

## **Interplay between the Self and Creative Forces Part 2 of Winner vs. Loser**

Study Guide for Online Meetings on PL 129

**Week 1: Hopelessness as a Defense against Change**

**Week 2: Self-Commitment Unleashes the Creative Forces**

**Week 3: Interplay between the Self and Creative Forces**

**Week 4: The Law of Balance**

**Week 1: Hopelessness as a Defense against Change**

In both attitudes [winning and losing] guilt and uncertainty are inevitable. The limitation of believing that only one of these two alternatives exists is wrong because it is indeed possible to assert your rights, to reach out to obtain what you wish without being cruel or without depriving anyone of anything. In fact, it is necessary to reach out for what you want. But being convinced of the limited wrong conclusion must make you feel guilty when you do reach out for what you wish. Hence, a subtle no-current barricades the way.

When you reach awareness of certain areas in you where you take this limitation for granted -- the inevitable hopelessness that winning (or obtaining fulfillment) is impossible -- you will clearly understand why you are unfulfilled in certain areas, or why you have difficulties, and why it is so hard and so fraught with anxiety and tension.

Coming face to face with this climate, this inner expectancy of life, is a climactic step in the evolution of an individual. The full realization of the limited outlook, its significance and effect, signify a major inner transition. The result of this transition is the giving up of this limited choice. It means knowing the truth that one does not exclude the other, that both love and self-assertion are possible -- nay, interdependent.

You can then envisage the many other choices in any given issue.

Conversely, the less you feel you deserve fulfillment yourself, closing yourself up to it due to false concepts, the more you automatically prevent the fulfillments of others. You then must deprive others to give fulfillment to yourself. For how can you give of something that you feel you have no right to have and care for? After this particular transition, you once again experience the great truth that does away with mutual exclusiveness. From an either/or, you change into a consciousness of fullness and inclusiveness.

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**Exercise 1a:** Examine hopelessness in you, as a general concept about life as well as in specific areas of your personality. Bring out into the open how you are influenced by hopelessness. Translate your emotional reactions into concise words. Analyze their significance, and then compare the result with reality the way you know and have experienced it in other areas of living, where you are healthier and fulfilled in your outlook.

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## **The most important element about fear is the unknown quality about it**

The more known an event is, the less is it feared. A vicious circle exists in that fear prohibits the faculties to get to know. It dulls the senses. But every vicious circle can be broken. You may argue that actual pain can be very much feared. But, my friends, think about it. Pain is inordinately feared only when one does not know where it will lead, when one suspects something dangerous in it, a serious disease and finally death. If it is known that a pain will not bring any threat to one's safety, it can be borne in a relaxed state of mind and thus cease to be pain.

When you meet your fears and squarely acknowledge them, it is important to understand and specifically ascertain the unknown element about it. Then you have a chance of making the unknown element a little less unknown until perhaps completely eliminating the unknown character of it in certain instances, while, in others, consciously accepting the fact that some element must remain unknown for the time being and simultaneously accepting the fear.

Where there is an uncertainty what the future will bring, there is fear. Nothing one truly knows, even the greatest difficulties, are really feared. In order to make the unknown known, the feared unknown must often be entered into -- just like the experience of dying. But this must, by no means, be construed to mean the looking for negative, painful experience.

When you open your whole psyche for positive experience without a trace of fear of the negative, then the unknown must become more and more known; then life becomes more and more of a fulfillment on all levels.

*[Abundance vs. Acceptance](#)* PL 185

Man's tendency to escape reality is often based not on the fact that he cannot face unpleasant aspects of it, but just as often, on a deeper level, that he fears happiness, fulfillment, fullness of living. In order to realize personal expansion and self-expression, with its concomitant bliss, it is necessary to tap one's own inner resources, to find the well of divine strength deep within the psyche --with all its truth and love.

But this seems such an impossible and dangerous undertaking for many that they pretend rather that life is dismal and hopeless, thereby clinging to others to sustain and save them rather than forfeit this false salvation. They can then flatter themselves that they are realistic. It often appears more realistic to accept suffering and pain rather than to allow for constructive living and the possibility for happiness. This is all too often regarded as unrealism.

