

THE WAY of Intelligence

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Free

School

When I was composing this issue, I thought about the various definitions of "school."

A real school, but not necessarily an esoteric one, would be any technical place where one learns a skill from experts. It could even be a book, or, say, an exercise tape.

We have all been through institutional schools, where we are taught to "learn" by memorizing and feeding back to so-called "authorities" what they want to hear, whether it is accurate or not. One is graded, passes or fails, depending upon how well he or she learns to echo the "authorities."

Most institutional schools contain both of the above, of course—if you are studying math or computer science at a big university, you will be proficient when you "echo" the teacher, but that was not the purpose, to flatter the teacher and maintain the institution.

There are three more types of schools (four, if you count gobs of fishes!), and one is phoney, one is authentic, and the last is only a school if you want it to be.

Esoteric schools supposedly teach one to become a human being—until passing through that school, people are what Rhondell called "organic stimulus-response mechanisms." (And, some still are, even after passing through.)

If you live in Woo-Woo Land (Los Angeles) like I do, or some other big city or artsy town, you know phoney esoteric schools are a dime a dozen, they exist merely to be hip and to flatter the teacher and to make him or her rich, both in money and adulation, and they focus on helping one attain the Four Dual Basic Urges, even if they're called "abundance," "awareness," "nirvana," self-improvement or whatever else.

But if you knew Rhondell, or didn't but recognized the authenticity of his work, you know there is a Real School, and by virtue of reading this, you're in the inner version of it (the outer dissolved when he left, the inner is completely intact.)

The last, of course, is The School Of Life, and being in that one is entirely up to each individual—Life is a School if you want it to be, if you choose to see The World that way. Some don't, and that's just fine. If someone feels the purpose of his or her life on earth is to gain the most chips, or become famous, rich, etc., that's their business. There's nothing wrong with that, they're just not in school, yet. They may reach those "goals," find out "That's not all there is," and begin seeking to learn. Or they may not. It doesn't matter. What matters is you.

But even those who do see The World as a school, who see themselves as students, including many who have been around an authentic school, don't really know what one is, exactly. Some think they do, but are mistaken—they think someday they will "graduate," maybe, or that the Teacher could be impressed by their progress, or that everyone is a student, as well as other misconceptions.

This issue is mostly comprised of quotes from Rhondell talking about schools, to groups. Fifteen or thirty-plus years ago, when these talks were given, this information was not made public, at least not by him, except to small groups. In 1984, he told me it was necessary to get the information out, even though there may be risks. (The last quote—titled

"Finally..." is, I think, a poignant recognition of this.) Also included will be some excerpts from a

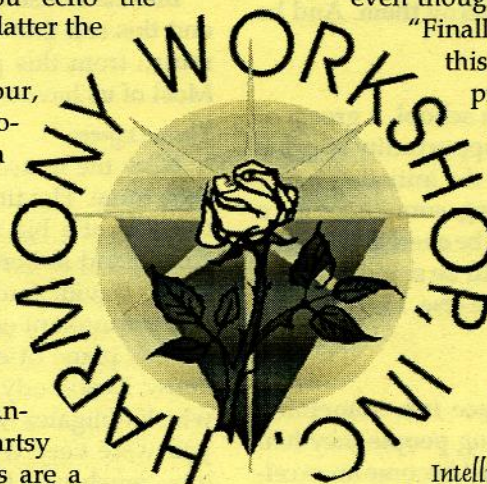
private paper about The School, dictated to me by Rhondell (in the car in the middle of the Arizona desert!), which has information not widely available elsewhere (unless one is very adept at reading between the lines of Idries Shah).

I hope you find this issue useful in making sense of the crazy place we live called The World. It describes the very beginning steps on The Way of Intelligence.



This begins the second year of THE WAY of Intelligence newsletter, I can hardly believe it. I really do wonder if there isn't some correlation between the new dimensional speed of the microchip and the way we perceive time (or the other way around?). Or maybe I'm just getting old. Anyway, it's zooming by. Because the overwhelming majority of comments about the newsletter tell me readers prefer Rhondell's words, I'll continue that. However, I did make a change—this larger size. There is so much information that seems to me of great value, that even after considerable editing, in order to fit it in the old format I had to use tiny type—a real pain to read (and to work on). So even though I know people like the smaller newsletters, I think this is more easily read. Please let me know what you'd like to see emphasized in the newsletter.

Meanwhile, to those of you who know there really isn't anything "free," (someone pays for it), and are, with me, paying their way and others', thanX from the bottom of my heart. I think the newsletter is valuable, and as long as you do, too, it will be here, in one form or another. Happy New Year!!



Excerpts from Talks by Rhondell on the Nature & Function of Schools, and from a Document on Schools

Initiation = School

We'll talk about initiation. Initiation means the start of something new. The beginning of something altogether new. Now another word for an initiation, it's been called a school. It doesn't mean a school where you learn how to make a living and all the technical information, but it means a school where you discover yourself. And this is called an initiation. It's put on in a form of practical work.

The Parable of the Vineyard

Now there is a story told that's in the form of a little parable, that there was a man planted a vineyard, he built a tower, he put wine vats out and he turned it over to hirelings, or to other people to operate, and he went away, to a far country. And that one day he finally sent some people back and asked for some return from this vineyard and thing he had planted, and that they threw rocks at him and ran this person off. So he sent another one, and they threw rocks at him and sent him away. And after many times of sending various and sundry people, he finally sent his son. And when he sent his son, they killed him and said we'll just take over the whole vineyard. So someone was telling this story and asked the people he was telling it to, what he thought, what they thought that the man who planted the vineyard and built the tower would do to these people when he came himself. And they said he would utterly destroy them. And he said you have written your own sentence.

The Vineyard Means a School

Now let's see what the vineyard is, it's a school, a group of people given some material. They have an opportunity to grow and produce. A tower means a place where the initiation material is put on. Many times it's a great building, sometimes it's a place fixed up as a theater, sometimes it can be even in the open air. And then what would be the wine would be some initiated people who could do some work somewhere else. He wanted a return.

The School Went Awry

And these people had changed this place into something else. They had found that instead of initiating people they had set up a system of collecting from them. It had become an excellent source of revenue. Somewhere along in referring to what he called the tower, he said you have changed my father's house into a den of thieves. And it was a house of prayer.

Prayer is Asking for Wisdom

Now prayer, a house of prayer is a house of asking. Where you ask for something. In another place it tells you the only thing you can ask for there is wisdom or enlightenment. And it says if you ask for this you shall freely receive it.

Your Prayer is Answered through Your Own Work

Now it doesn't mean you will get it in some blast out of the sky, or that it will creep into your head in the middle of the night, it means if you ask to be initiated and you ask for wisdom, you will receive it. Because it is always available and there is always some people around to give it. And you have to ask for it and then you will receive, and it doesn't mean you will get it out of a blip-blip-blip out of the sky, or osmose into your head in the middle of the night or any of these things, but it means you can ask and it will be given unto you.

The Den of Thieves

Now the house of prayer, the house of asking, has been turned into a den of thieves. This tower he was talking about in

this little parable, instead of going to find enlightenment it had been given as a house of sacrifice. You bring in your first fruits, the best of everything you have and give it to us and we will get rewards for you.

The School Turned into an Institution

Now it turned out that you brought in something that wasn't good enough. It had a blemish of some sort and it had to be without blemish, so they had set up various and sundry little booths to sell the things you could sacrifice, you know, like an appropriate goat, an appropriate sheep, an appropriate chicken, an appropriate bird, an appropriate cow, whatever the case may be. And of course the price was very exorbitant. And of course you know the only thing they burned was the blood, and they kept all the rest of it for their use, you know, so that's a pretty good game. I would say that it was rather appropriately called a den of thieves.

For the Most Part Only Relics of the School Remain...

Now as the ages have gone on, initiation has been practically eliminated in the modern age, as well as it was two thousand years ago. There is only sacrifices, pay and you will be given a reward later. Do and you will be given.

...But the School Does Remain

But the house of prayer is still sitting around somewhere, and this son that came before he got killed for asking for the return from this place, put on an initiation in the open air. Most of us have read the story and totally missed it.

Three Degrees

Now the house of initiation has three basic degrees. One, two, three. The first one is called a welcome. Putting this on, there went a big ride down the street. And everybody welcomed and hollered hosanna to the highest. Here comes the son of David. And they rode a white donkey down the street in a triumphant entry. Now that represents all of us arriving on this plane of existence, we had a triumphant entry, you know. Everybody came and brought a little giftie to the child, which obligates Mama, you know, they brought a giftie and you were very welcomed. Everybody came over to remark how much you looked liked grandmother, and how much you had grandfather's eyes, and so forth, you know? All these things. Triumphant entry, really a welcome here. So we have this in our everyday existence, the triumphant entry. All welcome even though we have nothing to really show for it.

The Degree Team

Then the second stage of it is when we are taught the rules and regulations of our everyday existence, is it not. The next is a teaching. This is something that happened in a given room referred to as the upper room that somebody went down and there was a degree team man standing there with a jug of water on his shoulder — the first degree team was a man that had a little donkey. He's standing there waiting, somebody comes up and starts loosing the donkey, the password gets passed, he says what are you going to do with it? He says master has need of it. Okay, go ahead. That was the word that they could have him. The next one was a man standing with a jug of water on his head, said we want a room to put on a feast in. Fine, you can that one up there. So the second one was the teaching.

A School Mirrors Everyday Existence

Now this we go through in all of our everyday existence, do we not, we are taught. The ways to earn a living, what's good,

what's bad in our society, what's expected of us and what's not expected of us, somewhere. All this goes on for a while. This accounts for every existence whether you ever heard of initiation or anything, we all went through that stage, somewhere. The teaching is that we're taught what is acceptable and what is unacceptable in our given society. Even the ways to learn a living and etc., you learn all the technical knowledge. It was really a very simple set of teachings back down the way, in this room, went on.

A Few People Influence Many

And then everything began to change. One degree team man was sent and told go do what you've got to get done. He took off. Now it only takes one or two people to get a mob going, you know. You have one or two conscious people you can get a lot of people going.

Now in the everyday world this is equivalent to when we start out to earn our own living, get married, all these good things that we start, and this is when the noise starts, you know. The third degree is when you begin to apply it.

Vows, Promises, Good Intentions

Now in the second degree you take all sorts of vows that you will always do thus and so, you'll be good, you'll uphold this, you'll do that, you'll do the other. The third degree you immediately begin to break them. Now in this one big initiation we're talking about, there was a man named Peter. He vowed he'd always do so-and-so, "I will never deny you under anything." The head of the initiation said "Somebody will deny me this night. And say you never even knew me." And one guy jumped up and said "It won't be me." So. In a little while when all the things got going and their hero was being pulled around, and mistreated, a little girl, who was a member of the degree team, knew what she was doing, walked up to this big man and said, "You're a Galilean, aren't you? You're with him." "Oh, no, I don't know him!" Pffff. "I don't know him." So this little old gal kept bugging him, you know, she knew what she's doing. So she followed him around again, he's standing over getting his hands warmed and she said, "You're one of those, you dress like them, you speak like them." "Oh no, I'm not one of those people." And he went away and in a few minutes she walked over again and said there's no doubt about it, you're one of them. And he screamed and hollered that he wasn't and he heard a rooster crow.

The Conditioned Person Is Completely Controllable

So you see that when I deliberately set out to get you to deny a vow, I can get you to do it. It doesn't take but a minute, because you see you're totally unconscious. And this one over here says it'll do all these things, it'll please forever. But you get it a little threatened and all you got to do is walk up to your unconscious, you're threatened, you got to gain pleasure and escape pain, you must never be hurt and injured and embarrassed or anything. So you go over here and you start accusing or blaming. Will you start defending? You better believe it. All it takes is a few conscious degree team.

A School Puts on Intense Conditions to Get the Student to See He is Mechanical

Now when you put on an initiation, we generally have a few people who know what they're doing. And we get everybody to promise they'll do all sorts of things. You know. They really are going to be conscious, among other things. And they're going to do this and they're going to do the other, and then we send the degree man over, go do this. And he walks over, or she walks

over and goes blip-blip-blip, and all of this is forgotten just like that. Now you keep putting this up until you have the person in quite a state, you know. They have contradicted themselves so fast it's unbelievable, just one time one after another. Now this is then not done to just annoy or be mean to people, but it's to paint a picture so that pretty soon you can point to it and say here you went. Here's where you were unconscious. So this third degree team is the practical part of it. And it frightens all sorts of people.

Not Everyone at the School Is a Student

Now all the candidates are not candidates. Part of them are degree team people in there, and you can always get a lot of extras that don't cost anything, because people being highly suggestible, you know, these, some of them went out and they hollered, "Who will we release to you? What'll we do with him?" And somebody hollered "Barabbas," so of course all the rest of them hollered Barabbas, you know. One conscious man did, he knew what he was doing, he was playing his conscious role in this initiation. And they said what are you going to do with this one? "Crucify him!" Everybody hollers "Crucify him!" You know, you want to be "in." You want to be with the crowd.

