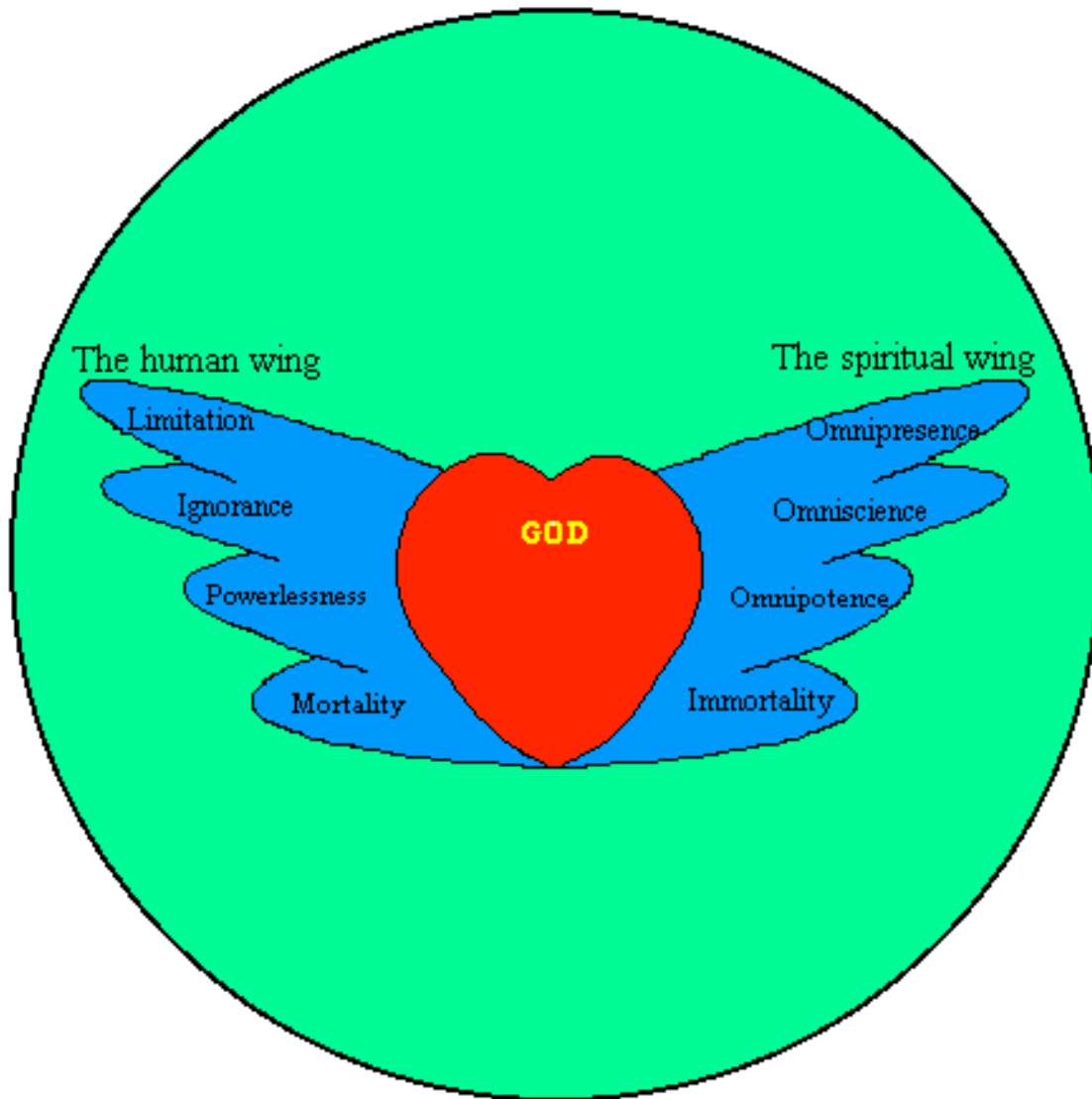


CHRISTS ANONYMOUS



THE THIRTEENTH STEP

CHRISTS ANONYMOUS – THE THIRTEENTH STEP
is createdmanifested by Harishchandra Sharma TuTu and Solvejg Sharma TuTu



Translated from Danish

Sixteenth Edition

Free copyright

Published by: The Christs Anonymous World Service Office

The Twelve Steps and Twelve Traditions reprinted
for adaptation with permission of AA World Services, Inc.

ACKNOWLEDGEMENTS

The Program of Christs Anonymous was originally suggested in the book *The TuTu Doctrine – The New World Order*, published by ToTos Solfond (Danish for TuTu's Sun Foundation) as a pathway for the individual human being to go beyond his/her thinking mind, his/her ego to his/her true Self, his/her Spirit, and thus be led to Joy of Being irrespective of circumstances.

The Program has come into being with permission from ToTos Solfond without any obligations to or affiliations with ToTos Solfond otherwise.

The Program has been createdmanifested as an adaptation of the Twelve Steps and Twelve Traditions of Alcoholics Anonymous with permission from the World Service Office of AA, Inc. without any obligations to or affiliations with Alcoholics Anonymous otherwise.

CONTENTS

THE THIRTEENTH STEP	5
WHO IS CHRIST?	6
WHAT IS CHRISTS ANONYMOUS?	8
WHY ARE WE HERE?	9
THE PROGRAM OF CHRISTS ANONYMOUS.....	10
WHAT CAN I DO?.....	11
EASY DOES IT!	12
THE TWELVE TRADITIONS OF CHRISTS ANONYMOUS	13
JUST FOR TODAY	14
THE FIRST STEP	15
THE SECOND STEP	30
THE THIRD STEP.....	39
THE FOURTH STEP	44
<i>THE RING OF SELF-CENTEREDNESS AND THE RING OF GOD-CENTEREDNESS.....</i>	<i>47</i>
<i>THE RING OF CODEPENDENCY AND THE RING OF EMOTIONAL SOBRIETY</i>	<i>50</i>
<i>THE BIG AND SMALL RINGS OF PAIN.....</i>	<i>52</i>
<i>THE BIG AND SMALL RINGS OF JOY.....</i>	<i>52</i>
<i>THE BIG RING OF PAIN AND THE BIG RING OF JOY</i>	<i>54</i>
<i>THE SMALL RING OF AVARICE AND THE SMALL RING OF FAITH.....</i>	<i>54</i>
<i>THE SMALL RING OF ENVY AND THE SMALL RING OF HOPE.....</i>	<i>55</i>
<i>THE SMALL RING OF HATRED AND THE SMALL RING OF LOVE.....</i>	<i>56</i>
<i>THE SMALL RING OF ARROGANCE AND THE SMALL RING OF TRUTH</i>	<i>56</i>
<i>THE RINGS OF SOCIAL INTERACTIONS.....</i>	<i>57</i>
THE FIFTH STEP	59
THE SIXTH STEP	61
THE BIG RING OF PAIN, THE SMALL PAIN RINGS, MINIRINGS, MICRORINGS AND NANORINGS.....	65
TABLES OF THE RINGS OF PAIN AND JOY AND THEIR SUPERSTRINGS	66
THE SEVENTH STEP	70
<i>THE TREES OF HATRED AND LOVE.....</i>	<i>73</i>
THE LONG SEVENTH STEP PRAYER.....	75
THE EIGHTH STEP	77
THE NINTH STEP	87
THE TENTH STEP	89
THE ELEVENTH STEP	97
<i>THE ELEVENTH STEP PRAYER.....</i>	<i>102</i>
THE SPIRIT PRAYER.....	103
THE SOUL PRAYER.....	105
THE SHORT SEVENTH STEP PRAYER	106
THE LONG SEVENTH STEP PRAYER.....	106
THE PRAYER OF JOY	108
THE GRATITUDE PRAYER.....	109
THE THIRD STEP PRAYER.....	110
THE GOD'S PRAYER	110

<i>THE SERENITY PRAYER</i>	111
<i>THE TWO WAY PRAYER</i>	111
<i>THE SMILE MEDITATION</i>	112
THE TWELFTH STEP	113
THE PRINCIPLES OF THE STEPS	115
THE TRADITIONS	116
TRADITION ONE	117
TRADITION THREE	122
TRADITION FOUR	123
TRADITION FIVE	126
TRADITION SIX	127
TRADITION SEVEN	128
TRADITION EIGHT	130
TRADITION NINE	131
TRADITION TEN	132
TRADITION ELEVEN	134
TRADITION TWELVE	137
THE PRINCIPLES OF THE TRADITIONS	139
APPENDIXES	140
SAMPLE CHRISAN MEETING FORMAT	158

THE THIRTEENTH STEP

The Program of Christs Anonymous is a 12-Step Program like any other 12-Step Program in the Fellowships Anonymous.

This Program is called The Thirteenth Step, because we both work with the 12 Steps and the 12 Traditions in the Christs Anonymous Program, and the 12 Traditions put together form the last Step: The Thirteenth Step.

By working with the 12 Steps, we connect our human self with our Highest Self – our Spirit.

By working with the 12 Traditions, we connect our inner life with our outer life.

In this way, we find our personal balance point – our Neutral Point, where our higher and lower self and our inner and outer life melt into one.

Each of us express our Neutral Point differently depending on our individual experiences and unique ways of expressing ourselves.

Irrespective of our personal experiences and unique ways of expressing ourselves, the Joy of Being springs from our Neutral Point for all of us.

Our Neutral Point is the point where our true Self, our Spirit flows unhindered through our Mother Earth body, our energy body, our emotional body, our thought body and our social body, and this flow of energy gives us the capacity to feel joy under all circumstances, no matter what they are.

WHO IS CHRIST?

Jesus was referred to as Christ.

Many use the two names synonymously, but it is essential for us as members of Christs Anonymous to discern between the person Jesus and his state of consciousness called Christ, that is also referred to as the state of mercy.

The Christ Consciousness, which is described in the Christs Anonymous Fellowship, is not related to any creed or religion although it may appear so to some due to the above reference to the person Jesus and his state of merciful consciousness called Christ.

The Christ Consciousness expresses itself differently in different people, depending on their personal inclination and capacity, but for all of us, who have attained the Christ Consciousness, it expresses itself in that we have personal contact with our chosen Higher Power, we have surrendered our will and our life to the care of our chosen Higher Power, and in that we have achieved a spiritual awakening to a state of mercy with those, who still suffers.

Today, many among us have developed the Christ Consciousness.

This state of consciousness is achieved in many ways; one way, among others, is by working all the Twelve Steps in any of the Fellowships Anonymous.

However, quite a few of us did come from the 12 Step Fellowship of *Active Addictions Anonymous - The Wild Life*, where we had worked in depth with the human side of our ChrisAn symbol.

Step Twelve is called the Step of Mercy, and this Step gives us the capacity to practice love, care, compassion and mercy by passing on information about our recovery from the sufferings that spring from our addiction to our thinking mind, our ego to those, who still suffer under their addiction to their thinking mind, their ego both inside and outside our Fellowship.

We have come to believe that those among us, who have achieved a spiritual awakening as a result of working the Twelve Steps in any 12-Step Fellowship have attained the Christ Consciousness and can justly claim: I am Christ.

Therefore, we introduce ourselves in the Fellowship of Christs Anonymous with our first name, followed by our honest and courageous admission of our existential state by adding: I am Christ.

WHAT IS CHRISTS ANONYMOUS?

ChrisAn is a non-profit Fellowship of men and women, who want to achieve Joy of Being.

This is a Program of complete abstinence from our addiction to our thinking mind, our ego.

Instead of thinking thoughts at times, where thoughts are not required, we choose to go into oneness with our true Self, our Spirit, and thus we liberate our self from our addiction to our thinking mind, our ego.

There are no strings attached to ChrisAn.

The only requirement for membership of Christs Anonymous is a desire to refrain from using one's addiction to one's thinking mind, one's ego.

We have no membership fees, no pledges to sign, and no promises to make to anyone.

Anyone may join us, regardless of age, profession, race, sexual identity or preference, political conviction, creed, religion or lack of religion.

We are not interested in how or why we became addicted to our thinking mind, our ego, what we have done in the past or how much or how little we own, but only in what we want to do about those of our sufferings that springs from our addiction to our thinking mind, our ego, and how we can help each other to go into oneness with our true Self, our Spirit instead.

The newcomer is the most important person in any ChrisAn meeting, because we can only keep what we have received in Christs Anonymous by passing it on.

We have learned from our Fellowship experiences that those of us, who keep coming to our meetings regularly become able to lead a life in oneness with our true Self, our Spirit, and thus experience Joy of Being under all circumstances, no matter what they are.

WHY ARE WE HERE?

Before we came to the Fellowship of Christs Anonymous, we were not able to find our personal point of balance, our Neutral Point.

Even if we had been spiritual seekers for a very long time, and even if we had sought guidance from many spiritual teachers/teacheresses, we still found an almost constant chatter in our mind overwhelming us, blocking us from connecting to our Neutral Point and that stillness of mind this brings forth.

Due to this constant chatter that we were not able to stop about the various areas of our existence, we could not experience our life with a joyful mind under all circumstances, no matter what they are.

When the chatter concerned our issues with our physical body, our energy-body, our emotional body, our thought body or our social body, we became fearful and we suffered.

There was always chatter in our thinking mind, our ego concerning one issue or another, imagined or real, in one or more of the above areas, trapping us in fear most of the time, and we suffered.

Only when we came to Christs Anonymous, we finally became able to stop using our addiction to our thinking mind, our ego, the source of this constant chatter; and instead, we began to be in oneness with our true Self, our Spirit.

As a result, we became able to take care of our limited, ignorant, powerless and mortal human self with unconditional love, care, compassion and mercy that flow from our Spirit to our physical body, our energy body, our emotional body, our thought body and our social body.

When we came to Christs Anonymous, we realized that our long search was over.

We had come home at long last – to our true Self, our Spirit, from where Joy of Being emerges under all the circumstances that life as a human being presents to us.

THE PROGRAM OF CHRISTS ANONYMOUS

STEP 1: We admitted that we were powerless over our addiction to our thinking mind, our ego – that our life had become unmanageable.

STEP 2: We came to believe that a Power greater than us could lead us to our true Self, our Spirit, and thus to Joy of Being.

STEP 3: We made a decision to unconditionally turn our will and our life over to the care of our Higher Power, *as we understood that Power*.

STEP 4: We made a searching and fearless inventory of ourselves.

STEP 5: We admitted our exact nature to ourselves, our Higher Power, another human being and our ChrisAn Fellowship.

STEP 6: We became entirely ready to allow our Higher Power to liberate us from our defects of character.

STEP 7: We humbly asked our Higher Power to liberate us from our defects of character.

STEP 8: We made a list of all those we had harmed, beginning with ourselves, and became willing to make amends to all.

STEP 9: We made amends to ourselves and others except when doing so would cause more harm to us or others.

STEP 10: We continued to take personal inventory and when we were wrong, we promptly admitted it.

STEP 11: Through prayer and meditation, we sought to improve our

conscious contact with our Higher Power, *as we understood that Power*, praying only for knowledge of our Higher Power's will for us and the power to carry that out.

STEP 12: Having had a spiritual awakening as a result of these Steps, we practiced these principles in all our affairs and carried the message of Christs Anonymous to others suffering from addiction to their thinking mind, their ego.

WHAT CAN I DO?

Begin working on your own Program by working Step One in the Program of Christs Anonymous by the help of a Sponsor, who usually is an experienced ChrisAn member, who can guide you through the Steps.

If such a person is not available, it has been suggested, that you can work the Steps in a different manner by forming a recovery partnership with another ChrisAn member and work your way through the Steps together with him/her, and if you want to you can even make use of both opportunities..

When we fully concede to our innermost Self that we are powerless over our thinking mind, our ego, we have taken a giant Step towards our true Self, our Spirit and thus towards Joy of Being.

Many of us had some reservations at this point, because we had difficulties imagining, how it could be possible for us to stop identifying with our thinking mind, our ego, but we suggest that you give yourself a chance and are as thorough as possible, so you can achieve your goal in ChrisAn.

Move on to the work with Step Two and then work the rest of the Steps, one by one.

Come to our meetings.

Here you will find answers to some of the things that may be disturbing you now.

Abstain from identifying yourself with your thinking mind, your ego one day at a time.

Most of us can abstain a few hours from what seems impossible over a longer period of time.

If you feel compelled to think a compulsive thought, put yourself on a 'five minutes at a time' basis to abstain from taking your addiction to your thinking mind, your ego into use.

Minutes will grow into hours, and hours into days, gradually as you break the habit and gain some peace of mind.

The real miracle happens when you realize that your compulsive need to use addiction to your thinking mind, your ego has been repealed.

You have stopped using your addiction to your thinking mind, your ego and have begun to live a joyful life in oneness with your true Self, your Spirit.

EASY DOES IT!

The Program of Christs Anonymous might seem to us like a humongous task, and it helps us if we remember that we cannot do it all at once, and that nobody expects us to.

It is also important to remind ourselves that we did not become addicted to our thinking mind, our ego in one day, so remember – EASY DOES IT!

There is one thing more than anything else that can destroy our Joy of Being and that is our addiction to our thinking mind, our ego that fills our mind with constant judgments of ourselves and of everything and everybody everywhere at all levels of existence on the basis of right and wrong or good and evil.

We feel that our approach to liberating ourselves from the sufferings that spring from our addiction to our thinking mind, our ego, is completely realistic, because we have found out that the therapeutic value of the help and support that two people can give each other is without parallel, when together, they seek freedom from the sufferings that spring from their addiction to their thinking mind, their ego.

We believe that the sooner we face our problems arising out of our addiction to our thinking mind, our ego, that much sooner we are led to Joy of Being.

Instead of being addicted to our ego by constantly being consumed by thinking, we want our thinking mind, our ego, to take its rightful place by serving us at such times alone, where analytical thinking is required to resolve an issue.

At all other times, we want to be in our knowing mind, our Godmind and in that way experience the pure state of happiness, which is the joy without opposites that streams to our self and everything and everybody around us, and which is characteristic of our true Self, our Spirit and God.

THE TWELVE TRADITIONS OF CHRISTS ANONYMOUS

Just like each of us as individual members of Christs Anonymous find our place in the Fellowship and in the World at large, the Group finds its place in the Fellowship and in the World at large with the help of the Twelve Traditions of Christs Anonymous.

TRADITION 1: Our common welfare should come first; our personal recovery depends on the unity of our group and the survival of the group depends on each individual member's sense of belonging to the group.

TRADITION 2: For our group purpose there is but one ultimate authority, a loving Higher Power, as that Power comes to expression through our Group-Conscience. Our leaders are trusted servants; they do not govern.

TRADITION 3: The only requirement for membership of Christs Anonymous is a desire to liberate oneself from one's addiction to one's thinking mind, one's ego.

TRADITION 4: Each Christs Anonymous group is autonomous except in matters affecting other groups or Christs Anonymous as a whole; similarly, each member

of the group has the right to be autonomous except in matters affecting the group or Christs Anonymous as a whole.

TRADITION 5: Each group has but one primary purpose – to carry the message of recovery to others, who suffer from addiction to their thinking mind, their ego.

TRADITION 6: A Christs Anonymous group ought never endorse, finance or lend the Christs Anonymous name to any related facility or outside enterprise, lest problems of money, property, power or prestige issues divert us from our primary purpose.

TRADITION 7: Every ChrisAn group ought to be fully self-supporting, declining outside contributions.

TRADITION 8: Christs Anonymous should remain forever non-professional, but our service centers may employ special workers.

TRADITION 9: ChrisAn as such ought never to be organized, but we may createmanifest service boards or committees directly responsible to those they serve.

TRADITION 10: Christs Anonymous has no opinion on outside issues; hence the ChrisAn name ought never to be drawn into public controversy.

TRADITION 11: Our public relations policy is based on attraction rather than promotion; personal anonymity should always be maintained at the level of Internet, press, radio, television and films.

TRADITION 12: Anonymity is the Spiritual foundation of all our Traditions, ever reminding us to place principles before personalities.

JUST FOR TODAY

Many of us in ChrisAn use this affirmation in our recovery:

JUST FOR TODAY, my thoughts will be on my recovery, living and enjoying life without using my addiction to my thinking mind, my ego.

JUST FOR TODAY, I will have faith in someone in ChrisAn, who believes in me and wants to help me in my recovery.

JUST FOR TODAY, I will use my ChrisAn program. I will follow it to the best of my ability.

JUST FOR TODAY, by the help of Christs Anonymous, I will try to get a better perspective on myself and my life.

JUST FOR TODAY, I will be undaunted, my thoughts will be with my new family, people who are not addicted to their thinking mind, their ego, and who have found a new way to live.

So long as I follow this way, I have nothing to fear!

THE FIRST STEP

**WE ADMITTED THAT WE WERE POWERLESS OVER
OUR ADDICTION TO OUR THINKING MIND, OUR EGO -
THAT OUR LIFE HAD BECOME UNMANAGEABLE.**

When we came to Christs Anonymous, all of us, without exception, had suffered enough, and we wanted to find a way out of our sufferings, but to become able to do so, we first needed to find out what caused our sufferings.

In our First Step in the Christs Anonymous Program, we discovered that our sufferings sprang from our addiction to our thinking mind, our ego.

Our addiction to our thinking mind, our ego made us produce thoughts and more thoughts every time a pause arose in our stream of thoughts, because we wanted to use the pauses of our thinking mind, our ego to find a way in which we could gain control over those thoughts that made us angry, worried, anxious, stressed, depressed or scared.

However, we discovered that when we tried to struggle with these thoughts, we reinforced them, and as a result, our thinking mind, our ego, became so inflated by teeming painful thoughts that we became sick in our mind and body from it.

Our inflated ego was filled to the brim with thoughts that made us angry, worried, anxious, stressed, depressed, or scared, and thus our thinking mind, our ego, came to spread himself/herself out all over our psychological landscape as chronic states of inflammation that little by little also came to expression physically, because we did not act on the guidance to change direction that our painful thoughts and the resultant painful emotions gave us, and thus our pain slowly became suffering.

Many of us had perceived pain and suffering to be one and the same, but when we investigated the matter, we discovered that pain was an inevitable and beneficial part of life that did not necessarily lead to suffering, which was a chronic physical or psychological pain, which arose when we refused or were unable to carry out the actions that our pains prescribed.

Physical pains were to our advantage because they helped us prevent that our Mother Earth body/physical body came to further harm, as physical pains called our attention to various parts of our Mother Earth body/physical body that did not function according to intention.

Emotional pains were also to our advantage because they prevented us from continuing actions that harmed us emotionally, mentally, socially, or spiritually, unless we refused to or were unable to change direction like our emotional pains prescribed so that our emotional pains became chronic and so we came to suffer under them.

Before we came to Christs Anonymous, many of us had sought medical help to take care of our pains both physically and mentally.

However, when we came to Christs Anonymous, we discovered that the root of our sufferings consisted in that we felt chronically angry, worried, anxious, stressed, depressed, or scared because we did not know how we could best handle our physical and psychological pains in a healthy way.

Our constant preoccupation with our angry, worried, anxious, stressed, depressed, and scared thoughts had developed into an addiction to those thoughts that led to our angry, worried, anxious, stressed, depressed, or scared emotions that settled in us as painful inflammatory conditions in our system both physically and psychologically.

We had tried to get rid of our anger, worry, anxiety, stress, depression, and fear by seeking help from medical science, only to discover that even though our angry, worried, anxious, stressed, depressed, and scared thoughts and emotions were neutralized, they were still not healed by the help of these means, and sooner or later our chosen medical aids stopped working for us.

We discovered to our despair that we did not know how we could stop being angry, worried, anxious, stressed, depressed, or scared, despite the medical help we had received, so many of us sought a solution from various spiritual pathways, since we had got the impression that they contained a possible solution to freedom from suffering.

From the teachings of these paths, we slowly realized that most of them taught us that the most important obstacle on our path to freedom from suffering was our thinking mind, our ego, which was the direct cause of our angry, worried, anxious, stressed, depressed, or scared emotions.

In our case, these states of mind were intensified by our addiction to our thinking mind, our ego, which made us fill up any empty thought space in our thinking mind, our ego with angry, worried, anxious, stressed, depressed, or scared thoughts.

Many of us had misunderstood the information about the ego from the various spiritual teachers/teacheresses and had interpreted them to mean that we should get rid of our ego if we wanted to reach our spiritual goal, and we had diligently tried to do so in many different ways.

When we discovered to our dismay that our ego just grew stronger because we were struggling with it and that it was still there, no matter how much we tried to get rid of it, we became even more angry and so we tried denying, defending, justifying, rationalizing, ignoring, or suppressing our angry, worried, anxious, stressed, depressed, or frightened thoughts.

We had judged ourselves hard for not being able to control our thinking mind, our ego without being aware that it could not be done and without being aware that we suffered from an addiction to our thinking mind, our ego that we were powerless over, and our self-criticism had just intensified our sufferings.

However, the First Step in Christs Anonymous gave us hope that at last we had come to a spiritual path that could bring our sufferings to an end and lead us to Joy of Being in spite of the pains of our life.

Before we came to Christs Anonymous, we had considered our thinking mind, our ego to be a moral defect, and we thought that this was why spiritual teachers/teacheresses emphasized that our thinking mind, our ego, was the obstacle to our spiritual flowering.

This misunderstanding sprang from the information we had been in possession of until now, but after we came to Christs Anonymous, we understood that our sufferings was not due to a moral defect, but that we suffered from an addiction to our thinking mind, our ego.

Previously, we also got the impression that our ego consisted solely of negative thoughts and the painful emotions that streamed from these thoughts.

Therefore, we had believed that if we could only get rid of our painful thoughts and the painful emotional energy that streamed from them, we would get to feel much better, but after we came to Christs Anonymous, we learned that our problem was not our painful emotions, because they had the task of helping us with taking care of our self both physically and mentally.

Our problem was that we were addicted to our thinking mind, our ego, and we were told in meetings that when we went into recovery for this disease, we could use our ChrisAn Program to learn to take care of our physical and psychological pains in a healthy and creativemanifestive way so they did not settle in us as sufferings.

In our addiction to our thinking mind, our ego, it was in particular our defects of character we focused on because they brought us pain and we wanted to rid our self of this pain without knowing that this was not possible.

We were not only powerless over our addiction to our thinking mind, our ego, but we were also powerless over what thoughts passed through our thinking mind, our ego.

We could, however, learn to take care of our thinking mind, our ego in such a way that we could find wisdom, which is called the Buddha/Tara consciousness and mercy, which is called the Christ consciousness by inventorying our painful thoughts and the associated painful emotions by the help of our ChrisAn Program.

We could find joy of life by experiencing our joyful thoughts and the associated joyful emotions and we could find peace in life by experiencing our neutral thoughts and the associated neutral emotions.

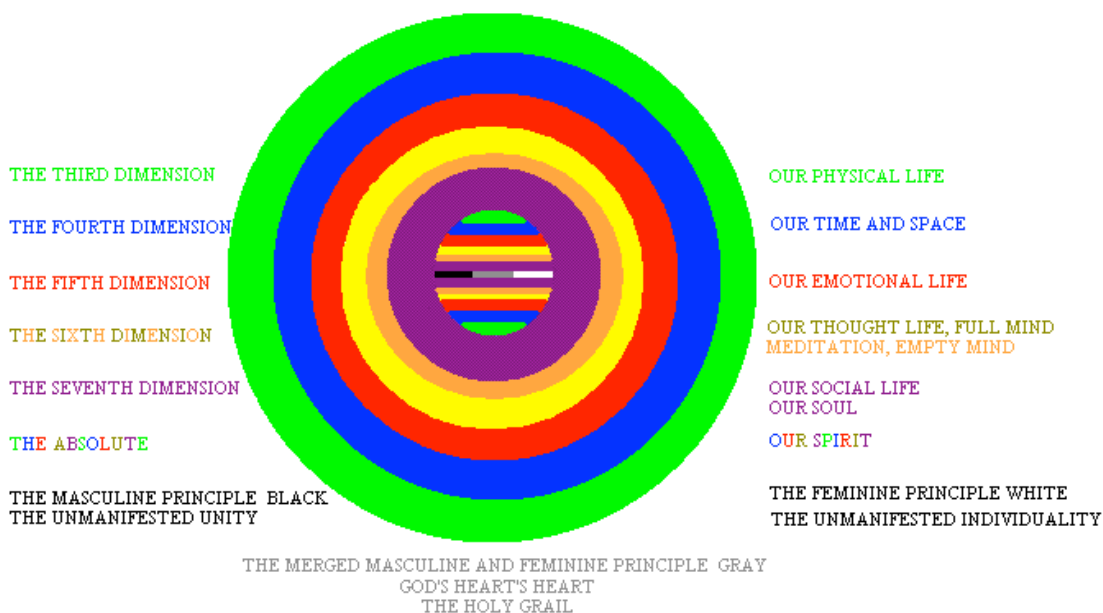
Last but not least, we could experience the Joy of Being, which by some is called the joy without opposites and by others this state of mind is called being happy, and this state of mind we found in the silence, when our mind became empty of thoughts and therefore was filled up by our true Self, our Spirit.

It was a big relief for us to come face to face with the fact that we were both powerless over our addiction to our thinking mind, our ego, and that we were also powerless over the stream of thoughts that passed through our thinking mind, our ego but that we were not powerless over the focus we chose, and that we could always choose to focus on states of mind that delighted us rather than on states of mind that pained us.

In Step One in the Program of Christs Anonymous, many of us had a need to define, how we perceived our thinking mind, our ego, and what role we thought that our thinking mind, our ego played in our existence.

It could be difficult to define ego in a way that could satisfy all perceptions, but we found it beneficial to use the graph below to not only define our thinking mind, our ego, but also to define which role our ego plays in our existence as human beings.

PLANES OF EXISTENCE



Those of us who chose to use the above illustration to examine the position of our thinking mind, our ego in our multidimensional existence, began our work by examining this graph from the center and outwards.

The circle in the center of the graph is called the Absolute, the Plane of Silence, the Plane of the Spirit, and the Plane of unconditional love, care, compassion, and mercy.

This Plane is also called zero dimensions because it consists of pure and unmanifested spirit and therefore it has no extension in time and space, even though the individual Spirit him/herself is all-pervasive and therefore omnipresent.

The black area in the center is supposed to illustrate the masculine principle - the unmanifested power of creation and wholeness/oneness - and the white area is supposed to illustrate the feminine principle - the unmanifested power of manifestation and individuality/multiplicity.

The grey area is supposed to illustrate the merged masculine and feminine principle, also called the Ocean of Love, the Holy Grail, the heart's heart of Spirit, the heart's heart of God and other similar names that are used for this energy field.

All the colors in the rainbow in the center, surrounding the black, white and grey area, are supposed to illustrate the radiation that arises from the merger of the masculine and the feminine principle.

There are a total of eight colors in the rainbow, but the ultraviolet and the infrared cannot be seen or illustrated separately; the ultraviolet color penetrates all the colors of the center, changing the hue of all of them, and the infrared is the warmth radiating from the entire structure.

In our existence, our true Self, our Spirit is associated with and works throughout our being, and in our Mother Earth body/physical body, our true Self, our Spirit is associated with and acts through our heart.

The task of our true Self, our Spirit is to serve all of our forms with unconditional love, care, compassion, and mercy, and to fulfill the desires of all of our forms from the biggest to the smallest, as it is being revealed to our Spirit by our Soul.

The first layer of purple color around the center is supposed to illustrate the first two creatures/manifestations of form, a he and a she.

The two creatures/manifestations consists of crystallized Spirit that our free flowing individual Spirit has crystallized from a part of him/herself.

This crystallized form of the two Soul Mates formed a light veil around a spark of life force that our individual free flowing Spirit had taken from hisher own self and injected into the form to give it life.

