

which perhaps we see quite clearly what we should do and yet we find it impossible to do what we have seen.” V. 3, p. 846

EFFORT MUST BE PASSIVE EFFORT

“All effort in the Work is passive. Self-development starts from passive *Do*. Effort is something very quiet and deep and clearly seen. It is not noisy, not pretence. It is not contracting muscles and thrusting chins out. . . . Effort in the Work is about being sincere to oneself and so knowing what one’s motives really are, and not pretending.” V. 3, p. 1005

DROPPING SELF-JUSTIFYING

“The side of what we actually are, and the side of what we pretend and imagine we are, are two contradictory sides. These two contradictory sides, however, exist in everyone without exception. The action of the Work, once it is beginning to be wished for, makes us become gradually aware of this contradiction—over many years. Then we begin to have traces of real suffering—interspersed with all sorts of attempts at self-justifying and excuses and reactions—until we become, by inner taste, sick of self-justifying and excuses and so on. This marks a stage in the Work, a definite point in self-development.” V. 2, p. 456

DROPPING SELF-JUSTIFYING II

“When you see you are in the wrong—that is, when you get a little behind False Personality with all its Vanities and Prides—you take force backwards or interiorly into yourself and these moments of confession or separation from what is false will cause Essence to grow because you give it energy that would otherwise have gone into self-justifying. . . . This inner confession, this giving way, this surrender of something . . . this giving up of what you have always known to be a liar in you, is one of the most blessed experiences that you can have in this Work.” V. 4, p. 1378

ASSIMILATING OUR PAST

“We are called upon to observe ourselves uncritically and sincerely

and, leaving aside imagination, to begin to assimilate what we notice about ourselves. . . . If I observe something in myself now and remember what I observe, I will become slowly aware of its having existed before I observed it. The observation begins to travel backwards in time, usually very gradually. But it may happen that one experiences a flash of consciousness extending far back into the past of what one has just begun to be conscious of now in the present. One sees one has always been like that." V. 5, p. 1520

STAGES OF SELF-OBSERVATION

"The power of self-observation increases as Observing 'I' moves more internally. . . . Then self-observation is no longer some theoretical thing that one must try to do because one is told to do it, but it becomes a constant accompaniment to one's life. It becomes something that does not interrupt but accompanies. And when this accompaniment ceases, one knows instantly that one is asleep." V. 3, p. 967, V. 2, pp. 560

STAGES OF SELF-OBSERVATION II

"These conscious self-observations are, as was said, not continuous observations. They are to be regarded as discrete, discontinuous *events* of a very special kind that ordinarily people rarely experience. . . . But the organization of these snapshot observations, these discontinuous personal events, into a full-size photograph is not one's own work. *We* did not see the connections of our observations. But something in us did and finally presented us with the photograph. 'This,' it says, 'is one aspect of your life that can no longer imprison you.' " V. 5, p. 1600-01

AN INCREASE OF MEANING

"Whenever we move inwards meaning increases. . . . Where we saw one thing before, we begin, by self-observation, by inner sincerity, and by much thought, to see a hundred meanings. . . . Internally one feels loosened. But nothing could be better. How else can anything new enter—and how indeed can Real 'I' enter when one is tightly shut up in one's own narrow ideas?" V. 2, p. 496