So as soon as this starts everything's going fine. You've got the initiation going, one or two or three conscious degree team members can lead everybody right down the road. So. A few people are aware of what they're doing and the rest are candidates. But the degree team people all look like candidates. They look like they're just, all this is just happening, you know.

Necessity Increased to Wake Up

So pretty soon everybody is all torn up, contradicting themselves, crossing themselves, in a half a dozen ways to right, and then after a while you point out what was going on. Now this is where a person can be conscious, and see that there is a necessity to be conscious because you're absolutely not in control of what you're doing as long as you're not conscious. As long as you're not paying attention. Was Peter in charge of himself? He wasn't in charge. He just thought he was. And he made this big old vow he'd do so-and-so-and-so, "Aw, man I'd go to the death before I'd deny you," And a little old girl walked up and goes pst, pst, pst, at him and deny, deny, deny, just like that, somewhere. He was threatened, wasn't he. And he didn't know that he could be threatened, because he was a big bald man, we're told. But he got threatened by a little old girl, that came up and accused him of something, that was true! Somewhere. (laughter) And he ran like a scared rabbit.

The Fourth Degree, the Result

Now, the fourth degree is when all of this is painted back and one sees what is going on. One sees where one is unconscious, sees the necessity of it, this is the description as to what went on.

Describing a Present-day School

Now we had this same little thing, we run out in a town, starting last year, and we ran it for six months. For the first two months, it was everybody was quite welcome, taken care of, real nicely, and just could be a little help around the house. Second, almost run simultaneous, was given all sorts of instruction. That was all accurate. Which everybody agreed they understood beautifully, and knew all about. And then a few months later, we began to turn on, only by suggestion, no

one was injured, no one was hurt, no one was even insulted. But we passed the word that we were having a psychological survival course. And we passed another word or two and everything went out the ceiling. Everybody was torn up, disturbed, highly upset, emotional all over the place, and they forgot all the classes we'd ever taught, and there was every bit of disturbance. Then finally, after they all scattered around, we described what's going on. And it is fairly easy to see that everybody went sound asleep, was asleep, but it was quite agreeable to do so.

The Necessity

Now as it is looked at, there is a possibility of being awake. Because we recognize one basic thing, there is a necessity, because otherwise I'm no more in charge of what I do than an automobile motor is. Anybody can turn the wheels, push the button, just like a typewriter, you play on it, bpt! It bumps off. You know, the piano has no charge of what you play on it, it's according to what keys you push.

And a human being that isn't conscious has no more control of what he's doing, and is no more responsible than a piano is. It's sitting there and anybody can poke keys on it and you can play chords, discords, melodies, or noise. You can play rock and roll, or what. Is the piano responsible? Not on your life.

And when we are not conscious of what we're doing, not an initiated being and started a new life of being conscious, we're no more in charge of what we're doing, because anyone who knows how to push a button can come along and start you off in any direction. It's no sweat ...

The Whole World is an Initiation

Well you see, the whole world has a third degree going on in it, and there is about half of the people are degree team and the other half of us are candidates, all the time.

(Question: Is the degree team conscious?)

Well they're not usually conscious, but they're very definitely degree team people, you see. You usually get married to them, have them for kids, work with them, things like that, you know. But you know they've been slipped in there. They're degree team people, and they look like candidates, like all the rest of us, they're out there struggling away trying to get straightened the world. (Woman: What kind of people?) Degree. Degree team. They're in the know, of how to keep everybody all chucked up and rattled. Sometimes they're just doing it by suggestion, because there is only one or two conscious people get them going.

The Degree Team Serves You!

And so they are quite torn up. But when it is described and seen. Now if you recognize that all the people who bug you are degree team people, would you get torn up? Or would you be thankful and be on the know, and say man, that's good, you're a good performer. You almost had me going there for a minute, somewhere.

When You See, You Watch Instead of Identify

Now you get out of the third degree team and out of the third degree room and you go sit in a lovely room and look through the one-way glass and watch the rest of them be miserable, somewhere. Now would you be all torn up because they're so miserable, or would you just have a ball? All you do is to see that everybody who bugs you is a degree man. Somewhere. And his job, his or her job, is to get you rattled. And I am very thankful for them, and as long as I see it and say "Yeah, I'm pretty good, he comes up and calls me dirty names and I agree

with him." And they'll get me out of that degree room in a hurry and get me out there where I can sit through and watch, because I'm going to let somebody else see what's going on. Somewhere.

Action, Not Words

You see the necessity of being conscious. Now this is asking for wisdom, asking to let me know myself. Now you can stand and tell you all the words in the world, that's just the second degree. It never happens until you get in there and experiment with it a little bit and get knocked around and see if you can come out feeling all right. Now there is never anything that would harm a person physically, it is only psychological challenges. But you see if we see what's going on we have wisdom.

Wisdom = Seeing the World As It Is

Now we can see the whole world as it really is. That this whole world is a great initiation chamber set up, it only moves rather slowly and we don't see it.

The School is the World Speeded Up

So when we put on a show we move it faster so you can see it. That you have all three of these degrees and then the fourth one, which is explaining what went on, and it's done in a very short length of time. But sufficient time that you know what you're doing. Now we take the person through all those steps that we talked about this morning, where if they're in apathy, they're taken all the way up to vital interest, if they're in fear we take them all the way to vital interest, if they are in held resentment you take them all the way up, if they are in anger, whatever the case may be, but you run them through all of these tones, so that they know they do exist, and you don't have to do anything to it, just poke a button that you've already got hung out there, you see. I can get you blowing mad or upset or all sentimental or anything, just like that (snaps fingers.)

If You Ask You Shall Receive

So this is what a school is. This is what a house of prayer is, is a house of initiation. And it says if you ask you shall receive. Nobody is turned down that sincerely asks for wisdom. Now if you ask for something else, you might be given a hard way to go. But if you are asking for wisdom or enlightenment, you always get it. It's always there.

The Most Misunderstood Idea

Now. This is probably one of the most misunderstood ideas in the world, that all I've got to do is ask for wisdom and it will come sailing in the door. That is not quite true. It has led many people to believe that their hallucinations were wisdom, that's true. Because they got some and said, well I asked for wisdom, this must be it. But an initiation is what is happening when you are asking for wisdom, you're asking to go through this so you may know yourself.

(Question: There's always a test, then, isn't there?)

Oh, you better believe that third degree is a loud lulu. It's not a test, it is a school of no uncertain terms. Let's see how you behave. You said you'd never deny me no matter what happened. And I said aw, phooey, you'll deny me three times before the night's over. And I send my little cutie out there to hit you. And she knows how to do it, and she walks up and accuses you and you immediately defend yourself, just as mechanically as that. (Bob snaps fingers) Just like that. Now you didn't know you would do that, did you? Because you weren't conscious and you were all sincere when you said you

would never deny. You would never deny it. And you were so sincere, but another "I" defended itself. So you find out you're not even one person, you're a whole bunch of people running around, and this is knowing self.

No Turning Back

When you see this you start a new life of paying attention. It may not always be easy, but at least you can't forget it, can you? You might try to once in a while, and enjoy going back and seeing, playing the self-pity role and all that, but you can't forget it. Because it's being pounded, reminding you a hundred ways, that all this noise I'm making about is because I'm acting like I don't know you're a degree team man. (Bob laughs) You're just a degree man, I know what you're doing. But I can play all the roles for a while.

A New Life

Now when this is seen, we have a new life. We have wisdom, we have self-knowledge. The fact that you go sit down in a dark corner somewhere and say "Give me wisdom," doesn't mean you're going to get it. But if you go and ask, of the house of prayer, which is the house of initiation, "Give me wisdom," you may not like the way you get it, but it will sure be given you. You will be demonstrated beyond a shadow of a doubt how you're put together. And how you respond. And you will see that it is time to pay attention, because you are not anything but a machine. You will respond to whoever pushes your button, and these are trained people that knows how to push your button, to get you to perform a way you said you wouldn't, hmm?

So all you have to do is play the tone of voice, and you're on the defensive, is that right? Now these people were running all over the place during the third degree and we find that a few days later after this explanation was made, so they seen what it was, were they afraid? They started a new life. They were bold. They went out and made noises no matter who screamed and hollered, right?

You see, this starts a new life. As far as I have ever been able to see, with all your efforts to be good, to be nice, to be changed, whatever it is, how much you study and how much you learn, it'll never be any different. That right? Until you have been through an initiation, where you have been pushed through it, where you have to go, whether you want to or not, you ask and now you'll have to go further, whether you want to or not. It's like of like having a baby, you can't decide on the way to the delivery room you're not going to through with it, because once you get in we're not going to let you out. You asked and you're in, you have to keep going.

So even if you don't want to go further, you have to once it starts, because you really can't find your way out. There was a lot of people said they wanted to leave, but I never seen one of them get gone. They would talk about it, but they didn't go. Because somebody would go by and say something that put them in a kind of a spot and they couldn't go. So once you start, you will have to go on whether you want to or not. And when you do, you can see what is. You can start living, before then you have only been a machine that's been pushed by whosoever buttons you want to.

A Weekender Is Just a Facsimile

Now this is what you call a school. As we say, in the orient and the near east they were usually run for three years. One year for each degree.

Sometime a facsimile show is put on in, say, three days. That is a facsimile. You really don't get to know anything about it, be-

cause you've just run through something and it seemed like a dream when you got through.

It seems that the people in the western world are in a hurry, so we are attempting two months each, and we wonder if that's long enough. It may sometime be put to three months for each one, or four months, and that'll make it at least a year and we may find the people in the orient's right anyway, it takes three years. But we're in a hurry, because we don't have a lot of time, and so we concentrate it to the best effort we can to put each one of these degrees very accurately performed in two months each. And you could be able, as smart as we westerners are, we should be able to catch on to it in that length of time, you know. But whether we do or not is immaterial, but we'll try.

You're Not Initiated Unless You Ask

So we're going to put on another initiation class in the very near future, it will run for approximately six months, and we'll tell you ahead of time what's going to happen, and you'll forget it while it's going on. In case any of you want to attend. And it is only by asking that one is ever accepted. If you ask, it is always given. If you don't ask, you obviously, nobody's going to try to get you to. And don't kid yourself that you can sit in a dark corner and ask for wisdom and because you think some thoughts later, don't think those are wisdom, unless you have been initiated, because you are only kidding yourself. It doesn't happen that way. You have to ask for the, where the material is, and it doesn't come to you by osmosis, it comes to you by having lived through it so you now understand, that is wisdom.

Describes the Practice Again

This one here is the practical living. Just, you know, the things you do all day long, everyday, where people give you a hard way to go, L. (L.: Okay, but you're really confronting these degree people?) Oh, yeah, they're out there, you know. One of them goes around and asks all your people that you've got something all going real good and he walks up and says you're sure you're right by listening to L.? Are you sure? And what do they do, then, L.? How'd that hit you? (L.: react) See, he's a good degree team man, somewhere. Yeah, he's all around. But you never did see him as that before, you thought he was just obnoxious, you know. But you see if you can see that, and know what he is, he won't bug you anymore. You can go around telling him, "You're sure doing a good job." Hmm? And if he knows you know what you're doing, then you're out of his show then.

You have to catch them in the act and let them know that you know they're degree team men, then you're shoved out of the third degree room into the accepted where you can sit and watch the rest of them perform. You sit on the stage and watch now, you see. And isn't this wonderful that you can watch all these people going through all these connoption fits and crossing themselves backwards and forwards and you laugh up a storm, hmm? But remember, just a minute ago, you were in there with them. And most people go through a lifetime in the big initiation chamber, which is called The World, and never catch on. And I would say that we have very little chance to catch on, because it is so subtle, that unless we are given wisdom — and we cannot have it unless we ask for it, because nobody will come out and try to force it down your throat and run you through the initiation — and unless you do go that way, I think there is very small chance of you ever catching on what's going on.

Did you ever see that all these people were bugging you were the greatest friends you had? Hmm? They're the people the world would have been better off without, weren't they? But you see, they are degree team people that give you a chance to be conscious. And without them, we'd never have any incentive to or ever see what it is we're doing.

Peter the Student

Would Peter have ever believed that he was an unfaithful, could be crossed up in a matter of minutes, unless it had been done to him? Or would he have been sure that he was one of the most LOYAL men in all the world, somewhere. Is that right? And he would have never caught on unless he'd been forced to the issue, do you see that? He got wisdom, he'd been asking for it for three years, listening to all the talks, everything else, he knew all about it. But in a very few minutes he showed he hadn't seen a thing. And this is the way all of the rest of us are. Okay?

