Which Way Now?

Experiencing Self-Oriented Methods for Accessing Inner Guidance

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Abstract

This paper considers the arising of Self, to be both the means through which specific attributes of the psyche, such as inner guidance and intuition, are accessed, as well as the fruit of being receptive to the present moment. Some traditional and contemporary approaches are presented in a way that allows the reader to experience them. The author considers issues associated with inner guidance, and discusses these approaches as ways to come into a deeper relationship with our lives, while helping to heal the past, and clarifying directions into the future.

The perspectives and practices that I will be sharing in this paper are diverse, but like the spokes of a wheel, they all emerge from - or lead to - a common centered space: the self. My interest in inner guidance goes back to my childhood. I remember feeling perplexed by questions that I couldn't get answers to. Like when my father, who was a science teacher, tried to explain infinity to me. I tried to imagine a brick wall at the end of the universe. Infinity would be the other side of the wall. But then what would be after *that* stretch of universe? I thought, wouldn't it be good if there were a truth machine? You could ask it anything, and it would tell you the answer. After some time, I encountered other imponderables that perplexed me, like: "what should I do with my life" and "why am I unhappy?" Luckily, my wish for a truth machine came true, in a way. My life brought me into contact with a variety of means to shift my perspective, and access my own resources to find my truth - and my way. Of course, any approach will work better on some days than on others. Sometimes, when you ask for guidance, the answer is right there and sometimes it takes more time: the answer is in the mail. In Letters to a Young Poet (1984) Rilke says, "Live the questions now. Perhaps then, someday far in the future, you will gradually, without even noticing it, live your way into the answer." Whether the needed answer quickly follows the question or not, methods of inner guidance can provide a way to come into relationship with the elements of our lives. Then there's the matter of Divine Guidance. A friend of mine once remarked that there are two kinds: the guidance that comes before you make a decision, and the kind that comes afterwards, in the form of a commentary. Ways of accessing our own inner guidance can help us to get in touch with our deeper knowing, but where does divine guidance come in?

A rabbi once told me about a notion in mystical Judaism, of time being played out upon a kind of matrix, a grid where each moment presents a decision point where there is only one right direction to take. In this perspective, life presents us, at some point, with the reason for our being born. This section of the matrix is known as the fulcrum point, and while it may only last a moment and we cannot know when that moment is, it is seen as the opening to fulfill our purpose on earth. It seems to me that the "right decision" in each moment may not be an outward one of what we do, but rather the decision to be present to the moment. Out of that, the crucial action might spring spontaneously - perhaps a kind word, or an unkind word withheld. Robert Johnson (1998) comes to a similar perspective in his autobiography. He tells of having a sense of "slender connecting threads that guide our lives, "call it fate, destiny, or the hand of God." He also says, "the mystery is this: there is one right thing to do at every moment. We can either follow or resist."

What follows are specific ways of accessing your own inner guidance. These approaches can not only help you find out where you want to go, but where your life wants to go. There are two situations in which inner guidance can help. One is subjective - when your parts are agitated, confused, afraid, and so forth. Your parts do not know what to do to feel better, and you feel identified with them. Or perhaps worse, some parts, such as those Schwartz calls *firefighters*, (2001) may react to another part's activation and try to steer things out of apparent danger. Trouble is, these firefighter parts often take us down the wrong road. The second situation is objective - there is a direction that needs to be taken, in some aspect of your life, such as your work, and as is usually the case, there's not enough data to go on, and the outcome is uncertain. It's common for these two situations to occur at the same time, which

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complicates whatever objective situation you are trying to respond to.

I find that it helps to respond to the subjective situation first. This helps me to become quieter in order to respond better to the objective situation. The quieter you are, the better you can see and hear what information may be there for you. Ira Progoff (1977) quotes Lao Tse's *Tao Te Ching*, which speaks to this relationship between clarity and quietness or calmness: "muddy water, let stand, becomes clear." He is talking about meditative awareness.

