

Pathwork™ in Texas

Helping Ourselves

Self-Study Materials for July 2009 Teleconference

Please always use self-care and self-love in considering how much personal work to do. Trying too hard can create overload, congestion, a spiritual constipation. Negative intention loves to masquerade as higher self, positive intention, 'in your best interests'.

If you feel overwhelmed by input or suggestions, consider that there may be a grain of truth in such feelings. It may help to put study materials aside for a while. Working consciously is a way of accelerating a process; it is not the only way, and in many cases it may not be the fastest way. Try placing a lecture or worksheet under your pillow, on your bedside table, or in the center of your desk or work area overnight; in the morning, notice any change in attitude or energy.

Some of these exercises may give you pleasure and make you feel centered and strong. Despair, sadness, numbness and irritation may also come up; notice these in your Daily Review. Your commitment to doing this work is an act of the Higher Self. Allow some smaller, less developed parts of you to protest. Treat all of yourself with love. You deserve it.

1. Allow yourself to have a 'presenting complaint'.

This is a conscious statement describing what you want to work on, what you perceive the problem or dilemma is (or is about). It may also be about a symptom you are experiencing, which you feel involves a larger issue that you may not be able to articulate yet.

Describe your 'complaint' in terms of feelings rather than as a theory about what they might be about or an opinion or judgment. Keep your 'complaint' brief and straightforward. "I feel tired all the time", "I am concerned about my negative feelings", or "I can't seem to feel affectionate towards my mate". They may start out as blame, resentment, or even intolerance: "My parent makes me feel angry" or "I don't feel appreciated at work". For some, just finding this original 'complaint' may become a process in itself, as you may resist feeling something that you do not respect or understand.

Do not judge or edit what you are feeling, *especially* if it feels childish, self-centered, or in distortion. Covering up a primary impulse (or trying to make it politically or spiritually 'correct') is based upon an assumption that we are wrong in feeling what we feel. It is usually our interpretation, rather than our feeling, which needs to be reviewed.

2. Activate positive intention.

Your positive intention led you to work on this exercise. It can guide you to greater awareness, deeper understandings, and self-transformation. Yet it is seldom strong and conscious at all times. Before you do any work that might address your negative intentionality, it is important to honor and activate your positive intent.

Some people like to start this process with a few moments of meditation or ritual, such as lighting a candle. Spending a few moments in a special posture or environment can help you feel and focus your intention. Objects that represent your deepest held beliefs or which bring up memories of inspiration and clarity can also help.

This could take a while. Each one of these steps can be transformational by themselves – your personal process is unique, and is always more important than any specific exercise or sequence. It can be a breakthrough moment to realize that we are in resistance, that our sense of being 'trapped' comes from within, and that outer circumstances simply justify fears that we choose to listen to. If we are frightened of change, the work then becomes understanding our fear rather than creating change. Accepting exactly who we are in every moment is a profound act of love. It is an act of unconditional love and acceptance, and we have the power to bestow it.

3. Searching for patterns.

Everyone experiences occasional feelings of being unloved, helpless or miserable. If we believe that these feelings are deserved, we may consciously and unconsciously agree with comments or situations which re-enforce such judgments. We hear only what we already believe to be true and disregard any evidence to the contrary. Before we address such judgments and attitudes, it is useful to become aware of how these thought patterns are reinforced in our daily lives.

Daily Review is a technique for revealing ongoing attitudes, and patterns of behavior. Keep a very brief, ongoing Daily Review every day for 2 weeks. Just 10 words per entry will be enough! The purpose is to track disharmony. For this exercise, focus upon any disharmony which touches upon your 'presenting complaint'. If your

'complaint' evolves, allow this by defining a new topic or question -- and keep going with the Daily Review. Since changing topics can be a way to avoid depth and scrutiny, this may also represent a pattern in your life – and allow that changing your mind continuously might be the topic to explore!

