Passageways

by Kim Shaffer

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ONE

Reing and Recoming

Ν

В

Ν

Passage

o n e

Being in Harmony

PART ONE	. Т
Coordination	· E · X · T
Any attempt To rid oneself Of impatience	. O . N . E .
Is an expression Of it.	. E . I . N . G
Having patience With your impatience,	. D . B . E . C . O
Things will be no different, But you will be.	. M . I . N . G
Learning to accept	· ·
Is not Learning to like What you don't.	
You start With your feelings.	: : : :

I do not attempt To lord over my world.	T E X
I do not attempt To lord over myself.	 T O N E
I do not Order things about.	 B E I N G
I ask That I might be.	 A N D
DART TWO	 B E C O M
PART TWO Discernment	N G
There are ways which lead To growth and development.	
There are ways which lead To sickness of the spirit.	
No one can tell you Which are which.	
You must learn Discernment For yourself.	

There is light and darkness	•	T
In the world		E X
	•	T
And in each one of us.	•	0
	•	N
		E
You cannot rid yourself		В
Of the darkness,	•	E I
		N
But nurture the light,	•	G
And the darkness	•	Α
Will fade.		N D
		В
		E
	•	C
		O M
It is the essence	•	I
Of light		N G
		Ü
That it is patient	•	
With darkness.		
	•	

PART THREE	•	T
Coordination	•	E
Coordination		X
		•
	•	0
Any attempt	•	N
To rid oneself	•	E
	•	В
Of impatience		E
		I
s an expression	•	Ν
Of it.	•	G
	•	Α
	•	Ν
		D
Having patience	•	В
Vith your impatience,	•	Е
<i>y</i> ,	•	C
Things will be no different	•	O
Things will be no different,	•	M
But you will be.		N
	•	G

Ν

Passage two

From the Inside Out

Each of us is part.

PART TWO	٠	T
Growth		E X T
		0
Growth		N E
Is not a getting		В
Of knowledge or understanding.		Е
Growth		I N
Is an unfoldment		G A
Of being and becoming.		N D
		В
		E C
Growth		O M
Cannot be hurried,		I N
		G
But it can be slowed By impatience.		
by impatience.		
Learn to be Patient with yourself		
As you are,		
And in so doing,		
You will nurture growth.		

PART THREE T E States of Being \mathbf{X} . **o** A person Who is impatient В With others · E Is a person · N · G Who is impatient Α With himself. Ν D · B · E You are to others · C As you are to yourself. This is your state · N Of being. Kindness In your dealings With yourself and others Will work wonders In your life. Much more so Than rightness In your thinking.

Passage three TEXT ONE BEING AND BECOMING

Eternal Life

PART ONE	. т
Becoming	. X
_	. T
	. O . N
Many things	. E
Are ours for the asking.	• В
Some	· E
Are not.	· I · N
	· G
	. A
	. N D
	• В
When I ask	· E
That I might be	· 0
Or that I might become,	· М · I
Remarkable coincidences	· N
Pave the way.	
When I ask	
That I be given	•
Or that I might get,	
Nothing holpful	
Nothing helpful Happens.	
паррепз.	
	•

Ask that you might be In harmony.	· T · E · X
Ask that you might be Of service.	. O . N . E
Ask that you might be A source.	B . E . I . N . G
And you will become	. A . N
More than you could know To ask for.	. D . B . E . C . O . M . I . N . G
DART TWO	
PARTIWO	
Loving	•
You are given life,	
And life is given Into your care.	
	•
To those Who love life,	,
Life is given Abundantly.	

To those Who love things,	· T · E · X
Existence becomes Increasingly lifeless.	. O . N . E
	. B . E . I . N
Appreciation Is the recognition	. G . A . N
Of meaning and value.	. D . B . E
The more we appreciate,	· C · O · M
The more meaning and value We recognize.	· I · N · G
Those who will not receive, Cannot be made to receive	· · ·
What can only be received With love and appreciation.	
	·

PART THREE T E Sons and Daughters \mathbf{X} 0 N Many times I have expected Reproach, В · E And have deserved · N G Reproach. Α Ν D All I have been shown · B Is complete compassion. Ε C · N I am encouraged At such times, And inspired. My prayer Is that I might Someday become So loving.

Ν

Passage four

Guidance

PART ONE Abilities	. T . E . X . T
This life is not A test of ability.	. O . N . E
It is a test of character.	BEING
Many who possess Little ability	. A . N . D
Exhibit great character.	BECOM
Many who possess Great ability	· I · N · G
Exhibit little character.	
What you want Tells more about you	
Than what you think Of your abilities.	•
What you want enough To work for and to wait for,	
Will come to you.	

part two Gifts	T E
Gijis	X
There are ways which lead To growth and development.	 O N E
There are ways which lead To sickness of the spirit.	 E I N G
All anyone can tell you	A N D
Can be misunderstood Or misunderstandings.	 B E C O M I N G
Ask that you might be Discerning,	
Not of others' words, But of their ways.	
So you might learn Which ways are which	
From the examples Of others.	

PART THREE T E The Source \mathbf{X} . **o** N There is an emptiness Which can only be filled В · E From the inside out. · N G Α An emptiness Ν That cannot be filled D By getting, · B Ε · C But which Is filled to overflowing By giving. · N The light of life in you Is Divine. Through you, The Source of Sources Can radiate.

Ask that you might be In harmony.	· T · E · X
Ask that you might be Of service.	. T . O . N . E
Ask that you might be A source.	. B . E . I . N . G
And you will become	. A . N
More than you could know Is possible.	. N . D B

Passage five

Generosity

T E X T

> B E I N G A N D

B E C

Ν

PART ONE T E Recognition \mathbf{X} 0 N You are to others As you are to yourself. В · E This is your state Of being. · N G Α Ν You cannot D Care for others · B Ε C More than you care For yourself, · N Or less. When you recognize A higher state of being, Where you are not, But want to be, That is a moment To celebrate.

I give thanks	· т
In those moments,	. E
in those moments,	· X
As tears flow	. 0
And visions unfold	. O
Of eternal progression.	. Е
Of eternal progression.	• В
	· E
	· 1
	· N · G
	. A
PART TWO	. N
Respect	. D
	· В
	· E
We are subjected to	. 0
The treatment of others,	· M
	· I · N
And others are subjected to	· G
Our treatment of them.	•
	•
With kindness and respect,	•
Or without,	
,	•
Others have treated you	
As they have treated themselves.	•
The titely make treated themselves.	•
	•
	•

It takes character to find Kindness and respect		T E X
Within yourself,	:	T
When kindness and respect Have not been shown to you.		O N E
Recognizing and wanting		B E I N G
A higher state of being		A N
Is only possible Because of what		D
You really are.		B E C O M I N G
PART THREE		
Patience		
Out of ignorance We do many wrongs		
To one another		

And many things We later regret,

Unless we remain In ignorance.

There is no escaping	· T
The past.	· E
There is only accepting	. T . O
And not accepting	. N . E
In the present.	. B
	· E
	· N
Accepting yourself	· G · A
As you were,	. N . D
	• В
Makes it possible For you to accept yourself	· E · C
As you are.	· O · M
	· I · N
Accepting yourself	· G
As you are,	
Makes it possible	
For you to accept others	
As they are.	
	•

Growth takes time.	٠	T
		E X
And patience		T
Takes patience	•	o
To learn.		N
io icam.		E
	•	D
		B E
		I
	•	N G
Forgiveness		
Is patience		A N
With the past.	٠	D
		В
Patience		E
Is forgiveness	•	C
Of the present.		O M
of the present.		I
	•	N
		G
	•	
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	•	
	٠	
	•	
	•	

Passage s i x

Love of Life

T E X T

B E I N G A N D B E C O

Ν

PART ONE . Nurturing .	T E X T
You cannot Care for others	O N E
More than you care For yourself,	B E I N G
Or less.	A N D
Caring Is wanting What is best for And doing What is best for Oneself and others.	B E C O M I N G
What is <i>best</i> for you Will not be otherwise For others.	
What is <i>best</i> for others Will not be otherwise For you.	

Caring is complicated To put into words.	· T · E · X
It is simple To put into practice.	. O . N . E
Caring is not a question Of ability.	· B · E · I · N · G
It is a question Of character.	. A . N . D
PART TWO	· B · E · C · O · M · I · N
Participating	· G ·
Trying to get, Everything gets away from you. Trying to hold on, Everything escapes your grasp.	
Trying to be certain, Everything is doubtful.	

As you become a participant In the nurturing of life, You become more than whole And more than secure. You become a source.	T E X T O N E E I N G
The Light There is a light Which is the light Of truth and life.	A N D B E C O M I N G
This light is not Some distant place away. You are in the midst of it, And it is in the midst of you.	

