

Pathwork™ in Texas

PERSONALITY -- THREE BASIC TYPES: REASON, WILL, EMOTION

Quotes from Pathwork Guide Lecture No. 43

Full text of this plus all other lectures may be downloaded from www.pathwork.org

There are three basic types of human personality in addition to other subdivisions I discussed in the past and that I will discuss in the future. The division I will discuss tonight is the following: there is the human personality who governs his life and his reactions mainly with reason. There is the second type who does so mainly with the emotions, and the third who does so with the will. In other words, you have the personality of reason, of emotion, and of will. In your self-search, it will be useful for you to find out which of these applies to you. Before I go on in this explanation, I might add, these three types are not always completely one-sided. In fact, there is always a mixture. But in some cases, predominance is obvious, in others the mixture is more involved and therefore more difficult to detect. In the ideal personality, each of these three aspects has its rightful place. The harmonious person functions with each of these three aspects in a perfect way. But since there is no completely purified human being, these three trends are often directed into the wrong channels, aside from unbalance or predominance. For instance, where reason should prevail, emotions do, or vice versa.

Reason:

Let us begin with the personality of reason. The person who conducts his life mainly by the reasoning process is often apt to neglect the emotions. He is afraid of them. He thwarts them, he cripples them, and therefore he cripples one of the most important instruments in life, namely the intuition. He who is afraid of his emotions cannot trust his own intuition because it is blurred by his fear of it, by his distrust that an intuition is supposedly "intangible." Often the person of reason secretly looks down on the emotion type of person; he is proud to be so steeped in the reasoning process. And the will -- that is not necessarily self-will -- is used mainly by deductions made with the reasoning process and seldom by those of the emotional or intuitive nature, as it should be. The person of reason is often a so-called intellectual; he is often a scientist; he is often an agnostic or even an atheist. He often tends to the materialistic side of life. However, it would be entirely wrong and crass generalization, as well as oversimplification, to state that all or most reason types are spiritually less developed or aware than for instance the emotion type. This is not so. There are as many highly developed and spiritually awakened reason types as emotion types. Only the approach of the former is a different one from the latter. The reason type will find it more difficult to experience the divine within. The emotion type will encounter other difficulties. Furthermore, the reason type will have great difficulty with intuitive judgment of others, as well as of the self. The will, which is a necessity in life for all, will be used onesidedly by both types. The reason-type uses will premeditatively, often overcautiously, while the emotional type is carried away by his emotions and uses his available will power unconsciously, not knowing in which direction he is thrown. The harmonious personality would find the healthy middle way between the two and use his will alternately, depending on the situation. The will should be a servant to both reason and emotions.

It will be easy to see for you that the reason type goes through life missing a great deal of life experience. And this is mostly out of fear and pride; fear that the emotions might lead him to an experience he may not be able to cope with; fear of the uncertainty and risk of the emotional life, while reason has everything in its place -- one knows at all times where one is at, contrary to the emotions with which one is at sea.

Emotion:

The second category, the emotion type, is equally one-sided. As the first category, so is the second. They often pride themselves that they are capable of "feeling," contrary to the others. They secretly look down on the type they derogatorily call "intellectuals." Yet, the extreme of this type is not deviating an iota less from harmony and divine law than the former type. It is true that the emotion type tends to have a good intuition and is sometimes less afraid of feeling and inner experience than the reason type of personality. Now, what are the drawbacks of this type? The emotion type, contrary to the reason type who holds life's reins too tightly, often loses his grip on life's reins altogether. The overemotional person completely loses sight of the fact that reason is also Godgiven. He, in turn, is just as arrogant as the reason type who looks down on the emotion type. The emotion type is often so carried away by the feelings he does not want to control that he rides on the crest of the wave on which he is thrown hither and yon. Thus he does not only lose control over the self, but he becomes blind to that which is often most important for his life and his development. Due to his overemphasis on the emotional side, he neglects the equally important reasoning functions which are supposed to

serve him for the purpose of thinking, discriminating, selecting, and weighing. Only then will he be able to curb the wild emotions that flow without purpose or direction, without necessarily being impure as such. Only then can the will be used properly. Otherwise, the uncontrolled emotions cannot fail to bring havoc into this person's life as well as into his surroundings. The temptation to give in to the emotions is first manageable, but the longer one gives in to them, the more difficult it becomes to resist this temptation, until the person is simply carried away by the torrent of his own uncontrolled emotions which destroy everything in his wake. Such a person cannot help being selfish and destructive once he is caught in his own torrent even though this kind of selfishness is different than the one of the reason personality, as well as of the one of the will personality. For this type of person, it becomes important, to begin with, to realize that what he has been so proud of ceases to be an asset because of the extreme he finds himself in. It becomes important to cultivate the selecting-process of deliberate thought and plan. This selecting process is but the beginning of wisdom.

