

Pathwork™ in Australia

Journey of the Soul

Homework for PTP Module #1 Revised March 2008

Lectures:

The Great Transition in Human Development (pgl #75).

Emotional Growth and it's Function (pgl 89),

Connection between the Incarnatory Process and the Life Task (pgl #216)

Handouts:

The Anatomy of Contraction 2 pages of quotes from pgl#235

The more powerful these weekend are for you and the more expansion that occurs, the more prepared you will need to be for the inevitable - and welcome - contraction. This is an excellent lecture on getting used to the organic process of living.

Daily Review 2 pages of quotes from prs5

The main lecture on Daily REview (pgl28) will be assigned next weekend. It is useful to have several versions of how it might be done.

How to Make the Great Transition. Outline from pgl#75

The Spiritual Principles with which We Manage Ourselves to Create Heaven on Earth.

2 page summary of spiritual laws distilled from the lectures

How to Read a Pathwork Lecture by Ann Griever

The Difference between Emotional Reactions and Feelings by Margit Cologrande

Feelings vs Emotions: quotes from pgl#111

Autobiography in Five Chapters by Portia Nelson

Twelve Steps Adapted for Fear Anonymous by Barbara Cohen

Journey of the Soul Introduction to the Pathwork Process by Susan Thesenga

We will be working with all of these materials throughout the year. It will be important for you to keep track of these documents, and so the homework assignment sheet will list all handouts as a guide to when they were originally distributed. You may also wish to make extra copies of key documents. Year One documentation will fill a 300 page/38mm binder *without* including the lectures themselves. Many students prefer to file the lectures separately in numerical sequence for future reference. Watch our for PRS chapters! They look like lectures and can become misfiled.

A. Ongoing Assignments: Daily Review

This section of the homework will focus on long-term assignments, including disciplines we will be practicing in and out of class, your self-led groups and/or individual sessions.

As part of your spiritual practice, you are asked to keep a written Daily Review for periods of time during this year. Please purchase a small, inexpensive dairy that allows for a minimum amount of notes per day: the smaller the better, as it will keep your notes short and simple.

Please note down at least 3 entires per day around disharmony that occurs in your life. You may focus on one particular issue, such as disharmony around relationship, or you may allow a pattern to emerge on its own.

The reason for using a diary rather than a journal is so that you can easily see if you have skipped a day; also, a small one will be easy to carry around,

If you forget to make an entry, see if there might be resistance, rebellion, or denial involved- and jot that down.

B. Pathwork Lectures

The Pathwork lectures offer an unusual reading experience. As with other channelled materials, they contain an energy that human writings do not. It is not uncommon to 'go unconscious' when reading about issues where you have resistance or that you are genuinely not ready to work with. If you find the materials uninteresting, it may be that you have already made a lot of progress on an issue. See if you can distinguish between 'not interesting' and 'slightly irritating'. You may also find the Guide's description of areas you have worked through to be electrifying - as if someone had written down your own thoughts. Please review the handout on reading lectures before you begin.

Please read the 3 assigned lectures thoroughly. Give yourself plenty of quiet time to both ingest and digest this material. The 2-page summaries are offered in order to give you an quick overview of the lecture's contents, not to replace a careful reading.

For some of you, it might be useful to create a ritual that will allow you to move deeply into the Guide's consciousness. Making a specific time or place for the reading of these lectures is an example of a gentle ritual, so that you are conscious of a new and different task having begun. Allow yourself calm circumstances, pens or pencils or highlighters, and some extra note paper for questions or thoughts. If there are concepts that you struggle with, make a list of them as you read. Allow your reading process to be an active interaction with what the Guide presents rather than a passive experience. You are not asked (nor are you expected) to agree with everything you read in the Pathwork Lectures.

Your commitment in joining this program is to open to the experience, to allow feelings and emotions to surface, and to work with what comes up for you.

Read the lectures through at least once before starting the homework.

1. Please list 8-10 key concepts from EACH of the 3 lectures. Keep it simple- no more than a few words or a sentence for each. This is a way for you to keep track of the teachings in your own writings. Allow that if you have read the lecture previously, the concepts that seem important to you this time may differ from the last reading.
2. After you have read the lectures and chosen the concepts that seem most meaningful to you, review your list and write a concise essay (no more than 1/2 page) connecting the information. What is the essence? What is the Map of Consciousness that is being presented by the Guide?
3. Using Lecture #75: Please be a gentle and non-moralizing witness to where you are still in the "state of separation" because of your misconceptions and Images, where you believe that you are separate from everyone and God. As you become aware of your pain and suffering, of your selfishness and your withdrawal, you will also begin to connect with the light and love of your true self.

Please take a problem or a conflict and strip it of its circumstances and allow yourself to feel your fear and resistance.

 - a. What is your Image?
 - b. What are your wrong conclusions and misconceptions?
 - c. What are your emotional reactions? Are they habitual?
 - d. What is the history, the 'then', that you have brought into the moment of 'now'?
 - e. The guide teaches that the prerequisite to make the 'Great Transition in Human Development' is to clearly address your hidden conflicts and pain. Describe your feelings about this process, simply allowing them without judgment or blame.
4. "I must not allow myself to feel, if I wish to prevent the pain and the experience of unhappiness." "The bitter hurt of isolation, of loneliness at the gnawing feeling of having passed by life without experiencing its heights and its depths, without developing yourself to the most and best you can be, is the result of such cowardly evasion, such a wrong solution..." pgl 89
 - a. How have you done this in your life? Please give an ORDINARY example in your daily routine.
 - b. "When you were hurt as a child..." (page 4, paragraph 4) Please explain your personal experience of this.

c. We cannot defend against feeling, we cannot defend against feeling the pain of our wounding, if we are to grow and transform into the unitive state. Ask god to help you to be a witness, to enable you to observe and experience.

5. Lecture #216 describes a sense of entering into the world of the material mirror, to reflect the self as a way of self-recognition. Nothing is left to chance. The total plan surpasses human understanding and expertise.

Show your in depth understanding of this material by sharing how this concept operates in your life.

6. In reviewing the memories of your life, find one memory (of something that occurred within one hour) that contains so much happiness that you would consider carrying this memory as your only souvenir of your present life here on earth. Locate, find or create a tangible reminder of the experience - a picture of flowers than were present, an item that recalls the memory, songs that were playing, or pictures of the person or people who were involved. We will work with these memories as part of the first module of the year. Allow for this choosing of memory to be a process, and notice how many times you change your mind or any difficulty you have in selecting one.

C. Optional Exercises

Each weekend's assignments will include optional exercises. You are welcome to complete these all the time, some of the time, or never. You may include written work on them with this assignment for review - or not, at your discretion.