It is so much harder to face for many that life could be all-embracing, meaningful, and beautiful because it requires the courage to look at the truth within the self.

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**Exercise 1b:** Use Daily Review (written down, or as a daily meditation practice) to notice where you exhibit hopelessness by giving up, withdrawing, or dismissing your own thoughts and impulses rather than initiating a discussion volunteering ideas or suggestions..

### **Daily Review 2.0 PL 28**

<http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Track your daily experiences of disharmonies. After keeping logs for several weeks, see if you can find a common denominator.

## **Week 2: Self-Commitment Unleashes the Creative Forces**

The universal forces have but one aim, and that is toward wholeness, health, unfoldment, expression of divine aspects. They strive toward healing where distortion exists, toward making whole and full where disability and emptiness exist.

When the obstructions are too great, this same power is diverted and temporarily appears as a destructive power, a downward movement. This does not mean it is another, evil power at work. It is one and the same benign force which was forced to make a detour of its own course.

This growing principle is obvious once it is fully looked at and understood. Then it can be observed at work all over and around you. You will not trust this growing principle any less because it requires a certain time span for the seed to become a tree. It is no different with the matters of mind and spirit.

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### **What Prayer Really Means**

It means a straightening out of your own consciousness, as well as of your unconscious attitudes, concepts, thoughts, and feelings.

The truly integrated spirit would not need to pray or meditate. Every breath would be a prayer in that it would be an expression of his entire personality, which is at one with truth, love, purposefulness, creation -- with all the universal forces which would inevitably flow through him in a most constructive way.

Prayer means shaping a loose mass of hazy thoughts and concepts, of contradictory emotions. It means impregnating the self with truth so that the individual knows the truth. Hence, the universal forces can automatically flow through this consciousness.

As to your doubt, it is important for you to establish the fact that you are afraid of giving up the doubt. It is as though doubt is an indispensable weapon for you.

By battling the doubt in the direct way you have tried, you will hardly succeed because you are too afraid of letting go of it. It is necessary to establish 1) that you fear to give up the doubt, (2) to establish the specific wrong conclusion as to why you do so.

Moreover, it will also help to realize that doubt is held onto because commitment is feared. Committing and entrusting oneself to the universal powers (as well as to any person or cause) is feared because disappointment is taken for granted. So the individual plays a game with himself.

He acts as though he believes in a possibility of a favorable outcome, but does not really. He doubts such a possibility so strongly that he is not even willing to take a chance of testing or risking it. His doubt means *"I pretend a maybe, but I am convinced of a certain no, which I am unwilling to face so that I can go on pretending."* In this way, the fallacy of the *no*, as well as of the *maybe*, can never be proved. The person remains perpetually in a "temporary state", on the fringes of being and living. He never settles down to serious living, to confronting any issue wholly and truthfully. He continuously dabbles in theory rather than making the one step where theory is put into practice.

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**Exercise 2a:** Ask yourself in your meditations, *"Why do I want to doubt?"*

And then, *"What is it that I fear would happen if I have no doubt?"* Find where you prefer the temporary state of "maybe" rather than being willing to find the truth of your vision, abilities, and state of readiness to create.

### **Commitment: Cause and Effect**

Commitment is such an important topic regarding anything. For you will get out of life exactly as much as you commit yourself to, whether this means shaping and creating your life by committing yourself to the universal forces to cooperate with you, whether this means to an undertaking or to a person or to a relationship. It makes no difference what it is.

If you only commit yourself with reservations, forever watching out that you remain "safe," with strings attached, bargaining and holding back, to exactly that degree will life pay you back.

For life cannot be cheated. It is the only thing that really can never, never be cheated or deceived. And this is where the blind person constantly believes he can "get by." He holds back, hoping that life will give him first a big slice and then, maybe, he is willing to give back a crumb. Many may give much more than is constructive or helpful to others, out of the sole unconscious reason of cheating on life, to get more from it than one is willing to put into and commit oneself for. It does not work that way, my friends.

A wholehearted commitment is so feared because it is falsely believed that it demands giving up your intelligence, your rights, your reason, your self-preservation, your ability to choose, your self-determination.