At the end of each day, recall moments of discomfort, pain or negativity. Write down a few words which will remind you of a) the trigger or situation b) how you felt – sad, angry, or frightened, for instance c) your thoughts or judgments about the incident, what it meant about others who were involved.

If you have too many disharmonious incidents a day and feel overwhelmed, narrow your focus.

4. Vicious Circle

Try to diagram one or two of your recurring patterns of disharmony using the clock technique in the Vicious Circle worksheet (attached).

5. Noticing Dualistic thinking

"The majority of human beings live predominantly on the dualistic plane. The dualistic plane means that man sees, perceives, and experiences everything in opposites. It is always either/or, good or bad, right or wrong, life or death. In other words, practically everything man encounters, every human problem and predicament, is determined by this dualistic way of perceiving life." Pgl 143, *Unity and Duality*

Whenever we perceive a choice as life-affirming, we immediately cast the alternative as a form of 'death', and vice-versa. Believing that a choice is deadly (in terms of removing pleasure, connection or opportunity for our life force) causes tunnel-vision, as we feel we must escape death at any cost.

Any time we feel we are in a life/death scenario, we will choose life. Yet this is almost always an exaggeration or over-dramatization.

Practice noticing dualistic thinking, where you feel, think and say 'or' -- meaning that you feel you must make a clear-cut choice -- and ignore the possibilities of 'and'.

It can be very helpful in understanding duality to see how we interpret events based upon self-preservation (I live or I die) or procreation (my dreams live or they die). The Instincts of Self-Preservation and Procreation in Distortion / at Conflict, pgl 85 and 86, can be useful study tools here. Download an audio MP3 file of a recent teleconference from <http://www.esnips.com/web/PathworkTeleconferences> Study guide for the teleconference is attached/

6. Idealized Self Image (ISI)

What is your idealized self image of yourself? Be kind -- that you don't meet these expectations is not important here. What values do you ideally want to personify? Make a list. Who / what do you want to be by the time you die? The key word here is 'Ideal' = A conception of something in its absolute perfection, an ultimate object of endeavor; a goal.

7. Daydreams and Fantasy as indicators of our Forcing Currents

What are your daydreams ("Desire-Life")? These can last a few seconds or several hours a day. Write them down, looking for only a few key elements just as in Daily Review. Note the scene - work, love, play, conversation, or total fantasy -- robbing a bank, saving the world, accepting a top honor, finding yourself in grave danger. Write down the qualities you display or are called upon to display - heroism? beloved? martyr? partner? genius?

What is driving you in your daydreams -- a quest for power or a quest for love? If you feel torn between the two, the ending of your daydreams may involve seeking serenity = withdrawal, a secondary pseudosolution enacted when neither power nor love seems attainable.. For this exercise, focus upon the primary pseudosolution - power and/or love.

8. Connecting our Desire-Life to our Idealized Self Image

What part of your idealized self image plays the greatest part here? Honesty, loyalty, willingness, hard work? Connect the dots between your list of Idealized Self Image qualities and who you are in your daydreams.

Worksheet Questions © Jan Rigsby: 2005
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The Vicious Circle of the Idealized Self Image

“The idealised self masks the real self. It pretends to be something you are not.”

Pathwork Guide Lecture 83

Draw a simple clock face and write in the numbers 1-12 in a standard pattern. Add 2 curved lines, connecting 3 back to 12 and 8 back to 6. As you go through this exercise, use the examples as inspiration to find a Vicious Circle issue in your own life. Except where noted, quotes are from Pgl 83.

0/12 = The starting point. We are inspired by our Higher Self and our connection to the Divine. This place is never specific, because the Higher Self is not attached to how things manifest. *Challenge any statement here that feels as if it is already ‘in motion’ or which may harbor an agenda or hold onto fixed idea.* Example: “I want to be good, generous, kind and loving in my interactions.