1. Allow time each day to mediate, asking God to help you visualize this new state of 'Being', of this new current, of this life streaming through you. At the end of this time, create a poem, a collage, a painting, a dance - something that can be shared in class - that expresses this moment of connection for you.

2. Suggested readings: The Holographic Universe by Michael Talbot, Harper Collins 1991 and A General Theory of Love by Lewis, Amini, and Lannon. Random House 2001. Both books work with the theory of an integrated universe and the capacity for humans to work from a unitive state. From the fiction side, you might enjoy comparing Pathwork theology against the cosmic structure presented by The Screwtape Letters by C.S. Lewis and Letters From the Earth by Mark Twain

3. Using any (or all) of the films below, relate similarities with and differences between the theology / cosmology expressed in them to those in the Pathwork Lectures or the Journey of the Soul.

After Life (Wandafuru raifu) (1998) Every Monday a group of dead people walks into a post-mortem screening area where they are asked by staff counselors to pick a single memory to take into eternity. The memory is reenacted and captured on film at the end of the week. The deceased then seque into the Great Beyond and the process begins anew. A delicate, magnetic fable about how and what we remember. In Japanese with English subtitles. Directed by Hirokazu Koreeda Japan, 1998, color, 118 min. With Arata, Oda Erika, Terajima Susumu. Japanese with English subtitles

Defending Your Life (1991) An intelligent comedy directed and written by Albert Brooks. Brooks plays an advertising executive who dies in an car accident and finds himself in Judgement City, where he must defend the cowardly, self-involved life he led on Earth. Co-starring Meryl Streep, Rip Torn, Lee Grant and Buck Henry. US 1991. 112 minutes.

It's a Wonderful Life (1946) Have you ever wished you hadn't been born? What if that wish were granted? That's the premise of Frank Capra's heartbreaking, humorous, and ultimately heartwarming story about a good man who is so busy helping others that life seems to pass him by. B&W 129 minutes. Starring James Stewart, Donna Reed, Lionel Barrymore, Thomas Mitchell, Ward Bond, Henry Travels. US 1946.

The Matrix (1999) Fun to watch and intellectually stimulating. Mesmerizing blend of hyperspeed and slow-motion flourish will keep you dazzled. And yet, however wild things get, it all makes sense. Rated R for violence, profanity and special effects. Directed and written by Larry and Andy Wachowski. Starring Keanu Reeves, Laurence Fishburne, Carrie-Ann Moss, Hugo Weaving, Joe Pantoliano. US 1999.

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THE GREAT TRANSITION IN HUMAN DEVELOPMENT

Quotes from Pathwork Guide Lecture #75

Full text of this plus all other lectures may be downloaded from www.pathwork.org

At the very beginning of this path, you learned to recognize your faults, your weaknesses, your shortcomings on the most superficial, the most obvious level. This was not so easy, then. You were untrained and unused to any kind of self-observation and self-honesty.... From that stage onward, you learned to go into deeper levels and find the greater subtleties of your nature. Much ground has been covered since these early stages of finding your faults. You may remember at one point when we discussed human shortcomings, my telling you that all faults stem from three basic ones: self-will, pride, and fear. No matter what fault you take, if examined profoundly, you will always find that, in the last analysis, it comes from one of these three basic faults.

When we went into the second major phase of this path -- dealing with your complexes, your images, your unconscious confusions and conflicts, your misconceptions -- I stressed the necessity of doing this work in self-search without judging yourself, without moralizing, without evaluating the right and the wrong, the good and the bad from an ethical standpoint, but rather to evaluate these findings as to correctness in thinking. There are good reasons for such a recommendation. For, human guilt, destructive guilt, is a burden strong enough in itself to generate an excess of resistance to your finding yourself. So if you were to approach your inner findings in a spirit of moralizing with yourself before these findings are sufficiently profound and transcendent, it would make your work harder than it already is.

Now comes a third major phase on this path. ... You may find the very same faults you had discovered at the very beginning of your work and which you thought you have overcome. And indeed you might well have done so on a surface level. But you will undoubtedly find the same mistakes, or variations of them, deeply hidden within your innermost conflicts. This stage is very important, my friends. But it can be undertaken only after you are capable of acknowledging and understanding to the fullest possible extent what these inner conflicts and images are. When you recognize their misconceptions, their wrong conclusions as compared with reality and fact; when also you understand where they came from and why; and when you further see what damage this unconscious wrong thinking causes you and others around you; if you can see and thoroughly understand all that without a feeling of guilt and oppression but rather in the spirit of joy, release, and victory that gives you strength and understanding about your own life and life in general; then the time has come for a new evaluation from an ethical and spiritual viewpoint. Look inward to see and determine where you are selfish and proud, fearful and withdrawn. Search deep within your inner conflicts, regardless of how otherwise it may appear on other levels of your personality.

There are two basic currents in the universe, perhaps the two most basic ones. One is the love force. This means to give out, to communicate, to rise above the little self which considers itself the center of all things, but which is actually but part of a stupendous whole. Your real self never considers you as the ultimate end. When you reach the height of that which you are capable of being, you no longer see and experience life within the confines of your restricting, separating barriers. You find union with all people. You feel and experience and think in an entirely different way than before. You have become a different person, while yet remaining the same individual, essentially.

The second of these basic forces is the inverted, egocentric principle in which most human beings still live. In this state, you suffer and "enjoy" life alone. That is, no matter how many dear ones may be around you, love you, and share with you, life's experience is essentially unique and peculiarly your own, unsharable, untransmittable. You are the only one who experiences this particular pain or joy in quite that way. You may not ever think so consciously. In fact, your outer knowledge may contradict this inner state of experiencing life. Yet, when it comes to your real feelings, this is the way you experience life as long as you are still in the state of self-centered separateness.

The transition from one state to the other is the most essential step on the path of evolution of an individual spirit entity. At one time, in one life or another, it has to come. When this transition is to occur, one can never determine. It varies

with each individual. But on this path, a time has to come sooner or later -- and let us hope while you are still embodied in this life, in this particular incarnation -- when you do swing over from the one state to the other.

When you reach the first glimpses of the new state of being, you will experience a breaking free from the confining wall of self-centeredness in which you find yourself an isolated being. You will feel a deep purpose in life, your life, all life! You will understand the purpose of all your experiences, the good and the bad, and evaluate it with a completely new point of view. You will deeply experience the union with all beings and the importance of their purpose, as well as your own. A new joy will penetrate you, and a security such as you have never known to exist. In this new kind of security, you will not be deluded into believing that no more suffering can come to you, but you will not fear nor cringe from such suffering. You will know that it cannot do anything to you.

