

TABLE OF CONTENTS

Preface vii

Introduction ix

INTRODUCTION TO PART ONE

**Dealing with Life Situations
that Only Involve You..... 1**

CHAPTER ONE Experiencing Growth 5

CHAPTER TWO Daily Regeneration 11

CHAPTER THREE Poor Awareness of One's
 Physical State 15

CHAPTER FOUR Poor Awareness of One's
 Authentic Self 19

CHAPTER FIVE An Aversion to Exploring Life
 in General 29

CHAPTER SIX Poor Will 33

CHAPTER SEVEN Not in the Moment 43

CHAPTER EIGHT Lack of Clarity in One's Thinking 49

CHAPTER NINE Static Thinking 57

CHAPTER TEN Static Feelings 63

CHAPTER ELEVEN Aversion to Exploring Life in Depth 67

HOW MOST PEOPLE BELIEVE THE WORLD WORKS

INTRODUCTION TO PART TWO

Issues Dealing with Work 73

CHAPTER TWELVE	Laziness	77
CHAPTER THIRTEEN	Being Inconsistent	81
CHAPTER FOURTEEN	Being Mechanistic	85
CHAPTER FIFTEEN	Aversion to the Process of Activities	91

INTRODUCTION TO PART THREE

Having a Social Encounter 95

CHAPTER SIXTEEN	Sensitive Core	101
CHAPTER SEVENTEEN	Desire to be Attached	105
CHAPTER EIGHTEEN	Desire to be Special	111
CHAPTER NINETEEN	Aversion to Intimacy	115
CHAPTER TWENTY	Aversion to Aesthetic Maturity	119
CHAPTER TWENTY-ONE	Inconsiderate	123
CHAPTER TWENTY-TWO	Aversion to Being Open in Self Expression	127
CHAPTER TWENTY-THREE	Superficial Communication	131

Epilogue 135

Addendum: The General Life Skills 137

About the Authors 151

Index 153

INTRODUCTION TO PART ONE

Dealing with Life Situations that Only Involve You

THIS BOOK IS DIVIDED INTO THREE PARTS. THE FIRST part deals with situations that offer you an opportunity to become autonomous; to become a person who consistently behaves in accord with what they moment to moment inwardly sense is the right way to be. The second part involves situations that you encounter while working; work being the place where you perform tasks, the results of which are supposed to add value to people (your clients). The third part involves relating to people,

encounters in which the primary focus is on getting to know one or more other people.

There is another major aspect of life, which I call religious. This refers to activities where your primary focus is discovering how to effectively relate to God. Activities in this realm include going to church, Bible study, prayer, daily devotions, and religious outreach to other people.

Life has shown me that there is a difference between secular living (personal development, work, relating to others) and religious activities. I am limiting this book to secular activities and will not focus on religious activities.

Let us now go on to the meat of part one.

First let us present a bit about maturing as a person. The status quo tends to see maturing as developing more and more adult behaviors. Now the status quo believes, although it hides from clearly recognizing, that becoming mature really involves learning to be restricted, living in a confined manner, and bearing a lot of burdens. So, in essence, maturing (growing up, becoming an adult) involves giving up the freedom and joy of being a child, and then becoming serious, very rule oriented, and 24/7 being concerned that you fulfill all your responsibilities.

If you don't believe this, look at Freud's construct of the subconscious, which is the status quo's view of what makes up the self. There is the id, all the "I wants" you have. There is the superego, all the "I shoulds" that you have. And there is the ego, a smaller set of "I wants" and "I shoulds" that you have. The id is you being a child. And the superego is you being an adult. And the more

CHAPTER ONE

Experiencing Growth

I HAVE ALREADY DESCRIBED THAT IF YOU ARE MATURING in life, you are, in essence, mastering more and more general life skills. If you are doing this, your conscious experience will be that you are growing. If you are not growing (maturing), you will experience one or more limiting sensations, all of which I collectively call “aversion to growth”. Interestingly, all of these aversion to growth sensations refer to various problems with food and beverage intake.

The status quo sees the body as a machine made up of parts, and further sees intake of food and beverage as a purely mechanical phenomenon, and any unpleasant reaction to food or beverage as solely a digestive problem.

