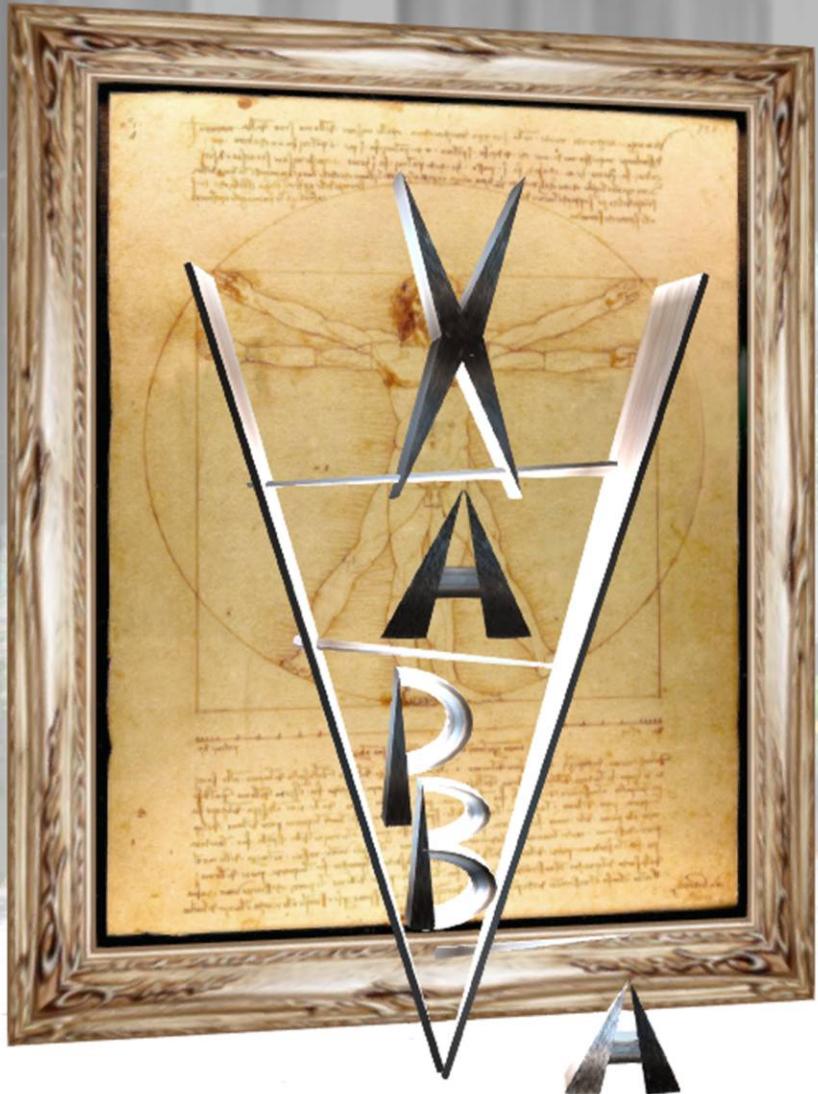




THE WAY of Intelligence



9

The 9 Step Journey

1 *IN THE WORLD*

Chaos, conflict, seeking to gain and escape the Four Dual Basic Urges.

2 *A MAJOR CHALLENGE FROM LIFE*

A big disappointment or loss, or a severe illness, or realization that something (or everything) is not as I thought and felt and believed it to be.

3 *SURRENDER*

Letting go, asking for guidance.

4 *GUIDANCE TO SELF-KNOWING*

Appears in the form of a teaching to know oneself, and if this is recognized, valued and applied, one begins to see one's conditioning, one's values, knowing what one is -- and isn't.

5 *SELF-OBSERVATION*

A deeper practice of disidentifying from the mechanical self and watching, watching, watching, without judgment, condemnation, justification.