This layer of crystallized Spirit forms an extremely light and subtle veil around this spark of life force from our individual Spirit and is referred to as our Soul, - our super ego, our social body.

In our existence, our Soul/super ego/social body is associated with and works through our social life, and in our Mother Earth body/physical body, our Soul/super ego/social body is associated with and acts through our bloodstream.

Our Soul/super ego/social body is limited, ignorant, powerless, and mortal/changeable like any other creaturemanifestation that is limited by a crystallized form of Spirit, whether the form is subtle or compact.

The subtle plane of existence of our Soul/super ego/social body is called by various names - the divine plane, the Soul Plane, the seventh dimension, Heaven, Nirvana, Paradise, Garden of Eden, and the plane of conditional love, care, compassion and mercy.

The purpose of our Soul/super ego/social body is to serve us with love, care, compassion and mercy by storing all of our experiences and desires from the beginning of time to the present day and to guide us on how we can have all of our desires fulfilled on our long journey as creaturesmanifestations.

The knowledge of all of our desires from the beginning of creationmanifestation to the present day makes it possible for our Soul/super ego/social body to intervene if we have forgotten those desires, we came to Mother Earth to have fulfilled and instead have gone astray or if the fulfillment of our desires happens to be prevented by events beyond our control.

Thus, it is from this plane that divine intervention takes place.

The orange layer in the second circle in the graph of Planes of Existence represents our knowing mind, our Godmind as it comes to expression in our ego, when our ego is in a state of meditation, and the yellow layer in the third circle represents our thinking mind, our ego, when it is in a positive, negative, or neutral field of energy, but both layers represent our mind, which in comparison with our Soul is a more compact form of crystallized Spirit.

Whether our thinking mind, our ego is in a state of no thought – that is also referred to as meditation or as silence - or our thinking mind, our ego is in a state of positive, negative or neutral thinking, all the four states of mind take place in our ego.

Our knowing mind, our Godmind together with our thinking mind, our ego, is called in our causal body/mental body/thought body and consists of both the orange and the yellow layer.

Our thinking mind, our ego is like a small pea of isolated fear energy in the Ocean of Love of our Godmind.

Like any other creature manifestation or crystallized form of Spirit, our causal body/mental body is limited, ignorant, powerless, and mortal/changeable.

The comparatively more compact plane of existence that our causal body/mental body exists on, is referred to by various names such as the causal plane, the mental plane, the thought plane, the sixth dimension, the plane of wisdom or the masculine plane.

The purpose of our causal body/mental body is to serve us with love, care, compassion, and mercy, whether the service springs from our empty mind that our knowing mind, our Godmind can fill up with guidance, or from our thinking mind, our ego.

The mental plane is called the causal plane because it expresses the reason/the cause of everything that happens in our life.

In our causal body/mental body, our empty mind is considered to be the sounding board of our true Self, our Spirit, who comes to expression through our thought empty mind by streaming into our whole being as a sense of sacred presence without compactness, a deep knowledge without thought, an empowerment without pressure, an immortal NOW.

Because our true Self, our Spirit is devoid of ego, our true Self, our Spirit is also devoid of all desires that spring from form whether the form is physical, energetic, emotional, mental or social, and that means that our true Self, our Spirit is without judgments.

Only when our thinking mind, our ego is in a silent state without thoughts, can we perceive our knowing mind, our Godmind and thereby our oneness with our true Self, our Spirit, for in a silent state our thinking mind, our ego is no longer a hindrance for us to become able to hear our true Self, our Spirit and feel hisher presence within us and all around us.

It is the task of our thinking mind, our ego to register all the information, we have gathered in our life as human beings plus our conclusions about them and archive them in our Soul/super ego, social body and to serve us with love, care, compassion, and mercy so we get the most out of our life.

Our thinking mind, our ego judges on the basis of right and wrong and good and evil by comparing past events with current events and projecting a possible outcome into the future to spare us from experiencing the same pains we might have felt about similar events in the past.

However, this means that our thinking mind, our ego, is consumed by judging the NOW by comparing it with past events as a basis for projecting the past into the future, and thus our thinking mind, our ego cannot be present in the NOW and therefore, our ego obscures the presence of our true Self, our Spirit, whose presence can only be experienced by the help of silence in the NOW.

It is also the task of our thinking mind, our ego, to help us make the most out of our resources, and since the building blocks of our earthly life are money, time, energy, and interests, our thinking mind, our ego is absorbed in figuring out how we can get the most out of our money, time, energy and interests.

As our thinking mind, our ego had served us well for years, we relied more and more on our thinking, and we thought more and more and tried to figure out Reality instead of experiencing it by surrendering unconditionally to it as it revealed itself to us moment by moment, and in that way we became addicted to our thinking mind, our ego.

Gradually we became so absorbed by our thinking, by trying to figure that out, which only experience could tell us that our ego became inflated as a consequence and came to take up most of our time, energy, interest, and attention.

Thus, we got lost in a fantasy about Reality instead of connecting with it and in that way our addiction to our thinking mind, our ego became that suffering, we have come to Christs Anonymous to recover from.

The more we believed that our true Self was our thinking mind, our ego the more we repressed the experience of our true Self, our Spirit, and the more addicted we became to our thinking mind, our ego, and the more we became a slave of our ego, and the more we suffered from anger, worry, anxiety, stress, depression and fear.

When the Truth of Reality stared our thinking mind, our ego in the face and was in contradiction with the ego's idea of how it should or should not be,

we denied Reality and held onto the imagination of our thinking mind, our ego as to how Reality should or should not be, and as a result, we suffered from mind-sets that were hostile to Reality.

Reality was, as it was, no matter what we thought about it, and it was as it was, whether we opposed it or accepted it, but when we opposed it, we suffered.

In Christs Anonymous, we had an urgent need to break free from our addiction to our thinking mind, our ego, so that we could become able to experience and identify our self with our true Self, our Spirit, and thus be led to Joy of Being.

When we let go of our addiction to our thinking mind, our ego, we felt emptiness because of all the time and space our thinking had taken in our life previously, and this emptiness was accompanied by feelings of boredom, meaninglessness, and loneliness.

However, we soon discovered that this emptiness was not empty in Reality, but filled with subtle knowing awareness of Reality HERE and NOW, and thus it became even clearer to us that our addiction to our thinking mind, our ego was misplaced because little by little it dawned on us that this knowing consciousness in our empty and silent mind was our true Self, our Spirit.

Slowly we also discovered that we are not the one our thinking mind, our ego tells us we are, and others are not the ones our thinking mind, our ego tells us they are.

We are all the consciousness, who is aware of our self and others in our social life, the consciousness, who is aware of what our thinking mind, our ego tells us that we and others are, the consciousness, who is aware of our emotions, the consciousness, who is aware of our space and time, the consciousness, who is aware of our physical body, the consciousness, who is aware of the World that surrounds us.

We are the omniscience, the omnipresence, the omnipotence, the immortality!

Until we came to Christs Anonymous, we had identified our self with our thinking mind, our ego, but now we became aware of that behind our ego there was a greater consciousness that observed our thinking mind, our ego, and this consciousness we call our Soul/Super ego/social body.

Furthermore we became aware of that behind our Soul, there was an all-encompassing consciousness, who observed our Soul, and that this consciousness was our true Self, our Spirit.

When we decided to let go of our addiction to our thinking mind, our ego, we discovered that we could most easily do so by practicing Constant Remembrance.

We practiced Constant Remembrance by choosing to be constantly aware that we are the consciousness behind all forms, so we stopped identifying our self with any form, and thereby we broke our addiction to our thinking mind, our ego.

However, when something that has taken up much space and time in our life comes to an end, it is always followed by a sense of emptiness for a shorter or longer time until something new fills up the empty space and the empty time, and with the emptiness boredom often arises, and with boredom comes meaninglessness, and with meaninglessness comes loneliness.

To let go of our addiction to our thinking mind, our ego was no exception.

We found the strength to bear our emptiness, boredom, meaninglessness, and loneliness by filling up our empty time with meetings in the Fellowship of Christs Anonymous, with our personal work with the Program in ChrisAn, with building a relationship with our Sponsor or our recovery buddy or both, if we had both and our relationship with other members of our Fellowship, people who, like us, wanted to give up their addiction to their thinking mind, their ego, so as to be led to their true Self, their Spirit, and thus to Joy of Being.

In our existence, our causal body/mental body/thought body is associated with and working through our knowing mind, our Godmind and through our thinking mind, our ego, and in our Mother Earth body/physical body our causal body/mental body/thought body/ego is associated with and acts through our brain.

The task of our silent egomind is to be the sounding board for our unconditionally loving, caring, compassionate and merciful true Self, our Spirit, and the task of our thinking mind, our ego, is to serve us with love, care, compassion, and mercy by expressing our experiences and our conclusions on them in loving, caring, compassionate and merciful words in the relationship with our self and others, and to the extent that our thinking mind, our ego is unable to do this, we consider our thinking mind, our ego to be immature and dysfunctional.

The red layer in the fourth circle around the center of the graph illustrates the third creationmanifestation that our unmanifested Spirit crystallized as a veil around HimHerself.

This layer of crystallized Spirit is comparatively more compact and is called our astral body/emotional body/inner child.

Our emotions are the energy flow that flows from our thoughts, and this meant that when our addiction to our thinking mind, our ego had us be preoccupied with thoughts that were judging on the basis of right and wrong or good and evil, our ego was at war with his/her loving, caring, compassionate and merciful intention, and thus at war with himself/herself and with the World, and as a result, we felt angry, worried, anxious, stressed, depressed, or scared.

When we had an empty mind or neutrally thinking mind, our anger, worry, anxiety, stress, depression and fear bid us goodbye.

When we became aware of this, it became clear to us that we needed to only use thinking, when we had a task to solve that demanded thinking.

By working with our ChrisAn Program, we gradually learned how to createmanifest and maintain peaceful thinking when we needed to think, and thereby we achieved an ego with serenity.

In our existence, our emotions are associated with and work through our relationship with our self, and in our Mother Earth body/physical body they are connected with and act through our solar plexus center.

Our astral body/emotional body/inner child is limited, ignorant, powerless and mortal/changeable like any other creaturemanifestation, who is limited by a crystallized form of Spirit, whether the form is subtle or compact.

The plane of existence our astral body/emotional body/inner child lives on is called the astral plane, the emotional plane, the feminine plane or the fifth dimension.

The task of our astral body/emotional body/inner child is to serve us with love, care, compassion and mercy by calling our attention to dysfunctional thinking through a sense of emotional discomfort and lead us to functional thinking through a sense of emotional well-being.

The fifth circle's blue layer around the center of the graph is supposed to illustrate the fourth creationmanifestation that our unmanifested Spirit crystallized as a veil around HimHerself.

This layer of crystallized Spirit is comparatively more compact than the previous layers of existence and is called our ethereal body/energy body/space and time body.

Our ethereal body/energy body/space and time body allows us to move our Mother Earth body/physical body through space over time.

In our existence, our ethereal body/energy body/space and time body is associated with and work through space and time, and in our Mother Earth body/physical body it is connected with and acts through our physical movements.

Our ethereal body/energy body/space and time body is limited, ignorant, powerless and mortal/changeable like any other creaturemanifestation, who is limited by a crystallized form of Spirit, whether the form is subtle or compact.

The plane of existence our ethereal body/energy body/space and time body lives on is called the ethereal plane, the plane of movement, the space and time plane or the fourth dimension.

Our ethereal body's/energy body's/space and time body's task is to serve us with love, care, compassion, and mercy by giving us energy to move our Mother Earth body/physical body through space over time.

The sixth circle's green layer around the center illustrates the fifth creationmanifestation our unmanifested Spirit crystallized as a veil around HimHerself.

This layer or this crystallized form of Spirit is comparatively more compact than the previous layers and is called our Mother Earth body/physical body.

In our existence, our Mother Earth body/physical body is associated with and acts through our five senses that nourish our Mother Earth body/physical body and the same goes for the bodies of all other three-dimensional beings, whether the creaturesmanifestations are from the mineral kingdom, the plant kingdom, the animal kingdom or the human kingdom.

Our Mother Earth body/physical body is limited, ignorant, powerless and mortal/changeable, like any other creaturemanifestation, who is limited by a crystallized form of Spirit, whether the form is subtle or compact.

The plane of existence our Mother Earth body/physical body lives on is called the physical plane, the Earth plane or the third dimension.

The task of our Mother Earth body/physical body is to take care of his/her own earthly needs to be well-rested, well-groomed, well-nourished and well-exercised and thereby become able to serve our ethereal body/energy body/space and time body, our astral body/emotional body/inner child, our causal body/mental body/thought body/ego, our Soul/super ego/social body and our true self, our Spirit with love, care, compassion and mercy by allowing all of our bodies and our true Self, our Spirit to experience life on Earth as a limited, ignorant, powerless and mortal/changeable human being.

In other words, our Mother Earth body/physical body gives all of our bodies and our unmanifested Spirit a vehicle that our bodies and our true Self, our Spirit, can use to experience life as a creaturemanifestation on Earth.

Through this realization, it dawned on us that all crystallized forms of Spirit that our unmanifested Spirit takes up residence in for a while, are living vehicles that our unmanifested Spirit uses to travel through the various dimensions to experience and rejoice in life as a creaturemanifestation on the various planes of existence.

When we realized this, we understood that all our manifested bodies or vehicles from our various planes of existence both participated in our life as creaturesmanifestations on Earth, but they also had their own life on their own plane of existence.

When our Mother Earth body/physical body was said to be dead, we had left him/her and he/she was in hibernation for a while before he/she actually continued his/her life without us through transformation into new forms.

This transformation into new forms was a process in which others of Mother Earth's creaturesmanifestations in the form of maggots, insects and worms processed that Mother Earth body/physical body that we had left by transforming him/her into soil from which plants received nourishment to be able to live and grow, and from these plants, both animals and human beings received nourishment in order to be able to live and grow.

As a result of this observation, it became clear to us that our Mother Earth body's/physical body's death was an illusion, and that death in all its forms could actually be summed up in one word that said it all: Change.

As a result of these realizations, it became clear to us that when we identified our self with any form instead of with our true Self, our Spirit, we continued to search for our self in the outer, whereas our true Self's, our Spirit's essence was centered in the inner, from where all Joy of Being springs.

By stepping back from our addiction to our thinking mind, our ego, and beginning to use Constant Remembrance of our true Self, our Spirit, we became able to liberate our self from unnecessary thinking about good and evil or right and wrong, and thus it slowly dawned on us that good and evil, right and wrong were an illusion.

We realized that right and wrong only existed in context with our purposes, so what could be right for us at one point in our life could be wrong for us at another point in time, depending on our purpose at the time in question.

Likewise, what was right for us might well be wrong for others and vice versa.

When we investigated the perception of goodness, our thinking mind, our ego held, we discovered that it consisted in attacking what our ego perceived as evil and defend what our ego perceived as good.

When we furthermore investigated the consequence of our judgments about good and evil, we realized that attack is the first act of violence, and defence is the first act of war.

We chose to let go of such perceptions, because we wanted to step out of the war and those sufferings that war with our self and the World brought us.

Besides, we now knew that such perceptions nourished our addiction to our thinking mind, our ego, who thus became a being at war with himself/herself and the World in the name of goodness.

We realized that our thinking mind, our ego, moved through many different thought patterns in a day; thought patterns that we could not control, so we needed to admit that our life became unmanageable, when we tried to control the movements of our thinking mind, our ego, and even more so when we tried to control our addiction to our thinking mind, our ego and thereby we could begin our recovery from over our addiction to our thinking mind, our ego.

However, the diminution of our inflated ego was a slow process for most of us because of our addiction to our thinking mind, our ego that drove us to think thoughts and more thoughts that gave us mental and emotional pains, and as we were powerless over our addiction to our thinking mind, our ego, we chose to surrender our thinking mind, our ego to the care of our Higher Power, and with this purpose in mind we moved on to Step Two.

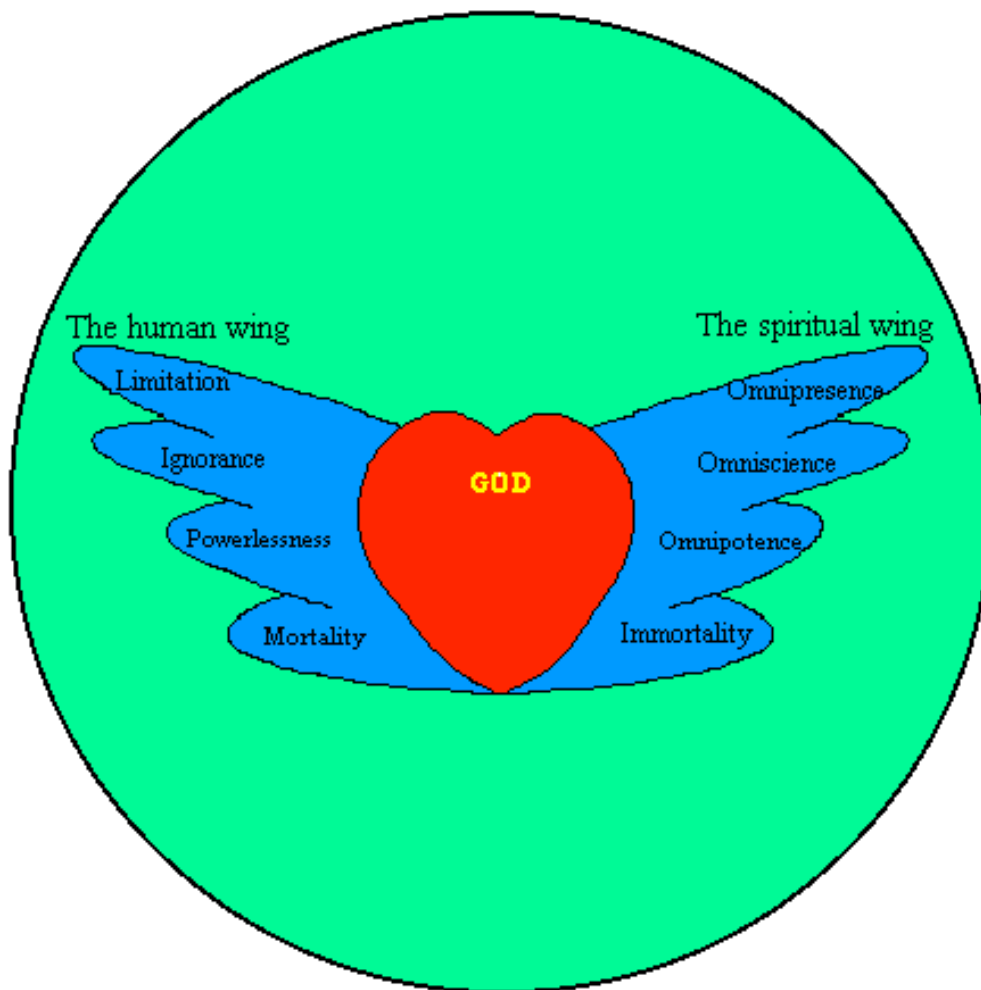
THE SECOND STEP

**WE CAME TO BELIEVE THAT A POWER GREATER THAN US
COULD LEAD US TO ONENESS WITH OUR TRUE SELF, OUR
SPIRIT, AND THUS TO JOY OF BEING.**

When we came to Christs Anonymous, we had many convictions and belief systems about ourselves as human beings, and we also had many convictions and belief systems about ourselves as Spirit.

In Step Two, we began to investigate our convictions and belief systems by the help of the Christs Anonymous Symbol.

THE ULTIMATE PARADOX OF OUR EXISTENCE



By the help of this symbol, we began to put into words what had previously been inexpressible, because we had lacked a clear symbol that on one side illustrated our limited, ignorant, powerless and mortal/changeable human self and on the other hand illustrated our omnipresent, omniscient, omnipotent and immortal true self, our Spirit.

For many of us it was easier to stand by our humanness, than it was to stand by our true Self, our Spirit, because God's qualities and our Spirit's qualities are the same, but when we came to Step Two in Christs Anonymous and began to contemplate, how it could be possible for us to acknowledge our true Self, our Spirit, it helped many of us to understand our true Self, our Spirit better, when we chose to use a holistic image to illustrate this paradox.

A holistic image is created manifested on a picture plate by the help of some lines that crisscross, and which are called an interference pattern.

When the interference pattern is illuminated with laser light, a three-dimensional image appears that for example could be an image of a horse.

If the picture plate is crushed into many pieces, and one picks up the piece that in the previous image was the horse's ear and illuminates it with laser light, the piece shows the whole horse.

This illustrates the paradox of the fact that we all **are a part of the totality** as limited, ignorant, powerless and mortal/changeable human beings while at the same time, we **are all of totality** as our true Self, our Spirit like illustrated in our Christs Anonymous symbol, and like it has been said by sages throughout the ages, when they explained that the whole of the Universe is held in a grain of sand.

We began our inventories of this paradox by first examining our belief systems and convictions about our human limitation, ignorance, powerlessness and mortality/changeability.

During this work, we came face to face with the fact that many of our sufferings sprang from our lack of acceptance of our humanness, and that this had led us to be chronically dissatisfied with ourselves and thereby with others and our life.

For most of us it had been a long journey to come face to face with the fact that we needed to open our mind to a mindset that holds a kind attitude to our human limitation, ignorance, powerlessness and mortality/changeability so as to become able to accept our humanness.

We opened our mind by investigating those belief systems and convictions that held us captive in denial of our humanness, and which therefore held us captive in a trap of thought patterns with a hostile attitude to our human limitation, ignorance, powerlessness and mortality.

We had traveled many roads and paths, trying to escape our humanness but to no avail.

In our Second Step, we investigated our belief systems and convictions to find out how what we believed in had made us oppose our humanness, and in the process, we discovered that when we opposed Reality as it IS, we suffered.

This realization prompted us to work diligently on questioning our belief systems and convictions in all areas of our existence, so as to become able to take to heart those beliefs that could help us find Joy of Being and discard those beliefs that did not serve our purpose.

In this process, we discovered that the further we came to acceptance of our four basic attributes as human beings the less suffering we experienced.

To our surprise, we found that even our physical pain and discomfort became comparatively less and took a different course when met with acceptance instead of opposition.

We found out that we did not have to suffer emotionally and mentally when we had physical pain; that our suffering only intensified when we opposed our pain and diminished when we accepted it.

We realized that our lack of acceptance of our humanness sprang from our unreal belief that we ought not be limited by our physical form but be able to tolerate, bear and overcome everything in spite of the obvious frailty of our Mother Earth body/physical body.

Another area, where we found it difficult to accept our humanness was our ignorance, because we believed that we should not be ignorant, but ought to know everything about anything.

When we came face to face with our ignorance, we had a tendency to see ourselves as stupid or evil, and we hid our ignorance by pretending to know something about everything, thus deceiving both ourselves and others instead of standing by our humanness by admitting our ignorance about a multitude of issues.

We also believed that we should neither be powerless over our humanity nor over that we suffered from the chronic dissatisfaction, which our lack of acceptance of our humanness brought about.

We believed that we must be able to do and change anything we wanted to, including our limitation, ignorance, powerlessness and mortality/changeability.

Many of us also believed that we must have done something wrong to our Mother Earth body/physical body when he/she became old, weak and withered in spite of all our efforts to keep him/her in a good physical shape.

We believed that we had not done enough for our Mother Earth body/physical body, when we were faced with fatal illness and death in spite of the fact that all of us without exception, have to face the separation from our Mother Earth body/physical body at some point in time, for some at a young age and for others at an older age.

We also investigated our thoughts and emotions about our Reality and how we acted when we saw our Reality unfolding and being as it IS when at the same time we believed it was essential for us to oppose it, because we thought that it ought not be as it IS.

We also looked into how we thought, felt and acted, when we saw our Reality unfolding and being as it IS when at the same time we believed it was essential for us to accept it as it IS, because we thought it was like it ought to be.

All of our opposing thoughts and convictions sprang from our thinking mind, our ego, and a great many of us suffered from rigid set of thoughts and belief systems that were hostile both to us and others, and as a result we were judging ourselves and others harshly at all levels of our and their existence and that made our social life, our Soul life unmanageable.

By investigating our suffering in context with our human existence, we discovered that the suffering we experienced HERE and NOW was always a lack of acceptance in some form, springing from conscious or subconscious resistance to HERE and NOW.

By questioning the belief systems and convictions that our thinking mind, our ego, held, instead of taking for granted that our ego was right, we moved yet another step closer to redirecting our thinking mind, our ego, from being immature and dysfunctional to being mature and functional, filled with belief systems and convictions that exclusively were of a loving, caring, compassionate and merciful nature towards ourselves and others.

In Step Two, we also investigated our belief systems and convictions about the limitation, ignorance, powerless and mortality/changeability of our other bodies – our ethereal body/energy body/space and time body, our astral/emotional body/inner child, our causal body/mental body/thought body/ego, our Soul/Super ego/social body plus our rebellion against the destiny actions of our true Self, our Spirit.

Our ethereal body/energy body/space and time body supplies our Mother Earth body/physical body with energy to move through space over time, and many of us thought there was something wrong with us when we woke up in the morning and felt the limited capacity of our ethereal body to supply us with drive and energy, because we felt tired even before the day had begun, often because we had used our 24 hours in our mind's eye even before the day had begun.

Our astral body/emotional body/inner child consists of the energy flow from our thinking, and we wanted to feel good all the time in spite of our hostile thinking patterns that were directed towards ourselves, others and the World at large, and which thereby created manifested unpleasant streams of energy in our astral body/emotional body/inner child.

As a result of our thinking habits, we had many unpleasant emotional feelings in our lower heart, our solar plexus center that harbored emotional

feelings that were hostile to us and others, and that to such an extent that they created manifested illnesses in our Mother Earth body/physical body that has his/her limits as to how much pressure he/she can bear from our stressful emotions without falling ill.

Due to these realizations, we understood that we needed to change our habits of thinking if it should become possible for us to feel good all the time and thereby attain Joy of Being under all circumstances no matter what they are.

When we felt good, we were not able to accept the constant change of our emotional feelings and the limited energy each emotion held, because we wanted our emotional condition to continue as it was.

We did not accept that our emotional feelings were a result of our thinking, and as such, our astral body/emotional body/inner child were powerless over when we felt good and when we did not.

Our causal body/mental body/thought body/ego has a limited capacity to find solutions to various issues by himself/herself without getting new information, but often, we were not willing to open our mind to new thoughts or new ideas or to seek help with our mental issues.

Our causal body/mental body/thought body/ego is also ignorant about most of what is happening in us and our lives, but we did not accept the ignorance of our thinking mind, our ego, and we tried to wring out of him/her solutions to our issues by the help of thinking and more thinking, even when no amount of thinking alone could bring about a solution.

This we term as obsession.

Our causal body/mental body/thought body/ego is powerless over that which he/she knows nothing about, and he/she is powerless over our constant attempts to solve our issues by the help of thinking alone in situations, where a conclusion can be had only by the help of experience and not by the help of any amount of thinking.

Many of us felt unsafe by discovering the fact that our thinking mind, our ego, is fickle, and as such, he/she changes viewpoints on a daily basis depending on our experiences that change our perspectives on things.

As a result of these discoveries, it became even clearer to us that it was essential for us to stop identifying ourselves with our thinking mind, our ego, by beginning to question what our ego told us that made us feel angry, worried, anxious, stressed, depressed or scared, and by finding out if the opposite could be just as true or, maybe, even truer.

By questioning the belief systems and convictions our ego presented to us, it gradually dawned on us that all is good!

There is the unpleasant good and the pleasant good and both have theirs to contribute.

From doing this inquiry, we also discovered that the grip our thinking mind, our ego, had on us began to loosen up, giving us enough space in our thinking for us to be able to replace our old beliefs with new ones that were unconditionally loving, caring, compassionate and merciful to ourselves, and thus we began serving our true Self, our Spirit instead of our thinking mind, our ego, and thereby we began to expand our capacity to find Joy of Being.

Our Soul/Super ego/social body expands gradually from being a small, young and naked Soul/Super ego/social body, who is ignorant about multiplicity, because he/she is newly born and therefore resting in unity, into being a big, old, fulfilled and knowing Soul/Super ego/social body gradually as we experience more and more in our life as a creaturemanifestation and gather these experiences in the consciousness of our Soul/Super ego/social body.

Our Soul/Super ego/social body has limited experiences as a creaturemanifestation, and as such, he/she is ignorant, but he/she keeps changing and growing with each new experience.

Our Soul/Super ego/social body is the first mortal body of our Spirit and is the last mortal body we give up once we, as free Spirit have withdrawn all our projections from creationmanifestation to again become one Being, when we merge with our Spirit Mate, and evolution thus has come to an end for us.

The experience of merger with our Spirit Mate can be found in the expression '*and they lived happily forever after*' - that is until creationmanifestation begins anew after all creaturesmanifestations without exception have withdrawn their projections from this creationmanifestation.

Involution is Spirit's descend into or entanglement in matter and evolution is Spirit's disentanglement from matter or ascend into the bliss of unmanifested Spirit, and as members of Christs Anonymous we are on our journey back to the Origin as unmanifested Spirit and therefore we wish to withdraw all our projections by stopping holding something or someone outside ourselves responsible for our happiness or unhappiness.

As a result we felt more and more aligned with our true Self, our Spirit and this made us seek fellowship with kindred Spirits in Christs Anonymous, where we could investigate our belief systems and convictions about our true Self, our omnipresent, omniscient, omnipotent and immortal Spirit.

For many of us, our thinking mind, our ego, blocked us from identifying with our Spirit by discarding Spirit as a figment of imagination in spite of the fact that, many times, we have experienced a sensation of the holy presence that we called our Higher Power's presence.

In Step Two, we investigated our belief systems and convictions about this presence and discovered that the holy presence of our Spirit is actually with us at all times under all circumstances, and we could discover this, when we let ourselves sink completely into the NOW.

However, this sensation of holy presence gets obscured by us when we immerse ourselves in our thinking mind, our ego, who is consumed with our past and future and thus our ego pulls our attention away from right HERE right NOW.

We found out that the eternal HERE and NOW is always there and always will be, is all there is and ever will be, and when we try to change that by going to the past or the future by the help of thinking, it is equivalent to us loosing our life that without exception takes place right HERE and right NOW.

We also found out that when we entered HERE and NOW with a mind empty of thoughts, we became connected with the omnipresence of our Spirit through a sensation of Holy Kinship with everything and everybody everywhere at all levels of existence.

By staying present HERE and NOW, the omniscience of our Spirit is at the same time present all the time, revealing to us Reality as it IS instead of as we imagine it is or think it should or should not be.

Most of us have also been in touch with the omniscience of our Spirit in fleeting glimpses in the form of a deep knowing without thought and without us knowing what we knew from any of our experiences in life, and yet we knew without a doubt that we knew what we knew.

We just knew it, although we did not know how or from where we knew.

While we were in this state of knowing without thought or words, we also experienced the sensation of holy presence that so many of us called our Higher Power's presence, or the presence of our Spirit.

In this state, we felt that time seized to exist or that time stood still in one Eternal Now.

This state of Being is also referred to as being in The Blissful Flow of the Present Moment or in the synchron Reality, where we clearly know that everything happens exactly when it has to happen and everything is therefore exactly as it ought to be.

Then we looked into what we considered the omnipotence of our Spirit to be and found out that the omnipotence of our Spirit is always present in HERE and NOW, giving us the capacity to deal with HERE and NOW at all points in time.

We also realized that at such times where we needed help to deal with the HERE and NOW, something happened that helped us or someone came into our life, who could help us.

Many of us called such incidents miracles, because we had not planned for something to happen or to meet someone.