Perhaps a common first experience, as a small beginning so to speak, is the inherent feeling that whatever your experience is at the moment, it is felt also by millions of others now. It was felt by millions in the past and will be felt by millions in the future. Ever since the world of matter began, all these feelings -- good or bad, positive or negative, joyful or painful -- were there, and people partook of what was there to begin with. The fact that you seem to produce a feeling does not mean that you have actually done so. But what you do produce is the condition to tune into that particular force or principle of already existing emotion.

Man's fundamental longing is to reach the new state of being, to actually be in this new state, following the transition. He may obstruct and fear it in his ignorance, but the longing always remains.... The truth is -- and you will experience it at one time -- that in the new state you will see that just because you are no more and no less than a part of a whole, sharing with so many others something that already exists, you are a happier person; you have the right for happiness; you have more rather than less dignity and individuality because of this fact. Your dignity will increase in the measure that your pride of separateness decreases. The fullness and richness of life will increase in the measure that you leave your state of separateness out of the wrong assumption (again unconscious) that separateness and uniqueness will afford you more. But in order to have more, you think you have to take away from others, and that is the error and the conflict. In the old state, this is the way it works out. In the new state, after the transition, it is not true. The importance of your welfare is infinitely greater just because you are a part of a whole.

Man is so afraid of change. But he has nothing to fear. ... The direction of your innermost currents will be utterly reversed when you attain the new state. In your present state, however, many creative forces -- whether of love or talent or of any asset -- try to stream out of you, but due to your basic inner state (the state of self-centered separateness), they turn back. After the initial effort of streaming out and reaching the cosmos, reaching others, they are withdrawn, held back, and made inactive. This is a great frustration against which your innermost nature rebels. ... In the new state, your own creative forces will naturally flow out of you; thereby the cosmic forces will constantly flow into you and renew and regenerate your entire being on all levels. Your outgoing forces will touch other beings wherever they are and whoever they are. They will touch those who are attuned to them.

It is a question of increasing awareness that follows as a by-product of the work of self-development and self-knowledge. You can accelerate this automatic growth process a little by cultivating certain thoughts, by obtaining spiritual nourishment, by using this lecture as additional material. ... Your own vibration is the sum total of your personality, character, general outlook on life, inner health or lack of it; your healthy, constructive, and creative abilities or lack of them; your awareness and the feeling of being alive and fulfilling a purpose and knowing or sensing this purpose or the lack of it. That aggregate causes your vibration. That vibration in turn determines the forces or currents that you tune into.

I leave you with strength and our love and with our wishes that you may continue and struggle on this one path, this path of finding yourselves and developing yourselves to become that person you are meant to be! For there is nothing more worthwhile and purposeful that you could possibly do as long as you are truly honest with yourself. For self-honesty is the first step towards love.

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The Spiritual Principles With Which We Manage Ourselves To Create Heaven On Earth

The Pathwork Purification Process is the way we stay true to spiritual principles.
Pathworker Contributions Document #10 (PC10)

1. Principle: Law of Self-Responsibility

"You create your own reality." #40

"Your life experiences are a reflection of the beliefs in your soul. You should never believe for one instance that what you experience is unjust and unfair, no matter how much it may appear that way. In the last analysis, in absolute truth and reality, it is your misconception that has caused it." #48

"Only you create your own happiness and will happiness." #60

2. Principle: Law of Paying the Price

"There is a price to be paid for each desired gratification." #29

"Every advantage has its disadvantage." #41

"The disadvantageous side of each alternative or decision is always to be faced and accepted." #32

"There is a price to be paid for everything."

3. Principle: Law of Cause and Effect

"Every act has its consequence in the sphere of present reality. It is more difficult to see the same relationship between thoughts and subtle attitudes. The more developed person can perceive cause and effect on these less obvious levels." #245

4. Principle: Law of Living in Truth (Facing Life)

"To face life's reality means to face yourself as you are, with all your imperfections; embrace life whole-heartedly, without fear, without self-pity or being afraid of being hurt. Say to yourself, "In order to become what I would like to be, I must first, without fear or shame or vanity, face what is in me." #25

5. Principle: Law of Brotherhood

"To be able to open your heart to another brings spiritual help that you could not receive by yourself."

6. Principle: Law of Transformation of Negativity

The strength with which your divinity can penetrate the ego structure and manifest depends on the degree evil has been transformed throughout the evolutionary development." #222

7. Principle: Law of Lack of Awareness

Lack of Awareness of One Area of Your Human Personality Prohibits Awareness of Another

"It is one of the immutable spiritual laws that lack of awareness of one area in you prohibits awareness of another. This is why the path purification process is above anything else a process of making things conscious. This awareness unifies you. It is the aim of this Path's approach to spiritual reunion to help towards a reunification of everything that has ever split off." #193

8. Principle: Law of Consciousness Reflects Experience

"Working out of abundance, produces abundance, but working out of poverty and need, produces more poverty and need." #132

9. Principle: Law of Fully Inhabiting a State of Consciousness in Order to Grow

"You have to reach a certain state, and fully be in that state before it can be abandoned for a further state. It is often overlooked by man; and even more often, totally ignored. This is one of the great, important laws for man to know and deeply comprehend." #132

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EMOTIONAL GROWTH AND ITS FUNCTION

Quotes from Pathwork Guide Lecture #89

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Some of you recognize your own resistance for what it is and consciously battle against it. You recognize the signs. You recognize the evasion and escape mechanism at work. But some of you are still so involved in the resistance itself that you are unaware of the obstructions you put in your way. Hence it is necessary that I discuss the mechanism of this resistance.

In order to understand it, let us first be clear about the unity of the human personality. A human being who functions harmoniously has developed the physical, the mental, and the emotional side of his nature. These three spheres are supposed to function harmoniously with one another, each helping the other rather than one faculty being used in order to subdue the other, as so often is the case. If one function is underdeveloped, disharmony in the entire human structure results, and also a crippling of the entire personality. ... Most human beings look after the physical self. They do more or less what is necessary to make it grow and remain healthy. And a good portion of mankind, comparatively speaking, cultivates the mental side. In order to do so, you learn, you use your brain, you use your thinking capacity, you absorb, you train your memory, you train your faculty of logical deduction. All this furthers mental growth.