6 *INITIATION*

Only after the preparation of the first five steps does a real initiation appear, and an initiation is an invitation from Life to proceed. We don't always recognize initiation for what it really is, it is usually sent as a new challenge, usually contains a "shock" of some kind, and can throw us right back into the early steps, but this time we have tools. The essence of initiation is to find oneself in a school, but now one knows it, can observe self and others.

7 *DEDICATION*

Making a new purpose, reevaluating, accepting the School, appreciating its value, making up the mind to be a student rather than a victim.

8 *ACTUALIZATION*

After some time living and re-living the first seven steps, one changes thoroughly, transforms. The self we once were is dead, a new one has emerged. With this comes new talents, evidence of Wisdom.

9 *SERVICE*

The New Self realizes its purpose is to serve Life.



Rhondell's 9 Step Journey Talk

Visit the [Sanity Island Second Life Little Red Schoolhouse](#) to hear Rhondell speak about the 9 Step Journey!

Hint: hover over the sound/speaker icon in the upper right to bring up the audio window. Audio may start to play automatically. If not, click the play button (the arrow icon next to the speaker icon) to start audio. Slowly slide the 'Master' and 'Media' levels to the right to hear Rhondell. You may want to slide all other buttons to the left so you can listen without any other audio sounds.



photo by Bob T.

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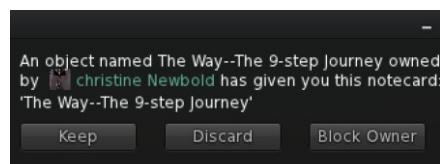
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Sanity Island's 9 Step Journey

[Explore the island](#) to find steps 1 through 9. Right click the number (as seen on the cover, '9', and as seen below, '4') to receive a notecard about the corresponding step in the 9 Step Journey.

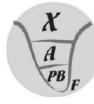
Hint: click the 'Keep' button and the notecard should automatically open. If it doesn't, you can find it in your Inventory - click the 'Me' tab in the upper left, then 'Inventory' and then open the 'Notecards' folder under 'My Inventory'.

**Sanity Island Second Life Tutorial**

<http://tinyurl.com/njqc437>

Questions?

friends@harmonyworkshop.com



Harmony Workshop Sites

HarmonyWorkshop.com

Links to all our sites.

TheWayofIntelligence.com

This newsletter and copies of previous newsletters.

SanityIsland.com

Pages and pages of educational material, and some fun stuff, too.

AwarenessJournal.com

Newsletter archives.

ThePartyStory.com

What am I? Where am I? What's going on here? What can I do? A wise man's answers.

PictureofMan.com

Diagrams and a step-by-step narrated video describing the Picture of Man.

ThanXgiving.com

If you are bursting with gratitude about anything at all, post here.

PurposeofLiving.com

A place to begin - especially suited for the beginner or the seeker.

GoodLeather.com

Harmony Workshop's online store - books and unique gifts.

Zazzle.com/HarmonyWorkshop*

Harmony Workshop's Zazzle store - postage, notecards, stickers and more.

Other Sites of Interest

MarshaSummers.com

Here you will find hundreds of hours of transcriptions of Rhondell workshops.

Rhondell.com

Here you will find a listing of Rhondell's materials.

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2245 E. Colorado Blvd., Suite 104, Pasadena, CA 91107

friends@harmonyworkshop.com

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The 9-Step Journey

A School Talk by Rhondell

The 9-Step Journey

A Talk by Rhondell

In the early 1980s Rhondell operated a school in Mesa, Arizona.

Its form was that of an antique furniture warehouse where auctions were held, which was the outer work of the school. He gave a group talk once a week, then later once a month. This is a transcript of a talk. Audience participation is in parentheses.

Published by
Harmony Workshop, Inc.
A Nonprofit Educational Foundation
2245 E. Colorado Blvd, #104
Pasadena, CA 91107
friends@harmonyworkshop.com
www.HarmonyWorkshop.com

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The 9-Step Journey talk contents:

“The Way”

(1) *The World*

(2) *Challenge from Life*

(3) *Surrender*

When a student is ready a Teacher appears.

