

Pathwork Steps December 2014

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Working on the Edge...

As an introvert, I don't strike people as being much of a dare-devil. I keep my wild-eyed adventures and projects private, working out the details feverishly for weeks or months, sharing successes with others only as needed, admitting failures only after I have also uncovered the deeper lessons that led me there. In effect, I often work 'without a net'. That is, I chose not to build a support network for day-to-day decision making.

This newsletter, like the 60+ hours of online YouTube presentations, are produced by a committee of my inner voices. No camera crew, no editors, no IT team. No copyeditors, correspondents, or human advisors. Such freedom nurtures creativity, and allows for midnight bouts of inspiration the day before publication. It also produces gobbledygook when one does not take the time to proofread in the morning.

I humbly apologize to readers of last month's column on Learning via Personal Experience. While sections of the Pathwork lectures can be very difficult to figure out, at least they make sense when we take the time to parse them carefully. My article was simply full of sentence fragments and unfinished thoughts.

What is the right mixture between prudence and risk-taking? Each individual has to answer that question for themselves. As one of the Click 'n Clack brothers discovered (see below), not taking risks can be a form of living death.

Notice how this month's topic, Time, influences your perception of risk. If you had all the time in the world, would you do anything differently? Or do the illusions of Time and Death serve to accelerate our process?

Jan Rigsby

Man's Relationship to Time

Study Guide for Online Meetings on PRS 28 and PL 112

Week 1: Breaking the 'time barrier'

Week 2: Unutilized time => negative emotions vs. living in the 'now'

Week 3: Using the future to escape the present

Week 4: Living in the Now

You may download the full month's study guide from www.janrigsby.com (2014 teleconference page) or www.pathworksteps.org/teleconferenceschedules.

The natural movement, arising out of a healthy attitude toward time, life and the self, is a steady, harmonious flow. The psyche goes smoothly with it. When man gets into this rhythm, he has simultaneously discovered the key to his own rhythm. His very breathing will be coordinated with the breathing of the universe. His harmony cannot be disturbed, no matter what others do or fail to do. No straining away from the future, nor holding back in fear of it, means living in the present, which equates with the state of being. PRS28

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Past Issues

Translate

Man's Relationship to Time

Study Guide for Online Meetings on PRS 28 and PL 112

Without mind, time does not exist. Time, space and movement point again to the three-dimensional nature of this state of consciousness. The higher the state of consciousness, the more do time, space and movement unify. Movement is the bridge between time and space. The world of thought is of finer substance than the physical world of manifestation. Hence, movement of thought requires less "space" and less time to reach its destination than a body moving from one place to another.

Time is a very limiting factor -- since it is a creation resultant of limitation. It is a fragment, out of a wider and freer dimension of experience. Let me emphasize again: this limitation is not "given" to man, nor is man "put into it." Rather, it is the result of man's limited, faulty thinking, of misconception, ignorance, duality with its split concepts, conflicts, confusion and strife. However, even in this limitation, man has ample opportunity to grow and unfold, to fulfill himself, to experience life richly and happily.

The more he does so, the more he breaks the barrier of time. PRS28

Man's fear of death is an integral part of his conflict with time. It causes the backward movement. The natural movement of time is a steady, harmonious flow. If man finds into this rhythm and harmony, he will be in harmony. But he can do so by being in time in the only meaningful way -- that is, by using each moment and incident for growth. By not straining away from the future, he will not have to fear it. By not straining way from the present, he will utilize it, and it will thereby not seem desirable to strain away from it. This is being. If it is not yet the highest state of being, it is the state of being commensurate with the dimension of time that you live in.

In this state, you follow the natural flow. The wave of time will bring you naturally and gracefully, as it were, into a next and extended dimension which you fear so much because you cannot prove its reality. But, on the one hand, your very haste to get into this dimension and, on the other hand, your very fear of the unknown and what seems so uncertain to a part of your personality causes you to restrain the natural movement and to create a tension through the setting of the soul forces into opposing directions. This in turn causes a certain stagnation of growth, as well as of the full experience of each "now."

The psychological value of these factors, after you determine this subtle but nevertheless very distinct inner double motion, is to understand the nature of the emotions and attitudes responsible for the contradictory soul movements. PL112

Exercise: Keep a daily review (PL28) for one week focusing upon moments when you felt stressed about **time limits/loss**. All you need is a ½ page of lined paper per day. Create 4 columns. At some point, jot down each day these brief notes about each incident (limit:10 per day).

