatives, e.g., Would you rather be enslaved or free? Chocolate or vanilla?

Study

The word study in English has the same root as the word eager, which means an enthusiastic pursuit of something. Two definitions for study are: 1. the mental effort of understanding, appreciating, and assimilating something
2. the earnest and protracted examination of a question by reflection or by the collection and examination of evidence.

These definitions are very formal, but at least they do imply that study is more of a participatory experience than a passive ability to imitate behaviours and absorb beliefs. Participation is the essence of creative study. Creative

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[Sidebar]

extrapolate: using what is known or believed about something to speculate or infer beyond the limits of the known or believed

i.e. {Latin: id est} that is (to say)

e.g. {Latin: exempli gratia} for the sake of example; for example

[end of sidebar]

study could be defined as any type of exercise or interaction that improves thinking and observation in such a way that a student is allowed to discover multiple points of view. The information and data conveyed in creative study serve as a starting point, an invitation to explore further and extrapolate new data.

The product of creative study is an enlightened being with a facile mind--neutral attention. Subject content is amendable. This state is achieved by learning the art of recognizing, adapting, or removing old patterns of indoctrination.

The Danger of Enlightenment

Historically, it has always been easier and safer to indoctrinate people, or even to reindoctrinate people, than to enlighten them. Enlightenment has been reserved for powerful inner circles and secret societies in charge of preserving order. Why? Perhaps because indoctrinated people are easier to govern, easier to excite to organized violence, and are more submissive to the extortion of taxes. These are the harsh facts of life. People try not to notice them. Just as one supposes, the sheep quickly forget the lamb that disappears into the the shepherd's cottage.

It is a hard-learned lesson that raising a society's awareness of oppressive indoctrination must be tempered by a wisdom that recognizes the need to preserve order. If you have doubts, study the French revolution.

Because the lesson in the above paragraphs has so often been violated by well-meaning reformers and evangelists who have unwittingly precipitated violent destabilizations of whole societies, the collective consciousness has come to believe that the process of enlightenment is dangerous. So as a caution to Wizards, understand that certain beliefs that preserve order, even thos as stupidly intolerant as patriotism and religion, are particularly sensitive to too close or too broad an inquiry.

Managing Change

Old indoctrinations are the fundamental emotion generators that interfere with your spontaneous cooperation and alignment to create an enlightened planetary civilization. Inspect your own beliefs first.

At one time, someone probably had a good reason for indoctrinating a

certain belief and did it with timely wisdom. But they didn't live forever.
Their mistake was choosing their successors from the same people that had been successfully indoctrinated. Thus the timely wisdom of holding a certain belief was replaced by the consideration that the belief was truth. This is the genesis of reality.

The truth is that it is possible for a limited time and in a limited way to manage a civilization by indoctrinating wise beliefs. But it does not create a

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[sidebar]

Free advice is usually worth what you paid for it.

Anonymous

[end of sidebar]

civilization that will change (evolve) without the old beliefs coming into conflict with the new beliefs. The lesson of indoctrination is this: Yesterday's belief is today's political slogan and tomorrow's epitaph for a civilization.

If you wish to create an enlightened planetary civilization, you must become very good at the subtle art of bringing people to recognize and rethink their old indoctrinations. Unless you learn to do this in the right way (with respectful Serious Drill) and at the right time (on the Avatar Course), the result will be revolutionary instead of evolutionary. Why evangelize when you can teach?

The Avatar Course

Avatar is a good solution, perhaps the best so far. It safely and with a minimum of offense teaches people to recognize, experience, and discreate their indoctrinations. If you were to attempt to do this without

promoting

Avatar as a valuable personal service and charging for it, you would quickly

run afoul of people's cherished (read deeply indoctrinated) beliefs.

People

do not like it when someone tries to change their beliefs, but they

are

curious and they do want to feel better.

It's more than a little confusing when, in one circumstance, a person will

die for a belief, but under a different circumstance, the same

person will

happily pay to discreate it. Oh well, what did you expect? This is

Earth!

Creative Instruction

The opposite of indoctrination is awakening a person's ability to deliberately

experience different viewpoints of creation without forming too many carved-in-rock conclusions. This ability alone transforms automatic behaviours

and beliefs (indoctrinations) back into the fluid awareness that can observe and think clearly. That is mental alchemy. It is the

underlying

goal of creative study.

As a safeguard against indoctrinating too many truths, Masters once instructed their Avatars to burn the study material as the last instruction on

the checklist. It was a symbolic act of liberation. The practice was abandoned

because of economic and ecological reasons, but Avatar materials are still collected by the Masters after being studied. And it is still done as a

symbolic act of liberation. It's difficult to turn ideas that are not available

in print into doctrine. In its own way, the confidentiality policy regarding

the Avatar Materials is an enforcement of creative study.

Natural Indoctrinations

Not all indoctrinations are the result of schooling.

A traditional metaphysical paradigm divides consciousness into three overlapping categories: animal consciousness, intellectual consciousness

and spiritual consciousness. Animal consciousness contains the survival instincts. Intellectual consciousness contains thinking and judgments. Spiritual consciousness contains reason and aesthetics.

The methods of establishing order (taking control) are different in each of these categories. Order is established in animal consciousness by dominance. Order is established in intellectual consciousness by argument or debate. Order is established in spiritual consciousness by respect.

[Illustration; see wizpic-page008.gif]

For a little experience of establishing order in animal consciousness, feel what it feels like to be your most dominant identity. In this identity, people are going to jump when you speak. They're going to do what you say or suffer consequences. That's a dominant identity. That's the way animal consciousness maintains order. Step out of line and you get your neck bitten.

This animal dominance is so ingrained in life that it spills over into intellectual consciousness. Conveyed information becomes colored by an attitude of dominance.

If somebody tells you to do something and is acting dominant, you either fight or obey. If your success of winning the fight is in doubt, you obey. The problem is that when you become submissive, the mind tends to suspend its critical faculty and accept whatever is conveyed as truth. Sometime it's easier to accept a lie than to remember the humiliation of surrender.

Then you do it to another on a lower pecking order. Your mind is indoctrinated with information that is hidden from examination by humiliation and fear.

The first step of The Wizard Course is to get rid of indoctrinated beliefs

and recover control of your own mind.

Benediction

In the following pages, you will encounter four principles of creative study. They are given to you for use. Use them to enhance your understanding, appreciation, and assimilation of the Wizard materials. They are the first lessons of magic. Use them; magic will reappear.

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[sidebar]

consciousness n. In Avatar terms:
a structure of beliefs through
which one projects or perceives
reality

archetype n. the original pattern
or model from which all other
things of the same kind are made

civilizations that survive tend to
follow a pattern of evolving. Through
its best reasoning individual, each
society exploits, supports, or
incorporates the advantages of
previous societies, but also adds
something new. The patterns of Earth
societies follow and are characterized by:

1. hunting and gathering (individualism)
2. raiding and pillaging (tribal values)
3. trading and agriculture (family)
4. nationalism and imperialism (patriotism)
5. industrialism (work and invention)
6. economic goals (pursuit of a fantasy experience)
7. contemplation (review of importances)
8. enlightenment (appreciation of diversity)

[end of sidebar]

PRINCIPLES OF STUDY

Some historians think that the relay of social and cultural achievements from generation to generation forms the foundation of a civilization. But where did these social and cultural achievements come from? What motivated them?

The true foundation of a civilization is a specialized feature of consciousness called the archetypal mind. It is the collective blueprint of beliefs, the initial model from which the ideas of evolution and civilization are extrapolated. It is the source of the reality plane in which we are currently enrolled.

This archetypal root mind of reality changes slowly. The realities that different beings and even whole generations extrapolate from it change more rapidly. What we are currently experiencing are certain extrapolated possibilities. Awakening, in a sense, is realizing there are other possibilities.

The human factor that facilitates the evolvement of civilizations is the ability to extrapolate new possibilities, to think clearly, to anticipate consequences. This is something more than passing indoctrinations from generation to generation. It is real time observing, integrating, predicting, and acting.

The Evolution of Creative Study

Creative Study is a bridge from the narrow confines of one belief system to the broader possibilities of life. Socially, it permits a smooth transition from an economic society to a contemplative society and then to an enlightened society.

In the current economic society, study and indoctrination start to look alike. When people study, they generally mean they are engaging in some skill acquisition activity. Most often, they are motivated by the hope of resolving some personal insecurity and/or achieving some fantasy experience, such as an around-the-world cruise. When enough people realize that their

insecurity has
no external solution and the fantasy experience is empty and without
any real
satisfaction, the subject of study will change and so will the
society.

In a contemplative society (the next step for our current society),
the
distance from source decreases and so, too, do the personal
insecurities.
People become more accepting and real when they become more secure.
The need
for approval and the desire to evoke envy decrease. The desire for
personal
achievement reduces, while at the same time compassion and feelings
of
brotherhood increase. Study becomes more of a recreational pursuit,
and the
humanities flourish.

In an enlightened society, the emphasis of life changes from a
pursuit of
desires to a sane fulfillment of human needs. Care replaces greed.
Coopera-

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[sidebar]

relief 1. an easing, as of pain,
discomfort, or anxiety; a lightening
of a burden
2. anything that lessens tension or
strain or offers a pleasant change,
as to the mind or eye

[end of sidebar]

tion replaces competition. Species pride replaces nationalism.
People begin
to find that their real pleasure and satisfactrin come from
unfolding to
the possibilities of life. Change arises from a deeper level of
consciousness
and the attitude, "let's see what we can do," nurtures excitement.

Creative study is any procedure that assists you to rise above
isolated bits
of creation and obtain an insight as to how they relate. Every time
Wizards

do this, they move closer to the next level of source--the next level of reintegration of the whole. By exploring this ever-broadening scope of creation, Wizards become powerful centers of influence. They offer relief from the suffering caused by ignorance and intolerance. They learn the currents and shoals of transformation and come to know the time and place where the evolvment of isolated bits of creation intersect. With wisdom, they lay the foundation for the future communities of Earth.

The First Principle of Creative Study: Organizing

[Italics:] A datum or phenomenon that is recognized as belonging or is assigned to a certain category within the structure of consciousness frees attention. [End Italics]

This is actually a very powerful formula for relieving stress and dis-ease. Data and phenomena are stored by assigning them a relative position within the framework of the rest of what you know. This is what is meant by organizing.

Failure to organize leads to overwhelm. That is true for your possessions, your activities, your data, and your experiences. Organizing is part of growth. Beyond a certain point, there cannot be further growth without organizing. The cause of many learning disabilities and unsuccessful students can be traced to a failure to organize what has been studied.

Do you ever feel overwhelmed: If so, you probably have already gone past the point where you need to stop and organize. Unrelated data and phenomena act like distractions that inhibit concentration. Each of us has a finite amount of attention, and when it is exhausted the results are confusion, stress, and seriousness.

This can be demonstrated by giving someone a list of unrelated things to remember. There will be a limit to the number they can absorb before they need

to organize. When you go past that limit, confusion begins to close in. Just as you can exceed the memory capacity of a computer, you can exceed the attention capacity of a mind.

NOTE: Excerpts from previous Wizard lectures by Harry are interspersed throughout the text and will be set apart in this manner ----->

Organizing To Improve Memory

I'm going to give you ten things to remember, but you can't write them down yet. Try to remember them in order. After I've finished giving them to you, I'll ask you to write them down. Are you ready?

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(Ten items are read slowly). Table, tree, sidewalk, rock, wall, picture, runner, banana, coin, cup.

Ok, that's the last one. Now write them down. (pause)

I'll read them to you again and you can score yourself. (Items are read again. About 10 percent of the audience said they remembered all ten.)

Here's the secret. If you remember these as ten different items, it requires that you put attention on ten different things. That's difficult. But you can organize the ten items into one mental picture, and then you only have to remember one thing. That's not so difficult.

As an example, you could imagine TABLE with a TREE growing on it, which is set beside a SIDEWALK, and there is a RUNNER who is eating a BANANA. You stop and put a COIN in the runner's CUP. If you make a mental picture of the items like this, you can recall them backward and forward. It's a good bar trick.

The point is you are remembering one thing instead of ten separate thing.

Want another chance?

(Harry reads ten new items, and this time approximately 50 percent of the audience write down all ten).

What is happening is that you are deliberately organizing into data instead of having a lot of odd pieces of nonrelated information. This mental organization increases what you can remember and at the same time frees up your attention.

[end of excerpt of Harry's previous lecture.]

The Second Principle of Creative Study: Float

[italics] A datum or phenomenon that is left unrelated or that doesn't fit any known category fixes attention. [end italics]

This is called float. Float is the result of not integrating a reality.

[sidebar]

{float n. anything that stays or causes something else to stay on the surface of a liquid or suspended near the surface. In Avatar terms: mental creations that fix attention.

[end of sidebar]

Some people have wondered if there is a point they reach that for every new thing they learn they have to forget one old thing. Will they eventually get a disk full error message? They will if there is too much float.

Float consists of:

- * incomplete, inaccurate, or entirely missing data
- * incomplete projects and information

Float also consists of misunderstandings:

- * violations of good communications procedure
- * resisted experience
- * misunderstood words

Float also consists of those things you don't want known:

- * secrets and undelivered messages
- * hidden agendas

These things float around in the mind and absorb attention like dry sponges absorb water. When you try to think in an area in which you have

float, you get exhausted. When you try to study a subject in which you have

float, you begin to yawn, fidget, or go blank. These are observable phenom-

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ena that Avatar Masters and Trainers sometimes use to detect students who have encountered misunderstood words in a subject.

Mystery and magic attract attention by deliberately creating float, e.g., how did that rabbit get in the hat?

Float has just enough resist or unkown in it to keep it from being aligned or integrated with the current structure of you consciousness. It creates uncertainty, which is an indication of float. Float shuts down the ability to think deliberately and causes stupidity.

You can detect float by learning to spot its symptoms, which, incidentally, disappear when float is handled. The main symptoms are:

- * distraction
- * confusion
- * exhaustion
- * irritability
- * unwillingness to continue
- * a sense of being forced
- * self-destruction

Decisions made in the presence of float are more often wrong (not producing the desired effect) than right (producing the desired effect). If making a decision seems difficult, recognize that it is usually because of

float from incorrect or incomplete data. Handle the float by getting the correct or complete data, and the decision becomes clearer. (This applies to every-day decisions as well as to major life decisions. It applies to societies as well as to individuals).

[from a previous lecture.]

Data Float

Data float is information that doesn't seem to fit with the rest of what you know. It exhausts your attention. It's like having to remember ten things instead of one thing. Data Float makes you feel stupid or unable to think.

Float is kept floating by a disaligning belief or an insufficiency of accurate data. Handling the disaligning belief is the first step in handling float. Often it is the only step you need to take. A disaligning belief keeps new data from aligning with what you already believe, so the new data floats.

Let me give you an analogy. Imagine that this is a structure by which you organize information (Harry hold up a Tinker Toy model).

This structure is what you already know and believe about horses. One of the beliefs in this structure is that horses are white. You're very happy with this information. Horses are white.

Now, Somebody tells about a black horse. This is a black horse (Harry holds up a different Tinker Toy model). You notice when you try to integrate this black horse with the rest of what you know about horses (Harry tries to put the Tinker Toy models together, but they don't fit), it doesn't integrate.

Because it doesn't fit, it floats. Now you have an unrelated piece of data, a black horse. What is that? Horses are white. That is the disaligning belief--horses are white.

If you want to restructure the data and say, "Some horses are white," and then you encounter a black horse (Harry restructures the toy models to fit), look at that! Now you

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can say some horses are black and some horses are white. You've integrated new information into the mental structure that you use to make sense of the world.

Did I mention that memories of events and actions also float when they don't fit the mental structure that you are using to make sense of the world? If your belief of who you are won't accommodate acts you have committed or are planning to commit, they also float. Secrets and hidden agendas are kept in float by a disaligning belief like, "I can't reveal this." You have to keep attention on them so you don't reveal them by accident. The more secrets a person has, the less able they become. So there is an insight into the power of confession. It frees attention.

[end of previous lecture excerpt]

The Third Principle of Creative Study: Restructuring

[Italics] Restructuring your consciousness is sometimes necessary to accommodate new data or new phenomena. [End Italics]

Round Pegs do not go in square holes no matter how much they are examined or clarified. Rectangles do not fit into triangular spaces. Some things just don't fit in your frame of reference. For example, some Hong Kong residents consider snake bladders a delicacy, and certain Malaysian jungle tribes consider severe facial scarring as beautiful.

When presented with data or phenomena that do not fit their current belief

structure, some people resort to invalidation. This eventually results in distrust, conflict, or even perceptual malfunction. People who do not see clearly or understand clearly may be clinging to some old structuring of consciousness that does not adequately accommodate present reality. How something should appear has taken precedence over how something does appear. Sometimes people are blinded by their own opinions (When vision is corrected, it is corrected to accommodate the consciousness of the subject. If the consciousness of the subject were restructured, correction of the vision might be unnecessary).

Real tolerance is the ability to endure the feeling of vulnerability that you feel while your consciousness is restructuring to accommodate new data or phenomena. It is a departure from your comfort zone. It takes a special brand of courage to willingly look beyond your familiar structure of consciousness. It is a kind of courage that you need for creative study.

[excerpt from previous Harry lecture]

Vulnerability

The point is this: sometimes you have to let go of what you believe you know and allow a restructuring of your mental framework to occur. The risk is you will be vulnerable, which, in itself, is a step closer to the truth of existence. The reward is that the restructuring will lead you to more new information. You may find you know a lot more about something than you thought. Pieces begin to fit and make sense. Float integrates. Even if you encountered a blue horse, you could now stretch your mental framework to contain it.

Wisdom is the cumulative result of enduring vulnerable moments of not knowing.

The ideal is to have what you encounter fit with what you know. Unless you

are extremely learned, that probably doesn't happen. So you have to be ready to restructure what you know or believe when you encounter something new.

This is not an effort. It is

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an allowing. The default operation of consciousness will automatically restructure, link, and align new information unless there is a disaligning belief preventing it from doing so.

[end excerpt]

The Fourth Principle of Creative Study: Extrapolating

[italics] Arranging data or phenomena according to certain structures permits the accurate prediction of further data or phenomena. [end italics]

It is the "I" that imposes mental organization on data and phenomena. It does so according to either an indoctrinated (default) pattern or a deliberate pattern suggested by what is observed. (It is also the "I" that feels diempowered and overwhelmed when attention is trapped in float).

Data can be organized in many ways. For example, all the elephant memories go in the elephant memory room. All the penguin memories go in the penguin memory room. This type of data organization permits data to be sorted by subject and retrieved without too great a demand on attention, but it doesn't present much opportunity to predict new data from the data on hand. The data just sit there. This is the default behaviour of animal consciousness---a simple memory bank.

If, however, you organized your elephant data into a large animal category, you might also bump into hippos and rhinoceros. And if you knew that the elephant is a vegetarian, you could predict that hippos and rhinoceros are

also vegeterians. And so they are. This is the faculty of reason.

And you could create a small animal room for things like cats and bunnies.

Hmmm. Cats eat bunnies, don't they?

Even better, you could arrange your elephant data on an animal size scale going from smallest to largest. The you have a place for any animal you encounter. This classification of data into broad categories (such as the animal kingdom, the plant kingdom, and the mineral kingdom) and then into increasingly specific subcategories is the default behaviour of intellectual consciousness.

Memory (organized data), reason (cross indexing), and imagination (filling in the blanks) permit the production and prediction of new data and phenomena. Knowledge is the utilization of organized dtat, reason, and imagination to predict or produce specific results.

[excerpt from previous lecture]

Knowledge Is Power

The float rundown allows you to locate and discreate the disaligning beliefs that cause float. When you discreate these beliefs, the float caused by them will begin to integrate. What does it feel like when float integrates? It's an, "Oh, of course, I see," feeling. Each "Oh, of course, I see" frees some fixed attention and makes the next "Oh, of course, I see" a little faster and little more profound.

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Freed attention allows you to start thinking with what you know, rather than just having it as opinion or nonutilized data.

Somebody once said, "Knowledge is power." Have you heard that statement? The correct statement should be, "The application of knowlege is power." You can

have all the knowledge in the world, but it doesn't do you any good until you apply it. Float is what prevents you from applying what you already know, which you're going to discover is a lot more than any exam or test could ever measure.

Let's review the principles of creative study.

1. A datum or phenomenon that is left unrelated or that doesn't fit any known category fixes attention.

This simply means that if you have a place to put something, and no one that you need to remember not to tell it to, it doesn't require that you keep your attention on it. This is the fundamental lesson of organization.

2. A datum or phenomenon that is left unrelated or that doesn't fit any known category fixes attention.

The things that fix attention most have something unknown about them, for example, what is that peculiar ratcheting sound? Float and fear often go together.

3. Restructuring your consciousness is sometimes necessary to accommodate new data or phenomena

If we had a spaceship land in the parking lot, you would see some rapid restructuring of consciousness. It might be so rapid that it would take all your attention, and you would just sit and stare like a zombie. That is a shock reaction. Massive restructuring of consciousness causes shock.

4. Arranging data or phenomena according to certain structures permits the accurate prediction of further data or phenomena.

The best example of data arrangement is a scale. If you know what extreme points of a scale are, you can predict points between the extremes. If you have a hundred-ton rock at one end and a one-pound rock at the other end, you can imagine the different weights of rocks between. This sort of scale works well for sorting material qualities and physical objects. If you want to

sort living
qualities, it's better to start somewhere in the middle of a scale
and work
toward the extremes--an extreme that you probably don't know yet.

[end excerpt]

Using Scales

Scales are extremely useful for organizing and understanding information. A scale can be linear with polar opposites at each end, or it can be divided into developmental or hierarchical stages along a certain path. A scale can begin in the middle and move upward or downward, inward or outward. There are cyclic scales, harmonic scales, compression scales, spiral scales, infinite scales, all based on degrees of difference of things that have the scale in common. There are scales of intensity and scales of relativity. There are scales of quantity and scales of quality. A calendar is a scale for the measurement of time.

On a scale of one to ten, scales rate a ten in their usefulness.

[excerpt]

Creating Order

A scale is a series of marks at regular or graduated intervals used to measure or register a relative quality or quantity of something.

Scales often fit within scales. For example, the scale of visible light extends from red to violet according to frequency. Then there is a scale of saturation or hue for each color that extends from faint to vibrant. Sometimes there are many smaller or intersecting scales in your scale.

When we talk about scales, we're talking about order--relative order between

separate creations that have something in common. That something gives us the graduated intervals of our scale.

It seems that this imposition of some sort of meaningful scalar order upon the universe is one of the fundamental purposes of consciousness.

[end excerpt]

[sidebar]

continuum n. something in which no part can be distinguished from neighboring parts except by arbitrary division

[end sidebar]

How Prediction Works

Change is a shift in degree on a scale. When you know the continuum of the scale and the speed and direction of change, prediction and invention are possible. This is how you become an expert in a subject.

Sometimes the predicted data are a logically reasoned extension of what is known about the subject. Sometimes the predicted data come from a gap in what is known, and sometimes the predicted data come from a harmonic correspondence between two scales.

Summary

The purpose of creative study is to organize information and predict phenomena.

Consciousness is a tool that awareness (you) can use to create, to investigate, to order, and to make connections with phenomena that are beyond the limits of our senses.

Consciousness can be addressed to any subject, including itself. The Wizard materials are a deliberately created structure designed to permit the

investigation, ordering, and/or modification of consciousness.

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SOLO ATTENTION RECOVERY PROGRAM

Objective: To free attention.

Expected Results:
A recovery of attention and more energy.

Step 1. Incomplete Projects

List any incomplete projects or TO DO's you have. After each project note:

(A)abort if you have decided to abort the project.

(C)omplete if you have decided to complete the project. Number the (C) projects in order of priority. Put the list in a safe place for your attention after The Wizard Course.

Step 2. Undelivered Communications

List any people with whom you have undelivered communications. After each of them, write what the essence of your message to them will be.

Put this list in a safe place for your attention after The Wizard Course.

Step 3. Fixed Attention

List whatever has been on your mind (The question is "What has my attention been on?"). For every item on your list, write a brief paragraph on what you need to do in order to handle it. For items that you don't know how to handle, write, "Figure out how to handle." Put this list in a safe place for your attention after The Wizard Course.

[italics] If the above three steps have been properly completed, you should feel more energetic. If not, reread the second principle of study, and redo steps 1-3 above. [end italics]

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CREATION HANDLING PROCEDURE

(Revised and reissued by Star's Edge International 3/1/96 to update and replace Creation Handling Procedure previous Avatar Course Section III)

General Theory

Observation: Awareness creates within itself and experiences within its creations.

When awareness chooses to experience its creation, it becomes identified with the creation; it exists as that creation. It does not respond to the creation; it responds as the creation. While it is identified with the creation, it manifests as consciousness limited by the boundaries of the creation. Defined consciousness may believe itself separate from the undefined awareness that exists beyond the limits of the creation being occupied. When it does, gods are created.

Since undefined awareness is without limits, creation may be said to occur within it. (The within/without is used here for conceptualizing the idea. Since awareness is without even infinite limits, it would be more accurate to say that awareness and creation are of entirely different realms, but this is difficult to conceptualize.) Undefined awareness is the source of the first creation, which is a definition containing awareness and limited by boundaries. The now-limited-awareness is called consciousness and often believes that it is existing within boundaries that are not of its own

creation. So now consciousness considers itself separate and different from undefined awareness. This limited (defined) consciousness may continue to create within itself, but the limits of its creations are the original limits established by the first creation.

Existing within limits that you consider beyond your power of creation is the essence of experience. This is how people come to view themselves as trapped or subject to definitions not of their own creation.

The purpose of any creation is to experience. There may or may not be intervening steps between the act of the creation and the integration of the experience. The complication is this: what may seem a perfectly logical thing to create and experience by awareness, which is indestructible, may appear to be threatening to experience by consciousness existing within the limits of the creation.

As an extreme example, awareness might desire to experience how much weight a particular organism might bear, but existing as the consciousness of the organism that is being crushed, the experience is resisted. The degree of desirability of an experience is relative to what you experience it_as_. Thus consciousness resists (creates against experiencing the creation created by a more expanded aspect of itself) and creating against itself, begins the compaction of creation and consciousness that eventually manifests as the physical universe.

[sidebar]

Identify v.: to become the same as; to combine in such a manner as to make one; coalesce in existence.

Define v.: to determine, declare or mark the limit of; circumscribe; determine or indicate the bounds or outlines in detail; to determine the extent of.

Label v.: to affix, assign or attach an expression to a definition to indicate contents.

Disassociate v.: to sever company with; to separate from; to disconnect from.

Discreate v.: to halt the production of a creation; to turn off; to cease creating; to let go of.

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Awareness continues to create the creation as a very solid secondary to the originations of defined consciousness. When defined consciousness ceases to resist the creation, it expands beyond its own boundaries and reintegrates with the closer-to-awareness aspect of itself that is source of the creation. This is the process of coming to take responsibility for the creation as your own. The Creation Exercises in Section II are preparation for owning creations.

The limit or boundary of every creation, when experienced from within, is an area where the creation fades slowly or rapidly to an unknown. Creations are separated by unknowns.

Observation: Sometimes awareness is experienced as either something or nothing within consciousness. This is the viewpoint of someone in the grip of illusion. In truth, awareness is thoughtless, being beyond consciousness. This is life source.

If all of this leaves you hanging on by your mental fingertips, don't be too concerned. The Creation Handling Procedure works even if you do not fully understand it.

There are six steps to the Creation Handling Procedure:

1. Identify with and experience.
2. Define the outermost limits.

3. Label it without judgment.
4. Disassociate from the creation.
5. Discreate the creation.
6. Create what you prefer.

1. Identity with and experience

Awareness within a creation is consciousness. Every creation contains consciousness and is connected with every other creation through its beginning in awareness. Awareness is without definition; it cannot be described as this or that, existing or not. Only the creations of awareness exist. Consciousness is awareness being limited (defined) by a form or quality.

In the Feel-It Exercises of Section II, you learned to meld with a creation and "feel how it feels." This is the essence of "identify with and experience." It requires that you surrender any resistance you might have to existing as the belief, the feeling, the emotion, the idea, the identity, the time, the space or the mass of whatever you are seeking to identify with and experience. You become the limited expression of consciousness that is being the creation.

If you have any difficulty doing this step, or just want to achieve a greater certainty of your ability to do this step, you can employ the Creation Exercise. (For example: Create the reality "I am (_fill in the blank_)") and handle all secondaries.

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2. Define The Outermost Limits

Every creation has some form, defined by boundaries, in one or more of the infinite continuums of reality, time, space and energy. Pains, sensations, aches have forms. Thoughts, ideas, beliefs and impressions have forms. Fears, desires, and compulsions have forms. Only pure awareness is

boundless and without form. Everything else has limits or boundaries (vague or distinct) defining a form or area possessing a certain quality.

The creations that you feel at the effect of (good or bad) are being viewed from the inside--this is the viewpoint of creature towards creation.

The creations that you have control over are being viewed from the outside -this is the viewpoint of creator towards creation.

Certain creations may require a change of continuum to be viewed at all (e.g., a creation defined by a span of time, such as a century, cannot be viewed in terms of spatial limits. A mental creation may not be definable in physical space, but it is certainly definable in mental space.)

You cannot get an overall view of a creation as long you are being it. To view such a creation requires that you adjust the reality that you consider yourself to be. This can be done by extending your willingness to experience (feel) in all directions until you contact the unknowns that lie just beyond the limits of the creation. Most people have different creations of self defined in different continuums, e.g., an energy self, a reality self, a spatial self, a time self.

You cannot change your relationship to an upset, pain, idea or fear by resisting it. You must experience it to its limits, without resistance, before you step beyond.

You define the outermost limits of a creation by expanding your attention within the continuum or continuums in which it exists and willingly experiencing, until you contact the unknown (unknown is the perceptual experience of undefined awareness) that lies just beyond the border of the creation.

3. Label It Without Judgment

When you label a defined creation without judgment, you recover the attention that was fixed on the creation. The creation is _(just

what it is)

_. It does not compel you to create a response to it. You are not affected by the creation. You are neither drawn into nor repulsed it. You are independent from it.

A key to this step is your ability to become aware of the primary that is creating the experience. The label on a creation is a statement of what is, rather than a response elicited by some quality of the creation. "I have a cold" is probably a response; "it is a cold" is a primary. On labeling,

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there is no compromise, no check to see if you have done it right, no pause for approval or applause. You are centered, sun-like, Awareness.

4. Disassociate From The Creation

Very simply, you cease to identify with the creation. With your attention on the creation, recognize: "This is not-I, this is my creation."

5. Discreate The Creation

A creation in continuous automatic creation often needs to be turned off. In truth, nothing hangs around (persists). Everything that exists is being created right now.

Discreate means to cease the creating of the creation. It is effortless. It is a halt to an existing flow of energy rather than a new flow of energy. It is not creating against the old creation. For example, when you turn off a light at the switch, you simply interrupt, stop, or take away the flow of energy to the light. You discreate the light.

Deprived of creating energy, the creation vanishes, breaks up into parts and evaporates, shrinks into itself and disappears, slips away,

diffuses, turns
into a fog and dissipates, shrinks into a nothingness, or is simply
gone.
Sometimes you see it go, and sometimes you just know it is gone. If
you find
something that you can't seem to discreate -a persistent mass- it is
because
it still has a source of creating energy (a primary) that you have
yet to
assume responsibility for.

6. Create What You Prefer

Determine what reality you would like to experience, using
excitement as
your guide. Construct the statement of the reality in the present
tense,
e.g., "I have inner peace".

Originate the statement as a primary origination and handle any
doubts or
secondaries by use of the Creation Handling Procedure until the
reality is
experienced, OR until a clear path of opportunity to the reality
opens to
you.

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PERSISTENT IDENTITY CREATION HANDLING PROCEDURE (May be run solo, but preferably with a guide)

For Something Resisted:

1. Create what it feels like to be someone who resists that.
2. Create what it feels like to be someone who desires that.
3. Expand to the outermost limits of both identities simultaneously.
4. Label it without judgement.
5. Recognize: This is not-I; this is my creation.
6. Permit it to discreate. Turn it off.

Repeat step 1-6 as necessary.

For something Desired:

1. Create what it feels like to be someone who desires that.
2. Create what it feels like to be someone who resists that.
3. Expand to the outermost limits of both identities simultaneously.
4. Label it without judgement
5. Recognize: This is not-I; this is my creation.
6. Permit it to discreate. Turn it off.

Repeat step 1-6 as necessary.

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SOLO ATTENTION RECOVERY PROGRAM

Secret and Hidden Agendas

Objective:

To free attention.

Expected Results:

An increased willingness to integrate and align with self, other,
and the environment. Relief from fixed attention.

Step 4. Secrets

I) List any secrets you are keeping. (see sidebar)

For locating secrets ask yourself:

What would you not want _____ to know about?

If it was revealed, what would make people think less of you?

What do you feel, if revealed, would disappoint other people?

What would make _____ disapprove of you?

II) For each response, describe the humiliation (resisted
experience)

you're protecting yourself from or are protecting from.

III) First, run the Persistent Identity Creation Handling Procedure
on the

resisted experience and then the CHP on the creation.

=====

EXAMPLE:

I) Secret: "I wouldn't want Bobby to know that I took a hundred dollar bill out of his wallet".

II) Describe the humiliation you're protecting yourself from: "I'd feel awful. I'd feel like a thief. I don't know what I'd do if he found out".

III A) Persistent Identity Creation Handling Procedure:

1. Create what it feels like to be someone who resists feeling awful, feeling like a thief, not knowing what you would do if he found out.
2. Create what it feels like to be someone who desires feeling awful, feeling like a thief, not knowing what you would do if he found out.
3. Expand to the outermost limits of both identities simultaneously.
4. Label it without judgement
5. Recognize: this is not-I: this is my creation.
6. Permit it to discreate. Turn it off.

[sidebar]

To help to find areas of secrets or hidden agendas look for anyone you are:

- * blaming
- * criticizing
- * feeling separate from
- * disapproving of
- * judgmental toward
- * angry at
- * feel betrayed by

7. Would you like to go through it again? (If yes, repeat steps 1-6; otherwise move on).

III B) CHP on the creation:

1. Feel what it feels like to have that secret.
2. Expand to the outermost limits of that feeling.
3. Label it without judgement.
4. Recognize: This is not-I; this is my creation.
5. Permit it to discreate. Turn it off.
6. Would you like to go through it again? (If yes, repeat steps 1-6; otherwise move on).

Step 5. Hidden Agendas

I) List any hidden agendas (goals and plans) you have that you feel are

in misalignment with the following:

- * the expansion of Avatar
- * Star's Edge
- * the creation of an enlightened civilization
- * Harry Palmer
- * your higher self

For locating hidden agendas ask yourself:

What are you doing that, if revealed, would not be OK?

What plans do you have that _____ would disapprove of?

What intention do you have that is other than the intention you're working on?

What intention do you have that is other than the one you're stating?

II) After each hidden agenda, describe the problem (resisted experience) you believe you are working to solve.

III) First, run the Persistent Identity Creation Handling Procedure on the Resisted experience and then the CHP on the creation.

EXAMPLE:

I) Hidden agenda: I'm reviewing The Wizard Course hoping that I can find

customers for my business

II) The Problem: I need to make a living

III A) Persistent Identity Creation Handling Procedure:

1. Create what it feels like to be someone who _resists_ not having any customers, going broke, being poor.
2. Create what it feels like to be someone who _desires_ not having any customers, going broke, being poor.
3. Expand to the outermost limits of that feeling.
4. Label it without judgement.
5. Recognize: This is not-I; this is my creation.
6. Permit it to discreate. Turn it off.
7. Would you like to go through it again? (If yes, repeat steps 1-6; otherwise move on).

III B) CHP on creation:

1. Feels what it feels like to have that hidden agenda.
2. Expand to the outermost limits of that feeling.
3. Label it without judgement.
4. Recognize: This is not-I; this is my creation.
5. Permit it to discreate. Turn it off.
6. Would you like to go through it again? (If yes, repeat steps 1-6; otherwise move on).

(Exercises are done preferably with a guide, but may be done solo)

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DISALIGNING BELIEFS AND FLOATS

In the absence of a disaligning belief, a float will work itself out. The integrating and the restructuring of your belief system will occur automatically on an out-of-attention level of consciousness. The mind is marvelously adaptive at this sort of integrating and restructuring. This is a default operation of consciousness.

It is only when there is a belief that interferes with this default operation that float builds up. Favorite among disaligning beliefs are:

- "I already know that."
- "I'll finish later."
- "I'm too (worried, upset, angry, etc.) to think about it."
- "I have to look out for myself."
- "It's not my problem."

"I don't want to think about it."
"I'll do it later."
"Don't worry about it. I know what I'm doing."
"Nobody cares what happens to me."
"I can't let anyone know..."
"How could I present this better?"
"I can't."
"I doubt."
"I don't trust."

At some points in handling float, one or more disaligning beliefs will be discovered. A disaligning belief may or may not be transparent. (A transparent belief may or may not cause float.)

Because they are disaligning intentions, secrets and hidden agendas make disaligning beliefs harder to discover, i.e., transparent.

Sidebar:

disaligning belief n. a belief that prevents the integration of new data; a belief that asserts some status quo when adaptation would be more appropriate

float n. anything that stays or causes something else to stay on the surface of a liquid or suspended near the surface. In Avatar terms: mental creations that fix attention.

A disaligning belief
creates a pseudocategory
of data that is not aligned
or indexed with the rest
of what you know

Going More Specific to Handle Float

You can discreate the confusion and start over, systematically eliminating the unknowns on the subject. This is possible when the data can be inspected or observed. Words can be aligned with the defined creations they label. Mis-understood words can be cleared up. Sentences and ideas can be contemplated and compared with your own experiences. Discussions can occur. Judgments can be discreated, and the subject can be experienced and integrated.

Going More General To Handle Float

You can move up an order of magnitude by relating each of the mental creations to the others by some common denominator such as unknowns, similar time period, similar location. This restructures them as one unknown mental creation and recovers attention.

Feeling Relief

Doing either of the above actions should result in a marked recovery of attention and a reduction in tension and confusion. Also, though no one has yet bothered to document it, there seems to be a direct rise in IQ as a consequence of time spent on this rundown.

GOING MORE GENERAL TO HANDLE FLOAT

Objective:
To recover fixed attention

Expected Results:
A marked recovery of attention and a reduction in tension and confusion.

Procedure:

Step 1:

Locate a subject that has a field of data float in it by listing the following questions and using the _first_ answer that shifts you in

the
direction of feeling more serious. (A subject can be any event,
person,
place, thing, or body of data.)

- a. Is there some subject that you're unsure off?
- b. What is an uncomfortable subject?
- c. What subject isn't finished?
- d. What subject isn't understood?

sidebar:

The following are indications of
float in an area:

- * exhaustion
- * stuck attention
- * confusion
- * uncertainty
- * stupidity
- * distraction
- * irritability
- * feeling that someone is
making you do something
- * anger
- * upset

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- e. Who upsets you?
- f. What subject makes you feel tired when you think about it?
- g. What subject do you not want to talk about?