(4) *Self-knowing*

(5) *Self-remembering*

(6) *Initiation*

Students, potential students, clients, detractors.

(7) *Dedication*

What can I do?

(8) *Actualization*

Upper Tone Scale.

(9) *Service*

King Solomon

Asking amiss, asking properly.

Wants and needs.

Mutually exclusive wants.

A Teacher must live it.

Everyone is some place or other on the journey.

What to ask for.

Just talking it or really using it.

Choosing any state of consciousness.

Being liberated.

“All this will be added unto you.”

What I can do.

A Reference Section is in the center of the booklet.

The 9-Step Journey

Okay, today we're going to talk about a journey. Many things you've read talks about a journey, and frequently you've heard the expression, "The Way," or you might have heard of "taking a trip." So basically what we're going to talk about is all the steps that go on in a human existence from the time we're born, until possibly we can achieve something rather creative in life that is supposed to be the reason for living, maybe.

Now the first, of course, is **The World**. We all get an even start, we're born in a world of conditioning where everybody is trying to be non-disturbed at their own ways, and usually blaming it on other people for not being non-disturbed. So we all got an even start from the starting gates, so nobody got an extra advantage there.

Now the second thing is a **Challenge From Life**. Now somewhere's along, we've all met to some degree at least a very decided challenge. It could be a topsy-turmoil, it could be that we lost everything we put together, it could be we've become very ill. It could be that all of our friends have turned their backs on us and a hundred and one other things could happen that we would call a challenge from life. We may refer to it

traffic light turned red just as you got to it, and there's no parking place at the door of the store you want to go to and you have to walk across the parking lot in a hundred and ten degree temperature and a few jillion other things. You go to the store to get something and they happen to be fresh out of it today.

All those are minor little irritations of Second Force. But this we're talking about something rather major in the person's life that really sets off a questioning, a challenge and it's a challenge that leads to seeking and asking for me "What's going on here?" "What is happening?" It's not "What's to blame?" or "What can I do about it?" [to make it go away]. Those are very inadequate responses to the challenge from life and while a person may have many challenges, they usually fluff it because they look for something to blame or they try to find out what would help or they decide if they had a million dollars everything would be all right, et cetera. They never check into seeing "**What's going on with me?**" [Surrender] Now if they do that, they have then opened the door to being what's called a school, or having a teacher, because if you're asking what's going on here, a teacher always shows up.

There's an old statement that says when the student is ready, the teacher appears and vice versa, when a teacher is ready the student appears. You don't have to go out and advertise or start knocking on doors or anything of the sort, it happens. But when the person is ready and is really asking, a source of information always appears that can get them into motion again.

So the first thing that comes in School Teaching is **Self-Knowing**. Self-knowing, of course, is to become acquainted with all the conditioning. We have tried to make it as easy as possible by creating the Picture of

anything of the sort, it happens. But when the person is ready and is really asking, a source of information always appears that can get them into motion again.

So the first thing that comes in School Teaching is **Self-Knowing**. Self-knowing, of course, is to become acquainted with all the conditioning. We have tried to make it as easy as possible by creating the Picture of Man [see Reference Section] which makes it rather easy to see, if one is really interested in seeing and wants to look, because the answers are there, it is pretty obvious and we've read lots of material where it takes pages and pages and pages to say the simplest thing when the Picture of Man would answer it in a matter of seconds all the way through.

The second step in Teaching is **Self-remembering**. Self-remembering is beginning to see What am I? Where am I? What's going on here? and most especially, What can I do? Based upon one's understanding of the first three questions.

Then every now and then an **Initiation** is put on and initiation is more or less a formal School usually of which a person wonders "What's going on here, we haven't done anything, we haven't started yet," or what have you, because the initiation is a practical application wherein it's set up that one can recognize self-knowing and self-remembering without very much effort.

It is continually brought before a person in absolute action and, of course, one of the things that goes on in initiation is a gathering of a group of people that fits the

in order to make up a School.

