

ENLARGING CONSCIOUSNESS

“The idea of this Work is to enlarge consciousness. We have, we are told, to become far more conscious to ourselves through direct self-observation, so that all sorts of narrow pictures that we have of ourselves are destroyed and we begin to live in a larger edition of ourselves. We can take it as a general rule in the Work that when we are up against someone else we may be sure that that is the very thing we have to work on in ourselves. This gives us an entirely different orientation and in my opinion it is the beginning of real work.” V. 3, p. 831

LIFE AS OUR TEACHER

“We have to practice non-identifying in the midst of the happenings of life; we have to practice self-remembering in the midst of affairs; and we have to notice and separate ourselves from our negative emotions in the midst of all hurts and smarts in daily life.” V.1, p. 14

NEVER FORGET THE WORK

“A man must never forget what he is doing in the Work. He must, as G. once said, reach a state such that, in whatever direction he is twisted and turned, however badly he is treated, he never forgets the Work, and never acts save through the medium of the Work.” V. 1, p. 226

INNER STABILITY

“Other feelings of oneself are possible that are not derived from life and personality, and these feelings give a man a sense of stability that nothing outside him can take away. And it is from these feelings that a man begins to feel himself free, because they depend on nothing outside him. . . . Personality, roughly speaking, lives by comparison with others. . . . Real ‘I’ does not exist through comparison.” V. 1, pp. 274-5

INNER STABILITY II

“We have to make something very strong in ourselves by the help of the Work little by little so that we can withstand the shifting scene,

moments of happiness followed by moments of depression, moments of hope followed by moments of despair, in order that we may have a centre of gravity within ourselves . . . a certain point of consciousness that is invulnerable. This is the beginning of the birth of Real I in you which is not influenced by outer circumstances. One then works the other way round—that is, the machine formerly driven by outer events is now worked from within—from what is higher than life.” V. 4, p. 1343

WEAKENING THE HOLD OF PERSONALITY

“Now the realization of one’s mechanicalness and the realization of one’s ignorance—for all knowledge leads into mystery—are necessary for any transformation of oneself to take place. Why? Because they weaken the hold of the acquired Personality.” V. 3, p. 1051

ADDING VERSUS TAKING AWAY

“The first step in the Work is to begin to free oneself from oneself. This Work is not adding something to oneself but taking away from oneself and it is only what is useless to one’s development that the Work seeks to take away.” V. 2, p. 425

THE POSSIBILITY OF ESCAPE

“It is a marvellous thing to find you can move in new directions internally and escape from this spurious invention of yourself. Just say to yourself: ‘Why am I always like this? Why do I always feel this? Why, in short, am I always the same fixed person?’ ” V. 3, p. 983

THE TRAJECTORY OF ONE’S WORK

“The increasing feeling of the Work as stronger than life and all its ups and downs and swinging to and fro between the opposites brings about a state of Self-Remembering that is not due to chance nor is merely a fleeting experience. But for a very long time we mix the Work with our associations, with the machine of personality, which is driven by life and reacts to it mechanically. And this is inevitable because only a gradual separation is possible. A person cannot be torn away suddenly from personality. It would destroy him. So even