BREATHING MEDITATION

Simply observe your breath (now watch your breath as you continue reading - read slowly, please wait a few seconds between sentences - after this section, continue to watch your breath for a few minutes with your eyes closed). You don't need to do anything with your breath. Just let it be. It's as if you were watching the waves at the ocean. In the same way that you don't need to control the waves, let your breath be. You just let the breath be the way it is. It changes by itself. Notice when the breath is coming in, and when the breath is going out. You can say to yourself, "in, out" as you watch the breath. This helps you keep you attention on the breath. When you find that your attention wanders (and it will) gently bring it back to rest lightly on the breath. Don't let your thoughts carry you away and there's no need to try and stop the thoughts (that's just another thought anyway). The thoughts are like clouds, they move by themselves. Simply let the thoughts go, and gently bring your attention back to the breath. The breath (and consciousness) will do the rest. Thoughts will gradually become calmer as you rest with the breath. Let the breath be how it is without trying to make it longer or make it abdominal breathing and so forth. Just allow it to be. No need to exclude other awareness. You might want to keep 75% of your attention on the breath and 25% on anything else (thoughts, feelings, sensations, sounds) but don't get carried away by anything. Just notice and let it go. Getting carried away by your thoughts takes you out of the present moment. Being aware of your breathing keeps you in the present moment. Relax. Notice what the quality of the breath is, and just be with that. Letting it be lets it change, and it changes by itself. This is conscious breathing. Conscious breathing connects the mind with the body.

The Sufis call this the queen of meditations. You can use it to enhance your joy, relax your mind and body, and cope with stress. Thich Nhat Hanh (1990) says it protects the body and guards the mind. You can practice this on a meditation cushion, at the movies, in a meeting, or anywhere. It's a way of bringing a profound practice into your daily life. Practice this and it's like watering the seeds of calmness and presence.

NATURE MEDITATIONS

These practices are like vitamins or medicine. You can use it to strengthen and balance yourself. I learned them while visiting Thich Nhat Hanh's practice center at Plum Village, France. As you watch your breath, say to yourself:

"Breathing in, I see myself as a flower.
Breathing out, I feel fresh."
Short form is "flower" (on the in breath), "fresh" (on the out breath).
Stay with it for a few minutes or as long as you like.
When you're ready to go on, go to the others, spending some time with each:

"Breathing in, I see myself as a mountain.
Breathing out, I feel solid."
(Short form: "mountain, solid").

"Breathing in, I see myself as still water.
Breathing out, I am reflecting."
(Short form: "still water, reflecting").

"Breathing in, I see myself as space.
Breathing out, I feel free."
(Short form: "space, free").

You can spend time with each one, or you can go through and see which one is most needed in the moment, and hang out with that one.

This meditation helps your body open to the energies it needs.

Each image is like a signal that calls forth that energy within you.

Relax with the image, and pretend that you are that which you are imagining.

Be the still water, for example, and let the sounds you hear, the thoughts that appear, and the sensations you feel be like reflections that cross your awareness. The still water reflects whatever's there, it doesn't care, and it doesn't hold on, either. Krishnamurti called this "choiceless awareness."

In electronics, the ratio between signal and noise is called "sensitivity". The lower the noise, the greater the sensitivity. Quieting yourself using these (and other) methods is an important part of being sensitive to inner guidance. Very often, the signal inside - the small voice of guidance - is drowned out by the noise outside. Of

course, there's usually more noise inwardly than outwardly. Sometimes, the voice of guidance is not so subtle, but overlooked anyway. I remember a stressful time when I was straining to hear the whisper of inner guidance; meanwhile, my aching back was screaming at me to pay attention to how I was feeling.

Getting quiet, letting yourself be still, the dust settles and you can see more clearly.

Here's another Thich Nhat Hanh gem:

This is a 10-breath practice. Simply say each word to yourself as you breathe in and out:

"In - out - deep - slow - calm - ease - smile - release - present moment - wonderful moment."

When you get to "smile" let it be an inner smile, not a Cheshire cat grin. This simple and wonderful practice helps you tune your mind, and attune your being.

These breath-words help you to find the beauty in the moment you may be overlooking. On the other hand, I've used them during high stress situations (like minor surgery) and it's amazing how it helps to keep one centered and calm.

To see this moment as wonderful does not mean overlooking some stressed or hurting part, saying that it shouldn't be feeling what it's feeling. Neither does it help to overlook the bigger picture. A part of me can be hurting, *and* I can feel compassion for myself, *and* the sky can be beautiful.

When you sit with your breath, place the breath in the foreground of your awareness, and notice that other perceptions (including thoughts, images, sounds, and sensations) will, from time to time, move from the background to the foreground. Let them. Then let them go, and gently return to the breath. Let the breath be as it is, let yourself be as you are.
What's the difference between meditation and concentration?