But why then is there a general neglect of man's emotional nature? ... In order to gain more clarity about this subject, let us first understand the function of the emotional nature in man. It includes, first of all, the capacity to feel. The capacity to experience feeling is synonymous with the capacity to give and receive happiness. To the degree that you shy away from any kind of emotional experience, to that extent also do you close the door to the experience of happiness. Moreover, the emotional side of your nature, when functioning, contains creative ability. To the degree that you close yourself off from emotional experience, to that very degree is the full potential of your creative ability hindered in manifesting itself. ... Creative unfoldment is an intuitive process. And needless to say, intuition can function only to the degree that your emotional life is strong, healthy, and mature.

Therefore the intuitive powers will be hindered to the degree that you have neglected emotional growth and to the degree that you have discouraged allowing yourself to experience the world of feeling. ... In the world of feeling, you experience the good and the bad, the happy and the unhappy, pleasure and pain. Contrary to mental registration, such emotional experience really touches you. Since man's struggle is primarily for happiness and since immature emotions lead to unhappiness, his secondary aim becomes the struggle to avoid unhappiness. This creates the early, mostly unconscious conclusion: "If I do not feel, then I will not be unhappy." In other words, instead of taking the courageous and adequate step to live through the negative, immature emotions in order to afford them the opportunity to grow and thus to become mature and constructive, the childish emotions are suppressed, put out of awareness, and buried so that they remain inadequate and destructive even though the person is unaware of their existence.

In every child's life, unhappy circumstances exist; pain and disappointment exist. The less concisely that such pain and disappointment is a conscious experience, and the more it lies in a vague, dull climate that you cannot even put your finger on and is just something to be taken for granted, the greater is the danger that unconsciously the resolution will be made: "I must not allow myself to feel if I wish to prevent the pain and the experience of unhappiness."

Although it may be true that you dull your capacity for emotional experience, like in anaesthesia, and therefore cannot feel the immediate pain right now, it is also true that you dull your capacity for happiness and pleasure while not really avoiding the dreaded unhappiness in the long run.

By such evasion, you do not experience life at its fullest. By withdrawing from pain, you withdraw from happiness, and most of all, you withdraw from experience. At one time or another -- you may never remember the conscious intent -- your solution was: "In order to avoid pain, I'll dull my capacity to feel." And from that moment onward, you withdrew from living, loving, experiencing -- from everything that makes life rich and rewarding. In addition, the result is that your intuitive powers are dulled, as well as your creative faculties. You only function to a tiny degree of your potentials. The

damage you have inflicted upon yourself with this solution, and go on inflicting upon yourself as long as you adhere to this pseudosolution, is one that eludes your comprehension and evaluation at the present time.

Since this was your defense mechanism against unhappiness to begin with, it is understandable that unconsciously you fight tooth and nail against giving up what seems to you a vital protection. You do not realize that not only do you miss out on life's richness, life's rewards, your own full potentials, but you do not really avoid unhappiness, as already indicated. This painful isolation was not willingly chosen by you, and therefore it is not accepted as a price to be paid. Much rather, it came as a necessary by-product of your pseudosolution. And with this defense mechanism at work, the child in you hopes and fights for receiving what you cannot possibly receive. In other words, somewhere deep inside, you hope and believe that it is possible to belong and to be loved while you dull your world of feeling into a state of numbness and thereby prohibit yourself from truly loving others.

If you want happiness, you must be willing to give it. How can you give it if you are unwilling and unable to feel to the degree of your capability? Realize that it is you who caused this state of unfulfillment, and it is you who can still change it, regardless of your physical age.

Let me give you an example on the physical level. An infant will feel the strong urge to use its vocal chords. This is an instinct with the function that certain organic matter grows through strong use of the vocal chords. While the baby screams, it is not pleasant. It is a period of transition that leads to strong healthy organs in this particular respect. Not going through this unpleasant time by suppressing the instinctual urge to scream would eventually damage and weaken the respective organs. ... To stop this growing process with the excuse that there exists the danger of overexertion and overeating would be foolish and damaging. I do not mean a reasonable halt to something that is obviously harmful. I mean the mere ceasing to use the muscles at all, to feed the child at all, with the rationalization that such exercise and food, per se, might lead to painful experiences. ... Yet the same is done with your emotional self. You stop its functioning as such because you consider the growing transitional period so dangerous that you proceed to atrophy its growth altogether.

When you mature your mental processes, you have to go through transitory periods too. You do not only learn, you are also bound to make your mistakes. In younger years, you often hold opinions which, later, you grow out of. While later you see that these opinions are not as "right" as they seemed to you during your youth, and while even later you see another side that earlier you neglected to see, it was nevertheless beneficial for you to go through these times of error. How could you appreciate truth if you had not gone through error? By avoiding error, you can never gain truth. It strengthens your mental faculties, your logic, your power of deduction, and your range. Without being allowed to make mistakes in your thinking, in your opinions, your mental faculties could not grow. ... You all operate, some more, some less, with feelings that are not genuinely yours. With feelings you think you ought to have, but do not have. Underneath, something entirely different is taking place. Only in times of extreme crisis do these actual feelings reach the surface. Then you believe it is the crisis that has caused these reactions in you. You wish to ignore the fact that the crisis only made it impossible for you to deceive yourself. And crisis reactivated the still immature emotions. That the crisis itself is the effect of the hidden emotional immaturity itself, as well as of the existing self-deception, just does not want to penetrate your mind. ... So, build your security. You have nothing to fear out of becoming aware of what is already in you, anyway. By looking away from what is, it does not cease to exist. Therefore it is wise on your part to want to look at, to face, and to acknowledge that which is in you -- no more and no less!

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CONNECTION BETWEEN THE INCARNATORY PROCESSES AND THE LIFE TASK

Quotes from Pathwork Lecture #216

Full text of this plus all other lectures may be downloaded from www.pathwork.org

Creation is the attempt of divine reality to fill the void with life and being. ... Fragmented consciousness is a result of the total consciousness spreading and filling every nook and cranny of "space." I use this term again for lack of a better word.

The human structure itself represents this picture very well. Inwardly, deep inside your nucleus is an unending essence. This essence is eternal life, eternal reality, eternal beauty, limitless wisdom and love, but your outer consciousness is not knowingly connected with it. Although it is connected with the essence, your outer consciousness ignores this fact and seems to be disconnected from it. You seem to be an isolated "piece of consciousness;" this is what makes life appear so frightening. Therefore your outer consciousness is groping, is blind. It must seek its way back to its connection with the total self. Awareness must be gained in the outer consciousness of this connection because this connection was really never broken. It only seemed broken from the vantage point of the limited outer consciousness.

Now, it is the task of every fragmented, apparently disconnected aspect of consciousness to realize its true identity and connection with the real self. This happens through an often laborious groping, searching, and attempts of the mind to expand its own narrow limitations. The mind holds this potential of expansion, for even in its disconnected state it contains every aspect of divine reality. It only depends on which way it turns, which way the will directs it, which thought it chooses in any given instant.