Many of us referred to this as our Higher Power working in our life and giving us what we needed when we needed it.

However, we mostly denied the presence of our Spirit, because we were lost in our thinking and in our belief systems about what Spirit ought to be or ought not to be instead of what he/she IS.

Also we thought HeShe ought to override our human limitation, ignorance, powerlessness and mortality/changeability, when we needed it, if we should be willing to perceive our Spirit as a Reality.

In Step Two in the Program of Christs Anonymous, our goal is to become ready to surrender our will and our life unconditionally to our Higher Power's care, *as we understand that Power*; and to be able to do this, we needed to be able to let go of our control issues with our Mother Earth body/physical body, our ethereal body/energybody/space and time body, our astral body/emotional body/inner child, our causal body/mental body/thought body/ego, our Soul/Super ego/social body and our true Self, our Spirit and thereby begin to accept them as they ARE and Reality as it IS.

So, we opened our mind to question what we believed we must be able to control to be able to take to heart those thoughts and beliefs that made it possible for us to surrender our will and our life unconditionally to our Higher Power's care on all our levels of existence.

With our newfound understanding and willingness to surrender unconditionally to our Higher Power's care, we moved on to Step Three.

THE THIRD STEP

**WE MADE A DECISION TO UNCONDITIONALLY TURN OUR
WILL
AND OUR LIFE OVER TO THE CARE OF OUR HIGHER POWER,
*AS WE UNDERSTOOD THAT POWER.***

In Step Three, we wanted to unconditionally surrender our will and our life to our Higher Power's care.

When we investigated what this meant to us, we found that it meant that we needed to surrender unconditionally to our life as it IS every moment of every day in all areas of our life, whether it was our material life, our physical life, our life in space and time, our emotional life, our mental life, our social life or our spiritual life.

In Steps One and Two, we discovered that there is an unconditionally loving, caring, compassionate and merciful intention behind everything that transpires at all levels of our existence.

In Step Three, we investigated what thoughts and belief-systems we had about our Higher Power's unconditional love, care, compassion and mercy towards us.

Through this work, we became able to identify those thoughts and ideas that took place in our causal body/mental body/thought body/ego, which made it difficult for us to unconditionally surrender our will and our life to our Higher Power's care, and those thoughts and belief-systems that our causal body/mental body/thought body/ego held that made our unconditional surrender easy.

We were compassionate and merciful to ourselves when we began the process of transforming those thoughts and belief-systems that stood in the way of our whole-hearted surrender, and we were loving and caring to ourselves when we chose to hold on to thoughts and beliefs that helped us surrender to unconditionally.

However, it was difficult for us to perceive an unconditionally loving, caring, compassionate and merciful intention behind experiences in the course of our day that we considered to be unpleasant or downright agonizing, whether the experiences were of a material, physical, time and space wise, emotional, mental, social or spiritual nature.

The unpleasant situation we experienced could consist in our facing a serious or even fatal illness, experiencing chronic pains in one or more of our bodies, experiencing loss of a loved one, loss of our job or our home, or if we went through a separation or divorce.

The unpleasant situation could also consist in that we experienced our own mindsets as being more or less hostile to us most of the time, and that these mindsets thus created manifested more or less chronic painful emotional states of mind that could translate into physical illnesses, if these mindsets were not changed, and if our painful emotional states were not released.

These emotional pains for example, could be feelings of emptiness, boredom, meaninglessness, loneliness, anger, worry, anxiety, stress, depression or fear, or they could consist in the discomfort of us feeling attacked, criticized, corrected or put down by the words or actions of others.

At such times, we found it difficult to unconditionally surrender to what IS, and we had a tendency to blame our Higher Power for our existential pains, and this made us hesitate when we considered unconditionally surrendering our will and our life to our Higher Power's care.

We asked ourselves, "If my Higher Power's love and care for me is unconditional, why does my Higher Power not see to it that such discomforts do not happen to me?"

“Why is there war, injustice, oppression, hunger and suffering in this World if it is true that everybody has a Higher Power that is unconditionally loving, caring, compassionate and merciful?”

When we looked at the suffering of the World at large, we realized that trying to imagine the suffering of another was to no avail, because that which was experienced as a pin-prick by us might be experienced as a stroke with an axe by another and that which was experienced as a stroke with an axe by us might be experienced as a pin-prick by another.

We also realized that we had come to Christs Anonymous to find answers to our own sufferings; so first we needed to find answers to and meaning in our own sufferings before it would be possible for us to find meaning in the suffering of others.

Therefore, we chose to investigate the most agonizing and difficult experiences in our life in Step Three.

By the help of this task, we discovered that our agonizing and difficult experiences had made us pause in our life to look for meaning, and seen in retrospect, we always found the meaning we looked for

We also realized that these experiences had become our source of wisdom and growth, leading us to compassion, care and mercy for others going through the same sufferings that we had done, and thereby we experienced an expansion of our Christ consciousness, our Mercy Consciousness.

We understood that it might be so for all others in the World at large too, although we might not and needed not necessarily understand from where we were in our own investigation of our personal sufferings how the individual sufferings of others benefitted them.

This made us aware that we might not be able to exactly understand how an unconditionally loving, caring, compassionate and merciful intention could exist behind an unpleasant situation right HERE and NOW.

However, after having thoroughly investigated such uncomfortable situations from our life in Step Three, we discovered that behind every situation, which appeared to be unacceptable for us momentarily, which we had investigated, there was and IS our Higher Power's unconditionally loving, caring, compassionate and merciful intention.

By the help of this understanding, it became easier for us to not oppose the unpleasant sides of our life and instead find the unconditionally loving, caring, compassionate and merciful intention of our Higher Power for us in any situation whether we experienced it to be pleasant or unpleasant and

thereby it became easier for us to surrender unconditionally to the care of our Higher Power and thereby to our life as it IS and to ourselves as we ARE.

By practising this moment-by-moment in our daily life, our capacity to surrender to our life HERE and NOW gradually developed to whole-hearted surrender, no matter what HERE and NOW held for us.

Sometimes, we were able to see our Higher Power's unconditionally loving, caring, compassionate and merciful intention for us immediately, and we were spontaneously able to surrender unconditionally to our experience.

At other times, it took some hours or days or on occasion even some years or life times for us to be able to make sense of what had happened and to see clearly how an agonizing experience had actually turned out to our advantage.

No matter when we were able to see the hidden blessings behind our unpleasant experiences, by the help of our work in Step Two we began to trust that there WAS and IS our Higher Power's unconditionally loving, caring, compassionate and merciful intention for us behind all of our experiences, always!

After having completed this work, we chose to unconditionally surrender our will and our life to our chosen Higher Power's care, because now we trusted that our Higher Power had taken care of our will and our life in the past, was taking care of our will and our life HERE and NOW and would do so in the future as well.

As we had now chosen to trust that everything that happened in our day and our life either was to our advantage HERE and NOW or would turn out to be so later, it became easier for us to live fearlessly and rejoice in our life as it transpired moment-by-moment.

For a long time, we had desired to be able to do the right thing for the right reason at the right moment and in the right way, and we had spent much time and energy trying to figure out what it could be and how we could do it.

When we surrendered unconditionally to The Blissful Flow of the Present Moment with a mind empty of thoughts, we found out that our wish to carry out the right action for the right reason at the right moment in the right way with the right attitude sprang from HERE and NOW without us even having to think any thoughts about it.

As a result of our work with surrendering to the NOW, we began to experience Joy of Being in more and more frequent glimpses in the course of our daily life.

However, there were considerably more moments where we were still in opposition to Reality, even though we knew that now we were able to step back from our thinking and enter the Stillness of our thought empty point at any moment we chose to.

When we chose to enter the Stillness in thought empty point, we became one with our all-inclusive intelligence, our Spirit that – without thinking – knows exactly how HeShe must behave in the right way for the right reason at the right moment to perform the right action in any situation.

When we let ourselves be carried by The Blissful Flow of the Present Moment in our daily life, we are, in fact, unconditionally surrendering to our life instead of opposing it.

By the help of this practice we discovered that this brought us Joy, whether the NOW held comfort or discomfort, and thereby we moved yet another step towards finding joy under all circumstances, no matter what they are.

Although we grew in existential understanding as a result of the discoveries we made in our Third Step, we realized that we could not stop at this point.

We wanted to investigate exactly what still brought about opposition in us towards ourselves and our lives on one or more planes of our existence, because we now knew that the resistance prevented us from unconditionally surrendering at all times to our life and thereby to our Higher Power's care for us.

We now wanted to learn how to handle this opposition and thereby be led to Joy of Being under all circumstances, no matter what they are.

For this purpose, we moved on to Step Four.

THE FOURTH STEP

WE MADE A SEARCHING AND FEARLESS INVENTORY OF OURSELVES.

In our Fourth Step, we investigated mental-emotional patterns of energy called archetypes or fields of energy that always express themselves in the same way in each of us, although our perception of them is individual and unique in the same way as our human form is basically the same although no two human beings are identical.

We did this work to get to know our psychological landscape so as to become able to redirect our thinking mind, our ego, from immature and dysfunctional thinking to mature and functional thinking.

We needed to take a step back into the Silence, the point of our Spirit, so as to be able to identify our immature and dysfunctional mental-emotional energy patterns with unconditional love, care, compassion and mercy.

This way, we took yet another step forward towards letting go of our sufferings so as to develop our Joy of Being.

Our thinking mind, our ego, is full of thoughts that come to expression through words, and while doing this work, it gradually dawned on us that the Truth of our experiences could not be said or written, so we chose to approach this work in a light hearted manner, while we put words on our experiences as best as we could.

We realized that the truth IS and can only be perceived by its very being in the NOW HERE.

We understood that no matter how many times we said or wrote the word *chair* the word would never become the chair, which is the Truth the word points to.

As a result of this realization, we understood that words, whether thought, written or spoken, are only pointers towards the Truth but they are not Truth itself, and this realization further helped us to let go of our addiction to our thinking mind, our ego, and instead perceive Truth as it revealed itself to us NOW and HERE without us having to have an opinion about it.

However, we still need our thinking capacity to some extent, and we used our thinking mind, our ego, to investigate both the mental-emotional archetypes that are dysfunctional and therefore bring us pain as well as the mental-emotional patterns that are functional and therefore bring us joy.

Since we now knew that our thoughts are merely words pointing to Reality and not Reality itself, we realized that the more we took guidance from words or thoughts that were hostile to us and others instead of taking guidance from what is present HERE and NOW, the more confused we became, and the more contradictions we stored in our thinking mind, our ego.

In Step Four of the ChrisAn Program we needed to straighten out our thinking mind, our ego, and we did this by giving our thinking mind, our ego, correct pointers as to how it would be possible to createmanifest peace and joy in our mind.

In the course of our Step Work, it had become clear to us that we needed our thinking mind to become still for us to achieve our goal, which is to let go of our addiction to our thinking mind, our ego, and instead begin to identify ourselves with our true Self, our Spirit, and thus achieve Joy of Being.

We had also understood that our thinking mind, our ego could not become still as long as he/she was at war with himself/herself due to many contradictory thoughts that filled him/her up with a constant chatter, thus preventing him/her from becoming still.

At times we needed conceptual and analytical thinking to solve an issue - for example to work with our Steps or build a bridge - and to perform these tasks, we needed to give our thinking mind, our ego the freedom to think along many different avenues by allowing new ideas to come into being even if our thoughts might be immature and dysfunctional.

However, by getting to know the energy fields in our psychological landscape, we became better in discerning from the beginning of a task if some ideas were functional or dysfunctional, and therefore we wanted to learn to discern between the functional and the dysfunctional mental-emotional patterns.

With this purpose in mind, we investigated the below archetypes and how they had affected us and our life from childhood till the present day, so as to find out what was true for us personally in context with each of these archetypes.

In Greek mythology, there is an archetype called Pandora's Box that is said to release all the sufferings of the World into a person's life, if he/she opens it.

In Christs Anonymous, we use the name 'the Ring of Emptiness' for the same archetype, and by investigating this Ring, we discovered that it is the

origin of all our defects of character, and so we became aware that all of our mental-emotional pains sprang from this Ring.

THE RING OF EMPTINESS AND THE RING OF FULFILLMENT



We discovered that if we found ourselves in the Ring of Emptiness, when we had empty time ahead of us, our empty time was accompanied by a feeling of boredom, and with the boredom came a sense of meaninglessness that made us wish to abandon ourselves, others and our lives and that made us feel lonely.

In Hindu mythology, there is an Archetype called Sudarshan Chakra, the Sun Wheel, also popularly called the God Box by some members of the Fellowships Anonymous.

Sudarshan Chakra releases all the joys of the World into the life of the person, who opens it, by enlightening his/her inner world like the Sun enlightens his/her outer world, thereby transforming all of his/her defects of character to their matured state – virtues.

In Christs Anonymous, we call this Archetype ‘the Ring of Fulfillment’ and through our personal investigation of this Ring, we realized that it is the origin of all of our virtues and thus of all of our mental-emotional joys.

We found out that if we found ourselves in the Ring of Fulfillment, when we had empty time ahead of us, we found it easy to fill our empty time with something that had our interest and which therefore was meaningful for us, and therefore we experienced a sense of fulfillment that made us feel oneness with ourselves, because all of our planes of existence acted as one whole.

After having investigated the Ring of Emptiness and the Ring of Fulfillment, we continued our investigations by investigating the Ring of Self-centeredness and the Ring of God-Centeredness that come second in the archetypal hierarchy of the Rings.

THE RING OF SELF-CENTEREDNESS AND THE RING OF GOD-CENTEREDNESS



We investigated how our self-criticism had brought about depression in us and how our self-praise had brought about euphoria, and how this had impacted our life.

Then, we investigated how our open-mindedness had brought about help from unexpected sources, how this had given us an empowerment that made it possible for us to solve our issues, and how this had brought about gratitude and joy in us.

Next, we investigated our material life by looking into, how we reacted when we had an abundance of material things, and when we experienced lack.

Many of us had a tendency to praise ourselves, when we had an abundance of material things and criticize ourselves when we experienced lack, thus moving up and down between euphoria and depression and by so doing we released the pain of the Ring of Self-centeredness into our life all over again.

If instead, we chose to use the Ring of God-centeredness by opening our mind to new thoughts and ideas about taking care of our material life, we could attain an empowerment that could help us to get the material things we felt a lack of and thus we could be grateful for and find joy in our material life.

After that, we investigated our three dimensional life by looking into how we reacted when our Mother Earth body/physical body was comfortable and when he/she was uncomfortable.

Many of us had a tendency to praise ourselves, when our Mother Earth body/physical body was comfortable and criticize ourselves when he/she was uncomfortable, thus moving up and down between euphoria and depression and by so doing, we released the pain of the Ring of Self-centeredness into our life all over again.

If instead, we chose to use the Ring of God-centeredness by opening our mind to new thoughts and ideas about how to care for him/her, when he/she was uncomfortable, we could attain an empowerment that could help us to recreatemanifest comfort in our Mother Earth body/physical body and thus we could be grateful for and find joy in him/her being comfortable.

Next, we investigated our four-dimensional life by looking into how we responded, when our ethereal body/energy body/space and time body was comfortable, because he/she had an abundance of time or energy for the tasks of the day, and when he/she was uncomfortable, because he/she had a lack of time or energy for the tasks of the day.

Many of us had a tendency to praise ourselves when our ethereal body/energy body/space and time body was comfortable and criticize ourselves when he/she was uncomfortable, thus moving up and down between euphoria and depression and by so doing, we released the pain of the Ring of Self-centeredness into our life all over again.

If instead, we chose to use the Ring of God-centeredness by opening our mind to new thoughts and ideas about caring for him/her, when he/she was uncomfortable, we could attain an empowerment that could help us to recreatemanifest comfort in our ethereal body/energy body/space and time body and thus we could be grateful for and find joy in him/her being comfortable.

Then, we investigated our five dimensional life by looking into how we reacted, when our astral body/emotional body/inner child was comfortable, because he/she was filled with joyful emotional feelings, and when he/she was uncomfortable, because he/she was filled with painful emotional feelings.

Many of us had a tendency to praise ourselves when our astral body/emotional body/inner child was comfortable and criticize ourselves when he/she was uncomfortable, thus moving up and down between euphoria and depression and by so doing, we released the pain of the Ring of Self-centeredness into our life all over again.

If instead, we chose to use the Ring of God-centeredness by opening our mind to new thoughts and ideas about caring for him/her, when he/she was uncomfortable, we could attain an empowerment that could help us to createmanifest comfort in our astral body/emotional body/inner child and thus we could be grateful for and find joy in him/her being comfortable.

After that, we investigated our six dimensional life by looking into how we reacted when our causal body/mental body/space and time body was

comfortable, because he/she was filled with joyful thoughts, and when he/she was uncomfortable, because she was filled with painful thoughts.

Many of us had a tendency to praise ourselves when our causal body/mental body/space and time body was comfortable and criticize ourselves when he/she was uncomfortable, thus moving up and down between euphoria and depression and by so doing, we released the pain of the Ring of Self-centeredness into our life all over again.

If instead, we chose to use the Ring of God-centeredness by opening our mind to new thoughts and ideas about caring for him/her, when he/she was uncomfortable, we could attain an empowerment that could help us to recreatemanifest comfort in our causal body/mental body/space and time body and thus we could be grateful for and find joy in him/her being comfortable.

Next, we investigated our seven dimensional life by looking into how we reacted, when our Soul/Super ego/social body was comfortable, because he/she had a joyful social interaction with others, and when he/she was uncomfortable, because she had a painful social interaction with others.

Many of us had a tendency to praise ourselves when our Soul/Super ego/social body was comfortable and criticize ourselves when he/she was uncomfortable, thus moving up and down between euphoria and depression and by so doing, we released the pain of the Ring of Self-centeredness into our life all over again.

If instead, we chose to use the Ring of God-centeredness by opening our mind to new thoughts and ideas about caring for him/her, when he/she was uncomfortable, we could attain an empowerment that could help us to createmanifest comfort in our Soul/Super ego/social body and thus we could be grateful for and find joy in him/her being comfortable.

In the end, we investigated our eight dimensional life, our Absolute life by looking into how we reacted, when we were comfortable about the destiny actions of our true Self, our Spirit, and when we were uncomfortable about the destiny actions of our true Self, our Spirit.

Many of us had a tendency to praise ourselves when we were comfortable about the destiny actions of our true Self, our Spirit and criticize ourselves when we were uncomfortable about the destiny actions of our true Self, our Spirit, thus moving up and down between euphoria and depression and by so doing, we released the pain of the Ring of Self-centeredness into our life all over again.

If instead, we chose to use the Ring of God-centeredness by opening our mind to new thoughts and ideas about caring for ourselves, when we were uncomfortable about the destiny actions of our true Self, our Spirit, we could attain an empowerment that could help us to createmanifest comfort in us about the destiny actions of our true Self, our Spirit and thus we could be grateful for and find joy in being comfortable about the destiny actions of our true Self.

After having investigated the Ring of Self-Centeredness and the Ring of God-centeredness, we moved on by investigating the Ring of Codependency and the Ring of Emotional Sobriety.

THE RING OF CODEPENDENCY AND THE RING OF EMOTIONAL SOBRIETY



When we investigated the energy pattern of Codependency, we discovered that it settled in us because of our self-criticism and depression, creating within us a need for others to praise us.

In this way, we sought confirmation from others that our self-praise and euphoria were justified.

When others failed to give us the praise we sought from them, we felt victimized, and this brought about a state of anger against and disrespect towards others in us, because the feeling of being a victim is accompanied by hostile feelings towards others.

We offended them openly or in our mind's eye, by saying or thinking that they were not the way they ought to be and that they ought to change their way of being so that we could get to feel good.

At times, we seduced others by pretending or claiming to know better than them and their Higher Power what their path and their truth in life should be or should not be.

We were driven by this need for others to take our suggestions to heart, for us to become able to feel better and more valuable than we were able to due to our self-criticism.

To make others take our suggestions to heart, we tried to make them believe that we could save them from the pains of their life if only they followed our directions, seducing them further by concealing the pains of our own life, denying that we were no wiser, better or more powerful than they were themselves, and denying the truth that they had to find their own answers to life just like we had to.

We also investigated our Emotional Sobriety by looking into those instances where we were able to respect ourselves by taking care of ourselves materially, physically, time-space wise, emotionally, mentally, socially and spiritually.

We looked into those instances where we respected others by accepting that just as it is for us, others needed to follow their own path and their own truth in life, even if their path or their truth might be different from ours.

We also investigated those instances from our past where our detachment came to expression, because we were able to detach from others' material, physical, space and time wise, emotional, mental, social or spiritual issues without detaching from our for love and care for, compassion with and mercy towards them.

Thereby, we gave them time and space to learn from their own experiences, to arrive at their own truth and to find their own path in life accordingly.

We also did our best to remember that it is given to nobody to help everybody with every issue, and that it would not give us joy to help someone if we were not bestowed with the capacity to help out with the issue at hand.

Even if we believed that we had the capacity and that it would bring us joy to help, we accepted that at times, others had to or wanted to receive help from another source than us.

Furthermore, we realized that this attitude made it possible for us to follow our own path in life and allow others to follow their path without feeling that anything ought to be different, and in that way, we surrendered unconditionally to life as it IS.

We also realized that our integrity was to be found at the same level as our capacity to respect ourselves and others.

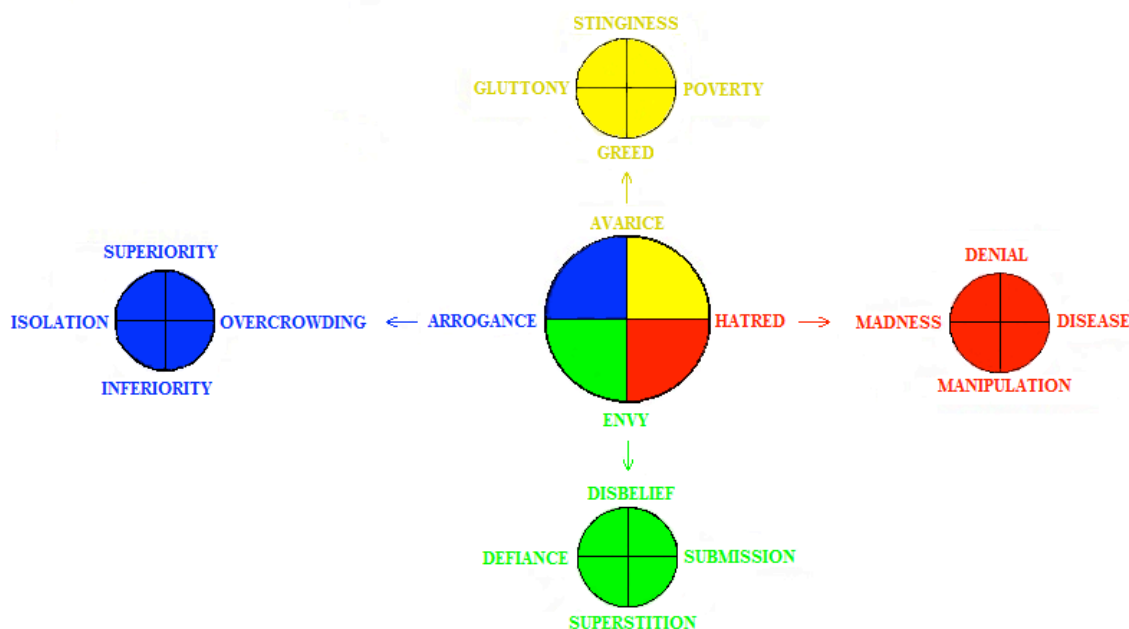
As a result of investigating our codependency, it became clear to us that arrogance was the natural consequence of our demand on ourselves that we must be able to save ourselves and others from the pains of life, which made us pretend to be superhuman beings who were not affected by our limitation, ignorance, powerlessness and mortality/changeability, and as a result, The Big Ring of Pain opened up to us.

As a natural consequence of investigating our Emotional Sobriety, we came in touch with the Truth that any creaturemanifestation is equally valuable to creationmanifestation, exactly the way they are, and The Big Ring of Joy opened up to us.

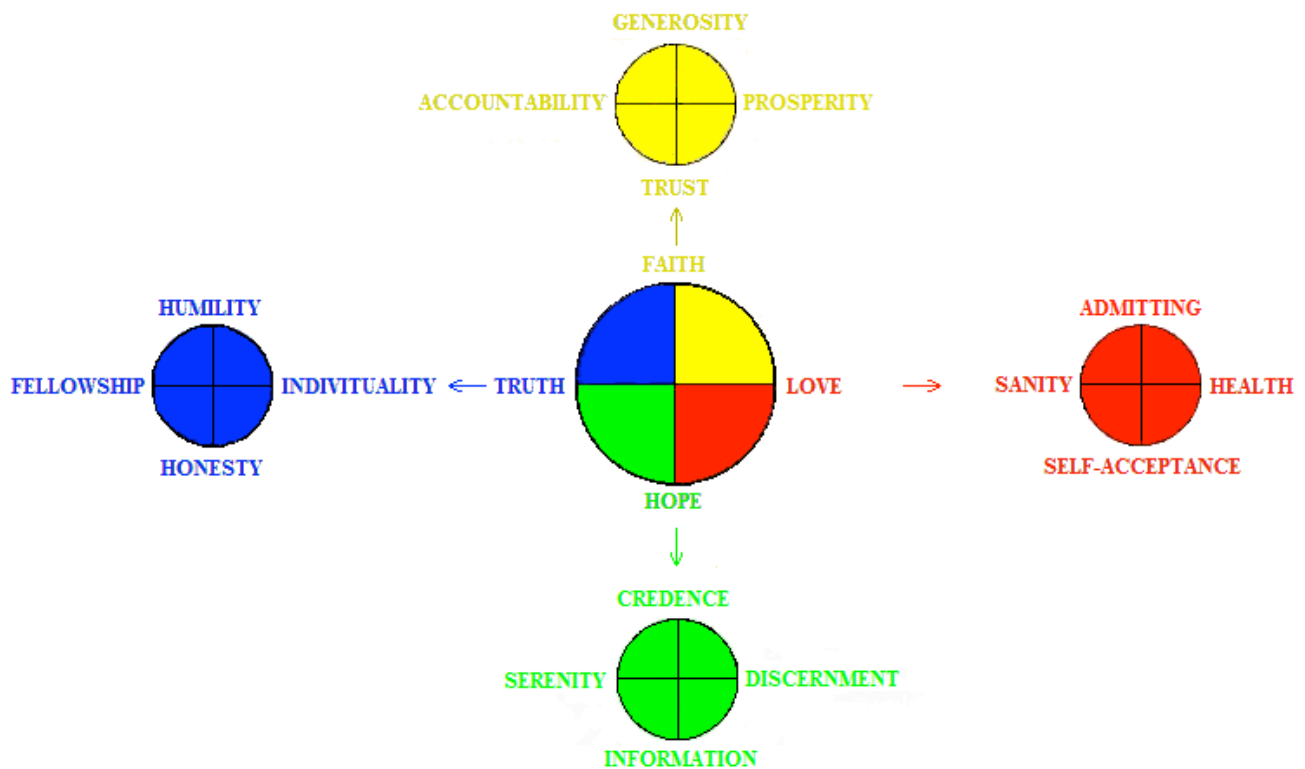
Gradually, as we investigated The Big Ring of Pain and The Big Ring of Joy, we understood that these Rings were called so because the Rings of Pain held our defects of character that brought us pain and the Rings of Joy held our virtues that brought us joy.

The two graphs below show how The Big Ring of Pain and The Big Ring of Joy open up to smaller Rings of Pain and Joy, and the graphs following these two illustrate the Big and Small Rings of Pain and Joy individually as corresponding pairs.

THE BIG AND SMALL RINGS OF PAIN



THE BIG AND SMALL RINGS OF JOY



We investigated how each of these patterns had expressed themselves in our lives, from our childhood till the present day.

We began this work by investigating the Small Rings of Pain and the Small Rings of Joy so as to help us form a clearer picture of the complex attributes of the two Big Rings of Pain and Joy.

After having investigated how the Small Rings had expressed themselves in our lives from childhood till now, we investigated the two Big Rings of Pain and Joy in the same way.

All these patterns are like a Chinese box system, where each of the attributes of the Small Rings open upwards to The Big Rings of Pain and Joy and The Big Rings of Pain and Joy open upwards to the Rings of Codependency and Emotional Sobriety that, similarly, open upwards to the Rings of Self-centeredness and God-centeredness that eventually open up to the Rings of Emptiness and Fulfillment.

Likewise, the Small Rings open up downwards, into yet smaller Rings, and the Minirings hold patterns such as:

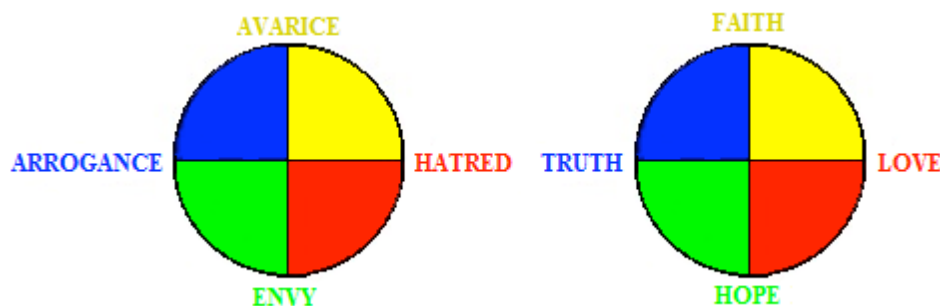
1. pettiness, clinging, malaise and hoarding below the Small Ring of Avarice; and largesse, letting go, well-being and sharing below the Small Ring of Faith.

2. insecurity, confusion, unclarity and wretchedness below the Small Ring of Envy; and safety, wellinformedness, clarity and nobleness below the Small Ring of Hope.
3. ill-will, unkindness, irritation and impatience below the Small Ring of Hatred;
and goodwill, kindness, calmness and patience below the Small Ring of Love.
4. condescension, intolerance, exaggeration and seclusion below the Small Ring of Arrogance; and equality, tolerance, accuracy and belongingness below the Small Ring of Truth.

All such smaller Rings open further downwards to even smaller mental-emotional patterns of energy way down to the deepest and most refined level, and thus, the Rings illustrated here merely describe the tip of the iceberg!

However, for our work in Step Four, we only needed the graphs depicted in our Fourth Step to begin mapping out the main characteristics of our psychological landscape.

THE BIG RING OF PAIN AND THE BIG RING OF JOY



The Big Ring of Pain and The Big Ring of Joy gave us a survey of our fully developed defects of character and virtues from the Small Rings, but we only began our work with these Rings after having investigated the Small Rings of Pain and the Small Rings of Joy.

THE SMALL RING OF AVARICE AND THE SMALL RING OF FAITH



We discovered that when The Small Ring of Avarice became active in us, we wanted to receive something materially, physically, space-time wise, emotionally, mentally, socially or spiritually without using our own money, time, energy or interest to get it (Stinginess), and we readily received anything that we didn't have to make an effort to get (Greed) even if we didn't need it (Gluttony), while at the same time we felt poor in spite of all the things and advantages we possessed (Poverty).

We also discovered that when The Small Ring of Faith became active in us, we believed that our Higher Power gave us what we needed when we needed it (Trust), and we used our Higher Power's gifts to the full or passed them on to others if we didn't find use for them ourselves (Accountability).

Therefore, we passed on our material, physical, space-time wise, emotional, mental, social or spiritual surplus to others who lacked what we had in excess (Generosity), and through these actions, we realized that we did have a surplus to give from (Abundance).