Life nurtures life, As life expands And realizes its possibilities. O N E Light nurtures light, As light emerges from darkness And realizes its nature. A N D B E C O O M I N G G O O M M O O O M O O O M O O			
As life expands And realizes its possibilities. O Light nurtures light, As light emerges from darkness And realizes its nature. As light emerges from darkness And realizes its nature. B A B C B B C C O M I N I N	Life nurtures life		T
As life expands And realizes its possibilities. O N E Light nurtures light, As light emerges from darkness And realizes its nature. A N B A I A N D B E C O M I N I	Elle Haltares life,	•	
And realizes its possibilities. Light nurtures light, As light emerges from darkness And realizes its nature. B B C I As light emerges from darkness And realizes its nature. A B C G A N D B E C C O M I N	As life expands		
Light nurtures light, As light emerges from darkness And realizes its nature. A A B C I A N A N D B E C A N N D B E C D B B E C C O M I N N I N		•	0
Light nurtures light, As light emerges from darkness And realizes its nature. A N A N B A B C G A N N D B E C O M I N N I N I N N I N I N I N I N I N N		•	N
As light emerges from darkness . N And realizes its nature G A N D B B C C O M I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N N N I N N N N N N I N		•	E
As light emerges from darkness . N And realizes its nature G A N D B B C C O M I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N I N N N N I N N N N N N I N	Light nurtures light,		
As light emerges from darkness And realizes its nature. A A N D B E C O M I N I N		•	
And realizes its nature. A A N D B C C O M I N I N	As light emerges from darkness	·	
. N . D . B . E . C . O . M . I		•	G
. D . B . E . C . O . M . I . N		•	
		•	
. E . C . O . M . I . N		:	
· O · M · I · N			Ε
· M · I · N		•	
· N			
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		•	

T E X T O N E

E I N G A N D B E C O

I N

Passage

s e v e n

A Vision

PART TWO Expectations		T E X
I have a sense		T O N
Thave a sense		E
That nothing will be		B E
As expected.		I N G
That light will not		Α
Come down upon us,		N D
But will emerge		B E
From within our midst.		C 0
		M I
		N G
	:	
	:	
	:	
	:	
	:	

PART THREE \mathbf{T} E My Best \mathbf{X} 0 N I have little fear Of being wrong, В · E And little fear Of being foolish. · N G Α Ν This is fortunate, D For I am often both. • В Ε C But I do my best To keep my foolishness Out of this. · N

T E X T O N E B E I N G A N D B E C O M

Ν

Passage e i g h t

My Religion

PART ONE T E A Way of Being X 0 N I believe Christ came В To provide a way · E For those who love life · N G To receive life Α Everlasting. Ν D · B He showed the way Ε · C By example. Not a way of believing. · N A way of being. Christ provided his example, Not for us to believe in only, But for us to aspire To become.

E Along the Way X . **o** Christ said That many things Would be done in his name · B · E That he would have · N No part in. Α Ν D That many would claim · B To be his followers, · C Who would know little Of the path he trod. · N Our Heavenly Father Is more generous Than judgmental minds Can imagine. Nothing Is withheld from us That we can develop The capacity to receive.

PART TWO

T

PART THREE The Meeting	 T E X T
I believe Christ will come again,	 O N E
To lead his followers Further.	E I N G
I believe his followers Will then see	 A N D B E
That he is more like them Than they imagined,	 C O M I N
And they, More like him.	 G
He, more human,	
And they, More godlike.	

Ν

Passage n i n e

Everyday Life

PART ONE		T E
Caring		X T
You cannot care about The large and overall	•	O N E
If you do not care about		B E I
The small and everyday.		N G A N
Caring is about Each and every one.		D B E
Caring is about Every word and action.	· · ·	C O M I
		N G
PART TWO What You Can		
	•	
You cannot Do for others		
What they must do For themselves.	· ·	

You cannot		T E
Be for others		X
What they must be		T 0
Themselves.		N
		E
and the second second		B E
Nevertheless,		I N
You are moved by compassion,		G
As all who love life		A N
Are moved by compassion.		D
		B E
And you pray		C
That you might be of service,		O M
		I N
And miraculous things		G
Happen.		
PART THREE		
Here and Now		
2227 2 2222 2 2222		
You have		
Unlimited possibilities		
To look forward to.		
You grow		
You grow From where you are.		
•	•	

Learn to be		T
	•	E
Patient with yourself	•	X
As you are,	•	T
	·	o
And in so doing,	•	N
_	•	E
You will nurture growth	•	
In yourself and others.		В
	•	E I
	•	N
	•	G
	•	A N
The most important lessons	•	D
Are learned over and over again,	•	
The real field over and over again,	•	B E
		C
As you grow	•	o
Into more and more loving		M
States of being.	•	I
states of being.	•	N
	•	G
	•	
	·	
	•	

TWO



Passage

o n e

Appreciation

Appreciation	Ţ
ADDICUATOR	-
	E
	X
Of meaning and value.	T
· · ·	T
	W
	0
The more we appreciate,	
•	0
The mare meening and value	P
The more meaning and value	Ε
We recognize.	Ν
	I
	Ν
	G
	S

Passage two

Perfection

There is a temptation To attempt perfection Of oneself.

This leads To expecting perfection,

And to being critical Of oneself and others.

Aspire, instead, To accept yourself,

With all of your frailties And failings.

This leads To a compassionate appreciation Of yourself and others.

Your direction is determined, Not by one big choice,

But by a thousand little choices Made every day.

T

E

By a thousand little instances In which you choose to care Or not.

By a thousand little opportunities To choose to be generous Or not.

You have a thousand chances every day, In speech and thought,

To choose between Forgiving and condemning.

Forgive others their failings And forgive your failures To do so.

And you will find this leads To that compassionate appreciation You are aspiring to.

Passage three

Transition

There is a temptation To fix one's focus On words and ideas.

To look beyond them,

At the realities they represent, Like children's drawings.

This is the temptation To worship graven images,

While ignoring living realities.

This is not a dismissal Of words and ideas.

This is beginning To see the realities Behind them.

As we grow more loving, We grow more careful Not to disrupt.

We do not tear down.

But come, instead, To more compassionate Appreciations.

As we grow, We simply set some things Lovingly aside,

As one does The playthings of childhood That one has outgrown,

As one does The ideas and understandings Of childhood.

Passage **four**

Foundations

The foundation upon which
All else is built
Is caring.
All else is secondary.
All else is transitory.
•

Our understandings will change. Our conceptions will evolve.

All manifestations and all creations Will pass away in time.

The one constant

Is the caring of beings For one another.

There is no other motivation For Divine activity.

There is no other state of being That makes anything Meaningful.

Without caring, Existence can be no more Than empty pleasures and pain.		T E X T
Without caring, There can be no joy, No appreciation,	· · · · ·	T W O
No gifts given, And none received.		E N I N G S
Whenever I become confused About what is what,		
It does not matter what		
I think I do or do not understand. What matters is if I am caring.		
If I am, then I have A firm foundation.	•	

All	may	be	im	aginary.	
All	may	be	an	illusion.	

I may not know Or understand anything With certainty.

It does not matter.

I will know each tree By the fruit that it bears.

And if I am caring, My words and actions, My creations and endeavors,

Will also be fruit That is born of a good tree. Passage **five**

My Fear

Though if I do, I will forgive myself,

Not to run this time.

But I choose

And I will give myself A thousand other chances.

It is only fear that I feel, And it is only me Feeling it.	· T · E · X · T	
It is only me Learning how To accept myself,	. T . W . O	,
Learning how To feel what I feel.	. E . N . I . N . G	
Right now, I feel afraid,	. 5	
But not so afraid As I did		
When I fled In the face of fear.	· · ·	

Passage six

Healing

The desire for control Is born of fear
And a lack Of appreciation.
Those aspects of ourselves That are sick and ineffectual, That are disruptive and disharmonious,
Are the parts of ourselves most in need Of our patience and understanding, Most in need of our nurturing.
Gaining understanding Is not the ultimate.
Being understanding is.
There are many tangles of confusion That do not need to be sorted out.
They do not make sense,
And there is no need To try to make sense out of them.
io try to make sense out of them.

When we are patient with our confusions, When we are understanding toward them, When we care about them,

When we will 'hear them out' for once, They often have a way of dissipating.

These are aspects of ourselves

That are not healed By reason or by reasoning,

But by love and caring.

As we learn to work This kind of healing on ourselves,

We learn how to work This kind of healing on others.

As we learn to work This kind of healing on others,

We learn how to work This kind of healing on ourselves.

The healing power is caring.		т
The healing power is caring.	•	Ē
	•	X
Caring does not dismiss pain,	•	T
Try to hide, stop, or control pain.		T
		W
Caring appreciates the reality		0
Caring appreciates the reality	•	
And the actuality of pain.	•	O
7 1	•	P
	•	Ε
		Ν
The wonder and the irony		I
The worlder and the nony		Ν
		G
Is how often caring about, alone,		S

Is all that is needed To cure these ills.