These fragmented aspects of consciousness, of divine light which seem to have lost their connection float around in space. These aspects become personalities. These personalities develop problems because of the apparent disconnection. The word problem is in accord with today's vocabulary.... In different periods of history different words were used, like sinfulness, for example. Whatever word you choose, the fragmented aspect of consciousness needs purification on many levels such as feelings, understanding, knowledge. It needs to spread its awareness to its full capacity. Spreading means to realize that the connection exists, has always existed, and will always exist.... A total entity, a complete entity is one who is completely aware of its divine nature, who is in total possession of divine wisdom and energy. You are all total entities, but your manifest consciousness with which you identify is an aspect that your total entity, your total being, seeks to reunite with. This can happen only when this fragmented aspect of your manifest consciousness makes itself compatible with the nature of the total consciousness.

Life, in its broader sense, is very much concerned with the process of spreading divine consciousness and reuniting with apparently disconnected aspects. That process is often called the divine plan or the evolutionary plan or the plan of salvation. ... Each reunification movement back to the source follows a spreading out process so that the unified substance has meanwhile become enlarged. Just visualize it: spreading out and coming back to the source, spreading out and coming back, each time making the unified substance wider, extending it forever more. That is, in different terms, the great plan.

When you are not embodied, when you are aware of your total being, you are also aware of those aspects in you that have remained untended and need healing and purification. It can also be said that a process of re-education is needed in which new -- in actuality very old -- knowledge is to be gained. This goes parallel to purifying the feeling into the pure love of the essence. Now, in order to follow through the process of spreading, on the one hand, and reunification, on the other, the aspect to be purified is, for lack of a better word, "sent out," as it were, into a realm of consciousness that is commensurate with its own state. And that is the material level of life, as you know it in your conscious being. This realm of existence is the expression of the limited state of consciousness of the disconnected aspect -- the personality -- and in this more ignorant and less aware state, all vibratory functions of life are grossly slowed down. The flow of energy rigidifies and makes things and people fixed. The flow becomes invisible. The same with the entity itself. It is invisible and only the grossly condensed form of its essence appears as the sole reality.

The combinations vary, the degree of development varies, but there are basic components applicable to the divine substance with all its myriad variations, as well as to its distorted version. In other words, one purified being may be totally different from another purified being, each representing a different aspect of divinity. Yet there are unalterable basic common denominators such as love, wisdom, beauty, etc. The same principle holds true in regard to the unpurified personality. Thus, each entity makes different dispositions. It deals differently with the fragmented aspect that needs to be refined. The incarnations are being figured out by the total entity in conjunction with specialized, highly developed beings. The plans are carefully drawn.

What happens in the body has one common denominator for all: to find the reunification with essence. No matter how different the tasks may be, according to necessity this goal remains the same for all. Reunification with the essence can occur where the entity is already purified, but that is not where the task is, of course. The task lies always where the personality is still separate from the essence. It is then up to the conscious mind to decide whether or not it will use the already purified aspects to help the unpurified part in the task fulfillment. This decision must be made by the conscious ego. The higher self will not and cannot force it upon the conscious mind. This would be against all spiritual law. The task is not being fulfilled if all emphasis is put on the already existing and functioning connection with the divine self, without focusing it on the problem aspects, on the blind spots.

In this connection I would like to interject here that there are people who have a deep misconception and distortion in them which prevents them from full commitment to their task fulfillment. It is the idea that if they really resolve their problems and eliminate their darkness and thus become happy and fulfilled, then they must die.

Your awareness of and your connection with the inner, real self will make life glorious, and so death will be experienced as glorious. That state of consciousness will make life fearless because there is nothing to fear in dying. Such fearlessness is the ultimate development of each human soul. That is the goal you are trying to reach.

I want to draw your attention to another important point that often leads to misunderstandings. Total fulfillment of the life task is not necessarily contingent on higher states of development. It does not always follow. It is very possible that a fragmentary personality aspect embodied in a physical vehicle is not highly developed at all. Nevertheless this personality fulfills its task completely. The task is of course less taxing and commensurate with the possibilities of such a human individual. At the same time, the fact that it is "easier" only holds true relatively in that this task is just as difficult for this particular individual as the much more taxing task is for a higher developed person. The gauge with which to measure the completion of the task is inner peace and fearlessness and organic living and dying.

Anyone who is on a path such as this and who makes a total commitment to truth, to self-facing, to self-purification, to giving up all defenses and all subterfuges in order to face that which seems most difficult and momentarily painful; anyone who chooses to forego the temptation to concentrate on the real or apparent wrong of others so as to avoid the self, and who is thus committed to his growth above and beyond all other considerations in his life, will and must make the connection that will then also bring all outer and inner fulfillment.... First the disconnected, conscious mind must make a deliberate effort and be ready for other possibilities. The conscious mind, as it is now available to you, contains possibilities to widen its scope to see more; to think in different ways; to expand its present limited circumference. This is its task.

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THE ANATOMY OF CONTRACTION Quotes from Pathwork Guide Lecture #235

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The path is a spiral movement. ... Each round of the spiral is a new layer, and at the entrance of each round a new and deeper commitment needs to be made. The rounds or circles are not closed, they have openings. As you discover this new opening, you need to make a new commitment on a yet deeper level: to let go and to let God; to give all of yourself to the truth, to the truth of being, to no longer hide from your truth. This truth can have many different facets. It is up to you to find which particular truth you are called upon to face and to alter if necessary. Each entrance to a circle represents such a phase of renewal of commitment on a deeper level.

Often you do not know which particular aspect or facet of your personality your inner, organic path calls you to deal with, and alter if necessary. As long as you grope, perhaps without even knowing it, you will feel beclouded, and your life will seem to contract into a crisis. This is a period of testing that gives you the opportunity to find what it is you need to know, see, and change -- where the new commitment needs to be made. Without this momentary darkening, you may never feel motivated to undergo the necessary search. And the moment you find and understand the meaning of this period, this phase on your path, and experience it as a meaningful piece that fits into the whole picture, you will have passed the test; you will have the information available from your innermost being. You will be able to make the commitment specifically where and how it needs to be made so as to shed old bad habits of thinking, feeling, reacting, willing, and being. In that moment, you have entered a new round on your spiral and find yourself on a deeper circular motion leading to the treasure of your inner universe.