Self-knowing

And we only find out by being run through the little mill of being initiated. It's not horse play, it is the greatest school that's ever been devised. Because it brings to our awareness in no uncertain terms, what we are. And then we can say along with somebody else, you see as you are seen. You see yourself as you are seen. You know yourself as others know you. But before that you would never know that, would you? Because you're about the sweetest, nicest, gentlest thing that is only SINCERELY looking out for the good of everybody in the world, aren't you? You know it. (Bob laughs) Question?

(Question: Where is the actual place of initiation?)

Oh, well, it's anyplace where they say they'll put on a school and can demonstrate they know what they're doing. (Woman: like the place within?) Oh, no, you, you have to go someplace where you get it down. Because you just go around asking for wisdom and the next thought comes through your head is when you're conditioned thought, you think "Oh I got wisdom now." You have to be run through an actual, physical living it out or you will never know it, because you'll be like Peter was, he went around with all these good studies for years, right? And then somebody hit him, a little old girl come by and said, you're a Galilean, and he started on the defensive, right? Denying that he ever knew these people or anything else. Right? And so would you. But you would think "I wouldn't do that under any consideration." But you see, all you got to do is meet somebody that knows how to walk up and give you a little non-verbal disapproval.

School Is Where You Really Live It

So then until you have really lived it, not just know that it might happen, kind of intellectually, but until you've been through it, you will in no way really know yourself. And that's what it's all about, okay? And then you wake up when you've got it all looked at, and having lived through it, you can be a new person. And if you don't go through it, there is no chance as far as I can see for anybody to do it. We can learn, we can rattle words, we can talk all we want to, but when we, still the chips are down, you'll say "I never knew him." Hmm? And that's the way it runs. So you have to kind of be bounced around, but nobody will physically harm or hurt you. Peter wasn't physically even touched, was he?

The Teacher Always Disappears... and Returns

And of course, always the major thing seems to disappear. Everybody says he went out of existence. But he shows up

somewhere like a bad nickel after awhile, you know, you might call it any one thing or another, resurrection or what have you, but he always disappears, you know. And then everybody's all torn up because the great one disappeared. Because nobody can understand that. He always shows up again, like a bad nickel. Okay? But that's another show. Call it resurrection, or coming back from the dead, or that which has been lost returned, or whatever it is, you know. It all shows up ... But oh man what a noise they can make while he's gone.

Discovering There's No Such Thing As Opposites

So is it possible, then, we were talking about the initiation last night, that the whole idea of initiation is to discover that there is no such thing as an opposite. Now the world is a big initiation place, so we're all attending an initiation—most of us don't pay much attention to it, but it's there. The whole idea started with man's difficulty, if we care to look at many ancient stories that tells a for instance about it, where man eats of the tree of opposites. Call it knowledge of good and evil or whatever you like, but he began to think in opposites.

The Root of Opposites is the Senses, the Lower Mind

Because he took his sensations as the epitome, and his taste of those sensations as the ideal of the world. So he begins to think in opposites. And as long as a person thinks in opposites, he or she is double-minded. Now through the ages is the idea to regenerate or be something different. Now the mind that we have is a mind that thinks in opposites. The lower mind, the mind that is not of a higher order, the conditioned mind, the mechanical mind, the one that you pay attention with, if you pay attention, or shall we say just react with, is what? What does it do? Immediately it's opposites, is that right? ... watches how it works. It immediately jumps to opposites. If I walk up and accuse you, you've had something bad done to you. And no matter if I don't say any accusing words, but tone of voice. Now this is everywhere in the world. Now this is why the initiation goes on. Is to point out to us that ... we are fighting with opposites.

Seeing in Opposites = Conflict, Struggle, Resistance

So as we can see that if we have the idea of opposites, where do you wind up—struggling, conflict and a resistance. Now if you live by your nature, which is the picture of man without any decisions in it that's unrecognized. In other words, there is awareness which senses something, interprets it as anything other than as a threat because you have to be thinking in opposites to do that, so it's not really interpreting then, you're judging. So when the picture of man without all the little decisions in there as motivators—you can have them, but you don't have, you could use them, so they're not motivators, so then there is a sensing and an interpreting.

Disobedience

Now as long as we're living with, against our nature, disobedient, eating of the tree of the knowledge of good and evil, we are each day checking everything, every sensation against our ideal, which is my taste. Then we of necessity think in terms of opposites. This is good, this is bad. This is right, this is wrong. This is proper, this is improper. And on down the way. Now that's what you're bound to do then, when you have this set-up.

The Walking Dead

Now as long as you do that you are judging, you are in a state of conflict, and the struggle towards the ideal, which is the disintegrating factor. So when man eats of this tree of op-

posites, that day he dies. Period. He don't wait till he dies twenty-five, thirty years later, when they laid his little corpse in the ground, he is dead to living. He is not a living being, he is a mechanical reaction. A button-pushing. You can just walk up and push his buttons and he does something. Because he's comparing it to an ideal. So, in the day he eats of the tree of knowledge of good and evil, he dies. Period. He is not alive. He is a mechanical reaction that anybody that knows how can drive the machine. Like if I know how, I can operate that tape recorder, I can operate an automobile, if I know how I can operate an airplane. I know your buttons and I can control you with the greatest of ease. Bup, bup, bup, bup. And initiation points out that you are not a being, and that the error of eating of the tree of the knowledge of good and evil, or the idea of opposites, call it what you will, that as long as we do that we are going to be in a state of conflict. And a state of conflict is a state of death, disintegration, and the person is dead, not living by their nature from the moment they make the first judgment.

Describe What Is Without Judging

Now as soon as we see that and could start this moment describing things, instead of saying that her dress is pretty, we could say it is orange, it has white and turquoise trim, and it's pleasing to my taste. Now the last statement wasn't a judgment, it told you how it affected me. But to "I", that's also part of the description, is how it affected me. But it is not, doesn't tell you anything about the dress.

Set Up an Ideal, Die to Living, Can Arise

But we are dead, the moment that we make an ideal and set it up, we have died to living. We have been disobedient to our nature. Now, we can achieve again the state of being which is life everlasting, which is to be consciously, according to our nature. That nature is to be sensing, interpret the sense, not judge it, because we have no standard by which to judge it, I don't have one, because I don't know what ought to be now. I can describe it to X and there is an adequate function and that is life everlasting. We have regained life when we have seen the fallacy of the idea of opposites.

You're Having an Initiation Right Now!

Now, this is the whole idea of putting on an initiation, that the person sees the opposites. Now you're having an initiation right now, you know. Right this minute. And if you can see the fallacy of opposites, you get out of the third degree. If you don't see the fallacy of opposites, and keep in it, you know where you'll be tomorrow morning? You'll still be in the third degree and they'll still be poking you and giving you a hard way to go. Where will you be tomorrow night? Still there. Next year, next month. Until finally the body is worn out. Or you can step out of the third degree room today. Which is to go out of the world into another state of existence.

Creativity

The kingdom of heaven is at hand. You may enter whenever you choose, as long as you don't try to take your disobedience with you, which is being disobedient to your nature. Not disobedient to [any person]. It's my nature that I'm going to either be obedient to or disobedient. The nature is what? Sensing. Which is the only thing you can do. And then interpret the sense without, of course, the sense of ideal, and then there is X takes care of the function. So then there is initiative, passive, form and result. Which is all creative and life-giving.

The Servant Usurps the Place of the Master

Once I judge it, then "I" is being initiative, X takes the passive

and carries out whatever I handed over, and the form is torn all to pieces because it's in a state of conflict and trying to go two ways at one time, and the wages of that little operation is death. That's called sin, or what have you, it is being disobedient to one's nature. And the whole idea of living is to see what it's about.

Humility

So, we judge or we describe. When we judge things, we have set our little sensations up and my taste as the criterion for this whole world. And that is not known as being humble. When a person knows they don't know what ought to be, they might be in a place of a small bit of humility, you know? But as long as I know what ought to be, would you say I was a real humble creature? Hmm? You wouldn't agree with that, would you? But of course as long as I know what ought to be, I describe myself as very humble. You know, after all, ... everybody knows that. That has nothing to do with it, it's humble when I say I am. Because that is also has an opposite on it, too, doesn't it?

That's What the Whole Initiation Is About

Wouldn't be near as difficult as anything else, because you just talk and you use the words of description, which is what you're seeing in your mind instead of what you're sensing in your emotional solar plexus, isn't it? So you start sensing instead of emoting over things. But that's no threat. That's what the whole initiation is about.

Purpose of a School

[There is a long discussion where members of the group are asking if certain Biblical patriarchs called prophets — they name several — were teachers of esoteric schools.] Rhondell: I do find where Elias founded a school of prophets. He taught prophets, he taught people, with a school that taught other teachers. The word prophet has always been used as meaning a teacher. An aspirant or an enlightened teacher. Enlightened means to be free of ignorance. The main thing we're ignorant about is the purpose of living. So a prophet was enlightened man. One which was not covered with ignorance, his purpose of living is then a teacher.

Prophecy Was Not Originally Meant to Be Fortune-telling

Now the business of coming up with the idea of foretelling the future is of very recent origin. It was purely incidental that a teacher would say this is happening and this is happening and this will result in so-and-so happening if — he always put an "if" in it — something doesn't change. If you don't change and get the thing going another way. Don't get a jolt going another way. And of course because many of these things did occur — because basically nothing did happen to muff it — ... then it began to be used by many people, the word prophet meant a foreteller. Or a fortune teller or something. And this I think is about the farthest from the fact of anything that you could discover. A prophet means a teacher, and he would in all probability be teaching. Now if a church is a school and a teaching, then obviously every prophet probably founded some sort of teaching school. Had a school around somewhere.

A School Is Not An Institution

[Question: Can a school be an organization?] In the sense of it evolves into hierarchy and all those good things, and one man ahead of the other man, no, it's a brotherhood. It is not an organization. It may be a culture where a few people work together once in a while. Not an organization.

The World as School

Now, where are you that you're acting out the role? One thing that we could look at this world that we're in, it's a wonderful schoolhouse. Very large schoolhouse, covers the whole world, and we have about everything acted out in front of us.

The Teacher's Relationship to the Student

[Long discussion where the group is wondering if the teacher is responsible for them.] Now we're not using that [responsibility] in the same term as duty. That you take a job, then you have a duty to go take care of the job. You have children, why you have accepted a duty to raise them up until age sixteen... after that (laughter) they're not kids any more. Okay, you took on the duty. But not a responsibility. Now even though the child is two hours old, you can't eat for it. You can't eat a bite for it. If it has a fever, you can't have the fever for it, right? And you can't think for it, you can't reason for it, you can send it to school but you can't learn for it, it has to do that on its own, is that right?

How Worldly Schools Invent Authorities

Now we'll go ahead with other things that can be in conflict. The next thing that we get decided after we get here, because we were sent to school, we were acquainted a little bit with the rules of society which is enforced by the police and sheriffs and etc. and by school teachers and what have you, so we come up with an authority deal. So in order to gain all the pleasure and comfort and escape all the pain and all that stuff that goes with it, we made a decision to believe and do as told by your authority. Believe and do as you are told by your authority. Now it never tells you that you have any choice or that you can consider it, this, the authority knows. Now authority has been gradually over the ages condensed into various institutions. That's the basic authority. And anybody that works in one of the basic institutions; is an authority, is that right?

The Teacher Is Committed to Life

([Question: When you mentioned unconditional love you said that it was care, that you could care for everyone.] Care, commitment, whatever words you want to use. (Could you define that a little bit more?) Be pretty hard. (laughter) (But I have difficulty with that.) Well you see, it's like trying to define the word life, or love, or light. Try them, any of them. You can't define it. So you're asking me to define love. I can't do that. Is it a caring? Yes, I care for people. Is it a commitment to them? Yeah — to life, not to any personality, but to life, okay?

The Teacher's Duty

(Question: Is it a responsibility to them?) No, you can't be responsible for anybody else. I can't go to the bathroom for you, you take care of that yourself. I can't eat for you, you've got to do that. I can sit you a beautiful dinner down in front of you but you got to eat it, right? I can give you a beautiful apartment but you have to sleep in it and use the bathroom, etc., on your own, I can't do that for you. And I can't think for you, I can give you information, but you're the one who has to use it. So it's not a responsibility, no it's not a responsible, but if I saw you hungry I guess I would probably try to find a way to feed you. If I saw you thirsty I'd try to get you a drink of water. If I saw you cold I would try to get you some shelter or clothing. And so on down the line. (For how long?) Until I could get you working, and I'd sure be pushing. (laughter) We always try to push people into working. We work on the idea that if you give a hungry man a fish he eats today, if you take him out and give him a fishhook and teach him how to use it, why he eats every day. Okay? So we try to get people working. In the schools we operate we al-

low people to come or see that they can be there, the ones that have been able to get along and kind of lost their way. Do you know what I mean by somebody losing their way? Do you know a lot of people who've got a lot of talent, a lot of ability, and everything else, but they lose their way and they're kind of hung up? That's the kind of people we take in the schools. So we can get them started and going again...