Passage

s e v e n

My Successes

Others appear	. т
To have great successes	. X
All at once.	· T
	. T
I do not know	. w
If this is true.	. 0
ii tiiis is ti de.	. 0
	. P
I know that my successes	· E
	· N
Are almost always	· N
Partial successes,	. G . S
A., J.,	
And my partial successes	•
Are achieved in the midst	•
Of complete failures.	•
	•
	•
	•
Over time	
My small successes	•
Do add up to larger ones.	•
	•
Upon reflection,	•
I see that my successes	
,	•
Have not been achieved	•
In spite of my failures,	
1 3,	•
But as a result of them.	
	•
	•

Passage e i g h t

Appreciation and Oblivion

I have been a person Who loved things. The things I loved Were words and ideas.	· T · E · X · T ·
I have been a person Who did not appreciate The life around me Or the life within me.	. O . P . E . N . I . N . G
I was a person who	· · · · ·
Did not hear others, Did not feel others, Did not know others. Did not care about	
What others said, What others felt, What others were.	· · · · · · · · · · · · · · ·
	· · · · ·

One does not start With understanding.	· T · E · X · T
Understanding Comes last.	. T . W . O
One starts With caring about.	. O . P . E . N
	. N . G . S
	· · ·
	· · ·
	:
	· · ·
	· · ·
	: : :
	· · ·
	· ·

Passage nine

Realization

Try again.

You cannot stop Condemning yourself	•	T E X T
As long as you Are condemning others.	· ·	T W O
You cannot stop Condemning others As long as you Are condemning yourself.	; ; ; ;	O P E N I N G S
Forgiveness of oneself And forgiveness of others.		
Neither can come first,		

But are found as one

As a state of being.

By those who seek forgiveness

We do not learn to forgive All at once.	· T · E · X · T
We learn to forgive Little by little	. T . W . O
And step by step.	. O . P . E
We are inspired To forgive	· N · I · N · G · S
And we aspire To forgive	· · · · · · · · · · · · · · · · · · ·
And when we fail To forgive,	
We must simply Try again.	: : :
	· · ·
	•

Passage ten

Walking on Water

Despite the many answers To my many prayers,	· T · E · X
Despite the truth I have been shown That is to me self-evident,	. T . W . O
And despite the light That has been granted me,	. O . P . E
I do not have Certain knowledge.	. N . I . N . G . S
I do not look for certainties To hold onto.	
I accept uncertainty And have faith.	:
I do not allow uncertainty To paralyze me	: : :
With the fear Of being wrong.	: : :
I accept my uncertainty, And I accept my fear,	: : :
And I step out upon the water In faith,	· · ·
And discover that my faith Is more certain than all else.	•

Passage eleven

My Confession

My failures Have been many.

My failings Are many still.

I wish that I were better, So I could better Be of service.

But I present myself, as I am, Before my Heavenly Father And before you.

I cannot be An example of perfection,

But perhaps I can be An example to others who have failed And to others who have failings.

To them I can speak words of hope, Born of personal experience.

Passage twelve

A Promise

I will do my best To keep this promise To myself,

And to forgive My failures To do so.

I will not try to be What I am not.

I will not try to be More than I am.

I will be what I am And what I become

And have faith It will be enough.

THREE

Fruition

Passage

o n e

Ways from Here

PART ONE T E A Sense of Direction \mathbf{X} H There are ways which lead To growth and development. There are ways which lead To sickness of the spirit. R No one can tell you Which are which.

You must learn Discernment For yourself.

PART TWO Determination

Determination Is a powerful thing.

One determined person With a vision

Can change the world.

Being determined	. т
	. Е
Is deciding	. х
	· T
That no matter	. T
How long it takes	. н
How long it takes	. R
	. Е
And no matter	. Е
How faltering your steps,	•
Tien faitering year steps,	· F
	· R · U
You will never	. u
Give up.	. T
•	. I
	. О
	. N
	•
	•
Recause it is so nowerful	•
Because it is so powerful,	•
You must choose carefully	·
What you set	•
	•
Your determination upon.	•
	•
	•
There are ways which lead	·
To growth and development.	
	•
There are ways which do not.	•
9	•
	•
	•
	•
	•
	•
	•
	•
	•
	•

Getting things,	•	T
detting timigs,	•	E
	•	X
Even things	•	T
Like knowledge	•	T
And understanding,	•	H
	•	R
	•	E
Is not the same	•	E
As growth and development.		F
		R
		u
		I
Set yourself upon becoming		T
More appreciative.		I
Wore appreciative.		0
		Ν
Knowledge		

PART THREE The Way

The most inspiring words, The best examples,

And understanding Will then follow.

And even the answers To your prayers,

Can do no more Than point the way.

The way is one Of being and becoming,		T E X
With guidance, Inspiration,		T T H R
And determination.		E E
		F R
It is a way That has little to do		U I T
With getting for oneself,	•	O N
And everything to do With learning how to give.		

O N

Passage two

Searching

PART ONE		Т
The Truth	•	E
THE TIME		X T
		T
The truth is not	•	H R
Some information.		E
	•	E
The truth is not		F
Some explanation.	٠	R U
	•	I
Not even	•	T I
A perfect explanation.		0
	•	N
The truth		
Is a living reality		
is a niving reality		
Which is a part		
Of each of us,	•	
And of which,	٠	
Each of us is part.		
	•	
	•	
PART TWO	•	
Testing and Trying		
The coarch for truth		
The search for truth Is not a search	•	
For answers.		
10. anomero.	•	
It is a search		
For access.	•	
	•	

PART THREE Right and Wrong

T E \mathbf{X} T . H · R

Imagine There is one thing Of which you are certain,

But you are wrong.

Whatever we imagine Of the truth,

We will always be wrong,

Because the truth Is beyond our imaginings.

If you are afraid Of being wrong,

You will hold To doubtful certainties

And be paralyzed In your search for truth.

Being open, but unattached,	•	T
	•	E
To varied explanations	•	X
	•	T
Allows for a kind of freedom	•	T
		Ĥ
That makes searching possible.		R
		E
		E
	•	
		F
		R
You are likely to find	•	u
That things you thought were true	•	I
That things you thought were true	•	T
	•	0
Are, in actuality, true	•	N
	•	IN
In wonderful and surprising ways.	•	

True in ways You could never have imagined,

True in ways You could never have seen,

As long as you were holding To your certainties about them. Passage

three

Giving and Receiving

PART ONE Accepting

Those who will not receive, Cannot be made to receive

What can only be received With love and appreciation.

> PART TWO Perspective

As you give unto others As you would receive,

You become A source.

As a source, You know the truth

From a perspective You cannot know In any other way.

You know the truth		T E
From the perspective Of the inside out.		X T T
Of the inside out.	•	H R E
	•	E F
PART THREE In Service		R U I T
For those who grasp and cling, Fearing for themselves,		I O N
For those who try to get and get To fill the emptiness inside,	•	
There is little hope.		
Those who learn to give,		
Discover life abundantly Welling from within them.		

These become	. т . е
Sources of light,	· X
As they serve those	. Т . Н
Who grasp and cling and fear And have little hope.	. R
	. E
These become	· F · R
Sources of light,	. u . <u>I</u>
As they come to care enough	. T
To help lift others out of darkness,	. O . N
	•

Just as others cared enough

To help lift them.

T

Passage four

The Kingdom of Heaven

PART ONE

The Living Light

There is an emptiness

Which can only be filled From the inside out.

An emptiness That cannot be filled By getting,

But which Is filled to overflowing By giving.

The light of life in you Is Divine.

Through you The Source of Sources Can radiate.

E X T . H

T

· R

Ask that you might be In harmony.	•	T E
•	•	X T
Ask that you might be		T H
Of service.		R
A de the terre and what he can	•	E E
Ask that you might be		E
A source.		F
	•	R
	•	u
And you will become		T
9		Ī
Mara than you could know		О
More than you could know	•	N

PART TWO Rewards and Punishments

Christ said That we will be forgiven To the extent that we forgive,

Is possible.

And that we will be condemned To the extent that we condemn.

Perhaps this is because Not even God can spare us

From being What we become. Perhaps our rewards And our *punishments* Will be this: To be what we become, And to be with others Like ourselves. If we reap as we have sown, What could be more just? But justice Is not the end of it. **lustice** Is not the point of it. Forgiveness is His to grant, To whom all owe everything. We do not possess The wisdom or the right To judge one another. To us it is given to forgive,

For our own good.

There is nothing To be gotten And no place To be gotten to. It is not *here* or *there* Or this or that. It is you becoming What you can be,

With guidance, inspiration,

And determination.

There are places

With prayer

O

Passage five

Manifestations

PART ONE T E Time in Eternity \mathbf{X} T H Growth takes time. And patience Takes patience To learn. R Forgiveness Is patience With the past. Patience Is forgiveness Of the present. PART TWO Revelations All that can be shown you Of the truth Can be illusion.

The only truth That is truly yours	· T · E · X
Is the truth made manifest In you.	. T . T . H . R . E
The truth in you is life Nurturing life, As the life in you expands	. F . R . U . I . T . I . O . N
And you realize your possibilities. The truth in you is light Nurturing light,	· · · · · · · · · ·
As the light in you Emerges from darkness	
And you realize your nature.	·
PART THREE Step by Step	· · · ·
Our Heavenly Father Does not reveal Himself to us.	

He reveals Himself through us.

The realization Of your possibilities Is the realization Of His possibilities.	 TEXT THRE
The realization Of your nature Is the realization Of His nature.	F R U I T I O N
This is not arrived at All at once, But little by little And step by step In everyday life, With guidance, inspiration, And determination.	