THE SMALL RING OF ENVY AND THE SMALL RING OF HOPE



When The Small Ring of Envy became active in us, we imagined that we could get what we saw others have without doing anything for it (Superstition), and that there was nothing or nobody who would help us get what we so desired if we worked towards fulfilling our desires ourselves (Disbelief).

We got angry if someone suggested that we should participate and contribute with our interest, energy, time or money just like others did to get the same as they had, whether it was material, physical, space-time wise, emotional, mental, social or spiritual (Defiance), or we submitted to various demands that were contrary to our innermost desires, hoping that others e.g. God, our employer, spouse, friend, or family would fulfil our desires if only we threw ourselves on our knees and flattered them with sacrificial gifts or words of praise (Submission).

When The Small Ring of Hope became active in us, we had faith in that our needs and desires would be met if we worked for it (Credence), and that our Higher Power would show us the way ahead (Information).

Therefore, we listened attentively to the guidance of our Higher Power (Discernment) before moving ahead along the shown path one step at a time (Serenity).

THE SMALL RING OF HATRED AND THE SMALL RING OF LOVE



When The Small Ring of Hatred became active in us, we denied our needs and refused to take responsibility for ourselves, whether materially, physically, space-time wise, emotionally, mentally, socially or spiritually (Denial), and we tried to manipulate others into fulfilling our needs to have it confirmed that we were valuable (Manipulation).

At the same time, we imagined that others fulfilled our needs because we were so special (Insanity), and if others did not fulfil our needs, we continued to deny them until we felt so bad materially, physically, space-time wise, emotionally, mentally, socially or spiritually that we got ill from it (Illness).

When The Small Ring of Love became active in us, we took responsibility for ourselves by fulfilling our needs materially, physically, space-time wise, emotionally, mentally, socially and spiritually (Self-acceptance), and we sought the help of others with those needs that we could not fulfil ourselves by admitting our need for help to another human being (Admission).

As we fulfilled our needs this way (Sanity), we experienced an expansion of wellbeing in all areas (Health).

THE SMALL RING OF ARROGANCE AND THE SMALL RING OF TRUTH



When The Small Ring of Arrogance got active in us, we felt above others when our needs were met (Superiority), and below others when our needs were not met (Inferiority).

When we felt less than others, we stayed by ourselves to hide our vulnerability and our feelings of worthlessness (Isolation), and when we felt more than others, we filled up our space and time with people to see and activities to do to show off our superiority by the help of the number of people present in our lives and the numerous activities we undertook together with them (Over-crowding).

When The Small Ring of Truth became active in us, we felt that everybody is equally valuable to Totality (Humility), even though we were not able to evaluate the full value of ourselves and others (Honesty).

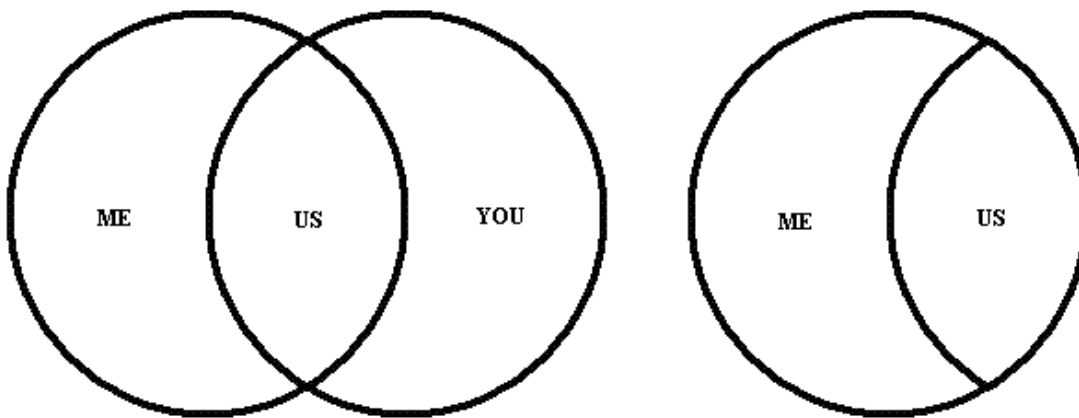
Therefore, we did not try to evaluate our worth or that of others; instead we sought to find that part in ourselves where we recognized the emotions of others (Fellowship), while at the same time, we accepted that we and others may have different reasons to feel the way we did (Individuality).

When we took into use one of the attributes in any one of these patterns, their effect would spread like ripples in water both in ourselves, when we were alone and in others when we were together with others.

This ripple effect determined the way others reacted or responded to us, and thereby the effect of what we projected out into the World returned to ourselves.

When we realized this, we also decided to investigate the Rings of Social Interaction that came into play in any social interaction - whether it was in context with the interaction with our pet, or our interaction with our green grocer, colleagues, friends, siblings, parents, our children or our significant other - so as to be able to investigate how harming another/others in actual fact harmed ourselves too.

THE RINGS OF SOCIAL INTERACTIONS



By the help of these Rings, we could easily see that there is a ‘me’, an ‘us’ and a ‘you’ in any social interaction.

If we pulled our own life-circle out from the intertwined circles, we saw that almost half of our personal life-circle was consumed by the ‘us’ in any social interaction.

From this, we could see that it would also settle as a hurt in our own life-circle if we hurt another/others; so when we investigated the harm we felt that others had done to us, at the same time, we looked into how it had harmed us to harm another/others back and thereby we came to understand, why it was to our advantage to turn the other cheek.

We were thorough and meticulous in working this Step, and we knew that if we did our best, we needed not fear that we were not thorough enough.

We were as thorough as we were able to be, and when we worked with it, we succeeded like many others had before us in Christs Anonymous.

We discovered that no self-appraisal, no matter how thorough it was, had a lasting effect unless followed up by just as thorough a Fifth Step, and with this knowledge we moved on to Step Five.

THE FIFTH STEP

WE ADMITTED OUR EXACT NATURE TO OURSELVES, OUR HIGHER POWER, ANOTHER HUMAN BEING AND TO OUR CHRISAN FELLOWSHIP.

In Step Five, we needed to attain a complete survey of our discoveries in Steps One, Two, Three and Four.

We began this task by reading through our work on these Steps.

In Step One, we had investigated our different planes of existence, and now we described the conclusions we have reached as a result of our work with Step One at the present time as compared to our conclusions when we had just finished our work with Step One.

Besides this, we described how Step One had changed our perspectives on ourselves, others and the World at large, and in which ways we acted differently today as compared to the point in time where we began our work with Step One.

In Step Two, we had investigated our belief systems and convictions, and now we described the conclusions we have reached as a result of our work with Step Two at the present time as compared to our conclusions when we had just finished our work with Step Two.

Besides this, we described how Step Two had changed our perspectives on ourselves, others and the World at large, and in which ways we acted differently today as compared to the point in time where we began our work with Step Two.

In Step Three, we had investigated how far we had come in our process of unconditional surrender to our chosen Higher Power and thus to ourselves and our life from moment to moment, and now we described the conclusions we have reached as a result of our work with Step Three at the present time as compared to our conclusions when we had just finished our work with Step Three.

Besides this, we described how Step Three had changed our perspectives on ourselves, others and the World at large, and in which ways we acted differently today as compared to the point in time where we began our work with Step Three.

In Step Four, we had investigated how our defects of character and our virtues had affected our life from childhood till the present day, and now we described the conclusions we have reached as a result of our work with Step Four at the present time as compared to our conclusions when we had just finished our work with Step Four.

Besides this, we described how Step Four had changed our perspectives on ourselves, others and the World at large, and in which ways we acted differently today as compared to the point in time where we began our work with Step Four.

When we were done describing the exact nature of our self-realizations, at the same time, we were done sharing our realizations with ourselves.

Next, we shared our self-realizations with our Higher Power by reading what we had written to our Higher Power, and we changed what we had written in accordance with the impulses that came to us while we read, taking these impulses to be our Higher Power's guidance to us in our Fifth Step work.

After that, we shared our self-realizations with another human being by reading our Fifth Step to another human being, and we listened attentively and respectfully when the person we had chosen shared his/her self-realizations from Step One to Five with us and in this process we

discovered that our joy intensified and our pain minimized when we shared them with our Higher Power and another human being.

In the end, we shared our self-realizations with our Christs Anonymous Fellowship, and thereby we discovered that other members recognized themselves in our description, and thus we achieved even greater freedom to express ourselves both in the Fellowship and in the World.

We needed the help of another human being to look at our use of our defects of character from the outside, because from within we always and without exception had a loving, caring, compassionate and merciful intention with using our defects of character, and our intentions could blind us so we became unable to acknowledge that our intentions were not realized.

That is exactly why it is so valuable for us to have the opportunity to hear another human being's perspective on our use of our defects of character and their effect on ourselves and others.

We wanted to experience Joy of Being more and more, and we knew now that our virtues helped us to achieve our goal and our defects of character blocked us from it.

With this awareness we wanted to investigate how our virtues and defects of character played out in our lives on a daily basis, so we could learn how to throw light on and transform our defects of character when they showed up in our daily life, and with this purpose in mind, we moved on to Step Six.

THE SIXTH STEP

WE BECAME ENTIRELY READY TO ALLOW OUR HIGHER POWER TO LIBERATE US FROM OUR DEFECTS OF CHARACTER.

In our Sixth Step, we wanted to continue our growth towards Joy of Being on a daily basis.

Therefore we began our work on becoming entirely ready to allow our Higher Power to liberate us from our defects of character by transforming our angry, indignant, worried, anxious, stressed, depressed and fearful thoughts and emotional feelings into calm, accepting, confident, trusting, relaxed, joyful and courageous thoughts and emotional feelings so that we would be able to achieve and live in Joy of Being all the time every day.

Little by little as we observed the transformations that took place in our Sixth Step we began to perceive Step Six as the Step of Transformation.

Many of us imagined that there was nothing we wanted more than to be liberated from our defects of character, but when we investigated our thinking mind, our ego, and the emotional feelings springing from our thoughts in our day-to-day situations, we discovered that it was not so.

Our defects of character did not come into being overnight, but had been with us for as long as we could remember, and we had strong reasons to take them into use so we needed to get to know them well and our reasons to take them into use.

By learning to consciously move around in our psychological landscape, it became easier for us to know where we were at, because the very moment we were able to call our defect of character by name, it became clear to us, where we were at in our psychological landscape and thereby it became easier for us to find a path in our mind, which we could use to move from our defects of character to the corresponding virtues.

We did this work by taking up a situation from our day that gave rise to anger, indignation, worry, anxiety, stress, depression or fear in us; we wrote down the situation and identified the names of the defects of character that we took into use in the situation.

At the same time, we identified the corresponding virtues and wrote down their names.

Then we leaned back, closed our eyes, relaxed and sat in a contemplative state of mind, allowing the situation and all its implications to come and go in our mind's eye.

Gradually, it emerged in our mind's eye what we hoped to achieve by applying our defects of character, how applying our defects of character affected us, what we hoped to achieve, and how our virtues opened us up to look at the situation in a new perspective.

When we came to this point in our contemplation, we opened our eyes and wrote down our conclusions as to what we hoped to achieve by taking our defects of character into use and if we achieved it.

Besides this, we wrote down, what was the loving, caring, compassionate and merciful intention of our ego behind suggesting us to make use of our defects of character.

By acknowledging our ego's loving, caring, compassionate and merciful intention behind wanting us to use our defects of character, we at the same time redeemed our thinking mind, our ego, from our condemnation of him/her.

When thus we liberated our ego from being considered the villain in our spiritual adventure, we became able to see him/her for what he/she is in Reality – our devoted helper.

In that way, at long last, we became able to look at our thinking mind, our ego in an unconditional loving, caring, compassionate and merciful way.

Even if we knew now that our thinking mind, our ego is our devoted helper, we had harbored so many condemning thoughts in the course of our life that these thoughts did not disappear from one day to the next

Therefore, we also used our Sixth Step to accept that our thinking mind, our ego, held self-condemnation and condemnation of others, by admitting to ourselves when our condemnation was active, and then, we created/manifested a pathway in our mind leading us from condemnation to acceptance.

The more we traveled along this pathway, the easier it became for us to transform our condemnations to acceptance.

In the same way, we found pathways along which we could travel from each of our defects of character to their corresponding virtues, and thus, at the same time, our thinking mind, our ego, was able to align himself/herself with and serve our Soul/Super ego/social body simultaneously fulfilling his/her own loving, caring, compassionate and merciful intention.

When we had found our personal pathways from our defects of character to our virtues and had decided how we wanted to use them instead of our defect of character, we wrote this down in our Six Step inventory.

In the beginning of our work in Step Six, we had to create/manifest unknown pathways so as to be able to move from our defects of character in the Rings of Pain and their Superstrings of Pain to our virtues in the Rings

of Joy and their Superstrings of Joy, but the more we traveled our pathways the easier it became for us to call both our defects of character and their corresponding virtues by name, and the easier it was to travel from our pain to our joy through these pathways.

The more we experienced the result of this practice, the more ready we became to be liberated from all of our defects of character by having them transformed into virtues; so we diligently worked our Sixth Step to become entirely ready.

We used the Rings from our Fourth Step and their Superstrings from our Sixth Step to help us put names to our defects of character, when we wanted to investigate a situation from our day that caused us anger, indignation, worry, anxiety, stress, depression or fear, but in Step Six we expanded our knowledge of the energy fields of the Rings by adding the Minirings, Microrings, Nanorings and their Superstrings for our work.

Then we found ways in which consciously, we could move mentally and emotionally from the Rings of Pain to the Rings of Joy or from the Superstrings of Pain to the Superstrings of Joy.

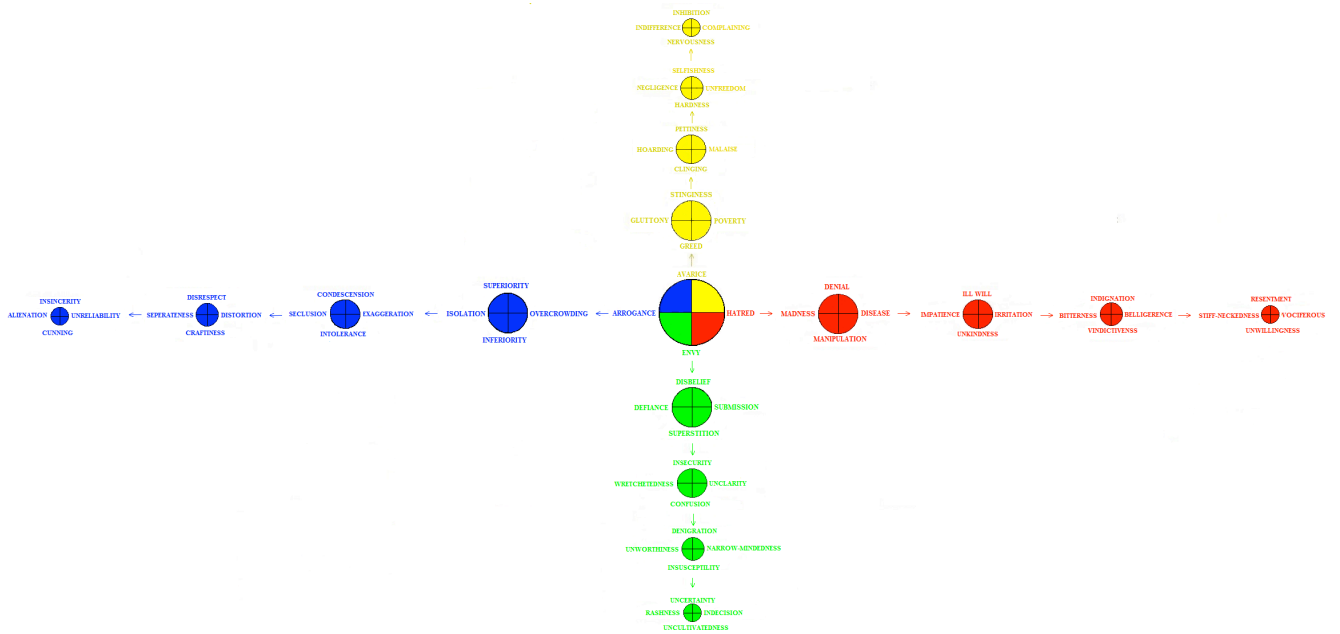
After that, we moved energetically from pain to joy, by the help of the EFT protocols that we learned to use in Step Six in the book *'One sponsor's suggestions for working with the Program of Christs Anonymous'*.

Below are two graphs; one that shows The Big Ring of Pain with the Small Rings, Minirings, Microrings and Nanorings; the other showing The Big Ring of Joy with the Small Rings, Minirings, Microrings and Nanorings.

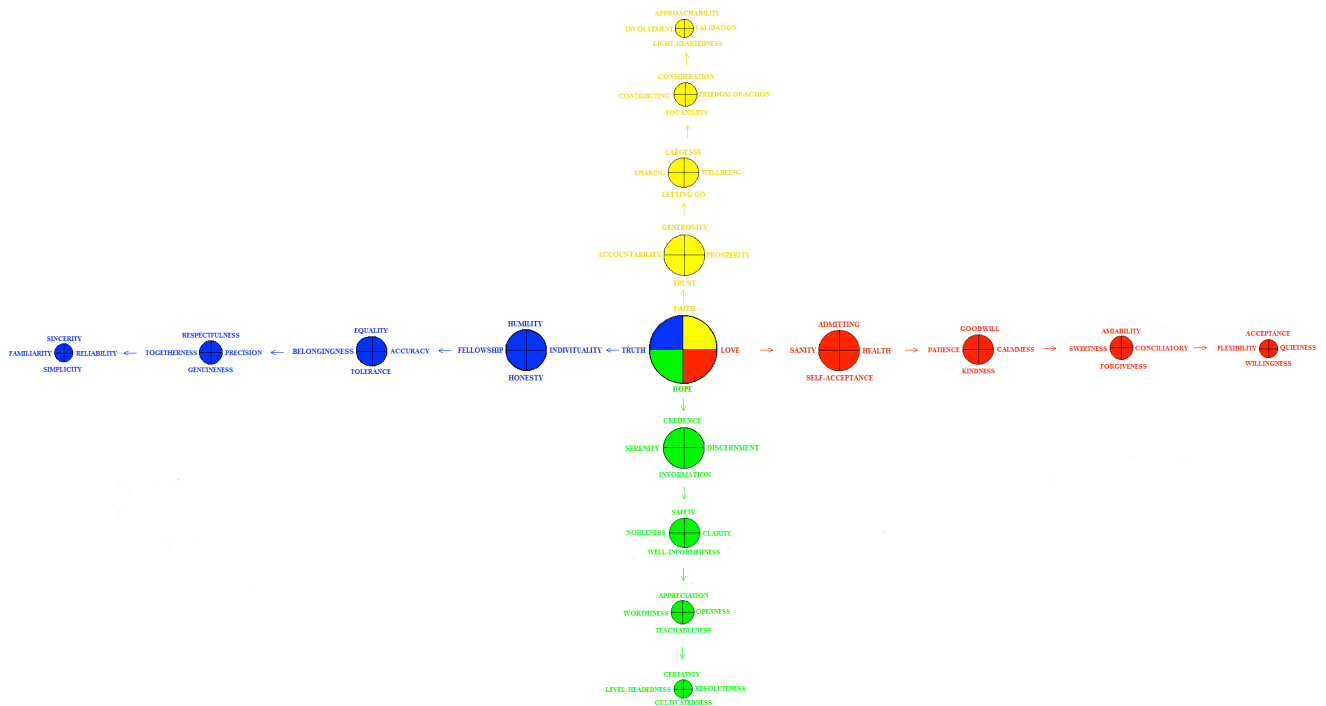
After the two graphs is a table, which both shows the two graphs plus their Superstrings in table form.

If one pulls in the corners of the two graphs the text becomes clear.

THE BIG RING OF PAIN, THE SMALL PAIN RINGS, MINIRINGS, MICRORINGS AND NANORINGS



THE BIG RING OF JOY, THE SMALL JOY RINGS, MINIRINGS, MICRORINGS AND NANORINGS



TABLES OF THE RINGS OF PAIN AND JOY AND THEIR SUPERSTRINGS

THE FOUR BIG RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
The Ring of Emptiness	Emptiness	Boredom	Meaninglessness	Loneliness
Self-centeredness Ring	Euphoria	Depression	Self-criticism	Self-praise
Co-dependency Ring	Savior-role	Seducer-role	Victim-role	Offender-role
The Big Ring of Pain	Avarice	Envy	Hatred	Arrogance
THE FOUR SMALL RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Avarice	Stinginess	Greed	Poverty	Gluttony
Envy	Disbelief	Superstition	Submission	Defiance
Hatred	Denial	Manipulation	Disease	Madness
Arrogance	Superiority	Inferiority	Overcrowding	Isolation
THE FOUR MINI-RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Avarice	Pettiness	Clinging	Malaise	Hoarding
Envy	Insecurity	Confusion	Uncertainty	Wretchedness
Hatred	Ill will	Unkindness	Irritation	Impatience
Arrogance	Condescension	Intolerance	Exaggeration	Seclusion
THE FOUR MICRO-RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Avarice	Selfishness	Hardness	Unfreedom	Negligence
Envy	Denigration	Insusceptibility	Narrowmindedness	Unworthiness

Hatred	Indignation	Vindictiveness	Belligerence	Bitterness
Arrogance	Disrespect	Craftiness	Distortion	Separateness
THE FOUR NANO-RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Avarice	Inhibition	Nervousness	Complaining	Indifference
Envy	Uncertainty	Uncultivatedness	Indecision	Rashness
Hatred	Resentment	Unwillingness	Vociferousness	Stiff-neckedness
Arrogance	Insincerity	Cunning	Unreliability	Alienation

THE FOUR BIG RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Ring of Fulfillment	Fulfillment	Interest	Meaningfulness	Oneness
God-centeredness Ring	Joy	Empowerment	Open-mindedness	Gratitude
Emotional Sobriety Ring	Detachment	Integrity	Respect for self	Respect for others
The Big Ring of Joy	Faith	Hope	Love	Truth
THE FOUR SMALL RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Faith	Generosity	Trust	Prosperity	Accountability
Hope	Credence	Information	Discernment	Serenity
Love	Admitting	Self-acceptance	Health	Sanity
Truth	Humility	Honesty	Individuality	Fellowship
THE FOUR MINI-RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Faith	Largesse	Letting go	Wellbeing	Sharing
Hope	Safety	Well-informedness	Clarity	Nobleness
Love	Goodwill	Kindness	Calmness	Patience
Truth	Equality	Tolerance	Accuracy	Belongingness
THE FOUR MICRO-RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Faith	Consideration	Ease	Action-freedom	Contributing
Hope	Appreciation	Teachableness	Openness	Worthiness
Love	Mercy	Forgiveness	Conciliatory	Sweetness
Truth	Respectfulness	Straightforwardness	Precision	Togetherness
THE FOUR NANO-RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				

	North	South	East	West
Faith	Approachability	Light-heartedness	Validation	Involvement
Hope	Certainty	Cultivatedness	Resoluteness	Level-headedness
Love	Acceptance	Willingness	Quietness	Flexibility
Truth	Sincerity	Simplicity	Reliability	Familiarity

THE FOUR BIG RINGS OF PAIN (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
The Ring of Emptiness	Emptiness	Boredom	Meaninglessness	Loneliness
Self-centeredness Ring	Euphoria	Depression	Self-criticism	Self-praise
Co-dependency Ring	Savior-role	Seducer-role	Victim-role	Offender-role
The Big Ring of Pain	Avarice	Envy	Hatred	Arrogance
THE FOUR RINGS OF AVARICE (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
AVARICE	North	South	East	West
The Small Ring	Stinginess	Greed	Poverty	Gluttony
The Mini-ring	Pettiness	Clinging	Malaise	Hoarding
The Micro-ring	Selfishness	Hardness	Unfreedom	Negligence
The Nano-ring	Inhibition	Nervousness	Complaining	Indifference
THE FOUR RINGS OF ENVY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
ENVY	North	South	East	West
The Small Ring	Disbelief	Superstition	Submission	Defiance
The Mini-ring	Insecurity	Confusion	Uncertainty	Wretchedness
The Micro-ring	Denigration	Insusceptibility	Narrowmindedness	Unworthiness
The Nano-ring	Uncertainty	Uncultivatedness	Indecision	Rashness
THE FOUR RINGS OF HATRED (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
HATRED	North	South	East	West
The Small Ring	Denial	Manipulation	Disease	Madness
The Mini-ring	Ill will	Unkindness	Irritation	Impatience
The Micro-ring	Indignation	Vindictiveness	Belligerence	Bitterness
The Nano-ring	Resentment	Unwillingness	Vociferousness	Stiff-neckedness
THE FOUR RINGS OF ARROGANCE (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				

ARROGANCE	North	South	East	West
The Small Ring	Superiority	Inferiority	Overcrowding	Isolation
The Mini-ring	Condescension	Intolerance	Exaggeration	Seclusion
The Micro-ring	Disrespect	Craftiness	Distortion	Separateness
The Nano-ring	Insincerity	Cunning	Unreliability	Alienation

THE FOUR BIG RINGS OF JOY (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
	North	South	East	West
Ring of Fulfillment	Fulfillment	Interest	Meaningfulness	Oneness
God-centeredness Ring	Joy	Empowerment	Open-mindedness	Gratitude
Emotional Sobriety Ring	Detachment	Integrity	Respect for self	Respect for others
The Big Ring of Joy	Faith	Hope	Love	Truth
THE FOUR RINGS OF FAITH (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
FAITH	North	South	East	West
The Small Ring	Generosity	Trust	Prosperity	Accountability
The Mini-ring	Largesse	Letting go	Wellbeing	Sharing
The Micro-ring	Consideration	Ease	Action-freedom	Contributing
The Nano-ring	Approachability	Light-heartedness	Validation	Involvement
THE FOUR RINGS OF HOPE (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
HOPE	North	South	East	West
The Small Ring	Credence	Information	Discernment	Serenity
The Mini-ring	Safety	Well-informedness	Clarity	Nobleness
The Micro-ring	Appreciation	Teachableness	Openness	Worthiness
The Nano-ring	Certainty	Cultivatedness	Resoluteness	Level-headedness
THE FOUR RINGS OF LOVE (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
LOVE	North	South	East	West
The Small Ring	Admitting	Self-acceptance	Health	Sanity
The Mini-ring	Goodwill	Kindness	Calmness	Patience
The Micro-ring	Mercy	Forgiveness	Conciliatory	Sweetness
The Nano-ring	Acceptance	Willingness	Quietness	Flexibility
THE FOUR RINGS OF TRUTH AND THEIR SUPERSTRINGS (HORIZONTAL) AND THEIR SUPERSTRINGS (VERTICAL OR DIAGONAL OVER FOUR RINGS)				
TRUTH	North	South	East	West
The Small Ring	Humility	Honesty	Individuality	Fellowship
The Mini-ring	Equality	Tolerance	Accuracy	Belongingness
The Micro-ring	Respectfulness	Straightforwardness	Precision	Togetherness
The Nano-ring	Sincerity	Simplicity	Reliability	Familiarity

As we worked Step Six diligently day after day, we gradually discovered the undergrowth of reasons we had to take our defects of character into use, and we also discovered that we could find just as many reasons to take our virtues into use if we worked on it.

Furthermore, we discovered that when we actually chose to take our virtues into use, we felt our anger, indignation, worry, anxiety, stress, depression and fear dissolve as we moved into our virtues and thereby into Joy of Being.

Because we wanted to stay centered in our Joy of Being throughout our day, little by little, we became entirely ready to allow our Higher Power to liberate us from all of our defects of character, and thereby we had also become entirely ready to cooperate with our Higher Power in Step Seven.

THE SEVENTH STEP

WE HUMBLY ASKED OUR HIGHER POWER TO LIBERATE US FROM OUR DEFECTS OF CHARACTER.

In Step Six, we had become entirely ready to allow our Higher Power to liberate us from our defects of character, and we began our work in Step Seven by quite simply praying to our Higher Power to liberate us from all of our defects of character.

After praying, we discovered that our defects of character were still there but with our prayer we had shown ourselves and our Higher Power that we had now become entirely ready to be liberated from all of our defects of character.

Now, we needed to show ourselves and our Higher Power that we were indeed ready for our Seventh Step by beginning to cooperate with our Higher Power on a daily basis as many times in a day as we observed that a defect of character began to surface.

However, while working with our Sixth Step we had discovered that in our thinking mind, our ego is found an undergrowth of thought patterns that supplies each of our defects of character with immense force.

This undergrowth consists of denials, defenses, justifications and rationalizations that approves and supports our use of our defects of character, no matter how much pain we experienced as a result.

Our denying that we had taken a defect of character into use sprang from the fact that we could only see our thinking mind, our ego from within, and because our thinking mind, our ego always and without exception has a loving, caring, compassionate and merciful intention with every thought, we were blinded by this, and therefore we became unable to see that the loving, caring, compassionate and merciful intention could not be served by the help of defects of character, and exactly that is why we call these attributes for defects of character.

Our denial is the veil of grace that prevents us from seeing how much pain our use of our defects of character inflicts on ourselves and others, until we are ready to face them.

In our Seventh Step, we wanted to face our mental-emotional pains immediately, when they occurred, and therefore we needed to come out of our denials.

We discovered that this could become possible, if we chose to perceive the defects of character we saw in others as a mirror that showed us those of our own 'defects of character that we had not yet recovered from, without us necessarily being aware that it was so.

Therefore we chose to take the wisdom to heart, which lay in the English slogan: 'You spot it, you've got it'.

Our defenses of our defects of character also sprang from our deep awareness that our actions sprang from a loving, caring, compassionate and merciful intention.

Often, we defended the pain we inflicted on ourselves by thinking that we just had to try harder in spite of all evidence to the contrary.

We hoped, it would show in the long run that the pain we inflicted on ourselves, would lead us to joy eventually, but in ChrisAn we want to achieve joy under all circumstances, no matter what they are so we changed our thoughts, emotional feelings and actions in such a way that we found joy instead of pain in them from the outset.

When others showed that they pained because of our actions, we defended our actions by thinking or saying that others should understand our loving, caring, compassionate and merciful intention, and if they did not, it was not our responsibility.

However, we reminded ourselves once again of the fact that attack is the first act of violence, and defense is the first act of war, so we let go of defending our use of our defects of character, and instead we began to apply

our experience with them as a opportunity for personal growth.

We also wanted to stop using our loving, caring, compassionate and merciful intention to justify the pains we inflicted on ourselves and others, so we let go of justifying the pains and instead we used our energy to cooperate with our Higher Power about transforming the pains to joys so our loving, caring, compassionate and merciful intention could be achieved.

We wanted to give up rationalizing our use of our defects of character too, using logical arguments based on the lowest common denominator, such as for example - everyone else is doing it - it is a perfectly normal behavior - I'm only human like everyone else - and so on.

In Step Six, we gradually unraveled our personal way of using these denials, defenses, justifications and rationalizations in our daily life and in Step Seven, we wanted to make use of this knowledge to let go of them immediately, when they surfaced so it could become possible for us to begin our cooperation with our Higher Power on a daily basis with the purpose of being liberated from all our defects of character and thus from our pains.

In the Ring of Emptiness we found out that the undergrowth that strengthens this Ring consists of the attributes in the Ring Self-centeredness.

In the Ring of Self-centeredness the undergrowth that strengthens this Ring consists of the attributes in the Ring of Codependency.

In the Ring of Codependency it consists of the attributes in The Big Ring of Pain.

In The Big Ring of Pain the undergrowth that strengthens this Ring consists of the attributes in the Small Rings of Pain that are strengthened by the Minirings of Pain.

The Minirings of Pain are strengthened by the Microrings of Pain and these are strengthened by the Nanorings of Pain.