Step 2:

Regarding the answer from Step 1, organize your float on that
subject by

listing answers under the following three categories (cycle
a.b.c.a.b.c.
etc.).

Continue this step until you feel a marked recovery of attention AND
ONE

OR MORE DISALIGNING BELIEFS ARE DISCOVERED.

- a. What don't I know about this subject?
- b. What do I know about this subject?
- c. What other subject do I feel this way about?

Step 3:

Run the Persistent Identity Creation Handling Procedure (desire/resist) on the disaligning belief discovered in Step 2.

(Repeat the rundown on other subjects that shift you in the direction of seriousness. Continue until you feel a rekindled interest in life.)

How To Prevent Float on this Course

1. As soon as you feel upset or something doesn't make sense, recognize that there is something unknown about it. Unknowns are resolved either by concentrated attention (you proceed more slowly and observe more closely) or by a process of repeated inspection followed by a deliberate disregard. Look at, look away. (Reference Exercise 12: Releasing Fixed Attention in ReSurFacing).

2. As soon as you feel float in some subject, recognize that there is a disaligning belief. Find it, discreate it, and the float will begin to resolve. (It may still require that you resolve some unknowns.)

sidebar:

The disaligning belief creates the idea that this subject is something you should keep some attention on.

The one who thinks over his experiences most, and weaves them into systematic relations with each other, will be the one with the best memory.

William James.

Viewpoints

When something (an idea, object, event, identity) is viewed from only one specific point of view in understanding or space/time location, the backflow from viewing actually defines and fixes the viewer. Thereafter the idea is of limited use in thinking. Another way to say this is that if you always look at something the same way, it is because you are always looking from the same viewpoint.

Something very interesting happens when you develop the ability to view something from any perspective.

An inability to view events from certain viewpoints is an indicator that you have stuck attention (resistance) on those viewpoints. This resistance arises as a pressure exerted by your own transgressions or intentions (shame) or by your own assignment of responsibility (blame). Both shame and blame put certain viewpoints beyond your willingness to occupy.

Objective:

To develop the ability to view something from any perspective.

Expected Results:

An increased sense of responsibility. Freedom from fixed viewpoints.

Exercise 1. UNDERSTANDING. Time: 5+ minutes.

Demonstrate and explain your understanding of the first and third paragraphs above to another student. Reread them as often as is necessary.

Exercise 2. SMALL INANIMATE OBJECT. Time: 10+ minutes.

Look at an inanimate object from many different perspectives. Do this until you can visualize the object in your mind. Rotate the object in your mind, examining it from all points of view simultaneously.

Exercise 3. LARGE OBJECTS. Time: 10+ minutes.

Walk around a building until you can visualize a three-dimensional mental image of the building. Do this until the building exists for you independent of any specific location from which it is viewed.

Exercise 4. PEOPLE. Time: 30+ minutes.

Pick a person you know. Think of them from the perspective of the opinion you have of them. Then think of them from the perspective of an opinion that some other identity might have of them. Then think of them from the perspective of an opinion they might have of themselves. Repeat until you can think of

sidebar:

idea n. 1. something one thinks, knows, or imagines; a thought; a mental conception or image;
notion 2. an opinion or a belief
3. In philosophy: according to Plato, a model or archetype of which all real things are but imperfect imitations

opinion n. 1 a belief not based on absolute certainty or positive knowledge but on what seems true, valid, or probable to one's mind 2. an evaluation, impression, or estimation of the quality or worth of a person, event, or thing

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the person from the perspective of many possible opinions. Repeat the entire exercise on a number of people you know. Note any insights you have for a trainer.

Exercise 5. EVENTS. Time: 30+ minutes.

Pick an event that has had an influence on your life. Think of it from the perspective of the opinion you have of it. Then think of it from the per-

spective of an opinion that some other identity might have of it.
Repeat
until you can think of the event from the perspective of every possible
opinion. Repeat the exercise on a number of events that have had
an
influence on your life.

Exercise 6. SUPER FEEL-ITS. Time: 60+ minutes.

Select both animate and inanimate objects, and first feel them
from two
viewpoints, then four, eight, etc. until you can feel the creation
simultaneously in every aspect. Do this until you experience a
positive
change of attitude.

Exercise 7. THOUGHTSTORM OR GROUP DISCUSSION QUESTION.

What are the consequences of not looking (subjectively or
objectively) at
something from certain viewpoints?

sidebar:

The KEY questions that the group
addresses are these:

- * What are the possibilities?
- * Why do we agree (or disagree)
that this is (nor) so?
- * What else does this explain?

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THOUGHTSTORM(r)
solo version

(A technique for generating intuitive insights)

Sculptors, painters, writers, dancers, thinkers -nearly anyone
who has
engaged in creative activity for an extended period -have
experienced the
phenomenon of suddenly having an intuitive insight into the
direction in
which the creation should proceed.

In Thoughtstorming, this breakthrough is the moment of corecept.

In her book, *Writing the Natural Way*, Gabriele Lusser Rico

describes a technique she calls clustering. In clustering, she puts down a story idea and then some further ideas that are triggered by the first idea and links them, creating a diagram she calls a cluster. Rico uses the technique to outline writing projects. It is remarkably effective in stimulating creativity.

A similar clustering technique is used in the solo version of Thoughtstorming to generate intuitive insights into the default patterns and projections of your own life.

The procedure is simple, informative, and entertaining. It operates most efficiently when the associations are allowed to spontaneously occur. It can trigger some profound insights into your mental territory.

Objective:
Increased awareness into default patterns.

Expected Results:
Intuitive insights through discovery of default patterns
and
projections of your life.

Procedure:

In the center of a sheet of paper, write down a subject or a person that you would like to explore or know more about. Generally this text is boxed or circled. Then write down (without judgement or logic) ideas, objects, events, or qualities that are mentally associated with either the first idea or subsequent ideas. As the ideas are written down, they are interconnected with lines and/or arrows in any fashion that feels appropriate. The procedure is continued until you have a sudden intuitive insight into the relationship of the subject to your own life.

This can be an emotional process, but if it's continued to the intuitive insight, there is a big sense of relief and an increase in self understanding.

As an exercise, begin your first clusters with the following

subjects.
Use them one at a time.

*STUDY
*(YOUR OWN NAME)

*MAMA
*LIFE

*DAD

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GROUP DISCUSSIONS

Group discussions can be an effective way of expanding your viewpoint on a subject or of clarifying something. Group discussions may occasionally result in a corecept but are not necessarily pushed in that direction. They are generally calmer with less interrupting than Thoughtstorm sessions. They do not require group alignment.

The main purpose of a group discussion is to multidimensionalize a subject, to understand alternatives, and to extrapolate further information. There should be no attempt by any part to sell a viewpoint or influence an answer. It is nonadversarial. There is no decision that needs to be made. It is an exploration.

Group discussions permit you to think with what you are studying rather than just assimilating it.

Understanding and insights that would require a long period of private individual contemplation seem to come forth readily in the synergetic atmosphere of a group discussion. Applications of and subtle relationships among ideas often appear.

Procedure:

A group discussion is normally started by some questions or statement made about the subject. (e.g., the question of whether others exist or not does not arise unless one exists as something.)

The key question that the group addresses are these:

- * What are the possibilities?
- * Why do we agree (or disagree) that this is (not) so?
- * What else does this explain?

Group discussions are usually brief. Depending upon the size of the group, they usually last 30 minutes or less.

Variation

For more robust group discussion –the kind that can last for hours– add this key question:

- * Is there a more fundamental question that we should address?

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T H E W I Z A R D C O U R S E P A R T I I

Y O U

(Outside of creation; behind it all; paradigms of the undefinable.)

Contradictions

The reason that some elements, scales, or descriptions in the Wizard materials seem to contradict other elements, scales, or descriptions is because they are descriptions, not the thing described. As descriptions, they depend upon language, culture, and the environment from which the thing being described is viewed.

The multidimensional motto for Wizards is, "Here's another way of looking at the same thing."

When we begin describing things like consciousness, which willingly conforms to almost any description given it, or stages of a transformational

or evolutionary process that melt into each other so gradually that there are no clear-cut points of separation other than those we assign, contradictions of viewpoints can arise. The good news is that the descriptions are contradictory, not the thing being described. The thing is and always will be what it is. There may be many descriptions for the same thing. We can argue descriptions and nomenclature, or we can go take a look. The Wizard Course is about looking.

It is important to remember that the descriptions are not the things; they are fingers pointing in the direction of the thing. It is better to _look at the thing or be the thing_ than to memorize and repeat descriptions.

Introductions

The word introduce means to make someone acquainted with a new perspective or a new aspect of creation. Some things are not perceived until they are introduced. Some things go unnoticed until they are pointed out. Initiations are introductions to things unnoticed; they are instructions on how and where to look.

Part II of The Wizard Course is designed to introduce aspects of awareness, perceptions, and consciousness that often go unnoticed. Please remember that it is an initiation, a sight-seeing tour. The point of the trip is that you look (or feel) beyond the written materials and experience and enjoy the phenomena being talked about. There are no final exams.

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The Fundamental It

The Hindus call it the divine ground; the Buddhists call it absolute reality; the Christians call it God. It doesn't matter what you call it. There is no point in arguing over labels, because there is no label that can

describe it. There is no word that can describe it. Maybe the word that comes closest is descriptionless, but it too, is a conception and misses completely that descriptionlessness that cannot be conceived.

All that is, all description, all creation, space, time, and energy ride around it, inside it, and on it. It is the indescribable within which the describable rests. All things are connected by this not-nothing, not-something that arises from nowhere, is everywhere incomprehensible and unfathomable, immeasurable and inexpressible. Only by pointing a finger directly into your own eyes can it be found. There it is! The only evidence I can give for it is that I'm talking about it, talking around it. Near misses and what it is not are as close as words can come to it. The Great All Behind. Behind the past, behind the future, behind the is, behind the isn't. Behind it all. It's the outside center. It's the central edge. It's the non-spot from which anything can be created or discreated. To know it is not to say it; to say it is to lose it. It is the truth of properly confusing Zen.

So do you wonder why I bring it up at all?

Well, besides being fun to almost think about it -to think around it- it's what we are. And while it's all of us, it's unlikely that we're all of it.

It's the unity from which the multidimensional reality arises. It is the source of the creating energy that "'I's" channel into the world. It is the no-space space where every being, every level of consciousness, every alternate reality-occurring-simultaneously has its beginning and its end. It is the quintessential you.

There is a certain sense of relief to learn that you are not just a number of pounds of low-quality meat or a wrinkled gelatinous organ called a brain. It's good to realize that you're not only who you thought you were,

but you're who thought as well. And that you're not what anyone else thinks, except to them.

"I" is the most elementary description you can give yourself.

As soon as you enter existence, you focus a channel of creating energy into one of the countless realities. This creating energy is called attention. It solidifies and brings that level of reality alive.

sidebar:

Some words used to point what cannot be defined:

source
creator
the essential you
fundamental "I"
pure awareness
god
the divine
the absolute
the prime mover
the uncaused cause
the infinite
the stillness
the one
eternal radiance
the clear light
the unspeakable
the beginningless
the endless
that
om
Brahman
Ram
the untouched
the ever present

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A traditional Mental Paradigm

In the human, there are three major levels of personal reality that "I" brings alive:

1. the animal consciousness
2. the intellectual consciousness
3. the spiritual consciousness

Each level exists as a reality that may or may not be aware of the other levels. Generally one level predominates over the other two.

Each level experiences a different causal attitude, i.e., feeling cause over or feeling effect of the universe:

- * Animal consciousness feels at the effect of the universe.
- * Intellectual consciousness sometimes feels at the effect of and sometimes feels cause over the universe.
- * Spiritual consciousness chooses whether or not it will interact with the universe in either a cause or an effect relationship.

Each level contains a path of recognition and insights that leads to the next higher level and also contains an opposite path of irresponsibility and shame that leads to the next lower level.

At each level, "I" will act principally to preserve the form and substance that it imagines itself to be, i.e., a body, a mind, an "I am."

The predominate level at any moment is the one on which the most attention is focused. But all levels exist simultaneously, and crossover points from one level to another allow "I" to shift the focus of its attention. "I" probably does not move. Instead it fades its attention at one level and begins to recognize a different set of circumstances at another level.

Animal Consciousness

The lowest level of consciousness assumed by "I" in its human experience is the animal or instinctive/reactive level. "I" imagines itself to be a body, a physical thing subject to physical laws.

At this level, it is motivated to fulfill the instincts and desires of the species. As it evolves, it seeks satisfaction of the appetites, gratification of the passions, and personal comfort. "I" is motivated by lustfulness, savage power, predation, and domination--blatantly displayed in the lower animal, but growing more covert and symbolic in humans.

At this level, "I" imagines the feelings, fears, and desires of the

body to be its own. All the powers of thinking and reasoning are instinctually directed towards preserving the body. "I" is controlled by the perception

sidebar:

AWARE WILL

Awareness is without description or intent.

"I" is a lens between awareness and the world.

Awareness focused through an "I" is attention.

Will is an intent to create.

Consciousness is the creation of perception.

I am _this consciousness_ is identity.

Various paradigms refer to creating energy that we call attention as prana, chi, or kundalini.

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of pain and pleasure. It operates on a default program acquired from the environment.

"I" is so identified with the body that it shares its fate -it grows old and dies, forgets itself, and repeats the cycle of birth and death.

On occasion, by accident of diet or grace, animal consciousness becomes aware of higher levels of consciousness. Usually it is a momentary experience. Afterwards, the animal consciousness perceives higher levels of consciousness as a threat that will find it out.

Animal consciousness thinks in terms of acquiring personal advantage and status. The majority of its actions are calculated to acquire things, attention, or admiration from other "I's." It finds subjugation of

others
and the conquest of nature to be its most satisfying achievements.

Animal consciousness is the product of a half million years of adaptive evolution. It is a harsh reality when viewed from higher levels of consciousness.

Unfortunately for us, most of the members of the current Earth civilization operate predominately at this level.

Intellectual Consciousness

At a higher level of consciousness, "I" imagines itself to be intellect or mind:

- * I am this collection of memories and perceptions
- * I am this identity
- * I am these resisted experiences desiring those experiences
- * I am these desirable experiences resisting those experiences.

In a sense, the intellectual level of consciousness is a massive denial zone between the animal and the spirit. It is absorbed in trying to figure out itself and the world in terms of cause and effect. Why? is the operative question of its introspection. How? is the operative question of its examination of the world.

The scientific discoveries and developments of the industrial societies are a product of intellectual consciousness. This is the level of the achiever, the workaholic, the corporate drone.

At this level, the body is often neglected or forgotten. Sometimes it becomes a burden of shame and embarrassment.

At this level of consciousness, beings argue, fight, and even kill each other over abstract ideas. Intellectuals readily recruit and indoctrinate whole armies, which by threats and promises of gratification they fix at a level of animal consciousness.

This is the only level of consciousness from which "I" ever entertains its own deliberate self destruction. It becomes diseased with thinking. It succumbs to questions that simply cannot be answered: who am I? What will become of me? Why am I like this?

The intellect is the great barrier between the animal and the spirit. It contains the bones of discouraged seekers.

For those who ignore the diversions of the physical world – mistakenly believing they are being spiritual– and sink into endless introversion, this becomes the region of the insane. It is here that an "I" can exhibit a range of _responsive_ behaviors from happiness through aggression through fear to depression _without a visible outside cause._ This is the level where "I" can become totally self responsive. It deludes itself. It exists in a parody of mirrors that only the insane intellect can conceive.

The level of the intellect contains all identity costumes, the resisted experiences, and the fixed ideas. At this level, consideration of others, kindness, responsibility, and care are more the result of indoctrinations than of compassion.

The motivation of "I" at this level is _try to figure out_.

Spiritual Consciousness

It is a long winding path from the level of animal consciousness through the level of intellect into the sunrise of the spirit.

The trick is to travel as a tolerant tourist, a stranger in a strange land. Any experience you resist becomes a delay on the journey. Observe the animal "I". It is self-centered. That's its role in life. That's what it does. Don't take it personally.

Observe the "I" of the intellect. It worries and figures. That's

its
role in life. That's what it does. Don't take it personally.

Pass on. You are approaching the summit of the human experience,
the
human spirit. It is the threshold of undefined awareness.

At the level of the spirit, "I" creates itself as simply I AM.
It
appreciates the "other", and it can engage in deliberate cooperative
acts.

This is the level from which the intellect and the animal can be
brought
under the control of the will --not by force, but by understanding.

This is the level from which both the intellect and the animal
can be
corrected and adjusted to the benefit of the consciousness of these
realities. At the level of spirit, you are the higher self that the
intellect and the animal selves look to. Your compassion and
understanding,
or lack thereof, toward

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the animal and the intellectual selves determine your own
receptivity to
higher states of existence above spirit.

Spirit consciousness is the control room of human experience.
From here,
the intellect can be explored and used as a tool. From here, the
body can
be strengthened and healed.

From the level of spirit, the intellect is a city of lights on
the
horizon that you view from the deep stillness of a desert night. The
further
you get from the neon hubbub, the more you become aware that there
are
stars!

The more you quiet the intellect, the more aware you become that
the
divine journey is far from over. There are levels above
consciousness to
explore. The expression of "I" on these new levels is sufficiently
different from the expression of "I" on the levels of animal,
intellect,

and spirit that we need a new map. These higher "I's" are without forms or substance. They are "I's" that express themselves more as agents of divine intention than as individuals.

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[Previous lecture]

DESCENT OF AWARENESS (LEVELS OF SOURCE)

I'm going to give you another scale of the descent of awareness into the world. You can use it to discuss certain consciousness phenomena and pinpoint where these phenomena occur.

Source of All-That-Is Including Awareness

Source of All-That-Is Including Awareness is the spark of the divine that every creature and every creation carries. It is the inseparable fundamental substance of both the perceiver and the perceived.

It is the inspiration of the conceptions creatures have made about the source of God.

It is the indescribable that sources All-That-Is.

Awareness of All-That-Is

This is a viewpoint outside of energy, space and time. It is beyond and transparent to the consciousness created by experience or thought. It perceives by knowing. It creates by originating. It is omnipresent and omniscient. It operates in the background at each and every point on this scale and is probably the source of intuitive insight.

It is the inspiration for the conceptions creatures call God.

It is the singular "I" that exists as the world.

Selective Awareness.

This is undefined awareness capable of assuming multidimensional viewpoints of phenomena within creation. It perceives by

proximity,
association, and connection. It is not subject to the physical laws
that
govern energy, time and space and is thus seen as magical.

It is characterized by wisdom, compassion, and acceptance. It is
very
little influenced by intention or by secondaries.

It is the higher "I" living in the spirit within creation--the
Wizard.

Individualized Awareness

This is awareness coupled to a single perspective. It converts
fixed
attention into neutral attention. It perceives by radiating neutral
attention. It is the awakening soul, the "I am."

It has a sense of itself existing beyond time and space. It is
characterized by faith and will. This is the Avatar.

Personal Identities

These are defined viewpoints that arise as a result of
attention
becoming identified with circumstances and events. Identities
convert
neutral attention into desires or resistance. They perceive
selectively
and with prejudice. They transform attention into consciousness.

They have a sense of existing as memory, with significant
purpose.

This is the "I" of the intellect, the ego-self.

Entities

These are fragments of experience that are frozen in time. They
repeat
a message or sensation rather than perceive. They distort perception
and
misassign responsibility. Generally their responsibility level is,
"It's
not my fault. I am a victim."

They think of themselves as sensations.

[End Previous lecture]

At its highest possible level, awareness is the urge to create. (God?) This is the genesis of time, space, energy, matter, the intention to separate, and the archetypal forms and processes of nature.

Post-genesis, awareness perceives by being one with all creation. This level of perception could be called pure being. Realizing that being is a type of perception is a moment of enlightenment. You could ask, "What would you like to do today?" and the answer would be, "Be." (_Being_, in this case, is the full satisfaction of all desire for sensory input.)

Somewhat lower, but still well above the level of personal identity, awareness perceives by knowing or not-knowing. It is more a matter of decision than a sensory perception or apperception. Knowing it the moment of originating a reality. Not-knowing is the moment of discreation.

Lower still, the attempt to describe or reflect upon this sense of existing as a defined being is the beginning of selves --I AMs. Here you could ask, "What would you like to do today?" and the answer would be, "Be an I am."

Awareness now passes through these I AMs into the world as neutral attention. Life might be described as the multidimensionalization of source.

The I AMs become identified (own, possess, confuse themselves) with the feedback of information and perceptions generated by this channel of neutral attention flowing into the universe, and this creates the archetypal core of individual consciousness: I AM HERE NOW WITH THAT.

The archetypal core of individual consciousness (the original perceptions of and reactions to THAT) determine whether successive perceptions of similarities to THAT will be _desired, protected, ignored, endured, or resisted_. These are the five default motivations. They attach to neutral attention, changing it to charged attention, and are responsible for the response behaviors of consciousness.

Creations that closely resemble the ideal are _desired._ Creations that resemble the ideal but are slightly flawed are _protected._ Creations that have no counterpart in the ideal are _ignored._ Creations that threaten the ideal are _endured._ Creations that oppose the ideal are _resisted._

Sidebar:

archetype 1. a model or first form; the original pattern or model after which a thing is made; an idea serving as an example of physical form or process. 2. (Darwin) the original form from which a class of related forms in plants or animals may be supposed to have descended.

Becoming aware across a mental space is called _apperception._ Becoming aware across a physical space is called _perception._ Both apperception and perception are powered by attention. Sensory perception, mental processes, physical creations do not exist in the absence of attention. Space is opened and closed by attention.

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In what might be described as a lower harmonic imitation of the way awareness operates, attention becomes one with its conscious experiences.

There is a sense of I AM THIS CONSCIOUSNESS. This is the doorway through which you begin your descent into the world identities.

Awareness is the raw material that an identity converts into attention and channels into creation. The ability to direct this attention and the impressions you get from putting this attention on things is individual

consciousness. This is YOU being consciousness. Now, consciousness can recall, sort, and structure the impressions. This is thinking.

Below this, awareness is still present, but its perceptions are relegated to the background by the charged intensity of individual perceptions. The volume and concentration of feedback that come from the body senses is so intense that it suppresses the subtle perception and apperception available to awareness. Trying to tune in and use these subtle perceptions is a little like trying to hear a pin drop while a rock concert is going on.

Without the CHP and the processing tools of Avatar, we would be facing years of meditation and mental discipline to get even a glimmer of these higher modes of perception.

Consciousness can influence perception with judgements. Instead of seeing a baseball bat, the you at this level of perceptions sees "a dangerous baseball bat that could be used to strike me in the head."

When the physical senses sleep --and it is the physical senses that sleep, not you --consciousness can supply attention with informational feedback. This auto-sorting is the edge of dreaming.

Dream People

Have you ever noticed that if one of your sensory channels is disturbed while dreaming, by a telephone ringing, for example, that it gets incorporated into the dream?

When consciousness itself is supplying the major share of feedback to awareness, the person has lost touch with physical reality. They are living in the past.

As a guess, probably one out of five people receives the major share of the information that feeds back to their awareness from their own consciousness. They are living in a dream, and every time a perception from the real world sneaks through to them, it's like the telephone ringing; it gets

incorporated into their dream.

So the people who dubbed Avatar a wake-up call were exactly right.

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IDENTIFYING PERSONAL ARCHETYPES

Objective:

To recognize your personal archetypes.

Expected results:

An increased awareness of the response behaviors of consciousness.

Divide a worksheet into left and right vertical columns:

1. In the left column, list 3 things, conditions, or circumstances that

you desire.

* Next to each, in the right column, describe your idea of the ideal

(archetype) thing, condition, or circumstance.

2. In the left column, list 3 things, conditions, or circumstances that

you protect.

* Next to each, in the right column, describe your idea of the ideal

(archetype) thing, condition, or circumstance.

3. In the left column, list 3 things, conditions, or circumstances that

you ignore.

* Next to each, in the right column, describe your idea of the ideal

(archetype) thing, condition, or circumstance.

4. In the left column, list 3 things, conditions, or circumstances that

you endure.

* Next to each, in the right column, describe your idea of the ideal

(archetype) thing, condition, or circumstance.

5. In the left column, list 3 things, conditions, or circumstances that

you resist.

* Next to each, in the right column, describe your idea of the ideal (archetype) thing, condition, or circumstance.

The right column shows your personal consciousness archetypes.

Sidebar:

Note about Number 3:
Creations that have no counterpart in the ideal are ignored.

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CREATION EXERCISES

Revised and reissued by Star's Edge International 3/1/96
to update and replace Creations Exercises in previous
Avatar Course Section II)

Foundational Beliefs

Awareness and consciousness are not the same.

Awareness is without form, limit or restriction. It is a potential that neither lacks nor contains. Awareness of something within a span of time is consciousness. Awareness is the primal source of all creation, including consciousness. Awareness without form, limit or restriction is the beginning, the continuing, and the transforming of all things. It is the source substance of the idea that a unity exists of which all things are a part.

Life is consciousness.

In truth one is, at some level, always source, but at other levels one may create against one's self so thoroughly that source is obscured.

Life is the result of a primary intention originated by awareness and contained in/sustained as consciousness. A fundamental intention is, "an I exists."

Primary Origination

When an intention is unopposed by any other creation or intention, it becomes effortlessly manifested as an experiential reality. This is a primary origination.

When an intention encounters one or more prior creations or opposing intentions, it triggers the prior creations or opposing intentions into reasserting themselves. This reasserting is called a secondary origination, or priorly created reality. A common expression for this phenomenon is doubt.

Consciousness creating itself as the source of any reality returns to awareness and may transform that reality. Consciousness creating itself as the effect of a reality is powerless to affect that reality.

Awareness creates within a span of time. Within that time, it may create against or modify its originations by subsequent originations. This can be done before the origination manifests into an experiential reality (changing your mind). But after an origination has manifested, the reality must be experienced and reintegrated before it can be replaced by a new reality.

Sidebar:

Spontaneous: 1. acting in accordance with or resulting from a natural feeling, impulse, or tendency, without any constraint, effort, or premeditation. 2. having no apparent external cause or influence; occurring or produced by its own energy, force, etc. or through internal causes; self acting.

primary origination: a creation or communication invested with sufficient intention and effort to create a reality.

Intention: a purpose that aligns efforts

secondary origination: 1. an unintended creation that is triggered by the creation one intends. 2. an effort or intention concerned with how a primary origination is, was or will be received. 3. an effort to monitor or modify the origin point or receipt point of a communication. 4. something that is there other than what is knowingly being created. 5. an unaligned effort.

monitor n.: one who warns of faults or informs of duty; an admonisher; one who gives advice and instruction by way of reproof or caution.

monitor v.: to watch or check on; to regulate the performance of; to listen in on.

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A Practical Example

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[ There are three illustrations on this page:  
  wizpic-page044-1.gif,  
  wizpic-page044-2.gif,  
  wizpic-page044-3.gif,  
  (see avatar-wiz-course-illustrations.zip)  
]
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The voiced originations of students are often accompanied by unvoiced secondary originations. For example, a student says s/he is doing well, but unvoiced is the idea that s/he does not wish the instructor to think s/he is slow. The resulting creation will not clearly match either the voiced origination or the unvoiced origination. This unalignment of speech and thought results in unpredictable creations.

Some secondary originations take the form of intentions to create agreement, to solicit approval, or to avoid upset. These concern secondaries can be triggered by any primary origination. They show up, often mentally, as

second thoughts, reservations or doubts. Sometimes they are involuntary, and the person may not immediately be aware of them.

A secondary may appear as an effort to monitor, to convince, or to check for approval for what is being originated.

Sometimes the secondary origination is not so much asking for agreement with what is said, as it is asking if, or asserting that, it is OK to speak.

Secondary originations sabotage us and keep our words from manifesting into the realities that we wish to create.

So What Is A Primary Origination?

It is an origination that creates the reality the originated words describe.

A primary origination (primary) does not look for agreement or approval from any other source. A primary does not require repeating, reconsideration, justification, or explanation. A primary does not have to conform to or consult with past experience. A primary is an origination that says "X" and creates "X" as a reality. This is the way it is, and it is!

There are no mechanics, no technology, no fundamental truths senior to consciousness acting as source creating a primary origination. None!

A creation is subject to rules, principles, truths, and limits only when it is created within a priorly created reality that you do not wish to disturb.

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If you create in conflict with a priorly created reality or consciousness, it will cause that reality or consciousness to reassert itself as a secondary origination.

Many people will find that an understanding of the above and reacquiring the skill to make a primary origination will neatly resolve their major difficulties in life.

[Previous lecture]

Creational Yield

I came across a neat expression last night, creational yield. Creational yield is the percent of the total amount that's theoretically obtainable from a creation. If you get a 50 percent creational yield, it means you obtained half of what theoretically obtainable.

If 50 percent of the time your primaries work, your creational yield is 50 percent.

One of the best ways to raise the percentage of your manifesting primaries is to increase your powers of perception. If you can observe the direction in which a flow is already going or the direction in which events are already progressing, you can align your primaries with the efforts that are unfolding in the universe. This is aligning with the Tao of creation.

If you do a detailed study of any exceptionally successful person, you will find that they intentionally or accidentally aligned their own efforts with efforts that were already unfolding in the universe.

There's not much to say about the accidentally successful, the lottery winners, heirs to fortunes, etc., except that circumstance has mysteriously favored them.

But the intentionally successful, the people who can be counted on to produce high creational yields, share a common characteristic: their powers of perception are very good. They perceive the intentions that are already inherent in creation. They probably don't call them secondaries, but that's

how they would show up if you were to make a primary that was not aligned with the inherent intention.

For example, you might perceive that the inherent intention of a rock is to stay where it is put. You could discover this by making the primary, "Rock move," and wait for the secondary, "Rock, didn't move."

Now, if your creation is, "I'm going to build a house that lasts a long time," it would be good to build the house out of rocks.

When you align your primaries with the inherent intention of things, you multiply your creational yield. That's simple, isn't it? So creational yield is a measure of the effectiveness of your primaries.

[End previous lecture]

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CREATION REVISITED

The first thing you must understand about creation is that it is continually occurring. The universe is not something that happened and is over. It is continually happening and expanding even as you read this. We're not the mop-up crew for a party that is over.

The universe has reached sufficient size that its expansion and contraction are no longer apparent. You do not see the ocean rise from adding a drop of water or fall from removing a drop, but it surely does. You do not see the universe expand by adding a thought to it, but it surely does. You do not see the universe contract by experiencing and discreating a thought, but it surely does. The sum total of all primaries over many millennia has produced all creation. And it continues. Creation continues. As source, you make it expand or contract from an out-of-dimensional beingness independent of it all.

Watch two people talking. Both of them are "I's." They are no-things independent of time and space. All that is between them is creation. All that separates them is creation.

If you study creation long enough, it eventually resolves into primary origination and emptiness. This principle applies equally to subjective as well as to objective reality.

Creation begins with a primary.

As long as people create into an emptiness, the creation is unopposed and manifests with a minimum amount of effort. Emptiness is a vacuum that hungers for definition.

When people attempt to create into something other than an emptiness, they interfere with a creation that already exist: The existing creation reasserts itself as a conflict, as a secondary origination. Resisting the conflicting creation makes it stronger. Ignoring the conflicting creation won't make it go away. The conflicting creation must be changed to an emptiness. On the physical plane, only some type of force will change a creation into an emptiness. In consciousness, it is done by taking responsibility for and turning off the creating energy.

One of the fundamental principles behind Avatar is:

- * To free a being from any circumstance, bring him or her to an ability to deliberately create and willingly experience that circumstance just as it is.

Sidebar:

primary origination: a creation or communication invested with sufficient intention and effort to create a reality.

secondary origination: 1. an unintended creation that is triggered by the creation one intends. 2. an effort or intention concerned with how a

primary origination is, was or will be received. 3. an effort to monitor or modify the origin point or receipt point of a communication. 4. something that is there other than what is knowingly being created. 5. an unaligned effort. 6. an existing creation that opposes a new creation.

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When you can deliberately create and willingly experience something, you can cease creating it and change it to an emptiness.

When this principle is applied to handling secondaries, you deliberately create and willingly experience the secondary until it disappears. When it has disappeared, it leaves emptiness, which permits the new primary to manifest unopposed. The actions of deliberately creating and willingly experiencing are the steps to assuming responsibility for a creation.

If you were to deliberately create your entire universe and experience it just as it is, it would disappear. You could discreate it all. In its place you could create any universe you chose, unopposed. This is the afterlife process that you work on between death and rebirth.

The initial investigation of primaries and secondaries was centered around the idea of getting rid of secondaries so we could fill the emptiness with what we preferred. We learned there were a variety of secondary creations that went from a vague doubt in personal reality to the bedrock opposition of collective physical reality. On the vague doubt end, it was easy to deliberately create and willingly experience the doubt and replace it with a new primary.

Even up the scale, where personal and collective reality mixed, it

was possible to discreate secondaries and make new primaries. But when some body eventually went far enough, they hit a limit. they hit a secondary that asserted itself with so much force that unless they were first willing to discreate and recreate themselves as something outside of the creation, it wasn't going to budge --at least not by any known existing technique. For example, the primary, "I can fly by flapping my arms" runs up against some very asserted physical secondaries, like gravity.

This is the point where you roll up your sleeves and organize and align enough physical effort behind the primary to make it real. With enough research and engineering, you will be able to overcome the secondary of gravity and fly by flapping your arms. But note carefully, carve it in rock, the effort goes into making the primary real, not on discreating its inherent intention, and use what you learn to produce change. Resisting secondaries makes them more real as obstacles.

(Any Avatar Master having difficulty creating Avatar students should read the above two paragraphs very carefully.)

Anyway, this was our initial approach to the subject. Later on, when we had successfully bulldozed an emptiness and created ourselves a comfort zone, we looked at the subject again.

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It occurred to us, maybe we could use the phenomena of secondaries to learn something more about consciousness. We began asking such questions as:

- * Is there a pattern to secondaries?
- * Where do secondaries come from?
- * Can we trick the mind into giving us information, in the form of secondaries, by making a primary?

Gradually we learned we could use primaries to gather information.

For example, making the primary, "Everyone thinks I'm wonderful" turns up anyone whom you've created as critical of you. Making the primary, "I don't know what I need to do" turns up a list of things that you've created that you need to do. The primary, "I don't know what I need to know" opens up secondary intuitive influences. Making a primary that turns up the feeling, "This is true" as a secondary reveals transparent beliefs.

Soon we were categorizing secondaries by the order of their appearance. The first to show up after a primary such as, "I feel the best I've ever felt" are the surface reactions--things like, "That's stupid," "No, I don't," "Maybe."

Next to show up are questions: "Why would I want to?" "What's the best?" "What's ever?"

The next deeper level of secondaries to show up are statements (words) made by other identities. "Something better might come along." "Don't get your hopes up."

Underneath that level of secondaries, you find emotional reactions, relief, frustration, happiness, sadness, anger, etc.

Below that is pain. You make the primary, and something starts hurting. "Ow, I can't do this anymore."

And then the universe begins to provide secondaries. You notice that it is too noisy, too hot, too many people moving around. You make a primary, and someone coughs.

Push it one step further and you are a source-being that sits there in quiet amazement at the idea that you ever felt that you had to consult anything to determine how you feel. That is primary.

This led to the discovery that many Avatar Masters were unwilling to push students past their emotional reactions and instead took the first

aha!

and let them go. As a result, the source-being was only occasionally achieved.

Sidebar:

There are those who, in virtue of concentration and other yogic practices, are able to bring the subconscious into the realm of discriminating consciousness and, thereby, to draw upon the unrestricted treasury of subconscious memory, wherein are stored the records not only of our past lives but the records of the past of our race, the past of humanity, and all pre-human forms of life, if not of the very consciousness that makes life possible in this universe.

Lama Govinda
Tibetan Book of the Dead

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Star's Edge Trainers soon learned they could sit down with the same student and note by the characteristic of the secondary that was being exaggerated just how far the student had to go to achieve source.

[Previous lecture]

Beingness and Separation

The major difference between attention and awareness is that attention, meaning apperception or perception across a separation, solidifies reality. Awareness, meaning being with and experiencing, dissolves reality.

This is an important point, which if missed makes a large portion of the Avatar materials unworkable.

In the CHP, attention is converted back to awareness by experiencing and discreating the creation.

Anything that is discreated without converting attention back to awareness is really just covered over. The process will exhaust you, and eventually the creation will reappear.

The simplest way to understand primaries and secondaries is in terms of managing your attention. When you make a primary, you add attention to solidify the reality. You subtract attention from the secondaries. This is, in essence, what happens whether you use the CHP or exaggeration on the secondary.

This is the way it works when you are operating within the framework of the physical universe. It's all a matter of shifting energies, of applying efforts and intention to effectively transform prior efforts and intention--deliberate change.

It works easier when you operate from awareness outside the physical universe. You can purely manifest. Have you ever made a primary casually without intention and had it immediately manifest?

Okay, that primary was made from a level above creation. We could say it was sourced. In place of increasing or decreasing attention, there is an effortless certainty. Certainty is total faith. Faith is super-concentrated attention that solidifies a reality.

You should see these as two different methods of manifesting a reality that work _only_ when they are employed from the proper level of beingness.

Someone who is working in the physical universe and making primaries without managing their attention is going to fail. Why? Because they are dealing with prior creations that have already solidified.

[End previous lecture]

Summary

* The Creation drill can be used to change a conflicting creation into an emptiness that you can fill with your preferred creation.

* The Creation drill can be used to obtain information on already existing creations.

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RECOGNIZING SECONDARY ORIGINATIONS

New Avatar students, and even a few old hands, sometimes employ the following tricks to repress secondaries.

They lock their mind into something resembling frozen stress in order to keep secondaries from appearing. It's interesting to witness. They lock up the mind and leave. But where do they go? Off into dreamy pretense, a vague alternative reality where they create the primary. "Yeah, yeah sure. I feel the best I ever felt." The result is they don't really handle their existing unaligned creations.

Guess what happens when they relax a little and get honest? Right back where they started. It leaves them a little baffled, because they know it worked for awhile. They had it, but then they're right back to the old grind.

These students make wonderful progress _after they learn to relax the mind._ "My mind is relaxed" is a good primary for them to create. It often triggers periods of yawning and stretches after which the student is noticeably calmer and more relaxed.

Another trick you sometimes catch a new student doing is deciding there are no more secondaries. This is actually a secondary to whatever it is they're attempting to create, but it takes an alert coach to catch it. The primary they actually end up creating is, "I don't believe there are any

more
secondaries."

The power of belief is so strong that it actually creates a filter on their perception that makes their secondaries invisible. This often shows up in a person who has an unreal self-assessment. Without the steering feedback of their own secondaries, they consider their talents and abilities beyond perfecting. The fact that they seldom produce anything reflective of their imagined talents either gets overlooked or explained away.

A primary for this type of student is, "It's okay that I have doubts."
Boy, do the worms crawl out on this one!

Still another trick that students sometimes get by with is agreement. Agreement with a primary is a secondary. Agreement shows up when students make primaries that fulfil some transparent belief as to what they should create. The big difference between agreement and creation is the direction of energy flow. Agreement is an inflow, and creation is an outflow.

