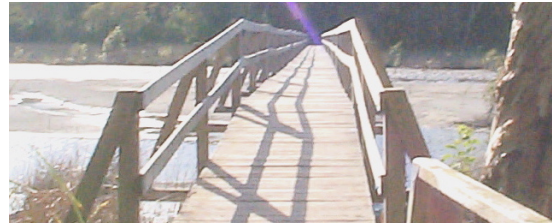


Supporting Sites:
[Pathwork in Texas](#)
[Pathwork in Australia](#)
[Pathwork in China](#)
[International Pathwork Foundation](#)
[Pathwork Helpers of North America](#)
[New York Region Pathwork](#)



Manifesting the Plan of Salvation through Personal Process

Entering new spiritual territory may require a lot of preparation time. The Guide does not ask that we be uncomfortable or make hasty decisions: he only suggests that we be open to what is, and develop a fearless attitude towards organic change: "Thus you no longer need the old outer structure, in which what is right now must unquestioningly be right tomorrow or next year." PL 230

I practice Pathwork in my daily life by noticing disharmonies and discrepancies. Disharmonies include negative emotions (resentment, arrogance or contempt), no emotions (zoning out, feeling depressed) and positive emotions which seem exaggerated (and which may be unconscious efforts to avoid or cover something up). Feeling energized can mask feelings of vulnerability.

Discrepancies include feelings and thoughts which do not match our images of who we are or what we believe. A flash of prejudice or racism, ignoring a request for help because we don't want to adjust what we are doing or where we are going, or instantly casting blame for our own discomfort -- these all mask deeper feelings which we are unaware of or would prefer not to look at.

The speed of events during a crisis, intensified by their traumatic impact, may create a backlog of hundreds of unprocessed impressions. These may be difficult to 'unpack', especially if they feel fragmented or disconnected from rational understanding and explanation. Being able to collect objective information (such as exactly what was said or gestured) plus an understanding of subjective interpretations and rationalizations (made in the heat of the moment) may permit us to appreciate the deeper meaning of an event. The Pathwork lectures encourage us to face the actual events of human life, do our best to understand the deeper meanings of our experiences, and transform any negativities we find in ourselves.

For instance, there have been a remarkable number of natural disasters worldwide over the past few years. Political and social turmoil, scarcity, and aggression seem widespread. Those who are not directly affected may experience generosity of spirit and open their hearts -- or retreat into a tight holding. Those who suffer may be led to realign their priorities and come to a deeper understanding of what is truly important and worth attention -- or resent those. The plight of our brothers and sisters -- or any sentient beings -- in utter helplessness or misery may accelerate our planet's spiritual evolution.

Fear of Change -> Fear of Life -> Fear of Death

"He who never experiences his mortality as a reality is the person who is morbidly afraid of death. In this vital question, you will find a distinct symptom to be your lack of experiencing yourself as real. For if you do not feel your mortality as real, you cannot possibly feel your aliveness as being real." PL 130

This is the best answer I have ever read to the question, "Why do I need to feel negative feelings?"

I began my current phase of spiritual consciousness at 40. opened to all of life more fully --hiking, dancing, roller-blading on Venice Beach! My mother, then in her late 60s, confided to me that my 'rebirth' made her re-

alize that she had unconsciously assumed life was over at 40 because her mother had died at 40. I often wonder what my mother would have done in life if she'd had a different template about what was possible.

My daughter and son-in-law became parents at 40. Their spiritual awakening has enriched mine. Three days a week, I experience life from a 2-year old's perspective. I eat lots of steamed vegetables ('one bite for you, one bite for Gaga'). Everything is interesting; rubbish collection trucks, the taste of sand, why doesn't Gaga's mobile work like Mama's iPhone?. I am unable to read a book, study a lecture, or work on a computer until nap-time. My days off confuse her (and refresh me) so we color-coded a calendar to give her a sense of structure, and as a start to learning days of the week. Gaga days are green. Kermit the frog is green.

My life will end long before she is 40. I'd like to see her reach 25, and so I have surrendered to the aging process and have learned to take better care of myself. This weekend I taped up my windows and prepared a 'go' bag in case Hurricane Irene increased in severity as it passed over New York City. Instead of doing this in fear, I felt grateful to have windows, and food for the bag. The loss of Internet and TV reception encouraged me to complete this newsletter. The sunshine and clear skies on Monday were wondrous to behold. By surrendering to what is real, I have a stronger sense of joy than ever before.

In the last seconds of the classic 1957 science fiction film, *The Incredible Shrinking Man*, the hero climbs through one of the squares in the weave of a window screen and reflects '...so close - the infinitesimal and the infinite. But suddenly I knew they were really two ends of the same concept. The unbelievably small and the unbelievably vast eventually meet, like the closing of a gigantic circle.'