Passage s i x

Our Opportunities

PART ONE T E More and More \mathbf{X} H You cannot Care for others More than you care For yourself, R Or less. PART TWO **Placing Importance** The value of time Is such That it is best spent Generously. Hurry and haste

Are contrary

To nurturing and growth.

Being impatient Is caring more about	· T · E · X
Ideas of should and shouldn't	· T
Than the nurturing Of living beings.	. T . H . R . E
	• F • R • U • I
When you place the importance Of nurturing	. T . I . O
Over the importance Of things,	· · ·
You will find your patience Is endless.	
When you find yourself Being impatient,	
You must remember That you are a living being too.	: : :
The nurturing of yourself Is more important	: : :
Than any ideas Of should and shouldn't.	· · ·
	•

PART THREE An Instance One day in a first-grade class A little girl was reprimanded For taking other children's crayons.

She was reprimanded sternly, Though not unkindly,

But she was poor, And everyone heard it.

The next day, Another little girl

Brought this girl A new box of crayons.

I will never forget the example That was set for me

By that little girl Who could look past The shoulds and shouldn'ts

To the feelings and the needs Of another.

Luill mouse forget		Т
I will never forget		E
That moment.		X
		Ť
1d :f	•	
It seemed as if	•	T
The world stood still,	•	H
	•	R E
A = 41= 1: =1.4:41=:	•	E
As the light within	•	L
That little girl	·	F
Shone.		R
Shelle.		ü
		I
		T
		I
	•	O
	•	N
Our lives are made	•	
Of little instances	•	
	•	
a de Charles and an	•	
And of little opportunities.		
N		
We can make much		
Or little of them,	•	
	•	
A a wa abaasa	•	
As we choose.	•	
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Passage

s e v e n

Acting on Faith

PART ONE T E The Emergence of Light X T . H

That light will not Come down upon us,

That nothing will be

I have a sense

As expected.

But will emerge From within our midst.

PART TWO

Commitment

The question is not What are you worthy of?

The question is What is worthy of you?

What is worthy Of your devotion?

What is worthy Of your time?

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Of being and becoming.

Even a long journey	•	T
C , 3	•	E
Does come to an end.	•	X
	•	Т
	•	-
Things long anticipated	•	T
Do come to pass.		Н
Do come to pass.		R
		E
And a future long looked forward to		E
<u> </u>		
Does become the present.		F
		R
		ü
	•	u
	•	T
	•	ı.
	•	I
I do not know	•	O
I UU HUL KHUW	•	Ν
The hows and whens		

I do not k The hows and whens Of things.

All I know Is what I feel.

I am not proceeding With a plan,

But with guidance, Inspiration, and determination.

О

Passage e i g h t

The Giver of Gifts

PART ONE

The Capacity to Receive

E X T . H · R

T

Our Heavenly Father

Is more generous Than judgmental minds Can imagine.

Nothing Is withheld from us

That we can develop The capacity to receive.

PART TWO

Honoring

We do no honor To our Heavenly Father

In hiding gifts He has given us.

In honoring the gifts I have been given,	· T · E
I must risk the appearance Of thinking much of myself.	: T : T : H : R : E
But I do none of this By myself. All is with Him, Who is the giver of gifts.	. E F . R . U . I . T . I
	. N
In spite of my fears, I will not shrink or hide	· · ·
From the responsibility That is mine	
By virtue of the gifts I have been given.	: : : :
It is for you to judge The value of these gifts to you.	
It is for my Heavenly Father to judge What is in my heart.	
	· ·

PART THREE	•	T
Not Here		E X
		T
		T
There is no rallying in this.		H
There is he ranging in this	•	R
No call to conversion.		E
No call to action.		
No can to action.	•	F R
	·	Ü
The stands		I
The truth	•	T I
Is no more here		C
Than there.	•	Ν
	•	
The truth		
Is found in you.	•	
	•	
There is no other place	•	
For you to find it.		
Not in these words,	•	
And not in me.		
	•	
	•	
	•	
The responsibility	•	
Is yours	•	
Description of the wifts		
By virtue of the gifts	•	
You have been given.	•	
	•	

Passage n i n e

What Really Matters

PART ONE Moved by Compassion

T E X . H

You cannot Do for others

· R

What they must do For themselves.

You cannot Be for others

What they must be Themselves.

Nevertheless, You are moved by compassion,

As all who love life Are moved by compassion.

And you pray That you might be of service,

And miraculous things Happen.

E **Appearances** X . н He is our Heavenly Father. We are His children. Why does He Not show Himself · R To us? Why is so much Left for us To search for? To strive for? And to question? I believe I am beginning To get a sense Of why.

PART TWO

T

There is no appearance That could be made,	· T · E · X
No manifestation, No demonstration,	. T . T . H . R
That could not be Misinterpreted.	. E . E
There is nothing	· R · U · I
There is nothing That can be shown	. T . I . O . N
Which is at the heart Of what really matters.	
	• •
The truth Cannot be shown Or told.	
We must grow Into the truth,	· · ·
Because we are the children Of a Heavenly Father.	: : :
	· · ·
	•

PART THREE	•	T
A Quest Story		E X
	:	T
On a cummar		T H
One summer I headed west.	•	R E
Theaded west.		E
I felt that I	•	F
Was guided.		R
		U I
I felt that I		T
Was on a quest.		I O
	•	Ν
At summer's end,		
I was puzzled.		
i was puzziea.	•	
I had felt guided		
All along the way,		
	•	
But I ended up		
Back where I had started,	•	
And I had not found		
Anything.		
7 diyamig.		
	•	
Then I realized		
That I had not returned	•	
From my journey		
The same person I had been	•	
When I embarked upon it.	•	
·	•	
	•	

My hope for you Is that your quest	· T · E · X · T
Will lead you to that place Within yourself	. T . H . R . E
Where there resides That understanding and compassion,	. E . F
Which is at the heart of what really matters.	. R . U . I . T . O . N

FOUR

A Mother's Blessings

Passage

o n e

In the Company of Angels

T E X

0

O

R ' S

Ν

Luga first tought	· т
I was first taught We are accompanied by angels	. E
And how to communicate	· T · . F
With mine	. o
Thirty years ago.	. R
	· A
It took me ten years	. O
-	. Т
To begin to get a sense Of why they are there.	· E · R
	· s
At first I thought	. B
They were there	. E
They were there To answer my questions.	. I
	· N · G · S
Gradually I learned	
That asking them questions	
And getting answers	
Did not lead to anything.	· ·
<i>y</i> C	
Gradually I learned	•
That letting them	
Ask me the questions	· :
Could lead to all kinds	
Of discoveries.	
	•

Those who will dismiss this As just imagination	. T
Do not realize The creative power Of imagination.	. T . F . O . U
Of imagination.	. R . A
If I had imagined angels Who had nothing of importance	· O · T · H · E · R
To say to me, I would have abandoned	. · · · · · · · · · · · · · · · · · · ·
The exercise as futile Long ago.	. L . E . S
I have either imagined angels Who have helped me In many ways	· N · G · S ·
Or I have learned To communicate With angels	
By not worrying too much About what is my imagination And what is not.	

When one is not looking For information or direction,	· T · E
One does not have to worry About what is imaginary And what is not.	. T . F . O . U . R
Information is important In certain realms, But not in these.	. A . M . O . T . H . E . R
Direction is important, But direction is not found. Direction is decided upon.	. S
Your angels cannot tell you	· I · N · G · S ·
What will only be Upon your choosing,	· · · · · · · · · · · · · · · · · · ·
But they can help you To find your way To choosing.	
I ask of my angels, But not for answers.	
I call on them for help.	· · · · ·

I do not ask for help In getting.	· T · E · X
I ask for help Becoming.	. T . F . O . U . R
	. A
How one can help Another to become Is a great mystery to me.	· M · O · T · H · E
I know it has to do	. S
With being an example, With showing, more than telling,	. E
And that is how they answer me.	· N · G · S ·
When I ask My Heavenly Father For His Guidance,	
It is by the ministering of angels He answers my prayer.	
	•

Passage two FOUR A MOTHER'S BLESSINGS

T E X

Cradled in Light

When I am in a turmoil About what I feel,	· T · E · X · T
They suggest I not try to control.	. F . O . U . R
When I am confused About what to do,	. A . M . O
I am reminded There is no need To do anything.	· T · H · E · R · ·
There are those Who are other	· B · L · E · S · S
Than angels of light.	· N · G · S
Fear Is a form Of darkness.	
Those who instill fear, Serve darkness.	
	: :
	; ; ;
	•