On the outermost level of the spiral configuration, you experience life as a disconnected happening. Occurrences seem to have no meaning. Everything seems arbitrary. You may feel occasional happiness and fulfillment or gratification of your desires, yet this never relieves the inner anxiety that you are a helpless straw in the wind, living in a world without rhyme or reason. The fulfillment comes to you as haphazardly as the tragedies and crises, or so it seems to you.

As you progress into deeper levels on this spiral and you enter into new commitments to your God and to your truth, little by little you see that the daily occurrences have another meaning, a connection that gives an intrinsic sense to your life. As this occurs in the very practical matters in your life, cosmic reality opens up to you. And from this, deeper further layers of the spiral rounds take on a light and an experience of bliss that cannot exist unless you make this forever renewed commitment about specific issues, on these new levels. It is up to you to find them. So when you arrive at a new entrance on the spiral, it seems often difficult and fraught with tests. Yet these tests are necessary. Without them, you cannot find the deeper meaning of everything that happens to you, everything that occurs in your life personally and generally. As you see the meaning, so does security increase.

In the very early stages of development of a human consciousness, the states of expansion and contraction are both equally painful and negative. As the soul begins to evolve and to grow, a new spiral phase or round is being entered. On that level, expansion may become positive, and contraction negative. Gradually the movement changes again, and on a different level or even simultaneously, this can be reversed. Expansion can then have a negative manifestation and contraction a positive one. In still further evolutionary states, both expansion and contraction become positive.

Let me show you how expansion and contraction can be both positive and negative. ... You do understand quite clearly that in the positive manifestation of expansion the outgoing movement is reaching, giving, making yourself available for further beautiful states of consciousness. It is highly volatile creative expression. ... What would be the negative facets of expansion? When expansion manifests as negative aggression, as a hostile, conquering force that disregards others, it creates more separation rather than less and thus contrasts with positive expansion.

Contraction in its, for you, very familiar way is negative when there is a tight holding back, a cramp, a refusal to flow and give out. It is a seeking of safety through isolation and separateness. It is a movement reaching inward that is motivated by fear, distrust, ungivingness, and false ideas about what is safe and what is not safe. It contains itself in one's own inner

world, but not for the purpose of bringing out the riches of the inner world so as to spread them out as is the case with positive contraction, but rather in a refusal to move, reach, love, trust, and give out.

Contraction in its positive form has a beautiful, beautiful meaning. It is an in-gathering of all the forces. What has occurred in the expanded state is being gathered back into the self. It is being digested, assimilated. It means reaching into the depths of your infinite divine reality in order to bring out the treasures of the deepest aspects of the self. Expanding means letting this flow out into the world, but in order to do so, positive contraction must occur first. Expansion means gathering the riches of divine creation in the inner universe and then bringing them into the outer universe. Contraction means gathering the riches of the outer universe and then bringing them into the inner.

So you see, my friends, there are two movements involved here. The expanding outgoing movement brings out what has been collected and ripened in the positive contracted state. The positive contracted state means bringing to fruition what has been gathered in. It is a renewed delving into the deepest layers of divinity. In this state, that which had been brought into the soul during the expansive period merges with what is ready to come out next. It is a meeting of two movements within the soul, simultaneously digesting and assimilating the former period and preparing the following one. The in-gathering movement in its positive manifestation bears no resemblance to the negative contraction. There is no fear or distrust, no ungenerosity, there are no false safety measures. Rather, it contains a love just as pure as does the positive expansion. It is a going into the self for the purpose of serving the universal creative process harmoniously and bringing it to fruition. Could this possibly be designated as negative?

In positive contraction, you gather from without, like a wave that rolls back into itself so as to reach in and bring out in order to move outward again. This is the ever present pulsation of life to be found in all creation, in every creative process. Nothing can be created without the threefold principle under discussion, whether it is a small object of the simplest form or whether it concerns worlds and universes, material or spiritual realities.

As you know, there must be a momentary pause between every alteration of expansion and contraction. We call it the static principle for lack of a better word. Static must not be thought of in the sense of stagnation. It is static rather in the sense of allowing to rest, allowing the process to ripen so that after each contraction, that restful ripening phase must set in. This threefold principle exists in every phase of creation. Creation is unthinkable without all three aspects. ... If you believe contraction is bad, you will experience only its negative facets and will fail to see that these very negative manifestations have a tremendous meaning and sense most necessary and beneficial for you and, indeed, most positive.

It is necessary therefore that you cease seeing your contractions as bad. You hinder yourself in that way, you blind yourself and then really make it into a negative manifestation. In this blindness, you contract about your contractions, as it were, and then it becomes a self-perpetuating contraction. And that of course is indeed undesirable and unwholesome. But when you derive the full meaning from your contracted state, it will no longer be a negative manifestation. It will be an harmonious in-gathering in which something new prepares to come out of you; in which the receptive principle alternates with the active principle.

Contraction is as necessary as expansion. It is part of the pulsatory movement that infiltrates all of life. Without this, creation cannot exist. I invite you, my friends, to sense deeply into yourselves where and when and how is your contraction part of your creative process, and how can you encourage it, and how you can then utilize it for the next expanding movement. Sense in yourself how both create, are necessary, and unfold your innermost being. You want to bring out your innermost being, for it is the ultimate reality.

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Emotional Reactions

When we are in an emotional reaction we often think that we are having deep feelings. In actuality we are covering up our real feelings with the emotional reaction.

Emotional reactions come from past wounding, fear, and misconceptions that you transfer onto a present situation keeping you out of the reality of the present moment.

An emotional reaction puts the focus outside of your self and onto the other person. You are in blame and no longer taking personal responsibility. This makes you a victim.

Emotional reactions are defensive, destructive, and counter-productive.

You can recognize when you are in an emotional reaction by the feeling of being overcharged (aggressive, insistent, and controlling) or undercharged (passive, submissive, chaotic).

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Daily Review

Quotes from *Path to the Real Self*, Chapter 5

[The Daily Review is one of the most important tools for this work. ... It enlists the creative intelligence within yourself to help in affecting a harmonious growing process and the dissolution of blockages and resistances.]

Each day contains certain events or incidents calling forth reactions in you. To become aware of, comprehend, and note these reactions is of utmost importance. Review the day and determine which incidence or occurrence has caused unpleasant feelings. Look at them, instead of pushing them away, hoping that the negative feelings will pass.... You will begin to notice little disturbances, hurts and disappointments, things you habitually disregarded.... For the moment, it is not even important that you analyze these instances as to their deeper significance. Just consistently register your reactions in a notebook -- every day, again and again. Note 'felt anxious at such and such an opportunity. Do not know why', or 'registered anger at so and so because I was not put in the first place'.