Meditation is an opening of awareness, whereas concentration excludes from awareness what is outside the focus of concentration. They are both important. A positive concentration-meditation (like the above practices) is a powerful antidote to the negative concentrations that we habitually practice daily. Whenever we are stuck in our point of view, or in a mood, or on a problem, we are excluding other awareness, and are thus practicing a concentration. The above practices are concentration-meditations because you let the awareness of your environment (inner and outer) be there as you keep most of your awareness on what you are concentrating on.

BODY DECISION PROCESS

I call this "delegating down." I delegate some decisions to my body, because my head can create endless pro and con lists. Thinking through a decision is important, but thinking is just one of our abilities for perceiving and valuing. Carl Jung (1971) said we have four functions: thinking, feeling, intuition, and sensation. Letting our body participate in our decisions is a way of getting a "sense" of the situation, getting in touch with how we feel, and listening to our gut. It's also a way of accessing our intuition, since our intuition can make itself known through our senses. You can notice if there is harmony in your decision with your thinking function (have you thought it through?), with your sensation function (what does your gut say, and what about the details - are you seeing things clearly?), with your feelings, and your intuition. I've found that my body is usually, if not always, right (about what's right for me). It is a little tricky sometimes, because what's right for me in general, may also activate some parts (which also register in my sensations and feelings in the body). For example, it may be right for me to attend a function of some sort - but there may be part of me that just wants to stay home and read a book. That part's "voice" will also be there. The objecting voices need to be heard (honored) as well, or else they will try to be heard later and may try to exert their will by causing you to feel distracted, moody, tired, and so forth. So I can get a general sense of the right direction, and yet I can also be more aware of the range of feeling I have about a given decision

Sense your whole body. Get comfortable. Now let your awareness come into the middle part of your body, as if your awareness were a spotlight - or you may think of it as your awareness pouring into your body. Sense this middle part of your body, in your torso, between your throat and pelvis. Notice how you're feeling in there. Are there some pleasant or unpleasant sensations there? Often, we experience a vague discomfort in this area, when something's not quite right, as well as when it's quite wrong. We may feel a tightening in our chest or solar plexus or abdomen, or a heaviness, or a hollowness, or butterflies, or a knot, a lump in our throat, a sinking feeling in our gut, a constricting feeling, and so forth. There's a method that uses the awareness of these and other sensations to heal and grow in our lives - and to find what's right for us. This method is called Focusing, and was developed by Eugene Gendlin (1978). Generally, we try to get away from or distract ourselves from these unpleasant feelings - or else we may be immersed and overwhelmed by how we're feeling. Focusing shows us

that there is a third way to be with our experience: neither denying what's there, or being submerged in it, but being with it - being in relationship with it. As Gendlin has said, if you're cooking soup, the best way to get a sense of it is not to stick your head in it but just to come close to it and sniff it a bit. If we deny what we're feeling, then it (the feeling) doesn't get to be there and doesn't get to be heard. On the other hand, if we are overwhelmed and identified with it, then we (our centered or core self,) don't get to be there. Focusing teaches us how to be in relationship with what we're sensing, in a friendly way; and it shows us how to help those feelings shift, leading us to what Gendlin called the "life-forward direction" (1986).

I'm saying this about Focusing, because in a moment I will ask you to clear a space for yourself, and to ask these vaguely uncomfortable feelings to move aside for a moment. It's good to be able to do this, when you need to take a "read" of your body. It's also good to be able to clear a space for yourself when you need to be present to the moment, or to another person. But it's important to not use the skill of clearing a space, and putting aside what you're feeling, as a means to just deny what's there. We don't want to continue to ignore what we're feeling in the same way that other's ignored what we were feeling when we were little, although, it's true that we tend to treat ourselves the way that we were treated as children (until we see what we're doing!). When you sense the discomfort, acknowledge that something's uncomfortable. For some part of you, at least, something's not right. You might take a moment to sense what in your life it might relate to. If you were going on with focusing, you would keep your focus with the discomfort, describing it to yourself, and relating to it - maybe asking it what it needs. Keeping it company. Another good introduction to this approach can be seen in Ann Weiser-Cornell's book, *The Power of Focusing* (1996). It has a lot in common with "parts work," which we will touch on later. For the purposes of making a decision, however, just let yourself clear a space, so that you can have a sense of "neutral" in your body - kind of a base line reading. When you have a sense of "neutral" in your body, you are ready to ask your body for guidance on a decision. Pretend you've made the decision one way, and see how you feel inside with that decision. Give it a few moments to get a sense of it. How does your body react? Now come back to neutral again. You might want to take a deep breath and let it out to help come back to neutral. Now pretend you've made the decision the other way (you might say to yourself, "I'm going to do that" or "I'm not going to do that"). How does your body react now? Come back to neutral again. Take a deep breath. How did your body respond to each direction? Focusing and IFS have a lot in common. Gendlin says that any time you are sensing the body, you are doing Focusing. In general, Focusing sessions tend to follow the "felt sense" more closely than other methods (though IFS sessions can, too) and tend to be among the least directive of approaches. IFS brings a way of working with the internal system to therapy and inner work. Both approaches follow carefully the organic process of the individual.