"Lost Souls" Are Just One Kind of Person In The School

... that's just one of the kinds, but one which we see a lot of. People who have lost their way.

The School Teaches Accurate Reporting (See reference section) Then All Else Follows

Now if you could know that you could have just about anything that you could concisely report, you would pay a little more attention to what you're reporting than you do when you're reporting willy-nilly without any awareness that you're reporting that you're being put upon, you're reported that you're being mistreated, you're reporting that you're in a terrible shape, and all this. If you started reporting accurately you'd pay more attention to it. Is that right? Yes ma'am? [But why would you bother learning anything. Why would you go to school, why would you take lessons...] To learn how, to what, what does what. All I can learn about these, I can't push the button but I know which button does what things to it. I have a computer in the office. You push certain buttons, put certain programs in it, it does certain things. I had to learn those. I have to learn how to report. And that's what we're talking about this morning, is how to report in our everyday affairs, especially in our personal and interpersonal relationships. You have to learn what makes which thing jump, is that right? I know certain people that respond certain ways. I got them all cataloged here. So I say certain things to them. I also pay attention to what tone of voice I'm using when I'm talking to them, because the tone has as much to do with it as the words, sometimes a whole lot more. ... the fact that we learn many, many, many things, not how to, but ability to report accurately. I think if we spent a considerable time studying as to what we wanted to report — because that's what we're going to get the response to — we probably spend a lot better time than if we thought we were leaning how to do things. Because we really don't know how to do them, but we can do a considerable amount for ourselves by learning accurate reporting, how to report accurately, what's going on, and what I would like to see happen with it. And if I can do that, things turn around very decidedly. So it seems to me that maybe instead of just reacting, and you could say muddling through, we might do it a little accurately and take advantage of this fantastic gift that we have of having a partner who will always do the appropriate thing for the information it receives. So it's up to me to do the reporting accurately.

The Purpose of Experiments

And all the things we do, every experiment we discuss the possibility of working on, is for the purpose of having more consciousness or more awareness, like the playing of roles. If you're going to play a role you've got to be conscious of what you're playing, is that right? If you don't you go back and get all "sincere" (laughter) Is that right? So, then being conscious is the reason for any experiment, because you have to pay attention when you're going to run [them] ... anything you're going to do.

The World Is Crying

And the whole cry in the world is for a few conscious people. We have an awful lot of millions sincere people who are stimuli-reactive machines. They're not phonies, they're for real. But they do nothing except consume. There is precious little creative action in the world. And the whole purpose of our little schools and get-togethers and et cetera, is to generate a series or a group or a number of individuals that are conscious. And, we work at it full time, day and night, whatever time comes along, but that is the purpose of it, hmm? Is to have some conscious people walking around instead of sincere stimuli-reactive machines, which are nothing but destruction, because somebody's going to push a button and they're going to kill, they're going to destroy, they're going to do everything other than create.

Consciousness Changes the Course of the World

So, the few people through the ages that have been conscious have attempted to work with others that they be conscious, which changes the course of the world. And brings about a Renaissance or a revival of the flow of Life. Stimuli-reactive the life is just sitting bumping backwards and forwards like a rock falling down a well, bup-bup-bup-bup, that's all and all of a sudden it goes splash and it's over with. There is nothing creative, it is destructive. So when we would have some conscious people around, you see a whole new course of human events start off in a different direction, and that's evolvement for the human race has taken place. So the whole effort and business that we work at is to be about the business of being consciousness. And being conscious would mean that you have wisdom and that you would have agape. Without those two you are, as the man said, rattling rusty beer cans, because you do nothing only react, morning noon and night, and what difference does it make? You might as well have a dog reacting or a machine reacting or that little thing you know, that sits on the hood... on the dashboard of some very expensive cars that dims the lights automatically when somebody comes along to meet you with bright lights... and isn't that nice. And we do likewise. ... the human race, they just react from one reaction to another reaction, then you react to that reaction, then somebody reacts to that reaction, and it bing-bing-bing, it's like that little song about little houses "ticky-tacky" you know, they raise up a family and they build little houses ticky-tacky and they go through the whole motion of raising a family and they raise their little houses ticky-tacky too... and this goes on and on and on. But when there is a conscious person there is a different direction takes place.

How A School Altered the World

Now you can read back to recorded secular history. Some ages ago, a few hundred years ago, as time goes along. The world was waiting for the end of the world. And so they did nothing. And ... was integrated into a dark age. Where there was nothing done, only misery. And a lot of wars. Some of them which lasted hundreds of years. And somebody came along and got them, a conscious man, and got them started in the direction of at least building a man-made world, which was a little more literal and while we get a little chilly some days, we're preciously comfortable compared to what people lived in those wet old shacks they had and so forth. And at least we have it available to get it, all it takes is a day or two to get the man on the ball to get the pieces here. Then we can start going again. But this is all from a conscious man, probably one or two or a few he worked with to get some more conscious people around him. And started off a whole new existence, for which I'm very

thankful that he did his little piece of work back down the road.

Unconscious and Conscious

Who knows what we would do if we originated a few conscious people instead of just people who react day and night, you know, somebody walks up and says, smiles to you and you smile back, and somebody says "Uuup!!" and you "Grrrr" back (laughter) and you know, what difference is that? You know, anybody does that, the dogs out here on the lawn here does the same thing, you know. They gritch at each other, and then one runs and wags his tail and does all the appropriate things, the other dog wags his tail and they run, play and then they fight with the greatest of ease, and all this. So what then is the human better than that if all he does is stimuli-reactive machine—very sincere, he's not a phony. Okay? We have only one interest. To see conscious people. What they do, who cares? They're conscious, nobody has to be concerned about it. They will have wisdom, they will have agape. And that's the kind of world that might be very interesting to live in. It would be interesting to see what one hundred or two hundred of those people could do. It would change the course of human events.

Comments on Fourth Way Schools

Chief feature is listed in these things is, refers to the first decision. Now remember these people, Ouspensky, Gurdjieff, and their many, many associates, which incidentally were an extremely intelligent group of people, did not have the picture of man. So, as we've also said there's more than one way to describe any phenomenon. Okay? So, I could describe this, to one person, as being, indolent looking for pleasure, another one as fearful of, trying to avoid pain, and another one as trying to be a big shot, and another one is trying to gain pity, and so forth. This would be the chief feature, it's always some aspect of the first decision. No matter how you would slice it, it is one of those. And then with it you consider the motive.

Pat yourself in the head and wake up every once in a while. (woman:... become awake—you just keep growing) It grows by degrees. (Question: It isn't as the Gurdjieff-Ouspensky people say that then you have to be, go back to what we were before—) Rhondell: No, I don't think so. I've seen, that was one means of teaching. In other words, what they were doing, would you like to hear about that? (Yes.) We're using a practical method, like filling that jar up to the line, you know. So, you've been following authorities, basically, all your life. You just mentioned that a minute ago and you've probably been along the road. Believe and do what your authority says, okay? And so you go there and so and-so becomes your authority at this school, okay? And, they'll give you every contradiction thing to do. You know, you clean up the floor but then you mess it up. Or they have your compadre, they have two of you working together and so they'll have you to clean the floor up and they'll have the other one go and put tar on it and they'll tell you to go clean it up. Because they told him to go put it on because they're going to put new tile on that floor, so put the tar down, and then they go tell you to get that tar up. And then he comes up and says where, somebody says, you haven't got this tar down, you can't get those tiles on there now. You know? Would you catch on after a while, or not? Some people don't catch on for years, they just fight.

But you see, when you begin to look at what you have been told by all the institutions which you have accepted as author-

ity, why one of them was telling you to get the floor cleaned out and somebody else was telling your Dad to put tar on it (laughs) and somebody else was telling your mother to have it painted. And all this mess goes on. This is a practical way of teaching. I enjoy it, but if I do I get too (woman: You sure do, laughter) When I use it to its fullest extent, my satanic influences begin to be too visible, you see it's TOO enjoyable, but you (Woman: Is this what's called ... as a school?) Yeah, that's one, no, there are many different ways. But this is one of the ways that they were using. Now, when they ended Fontainebleau, the school at Fontainebleau, they were in a total change of method. And, this was one of the reasons why the whole thing seems to have disappeared. It was a complete change in method at hand. This method was too slow. So, it was taking years because it was so much like everyday living that everybody goes through they didn't think they'd gotten anything, you see. (audience unintelligible) (Bob laughs) They're still asleep because it's just like being at home, you know.

More on Fourth Way School

[The man asking the following question had been at a Fourth Way School, and apparently others in the group had been with him there.]

(Man: Yes. Well one aspect of this was these groups that they talk about and they had such rigid rules for the group that they were as bad as the organization.) Rhondell: Well that's what it was. It was to show you ... and did you see what the [game]... was about? Or you didn't catch on either? (laughter) You thought they ought to just change heads. Is that exactly right, if you thought it that way. What they were trying to get you to see was how stupid the whole thing is and when you went in and said "Look Gurdjieff, take this and go, you're just like the rest of them, I'm not bothering with any of them, I'm going on my own," he'd have said (Bob uses funny voice) "Boy, I'm—" (no dialog here, Bob apparently makes odd gesture or face, everyone laughs) (Man: J. thought that he'd made an improvement!) (Laughter) ... (J.: We were disgusted by this thing and we said we don't want to use this method. Woman: This is not for us) Rhondell: Okay, so it's the same one you've been using all your life, did you notice it was a method though? (J.: Yes, we'd become disgusted with that method.) Well, what did you do with it when you became disgusted with it? Chuck it? (Man: Look for another one that's just as bad.) (Laughter) ... as long as you've got this one, believe and do what you're told by authorities, so you will avoid pain and escape, escape the pain and gain the pleasure, okay, well now you don't need to listen to anybody, do you? (Right!) Okay, goodbye! You can go back to California now. (laughter) You don't need anybody, do you? Because you're free to experience and see how it works out. But if you're afraid you're going to get your ... singed, then you're going to look for somebody to tell you what to do, aren't you?

How Some Schools Work

There was a note on my desk that so-and-so had called and wanted one more person to tell him what to do this morning. So, I would, if was running that kind of school—which is a lot of fun, and you can make a lot of money, because they'll work for you, so you have them run the farm, raise the pigs, fix the cars, run garages, run big restaurants, and do all the work—you tell everyone of them what to do, down the line. So you came, [the teacher] said "Do you really want to get there?" "Yes, sir." You come to me, you must have wanted an authority, or you'd have gone on your own way. Somewhere. So we put you to work. And we get you to get all your compadres in. So we got field hands, we got barn hands, we can run a dairy, and we can sell

milk and we can run a big restaurant and we can feed people and we got waiters and cooks and dishwashers and floor-moppers, everything for free. And even paying to come. Hmm? Isn't this what you've been doing all your life? (J.: I see it all, go ahead.) Have you been doing this all your life, sir? (J.: Yep. ... Yeah, defending the organization.)

More on Gurdjieff

So, when they went to Gurdjieff, he just give them what they'd been doing all their life, and hoped they'd see it. Only he increased it. He made it unbearable, you know. Man, there wasn't anything they could do right. (J.: They had such a list of requirements...) Right! Well. Now, J., if you got all the requirements in one day, and once you gradually got on that page—a book I told you about, you turn one page at a time—they just kept giving you one more requirement, did you ever notice it? (J.: Well, no, it's been so gradual.) (Bob laughs) But if they went and slopped them all on you in one day (J.: Then you'd have seen the game) You'd have said, "No, I don't believe I'll buy this." (Bob laughs) Is that correct sir? (J.: I see, I see, I see.) Are you catching on? (Yep) Do you need anybody to tell you what to do? (J.: Nope.) Okay. Then if you'll experiment, some of the things you do, well, they may burn, you know. But you'd quit, wouldn't you? If you get your finger on the stove you'll get it off, won't you? You always have so far. Do you need somebody to tell you what to do? Now I would be happy to set up one of these kind of schools. (Man: We need somebody to tell us what we're doing.) (Bob laughs) Well, that was one way of doing it.

Is It Necessary to Have a Teacher?

(Question: Is a teacher necessary... to wake up?) Rhondell: Seemingly, yes. And it depends upon the method used.

Direct and Indirect Teaching

Now, we're doing this a little vicariously this morning, of getting you involved in things. Now ordinarily you would go to someone or some organization and ask what to do, isn't this about right? (Woman: right.) Now first, it's just as the old boy told me down in Mobile, the effort on my part was so little... But now wait a week or two, and they'll add another one or two on there, somewhere. Now it's still a little effort. And then in a few more weeks, there's another one. And a few more, and another one. So you keep turning these pages of this book over, now if they told him all of this the first day (Man: All you had to do was believe at first.) Yeah! That's all he had to do was just buy it. Just be gullible. That's all it took first, somewhere. (Right.) And then the next thing, one or two little old things, splash around, take a bath, and a couple of others and that's all it is. (Right.) But it keeps growing, doesn't it? And pretty soon you are totally caught (right). Now to show the joke, the school would give you all of this list at once. They give you all of it at once. Now what would you do. (Woman: I'd walk out. I would now.) Right. And no matter what you went up against, if they'd given you great gobs of stuff all at once you'd have never locked in. Unless you're born there. Would you? (right.) Okay, you'd have run, quick. But they turn one page at a time.