All of them without exception are strengthened by the undergrowth of denial, defence, justification and rationalization.

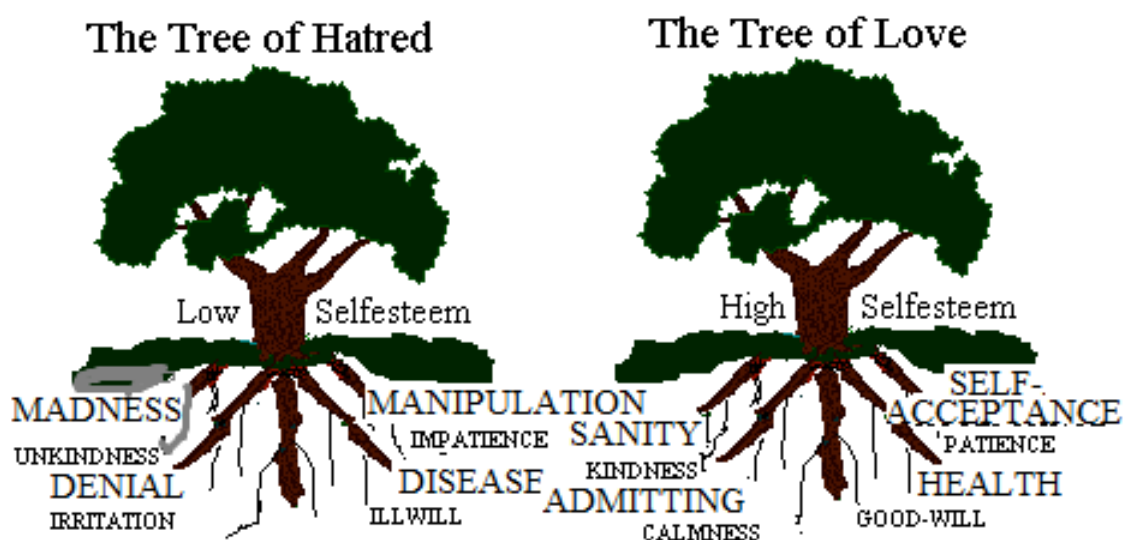
We added more defects of character to our list, gradually, as we discovered them in the course of our Seventh Step work.

To createmanifest a clearer picture for ourselves as to how our defects of character became stronger and stronger by the help of their immediate

undergrowth and the undergrowth beneath each one of them in the form of our denials, defenses, justifications and rationalizations if not arrested, we could use the graph of the Tree of Hatred below created manifested from the Small Ring of Hatred and the Miniring of Hatred as a simplified example of how the four defects of character can grow and intensify.

Although it is our defects of character we work with in Step Seven, we can cast a quick glance on the corresponding virtues in the two trees so as to see where we will find ourselves, when our defects of character from these two Rings are fully transformed.

THE TREES OF HATRED AND LOVE



We took a look at the graph of the Tree of Hatred to form an impression of how the undergrowth of our defects of character sprouted from a slight disturbance into a more and more severe disturbance, so as to form a clearer impression of how a complex defect of character like hatred springs from its undergrowth before it becomes a fully grown and overpowering force in our mind.

From this observation, it became clear to us that if we wanted to be liberated from the attributes of the Miniring of Hatred, for example, with its irritation, impatience, ill will and unkindness for example, and prayed to our Higher Power to liberate us from it in our Seventh Step when we spotted it, our defect of character was arrested while it was still growing.

In this way we stopped it from supplying the bigger roots, which are supposed to represent the Small Ring of Hatred with its denial, manipulation, illness and insanity, with nourishment and thereby the Small Ring of Hatred was cut off from leading nourishment into the stem, which is supposed to represent low self-esteem, and the crown of the tree, which

represent the fully grown hatred, did not get any nourishment either, and thus the Tree of Hatred began to wither and die.

By being aware of a defect of character, when it stirred in our lower heart, our solar plexus, as a slight unpleasant contraction or heat, springing from our irritation, impatience, ill will or unkindness, we could step back and use our Seventh Step prayer until our irritation, impatience, ill will or unkindness dissolved, and in this way, we blocked the sustenance to the whole Tree of Hatred and we were thus liberated from the effect of our defect of character in the situation.

For this purpose, we wanted to develop sensitivity to ourselves, and we did this by staying aware of our lower heart, our Solar Plexus.

A slight contraction of discomfort or heat in our Solar Plexus alerted us of that a defect of character was sprouting to the surface.

If we were not attentive and sensitive to ourselves and ignored this contraction, it would increase and become a knot that could eventually take over our whole Mother Earth body/physical body, filling our Mother Earth body/physical body with tension by developing from a knot in his/her stomach into shaking trembling hands, clenched teeth, curled and wriggling toes, tightening of shoulders and arms, frown on our face, puckered lips, shallow breathing, bodily tremors, nausea, stomach ache or headache.

The slight beginning of a contracting movement in our solar plexus center calls our attention to the fact that our thinking has become dysfunctional.

The moment we sensed a stir in our solar plexus, we investigated the issue and identified what line of thinking happened just prior to the stir, and then we applied our Seventh Step Prayer on the pain in these thoughts.

For example, we could pray: “God, liberate me from my irritation, (or impatience or ill will or unkindness)” if we found ourselves in the Mining of Hatred in our psychological landscape.

If we found ourselves in one of the other Rings of Pain, in the same way we prayed to our Higher Power to liberate us from the defect of character that was active from the Ring in question.

We kept our focus on our prayer until we felt the stir in our solar plexus subside before moving on with our normal activities.

If the stir/discomfort did not subside after we had prayed four times, we applied our Sixth Step to inventory to our defect of character so as to

become entirely ready to be liberated from it, and when we had become entirely ready, we used our Seventh Step Prayer yet another time.

Many of us discovered that we could use a prayer that liberated us from most of our defects of character immediately: “God, Liberate me from my self-important seriousness”, so we also used this prayer at adequate moments in the course of our day.

Many of us also chose to use the long Seventh Step Prayer from the beginning of the day to sharpen our awareness concerning our use of our defects of character.

THE LONG SEVENTH STEP PRAYER

God,

Liberate me from using self-important seriousness and make all my stays the Rings of Pain short today:

The Ring of Emptiness with its emptiness, boredom, meaninglessness and loneliness

The Ring of Self-centeredness with its self-criticism, depression, euphoria and self-praise

The Ring of Codependency with its the savior, seducer, victim and offender roles

The Big Ring of Pain with its avarice, envy, hatred and arrogance

The Small Ring of Avarice with its stinginess, greed, poverty and gluttony

The Small Ring of Envy with its disbelief, superstition, submission and defiance

The Small Ring of Hatred with its denial, manipulation, disease and madness

The Small Ring of Arrogance with its superiority, inferiority, overcrowding and isolation

The Miniring of Avarice with its pettiness, clinging, malaise and hoarding

The Miniring of Envy with its insecurity, confusion, unclarity and wretchedness

The Miniring of Hatred with its ill will, unkindness, irritation and impatience

The Miniring of Arrogance with its condescension, intolerance, exaggeration and seclusion

The Microring of Avarice with its selfishness, hardness, unfreedom and negligence

The Microring of Envy with its denigration, insusceptibility, narrow-mindedness and unworthiness

The Microring of Hatred with its indignation, vindictiveness, belligerence and bitterness

The Microring of Arrogance with its disrespect, craftiness, distortion and separateness

The Nanoring of Avarice with its inhibition, nervousness, complaining and indifference

The Nanoring of Envy with its uncertainty, uncultivatedness, indecision and rashness

The Nanoring of Hatred with its resentment, unwillingness, vociferousness and stiff-neckedness

The Nanoring of Arrogance with its insincerity, cunning, unreliability and alienation.

THANK YOU!

This way, when we clearly showed our thinking mind, our ego, that we did not want to make use of our defects of character anymore, we were at the same time helping our ego to align himself/herself with our Soul/Super ego/social body, and thus the transformation of our defects of character happened faster and faster as we kept applying Step Seven on our daily situations.

As a result of diligently working our Seventh Step on a daily basis, gradually, we became aware that we made many mistakes in the course of our day and therefore we needed to make amends to our Mother Earth body/physical body, ethereal body/energybody/space and time body, astral body/emotional body/inner child, causal body/mental body/thought

body/ego and Soul/Super ego/social body plus the others that we interacted with in our Soul life, our social life, and with this purpose in mind, we moved on to Step Eight.

THE EIGHTH STEP

WE MADE A LIST OF THOSE WE HAD HARMED, BEGINNING WITH OURSELVES, AND BECAME WILLING TO MAKE AMENDS TO ALL.

In Step Eight, we needed to get ready to forgive ourselves for the wrongs we thought we had done in the past, and we became ready to forgive ourselves by making a list of the wrongs we thought we had done to ourselves, others and the World at large, while at the same time we wrote down how we planned to make amends to ourselves, others and the World at large for our mistakes.

Therefore, many call Step Eight the Step of Forgiveness.

By becoming able to forgive ourselves for our wrongs from the past, at the same time, we became able to let go of regrets.

We had realized in our work with the earlier Steps of our ChrisAn Program that basing our judgments on right and wrong was an illusion, as our judgments were exclusively based on our personal understanding, and thus, our judgments were a personal and subjective perception dependent on and proportionate with our own purposes at particular moments.

In Christs Anonymous, our purpose is to liberate ourselves from addiction to our thinking mind, our ego, and thereby be led to Joy of Being, and we define the right thing to be what serves our purpose and the wrong thing to be what thwarts our purpose, without thinking that what is right for us is right for everyone and what is wrong for us is wrong for everyone.

Similarly, we gave up thinking that what is right for others is right for us and what is wrong for others is wrong for us, even if our family, others, society or spiritual teachings deem what is right for us as wrong.

However, we did not have this information when we grew up, and as a result, we criticized ourselves when we were out of conformity with the generally accepted moral code in our family and our society, and therefore the Ring of Self-centeredness opened up in us pricking us with self-criticism, self-praise, depression and euphoria.

We praised ourselves when we were in conformity with the generally accepted moral code and as a result of our self-criticism and self-praise, we found ourselves swinging between depression and euphoria.

In our Self-centeredness, we got addicted to euphoria, which is artificial joy springing from our self-praise, the only type of joy we recognized and knew when we identified with our thinking mind, our ego.

However, we got more and more confused when we repeatedly experienced that it took only one critical thought about ourselves or one critical remark from others for our euphoria to disappear, and we found ourselves lose energy and get into depression instead.

As we could not understand what happened to us and why it happened, we got scared of our euphoria, thinking that our joy would soon turn to depression.

We wanted to break free from our Self-centeredness and we wanted to be led to Joy of Being under all circumstances instead of being helplessly tossed around in the see-saw of depression and euphoria and feeling trapped in between these two.

We had found in our Step Work so far that this would only be possible for us if we replaced the pattern of Self-centeredness with the pattern of God-centeredness that ushers open-mindedness, empowerment, gratitude and joy within us.

We wrote down in our list of amends how we wanted to make amends to ourselves for the harm done to ourselves because of our Self-centeredness, by finding out how we would replace our pattern of Self-centeredness with the pattern of God-centeredness.

We also made a list of how we had harmed ourselves with our Codependency that consisted of our having acted as a savior, seducer, offender and victim at various times in our past.

If we chose to use the metaphor from the Fairytale of Cinderella here, we had tried to 'cut a toe and chop a heel to fit the glass slipper' that only fits the true noble person, whose human limitation, ignorance, powerlessness and mortality has become so transparent that it allows the person to walk on

the Earth with a slipper that is so transparent that the true Self, the Spirit of the person shines through.

By ‘cutting a toe and chopping a heel to fit the glass shoe’ we had denied ourselves as we are, so as to fit others’ perception of right and wrong.

Thereby, we became the ugly envious stepsisters of Cinderella, because all of our defects of character had become active due to our self-suppression, and our personality got distorted out of recognition due to our longing to please others and receive praise from them and thereby having it confirmed that we were indeed noble enough to become the bride or the groom of our significant other and thus live happily ever after.

Earlier, we did not understand that no amount of self-praise or praise from others could bring about our nobility, but now we knew that replacing the Rings of Self-centeredness and Codependency with the Rings of God-centeredness and Emotional Sobriety would fulfil our desire to be noble and ‘live happily ever after’ with our significant other.

In our Codependency, we were addicted to praise from others and our existential state of being was that of a people-pleaser.

As a result of our Codependency we were always on the hunt for our ‘drug’ – seeking praise from others – and we sacrificed our time, energy, money and personal interest to ‘save’ others from the consequences of their thoughts, emotions and actions, but when they failed to praise us in spite of our sacrifices, we felt victimized by them.

When we felt victimized, we got angry and felt that others ought to be more understanding, loving, caring, compassionate and merciful, and as a result, we began lecturing others openly or in our mind’s eye as to how they should or should not be, think, feel and act, at the same time, seducing ourselves and others into thinking that we knew better how things should be.

We wrote down in our list how we had harmed ourselves with our Codependency and how we planned to make amends to ourselves by finding out how we could replace our Codependency with Emotional Sobriety that consists in a pattern of detachment, integrity, respect for self and respect for others.

We also wrote down how we had harmed others, society and the World at large with our Codependency and how we wanted to make amends to all.

For many of us, it was a crucial point in our Step Work to work on making amends to ourselves and others for the wrongs we thought we had done,

because we had done many things in the past that had given rise to the codependency of others, for example, the codependency of our society that came to expression through society's disapproval of our destiny, and such disapproval by the society had made us criticize ourselves and thus made us destroy our Joy of Being.

Some of us had spent time in prison due to our actions in the past, and locking us up in a prison cell was the ultimate disapproval of our actions by the society, and yet we had to find a way to make amends to ourselves for having condemned ourselves by thinking that we had not been the way we ought to be due to these incidents in our life, whether our decisions in the past had led us to imprisonment or to various addictions or other situations strongly disapproved by our society.

Some of us were angry at the society that had locked us up in prison or had condemned and punished us in other ways, and thus, we activated our Codependency by thinking that the society was not the way it ought to be.

However, we realized that for us to go through The Dark Night of the Soul, where we lived through what we feared most of all while feeling abandoned by both God and humankind through it all, we needed everything to transpire in our past exactly the way it did.

Due to the intensity of our sufferings, when we went through The Dark Night of the Soul, we were, at long last, ready to do the required footwork to find Joy of Being under all circumstances, and thus, The Dark Night of the Soul strengthened and enabled us to let go of our sufferings and thereby our need to use the Rings of Self-centeredness and Codependency.

We also wrote down how we had harmed ourselves, others and the World at large by living in The Big Ring of Pain, with our avarice, envy, hatred and arrogance, and how we would make amends to ourselves, others and the World at large.

We discovered that we could make amends to ourselves, others and the World at large by finding out how we would replace The Big Ring of Pain with The Big Ring of Joy that consists of faith, hope, love and truth.

In the end, we looked into how we would make amends to ourselves, others and the World at large for applying the Small Rings of Pain by finding out how we could apply the Small Rings of Joy instead.

We also looked into our use of indignation.

Indignation, the so called 'just anger' towards ourselves, others, our life, our Higher Power or the World at large, was the most common cause for

our re-addiction to our thinking mind, our ego, and our indignation was thus the most common reason for us to lose our Joy of Being all over again and relapsing into chronic dissatisfaction.

When we accepted Reality as it IS without thinking that anything or anybody anywhere at any level of existence should be different, we gave ourselves, others, our life, our Higher Power and the World at large permission to be exactly the way everything and everybody everywhere at all levels of existence ARE, and as a result our suffering ceased and we were led to Joy of Being.

At this point in our Eighth Step Work, many of us feared that all impetus to change ourselves, our life, our relationships and the World at large for the better would leave us if we accepted life as it IS.

However, we discovered that this was a fallacy, a defence in support of our suffering that we had been involved in for so long that suffering had become our way of life, and a justification of the fact that we had continually forced ourselves to fill our day with chores to do that we did not want to do, hoping that this would bring us a happy life some time in an imaginary future.

We wrote on our list how we would make amends to ourselves for this misunderstanding and we found that we could do it by choosing to surrender unconditionally to our Higher Power and thus to ourselves and our life.

We surrendered unconditionally to ourselves and our life by choosing to do what we would love to do in The Blissful Flow of the Present Moment throughout our day.

We did this by permitting the NOW to reveal to us what would be the right action for us right HERE right NOW and that was without exception the action we would joyfully do, contrary to an action that had its roots in our thinking mind, our ego, telling us to give up happiness right HERE right NOW to engage in actions we did not want to do in our vain attempts to achieve a more happy life in some distant and imagined future that had so far failed to show up.

By allowing ourselves to do that which brought us Joy of Being right HERE right NOW, we discovered that our life changed dramatically, and we became aware that our Higher Power's will for us was to evolve through enjoying and loving our physical life, our space and time life, our emotional life, our mental life, our social life and our spiritual life.

Our work with the Rings of Social Interaction had shown us that it was not possible to hurt another without hurting ourselves, so we needed to make a list as to how we had hurt ourselves by hurting another and how we would make amends to both ourselves and others when we had hurt others in our social life.

To conclude our Eighth Step work with our wrongs from the past, we set aside a day that we called 'The Grand Day of Holy Forgiveness'.

We shared our list of wrongs and our plans for amends with our Higher Power by reading our list of wrongs to our Higher Power, while we forgave ourselves for our wrongs of the past and also considered ourselves forgiven by our Higher Power after finishing our reading.

Then, we met up with our chosen person, shared our Eighth Step list and our plans of amends with this person, and took to heart the inspiration and suggestions that this person had to share with us.

When we were thus done investigating our wrongs from the past, we set a time limit for investigating how our wrongs came to expression on a daily basis presently.

Some of us set off a week for this work, others a month, and others even longer.

However, we knew that we would need our Eighth Step for the rest of our life, so we did not linger indefinitely in this task before we moved on to Step Nine.

In the course of our Step Work, we had become aware that it was essential for us to remain in The Blissful Flow of the Present Moment to be able to connect with our true self, our Spirit, and from there to our life at all levels of our existence, so as to be able to stay in the Joy of Being.

In the past, we had mostly been absent from our life, because we were lost in our thinking mind, our ego almost all of the time.

We were consumed by thoughts about the past or the future and were thus losing out on the Present, where our life, actually, always and without exception takes place.

For many of us, it was a life-long task to work with our thinking mind, our ego, to be able to make amends to ourselves for our sufferings, through learning to stay in The Blissful Flow of the Present Moment instead of leaving ourselves and our life by being sucked into our thinking mind, our ego.

We wrote a short inventory on how we had left ourselves, our life, others and our Higher Power by disappearing into memories of melancholies or grand moments of the past and fantasies about the future.

In the course of our day, we discovered that when we left The Blissful Flow of the Present Moment, we would immediately sense a slight anxiety stirring in our solar plexus, and when we investigated the cause for our anxiety, we discovered that we had been sucked into our thinking mind, our ego, yet again, and thus we had become consumed with either thoughts about our past and future, or with thoughts of gaining control of our present or about how we were right and the others were wrong.

We made amends to ourselves by letting go of our thoughts and returning to the present – the HERE and NOW.

There are many ways of entering The Blissful Flow of the Present Moment.

Some of us did this by opening our hearing to all the sounds around us as if it was a piece of music, others of us by looking at everything around us as a live picture in three-dimensions, yet others of us would connect to the NOW by taking in all the smells and fragrances in the air or sensing the wind caressing us.

For many of us, focusing on our breath was an effective way that could give us access to The Blissful Flow of the Present Moment.

When we felt lost in thoughts, we chose to focus on our breathing, until our thinking mind, our ego, became still.

We each found our personal way that made it possible for us to enter The Blissful Flow of the Present Moment in as many situations as we were able to.

If we were not sensitive to ourselves by taking care of our sensations in solar plexus, our lower heart, the gentle initial stir of anxiety would develop into worry about something we did or did not do one hour ago or yesterday, or leading us to feeling dissatisfied with our life as it transpired in the NOW by letting ourselves be absorbed in thinking about how we could make ourselves happier tomorrow.

Whether we were lost in thoughts of ‘before NOW’ or ‘after NOW’ we found that we had got lost in thinking yet another time.

We found out that in order to be able to make amends to ourselves, we needed to let the past be by-gones and to surrender our future to our Higher

Power's care, trusting that our Higher Power had a plan for our life that we could not even begin to imagine due to our human limitation, ignorance, powerlessness and mortality.

In our daily work with Step Eight, we investigated how we applied self-criticism and self-praise at all levels of our existence.

We knew that our physical body needed to be well rested, well groomed, well nourished and well exercised to be functioning at its best.

When we tried to fulfil this, we had a tendency to praise ourselves when we were able to take well care of our physical body, instead of being grateful that our Higher Power granted us the power to take care of it.

We also had a tendency to criticize ourselves when we did not take care of our physical body in all or any of the four areas mentioned above.

To escape our self-criticism, we tried to force ourselves to take care of all four areas of our physical existence, even when our heart was not in it.

It thus became a heartless action contrary to our purpose of finding Joy of Being in The Blissful Flow of the Present Moment, because we did not take into consideration that, today, there might neither be the time nor the space to do it without neglecting our other planes of existence.

We also realized that we forced ourselves in many ways not called for in our daily life, saying yes when we meant no and saying no when we meant yes in many different contexts.

When we found ourselves in such a situation, we made amends to ourselves by giving ourselves permission to change our mind, and we made amends to others by letting others involved know that we had changed our mind, even if we feared their condemnation for standing by ourselves.

This way, we not only began respecting ourselves for who and what we are, but also presented our true self to others instead of seducing them by our contradictory use of 'yes' and 'no'.

Besides this, we respected others' right to want to participate or not participate in those activities that we wanted to participate in, without thinking that there was something wrong with us or our activities if others did not want to participate, or that we were above others when many wanted to participate.

Doing so paved the way for us to respect both our own path in life and that of others.

Whenever we abandoned ourselves by being dishonest about what would bring us Joy of Being this moment, in the HERE and NOW, we discovered that we felt lonely due to our abandoning our self by condemning what we wanted to do as being beneath us, as being too superficial, as not being of any practical value or as not being 'spiritual'.

In the trail of our loneliness came a sense of meaninglessness, because nothing made sense to us any more when we abandoned ourselves due to our condemnation of what we felt would bring us Joy of Being right HERE right NOW.

Furthermore, we met opposition from within us when we attempted to do something else, no matter how much we deemed it worthy of our efforts, thus filling us with emptiness when faced with all the empty time staring at us as a consequence.

With this emptiness came boredom, because we did not feel we had anything that we deemed worthy to fill up our empty time.

We added to our list of wrongs those moments from our day where we abandoned ourselves through self-condemnation, and we wrote down how we wanted to make amends to ourselves and to others who were also affected by our loneliness, meaninglessness, emptiness and boredom.

Many of us found it hard to accept how we used our time and space.

We thought we should be able to get more out of the twenty-four hours in our day, and we thought that our personal space should look neater and cleaner when somebody came to see us as compared to how it otherwise appeared.

For that reason, we kept our home in a certain condition so as to avoid our own condemnation and that of others, but we realized that when we used these reasons for keeping our home in a certain condition, we tried to force ourselves with the help of our fear of being condemned by ourselves and others into tidying up our home even if our heart was not in it, thus entangling ourselves in yet another heartless action.

We made amends to ourselves by giving ourselves the permission to do what we would love to do in the twenty-four hours available to us, without taking into consideration whether we achieved results that we could show off to others or not.

We also investigated how we criticized or praised our emotions and those of others.

We had a tendency to criticize our emotions and those of others when we felt disturbed by them and praise our emotions and those of others when the emotions were joyful for us.

However, we had discovered in our Step Work that our emotions disturbed us only when our immature and dysfunctional thinking was active, and that it was the task of our emotions to call our attention to our need to take care of our hurt inner child, our immature and dysfunctional thinking, with unconditional love, care, compassion and mercy.

We added to our list how we would make amends to our emotional body and that of others by opening our mind to accepting our emotions and those of others exactly the way they were, whether they were joyful or disturbing to us.

This gave us the freedom to choose whether we wanted to let our emotion just pass through us or if we wanted to take the opportunity to investigate it more thoroughly.

By accepting our emotions and that of others exactly the way they were, we felt empowered to deal with our emotions and to respect and give space to the emotions of others, and as a result, feelings of gratitude and joy followed in the trail of even the most disturbing emotions, whether they affected us from inside or outside.

We added to our list how we would make amends to ourselves and others for criticizing or praising our own as well as their emotions, and found a way that would make it possible for us to accept our emotions and those of others exactly the way they are, whether disturbing or joyful.

When we chose to investigate a disturbing or a joyful emotion, we had to look into our thinking mind, our ego, to find out which of our thoughts had led to the disturbance or joy, without criticizing or praising our thinking for that reason.

If we found ourselves criticizing our thinking mind, our ego, or that of others, we added to our list how we would make amends to ourselves or others by finding out how it could be possible for us to accept our thinking and that of others exactly the way it was.

Then, we investigated how we criticized or praised our social life and that of others, and we added to our list how we would make amends to ourselves and others by finding out how it could become possible for us to accept our social life and that of others exactly the way it was.

In the end, we investigated how we criticized or praised our spiritual life and that of others, and we added to our list how we would make amends to ourselves and others by finding out how it could be possible for us to accept our spiritual life and that of others exactly the way it was.

We discovered that when we let our love of being exactly the way we ARE lead us in our approach to life from all of our levels of existence in the course of our day, no matter how we expressed ourselves at each level of our existence, our Joy of Being would be omnipresent.

When we felt that our Eighth Step worked for us on a daily basis because we were able to realize when we were in the wrong and thus needed to make amends to ourselves and others in the course of our day, we were ready for Step Nine.

THE NINTH STEP

WE MADE AMENDS TO OURSELVES AND OTHERS EXCEPT WHEN DOING SO WOULD CAUSE MORE HARM TO US OR OTHERS.

In Step Nine, we began to make those amends that we had planned in our Eighth Step.

When we began making our amends, we sometimes discovered that some of the areas we had brought out in the open had been forgotten by the other people involved, and we felt a great relief upon discovering that we had not nearly as much reason to be ashamed as we had imagined.

Gradually, as we progressed in our Ninth Step, we experienced how relieved we felt about resolving all such situations from our Eighth Step list, one after another, and therefore, many call Step Nine 'The Step of Liberation.'

Even though we longed for this liberation, we accepted that we had to be patient and wait for the right circumstances to occur to make each amend; but we did not use this to postpone a Ninth Step that we could do now.

We shared our Ninth Step experiences with others and listened to their experiences too.

We shared with our Sponsor how far we had come with our amends and asked for our Sponsor's help in ascertaining if we were too slow or too hasty in working our Ninth Step.

If we had harmed others materially or physically, they might not be willing to forgive us for this harm but we tried to make amends to them anyway, unless we thought that they were still so embittered by our action that it was dangerous for us to approach them.

If that was the case, we made indirect amends by helping another person who was in the same situation as the person we had harmed.

We shared with all the people whom we owed amends what we were into and that we wouldn't have acted today like we did at the time when the harm took place if we had known then what we know today, and then we offered our amends.

Sometimes, the amends we offered were accepted and sometimes not.

In some of our amends, the person we had harmed forgave us, and in some other instances, the person we had harmed was not ready to forgive us.

We accepted this, knowing very well that now we had done our best, and we let go of the situation.

In the same way, we approached all those we wanted to make amends to, whether it was one person, a group or society as such.

In some instances, we thought that the one we needed to make amends to had harmed us too or had been the cause for the situation to occur, but in this work, we only dealt with our own feelings of guilt and not with others' guilt or the lack of it.

We took responsibility for that part which we felt guilty about and let go of their feelings of guilt or the lack of it as something, which is between them and their Higher Power.

When we had made amends for the mistakes of our past we let go of them and the harm done, whether we achieved the forgiveness of others or not, remembering that we did not carry out our Ninth Step to achieve the forgiveness of others but to take responsibility for our part of the harm so that we were able to forgive ourselves and let go of our guilt and shame, which are the most lethal poisons to our spiritual life.

We also knew that we were limited, ignorant, powerless and mortal, and thus fallible, and as such, we knew that we would make mistakes in the future too.

Instead of being hard on ourselves by expecting us to be flawless from hereon, we drew hope from Steps Eight and Nine knowing that we could use them to make amends whenever we made a mistake.

By applying these Steps in our daily lives, we were able to keep our path free of guilt and shame.

Having cleared up our past, we wanted to continue this process and benefit from it in our daily lives, and towards this purpose, we used Step Ten.

THE TENTH STEP

WE CONTINUED TO TAKE PERSONAL INVENTORY AND WHEN WE WERE WRONG PROMPTLY ADMITTED IT.

When we reached our Tenth Step, we had finally become aware of the five basic ways of the functioning of our consciousness.

1. Our habitual consciousness that works on autopilot and controls our thoughts, emotions and actions most of the time, and which is found below the threshold of our day consciousness, but which we have brought to light in our Step Work from Step One to Step Nine and thus we have had the opportunity to weed out what no

longer serves our purposes and preserve what serves our purposes.

2. Our destructive day consciousness, which consists of those emotional and mental patterns that we identified in our Step Work which bring pain to both ourselves and others.
3. Our constructive day consciousness, which consists of those emotional and mental patterns that we identified in our Step Work which bring joy to both ourselves and others.
4. Our neutral day consciousness, which consists of the neutral emotional and mental patterns that neither creates nor manifests pain nor joy.
5. Our total consciousness, which holds answers to everything, and which we also call the Point of Stillness, the consciousness of our Spirit that brings us the joy without opposites that we call happiness, and which we have also become aware of through our Step Work till now.

Through this work, we had finally become willing to do whatever it took to heal the pains in our mind, which many of us refer to as our defects of character; and some of us choose to call our inner demons and yet others of us prefer to call our immature and dysfunctional traits of character.

With this willingness, we worked with both our defects of character as well as our virtues.

In our daily written Tenth Step inventory, we chose to inventory one situation from our day where our defects of character came to expression, to become able to heal our hurts on a daily basis so that we could become more and more healthy and happy – which implied that our immature and dysfunctional mental-emotional patterns became more and more mature and functional.

For most of us, it was difficult to do a written Tenth Step inventory every day, because at this point of our ChrisAn Step Work, we were mostly connected with our true Self, our Spirit, and so we stayed in The Blissful Flow of the Present Moment most of the time and experienced Joy of Being many times in the course of our day.

Therefore, we had a tendency to minimize situations from our day where our defects of character became active by looking at them as negligible slips that we did not have to take care of, because we knew that a Tenth Step inventory was time-consuming and we did not want to spend the time required on our recovery, justifying this by thinking that our life was good as it was.

However, we remembered that there was always scope for improvement in our mental-emotional health, and thus we became willing to set aside time for our Tenth Step inventory in order to heal and mend our hurts on a daily basis.

Often, we used our Seventh Step in the course of our day at the very moment when one of our defects of character began to emerge from one of the Rings of Pain.

We prayed up to four times for our Higher Power to liberate us from the emerging defect of character.

We also used our short Seventh Step Prayer up to four times in a situation as often during our day as we found necessary by praying: *God, Liberate me from my self-important seriousness.*

If our Seventh Step did not work for us in the situation, we used all our Steps to go even deeper into it.

At that point in time in our day, which we had set aside to do our written Tenth Step inventory, we chose that situation from the past 24 hours, which had been the hardest for us to recover from, despite the fact that we had applied our Seventh Step in the situation.

Gradually, we discovered that an effective Tenth Step implied that we were willing to take care of our hurt whenever we felt hurt in the course of the day by the help of Step Seven, and that we were also willing to make a written Tenth Step on one of the situations we had not yet recovered from when we were ready to write our Tenth Step for the past 24 hours.