1= We attempt to manifest this HS desire. This may be somewhat specific, but it does not have a forcing current or agenda yet. The destructive element here is engaging in dualistic thinking, thinking in terms of ‘or’ instead of ‘and’. “My friend could use some help” contains “or unhappiness will result”.

“When man knows and senses that there is only good, freedom, right, beauty, love, truth, life without a threatening opposite, and when he tries to apply this on the dualistic plane, he will immediately be plunged into the very conflict of opposites he needs to avoid. He then fights for one of the dualistic aspects and against the other. Such a fight makes the transcendence impossible.”
Unity and Duality, Pgl 143

2= We experience some resistance. In a Benign Circle, we might re-examine our inspiration and how it started to manifest, adjust based upon feedback, and try again. In a Vicious Circle, we decide to push forward without challenging our premise. “I wasn’t able to help this time, but I can figure something out!”

“practically everything man encounters, every human problem and predicament, is determined by this dualistic way of perceiving life.” Pgl 143

3= There is a growing sense that something has gone wrong. Depending upon our personality type and history, we start to question ourselves or others. “I am failing” “I can’t do this” “He/She doesn’t like / understand me” This is a primary exit point for the Vicious Circle, before we have become invested or attached and before feelings have become strengthened into emotions.

“Unhappiness and lack of belief in oneself are interconnected. Hence, the creation of the idealized self-image serves the purpose of obtaining the missing self-confidence.”

4= A decision is made to push forward. We assume that the fundamentals behind both our inspiration and our methods – the Ideals that make up our Image – are valid. “If I only...” “I can’t quit now” “Maybe another way will work...”

“And when you try to hide your reactions to your own “failure,” you take to special means in order not to become aware of your “failure.” Pgl 143

5= Discomfort increases / resolve hardens. We feel forced to choose: give up, or commit further.

“You knew perfectly well that you were not as good and as perfect as the world seemed to expect you to be. This truth had to be hidden as a guilty secret, and you started to build up a false self. This, you thought, was your protection and your means of attaining what you desperately want -- life, happiness, security, self-confidence. For, whenever you fall short, as you are bound to, you feel so impatient, so irritated that such impatience and irritation can snowball into fury and wrath at yourself.”

6= The Idealized Self Image is now in charge. The seduction of the ISI is that it represents our ideals. We have no argument against it – it is ‘good’. Any protest must be ‘bad’.

Since the standards and dictates of the idealized self are impossible to realize, yet never giving up the attempt, you keep and cultivate within yourself an inner tyranny of the worst order. The original insecurity, supposed to be whisked away by the establishment of the idealized self, steadily increases. It snowballs, and becomes worse and worse. The more insecure you feel, the more stringent the demands of the superstructure, the idealized self, the less are you able to live up to it, and the more insecure do you feel.”

7= We sense the pretense. It is here that negativity’s most attractive aspect – that we do not have to feel uncomfortable or unpleasant feelings – is revealed as a lie. We cannot remain in stasis or contraction. Eventually, some expansion will occur. This process may take days, weeks, years or lifetimes, but it is inevitable and uncontrollable. Living is a verb; life is defined by movement.

“Sense of failure, frustration, and compulsion, as well as guilt and shame, are the most outstanding indications of your idealised self being at work. These are the consciously felt emotions of all that lies hidden underneath. Thereby, further vicious circles come into existence. ...the more you take out of that live-center in order to invest into the robot you have created, the more estranged you become from the real self, and the more you weaken and impoverish it.”

This is another place where we can exit the vicious circle, by becoming more conscious of what is really going on. Going forward from this place by simply expanding our efforts continue the circle.

“You will gain an objective view of yourself in this respect, and this view will liberate you. You will fully assume responsibility for the faulty attitude, being willing to take the consequences upon yourself.”

8= Our imperfections and mistakes are used against us – by ourselves. Under the tyranny of the ISI, we may succumb to its apparent perfection.