As is Condemnation. It is the essence Of light That it is patient With darkness. It is typical Of darkness That it wrestles With itself. Contrary to the stories That are told, Darkness has no power, But to deceive and frighten.	Impatience is a form Of darkness,		T E X T
It is the essence Of light That it is patient With darkness. It is typical Of darkness That it wrestles With itself. Contrary to the stories That are told, Darkness has no power,			F O U
It is the essence Of light That it is patient With darkness. It is typical Of darkness That it wrestles With itself. Contrary to the stories That are told, Darkness has no power,		•	Α
That it is patient With darkness. It is typical Of darkness That it wrestles With itself. Contrary to the stories That are told, Darkness has no power,		· · ·	C T H
It is typical Of darkness That it wrestles With itself. Contrary to the stories That are told, Darkness has no power,			R S
That it wrestles With itself. Contrary to the stories That are told, Darkness has no power,			L S S
That are told, Darkness has no power,			N
That are told, Darkness has no power,			
		· · ·	
		· ·	

You are cradled In loving light,	· 1	<u> </u>
But your shadows Can only be dispelled By you.	. I	;) I
	·	\
Your darkness Is not an enemy To be defeated,	· M · C · T · H) -
But aspects of yourself	· R	
You are yet learning	. 5	,
How to love.	· E	
	. E	:
	. 9	•
Darkness	. V	J
Cannot withstand	. 6	
The light of love.		
It must be		
Transformed by love		
Or shrink From love's presence.		
Trom love a presence.		
	•	
	•	

Passage three

A Caring for Us

T E X

O U R

M O T H E R · S

В

Ν

The material world	. T
Is only concrete In relation to itself.	· X · T · .
in relation to itsen.	. F . O . U . R
	. K
We are children	
In an embryonic Stage of growth.	· T · H · E · R · · S
There is a caring for us That sustains us At this stage,	. B . L . E
Without which, We would vanish Like a passing thought.	. S . I . N . G . S
	· · ·
Divine imaginings And Divine appreciations	
Give rise to all creations.	
A Mother's caring Provides us with stability,	
A place with time and space In which to grow.	· · · · ·

This is No cosmic accident,	· T · E · X
But love, Finding full expression	. F . O
3 ···· 3 ···	. U . R
In giving life to us.	. A
	· M · O · T · H · E · R
	· S
	· B · L · E · S · S · I · N · G · S
	•
	•
	•
	•

Passage four TEXT FOUR A MOTHER S BLESSINGS

Place to Place

We grow from place to place.	. T
There are ways we can grow	· E
That lead to greater freedom.	. F . O
There are ways we can grow That lead to ever more	. U . R
Confining places.	. M
The farther one goes In a direction,	· O · T · H · E · R
The easier it becomes To continue in that direction,	. · · S . · · B
Until there is no turning back.	
	· I · N · G · S
The light of life in some Will grow to be a light of life eternal.	· ·
The light of life in some May not.	· · ·
Some wander aimlessly, Drifting ever further	: : :
From the light.	
Some are born Into the darkness	· ·
To help others find their way.	· ·
	•

Passage **five**

Prodigal Sons and Daughters

T E X

S

Your home	· T
Is your place	. X
Of belonging.	· T
8 8	. F
	. o
The way home	. U . R
Is not away from here.	. K
13 Hot away Holli Here.	· A
It is a way of finding	•
It is a way of finding	· M
Your sense of belonging here.	· T
	• н
	· E
	. '
	· S
What you care about	. в
Belongs to you,	. Г
-	. Е
Is loved by you	. S
And is healed by you.	. 1
3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3 3	. N
	· G
You can come	
To care about everything	•
to care about everything	
And to be	•
Considerate of all.	•
Considerate of all.	
	•
	•
	•
	•
	•
	•

Passage **six** TEXT FOUR A MOTHER S BLESSINGS

Seeking Balance

Caring Is wanting What is best	· т · е · х
And doing what is best For oneself and others.	. F . F . O . U . R
What is <i>best</i> for you Will not be otherwise	. A . M . O
For others. What is <i>best</i> for others Will not be otherwise	· H · E · R · ·
For you.	
Caring is complicated To put into words.	· I · N · G · S
It is simple To put into practice.	· · · ·
You seek it In each instance,	· · · ·
And you find it.	· · · · · ·

Passage

s e v e n

Blessings in Your Life

T E X

0

M O

E R · S

В

Ν

The light of life in you	: <u>T</u>
Is Divine.	· E
Through you The Source of Sources Can radiate.	. F . O . U . R
	. A
	· M · O
Because of where you are And because of where you've been,	· H · E · R
You will be able to reach others And to help others	· · · · · · · · · · · · · · · · · · ·
Who are in those places.	. L . E . S . I . N . G
When you find yourself In the midst of difficulties,	
It may be because You are needed there by others.	
	: : :
	· · ·
	•

It may come to pass		T E
	•	X
That you will be most grateful	•	T
For those difficulties in your life,	•	F
	٠	0
For the opportunities they make possible	•	U R
To be a blessing in the lives of others,	:	1
to be a blessing in the lives of others,		Α
For the contract of the state of	•	
For there is no greater blessing	•	M
Than that.		O T
		H
	•	E
No greater blessing	•	R
c c		S
Than to be a blessing	•	
In the lives of others.	٠	В
in the lives of others.		L E
		S
	•	S
	•	I
	•	N G
	•	S
	•	
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	•	
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Passage e i g h t

Being of Service

T E X

. **o**

М О

E R · S

В

. N

The most powerful prayers	· т
Are the prayers that are prayed For the benefit of others,	· X · T · . F
The prayers that are prayed,	. O . U . R
"That I might be of service"	. A
	. M . O
We are in the midst Of those in need,	· H · E · R
And we are accompanied	· S · B
By angels	. E
Whose chosen purpose Is to be of service.	. N
When what <i>you</i> want	· G
Is to be of service,	•
You will find them to be Of tremendous assistance.	· ·
	· ·
This is	•
A sacred work,	· · ·
And this is A special time.	

I do not claim to know The means by which	· T · E · X
Our Father's will	. Т . F
Be done,	. O . U . R
But I have a sense That nothing will be	· A
As expected.	
That light will not	· T · H · E
Come down upon us,	· R
But will emerge	· S · · B
From within our midst.	. e
	· S · S · I · N
	· G
	· ·
	· ·
	· ·

T E X

S

Prayer Without Ceasing

Passage

nine

I want what is best And to do what is best	. T . E . X
For myself and others.	. T . F . O . U
I ask that I might be What is best,	. R
And in that moment, My prayer is answered.	· M · O · T · H · E · R
I do not ask	· S
For obstacles to be removed,	. E
Because I do not know If that is best.	· I · N · G · S
I do not ask For suffering to be ended,	· · · ·
Because I do not know If that is best.	· · ·
	· · ·
	• •
	: : :

But with all I am,	. т
I try	. X
· •··	· X
To overcome the obstacles	. F
And to alleviate the suffering.	. 0
S	. u
	. R
	. A
I know that this	
Is best,	· м
,	. 0
And that is an arrale to longer	· T
And that is enough to know	• Н
For now.	• Е
	· R
	· s
	. В
	. r
	. Е
	· S
	. I
	· N
	· G
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Passage ten FOUR A MOTHER'S BLESSINGS

T E X

Being Christlike

When Christ was tempted In the desert,	. T . E
He was tempted to exercise Power and control.	. T . F . O . U
This is the choice between	. A
Thy will be done. And My will be done.	· M · O · T · H · E · R · · S
In Gethsemane Christ asked to be spared His coming trial and suffering, Unless it was His Father's will for him.	. B . L . E . S . S . I . N . G
He could have summoned Legions to his defense. He could have subdued All things to his will,	
But did not.	

We are confined to the limits Of our imaginations.	· T · E · X
Great as they may be,	. F . O
They limit us to variations On a few recurring themes.	. U . R
Seeking inspiration and guidance From a source beyond ourselves, We open ourselves To unimagined possibilities.	· M · O · T · H · E · R · · S
io unimagineu possibilities.	. B . L . E . S . S
Seeking inspiration and guidance Is not following whims and fancies.	· I · N · G
Neither is it just accepting Whatever happens to us As being best.	
Seeking inspiration and guidance	· ·
Is a discipline of searching For what is best in each instance.	
It is a discipline	· ·
Born of the humility Of not knowing what is best.	

Passage e l e v e n OUR A MOTHER'S BLESSINGS

T E X

Wanting What Is Best

Caring Is wanting	. T
What is best	· X
And doing what is best For oneself and others.	. F . O . U . R
	· M · O
You cannot Want what is best	· T · H · E
Just for yourself.	· R
	B
You cannot Want what is best	. S
Just for others.	· N
	· S ·
What is best for you	· ·
What is best for you, Will not be otherwise For others.	•
What is best for others,	•
Will not be otherwise For you.	•
	· ·

· т · в · х · т
. F . O . U . R
. A
. B . L . E . S
· S · I · N · G · S
· · · · · · · · ·
· · ·
· · ·

Which path is which And where each leads	· T · E · X
Is for you to discern.	. T . F . O . U . R
	. K . A
Caring more and more,	. M . O
You will want to help others To learn to care.	· T · H · E · R
There is no one way Of doing this.	· S · B · L · E
By your example,	. S
You will do this In countless ways.	· I · N · G · S
	· · ·
You will want what is best And to do what is best	
For yourself and others.	· · ·
You will ask that you might be What is best,	·
And in that moment, Your prayer will be answered.	· · ·

Passage twelve FOUR A MOTHER'S BLESSINGS

T E X

Eternal Progression

Caring loads to soving	. т
Caring leads to caring	· E
More and more.	. X
	· T
Control to de territorio	•
Caring leads to giving	. F
More and more.	. 0
	. u
	. R
Giving leads to becoming	
More and more.	· A
	•
	· M
	. 0
This is a natural progression	. Т
	. Н
Of growth and development	· E
	· R
For children of such parentage	· S
As ours.	· n
	. B
	. E
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	. 1
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	· G
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FIVE

For the Good of All

Passage

o n e

T E X T F I V E F O R T H E G O O D O F A L L

In the Midst

PART ONE T E What You Have X What have you made V Of what you have? . F You can only make the same 0 Of more. · T Make the most Of what you have, G And there you will find Unlimited resources. O Α Those who do not appreciate What they have Are ever impoverished, No matter how much. Those who do appreciate What they have Are ever enriched. No matter how little.