And when the person lives through this a while, we do finally get around to describing what has gone on, so the person can see what is accomplished.

Now if they take what they've learned in initiation and self-knowing and self-remembering and use it, now we call that **Being Dedicated**—that's really putting all your stuff [aside]—it's another word for [making] first value.

Now the fact of having gone through all those others not necessarily does a thing in the world for you, except you got something to talk about and nobody else can send you to any place, you have to go yourself. So no matter how many people would hypnotize you or make you have nice feelings, it is nothing, but here's where you really live it. So let's say that you were really living self-remembering. Let's just say we made that our absolute first value, and I really lived it and I kept constantly in mind to a great degree: what can I do, which is a very simple thing. What can I do. I don't know, maybe all I can do is contribute to a pleasant harmonious mood wherever I may be. If you did that and that alone, you would begin to find that you were really accomplishing something; and we say that that leads to **Actualization**—now the actualization is being capable of having higher states of consciousness.

We have put out a little piece of paper called the "tone scale." It goes up a certain direction and the rest of it we'll tell you about later. But let's say you got to the place where you were enthusiastic all the time instead of complaining, worrying, fretting, stewing, feeling sorry for yourself, being pathetic, feeling sorry for every unfortunate person you met, and so forth, which is a lower state of consciousness, one could find

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If you said the same thing in the lower state of consciousness like worry or anger or boredom or apathy or resentment or some of these other nice things down there, it would no more have any effect on affairs in the world than if you had thrown a piece of chalk across the floor, or spit out a window or thrown salt over your left shoulder—it wouldn't make any difference, it has no effect whatsoever.

But if you're in a certain state of consciousness and you make a statement, that statement is actualized in rather a short order. It's not always today, it's not always tomorrow, but in a relative short time it is

way we could all be of service is that we can contribute to a pleasant, harmonious mood wherever we may be; and if you consider that for a bit, you might see that that's one of the higher states of consciousness. You can possibly come up with it as one of the nicest services you could do to all the people around you, strangers, friends, family, relatives, what have you. But if you can maintain a pleasant harmonious mood around you and contribute to other people's having it, you haven't done too shabby today. That's for sure and certain.

Now it doesn't mean you're going to solve all the problems of the world, because nobody's going to do that. Each individual creates their own problems by their place in the world and how they respond to the challenges that life gives us as an opportunity to wake up. And as I said, a while ago we basically flub that because we start looking what to blame, what we need, so we always come up with "We needed a few extra million dollars," if we had new situations around us, or "If all these jerky, stupid bastards in the world would get out of my way and out of my circuit, why then everything would be all right." Bit it doesn't seem as though it works that way. So the person still has the same old condition year in and year out and seldom seems to learn to ask the proper question.

Now there's a story told that the great King Solomon was asked when he was a very young man what he would like to have, you know, like the blue fairy comes down and says, "What would you like to have?" So he considered it long and carefully and said he would like to have wisdom and understanding. So it seems that that so delighted the gods that be, they gave him wisdom and understanding, but loaded him down with riches and prestige and power and then they blew it all