“Thereby, further vicious circles come into existence. ...the more you take out of that live-center in order to invest into the robot you have created, the more estranged you become from the real self, and the more you weaken and impoverish it.” Pgl 83

9= We feel the need to choose ‘good’ over ‘bad’, plunging further into dualistic thinking and energizing the choices we have made.

“The more you try to identify with your idealized self-image, the harder is the disillusionment whenever life brings you into a position when this masquerade can no longer be maintained.”

10 and 11 = We move forward within a forcing current, moving past the point on the circle where our original intention came in, remembering our longing but blinded by our ISI’s version of how we should manifest it.

“Needless to say, you also have to recognize most particularly and in detail what your specific demands and standards are; and further, you have to see their unreasonableness, their impossibility.”

Based upon the specifics of the situation or circumstances, a decision is made, blame is assigned, fault is determined and our resolve is hardened.

“First will come changes in your reactions to life, to incidents, to yourself and others. This changed reaction will be quite astounding enough. But little by little, outer things are also bound to change. Your different attitude will cause new effects.

You cannot approach this most important part of your inner work by a general concept. As usual, your most insignificant daily reactions, considered from this viewpoint, will yield the necessary result. So continue your self-search out of these new considerations, and do not be impatient if it takes time and relaxed effort.

The difference between the real and the idealized self is often not a question of quantity (as regards the goodness or badness of a trend) but rather one of quality.

Another important consideration is the time element between these two selves. The idealized self wants to be perfect (according to its specific demands) right now. The real self knows this cannot be and does not suffer from this fact.

Then you will truly experience the following words. The more egocentric you are, the less can you have of self-confidence. The idealized self believes just the opposite. Its claims for perfection are motivated by sheerly egocentric reasons. And this very egocentricity makes self-confidence impossible.” The Idealized Self Image, pgl 83

Worksheet questions © Jan Rigsby 2008

Full text of all Pathwork Guide Lectures may be downloaded at www.pathwork.org

Pathwork™ in Texas

Outline for June 2009 Teleconference Self-preservation and Procreation in Distortion

Pathwork Guide Lectures 85&86

Full text all lectures may be downloaded from www.pathwork.org

Intro

Lectures are not codified in terms of 'major' and 'minor' lectures

1/3 of the 258 more commonly used in teaching classes and presentations

Some lectures are relatively unknown – such as these two!

My personal favourites, found during my 3rd year of Pathwork studies.

Seemed to crystallize a vast number of concepts

Allowed me to see selfishness and short-sightedness from a more generous perspective

Easier concepts for me to work from than others which seemed more abstract, spiritually based.

Unique perspectives in these lectures:

Many lectures work with the premise of personality triads;

Pride, Self-Will and Fear 30

Reason, Will, Emotion 43

Love, Power, Serenity 84

Submission, Aggression, Withdrawal 107/109

All treat each 'type' as equal; 86 distinguishes the drives for Power (Will type) and Love (Emotion type) as Primary, with use of Intellect / mental (Reason type) as secondary as it is only rationalization / attempt to resolve the stresses between drives for Power and Love

Idealized Self-Image results directly and immediately from the distortion of Self-preservation. This is a more direct understanding of the ISI as a defensive strategy, where the Mask is only the outward manifestation.

These distortions are particularly self-centered = they emanate from and keep us trapped within the Individual Self Sphere, convinced that ever-increasing self-centeredness is needed ("a part of the personality still clings to the supposed "safety" of the negative reaction.")

Concepts explored in these lectures:

Daily Review 28

Vicious Circle of Immature Love 50

Idealized Self Image 83

Love, Power and Serenity 84

Wishful Daydreams 98

The Defense 101

Unity and Duality 143

Three Principles of Evil 248

Self-preservation:

"The function of the instinct of self-preservation is to **maintain and safeguard life**. But in distortion, the dangers are imagined and unrealistic. When a human being considers himself threatened by not being loved, admired, approved of or agreed with, this represents an **unrealistic danger**."