Occasionally agreement takes the form of looking for how a primary is true. A student says: "Life is funny" and then looks for examples and instances of how that statement is true. Finding some, they go, "Yeah, life

sidebar:

secondary origination: 1. an unintended creation that is triggered by the creation one intends. 2. an effort or intention concerned with how a primary origination is, was or will be received. 3. an effort to monitor or modify the origin point or receipt point of a communication. 4. something that is there other than what is knowingly being created. 5. an unaligned effort. 6. an existing creation that opposes a new creation.

Repress: 1. to keep down or hold back; restrain 2. to control so strictly or severely as to prevent the natural development or expression of 3. to prevent (unconscious ideas, impulses, etc.) from reaching the level of consciousness

Relax 1. to make looser or less firm or tense 2. to make less strict or severe; soften 3. to release from intense concentration, hard work, worry, etc. give rest to

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is funny." This is an agreement rather than a creation. When agreement (or disagreement) becomes a substitute for creation, it is a sign that the student's creating energy is being leaked away.

A good primary for the agreeing student is, "I am fully responsible."

Using Secondaries

When it became clear that people could use the secondaries that a primary triggered to explore regions of consciousness that were not otherwise accessible, it became doubly important for them to develop a keen recognition of secondaries. After all, if you made a primary such as, "I don't know where the gold is buried," it would be an embarrassment to miss a secondary that gave the map coordinates and depth.

When people use primaries to access information, they are not really as interested in creating the reality as they are in seeing what the primary triggers. It's using a phenomenon in a deliberate way.

When the attention is focused predominately on recognising secondaries, the reality is slow to create. If , in exploring for secondaries, you

inadvertently create a primary you'd rather not have, it can be discredited at the end of your session.

The surest way to recognize secondaries is to give them a calm, quiet space in which to occur, and then stand by. A primary such as, "I have no expectations" clears a quiet space. Then the exploring can begin.

Watch what comes up with primaries like:

- * There is no hope for the word.
- * I don't know what to do.
- * I can't remember my past life.
- * I don't know what the future will bring.

Using Secondaries Exercise

1. There is no hope for the word.
2. I don't know what to do.
3. I can't remember my past life.
4. I don't know what the future will bring.

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CREATION LIST 1

1. My mind is relaxed.
2. It's okay that I have doubts when I have them.
3. I am fully responsible.
4. I have no expectation.
5. Perception is my creation.
6. Space is my creation.
7. Time is my creation.
8. I am the center of consciousness

9. I am the center of power.

10. There's nothing to fear.

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CREATION FLOW CHART

(The following should be read with the chart at hand.)

[See avatar-wiz-course-illustrations.zip: wizpic-page999-creation-flow-chart.gif]

You have a copy of the Creation Flow Chart in Part II of your materials. It deals with making primaries _from the viewpoint within the physical universe._

This is an action management chart rather than a nature of being scale. You can use the chart to find where something is hung up, why some kind of creation in your life is not moving or not progressing.

The chart will tell you what corrections you need to make. Sometimes a few run-throughs of the chart are necessary to clean up stuck points on old creations. It's not unusual for someone to discover they've been operating on a stuck point of this chart for most of their life.

When the old creations are either aligned with your present intended efforts or discreated, you will discover that you can use the chart quite deliberately.

The left side of the chart shows the sequence of deliberate actions that result in the creation of 1) a personal reality and 2) a physical reality.

Any step in the DELIBERATE column where the process sticks can be corrected by following the NO arrow to the CORRECTION column and doing the correction UNTIL the step is successful. If the flow sticks on a step in the DELIBERATE column and is not corrected, the ELSE arrow is followed into the DEFAULT

column.

The DEFAULT column shows stuck points. If not corrected, stuck points tend to accumulate in the direction of the AND arrow. This is the downward spiral. Stuck points can be corrected by following the ELSE arrow back into the CORRECTION column.

Here's an example of how the chart works:

Step One: Confident Enough To Make a Primary

You are (or become) confident enough to make a primary. That's the first step. It's a big step. It means you have succeeded in rising above the indoctrinated reality that previously held your attention.

If you are operating on the right side of the chart, the DEFAULT column, you are living in persistent masses.

sidebar:

Your Creation Flow Chart can be found in the appendix.

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Let's assume you have enough free attention to use the chart deliberately. In other words, your primary is not made in response to something, but is motivated by a desire to experience something (rather than from a resistance to experience something).

Your new primary is, "I am a successful Avatar Master."

Step Two: The Primary Creates a Personal Reality

At Step Two, the primary either manifests as a personal reality or more

likely, it triggers one or more old secondaries.

Some of the secondaries it triggers are, "I don't know if I can make it as a Master." "I have a hard time talking to people." "Masters don't worry about success." "Maybe it's not really what I want."

These are priorly created or adopted beliefs that do not align with your current intention. So did your primary create a personal reality? No, not yet. You follow the NO to the CORRECTION column and handle the secondaries UNTIL the primary, "_I am a successful Avatar Master"_ creates a personal reality.

Remember, a personal reality is because you believe it is. It doesn't require evidence or outside agreement. The only thing that interfere with a personal reality are your own secondaries.

Step Three: Personal Reality Is Accepted and Experienced

In Step Three, you step into the creation and feels what it feels like--experience it. If you can't do this, do feel-its and walk for atonement until you can.

I know it's difficult to understand why anyone would resist being a successful Master. So instead of "I am a successful Master," let's say you want to stay home from work and the primary is, "I am sick". And now you reach this step, but instead of accepting the personal reality you created, "I am sick," you resist the experience of being sick.

The truth at this point on the chart is that the personal reality exists, and no matter how successfully it is resisted, sooner or later it must be accepted and experienced. That is the next step regardless of whether your intention is to continue and manifest a physical reality or to discreate the existing personal reality and start over.

The Step Three correction brings about a recognition of which primary (belief) is creating the reality. After discovering the operative

primary,
you

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begin to understand the alignment between your beliefs and your experiences.

This discovery of responsibility acts to dissolve resistance.

So do you like how the personal reality feels or not? If not, you can abort the creation cycle. The personal reality does not have to be continued until it becomes a physical reality. It can be discreated by the CHP steps.

This is the crossover point between operating outside of creation, where belief creates experience, or operating within creation, where experiences lead to beliefs and a body of knowledge.

Above this point, a belief is based on decision. Below this point a belief is based on observation.

Now you are leaving the realm of Avatar and entering physical realities.

Step Four: Realities Interact and Generate Information

If you like the way the personal reality feels, you can choose to manifest the physical reality of, "I am a successful Avatar Master." You do not do the CHP.

So instead of extricating yourself from and labeling the personal reality creation, "I am a successful Avatar Master," you begin to observe and explore it in greater detail. The personal reality creation is announced and continues in successive moments of time. It begins to interact with the collective consciousness agreements that create physical reality. This interaction gives you feedback (physical universe secondaries). As the

feedback is sorted and handled, it begins to generate a body of cause-and-effect information--you begin to accumulate knowledge.

If you don't like the feedback you're getting, it will cause you to resist the lesson. This is corrected by labeling just as it is and creating no response--observe dispassionately what is and learn from it.

If you don't correct the resistance, it moves into the DEFAULT column and becomes a reaction.

There is an old initiation given to apprentice Wizards. The apprentice is led into a room where a group of people yell angry criticisms. "You're crazy." "You're stupid." "You're a fool."

And just before the apprentice breaks into tears, the Wizard whispers, "These are your critics. Their lot in life is to criticize you. That's what they do. Don't take it personally."

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Step Five: Information Permits the Recognition of Opportunity

This is the step where you study and learn about the basic efforts and intentions that are causing changes in the physical universe. Maybe you learn how to talk persuasively to people about Avatar. This is the step where patterns are identified and predictions can be made. Data is integrated and reformatted into more comprehensive understandings. Observations are made. Possibilities emerge. Plans and ideal scenes are developed. Techniques are designed and tested. Goals are developed.

On the right side, beings who do not understand how things work rely on their reactions. A being who reacts to a hot stove on the basis of his resistance to having once been burned also mistakenly reacts to a cold stove.

Intolerance, selfishness, poverty, vindictiveness, etc., through the catalog

of the ills that plague mankind are mistaken reactions. These ills are a result of failing to achieve this step of learning how things work.

Step Six: Informed Decisions Determine the Direction, the Amount, and the Timing of Proper Effort

Thinking does not get things done, but it is the necessary preparation for their achievement, A good example of this is the story about a Chinese boy who spends all morning lifting water from the river into an irrigation ditch. The sun bakes the rice paddies, and it takes a lot of effort to lift so much water.

In the afternoon, an old and experienced farmer on the other side of the river times his visit to the paddies with the rise of the tide. He waters his rice paddies by opening a gate and allowing the swollen river to flow freely in. The experienced farmer makes an informed decision on when and how to water his crops.

Maybe there is a rising tide of people forming somewhere who would be delighted to learn about Avatar. Maybe you'll have to create a rising tide. At this step in the creation cycle, you have a plan to test. It either works or it provides you with a better plan.

Step Seven: Proper Effort Results in a Physical Reality Matching Your Personal Reality

It is an art to shape the physical reality of the collective consciousness into the image of your personal reality.

It is an overwhelm to have your personal reality shaped by physical

reality
secondaries.

Once you have passed Step Three of the Creation Flow Chart and entered into the contest of imposing your design upon physical reality, you are obliged to win or to suffer the consequence of exhaustion and failure.

The proper effort, accurately and timely applied, can effect more change than brute force. This is the strategy of the martial arts.

Can you catch more butterflies by chasing them through the meadows or by learning their favorite flower?

Step Eight: Creation Cycle Succeeds

The real reward of a successful creation cycle is not the physical creation, but the increase in self-confidence. That confidence provides the energy to make a new primary, to continue to explore life deliberately, as a creator.

You can actually think of the right-hand column as resistance to your own self-generated creations.

The Creation Flow Chart is a tool that you can use. If you have any questions about how it works, sit down and study it for a while. There's a point where you'll suddenly say, "Oh, yeah."

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WATCHING THE MONKEY by Bert Saizman

Introduction to Watching the Monkey

Yoga, which grew out of wizardry, refers to the mind as an unruly monkey that needs to be won over and trained before it is of any service to anybody.

In 1988, Bert Saizman sent me a series of processes that he had

formulated

for a self-development practice. Among them was a yogic exercise called Watching the Monkey. It provides a nice entrance point to our exploration of consciousness.--Harry Palmer, 1990

This exercise is called Watching the Monkey. This exercise can be done anytime, anywhere. It is best done when you are with a group of people either in a business or social situation where, if you're honest, you see yourself playing many roles, trying to win, wanting approval, to control or to dominate. You tend to go along with the group, looking to shine or to be witty or whatever it takes to get the approval or avoid the disapproval of the people in the group.

For example, someone says something critical about someone, and we join in with our little bit of critical gossip. Or someone brings up a subject, and we try desperately to think of a joke or an idea or a statement that will even top that. Our mad monkey mind is desperately trying to stay in the game, to be one of the group no matter what.

There's the funny monkey trying to be a funny fellow to give the group a good laugh--one way to get their approval. There's the gossipy monkey joining in the gossip, putting down a mutual friend, having a good laugh at the expense of someone who is not there to defend himself.

There's the show-off monkey telling everyone how he did this and he did that--always better than anyone else.

Then there's the annoyed monkey. Some fellow worker has just made a cutting remark about some report you just did; watch the monkey getting angry.

There is the embarrassed monkey, really embarrassed about some silly remark he just made to the boss.

Would it not be nice to be finished with all that neurotic behavior?
Later

criticizing yourself: Why did I say that? Why was I such a show off?
Why was
I such a gossip? Why did I put my friend Sam down just to be
amusing?
This exercise will help you to end all that.

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PART I: THE MONKEY IN SELF

Now, you are not going to try to stop the monkey here. What you are going to do is watch it and identify what the monkey is saying or doing. When a certain thought comes into your mind such as, "Oh I know a better joke," or "I'll tell them the one about the man at the bar with the dog," all you have to do is silently notice what it is you are about to do or say and just call out to yourself, "Show off," and then shut up and watch silently. Do not try to stop the thought. Just notice and then say, "Showing off" if that is what you are doing. Then watch the thought as it fades. Or you might say, "You're showing off, Pete" or, "You are showing off, Sara." Then cut any talk and watch the inner thoughts silently, and you will see the mind become very quiet. If in fact you are being critical, just say, "Bob, you are being critical." Then watch silently. You will notice that the desire to verbalize aloud the critical thought will have vanished, and the mind will be silent.

PART II: THE MONKEY IN OTHERS

Part two of this same exercise is Watching The Monkey In Others. Just look around the room and see if you can spot what the inner monkey is saying or doing or chattering about in the minds of others. You will see it very quickly. You will notice that if you watch silently, your own monkey mind will have disappeared as well.

The principle of this exercise is that when the monkey is caught, when it is exposed, it becomes very shy and slips away.

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UNDERSTANDING CONSCIOUSNESS

Operating Modes of Consciousness

Perception is possible only when there is separation. If you were not separate from the world, you would not perceive it. You would be it. Anything you perceive is separate from you. The more you perceive, the less you exist as. It's the divine paradox.

The fundamental separation is source and creation. The difficulty is that only creation contains the definitions that allow us to recognize separation. If there were only definitionless source, there would be no sense of connection or separation.

The only thing that permits us the slightest inkling of our condition is the fact that there is an awareness separate from consciousness. And it is from this awareness that we can examine the operating modes of consciousness.

After you gain some familiarity with these, you can identify which mode of consciousness your secondaries are coming from. For instance, you would probably want to pay greater attention to a secondary that arose from your intuition than a secondary that arose from a reacting mode.

The commonly recognized modes of consciousness are:

Undefined Awareness

Spiritual realms

perceptions

psychic
(telepathy,

clairvoyance)

- (1) observing
- (2) intuiting
- (3) originating
- (4) imagining
- (5) thinking
- (6) remembering
- (7) reacting
- (8) entity emanations

Underworld realms
(psychotic visions and nightmares)

Physical Universe

Sidebar:

mode a manner or way of acting,
doing, or being

an indicator something that can
be sensed or perceived by
independent viewpoints and by
which something else can, with
a high degree of-probability,
be inferred (The arrow on the
gas gauge pointing to "E"
indicates that the car is out
of gas. Freshly cut grass
indicates that the groundskeeper
was working.)

Note: There may be other modes
of consciousness as well as
combinations. For example, while
you are reading this, you are
observing the words, remembering
their meanings, thinking about
the concepts. The order of these
modes, because they tend to
overlap or are played like
chords on a piano, may also be
arguably different.

Theory
(Ref. Principles of Study)

A datum or phenomenon that is recognized as belonging or is assigned to a certain category within the structure of consciousness frees attention.

A datum or phenomenon that is left unrelated or that doesn't fit any known category fixes attention.

If you become familiar with the identifying characteristics of certain modes of consciousness, you can recognize and label them when they occur. When consciousness becomes a recognizable creation engaged in recognizable activities that can be assigned to certain categories, it can be understood. When it is understood, it ceases to be a trap for the "I" and instead becomes a tool.

As soon as you recognize a category of consciousness, you can choose whether or not to continue flowing attention (creating energy) to that activity. As a tool, the most effective type of consciousness can be matched to the task that you wish to complete. A deliberate use of consciousness permits a clearer insight into events.

Additional Applications of a Familiarity with Modes of Consciousness:

- * To establish whether something is a memory of a real event or an imagined event.
- * To establish whether you are imagining something or are in actual telepathic or intuitive contact with something or someone (useful for communicating with plants, animals, entities, etc.).
- * To establish whether you are predicting, wishing, or willing.
- * To establish whether your decision is based on prediction, reaction, or intuition.
- * To reduce or eliminate self-deception.

Questions Resolved by Recognizing Modes of Consciousness in Others:

- * Do the characteristics of their mode of operation indicate they are remembering or imagining?
- * Do the characteristics of their mode of operation indicate they are communicating to influence, entertain, or inform you?
- * Do the characteristics of their mode of operation indicate they have been or are being influenced?
- * Do the characteristics of their mode of operation indicate they are making an intellectual, an intuitive, or a responsive decision?
- * Do the characteristics of their mode of operation indicate they are presenting facts about themselves or are fantasizing?

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MODES OF CONSCIOUSNESS EXERCISES

Objective:

To understand the modes of consciousness.

Expected Results:

An ability to detect and identify when you are in a particular mode of consciousness so you can use the modes as a tool rather than be trapped by them.

Part I: Experiencing the Modes

The first steps of each drill are done solo and repeated until you can detect and identify in yourself a fairly pure experience of a single common mode of conscious operation. The modes are explored from the bottom up, with the actual mental activity becoming quieter and more focused in each succeeding mode. The more times the drill is repeated, the more freedom you obtain and the more apparent these modes become.

Write down your answers to the guide questions so you have data you can use

to compare and contrast the various modes.

Note: The primary reason you do this drill solo is that individual indicators of these modes have not always been found to be the same from one individual to another.

Part I: A) Entity Emanations

Entities are covered in detail on Part V of this course, so for the time being think of an entity as some sublevel, low-ranking control center that has its own individual existence in your mind. Most of the time it's either dormant or overridden by your conscious self. It has very little authority. When it is aroused, it emanates an irritation that can be mistaken for a physical stimulus.

We're talking about a level of consciousness that is basically a nonverbal emanation of intention. The entity is below personal responsibility. It's below your reactive level. You could think of it as the subconscious's subconscious. It triggers reactions in the reactive level of your consciousness from below.

If you were to stay in this mode for any length of time, you would start to attract all sorts of degraded entities and disembodied beings to you. Putting attention at this level of consciousness is sending a signal into a purgatory-like realm where all sorts of unintegrated events and conditions exist. This is the archetype for the pagan underworld and the Christian conception of hell.

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[Previous lecture]

Servants of Karma

Do you ever wonder about karma? Does it determine our interactions with others? One person walks through a park, and somebody beats them up.

Is
there some type of karmic agreement going on?

Can you imagine the book work that's involved in this? The planning and coordination that it takes? Joe has to be at the park at 12:18 AM so Bill can attack him at 12:35 AM and be arrested by Dick at 1:45 AM to balance the karmic debt. Do you think that's how it works?

Let me offer you another possibility.

Let's assume that we each keep our own accounts, balancing them when the opportunity arises. For instance, to repay some past aggression for which I do not assume responsibility, I create a belief that the park is dangerous, and someone could jump out and hurt me in the park. To some degree I have surrendered responsibility for what happens to me in the park to that belief. It now acts like an entity. That belief radiates an expectation, an emanation looking for any takers. Now if somebody is in the park and they are very unsource, maybe with a lot of bottled-up anger (that also acts like an entity), my entity expectation hits their entity like a command; "You're going to hurt me!"

I walk by and I look at them and my entity emanates, "This is a dangerous park. You're going to attack me." And they do. It's a command to their entity. We have each surrendered so much responsibility for self-control that the entities are left to interact.

The police come and take them off to jail and the police say, "Why did you do it? Why did you attack a stranger?" Do you know what they will say? They'll say, "I don't know."

If the police ask me, "Why did the mugger attack you?" what am I going to say? "I don't know."

It never occurs to the police that we're both telling the truth. To the mugger, not knowing why and now being assailed by the police is just

more
evidence to support their belief about being a victim and feeling
out of
control. It feeds their bottled-up anger.

Who is responsible for that crime? I am. The mugger is dramatizing
no
responsibility, the entities are just following commands, so both
are just
pawns in my game.

This may be how somebody balances their own karma, real or
imaginary, by
creating entities and using the entities of somebody who is in a
suggestive
state.

[End previous lecture]

Experiencing Entity Emanations Procedure:

Sit quietly with your eyes closed. Notice any feeling, sensation
(pain or
twitch), repeating thought, or concern that appears spontaneous from
some
area in or near the body. Look for one that you have made no effort
to put
there and that has no apparent cause in, or connection to, your
environment--it doesn't seem to be your own.

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Guide Questions:

When you were in this mode:

1. Did you get any mental pictures? Did you get any feelings? Did something distract you? Did you have an urge to do anything?
2. Did your apperceptions have or come from a particular location in physical space relative to your location? In mental space? A direction? Was there a sense of distance between you and what you apperceived?
3. Were your impressions clear or vague? Were they in color or black and white? Did you feel it in a particular area of your body or in your mental space?

4. Did the exercise have any effect on your sense of self?
5. Did the data have any particular orientation in time relative to the present? Relative to your age?
6. Did the exercise change your emotions or affect your attitude?
7. Did the exercise have a noticeable effect on any of your perceptions or state of alertness?

(Repeat the exercise until you can detect a repeating pattern in your answers to the guide questions.)

Part I: B) Reacting Mode

Reacting is generally associated with pain. Sometimes the pain is obvious, and sometimes it's so old and familiar that it is hardly noticed. Here's how reacting works. If you're resisting something and you perceive something in your environment that adds to or reminds you of your resistance, the thing that you were resisting actually moves closer. That motion of moving closer triggers a reaction.

If there were nothing in life that you resisted, you would never experience this mode of consciousness.

Imagine mama. Hear your mother saying your name urgently, trying to wake you up.

That caused a reaction, right? You tensed up, became a little uncomfortable?

The reaction is not the sound or the remembering. It's the way you feel. The reaction causes tension in the body, distress, dis-ease. This is the source of depression, mental illness, and psychosomatic ills. It is a restimulation of something you were resisting.

Sidebar:

emanate: to come forth, to arise
or issue from a source

apperception: attention directed
into the mind upon mental objects
and concepts

perception: attention directed
into the physical universe upon
objects and locations external to
ourselves

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Reacting is triggered by a similarity between a resisted event and the present environment or frame of mind. Most of the thoughts in the mind are from reactions—like shrapnel from an explosion that you didn't see or hear.

Stop thinking. Come to the present moment. Look around and see how long it takes before something triggers a thought in your head. That kind of thought, that kind of thinking is from reaction, and it's different from deliberately thinking.

If you walk into the park and something triggers a reactive belief that the park is dangerous, your reaction sends out a radiation that can cause someone to attack you. Maybe it all starts with a few dry leaves blowing across the path or a cloud passing across the sun.

Your reactions may be getting you in more trouble than you thought.

Experiencing Reacting Mode Procedure:

Intentionally create a state of anxiety or irritation. Start worrying about how you look. Speculate to yourself about the safety of your surroundings. Who was supposed to be responsible for this? Who didn't do their job? Do you smell something burning?

Guide Questions:

When you were in this mode:

1. Did you get any mental pictures? Did you get any feelings? Did something distract you? Did you have an urge to do anything?
2. Did your apperceptions have or come from a particular location in physical space relative to your location? In mental space? A direction? Was there a sense of distance between you and what you apperceived?
3. Were your impressions clear or vague? Were they in color or black and white? Did you feel it in a particular area of your body or in your mental space?
4. Did the exercise have any effect on your sense of self?
5. Did the data have any particular orientation in time relative to the present? Relative to your age?
6. Did the exercise change your emotions or affect your attitude?
7. Did the exercise have a noticeable effect on any of your perceptions or state of alertness?

(Repeat the exercise until you can detect a repeating pattern in your answers to the guide questions.)

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Part I: C) Remembering Mode

Can you remember what the first thing was you saw when you woke up this morning? Can you remember the color of the house you live in? How about the first person you went on a date with? Don't you wonder where all this stuff is stored?

Some people hover between reacting and remembering. It's remembering on automatic. They don't quite see what's going on, but what's going on reminds them of something. When you find somebody like this, just understand that they are in a remembering mode of consciousness. They can be stuck there, in

which case everything you say will remind them of something. What they will get from your communication is not what you said, but what they were reminded of. Usually the communication and memory are close enough that they can pass for sane, but still far enough apart that they usually manage to screw things up. A clue is someone who compulsively rephrases in their own words everything you say. They have trouble repeating things word for word. Politically, they lean toward the conservative.

Volitional remembering is very useful. It's the bridge to deliberate thinking and is the region where consciousness begins to reason and leave its animal nature behind.

Experiencing Remembering Mode Procedure:

Recall a time that is easy to remember, a vacation or a party. Explore it for a bit.

Guide Questions:

When you were in this mode:

1. Did you get any mental pictures? Did you get any feelings? Did something distract you? Did you have an urge to do anything?
2. Did your apperceptions have or come from a particular location in physical space relative to your location? In mental space? A direction? Was there a sense of distance between you and what you apperceived?
3. Were your impressions clear or vague? Were they in color or black and white? Did you feel it in a particular area of your body or in your mental space?
4. Did the exercise have any effect on your sense of self?
5. Did the data have any particular orientation in time relative to the present? Relative to your age?
6. Did the exercise change your emotions or affect your attitude?
7. Did the exercise have a noticeable effect on any of your perceptions or state of alertness?

(Repeat the exercise until you can detect a repeating pattern in your answers to the guide questions.)

Part I: D) Thinking Mode

Let's move into a more familiar level of consciousness, deliberate thinking.

Thinking includes planning, problem solving, manipulating, influencing, managing efforts, and persuasion. It is what gives the human species its survival advantage. Usually it is employed as an ego-gratifying activity.

Thinking occurs within one or more organizational frameworks or paradigms.

In essence, thinking is a rapid discernment of similarities and differences between concepts, memories, and perceptions.

Creative thinking also taps into imagination.

Experiencing Thinking Mode Procedure:

What would you get if you crossed an elevator with a wheelbarrow?
What would be the benefits?

Guide Questions:

When you were in this mode:

1. Did you get any mental pictures? Did you get any feelings? Did something distract you? Did you have an urge to do anything?
2. Did your apperceptions have or come from a particular location in physical space relative to your location? In mental space? A direction? Was there a sense of distance between you and what you apperceived?
3. Were your impressions clear or vague? Were they in color or black and white? Did you feel it in a particular area of your body or in

- your mental space?
4. Did the exercise have any effect on your sense of self?
 5. Did the data have any particular orientation in time relative to the present? Relative to your age?
 6. Did the exercise change your emotions or affect your attitude?
 7. Did the exercise have a noticeable effect on any of your perceptions or state of alertness?

(Repeat the exercise until you can detect a repeating pattern in your answers to the guide questions.)

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Part I: E) Imagining Mode (includes ordinary dreaming and daydreaming)

Imagining not only has a band of its own, but it also has an overlapping band. This overlapping band weaves in and out of thinking and reaches down into remembering and also weaves in and out of originating and reaches as high as intuiting. This overlapping, interwoven band is the realm of dreams and creative thought. It possibly contains a doorway into an adimensional scale of alternate realities that moves off at a right angle from conscious reality. (Meaning there may be other experiments going on besides consciousness. This is part of the research on comparing the descriptions of dream environments that lucid dreamers perceive.)

Imagination will fill in whenever you ask for data or information that you can't remember or perceive. Imagination will provide almost anything you ask for. Some therapists get totally sidetracked by this phenomenon. People who, for one reason or another, wish to deal only with facts or evidence learn to suppress the imagining mode.

Imagination is a tool. You can use it constructively or destructively. People who use it destructively generally have it confused with reality and are not aware that they are imagining. This is the root of prejudice

and
bigotry.

[Previous lecture]

Shifting into Imagination

Let me show you how easily attention moves into this imagining realm. Look at the back wall. All right, now look at the ceiling. Now look at the floor. Now look at this wall over here. Now look at me, and put your attention on the back wall. All right, now put your attention on the side wall. Now move your attention to how well you're looking at me. Now put your attention on the back wall again. Does that feel pretty solid? OK. Now push your attention through the back wall into the room behind the wall. Do you get some impression? Now push your attention a little bit further so that it goes through the hotel and into the street area. Still getting some impression? See how smoothly you move into imagination?

[End previous lecture]

Experiencing Imagining Mode Procedure:

Imagine yourself in a situation that you have not been in, but wouldn't mind being in. Who is there? What is happening?

Guide Questions:

When you were in this mode:

1. Did you get any mental pictures? Did you get any feelings? Did something distract you? Did you have an urge to do anything?
2. Did your apperceptions have or come from a particular location in physical space relative to your location? In mental space? A

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direction? Was there a sense of distance between you and what you apperceived?

3. Were your impressions clear or vague? Were they in color or

black and white? Did you feel it in a particular area of your body

or in your mental space?

4. Did the exercise have any effect on your sense of self?

5. Did the data have any particular orientation in time relative to the

present? Relative to your age?

6. Did the exercise change your emotions or affect your attitude?

7. Did the exercise have a noticeable effect on any of your perceptions

or state of alertness?

(Repeat the exercise until you can detect a repeating pattern in your answers to the guide questions.)

Part I: F) Originating Mode (Ref. Creation Drill)

Originating is creating reality. It's putting effort and intention into

something imagined until the something manifests as a reality.

Originating

is deciding something is so and deciding it strongly enough so that it is

so. The effort required depends upon the time and space in which you decide

it. If you decide into an empty space at the right time, it doesn't take

very much effort. If you decide into a creation that's already existing,

then you're going to have to assume responsibility for the existing creation

and be strong enough to discreate, redesign, or move it aside in some way.

If you create a reality within an existing reality, you have to respect the

limits of the existing reality. I can't create a room within this room

that's larger than the room, but I could divide off a smaller room within

the room.

As long as you observe the limits of the creation within which you're

creating, you have order. Everything goes very smoothly. Everything also

gets a bit more limited each time you create. When you make a creation that

violates the limits of the existing creation, for a while you're going to

have disorder and secondaries that show up.

If we try to create a room that's bigger than this room, we're going to have to knock down some walls, put up some posts to hold up the ceiling. For awhile there's going to be a lot of dust, workmen coming off the elevator with wheelbarrows, and it's going to take some time for the new room to appear.

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Experiencing Originating Mode Procedure:

With another student acting as your coach, create the primary: "My life is perfect for me."

(Q: A commonly asked question: Are you in the originating mode while you're handling your secondaries or after you've created the primary?)

A: You are in the originating mode in the moment that the primary manifests as a feeling or reality with no secondaries.)

Guide Questions:

When you were in this mode:

1. Did you get any mental pictures? Did you get any feelings? Did something distract you? Did you have an urge to do anything?
2. Did your apperceptions have or come from a particular location in physical space relative to your location? In mental space? A direction? Was there a sense of distance between you and what you apperceived?
3. Were your impressions clear or vague? Were they in color or black and white? Did you feel it in a particular area of your body or in your mental space?
4. Did the exercise have any effect on your sense of self?
5. Did the data have any particular orientation in time relative to the present? Relative to your age?
6. Did the exercise change your emotions or affect your attitude?
7. Did the exercise have a noticeable effect on any of your

perceptions
or state of alertness?

(Repeat the exercise until you can detect a repeating pattern in your answers to the guide questions.)

Part I: G) Intuiting Mode (Direct Knowing)

Above originating is intuiting. You've probably heard that you have a conscience or sense of right and wrong. You may also have experienced having a guilty conscience. Maybe it was saying something like, "I ought to call my mother" or, "I ought to call my father."

That's intuition. We're not talking about clairvoyance or psychic perception, but about an unreasoned sense of right and wrong. Intuition is usually perceived as an impulse to do or not do something, to continue, or to halt. It appears when the ego rests. It's an immediate, firsthand experience. It is an indicator of alignment or nonalignment with some cosmic plan. A moral

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Tao. An ethical collective consciousness. A higher self. A karmic destiny. Divine guidance. Guardian angels. This is a highly valued apperceptive ability.

Sometimes intuition takes the form of a feeling. It's contemplating some path of action until some inner motivation is recognized. "Yes, do it" or, "No, don't do it." Sometimes this comes as an intuitive flash. For example, "Something tells me that I shouldn't do this. I just don't feel right about this."

Intuition is above thinking. Thinking is used to explain an intuitive hit, (e.g., a little voice said, "No"), but this is a reasoned

explanation for intuition, not the intuition. Intuition comes in the form of a notion that does not result from logic or reason. It is something you know without being taught—teachings are tuitions not intuitions. You don't have to pay for intuitions --you pay for ignoring them. Anger is often the result of ignoring your intuition.

Intuitional feelings can show up as secondaries when you originate a creation that is not in alignment with your sense of what is a right or correct action.

When you talk to yourself, you're generally trying to clarify or justify an intuitive apperception. "No I shouldn't do that. That's not right. I'll go tomorrow instead. That will be better."

Intuitive guidance is almost like someone taking care of you. It may be a higher being. It may be yourself coming back from a future time when you're more spiritually evolved, giving yourself a hand up the ladder. It could be an angel or an ancestor. It is usually some sort of instruction concerning events about to occur. Have you experienced this?

Many people attribute their success and happiness to cultivating an awareness of this mode of consciousness.

At the opposite extreme, there are people who almost always make the wrong decision. They are guessing and calling it intuition. Guessing is reacting. Before you follow someone's lead, it's good to know if they are steering by their intuition or if they are guessing.

Q: How would you suggest we cultivate intuition?

You can be receptive, be open for it. Take time to quiet your mind before you make an important decision. It's a form of grace. Trust. Look at your money. It says, "In God We Trust." That originally was put there as an affirmation for following the intuition in financial decisions.

Maybe we're just coming down to something basic like care. Intuition really is guiding you into a caring path. It's always aligned with care. It's never a message to hurt someone. So be compassionate.

Avra and I were talking the other day about compassion. We were learning something about a person in our lives that we hadn't felt very friendly toward. In the moment of that learning, the unfriendliness disappeared and we suddenly felt total compassion. We both intuitively had the impulse to forgive them and wish them well.

Later, we decided that probably the reason we don't feel compassionate for every being is because there's something we don't know or understand some viewpoint we're not willing to entertain. When you really know someone, walked in their moccasins so to speak, you intuitively know the right response is compassion.

Experiencing Intuiting Mode Procedure:

Take a walk by yourself and rely on your intuition (immediate firsthand experience of your surroundings) to guide you.

Guide Questions:

When you were in this mode:

1. Did you get any mental pictures? Did you get any feelings? Did something distract you? Did you have an urge to do anything?
2. Did your apperceptions have or come from a particular location in physical space relative to your location? In mental space? A direction? Was there a sense of distance between you and what you apperceived?
3. Were your impressions clear or vague? Were they in color or black and white? Did you feel it in a particular area of your body or in your mental space?
4. Did the exercise have any effect on your sense of self?

5. Did the data have any particular orientation in time relative to the present? Relative to your age?
6. Did the exercise change your emotions or affect your attitude?
7. Did the exercise have a noticeable effect on any of your perceptions or state of alertness?

(Repeat the exercise until you can detect a repeating pattern in your answers to the guide questions.)

Part I: H) Observing Mode
(Ref. Neutral Attention, includes lucid dreaming)

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Observing is a broad band. It reaches from interested looking up to a pure selfless awareness that is both the observer and the observed. The ratio of awareness to creation determines your mode of consciousness. In originating, intuiting, and observing, you have a high ratio of awareness to creation. These coincide with the definition of spiritual consciousness in the spiritual/ intellectual / animal paradigm.

At the top of the band, observing is putting your hard disk to sleep. Attention comes off of self. This is observing as an emptiness—no sense of I, no ego, witness. You're not recording anything for the future. You're just present, right here, right now. You are aware without judgment. Complete patience, time enough for everything. It's a very high state of hanging out. It's alert without thinking--not to be confused with dullness, which is also not thinking, but is also not observing. Dullness lacks a sense of here and now. Once in awhile someone tries to pass off dullness for observing.

As you go deeper into this mode, there is a point where your attention becomes so external that only the thing you're observing exists. You don't exist at all, just an emptiness being observing. (Note: This is not

a
mistake.)

Experiencing Observing Mode Procedure:

Look upon your world self with acceptance and affection. Take a walk and watch the monkey. Notice when the monkey reacts. When the monkey hides, sit and observe the world alertly from a definitionlessness that has infinite patience and zero expectations.

Guide Questions:

When you were in this mode:

1. Did you get any mental pictures? Did you get any feelings? Did something distract you? Did you have an urge to do anything?
2. Did your apperceptions have or come from a particular location. in physical space relative to your location? In mental space? A direction? Was there a sense of distance between you and what you apperceived?
3. Were your impressions clear or vague? Were they in color or black and white? Did you feel it in a particular area of your body or in your mental space?
4. Did the exercise have any effect on your sense of self?
5. Did the data have any particular orientation in time relative to the present? Relative to your age?
6. Did the exercise change your emotions or affect your attitude?
7. Did the exercise have a noticeable effect on any of your perceptions or state of alertness?

(Repeat the exercise until you can detect a repeating pattern in your answers to the guide questions.)

sidebar:

world self: the everyday self
you go through the physical
world with.

Part I: I) Psychic Perceptions

Psychic perceptions are often considered a distraction to real spiritual growth. Often they are the ego's last stab at attachment to the illusionary concerns of physical reality. Still, some Wizards may want to explore this aspect of awareness.

Psychic perceptions are generally described as extrasensory perception (ESP), meaning the ability to acquire information without the benefit of sensory organs. Psychic perceptions are an ability of awareness rather than a functioning mode of consciousness. They require a quiet, relaxed, aware mind as a first condition.

Experiencing Psychic Perceptions Procedure:

One of the easiest ways to experience psychic perceptions is to copy yourself into an invisible, nonmaterial form (astral form), and direct this nonmaterial form to some area (past, present, or future) from which you wish information. One you stays in the physical body, and one you locates in the nonmaterial form. Both are aware. The remote self usually communicates via symbols rather than with literal real time pictures or thoughts. Translating these symbols into meaningful data is the tricky part.

As long as the body's mind is relaxed and aware, the psychic perception is of physical universe events. When the body's mind is disturbed or unaware, the psychic perception usually is generated by imagination or some dream level. The remote self moves through conscious realms as easily as through the physical universe (e.g., lucid dreaming), and sometimes these become confused.

End your exploration by merging the yous. (This happens automatically if

your body is disturbed.)

Guide Questions:

When you were in this mode:

1. Did the nonmaterial you get any mental pictures? Any feelings?
Did something distract you? Did you have an urge to do anything?
2. Did your apperceptions have or come from a particular location in physical space relative to your location? In mental space? A direction? Was there a sense of distance between you and what you apperceived?
3. Were your impressions clear or vague? Were they in color or black and white? Did you feel it in a particular area of your body or in your mental space?
4. Did the exercise have any effect on your sense of self?
5. Did the data have any particular orientation in time relative to the present? Relative to your age?

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6. Did the exercise change your emotions or affect your attitude?
7. Did the exercise have a noticeable effect on any of your perceptions or state of alertness?

(Repeat the exercise until you can detect a repeating pattern in your answers to the guide questions.)

Compare and contrast your guide answers given in regard to each of the modes. Write a summary of what you have observed for future Wizards. Note any indicator you found that you could use to determine from which mode of consciousness a mental creation arose.

Part It: Group Discussion (Ref. Group Discussions)

Compare and contrast the information you obtained exploring the modes. Are there any similarities?

Part III: Group Experience

By turn, each member of the group announces and assumes each of the modes of consciousness. The other members observe the behaviors and expressions of the person assuming the modes, as well as their own feelings, and privately notes them down for future discussion.