That is not true. It simply means full integrity, direct purpose, no evasions, uncovered motivations, doing the thing for the sake of itself, without subterfuge. It does not mean blind foolishness, and most certainly it does not create helplessness toward abuse. It is quite the contrary. Full commitment presupposes wide-awake choosing, the freedom to do so without compulsion, conflict, or guilt. But such choosing requires to be very much aware. You cannot be a person who is aware if you run away from yourself. For general awareness is the result of self-awareness. So it must begin with the truthful facing of the self, with courageous self-confrontation of the most ingrained emotional reactions.

Then awareness of life and others grows concomitantly. And consequently (through such awareness, reason, vision, and freedom of choice) commitment is not a hazardous, self-destructive process. It is not a blind compulsion or drive, but a wonderful extension of self, a reaching out into life and toward others, toward fulfillment of self and of others.

That is the real and healthy power resulting from spiritual growth. This is the self-sufficiency that does not exclude love and deep relating with others. This is the fine point where it is not mutually exclusive to stand firmly and to love, to be self-sufficient and have a healthy interdependency -- be it with the cosmic forces or with other human beings. But the commitment must exist, for otherwise you will be poor and empty.

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Additional reference: [\*Commitment: Cause and Effect\*](#) PL 196

**Exercise 2b:** Explore where you may be trying to cheat life by pretending to commit. What would a strong commitment look like? Alternatively, what would a strong commitment to changing these areas / making different choices look like?

### **A Gardener works with Creative Forces**

It is not a contradiction when you hear that you are responsible for your fate, and that powers beyond your scope and resourcefulness must complete the creative process. This same principle exists all over.

For example, compare yourself with a gardener. He must prepare the soil, but he does not make the plant grow. Preparing your own consciousness amounts to the gardener preparing the soil. Eliminating wrong concepts amounts to the gardener removing weeds. Removing your blocks amounts to removing rocks in the soil that hinder the spreading of the roots and later the plants. Implanting truthful concepts amounts to planting the seeds. Cultivating the proper attitude and patiently waiting until it has taken root and can subsequently sprout its fruits, amounts to the gardener tending the soil, seeing that it has sufficient light, moisture, nourishment. The gardener thus fulfills his job, thereby calling the creative process into existence, making it possible for it to take place.

But it is not the gardener who possesses the ability to make a tree out of a seed, or a fruit or flower. If he wants a particular plant, he must sow the particular seed, but it is not up to him to finish the growth. There is nothing in the world he can do to actually bring it about that the seed develops into the plant. A creative process is at work that definitely requires his cooperation. Certain conditions he alone can fulfill, but this is where it ends. He then lets nature do its job. The same principle prevails with the healing process of the body. When you cut your skin, you have to wash the wound so that no dirt can cause poisoning and prevent the healing process to take place. So you tend the wound to help the healing forces to take their course.

Man often wishes for a specific result, but what he sows in his consciousness is the seed for a very opposite result. He then distrusts life. If he sees how he brings forth exactly what he sows, even the previous negative results, due to negative causes, must strengthen his confidence in the principle of the creative process.

When you regard any creative process, on the physical, mental, or spiritual level, you must find the same principle, the same interrelationship. There always is a period of growth, its duration depending on the kind of seed planted. It is the same with the mind level. When you plant a seed of an outcome that your innermost self cannot quite accept, or where powerful countercurrents have existed for a considerable time, the period of incubation, of quiet growth beneath the surface, is longer than when you plant something that your consciousness is ready for and prepared for. It is often that man despairs and ceases to trust because he ignores the period of growth. Thereby he tears out the seed he has planted. Because you doubt, you are impatient, too quickly you conclude the results to be negative, thereby not allowing for the necessary time of incubation, or inner, invisible growing underground.

This mutual interaction between the self and the creative forces sets a perfect balance between activity of the self (fulfilling all the enumerated conditions) and passivity (letting the universal powers do their work, entrusting the self to them), in a full letting go of the self, in a total commitment to them.

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**Exercise 2c:** Where in your life does your doubt tear out the very seeds you have planted?