THE SIGNIFICANCE DETECTOR

Another way to get guidance from your body comes from Craniosacral Therapy, as developed by John Upledger, D.O. (1997). It's called the significance detector, and involves the craniosacral rhythm or CSR. The CSR is one of the rhythms in the body, like the heartbeat or breathing, but is less vulnerable to being influenced by our will. For example, the heart pulse and breathing can change with your thoughts and activities. The CSR however stays the same, even if you run around the block. But the CSR is interactive with us in that it responds to questions. The CSR can come to a momentary stop, to say "yes", when a question is asked of it, or when something is being expressed that is true and significant. That's why it's called the significance detector. You can feel it anywhere on the body, but a good place to sense it is by on your thighs.

Place your palms gently on your thighs and rest. Sense the tissues beneath your hand. There's actually a lot you can feel there, so you have to be selective. For example, you might be able to feel your heartbeat, or you might feel the tissue respond to your breathing, or you might feel the tissue moving in response to your touch, and so forth. Ignore all of that, and look for a subtle rotation of your thighs. This is very subtle. The tissue will rotate, ever so slightly, outwards and then inwards, about 10 to 12 times per minute. Let yourself become quiet, and "listen" with your hands. You might find it easier to just let your hands follow whatever movement is there, and just watch how your hands are moving, rather than to sense what the tissue is doing. It's subtle at first, but with a little practice, you'll find it easy to feel - and once you've felt it, it's easy to feel from then on. When you feel it, ask a yes or no question. If the answer is yes, you'll notice that the rhythm may stop for a few moments. There may also be sense that your hands sink into the tissue a little more. When you get the stop, just say, "Got it," and it resumes. You can then ask your next question. You can double-check an answer, but if you ask the same question more than a couple of times, the response may be unclear.

Paradoxically, the more invested you are in an answer, the harder it is to get clear information. On the other hand, it's easy to "use" our intuition to justify what we want. I was having dinner with an 80 year-old friend who carries a little pendulum in his pocket.

Afterwards, he took out his pendulum, held it in front of him and asked, "Is it wise and beneficial for me to have a second piece of pie"? And then, "Ah, the answer is yes," as the pendulum swung back and forth vigorously. I pointed out to him that he was pushing the pendulum with his whole arm. He said, "maybe so, but it doesn't matter because I wasn't aware of it." Overhearing this, his wife, giving him a good-natured but dismissive wave of her hand, said, "Oh, Frank"!

It's useful to note that when accessing your intuition, it's good to regard it as a source of information, but not marching orders. Like Shakespeare's advice from the uncle in Hamlet, "Hear everyman's counsel, but be your own judge." The Jungian Analyst, Jean Bolen (1992), gives this example: it's as if you were the chairman or chairwoman of the board, and you would listen to the advice of the members sitting around the table - but you would make the decisions, not them.