PART TWO T E The Living and the Dead X Those who do not appreciate V Themselves and others . F Are oblivious to all, 0 But things, Τ And all to them Are things. G When such wield power, Great or small, O They do so without regard For what it is like Α To be subjected To their treatment. When you are a victim Of such, Thank your Heavenly Father That you are the victim And not the offender.

When Christ was crucified, He did not curse his executioners.	· T · E · X
He prayed, "Father, forgive them, For they know not what they do."	. T . F . I . V
I believe it was then That Christ gave	· F · O · R
The last full measure Of all he had to give,	· T · H · E
Not even withholding hope For the forgiveness Of his tormentors.	. D
Of his tormentors.	. O
Many others have done As Christ did,	. A . L . L
And blessed Their oppressors.	: : :
You can do as Christ did, In your daily life.	:
In so doing, you can be An example to all,	· · ·
But none will benefit So much as you.	· ·
	•

PART THREE The Wheat and the Tares In the King James version Of the Holy Bible, . F Matthew recounts Christ's telling of this parable: Т The kingdom of heaven Is likened unto a man Which sowed good seed In his field: But while men slept, His enemy came And sowed tares among the wheat, And went his way. But when the blade was sprung up, And brought forth fruit, Then appeared the tares also. So the servants of the householder Came and said unto him. Sir, didst not thou sow good seed *In thy field?* From whence then hath it tares?

T E

X

0

G

0

Α

He said unto them,	•	T
An enemy hath done this.		E X
,,	•	T
The servants said unto him,	•	F
Wilt thou then that we go	·	Ī
And gather them up?	•	V E
And gainer them up:		E
Det les est New		F
But he said, Nay;	•	0
Lest while ye gather up the tares,	•	R
Ye root up also the wheat with them.		Т
		H
	•	E
Let both grow together		G
Until the harvest:		0
	•	O
And in the time of harvest	•	D
I will say to the reapers,		O
I will say to the reapers,	•	F
Cathon vo togothor first the targe		
Gather ye together first the tares,		A
And bind them in bundles	•	L L
To burn them:		
But gather the wheat into my barns.	•	
Thus ends	•	
Matthew's telling		
Of the tale.		
2 :	•	

The wheat and the tares Have grown together Side by side.		T E X T
The sower of the seed Arrives at harvest time And is moved by compassion		I V E F O R
For the tares. He stays the hand		T H E
That would bundle And burn them,	· · ·	G O O D
And his wishes are obeyed. He instructs the workers To proceed with the harvest,		O F A L L
Picking out each stalk of wheat One by one,		
Taking care not to disturb The tares left growing there.		

In this field,	•	T
There is not one stalk of wheat		E X
That was not once a tare,	•	T
		F
And not one tare	•	I V
That could not yet become		Ē
A stalk of wheat.		F
		O
		R
How much time		Т
Could be too much time?	•	Н
		E
And how much trouble	•	G
Could be too much trouble		0
To take with analysis hamous 12	•	D
To take with such a harvest?		0
	•	O F
	•	A L
Those who would hasten		Ĺ
To bundle and burn	•	
To bullate and bull		
Might be surprised to find	•	
8		
Which bundles	•	
They would be gathered in.	•	
-	•	
	•	

Passage two TEXT FIVE FOR THE GOOD OF AL

All We Have to Lose

PART ONE An Example	T E X
A young woman, Whose name was Amy,	. F . I . V . E
Was killed senselessly In a sandwich-shop robbery.	· F · O · R
Her killer was soon apprehended,	· T · H · E
And in the midst of their grief, Amy's parents reached out to comfort This young man's family,	· G · O · D
And spoke out publicly For compassion, forgiveness, And their hopes for his redemption.	· O · F · · A · L · L
Thousands were inspired and uplifted By her parent's example.	
Their caring for all concerned Helped hearts to heal,	
Including their own.	
The seeds they sowed By these good works	
Will bear fruit For generations to come.	

PART TWO T E What Is Kept \mathbf{X} The generous of spirit Are enlarged by their giving. . F The miserly, diminished 0 By their clutching. Τ In the spirit What is kept is lost, G And what is given D Is a joy for all. O Α We give or we withhold In every interaction. All are made poorer By what is withheld. All are made richer By what is given.

PART THREE		T E
Deprivation		X
		T
		F
We deprive each other of		I V
·		v E
Acceptance and appreciation,		
Compassion and forgiveness,	•	F
Compassion and resignations,		O R
Because we think we don't deserve them,		
And so we think that others don't.	•	T
And so we think that others don't.		H E
		_
That kind of thinking is just part		G
That kind of thinking is just part		0
Of the confusion that deprives,		D
That withholds what is needed		O F
From we who are needing.	•	•
	•	Α
		L L
	•	L
There is no way to think through this,	•	
But to see and feel and know and want,		
To ask for and aspire to.	•	
·		

Passage three TEXT FIVE FOR THE GOOD OF A

Being Observant

PART ONE T E Winter and Spring X The seasons do not change V All at once, F But in overlapping ways. 0 R T Н I said, "Help me to resolve G This conflict within myself." 0 0 D They said, "Where is the conflict?" O Α I said, "I believe two things That are complete opposites. Therein is the conflict." They said, "Is winter in conflict with spring?"

PART TWO How One Looks	· 1
If we are to others As we are to ourselves,	. I . I . V . E
What does it mean When one is condescending?	· F
A person who is condescending	· E
Is a person who believes He is superior to others	. C
And so does not value What others are.	· C· F· · L· · L· ·
I dreamt That while looking Through a newspaper	
I came upon A large picture of myself.	· · ·
Every expression With which I studied this picture	
Became my expression In it.	

When I awoke, I asked, "What did this dream mean?"	· T · E · X
I was answered, "However you look at yourself, Is how you are."	. F . I . V . E
	. F . O . R
Look inside, And all you will find Is you looking inside,	· T · H · E ·
And the feeling With which you look	. D
Is the only feeling there. You can look	. O . F A . L
With kindness and respect Or without.	. L
You can look With compassionate appreciation Or without.	
Deciding how You want to look	
Does not make it so, But it is a start.	
	•

PART THREE A Critical Eye	· T · E · X · T
As long as you are looking With a critical eye	. F . I . V . E
At your looking With a critical eye,	· F · O · R ·
You are looking With a critical eye.	· т · н · Е
As long as you are trying	. O
To stop looking With a critical eye,	. O
It is just more of the same.	. A . L . L
	·
As soon as you start	
To look at what You are doing to yourself And your inability to stop,	
With compassion and caring, You will have stopped.	
Not once and for all, But over and over again.	·

Passage **four** T E X T F I V E F O R T H E G O O D O F A L L

What We Value

PART ONE	. т
A Kindness	· E · X · T
When I was thirteen I was given a copy of Walden.	. F . I . V . E
To this day I do not know If Mrs. Hodell gave me the book	. F . O . R
Because she thought I would Appreciate its message	· т · н · е
Or because of all her students, I needed it most desperately.	. O
	. O . F
I had grown up Without feelings of self-worth.	. A . L . L
I was the kid That other kids abused.	· · ·
I was short, had freckles And big ears,	
And I was desperate For acceptance.	: : :
	•

I would do anything, Would try to be anything		T E X T
That I thought Would get me acceptance,		F I V
But never did.		F O
When I read Walden,	•	R T
It seemed as if I had never thought before.		H E G
I saw for the first time What it meant to search for truth,	· ·	0 0 D
And that first glimpse Was like a ray of light to me.	•	O F
The time area of the control of the		L L
Since that time I have immersed myself In many kinds of foolishness	· ·	
And have plumbed many depths Of self-degradation.		
	•	
From each, I have emerged		
With new appreciations		
Of the challenges they pose.	•	

I am now grateful	•	T
For the darkness I have known.	•	E
FOI THE GALKHESS I HAVE KHOWH.	•	X
	•	T
The experience has given me	•	F
	:	Î
An appreciation for others		V
I would otherwise lack.		E
		F
	•	O
	•	R
	•	
I hope that I	•	T
•	•	Н
Will never forget	•	E
		_
What it was like		G O
		o
To feel so lost, so unhappy,		D
And so devoid of hope,	•	
·	•	0
Co I might use that understanding	•	F
So I might use that understanding	•	
To better be of service.	•	Α
	•	L
	·	L
In other words,	•	
m other words,	•	
	•	
What I once considered	•	
My great misfortune,	•	
, ,		
I now treasure.		