### Week 3: Interplay between the Self and Creative Forces

To the degree that truth is faced and understood, you become a creator, a creator of your own life, thereby continuing the creative process of the universe. To the degree that you liberate yourself from such either/or concepts, to that degree does fear give way to truth, to that degree do you expand.

Your whole inner psychic life processes reach out. Your individuality stretches and expresses the potential beauty that life is. Your readiness and preparedness to express the dynamic process of life in its marvel and bliss must make the marvel and bliss a reality, for you are then receptive to truth.

In order to realize this, it is important to understand and express the proper balance between the self and universal powers constantly at work in any creative process:

How do they interact with the self?  
To what extent is the self engaged?  
To what extent are universal powers engaged?

This equilibrium is essential for the creative process to take place whether this means the creation of a living being, the creation of art, science, or the creation of a relationship, or the creation of the particular manner, style, and atmosphere of your personal fate. All of these are creative processes and require the creative powers. Wherever creation takes place, universal powers must be at work.

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**Exercise 3a:** What is your current relationship with your ‘inner psychic life processes’? Do you really want to become a creator? Are you willing to open up to universal powers? Creative forces? If not, are you willing to accept the consequences? Examine that other side of the equation! It is often overlooked.

#### A Whole-Hearted Wanting is Necessary

When I say that the self's part in the mutual interplay between it and creative powers is the wholehearted wanting it, it is not always as simple as this sounds. How it is wanted, what soul movements accompany this wanting -- all this has to be determined. In order to get to this point, two factors are necessary:

1. Explore your most subtle reactions in this respect -- where and why you say no to what you want most. And you must know that **you say no**, if the result remains unrealized.
2. Express in so many words, with your whole being, that this is what you want. Observe your inner reflexes as you do so.  
Are you relaxed when you so express it? Or are you tense and fearful?  
Are you confident or are you distrustful?  
Do you assume that it is possible, or do you assume that it is impossible?

If you can give yourself the truthful answers to these questions by observing your soul movements, you are closer to eliminating the obstructions than when you ignore them and believe yourself free from any countercurrents.

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**Exercise 3b:** Do the exercise above. Notice any resistance to saying YES. Examine it thoroughly.

Some desires can serve as substitutes for what feels even more out of reach = their purpose is to block your ability to envision what you really desire, to avoid being disappointed.

**In order to comprehend the proper balance, it is necessary to understand the function of both**

The part the self has to play is to want the right, constructive thing. I do not speak about this in moralistic terms. It may be any simple, human fulfillment that man deeply yearns for and is supposed to experience if he were not conditioned to believe that personal happiness is selfish or extracts from him a price he is incapable of paying or which seems not worthwhile. Any basic happiness must further not only self-expression, expansion, and the manifestation of the divine, but must do so also for others around such an individual. If man manifests his inherent potential, everything and everyone he comes in contact with must be positively and constructively affected. The more intense the contact, the greater is the effect. This applies to happiness in every form, not just in some forms.

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**Exercise 3c:** Ask why you should fear happiness. For example:

- 1) you may fear the abandonment to it, that the bliss makes you lose control over the self.
- 2) You may fear the obligation accruing from it.
- 3) Or you may fear your inadequacy to obtain or maintain it.
- 4) Obviously wanting a goal does not exclude the fact that unconsciously something says no.

### **The Self Must Know the Truth**

A superficial wanting is not enough. Taking for granted that you want it because it seems the obvious thing is not enough. Leaving the desire in a hazy, unformulated fog is not enough. All unconscious countercurrents for whatever misconception must be dislodged. I have often said that the more tense and strenuous your desire, the more an unconscious countercurrent must exist. Truly and relaxedly wanting the desirable result can only happen when you find and remove unconscious reservations, limitations, doubts, and opposite desires. If you fear not obtaining the desired result, you must somehow and somewhere within your psyche fear the desired result. Finding this contradiction means great liberation and a giant step closer to the fulfillment.