PARTS

Another source of guidance comes from the place you'd least expect: the parts that cause us problems. We all grow up learning how to keep painful feelings at a distance, and learning how to keep some "parts" of ourselves away. Sometimes we're relatively "successful" at this, but often the parts that we don't want have a way of intruding into our lives, and at the most inopportune moments. Jung called these parts "complexes." There's nothing necessarily wrong with complexes, they are the building blocks of our psyches - it's how we're put together (for example, the ego is a complex. The thing about disowned parts is that they don't disappear just because we're not aware of them - rather they continue to function outside of our awareness. Now when part of us is suffering, it's natural to want to get away from that. We may try to distract ourselves, for example. However, if we are able to relate to what's happening, neither denying it nor identifying with it, we can have a measure of freedom while at the same time helping the part of us that needs attention. That's a key point, because almost universally, when a part of us is upset, what it needs first and most is our attention. But here's the rub: it's natural to have feelings about the feelings we're having. So if there's a part of me that's feeling very vulnerable or shy, there may be another feeling - a reaction to this from another part of me - and that part might feel angry or dismissive toward the vulnerable part. So if I'm feeling vulnerable, it doesn't help if I feel angry with that. What does help is if I can be with the part of me that's feeling vulnerable, or scared - and if I notice that there's a part of me that feels angry or unsympathetic about that, to simply acknowledge that, too - but not be that part either. In other words, relate to the part from a place of self - and not subjecting the part to the reactions of other parts. It's like a teacher who has a child that's upset, and just as he or she begins to comfort the child, another child comes to tease. The teacher might tell the teasing child to play elsewhere for now, so that she could have the space to comfort the child.

Where does the guidance come from? The parts of us know something about us that we don't - they know the feelings (and memories) that are there that we've lost track of. They also have a point of view that may be useful. Parts have tremendous integrity: they know what they're feeling. By learning to accept the parts, and being with them in a respectful way, we can come to relate to them, asking them, for example, what do you need to feel good? In this way our parts can help us find our way, and relating to our parts lets us integrate our energies that are bound up in them. Ultimately, as Dick Schwartz (2001) explains, parts can find better roles in a more harmonious inner family, and trust the self to lead - and to be free.

BRINGING HEALING TO THE STORY OF YOUR LIFE

Ira Progoff speaks of how our lives become like compacted soil (1966). We have experiences but we often don't have the means to process and understand them, especially as children. Even though they may be buried, our experiences - and our reactions to them - can still affect us. It's possible to "loosen the soil of our lives." One way to do this is by writing with honesty about our experiences. James Pennebaker writes about the healing effect of writing about our lives in his book, *Opening Up* (1990). He did research that showed that it's not the specific trauma, generally, but whether or not it can be talked or written about that determines how well we're able to recover from it. He also found that just expressing emotion about a trauma, or just talking about the facts of a trauma, didn't have nearly the power as talking or writing about an event, together with our feelings about it. He also found that the healing effect could be the same whether we talk to another person, talk to God, or write about it.

The Steppingstones of your Life

Ira Progoff developed the *Intensive Journal* method as a means to enable people to deeply relate to their lives, and access their creative potential (1966). It allows one to develop a dialogue relationship with the various aspects of life. The following writing exercises are adapted from an *Intensive Journal* workshop.

The steppingstones are the main markers or events of your life. They're not the ones that you necessarily think should be the main ones - but they're the ones that occur spontaneously to you when you think over your

life, from birth to now. Let yourself become quiet, and feel the sense of your life. Our lives often seem as if they have no direction, but like an acorn that "wants" to become an oak tree, our lives also "know" where they want to go (1966). You could say that the feeling of our life not having a direction is itself the expression of that within us that knows where it wants to go - and knows (sometimes more clearly) where it doesn't want to go. As you become quiet, with your eyes partly open - letting yourself sink down beneath wide-awake, to more of an in-between or twilight level, between wide awake and asleep, list 10 or 12 steppingstones of your life**.** Begin with "first I was born, and then…" and continue to list your steppingstones, as they appear to you spontaneously, of your life. Listing just 10 or 12 forces the psyche to be choosy. If you find yourself too much on the surface of your thoughts, just pause and let yourself sink down into more quiet, so that you can let the steppingstones appear to you - rather than you having to "think them up." When you have your list, read it over to yourself, and make a note, after a couple of lines, about how you feel, or what stirs in you. The steppingstones will be a reflection of how you are looking at your life at this time. It's useful to make another list from time to time, after some months.

Choose one of the steppingstones, especially one during a time in your life when there was a lot of cross currents, a time when there was a lot happening, or a time that needs healing or resolution, and begin to write about that time in your life. You can start by writing, "it was a time when…" and write whatever comes to you. Try to sense and write about the feeling or atmosphere of that time-- the strivings, your self-image, your hopes and fears. Describe this period of your life. Touch on the different aspects of your life, such as your body, your relationships, work, creativity, sexuality, and connections to society or groups. If you do this for every steppingstone that you had listed, you would be on your way to your autobiography. One of the advantages of writing about our lives is that it lets us attend to the details of our experience, and give as much attention as we like. Sometimes people are concerned about opening up a can of worms. They may say that they don't want to bring up the pain. This attitude has probably been there for a long time. When you begin to write about your experiences, bringing them to the light of day, it helps to relieve the pressure of keeping them down - and it also helps to bring them into a better perspective. It's not necessary to dig for anything - just write what comes to you, and write as much as you like. It's not necessary to force anything, just receive what wants attention. It's all about listening, not insisting.