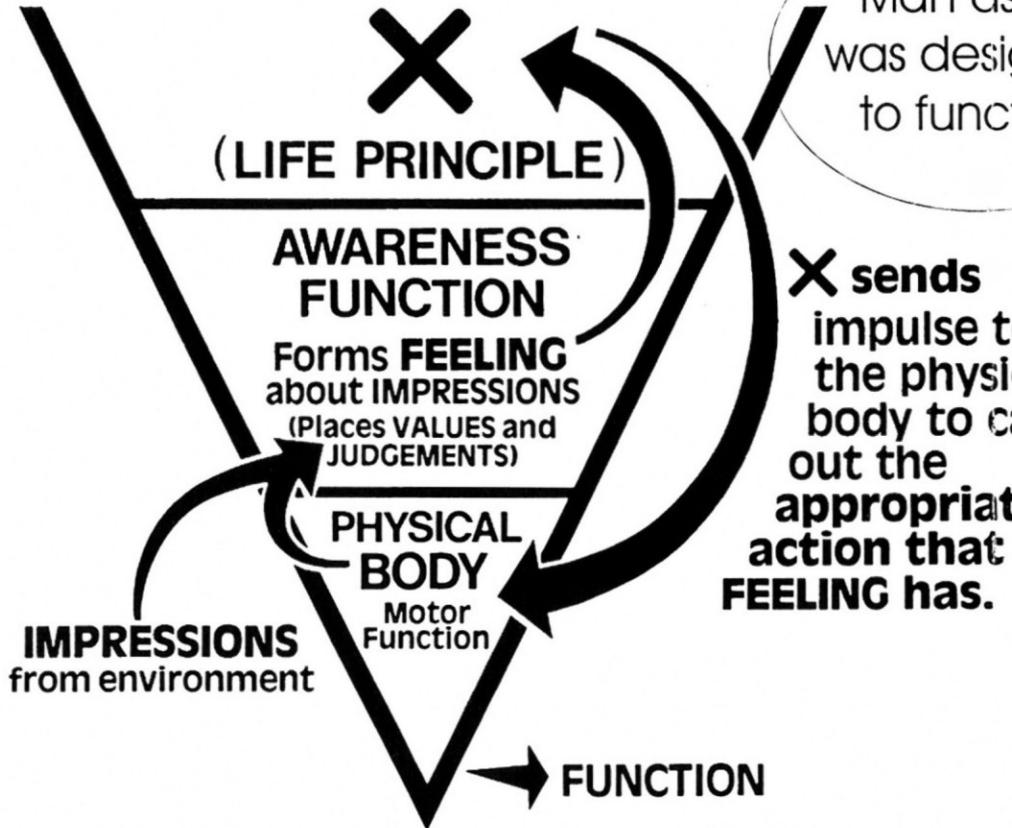
The FOUR DUAL BASIC URGES

LEVEL	GAIN	ESCAPE
PHYSICAL	Comfort, Pleasure	Pain, Discomfort
MENTAL	Attention	Being Ignored and/or Rejected
EMOTIONAL	Approval	Disapproval
TRANSCEN- DENTAL	Being Needed Feeling Important	Feeling Inferior Feeling Useless

The Four Dual Basic Urges are not "right or wrong," or "good or bad." They are simply by-products or side-effects of living, not the whole purpose of living. Because all humans are subject to all the Four Dual Basic Urges, when they are made the whole purpose of living (unconsciously, beginning during the uncomfortable birth process) they have to result in conflict—one wants all the "Gain" side and none of the "Escape" side, and this is not possible on planet earth.

The Teaching is not to self-improve by rejecting them; the Teaching is to observe self and one's reactions to them, checking to see if they are the purpose of living—or not. They will come up and can be ignored if one chooses.

The Picture of Man



When the whole Purpose of Living is to be non-disturbed by gaining the Four Dual Basic Urges conflict ensues.



THE SIX DECISIONS

1. It is important to have "my" way NOW and it is to **COMPLAIN**.
2. It is important to **STICK UP FOR "MY" RIGHTS**.
3. It is important to **PLEASE OTHERS**.
4. It is important to **DO AND BELIEVE AS I AM** "MY" AUTHORITIES.
5. It is important that "**I**" BE DIFFERENT.
6. It is important that **THEY, HE, SHE, IT ARE DIFFERENT**.