"holding on tightly, not letting go that which is obsolete so that new material can be assimilated by the soul. This is the restrictive movement."

"distortion of the instinct of self-preservation leads the soul to adopt the pseudosolution of quest for power. ... These trends are aggressiveness, hostility, a power drive, a need to triumph over others, competitiveness, excessive demands..."

Leads to dualistic thought patterns:

"If a person's predominant concern is with inner safety, he is bound to overemphasize and therefore distort the instinct of self-preservation. Therefore the instinct of procreation must, to some extent at least, be squashed and held in abeyance. The whole personality is geared toward obtaining "safety," and it thereby undermines another legitimate need. Unconsciously, the person confronts the alternatives of safety or pleasure. So the immature soul struggles to get both safety and pleasure, without daring to risk, without coming out of its shell, but hoping and struggling to obtain what it needs without taking the necessary steps."

"Whenever an unsuccessful, halfhearted attempt is made to obtain fulfillment, the fearful soul will regard any minor rejection, criticism, or disapproval as such drastic danger that he will again quickly withdraw either into a false

serenity or into a domineering, aggressive, forbidding attitude. This makes the attainment of love more or less impossible. It is needless to say that such a soul suffers a damage that the real self will rebel against. This rebellion, when reaching the outer levels of being, may take on various forms.”

Procreation:

“reaches out, not in a relaxed way, but rather grabbingly, greedily, compulsively.”

“The distorted instinct of procreation leads the soul to the quest for love. ... contains the pleasure drive, the yearning for pleasure supreme on all levels of being. “

“pseudosolution of submissiveness, compliance, appeasement, the quest for love which is supposed to solve all problems.”

“If the pleasure supreme principle is predominant, the personality will take a risk, but at such a price that further disturbances are bound to set in. The thwarted instinct of self-preservation tries to compromise in that the person will "risk" by submitting. “

No-Win Scenario

“If the distorted instinct of self-preservation and therefore the pseudosolution (in a quest for power) is predominant, a vital part of the soul will starve and stagnate. If the distorted instinct of procreation and therefore the pseudosolution (in a quest for love) is predominant, vulnerability and helplessness increase until the soul is actually endangered -- not in the sense that the psyche believes, but in a very different sense -- by continued self-denial and by estrangement from the real self. This brings inhibition and the stunting of creative forces, which in turn causes anxiety, frustration, etc.”

RWE Triads:

“three main pseudosolutions: (1) the quest for love, (2) the quest for power, and (3) the quest for serenity, ... intended to] help him to master life.”

“If your pseudosolution is the quest for power, then your reaction to defeat will be extreme humiliation that has to be hidden at whatever cost. This very process of concealment takes a very heavy toll on your life giving forces. ... One "successful" way of dealing with defeat that cannot be hidden is to belittle others by making them seem responsible so that your defeat becomes theirs. This creates additional guilt in you. The hostility flows in two directions, towards others and to yourself. “

“If your pseudosolution is the quest for "love" and you are the submissive type, you will aggrandize the defeat. You will dramatize it out of all proportion. It then becomes a means of forcing others to protect and love you.”

“If your pseudosolution is the quest for "serenity," you will deny the very existence of defeat as long as possible. This is dangerous because of the self-deception; the unawareness of what you really feel; the lack of awareness of why you act in certain ways as a result of this self-deception.”

“As to the third pseudosolution I discussed, namely, withdrawal, the quest for serenity, this is but a **secondary pseudosolution**. It is the result of the previously indicated two "solutions" fighting one another and tearing the personality in half. In actuality, the person can no longer handle the problem of satisfying both instincts.”