.As Progoff says, these methods for improving our lives are not "instead of" anything else, including our religious beliefs or practices. Neither is inner work a replacement for connecting with people. In fact, I've found that inner work helps me in my relationships. Rather, these methods are means to augment what we already have. The *Intensive Journal* Workshop presents methods that allow a person's life to come into focus. These methods include techniques of inner dialogue that develop and deepen relationships with personified aspects of a person's life, such as their work, body, society, personal relationships, and situations or events. There is also a dialogue with an individual's own inner wisdom (see below). While the exercises are structured, they allow a person to follow the organic movement of her psyche - which shows her where to focus.

INNER WISDOM DIALOGUE

The easiest way to obtain inner guidance is simply to shift your perspective. When you do that, you see something that you didn't see before. However, it's good to shift your perspective to a better view. For example, if you're at the ball game and you're sitting behind a post (which is possible at places like Wrigley Field in Chicago) it doesn't help to shift your view from your seat to the outer corridor. Similarly, in the point of view of your attitude, it doesn't help to go from a place where you feel angry to a place where you feel sorry for yourself. Carl Jung suggested that people could shift the perspective of their conscious attitude through speaking with a wise old man (or woman) in imagination. He said that you could even ask the wise old man about your dreams (which balance the conscious attitude that we identify with). He called this wisdom figure the million-year-old man. Jung said that the million year old man or woman is within us, as us, but deeper than who we think we are. So it's not the "who" that we are that society nor our experiences have shaped in our lives, but rather it's the wisdom and knowledge that we have inherited in our cells and psyches. As Krishnamurti said, we are the enshrinement of humanity. We're the result of millions of years of evolution. We take this wisdom for granted generally, but without accessing it consciously. Ira Progoff, in the *Intensive Journal* Method, developed an exercise for getting in touch with our inner wisdom through dialogue.

Make up a list of 4 or 5 people who could serve as inner wisdom figures for your "imaginary" dialogue. You will be choosing one of them to talk with. Now it can be said that it's not that we are channeling the "spirit" of these people. Rather, we're using their image to get in touch with our own inner wisdom. The indirect approach seems to work in that regard, until we have lived into that realm enough to come from there directly. It's not necessary to have the absolutely right inner wisdom figure, either. When you get into the dialogue, the figure that you have chosen may suggest a

different person to talk with. This is because as you relate to that figure, you allow yourself to touch a "deeper" level of consciousness - and you can see things differently from there. Actually, it's the inner wisdom figure that will see things differently and she or he will tell you about that. The person you've chosen should have these main attributes: she or he should be wise and loving. If you don't know anyone like that, pretend how he or she would be if you did. Imagine it's someone that you could freely tell everything to, without any concern of being judged. It can be someone you've known, or read about - an ancestor, or a figure from religion, the movies, mythology, etc. Some people use animals. Then it's simple - simply let yourself become quiet, and imagine the presence of the figure that you've chosen, and say hello. The figure is not there for you to worship, however, but to talk with. He or she reflects your own wisdom, of which you may not be aware.

Begin your dialogue, and let the dialogue continue itself. You speak for a while, and then let the other speak. Bring your present experience itself into the dialogue. For example, if you don't know what to say, you might want to say that. Write down the entire conversation. Remember to let the other speak; otherwise it's a monologue. It doesn't have to be profound. Like in life, let it be what it is. First a meeting, and then, perhaps the relationship can be continued. At different times you may want to talk with different figures. It's amazing how supportive and useful this can be. The range of information can be inspirational at one time, or very down to earth and practical, at another. Often inner guidance seems obvious - once you see it. It's not always necessary that there be words. Some of the most meaningful "meetings" have been in silence, sensing the quality of being - the atmosphere that the figure communicates.

In summary, the question, "which way now?" confronts everyone. While the methods described in this paper help to clarify our directions, all such methods depend on simply being present to the moment - and that presence allows intelligence, deeper than intellect, as Jean Klein would say, to reveal itself spontaneously.

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