Group discussion:

Compare and contrast the information you obtained in this step. What are the objective indicators of consciousness modes?

Part IV: Observing Indicators

A group member privately notes on a scrap of paper which mental mode they are assuming and places the paper face down on the table. Thereafter they concentrate solely on maintaining, without any effort to fool, the chosen mode. The other group members, individually or as a group, determine by indicators which mode was chosen.

sidebar [twice:]

The KEY questions that the group addresses are these:

- * What are the possibilities?
- * Why do we agree (or disagree) that this is (not) so?
- * What else does this explain?

With another student, create the primary:

I am.

Treat any sense of identity or definition beyond "am" as a secondary.

Handle each secondary that comes up, noting which mode of consciousness it arises from.

- * entity emanations
- * reacting mode
- * remembering mode
- * thinking mode
- * imagining mode

Exaggerate the secondary as far as possible in the same mental mode from which it arose.

Sidebar:

Examples of Secondary Creations with the primary: "I feel the best I've ever felt."

Originating mode: "I feel the best I've ever felt."

Imagining mode: "Maybe, if I was on a sailboat in the South Seas."

Thinking mode: "Do I? Is this right?"

Remembering mode: "I felt better when I won the game."

Reacting mode: "This is stupid. My head hurts."

Entity emanations mode: "What?"

THE WIZARD COURSE
PART III

INTRODUCTION TO ATTENTION

The word attention is derived from two Latin words, *ad* meaning toward and *tendere* meaning to stretch. When you put your attention on something, you stretch toward it. Look at something, and you stretch toward it. Ideally, once your curiosity is satisfied, your attention comes off whatever you were looking at, listening to, touching, tasting, smelling, and moves to something else. Whatever attention is placed on becomes more real.

Reality is sustained by attention. Attention is the creating energy of both consciousness and the universe. It is the crossover region where thoughts change to perceptions--the area where awareness transforms into a reality that is apparent to the senses, and vice versa, where a reality that is apparent to the senses transforms into awareness. This is where the physical manifests, where the word becomes universe. This omnipresent border is called star's edge.

Attention manifests as both a neutral energy particle (inquiring/creating) and as a charged energy particle (bearing information/judgment). Neutral attention (an inquiry/intention) can be controlled solely by the will, but once it becomes a charged particle, its control requires both will and physical effort. If you wish to change something solely by the strength of your will, you must transform the attention particle back into its neutral form. Otherwise you're faced with rolling up your sleeves and exerting enough physical effort to move the particles around--very primitive approach actually.

The functions (duties) of will are to decide, place, shift, or

remove
attention. This control of attention is done as either a self-
determined
act of personal will or in obedience to outside influences.

[Previous lecture; ends on page 81]

Control of Attention

Attention is the solidifying energy, the creating energy, the wave
particle
that brings about reality.

If you wish to manage the experiences you encounter in life, or even
decide
whether or not you encounter them, the basic thing you must learn to
control
is attention.

To clarify here, attention is a wave particle that carries intention
and
returns perception. Control of attention is a function of the mind
usually
referred to as will or willpower. Willpower permits observation
without
judgment (Surrendering All Judgment exercise) and self-determined
creation.

Achieving self-determined control of attention is the goal of yoga,
of
meditation, of wizardry, of alchemy, of self-development, and of
most religious
practices. Spiritual doctrines can generally be reduced to a body of
beliefs
and one or more methods to

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strengthen your will or, in other words, to teach you self-
determined
control over your attention. It's this second part that actually
allows you
to practice the beliefs.

Sadly, some religions have strayed so far from their original
conception
that they've stopped teaching their adherents any methods to
strengthen
self-determination. They've simply become bodies of belief that

create feelings of guilt in the gullible who have no experience with controlling their own attention. That's the story of Type One belief systems--cults. And as an aside here, the scientific-industrial age (Type Three belief systems) is a pendulum-swing reaction to Type One belief systems.

So, what are the various methods you can use to control something or someone? Most fundamental is simply overpowering the thing you wish to control. This is pretty brutish, but effective. It's the accepted method that mankind uses to achieve control over high-spirited animals. It's the classic lion-tamer mentality. Hang around a farm long enough and you'll hear the expression. "Show 'em who's boss."

Overpowering works with an animal because the animal usually doesn't grow bright enough to rebel. But it doesn't work with children, it doesn't work in organizations, and it doesn't work in societies--at least not for long. Children rebel. Organizations splinter. Fascists die violently or live in hiding.

It is a much better policy in evolving individuals, organizations, and societies to teach self-control.

Asceticism

When you attempt to control attention by exerting an effort of will greater than the effort exerted by what is causing your attention to respond, you are practicing the self-control method of overpowering. This method of controlling attention is called asceticism. It is often referred to as breaking the spirit of the mind.

Asceticism is the religious doctrine that maintains that a high spiritual state can be reached by rigorous self-discipline and self-denial. My own experience is that this is a very narrow, razor-edged path. Slip even a little, and your spiritual path is barred by guilt and self-

condemnation.

Take too much pride in your success, and you're building ego rather than obtaining spiritual enlightenment. It's a razor-edged path that sets the will and the emotions against each other with the intellect trying to arbitrate.

Do you know the expression, "Work smart"? It means find a better way of doing something, develop a strategy. Employing strategy means that you rely less on effort and more on understanding and prediction. The more you understand about something, the more you can predict about it. This permits strategic planning. You choose the optimum time and location to exert your efforts in order to create a predictable outcome. A farmer who plants his crops in the proper soil in the proper season is employing a strategy. A parent who encourages a child to learn from difficult situations is employing a strategy. Using the CHP is employing a strategy.

Control of attention (i.e., increasing the power of the will) can be accomplished by understanding and predicting the functioning of consciousness. It is the Wizard's route. It is both easier and more effective than the struggle of asceticism.

Leadership

Managing attention is really the core ability of leadership. What a leader is doing is directing and commanding attention. But before the leader can do it externally, with any success, he or she has to do it in his or her own life.

How much control you have over your attention determines if you're master of your life or just another poor fellow on a runaway locomotive.

[End of previous lecture]

Sidebar:

identity: patterns of definition,

behaviors, and conditions that have been knowingly or unknowingly assumed by an "I" (sometimes it's recognized as being just like Mom, or Dad, or Uncle Bill, etc.); it is a costume that "I" puts on because of some primary; a self; a personality

particle: a substance so small that it is considered to be without magnitude, but having inertia (motion), attraction, and relative direction

attention particle: ([+] positively charged): 1. the attention that is attracted by the objects one desires, making the objects more real in terms of solidity in space and persistence in time 2. an attention particle charged with desire

attention particle: ([-] negatively charged): 1. the attention that is attracted by the objects one resists, making the objects more real in terms of solidity in space and persistence in time 2. an attention particle charged with resistance

attention particle: ([o] neutral/no charge): 1. the attention that is responsive only to the control of the "I" and determines one's ability to observe and create deliberately 2. a neutrally charged attention particle

archetype: the original pattern, model, or form of a thing that serves as a default standard against which later efforts and impressions are compared

default: (Computer programs or systems offer you a choice of several options. If you do not choose one, one is automatically assigned, by default.) In Avatar terms: operating according to priorly created impressions

Attention and Creation

(Please read the definitions in the sidebar on p. 80 first.)

[Illustration: wizpic-page081-1.gif]

Undefined awareness, or pure beingness, knows. This knowing is accomplished by existing as what is known. This is a perfect feel-it. There is no separation into the knower and the known. There is only in-the-moment knowing--being. This is the condition variously labeled ego-death, rebirth, sannyas, enlightenment, nonduality, nirvana, satori by various spiritual practices.

[Illustration: wizpic-page081-2.gif]

A second phase of awareness, that of becoming aware that you know, is the first separation (i.e., "I" and it) and is: 1) the beginning of apperception, 2) the sense of separation (there is a knower, and there is the known), and 3) the genesis of space, time, and motion.

[Illustration: wizpic-page081-3.gif]

When the knower becomes associated with sensory organs and the known becomes a reality capable of stimulating those organs, you have: 1) the beginning of perception, 2) a sense of separation between perceiver and perceived, and 3) the appearance of physical reality. A body is a support platform for sensory organs.

Becoming aware across a mental space is called apperception. Becoming aware across a physical space is called perception. Both apperception and perception are powered by attention. Sensory perception, mental processes, physical creations do not exist in the absence of attention. Space

is opened
and closed by attention.

[Illustration: wizpic-page081-4.gif]

Attention is the particle that condenses into perceivable creation. Attention is the creating energy of a reality. The more attention that is invested in a reality, the more apparent the reality becomes. Attention is undefined awareness channeled through a sense of separation, i.e., _you_, into the world. Once in the world, attention particles exist in four conditions: 1) agitated fields around you (minds), 2) in a beam between you and some creation of interest (apperception or perception), 3) fixed upon some creation (obsession), or 4) abandoned (entities radiating sensation).

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In addition to these four conditions, neutral attention has the additional quality of being able to simply appear and disappear at some point of interest. Direct perception. There is no direct-line beam between neutral attention and a controlling will.

When you direct attention particles toward a creation, you perceive the creation either directly, as in feel-its, or indirectly via a reflection that stimulates nerves in a sensory organ and is translated into a mental replica of the creation. Indirect perception creates consciousness and a sense of consecutive moments in time. This is actually another separation--between a creation and the idea or mental replica of the creation. You will recall that the first separation is between you and it, and this second separation is between it and the conscious impression of it. (In direct perception, everything--you and creation--exists in the now, created and discreated now, without any preservation of consecutive impressions.)

With the rise of consciousness, archetypal mental replicas are preserved in

an agitated field of attention particles. These replicas determine future preferential comparisons and are used to guide the selection of creations (either desired or resisted) deserving some investment of attention.

[Previous lecture]

How Archetypal Becomes Archetypal

A charged impression has some judgment affixed to it. It is not perceiving something just as it is.

The first charged impression of something becomes an archetypal impression for that thing. Your first charged impressions as an infant become the archetypal impressions of your life. Your first charged impressions of school become the archetypal impressions of education. Your first charged impressions upon meeting someone become your archetypal impressions for that person. Your first charged impressions of The Wizard Course become your archetypal impressions for Avatar Wizards. Does this help you to understand the importance of neutral attention?

When you change an archetypal impression, all the impressions (data) that were using that archetype as a standard of comparison temporarily go into float. This is probably what is behind the well-known English expression, "opening a can of worms." It is certainly behind some people's irrational fear of change.

[End previous lecture]

Every Identity Has Archetypes

You plus a quantity of consciousness, i.e., attention, equals an identity. You may have hundreds or even thousands of different identities.

Each identity has archetypal preferences (desires and resistances) that

create patterns of definition, behaviors, and conditions that influence (charge with desire or resistance) your attention particles. When this happens, the attention charged with desire tends to be attracted to creations the identity likes. The attention charged with resistance tends to be attracted to creations the identity doesn't like.

Sidebar:

archetype: the original pattern, model or form of a thing that serves as a standard against which later efforts and impressions are compared

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When you change identities, your likes and dislikes change as well.

[Previous lecture]

Attention Indicators

An interesting indicator that you can use to tell where a person's attention is going is the direction of his toes. A person's attention is usually directed in the direction his toes are going.

If someone is talking in a group of people, and there are attractive members of the preferred sex in the group, you'll see this. A man may be talking to another male, but he'll be standing like this (foot pointed at female), or the woman will be talking to somebody but her foot will be like this (foot pointed at male).

So, if you want to know who a person's attention is on in a group, look at his or her toes. And if they're attractive to you, and their toes are pointed at you...

Embarrassment is a temporary loss of control of attention. There

is a little disturbance in your composure. It means something came up that fixed or averted your attention for a moment. There is a little feeling of surprise. Oftentimes there is an identity shift.

Alignment is the ability to keep your attention on the goal that your group wants to achieve. It's the skill of being a team player. Just below alignment is imitation of successful teammates. Below that is desire for approval from teammates, and below that is competition with teammates, and below that is unaligned contesting with teammates. You may want to order these in an alignment scale and see what other conditions are suggested by intermediate points on the scale. A wonderful subject for group discussion would be, "What factor or factors cause movement along this scale?"

Managing Attention

Making a primary is directing attention toward some new condition or state that you wish to create. Secondaries are old conditions or states where you still have attention fixed. Moving attention from secondaries to primaries is the secret of creation. When you find a student who can't create a primary, you are looking at someone who can't manage their attention. This is why you have them take a walk and count forms or describe objects or engage in any deliberate activity. You are training them to manage their attention. Anything that allows a person to practice deciding, placing, shifting, or removing attention, deliberately, is good basic therapy.

Short attention span is an indicator of many past resisted experiences.

Insanity is a lack of attention in present time.

Occasionally a student who is unstable--usually someone with a history of mental problems who doesn't belong on Avatar--hits this phenomenon: they make a primary and they have such a flood of resisted secondaries come up

that their attention totally fixes, and they go off to la-la land. If they have a bad coach who does not immediately insist "and now the primary," they just flash back into some past reality, and present time becomes unreal to them. They're back in the war or the womb or somewhere. They have contacted some event that has more charged attention on it than they consider they can, or wish to, neutralize. In some circles this is described as a psychotic break, i.e., the identity is seriously disorganized and contact with reality is impaired.

If this ever happens to one of your students, take a walk with them and have them count objects, measure objects, feel objects, look at objects, play catch until they recover enough attention in present time to go on pretending they are sane. Then get them to a qualified Avatar therapist, who can schedule a lot of short one-on-one sessions for them to gradually talk their way through the past experience, i.e., talk about them long enough that they no longer fix attention.

[End previous lecture]

Sidebar:

Resistance and Desire
Resistance comes before desire.
Desire arises as you begin to resist your current state. Desire is actually a resistance to not having. The more discontented you become with the way things are, the stronger the desire.

Alignment Scale

attention on the goal that
your group wants to achieve

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imitation of successful
teammates

^
|
v

desire for approval from
teammates

^
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v

competition with teammates

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|
v

unaligned contesting with
teammates

What factor or factors cause
movement along this scale?

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Attention Creates Reality

The charge on an attention particle does not change what the attention particle does. The particle still solidifies a reality--a charged reality.

[Illustration: wizpic-page084.gif]

The charge on an attention particle does change the character of the beam that the attention particle travels on. Particles charged with resistance tend to push away from each other and create a repulsive beam between you and what is perceived. Particles charged with desire tend to pull toward each other and create a tractor beam between you and what is perceived.

[Previous lecture]

About pressor and tractor attention beams

Pressor beams have negatively charged attention that causes the beam to lengthen and push against the creation perceived. Tractor beams have positively charged attention that causes the beam to shorten and pull toward the creation perceived.

There are some interesting physics involved here. If you put out a pressor beam on the front wall, really resist the front wall, you'll find yourself moving back. When your pressor beam lengthens, either you or the wall has to move.

If you put a pressor beam between a cannonball and a feather, which would move? Yes, the feather. How about if you pasted the feather on a ten-ton block of concrete? That's right, the cannonball would move.

The point is a pressor beam lengthens, and a tractor beam shortens. The beam doesn't care which end moves. The end with relatively less inertia moves. If you tie a rope to a block of granite and then pull it tight, guess who will move when the rope is shortened? You will.

Now, envision an identity as an "I" (sphere of awareness) surrounded by its conscious impressions. How solidly the "I" is able to hold its location, while exerting pressor and tractor beams to influence others, events, or even physical objects, depends upon its moral conviction in the tightness of its impressions. Moral conviction, you see, is a type of belief inertia.

This moral conviction is created by believing with certainty that your beliefs are more aligned with truth or nobler principles than the people or events you are attempting to influence.

When "I" is not acting from a deep moral conviction, exerting a pressor

or tractor beam can cause a back pressure that pushes or pulls the "I" from one identity (sphere of impressions) into a different identity (new sphere of impressions). When someone acts in a manner that violates their own standard of moral conduct, whatever it may be, you will see an identity shift. When someone gives up an attempt and admits failure, it is always because they are acting from some motivation other than a moral conviction. People who act out of a deep moral conviction are 1) usually successful and 2) often considered dangerous by people who don't share their moral standards.

The pressor-tractor effect of attention beams can be experienced quite easily and is the subject of an exercise you will do later in this section.

[End previous lecture]

Consciousness is composed of clouds of information-bearing attention particles. These particles are impressed with desire and resistance charges that have arisen from the comparison of your experiences to your archetypal

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[Illustration: wizpic-page085.gif]

beliefs. The four possibilities are: 1) Archetypal belief says this is the way it should be and if it is that way, consciousness attention particles are impressed with a desire charge; 2) Archetypal belief says this is the way it should be and if it is not that way, consciousness attention particles are impressed with a resistance charge; 3) Archetypal belief says this is the way it should not be and if it is that way, consciousness attention particles are impressed with a resistance charge; 4) Archetypal belief says this is the way it should not be and if it is not that way, consciousness attention particles are impressed with a desire

charge.

[Previous lecture]

Charged Attention

Probably the easiest way to understand how these desires and resistances are stored is as a plus or minus electric charge.

Negatively charged attention beam particles take notice of what should be resisted in the world and solidify that reality and bring it to life. Positively charged attention beam particles take notice of what is desired in the world and solidify that reality and bring it to life.

The greater the charge on the particle in the attention beam, either positive (+) or negative (-), the more effort it requires to bring that attention beam under the control of the "I" and to reintegrate the information contained in that particle into knowing awareness. If the charge is greater than any effort the "I" can muster, the attention becomes fixed. After it is fixed long enough, it is abandoned and begins to decay, giving off a radiation that you perceive simply as a sensation. So, we might theorize, the smallest particle of energy or matter is the abandoned attention particle.

Charged attention particles do not immediately reintegrate into your awareness. They hang around the "I" in a cloud field of impressions called mind or identity. The interaction of these charged particles cause the restlessness of thoughts and the consequent ebb and flow of sensations and emotions. (Emotions are, after all, just degrees and combinations of your success or failure to manifest your desires or resistances.)

If you want to go sit in a cave, isolate yourself from the world, and just meditate or vegetate or worry, the charged attention particles that compose your mind may eventually neutralize each other, and the mind will

dissolve back into awareness. You'll experience a sense of waking up. Don't expect it to happen quickly or look for any guarantee that it will happen at all, because your ability to stir yourself up may be stronger than your ability to calm yourself down.

Any activity that catalyzes the neutralization of charged consciousness attention particles--meditation, contemplation, study, discussion, or processing--is a step in the direction of spiritual enlightenment

[End previous lecture]

Sidebar:

moral: 1. the principals of right and wrong 2. relating to right and wrong in conduct 3. capable of making the distinction between actions considered right and actions considered wrong

Note: What is considered right (i.e., moral) and what is considered wrong (i.e., immoral) may vary significantly between identities, individuals, families, groups or nations. An act is considered moral when it aligns with one's standard for conduct

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Neutral Attention

Besides charged particles, there are neutral attention particles, which can be directed by a minimal effort of an identityless, or nearly identityless, "I." Neutral attention particles are less like a beam and more like an awareness that winks in and out of a perceptual or apperceptual reality from an omnipresent adimension. It is only when an identity is assumed, or what is perceived is judged, that an actual attention beam forms.

Neutral attention does not exert any push or pull on the object of perception. There is no judgment appended to what is perceived. The information gathered by neutral attention particles is immediately integrated into awareness as knowing.

Neutral attention particles are not attracted or repelled, but are solely directed by the will of the "I."

The more neutral attention particles, the easier it is for "I" to act deliberately.

[Previous lecture; ends on page 87]

Meditation and Attention

[Illustration: wizpic-page086.gif]

Meditation is the art of putting neutral attention on your own thoughts and watching them without getting caught up in them. As long as your attention doesn't become fixed on any thought, you remain centered, rooted, grounded, source, witnessing, and thoughts flow by you. When your attention becomes fixed to a thought, you flow with it. Think of a stream with a boat drifting on it. If you sit by the stream, the boat goes by you and disappears downstream. That's meditation. If you want to look at the boat longer, you walk along the bank of the stream at the same speed the boat is drifting. That's contemplation. When you get in the boat and start paddling upstream, that's the struggle of life.

Stepping back from the stream of consciousness and just observing for awhile is a very peaceful meditation. It's a good place for the student to hang out after receiving an initiation session.

CHP Attention Recovery

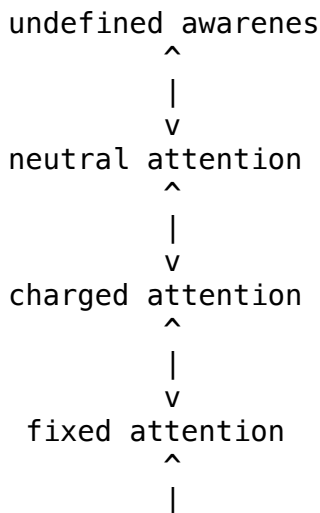
If you look at the CHP in terms of transforming and recovering attention, it becomes quite apparent why it works, or where it breaks down

when it doesn't work. The first step in the CHP is recognizing that there is something there. That sounds awfully simple until you realize how much we take for granted. What is there is the afterglow of abandoned attention. Maybe it was abandoned all at once in an event or impact that we didn't want to know anything about, or maybe it was abandoned over a long period of neglect. Anyway, it's out there, and it's radiating stimulation. Our job is to bring it home and transform it back into undefined awareness. Why? Because every time we go near the abandoned attention, our steerable attention fixes, and a little of our life is drained away. So we concentrate our attention to rescue lost attention. We feel the impression on the lost attention. This opens the flow of emotions. And we feel them. Grief, fear, anger may come up, and we feel them. We just keep adding more and more neutral attention

Sidebar:

The difference between neutral attention and undefined awareness is that neutral attention can be contained in and operate within the limits of a creation.

The transformation is:



decaying attention
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v
radiation of stimuli

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to the creation until it reaches the "so what"? level. When it's been so thoroughly experienced that it's no longer any big deal, we just back out of it and put a label on it. "Yep, that's pretty much what it is. That's how I'd describe it."

Therapists have been doing things like this for years, maybe not always with a complete understanding of the mechanics involved. Getting a person to reinspect something and talk about it long enough will eventually wind someone up in this condition of, "Yep, that's what it is."

The mistake is to consider that this is the end of therapy. It's not. The person has become neutral on the creation, but has not necessarily owned it. It is still there as "that" and anything viewed as "that" had some abandoned attention particles on it, which means that it will charge up again. So the CHP adds, "This is not-I; this is my creation." This is disassociation as source, not disassociation as an identity. Identities always want to say: "This is not-I; THAT is my creation".

If you do that, you've made a U-turn and are heading right back into separation. "THAT is my creation". You don't want to do that. Don't try to own a creation at arm's length. It's hard to swing THAT hammer at THAT nail anywhere but in a mind. And if there is a mind involved here, you have an identity involved.

So you own it. Why not? If you've expanded to the outermost limits and

fully experienced it, what's there to owning it? You just go, "Oh yeah, this creation, it's mine. Take a last look if you want, because I'm about to turn it off."

That's returning abandoned attention to source. The CHP is a rescue mission.

Intention and CHP

When a student labels a creation in the CHP step, it is done from awareness without any intention. This creation is...No judgement. Label it creation number XXX, or better yet, label it with the primary that created it. And then, recognize that creation number XXX or creation, "I am unhappy", is not-I. Now the student moves back to operating as source awareness.

When the student labels a creation with an intention or judgement--for example, bad creation--he is she is discreating within the realm of an identity's consciousness and continues to operate as that identity.

Think of a cloud against the blue sky. The blue sky is awareness, and the cloud is your identity's consciousness. You can operate from within the cloud, moving from point to point with the CHP. You can also move from cloud to cloud, or you can move out of the clouds entirely and operate as awareness. Many Avatars still have not totally realized their blue-self.

So, again we are making a distinction between awareness and consciousness. You can explore consciousness with awareness, or you can explore consciousness with consciousness.

Philosophy is the exploration of consciousness by consciousness. It's thinking about thinking. It's the difference between a disciple and an enlightened man. A disciple is conscious. An enlightened man is aware.

It's also the difference between a competitive, industrial

civilization,
which is conscious, and an enlightened civilization, which is aware.
Star's
Edge International is one of the guardians of this particular
transformational gate.

[End previous lecture]

Conscious Evolution

Neutral attention particles increase the powers of perception and
the depth
of experience, as well as the power to create. This is easily
demonstrated
by deliberately looking at something or feeling something until the
finer
details begin to be apparent. This is contemplation. One of the best
definitions of

Sidebar:

Steerable Attention

Neutral attention is very
steerable. It requires almost
no effort of will whatever.
Charged attention can be steered
for a short time, but it requires
effort and eventually exhausts
the will. Fixed attention doesn't
steer.

Three functions of an attention
particle:

1. to solidify a reality by
adding substance to an imagined
reality until it begins to
radiate stimulation (manifest)
2. to transmit perceptions or
apperceptions back to source
3. to induce a perception or
an alignment in other attention
particles

genius is _the power to concentrate upon a subject until its possibilities are exhausted and absorbed_.

The reason why one person can manifest a primary and another person can succeed only after much coaching and control is a direct result of the quantity of neutral attention particles available.

The mastery and transformation of attention was once a very difficult task requiring a long period of determined practice, but...consciousness evolves.

The Job Ahead

The majority of people who have _not_ done Avatar have a very limited amount of attention particles under their deliberate control. Their lives are random events. They suffer from an inability to concentrate, to study, to better themselves. They find it difficult to perform tasks outside their areas of indoctrinated specialization. And with the exception of a few, they are capable of being restimulated into acting senselessly cruel and intolerant.

The worst afflicted are plagued by destructive habits and obsessive behaviors that they attempt to change, but fail to change. And every failure costs them a little self confidence, a little self respect, and enough pain to remind them not to try again. Without our help, the future of such people is not a topic for light discussion.

Occasionally there is an intercession brought about by events or by an Avatar Master with a particularly good Serious Drill. People suddenly realize that what they were resisting isn't quite so bad or what they were desiring isn't quite so good. This has the effect of neutralizing the charge on their attention particles. Quite suddenly, they wake up and smile at the way they were, and, of course, in that moment they've changed.

How quickly and to what degree Wizards and Avatar Masters restore

humankind's control of attention will determine _how soon_ the world changes from a collection of adversarial, indoctrinated, closed societies into an enlightened, cooperative world civilization. It is truly a task of epic proportions and profound consequence. All other challenges of the future will resolve when this is achieved. This is the key.

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THE NATURE OF ATTENTION

Both positively and negatively charged attention can become fixed on the object of desire or resistance. The object can be a person, an event, a no-event, an action, a no-action, a circumstance, a no-circumstance, a situation, a no-situation, a condition, a no-condition, a sensation, a no-sensation, etc. Literally any stimulation or absence of stimulation can become the object of desire or resistance.

The object may be present in the environment, or the object may be in the past or in the future. When it is in the past or the future, the attention is actually fixed on a mental replica of the object that is contained in the mind and is being continually created in the present.

Positive and negative attention particles can align and neutralize each other. This restores control to the person. This works only when both positive and negative charges are created and owned by the same identity.

For example, if Sam hates spinach, is obsessed with resisting spinach, he can free up his attention fixed on spinach by imagining that he, Sam, loves spinach, desires spinach, and can't get enough of it. If he does this with an increasing feeling of sincerity, he will first hit a few secondaries and then will become disinterested in the subject of spinach. If he were

to
continue imagining he loved spinach, beyond this disinterest point,
it would
become a primary origination, and he would create a desire for
spinach. As
long as he stops at the point of disinterest, he will recover the
attention
that was fixed on the subject of spinach.

The same thing can be accomplished by Sam's originating that he has
no
interest in spinach, but it will take longer and it will be a new
creation.
The created no-interest in spinach is a resistance. It may result in
no
interest in spinach, but with no noticeable recovery of attention.
It's just
one creation requiring creating energy replacing another.

If Sam uses the imagining mode rather than the originating mode, he
can
eliminate creations regarding spinach altogether.

Since our primary intention is to always recover attention, it is
better to
neutralize the desire and resist until the point of no-interest is
reached
than to originate a new, creation.

Assuming that Sam has enough neutral attention under the direction
of his
own will to deliberately imagine and own the opposite of his
compulsion, he
can neutralize the subject of spinach in a few minutes.

In this example, Sam recovers his fixed attention because he has
neutralized the charge. It would probably not work if someone else
tried to
con-

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vince Sam that spinach is wonderful. Separate viewpoints may balance
by
opposing each other, but they will not neutralize each other or
result in a
recovery of attention.

Why Sam hated spinach to begin with is attempting to explain a
belief as
the result of an earlier experience, which was the result of a

belief, which
was... (to the beginning of creation).

For example, Sam says it was because his mom made him eat it. Yet a little investigation will show that Mom made all her kids eat it, but only Sam chose to hate it. Don't even bother to ask why someone resists such-and-such. It's a waste of time. Go back far enough, and the answer is _always_, "I decided to." That is owning the creation.

Save yourself the time and trouble of creating an explanation. Just find out what is being resisted, and coax yourself into desiring it. At some point, you will feel a sense of relief, a whew! Relief is the emotion that accompanies a recovery of attention.

Sidebar:

Rolling Stone's Mick Jagger might not be able to "get no satisfaction," but he could sure get some relief by desiring the idea of "no satisfaction."

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MORE ON CHARGED ATTENTION

Self Sabotage

Positive and negative attention both create a reality. The difference is that one reality is desired (positive), and the other reality is resisted (negative). Do you want to create what you desire, or do you want to create what you resist? Or do you just want to accept things as they are (neutral attention)?

All three play a part in your life, but the least useful and most exhausting is negatively charged attention. It strengthens the creations you are

resisting. This is the pinnacle of self sabotage.

There are two ways that attention particles become negatively charged.

First, they can be charged by forced association with resisted creations.

This creates an expectation that something should be resisted. The expectation becomes a self-fulfilling prophecy and predisposes your attention particles to be attracted to creations similar to the resisted creation. This is the battered wife who is attracted to violent men. This is the pessimist who expects the worst. This is the negative person who compulsively finds something to criticize.

Second, an attention particle can become negatively charged by passing through an indoctrinated belief. This is the soldier who creates his own enemy, the cop who creates criminals, the politician who creates revolutionaries. The act of resisting opponents eventually strengthens them.

Attention particles can become positively charged in the same two ways.

First, they can be charged by successful association with desired creations.

This predisposes the charged attention particles to be attracted to creations similar to the desired creation. This is the underlying factor of successful people. This is love at first sight. This is the truth behind the saying, "Nothing succeeds like success."

Second, an attention particle can become positively charged by passing through a deliberately created belief filter. "I am a successful treasure hunter." This positively charges attention to be attracted to treasure. And the act of desiring treasure will commence its creation.

Positively charged attention particles may be judged as more favorable than negative, but they can still create compulsive, out-of-control behavior. Any charged attention not under the control of "I" creates an out-of-control identity that behaves in response to the environment. Such an identity can create enormous trouble for itself.

Sidebar:

Incompetent and deliberately manipulative leaders tie up the creating energy and destroy the discernment of their followers by presenting enemies and conditions to resist.

Good leaders lead toward, not against.

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By experimentation, you can explore the effect of deliberately charging attention by visualizations or filters created by primaries. Masters who wish to make their living by delivering Avatar may visualize themselves delivering Avatar to many students and feel what that feels like. This positively charges their attention particles. They may also make the primary, "I am a successful Avatar Master. I discover many students who wish to take Avatar." These belief filters will cause attention particles to create and/or recognize the opportunities to manifest the primary.

You may also gain some insight from working out the consequences of passing attention particles, already negatively charged by past experiences, through a positively charged filter and vice versa.

[Previous lecture]

Identities Add Intention

To intend means to have a purpose, a plan, or a design. When intention and awareness are blended, you get attention.

Attention is awareness directed through an identity.

An identity is composed of a skeleton of beliefs, either formed in

response to some experience or created spontaneously, that is
fleshed out
with memories and conclusions (or fixed viewpoints). The memories
and
conclusions are preserved mentally as evidence to support the
beliefs.

An identity is a result of the beliefs you formed in response to
what
happened to you. What happened to you is not as influential on your
later
life as is your belief about what happened.

The core belief in an identity structure is either "I am" or "I
am not".
The core belief is followed by the "can" and "can't" beliefs that
give rise
to the desires and resistances that generate intention.

Intention is determined by an identity. Where there is no
identity,
there is no intention. If you put your attention on something and
keep it
there without any purpose, plan, or design, all intention will
eventually
evaporate, and you will forget yourself and be left with awareness.
A number
of meditation techniques have been designed around this phenomenon.

The intentions generated by an identity create a crossover point
between
awareness and consciousness.

[End previous lecture]

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ATTENTION LEAKS

Attention that is fixed on a creation, person, animal, or event for
a long
time can go almost dead, meaning that it no longer provides
discernible
feedback to you. In this state, it could be referred to as abandoned
attention.

Abandoned attention floats in a state of incredulity and overwhelm
on the
verge of extinction. This is the deep subconscious mind. Even when
forgotten, it is still sustained by a trickle of creating energy.

The events (often traumatic) surrounding the forgotten creation, person, animal, or event may also contain a great deal of fixed attention particles, but they too exist in an almost dead state.

A concentrated flow of neutral attention particles directed at the forgotten, almost dead, attention float can reactivate it as either a strongly positive or a strongly negative concern. You may bring back to life. a very happy event or a very sad event.

The more of these dead floats that exist, the more they drain off and deplete your creating energy. They are worth looking for and resolving.

When you find one of these forgotten creations, persons, animals, or events, you can concentrate a new flow of attention to it and watch the dead float revive as an old desire or resistance. Once it is revived, you can neutralize the attention with a considerable resurgence of source.

A technique for discovering these almost dead floats is the subject of a later article.

[Previous lecture]

A Healing Process

When attention is continually directed into the body, it can make things more real, more solid. No attention on the body is an indicator of good health.

Old aches and pains are often an accumulation of attention that is fixed someplace in the body. If you want to get rid of an old ache or pain, try having it put attention on you. That gives you a reverse flow of attention.

[End previous lecture]

IT'S ALL RIGHT TO FEEL LIKE THIS

Occasionally you will build up such a resistance to experiencing something that you are tempted to create it out of existence rather than experience it and allow it to discreate.

Those creations (emotions, pains, feelings, etc.) that you just have to get rid of—you will do anything to get rid of them—are the same ones that you have the greatest resistance to experiencing.

Any attempt that you make to create something out of existence, even though the attempt may be successful, consumes your creating energy. A symptom of this depleted creating energy is that you begin to find waking life to be exhausting and overwhelming rather than exciting and challenging.

The beauty of the Creation Handling Procedure is that properly done, it recovers creating energy for you rather than consuming creating energy. Consequently, you will move from an exhausted-by-existence state to an excited-by-existence state.

The following technique has resulted in about a 25 percent increase in the effectiveness of the Creation Handling Procedure. It does this by bringing to light resistances (creations against) that are preventing the experience of a creation. It is an extremely powerful and effective technique that can be adapted to a wide variety of creations.

Procedure

1. Place your attention on an emotion, feeling, upset, pain, sensation, dullness, numbness, voidness, or fixed idea that is persisting as an unpleasant experience (in self or about another identity).
2. Primary: "It's all right to feel like this," ("This" is the item selected

in #1.) Handle the secondaries (usually resistances and judgments) by exaggeration or CHP. Repeat until there is no doubt that, "It is all right to feel like this."

3. As the resistance is handled at Step 2, you will find an increased willingness to explore the experience to its outermost limits. Discover, enjoy, and define.

4. Label it without judgment.

5. Disassociate.

6. Discreate.

7. Create what you prefer.

Sidebar:

creating energy: the energy that life generates to manifest and/or sustain a creation

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DESIRE/RESIST RUNDOWN

Objective:

The following exercises have two purposes.

* The first purpose is to familiarize you with the feeling of desire and the feeling of resistance.

These are two feelings that you should learn to create very easily.

* The second purpose is for you to obtain material to use to gain a subjective experience of neutralizing attention.

Expected Results:

A familiarity with charged & neutral attention and the ability to create them at will.

Do these lists spontaneously; don't try to second-guess or explain.

Step One: First List--Desire

Start the list with your favorite flavor of ice cream. Then continue the list with something you desire even more than that, and then even more than That, and then even more than THAT. Go as far as you can. The last item on the list should be something you desire very much.

Step Two: Second List--Resist

Start the list with your least favorite flavor of ice cream and then continue the list with something worse than that, then something worse than That, and then something even worse than THAT. Go as far as you can. The last item on the list should be a thing you strongly resist. (If this feels a little bit like a solo gross-out, you got it!)

Step Three; Neutralizing the Lists

Pick any neutral object, and practice feeling first desire for it-as intensely as you felt for the last item on your desire list, and then feel resist toward it-as intensely as you felt for the last item on your resist list.

Step Four: An Interesting Experiment

Do the following experiment with another student. One student stands relaxed. From a few feet away, the other student first puts out a flow of desire for the student who is standing relaxed. Each student notices any forces that affect the body.

Sidebar:

Desire: (The word comes from de-, meaning to miss and sidus, the root of sidereal, meaning a star.)
vt. 1. to wish or long for; to

have a wish for the possession,
enjoyment, or being of; crave; covet
2. to ask for, request; to pray for
3. to want sexually

resist: (In Avatar terms, it is
closest to the English word "spurn.")

spurn: vt. 1. to push or drive away
contemptuously with, or as with, the
foot 2. to refuse or reject with
contempt or disdain; scorn

contempt: the feeling or actions of
a person toward someone or something
he considers low, worthless, or
beneath notice; scorn

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Step Four: An Interesting Experiment (continued)

Next, the first student puts out a flow of resistance to the student
who is
standing relaxed. Each student notices any forces that affect the
body. Then
the roles are reversed.

When and if you become aware of any forces on your body from being
desired/resisted or from desiring/resisting, expand the distance
between you
and your partner to see what effect it has on the forces.

Group Discussion:

Desire and resist create physical phenomena.

Please write up what you noticed for a trainer.

Step Five: Rundown

1. Feel desire for each of the items on your resist list until they
cease to
evoke any secondaries or until they go neutral.

2. Feel resist for each of the items on your desire list until they
cease to

evoke any secondaries or until they go neutral.

3. Write up for a trainer any realizations, observations, or insights you may have had.

Sidebar:

Key Questions:

- * What are the possibilities?
- * Why do we agree (or disagree) that this is (not) so?
- * What else does this explain?

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THE HIGHER SELF

Neutral attention is the attention that is employed by the higher self --the subtle "I" that is beyond the concerns of the world self (ego).

This subtle "I" is a spiritually evolved perspective on life in physical reality.

We can get so involved in physical reality that this subtle "I" perspective seems so far away and remote that we can mistake it for a god or a spirit guide or an inner guru.

The higher self is the innocence that could never be seduced by the world of desires and resistances. Sometimes it is forgotten or overlooked in the fury of life, but its loss is always temporary. It is quietly patient, appreciative, and understanding. It is who we are when the definitions drop.

The higher self aspect of "I" follows an effortless path. It wants nothing. It resists nothing. It is surrounded by the purest expressions of unconditional love.