INTRODUCTION TO PART TWO

Issues Dealing with Work

BEFORE WE GET INTO THE CHAPTERS OF PART TWO, LET us clarify the rationalistic/empirical views of work.

Empiricists view work as any task in which you offer someone a quality experience/product and are, hopefully, reimbursed with a reasonable amount of remuneration; the reimbursement mostly being money, but occasionally can involve receiving some specific thing of value from the client.

Empiricists, further, see work as involving four levels of mastery.

The first level is to be productive. This involves learning to be consistent (following the same series of steps each time you do a particular task), produce a viable result (a result that has practical use), effective (consistently producing a viable result), and being efficient (finding the most direct route to a viable result in each activity).

The next level of mastery is to be skilled. This level is achieved when you produce an excellent result in most work tasks you do.

The next level is to be creative. You are creative when you regularly notice a new, more excellent, way to do one or more of the tasks in your field of work. And, further, you become so proficient in those new ways that you can effectively communicate how to perform them to other providers in your field of work.

The highest level of work mastery is to contribute to your clients. You are contributing to your clients each time you produce a product for that client that adds quality to that person's life each time they use that product.

I assume that most readers realize that very few people they know operate, when working, in accordance with what was just described. Most, if not all, rationalists approach work very differently. They assume that work is solely about making money, achieving control and gaining fame. They almost never see any relationship between how much money they are paid, how much control or power they have, or how famous they are, and the usefulness of the products they produce. Hence, many a

CHAPTER THIRTEEN

Being Inconsistent

GOD DESIGNED HUMANS TO BE CONSISTENT WHEN THEY are healthy. So, in essence, when you are healthy you approach each activity of every day with equal enthusiasm, attention to detail, and level of effort. When you are not acting in this manner, we empiricists label each such person as being inconsistent.

Now to the limitations that manifest when one is inconsistent.

- ▶ **Desire to escape.** This is present when you consciously notice you do not want to be present in your current circumstance.

INTRODUCTION TO PART THREE

Having a Social Encounter

AH SOCIAL, OH SOCIAL! SEVERAL TIMES PREVIOUSLY IN this book, in regard to a particular issue, I have presented that the gap between the rationalistic view and the empirical view is huge. This is particularly true when it comes to social interactions between humans, when it comes to people relating to one another.

The view of life that is front and center in each rationalist is “I am in control of my own destiny; I am my own god”. So, although most rationalists believe that they love

people, and that other people are an important part of their lives, the underlying reality is the primary purpose of relating to other people is to have a support system to assist them in controlling their own personal destinies, in achieving their many agendas. Until you understand this, you will not be able to clearly grasp the essence of each relationship present in the life of a rationalist.

To assist you in achieving this clarity, I call your attention to the way rationalists describe their experience of their relationships. They talk about being “attached” to people, which really means having the other person being a readily available support system. They talk about being in love, which really means being in lust (having an intense need to be around that other person). They talk about having passion for a person, which really means an intense desire to repeatedly be with that other person.

Certain readers may sense it is difficult to tell the difference between being in lust and having passion for another person. I propose the following. Being in lust is to have an intense need for the other person, feeling as if you really want to do something and it would be a lot better if you did it with him or her. Having passion for a person is more an intense desire to know that they are part of your life (they are a reliable support system). The difference between the two is subtle, but if you pay close attention you will notice that the description of being in lust is different than feeling passion for.

Empiricists have a very different view of relating. As an example; rationalists revere the saying of John

EPILOGUE

The essence of what has been presented in this book is as follows. God put humans on this earth to develop. Further, every bit of such development occurs in the process of a day to day activity, in which the developing person paid accurate attention to what happened, which could be described by the following equation: do an activity, accurately observe all that you experienced, don't misconstrue or invent anything, you develop a bit, you become a bit more mature.

The free will that God gives every human, coupled with the fact that each human is intrinsically bright and capable, allows most humans to misconstrue or invent almost everything they observe. This book is written to facilitate people to become more accurate in their observations, and to significantly decrease their tendency to create false impressions.