Two to three words to identify each incident (no details)

1. What feelings or emotional reactions came up
2. The judgments or conclusions you came to *at the time*

At the end of the week, read through your entries and complete the last column:

4. **What was I afraid to lose? Were the time limits real?** Notice any patterns.
5. Spend some time in meditation or contemplation about this. What does the

fear cost you? What might actually happen if you 'lost' the opportunity, were a few moments late (or whatever the real-life consequences would be). Notice if you try to exaggerate or over-dramatize the loss; honestly walk through the steps that you would take to address the issue.

You Tube Videos on Time

The meaning of Time, 1973 Encyclopedias Britannica
(useful perspectives at the 5 min mark)

<https://www.youtube.com/watch?v=pazqGEbQ4lw>

PBS Nova: The Illusion of Time 53 mins

<https://www.youtube.com/watch?v=4BjGWLJNPcA>

BBC: A 4-Part Series on Time

Part 1: [https://www.youtube.com/watch?](https://www.youtube.com/watch?v=MTx6ha6fRwo&list=PLDDC8B9A17F8A88A4)

[v=MTx6ha6fRwo&list=PLDDC8B9A17F8A88A4](https://www.youtube.com/watch?v=MTx6ha6fRwo&list=PLDDC8B9A17F8A88A4)

BBC Time Machine 59 mins

<https://www.youtube.com/watch?v=2Ad1qGhXt3A>

Near Death Experiences

How they can give us back our lives

Quotes from an obituary by Noam Cohen Full article here: <http://nyti.ms/10muEb3>

Tom Magliozzi, who with his younger brother, Ray, hosted "Car Talk," for years the most popular entertainment show on NPR, died on Monday at his home outside Boston. He was 77. The cause was complications of Alzheimer's disease, NPR said.

Broadcast for more than 30 years, the radio show was ostensibly about mechanical problems with cars, but the format was mainly an excuse for the brothers, known as Click and Clack, to banter with callers about the mysteries of life, as viewed through an automotive prism:

When asked who was Click and who was Clack, "they said they didn't know," Mr. Berman recalled. Another favorite line, he said, was "that they shared one brain, and were each working with a half."

By his own account, after graduating from Massachusetts Institute of Technology in 1958, Tom Magliozzi took a conventional path as an engineer until experiencing his “defining moment” after being involved in a close call on the highway.

He described the incident in 1999, when the brothers shared a commencement speech at their alma mater. Tom described driving on Route 128 to his job in Foxboro, Mass., in a little MG that “weighed about 50 pounds” when a semi-truck cut him off. Afterward, he thought about how pathetic it would have been if he had died having “spent all my life, that I can remember at least, going to this job, living a life of quiet desperation.”

“So I pulled up into the parking lot, walked to my boss’s office and quit on the spot.”

His brother chimed in, “Most people would have bought a bigger car.”

No Money, No Time

By Maria Konnikova NY Times Jun 13 2014

[This is an article on] time poverty — about what happens when we find ourselves working against the clock to finish something. In the case of someone who isn’t otherwise poor, poverty of time is an unpleasant inconvenience. But for someone whose lack of time is just one of many pressing concerns, the effects compound quickly.

When we think of poverty, we tend to think about money in isolation: How much does she earn? Is that above or below the poverty line? But the financial part of the equation may not be the single most important factor. “The biggest mistake we make about scarcity,” Sendhil Mullainathan, an economist at Harvard who is a co-author of the book “Scarcity: Why Having Too Little Means So Much,” tells me, “is we view it as a physical phenomenon. It’s not.”

“There are three types of poverty,” he says. “There’s money poverty, there’s time poverty, and there’s bandwidth poverty.” The first is the type we typically associate with the word. The second occurs when the time debt of the sort I incurred starts to pile up.

And the third is the type of attention shortage that is fed by the other two: If I’m

focused on the immediate deadline, I don't have the cognitive resources to spend on mundane tasks or later deadlines. If I'm short on money, I can't stop thinking about today's expenses — never mind those in the future. In both cases, I end up making decisions that leave me worse off because I lack the ability to focus properly on anything other than what's staring me in the face right now, at this exact moment.