PART TWO T E How I Came to This X The path that has brought me V To writing these words For you to read . F 0 Has been a path of learning How to listen and how to feel, Т How to see and how to know. G It is not that I Have now heard and felt And seen and known so much. O I have just begun to learn How to appreciate. Α Part of learning to appreciate Has been learning to value My thoughts and feelings And my experiences Sufficiently To communicate them.

We discard so much	. Т
That we could value	. X
	· T
And that others	. F
Would value too.	. r . I
Would value too.	. v
	. Е
	. F
	. 0
	· R
Learning to value	• т
What one has	· H
	• Е
Is an ongoing process	
Of clarifying for oneself	. O
<i>y e</i>	. О
And sharing with others.	. D
7 tha sharing with others.	. 0
	. O F
	. A
	. L
PART THREE	
Without a Doubt	
	•
It is easy to think,	
,	•
Who do you think you are?	•
What do you know about anything?	
what do you know about unything:	•
	•
 !	
Those are my thoughts too,	•
	•
But I am no longer paralyzed	
By such thoughts.	•
	•

I no longer consider doubt An enemy.	. X
I consider it An ally.	. T . F . I . V . E
I am now grateful For my doubts.	· F · O · R
If I did not have them,	· Т · н · Е
I would most certainly Be ignorant.	. G . O . O
	O F
	. A . L . L
	· · ·
	· ·

Passage five XT FIVE FOR THE GOOD OF ALL

T E

What I Have Learned

PART ONE T E *Just the Opposite* \mathbf{X} Not somewhere else. V Not something else. Not some other time. . F 0 It is right here · T And right now And this G That we have To care about. O Α I am not going to tell you That you should feel Other than you do. Just the opposite. Feel exactly As you feel. Think exactly As you think. Be exactly As you are.

You cannot Do otherwise,	· T · E · X · T
But you can try.	. F . F . I . V
You can try Not to feel what you feel, Not to think what you think,	. F . F . O . R
Not to be what you are,	· T · H · E
And you probably do.	. O . O
We all do To varying degrees	F
At different times.	. A . L . L
The more we learn To value	· · ·
What we feel, What we think, And what we are,	
The slower we are to dismiss And the less we discard.	
	•

The more we come to appreciate	· т
Ourselves and others,	· X
The less we come to speak In terms of <i>should and shouldn't</i>	. F . I
in terms of should and shouldn't	. V
To ourselves and others.	· F · O · R
The more we come to appreciate,	•
The more meaning we come to recognize	· T · H · E
In those thoughts and feelings,	· G
We once were so wont to discard.	. D . O
As long as we are looking	. 0
And waiting	. F
For something else,	. A . L . L
For somewhere else,	. L
For some other time,	
We will never recognize	•
What is already before us	•
And already within us.	•

PART TWO The Choice	· T · E · X
There is only One place to start.	. F . I . V . E
You always start With where you are.	· F
It is always with The feeling you are feeling That you begin to accept Or not.	· T · H · E · G · O · O · D · · · · · · · · · · · · · ·
When you are feeling impatient, When you are being impatient,	. A . L . L
The choice is not between Being impatient or not.	
The choice is between Understanding or not,	
Condemning or not, More of the same or not.	
	•

The choice is between Compassion and condemnation.	· T · E · X · T
For we can have compassion in the midst of And for our condemnation.	. F . I . V . E
	· F · O · R
PART THREE Listening More	· T · H · E
Telling myself less And listening to myself more	. G . O . D
Has led to many kinds Of surprising discoveries.	. O . F
I have discovered Significance and meaning	. L . L
In much I would have been rid of, Had it been within my power.	
Lhous discovered	· · ·
I have discovered Significance and meaning,	· ·
Not by attempting to control, But by trying to appreciate.	· · · · ·

Passage six TEXT FIVE FOR THE GOOD OF A

Being Fruitful

PART ONE Growing	· T · E · X
When I was a child, I was not very good At growing things.	T . F . V . E . F
I kept digging up the seeds To see how much they'd grown.	· · · O · · · · · · · · · · · · · · · ·
Once I was weeding A row of raspberries.	· G · O · D
I had weeded quite a bit Before I realized	. F . A . L
That the weeds I was chopping down	. L
Were the main branches Of the plants.	
As an adult,	•
On more than one occasion, I have pruned to perfection,	· ·
Only then to realize There was not much left.	· · ·

PART TWO Weeding	· T · E · X
The wheat and the tares Grow side by side within you And without you.	. F . O
Attempting to pull up the tares, You not only uproot the wheat, But those tares that could become The most fruitful plants of all.	· R · T · H · E · G
These weeds are your misfortunes	. D . O . F . A . L
That you will one day treasure. Fortunately, there is no Getting rid of them.	. L
No sooner do you pull them up Than they reappear,	
Calling for your attention.	

PART THREE From Whence?	· 1
She asked me, "Is this writing channeled?"	. I . I . V
I had to think, And then said, "No."	· F
These are My thoughts, My feelings And my experiences.	. I
This is mine That I have worked for And strived for And grown to And yet	
When a seed is planted And all its needs Provided for,	
It is hard to say Whose fruit it bears.	

Passage

s e v e n

T E X T F I V E F O R T H E G O O D O F A L L

On the Level

PART ONE Condescending	· T · E · X · T ·
Those who are Condescending	. F . I . V . E
Do not value what they are Or what others are.	· F · O · R
There is always Something else they want.	· T · H · E
Such are ever impoverished, No matter how much,	. G . O . D
Because they do not care About anything.	O · F · · · A · · L
They can know no joy, No appreciation,	
No gifts given, And none received.	
I remember What that was like.	
	•

PART TWO Asking	 T E X T
I do not lord over. I am a part of.	 F I V E
I do not order things about. I ask that I might be.	 F O R
I ask that I might be In harmony.	 T H E
I ask that I might be Of service.	 0 0 D
I ask that I might be A source.	 O F A L L
The more I come to care,	
The more I find There is to care about,	
And the more there is to me.	

PART THREE The Work	•	T E X T
There are kinds of growth And kinds of joy	•	F I V E
That can only be realized In service to others.	•	F O R
The work to be done Is not somewhere else, Not something else, Not some other time.		THE GOOD OF
It is right here And right now And this	•	A L L
That is before you And at your hand.		
It is those Who surround you Who need you to care.		
Not someone else. Not somewhere else. Not some other time.	: : : : :	
	•	

Passage e i g h t TEXT FIVE FOR THE GOOD OF AL

Who Am I to Say?

PART ONE Deception and Error	· T · E · X · T
Many clever deceptions Are nine-tenths truth.	. F . I . V . E
There is no deception In any of this,	. F . O . R
But there is bound to be At least one-tenth error.	· T · H · E
I have not asked you To believe me.	. G
I do not want you to.	. F
I want you to test And try these words,	. A . L . L
Even to a proof That they are wrong.	·
One day you will set All such words aside,	·
As one does The playthings of childhood That one has outgrown,	· · · ·
As one does The ideas and understandings Of childhood.	

PART TWO	T
Powers and Abilities	. E
	. T
I have been granted No special powers	. F . I . V . E
Or abilities, Except those	· F · O · R
That arise with caring.	T H
is required	G G O O O O
To help myself Or others.	O F
That all good things Are brought to pass	. A . L . L
By the power Of love, alone.	· ·
	•
	· ·

PART THREE Parts to Play	T E X T
We are all progressing along a path.	F I V E
I may be leading some, But I am following others.	F O R
I am nothing more and nothing less Than a brother.	T H E
I am striving in all the ways I know For what is best,	G O O D
Because I care.	O F
We all have different parts to play, Each with their own Special difficulties And challenges.	A L L
You will be of service In ways I cannot.	
I will be of service In ways you cannot.	
In being of service, We will not act in unison, But in harmony.	

Passage n i n e TEXT FIVE FOR THE GOOD OF AL

Imbued with the Divine

PART ONE T E A Love That Grows \mathbf{X} It breaks my heart . **V** To watch my children grow. . F I have loved them so much 0 As little ones. · T But then I find I love them even more, G 0 And more and more. O Α All I have That I treasure Has been given to me, Out of love, My children, Most of all.

Cindy has been So understanding About so many things,	· T · E · X
And she has had to be With me.	. F . I . V . E
What I have sacrificed, She has sacrificed With me.	. F . O . R . T . H
What I have endured, She has endured With me.	. O
What I have accomplished, She has accomplished With me.	. O . F A . L
I can be no better leader, No better teacher,	: : :
No better example,	· ·
Than I am A husband and father.	: : :

I am far from perfection In all things.	. T . E . X
I fall short every day Of what I want to be.	. F . I . V
It would only be sad If this were not so.	. E . F . O . R
	· Т · Н · Е
Living is a messy business.	. G
It is filled with challenges, Complications, and difficulties.	. D . O
•	. O . F
Each one, an opportunity, Each instance,	
A chance for growth, For service, and for joy.	
	•

PART TWO T E Riches X My grandfather, Ward Shaffer, . F Was the kindest. О Most gentle man I have ever known. Т G When my grandfather was a child, His mother and father O Would bring the bundled buckwheat Α From the field to the barn, Where they had a threshing machine. The wheat was fed Into one end of the machine And the straw would be ejected From the other. The grain collected underneath.