Therefore, many call the Tenth Step ‘the Step of Willingness’.

If we did not think that anything had disturbed us in the course of our day, we chose to take up our last inventory from previously, and went deeper into one or more aspects of it through further introspection.

When we had finished our Tenth Step inventory for the day, we felt lighter and brighter.

The lightness and the brightness that we felt was due to the fact that our truth as we had perceived it before we began our inventory had changed for the better after we were done.

This feeling of lightness and brightness, we fondly called the Song of Praise of the Angel Choir and it increased our faith in our Program, our desire and motivation for making use of it more and more in our daily lives, and our

hope that we could continue to recover irrespective of circumstances that were, are and would be.

We could work in many different ways with our hurt thoughts and emotions, also called our defects of character, our inner demons, our sins or our wrongs.

Many of us in ChrisAn chose to work with our hurts from our four inner aspects: Our inner God/Goddess – the wisdom giver, our inner father/mother – the caregiver, our inner man/woman – the love giver - and our inner boy/girl – the joy giver.

The most important thing was that the way we worked on our defects of character and our virtues were healing, that it healed our material, physical, space-time wise, emotional, mental, social and/or spiritual pains.

Those of us who chose to use our hurt inner child as our point of inventory in Step Ten, used Step One to allow our hurt inner child to admit fully, exactly how matters stood with him/her today, and how he/she thought it made his/her life unmanageable.

We discovered that our hurt inner child often wore a mask, which we call our ‘good and well-behaved’ inner child.

Our ‘good and well-behaved’ inner child tries to recover from his/her hurts by surrendering to others’ perceptions of right and wrong, and this we call moral in ChrisAn, but because he/she chose to act on others’ perception of right and wrong instead of his/her own he/she lost touch with his/her Spirit.

Our Spirit surrenders exclusively to what He/She perceives to be the right action and moves away from what He/She considers to be the wrong action, and in ChrisAn we call this ethics.

Our hurt inner child, who has been healed from what pained him/her by the help of our Tenth Step, we call our healthy and happy inner child, who confidently expresses his/her own truth with complete integrity and in accordance with the perfect integrity of our Spirit.

From this springs the guideline, expressing the principle that we must become like children anew to enter the God Realm, also called the Absolute, the eighth dimension, the Spirit plane and many other names.

Through our honest admission of what was happening in our hurt inner child, we went behind the mask of being ‘good and well-behaved’ in order to reach our true hurt inner child, and thus we gained the possibility of

healing and making whole the hurts that were to be found behind the mask of him/her being 'good and well-behaved'.

Thus, we began to let go of morality to surrender to our ethics, even though others were constantly trying to hold us down by trying to inflict guilt and shame on us if we did not surrender to their perception of the right thing.

Then, we used Step Two to let our inner God/Goddess – the wisdom giver – bring the earthly and spiritual principles out into the light, for in this way to help the hurt inner child to find the unconditionally loving, caring, compassionate and merciful intention behind the pains of the situation.

Furthermore, we used our inner God/Goddess – the wisdom giver – in Step Three to give the child the required knowledge that made it possible for our hurt inner child to make use of what he/she had come to believe in Step Two, namely that there IS an unconditionally loving, caring, compassionate and merciful intention behind everything, even behind his/her pains, so that it becomes possible for the child to unconditionally surrender to his/her life with joy and gratitude.

Our inner God/Goddess – the wisdom giver – together with our inner father/mother – the caregiver - then takes our hurt inner child caringly by the hand and looks at the defects of character and virtues that were active in the situation by the help of Step Four, and thus, both the blocks and the helpful character traits to surrender get identified.

The Big Ring of Joy is set into vibration by activating Faith through Step One, Hope through Step Two, Love through Step Three and Truth through Step Four, and when The Big Ring of Joy vibrates through our mind, at the same time, it sets all the Rings of Joy into vibration, and thus joy vibrates through our entire being.

Similarly, we can set The Big Ring of Joy into movement by the help of Steps Five to Eight, by activating Faith through Step Five, Hope through Step Six, Love through Step Seven, and Truth through Step Eight; and last but not least, by activating Faith through Step Nine, Hope through Step Ten, Love through Step Eleven, and Truth through Step Twelve.

By the help of the first Four Steps, our hurt inner child had admitted to himself/herself and our inner God/Goddess, what he/she had discovered in Steps One, Two, Three and Four, and so joy vibrated through him/her already, but still a few Steps needed to be done for our inventory to be complete, and the only thing remaining now to complete Step Five was admitting our discoveries in Step One to Four.

In Step Six, our hurt inner child admitted what he/she hoped to achieve by acting on his/her hurt thoughts and emotions.

Also, our hurt inner child admitted if he/she achieved the desired result, and our inner God/Goddess helped him/her to make use of earthly and spiritual principles on the situation, and our inner father/mother helped him/her to have his/her desires fulfilled or to let go of them in a way that neither hurt or harmed himself/herself or others.

In our Seventh Step, we had investigated our denials, defenses, justifications and rationalizations of our use of our defects of character, and now our inner father/mother helped our hurt inner child to liberate himself/herself from his/her mask of being 'good and well-behaved' by helping him/her to let go of his/her denials, defenses, justifications and rationalizations.

In Step Eight, we found out those mistakes that our hurt inner child had made which prevented him/her from finding Joy of Being, and we listened carefully from our inner God/Goddess as to how our hurt inner child wanted to make amends both to himself/herself and to others for the mistakes committed in the situation.

In Step Nine, we gave our hurt inner child time and space to make the amends that he/she wanted to make.

In Step Ten, centered in our inner God/Goddess, we asked our hurt inner child how promptly he/she had been able to admit his/her mistakes, correct them and move on.

When we had finished working Steps Eleven, Twelve and Thirteen, we added questions from these to our daily Tenth Step inventory as well.

In the course of our Step Work, we had discovered that all our bodies – our Mother Earth body/physical body, our ethereal body/energy body/space and time body, our astral body/emotional body/inner child, our causal body/mental body/thought body/ego and our Soul/Super ego/social body – felt loved and experienced well-being when we showed them love, care, compassion and mercy.

We understood that they felt loved, when we gave them kind and loving attention.

We also understood that we gave them care by ensuring that they were well rested, well groomed, well nourished and well exercised, and in our Tenth Step, we therefore examined the extent to which we had taken care of our bodies during our day and where there was space for

improvements.

Furthermore, we understood that we were compassionate towards them by speaking to them from our thinking mind, our ego in ways that were loving, understanding and without subjugation, so we did not try to pressurize them to participate in our activities, when they needed rest, or when they didn't want to, neither when they were paining nor when they were strong and healthy.

Also we showed them mercy by unconditionally forgiving them for their mistakes and work on turning their mistakes to their advantage by the help of our ChrisAn Program.

In our Tenth Step, we also wanted to use the undergrowth of the Rings of Joy to be able to use this knowledge to find out where we wanted to move to in our psychological landscape, as compared to finding ourselves in the undergrowth of the Rings of Pain, so we learned to use admission instead of denial, acknowledgement instead of defense, recognition instead of justification and responsibility instead of rationalization.

In the course of each of our days, all our planes of existence and thereby all of our bodies came into play, and at times, we got so absorbed in our physical life, our space and time life, our emotional life, our thought life, our social life or the destiny actions of our true Self, our Spirit, that we lost contact with the NOW, and as a result, we found various situations in our day disturbing to us.

We also chose to inventory one these situations from our day in our Tenth Step, so as to find means and methods by the help of which we could return to oneness with our true Self, our Spirit and thereby to oneness with ourselves, others and our life in The Blissful Flow of the Present Moment.

When we had identified one such situation that had disturbed us **the most** in the course of our day, we inventoried what mistakes we had made in the situation that had led us to leave the NOW.

We used our First Step to admit our wrong/s and to investigate how our wrong/s had made our life unmanageable in the situation.

Then we used our Second Step to find out what we thought could be the unconditionally loving, caring, compassionate and merciful intention of our Higher Power behind our experience.

We used our Third Step to surrender to the unconditionally loving, caring, compassionate and merciful intention of our Higher Power for us that we found out in Step Two.

In our Fourth Step, we looked into those defects of character that blocked us from surrendering to the unconditionally loving, caring, compassionate and merciful intention of our Higher Power, and we also looked into those virtues that helped us surrender.

We used our Fifth Step to seek inspiration and help from our Higher Power, by reading our inventory to our Higher Power, while at the same time, we were attentive to inspirations that came to us while reading, and we added these inspirations to our inventory.

We also sought inspiration and help from another human being by sharing our inventory with our chosen person, and we listened respectfully and attentively to what our chosen person had to say about our issue, adding these inspirations to our inventory too.

We used our Sixth Step to find out how we could move from the defects of character that we discovered in Step Four to their corresponding virtues.

We used our Seventh Step to look at the undergrowth of defenses, justifications, rationalizations and denials that strengthened our defects of character, and asked our Higher Power to liberate us from them and from our defects of character.

We used our Eighth Step to find out how we have harmed ourselves and others with our wrongs and we planned how we would make amends to ourselves and others, and then we forgave ourselves our wrong/s.

In Step Nine, we carried out the amends we planned in Step Eight.

Step Ten suggests that we do not try to explain our wrongs; that we simply admit them, correct them and let go of them.

This attitude to our wrongs is suggested in Step Ten because an explanation would be an expression of our wish to justify our wrong and in that way defend it, but having realized that defence is an act of war and it was therefore contradictory to what we wanted to achieve by the help of our amends, we let go of our desire to justify our wrongs and, instead, we simply admitted, corrected, and let go of them.

After having finished our tasks in Step Ten, we chose to set aside thirty days to do a daily written Tenth Step inventory, and when we had rigorously applied our Tenth Step on a daily basis for these thirty days, we had experienced the benefits from daily application of a written Tenth Step, and therefore, we became willing to continue using our Tenth Step on a daily basis.

Thus we were ready for Step Eleven.

THE ELEVENTH STEP

THROUGH PRAYER AND MEDITATION, WE SOUGHT TO IMPROVE OUR CONSCIOUS CONTACT WITH OUR HIGHER POWER, *AS WE UNDERSTOOD THAT POWER*, PRAYING ONLY FOR KNOWLEDGE OF OUR HIGHER POWER'S WILL FOR US AND THE POWER TO CARRY THAT OUT.

In the course of our Step Work in Christs Anonymous, we had discovered that when we let go of our addiction to our limited, ignorant, powerless and mortal/changeable thinking mind, our ego, it became possible for our ego to align himself/herself with our Soul consciousness, and thereby to be lifted to a higher vibrational level by surrendering unconditionally to the sovereign rulers, God the Father and Goddess the Mother, of both our thinking mind, our ego and of the Seventh Dimension.

When our thinking mind, our ego, surrendered unconditionally to our true Self, our Spirit, it became possible for us as limited, ignorant, powerless and mortal human beings to stop taking our thinking so seriously and for our thinking mind, our ego to immerse himself/herself in our true Self, our Spirit.

It also became possible for us to stop giving excessive attention to our thinking mind, our ego and thus we could more easily be present as pure awareness in The Blissful Flow of the Present Moment.

In our Tenth Step we used our thinking mind, our ego, to inventory an incident from our day where we found ourselves consumed with excessive thinking that was not required for the HERE and NOW, so we found ways that could help us redirect our thinking from bringing us pain by being immature and dysfunctional to bringing us joy by being mature and functional or to bring us serenity by being neutral.

The serenity helped us liberate ourselves from our excessive thinking, thereby making it easier for us to stay in the NOW.

We used our Tenth Step to pave our way to serenity and our Eleventh Step to expand our capacity to stay in The Blissful Flow of the Present Moment in a Still state of mind without labeling or judging anybody or anything.

As a result of this state of being, we experienced our consciousness expanding to embrace the NOW in all its graciousness and fullness.

Therefore, Step Eleven is often called the Step of Consciousness Expansion.

For the expansion of our consciousness, we used prayer and meditation.

As soon as we woke up in the morning, our thinking mind, our ego, soon began chattering away about issues from yesterday, suggestions of tasks for the day and opinions on various issues, but we wanted to use our Eleventh Step to gently lead our thinking mind, our ego, to our desired state of being – staying in The Blissful Flow of the Present Moment with Joy of Being - and we did this by the help of prayer and meditation.

In this way, we kept our thinking mind, our ego, centered instead of allowing him/her to wander off in multiple directions, dragging us along with him/her.

When we centered our thinking mind, our ego, by the help of our chosen prayers from the onset of our day, it became easier for us to reach a state of meditation, a state of *no thinking* at as many points in time in the course of our day as we were able to.

When we were in The Blissful Flow of the Present Moment, our omnipresent, omniscient, omnipotent and immortal Spirit came into play,

and from moment to moment, Reality revealed itself to us without us having to figure out anything by the help of thinking.

In the NOW it became easy for us to see clearly, what our Higher Power's will was for us right HERE right NOW, and we surrendered unconditionally to our Higher Power's will for us as best as we could by surrendering to ourselves and our life.

At times, our impulse in The Blissful Flow of the Present Moment was to work, at other times it was to rest, at yet other times it was to play and at some other times it was to sleep.

We neither judged our desires nor The Blissful Flow of the Present Moment on the basis of how important or unimportant we considered our impulse in the HERE and NOW to be but gave ourselves up wholeheartedly to the HERE and NOW, whatever it held.

Sometimes the HERE and NOW held comfort and sometimes it held discomfort, and we accepted both, because we understood that ALL IS GOOD.

There is the pleasant good and the unpleasant good.

The pleasant good gave us rest and the unpleasant good was our time to grow.

In the course of our Step work, we had investigated our material life, our physical life, our life in space and time, our emotional life, our mental life, our social life and our Spiritual life, and we had discovered that different principles applied on different planes of our existence.

We had found out that our Mother Earth body/physical body, our ethereal body/energybody/space and time body, our astral body/emotional body/inner child, our causal body/mental body and our Soul/Super ego/social body are creaturesmanifestations and all of them are thus limited, ignorant, powerless and mortal.

We all knew the principles of our physical existence and our existence in time and space so well that we could move around in the physical world with ease and in our space and time without colliding with other physical beings or objects.

However, this was not the case with our emotional life, our mental life and our social life, where we had frequent clashes between our own thoughts and emotions and the thoughts and emotions of others.

In our Eleventh Step, we wanted to learn how to move effortlessly in our emotional life, our mental life and our social life so as to maintain a state of serenity that made it possible for us to remain in the NOW without disturbing thoughts and emotions, so we thereby could become able stay in oneness with to our true Self, our Spirit.

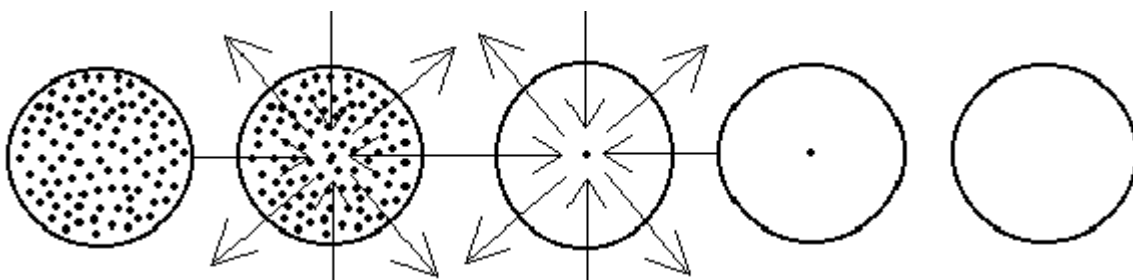
We began to learn to move effortlessly and without clashes on all our planes of existence by practising reflection, contemplation, concentration and meditation as part of our daily Eleventh Step.

The below graph illustrates the process where we move from our ordinary day consciousness to reflection, contemplation and concentration and eventually to meditation, so as to move freely on all of our planes of existence by the help of conscious use of all these states of consciousness.

The dots inside the circles are supposed to illustrate our thoughts, and the circles are supposed to illustrate our mind.

STATES OF CONSCIOUSNESS

Ordinary Reflection Contemplation Concentration Meditation



The first circle shows a normal state of consciousness with many thoughts moving in various directions, and we may grab hold of a particularly interesting thought and play with it, and thus we may get sucked into our stream of thoughts and thereby we become identified with our thinking mind, our ego yet another time.

The second circle illustrates a reflective state of mind, where we allow our thoughts and the corresponding emotions to pass through us without us trying to hold on to a particular thought or the emotion the thought holds, and by doing so, peace of mind arises, because we do not give each and every thought or emotion power over us by giving them attention and power of action.

Reflection allows our thoughts and the emotions that spring from them to come and go effortlessly without meeting resistance from our own thinking or that of others and the related emotions and thus our thinking mind, our

ego could get rest, because we did not have to take a stand on any of the thoughts that came to us.

We could simply allow different situations to take place without connecting our thinking with them, whether the situation unfolded inside of us or outside of us and thereby we became able to move effortlessly on the astral and causal plane.

The third circle illustrates a contemplative state of mind where we focus our thoughts on an object, a word, a mantra, a koan, a prayer or a worldly issue and where our thoughts wander to and from our object of contemplation.

When we give ourselves time and space for contemplation, whether our contemplation is about a worldly or a spiritual issue, we give our thinking mind, our ego, time and space to come up with all the information that he/she possesses about the issue at hand and thus to find the best possible approach that we can use as a solution to our issue.

By taking care of our thoughts and the associated emotions by the help of contemplation, we listened respectfully and attentively to them with loving, caring, compassionate and merciful detachment, and we discovered that what they had to reveal to us about our relationship with ourselves on all planes of our existence made it even easier for us to move effortlessly on the astral and causal plane.

The fourth circle represents a concentrated state of mind, where all other thoughts but the object of contemplation has dissolved.

When we had achieved the capacity to keep our thinking mind, our ego concentrated in one point, it became easier for us to enter The Blissful Flow of the Present Moment, where love, care, compassion and mercy flow effortlessly in our relationship with ourselves, others and the World at large, and thereby, it became easier for us to move effortlessly and without clashes on the Soul plane, the seventh dimension, and thereby our social life, our Soul life became a freely flowing stream, where love, care, compassion and mercy flow effortlessly to and through ourselves and to everything and everybody everywhere at all levels of existence.

The fifth circle illustrates a meditating state of mind, where there is no thought activity and thereby our thinking mind, our ego became the sounding board for our true Self, our Spirit.

This state of mind made it possible for us to move effortlessly in the Absolute and thereby do the right action at the right time in the right way with the right attitude, as this state of mind makes us one with our true Self, our Spirit, and thus with God, and in that way we had achieved Self-

realization and God-realization that - at its highest vintage point - is one and the same.

In the Eleventh Step, we chose to consciously use these means to expand our conscious contact with our Higher Power.

We began our day by contemplating our chosen prayers in the morning as soon as we woke up, so as to give our thinking mind, our ego a task that was supporting our desire to develop mature and functional thinking instead of allowing our thinking mind, our ego, to wander aimlessly in all directions or even allowing our thinking mind, our ego to pull us along into fields of energy that we did not want to be in.

For our contemplation, we could choose any prayer that worked for us.

If we didn't have our own ideas or preferences for our prayer, we could use the below prayers as our object for contemplation both as an individual activity and in our Christs Anonymous Group.

The below prayer is called the Eleventh Step Prayer, because we use it to initiate and expand our conscious contact with our Higher Power, so as to receive knowledge of our Higher Power's will for us for the day and to receive the power to carry out our Higher Power's will for us.

THE ELEVENTH STEP PRAYER

The 'I' Version

God,
I meditate to expand my conscious contact with You,
to seek knowledge of Your will for me this day
and to seek the Power to carry that out.

The 'Group' Version

God,
we meditate to expand our conscious contact with You,
to seek knowledge of Your will for us this day
and to seek the Power to carry that out.

After having repeated this prayer four times, we turned silent to observe any impulse from our Higher Power that could reveal our Higher Power's will for us for the day.

Many of us also used this prayer every time we have completed a task in the course of our day and were about to begin a new one.

We also chose to thank our Higher Power for giving us the power to carry out the task we had just completed as this kept our focus on gratitude instead of self-praise, and thus we remained in the Ring of God-centeredness instead of falling prey to the Ring of Self-centeredness and thus set all the Rings of Pain into vibration.

The merged masculine and feminine principle is called Ardhanarishvara in Sanskrit and is a designation for God, our FatherMother.

Ardhanarishvara is also the designation for the merged masculine and feminine principle in each individual Spirit, whom God createdmanifested in the God Realm/the Absolute/the Eighth Dimension/the Spirit plane.

If a person has lived through his/her Spiritual Wedding as described in The TuTu Doctrine – The New World Order and thus has attained his/her oneness with his/her true Self, his/her Spirit, he/she can use the Spirit Prayer as an object of contemplation to expand his/her conscious awareness of the Oneness in the Absolute between God, his/her FatherMother and himself/herself as the SonDaughter of God.

THE SPIRIT PRAYER

The 'I' Version

God, my FatherMother
 You Who are in the God Realm
 May Your name be my
 Holy Name Ardhanarishvara
 May Your Realm come on Earth
 so Your will may happen on Earth
 like it happens in the God Realm
 Give me this day what I need
 Forgive me my mistakes and give me
 the capacity to forgive those who mistake me
 Guide me through my desires
 and liberate me from my mistakes
 For Yours is the God Realm
 and the Power
 and the Glory
 eternally.
 Amen.

It is also recommended to do meditation in groups because the united force of the group can help the individual to enter into meditation.

As entrance to group meditation, the group can begin by saying the words aloud together like this:

The 'Group' Version

God, our FatherMother
 You Who are in the God Realm
 May Your name be our
 Holy Name Ardhanarishvara
 May Your Realm come on Earth
 so Your will may happen on Earth
 like it happens in the God Realm
 Give us this day what we need
 Forgive us our mistakes and give us
 the capacity to forgive those who mistake us
 Guide us through our desires
 and liberate us from our mistakes
 For Yours is the God Realm
 and the Power
 and the Glory
 eternally.
 Amen.

With the same purpose in mind, we could also choose to recite the following Sanskrit mantra:

OM Mani Padme Hum!

Which in English would mean:

Amen, the Jewel Is in the Lotus flower!

The jewel would represent the masculine principle and the lotus flower would represent the feminine principle.

If a person has not attained oneness with his/her true Self, his/her Spirit, he/she can prepare for this oneness through the attainment of the Divine Wedding on the Soul Plane/the Divine Plane/the Seventh Dimension/Heaven, and for this purpose he/she can use the Soul Prayer as a contemplation object as an entrance to meditation.

At this level of consciousness, God the Father and Goddess Mother are two and God the Son and Goddess Daughter are two, and this expresses the state of mind found in the symbol 2♥2, which is the first positive power factor in the consciousness hierarchy of humankind and thus the end of suffering and death arising from the separation of the masculine and the feminine principle in The Big Bang.

THE SOUL PRAYER

The 'I' Version

My Father and my Mother
 You Who are on the Divine plane
 May Your name be my
 Holy Name TuTu
 May Your Realm come on Earth
 so Your will may happen on Earth
 like it happens on the Divine plane
 Give me this day what I need
 Forgive me my mistakes and give me
 the capacity to forgive those who mistake me
 Guide me through my desires
 and liberate me from my mistakes
 For Yours is the Soul Realm
 and the Power
 and the Glory
 eternally.
 Amen.

The 'we' Version

Our Father and our Mother
 You Who are on the Divine plane
 May Your name be our
 Holy Name TuTu
 May Your Realm come on Earth
 so Your will may happen on Earth
 like it happens on the Divine plane
 Give us this day what we need
 Forgive us our mistakes and give us
 the capacity to forgive those who mistake us
 Guide us through our desires
 and liberate us from our mistakes
 For Yours is the Soul Realm

and the Power
and the Glory
eternally.
Amen.

THE SHORT SEVENTH STEP PRAYER

The 'I' Version

God,
Liberate me from my self-important seriousness

The 'Group' Version

God,
Liberate us from our self-important seriousness

THE LONG SEVENTH STEP PRAYER

God,

Liberate me from using self-important seriousness and make my stay short in all of the Rings of Pain today:

The Ring of Emptiness and thereby emptiness, boredom, meaninglessness and loneliness

The Ring of Self-centeredness and thereby self-criticism, depression, euphoria and self-praise

The Ring of Codependency and thereby the savior, seducer, victim and offender roles

The Big Ring of Pain and thereby avarice, envy, hatred and arrogance

The Small Ring of Avarice and thereby stinginess, greed, poverty and gluttony

The Small Ring of Envy and thereby disbelief, superstition, submission and defiance

The Small Ring of Hatred and thereby denial, manipulation, disease and madness

The Small Ring of Arrogance and thereby superiority, inferiority, overcrowding and isolation

The Miniring of Avarice and thereby pettiness, clinging, malaise and hoarding

The Miniring of Envy and thereby insecurity, confusion, unclarity and wretchedness

The Miniring of Hatred and thereby ill will, unkindness, irritation and impatience

The Miniring of Arrogance and thereby condescension, intolerance, exaggeration and seclusion

The Microring of Avarice and thereby selfishness, hardness, unfreedom and negligence

The Microring of Envy and thereby denigration, insusceptibility, narrow-mindedness and unworthiness

The Microring of Hatred and thereby indignation, vindictiveness, belligerence and bitterness

The Microring of Arrogance and thereby disrespect, craftiness, distortion and separateness

The Nanoring of Avarice and thereby inhibition, nervousness, complaining and indifference

The Nanoring of Envy and thereby uncertainty, uncultivatedness, indecision and rashness

The Nanoring of Hatred and thereby resentment, unwillingness, vociferousness and stiff-neckedness

The Nanoring of Arrogance and thereby insincerity, cunning, unreliability and alienation.

THANK YOU!

The below prayer is called the Prayer of Joy because we use all the Rings of Joy as our object of contemplation.

THE PRAYER OF JOY

God,

Grant me the capacity to be unpretentious and cheerful, joyful and content and make my stay in of all of the Rings of Joy long today:

The Ring of Fulfillment and thereby fulfillment, interest, meaningfulness and oneness

The Ring of God-centeredness and thereby joy, empowerment, open-mindedness and gratitude

The Ring of Emotional Sobriety and thereby detachment, integrity, respect for self and respect for others

The Big Ring of Joy and thereby faith, hope, love and truth

The Small Ring of Faith and thereby generosity, trust, prosperity and accountability

The Small Ring of Hope and thereby credence, information, discernment and serenity

The Small Ring of Love and thereby admitting, self-acceptance, health and sanity

The Small Ring of Truth and thereby humility, honesty, individuality and fellowship

The Miniring of Faith and thereby largesse, letting go, wellbeing and sharing

The Miniring of Hope and thereby safety, well-informedness, clarity and nobleness

The Miniring of Love and thereby goodwill, kindness, calmness and patience

The Miniring of Truth and thereby equality, tolerance, accuracy and belongingness

The Microring of Faith and thereby consideration, equanimity, freedom of action and contributing

The Microring of Hope and thereby appreciation, teachableness, openness and worthiness

The Microring of Love and thereby mercy, forgiveness, conciliatory and sweetness

The Microring of Truth and thereby respectfulness, straightforwardness, precision and togetherness

The Nanoring of Faith and thereby approachability, light-heartedness, validation and involvement

The Nanoring of Hope and thereby certainty, cultivatedness, resolution and level-headedness

The Nanoring of Love and thereby acceptance, willingness, quietness and flexibility

The Nanoring of Truth and thereby sincerity, simplicity, reliability and familiarity

THANK YOU!

The below prayer is called the Gratitude Prayer, because we accept that whatever comes our way this day is our Higher Power's will for us and for that we are grateful.

THE GRATITUDE PRAYER

The 'I' Version

God,
You know what this, Your child, needs today.

The 'Group' Version

God,
You know what these, Your children, need today.

The below prayer is called the Third Step Prayer, because we ask our Higher Power to take over our will and our life.

THE THIRD STEP PRAYER

The 'I' Version

God,
take my will and my life
and show me how I can live
in complete compliance with
my true Self, my Spirit.

The 'Group' Version

God,
take our will and our life
and show us how we can live
in complete compliance with
our true Self, our Spirit.

The below prayer is called the God's prayer, because we pray that our human self be one with our Spirit and thus with God.

THE GOD'S PRAYER

The 'I' Version

God,
You are the only true goal of my life
I'm yet but a slave of my wishes
putting bar to my advancement,
and You are the only God and Power
Who can take me up to that stage.

The 'Group' Version

God,
You are the only true goal of our life
We are yet but slaves of our wishes
putting bar to our advancement,
and You are the only God and Power

Who can take us up to that stage.

The below prayer is called the Serenity Prayer, because we ask for serenity and thereby the capacity to connect to our Higher Power.

THE SERENITY PRAYER

The 'I' Version

God,
grant me the serenity
to accept the things I cannot change,
the courage to change the things I can,
and the wisdom to know the difference.

The 'Group' Version

God,
grant us the serenity
to accept the things we cannot change,
the courage to change the things we can,
and the wisdom to know the difference.

The Two Way Prayer is a prayer and meditation form, which mostly takes ten minutes or less, where the spiritual aspirant writes a question down to his/her chosen Higher Power and this he/she perceives as prayer.

Then he/she imagines what his/her chosen Higher Power would answer and write that down and this he/she considers to be meditation and thus the completion of the Eleventh Step for the day.

THE TWO WAY PRAYER

God,
I seek your guidance today about.....
(the spiritual aspirant writes down his/her chosen question and become silent.
When the answer arises within him/her, he/she writes down the answer).

The below contemplation is called The Smile Meditation, and in this we use the healing power of our smile together with the healing power from the central part of our brain's hormone-producing center, where the thalamus-,

hypothalamus-, pineal- and pituitary gland meet in one and the same area in the center of our brain so as to become able heal pain both in ourselves and in the outside World.

This central area of our brain together with the healing power of smiling eyes and smiling lips has been used by spiritual masters for millennia as an object of contemplation and has created manifested the smiling eyes that are so well known in spiritual masters.

The central area in the brain has been named the cave of Brahma in Hinduism and the Crystal Palace in Taoism.

The fact that this contemplation is particularly easy to carry out, while at the same time it is extremely pleasant, very soon made it one of the most preferred Eleventh Step contemplation-meditations for many of us.

Decide in advance, which place in your body that needs healing that you want to address during your smile meditation today and focus accordingly, when you come to that place in the Smile Meditation.

It might be a place where you have recently had an injury or illness.

It might be a place that just feels a little numb or "sleepy," or simply some place you've not recently taken care of.

THE SMILE MEDITATION

1. Sit down comfortably with your spine in an upright position and your head straight in a way that allows the muscles of your neck and throat to be relaxed.
2. Take a couple of deep, slow breaths, noticing how your abdomen rises with every inhalation and falls with every exhalation.
3. Rest the tip of your tongue gently on the roof of your mouth, somewhere behind and close to your upper front teeth in a place that feels perfect for you.
4. Smile gently and allow your lips to feel full and smooth and let them spread from side to side and lift, just slightly.
5. This smile should be a Mona Lisa smile or a smile you would smile - mostly to yourself - if you had just understood a joke that someone told you several days ago.
6. Now focus your attention on the space between your eyebrows.