Inevitable back and forth

“Since, in the human soul, both instincts exist in equal strength, and since the distortion of one instinct invariably causes the distortion of the other, both pseudosolutions will be found in every individual. For instance, the pleasure drive will be released only on certain levels of being. For example, a person may feel that spiritual, intellectual, or mental pleasure is not a dangerous pursuit. It does not involve him emotionally and does not expose him to the risk of rejection and hurt. Emotional or sense pleasure, on the other hand, seems extremely dangerous and is therefore eliminated (more or less), depending on the case. It may not always be so crass that a person actively withdraws. It may be more subtle in that the person unconsciously sabotages it and then projects the failure onto others.”

“A further and very common compromise "solution" is the attempt to make both aspects serve both ends, which of course cannot work. The more he tries to convince his fellow men of his invulnerable strength, the more frightened will they be of him. And fright has never yet induced love. Nor does the superiority over others induce love...”

“The person whose predominant pseudosolution is a quest for love in order to obtain pleasure will compromise by trying to combine this pleasure drive with his need for safety.”

Idealized Self Image

“The perversion of the first instinct is resistant to any change and to growth. That is its nature. It is static and tends towards stagnation. The resistance to change is one of the greatest hurdles to be overcome. It can be rationalized in many ways, but whatever is the conscious "reason" for such resistance, deep down you all battle against giving up

the "glory" of your idealized self. That, especially, you fear above and beyond anything else. You think or feel you have to hold on to it for dear life because, after all, it was chosen as a "solution." As long as the real reason for resistance to change is unconscious, it is not amenable to change, correction, or reconsideration since anything activated out of the unconscious is resistive to reality. Unconsciously you hold on to that which was chosen as salvation and safety, the pseudosolution. That makes change, growth, and liberation so extremely difficult.”

1. “the healthier a human being is, the weaker is the idealized self-image.”
2. “The stronger the inner conflicts, the stronger is the difference between the real and the idealized self.”
3. “The desire-life or daydreams are always a good indication of what the idealized self-image is, and of the nature of the pseudosolution. The idealized self-image shows in more than in the desire-life.”
4. “It must show in the rigid commands, the shoulds and musts, the anxiety and guilts when these compulsions are not lived up to. It shows in certain expectations from the self and from others.”
5. “Desire-life is an expression of urgent need. “

Doing the Work / Walking the Path

“The negative feeling has to be let out in its full impact. That does not mean one should act upon it, but you have to become aware of the intensity of the anger, the childish demands and claims, the real reason for one's anger (defeat being inadmissible). If these emotional reactions and impressions are allowed to come to the surface with all their childishness and irrational claims, without rationalizing and explaining them away, they will eventually weaken so that the other set of feelings will become genuine and more and more dominant. Often, if good will is superimposed, it becomes an obstruction unto itself.”

1. “the first major step in becoming aware of the emotions is an inner permission to find out what he really feels. This is to be cultivated by prayer, by meditation, and by a daily resolution of intent.”
2. “The first emotional level of awareness usually will be a welling up of resentments that you were never conscious of and which are connected with guilt and anxiety.”
3. “Thus the establishment of balance due to facing truth and changing where and whenever possible, automatically by itself, as it were, produces a new balance such as was not attainable by means of outer actions, deliberately tried.”
4. “You will find the main components of your idealized self-image, comprising, perhaps, all three aspects.
- 5.” after this is explored, the underlying neglected and shamefully covered core of your problem will evolve into emotional awareness. You will then experience these emotions.”
6. This is a painful process, my friends. The courage to go through this pain, which you may encounter on various levels as well as at the core, has to be experienced. But your inner will to go through it must always be cultivated anew. The inner will to inexorably face the truth in you, regardless of whether or not it is pleasant or flattering, must always be resolved afresh.”

Developing positive attitudes

1. “the more you become aware of and understand the cause and effect of negative emotions, the weaker will they automatically become.”
2. “A proper inner balance will begin to take place. You will cease being -- inwardly or outwardly -- aggressive where it is unjustified; and you will be aggressive where it is healthy and constructive.”

Worksheet compiled by Jan Rigsby 2009
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