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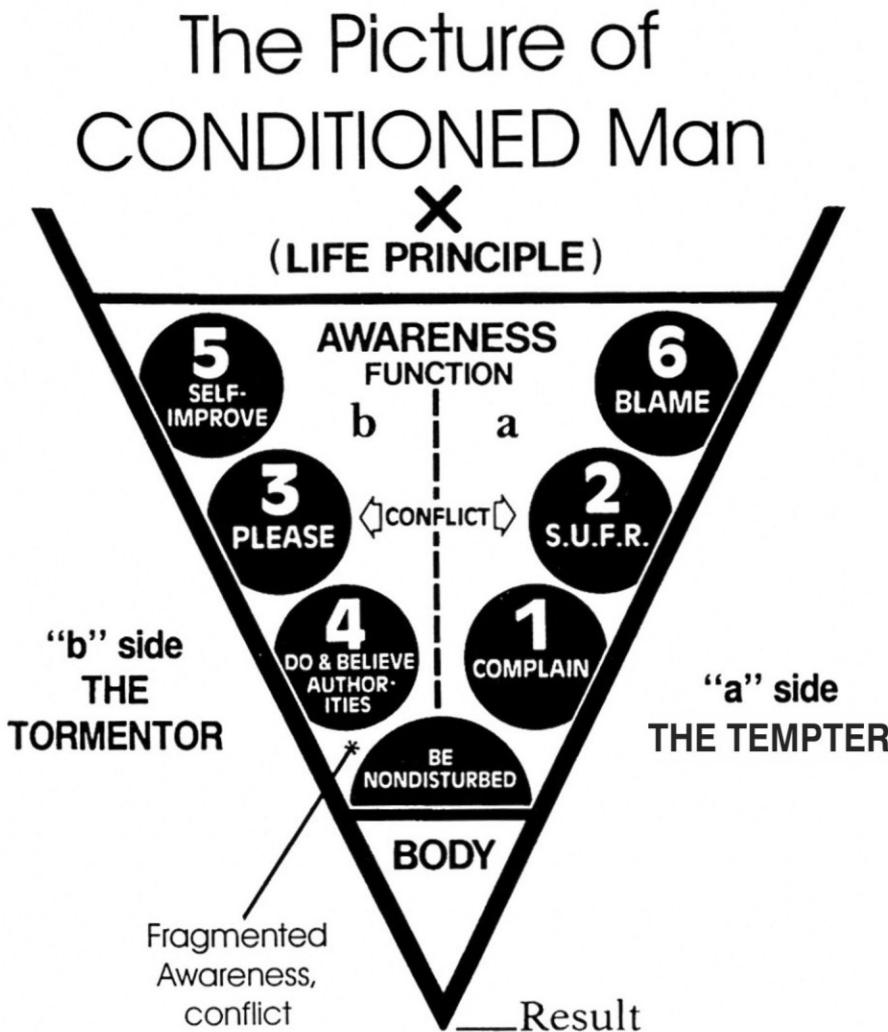
the way to get

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The term
 X
is used here as it is
in algebra: to stand
for something that
we know exists but
cannot yet define



The FOUR FORCES

INITIATIVE

First Force

Intelligence, The Idea, Inspiration

RESISTANCE

Second Force

*Always arises to meet Initiative with 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.*

FORM

Third Force

*The manifestation of the play of the Idea of First
Force and the Resistance of Second Force,
always producing*

RESULT

Fourth Force

*How the previous three are experienced
by self or others.*

up by giving him three hundred wives and seven hundred concubines. If you've ever even tried to keep two in line, you know what that would lead into.

So he got in trouble in no uncertain terms in a while, but nevertheless they had to put in a kicker with it while he was doing it up. So at least he asked the proper question that is stated in many writings and especially in some of the scripture and I think in the little *Book of James*, it says "You ask and you do not receive because you ask amiss, that you may spend it on your passions."

Now then asking doesn't mean you would sit here and ask out of the ceiling—and hope that potatoes or whatever you want comes falling through. It means that you ask the proper question so that you would be open to Teachings, School Work, whatever it is, that you could possibly use; and then if you ask the Teacher improperly, it probably wouldn't get you very far either. We have had questions put to us or asking things like for a new yellow Corvette and an affair with Werner Erhardt and then later get married to a very rich man—all on one little sheet of paper.