The Book with 600 Pages

I think every time we've had a workshop, I've told about the book that has six hundred pages, the first one's snow white, the last six hundredth page is coal black, and each page from the first to the next is one six-hundredth off white. And if you sit and turn them one at a time, you'll never see, that

there's been a change. All right. This is the way it goes. Okay J.? So here goes the book. The man says, so little effort on his part. Somewhere. So he just couldn't afford to turn it down. But if he's been consistent, if we run into him today, and really checked it up, we'd find that the efforts had multiplied by great advances. In fact of business, they own his life.

Example

Now. A few years ago, of which very few people here other than me recalls, they started an income tax law in this country (Man: There was never going to be more than three percent) And it was not going to do anything but affect those rich people that made more money than I did. Um-mm. Had they come up with the proposition that we're going to have this year, would that have ever become law? (No.) No. Does that help answer your question, you see? Hmm? It grows by degrees. That you're given a little thing, and a little more and a little more and pretty soon, you don't notice it and you are completely bound down, tied in, hooked, clobbered and taken. Okay?

They Don't Tell You

(Woman remarks that they don't tell you what they're doing.) Rhondell: Oh, no, then it would tear up the game. (Woman: Ahhhh.) (Bob laughs) (Woman: they make it sound very necessary.) Very necessary. Well, isn't this what you've been taught all your life, that it was very necessary that you had somebody tell you what to do? (Woman: Yes but ...) By all the great professions? The healing arts, the theologians, the law, power politics, and all of this, haven't they told you that they had to take care of it for you, and it was very necessary for your wellbeing? You see, Gurdjieff being a teacher was one of the greatest put-ons that ever lived. And this is what a practical school is, and it's why I said that my satanic impulses get out of hand when I'm doing it (laughter) because I enjoy it too much. Because I love to put you on.

What a "Teacher" Gets by Having You Be A "Good Student"

(Man: Ouspensky was more of the student, and he bought it, didn't he?) Oh sure, he bought it. But, uh, Gurdjieff was putting it out like man-oh-man, and Ouspensky come along and said "Boy, now we got to get all these people to do this for years." Because Gurdjieff said you've got to be under control, and controlled for years before you [succeed]. Isn't that what you've been told? All your life. And if you persevere to the very end, somewhere. (right, right) Haven't you seen the joke yet? (Everyone agrees. Woman: Keep your eye on one person and Another woman: Now I've seen the joke) Right. (Woman: for myself.) Okay. So do you see how the school was run. It was an exact duplicate in a closed session, only they give you all the rules at once, hoping you would catch on immediately. Because nobody really wants to exploit you. But if you want to be exploited, man, we can run a big farm and a big restaurant, dairy, get rich, all by just having good dedicated people wanting to do the right thing there. And do you have to walk around and go too far and too distance to see how it works? Hmm? Do you, Joseph? (J.: Thank you for turning on the alarm.) Do you have to go very far to see that you can have great fantastic wealth, office buildings, fantastic buildings, real estate, and all well taken care of and paid for, if you just get you to be a good student, somewhere. (J.: Get enough people to agree to it.) That's... "effort's nothing on your part, it's so little. We've already done it for you. It's already been done for you, you just do this." (Woman: We've been taken, you guys!) No, may I correct. You have taken yourself! Gurdjieff never took anyone and nobody else did but you.

You want to live this, you eat of that tree of being comfortable, and everybody will make you miserable for you and make you like it. Because you don't have to think then. So don't blame anybody, please.

More on Gurdjieff

(Man: ...go around and do the same for others) Right. So then we got them on the hot spot. We'll take them down to the school. Because there was gobs of people went from this country over to France to work in Gurdjieff's school because they knew if they were good students, and they would compete as to who was going to be the best, and do the most work, so they would get to be an advanced student. And old Gurdjieff was sitting laughing up a storm. And he said man, I'm getting richer by the day. Bying a whole string, he owned a whole string, and still does incidentally, a whole string of big restaurants. Not junkers, big high-priced restaurants, all over Europe. All the ... tourist shops. Big hotels. All because people come and was dedicated, and wanted to do the right thing. And be a good student. (Woman: He talked about having a lot of difficulty making money, getting some of these people to pay.) Isn't that always the appropriate words to say? (Laughter) You have to start having somewhere where they had to work yet, you see. (Ahhhhh.) Somewhere. You following all right there? (... man: ... the fact that we've had this experience) Rhondell: I think it's the most beautiful thing you could ever see, but be thankful when you see it. (Man: Because we still think we could do it for ourselves.) Riiiiight. And so the students are there. And so the student can be. Yes, Gurdjieff sat at a table having coffee in a coffee shop. Gurdjieff was sitting at a table having a cup of coffee. He always ran the practical school. And two ... rich, rich, rich from the United States come and wanted to ask him something. They just wanted one or two answers, you know. So he said fine, have a chair. Have a cup of coffee. So they wanted to ask and he said pay me first. And (Bob laughs and mimics voice) they said "Oh, truth is free." He said "Yeah but my time sure comes high. Hundred bucks, I will talk with you." They disagreed]... he said "Well go home then, who cares? Go on back to the United States, nobody invited you over here in the first place." So finally the old gal pulled a hundred dollar bill out and laid it on the table, so he answered her one question and called the [waitress], said "Give me another cup of coffee," and she brought the coffee and he laid the hundred dollar bill for a tip. To show them that he didn't need the money, but you see they still had to pay. And then somebody else come he, he gave it to them.

Practical Teaching Never Ends Until You Catch On

But it's always this practical teaching. And who's in a hurry for them to learn as long as you're getting rich from it, you know. Do you know of anybody that is running a— they're all schools, you know. Have you noticed anybody getting in a hurry to learn a lesson or have you been at it for what, fourteen, fifteen years, in some particular ones, and others you've been at all your life, haven't you? (Woman: Oh, yes.) Right. Somewhere. Does the United States government keep building big establishments and bigger things and shooting bigger fire crackers off? And do you keep playing? Hmm? Or scared if you don't? (Bob laughs) Somewhere. They shoot bigger fire-crackers off every year, don't they? Got one hit the moon.

Conscious Schools

But you see what is being done. Especially in the conscious schools. A man who knows what he's doing is, ... isn't he du-

plicating [the conditioning] in a short way, and trying to make it more unbearable so you will wake up? Now if you're so sound asleep that you couldn't see when you came in, give you all these rules and regulations, that he was just copying all your institutions and giving you all the rules at once instead of one at a time, somewhere Now if he did it one at a time, he's trying to exploit you. But if he gives him to you all at once he's trying to wake you up. Do you see that, sir? (yes) Do you see that M.? You D.? Do you Mr. R? Okay. (Bob laughs)

More on G.

(Man: You mentioned Gurdjieff still owned the [?] Is he still alive?) Yes, sir. Very much so. Ornerly as ever. (Laughter) (Does he have another school?) I don't know how old he is. Immaterial. Schools are taught different now. And they don't use that method, but the things that the others brought are still around.

A Parallel, A Parable

(Question: How do they raise money for the work?) I just got through telling you. Get students in that want to learn and they will promise faithfully before they start that they will do what they're told for as long as it takes for them to gain salvation. Okay? (Woman: I don't like that kind of school. It doesn't suit my taste.) (Man: ...has already been increased! Woman: I know!! Bob laughs throughout as everyone yakking at once.) (Woman: In one of those talks, he came over to raise money, in about 1924... he talks about the struggle that he had to raise funds and so forth, he talked about being responsible for many people, this was the time of the revolution in Russia, he was responsible for two hundred people, and how he had to work night and day twenty-four hours to raise money to support all of them, he talks about tensions that he was under. There's all of these things that I couldn't square—was all of this a joke?) A parallel. Did you read the newspaper and let him hear them tell about the terrible expense that the government had? Or just take Phoenix, we had a mayor election coming up the other day. And he had to talk about how they had to get that money, and all the great demands upon the city, (unintelligible) somewhere. Little old town of Phoenix. And they had all these great demands upon their money and it was necessary to raise funds, raise taxes, you know? Did you ever hear of these organizations that's worldwide that tells you how many souls is dependent upon them all over the world, to hear the gospel and hear the good news and to have hospitals and to have homes built for them (Bob mimics evangelist voice) and they're hungry, and it's so necessary that you share what you have? Hmm? (J: um-hmm) Okay, haven't you heard that story? Well, he was trying to show you the parallel. So, he played his role beautifully. It's a lot of fun, I love it. (J: well he had everyone falling all over him and) Right, right (and giving him their energy) Right.

An Example

I attended a thing one time where the guy got up and he made this big powerful talk, now he'd been talking for three days how not to get yourself under control of hypnosis and suggestion. Three days, been under this. And on the last day he told of all his great work and how much it's gotta have and how this money has got to come, and it doesn't matter whether you have on a watch or whether you have on a ring or an earring, any of it can be turned into money and we can use it (mimics evangelist voice throughout) and we have got to have the funds to keep this great work going all over the world to get all the people to know about suggestion and passed up the boxes and they threw in their billfolds, their purses, their wedding rings, their en-

gagement rings and everything. Now you want to hear the next lesson? He said "You damn fools, now come get it and listen from now on. Come get your stuff, and now you've listened for three days to talks on suggestion and the minute I got up here and pull it on you. You come and get everything you had." Isn't this what you've been doing all your life? Hmm? You've contributed to what? Somebody that's got to look after great thousands of poor struggling lost souls? Somewhere. (Right) Right. And you feel awful guilty if you don't give. (Bob laughs). Isn't that right? So, the man said he only had two hundred to look after. What if he'd have said two hundred million people are dependant upon him? Somewhere. So he's just a little liar, see. But he was putting you on.

The Story of a School

Can't you see what the story of a school is? A school is to duplicate in a small way the world. It tells the same [story].

Fontainebleau

(A man asks if it's still going on.) Well, it's still used in some, but he quit that. When he closed Fontainebleau, the place at Fontainebleau they quit that charade. Because it was a bit distasteful, and nobody caught on. (Laughter) That was the whole reason that if they'd caught on in a week or two or a month or a year, at the most, it would have been all right, but they still didn't catch on. They stayed there for thirty years and they followed him around over here for thirty years, and they wrote books, still telling other people to go do the same identical thing. Yes. So if you're going to preach, doing it practical, all you do is copy in a small precise way the three great professions.

Use What Works, Depending on Purpose

But the point is, do you see that you either use the methods that work or you don't use the methods that work. If you see you don't need to continue, do you? If you see the joke, you don't need to continue (A woman agrees a bit.) Are we looking to see the world or understand ourselves, dear one? (True, true) Then it doesn't matter whether we save all those dear souls, whether we do, let's make a pile of loot. (Woman: that's for sure.) Good. Then why bother with them? You don't need to continue, do you? Have you seen the joke this morning? Have you seen that all of these fantastic programs are built so that you can see the joke in them. And if you ever see the joke, get on it, but if you want to run, all you got to do is to put it on in a small way, the exact duplicate of the big institutions. And you can have all the money you want to tote around, dear. Just all of it you want. It's the easiest thing in the world to do honey. It's kind of, you have to develop your satanic ... feelings and say, well, I'm going to let them learn for themselves, now I'm making a pattern here, and you say I wouldn't tell them for anything, because that wouldn't be fair to them. You know, you have to convince yourself not to let them in on what you're doing to them. Because if you do, you know what they'll do, they run tell everybody and everybody says I knew all about it. And you see you can't tell it, once you start it you can't tell it because they can't wait to run tell everybody else they meet that it's all a big fake, it's just a money making game. They will never see that it is an exact byplay, duplication of the man-made world in which you live everyday. Hmm?

Once You See, You're Out of the Struggle

Rhondell: ... they're all doing it for salvation. (Man: ... provided the people don't understand themselves, it's a game)

Yeah, once they understand it, they start laughing.