You sometimes don't know where you are going until you get there.

Developing the Objective Observer

One of the most valuable lessons I learned as a pilot was to always think ahead. Airplane brakes only work on the runway; once in the air, there is no place to park, no shoulder to pull onto so that you can figure things out. My instructor would challenge my decisions by saying 'think how that will sound in the accident interview'. The Federal Air Administration (FAA) defends flying privileges by strictly enforcing regulations. Requirements for remedial training and suspended licenses are common outcomes.

I developed a practice of asking myself this question whenever I felt the urge to short-cut procedures or rationalize emotional decisions. The process is private, and admitting the possibility of negative consequences encourages me to seek wiser choices.

This technique can be used to develop our objective observer. Just like individuals, the ego can become overly involved in short-term needs and deadlines. The objective observer can serve as friend, advisor, confessor, and sounding board. And it is always available!

Miscellaneous Articles of Interest

Aoccdrnig to a rscheearch at an Elingsh uinervtisy, it deosn't mtttaer in waht oredr the lttteers in a wrod are, the only iprmoetnt tihng is taht frist and lsat lttteer is at the rghit pclae. The rset can be a toatl mses and you can sitll raed it wouthit porbelm. Tihs is bcuseae we do not raed ervey ltteter by itslef but the wrod as a wlohe.

NIGHTFALL

"Nightfall" was Isaac Asimov's first published work. This 1940 science fiction short story illustrates the shortcomings within personality types of reason, will and emotion when threatened by unknown forces -- especially our own unconscious fears. The story is in the public domain and may be downloaded in .pdf format from

<http://www.kulichki.com/moshkow/FOUNDATION/nightfall.txt>

or audio .mp3 from <http://escapepod.org/2007/04/05/ep100---nightfall/>

The Arena Culture, by David Brooks (excerpt)

<http://www.nytimes.com/2010/12/31/opinion/31brooks.html?ref=todayspaper#>

Hubert Dreyfus of Berkeley and Sean Dorrance Kelly of Harvard have just done this with their new book, "All Things Shining." They take a smart, sweeping run through the history of Western philosophy.

The most real things in life, they write, well up and take us over. They call this experience "whooshing up." We get whooshed up at a sports arena, at a political rally or even at magical moments while woodworking or walking through nature.

We have official stories we tell about our culture: each individual is the captain of his own ship; we are all children of God. But in practice, willy-nilly, the way we actually live is at odds with the official story. Our most vibrant institutions are collective, not individual or religious. They are there to create that group whoosh: the sports stadium, the concert hall, the political rally, the theater, the museum and the gourmet restaurant. Even church is often more about the ecstatic whoosh than the theology.

Though they try, Dreyfus and Kelly don't give us a satisfying basis upon which to distinguish the whooshing some people felt at civil rights rallies from the whooshing others felt at Nazi rallies. But they are on to something important when they describe the way — far more than in past ages — sports has risen up to fill a spiritual void.

The activities often dismissed as mere diversions are actually central. Real life is more about serial whooshes than coherent meaning.

Liking Is for Cowards. Go for What Hurts;

Technology as an Alternative to Love by Jonathan Franzen (excerpt)

<http://www.nytimes.com/2011/05/29/opinion/29franzen.html?pagewanted=all>

A related phenomenon is the transformation, courtesy of Facebook, of the verb "to like" from a state of mind to an action that you perform with your computer mouse, from a feeling to an assertion of consumer choice. And liking, in general, is commercial culture's substitute for loving. The striking thing about all consumer products — and none more so than electronic devices and applications — is that they're designed to be immensely likable. This is, in fact, the definition of a consumer product, in contrast to the product that is simply itself and whose makers aren't fixated on your liking it. (I'm thinking here of jet engines, laboratory equipment, serious art and literature.)

But if you consider this in human terms, and you imagine a person defined by a desperation to be liked, what do you see? You see a person without integrity, without a center. In more pathological cases, you see a narcissist — a person who can't tolerate the tarnishing of his or her self-image that not being liked represents, and who therefore either withdraws from human contact or goes to extreme, integrity-sacrificing lengths to be likable.

If you dedicate your existence to being likable, however, and if you adopt whatever cool persona is necessary to make it happen, it suggests that you've despaired of being loved for who you really are. And if you succeed in manipulating other people into liking you, it will be hard not to feel, at some level, contempt for those people, because they've fallen for your shtick.

Please feel free to email me at janrigsby@gmail.com if you have comments or suggestions.