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When you know the truth, you more than understand cause and effect of images and misconceptions. You know what the right conclusions are behind the wrong ones. And it is always and exclusively the misconceptions which create havoc, disharmony, unhappiness. Nothing else can ever do that. When you deeply know the truthful concept, the particular truth behind the particular error that you begin to understand, something begins to happen within and around the sphere of your being. Knowing is not theoretical understanding. It is experiencing the truth. Knowing the truth behind the untruth must connect the knower with a great spiritual principle, or several such laws and principles. Knowing them opens up the world. **The only way that knowing divine principles can come about is through a highly personal experience of the untruth that blurred the way, so far, to that particular truth.**

*Evolution's Four Stages* PL 127

**Exercise d:** Recall a personal experiences of discovering that an 'untruth' that you held or embraced was actually hiding the truth. What did you learn from that experience?

## Gaining a fulfillment that has eluded you: An Extended Exercise!

Apart from this relaxed, whole-wanting, without urgency, compulsion, tension, and fear, it is necessary for the self to know the truth. In this particular context, the meaning would be this. Whether it be an overall issue like success in a career, health, a fruitful mutuality, good friends, the liberation from an inner problem, or a link in the chain toward attaining any of these results, the finding and dissolving of obstructions, of attitudes that hinder you, you must:

1. Know that experiencing the fulfillment is within the scheme of creation; that it is good and right for all concerned; and that there is not only nothing destructive or wrong about it, but that it is good and right.

2. Contemplate its effects on yourself and others from every conceivable point of view so as to convince yourself that your wishing and striving for it is constructive.

3. See that every generalization you assumed as to why it was not supposed to be so (perhaps due to an imagined or real mass image with its prohibitions) bears no justification, logic, or meaning. This conviction will

- a) strengthen your desire, will make it free from reservation.
- b) It will remove false guilt due to which you choose deprivation.
- c) It will make it possible to firmly declare that you wish to have it, that you know it depends on you, and that you not only wish it but know that you are going to have it. And
- d) you must have it in the measure that you remove doubt and negativity.

4. Declare that its results must be beneficial for yourself and for others. Visualize how this will be so. Strengthen your will to remove all obstructions within yourself, all false ideas that keep you fenced in.

To the degree that you are relaxed and decided in such a declaration, do you approach the fulfillment; to that degree do you fulfill your end of the bargain; to that degree do you automatically set the creative powers in motion.

This must produce results, and those results give you the justification to entrust yourself to this entire creative process. You trust your ability to fulfill your end of it, and you trust these powers to do theirs. To the degree that you trust both, must you reap the fruits. The more you trust, the more results, so that you have better reason to trust. A *benign circle* is set in motion.

Moreover, it is necessary for the self to summon, deliberately and consciously, the universal, creative forces not only to help, guide, and inspire you to fulfill your part of the partnership, to remove all obstructions and reservations, but to make the thing, whatever it is, grow. These powers can be set in motion only by consciousness. Man has the choice of letting it happen automatically, letting his unconscious attitude affect the creative life force, or he can deliberately pronounce the direction in which he wants them to work. The self-directing mind sets the universal forces in motion. They respond according to the direction set by consciousness.

Once this is done, once the personality fulfills the necessary conditions, it has nothing further to do with the creative process. They take over and know exactly what to do in any given instant.

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## Week 4 The Law of Balance

Balance exists on all levels. On the physical level balance is order, and creates order. Imbalance is disorder, but the temporary disorder is only another step toward an order of a much higher organization. The law of balance is always integrating.

On the emotional level balance means harmony -- the harmony of feelings. It leads to more harmony. Imbalance means disharmony, negative feelings. Disharmony must eventually lead, through the very disharmony, to a greater harmony of a higher order.

On the mental level, balance means sanity and must lead to more balance and more sanity. Imbalance on the mental level means insanity which can only be temporary, but must eventually lead toward a greater sanity of a higher organization.

The greatness of divine law is that disintegration is only a step toward integration. Everything must inexorably lead to integration, order, harmony, light, balance, love, intelligence, and health.

*Balance* PL 228

The more complicated the problem, the more deep-rooted is the negativity and conflict, the more indirectly do the healing forces have to work from link to link until the final end result can be striven for. For example, when you find doubt, this must first be considered, paid attention to, treated, eliminated, understood in its cause and effect, before you can get to that goal you wish to attain, but cannot attain due to the doubt. When you wish a major fulfillment and it is blocked off by innumerable little misconceptions, they have to be tackled one by one. Otherwise the obstructions are not removed, and working for the end result cannot be successful. This is often overlooked, thereby apparently confirming the doubt.