See the Joke

(Man: ... they're involved with the institution.) Sure, they just set up an institution. That's what a school really is, and when you no longer need the school you don't need the institution, so you don't bother with it. (Man: You don't turn against the people running the institution) Oh, no. No, you (J.: You congratulate them for doing their part.) (Laughter) You don't need them any more and you can gladly work with them, then. Sure, you find no fault with them, they're teaching you but you don't see it. And they just keep on going and the only way (J.: Nobody's mad at them) Nobody's mad at nothing. It's beautiful. It's a wonderful game. Because these were set up for what—the value of mankind. But we've misunderstood the way the value is. The value is in seeing the joke, not in submitting to it. (Bob laughs) (Man: You wouldn't try to stop it if you could.) Rhondell: No, I wouldn't, for nothing in the world. Oh, no. But you see, they're teachers But we were looking for the teachers to tell us what to do. And as long as we do that they go on—But the real purpose they're teaching us is to see the joke. And nobody sees the joke. See? But if I see the joke I go congratulate the man, I think he's running a wonderful teaching setup. If once you can ever see what a hilarious joke it is. Then we say you step out of society, somewhere.

What Is Society?

Then you step out of society. What is society? It's made up of the big schools. [*The four great institutions – power policies, medical arts, theology, big business*] And so the little schools come along and say, "Here man, look at this." And if you don't see that, they say, "ha, let him stay, let him work, he's good help. Don't cost us a thing." Somewhere. (laughter) That's a sickly laugh.

"Reverence"

[Bob tells a story that he got the joke, even though it was slow because he was English.] You know that story about the English, you tell him a joke, don't tell him a joke past Wednesday because if he does he'll bust out laughing in church Sunday. (Laughter) (Man: Boy are we losing our reverence.) (laughter) Everything's reverent.

The Greatest Point of the Teaching

So, this is the greatest point of teaching. Now. Again, it is not too practical in the western world. It was used in the Orient and is still used, where people come in and dedicate their great existence for fifteen, twenty, thirty years. They never find out anything. But it's still done in the orient, but the occident, not enough of them will dedicate themselves to work that long, that you can make things go pretty good. So, have to figure out a new method to see the joke. So we try to lay it out plain and simple (Right) Somewhere. (Yes.) But, did you see it either? (No.) We've been laying it as plain and simple words as it can be. (Man: It's coming through) Coming through... just great resistance. But nevertheless, it will get through and when you do, then you can see that's all that's going on. Are you're then a conscious being—are you hoping to avoid every situation or are you seeing that you are surviving and evolving instead of being comfortable? (right.) Hmm? Right? (Right.) But now if we told you that you'd really be comfortable if you come and stay at our place until some great something happened to you, and then we force you to work. Somewhere. Did you ever hear of a zombie? (Yeah) Do you know what one is? (I do.) How did it feel? (Laughter)

The Goal

So you see where all these little games go. Now they are of great, great value, it's called practical teaching, somewhere. It's like filling up that jug we showed you this morning with a hole in the bottom of it? But now we're not interested in the holes, we've got to get the goal. Right? And that's what you've had your mind on all the time is the goal. Hmm? Was get the jug filled up to the neck, hmm? The goal was to be non-disturbed. And so why look to see if the hole, if the bottom's out of the jug. (Man: Don't worry about that, just keep filling.) Just keep filling, man, because it will fill if you persevere to the very end. Somewhere.

Step Out of Society & Build a Culture

And they then have stepped out of society because they see the joke of society, which is a bunch of schools, which we give in the talk on the initiation. It's a big joke. And so then they step out and start a culture. Where no one is competing with anyone else. Okay?

The Joke of Competition

Because you see the joke in competing, you know. Because all these are competing, just keep on getting more, you compete, and the more regulations you live by you're better than me because you're really looking down on me because I don't keep all those things and so then you can see how much better you are because you're keeping more rules and regulations than old Robert, right. You can look down on me good. ... Did something I shouldn't have done, and can't you feel holy and righteous by looking down on me.

The Need for Teachers

(Man: But I feel, a question, and think that in spite of seeing the joke, there still needs to be teachers. Or someone experiencing as a teacher.) Right. And if somebody can speed that experiencing up and concentrate it so that you can catch on a little quicker, at least give you the opportunities, it'd be very worthwhile. Right? I agree to that. (Man: I see where your value to me is very useful.) Right. Because I can finally concentrate things fast enough. Because everyday life's doing exactly the same thing, but it's so disconnected and slow so you try to concentrate a whole mess of living in a quick little run and of course it's worthwhile, sure.

RRG's Qualifications As a Teacher

... a little girl about seventeen come truckling over and says, uhm, Bob, I want to ask you, she says, what's your qualification for teaching what you do? I said "guts!" (laughter) She said "Well thank you, that's the only one that ever told me truthful, most of them tell me well I have this degree and this degree and then I have this great mystical experience, you're the only one ever told me the truth (Bob laughs). That's all it takes, then. That's all it takes. (Laughter) ...hits the windshield, it takes guts to do this. (laughter)

Telling Experts from Authorities

So when the man becomes authoritative and tells you what to believe, or do, in order to do so-and-so, then you can always see there's another theory. If he's teaching as an expert in his field, then he is an expert and not an authority. So remember that there are authorities, there are experts, there's officials and then there's laymen. And the layman is the guy that doesn't know how to keep them separated. Okay?

The Teacher is Not an Authority

(Man: Now, in relation to schools, the the teacher serves there as an expert.) Right. He's an expert, not an authority.

However, some of them will act like the authority.

Incomplete Schools

(Man: I have a statement and a question. Not only are these ideas profound but they're also very simple. Now I've seen a number of schools recently, I've been sort of flitting around here and why are these ideas so secret and you can't really find them very complete in many places? In many places they show you bits and pieces and end up controlling...) That's probably all they have, is bits and pieces.

The Value of The Picture Of Man

What we're talking is the picture of man, always. Everything is about it. The great unknown is man. He thinks he knows himself, the great illusion, we're all just, "I'm I and I know everything that's going on in me." You don't have any hidden spots, do you, J.? (J: I think so.) Do you feel it? (No.) That you do. That's what I'm talking about. Do you really feel that you have some old blank spots you don't know anything about? But you, far as your senses tell you, that you know everything that's going on and you're always the same old J., is that right? Have been for years. (In a rut.) In a rut. Grave. And dead. ... But that [you know yourself] is not the fact.

How the School Transforms You

Then as he wakes up, with understanding the material that you have at hand—all right, they're a strange little thing, you got a picture of man, you got a little picture of two worlds, you got a little picture of struggle, conflict, resistance, you've got a little picture of some other things—and as you begin to apply those, and you begin to watch all these many I's in yourself jump up and run around, and you get that little space in there we were talking about, from the moment of the stimuli before you observe the self and watch all those little I's go in before something gets done, you begin to see a transformation. And then you have a transformation. And you will begin to know the self. ... So you have the greatest material with the greatest background in existence, to teach.

Caution

but by the same token be selective enough, because if you throw it before swine, they will trample their pearls under your feet and they will turn and rip you, because you are getting close to where they live. And they have a little pigsty of their own that they are interested in protecting and they don't want the truth to tear it down. They've got their mind made up and don't disturb them or upset them or confuse them by laying out a little truth. It will bother them. So it has to be a little bit selective as to how far you go with who.

A School of Self-understanding

People of good will are looking as you have mentioned, beyond all comprehension. Now if it is known that it is a school, a school of self-understanding. I don't see why it shouldn't be called Harmony Workshop, I think that's a pretty name, it's a harmony, the oneness and it's a workshop, and brother don't forget that work, because they're going to have to work. You can't hand it and just give it to them in a little pill. We can't do that. They have to get it, all we can do is hold the mirror up and they got to do the work, and I think the workshop is a very pretty name on it because man they got to work.

But as far as the name is concerned, it wouldn't matter what if you called it something else, but uh as far as the name being a deterrent or not saying what's there, they sure do have to work.

RRG

I've been working along time, and I'm a student. And every day is a new life... The Work I'll fight for all night, me—forget it, who cares if he calls me an s.o.b. ... I have been a student and I have been a teacher, in the same day. I've had the teacher appear to me, I've needed him. And in the same days I was a teacher to someone.

Other Schools

And this it not hearsay and it's not prophecy, it is a plan of work, it is a program that is going on at this time. While we're sitting here talking, other places in the world there are a few more people sitting around talking about a similar subject. They're talking about the same subject, they're maybe using a little different set of words. And they are making arrangements to be available also.

All Authentic Schools Are the Same School

Now there is a fundamental thing that goes through these schools. They're all one school with any of the branches. When the student is ready, a teacher appears for him. The right teacher. And when the teacher is ready a student appears. So the whole point is don't be concerned how well you're going to do, be sure you are capable of understanding the fundamentals, then you are a teacher and students do appear and they appear out of the craziest places sometimes. (Bob laughs) So, there's certain people that that person is the teacher for. You see. And I wouldn't be. But someone else would be. For some people this man is the teacher for and I wouldn't be, you wouldn't be, she wouldn't be, and so when the student is ready, a teacher appears. When the teacher is ready, students appear. So just be studying fundamental principles and not be concerned about techniques and how you're going to develop a business.

Freedom to Teach

We teach, let the chips fall where they will, to who they will—some people will be disturbed, they always are, for not without reason have the schools been not visible to the everyday person on the street. Not without reason. Because they have been criticized. They have been not only criticized, it would have meant your life to have been associated with any one of them. Today we have, thanks be to all the powers that be, the utter freedom to walk in anywhere, pick you up a sign that says Harmony Workshop, sit down and teach the classes and all the principles, and nobody bites you. They may say you're a kook, but so, I've always prided ... I've always considered myself to be a very high class kook, so that's all right, I don't mind, and but there will be those little things, and they may call you a kook, but thank the greatest beings that there is, we do have the freedom to go out here and teach wherever we so please.

Long Ago

The real ones, they'd had the practice of The Way, went underground. And they organized many ways to try to keep it alive. To keep their teachings going and still not be exposed to the penalties that would have been imposed. ... Now the outer school was of course the practicing art. The inner school was the philosophy. Which was the straight line. And then of course as time went along, they got involved in various and sundry things and the outer group broke off and became a lodge or what have you to a different group. The symbols are still pretty accurate, if used properly.

But various parts and other places of the world, other

schools have been. Now the school has been known by many different things. ... But the schools have continued underground as a more or less closed group that a person had to demonstrate beyond any reasonable shadow of a doubt that they would, could be trusted with the material.

So all the things that we have studied in supposedly scriptures and fairy tales and architecture etc. are discussions of those ways, you know. Or the various schools. And they are far older than we have any history of. So there is no beginning of saying "Well it started a certain day." At various times, error has crept into them for one reason or another and they have become rather corrupt, and they have been annihilated, or a whole school system has been eliminated from one reason or another, at various times.

A School is Never an Institution

[A man asks about schools changing from a hidden real school to a known institution.] It's apt to come out when somebody else started to make a big group. The schools were quite content to have no particular [outer] ambition. Now, the work of the school is to develop a higher type of man. Period. And not to form organizations or anything and the only thing that they are constantly working for is to develop a more conscious, a higher type of man. Whether you would call it the new birth or whatever you want to call it, this is always the purpose, to develop a higher type of man. And various and sundry efforts and types of work have been done and is being done.

The American Experiment

(Man: ... now you've talked mostly about European cultures, or societies or something) Because that's basically where I come from. (Man: How much—was any of this transplanted to the new world?) Yes, sir. They started a country over here called the United States of America. (Man: That was an experiment?) ... by some very intelligent men who had been trained and understood things and they set up an experiment in developing a man in a higher form by setting up a type of government, called a constitutional republic. It was a very excellent experiment, except that the people didn't work at it right. They had a high degree of freedom and turned around and gave it away for a mess of potage. So, from henceforth for a number of years, conceivable that you and I could see about, there will not be an attempt to teach a great mass of people but an attempt to teach individuals. It will require far more teachers, but the idea is that individuals only can grow, and that when you try to work with a group, that sooner or later the weakest ones rule the show. And so they become "gimmies." ... but all the effort before, down the ages, has been few teachers who worked with great masses of people. Which has not worked very adequately. But so it is an entire new experiment that you are participating in and seeing an aspect of, all around you ... that individuals will be worked with, not groups. And if the individual achieves a certain degree of understanding, it is a higher type man, it is waited to be seen what he will do. Will he form a culture, or will he get lost, or what, you know? Nobody knows. Try to find out. The anticipation is, and the work will be, that as an individual as a higher type of man he will form an association of a free will basis with other higher type men and that they will form a culture. As opposed to a civilization, which is a control setup. Now the United States government was set up by some very intelligent people, and who the front people were is immaterial, and whether they were or not, but the ideas were there to develop a society in which man could have the opportunity to evolve into a higher type of man, and he blew it. So it was a beautiful experiment, it

didn't exactly work.