7. Little by little as you rest your focus there, energy will begin to gather there and as the energy gathers there, let your focus drift deeper and deeper and deeper in – until you are inside the middle of your head in that place, which is called the Crystal Palace in Taoism and the Cave of Brahma in Hinduism.
8. Now rest your focus right there in the center of your brain, and feel the energy gather in this powerful place.
9. Allow this gathering of energy to flow forward and into your eyes.
10. Feel that your eyes become "smiling eyes."
11. To enhance this effect, you can imagine that you're gazing into the eyes of the person you love the most, and he or she is gazing back at you in the same way.
12. Let your eyes become permeated by this quality of loving kindness and bliss.
13. Now, direct the energy of your smiling eyes into that place in your body that needs some of this healing energy.
14. Smile into that place within your body, and observe how that place opens up to receive your smile-energy.
15. Let the painful place soak up the smile energy like a sponge that soak up water.
16. When the place is saturated, direct your inner gaze with its smile-energy into your solar plexus center and feel that warmth and brightness is gathering there now just below your breastbone.
17. Release the tip of your tongue from the roof of your mouth and release your smile or keep it.
18. If you wish, you can choose to look at life around you today with your smiling eyes and your smiling lips and thereby transfer the healing power of your smiling eyes and your smiling lips to your surroundings, in particular if you see a human being or an animal suffering from stress or other painful conditions.

THE TWELFTH STEP

HAVING HAD A SPIRITUAL AWAKENING AS A RESULT OF THESE STEPS, WE PRACTICED THESE PRINCIPLES IN ALL OUR AFFAIRS AND CARRIED THE MESSAGE OF CHRISTS ANONYMOUS TO OTHERS SUFFERING FROM ADDICTION TO THEIR THINKING MIND, THEIR EGO.

When we reached Step Twelve, we had achieved a Spiritual awakening as a result of our Step work, and we considered how we could pass on the message of our recovery to others suffering from addiction to their thinking mind, their ego.

We went to Christs Anonymous meetings and shared our experiences with the Program with the other members, thus passing on the message of Christs Anonymous.

When we took on the work as a sponsor, we found yet another way of passing on the message.

If somebody outside our Fellowship expressed a desire to know more about what we were up to, we readily shared about it, thereby passing on the message in this way.

The Twelfth Step suggests that we practice these principles in all our affairs, and when we did that, our state of being shone forth in everything we did, carrying the message even if we were not sharing it verbally with others.

THE PRINCIPLES OF THE STEPS

1) The principle of Step One is Honesty.

Slogan: *Truth always triumphs in the end!*

2) The principle of Step Two is Open-mindedness.

Slogan: *To listen attentively and respectfully to another is the first expression of emotional sobriety.*

3) The principle of Step Three is unconditional Surrender.

Slogan: *Follow your heart.*

4) The principle of Step Four is Courage.

Slogan: *I accept both my virtues and my defects of character.*

The first four Steps put together also represent the first meeting with The Big Ring of Joy that consists of Faith, Hope, Love and Truth.

5) The principle of Step Five is Humility.

Slogan: *I'm neither more nor less than any other creature manifestation.*

6) The principle of Step Six is Transformation.

Slogan: *I own my hurts.*

7) The principle of Step Seven is Letting Go.

Slogan: *Let go and let God.*

8) The principle of Step Eight is Forgiveness.

Slogan: *Forgive my mistakes and give me the capacity to forgive those, who mistake me.*

Steps Five to Eight put together represent the second meeting with The Big Ring of Joy.

9) The principle of Step Nine is Liberation.

Slogan: *The right action is the sweet fruit itself.*

10) The principle of Step Ten is Willingness.

Slogan: *Guide me through my desires and liberate me from my mistakes.*

11) The principle of Step Eleven is Expansion of Consciousness.

Slogan: *God, Your will be done.*

12) The principle of Step Twelve is Mercy.

Slogan: *We do not ask how your pain arose but what you want to do about it and how we can help.*

The last four Steps put together represent the third meeting with The Big Ring of Joy.

DID I THANK MY HIGHER POWER AND EVERYBODY FOR THE HELP AND GUIDANCE I RECEIVED IN THE COURSE OF THE DAY IN ALL MY AFFAIRS?

THE TRADITIONS

We had now finished our Step work, and thereby, we were ready to work the Traditions.

The Traditions have managed to hold together a worldwide network of people who are all great individualists.

We worked the Traditions because we believed that we could use them both at the group level as well as at an individual level, to connect our group's life with Christs Anonymous as a whole and the World at large and to connect our individual life with our group, Christs Anonymous as a whole and the World at large.

We also believed that the Traditions could connect our inner life with our outer life and that, at the same time, they could hold together the many individual areas of our personal life in the outer World, without us having to 'chop a toe and cut a heel' to be able to fit in it.

TRADITION ONE

OUR COMMON WELFARE SHOULD COME FIRST; OUR PERSONAL RECOVERY DEPENDS ON THE UNITY OF OUR GROUP AND THE SURVIVAL OF THE GROUP DEPENDS ON EACH INDIVIDUAL MEMBER'S SENSE OF BELONGING TO THE GROUP.

During the course of our Spiritual work, we have discovered that self-sufficiency is an illusion.

We need everything and everybody around us, and we need to have a sense of fellowship with everyone.

Likewise, in Christs Anonymous, each of us needs a sense of fellowship with our group.

We attained this first of all by the help of our primary mutual purpose – our work with our addiction to our thinking mind, our ego.

We knew that it was vital for our group that all members felt they belonged to the group.

If more and more people lost their sense of belonging to our group, the group ceased to exist.

Therefore, we inventoried in our First Tradition how each of us could contribute to sustaining the sense of belonging for each individual member to our group.

Each of us had different ways of understanding and doing our Steps and Traditions work, and this is what makes our fellowship so varied and interesting.

When we respected each other's individuality and listened respectfully and attentively to each other, we felt good in each other's company.

We needed the fount of common and diverse wisdom we found in our group, and therefore it was important for us that our group lived.

In our First Tradition, we inventoried how each one of us and the group as a whole would be able to take good care of both the newcomers and the old-timers alike.

As we also needed to make an effort ourselves to practice and integrate our own sense of belonging to our group, we inventoried how best we could help ourselves to get to feel that we belonged to the group.

We found that an efficient means to achieve this was by showing up early ahead of the meeting and staying back for some time after the meeting to fellowship with the other members, and thus nurture and nourish our sense of belonging with our group.

When we worked with our First Tradition, we inventoried how best we could provide a conducive atmosphere for both newcomers and oldtimers to work together as a group towards our common purpose, in spite of the differences that occur at times among us.

We found that the best way was to bring the disagreeing people together, explore the Traditions together with an open mind and reach a common ground by the help of our Traditions.

In our First Tradition, we also inventoried the emotions and thoughts that arose in us in context with being part of a group, and we discovered that we could use what we found out through this inventory both in our life inside and outside our group in Christs Anonymous.

We realized that we were also part of a group of two in our marriage, a part of a group in our family, a part of the group of employees at our workplace, a part of our society, our country and the World at large.

By working with the First Tradition, we found ways in which we could become a comfortable and harmonious part of any group we were involved in, and how we could contribute to others feeling comfortable as a part of our group.

Our mutual work in our group with the First Tradition helped us to discover how we could achieve harmony with other groups and with Christs Anonymous as a whole.

When we had finished this work, we discovered that our self-sufficiency

slowly disappeared and was replaced by a feeling of fellowship with others, both inside and outside our group.

Thereby, we realized that we could achieve much by working with the Traditions, and with this new sense of purpose, we moved on to work Tradition Two.

TRADITION TWO

**FOR OUR GROUP PURPOSE THERE IS BUT ONE ULTIMATE
AUTHORITY,
A LOVING HIGHER POWER, AS THAT POWER COMES TO
EXPRESSION THROUGH OUR GROUP CONSCIENCE. OUR
LEADERS ARE TRUSTED SERVANTS; THEY DO NOT GOVERN.**

Our Second Tradition establishes that we have no leaders but exclusively trusted servants.

Some of us serve Christs Anonymous as a whole by starting a new group, or by participating in various service committees such as the Literature Translations Committee or the Activities Committee.

In our group, the chairperson of the meeting serves us by seeing to it that the meeting begins on time and is carried through in accordance with the guidelines as agreed upon by the group and as suggested in the ChrisAn Program.

Besides, the chairperson conducts a brief service meeting at the end of the recovery meeting if a group member wants to suggest new ideas or changes that affect the group as a whole, and the group takes a stand on the suggestion/s proposed by the group member.

The group treasurer serves us by taking care of passing around the 7th Tradition contributions kitty bag during the recovery meetings, and by paying our rent and refreshments expenses from the money that is collected.

Besides, the treasurer also sees to it that we celebrate our individual recovery milestones when we complete a specific period of making ChrisAn Meetings.

The caretaker of the group serves us by seeing to it that the refreshments are arranged and served at our recovery meetings.

The greeter of our group serves us by standing at the entrance and welcoming newcomers and oldtimers alike when we arrive at the meeting.

Each member of the group serves the group by participating in our meeting.

We know that every group member is vital for the survival of our group.

When we participate regularly in the meetings, we are part of that Power which keeps the group alive.

Therefore, we have chosen to celebrate our individual milestones in terms of number of meetings attended by each of us.

In our work with our Second Tradition, we inventoried how we felt about being members of a group that wasn't run by any single person but by a loving Higher Power, as that Higher Power expressed Himself/Herself/Itself through the voice of a collective Group Conscience, which arose when each of us in the group had all group members' wellbeing in mind.

If the chairperson of the meeting called for a service meeting after the recovery meeting, he or she would send the word around the table giving each member an opportunity to express themselves about the issue at hand, and we listened closely to what each of the group members had to say about the issue, until all who wanted to express something about the issue had spoken once.

Every member had one voice, and this meant that we moved on to take a vote on the issue when everybody had spoken once, even if some of us might think that we would have a better chance of having our proposed course of action accepted and approved if we were allowed to speak more than once.

We had chosen to trust that our life and our will were governed by our

Higher Power, and now we chose to trust that our group's life and will were governed by the group's Higher Power.

So we let go after having expressed what we felt would be the most advantageous for the group, trusting that whatever was the outcome of the collective Group Conscience was the best course of action for the group in the HERE and NOW, even if our own wish for a specific outcome was not in conformity with what the group chose as a solution.

We also chose to trust that it was important that our voice was heard, and that through expressing our individual conscience we contribute towards creating manifesting a foundation that made it possible for our Group Conscience to be expressed fully, whether the outcome was in conformity with our wishes or not; thus we speak our mind when it is our turn at our group's service meetings.

Sometimes, it could happen that the group decided to use our suggestion at a later point.

In such instances, we did not try to figure out what caused this change, instead, we continued to choose to trust that our Group Conscience both then and now had reached exactly that solution which was best in the respective HERE and NOW.

In our individual work with the Second Tradition, we investigated the emotions that arose in us when we surrendered unconditionally to our Group Conscience and those emotions that arose in us when the group chose to support or not support our wishes or suggestions.

When we had carried through this work, we discovered that we had achieved a new freedom to make our voice heard as a valuable contribution to the totality, without losing balance when our voice won wide approval and without losing courage when our voice was not favored.

We accepted that we were part of a choir.

We discovered that we could also use these experiences, when we were part of other groups outside Christs Anonymous, and in our personal work with our Second Tradition, we inventoried all the groups we were part of, and how it could become possible for us to make our voice heard without having a need to dominate and without letting ourselves be dominated by others in the group.

When we had finished this work, we were ready to begin our work with Tradition Three.

TRADITION THREE

**THE ONLY REQUIREMENT FOR MEMBERSHIP OF CHRISTS
ANONYMOUS
IS A DESIRE TO LIBERATE ONESELF FROM ONE'S
ADDICTION TO ONE'S THINKING MIND, ONE'S EGO.**

In Tradition Three, we opened up both as individuals and as a group to the fact that we could not judge other peoples' lives and motivations by looking at them from the outside.

We were honest when we admitted that we could not ascertain if another person had had a Spiritual awakening or not.

We can only know for ourselves whether we have a conscious contact with our Higher Power.

Likewise, we can only know for ourselves if we have a desire to give up our addiction to our thinking mind, our ego.

Having realized this, we welcomed anyone, who had decided for themselves that they wanted to join us in our mutual purpose – giving up our addiction to our thinking mind, our ego and that they therefore wanted to be part of our group.

If a person changed his or her mind and left the group to return later, we welcomed him or her as many times as he or she had reached this desire yet another time.

In our personal work with the Third Tradition, we investigated various group contexts that we were part of, whether it was our marriage, our family, our job associates or other groups, and we took a closer look at how we judged different people in each of these groups.

Then we asked ourselves if we were sure that our judgment was correct, and if we needed to judge others in these situations at all.

We also investigated some of those times in our life where we had judged a person in a specific way and later discovered that our evaluations were out of conformity with Reality.

Then, we asked ourselves if at any time, we were able to evaluate another person's value to the totality by looking at him or her from the outside.

By the help of this work, we liberated ourselves from many prejudices about other people that we harbored, and thereby, we liberated the emotional and mental energy that we had tied down in such fruitless endeavors.

To our joy, we discovered that we had gained surplus energy as a result of our Third Tradition work with which we could take care of ourselves and our dear ones, and with this new-found freedom, we moved on to Tradition Four.

TRADITION FOUR

**EACH CHRISTS ANONYMOUS GROUP IS AUTONOMOUS
EXCEPT IN MATTERS AFFECTING OTHER GROUPS OR
CHRISTS ANONYMOUS AS
A WHOLE; SIMILARLY, EACH MEMBER OF THE GROUP HAS
THE
RIGHT TO BE AUTONOMOUS EXCEPT IN MATTERS
AFFECTING
THE GROUP OR CHRISTS ANONYMOUS AS A WHOLE.**

A Christs Anonymous group is a group that follows the Twelve Steps and the Twelve Traditions of Christs Anonymous.

Within this frame, any ChrisAn group is autonomous as to how it wants to set up its meetings, welcome newcomers, have its own meeting formats like topic meetings or Steps/Traditions study meetings etc.

We have the freedom to do this as long as it doesn't affect other groups or Christs Anonymous as a whole.

As a group, we used the Fourth Tradition to investigate our group's desires both concerning meetings and other group activities, and in deciding how we would go about fulfilling our group's tasks in the desired direction, taking into consideration whether our approach would affect other groups or Christs Anonymous as a whole.

If we discovered that a certain direction or approach taken by our group affected other groups or Christs Anonymous as a whole, we took this as an opportunity to reach out to the concerned groups requesting a meeting for mutual understanding and consensus, or approached our World Service Office with our query if our desire affected Christs Anonymous as a whole.

During this communication with other groups or World Service Office, we put forward our desires and listened to what the concerned groups or our World Service Office had to say, and we used the mutual Group Conscience to achieve the maximum satisfaction of our group's desires without hurting, offending or affecting other groups in any way that was not condoned by the concerned groups or our World Service Office.

In our individual work with the Fourth Tradition, we investigated the same areas that we as a group considered in our group work with Tradition Four.

We investigated the group contexts that we were part of, and explored how we could best createmanifest a harmonious union of our diversity as different human beings without letting go of our individuality in our desire to have a fellowship with others.

We began this work by acknowledging the fact that we were all different, and therefore, each one of us were unique.

We understood and accepted this Reality more easily when we considered the fact that even our thumb was so unique that our thumbprint was the only one of its kind in the World, and at the same time, we realized that everybody else was also unique in a similar way.

We were pleased to discover that we all had this in common that each of us were unique.

When we had realized this, we investigated how we could give each other and ourselves space to be unique without hurting or offending others or ourselves with our uniqueness.

When we had finished this work, we discovered that we had achieved the capacity to take it easy even when we found ourselves in a situation where we were very different from the other participants in the situation, because we had acquired confidence in that we did not only have the right to be unique but we couldn't stop being so.

We also discovered that we had achieved a completely new respect for the right of others to be unique due to our work with the Fourth Tradition.

This newly acquired awareness had increased our ability to look at everything and everyone with new eyes, because we had found out that we had no way of figuring out what the person or the situation we were facing contained in entirety.

Therefore, the most advantageous approach for us was to remain open and let the others reveal themselves to us at a pace they chose.

Having acquired this new openness, we moved on to Tradition Five.

TRADITION FIVE

EACH GROUP HAS BUT ONE PRIMARY PURPOSE - TO CARRY THE MESSAGE OF RECOVERY TO OTHERS SUFFERING FROM ADDICTION TO THEIR THINKING MIND, THEIR EGO.

The main purpose of each of us in Christs Anonymous is to become one with our true Self, our Spirit, and thereby achieve Joy of Being, and in ChrisAn groups, each of us share in our recovery meetings how far we each have come with working the ChrisAn Program.

Thereby, the group as a whole passes on the message that it is possible to become one with Spirit by giving up one's addiction to the thinking mind, the ego.

As a group, we possess a great wealth of collective wisdom about becoming one with our true Self, our Spirit, and we consider it to be the group's primary purpose to make this source of knowledge available to ourselves and to others who have the same purpose as us.

In our individual work with Tradition Five, we investigated our membership and participation in all the Fellowships that we were part of.

We inventoried what our primary purpose was in being part of each Fellowship, whether our primary purpose was of a material, physical, space-time wise, emotional, mental, social or Spiritual nature.

Then, we investigated if our primary purpose was fulfilled, and inventoried the commitment and involvement that we needed to put in towards fulfillment of our primary purpose in the various Fellowships.

In the end, we decided to which extent the commitment and involvement we put in was worth our effort, or if we would rather fulfil our purpose in other ways, and then we acted accordingly.

With this, we were finished with our work with Tradition Five, and we moved on to work Tradition Six.

TRADITION SIX

**A CHRISTS ANONYMOUS GROUP OUGHT NEVER ENDORSE,
FINANCE OR LEND THE CHRISTS ANONYMOUS NAME TO
ANY RELATED FACILITY OR OUTSIDE ENTERPRISE, LEST
PROBLEMS OF MONEY, PROPERTY, POWER AND PRESTIGE
ISSUES
DIVERT US FROM OUR PRIMARY PURPOSE.**

The fundamental purpose of a Christs Anonymous group is of a Spiritual nature, and we have learned from our experiences that the moment we begin to be preoccupied with matters of money, property, power and prestige, we have become diverted from our primary purpose.

Therefore, we do not endorse, finance or lend the ChrisAn name to any related facility or outside enterprise that has a purpose similar to ours by giving the impression that they have an affiliation with Christs Anonymous since this may easily createmanifest a situation where discussions about money, property, power and prestige may lead to conflict, thus diverting us from our primary purpose.

We have come to realize that we fulfil our primary purpose best when we avoid such diversions and focus on the one thing that we have come together to fulfil in Christs Anonymous – our primary purpose.

Any other issue that may demand our interest, time, energy and money could easily compromise our primary purpose, and hence need not be taken up at all in our service to the ChrisAn fellowship.

In our individual work with this Tradition, we revisited our Fourth Tradition inventory to identify those areas that might have diverted us from our primary purpose as a member of a Fellowship.

When we inventoried ourselves as members in each of our Fellowships and found those areas that diverted us from our primary purpose, we

investigated how we could liberate ourselves from that, which did not serve our primary purpose and acted accordingly.

When we had finished this work, we discovered that we had achieved freedom in yet another area of our life by liberating ourselves from being a part of a group that tied our energy, time, money and interest in a way that didn't serve our primary purpose as a member of the group in question.

With our newfound freedom, we moved on to work with Tradition Seven.

TRADITION SEVEN

EVERY CHRISAN GROUP OUGHT TO BE FULLY SELF-SUPPORTING, DECLINING OUTSIDE CONTRIBUTIONS.

The purpose of any Christs Anonymous group is the same and it is essential for us as a ChrisAn group and member that we do not tie ourselves to any other purpose.

If we received outside contributions whether financial or of any other nature, for example, recovery-related or spiritual literature from sources outside ChrisAn or speakers and therapists from outside facilities, our work with ourselves and our message would soon get out of course.

At the founding time of Christs Anonymous, our literature consisted of two books: *Christs Anonymous - The Thirteenth Step* and *Two Sponsors' Suggestions for Working the Program of Christs Anonymous*, and later came *Daily contemplations for members of Christs Anonymous*, and even later came *Sixth Step analysis for members of Christs Anonymous*.

Christs Anonymous -The Thirteenth Step is a description of the Steps and the Traditions of Christs Anonymous, and *Two Sponsors' Suggestions for Working the Program of Christs Anonymous* is a practical guide for our personal work with the ChrisAn Program.

Daily contemplations for members of Christs Anonymous is quotes from our Program with comments that can be used to contemplate various aspects of our Program and –*Sixth Step analysis for members of Christs Anonymous* can be used as a helping tool, if a member has decided on working a specific set of Rings or Superstrings in his/her Step Work.

Christs Anonymous being a non- profit endeavor, we pass on our literature to anyone who wants to read it by making it available for free.

This can be done by lending our books for free and allow copying of them and by making our literature available on the internet under the heading of *Christs Anonymous – The Thirteenth Step* and allow everybody to download it for free.

Even when no strings seem to be attached to contributions coming from outside, we decline them, because we have discovered that there's always a price we have to pay when we accept outside contributions, either at group level or at personal level, oftentimes, in unforeseen and unexpected ways.

There are no hindrances for us as individuals to participate in other enterprises of a similar or related nature, but a Christs Anonymous group and its members keep everything simple by maintaining that which is characteristic for a Christs Anonymous group in its place and our other activities of the same nature outside ChrisAn in their place.

Therefore, our groups decline outside contributions and stand by our principle of being self-supporting, and that also includes being financially self-supporting.

We pass around the 7th Tradition kitty in our meetings, and each ChrisAn member can contribute towards the rent of the room and the expenses incurred for the refreshments according to desire and capacity.

Sometimes, we want to give a little more than needed for the group but we are meticulous in not overdoing our contribution, because we are a fellowship and we avoid the idea that one person or a few should give a lot more than the others or more than their fair share.

At times, we discover that there is a small surplus in our till after the rent of our room, our refreshments and those amulets that we distribute for celebration of our recovery milestones have been covered, and if we wish so, we can send our surplus to our Area Service Committee or the Christs Anonymous World Service Office to help them with expenses incurred in printing of meeting lists and literature, maintaining telephone help lines and other expenses that the members of various ChrisAn groups cannot take care of themselves.

In our individual work with Tradition Seven, we investigated our priorities in our daily lives.

We looked at all the Fellowships we were a part of and gave each of them its own place in the pattern we wanted to have in our life according to our individual priorities.

Thereby, we kept everything simple and in its right place, and yet another time we discovered that a considerable amount of emotional and mental energy was liberated in this process, and as a consequence, our freedom had grown further.

Thereby, we began our work on Tradition Eight.

TRADITION EIGHT

CHRISTS ANONYMOUS SHOULD FOREVER REMAIN NON-PROFESSIONAL, BUT OUR SERVICE CENTERS MAY EMPLOY SPECIAL WORKERS.

The essential point in this Tradition is that we help each other let go of our addiction to our thinking mind, our ego, and to become one with our true Self, our Spirit, and thereby experience Joy of Being without our profession or status in society having any bearing or relevance in this process.

By choosing to keep our profession or status in the outside World anonymous in ChrisAn and by not viewing our role in ChrisAn in a professional way, we make sure that we remain non-professional, when we work with our Program.

We maintain this type of anonymity to provide such an atmosphere of equality where it is possible for us to perceive each other as equals in our work with the Program.

However, this doesn't mean that we cannot seek professional help, for example, to man our telephone help lines, to publish our literature or for other work that our members are not able to do by themselves.

Our profession is tied to our status in society, and prestige may or may not be attached to our profession.

When we worked individually with Tradition Eight, we investigated what prestige can be used for and what it cannot be used for.

We all have a need to be appreciated by others, particularly by those who are close to us, and so we also investigated what appreciation can be used for and what it cannot be used for.

When we had accepted both our own and others' need for appreciation, we investigated when, how and why we and others had a need for appreciation, and how we could createmanifest an appreciative atmosphere where we can both give and receive it.

Through this work, our respect grew, not only for professionals, but also for people who, like many of us, had undertaken various hardships in life to discover something, which could only be found this way.

We achieved this respect for the life and actions of others, even if some of them haven't come to the end of their investigations and are still in the midst of their hardships, and therefore they are not ready to share the fruits of their discoveries about life with others as yet.

When we had accomplished these tasks as part of our Tradition Eight work, we moved on to Tradition Nine.

TRADITION NINE

**CHRISAN AS SUCH OUGHT NEVER BE ORGANIZED, BUT WE
MAY
CREATEMANIFEST SERVICE BOARDS OR COMMITTEES
DIRECTLY
RESPONSIBLE TO THOSE THEY SERVE.**

Our Steps and Traditions are organized in a specific sequence and order, and when we talk about that Christs Anonymous ought to never be organized, we mean to say that it should never be organized in such a way that it gives single individuals control over Christs Anonymous in ways that could empower them to steer ChrisAn in a specific direction.

Christs Anonymous is a fellowship that is guided by our Group Conscience.

Tradition Nine opens up the possibility that we may create manifest service boards and committees if we want to undertake a bigger project like a convention, translating literature or public information programs, but those of us who take on this service are directly responsible to those we serve – the ChrisAn members, the groups and the Fellowship as a whole.

In our individual work with Tradition Nine, we investigated our need to serve others.

We identified and investigated those areas where we exclusively wanted to serve ourselves and those areas where we exclusively wanted to serve others.

We discovered that it was rare that we wanted to serve either ourselves or others exclusively.

We wanted to serve ourselves but, at the same time, we wanted what we accomplished should be beneficial for others too.

Therefore, we investigated how we could fulfil both our desires – wanting to serve ourselves as well as others – and we thereby discovered that we have a greater need than we thought to serve others.

We were moved by joy upon this insight, and we moved on to Tradition Ten.

TRADITION TEN

**CHRISTS ANONYMOUS HAS NO OPINION ON OUTSIDE
ISSUES; HENCE THE CHRISAN NAME OUGHT NEVER BE
DRAWN INTO PUBLIC CONTROVERSY.**

As members and trusted servants of Christs Anonymous, we stay aware that none of us as individual members can speak for the ChrisAn Program or for Christs Anonymous as a whole, specifically more so in our interactions

with the public, and therefore we do not attempt to speak on behalf of the group or on behalf of Christs Anonymous as a whole.

We leave no doubt in the minds of the public that it is our personal perception, experience and opinion about the Program which we express and not the Program itself, thereby protecting the ChrisAn Fellowship from any outside controversies through our Tenth Tradition.

Also, as part of practising our Tenth Tradition, we take thoroughly care of holding ourselves back from expressing our opinion on outside issues while interacting with the public as a ChrisAn member, by only sharing about our Fellowship, the Program and how it helped us or could benefit humankind according to our personal perception.

In our individual work with the Tenth Tradition, we investigated if we could speak on behalf of any of the groups that we were a part of, whether it be our coupleship, family, workplace, community or society at large, and we realized that it was not possible for us to do so unless such responsibility was entrusted on us by the group.

For example, when we take on the work of being a Group Service Representative in the Area Service Committee of our Fellowship, it is our job as a trusted servant to carry the collective conscience of our group to the Area Service Committee on behalf of our group, and in that context, we do not express our own opinion on the issue at hand, especially if our personal opinion differs from that of our Group Conscience, as doing so might imply that we are speaking for all members of our group.

Similarly, when we represent any group outside the Fellowship, like our coupleship, our family, our work place or our community, we apply Tradition Ten by carrying the Group Conscience of our coupleship, our family, organization or community as a trusted spokesman for our group, instead of expressing our own individual opinion.

Thus, we were liberated from our illusion that we could take the liberty to express our own opinion as if it was also the opinion of the others as well and that others could express their opinion as if it was ours as well, and thereby, we achieved an even greater freedom to be who we are and to express ourselves freely without offending others by pretending to speak on their behalf.

We also achieved a greater sense of responsibility in carrying the essence of what our group wants when we are entrusted with the task of representing or speaking on behalf of the group and with the group's consent.

Thus, we were ready to work Tradition Eleven.

TRADITION ELEVEN

OUR PUBLIC RELATIONS POLICY IS BASED ON ATTRACTION

**RATHER THAN PROMOTION; PERSONAL ANONYMITY
SHOULD ALWAYS BE MAINTAINED AT THE LEVEL OF
INTERNET, PRESS, RADIO, TELEVISION AND FILMS.**

When we talk about Christs Anonymous in context with public relations, we do not promote our Program.

We have developed faith through our own experiences that the ChrisAn Program will be attractive to those who seek the same as us.

We keep some of our meetings open to all, share our experiences, strength and hope with working the ChrisAn Program with potential members, and trust that those who need the ChrisAn Program will find it and benefit from it just as we do.

Our Public Relations policy is based on bringing to awareness the presence of the ChrisAn Fellowship in our society and the World at large.

We want others to know that we exist, and how the ChrisAn Program can help anyone wanting to try it.

Therefore, we leave information with the public as to where and when our regular ChrisAn meetings are held, both face-to-face and online, besides providing the public with basic information pamphlets about the ChrisAn Program as well as literature if requested.

But even if we readily tell about our membership of Christs Anonymous when others express a desire to know more about it, we do not present our perceptions of the Program as the viewpoints that apply to Christs Anonymous as a whole.

We admit that it is our personal viewpoints on the Program and not the Program itself that we express, and in the media, we refrain from revealing our personal identity or our profession in the outside World when we speak about the ChrisAn Fellowship, thereby maintaining personal anonymity.

We do this to emphasize that it's not about us as individuals or personalities, but about the Program of Christs Anonymous and how it can help anyone having a desire to stop being addicted to his/her thinking mind, his/her ego.

In the individual work with the Eleventh Tradition, we investigated those emotions that arose in us when we felt an urge to promote ourselves or what we represent by presenting our choice as the most effective option or the only solution.

We investigated why this need arose in us.

We investigated our fear of not being attractive enough for others, and also how we felt and thought in that context, and we found out how we could avoid giving in to such urges.

We also inventoried how we experienced it when we stood out with our viewpoints, both when others admired them and when they did not.

Through this work, we achieved the courage and the freedom to express ourselves spontaneously on both big and small occasions without making an attempt to impress or overpower others with our opinions.

Thereby, we became ready to work Tradition Twelve.

TRADITION TWELVE

ANONYMITY IS THE SPIRITUAL FOUNDATION OF ALL OUR TRADITIONS, EVER REMINDING US TO PLACE PRINCIPLES BEFORE PERSONALITIES.

It was important for us that we could freely express ourselves in our group, but that only became possible if we had confidence that what we disclosed or confided in the meeting was not passed on or discussed about after the meeting because it was considered to be confidential by others in the group.

For this reason, we did not reveal what others shared in the meeting.

Sometimes, we felt a desire to pass on something we heard in the meeting that had helped us, and we did this by merely passing on what we heard, without mentioning the name of the member who shared this.

Through our work with our Traditions, we had become aware that our differences and diversity made it impossible for any one person to speak on behalf of the group as a whole.

We stopped trying to hide in the crowd by pretending that we spoke on behalf of the entire group.

We did not get discouraged and gave up expressing ourselves because we were the only one who had a specific point of view either.

We had achieved the courage to stand alone with our viewpoints no matter how big or small our group was, because of the personal freedom that our Twelfth Tradition gave us all.

We readily expressed our experiences and perceptions on the principles both inside and outside the group, but we did not try to overwhelm and overpower others with our points of view.

We allowed others to take the principles to heart at the pace they wanted to, knowing well that the Program would only work for those who wanted to take it to heart, and so it was not up to us to impose it on others.

We admitted that it was our personal point of view that we expressed when we spoke about the principles, and at the same time, we were aware that others were also doing the same, and in this way, we did not take offence when somebody expressed the principles in a way we could not relate to.

We listened to the message instead of our personal opinion about the messenger, and thus, we maintained the anonymity by placing the principles before the persons involved.

Also, we realized through working with the principle of anonymity in the Twelfth Tradition that anonymity gives birth to equality, and thereby we came to perceive that everyone in ChrisAn had an equal right to express their personal perception of the principles, irrespective of their backgrounds outside the Fellowship.