You are not a prey to your doubt. It is necessary to take the chance of finding out the truth even if the truth is what you fear it to be. You must love truth above all, instead of preferring a "maybe"-- and never coming to terms with life. If you love truth above all else, in this respect as well as in any other, you will also give up impatience. You will go step by step and give it time -- as the scientist who patiently and laboriously researches, without shying away from effort, time, tests, trials, and error. He makes up his mind to this procedure. He does not expect the greatest of all truths in a hurry.

Usually a reverse situation exists. The self is lazy, does not want to assume the necessary responsibility or accountability, does not do what must be done in order to obtain a desirable result in order to lead a meaningful existence. Where activity should reign, passivity exists. And where the self must let go and allow cosmic intelligence to produce, activity is maintained, the self is being busy, distrusting, and holding itself together in a tight knot.

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Compulsive overactivity comes from the same root as energy loss, and is only a superimposition. It is your fight against the laziness you disapprove of. You do not know how to fight constructively by understanding the source, so you battle one of the many symptoms instead of the cause. Needless to say, that remedy is precarious. Compulsive overactivity as well as laziness and apathy stem from an identical root. You will find in the overactive person a nostalgic desire to do nothing.

*Importance of Experiencing All Feelings - The Dynamic State of Laziness* PL 190

**Exercise 4a:** Notice how many times a day you think “*What if?*” and give that fantasy credence. Find how your doubts prevent you from fully committing, and how you embrace doubt precisely for that purpose. Find the desire in yourself to do nothing.

### **Balance Leads to Fulfillment**

When you find the right balance, there will be no fulfillment missing in your life. There will be harmony in your soul. You will not be overactive, on the one hand, by thinking you have to do it all, nor will you be overly passive by entrusting yourself to a false, externalized God, who is supposed to do the work for you.

In the proper balance, there is perfect activity in a relaxed, unstrained, stimulating, harmonious way. There is perfect self-responsibility and the recognition that you are the master of your life, that it depends on you, on how you prepare the soil. There will also be the proper sense of limitation to your functions and powers, the humility to entrust the self to powers that are beyond the confines of the self. This enlarges the self and its powers because it uses the life force as it is meant to be used. This means proper knowing of creation, which constantly takes place within you and around you.

You set the creative process in motion in a most marvelous way when you know that the perfect possibility exists as a potential and therefore as a still unrealized fact. This knowing makes possible that it be realized. This knowing makes it possible to allow the creative powers to enter into you by removing a wall of doubt, fear, ignorance. There comes a point when you actually feel and experience this wall and you can slide it away, thereby opening yourself for creation with its manifold possibilities. This act is first feared, later tentatively tried, and then experienced as the key to selfhood. The self is gained by not avoiding accountability and by letting go of the tight mind, in committing and giving yourself over fully.

When the individual reestablishes this balance, fences dissolve. The expansion of the self becomes truly limitless. It will be as limitless as you know the universe to be limitless. You can realize these limitless potentials. This is a truth. This is not wishful thinking. It is not evading the self.

When you meditate, my friends, and embrace a truthful concept, first in the outer regions of your mind by removing the underlying obstructions and no-currents, gradually this knowing the truth spreads into the more inner layers of your being so that your psyche, like a beautiful flower, unfolds into the rays of the sun. As each layer is soaked through with truth, it is nourished by it with a new vitality flowing through the organism. In hours of deep recognition, this can be distinctly felt. Where you were first tightly laced in, you open up to the liberation and light that the infusion of truth always brings about.

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**Exercise 4b:** Notice the areas of your life that are going well, flow easily without obstruction, where obstructions or disharmonies are easily dealt with and resolved. Sense into the balance of that life aspect: notice how you see yourself there, how you see the difficulties. Notice if the gains seem worth the price you pay, so that you don't feel cheated – or, if you love what you do so much you don't bother to count!