“Under scarcity, you devote a lot of resources to the thing you're lacking,” says Eldar Shafir, a psychologist at Princeton who has been studying poverty for over a decade and is Mr. Mullainathan's co-author on “Scarcity.” “When people are juggling time, they are doing something very similar to when they're juggling finances. It is all scarcity juggling. You borrow from tomorrow, and tomorrow you have less time than you have today, and tomorrow becomes more costly. It's a very costly loan. When you don't have enough, you focus on the little you have, and it leaves you with less attention.” And the “little you have,” he found, didn't have to come from financial hardship.”

if I were constantly stressed about time and money, the simple solution wouldn't be so simple: I probably wouldn't have the luxury of choosing it or even of realizing it could be chosen. Efficiency is always the more exhausting and demanding alternative. Attention is finite. For a while I may be more focused, but I can run on all cylinders for only so long. If I'm forced to operate under constraint all the time, my performance will suffer — and I may not even be capable of recognizing the deficit.

Full article: <http://opinionator.blogs.nytimes.com/2014/06/13/no-clocking-out/?module=Search&mabReward=relbias%3Aw>

Reflections upon 2015

"Fear is the only addiction on the Planet"
Emmanuel

During the past few Saturday night meetings, I have been bringing in teachings from various 12 step organizations.

Years ago, I was introduced (literally!) to Emmanuel, who was channeled by Pat Rodegast, a Pathwork Helper. I have tried to integrate Emmanuel's teachings into my practice of Pathwork.

Emmanuel famously and lovingly admitted that he had manifested as a human being - ONCE! And NEVER AGAIN! This gave him an insight into the terror inherent in the illusion of being 'in a bag of skin', alone, dependent upon others. He taught that fear is our greatest addiction. A teacher of mine re-wrote the 12 steps to reflect this, as they have been re-written to cover other types of addictions (see below).

How could we be addicted to fear? Because, paradoxically, having something to run away from makes us feel united, gives us a feeling of purpose and community. It occupies our time with dramatization and exaggeration -- potent emotional drugs, figuratively and literally (in terms of adrenaline and pheromones and hormones -- the PL101 lecture on The Defense speaks over and over again about 'the poisonous substance' that we grow to rely upon - adrenaline).

It takes guts to pull the plug on negative feedback, negative community, negative outlook. Using 12 step terminology and phrasing, we have to re-learn living sober instead of drunk on our drug of choice.

I found 12-step to be of enormous help in the initial phase of my awareness, and recommend it heartily. And, at some point, some of us need more support and more direction and more insight than a self-led community.

When I started Pathwork Steps in 2011, I imagined that it would operate like a 12-step group, allowing people to share without interruption or facilitation. However, I soon learned that by the time people found Pathwork, they wanted more. So in 2013 I shifted into a facilitated model (a slippery slope sometimes when working with strangers online!) where I engage participants in dialogue, offer re-framing and re-interpretating the stories that are told based upon the discrepancies, incongruities, and forcing currents that I feel might be present, I describe Pathwork concepts using allegory, metaphor, and anecdotes, hoping to connect them into daily life / day-to-day activities. Since organic life is never static, always re-balancing based upon perception and feedback, sometimes I speak too often, and sometimes too little.

Over the past 2 years I have observed tremendous growth in those who have attended meetings regularly. In particular, the past few meetings have been mind-blowing! Those who participate (some just listen in) express profound understanding of their spiritual and human journey. We are not looking for answers, solutions, or pronouncements. We seek meaning for our struggle, a sense of closing in on a deeper understanding of human life.

I look forward to 2015! Jan

THE TWELVE STEPS

Adapted for Fear Anonymous

"Fear is the only addiction on the Planet"

Emmanuel

Step One: We admitted we were powerless over our fear and that our lives had become unmanageable.

Step Two: Came to believe that a Power greater than ourselves could restore us to sanity.

Step Three: Made a decision to turn our will and our lives over to the care of God, as we understood Him.

Step Four: Made a searching and fearless moral inventory of ourselves.

Step Five: Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

Step Six: Were entirely ready to have God remove all these defects of character.

Step Seven: Humbly asked Him to remove our shortcomings.

Step Eight: Made a list of all persons we had harmed, and became willing to make amends to them all.

Step Nine: Made direct amends to such people wherever possible, except when to do so would injure them or others.

Step Ten: Continue to take personal inventory and when we were wrong, promptly admitted it.

Step Eleven: Sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

Step Twelve: Having had spiritual awakening as the result of these steps, we tried to carry this message to others and to practice these principles in all our affairs.