The world self aspect of "I" follows a path of calculated self-advantage

into creation and separation. It resists something; it desires something. It cannot find any real satisfaction. It is surrounded by fear. At the heart of world self is illusion.

The higher self willingly subordinates itself to the divine will that guides the unfoldment of the universe (the Tao of the Chinese). It observes the world compassionately without judgment. It knows only the good affections that beings naturally feel for each other. It neither wants nor resists, lacks nor possesses. If it acts at all, its actions are undertaken in the interest of all.

When the world self begins to neutralize charged attention particles, begins to accept and experience the world as it is, and begins to act in the interest of all, crossover points to the perspective of higher self appear.

Attention can operate through both the higher self and the world self.

Neutral attention belongs to the higher self. It allows observation without being drawn into desires or resistances by judgments. This mode of consciousness is called observing.

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Theory: Self-Observation Drill

The self that is observed in the self-observation drill is the world self, and it is observed with neutral attention from the higher self. It is done with compassion and affection and without judgment. (Note: This is the same perspective that is addressed as _host_ in Part V.)

This drill is nothing like, and should not be confused with, introspection. Introspection is looking into your own mind with the intention to analyze yourself. Introspection is an activity engaged in by the world self.

It is a thinking mode mental activity. The higher self can watch the world self introspect, but it does so with a complete lack of analysis or judgment.

The higher self can watch the world self be pulled this way and that by the turmoil of charged attention particles. The higher self can watch the world self suffer or celebrate. But through it all, it remains still, neutral, observing with compassion and affection, but without judgment.

The higher self can offer the world self valuable advice and direction, but it offers only when asked and responds only in an intuitive mode, completely nonjudgmental, nonimposing. It is important to understand that the advice of higher self may not be of immediate advantage to the world self. The higher self operates within the perspective of a much longer time frame.

When you lose all neutral attention, as in an upset or an overwhelming resist or desire, you also lose the ability to operate consciously from this alternate reality of higher self. But when you remember to accept what is happening, to see it just as it is, neutral attention reappears, and new crossover points from world self to higher self reappear.

The more you practice, the more your perspective begins to shift into the reality of the higher self.

Exercise:

Objective:

To become familiar with your higher self.

Expected Results:

An ability to shift perspective to a more compassionate state of

being and reconnect to one's higher self.

Sit, walk, work, sleep, hang out. Observe the world self from the higher

self. Do this drill as often as you can for the rest of your life.

Sidebar:

The key characteristics by which the higher self can be identified are affection, compassion, and acceptance.

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CREATION LIST 3

1. I am not consciousness.
2. I AM is my creation.
3. I create the unknown.

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DIVINATION FOR ALMOST DEAD FLOATS

It is often advantageous for you to find the most charged items or questions on a list. These are different for different people. The best items are, of course, those items or questions that you already have attention fixed on. There is a prompt of recognition or a slight physical response when you put fresh attention on them.

For the _almost dead floats_, this prompt is often subtle.

The prompt can be made more evident by relaxing and becoming mentally still and then focusing neutral attention on one item at a time. The item that disturbs your stillness has some attention fixed on it. It shifts you from the viewpoint of higher self to the viewpoint of world self. The

disturbance
is your reacting mode of consciousness kicking in. If you
concentrate on
the item, the disturbance in consciousness will either abate or
increase to
a resistance toward or a desire to change the item. Take the first
item that
precipitates a strong resistance or desire to change. Once this item
has
been satisfactorily neutralized by a process, you can return to the
list for
the next item if there is one. (Sometimes running one item will
cause all
the other items on your list to neutralize as well.)

Divination in General

This same method of creating a relaxed state and self-observing with
neutral
attention for a disturbance can be used to divine--meaning the
practice of
divination--answers from a list to any question you want to ask.
Begin by
creating a list of speculative answers to your question. Then go
over the
list slowly looking for an answer that creates a disturbance. You
will need
to note that the character of the disturbance is different in
different
modes of consciousness. Disturbances in the reactive mode are in
terms of
resistance to something. Disturbances in the other modes have their
own
characteristics

The answer on your list that causes the disturbance will always be
the
creation with the greatest amount of attention fixed on it (which
also means
that it is most likely to manifest).

If you want an answer from collective consciousness, look for a
disturbance
caused by the answer from your list in the intuitive, originating,
or
observing mode of consciousness. (The intuitive mode is often
disturbed by
events at the lowest reactive level of the collective consciousness.
This is
why certain psychics are sensitive to world disasters.) Since the
answer you
are looking for may not be on your list, it is always a good idea to

add to
the list, This list is incomplete.

Divining via the intuitive mode of the individual consciousness into
the
remembering mode of the collective consciousness permits access to
the

Sidebar:

From the 1889 Edition of the
Century Dictionary

divination: 1. the act of divining;
the pretended art of foretelling by
supernatural or magical means that
which is future, or of discovering
that which is hidden or obscure.

The practice of divination is very
ancient and has played an important
part in the theologies of almost all
nations. The first attempt to raise
divination to the dignity of a science
is attributed to the Chaldeans. The
innumerable forms which have been in
use for thousands of years may be
reduced to two classes: (1) that
effected by a kind of inspiration or
divine urging; and (2) that effected
by the observation of certain
dispositions and arrangements of
things, circumstances, and
appearances, etc., as the flight of
birds, the disposition of clouds, the
condition of entrails of slaughtered
animals, the falling of lots, etc.

From Sir Francis Bacon "Advancement
of Learning"

Divination hath been anciently and
fitly divided into artificial and
natural; whereof artificial is when
the mind maketh a prediction by
argument, concluding upon signs and
tokens; natural is when the mind
hath a presentation by an internal
power, without inducement of a sign.

Akashic records. (Akashic records is a Hindu reference to the history of the world that is written upon the ether. It contains the record of every event that has occurred.) This is given for your exploration (e.g., in An Interesting Exercise), but is not specifically within the scope of the existing Wizard Materials.

You can telepathically divine for answers in another mind by focusing on disturbances in the observational mode of your consciousness using your psychic perceptive ability. This is frequently used by mind readers and channelers who recite to themselves generalized lists of issues, e.g., physical problems, money problems, relationship problems, etc., and then reciting to themselves a more specific list for the disturbing issue, e.g., head, neck, back, etc. The skill and accuracy by which some employ this method can be quite amazing.

For divining the future (augury), ignore the part of the mind (monkey mind) that immediately wants to answer or speculate. Go deeper. Let the disturbance arise as a sign delivered by the universe—disturbance in the observing mode. In predicting the future (or alternately creating it), the creations most permanently impressed upon the collective consciousness are the ones most likely to manifest, e.g., an enlightened planetary civilization.

When you have trained yourself to self-observe these disturbances of mind, you can draw upon the subconscious, past lives, telepathic contact with other defined consciousnesses, and even the collective consciousness. This is the art of fortune tellers, the power of the oracles, a secret shared with Wizards.

Objective:

To explore divination via the intuitive mode.

Expected Results:
You tell us.

An Interesting Exercise

1. The coach creates a list of answers to some question that he or she knows the answer to. Example: What is my mother's maiden name?
List: Riley, Cloos, Smith, Wilson, Stevens.
2. The student takes the coach's list and puts neutral attention on the answers one at a time and attempts to divine the right answer by noticing some disturbance it creates in his or her mind.

Repeat the exercise with new lists several times.

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AMBIVALENT FLOW RUNDOWN Expanded Desire/Resist

Theory: Ambivalent Attention Flows

Sometimes you desire and resist something at the same time. This is often the case with addictions such as alcohol, cigarettes, drugs, dysfunctional sex, overeating, repetition of emotional events, obsessive desire for sympathy or approval. It applies to most compulsive behaviors. The desire and the resist in an ambivalent flow tend to oppose each other, creating a rhythmic pattern of behavior. They do not neutralize each other. An ambivalent flow is a problem with.

An ambivalent flow creates a tension between you and the object of your attention. It does not neutralize, because the desire and the resist are each the product of a different identity. You will often hear people say, "Part of me wants to and part of me doesn't want to."

What appears to be a conflict between desiring and resisting is

really a conflict between two identities that are opposed to each other. As one identity, you desire or resist the addiction; as another identity, you desire or resist being free of the addiction.

There are six steps in handling an ambivalent attention flow . They are a very powerful series of steps and when done correctly will knock out addictions. (They can be done solo, but are better done with a trusted guide.)

Rundown:

Objective:
To handle ambivalent attention flows.

Expected Results:
A recovery of self-determinism, great relief and freedom from addictive behaviors.

I. Feeling Ambivalent

1. Contemplate the words "ambivalent" and "flow" until you have a clear experiential understanding of what an ambivalent flow feels like.
2. Make a list of anything or anyone you feel ambivalent about in your life.

II. PI-CHP Ambivalent Flow

1. Create what it feels like to be someone who resists having an ambivalent flow about _____.
2. Create what it feels like to be someone who desires having an ambivalent flow about _____.
3. (Continue with CHP steps.)

Sidebar:

Ambivalence: simultaneous conflicting feeling toward a person or thing, such as love

and hate

flow: n. 1. act of flowing
2. a continuous movement or circulation

NOTE: The Ambivalent Flow
Rundown Worksheet can be found
in the appendix. An example of
the Rundown can be found on the
back of the worksheet.

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III. List per the first three paragraphs of Divination for
Almost Dead Floats:

(A) Who would desire ___(object of ambivalent flow, e.g.,
alcohol)__?

(B) Who would resist___(object of ambivalent flow, e.g.,
alcohol)__?

IVa. For (A) above

1. Create what it would feel like to be __ (item from IIIA) __
desiring

__(object of ambivalent flow)__.

2. Create what it would feel like to be __ (same item) __
resisting

__(same object)__.

3. Create what it would feel like to be __ (same item) __
resisting and

desiring __ (same object) __ simultaneously.

4. Expand to the outermost limits of both identities
simultaneously.

5. Label it without judgment.

6. Recognize: This is not I; this is my idea of __ (same
item)'s __

creation.

7. Permit it to discreate.

8. Repeat steps 1-7 as necessary.

IVb. For (B) above

1. Create what it would feel like to be __ (item from IIIB) __
resisting

__(object of ambivalent flow)__.

2. Create what it would feel like to be __ (same item) __

desiring

__(same object)__.

3. Create what it would feel like to be __(same item)__
resisting and

desiring __(same object)__ simultaneously.

4. Expand to the outermost limits of both identities
simultaneously.

5. Label it without judgment.

6. Recognize: This is not I; this is my idea of __(same
item)'s__

creation.

7. Permit it to discreate.

8. Repeat steps 1-7 as necessary.

V. List per the first three paragraphs of Divination for
Almost Dead Floats:

(C) What did __(object of ambivalent flow)__ help you to resist
(or overcome)?

(D) What did __(object of ambivalent flow)__ help you to
achieve
(or acquire)?

VI. Run PI-CHP

1. on item(s) from (C).

2. on item(s) from (D).

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[The back of page 103 is page 106, so there are no pages 104
and 105]

THE URGE TO CREATE IDENTITY

Source is undefined. You are definitionless. That is pretty hard to
grasp,
because there is nothing there to grasp.

A wizard was once asked why his art was such a mystery. His reply
was,
"Because the truth is a mystery."

Inevitably every student, while creating the primary "I am not
consciousness, " runs into the secondary, "What am I?"

The cosmic urge to answer this question is the motivation behind the creation of definition and identity.

It is probably the question that God asked after a hard day of creating the universe.

God: "This is day. This is night. This is form. This is dry land. This is...
What am I?"

The World Is Consciousness

Source can experience separateness from creation. It easily recognizes creation as "not-I" still may mistakenly define itself as consciousness. This error arises from the apparent but false impression that consciousness is not part of creation.

The fact that we can successfully study consciousness and isolate certain principles that apply uniformly to consciousness, no matter where it is found, confirms that it is also defined creation-something. Therefore, consciousness too is "not-I."

Consciousness is a creation that is different only in degree of permanence and flexibility from the solid representations we label rock or tree. Physical reality is different only in solidity and duration from your personal reality composed of mental creations. If you possessed a well-developed sensory organ for perceiving another's mental creations, you would see that they are mostly thin versions (lacking substance) of potential or existing physical creations.

You would gradually recognize that the world we agree upon is really nothing more than collective consciousness that has solidified in agreement to such a degree that the solidity is capable of stimulating sensory organs.

The entire physical universe, with all of its principles of physics and laws of nature, is extended, solidified consciousness. Study any aspect of the world, physics, medicine, law, and so on deep enough, and it will always lead to a study of consciousness. As a corollary, if you start your study with consciousness, you will quickly grasp the fundamental principles of any other subject.

Identity is a very specialized creation of consciousness. Its solidified physical counterpart is your body.

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IDENTITY GLOSSARY

for The Wizard Materials

higher self: an undefined viewpoint; "I"

core identity: the minimal definition of self; "I am"

identity 1. a combination of characteristics, e.g., mental images, concepts, beliefs, intentions, and physical attributes that "I" defines itself as 2. a defined viewpoint 3. identification of life with qualities and substances, a world self 4. personality

[Illustration; see avatar-wiz-course-illustrations.zip: wizpic-page108-1.gif]

asserted identity: 1. a set of characteristics that for one reason or another are claimed as representative of self 2. an ego-self

[Illustration; see avatar-wiz-course-illustrations.zip: wizpic-page108-2.gif]

persistent identity: certain characteristics that "I" desires being sometimes and resists being other times

[Illustration; see avatar-wiz-course-illustrations.zip: wizpic-page108-3.gif]

assumed identity: the portion of a set of polarized characteristics that one is being, e.g., I am good as in "I am good and he is bad," or, am dumb as in "I am dumb and she is smart."

projected identity: the portion of a set of polarized characteristics that one is projecting on others, e.g., he is bad as in "I am good and he is bad," or, she is smart as in "I am dumb and she is smart."

transparent identity: a set of characteristics that "I" is unknowingly being or unknowingly projecting

approval identity: 1. a set of characteristics that one pretends to be because they are looked on favorably 2. an insincere asserted identity

costume: a stereotype identity

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SUMMARY OF IDENTITY

General

- * An identity is a defined viewpoint.
- * Awareness directed through a viewpoint becomes attention.
- * The characteristics of a viewpoint determine what facets of reality attention will routinely focus upon and solidify as experience.

Characteristics

* An asserted identity has the basic purpose of aligning effort. An asserted identity directs attention toward a desired goal or achievement.

* A persistent identity is a package of assumed identity plus resistance plus projected identity. It is an asserted identity in the process of disintegration.

* An assumed identity has a basic purpose not to experience a particular personal reality. An assumed identity directs attention toward over-whelming (besting, defeating) or submitting to (being victimized, defeated by) a projected opponent.

* A separating resistance is an energy field consisting of negative emotions, grief, fear, anger interwoven with mental images of upset, invalidation and/or trauma. When contacted by the assumed identity's attention, it generates imaginary scenarios of interaction with the projected identity.

* A projected identity is a costume constructed of an assumed identity's resisted characteristics.

* Some of the most readily apparent characteristics of an identity are:

- opinions and beliefs
- attitude
- memories
- moral standards
- sensual preferences
- habits and addictions
- chronic pains and emotions
- posture
- presence
- originality
- relative status
- relationships
- language phrasing

SCALE OF IDENTITY AND ATTITUDE

Undefined aware will. Source of all creation. (Attitude: "I AM is source of all creation.")		The Divine
Substance. One with all that is. (Attitude: "I AM is all that is.")		Creation
Spiritual awareness. Awareness independent of creation. (Attitude: "I am is; the world is.")		Spirit
Consciousness. Awareness of viewpoint. (Attitude: "I am.")		Core Identity
Collective consciousness. Awareness of connection and separation. (Attitude: "There are others like me.")		Species Identity
Individual consciousness. Creation of Identity definition. (Attitude: "I am unique.")		Individual
Free will. Perception of choice. (Attitude: "I decide.")	---	 Asserted Identity
Reason. Perception of physical existence. (Attitude: "I think, therefore I am.")	---	
Morality. Conception of right and wrong. (Attitude: "My actions are morally right.") Persistent		Assumed Identity ---
Domination. Conception of error. Identity (Attitude: "You are not right; you are wrong.")		Projected Identity --- --
Recognition. Desire for approval. (Attitude: "People like me.")	---	 Approval
Identities Rejection. Resistance of disapproval. (Attitude: "People don't like me.")	---	
Submission. Reaction to pain. Organism. (Attitude: "I obey force.")	---	 Reactive Entities
Resistance. Unconsciousness. (Attitude: "I don't know.")	---	

CREATION LIST 4 ATTITUDE

Exercise: Create each attitude as a primary.

1. I don't know.
2. I obey force.
3. People don't like me.
4. People like me.
5. You are not right; you are wrong.
6. My actions are morally right.
7. I think, therefore I am.
8. I decide.
9. I am unique.
10. There are others like me.
11. I am.
12. I am is; the world is.
13. I am is all that is.
14. I am is source or all creation.

Listen to someone, and see if you can spot their level of attitude from the statements they make.

MOTIVATIONS OF IDENTITY

Ideally, the characteristics of an identity are in alignment with the basic

purpose of the identity. Ideally! Unfortunately most people's lives are somewhat less than ideal. Identities tend to blend their most dominant characteristics into each other. So you see someone with the sensual preferences of a gangster identity, the moral standards of a holy man identity, and the attitude of a victim. Can you imagine the conflict in basic purposes that such a person experiences and the misalignment of their attention particles?

An asserted identity consists of decisions that an "I am" makes about itself for the purpose of creating and experiencing certain realities. The characteristics of an asserted identity can be changed by decision. An asserted identity is defined in the present. It directs attention without absorbing it.

An assumed identity is an attempt to fulfill or refute an impression that you imagine is in someone else's mind. The purpose of an assumed identity is to attract attention. The characteristics of an assumed identity cannot easily be changed by decision alone. An assumed identity is defined from the past.

Sorting out the asserted identities dramatically reduces the suffering and confusion in your life. Concentration, purpose, and ability soar.

The often debated question of which comes first, belief or experience, is resolved by an understanding of identities. The answer is dependent upon whether you view the question as an undefined "I" (source) or as "I" as an assumed or asserted identity.

Source has no definition or objective substance with which to record or respond. Source spontaneously creates belief first, asserted identity follows, and you experience and return to source or resist and descend into the assumed portion of a persistent identity.

As an assumed or asserted identity seeking to carry out some purpose

in the world, you create beliefs and strategies in response to the experiences you have with the world. In this case, you could say that experience precedes belief.

When you feel your beliefs are the result of experiences, you are existing as an identity.

"Who am I?" "Why am I?" "What is my purpose?" "Where am I going?" "What should I do?" These are the questions that an identity asks.

Source creates. "I am." "My purpose is this." "I'm going there." "I decide what to do."

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A source, via deliberately created identities, has the power to participate in and interact with creation. Source itself is independent of creation.

The Wizard Identity

Wizards stand astride these two levels of being. They stand with one foot inside creation (asserted identity) and the other foot outside creation.

Within creation they deliberately design identities as effective tools to accomplish missions and transform civilizations.

"I am" is the minimal identity necessary for a Wizard to operate in the world (core identity). An I am can perceive the world with neutral attention, can deliberately interact with the world with a subtle discernment of causes and effects, and can operate without getting caught up in resisting or desiring.

A Wizard acts in accord with his or her intuitive connection with a source of peace and serene joy independent of creation. A Wizard follows what the

Chinese call the Tao, what the West calls divine intention. The intuitive may be sought out in contemplation or may appear as a coincidence that suggests direction. A deep knowing or the flight of a bird can carry an intuitive message when you are receptive.

Intuitive acts may come into conflict with identities, but they will never be in conflict with each other. This fact opens the path of spontaneous cooperation in an enlightened planetary civilization. It also clarifies the route ahead.

Wizards do not normally act to gratify some identity or to acquire the solidifying attention particles of other identities. They act to evolve and to awaken humanity.

The book called the I-Ching says that when a man is in accord with the Tao, his mind is natural and true. But when the mind (assumed identity) designs its own purpose by reflection and self interest, the truth and innocence of the Tao have been lost.

This is the difference between divine will (source) and the individual will (identity). The first shapes the world; the latter is shaped by the world. This may help to clarify the wisdom in the teaching, "Surrender to the divine."

Assumed identities are generally motivated by a purpose that is the result of intentionally or unintentionally indoctrinated desires and resistances. Be this way; don't be that way. This is the effort of the world to preserve the status quo. It is steering your life by secondaries.

The first step for a Wizard is to discreate all identities and their indoctrinated purposes. This results in a miraculous reconnection with an intuitive road map. It also results in a relief from suffering. The reconnection is

maintained by learning to differentiate between the invitations to action that come from the intuition and the emotional urges to action that come from resistances and desires.

Translated from the I-Ching

"Who can explain the Tao? To even try is to view it from an identity. It is patient, this Tao; a hundred million years it waits. A secret, always with us, a potential, something profound that waits for us when our world toys are gone.

"If someone is not as he should be, he has lost the Tao. Little pains, little aches, followed by bigger pains and heartaches, the way is lost. To restore the way, quiet the thinking. Wherever there is thinking, there is an identity.

"It is the illusion of separateness and the use of thought to calculate self advantage that brings the world sorrow. Compassion is our recognition of oneness. It arises naturally when identity-centered thinking ceases. The pretense to be something, to be an identity, causes a person to share the fate or the something until it is nothing, and source recalls itself.

"Man has a nature which is innately good, which will guide him in his movements. It leads him to do right without any ulterior thought or reward or personal advantage. It leads him to the supreme success. The only pitfall is there is an instinctive level in the body and an instinctive level of the spirit. They must not be confused. The

first
arises from physical desires, the second arises from the
heart. To
follow the lower one leads to misfortune.

"The Tao contains both right actions in purpose and actions
in
accord with timing. To do the right thing at the wrong time
leads to
failure. So timing must be determined by a correct observation
of the
world. Intuitively, one searches for the right answer, but
alert
observation and prediction must tell when the timing is right.
This is
the correct use of the mind."

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ASSERTED IDENTITY HANDLING

Revised and reissued by Star's Edge International 6/96 to
update
and replace Avatar Identity Handle in previous Avatar
Course
Section III. Reference: Living Deliberately: Part II, The
Teachings

A self or asserted identity is a collection of specialized
thoughtforms that
awareness creates as a viewpoint within the creation that it is
exploring.

Awareness (the undefined you) identifies with these belief
thoughtforms in
order to specifically locate itself within the overall creation and
to have
an orientation from which to view the overall creation. When this
happens,
awareness becomes consciousness. This is the conscious idea that you
have of
yourself existing within the world of creation.

This conscious self or core identity is a segment of awareness that
has
broken away and defined itself as "I am." Many core identities can
exist in
a creation, allowing awareness to experience the creation from many
different viewpoints. Each "I am" exists in a different location.

Following the principle, "As above, so below," each "I am" has the ability to create and identify with more specifically defining belief thoughtforms. It now experiences the creation from one location but through many different filtering beliefs called asserted identities.

Many asserted identities exist within the multidimensional self that we are being. The identities we assert determine how we feel about ourselves and what we will experience. If we assert the identity of being a victim, we will view ourselves as victims and experience all sorts of tragic evidence to support our belief. If we identify with the identity of someone who is unable to establish relationships, we will view ourselves as loners and evidence of loneliness will abound. If we... do you get the point?

When you cease to create defined viewpoints, both for self and the other, you integrate and become the containing overall sphere in which the identities are operating. When we can view ourselves as containing all the asserted identities that we imagine, our self and the other, both the good and the bad, and we experience them and discreate them, we will experience the viewpoint of the Avatar.

Manifestations of consciousness are manifestations of consciousness. Period. An asserted identity is a manifestation of consciousness. As your acceptance and love grow, the idea of reintegration will acquire a new meaning. (It's hard to be too close to yourself.)

Sidebar:

belief: the state of believing;
a conviction or acceptance that
certain things are true or real

limit: the point, line, or edge
where something ends or must end;
boundary or border beyond which
something ceases to be or to be
possible

Asserted Identity Handling Rundown Procedure

Select a quiet, comfortable space.

Make a brief list for each of the following:

The names of people:

- * you dislike
- * you feel critical of
- * you feel judgmental toward
- * you fear
- * you pity
- * you don't want anything to do with
- * you feel are unsupportive of you
- * you consider evil
- * you consider selfish
- * you consider especially negative
- * you do not fully accept
- * you could never love again

Part A

Begin to think of the people you named on your list as your resisted identities. Adopt a progressive approach for your identity handling. To

begin, select the identities on your personal list that are the least emotionally charged. When you have discredited them, work up to the more heavily charged identities.

1. Select a name from your list and identify with the idea you have of this person. Feel as you believe this person feels. When you have identified successfully, you will begin to recognize the belief as something you have resisted being.

2. Define the identity by expanding your awareness in every dimension until you contact the unknown (space) that encloses the identity. Take what-ever time you need to compassionately experience being this identity.

3. Label without judgment the identity. A viewpoint shift will occur.
4. Disassociate from the identity by addressing it with, "This is not __ (identity) __. This is my creation."
5. Discreate. Stop creating the identity. Turn off the creating energy to that creation.

Repeat steps 1-5 on the same identity or new identities until you recognize each identity as your own creation that you chose (past tense) to experience, to resist experiencing, or to explore.

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Part B

In your personal folder you will find a list of generalized identities. Select any that you feel resistance toward and do steps 1-5 on them.

1. Select an identity from the list and identify with the idea you have of that identity. Feel as you believe that identity feels. When you have identified successfully, you will begin to recognize the belief as some-thing you have resisted being.

Continue with the CHP steps 2-5 above.

When you have achieved a satisfactory result, write a brief summary of what you have experienced/recognized on the rundown.

6. Re-creation. (Optional) When you are ready, create an idea of an identity that aligns with your intuitive sense of purpose. Construct a primary origination that expresses that creation. Using the Creation Exercise from Section II, create your new identity as a reality. Recognize that any doubts that show up are secondary originations. Handle any

secondaries

with steps 1-5 above or by exaggeration, and continue the primary origi-
nation until you create the reality you prefer.

This process may take anywhere from a few minutes to several days.
When your
new identity creates automatically, you have achieved success.

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A PERSISTENT IDENTITY HANDLE
(1988 Revised June 1996)

On the Path to True Self

Every concept of self (identity) is composed of awareness identified with
certain mental images, thoughts, and concerns of its own intentional
or
unintentional creation. Unidentified awareness, true self, is the
source of
every concept and is itself undefined (a no-creation).

As your concepts of self simplify, they become more expansive and
inclusive.
Eventually all concepts of self dissolve, and true self awakens.
True self
has the ability to create definition and to reflect itself with
definition,
but in truth, it has neither form nor substance.

The experience of not being defined by a physical body--that you are
something more than a body--is a fairly early milestone on this path
to true
self. A more subtle experience is the recognition that you are also
not
defined by any memory, idea, or concept of mind. Complete liberation
occurs
with the experience that you are not any of the qualities,
attributes, or
characteristics that are ascribed to self; you are the source of
them!

How far this de-identification process can be pushed and what
ultimate state
may be achieved is a more fitting subject for exploration than for
explanation. Pushed for words, some have suggested: a natural silent
awareness that feels like home.

Most Avatars have already gone up this road further than any words will clearly express.

Beginnings

At some point in now, every self begins as a notion in awareness. At this level of life, belief, creation, experience, and discreation are coincident.

The notion of beingness that awareness creates is now. No past, no future.

This is the core identity, the essential "I am," that creates identity. "I

am" is always in the now. It always acts deliberately. It enters the stream

of sequential moments of time only as it further defines itself.

This

further defining is an asserted identity. (An asserted identity consists of

decisions that "I am" deliberately makes about itself, e.g., I am a happy, able camper.)

The asserted identity can be created or changed by a primary made by the "I am" core identity.

This core identity serves as a foundation for hundreds of asserted identities that are created, experienced, and concluded in time.

(Example: I am

Sidebar:

consciousness: awareness plus content

egotism: the practice of putting forward or dwelling upon one's self; the habit of talking or writing too much about one's self; the dramatization of an asserted identity

identities: a combination of mental images, concepts, and intention that "I's" create to design their interaction with each other and

with the world

resist: to hold off; to create
against

polarize: to separate into
diametrically opposed, often
antagonistic, groups,
characteristics, aspects or
viewpoints

transition: the action of passing
from one reality (pole) to another
(e.g., life to death,
unconsciousness to awareness,
resistance to experience)

denial zone: an area of
consciousness between two polarized
energy patterns that creates, when
viewed from either energy pattern,
a refusal to believe in or accept
the existence of the opposing
energy pattern; a curtain of
incredibility; a resistance

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happy. I experience happiness. It is over. I am sad. I experience
sadness.
It is over.) Each asserted identity can have its own memories,
intentions,
concerns, opinions and beliefs, moral standards, preferences, habits
and
addictions, chronic pains, emotions, posture, presence, originality,
status,
relationships, language phrasing, and attitude. As long as these
aspects are
all the deliberate creations of "I am," they come and go, are
acquainted
with each other, and share each others' memories. (Example: The
experiences
of a good son identity are available as memories to a good father
identity.)
Our asserted identities tend to be specialized to forward some
particular
purpose or relationship, e.g., supervisor, spouse, parent. Sometimes
they
get simplified to such a degree that they are like costumes.
Mailman, TV
repairman, waiter, cop, crook, etc. are costumes.

In one way or another, every asserted identity follows this cycle from "I am," into definition (creation), experiences the definition, and returns to "I am."

Most asserted identities pass through this cycle very quickly--minutes, hours, days weeks, years--but a few hang up in the transition between defining themselves and experiencing themselves. A new intention to experience something other than what was originally created interrupts the cycle. The original intention becomes a secondary to the new intention. Simple example: "I am unhappy." Start to experience it, but instead resist it and create "I am happy." Now when you try to experience "I am happy," unhappy shows up as a secondary.

When you start to experience unhappy, you feel resistance because that's not what you want to experience. The two creations have joined, and since they are not both being fully experienced, they continue. This is a persistent identity. It contains an intention to be unhappy, a separating resistance, and an intention to be happy. Let's say you want to be happy. I am happy is now an assumed identity, but it is only half of the persistent identity. The other half you don't want anything to do with. The separating resistance causes it to be projected into the universe. This is the projected identity. It now appears to you that you are trying to be happy, but something or someone in the universe has the intention to make you unhappy. You feel a natural impulse to resist them, to blame them, to struggle against them, to adopt strategies that will overcome their influence.

Creation Cycles

A creation cycle is create, experience the creation, discreate.

Any identity that is created, deliberately by "I am" or as an interruption to the creation cycle by a resisted experience, continues in time

until it
completes its intended creation cycle or until it is forgotten.
Unfortunately, it does not always stay forgotten, and when you are
reminded
of it, it renews its effort to deliver its intended experience.

Sidebar:

range: the extent over which
something operates

notion: 1. a mental image; general
idea 2. a belief, opinion, view
3. a desire; inclination; whim
4. a plan or intention

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Identities that are interrupted in their intended creation cycle
attach
themselves to the interrupting intention. The discovery of this
demonstrable, behavioral phenomenon is a major breakthrough in
understanding
the sources of hostility in human society. Learning to identify and
handle
these persistent identities is a major step in the path of self-
evolution.

Persistent Identities

The desired portion of a persistent identity is in continuous
conflict with
a resisted portion. The two are at odds on some aspect of being,
doing, or
having. In time, this inner conflict externalizes into the world and
appears
as a conflict with another viewpoint. The persistent identity has
de-evolved
to a stage where it now has an assumed and projected side.

You either identify with the assumed side and resist experiencing
the
projected side or resist the assumed side and desire the projected
side. In
many respects, the persistent identity behaves the same as a
persistent
mass. No matter how many times you discreate the one pole of the
identity,

it will automatically recreate from the side you are not willing to experience. You're stuck with it until you experience both sides.

Persistent identities are evidenced by hostility, fixed opinions, and invalidative judgments. The most common pattern of a persistent identity is a package of specific attributes (judged positive) resisting an opposite package of attributes (Judged negative). This multifaceted aspect of the persistent identity can trick the unwary into struggling with themselves under the delusion that they are in conflict with another being.

Understanding this dual pole model of a persistent identity, you can create a quite satisfactory explanation of the karma phenomenon.

The Way Out

You can discreate a persistent identity by using the Creation Handling Procedure and circumscribing and experiencing both sides of the disagreement as a single disharmony within your own consciousness. You de-escalate from a social conflict to a personal disharmony in your own consciousness. After a few minutes with this process, you will realize that most of what you have been struggling with in life is the other half of a persistent identity. The lowest common denominator of disharmony in consciousness is desire versus resistance.

The saint struggles with the sinner; the sinner hates the saint-- they are both part of the same persistent identity. Until you are willing to experience both sides, you will not be able to discreate the persistent identity. A neat trap!

In some instances, seeking to be perceived by others as occupying one side of a persistent identity is an all-consuming effort. This is vanity and

egotism in the extreme. Just realize that any identity that is being too strongly assumed, particularly for display purposes, has a resisted side.

The worst-off cases spend their lives assuming their rightness and projecting their own resisted nature onto something or someone else. They think that this is the purpose of their lives. It is a path that ends in dark sorrows.

Identity Flipping

Some students have been observed to flip back and forth between the two identities. The assumed becomes the projected; the projected becomes the assumed. This happens when something or someone in their environment causes them to reevaluate what should be desired or what should be resisted. The half of the persistent identity that is being assumed changes. But because of their inability to view both sides as part of personal disharmony, they imagine they have just experienced a transformation of beingness. Some transformation! They have just turned around and are looking the other way. Such people are unpredictable, can be manipulated, and are vulnerable to cults and addictions.

If a student suddenly has a bewildering change and wants to pack in his or her whole life and come live with you and worship at your feet, you should suspect a shift has occurred in a persistent identity.

Certain churches and cults have long used invalidation of social norms to cause a person to reevaluate and flip identities. This sudden religious conversion is a favorite technique for recruiting new members.

Relationships

When you run into a person who is giving you trouble, you are probably dealing with a persistent identity—either yours or theirs. What a stormy

relationship two persistent identities can have! If they survive together, it is usually because they compound into the co-assumed side of a third persistent identity. This is codependency. (It can be discredited by either party, for themselves at least, by assuming full responsibility.)

Persistent identity is an insight into the successes and failures of human relationships.

The structure and behavior of a persistent identity is important for an Avatar Master to keep in mind. If a Master asserts an identity similar to the occupied half of a student's persistent identity, and the Master is loved, the student may form a codependent relationship with the Master. If a Master asserts an identity similar to the occupied half of a student's persistent

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identity, and the Master is resisted, it may flip the student into the half of the persistent identity that the student is resisting. In this case the student may find it very uncomfortable to be with the Master.

If a Master asserts an identity similar to the resisted half of a student's persistent identity, the Master can expect to be criticized.

One of the worst mistakes a Master can make is to assert himself or herself as the identity of a knowing, holy, spiritual Master--no matter how insistent people who are asserting the opposite side of willing disciple become. The praise and adulation are almost certainly to be followed by criticism and betrayal.

The closer to pure awareness the Master becomes, the easier it will be for the students to experience their own consciousness, without obstruction, and discreate the aspects of the identities that entrap them.

Love at First Sight

Sometimes a person will exhibit a strong preference for another person that he or she perceives as occupying (or assuming) the same half of a persistent identity that he or she is occupying. At first there is a sense of helping each other to resist the disowned halves. Both being good Christians or good Moslems or bad bikers or whatever, they fall madly in love. Then, as time passes and their communication breaks down, they begin to project the resisted pole of their persistent identity on the other. "Oh-oh! How could I have been so stupid?"

You Know It's Gotta Be

You can act to set things straight without falling into resistance or condemnation. This is the crux of wisdom: to act with compassion and reasonable tolerance.

In truth, all resistance to others, all upsets with others, all criticisms and condemnation of others are really creations against the resisted side of a persistent identity that you are unknowingly creating. As you begin to recognize your own dark reflection as the invitation to hate or criticize others, you experience decided increases in compassion and tolerance.

Creative Power

When you resist your own creations, your creative powers are quickly exhausted. People who are stuck in persistent identities, which is a large portion of the population, often spend more of their effort fantasizing and promoting, or worrying and apologizing for, the assumed identity than

Sidebar:

Being assertive is not the same as asserting an identity. Asserting an identity is an effort to be recognized. Being assertive is an effort to get a point across.

"When you adopt the viewpoint that there is nothing that exists that is not part of you, that there is no one who exists who is not part of you, that any judgment you make is self-judgment, that any criticism you level is self-criticism, you will wisely extend to yourself an unconditional love that will be the light of your world".

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actually directing effort toward the goal. This is the person who talks the talk, but can't walk the walk. The excuses are bigger than the deeds.

When they quit resisting or desiring the projected half of their persistent identity, they can discreate the conflict that is absorbing their attention and restore their creative power. Existing as a core identity is the optimum state for creating. Individuals who experience creative blocks need to discreate identities for awhile.

Invalidation

The sense of being invalidated by another is the result of inviting another to create an identity for you, and then having them create an identity similar to the projected identity half (of a persistent identity) that you are resisting. What a betrayal!

The resisted half of a persistent identity is often the most obvious thing about a person.

The act of inviting or becoming another person's evaluation of who you are or who you should be comes as a result of exhausting your own creative powers in the self conflict of a persistent identity.

Manipulation and control are accomplished by acknowledging and rewarding the favored half of a persistent identity--you're a good boy for helping mama--and criticizing or punishing the resisted pole--you're just like your dad.

Manipulating persistent identities is a very old technology and is used by both friend and foe.

The Master's Presence

Avatar Masters operate most effectively as source-awareness without content or limit. In this way, if they should feel some resistance to another's identity, they will recognize it as a reflection of something they should integrate. As always, your enemies unknowingly offer you a fine path of self evolvment.

Sidebar:

Work should be engaged in because it is necessary, interesting, or enjoyable, but never for the sole purpose of exalting an identity.

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PERSISTENT IDENTITY PROCEDURE

Key Questions:

(Fill in the blank with an item from the list at left.)

(A) Is there some _____ you are resisting?

(B) Is there some _____ you are desiring?

Steps:

I. Handle each answer as it comes up. Ask question (A) with the selected item first; then (using the same item) ask question (B).

II. For the answer to question (A):

1. Create what it feels like to be someone who resists that [referring to the answer from (A)].
2. Create what it feels like to be someone who desires that [referring to the answer from (A)].

(The student does not have to name the "someone." If the student is unable to create someone who desires, return him/her to resisting for awhile, and then come back to desiring. Do this until s/he can fully experience either without judgment.)

3. Expand to the outermost limits of both identities simultaneously.
4. Label them without judgment.
5. Recognize: This is not-I. This is my creation.
6. Permit it to discreate; turn it off.

Repeat steps 1-6 as necessary.

III. For the answer to question (B):

1. Create what it feels like to be someone who desires that [referring to the answer from (B)].
2. Create what it feels like to be someone who resists that [referring to the answer from (B)].

(The student does not have to name the "someone." If the student is unable to create someone who resists, return him/her to desiring for awhile, and then come back to resistance. Do this until s/he can fully experience either without judgment.)