One harvesttime,	· т
	. Ē
When my grandfather	· X
Was three years old,	. T
	. F
His father, Joseph Shaffer,	. I
Made him a shortened pitchfork	. V
•	. Е
So he could help.	. F
	. 0
	· R
His job was to pitch the straw	•
Away from the machine	• Т
As it came out.	· H
As it came out.	,
	. G
	. О
Working as fast as he could,	. 0
He could not keep up,	. D
	. О
A., d th t	. F
And as the straw piled up,	•
Out of frustration, he cried.	. A
	. L
	. L
	•
	•
NP or the consense list on	
Ninety years later	
He could recall	•
	•
His father telling him	
That he was just a little boy	
That he had just a male beg	•
And that he was not expected	•
And that he was not expected	
To do more than he could.	•
	•

My grandfather Was greatly impressed	· T · E · X
By the kind and gentle way In which his father dealt with him.	. T . F . I . V . E
This made such an impression On my grandfather	. F . O . R
That he remembered the experience And was impacted by it all of his life.	· T · H · E
	. G . O . D
He told this story to my father. My father told this story to me.	. O . F
I tell this story to my children. Now I am telling it to you.	. A . L . L
We would all be poorer If my great-grandfather	
Had cared more about The interruption of the work,	· · ·
And had scolded that three-year-old, Instead of listening to him.	· · ·

PART THREE :	T E X T
I was born in 1953. I was named after the character	F I V E
In Rudyard Kipling's Kim.	F O R
As a boy, I disliked the name.	T H E
As an adult, I read the book And liked the character.	G O O D
· ·	O F
Kim was an Irish boy In the late 1800s	A L L
Who, by strange circumstances, Ended up on his own in India.	
Kim was accustomed To living by his wits,	
Alone in a strange land.	
But he always believed His life would one day Be transformed .	
By some magical means.	

My life has not been So exotic,	· T
But there are some parallels Between Kim's story and mine.	. T . F . I . V
Kim was certainly no saint, But he genuinely loved. His nickname through the wards Was 'Little Friend of all the World.'	. E

A Visitation

I have decided to set down an accounting of a recent experience. It was a momentous one for me. I hope in setting it down in writing to perhaps recognize, even further, the significance.

We left Wichita for a family vacation Saturday night, August 8, to drive to Denver. I had worked very late in the office the previous three nights and had not gotten much sleep. So it was not surprising that Saturday, by noon, I was coming down with a migraine headache. I have been plagued by migraines, sometimes daily, for the last twenty-five years. So I am somewhat used to them.

I took a nap in the early afternoon, and that helped some, but my headache persisted as we packed and started driving. I was able to drive for about two hours, until the pain forced me to stop. Cindy had to drive us the rest of the way to her brother's house in Castle Rock. We arrived at about 10 a.m. I went to bed.

I lay in bed awake for hours. I had taken my medications, but they had not helped, and I knew from experience there was no point in taking more. I had never had a migraine that had lasted that long. It had been about thirty hours, at that point. I had begun to feel rather desperate, and I prayed for a healing—for relief from the pain. What then occurred is the point of my writing this account.

Anyone familiar with my writing knows that I believe I communicate with angels. It is actually beyond believing for me. It has been my experience for thirty years. I have been through the process, repeatedly, of questioning why I believe they are actually beings apart from me—and not just manifestations of a higher part of myself. It has been the nature of their companionship that has most convinced me—the way they comfort and convey—and their sense of

humor.

All of that having been said about my angels (I call them "mine" because they are my constant companions), I never envision them with human form, though I believe they have been human. I just don't envision them with form. But on this occasion, they came to me in a way I had not experienced before.

My eyes were closed, but I saw them. They came and stood around me. This was remarkable to me in several respects. In part, because I do not normally experience them with human form; in part, because those who stood immediately around me were males. I could both see and sense a multitude surrounding me, but those who stood immediately around me (ten or so) were all male. I wondered at this, because I had always felt and understood that my angels are mostly, if not all, female.

They laid their hands upon me, though I did not feel this on my physical body, and blessed me with a healing that was, in part, a teaching. I was encompassed and infused with a light that I cannot describe as white or golden, but somehow both. I was encompassed and infused with a love that was the essence of the healing and the teaching I received.

One spoke to me—not with words that I heard with my physical ears, but heard quite clearly, just as I saw quite clearly, in the spirit. I knew where I was throughout the experience. There was such an intensity of light that it seemed as if the room would have been illuminated, if someone had entered.

For some reason, I can recall few of the words that were spoken, but I remember the essence of what was said. I have decided to set this experience down in writing, in the hope that in so doing I will be able to further recall and clarify what was said.

What was said had to do with my feelings of responsibility, and my feelings of being alone in that responsibility. I have been more than willing to "accept the responsibility that is mine by virtue of the gifts I

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have been given." I have a desire to be of service that goes to the very core of what I am. I have been willing to endure almost anything for the sake of that service. I have been willing to accept an immense responsibility—without an inkling of how I was to go about fulfilling that responsibility. I have just had to have faith that the means would either be provided or made clear, when it was time.

Beyond that, I have done what I could see to do—taken each next step that I could see to take. Only in the past two years, with the writing of *Being and Becoming, Openings, Fruition, A Mother's Blessings,* and, now, *For the Good of All,* which collectively I now call *Passageways,* had it begun to seem that, perhaps, I did have a message that could, somehow, serve to meet the need, to provide the service, and to fulfill the responsibility.

This seeming process of fulfillment had served to further intensify my feelings of solitary responsibility and the inevitable questioning of my worthiness and adequacy. As alone as I have felt, and as inadequate, I have had faith and have not ever asked to be relieved of the responsibility, which I have always regarded as a privilege and a blessing. I have often wondered, however, if my persistent migraines might be a manifestation of feeling overwhelmed.

I have recognized, in recent years, a difficulty I have with accepting expressions of appreciation from others. I have been able to accept almost any kind of abuse, but not praise and appreciation. I have always wanted to answer with a "Yes, but . . ." or some kind of self-deprecating remark. I know I have done this, in part, out of a fear of pride, but I have recognized that in doing so, in not accepting expressions of appreciation from others gracefully, that I deny others a kind of satisfaction I understand very well—the satisfaction of offering such expressions.

All of this was somehow spoken to. I was somehow given to understand that I was not alone and that

the work to be done was not to be done single-handed. I can't say if I was given to understand that I had been cutting myself off from my support or simply had not recognized its extent. Either way, the healing and the teaching I received was an experience of love and support and appreciation that was unlike anything I had ever known before.

My headache was gone—and I was left in an emotional state, such that I could not think or speak of what I had just experienced without weeping. Cindy came in to check on me, and I recounted to her all of what I have just described, and discussed with her some of the surrounding issues I have made reference to.

Everything now seems to have to do with appreciation. The more I appreciate, the more I discover there is to appreciate—and it goes on and on. This experience may, in part, serve to underscore a dimension of appreciation that has to do with accepting or receiving that I am just beginning to realize.

While we have been camping here in the Silverthorne area, one of the things my angels have said to me that has given me most pause, as I have endeavored to sort out the meanings of this experience, is this. They have said that the nature of my service is not to be so much one of doing, as one of being and becoming.

I have not been granted special powers or abilities, except the power and ability of caring. I have long believed that if I would nurture the truth in myself, if it should come to pass that I came to possess sufficient wisdom to exercise powers and abilities for the good of all, I would be given those at that time. I have avoided many pitfalls by following this course. I still hold to those beliefs that have guided me on this course. It now seems to me that, perhaps, my angels are saying that no exercise of power is required—that all is being brought to pass by the power of love, alone. (8/14/98)

I have been given to understand more of what I experienced with my healing. This understanding clarifies some things for me that had puzzled me about the experience. In so doing, however, I have come to regard it as even more remarkable.

The male figures who came to me and surrounded me were not my angels. That is why they seemed so unlike my angels. Who they were and what they were, I am still sorting out. Suffice it to say that I now regard them as divine personages—and the experience, as a visitation. (8/16/98)

A Visitation

Dear Reader,

I am preparing *Passageways* for publication seven years after having begun work on it. What began as one book, in the past seven years, has become a series of books. If you have found this book meaningful, I hope you will continue reading on with me. If it is not already available, the second book in this series, *Going Ahead*, soon will be. The entire series will be distributed through our website, <u>www.amidst.org</u>.

If you purchased this copy of *Passageways*, I thank you for your support. If you did not purchase your copy, I am happy that one has found its way into your hands. If this book has been meaningful to you, please show your appreciation by going to our website and purchasing your own copy. Many thanks.

Best Regards,

Kim Shaffer May 2003