Once You've Been Initiated, the Hidden Makes Sense

When you know yourself, all of that's like getting a letter from home. Before then it looks like a bunch of foolishness. Same way with the scripture. It looks like a little history book with an awful lot of inconsistencies in it if you're reading it as history and etc. When you know yourself, it's like getting a letter from home. You begin to see all the meanings in it. So, I would read your letter that you'd receive from home and it wouldn't mean doodly-doo to me, somewhere. But after I knew those people, and knew you and all those little code words, then I could read your letter and it would be like getting a letter from home for me. Do you see? And this is the way all of this esoteric material is. And it is gobs of it. It's written in code. It is covered up. ... This material. It's on alchemy, it's on gnosis, it's on hermetic literature and oh it's this weird looking stuff, got the craziest drawings in it you'd ever seen or heard tell of. But they know what it means. And it is the most carefully guarded material in the world I would say, because if it was truly understood by most everybody who could get a hold of it, and in the first place you can't get a hold of it much anymore, it would completely revolutionize the world. All this ancient stuff that now you mark down as being superstition, "How stupid could they have been trying to make gold out of lead," somewhere. Well what are we working on, every day? What are we working on? (Man: Making gold out of ourselves.) Out of the lead, the base metal, the base man is turned into a golden man. So if we call it alchemy, it is mental alchemy, it is spiritual alchemy. It is a chemistry that is beyond all chemistry. It has nothing to do, they knew they weren't going to make gold out of nothing. They already knew better than that. But they kept all these ignorant ones boiling, that's the way they could separate, as you would say, the men from the boys. If the guy was all out there, greed, boiling gold, and of course, it was a beautiful thing to keep the school open with, because the kings all hoped they'd succeed and they weren't about to cut their heads off then. "Man, that might be useful, that jerk might fall into it." And they all stood around and hoped. But if they'd known what they were doing, biggest firing squad you ever seen.

The Big School

Now there is various places that you can study that is called [being] "in" school.. You know, we're all students out here running around in the world, but some people want to go to a special school and really study this and get it all straightened out. So they duplicate a little world. So we'll say that I could see that J. didn't exactly like to associate with B. So I put them together. You know, they got to work together. In other words, life will provide for us a teacher, but in the schools, the teacher finds who is the appropriate teacher for you. The teacher is really the director and so if he finds that, we'll say, R. and G. didn't get along, he'd put them together to work. Now if he found out they liked each other and would begin to get along, we'll they've already learned all they can from each other and he'll move them. Right quick. So that there is a continual effort from the external, or from life, to build up and originate into action this struggle, conflict and resistance, because then it makes it possible for the person to discover within themselves what it is they're fighting with. (Man: I didn't understand which schools do this) The schools that go around behind the back door where you can get on the outside and do one thing but on the inside you would find some-

thing else. No, they always build a miniature life.

When You See that The World is a School, You Don't Need a Formal School

So, when you see that, you'd have no reason to run off and go to one of the schools and so forth, or try to find one, you just go out here wherever you are. This is all the big school, and the people you will find that bug you.

Congeniality or Learning

But you know, we do everything possible to keep ourselves from growing up. We try to find people who we're congenial with, hmm? Sometimes you'll even divorce your teacher. All things like that, get away from them, you know? You want to do anything possible to get away from the possibility of being disturbed. Somewhere. Back to the womb is the idea. But the teacher is the one who can really arouse you to consciousness of your conflict, struggle and resistance. So if I bug you, I'm a pretty good teacher. But if I'm congenial with you, I'm just a friend, okay? ... So every once in a while, somebody comes to me and is quite concerned. "So-and-so was in the class last night and they're very disturbed, they didn't sleep all night." I say, "Wonderful. They're all fine, beautiful." And they look at me, how horrible can you be? But that was probably the only person there that really got something, you know. Now they were really disturbed, we brought in this being conflict, struggle resistance, all out. Now then, this person is in a person to be worked with, hmm? But if we go in and give all nice little things, that everything runs out just as smooth as silk and nobody gets disturbed, nobody gets angry, nobody gets literally taken apart at the seams, then that period of time was, shall we say, wasted? Hmm? Now most of us are quite happy to learn words. Just learn. (J.: Because it's a pleasant distraction) It's pleasant, isn't it, to learn? But when it gets close to J., does it cease to be learning and become something else, is that right? (J.: Yeah, that's right. Like this morning.) Did that get close to you? Was it pleasant? (J.: No, but it was good.) Oh, it was discovery, then. Is that right, now? Yes?

(Man: Well just take a situation that would obviously be uncomfortable to me that I could, you know I can think of a number of situations that I wouldn't like to be in) Right. And which you, if you didn't like to be in it, would you be resisting? Now as long as you're not in one of those type of situations, you wouldn't discover your resistance very well in this area, would you? Now you have forever to do it, but if you came and wanted to pay some pretty good loot and stay in a place where we'd say we would operate for a few weeks, I would try to see that you were somewhat disturbed there for a few days. So then you would begin to find your resistance, your conflicts. Now this is the most valued discovery that we can make. Is what our resistances are, what our struggles are and what our conflicts are. Because this is what obstructs integration, is what keeps me from being whole. Now as long as I can keep those hidden, I can go along and kid myself that everything is well. You see. Without this. I can go along saying everything's doing fine.

How Long Does It Take?

(Man: How long do you carry this? Is this a forever thing or until you finally discover...) Until you make the discovery. ... Well, you know something? As soon as you were in conflict, let's say I put you and R. together, and you were in a big hassle over something, if either one of you made the discovery, you wouldn't hassle any more. (Right) And so then you're worthless to each other at that point. (Bob laughing) (Man: Well, is it profitable to have a couple of good friends around that you live

with and just go find your fighting friends?). How much of the time do you want to study? Now remember, I said that if you come for two to three or four weeks, we set up a ranch up in the middle of somewhere and said now we'll have people in and we'll study. I want you to make some discoveries. We're going to take your loot. Man, we're going to charge you. Now you don't want to waste your time for platitudes, do you? (Oh, no) Okay, I put you in the most uncomfortable situation you could find, for you. It may be very comfortable for somebody else, okay? And when you really understood these conflicts, struggles and resistance, you could get along anywhere at the ranch with anybody. Then you're ready to go.

If We Face It, It's Done Quickly

That's what I'm talking about, it's a fast deal. (Yeah right) But in life, we ordinarily attempt every possible way to get away from it, and if we run into it, we run from it, and so when we find this, it's unpleasant experiences arise, okay? They do now and then. Right? Say, "Wonderful! Now there's something here for me to learn." But what's our ordinary first approach? Is to go back to that very first master decision and take a run, isn't it? But if we could say, "Well here is an opportunity, now I will find out what it is," and then you're through with it. Because as soon as you can understand this individual and get along with him, you don't need him anymore, so you can go on. And in all probability, you've got a whole lot of growth out of it.

Our Foes Have a Message for Us

You can begin to discover that these people that you don't get along well with, have a very decided message for you, this is when you begin to use it well. That you can begin to look in yourself and say now what's he doing or she doing, that so disturbs me, and then you turn around and look in yourself, and it's a great aid to discovery to see that whatever is really bugging them is you, and that other person is in you or it won't disturb you. It really just doesn't bother you a bit in the world.

Things Become Less Disturbing

(Man: I find that the more I understand, the less disturbed I am) Right. That's correct. And when you get to the point where you're not disturbed anywhere then you really don't need all these teachers.

The School is a Concentrated Version of the World

(Man: You say, if you were running a school that we went to for a couple of weeks, you would try to pair up people that don't get along so they could learn) Yeah, so they'd run into these things, real well. Practical experience... (Man: And out here we have our own school. Out here outside) The world's got its own school, in other words, somebody out there's going to meet up with you every day. (Right. Now you're not suggesting, are you, that we go find these experiences or these people) oh no. It's going to be enough of them meet you in a week anyway. That's what I said. Out in the world there's enough meets anyway. In the concentrated schools, the instructor, whoever is in charge of the thing, he kind of looks around and sees what your basic kick, and what's his and his and then he says, well how am I going to put them all together this week, to work? So he always gives little assignments and things to do to put us together. Now this is a concentrated situation. But if it was in the world, you will find plenty every week that run into any of your struggles, conflicts and resis-

tance. You'll do it in a week anyway, don't you? But when you do get shook up by, out in the world, do make the most value of it, is what we're saying here (Right) on the people, all of us that live out in the world. I have been to one of these places where you were paired up and set off with everything, and the minute you got along then they changed it, and if you got something you liked, they'd give you something you couldn't like, and so on, you know. (Man: How long was that?) Well, long enough. How's that. (laughter)

Learning to Disidentify

And this is the way you grow up, to where all things are events, you see, when you can look at any situation and see it as an event instead of becoming identified with it and involved with it, then of course you have much more adequate to work with other people then. You have grown up quite a bit, see, you have come along the way. And this makes a high quality instructor, is the one who sees all things as events and don't get involved. Because if you get involved, you're going to get involved in theirs, and they're going to sell you on suggestion, you're going to take sides, you're going to wind up involved with the student, rather than working WITH them, you're going to be involved with them. And this can get sticky. Because the further that goes the more sticky it gets, you know, you've agreed with them and they've got an ally, rather than an instructor with them. And they wind up quite tightly sometimes.

Orthodoxy

So, in order to change the mind, orthodoxy must be eliminated, possibly. Now of course the person who takes up the elimination of orthodoxy is called an iconoclast. It means an icon or an idol-breaker. A person who goes around and breaks sacred cows. And so with orthodoxy there can be no transformation of man. With orthodoxy, there can be no transformation. There can be no new consciousness, nor more consciousness. There cannot be a new one or more, you are hung. You become, here you are, put on the suit of armor and sit down to say, I got it. Somewhere And is that to go to sleep. And in this thing, to think differently, and you're going to be transformed. It does come about and no other way. Because it is a transforming process. But if we cannot stand to look at things differently, we cannot stand to see things differently, then of course there is no hope. We will never be transformed, we will remain as we are, mechanical beings until the machine wears out, and all machines do wear out. And if we are a mechanical man we do wear out, then of course some of the other machines will pick it up and uh, the right button's pushed and a slave reaction mechanism goes to work and they go bury them. And this is not a new idea, it was taught at least two thousand years ago to let the dead ones bury the dead and that the few that were trying to wake up had other things more valuable to do then to do bury dead bodies. And they are solid all around everywhere, but the point is that it is so easy for me to say I'm alive and you're dead. The change in mind comes when we can see I'm dead, I'm a mechanical person, I'm purely reaction through and through. And we got that tiny infinitesimal little point of awareness that begins to see it.

Only One True Teaching

Now you will run into various and sundry people that comes to the talks, you already have, I'm sure, and everyone that says you're talking this or you're saying that, as M. just said a while ago, "Well you said unconscious and subconscious," and that is rigged up in most machines they have to say Freud on the other

end of it. So they say you're teaching Freud. You use a word like be aware of yourself and somebody will say you are teaching Kirshnamurti and another one will say, "No, the way he said that I think he's teaching Gurdjieff." They will come with all sorts of things. But the whole thing is there is only one true teaching, it has various and sundry names and has been taught by various and sundry teachers who have written a book or something about it, but the one way you will recognize the true teaching, real teaching, it is always about producing a new man. Making a new being out of this one. It is always going to make gold out of base metal, it is always talking about a transformation or a being alive.

Now you may find fragments of this, you will find in many places. A lot of people will just blap a word out at you because they associate a word, the machine, you know, you feed this word in and that one comes out, somewhere. So they will come with that. But you will hear many different things to say "You sound this or sound that or sound the other." The point is that all there is, is that there is a teaching that teaches a transformation or the making of a new man. Strip off the old one and put on the new.

Impossible to Teach What You Have Not Experienced Yourself

And it's not possible for us to teach to another something we aren't aware of ourselves. And if we can talk all we want to about being more conscious, about be more aware, and as long as we are not that, hung up with our concepts, ideas and stuff, we are only making words. You cannot teach a person what you haven't experienced, realized, for yourself. It just isn't possible.

What a Teacher Is Not

... we're all capable of teaching everybody else and getting everybody else all straightened out and we know what they ought to be, and we know what they ought to do, and what they ought to think, so we really, by our actions say that we think we're here. ... when we begin to understand evolving, we see that the steps are there, we willingly go through the steps, but knowing the direction only. Would that be about right now? Nature takes its course. And if you will but let it happen, it will. But we are so busy keeping other people straightened out so that they won't go wrong, and seeing all the things we are entitled to that we don't let this happen, do we? (Woman: Just by doing nothing?) Just by not making anything important. ... You let all these people just be, somewhere Not trying to change anything, not trying to make the world over, not trying to save the world, or convert it? Hmm? Not running to and fro trying to get everybody all straightened out like they ought to be. Hmm? But take things in their natural sequence. What is that? Evolving.

Excerpts from an Unpublished Document by Rhondell 1984

The Teachers Requirement

A teacher's requirement is that he or she has what a student needs and is capable of giving it freely, completely and when necessary. The role [of teacher] is to have unconditional love for all categories of people; to be able to provide for every category some measure of value. ... the teacher usually lives at least a partially misunderstood life and in most cases totally misunderstood even by the best student for many, many years. The chore of the teacher in this world is to cast out demons, heal the sick, raise the dead and find and create a successor.