Sidebar:

Items To Use In The Key Questions:

- * attribute
- * identity
- * emotion
- * idea
- * desire
- * sensation
- * characteristic
- * attitude
- * habit
- * perception
- * experience
- * correction
- * belief
- * condition
- * situation
- * communication
- * upset
- * relationship
- * recognition
- * evaluation

Note: Any noun could probably be used; the above have been tested.

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3. Expand to the outermost limits of both identities simultaneously.

4. Label them without judgment.

5. Recognize: This is not-I. This is my creation.

6. Permit it to discreate; turn it off.

Repeat steps 1-6 as necessary.

Tip

After a situation is totally cleaned up, it's good to use Step 6, create, from the CHP to create what you prefer.

Sidebar:

The Persistent Identity Procedure can be adapted to particular situations by prefacing the key questions with the situation, e.g., "About smoking, is there some_____ you are resisting?" (Continue the whole procedure with "about smoking") or "About relationships, is there some_____ you are resisting?" or "About finances," etc.

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A TALK ON IDENTITIES

Status: Rank of Importance

The first thing to keep in mind about identities is that it's very dangerous to invalidate a person's estimation of his or her own importance.

I mean it! It's hazardous to your health! You can criticize a person's actions, and you can criticize a person's choices. Neither will make you popular, but you can do it. But don't ever criticize their estimation of their own importance. Don't even kid about it.

If you investigate any long-running feud, you will find at the bottom that somebody refused to recognize somebody else's estimation of their own importance. The conflict may appear to be over land or money or who owned some pig, but underneath that is a perceived invalidation of importance. It is the fundamental transgression that obstructs sharing and integration. It's what you find at the core of the current situations in the world. It's what you find as the real reason behind dissident Masters.

Do you realize that humans are probably the only creatures that create a secret concept of their own importance that is not readily evidenced

by
their actions? And you have to respect this concept to keep from
offending
them. It's a difficult task to live among humans. You can actually
insult
someone by doing nothing, by saying nothing. It happens all of the
time. "I
saw you at the dance last night and you didn't even say hello!"

An individual's self-importance is not necessarily based on any
evidence or
accomplishment. It is based on a subjective belief that the
individual has
created from his or her imagination in response to something that no
longer
exists. Is it any wonder that world peace is so difficult to
achieve?

Customary efforts to restore peace start with some statement, or
constitution, or bill of rights, which says in essence that we're
all
equally important. It's a starting point. The problem is nobody
believes it
for very long. Even the peacemaker soon insists upon the superior
importance
of his or her role.

I once defined ego as a being's ability to be offended and their
assertion
of their right to be offensive. I think that is a good definition.

Good Advice, But...

Now watch me violate my own advice and risk offending everyone's
importance.

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I put identity and importance together because they both feed the
illusion
that we are separate and independent. Identity and importance are
delusional
traps.

What scale do you use to rank your importance? Money? Ancestry?
Intelligence? Skepticism? Kindness? Beauty? Power? Accomplishment?
Ability?
Skill? Understanding? Compassion? Suffering? Independence?
Motivation?

Does the presence or absence of any of these have anything to do

with who
you really are? No, they are part of the illusion at the heart of
world
self. They perpetuate suffering.

Assumed and Projected Identities

Who I think you are is relative to who I think I am.

[Illustration: wizpic-page127.gif]

When you're saying "I am this," the assumed portion of the identity
is
known, but the projected portion of the identity is transparent.
When you're
saying "I am not that," the projected portion of the identity is
known, but
the assumed portion of the identity is transparent.

If you want to be perfectly factual, you would say, "I am this and
that."

Here's a neat definition of source from Virginia Downsborough.
"Source is
truly not a that. Source could be defined as that which has no
opposite,
doesn't come in gradients, and can't be placed on a scale."

Egotism is an effort to glorify an identity as a substitute for
source. The
identity that believes itself source is really operating within a
very
confining creation. Its sole purpose is

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the calculation of self advantage, either overtly or covertly. It is
an
assumed identity that is involved in adversarial games with
projected
identities. It insists upon its separation from its projected
counterpart
and may even carry this insistence beyond the moment of death. (The
fate of
an "I" that will not free itself of definition (identity) is to
remain
attached to the physical plane.)

The Projected Enemy

Enemies are two aspects of "I" that are each operating as an assumed identity and trying to get the other to wear a projected identity with these characteristics:

- * You are aggressive.
- * You are deluding yourself about the truth.
- * You don't have any friends.
- * You can't be trusted because you are crazy.

Go ahead; experience it. It's a classic!

Me and I

Generally when we speak of ourselves as "me," we're talking about an identity that we have assumed or are asserting. Sometimes, probably most times, it's a transparent identity.

When we are aware of ourselves as undefined "I," we're talking about a viewpoint of awareness that operates beyond duality and beyond identities. This is a higher self. It is where you end up after a thorough identity rundown.

Undefined "I" is multidimensional, multireality, and indestructible. Sometimes you'll find a student trying to discreate "I." It might be possible if there were someone to do it, but if there were someone, then the student would still be dealing with defined identities. "I" is not separable.

How Does the World Feel about You?

So how does the world feel about you? Just contemplate that for a minute. How does the world feel about you? Does that idea create a reaction?

OK, how do you feel about the world? Same reaction?

That's the other half of the identity. It is one creation. The reaction is your interpretation of a denial zone.

Supporting Identities

When you act to gratify an identity, it is the identity that benefits rather than you. The identity is empowered by you.

Gratify means to fulfill a desire. When you act to fulfill the desire of an identity, it's the identity that benefits from it.

A lot of beings are working for an identity. They are slaves to an identity.
That doesn't make sense does it?

Possessiveness

The possession of beliefs and experiences is identity. Tension and stress also arise from possessiveness. The feeling of possessing is expressed by the words "my ____" or "this is mine."

When you experience everything just as it is, you operate from the higher "I" viewpoint and don't create identity. As soon as you resist or desire, some possessiveness develops. Neutral attention has no sense of possessing.

Transpersonal Consciousness (_Beyond_ personal)

[Illustration: wizpic-page129.gif]

Transpersonal consciousness intuitively urges individuals in the direction of cooperation and alignment. This is social consciousness, concerned with the survival and evolution of the species, rather than one individual unit. Attention refocuses from having to being. Some of this you see already.

It requires that a person climb out of the cicada shells of personal

identity to partake in this metamorphosis to transpersonal consciousness.
This is one of the original objectives of The Wizard Course.
Transpersonal consciousness is the realm of the Wizard.

Some describe 'it as analogous to the awakening of the organism consciousness that single-cell creatures experienced when they formed the first multicellular organism.

Probably the single-cell creatures that did not or could not participate in the alignment and cooperation of the multicellular organisms thought organism consciousness was a fantasy.

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Transparent Identities

(Question: How do you tell if you're undefined or in a transparent identity?)

If you say transparent aspect of an identity, it is easier to understand.
Some part of the identity is usually visible, either the assumed or projected part. Also, when in identity, there is a sense of having a mind separate from the world.

As an undefined "I," there is no separation of mental and physical.

I'll give you some additional questions for revealing aspects of transparent identities.

By now you know that what we're critical of in others is an aspect of ourselves that we're resisting. It's part of the transparent projected identity.

So here's a primary that you can use to turn up identities. The identities will occur as secondaries to the primary. The primary is: "Everyone thinks I am wonderful."

Did someone turn up as a secondary? What do you imagine they think of you?
What do you think of them? Respectively, that's the projected and

assumed
portions of a transparent persistent identity.

Here's another one. This one has two steps. The first primary you make is:

"I have no secrets." The secondaries are your secrets.

Take each secret and ask yourself: Who is it that I'm keeping that secret from? That's a projected identity. You'll have to work out what the assumed identity is.

Secrets are kept only from certain people, certain projections of identity. You'll meet a stranger, and you'll blab your head off. You sit down beside somebody on an airplane and you say, "Let's tell our secrets."

"Okay," she says, "I murder people on airplanes for a living."

"Oh really," you say, "I'm a suicidal airline bomber!"

Hiding in Identities

You can influence a person by projecting on them a much better identity than they think they are. They'll try to live up to it, but it may destroy their ability to communicate sincerely with you.

(Question: Why?)

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It's a self-importance issue. Say you project somebody as being really wonderful, strong, always knowing the right answer, always knowing what to do, always doing the right thing. They're not likely to destroy your opinion of them by telling you about their mistakes and failures.

A person can feel controlled by an image that's being projected. This is the psychological danger of fame--particularly for actors and actresses who have played an identity, and people still want to see them as that cinematic

identity.

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AN ADVANCED APPROACH TO INTEGRATING PERSISTENT IDENTITIES

Here's one of those well-what-do-you-know's.

First, recognize that a persistent identity is a personal mental phenomenon. It is not shared with another. All parts of the persistent identity (the assumed characteristics, the separating resistance [emotional response], and the projected characteristics) are all parts of one creation within a single mind. No one is really out there. You can dramatize a persistent identity without another human soul present. A mental image serves quite sufficiently to reflect the other. In time, the mental image has so much fixed attention invested in it that it takes on a life of its own, and the control of your mind is compromised.

[Illustration: wizpic-page132.gif]

In a persistent identity, the assumed characteristics are imagined as self (myself, me), and the projected characteristics are projected into the universe as a costume for someone to reflect. The person chosen to reflect the projected characteristics is often unaware of participating in the persistent identity. The projected characteristics are often just the opposite of the assumed characteristics (e.g., I am kind, caring, honest; you are not kind, caring, honest, or I am not mean, stingy, vengeful; you are mean, stingy, vengeful.). The projected characteristics are separated from the assumed characteristics by a separating resistance. You could call

this the denial of responsibility zone. This separating resistance is how the assumed identity feels about the projected identity. The separating resistance often camouflages a past disagreement or painful trauma mixed with strong negative emotions in the grief, fear, and anger bands. A separating resistance that begins as a mere aversion to another, when explored, may unexpectedly blow up into a release of painful emotion. This is a sign of progress.

Separating resistances are often coated with imaginary interactions and undelivered communications (e.g., "If I ever see her again, I'll ask her about Bill.").

The negative emotions contained in the separating resistance (grief, fear, anger) tend to bleed back onto the assumed identity as a chronic attitude toward life.

Occasionally, you find a broken person, someone who is very caved in or in deep regret, who reverses a persistent identity and asserts all the negative characteristic as self and projects the positive characteristics onto someone else. You're still dealing with a persistent identity.

Sidebar:

Three Parts of a Persistent Identity:

1. the assumed characteristics
(assumed identity or self)
2. the separating resistance
(emotional response)
3. the projected characteristics
(projected identity or other)

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In relationships modeled upon a persistent identity, you not only create yourself, you create a whole life role for the other. The role is an

imaginary, extended existence of an identity that you once asserted, but because of bad associations have now come to resist and project onto others.

Think about an argument or upset that you have had with another person. Isn't it surprising that you seem to know the other person's intentions, their opinions, what they think of you, what they think you think of them, what they really mean by what they say? How do you come to know so much about the role they are playing? Right! You created the script.

Persistent identities are the source of the costumes that some people place on everyone around them. In worst cases, this projecting behavior is so pervasive that the person's total attention is consumed in trying to relive some argument or traumatic incident from the past.

Sometimes you run into someone who is operating so firmly out of a persistent identity that the meaning of your words and actions are totally preprogrammed by them. They tell you what you are thinking, what you are intending, how you feel, etc. They ask you questions and then tell you what your choices for answers are. They are running on a script that has nothing to do with you. And more than likely the role being assigned to you marks you as inferior or somehow bad-intentioned toward them.

Such people could be dropped in a village of mindless robot dolls, and they probably wouldn't notice. In a few days they would be involved in dozens of conflicts and arguments with bad intentioned dolls.

When you find yourself in a situation with someone who chronically dramatizes a persistent identity, you have three alternatives:

* One, you can succumb to their projected identity, which leads you into this spooky suspicion that maybe they can read your mind and actually know more about you than you know about yourself. You begin making them your source.

(This is not a good alternative, unless you want to explore codependency.)

* Two, you can interrupt their projection and assert an identity of your own, which can lead into a group therapy session, but is more likely to lead to new upsets and new persistent identities--both for you and for them.

* Or three, you can just watch. It's easy. Nothing much is really expected of you. They have just chosen to play out a drama and to talk to themselves in front of you. Don't take it personally. Just uh-huh, shake your head, look harmless, and slip them a copy of ReSurfacing.

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Herbie Swartz

I had an acquaintance in grammar school named Herbie Swartz. Herbie was an arrogant braggart who could do anything better than anyone else, knew more than anyone else, and was always willing to remind you of the fact. I hated him and wanted to club him over the head. Unfortunately, he was my closest and only neighbor, and I had to play with him. I can tell you, Herbie single-handedly ruined my childhood.

It was no small relief to me when my family moved to a city fifty miles away. No more Herbie Swartz! What a relief it was going to be to live in the city. Guess what happened? Within a week of moving I met, and was somehow overpoweringly attracted to, Ricky Heilig. Ricky moved into my life like a sticky piece of glue that you can't get off your finger. He was an arrogant braggart who could do anything better than anyone else, knew more than anyone else, and was always willing to remind you of the fact. Ricky single-handedly ruined my adolescence. Utterly ruined it. I should have clubbed him over the head with a bat.

When I graduated from high school and headed off to engineering college, my

greatest relief was that Ricky was going into the army, and I wouldn't have to see him anymore. Whew! The aggravation I had put up with from that guy, I can't begin to tell you.

I arrived at my college dorm and was randomly assigned a roommate, Danny South. Now, I can't say for certain, but I suspect that Danny South was secretly trained by Herbie Swartz and Ricky Heilig. He was an arrogant braggart who could do anything better than anyone else, knew more than anyone else, and was always willing to remind you of the fact. Danny South was the reason I flunked out of engineering college. Actually I could have passed, but I deliberately chose flunk-ucide to keep from clubbing the guy over the head.

Now I'm not going to bore you with stories about Joe, Larry, Doug, or Marty, all of whom seemed like direct descendants of Herbie Swartz. No matter where I moved, one of them showed up to ruin my life. Okay, I'll just swallow my pride and confess that it wasn't until I was almost thirty that I discovered who Herbie Swartz really was and why he played such a major role in my life.

At five, and very insecure, I was--choke--the model for all Herbie Swartzs. I was the most arrogant braggart and could do anything better than anyone else, knew more than anyone else, and was always willing to remind anyone of the fact.

I reminded my older brother, who already felt my appearance in the family was ruining his life, one time too many, and he used my head for batting practice.

When I woke up, I was acting just like my brother and was facing a life

surrounded by Herbie Swartzs.

Anatomy of Games

Life is about playing games--all kinds of games. There are games of skill, games of chance, and games of suffering. There are compassionate games, and there are intolerant games. There are solo games, and there are team games. There are spiritual games, and there are economic games. There are conscious games and unconscious games. There are sane games, and there are insane games.

Sane games have goals that enhance everyone's survival; insane games mainly have opponents. Sane games tend to be transpersonally motivated; insane games tend to be personal. A persistent identity is an unconscious, personal, insane game. Why? Because you are destructively fighting yourselves, and the collateral damage is destroying the planet.

Wizards can survive as interested observers beyond games, yet most prefer to participate in sane games. The Wizard Course is not about the discreation of all games, but rather the discreation of the insane games that lead to more struggle and suffering for a humanity that is already pushing toward the edge of extinction.

Survival and the freedom to personally and collectively evolve are preserved by encouraging people to choose to play sane games.

To have a game, you have to:

- * assume (or assert) an identity
- * have a reason for playing (goal or opponent)
- * follow a strategy for achieving (or overwhelming)

Persistent identities are more concerned with overwhelming opponents (often imaginary) than in achieving goals. Their reasons for playing stem from a disagreement with the opponent, a failure of the opponent to recognize their importance, or the offer of a third party's admiration to the winner. Their strategies for winning range from brutish violence to cunning

deception to
bizarre sacrifice. Persistent identities, if allowed, will try to
turn any
game into a competitive or adversarial event. They will cooperate
with
allies as long as the opponent stands, but will betray allies as
soon as
victory is achieved. Wars are the cooperative efforts of persistent
identities.

You Win this Game by Not Playing

When you compulsively assume some identity, there's some other
identity that
you're compulsively resisting. That's the game. It doesn't matter
where

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you go, a representative will be there to meet you. Who wouldn't you
want
others to think you were like? That's the role you reserve for your
opponent
in the game. What effort do you make to ensure that others don't
think
you're like that? That's your strategy for playing the game. All
parts of a
persistent identity, and an insane game!

As soon as there is a label, there is a labeler. As soon as there is
a
response to something, there is a responder. As soon as there is a
resistance to something, there is a resistor. As soon as there is a
bad
person, there is a good person. As soon as there is a wrong person,
there is
a right person. In a persistent identity, who we are is determined
by how we
judge who we imagine we see.

This is where the motivation to overwhelm others arises. Until they
admit
that they are acting the way you wouldn't act (reflecting the role
you are
projecting), they appear at worst to be attacking you or at best to
be
merely disrespectful. What opinion do you want people to have of
you? How do
you intentionally create that opinion? What is your game strategy?

This is
all evidence of a persistent identity.

When you make yourself the good guy, you project into the collective consciousness and into the world the identity of the bad guy. In that moment you have contributed to the creation of evil. When you project a role for the other as being bad, as acting badly, you create an expectation for that kind of beingness and those acts. If the other is not managing his or her life deliberately from their own script, your expectation may cause him or her to act in the role you project. Almost always, someone, somewhere, will be overwhelmed and lonely enough to welcome any part in your persistent identity drama. Some people even mistake this exchange of costumes for love. Here is the wife-beater and the evil-tempered woman.

Enemies are asserting good guy costumes and trying to get the other to wear a bad guy costume. If you really want to understand the character of someone, listen to what he or she accuses his or her opponents of.

An assumed identity is surrounded by its own adversaries--or so it would appear. The more struggle you are experiencing, the more persistent identities you have. Life is actually a crude attempt at therapy: you project the exact role that you need to learn to play nicely with. If you don't get the lesson, well, you know...

The secret is to experience the good guy, the separating resistance, and the bad guy as one package. Then the game can be discreated. When you see the other as the rest of the one, there is an end to the struggle. There is also an end to suffering insanity.

It is sometimes a bit of an embarrassment when half of a persistent identity remains transparent, either because you refuse to see it or because you're so identified with it that you can't see it. Most people are good at

Sidebar:

A person who compulsively projects a "you make me sick" role for another is likely to assume an identity of an ill person. This is an area that anyone interested in healing should diagram for the particular illness and explore thoroughly. What role is being projected? Who appears to be wearing it? What role is assumed? Guess what role a compulsive victim is projecting?

Victims: Someone who has assumed the identity of victim often projects the identity of victimizer (or sometimes sympathetic protector). It may be necessary for them to assume much suffering in order to overwhelm the other(s) with evidence and get the other(s) to wear their projected role.

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discreating assumed identities once they discover them; they are not always as good at discreating separating resistances or projected identities. If you miss the unhandled projected identity, it will eventually cause the assumed identity to reappear.

Animals and Lovers

It should be clear by now that compulsive projection of an identity is self-defining and usually results in unwanted struggle.

Not to be confused with persistent identities is the ability to make an affectionate connection with another identity. At first it may appear that you are looking at the same familiarity with the other that arises from a persistent identity, but it is really different. What is missing in a persistent identity is genuine affection. Genuine affection is a

natural,
effortless affinity that forms a telepathic bond. In Thoughtstorm we called
it linking. This is what makes the Universe Handle work. This is what makes
good team members who can anticipate each other in cooperative actions.
Star's Edge trainers are an outstanding example of operating via an affectionate connection.

Again, the key difference between a persistent identity and an affectionate
connection, is affection. Assumed identities do not feel affection for
projected identities, at least not until the separating resistance is
discreated.

Some people have an affectionate connection with their domestic animals. So
much attention and affinity can flow across this connection that the animals
become intelligent and sensitive. Other people project domestic animals as
dumb and insensitive, and the animals, not receiving any affection or
affinity, act that way. This difference in behavior is a demonstration of
the difference in effect between an affectionate connection and a persistent identity. Affectionate connections empower.

Watch an animal that you feel affection for and notice how easy it is to do
a monologue on what's going on in the animal's head. (Group Discussion: What
does this tell you?)

Deliberate Projections across an Affectionate Connection

Deliberate projection is an intervention procedure and is the fine art of
inviting someone to play a beneficial game. In some cases it borders on
indoctrination and can be abused or used to defraud, so understand it well
and use it only factually and with studied good intention.*

A deliberate projection is a verbal or nonverbal affectionate expression of
an intention for another to act with an attitude, sensitivity, or skill that
is more attractive and more beneficial than their existing life

role. In short, you offer them a better game.

Sidebar:

* A Story of the Misuse of Deliberate Projections

In 1862, friendly Northern Army recruiters staged rallies and parades in rural Pennsylvania. The bright uniforms and promises of returning home a hero after a quick and glorious victory offered the farm boys the illusion of a much better game than doing farm chores. As a result, thousands were lured to a violent death at the hands of an enemy they didn't hate for a cause they didn't understand.

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This is a coach who inspires a team, an officer who inspires soldiers, an executive who inspires employees, a Wizard who manages the social progress of civilization. It is the affectionate projection of a noble expectation combined with the intention, YOU CAN DO IT! Done properly, it is a jug-breaker and everyone wins.

The Optimum Game

The optimum game is played by minimal identities (Avatars, Masters, and Wizards) who contribute their best in terms of skills, attitudes, and intentions and expect the best in terms of skills, attitudes, and intentions from their companions and who are aligned with a goal that contributes to the creation of an enlightened planetary civilization. The strategy for winning is honesty, affection, communication, cooperation, and complementary

alignment.

In the family, playing an optimum game makes possible happy, loving relationships.

In the group, playing an optimum game makes possible great undertakings.

Since Wizards adopted optimum game strategies, the frequency and size of Avatar deliveries has increased across the world.

Sidebar:

Sane: able to make sound, rational judgments that make sense from a multidimensional viewpoint

complementary alignment:
different people using their specialized knowledge and skills to supplement and support each other in an organized endeavor (e.g., cooks cook, salesmen sell, trainers train)

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TWENTY ASSUMED AND PROJECTED IDENTITY RUNDOWNS

Theory

The purpose of these rundowns is to discover and discreate transparent persistent identities. This is done by finding an identity that you have resisted or desired or projected or assumed, and extrapolating the transparent counterpart. The transparent counterpart may oppose the visible portion or may be just different. It may take a few minutes of quiet concentration to extrapolate the transparent portion, but you'll recognize it when you get it.

Each time you discover a portion of a persistent identity, experience it fully. Then fully experience its counterpart. Then, if necessary, experience

the separating resistance. At some point all the parts, assumed identity, separating resistance, and projected identity, will be seen as one creation.

Then, and only then, run CHP.

You may, on experiencing the separating resistance, discover a memory of the time, complete with pains and emotions, when you created the persistent identity. If so, experience the memory and discreate it with CHP. If you don't discover a memory, don't worry. Just experience each element separately until you can experience the whole as one creation, and then run CHP.

The following rundowns can be used for finding items and extrapolating transparent identities. Finish as many rundowns as you feel comfortable doing.

Start with the first rundown, make your list, and then identify the first identity-on-your-list's counterpart and run CHP, then the next identity, etc. When Rundown 1 is complete, move on to Rundowns 2-20, which ask for descriptions. It is assumed that your descriptions will be more detailed and complete than the thumbnail descriptions used in the examples.

DON'T READ AHEAD OR GO ON TO THE NEXT RUNDOWN UNTIL YOU ARE HAPPY WITH THE ONE YOU ARE WORKING ON. If you don't finish all the rundowns on this course--a good possibility--you are welcome to work on them at some future Wizard weekend.

Occasionally a rundown may be assigned to you out of sequence by a trainer.

Note: When a person discreates a persistent identity, he or she also discreates a game. Some people have reported that after spending a long time discreating persistent identities on the Assumed and Projected Rundown that the loss of too many games, even insane ones, has caused them to feel a little purposeless. The remedy is to review your nobler goals and make a pri-

Sidebar:

If you've grown tired of identity rundowns, I do understand. It takes courage to go back into the muck of consciousness when you are feeling very bright and alive. The only counsel I can give is that a conscientious restructuring of your consciousness will turn today's peak experience into tomorrow's plateau.

A separating resistance is perceived as an emotional interaction between an assumed identity and a projected identity. It can be a specific event or a generalized drama. For example, how would a cat and a canary interact? That interaction is your separating resistance.

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mary in alignment with their achievement. This sets up a new game. Instead of working on a strategic plan to make Aunt Rose wrong, you work on a strategic plan for sharing Avatar with underprivileged children in Africa. Instead of a life-long struggle with a Herbie Swartz, you create something of value.

THE RUNDOWNS

Objective:

The discreation of assumed/projected identities.

Expected Results:

- * The experience of undefined consciousness.
- * Freedom from life's struggles.
- * An ability to create genuine relationships and some life games.
- * An increased tolerance and compassion toward life and

others.

RUNDOWN 1

Step 1: List types of people that cause a disturbance in your reactive level of consciousness.

Step 2: Take each type of person on your list, starting with the first, and treat the person as the projected portion of a persistent identity. Look for the assumed portion of the identity that you are being when (not after, but at the time) they disturb you.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

COMPLETE THE ANSWERS ON YOUR LIST BEFORE GOING TO THE NEXT RUNDOWN.

Example: The item is, "angry person." The projected portion is an angry person. The assumed portion, which you extrapolate because it was transparent, is an irritating or irritated person. Feel what it feels like to be an angry person (you're re-owning the projected portion of the identity), and then feel what it feels like to be an irritating or irritated person (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

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RUNDOWN 2

Step 1: How would you describe your spouse/mate/partner during an upset?

Step 2: Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance,
as
one creation and run CHP.
- d) Continue with the CHP steps,

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "She won't listen to anything I have to say." That is the projected portion. The assumed portion, which you extrapolate because it was transparent, is, "I don't have a good explanation." Feel what it feels like to be someone who won't listen to anything their spouse/mate/partner says (you're re-owning the projected portion of the identity), and then feel what it feels like not to have a good explanation (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation, and run CHP.

RUNDOWN 3

Step 1: Describe a person who gave you sympathy when you needed it.

Step 2: Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance,
as
one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "the nice brown-haired nurse." That is the projected portion. The assumed portion, which you extrapolate because it was transparent, is, "helpless and frightened child." Feel what it feels like to be the nice brown-haired nurse (you're re-owning the projected portion of the identity), and then feel what it feels like to be a helpless and frightened child (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one

creation
and run CHP.

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RUNDOWN 4

Step 1: Describe something you like about yourself that sets you apart.

Step 2: Take your description as the assumed portion of a persistent identity, and look for the projected portion of the identity.

- a) Feel what it feels like to be __ (assumed identity) __.
- b) Feel what it feels like to be __ (projected identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "There are things I understand but can't explain."

This is the assumed portion of the identity. The projected portion, which

you extrapolate because it was transparent, is, "a person who doesn't see

the real self of the other." Feel what it feels like to feel there are

things I understand but can't explain (you're deliberately creating the

assumed portion of the identity), and then feel what it feels like to be a

person who doesn't see the real self of the other (you're re-owning the

projected portion of the identity). Now experience them both, along with

any separating resistance, as one creation and run CHP.

RUNDOWN 5

Step 1: Describe something you dislike about yourself that sets you apart.

Step 2: Take your description as the assumed portion of a persistent identity, and look for the projected portion of the identity.

- a) Feel what it feels like to be __ (assumed identity) __.
- b) Feel what it feels like to be __ (projected identity) __.

- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "embarrassment around people." This is the assumed portion of the identity. The projected portion, which you extrapolate because it was transparent, is, "people who desire to humiliate others."
 Feel what it feels like to feel embarrassment around people (you're deliberately creating the assumed portion of the identity), and then feel what it feels like to be a person who desires to humiliate others (you're re-owning

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the projected portion of the identity). Now experience them both, along with any separating resistance, as one creation and run CHP.

RUNDOWN 6 (Use for Addictions)

Step 1: Describe something you dislike about yourself that you have been struggling to change. (Alternate question for addictions: Describe some-thing you dislike about yourself and would like to change that [drug of choice] helps you to forget.)

Step 2: Take your description as the assumed portion of a persistent identity, and look for the projected portion of the identity.

- a) Feel what it feels like to be __ (assumed identity) __.
- b) Feel what it feels like to be __ (projected identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

(Note: When you find a persistent mass like the one in the example, where

both portions are resisted, you are also likely to find an identity that turns to drugs as a solution to the pain of awareness. A substance becomes addictive when it helps you to resist (control) or forget something you don't want to experience. Using the tools and being confident and courageous enough to go back in, identifying and experiencing what you are resisting will cure addiction. Otherwise you are faced with waiting until the addiction creates a situation that is harder to experience than what you were resisting--not a very effective technique.)

Example: The item is, "an inability to relax and feel good." This is the assumed portion of the identity. The projected portion, which you extrapolate because it was transparent, is, "a lazy person" or "a drunken bum." Feel what it feels like to feel unable to relax and feel good (you're deliberately creating the assumed portion of the identity that was resisted), and then feel what it feels like to be a lazy person or a drunken bum (you're re-owning the projected portion of the identity that was also resisted). Now experience them both, along with any separating resistance, as one creation and run CHP.

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RUNDOWN 7

Step 1: Describe something that other people do not like about you.

Step 2: Take your description as the assumed portion of a persistent identity, and look for the projected portion of the identity.

- a) Feel what it feels like to be __ (assumed identity) __.
- b) Feel what it feels like to be __ (projected identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "being unconventional." That is the assumed portion of

the identity. The projected portion, which you extrapolate because it was transparent, is, "people find me interesting." Feel what it feels like to be someone who is unconventional (you're re-creating the assumed portion of the identity), and then feel what it feels like to be someone who finds me interesting (you're bringing the projected portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

RUNDOWN 8

Step 1: Describe something that you feel people need to change in the world.

Step 2: Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "They have to stop fighting with each other." "People who fight" is the projected identity. The assumed portion, which you extrapolate because it was transparent, is "condemning people who fight. " Feel what it feels like to be someone who feels like fighting (you're re-owning the projected portion of the identity), and then feel what it feels like to condemn someone who fights (you 're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

RUNDOWN 9

Step 1: Describe something that frequently is done to you but is not your fault.

Step 2: Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "People cut in front of me when I'm driving." "People who cut in front" is the projected identity. The assumed portion, which you extrapolate because it was transparent, is, "being impatient with other drivers." Feel what it feels like to be someone who cuts in front of another driver (you're re-owning the projected portion of the identity), and then feel what it feels like to be impatient with other drivers (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

RUNDOWN 10

Step 1: Describe someone who needs your help.

Step 2: Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "a homeless person." That is the projected identity.

The assumed portion, which you extrapolate because it was transparent, is, "a fortunate person." Feel what you imagine it feels like to be a homeless person (you're re-owning the projected portion of the identity), and then feel what it feels like to be a fortunate person (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

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RUNDOWN 11

Step 1: Describe someone's reaction to discovering a secret you were keeping from them.

Step 2: Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "They would punish me." That is the projected identity. The assumed portion, which you extrapolate because it was transparent, is, "someone who avoids punishment." Feel what you imagine it feels like to be someone who punishes another for keeping a secret (you're re-owning the projected portion of the identity), and then feel what it feels like to avoid being punished (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

RUNDOWN 12

Step 1: Describe your impression of someone who is being critical of

you.

Step 2; Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "They are just envious." That is the projected identity. The assumed portion, which you extrapolate because it was transparent, is, "someone deserving of envy." Feel what you imagine it feels like to be envious of someone (you're re-owning the projected portion of the identity), and then feel what it feels like to be someone who deserves envy (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

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RUNDOWN 13

Step 1: Describe someone who made fun of you for failing to do something.

Step 2: Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "a mean person." That is the projected identity. The assumed portion, which you extrapolate because it was transparent,

is,
"someone kept from succeeding." Feel what you imagine it feels like to be a mean person (you're re-owning the projected portion of the identity), and then feel what it feels like to be someone who was kept from succeeding (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

RUNDOWN 14

Step 1: Describe someone who purposely set out to embarrass you.

Step 2: Take your description as the projected portion of a persistent identity and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "a cruel person." That is the projected identity. The assumed portion, which you extrapolate because it was transparent, is, "someone being attacked." Feel what you imagine it feels like to be a cruel person (you're re-owning the projected portion of the identity), and then feel what it feels like to be someone being attacked (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

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RUNDOWN 15

Step 1: Describe your impression of the type of person you would like

approval from.

Step 2: Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "a well thought of person." That is the projected identity. The assumed portion, which you extrapolate because it was transparent, is, "someone of questionable reputation." Feel -what you imagine it feels like to be a well thought of person (you're re-owning the projected portion of the identity), and then feel what it feels like to be someone with a questionable reputation (you're bringing the transparent portion into view). Now experience them both, along with any separating resistance, as one creation and run CHP.

RUNDOWN 16

Step 1: Describe someone who is trying to make you wrong.

Step 2: Take your description as the projected portion of a persistent identity, and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "my mother." That is the projected identity. The assumed portion, which you extrapolate because it was transparent, is, "being falsely blamed." Feel what you imagine it feels like to be

your
mother making you wrong (you're re-owning the projected portion of
the
identity), and then feel what it feels like to be someone falsely
blamed
(you're bringing the transparent portion into view). Now experience
them
both, along with any separating resistance, as one creation and run
CHP.

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RUNDOWN 17

Step 1: Describe what's wrong with your life.

Step 2; Take your description as the assumed portion of a persistent
identity, and look for the projected portion of the identity.

- a) Feel what it feels like to be __(assumed identity)__.
- b) Feel what it feels like to be __(projected identity)__.
- c) Experience them both, along with any separating resistance,
as
one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "never having enough money." This is the
assumed
portion of the identity. The projected portion, which you
extrapolate
because it was transparent, is, "you always want more money." Feel
what it
feels like to feel that you never have enough money (you're
deliberately
creating the assumed portion of the identity), and then feel what it
feels
like to always want more money (you're re-owning the projected
portion of
the identity). Now experience them both, along with any separating
resistance, as one creation and run CHP.

RUNDOWN 18

Step 1: Describe how you would improve someone you know.

Step 2: Take your description as the projected portion of a
persistent iden-

tity and look for the assumed portion of the identity.

- a) Feel what it feels like to be __ (projected identity) __.
- b) Feel what it feels like to be __ (assumed identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "I'd make them more loving." The projected portion of the identity is, "They're not loving enough." The assumed portion, which you extrapolate because it was transparent, is, "I don't feel loved enough." Feel what it feels like to be a person who isn't loving enough (you're deliberately creating the projected portion of the identity), and then feel what it feels like to feel I don't feel loved enough (you're re-owning the assumed portion of the identity). Now experience them both, along with any separating resistance, as one creation and run CHP.

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RUNDOWN 19

Step 1: Describe what you are experiencing that you don't prefer.

Step 2: Take your description as the assumed portion of a persistent identity and look for the projected portion of the identity.

- a) Feel what it feels like to be __ (assumed identity) __.
- b) Feel what it feels like to be __ (projected identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

THIS RUNDOWN MAY BE REPEATED BEFORE GOING ON TO THE NEXT RUNDOWN.

Example: The item is, "needing people's attention." This is the assumed portion of the identity. The projected portion, which you extrapolate because it was transparent, is "people who ignore others." Feel what it

feels like to feel you need people's attention (you're deliberately creating the assumed portion of the identity), and then feel what it feels like to ignore others (you're re-owning the projected portion of the identity). Now experience them both, along with any separating resistance, as one creation and run CHP.

RUNDOWN 20

Step 1: Describe something you can't help creating.

Step 2: Take your description as the assumed portion of a persistent identity, and look for the projected portion of the identity.

- a) Feel what it feels like to be __ (assumed identity) __.
- b) Feel what it feels like to be __ (projected identity) __.
- c) Experience them both, along with any separating resistance, as one creation and run CHP.
- d) Continue with the CHP steps.

Example: The item is "a need to eat junk food." This is the assumed portion of the identity. The projected portion, which you extrapolate because it was transparent, is, "persuading people to eat junk food." Feel what it feels like to feel a need to eat junk food (you're deliberately creating the assumed portion of the identity), and then feel what it feels like to persuade others to eat junk food (you're re-owning the projected portion of the identity). Now experience them both, along with any separating resistance, as one creation and run CHP.

CONGRATULATIONS.

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APPROVAL RUNDOWN

Theory

Approval identities are constructed as a reaction to someone else's judgment

of how you should or shouldn't act. These are the indoctrinated good boy, good girl identities. They are displayed for approval or to avoid disapproval. Sometimes the display of an approval identity goes on automatic. When it does, you become a pawn in someone's game.

The intention of an approval identity is to fulfill someone else's needs in order to either get approval or to avoid disapproval. If this is not aligned with your deliberate intentions, conflict arises. Someone pushes your approval, or threatened disapproval, button and you forget the creation you intended and work instead to fulfill someone else's needs. This is the influence of peer pressure and social status.

The first identity that a baby creates is in response to the approval or disapproval of the parental figures. In a random, subconscious way, the baby is working as much to fulfill the parents' needs as the parents are working to fulfill the baby's needs. Each measures the success of their efforts by the return of approval or disapproval.

Whenever you experience stress, you are likely to find a deeply ingrained approval identity that is still responding to someone in your environment. It's an old identity acting to fulfill someone else's real or, more likely, imagined needs. It can overwhelm your self control.

Being tough is persevering in the face of someone's disapproval. It's not an optimum operating condition, but it is sometimes necessary.

Sometimes a change in environment or change in friends can have a therapeutic effect. You are separated from the factors that are empowering the nonaligned identity in your life.

Objective:

To handle indoctrinated identities that prevent you from acting deliberately.

Expected Results:

- * Freedom from stress.
- * The ability to empower deliberate identities aligned with your goals.

* Freedom from indoctrinated behaviors.

Sidebar:

approve: 1. to give one's consent to; sanction; confirm 2. to be favorable to; think or declare to be good; satisfactory

disapprove: 1. to have or express an unfavorable opinion of; consider wrong; condemn

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PROCEDURE

Step 1 Liberation from Approval

- a) Down the center of a page, make a short list of the people who approved of you (were kind to you) when you needed it.
- b) To the right of each person on the list, briefly describe the identity you feel you need(ed) to assume to get their approval.
- c) To the left of each person on the list, briefly describe the needs of the identity you were projecting onto that person.
- d) Either solo or with a guide:
 1. For each name on your list, feel what it feels like to be the assumed identity, then feel what it feels like to have the needs of the identity you were projecting, and finally experience the drama accompanying the exchange of needs and approval between these identities. Finally, experience all these as parts of a single creation.
 2. Complete CHP steps to discreate.