One little lady was continually asking that a million dollars be put in her bank account tomorrow, and one day there was an article in the paper that somebody had inadvertently found he had an extra million in his bank account which he had not deposited in the bank, so he quickly wrote some checks and got it out, but the bank found out where the error of posting was and it wound up he got sentenced to twenty-two years in prison for having taken the money. So I gave that to her one night when she was in and she didn't like that worth anything at all. But you see, when we ask we must see what it is we somewhat could need.

If we just ask for what we want, meeting up with

Teachers, School, what have you wouldn't do any good and saying it to the ceiling every night before you go to bed won't do much good, I don't think. But if you ask properly, you'll find there is always [something] forthcoming, somebody is there to give you the proper material and put it in such a way that you can find a use and a way to use it.

So this is the one that we would consider, if any of us—[we] would always do well to consider that we are no further than point two on the trials; and that we begin to see *how* to ask the question, to question what we're asking for. That we are asking for wisdom, understanding, to quote great Solomon, or we could say that we want to know what's going on here, which is in today's terminology probably be about the best question any of us could ask. "I would like to know what's going on here," when all the things in our affairs seem to be going topsy-turvy. Sometimes, no matter what, *we're wanting two different things at the same time that are mutually exclusive.*

Like a very dear friend of mine said one time, he'd like to have a very profitable business, "but"—that cancelled the first item—he didn't want to be tied down. I've found that if I ever managed to have a profitable business, I was very much tied to it. I couldn't very well go spend some time fishing in Alaska and travelling on safaris in Africa and taking trips around the world without ever stopping off to do a little work. It seems they kind of go together. If you own a profitable business, you're going to have to work at it. Is that about right, Mark? You have to stick around and if you don't stick around, what happens to the business? (M: It doesn't do very well.) So even in the simple mundane affairs, we have to have a bit of dedication or it's not

going to work.

And then after we've learned things like self-knowing and self-remembering, quoting them, telling everybody else about them is not going to do a thing in the world for us. It's when we start living it, then we become transformed or changed individuals and our whole existence becomes different, but it is due to application and not [just] having heard about it or being able to repeat it. I could rattle off words all day long, but if I don't live it, how many of you would believe it? If I tell you all sorts of nice things that I think the world of you, I'm right here to be of service to you, any number of other things, but then if you had a little difficulty and I said, "Don't bug me, man, I'm long gone, I don't want to be bothered with you, et cetera," would you accept that I thought very much of you? It wouldn't work that way. So a little demonstration goes a long way sometimes.

So now we'll stop for a few minutes and see if we have time for a few questions and who's got the first one here? We're all on this road somewhere whether we like it or not, we're there. We may be at point one, we may be in a home town—still there. We may be in town two. We may be in three, four, five, six, but we're all on there and there's not much way we can escape that way.

(Q: Bob, it still appears that I don't know what to ask for?) Well, I suppose you'd ask "What's going on here?" You don't know what to ask for, but just ask what's going on here and you'll find out pretty soon, okay? Would that be all right? Only ask the question what's going on here, don't ask *for* anything. Give you a starter that in a few days. Okay?

(Q: What about initiating, what were you saying

after self-remembering?) After self-remembering you are exposed to initiation. You probably wouldn't know what was going on until after it was over and it was explained to you, okay? It's more or less undercover operation, okay? And then after you have had it explained to you, then you want to see if you can really work at living it.

What initiation is about is seeing how much—and emphatically bringing to mind by actual events—self-knowing and self-remembering, and you see it then, you've experienced it within and now do you use it or do you think that's nice and go ditty boppin' down the way and you don't ever use it? [Then] it's of very little value to you, but if you really make it of first value and you put it in every day, as nothing more than I am going to contribute to a pleasant, harmonious mood and not just now and then when I happen to think of it, but dedication means to be really making it your very first value and then you don't have to think about it very much—you just do it.

(Q: So you're saying that first there's self-knowing and remembering and then initiation comes when someone explains it to you?) Well, initiation is not when it's explained to you, it's when you are run through certain things that happen that you do emphatically see what self-knowing and self-remembering is and then it's explained to you while those series of events went on, okay? They don't tell you ahead of time usually what the series of events are gonna be, because you'd be all prepared and you wouldn't get much shock value out of it.