When you ponder over an accumulation of days, in which you took notice of your reactions, you will undoubtedly find a recurrent pattern. ... Mental, emotional and spiritual 'hygiene' liken the daily review to a cleansing process of all personality levels. This cleansing process is just as important for the psyche as for the body. ... It prevents self-deception, pretense, repression -- with their tension and anxiety, their confusion and impaired life experience. It heightens awareness of self, therefore, later, of others and of all that comes to pass.

Even confusions should be concisely formulated so that it can be exactly pinpointed what the confusion is. This is one of the major steps towards eliminating the confusion... When you begin your daily review, it might be a good idea, occasionally, to ask yourself what worries you generally in life, what problems do you feel are difficult or even impossible to cope with. Observe the situation, and your reactions, from day to day.

The work proceeds, the nature of the daily review changes -- you now observe different aspects, become concerned with other facets of yourself and your life. No life process remains static and this path is a very dynamic real life process.

It is very important to understand that the path follows a spiral movement. Without experiencing this, you might easily misunderstand and be discouraged, believing that you are going around in circles. But when you return to the original phase with deeper and new understanding, you will know that you were not in an unproductive circle, bringing you around to the same point, without having gained something essential. The same sequence will follow again and again, in forever narrowing circles, the same lesson learned on deeper levels of the personality, until the various phases converge into One Point, in which all things meet -- and find solution.

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COMMUNICATION WITH GOD -- DAILY REVIEW

Quotes from Pathwork Guide Lecture #28

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With love it is the same way. If love to another human being is sought with the current that is destined for the love to God, it will always leave you with a feeling of emptiness, of dissatisfaction or even frustration. So truly, if God is not the basis of your life and if instead of this basis you seek substitutes, it will never really satisfy you. However, as I said, you may certainly also have love to and from human beings, and you should. But this love will have its proper value; it will not be all you have to hold on to; and you will never be in a position that your life is lost and meaningless if you lose for one reason or another a human love, if God has His rightful place in your heart.

So you see, my dear friends, everyone is seeking God, often unbeknown to themselves. Just as the plant is leaning towards the sun, so is man leaning towards God, often as unconsciously as the plant is seeking light and warmth. Only when you have found God within yourself, your heart will be at rest, your life will make sense with all the puzzlement it represents; for it will cease to present a question mark to you. For only in God will the light of knowledge be yours -- not necessarily general or abstract knowledge, that is of lesser importance, but personal knowledge: why you have to go through these various difficulties, why so many things in your life happened that you cannot understand, apparent cruelties of others or "the fates." All of a sudden it will make such deep sense to you that you will not quarrel anymore with the hardships of life. You will be glad you have had them, my dear ones, not only because you fully perceive the justice, but also because you realize how good, how strengthening it is for you! Yes, indeed, you will.

God is sought in different ways. But he cannot be found outside of yourself. ... And I will try to tell you how God can be found, that is, the only way He can be found, no matter what religion or philosophy you believe in. You can only find God within yourself by going through your lower self. That is the only way. If you have a treasure hidden under a great deal of dirt and soil, the only way you can get to that treasure is that you dig up the dirt. That means that you have to come in close contact with it for a while. You cannot shirk handling this dirt. You know that it is worthwhile in order to get your treasure free. So you do this temporarily unpleasant work to get it over with once and for all. There is absolutely no way to get the treasure out unless you are willing to face and handle the mud first. The simple logic of this will be comprehensible to all. Then why not do it when it concerns the treasure house of God that lies embedded in everyone of you? Why do you try and hope to uncover the greatest and most precious treasure of all without being willing to face your lower self?

In order to find God, you have to recognize your hidden emotions and evaluate them after you have clearly seen them in the light of divine law. You have to acknowledge your true reactions instead of making yourself believe you react in another way and for different reasons than the real ones. You have to clearly see your faults. In other words, as said so many times before, you have to find all that you are not aware of as yet. Test yourself as to how you really feel! Only by this road, going through this lower self, facing it, dissolving it step by step with courage and conviction, then and then only will you find the true happiness and security in God and with God and through God.

You cannot find God unless you overcome your imperfections. But on the other hand, you certainly cannot overcome your imperfections by yourself alone, no matter how strong you are, no matter how good your will may be. You do need God's help. So it is an alternate process. You have to meditate and recognize and evaluate your own imperfections and build up from there. You have to analyze honestly what is really going on in you. And it is not quite as difficult as you may believe if you choose to desire to do so. ... But at the same time, there also exists in every human being the sluggish quality that is embedded of course in the lower self, the sluggish quality that does not want to overcome, to fight, and to do the uncomfortable. As long as you do not recognize your own sluggish quality, you cannot get ahead. So in one phase of "the game," you have to work from this side: the imperfections in your lower self. And at another phase, at another

stage, you have to enlist God's help even though you may at this point, due to your particular imperfections, not have a close contact with God as yet. Still, you have to strive with the little of it you may have so that help can thus be given to you to build the way further. This is a constant problem of probing, once from this side, once from the other.

For you see, my dear ones, many of you believe, but many of you also have deep in your heart a corner of unbelief. And you are afraid to face this corner of unbelief. And this may, among other things, be accountable for the resistance of yours to delve into your own soul. For you falsely believe that by disregarding this corner of unbelief in yourself, by covering it up and pushing it out of sight, it will disappear or it will not count. But this is not so. Realize that whatever you discover in yourself never represents the entire picture. ... I do not say that this constitutes the only factor you are afraid to face within yourself. But whether it is this or something else, the principle is always the same: you cannot conquer it as long as you are afraid to face it. It will not be half as frightening anymore when you do so, that I can promise you.

My dear friends, what I have said to you here is, I may call it, spiritual "dynamite." For if you do it, it will be difficult; it will mean a battle with yourself. But if you do it sincerely, you will see that your whole life will change. Your whole life will change! So there should be no one who has heard or read these words who should not go within himself and ask, "Where is there something in my life that God may wish to change?" And then prepare yourself for this battle. Take your time with it. Do not do it hastily or superficially. Do not deceive yourself by doing it halfheartedly and then claim that you did not receive an answer. For you will not receive one if you have not done it wholeheartedly. Do not try to talk yourself into the conviction that something must be God's will because you want it so. Really put down all your cards before God. Make yourself empty. Be ready to give up. And if it takes weeks or months, it does not matter. ... But do not give up with some pretext because you still shy away from this complete surrender to God. It is much better to admit it to yourself and go in an easier way, in something that may at least seem easier for you at this time, thus preparing yourself to cross the great borderline. But if you can use this shortcut, it will be a wonderful deliverance for you in many, many ways.