Step 2 Liberation from Disapproval

- a) Down the center of a page, make a short list of the people who disapproved of you.
- b) To the right of each name, briefly describe the identity that you assumed to avoid their disapproval.
- c) To the left of each person on the list, briefly describe the

needs of

the identity you were projecting on that person.

d) Either solo or with a guide:

1. For each name on your list, feel what it feels like to be the assumed identity, then feel what it feels like to have the needs of the identity you were projecting, and finally experience the drama accompanying the exchange of needs and avoidance of disapproval between these identities. Finally, experience all these as parts of a single creation.
2. Complete CHP steps to discreate.

Step 3: Exploration

With a study companion, explore the phenomena associated with approval and disapproval beliefs. Note any identities that the exercises turn up for later discreation.

1. By turns, flow approval or disapproval with a look. As a coach, see if you can tell the difference.
2. By turns, flow approval or disapproval by intonation on the spoken words: "Okay, you're right." As a coach, see if you can tell the difference.

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3. By turns, flow approval or disapproval by positioning your mouth in a certain way. As a coach, see if you can tell the difference.
4. By turns, flow approval or disapproval by standing in a certain way. As a coach, see if you can tell the difference.
5. By turns, flow approval or disapproval at something in the environment, and see what effect it has on your perception of that thing.
6. Telepathically flow approval or disapproval to someone you can observe but who has not been informed of your flow. Observe their actions.

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CREATION LIST 5

(Smiling into the Tao)

"What is the point of my life?" and "Who am I?" are questions that cannot be answered. However, change the question to "What is?" and the answer is all around.

Exercise: Behold the Tao

Make the primary:

I have no questions.

Exercise: The Secret of Zen

Make the primary:

I have no answers.

Exercise: The Wizard's Smile

Make the primary:

No questioner, no answerer.

Sidebar:

Tao: the way the universe works;
being in accord with what is

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ULTIMATE ULTIMATE PROCESS

This was suggested by the research on assumed and projected

identities.

This process must initially be run by a guide, but it is always run under the control of the person receiving the process.

Before running the process, the guide and the student should agree on simple hand signals for _wait_, for _continue_ and for _that's it._ The student, who may not wish to speak, may use these signals to control the speed and duration of the process.

The Process:

1. * Get your impression of all that is.
 - * Think of this impression as a projected identity.
 - * Feel the assumed identity.
 - * Now experience them both, along with any separating resistance, as one creation.
2. Expand to the outermost limits of that creation.
3. Label it.
4. Recognize: This is not-I; this is creation. (Note: "my" is not used.)
5. Discreate. Turn off the creating energy.
6. Repeat with:
 - * Get your impression of all that is left.
 - * Think of this as a projected identity.
 - * Feel the assumed identity.
 - * Now experience them both, along with any separating resistance, as one creation. Continue with CHP steps 2-5 above.

Repeat step 6 until student signals, "That's it."

Upon finishing the Ultimate Ultimate Process, take some time alone to relax and reintegrate.

THE WIZARD COURSE
PART V

THE ENTITY PARADIGM

Background

Since I know Wizards love behind the scenes stuff, I'll share the results of the investigation that led to the further research and eventual rewrite of Part V of the Wizard Course.

Situation:

The result obtained by Wizard students on the entity section were falling short of the results that I achieved on myself and on other students in the initial 1988 research.

Situation Analysis:

1. The existing Wizard entity materials tend to create float-- particularly around the subject of telepathy.
2. Students on the entity section begin by getting big wins, but slowly begin to take on the same emotions and feelings of overwhelm that characterize the entities they are addressing.
3. In some cases, student responsibility levels are dropping as they seem to be surrendering their source to entity influences.
4. Students are contacting parasitic entities that create distraction by offering up interesting life scenarios that pull the student into thinking and reacting modes.
5. There are apparently different categories of entities with different motivations.
6. Not all entities are capable or willing to run the CHP.
7. Certain entity influences are not being recognized as such.
8. Students are losing the viewpoint of higher self and are becoming upset

with entities and vice versa.

Basic Whys.

There are too many areas of unknown in the entity paradigm.

The act of communicating with a defined beingness (entity) causes one to automatically define oneself as something other than that defined beingness (identity). This moves one out of the definitionless awareness viewpoint of higher self and subjects one to the influences of unconscious phenomena (e.g. entities).

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INTRODUCTION TO ENTITIES

The entity paradigm and the phenomena it encompasses is a complex subject. It is inseparably intermeshed with esoteric spiritual paradigms that have vague and sometimes purposefully obscure descriptions. It includes different varieties of entities with different aptitudes and motivations. Its proximity to death enwraps it with denial and nonconfront. Its association with outcasts and eccentrics has branded it with a negative social stigma. And more often than not, it has been described by people prone to exaggeration and fantasy.

So there is a lot to sort out here. You may want to take some notes, take time for some personal reflection, and spend some time in discussion with other students. It has been centuries since these phenomena have been discussed clearly and openly. You're going to discover the real meaning behind classical spiritual models and explore them experientially. This is really quite an adventure. You'll see.

Let's start by mapping out the spiritual landscape where entity

phenomena are found.

Spirit Reality Planes: An Ancient Paradigm

The assumption that there are certain planes of reality beyond the grave is at the core of all spiritual practices. Some describe these planes as simultaneously existing alternate realities on which the disembodied spirit awakens. Other describe them as generally dormant, non-physical based, conscious phenomena that are triggered by the death of the physical body.

Classical spiritualism, which can without much difficulty be traced as early as the Chaldean civilization (600 B.C.) and probably even earlier to the Egyptian (3500 B.C.), Atlantean (9000 B.C.?), Lemurian (25,000 B.C.?) and perhaps even represented in archeological remnants of a civilization on Mars (???), generally defines six planes of reality (six universes) existing coincident with the physical universe—a total of seven in all.

Fundamental spiritual doctrine maintains that the human soul (the "I am") exists in potential on all of these planes but is oblivious to a plane until awakened on it. Each soul sends multiple incarnations on a plane to 1) integrate its experiences on the previous plane, 2) master the new plane, and 3) to awaken on the next plane. Again, it is assumed that you are already present on each higher plane in a form that is suitable to that plane, but while you are incarnate in a physical body, you may be unconscious to the vibrations (sensations, perceptions) of the planes above the physical. When people talk about the soul's progress along a spiritual path, they are not really talking about movements or distances, but about successive awakenings in the subtler body forms inhabiting these higher planes.

Sidebar:

That realities beyond the grave seems to be a valid assumption, or at very least, a more attractive alternative than its counterpart

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The Analogy of Concentric Spheres

The esoteric elite of spiritual practices often visualize these planes of reality (also sometimes referred to as universes), auric densities, hyperdimensions, spectral intensities, or conscious fields) as gradiently larger concentric spheres with each larger sphere permeating and surrounding all lesser spheres. The center sphere, which because of its many permeations by the substances of larger spheres is the most dense, symbolizes the physical universe. The "I am" exists on the physical plane via association with a physical body.

This model of concentric spheres has several interesting features.

First, since the spheres have a common center and each larger sphere permeates the smaller spheres, the substance of any higher plane can be found on the physical, i.e., the central region of each higher plane is subtly present in the woof and warp of the physical plane. This is fortunate for us, otherwise we would have to leave the physical sphere in order to explore these higher consciousness fields.

[Illustration: wizpic-page159.gif]

There are two directions of awakening in this model. You can awaken to a higher reality plane (the next sphere), or you can awaken within a plane to its outermost regions. The first is achieved by an experiential

initiation
or spiritual practice (or by dying), and the second is achieved by
study and
observation. The first is a transformational event, and the second
is a
process of integration.

In the traditional Eastern spiritual paradigm, the natural path
of soul
evolvment is a series of concluding existence upon a plane
(integrating
and transformation), awakening to the next plane, etc. This path is
what the
ancient Brahmins called the stairway to heaven.

There is also a second path that can be illustrated by this
model. It
is a spiritual path introduced to the West by an esoteric Gnostic
cult that
evolved into, and by 300 A.D. was eliminated by, Christianity. In
this
second path, a soul can awaken successively through several planes
(transformations) before awakening outward (integrating) on any
lower
plane. This is the path of direct ascension. You ascend to a higher
plane
directly before concluding existence upon the lower planes. This is
essentially the message of Christ and, with apology to Bible
fundamentalists, is the real teaching in the story of Christ's
ascension
and resurrection.

Ascension is a path that is symbolized by the vertical element
of the
Cross. Resurrection (reincarnation for the purpose of integration)
is
symbolized by The horizontal element of the cross.

sidebar:

From a physical universe perspective,
these extradimensional planes are
often referred to as invisible worlds,
but perspective is a funny thing.
From the higher planes, the physical
universe is referred to as an illusory
world.

Gods, angels, and Avatars are ascended beings who are still integrating and interacting with the reality planes that they ascend from or through. They are integrating the lower planes from a higher plane of awareness. Their integration is more rapid; witness the acceleration of events that many Avatars experience.

The Avatar Materials are in fact an experiential path of ascension.

Another interesting thing about this symbolic model of gradually larger, concentric spheres is that each sphere above the physical has an inner region where it permeates all the smaller spheres and an outer region where it is permeated only by the larger spheres above it. In the outer, less dense region of any plane, reached by integrating the reality of the plane, the soul is free of the influences of the lower planes.

So one may awaken on and explore the inner regions of the higher planes while still incarnate in the physical, but the outer regions of these planes can be explored only by the local inhabitants or beings on higher planes--sort of a downtown area for the tourists beaming through from the physical and a quiet suburb for the locals.

Exploring the higher planes from the physical plane requires deliberate control of the mind by the aware will (the "I am"). It's a practice of recognizing and tuning into the vibrations of the plane you want to explore (primary) and tuning out the vibrations of the planes you don't want (secondaries). By now you should understand that this is not just an abstract notion; you have already had some experiences of tuning into these higher planes with the primaries in Creation List #4. (In fact, much of the spiritual landscape that we are going to describe you have already visited on other paradigm tours.)

The First Three Reality Planes

[Illustration: wizpic-page160.gif]

The first three planes are commonly called the physical, the astral, and the mental. They correspond roughly to one of our earlier orderings of consciousness. The physical plane corresponds to the animal consciousness that arises from experience. The astral plane corresponds to the consciousness that creates experience. The mental plane corresponds to a higher awareness that has ascended but is still integrating physical creation. The mental plane is the region of the higher self. The astral plane is the land of thought and belief. The physical plane is sensory experience. The "I am" experiences each plane via a body form constructed from the substance of the plane (i.e., a physical body, an astral body, and a mental body).

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In closest proximity to the physical plane is the astral plane. It is a semifluid reality that is molded or remolded either in response to perceiving and remembering in the physical plane below it, or in response to imagining and originating from the mental plane above it. In total, the astral plane is composed of emotions (i.e., e_nergy_motions), thoughtforms, defined beingness, mental space, and cohesion and attraction forces (attention). In some paradigms the astral reality is called mind, and the mental plane is called spirit. And to add even more to people's confusion, some paradigms have called the astral plane the spirit world and the mental plane Brahmin. To set the lay of the land for our entity paradigm, we'll arbitrarily stick with these labels: physical, astral, and mental planes.

Higher Planes

[Illustration: wizpic-page161.gif]

Okay, so having previously brought up this subject, let me give you a brief general idea of the planes above the astral plane. We've already talked about the mental plane, and you experienced this region in your Wizard Part III Exercises. It is the realm of nonemotional, observational, intuitive mental processes--the higher self.

The next four higher planes are named (according to some): 4) buddhic, nirvanic, or monadic plane, 5) atmic or spiritual reunion plane, 6) adi or planetary spirit plane--the spirit of Earth is often called Gaia, 7) anupadaka, divine unity, or the logos plane.

Because the planes above the mental plane have very little to do with physical reality, and because intellectual or imaginary concepts of them tend to create them as delaying hallucinations in the astral region, seek no further descriptions.

The Departed

The astral plane is where a departed spirit contemplates and integrates its previous lifetime. This is a private metamorphic process. The being enwraps itself in a cocoon of its own thoughts, beliefs, and impulses until it recovers responsibility and emerges ready to continue its own evolvment. The length of time of this transformation is more or less a direct ratio to the being's insistence on the rightness of certain viewpoints in life. Outside factors such as the love of a master, good karma from former deeds of kindness, grace can also affect the speed of this transformation.

By far, the majority of the inhabitants of the astral plane are self-absorbed and oblivious to everything and everyone outside of the

creation bubble they

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are projecting. They are busy starrng in their own hallucination. It is very unwise to ignore their DO NOT DISTURB signs.

When the plane is observed from the deep mental stillness of an undefined higher self, three astral regions (differing more by state than location) are apperceived; an inner region that is a semisolid representation of physical reality, a middle region of thought forms and beliefs that are molded by conscious thought, and an outer region that is potential waiting to be molded.

The three astral regions are frequently found described in esoteric doctrines describing the after physical death experiences of the spirit. In the lower region, the spirit continues to focus upon the physical existence that it has just left. In the middle region, the spirit spends time privately integrating it world experiences (life review). In the higher region, the spirit interacts with its family of spirits and prepares a representative for reincarnation or continued evolution. These regions are the archetypes for the traditional ideas of hell, purgatory, and heaven.

The Astral Departure Area

As already mentioned, the departed beings does a life review in the central region of the astral plane. The review may last anywhere from a few days to many years. (Time on the astral plane is of little consequence. Timing is much more important.) The unfulfilled wishes, promises, and desires that arise from the period of life review motivate the being to create a blueprint for his or her next incarnation. In the evolved spirit, this is a conscious compassionate act; in the less evolved spirit,

it is an
emotional reaction.

Beings who are satisfied with their life review and are ready to conclude their egocentered experiences with physicality move on. This moving on does not necessarily mean that they will not reincarnate on the physical plane. They just reincarnate with nobler intentions (a higher mode of consciousness) and upon their death return to planes above the astral.

The border between the middle region of the astral plane and the outer region is often described as a shimmering curtain of white light, perhaps some astral counterpart to the aurora australis or aurora borealis. It seems to occur at the outermost limits of the semisolid physical region. Beings who have completed their own integration pass through this curtain, dissolving their astral body, and as an undefined "I am" head for a higher plane or a new life--you could call it the astral departure area.

Recognizing Astral Existence While Incarnate

The majority of beings who are still incarnate in physical bodies also have astral bodies in one of the astral regions. A Wizard fully operating as higher self is the exception. (Both entities and identities are astral phenomena.)

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An identity becomes an entity when it survives independent of its physical plane body.)

The astral body is the sense of definition that an "I am" has of itself separate from the physical body. It can be a complex identity structure or simply a less dense image of the physical body. Your astral body is the sense you have of yourself in a dream. It comes awake when the physical body sleeps. The astral body is not subject to the laws of

the physical plane. It can fly, pass through objects, and shape shift.

Lucid dreaming is awakening in the astral body.

Normally when you awaken from the physical to the astral, you are surrounded by projected characterizations, creations, and entities that symbolically reflect your resisted physical plane experiences. These things shape your astral body and, via it, the physical body. These are the things that must be integrated and discreated or detached from in order to fully awaken as the undefined higher self of the mental plane.

As a being integrates and achieves greater compassion and serenity toward life, the astral body moves toward the higher regions of the astral plane and begins to dissolve. Critical judgements, out of integrity actions, and/or lack of contrition move it in the opposite direction and cause it to become more solid.

Thinking on the physical plane is a reflection or shadow of the actual thoughtforms that exist on the astral plane. There is very little substance to physical plane thinking because it is really like a reflection, the shadow of a passing cloud.

The astral plane is the prime region involved in psychedelic drug trips. It is also the realm of the shaman and the witch doctor, who effect their healings by adjustments to a person's astral body or location on the astral plane--changes that are then reflected in the physical body. Astral healing is an obscure yet very powerful art. The Serious Drill is actually an astral process.

The astral plane is where you end up after a successful Avatar body handle. It is the plane of the viewpoint from which you can recognize and define the outer limits of a belief or thoughtform.

Astral Perception: The Third Eye

Going astral is no more difficult than closing your eyes, relaxing, and focusing your attention into the mental field in front of you until images (not thoughts) show up that you are not deliberately putting there. This is the process of opening your third eye.

Rapid Eye Movement (REM), which is observed during dreaming, is an unconscious body reaction to an opening of the astral plane. Certain

sidebar:

In paradigms that define both spirit and soul, i.e. the spirit as a nonphysical definition and the soul as a definitionless "I am", the spirit would be analogous to the astral body and the soul analogous to the higher self.

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mediums and channelers dramatize REM while in trance, and a few psychologists have even had their clients create deliberate REM movements to mentally integrate traumas.

For a being who is used to the gross sense perceptions of the physical plane, astral perception has a dreamlike quality in a luminescent world that is semifluid and in almost continual flux. People and objects tend to change form at a whim. A 360 degree sensory field replaces the physical sensory channels. Reversals of directions can occur; right becomes left, up becomes down, etc. Communications with other beings, when they do occur, often start in the middle and proceed both ways. Roles and viewpoints shift unexpectedly and sometimes leave you wondering exactly what role is assumed and what role is projected. Confusion of identity is common.

Negative emotions, fear, anger, grief can be intensely magnified. Positive emotions, wonder, love, joy can also be intensified.

As you become more experienced with quieting the mind, perception of the astral plane begins to stabilize and even lends itself to exploration. This could be called deliberate lucid dreaming. Thoughtforms that have been invested with much attention create familiar landscapes, people, and events. The astral representation of objects that have an inherent solid nature on the physical plane such as stone works, caverns, castles, etc., tend to be more stable to astral projection.

Some people can focus attention on both the astral and the physical at the same time, but it is more usual to lose awareness of one plane as you become aware of the other.

Channelers and Mediums

Departed spirits in the outer region of the astral plane are aware of each other and able to communicate and interact. Occasionally someone who is still incarnate will connect via their own astral body to beings in this outer region (e.g., spiritually advanced mediums and channelers).

More often, less spiritually advanced mediums, channelers, or some yet incarnate loved ones establish communication with a disincarnate spirit that is still in the middle astral region. The DO NOT DISTURB sign is ignored, and the transformational cocoon is breached. The integrative monologue or monodrama that the departed spirit was having with itself is turned into an interactive dialogue. The proximity of the medium's astral body to the disincarnate spirit's astral body often results in induced notions and beliefs that cause deterioration in the medium's physical body. Inexperienced mediums and channelers are often required to undertake

strict
dietary regimens in order to protect and preserve their physical
health.

Again, the collective wisdom cautions against any attempt to
disturb the
beings who are integrating in the middle astral region. They are in
no way

sidebar:

Extrasensory perceptions
are the result of an astral
body tuning its perception
back onto the physical plane.

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influencing other astral bodies or incarnate beings. They are not
the
troublesome Earthbound entities of the lower astral region. They are
resting from the fever of life; leave them alone.

Spirit Visitations

It is reported that a disincarnate spirit from the astral plane
will
sometimes interact with an incarnate spirit in a dream or a
seemingly
intuitive vision. Again, it is unwise to allow the event of being
contacted
to create so strong a sense of being special that it overrides
personal
responsibility. In death, as in life, beings often play on each
others'
vanities to deceive.

In any contact with disincarnate astral beings (entities) it is
strongly advised that you do not suspend your skepticism. Many, if
not
most, entities live in a world of their own fantasy and dissemble
readily--favorite fantasies are posing as a saint, an angel, or an
extraterrestrial. Many seek attention as a healing salve to the
wounds of
loneliness from prior lives.

Companions and Adversaries

Frequently, the connection with an astral being is a silent relational bond that two spirits, one still incarnate and one disincarnate, maintain until they can reunite again for some karmic interaction.

Troublesome Entities (Earthbound Spirits)

In this particular paradigm, the description `_troublesome entity_` or `_Earthbound spirit_` is applied to a being who has departed the physical plane but still has attention fixed on physical concerns. They have not yet begun their life review.

You are primarily dealing with the entities of the lower astral plane region who are still attached by their fixed attention to the physical plane. Their beam of attention into the physical plane keeps them from completely entering into an astral thought-cocoon where they might integrate the events of their life. They still resist. They still want. They still struggle with matters that rightly should occupy only a physically incarnate being. In their own aberrant way, they are still trying to survive the experience of dying.

As you know, if you fix attention on something long enough and strong enough, you become it. This is identification. This is the predicament of these entities. They are being the sensation that their attention was fixed on in physical planes. They cannot move on to higher self or retreat into the integrative sleep that blesses the beings who have put the physical behind them. They are trapped.

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The troubles they cause you can be anything from random twitches to

chronic pains to obsessive desires to full-fledged possessions. Their obsessive identification undermines your will. They can cause a prolongation of an event, a condition, or a mental state, often to the point of turning it into a chronic affair.

They can be an old injury, a pain, an emotional trauma, a feeling, an attitude, a recurring thought, a desire, a compulsion, a repulsion, an impulse, a body part, a malfunctioning organ, a deformity, an argument, an unreasonable fear, etc. They can literally be any sensation that you can perceive directly by consciousness.

Any sensation that you are experiencing that is not the result of direct sensory input through a sensory channel or is not your deliberate spontaneous creation is suspect.

The Astral Body and Entity Influences.

During your life, the astral body and the physical body tend to mirror the same conditions and events. An injury to the physical body shows up as an injury in the astral body. If the physical body is weakened by illness or unwise habits, the astral body's defenses are also weakened. Vice versa, an influence upon the astral body shows up as a condition in the physical body.

Under optimum conditions, the astral body, like the physical body, pre-serves its own integrity and is highly immune to the influence of other astral entities. It is only when this immune breaks down from some injury or illness or from some flirtation with a potentially destructive habit that the astral body can be influenced by the troublesome astral entities. All entity influences on your physical existence are via influences upon your astral body.

Entity influences on a completely healthy individual are rare and even when they do occur, they are generally no more than a nuisance. In the same vein as the classic lore of the vampire, astral entities cannot enter your environment without somehow being invited.

But then the problem is who on the physical plane is completely healthy and beyond temptation?

Paracelsus on Entities.

Excerpt from PARACELSUS: HIS MYSTICAL AND MEDICAL PHILOSOPHY by Manly P. Hall, (c) 1964; The Philosophical Research Society, Inc., 3910 Los Feliz Boulevard, Los Angeles, CA 90027.

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[Begin excerpt Manly P. Hall]

Paracelsus von Hohenheim (1490-1541) was the outstanding medical therapist of his time and the greatest mystic in the history of Western medicine. He devoted his life to research in the healing arts, associating himself with all branches of folk medicine, exploring the fields of animal magnetism, alchemy, astrology and cabalism. He visited Constantinople to acquaint himself with the secret practices of the Dervishes and the Sufis.

In his philosophy, Paracelsus also differentiated an entirely different group of invisible creatures, referring to them as elementaries...the elementary is an artificial being, created in the invisible worlds by man himself. In harmony with more recent findings, Paracelsus noted that most elementaries seem to be of an evil or destructive nature. They are generated from the excesses of human thought and emotion, the corruption of character, or the degeneration of faculties and powers which should be used

in other, more constructive ways....

Man is therefore a creator, not merely in the terms of the perpetuation of the species, but especially in terms of the imagination. Man is creative in arts, sciences, and philosophies, but his creative powers are not only external, but also internal. Because he lives, man bestows life, and he can generate creatures from his thoughts and emotions, even as from his flesh. The power to create is the power to set anything into a particular motion. This motion is itself immortal and contributes its own power to other things forever. The invisible progeny of man include thought-forms and emotion-forms. These are like infants, especially in their beginnings, for they depend upon their creator for their nutrition and survival. Later, however, if the forces which generate them continue to operate, these thought- and emotion-forms gain strength, finally attaining a kind of independence which is their immortality. Having thus become even stronger than their creator, these thought- or emotion-forms will turn upon the one who fashioned them, often causing in him a terrible habit and destroying his health and happiness.

Man may also create by the power of his speech. Among Orientals, addicts to hashish and other drugs have reported their ability, while under the influence of these narcotics, to see words coming out of the human mouth. These words appear as luminous forms or patterns. Paracelsus tells us substantially the same thing. Entities thus created by thought, emotion, or the spoken words, are further sustained by the continual flowing of energy from the person. If such support is not sufficient, a kind of vampirism sets in, and the elementary, like a parasitic plant, drains the energy of the human body to support its own growth. It becomes a psychic tumor, surviving at the expense of the organism to which it is attached....

We know that the human psyche can become ridden with pressure-

centers or
pressure-patterns which we call fixations, complexes, phobias, and
the
like. We know that these negative psychic formations are nourished
by the
continual repetition

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of the attitudes which caused them. We say that negative attitudes
become
habitual, by degrees taking over and destroying the mental and
emotional
integrity of the individual. A fixation, well nourished by attitudes
suitable for its perpetuation, intensifies, becoming actually
avaricious
and resolved to dominate or possess the entire life of its unhappy
victim....

Modern thinking, therefore, sheds a light upon the concept of
elementaries,
extending beyond the basic research of Paracelsus. We observe today
the
tremendous increase in mental pathology. We know that attitudes
which
become more and more fixed lead to what science calls a state of
obsession.
Paracelsus used the term obsession to signify possession by an
entity. Today
the term is used to signify possession by an abnormal attitude... Is
it
possible that the abnormal attitude has gradually become an
entity? ... Once
a destructive attitude has come into possession of a life, the
person is
gradually devoured by that attitude, which appears to become more
and more
possessive. Many persons under psychological obsession resist
treatment, as
though some foreign creature were fighting for its own survival in
them.
Often, indeed, in a mental illness, the patient, instead of desiring
to
recover, becomes defensive of his ailment, defending abnormalcy more
courageously than he would ever defend normalcy....

In Paracelsian psychology, the vampire also plays an interesting
role.
There seems to be an analogy with what might be termed collective
manias.
To become a vampire, we must first be the victim of a vampire ...

Many psychological ailments seem to be communicated by the pressures of one person adversely influencing the life of another. We have great psychoses, shared by multitudes of persons, such as fear of war, crime, sickness, poverty, and death. Once we have been attacked by these fears, we become like them. We perpetuate negative thought- and emotion-forms, preserving our own bad habits by causing others to share them. Destructive thought patterns therefore organize into groups, and in each of these groups, there are millions of persons exemplifying the same destructive and morbid tendencies. These, according to Paracelsus, result in collective thought-forms, which will become attached to persons who make themselves available through a basic kind of negation. The individual then simply becomes receptive to the pressures of his world, allows these pressures to move in, until he finally becomes another unit in the pressure-group, adding his negative influence to the already tragic condition.

In the Paracelsian doctrine, there is, however, a solid sense of justice. In order to be a victim of elementaries of any kind, the individual must be potentially given to excessive attitudes or destructive habits. The kindly person, fully occupied in useful endeavors, will not open his nature to infection of contagion. Actually, the elementary is closely associated with imagination, which can be a distorting and deforming force in the life of the individual. In the aloneness of his private living, the melancholy person

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becomes filled with self-pity, deludes himself, convinces his mind that he is the victim of injury or neglect, and finally prepares his nature for the development of one of these psychic entities. Recovery must

therefore be a reversal of process, in which faith, friendship, understanding, tolerance, and good humor break the vicious cycle and deprive the obsession of its needed nutrition.

Out of his philosophy of elementaries, Paracelsus came to the conclusion that a very large part of what we consider to be physical disease results from psychic parasites generated by wrong thought and emotion. He did not go so far as to insist that attitudes are the sole cause of sickness, but he regarded them as extremely important factors. Furthermore, wrong attitudes will reduce the probability of recovery, and leave the patient without the proper energy for the reorientation of his career. Gradually the obsessing entity or elementary sets up physical equivalents in the body, which symbolize the state of the soul and the interior sickness of mind and heart.

...a person living an apparently respectable life, but inwardly filled with hatreds, morbid emotion, and destructive attitudes, is creating another being within his own magnetic field--a kind of second and negative self. This is suggested in the story of Dr. Jekyll and Mr. Hyde....

Contrary to the general opinion, Paracelsus did not believe that our private elementaries, demons, and vampires could go out from us and hurt the persons we hate or wish to injure. The elementary cannot exist except within the energy-field of its own creator. Destructive emotions or hatreds, therefore, can never escape from us, but having been generated and allowed to flow into the energy-field, they return to us again in the form of various disasters. The hate we turn upon another strengthens only the power to hate in ourselves. For this reason, the doctrine is soundly ethical. Our own evil destroys us, usually so slowly and mysteriously that we do not understand the procedure. We are reminded always that evil is its own punishment, even as good is its own greatest reward.....

Paracelsus believed that the germ, or its equivalent, is a psychic entity created by creatures possessing mental and emotional powers. He pointed out that epidemical disease usually accompanies outbreaks of destructive human intensity. War, for example, is nearly always accompanied by a plague, and also by violent seismic disorders....

Paracelsus believed that the psychic fields of the world, which must absorb the psychic toxins arising from the negative dispositional characteristics of mental and emotional creatures, can become so polluted that they can no longer cleanse themselves with sufficient rapidity. The result is the rise of psychic toxin in the energy-field of the planet. As all creatures inhabiting this planet must derive their energies and life substances from this field, its pollution causes widespread lowering of vitality and morality. When

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this occurs, the general health and optimism of the race are afflicted. People complain of intangible ills, and are inclined to a common morbidity or to the neglect of activities which are healthful and psychologically normal and sustaining.

Paracelsus therefore believed that the solution to the problem of health was the realization that only the wise and the good can be happy and well. This does not mean that Paracelsus himself was never ill. He realized that he lived in a society which made freedom from sickness almost impossible. He believed, however, that we could minimize our dangers through the cultivation and preservation of defensive vitality. We can keep our psychic natures free from elementaries, and protect our energy fields from the parasitical attitudes which drain our vital resources....

Paracelsus was a minister of good will among men. He believed that it was

the duty of the human being to establish constructive relationships with the intelligent universe existing around him. Nature is by essential purpose kindly and benign, and has provided man with innumerable resources and opportunities, but through the perversion of his power, and the pollution of his mental-emotional life, man has created a situation which has caused him to assume that the world is evil. If, however, he establishes harmonic sympathies with universal life, he will make friends he knows not of....

We are reminded of the story of the kindly peasant to whom the earth-dwarfs cheerfully revealed their treasure. Even as the elementary is the product of man's destructive emotion, so there is a guardian angel, generated from good thoughts and right emotions. There are good spirits to attend to the good man, because he has created them, and they serve him gladly. He is rewarded according to the merit of his deeds, and if he finds depletion and depression invading his life, he should realize the strange chemistry of the elements and principles upon which he depends for existence. Through the proper use of his faculties, man builds a wonderful armor of protection around his life.

[End excerpt Manly P. Hall]

Harry's Note

The Paracelsus article by Manly P. Hall is given to you for purposes of multidimensionalizing this subject. Our approach to entities allows for them to be either elementals created by the excesses of man or departed spirits that are still attached to the physical plane. Whatever their origin, it is wise to treat them with the same care and respect you would extend to any being.

How an Entity Influences (General)

Troublesome entities are attracted to you on the astral plane by a similarity in your direction of attention to their fixed attention attachment to the physical plane. Attention attracts attention. Stand in the middle of the street and look at the sky, and soon you will have other people looking at the sky. Attention attracts attention. The same phenomenon exists on the astral plane. When attention sources become aligned, a telepathic inductance of intention, emotion, and information can occur. You have seen this in Thoughtstorming.

The situation of similarity between your directed attention and an entity's fixed attention is usually some kind of 1) traumatic injury, 2) serious illness, 3) emotional upset, or 4) an intense desire/resistance urge.

Without entity influences, your attention would probably gather whatever information you desire from the situation and move on. With entity influences, your attention, taking its cue from the entity's attention, fixes on the situation. As long as you feed attention into the situation, it persists. Chronic conditions, obsessions, and addictions will frequently, if not always, be associated with one or more entity influences.

Three Types of Troublesome Entities

For the sake of simplifying the ranks and phyla of troublesome entities, group them in the following three categories: 1) emanating entities, 2) desiring and resisting entities, 3) obsessing and deceiving entities.

Emanating entities are broadcasting a sensation (an emotion, a pain, a feeling, a thought, or an attitude) that your astral self confuses for its own. This misownership is then reflected in your physical body. Emanating

entities may be animated fragments of past events or thoughtforms such as the elementals that Paracelsus describes, or they maybe disincarnate spirits that still have their attention fixed in a physical plane life trauma.

Desiring and resisting entities are exerting an influence via your astral body upon your physical plane behavior. They are trying to fulfill some physical desire or to continue some physical resistance that they became habituated to in life. If you are so unfortunate as to follow their lead, you will also become habituated. Sharing the stimulation from your (their) habit feeds and strengthens them. Entities intensify your desire to continue a habitual action. They can eventually undermine your control completely, and you lose control of life.

Obsessing and deceiving entities are trying to finish a plan or purpose they left incomplete in life. They actually attempt to blanket your astral body with their own. Identities are confused. They manipulate your behavior by creating feelings of dissatisfaction. When you feel obsessively driven to defeat something or achieve something, the motivation may be coming from

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obsessing entities. Your struggle is the stimulation they are feeding on. You will never achieve success or satisfaction, because it is the struggle that their attention is fixed on. Just before you succeed, you sabotage yourself. Obsessing entities are responsible for most self-destructive behavior.

These categories are presented for your understanding. Processing an entity with the new Entity Handling Procedure (EHP) does not require that you priorly discern the category to which an entity belongs. As you

process
them, their category will be apparent.

The Mechanics and Phenomena of Entity Attraction and Attachment.

1) Similarity of emotional upset or traumatic event (emanating entities)

An entity stuck in an emotional upset or traumatic event is attracted to the vibrations of a person experiencing a similar emotional upset or traumatic event. The fixed mental image pictures that the entity carries of an emotional upset or traumatic event and the mental images that a person creates of a similar emotional upset or traumatic event become confused on the astral plane. This confusion creates a connection between the entity and the person.

The continuous emanation of the mental image picture by the entity prevents the person from recovering completely from his or her similar emotional upset or traumatic event. Sometimes when you discreate an emotional upset or a traumatic event with the CHP, you may perceive a slight afterimage that is still being emanated by an entity. If this entity is not handled, there will always be a tendency to recreate similar emotional upsets or traumatic events. Insurance companies have identified one manifestation of this phenomenon as "accident prone". This afterimage risk is just one more reason that every Avatar needs to move up the line and do the Wizard Course.

2) Similarity of desire for or resistance toward certain physical sensations (desiring and resisting entities)

To this entity, physical sensations represents source. It believes that physical stimulation is its life energy source. Through its own denial of responsibility, it has disconnected from its higher self and in its place

has substituted stimulation from the physical universe. If you ever wondered what happens to a hedonistic materialist, here is your answer. It becomes a slave to its own desires and resistances. But since it lacks a physical body and cannot itself create an effect on the physical plane that produces a sensation, it relies on parasitic infusions of sensation from other astral bodies that still have physical counterparts--you and me. (Ref., "Attention and Identity" in ReSurfacing, p. 51).

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Where you find someone engaged in self-destructive behaviors for the sake of the sensations they produce, you will find lots of desire and resist entities.

3) Similarity of attention attracting behaviors (obsessing and deceiving entities)

This entity, in one way or another, is struggling for approval or revenge. It is replaying some interaction that it made the most important thing in its life. This assignment of importance justified acts for approval or acts of revenge for which it resists taking personal responsibility. The acts are now on automatic, and the entity is attracted to the vibrations of secret importance that will continue to justify its actions. Wherever you find a person motivated by a fear or appearing or seeming unimportant, you will find obsessing and deceiving entities. Wherever you find a person insisting upon their own rightness, despite destruction and failure all around them, you will find obsessing and deceiving entities. These are the criminals of the world.

Summary

I told you, there is a lot that gets sorted out with this entity paradigm.

So is it real? Don't decide yet. Wait until you've played with the new Entity Handling Procedure (EHP) for awhile. It is simple, even fun, to run. It does not even require that you distinguish between kinds of entities. Best of all, it works!

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HOW TO LOCATE AND HANDLE ENTITIES

A quick Understanding of Life

Consciousness on a reality plane begins as a stimulation upon (or within) a receptor. Stimulation is the experience of some change. When this change reaches a level at which it causes a reaction in the receptor, it is called a sensation. When the sensations are organized and recognized as having predictable associations with certain appearances in the environment, they are called perceptions. When the perceptions are labeled with an agreed upon tonal vibration, you have the world. When the words are extended to reference similar nonpresent perceptions, you have the concept. When concepts are combined, you have an idea. When ideas are used to deliberately align energies, you have the deliberate creation of a stimulus, which creates a reaction in a receptor, etc.

Suggested Exercise: For a firsthand experience of the receptive scale, rear or discuss rearing a child (a human, physical plane receptor).

Levels of Defined Being

In truth, if not always in experience, receptors are not really part of the reality plane they are receiving, thus the difficulty of finding a true answer to "Who am I?" in reality plane terms.

How receptors define their beingness parallels their level on the receptivity cycle. At the sensation level, beingness is composed of sensation. At the perception level, beingness is composed of bodily stimuli. At the concept level, beingness is composed of concepts, e.g., being human. At the idea level, beingness is composed of ideas, e.g., identity. At the aligned energies level, beingness is composed of aligned energies, e.g., companies, Wizards.

When a receptor focuses attention on something intently, it becomes it. Fixed attention (charged attention) is the receptor's beingness.

Since entity influences are found at the level of sensation, we can assume that an entity's beingness is defined in terms of sensations. We don't have to look for some creature or definition behind the sensation. It is a sensation. And so it turns out.

Solo Entity CHP Replaced by EHP (Entity Handling Procedure)

In the early Wizard materials, we had the student establish a concept level (question and answer) communication with an entity and take the entity

sidebar:

stimulus: something that causes a sensation in a receptor

receptor: a receiver (e.g., an organ, an identity, an entity, adimensional awareness).

sensation: 1. a direct conscious impression created by origination (e.g., I am happy.) 2. a labelled awareness of stimulation (e.g. I feel dizzy.)

The Receptivity Cycle
stimulation
sensations

perceptions
symbols (words)
concepts
ideas
aligned energies (efforts)

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through the CHP steps. This worked, but it also was observed that if the conditions of session or the procedures were not exactly adhered to, the general awareness level and emotional well-being of the student tended to decline as the number of entities handled increased. For some reason that I assume someone will eventually understand well enough to explain, waiting for an answer from your own entities opens you to a back flow of imperceptible influences that apparently have a cumulative effect.

So any advice to establish concept level (question and answer) communication with your own entities is hereby canceled and the practice is discouraged. Solo entity CHP, as understood by Wizards before 1997, is for research use only. It will no longer be taught to new Wizards.

New Wizards, don't worry. The EHP is several warp factors more effective than the old entity processes. And definitely more fun!

EHP (Entity Handling Procedure)

The new Entity Handling Procedure (EHP) is a carefully regimented dialogue between three distinct viewpoints: the host (higher self viewpoint of the Wizard receiving the processing), the coach (the Wizard responsible for the session, directs questions and instructions to both the host and the entity) and the entity (existing as a sensation from the viewpoint of host and as a yes/no response from the viewpoint of coach). You should adhere to this regimented dialogue as it is written as it not only serves to unlock certain conscious factors that are not readily

apparent, it shields you from imperceptible influences and trains you incrementally to operate from a higher plane of reality.