Initiation basically usually gives a little shock value here and there. (Q: Then dedication would be remembering?) Remembering and making a first value that

you're going to do it. Saying that you would be living self-remembering, you would be practicing self-remembering practically all the time and it would be forcing yourself to be awake, okay?

Paulette? (P: And at first it would be easy?) No, I wouldn't say any of it is easy, honey, but it's very simple. But the longer you practice it, the more it becomes a way of life rather than something you're working at, that's true.

(Q: When you say "What's going on here?" then you remember that there's a challenge from life...) Well, you'd probably remember that challenge from life, but you certainly would remember "What can I do?" In this situation and always it's about the same thing, what you can really do in a situation, okay? You're remembering where you are, remembering what you are, you remember what's going on here and you remember what can you do? and you can start doing it. No matter where you are and what the circumstances are.

And if you learn to do that one, pretty soon you can choose any state of consciousness you choose to have and in different states of consciousness you do different things.

Now obviously if we're going out to do a certain mundane piece of work like cook dinner, I'd rather do that in a state of consciousness that keeps my feet on the ground. There are other states of consciousness where mundane everyday affairs is not very worthwhile, it is not a suitable place to do them in. So we can choose for whatever activity we're going to do to choose what state of consciousness we choose to be in at that time. And some of them are rather high and you could call them ecstatic, you could call them bliss, you could call them a number of other things, but I'm not interested in

putting words on them, I'm only saying these states of consciousness do exist and different kinds of work is accomplished in the different levels of consciousness—you don't go out and plow a field with bliss. You probably wouldn't even bother with it. You'd throw the plow down and sit down and have a joy out of it, so what.

(Q: And actualization is...) When actualizing the ability to have any state of consciousness you want at any given moment, that's actualization, that is an awakened individual or an enlightened one, they threw down all the weights—you can call it being enlightened, you can call it being liberated, you can call it many other things, but actualization is that the person is capable of choosing any state of consciousness they want when they want to, okay? That would be the easiest way to say it.

(Q: When you start realizing that the four dual basic urges [see Reference Section] are of first value?) That's self-knowing, self-knowing you realize that the old fourth one was there and when you get down to about here, you realize that the four dual basic urges are, you know, they're nice, but of minor importance, they're like water to drink and food to eat and clothes to wear and so forth, but they're not the source, they're not the need that you have. Somebody says "Seek ye first the kingdom of actualization—or being able to choose any state of consciousness—and all this other stuff will be added unto you" But remember, it said all of it, it didn't say just all the good things. (That's right!) Be aware of it. All these other things will be added unto you. Well, that includes pains in your neck and pains in your feet, bellyaches and (...the business going down...) and the business going down and so all things will be added

unto you. So remember that and you won't have any big disappointments. (Thank you.) You see, all things will be added unto you, not just the goodies, not just the yellow Corvette and dates with Werner Erhardt, but all things—so all of them will come along and so they will be added unto you, but you will be quite capable of handling them. Okay? Some people miss that all things will be added unto you. They think about all the goodies, but they don't think about all that other stuff, but it comes too.

(Q: So when it refers to "you can't put new wine in old bottles," you can't function from the four dual basic urges.) You can't come down here and think that you've learned something and then you're going to put the old bottle of non-disturbance and you're going to try to use what you have found out to achieve non-disturbance. It doesn't work, it's on the chart called "Transformation"** out here towards the end of it.

(Q: When you ask "What's going on here?" it's usually a mass of confusion.) In yourself, because if it's not there, you can usually straighten out about anything, okay? So that's what's going on. Now what can you do? I can be unconfused. I can take charge of my own inner state and I can contribute to a pleasant harmonious mood, which stops most of the chaos around.

Okay, any other comments? Unless any unforeseen events come along, we'll have another talk Friday afternoon about four thirty. Hope you all are here.

End.