Make-up of People in the School

A teacher is usually surrounded by a group of people directly or indirectly together (all together or scattered over a wide areas). These people fall into different categories, recognized only by the teacher. (1) Patient (2) Client (3) Potential Student and (4) Student. The last is very limited. ... No effort whatsoever is made to change patients or clients.

The "D-Team"

Next the proper people have to be enrolled by the teacher. These people make up the Detractor Team or the "D-Team". Hopefully these will develop into potential students then into students, but at the start they are the teacher's valued helpers, even though this fact is unknown to them. In the school they represent the everyday world. Each of the D-Team members must be very interested in gaining all physical and emotional pleasures and escaping all physical and emotional pain. This activity is their purpose of living

Make-up of the Group

They are referred to as hanger-onners, which covers the patient variety. Curiosity-seekers, dabblers, D-Team and a student, or two or three maybe. Now we will attempt to define the functions of these categories. The hanger-onners give something for everybody to look at and watch. These want to take a free ride or they're going to make some great contribution to the school in the future when they make a few million or so, and they always have needs, such as illnesses, misfortunes, victimizations of various and sundry kinds. The dabblers and intellectuals that gather around are only trying to find a way to exalt the ego to get over their sense of inferiority, that they have esoteric knowledge or have attended so & so esoteric school. They are great with the words—zilch with the action. Then the D-Team. They are people chosen by the teacher out of the crowd that serve the purpose of the world. They are complainers, fault-finders, stickers-up-for rights, tempters, fascinators, everything that the conditioned human being of the Not-I's is. They act out one or more Not-I's unconsciously. ... The reason for the D-Team is... the student is cast in with the group (the D-Team) in a slightly stressful situation while the D-Team fulfills their parts. They are fulfilling the actions of the Not-I's.

Finally...

We know not whether this tool will be of value, whether it will be misused or whether it might fracture a tradition thousands of years old. But having been involved totally and committed to such activity for many years, we feel it is worth the risk.

THE WAY of Intelligence—The Journey to the Light

1. The World
2. Challenge from Life
3. Searching, asking
4. Self-knowing
5. Self-remembering
6. Initiation
7. Dedication (1st value to live self-remembering)
8. Actualization (higher states of consciousness, unconditional love)
9. Service (As a way of saying Thank You—teaching, healing, intuition, demonstration, setting up a school)

Bulletin Board

Web Sites

Hoping you are finding our websites useful. If you visit any of them, please take a moment to email me from there to say hello. If you have suggestions to make them more user-friendly, let me know. A major redesign is in the offing.

www.HarmonyWorkshop.com

Links to all of our pages.

www.PictureOfMan.com

Huge amount of information to download or print, including *Life's Word*, *The Place of Language in the Teaching* in English and Spanish, diagrams, a video Picture of Man lecture, and more.

www.Rhondell.com

The complete Rhondell book & tape catalog.

www.GoodLeather.com

Our mail-order catalog of good books and small leather items and journals.

www.TheWayofIntelligence.com

Several issues of this newsletter.

www.ThePartyStory.com

The complete Party Story.

These are "Under Construction":

www.HealingHandBook.com

Information of interest to those with healing abilities.

www.AwarenessJournal.com

Putting all back issues of *Awareness Journal* and *Sophia, Creating a Soul*, on-line. This will take awhile as I re-type them and edit out personal names.

Expert Software Advice Needed

Because of printing bugs in MSWordXP (despite 12-hours on-line downloading the would-be patch, which refuses to load) and general bugs throughout Corel Ventura (which is no longer supported by Corel), it is a real chore. If you are expert at a different typesetting program (for Windows), please let me know about it. I actually spend more time working around bugs than in composing the thing!

Xmas Cards

ThanX for all the lovely Xmas cards. I tried to put a note in your calendar envelope, but half of them arrived after Xmas (though postmarked much earlier). I really enjoy them and save them all.

Speaking of the calendar—so far no one "got it" that the face of the child was—to me—the epitome of Keeping the Mood Up and Not Making Anything Important. Did you see that? Think-Act-Feel—just mimic that face and you'll be there!

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Reference Section

THE WAY of Intelligence

THE FOUR FORCES

INITIATIVE

First Force

Intelligence, Inspiration, Biological Factor, LIFE

RESISTANCE

Second Force

Always arises to meet Initiative in opposition, as opponents in a game; not "bad" but seen so when the purpose of living is to be non-disturbed because Resistance may be uncomfortable. Resistance is required for anything to develop.

FORM

Third Force

The manifestation of the play of Initiative and Resisting, producing:

RESULT

Fourth Force

How the above are experienced,
What's done with/about it.

THE FOUR GREAT GAMES

that operate by suggestion:

POWER POLICIES--Decrees what's "in" and "out"

MEDICAL ARTS--Decrees what's "normal" and "abnormal"

THEOLOGY--Decrees what's "good" and "bad"

BIG BUSINESS--Decrees what's "pretty" and "ugly"

Definition of **SUGGESTION**: a threat or promise; anything presented with a threat or promise

A human being is 100% **SUBJECT TO suggestion** 100% of the time, but is free to ignore it.

THE FOUR QUESTIONS

WHAT AM I?

WHERE AM I?

WHAT'S GOING ON HERE?

WHAT CAN I DO, IF ANYTHING?

PLEASE NOTE:

If you do not understand or have any questions about this information, please do one or more of the following: go to www.pictureofman.com

and read the material there and view the animated, narrated

PICTURE OF MAN video

go to www.rhondell.com and order

"Who's in Charge of My Inner State?"

or any other book or tape listed there;

request back issues of newsletters from

Harmony Workshop at

314-C East Broadway, Glendale CA 91 205

(please send postage)

email christine@harmonyworkshop.com

or phone (818) 552-2005

THE FOUR WAYS OF MAN

THE WAY OF THE JUNGLE

Kill anything that is in front of me and about to interfere.

THE WAY OF JUSTICE

"An eye for an eye"--not "your life for an eye."

THE WAY OF UNDERSTANDING

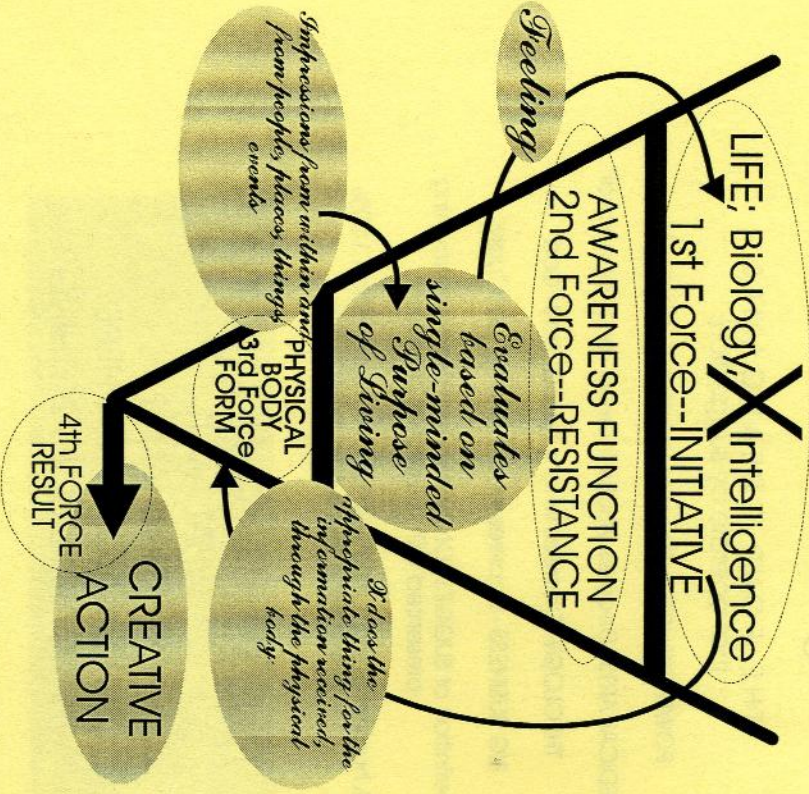
that whatever any person including myself has done, is doing, will do, is felt at the time of doing to be right or proper or justified with the light he has at the moment.

THE WAY OF INTELLIGENCE

Aware of the Purpose of Living, the will to do it--knowing what I am, where one am, what's going on, and what I can do. In charge of my inner state.

THE WAY of Intelligence

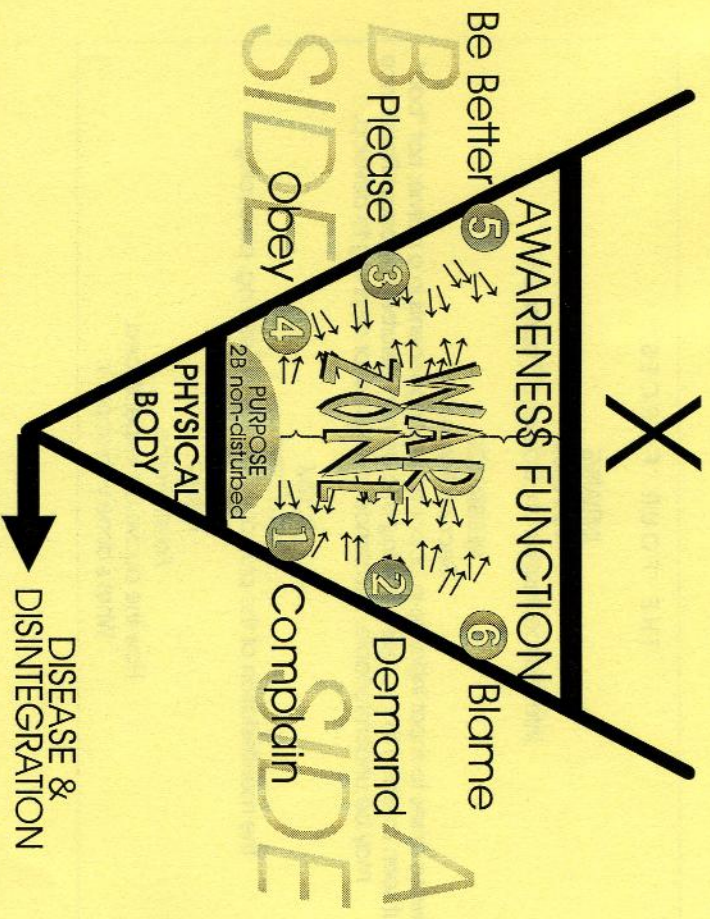
THE PICTURE OF MAN
as designed to function



A human being has four aspects, which are not separate but are interdependent. The first is the biological aspect of LIFE FORCE, called X here because it is not really definable--one knows it's there, one knows when it isn't, in any creature. So, as in algebra, an X is used to denote that something is there which cannot yet be precisely defined. Next is the AWARENESS FUNCTION, which is the senses but more than the senses when developed. A developed Awareness Function is more than the "programming" of the brain, it determines feelings. The third aspect is the MOTOR FUNCTION, the PHYSICAL BODY through which life is lived. The fourth aspect is the ACTIVITY of the whole. When a single-minded purpose is the foundation of a person's life, there is no conflict and he or she functions with all aspects in harmony. The person is at ease.. The Awareness Function receives impressions from within and without, from other people, places, things, events. It forms a feeling about those impressions which it does not choose to ignore, and the feeling is in tune with the purpose of living. The feeling of Awareness is a medium of communication with the Life Force, X, which responds appropriately through the Physical Body to the information received, and Action ensues.

The Way of Ignorance

THE PICTURE OF MAN
with purpose of living to be non-disturbed



Few people function as the human being was designed as in the previous diagram. When an infant is born, the trauma of leaving the non-disturbed uterine world is reacted to with a feeling that the whole purpose of living is to regain the non-disturbed state. That decision becomes the attitude and action from then on. As he grows, the child makes more decisions as to how to gain his purpose of non-disturbance. He complains, which works for an infant. When one day this fails to work, he sticks up for his "rights", or demands non-disturbance. (These begin the A-side of the Picture of Man.) Eventually he finds that pleasing people sometimes gets him his way. (This begins the B-side.) At this point conflict sets in. He wants to cry "but" feels he "should" please. Then he sees parents, teachers, others as authorities. This is understandable for a child and helps keep him safe. It is not adult behavior, however. The continual conflict between what he wants to do and what he "should" do (conflict between A-side and B-side) intensifies and he feels if he would improve, things would be better. This doesn't work, either, and he blames everyone and everything for his disturbances, living in conflict, except wisely distracted. Conflict is felt by the Awareness Function to be an emergency. This false emergency is communicated to the Life Force, X, which always does the appropriate thing FOR THE INFORMATION RECEIVED, in this case supplying energy to fight or run. If this mobilized energy is not used in violent activity, it disintegrates the body; using emergency energy in a non-emergency is unusual behavior; neither is harmonious living. Eventually disintegration ensues.