Roles

The host keeps neutral attention focused on the entity. The host feels, teaches the yes/no response, and observes the entity. The host does not ask the entity questions or answer as the entity. The host remains separate from the entity and verbally communicates its observations about the entity in response to questions from the coach. The coach communicates to both host and to entity, by prefacing his or her communications with either "Host" or "Entity". The coach does not address the host and the entity as a group or at the same time. Communications addressed to the host are answered verbally by the host, and communications addressed to the entity are answered by the signaled yes/no response. This is much easier to demonstrate than to describe.

sidebar:

Time track note: The EHP (Entity Handling Procedure) was researched and developed in Germany, July 1996, with the help of 21 Wizard volunteers.

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The entity whom you wish to address has its attention stuck on AND IS BEING some sensation. Sensation is its physical plane beingness. Communi- cation of the sensation, as a sensation, is what links the entity with the host. Any sensation appearing to the host that is not the result of a primary or of a physical stimulation is assumed to be an entity.

Even when it appears to the host that an entity is communicating in concepts or ideas, you will find that the entity (or clusters of entities) is really communicating a sensation that is being symbolized and conceptualized. When the host returns to here and now and a state of neutral attention, the concepts turn back into sensations. It is fairly easy for the host to work backward on the receptivity scale and identify the actual sensations that are at the foundation of fixed concepts and ideas (situations and conditions). Isolating and reconnecting to these raw sensations can cause spontaneous physical reactions such as muscle spasm or nervous jerks. (These come as more of a surprise to the host than as an actual source of discomfort).

The simplest and least intrusive handle of an entity is to bring it to realize, by experience, that it is really not the sensation that it is being. When it realizes this, it withdraws its attention (creating energy) from the sensation, and the sensation begins to fade and discreate. When more than one entity is involved, the sensation will fractionally discreate as each entity is handled. Frequently you will see the physical body of the host take one or more involuntary deep breaths when the entity leaves.

Presumably the entities drift off into their own astral cocoon to integrate their awakening. The sensation (and any influence it was having on your physical or mental well being), now lacking an energy source, fades and disappears.

sidebar:

Acknowledgement (Ack. Or Acks.)

Acknowledgements are the lubrications that keep communications running smoothly. Typical radio acknowledgements

are "roger", "copy" and "10-4". They let the other person know that the message has been heard. Typical session acknowledgements are "OK", "all right", and "good." Typical social acknowledgements are "cool", "excellent", and "beautiful." Dropping out acknowledgements entirely leads to confusion.

The Right Degree of Acknowledgement

You can over acknowledge (e.g. "OK THANK YOU, I GOT THAT"), and you can under acknowledge (e.g., "huh"). The first makes the student reluctant to say anything more, and the second causes the student to go on and on. The proper acknowledgement simply confirms that the message has been received. An acknowledgement should not intrude on the session. Remember, its purpose is lubrication.

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EHP DESIGN

The steps of the Entity Handling Procedure are designed on a flow chart pattern. Getting either a yes or no answer on a step determines where you, as coach, go next. There is always an appropriate next step.

The process is simple, effective, and, as long as directions are followed, is self-correcting. It may seem a little awkward at first prefacing all your questions and commands with either "Host" or "Entity" but it benefits, as well as safeguards, all concerned.

EHP Steps (explained)

1. Locating Entities.

The basic command for locating entities is, "Host, locate a sensation that you are not deliberately putting there."

The host locates, within whatever s/he considers her/his sensory field, a sensation that s/he is not putting there, informs the coach, and focuses neutral attention on the sensation. The coach acknowledges and proceeds to Step 2.

There are hundreds, if not thousands, of descriptive words for sensations:
e.g., energy motion / energy field / energy radiation / pressure / compression / currents and patterns / energy bubbles / pain / throbbing / tension / energy hunger / pull of gravity / dark mass / frozen lightening bolt / puncture / tear / explosion / eruption / torsion or twisting energy / pulsing / tumbling / tipping / spinning / falling / prickling / solidifying / condensing / vibrating / dull pain / sharp pain / prying / pulling out / stretching / jerking / hot / cold / grinding / grating / breaking / snapping / cracking / spanning / spreading / wanting / demanding / needing / nipping / snipping / tightening / pushing / wadding / hammering / juggling / burning / itching / twitching / blurring / shaking / grief / fear / anger / confusion / overwhelm / extruding / aching / jealousy... yes, these are the descriptions of feelings!

The host focuses on the actual feeling of the sensation, not just its description.

1a. The Step 6 follow-up command is, "Host, is there another aspect to this sensation?" (If host feels there is, coach acks. and proceeds with Step 2, otherwise Step 1).

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1b. The command for clearing the host/coach relationship is, "Host, is there anything between you and me?" (If host feels there is,

coach

acks. and proceeds with Step 2, otherwise Step1.)

1c. The command for handling a specific condition or situation is, "Host, locate a sensation connected with ___situation or condition___."

(When the host has found one, coach acks. and proceeds with Step 2.)

2. Teaching the Entity Yes and No.

The command for teaching entities "yes" and "no" is, "Host, teach it 'yes' and 'no'".

The host places a hand so that it is visible to the coach and with attention on the entity taps the thumb and thinks and feels "no", taps the forefinger and thinks and feels "yes". This is repeated several times.

Teaching the entity is really more of a case of indoctrinating than of teaching. The entity is not given any choice over learning or not. Rarely does it take more than 10 or 15 seconds.

If the procedure becomes confused in later step, e.g., entity answers both "yes" and "no", coach returns the host to this step and has host indoctrinate the entity more thoroughly and then once again works up through the steps. This doesn't happen very often.

3. Coach Establishes Communication with the Entity

The command for establishing communication is, "Entity, are you willing to communicate with me?" (Coach watches for the entity to respond with a "yes" or "no" tap and then acks.)

If the entity responds with a "yes" tap, ack. and go to Step 4.

If the entity responds with a "no" tap, ack. and go to Step 4a.

4. Instruct the Entity to Feel What It Is Being/Have the Host Report

The command to the entity is, "Entity, feel the sensation of what you are being." It is followed an instant later with, "Host, let me know when the entity is feeling that".

The coach waits for the host to answer.

Almost always the host indicates that the entity is feeling the sensation,
and the coach acknowledges and goes to Step 5.

sidebar:

IMPORTANT: Waiting patiently for an answer to a question that is understood is actually a good way of awakening source in someone. Interrupting someone in the process of deciding on a response does the opposite. Coach should always wait attentively for the entity to respond or the host to answer, and then acknowledge that the response or answer is received.

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If the host originates something such as, "The entity can't feel it," or, "The entity refuses to feel it," the coach recognizes the sensation of limitation or refusal as another entity that must be handled first, acknowledges, and returns to Step 2. There is always somewhere to go in this procedure.

4a. The command to the entity is, "Entity, feel the sensation of not being willing to communicate to me." It is followed an instant later with, "Host, let me know when the entity is feeling that."

The coach waits for the host to answer.

Almost always the host indicates that the entity is felling the sensation and the coach acknowledges and goes to Step 5.

If the host originates something such as, "The entity can't feel it," or, "The entity refuses to feel it," the coach

recognizes

that sensation of limitation or refusal as an entity that must be handled first, acknowledges, and returns to Step 2.

5. Get The Entity to Realize.

The command to the entity is, "Entity, can you see that this feeling is not you?"

Coach waits for the entity to respond.

If the entity responds with a "yes", tap, ack. and go to Step 6.

If the entity responds with a "no", tap, ack. and go to Step 5a.

5a. Handle Sensations of Resisting

The command to the entity is, "Entity, is there something you are resisting?"

If the entity responds with a "yes", tap, ack. and do the following:

The command to the entity is, "Entity feel the sensation of resisting something." It is followed an instant later with, "Host, let me know when the entity is feeling that."

The coach waits for the host to answer, then acks.

Then: "Entity, can you see that this feeling is not you?"

If the entity responds with a "yes" tap, ack. and go to Step 6.

If the entity responds with a "no" tap, ack. and go to Step 5b.

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5b. Handle Sensations of Needing

The command to the entity is, "Entity, is there something else you need?"

If the entity responds with a "yes" tap, ack. and do the following:

The command to the entity is, "Entity, feel the sensation of needing something else." It is followed an instant later with, "Host, let me know when the entity is feeling that."

The coach waits for the host to answer, then acks.

Then: "Entity, can you see that this feeling is not you?"

If the entity responds with a "yes" tap, ack. and go to Step 6.

If the entity responds with a "no" tap, ack. and go to Step 4.

6. Departure and Blessing

The command to the entity is, "Entity, are you willing to let it go?"

If the entity responds with a "yes", tap, ack. and dot the following:

"Entity, may you find peace," followed an instant later by, "Host, let me know when it is gone." (Wait for the host to answer, ack. and go to step 1a.)

If the entity responds with a "no" tap, ack. and return to Step 5a.

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Final Hints

1. The host and coach should operate as a close team. Use the Step 1b clearing command at the beginning of sessions and whenever there is any sign of session upset. Any upset that persists is rightly assumed to be an entity influence.

2. Host stays in the viewpoint of higher self even while the physical body is reacting to be the sensation being run. Host does not fraternize with entities. Certain entities are compelled to deceive. The sensation of sadness at an entity's departure is another entity. It often shows up when you are taking apart a cluster.

3. Coach begins sessions with, "We're starting now," and ends session with, "OK, Host, thank you." During the session the coach does not allow any of his or her own stuff (case) to intrude upon the host's session.

4. Coach empowers the host with neutral attention. Host empowers entity with neutral attention. Host's attention is on entity. Coach's attention is on host and host's hand. NO DRIFTING AWAY.

5. Because sessions demand a lot of neutral attention, they are best kept short. Thirty minutes is a good session length. If an entity is not responding well, it's probably because it's not getting enough neutral attention.

6. Don't agree to process or be processed if you are tired or uncertain of your ability to hold the viewpoint of higher self. Take a walk instead.

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ENTITY HANDLING PROCEDURE Session Question and Command Outline

1. Basic command: "Host, locate a sensation that you are not deliberately putting there." (Ack. when done.)

Follow up command after step 6 : 1a. "Host, is there another aspect to this sensation?" (Ack. when done.)

For clearing host/coach relationship : 1b. "Host, is there anything between you and me?" (Ack. when done.)

Optional: for handling a sensation 1c. "Host, locate a specific condition : connected with ___situation or condition___." (Ack. when done.)

2. "Host, teach it yes and no." (Ack. when done.)

3. "Entity, are you willing to communicate with me?"

if YES --ack. and go to 4
if NO --ack. and go to 4a

4. "Entity, feel the sensation of what you are being." // "Host, let me know when the entity is feeling that." (ack. host's response)

4a. "Entity, feel the sensation of not being willing to communicate with me." // "Host, let me know when the entity is feeling that." (ack. host's response)

5. "Entity, can you see that this feeling it not you?"

if YES --ack. and go to 6.
if NO--ack. and go to 5a.

5a. "Entity, is there something you are resisting?"

if YES, "Entity feel the sensation of resisting something," // "Host, let me know when the entity is feeling that." (ack. host's response)
and then "Entity, can you see that this feeling is not you?"

YES--ack. and go to 6.
NO--ack. and go to 5b.

if NO--ack. go to 5b

5b. "Entity, is there something else you need?"

if NO --ack. go to 4.
if YES, "Entity, feel the sensation of needing something
else" //"Host,
let me know when the entity is feeling that." (ack. host's
response)
and then "Entity, can you see that this feeling is not
you?"

YES--ack. and go to 6
NO--ack. and go to 4.

6. "Entity, are you willing to let it go?"

if YES, "Entity, may you find peace." //"Host, let me know
when it
is gone." (Wait for the host to answer, ack. and go to 1a.)
if NO, ack. and return to 5a (or if 5a has already been
asked, 5b.)

sidebar:

For a distraction go to 4.

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EHP RUNDOWN

1. Begin each session by using the EHP to clear all answers to question 1b.
2. Host, is there an entity defining itself as your higher self (host)?
3. Host, locate a sensation you are not deliberately putting there.
4. Address sensations found in following areas, (no particular order):

Host, locate a sensation in the _____(fill in with the
following)_____
you are not deliberately putting there.

Note: For attitudes/irritations use: Host, locate _an attitude_
you are

not deliberately putting there. Or Host, locate _an irritation_
you are
not deliberately putting there.

front of the face region	neck and shoulder region
head surface region	heart area
sinus region	back region
nasal passages	extremities
eyes	stomach regio
ear region	sexual organs
inner skull region	anus region
brain region	knees
base of skull	hips
throat region	ankles
attitudes	deep muscles
irritations	internal organs

5. Address sensation connected with:

Host, locate a sensation in the ____ (fill in with the following) ____
you are not deliberately putting there.

locations (places in the world)
relatives
being present
thinking
listening
waiting
working

6. Address any situation or condition you would like to explore and discreate with question 1c.

7. Address any sensation between you and another.

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[Page 184 is blanc]

THE MISSION OF AVATAR

Group Discussion:

Let us consider that at any point in time there is a quantifiable amount of friendship in the world.

[Illustration: wizpic-page185.gif]

1. What are the social and political consequences of increasing the amount of friendship in the world? Of decreasing the amount of friendship in the world?
2. What institutions and circumstances are favored by an increase in friendship? By a decrease in friendship?

Sidebar:

hospitable: 1. a) friendly, kind, and solicitous toward guests
b) prompted by or associated with friendliness and solicitude toward guests
2. favoring the health, growth, comfort, etc. of new arrivals; not adverse
3. receptive or open, as to new ideas

solicitous: showing care, attention or concern

friend: 1. a person whom one knows well and is fond of; intimate associate; close acquaintance
2. a person on the same side in a struggle; one who is not an enemy or foe; ally
3. a supporter

"The mission of Avatar in the world is to catalyze the integration of belief systems. When we perceive that the only difference between us is our beliefs and that beliefs can

be created or discreated with ease,
the right and wrong game will wind
down, a co-create game will unfold,
and world peace will ensue".

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HOW TO INTRODUCE PEOPLE TO AVATAR

Qualifying Potential Friends

Unless you are a doctor or a clergyman, people who want to immediately tell you about the most intimate details of their lives in lieu of social conversation are more often neurotic, or even borderline psychotic, than extroverted.

A person's willingness to talk to you is not a reliable indicator of introversion or extroversion; you must observe what they talk about.

Most people have learned that someone's wide open offer to immediately strike a friendship with anyone who will listen to them is really a sales trap. It gives networking a bad name. This fact can get overlooked by Masters who ignore or don't take the time to learn the social rituals that people expect.

Respecting Social Introversion

As a first step to meeting someone for the first time you have to discreate, or overcome by strength of will, your own embarrassment and shyness. How difficult a task this is is dependent upon how many unresolved internal issues you have and how demanding they are of your attention (e.g., fixed ideas, bad intentions, hidden agendas, secrets, upsets, losses, identities, entity influences). As a Wizard, you should be in pretty good shape by now.

People who have a lot of unresolved internal issues find it extremely

exhausting to meet and deal with other people on anything other than an impersonal level. When they must interact, they usually armor themselves in some social costume and act in accord with some established script. Their inner worlds are shut tight, and their outer appearance is a mask.

Two masks may strike up an acquaintance, conduct business, and even cooperate with each other, but friendship requires that the masks are lowered and the hearts meet.

To be successful. Masters and Wizards need to meet and establish friendly relations with people. They need to know and observe the expected social rituals, which generally were established to identify outsiders or neurotic individuals.

Introverts (which compose the majority of current societies) seldom strike friendships on a first meeting. Instead, they engage in ritualistic behaviors of smiles, social gathering, polite remarks, and dating that only after a time follow a winding path to their real inner world.

Sidebar:

Extroversion: psychol., an attitude in which a person directs his interest to things outside himself and to other persons rather than to his own experiences and feelings

introversion: psychol., an attitude in which a person directs his interest to his own experiences and feelings rather than upon external objects or other persons

neurosis: any of various mental functional disorders characterized by anxiety, compulsions, phobias, depression, disassociation, etc.

psychosis: a major mental disorder in which the personality is very seriously disorganized and contact with reality is usually impaired

Unless you are very confident in your use and instruction of the Avatar tools and prepared to work overtime, it is best to avoid enrolling neurotics.

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As an observation, the more extroverted your attention, the easier it is to meet and connect with people. Being present in the environment (visible), caring for the comfort of others (hospitality), and polite conversation (respectful) sends a signal that you are safe and worth knowing. This is an acquaintance level ritual and should not be pushed too quickly toward intimacy.

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GIVING POWERFUL TALKS

As a center of influence, you will be expected to address groups of people. It is important to be prepared.

Your introduction is your opening act. It is a gentle reminder or statement of why you are qualified to say what you are about to say. Your introduction is the second most important thing you say. (The most important thing you say is what you say last.)

What you say about yourself depends upon the circumstances under which you meet. If you are speaking in front of a mixed group, you convey a friendly attitude and concentrate on the subject at hand. Speak simply and with conviction. Take a stand. Describe ideas and events in images that your audience will remember. Everything you say should be relevant to your

audience and to the point you are making. Make a point.
Multidimensionalize
the point with stories. Make another point. Multidimensionalize that
point
with stories, etc.

Without using the word "important," convey why and how your message
is
important to the listener. This should be met with nods of approval.
When
you have them nodding, as a final request (a favor in exchange for
what they
have learned), ask that they take some action (buy a book, talk with
you
privately, attend a seminar, etc.) and explain how that action
aligns with
their personal growth, benefit, and well being.

If you're famous and well known, the subject of the talk might be
you, but
be careful. It is very bad form to offer a talk about TV censorship
and then
give a rambling, nonrelevant tale of your life story.

If you are not the main speaker at an event, your introduction
should
include your name and something about yourself that establishes what
you
have in common with the people at the event. (If you are being
introduced by
someone else, this is what you'd like them to convey.) Acknowledge
the
reason the people have gathered (if it wasn't solely to hear you.)
Align
your reminder of why you are qualified to speak with the theme of
the event.
Then start making your points.

Sidebar:

point: 1. an impressive or telling
argument, fact or idea; sound reasoning
2. a helpful hint or suggestion; a
clarifying explanation 3. a particular
detail, reason, or element; item

Imagine that you are a speech writer. In collaboration with the Wizards at your table, outline a 30-minute presentation on Avatar that will result in the sale of a book or a person's registering for a paid seminar.

What ideas do you want to create in the minds of your audience? What emotions? What questions? What responses? Choreograph their experience of your presentation.

Create a current of ideas and emotions in the minds of your audience that flows toward the action you want them to take. Anticipate the obstructions (objections and resistances) to this flow and offer the audience an attractive viewpoint on the obstruction that actually turns it into another reason to take the action you want them to take.

Discuss how you could most successfully create this presentation, i.e., props, visuals, group involvement, etc. and the reasoning behind each point.

Appoint someone, or assume responsibility, to make a copy of your finalized outline for everyone at your table and one for Star's Edge.

Rehearse the presentation, and be ready to address a group.

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EPILOGUE

Every civilization has a core group of professionals that really gets the show on the road. They are the ones who draw up the belief blueprints and lay the foundation for the civilization that's coming. They broadcast the belief.

I envision Avatar Wizards as the core of the core.

Your biggest contribution to an enlightened planetary civilization is that you believe in it. The most powerful tool you have is your faith.

Your belief creates seeds that will one day flower. Your belief sends out a ripple of energy that invites others to see the possibility and add their energy to it. Future generations send you their deepest and most respectful appreciation.

The emphasis throughout this course has been on personal transformation. The reason for this is simple. When you're peacefully centered within yourselves, you exert a collective morale influence on the world.

A Wizard's shadow falls across consciousness and leaves it transformed. In the presence of such a being, negative attitudes are transformed. Your enlightenment and integrity are gifts to the entire world.

You have the best grasp of truth that any in this universe have ever experienced.

Conditions To Be Observed by Wizards

In the last Wizard course in the thirteenth century, Albert Magnus set forth eight conditions to be observed by Wizards. In his time it was dangerous to speak too openly, so the conditions were phrased in the terms of alchemy. With a little contemplation on your part, the instructions will be clear.

1. A Wizard should cultivate discretion and silence.
2. A Wizard should reside in a private house in an isolated situation to maintain perspective.
3. A Wizard should select the time for his labors with discretion.
4. A Wizard should practice patience, diligence, and perseverance.
5. A Wizard should obey implicitly the rules of his order.
6. A Wizard should use only vessels of glass or glazed earthenware.
7. A Wizard should have sufficient means to bear the expense of his own research and life.
8. A Wizard should carefully avoid association with princes or nobles.

Twentieth Century Update

Here are my conditions:

1. A Wizard harbors no envy and never acts in anger.
2. A Wizard has few desires and finds satisfaction in simple things.
3. A Wizard's life and words are as sane as he or she can make them.
4. After deliberating, a Wizard lives and acts deliberately.
5. A Wizard is faithful to agreements and fulfills obligations.
6. A Wizard preserves friendships and treats all beings fairly.
7. A Wizard views wrong doings and evil with an understanding that naturally corrects.
8. Unless life is at stake, a Wizard allows the victory to others.

May the stars remind you...

Sidebar:

If you wish, these may be created as primaries by substituting the word "I" for "A Wizard"

The credo of a Wizard is
to be silent, to know,
to will, to dare.

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TO BE SILENT,
TO KNOW,
TO WILL,
TO DARE.

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T H E W I Z A R D C O U R S E
Section V of the Avatar(r) Materials

APPENDIX

Section V

Checklist

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T H E W I Z A R D C O U R S E
Section V of The Avatar(r) Materials

Your Name

Address

Your Masters Name

C H E C K L I S T

How To Use this Checklist

The purpose of the checklist is to present the materials in the optimum sequence, to present additional information on exercises, and to permit the students to pace themselves and the trainers to monitor students' progress through the course.

A checklist reading assignment should be studied until (A) it makes sense to you, and/or (B) you experience a mental or physical change, and/or (C) you experience a major realization. Checklist exercises and rundowns should be continued until you have a satisfactory positive experience of (B) a mental or physical change, (C) a major realization and/or (D) a confident skill acquired. Remain with an item on the checklist until you are certain that one or more of these results has been achieved.

After you have completed each assignment, sign it off with the day, time, and the result(s): A, B, C, or D. This provides important information to a trainer if a debug program is required.

Example:

day/time/result

20/9:45/A 1. Read "The Wizard Course, Foreword" (p. 1)
20/10:00/A&C 2. Read "Introduction to Creative Study" (p. 5)

Expected Results

An increased ability:

- * to think and perceive beyond any indoctrinated model of reality and to use this power to resolve life problems and make decisions with total mental clarity
- * to manage your creative energy (attention) effectively
- * to extrapolate new data and experience new viewpoints
- * to align and integrate various paradigms of consciousness with the actual phenomena being experienced and described

- * to explore and perceive (independent of the physical body) hidden planes of reality and secret realms of consciousness
- * to deliberately and efficiently manifest your intended creations (or dis creations)
- * to view and understand your own consciousness from the viewpoint of higher self
- * to define, redefine (or not define at all) an appropriate viewpoint

An increased understanding of:

- * the beings that inhabit and the phenomena that occur on invisible planes of reality
- * the tools of divination
- * the interactions between conscious phenomena and physical universe events

PART 1: CREATIVE STUDY

- _____ 1. Read "The Wizard Course, Foreword" (p. 1)
- _____ 2. Read "Introduction to Creative Study" (p. 5)
- _____ 3. Read "Principles of Study" (p. 9)
- _____ 4. Explain back and forth with another student the following concepts. Give examples and applications. Work on them until you are confident that your study companion has completely aligned them.
 - a. The First Principle of Creative Study
 - b. The Second Principle of Creative Study
 - c. The Third Principle of Creative Study
 - d. The Fourth Principle of Creative Study
 - e. The Purpose of Creative Study (p. 7)
- _____ 5. Complete steps 1-3 of the Solo Attention Recovery Program (p. 17)
- _____ 6. Review "The Creation Handling Procedure" (p. 18)
- _____ 7. Read "Persistent Identity Creation Handling Procedure" (p. 22)

_____ 8. Complete steps 4-5 of the Solo Attention Recovery Program (p. 23)

_____ 9. Read "Disaligning Beliefs and Floats" (p. 26)

_____ 10. Read "Float Rundown" (p. 27)

Sidebar:

RESULT ACHIEVED

(A) Makes Sense

(B) Mental or Physical Change

(C) Major Realization

(D) Confident Skill Acquired

Page II

_____ 11. Explain to a study companion the three steps of the Float

Rundown Procedure until you are confident that you know what to do and what to look for on each step.

_____ 12. Work on the "Data Float Rundown" until you experience a decided increase of interest in things.

_____ 13. Read "Multidimensionalizing" (p. 29)

Complete Exercise 1

Complete Exercise 2

Complete Exercise 3

Complete Exercise 4

Complete Exercise 5

Complete Exercise 6

Complete Exercise 7

_____ 14. Read "Thoughtstorm(c)" (p. 31)

Complete Exercise 1: Study

Complete Exercise 2: Mama

Complete Exercise 3: Dad

Complete Exercise 4: (Your Own Name)

Complete Exercise 5: Life

_____ 15. Read "Group Discussions" (p. 32)

_____ 16. Create or join a group discussion to address the following:

The marginal note on page 9, "Principles of Study," states: Civilizations that survive tend to follow a pattern of evolving. Through its best reasoning individuals, each society, exploits, supports, or incorporates the advantages of previous societies, but also adds something new. The patterns of Earth societies follow and are characterized by:

1. hunting and gathering (individualism)
2. raiding and pillaging (tribal values)
3. trading and agriculture (family)
4. nationalism and imperialism (patriotism)
5. industrialism (work and invention)
6. economic goals (pursuit of a fantasy experience)
7. contemplation (review of importances)
8. enlightenment (appreciation of diversity)

Question: What "new thing(s)" gets added at each level (1-7) to cause it to evolve to the next level?

Sidebar:

RESULT ACHIEVED

- (A) Makes Sense
- (B) Mental or Physical Change
- (C) Major Realization
- (D) Confident Skill Acquired

Page III

PART II: YOU

- _____ 1. Read "You" (p. 33)
- _____ 2. Read "Descent of Awareness" (p. 39)
- _____ 3. Read "Awareness, Being, and Attention" (p. 40)
- _____ 4. Complete the exercise "Identifying Personal Archetypes" (p. 42)

- _____ 5. Review "Creation Exercises" (p. 43)
- _____ 6. Read "Creation Revisited" (p. 46)
- _____ 7. Read "Recognizing Secondary Originations" (p. 50)
- _____ 8. Exercise: "Using Secondaries" With another student,
create each of the primaries on page 51.
- _____ 9. Exercise: Creation List #1: With another student,
create each of the primaries on Creation List #1.
- _____ 10. Read "Creation Flow Chart" (p. 53 and appendix)
- _____ 11. Study the Creation Flow Chart until you can align the
steps with successes and failures you have experienced.
- _____ 12. Read "Watching the Monkey" by Bert Saizman (p. 58)
- _____ 13. Exercise: Watching the Monkey, Parts 1 and 2 (p. 59)
- _____ 14. Just read "Understanding Consciousness" to get an
overview of the following exercises (p. 60)
- _____ 15. Exercise: "Understanding Consciousness" Part 1: The
Modes the following modes:
 - entity emanations
 - reacting
 - remembering
 - thinking
 - imagining
 - originating
 - intuiting
 - observing
 - psychic perceptions

Sidebar:

RESULT ACHIEVED

(A) Makes Sense

(B) Mental or Physical Change

(C) Major Realization

(D) Confident Skill Acquired

Page IV

- _____ 16. Exercise: "Understanding Consciousness" Part 2: Group Discussion (p. 75)
- _____ 17. Exercise: "Understanding Consciousness" Part 3: Group Experience (p. 75)
- _____ 18. Exercise: "Understanding Consciousness" Part 4:
Observing Indicators (p. 75)
- _____ 19. Exercise: Creation List #2: With another student,
create the Creation List #2 primary. Note the mental modes of secondaries, (p. 76)
- _____ 20. Read "Collective Mind" (p. 77)
- _____ 21. Exercise: "Awareness" (Locate Your Edges) (p. 77)
- _____ 22. Group Discussion: What happens at the point where you pass beyond the edge of your awareness? What happens when consciousness encounters an unknown?

PART III: ATTENTION

- _____ 1. Read "Introduction to Attention" (p. 79)
- _____ 2. Read "The Nature of Attention" (p. 89)
- _____ 3. Read "More on Charged Attention" (p. 91)
- _____ 4. Read "Attention Leaks" (p. 93)
- _____ 5. Read "It's All Right To Feel Like This" (p. 94)
- _____ 6. Exercise: Exchange processing with a partner to handle
any resistance to feeling what you're feeling, (p. 94)
- _____ 7. Read "Desire/Resist Rundown" (p. 95)
- _____ 8. Complete the Exercises on the Desire/Resist Rundown
Step 1

- Step 2
- Step 3
- Step 4
- Step 5

_____ 9. Read "The Higher Self" (p. 97)

Sidebar:

RESULT ACHIEVED

- (A) Makes Sense
- (B) Mental or Physical Change
- (C) Major Realization
- (D) Confident Skill Acquired

Page V

_____ 10. Exercise: Creation List #3: With a partner, create each of the primaries on Creation List #3. (p. 99)

_____ 11. Exercise: Take a walk and observe the world self from the higher self.

_____ 12. Read "Divination for Almost Dead Floats" (p. 100)

_____ 13. With a partner or group, experiment with "An Interesting Exercise" (p. 101)

_____ 14. Read "Ambivalent Flow Rundown" (p. 102)

_____ 15. Exercise: With a study companion, explain back and forth the steps of the Ambivalent Flow Rundown until you are confident that your study companion knows what to do and what to look for on each step.

_____ 16. Exercise: Solo, or with a trusted guide, use the Ambivalent Flow Rundown to handle some issue that you feel ambivalent about. Use the "Ambivalent Flow

WORKSHEET"

as a procedure outline. (Worksheet: appendix)

PART IV: IDENTITIES

- _____ 1. Exercise: With a partner, create the primary I am not consciousness.
- _____ 2. Read "The Urge To Create Identity" (p. 106)
- _____ 3. Read "Identity Glossary" (p. 108)
- _____ 4. Read "Summary of Identity" (p. 109)
- _____ 5. Read "Scale of Identity and Attitude" (p. 110)
- _____ 6. Exercise: Creation List #4: With a partner, create each of the primaries on Creation List #4. (p. 111)
- _____ 7. Read "Motivations of Identity" (p. 112)
- _____ 8. Review "Asserted Identity Handling" (p. 115)
- _____ 9. Read "A Persistent Identity Handle" (p. 118)
- _____ 10. Optional: Exchange Persistent Identity processing with another student to handle any desired or resisted characteristic.

Sidebar:

RESULT ACHIEVED

- (A) Makes Sense
- (B) Mental or Physical Change
- (C) Major Realization
- (D) Confident Skill Acquired

- _____ 11. Read "A Talk on Identities" (p. 126)
- _____ 12. Read "An Advanced Approach To Integrating Persistent Identities" (p. 132)
- _____ 13. Read to Rundown #1 "Twenty Assumed and Projected Identity Rundowns" (p. 139)
- _____ 14. Exercise: With a study companion, explain back and forth the steps of the Assumed and Projected Rundown until you are confident that your study companion knows what to do and what to look for on each step.
- _____ 15. Exercise: Solo, or with a trusted guide, use the Assumed and Projected Rundown to handle people who cause a disturbance in your reactive level of consciousness. (Rundown #1) (p. 140)
- _____ 16. Exercise: Complete as many of the Assumed and Projected Rundowns as you wish. (Suggest: Do Rundown #2 Through Rundown #6 and leave the rest for later.)
- _____ 17. Read "Approval Rundown" (p. 151)
- _____ 18. Exercise: With a study companion, explain back and forth the steps of the Approval Rundown until you are confident that your study companion knows what to do and what to look for on each step.
- _____ 19. Exercises: Approval Rundown (p. 152)
Complete Step 1 Liberation from Approval
Complete Step 2 Liberation from Disapproval
Complete Step 3 Exploration
- _____ 20. Exercise: Creation List #5: With a partner, create each of the primaries on Creation List #5. (p. 154)
- _____ 21. Read "Ultimate Ultimate Process" (p. 155)
- _____ 22. Exercise: Run the Ultimate Ultimate Process with another student.

- _____ 1. Read "Background" (p. 157)
- _____ 2. Read "Introduction to Entities" (p. 158)

Sidebar:

RESULT ACHIEVED

- (A) Makes Sense
- (B) Mental or Physical Change
- (C) Major Realization
- (D) Confident Skill Acquired

Page VII

- _____ 3. Read "How To Locate and Handle Entities" (p. 174)
- _____ 4. Read "Entity Handling Procedure" (p. 175)
- _____ 5. Exercise: With a study companion, explain back and forth the steps of the EHP until you are confident that your study com-panion knows what to do and what to look for on each step.
- _____ 6. Exercise: Create or join a group of students to body demo the EHP.
- _____ 7. Drill running the EHP on objects or dolls with another student acting as coach to a flawless pass.

I attest that this student can run the EHP without hesitation or error.

Coach's Signature_____

- _____ 8. Exchange EHP rundown sessions with another student. Begin each session by using the EHP to clear all Answers to question 1b. (p. 183)

NOTE: Between EHP sessions, you may continue with Part VI of this checklist.

PART VI: THE MISSION OF AVATAR

- _____ 1. Create or join a group discussion about the questions raised in The Mission of Avatar (p. 185)
- _____ 2. Read "How To Introduce People to Avatar" (p. 186)
- _____ 3. Read "Giving Powerful Talks" (p. 188)
- _____ 4. Work on "Table Assignment" (p. 189) with the group at your table.
- _____ 5. Read "Epilogue" (p. 190)

Sidebar:

RESULT ACHIEVED

- (A) Makes Sense
- (B) Mental or Physical Change
- (C) Major Realization
- (D) Confident Skill Acquired

Page VIII

CONTRIBUTION AND ATTESTATION

Write up anything you have learned or experienced that you feel will be of service to future Masters on The Wizard Course.

I accept the Section V Avatar Materials into my safekeeping and agree not to disclose them to any individual not properly enrolled on The Avatar Wizard Course.

_____ date _____

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Page IX

Creation Flow Chart

[see avatar-wiz-course-illustrations.zip: wizpic-page999-creation-flow-chart.gif]

Tabel

[see avatar-wiz-course-illustrations.zip: wizpic-page999-tabel.gif]

THE AMBIVALENT FLOW RUNDOWN
or Expanded Desire/Resist Rundown

I. Feeling Ambivalent

Make a list of anything or anyone you feel ambivalent about in your life:

_____	_____
_____	_____
_____	_____
_____	_____

II. PI-CHP Ambivalent flow

Take one of your items and PI-CHP as follows:

Create what it feels like to be someone who resists having an ambivalent flow about _____.

Create what it feels like to be someone who desires having an ambivalent flow about _____.

Expand to the outermost limits of both identities simultaneously.

Label, Disassociate, Discreate.

III. (Ref. Divination for Almost Dead Floats)

Make a list of your answers to the following questions:

A. Who would desire:

(object of ambivalent flow from Step I)?

_____	_____
_____	_____
_____	_____
_____	_____

B. Who would resist:

(object of ambivalent flow from Step I)?

_____	_____
_____	_____
_____	_____
_____	_____

Find the item(s) that precipitate the strongest resistance or desire (by relaxing and becoming mentally still and then focusing neutral attention on one item at a time):

IV. For answers to (A):

- * Create what it would feel like to be __(item from IIIA)_ desiring __(object of ambivalent flow)___.
- * Create what it would feel like to be __(item from IIIA)___ resisting __(object of ambivalent flow)___.
- * Feel what it would feel like to be __(item from IIIA)___ resisting and desiring __(object of ambivalent flow)___.
- * Expand to the outermost limits of both identities simultaneously. Label, Disassociate*, Discreate.

IV. For answers to (B):

- * Create what it would feel like to be __(item from IIIB)_ resisting __(object of ambivalent flow)___.
- * Create what it would feel like to be __(item from IIIB)___ desiring __(object of ambivalent flow)___.
- * Feel what it would feel like to be __(item from IIIB)___ resisting and desiring __(object of ambivalent flow)___.
- * Expand to the outermost limits of both identities simultaneously. Label, Disassociate*, Discreate.

* Disassociate by saying "This is not I;
this is my idea of __(same item)'s__ creation.

V. (Ref. Divination for Almost Dead Floats)

Make a list of your answers or desire to the following questions:

C. What did (object of ambivalent flow from Step I) help you to resist (or overcome)?

D. What did (object of ambivalent flow from Step I) help you to achieve (or acquire)?

Find the item(s) that precipitate the strongest resistance or desire (by relaxing and becoming mentally still and then focusing neutral attention on one item at a time):

VI. Run PI-CHP

1. on item(s) from (C).
(D)

2. on item(s) from

EXAMPLE:

I. smoking, my relationship, eating

Smoking will be the first ambivalent flow to handle.

II. 1) Create what it feels like to be someone who resists having an ambivalent flow about smoking.

II. 2) Create what it feels like to be someone who desires having an ambivalent flow about smoking.

II. 3) Continue with CHP steps.

III. A) Who would desire smoking?

Mom, Dad, Joe, Dave, a socializer

Item that caused the most disturbance in the reactive mode was "Dad."

III. B) Who would resist smoking?

Dad, Jane, Sally, Mom, alcoholics

Item that caused the most disturbance in the reactive mode was "alcoholics."

IV. A)

1. Create what it would feel like to be "Dad" desiring "smoking."

2. Create what it would feel like to be "Dad" resisting "smoking."

3. Create what it would feel like to be "Dad" resisting and desiring

"smoking" simultaneously.

4. Expand to the outermost limits of both identities simultaneously.

5. Label.

6. Disassociate: This is not-I; this is my idea of_(same item)'s_ creation.

7. Discreate.

IV. B)

1. Create what it would feel like to be an "alcoholic" resisting "smoking."

2. Create what it would feel like to be an "alcoholic" desiring

"smoking."

3. Create what it would feel like to be an "alcoholic" resisting and

desiring "smoking" simultaneously.

4. Expand to the outermost limits of both identities simultaneously.

5. Label.

6. Disassociate: This is not-I; this is my idea of_(same item)'s_ creation.

7. Discreate.

V. C) What did smoking help you to resist (or overcome)?

being shy, being tense, being uncool

Item that caused the most disturbance in the reactive mode was "being shy."

V. D) What did smoking help you to achieve or (acquire)?

_a sense of belonging, a relaxed state, an ease in communication,
a slim body_

Item that caused the most disturbance in the reactive mode was "a slim body."

VI. 1)

* Create what it feels like to be someone who resists "being shy."

* Create what it feels like to be someone who desires "being shy."

* Expand to the outermost limits of both identities simultaneously.

continue with CHP steps

VI. 2)

* Create what it feels like to be someone who desires "a slim body."

* Create what it feels like to be someone who resists "a slim body."

* Expand to the outermost limits of both identities simultaneously.

continue with CHP steps