I would like to say this: it will not take more time than 10 to 15 minutes every day, and that should certainly be possible for each one of you. You do not have to write down everything, just certain key words. By doing this constantly, you will succeed in making the unconscious conscious, in discovering your own inner trends because, after doing this for a while, you will most certainly recognize definite patterns in your life which you cannot become aware of if you go on like you are. You will recognize this by certain constant happenings, occurrences, and the way you react towards these occurrences. That is all you should do at the present. There is no magical trick about it that is very difficult to execute. You do not have to be extremely far in development in order to accomplish this. Anyone can do so. All you should do is review the day and think of all the instances that have caused you disharmony in any manner, shape, or form. Even if you cannot at the beginning understand why, just put down the incident and what you have felt. When you have done this for a while, then a pattern will evolve from this that may still not give you a clue what is wrong in your own inner make-up, but at least you will see a repetition that points out that there must be something in you that is wrong no matter how wrong the others may be in their own way. But if something reoccurs constantly, it is a clue to your own soul. These repeated occurrences with your reaction towards them may vary in two or three ways, but there must be a basic underlying problem. That is for you to find out when you continue still a little further. I would advise you to read all this through and recollect the incidents with your reactions after you have done it for a while. And then begin to think of your various faults you have found out. Ask God for enlightenment about what may, even remotely or indirectly, be connected with your faults. Thus, you get right into the middle of this path. Otherwise it would be extremely difficult, if at all possible, to gain this self-knowledge that is the essence and key to this path and without which you cannot reach divinity within yourself. It is so very little, and I beg of you, all of you, for your own sake, do it.

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SOUL SUBSTANCE; COPING WITH DEMANDS

Quotes from Pathwork Lecture 111 on Feelings and Emotions

Full text of this and all other lectures may be downloaded from www.pathwork.org

QUESTION: I should like your differentiation between feelings and emotions.

ANSWER: There is a difference between the two. One way of describing the difference would be that a feeling is deeper-rooted and more permanent. By this, I do not wish to imply that feelings do not change. I do not mean permanent in time, but in quality, in consistency, in character, in being. A feeling may truly change faster, in time, than an emotion, and yet it is permanent in essence. This is very difficult to explain, and in order to understand, you would have to perceive this with your inner faculties. An emotion is something much more superficial even though it may be retained longer due to circumstances, as discussed in this lecture. Yet it has a less permanent character even though it may last longer in time. An emotion comes from superficial conditions in the soul. Reactions and responses based on superimposed modes of coping with life, not coming forth from the real person, are emotions. The real self sends forth feelings. Hence, a feeling is something much more substantial. This cannot be evaluated by the apparent worth of the feeling or emotion. You may have an unpleasant feeling, yet it is based on truth, on reality. An emotion is based on a subjective inner condition. Let me give you an example. Let us suppose you sense a detrimental, negative quality in someone else or in yourself. If this quality is a fact, you deal with a feeling even though it may be highly unpleasant. However, you may have the same perception, but you do not sense this fact because you do not merely observe what is; because you are frightened, suspicious, guilty, resentful; because some image or pseudosolution is at work. The same correct perception in this instance is an emotion. When you do not push the feeling aside, you will come to see that you have a valid intuition, be it about yourself or about someone else. When you do not push aside an emotion -- and you should not push aside an emotion, a feeling, or anything else, for that matter -- you will come to recognize factors within yourself that make you subjective, distorted, away from reality. In short, you will see all the blocks that prohibit feelings and intuition. A feeling is something that reacts to a reality, however temporary this respective reality may be, but it exists now.

Let us now examine a favorable or pleasant emotion. Gratified vanity, greed, or pride may produce a pleasant emotion. Or, to go a step further, even a true factor perceived, but utilized subjectively, produces an emotion, not a feeling. Feelings are based on objectivity, emotions on subjectivity. In both instances, they may be pleasant or unpleasant. In the language, it is often confused. One speaks of emotional maturity or emotional involvement. One speaks of expressing one's emotions, when feelings are meant just as well. But the words do not matter so much as long as you understand the essence.

QUESTION: Am I correct in understanding that anything can be either feeling or emotion -- fear, for instance?

ANSWER: Yes. That is right. But my friends, my advice is, do not try to label it. That is always a dangerous procedure. If you instantly give it one name as distinct from another, you somehow close a door to further understanding. Rather try to deal with it, as it comes up. Try to understand it, to see whether or not it is based on objective factors or personal, colored, subjective ones.

May these words help you again toward a deeper and broader understanding. My love, my help, go to all of you. The blessings and the assistance is accorded to each one of you who has the great courage and dignity, the human dignity, to want to develop, to grow, to change, to want to face himself in utter candor so as to make this growth possible. The dignity lies in the fact that this endeavor is pursued regardless of the cost of facing negative aspects, of shattering one's cherished ideal about oneself. When this is done, the fruits must be yours. If you tend this beautiful garden now by weeding out that which does not belong, the spiritual help along the way will always be yours. Be in peace, my dearest friends, be in God.

Autobiography in Five Chapters

By Portia Nelson

I

I walk down the street.
There is a deep hole in the sidewalk.
I am lost... I am helpless.
I fall in.
It isn't my fault.
It takes forever to find a way out.

II

I walk down the same street.
There is a deep hole in the sidewalk.
I pretend I don't see it.
I fall in again.
I can't believe I am in this same place,
But - it isn't my fault.
It still takes a long time to get out.

III

I walk down the same street.
There is a deep hole in the sidewalk.
I see it is there.
I still fall in... it's a habit... but
my eyes are open.
I know where I am.
I get out immediately.

IV

I walk down the same street.
There is a deep hole in the sidewalk.
I walk around it.

V

I walk down another street.

THE TWELVE STEPS

Adapted for Fear Anonymous

"Fear is the only addiction on the Planer
Emmanuel

Step One

We admitted we were powerless over our fear and that our lives had become unmanageable.

Step Two

Came to believe that a Power greater than ourselves could restore us to sanity.

Step Three

Made a decision to turn our will and our lives over to the care of God, as we understood Him.

Step Four

Made a searching and fearless moral inventory of ourselves.

Step Five

Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

Step Six

Were entirely ready to have God remove all these defects of character.

Step Seven

Humbly asked Him to remove our shortcomings.

Step Eight

Made a list of all persons we had harmed, and became willing to make amends to them all.

Step Nine

Made direct amends to such people wherever possible, except when to do so would injure them or others.

Step Ten

Continue to take personal inventory and when we were wrong, promptly admitted it.

Step Eleven

Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

Step Twelve

Having had spiritual awakening as the result of these steps, we tried to carry this message to others and to practice these principles in all our affairs.

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