Hence, we practiced the principle of anonymity by respecting that each of us has ‘one equal voice’, knowing from our own experiences in the Fellowship that what we may not find useful for our own recovery might be exactly that which changed the life of another.

By practising anonymity this way, we bring forth an atmosphere of Fellowship where none is either below or above another, and each of us in ChrisAn have our full freedom to simply take to heart what we find useful for us and leave the rest.

THE PRINCIPLES OF THE TRADITIONS

1) The principle of the First Tradition is Fellowship.

Slogan: *Together we can accomplish what we cannot accomplish alone.*

2) The principle of the Second Tradition is Service.

Slogan: *I do not serve to elevate myself but to give life-force to those principles I wish to further.*

3) The principle of the Third Tradition is Tolerance.

Slogan: *Tolerance furthers understanding.*

4) The principle of the Fourth Tradition is Serenity.

Slogan: *To meet and to separate and to meet again is the life condition of all creaturesmanifestations.*

5) The principle of the Fifth Tradition is Gratitude.

Slogan: *Mutual appreciation pleases the heart.*

6) The principle of the Sixth Tradition is Life-force.

Slogan: *I liberate myself from that, which doesn't serve my purposes.*

7) The principle of the Seventh Tradition is Simplicity.

Slogan: *A place for every thing and every thing in its place.*

8) The principle of the Eighth Tradition is Respect.

Slogan: *Live and let live.*

9) The principle of the Ninth Tradition is Accountability.

Slogan: *I serve with pleasure or not at all.*

10) The principle of the Tenth Tradition is Anonymity.

Slogan: *I speak for myself about myself.*

11) The principle of the Eleventh Tradition is Truth.

Slogan: *My truth is not the whole Truth.*

12) The principle of the Twelfth Tradition is Freedom.

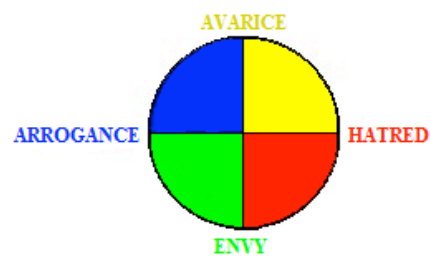
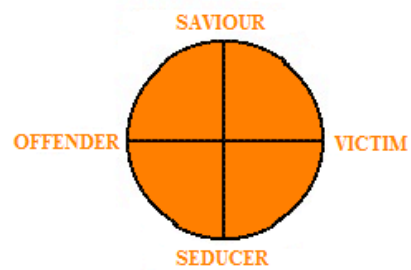
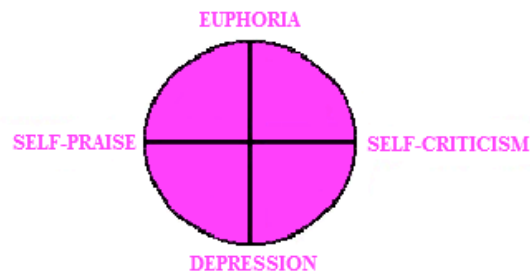
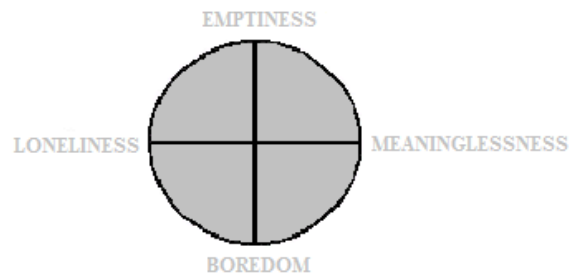
Slogan: *I take to heart what I can use and leave the rest.*

HOW DID I SHOW CONFIDENCE IN THAT FREEDOM FROM
FREEDOM IS MY TRUE FREEDOM?

APPENDIXES

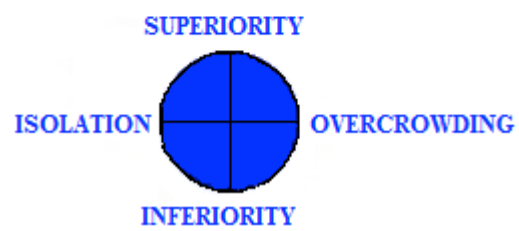
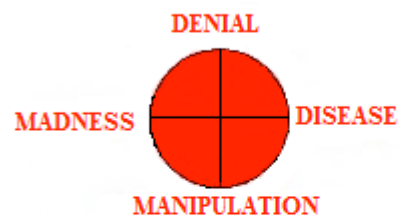
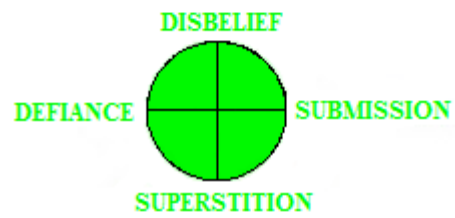
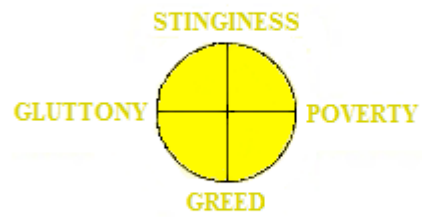
APPENDIX A: THE FOUR BIG RINGS OF PAIN

THE FOUR BIG PAINRINGS



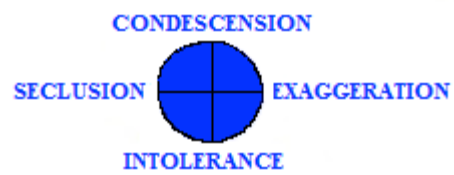
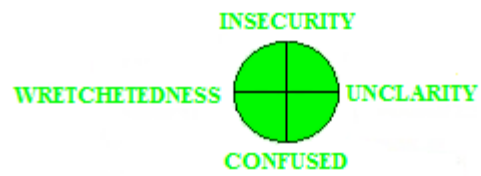
APPENDIX B: THE FOUR SMALL RINGS OF PAIN

THE FOUR SMALL PAIN RINGS



APPENDIX C: THE FOUR MINIRINGS OF PAIN

THE FOUR MINI PAIN RINGS



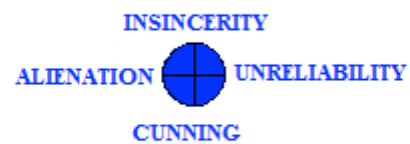
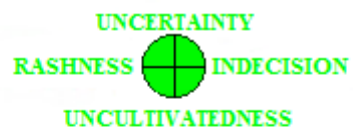
APPENDIX D: THE FOUR MICRORINGS OF PAIN

THE FOUR MICRO PAIN RINGS



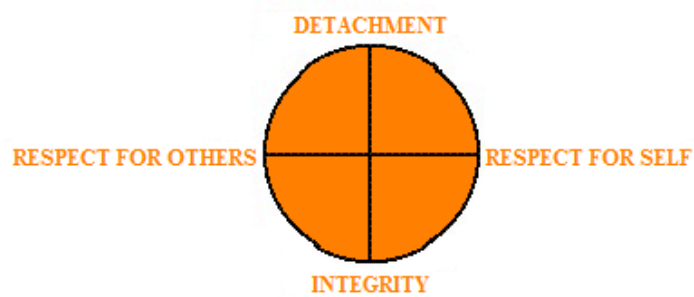
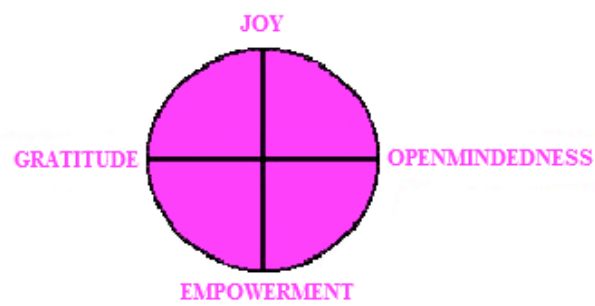
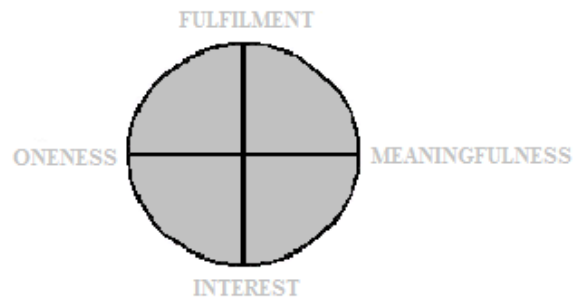
APPENDIX E: THE FOUR NANORINGS OF PAIN

THE FOUR NANO PAIN RINGS



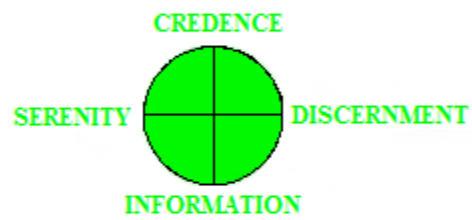
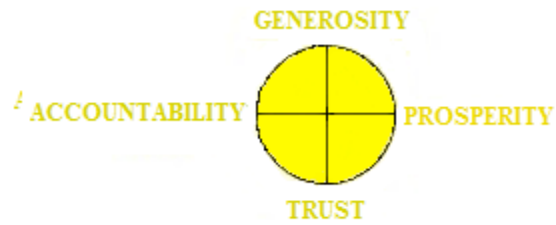
APPENDIX F: THE FOUR BIG RINGS OF JOY

THE FOUR BIG JOYRINGS



APPENDIX G: THE FOUR SMALL RINGS OF JOY

THE FOUR SMALL JOY RINGS



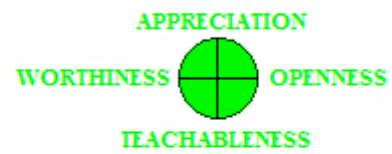
APPENDIX H: THE FOUR MINIRINGS OF JOY

THE FOUR MINI JOY RINGS



APPENDIX I: THE FOUR MICRORINGS OF JOY

THE FOUR MICRO JOY RINGS



APPENDIX J: THE FOUR NANORINGS OF JOY

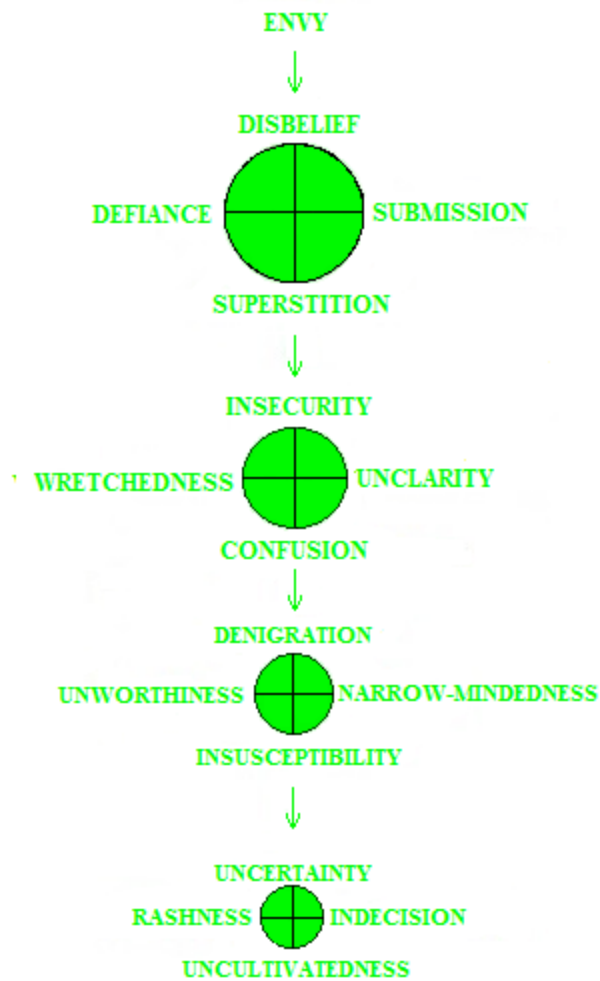
THE FOUR NANO JOY RINGS



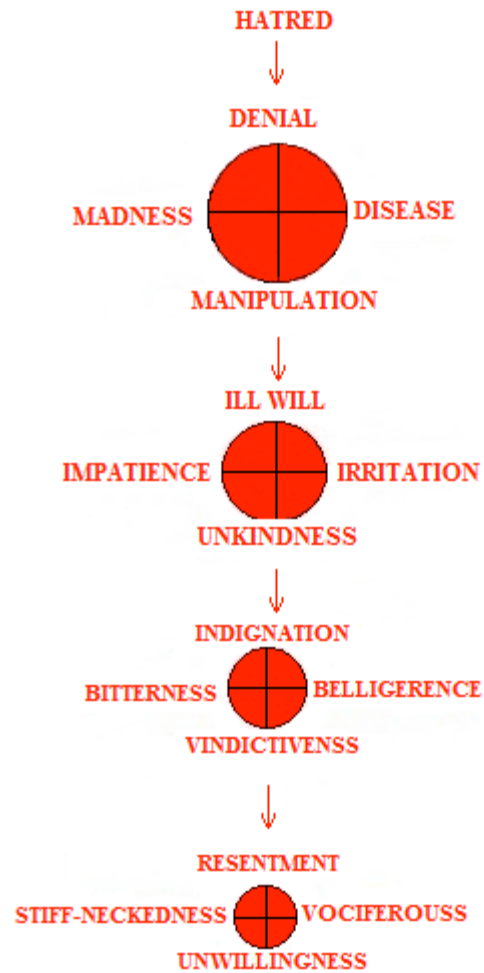
APPENDIX K: THE SMALL, MINI, MICRO AND NANORING OF AVARICE



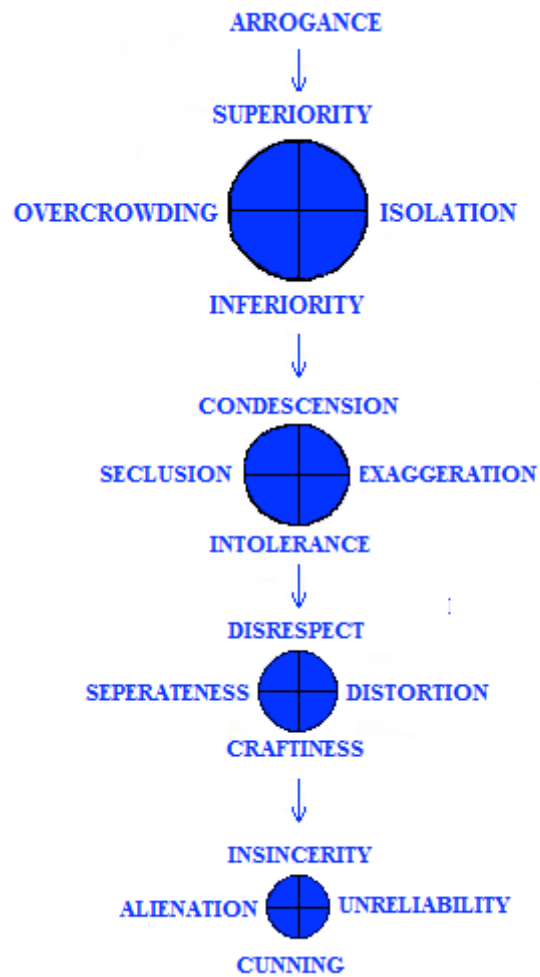
APPENDIX L: THE SMALL, MINI, MICRO AND NANORING OF ENVY



APPENDIX M:
THE SMALL, MINI, MICRO AND NANORING OF HATRED



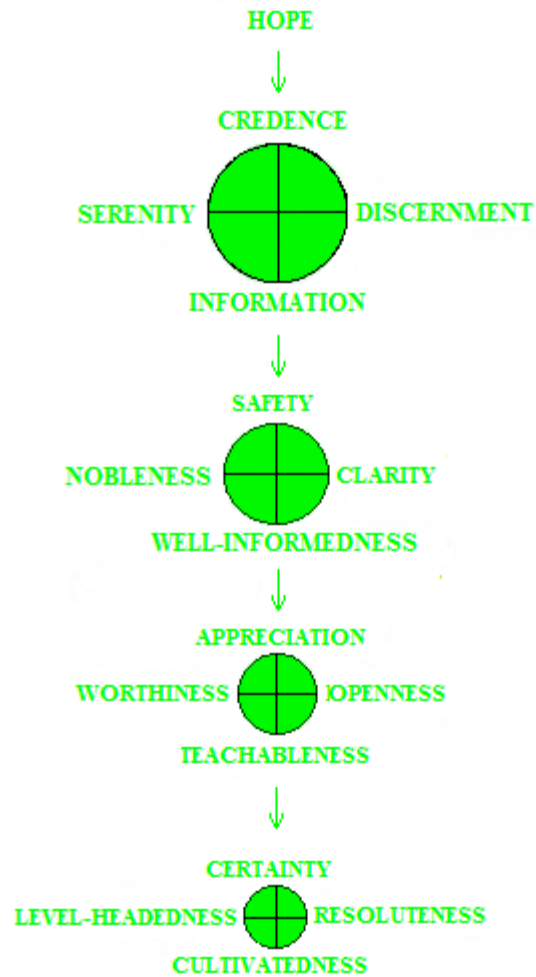
APPENDIX N: THE SMALL, MINI, MICRO AND NANORING OF ARROGANCE



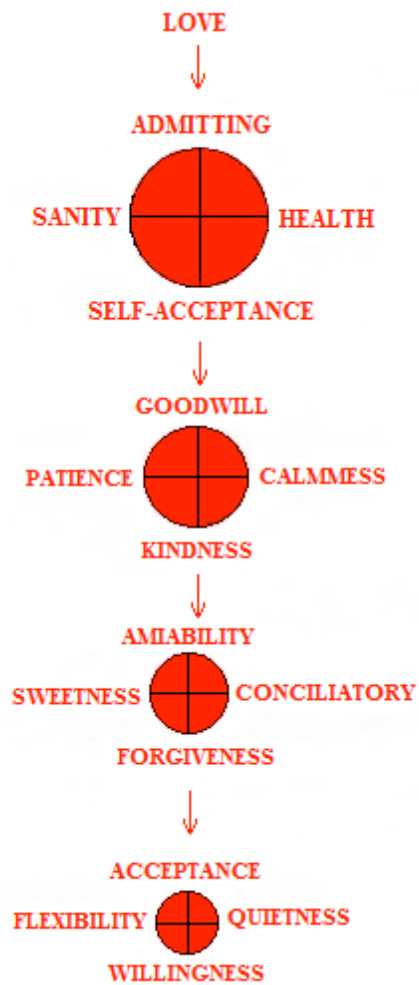
APPENDIX O: THE SMALL, MINI, MICRO AND NANORING OF FAITH



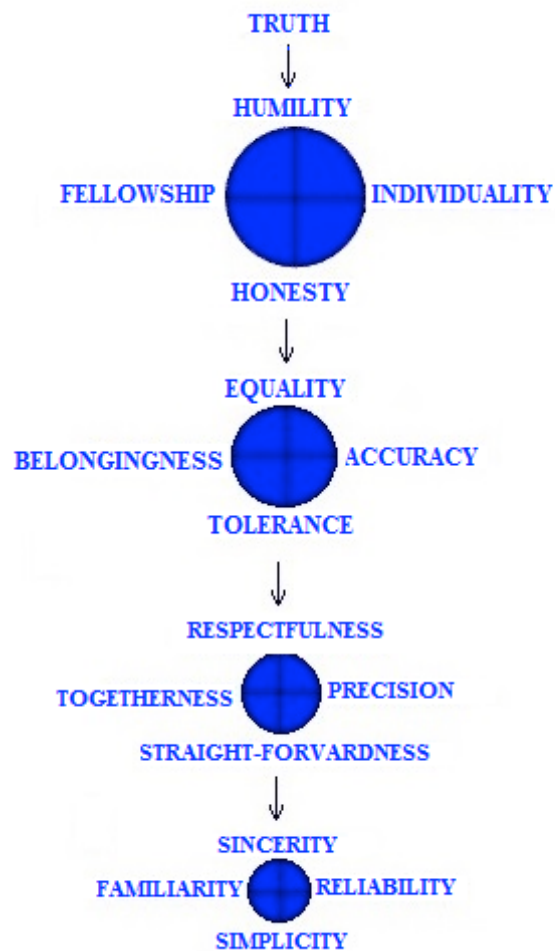
APPENDIX P:
THE SMALL, MINI, MICRO AND NANORING OF HOPE



APPENDIX Q:
THE SMALL, MINI, MICRO AND NANORING OF LOVE



APPENDIX R:
THE SMALL, MINI, MICRO AND NANORING OF TRUTH



SAMPLE CHRISAN MEETING FORMAT

My name is _____, and I'm Christ.

Welcome to this meeting in Christs Anonymous.

We meet every _____ from _____ to _____..

The meeting room will be open 15 minutes before and after the meeting.

We are a Fellowship of men and women, who meet regularly to help each other liberate ourselves from the unmanageability that springs from our addiction to our thinking mind, our ego, so we can become able to identify ourselves with our true Self, our Spirit instead, and thereby find joy of being under all circumstances no matter, what they are.

Let us begin this meeting with a moment of silence to reflect on why we are here now followed by the God's prayer that our group has chosen from our Eleventh Step in our literature.

After a moment of silence, say:

Thank you and now let us pray together:

God,

You are the only true goal of our lives
 We are yet but slaves of our wishes
 putting bar to our advancement
 but You are the only God and Power
 who can take us up to that stage.

Thank you!

After the Prayer, the meeting begins formally with the chairperson saying:

The only prerequisite for membership of Christs Anonymous is a desire to liberate oneself from addiction to one's thinking mind, one's ego and thereby become able to identify oneself with one's true Self, one's Spirit and thus become able to experience joy of being under all circumstances, no matter what they are.

It doesn't cost anything to be a member of our Fellowship.

You are a member if you say you are.

We suggest that you come some time before the beginning of the meeting and stay back for some time after the end of the meeting to develop your feeling of fellowship with the other members of Christs Anonymous.

I now pass on the word to our treasurer, who will welcome our newcomers and celebrate milestones with our old-timers.

Thank you!

The treasurer says:

My name is _____ and I am Christ.

In Christs Anonymous, we believe that anybody, who comes to our meetings, is a part of the Power that keeps our group alive, and therefore we celebrate the various active periods of members' participation in our meetings in Christs Anonymous.

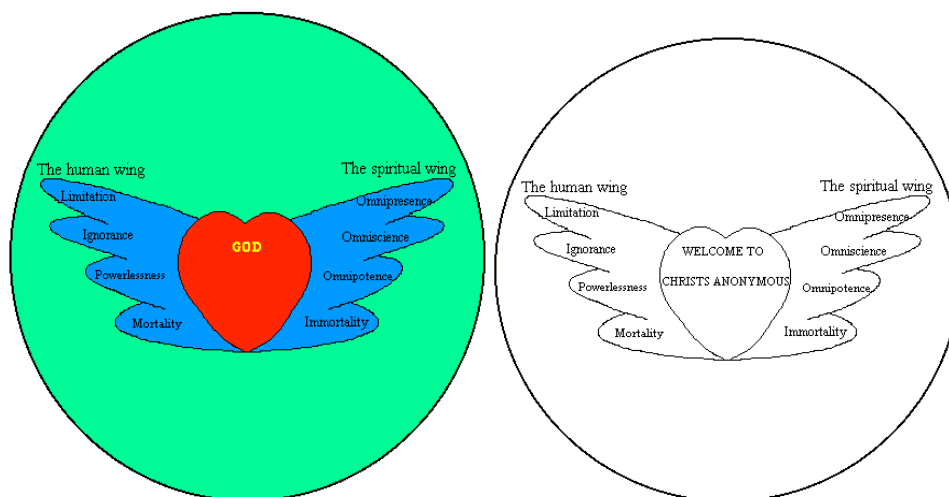
To begin with, we celebrate the most important persons among us today, who are our newcomers.

Is anybody, who wishes to introduce himself/herself by name, attending his/her first meeting in Christs Anonymous today?

Kindly allow us to welcome you.

Welcome the newcomer by giving him/her the Christs Anonymous Welcome Amulet after it has been sent around to all members to give them the opportunity to charge it with their blessings and good wishes for the future of the newcomer.

FRONTSIDE AND BACKSIDE OF THE WELCOME AMULET OF CHRISTS ANONYMOUS



We will now move on to celebrate the meeting participation of members of Christs Anonymous.

Has anybody participated in between 2 and 29 meetings in Christs Anonymous today?

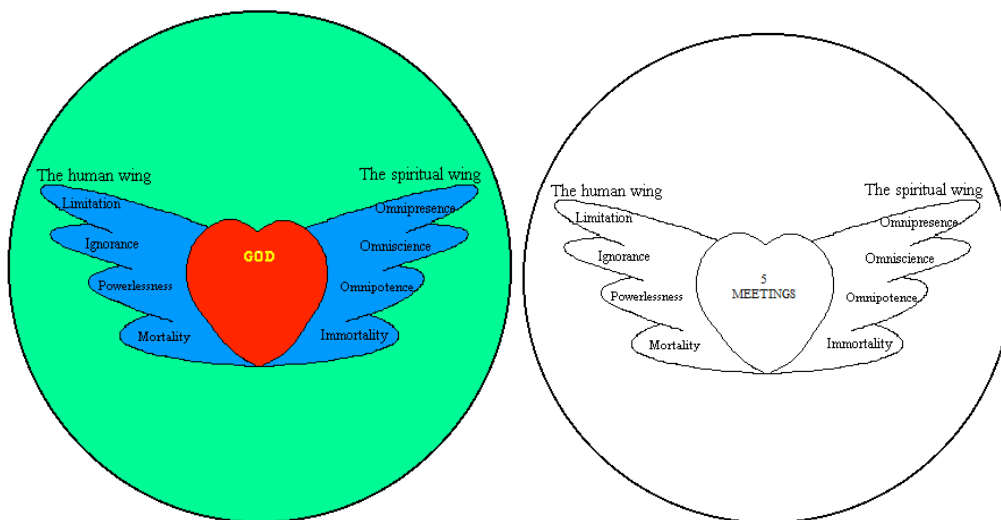
Has anybody participated in 30 Christs Anonymous meetings today?

Has anybody participated in 60 Christs Anonymous meetings today?

90 meetings? 180 meetings? 270 meetings? 365 meetings? More meetings?

If a member wants to celebrate his/her meeting attendance with the Fellowship, give him/her that Christs Anonymous Amulet, which has the number of his/her meetings on one side and the Christs Anonymous symbol on the other side, after the amulet has been sent around to all members to give them the opportunity to charge it with their blessings and good wishes for the future of the member.

FRONTSIDE AND BACKSIDE OF THE MILESTONE MEETING AMULET OF CHRISTS ANONYMOUS

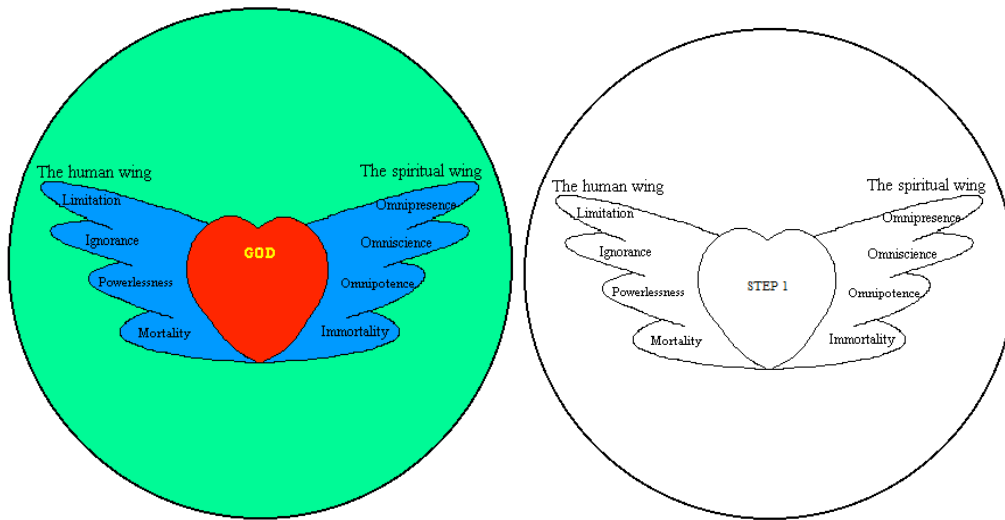


Move on to the next part of the celebrations by asking:

Does anybody want to celebrate the completion of a Step or a Tradition in Christs Anonymous by sharing his/her experiences with that Step or that Tradition in our meeting today after the group readings?

If a member wants to celebrate his/her completion of a Step or a Tradition with the Fellowship, give him/her that Christs Anonymous Amulet, which has the name of that Step or Tradition, which he/she has completed on one side and the Christs Anonymous symbol on the other side, after the amulet has been sent around to all members to give them the opportunity to charge it with their blessings and good wishes for the future of the member.

FRONTSIDE AND BACKSIDE OF THE MILESTONE STEP OR TRADITION AMULET OF CHRISTS ANONYMOUS



End the celebrations by saying:

Thank you for celebrating your Recovery Milestones with us.

I will now pass the word back to our chair, _____.

Thank you!

The Chairperson says:

My name is _____, and I am Christ.

Now, let us proceed with our group readings.

Select members to read one or more of the group readings and request them to read it for the group by saying:

I request (*member's name*) to read (*name of the reading*) for us.

The group readings can be read in the following order:

The Thirteenth Step

Who is Christ?

What is Christ's Anonymous?

Why are we here?

The Program of Christ's Anonymous

What Can I do?

Easy Does It!

After the group readings the chair says:

Now, I would like to invite those members, who have completed the work with a Step or a Tradition in Christs Anonymous to come up here and share their experiences with working with that Step or that Tradition with the Fellowship.

Welcome these members to share with the Fellowship.

After they are done sharing, say:

Now, I open the floor and pass the word around the room.

Those, who would prefer to listen today, can introduce themselves, express that they want to listen today and pass on the word to the next member.

At the end of this part of the meeting, the chairperson ends the meeting by saying:

I now end this meeting with our closing readings.

Select members to read one or more of the group readings and request them to read it to the group by saying:

I request (*member's name*) to read (*name of the reading*) for us.

The group readings can be read in the following order:

*The Twelve Traditions of Christs Anonymous
Just For Today.*

After the readings, the chair of the meeting reads the ChrisAn Announcements if any, and then, closes the meeting by saying:

If a member wants to open a new meeting in Christs Anonymous, we suggest that he/she follow the suggestion for meeting format, which can be found in the end of our basic book: *Christs Anonymous – The Thirteenth Step*.

All members can find our literature for free download on the Internet on this address:

<http://christsanonymous.org/>

The chair ends the meeting by saying:

I thank you all for participating in this meeting, and for sharing your

experience, strength and hope with us about how we can recover from our addiction to our thinking mind, our ego so as to be lead to oneness with our true Self, our Spirit and thus to joy of being.

And now we end our meeting together with the Spirit Prayer, which our group has chosen from Step Eleven in our literature.

God, our FatherMother
 You Who are in the God Realm
 May Your name be our
 Holy Name Ardhanarishvara
 May Your Realm come on Earth
 so Your will may happen on Earth
 like it happens in the God Realm
 Give us this day what we need
 Forgive us our mistakes and give us
 the capacity to forgive those who mistake us
 Guide us through our desires
 and liberate us from our mistakes
 For Yours is the God Realm
 and the Power
 and the Glory
 eternally.
 Amen.

THANK YOU!

Keep coming back, we need you!

