



ALONG THE WAY: Dr. Bob Gibson will be at the Downtown Ramada Inn, Salt Lake City, Utah May 7, 1994.

THIS MONTH'S SHATTERING THOUGHT: Just do it.

SCIENCE OF MAN: (Lesson 7)

Now another thing that is very interesting to observe is beliefs. Now beliefs are something one has been conditioned with, that one has not observed, checked out for validity through the years. But they have been accepted because told by authority, because it was taught in school, because one read it in a book, and this all went into the self and makes up the personality. Now, beliefs act automatically. One might say one thinks by association, the self, thinks by association, and lives, or acts upon, what it reports to X, is based upon beliefs. And we're usually unaware of the many beliefs that the basic decisions, or the six means of self-improvement, and the self has accepted as being true. So, suppose we begin to check out these beliefs.

So, here are some beliefs that self believes that may not be true. So, here goes some beliefs that self believes. Check them all as you have time through the week:

"I believe "I" know what ought to be. In other words the self knows what ought to be. And it has known it all these years and everyone believes, without having checked it, that one knows what ought to be. But, we don't like what is. But we know that we would just be so happy if things were like they ought to be and "I" knows what ought to be, of course.

Along with this, of course, is a concurrent belief. "I" believe that "I" know the future. If things were like they ought to be now "I" know what the outcome would be. But do you know the outcome of anything? a week from now? two weeks from now? a year from now? or any other time?

"I" know what would be the outcome if things, people and situations were like "I" know all should be now. So, we all believe that we know the future. Let's check it out and see if we really do. If we do not know the future then we don't know what ought to be now and we've gone a long way towards eliminating that basic idea of the world, that there are ideals of what ought to be.

"I" believe there is a law of cause-effect. We've heard this all of our life. That some things are causes and some things are effect. And, of course, "I" (quotation marks) usually feel that "I" (quotation marks) am an effect and that you and everybody else is cause.

"I" believe that every effect has a cause and every cause has an effect. This, of course, is a sub-division of that great idea of self-improvement that if others that are to blame would change, everything would be alright. So, cause, really, is another word for blame, isn't it? So, we might say "I" believe that every effect has something that is to blame. And that everything



that is to blame has an effect and it's usually on me.
"I" believe "I" know what is good and what is bad.
 Don't we? And do we really? Or is there any such
 things as opposites? Or is there only states of being?
 What is.

"I" believe "I" know what is right and what is wrong.
 After all, one is considered to be insane if one doesn't
 know right from wrong. But do we? Do we only know what
 we have been taught was right according to the ideal of
 the world.

"I" believe that all others all know what is good and
 what is bad, what is right and what is wrong. But, they
 being perverse, others go right on and do what is bad
 and what is wrong. This is the only way "I" can feel
 disappointed: that "I" can get angry: that "I" can
 have my feelings hurt. It's because "I" know that
 others all know what is good and what is bad, what is
 right and what is wrong, but that they being real evil
 people, go right on and do wrong anyway, most especially
 those of one's family.

"I" believe "I" know what "I" need in order to be happy.
 And, of course, "I" believe "I" know what it is to be
 happy. And "I" believe "I" know what "I" need in order
 to be happy. And that "I" should be working for it.
 You see, when an not-I throws this at the I that is
 beginning to observe is it awful easy for it to catch it
 with suggestion and have it identify with that "Not-I"
 that is giving such a logical old-line set of reasoning.
"I" believe "I" know what is true and what is false in
 the field of living that relates to me. We all think we
 know what is true. And we have never really checked it
 out. And we are going to look and see if we really know
 what we believe. Now if I believe something, I haven't
 checked it out. If I've really checked it out, I'm
 aware of it. But that awareness is only good for this
 moment. Because things are all together different, and
 situations are different in another moment.

"I" believe that "I" know how to get what I need to be
 happy. "I" know how to get it if there wasn't so many
 people in the way interfering with it. So the only
 thing "I" don't know is how to make all others see
 things like "I" do so that they will do what is right
 and good so "I" could then be happy. And this is what
 we don't know. This is what most people who attempt to
 attend classes, who try to read books, who go to various
 kinds of mental helpers, are all trying to find out: Is
 how "I" can make others do what "I" know they ought to
 do so "I" could be happy. And, of course, you put two
 people together with this same fundamental belief, it is
 easy to see there's going to be a fight. But not only
 is this between two people, it's between A and B. A
 knows what ought to be in order to gain the four dual
 basic urges and B does. So there is conflict within.
 And then, of course, this is carried on beyond two



people. Is carried into two or more great ideologies, two great nations, religious groups, or what have you. Each knows that if they could just make everybody see what ought to be and what is really right, what is good, the world would be an utter utopian would it not? But, maybe that belief is entirely false.

(to be continued)

A STORY: There are times when I feel, oh, unsettled. I have an uneasy feeling, which I blame on age, the weather, lack of sleep, too much sleep, hunger, too much food, not enough exercise, too much physical activity, too tired--and on and on.

When I look closely, I usually find that this unsettled feeling comes from having something before me to do that I don't know how to do or I don't know what the outcome will be. The self does not like to 'not know'. When the self thinks it knows, it feels safe, or we could say more comfortable. If my purpose for living is still to be comfortable, I can easily fall for the suggestion that it is important to know. Of course, this is a mis-conception, an illusion. The reality is that we cannot know the outcome of anything. Nor do we know how to do anything.

Let's stick to the facts. The awareness function's responsibility is to report to accurately (free of conditioning) to Spirit what is going on. Spirit knows how to do all the work. Not only knows how it, but does it. What a deal! How could I ever feel anxious or afraid if I really know this to be true? I just forget.

I have been given a Partner that does all the work.

I don't have to feel unsettled, anxious or afraid.

I will remember.



TID-BITS FROM DR. BOB'S WORKSHOP - WHITNEY

1. The conditioned man: makes it important to not ever be disturbed: to have his way, right now: to please others; to believe and do as his authorities tell him; to be different so others will like him; to blame others, etc.
2. To be 'enlightened', don't make anything important, not even enlightenment.
3. Reporting: Talk it over with Spirit; love Spirit; be thankful for Spirit and what we have asked Spirit to do.