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Future Topics

January: Constructive Attitudes in Self-Confrontation PRS 5 and PL 80

February: Prayer and Meditation (The Pathwork Versions!)

PRS 6, PL 36, 182, 194

What if Age Is Nothing but a Mind-Set?

By Bruce Grierson NY Times OCT. 22, 2014

To Langer, the longest-serving professor of psychology at Harvard. this was evidence that the biomedical model of the day — that the mind and the body are on separate tracks — was wrongheaded. The belief was that “the only way to get sick is through the introduction of a pathogen, and the only way to get well is to get rid of it,” she said, when we met at her office in Cambridge in December. She came to think that what people needed to heal themselves was a psychological “prime” — something that triggered the body to take curative measures all by itself.

By the 1970s, Langer had become convinced that not only are most people led astray by their biases, but they are also spectacularly inattentive to what’s going on around them. “They’re just not there,” as she puts it. When you’re not there, Langer reasoned, you’re very likely to end up where you’re led. She set up a number of studies to show how people’s thinking and behavior can easily be manipulated with subtle primes.

In one, she and her colleagues found that office workers were far more likely to comply with a ridiculous interdepartmental memo if it looked like other official memos. In another, created with her Yale mentor, Robert Abelson, they asked behavioral and traditional therapists to watch a video of a person being interviewed, who was labeled either “patient” or “job applicant,” and then evaluate the person. The behavioral therapists regarded the interviewee as well adjusted regardless of whether they were told the person was a patient or an applicant. But the traditional therapists found the interviewee labeled “patient” significantly more disturbed. Even trained observers “were mindlessly led by the label,” Langer says.

If people could learn to be mindful and always perceive the choices available to them, Langer says, they would fulfill their potential and improve their health. Langer's technique of achieving a state of mindfulness is different from the one often utilized in Eastern "mindfulness meditation" — nonjudgmental awareness of the thoughts and feelings drifting through your mind — that is everywhere today. Her emphasis is on noticing moment-to-moment changes around you, from the differences in the face of your spouse across the breakfast table to the variability of your asthma symptoms. When we are "actively making new distinctions, rather than relying on habitual" categorizations, we're alive; and when we're alive, we can improve. Indeed, "well-being and enhanced performance" were Langer's goals from the beginning of her career.

Full article at <http://nyti.ms/1taWx2s>

Quick Online Lecture Word Search!

In Google search: copy and paste the following sentence into the search box:

"*your phrase*" site:pathwork.org/lectures

Replace the words -- *your phrase* -- with the word or phrase you are searching for; remember to include the quotes!

2014 Free Online Meetings

Saturdays 7pm US EDT

Converts to Sundays 11am AU EDT

verify your time zone at www.timezoneconverter.com

During 2014 we are studying one chapter of the Path to the Real Self each month, looking at it from different angles or dividing into concepts that are supported by individual Pathwork lectures.

Download monthly study guides at any time

from www.pathworksteps.org/teleconferenceschedules or sign up to receive a segment of the study guide each week (click on preference link below).

Meet online! We use Zoom.us teleconferencing software. Simply click on the access link sent in the weekly self-study guide. You may also call in via landline, mobile, or VOIP line.

If you wish to participate in the weekly meeting, the only requirement is to read the weekly study guide segment before the meeting. You may pass (skip your turn) at any time for any reason.

Audit a meeting! Feel free to listen in. There is no charge or obligation. Reading requirements apply only if you wish to participate by sharing.

Unable to attend? *Use the study guide on your own! Allow the weekly reminders to encourage you to read a few pages a week. Use the worksheets, watch the films, download additional lectures from www.pathwork.org.*

To receive weekly meeting access links and study guide sections, click on the link at the bottom of this email and tick the "Pathwork Steps Weekly Meeting Notices" in your MailChimp group preferences. You may unsubscribe from the weekly notices at any time.

*The **Path to the Real Self** (PRS) encourages a holographic understanding of the Pathwork lectures, bringing an overall perspective to concepts that may be touched upon in 20-30 different lectures. The PRS can deepen our appreciation of the individual lectures by giving them a larger context. The **PRS** is included on the newest DVD-Rom of all the Pathwork lectures, now \$40 at www.pathwork.org. You do not need to purchase the PRS in order to participate; just download the free lectured referenced in the study guide.*

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