The emotion type uses will too, of course, for no one can exist without doing so. But he will do so without responsible, conscious planning and deliberation; he will use his available will power chaotically and on the spur of the moment, being completely submerged, not in healthy and constructive intuition, but in basic, unchanneled instincts. Thus this person loses his balance in life, as the reason type does in the opposite way.

Both above mentioned types are subconsciously afraid of their opposite extremes, and therefore they remain on their own side of the extreme. This, too, is a wrong conclusion. In this wrong conclusion, the person feels or unconsciously thinks that his extreme is a better solution to life than the opposite one. The reason type is afraid of losing control, thus cutting out a major part of life's necessary experience, as well as beauty and happiness. The emotion type is afraid that by curbing and training his nature, he might miss something valuable in life. Both are wrong, for only in the harmonious middle path lies the complete solution.

Will:

The third type, the type of will, is an altogether different thing. Will is supposed to be a servant, never a master. In the ideal case, will should serve equally distributed between the reasoning process of man and his emotional and intuitive faculties. The will type makes a master out of the servant. This brings the personality out of focus in a way that might become dangerous if this trend is not recognized in time. Again, unconsciously as the former two types, such a person may look down on both other types. He will think or feel, perhaps not in the same words, friends, but the inner reaction might amount to just this: "The reason type is just an intellectual. This is a type of person who talks well, who has wonderful theories, but it is all in the abstract. Nothing is accomplished by that, nothing is achieved. I am the achiever." And as far as the second category is concerned, that is even more despicable for him because it accomplishes even less. He is right in both cases, as the other two are right in their judgment about the extremes that are not theirs. But all are wrong in the belief that their own extreme is better than those that they look down on. Now, the person of will who uses the servant as the master is out for achievement and results, tangible results. This will tend to make him often much too impatient, thus forfeiting the very result he is after. It will cripple his reasoning process which, in conjunction with the emotional nature, leads to wisdom without which he either cannot accomplish what he sets out to accomplish, or if he should succeed, he is unable to exploit it in the right way. And thus he will be forced to lose it again. He will not only tend to lose sight of caution but also of many aspects of life, of many considerations that are essential in order to gain truth for the self, for others, as well as for any given situation. The person of will also neglects the emotional side. He is just as afraid of it as is the reason type of personality, only with a different purpose in mind (often unconscious). Emotions are acceptable for the will person only as long as he can remain master of them, as long as they serve him. Otherwise they could possibly hinder his aim. So he, too, misses an integral part of life experience. He seldom experiences what it is to give himself up to a feeling without knowing what the outcome and his own possible advantage might be.

Pathwork™ in Texas

Reason, Will and Emotion Personality Types

Quotes from Pathwork Guide Lectures # 043

Full text of this plus all other lectures may be downloaded from www.pathwork.org

Quotes from page 7 of the 9 page transcription.

QUESTION: If one were to achieve purification completely, the three phases would be pretty much equal, I presume?

ANSWER: Exactly.

QUESTION: Does everyone have the same potential for the development of each of these qualities as any other one person?

ANSWER: No, there are basic types. The divine spirit, as he was created, was perfect in one way, each a distinctly different personality in his own right. They had different talents, assets, characteristics, being perfect in one way. Yet, there is no disharmony in the distribution of currents, be it the ones you have been told about so far, be it others you still ignore. The highest angel of the active forces is not disharmonious in his activity, as an unpurified human being would be with an overactive current. He is just perfect in his own way, a specialist in his activity which would exclude the possibility of a disharmonious overemphasis. It is the same with the highest representatives of the three aspects I discussed tonight. The perfection of the reason personality would be an angel of wisdom. The perfection of the emotion personality would be the angel of love. The perfection of the will personality would be the angel of courage.

QUESTION: Wouldn't it be ideal to have all three in balance?

ANSWER: The idealized form is in balance, but that does not mean that they are distributed in equal measure. Balance and harmony does not always mean an equal measure of each. It depends on the way it is distributed; on the way it works in cause and effect; on the way one current strengthens the other instead of weakening the other as it happens with the disharmonious, unpurified being. If you will reread the story of creation I told you some time ago, you will see that God created His spirits perfect each in his own way. And the idea was that each spirit would perfect himself with the power and creative force that was given to him -- in other words, to make himself perfect in all ways instead of remaining perfect in one special way, thus become Godlike. Instead, many spirits used their power in the wrong way, thus causing the fall. If the fall would not have happened, all spirits would have become truly divine in every conceivable aspect instead of being a specialist in one particular aspect. This continuation of the perfect creation will take place after all the fallen spirits will have reached their original perfection again in one particular way -- until the plan of salvation has been successfully executed. Until then, all pure spirits -- those who did not participate in the fall as well as those who have already reached their original state -- pool their resources to help in the plan of salvation, postponing their own further creation to some extent although in an indirect way they work towards that end by helping in the great plan.

Guide Lecture quotes © The Pathwork Foundation 1999

Full text of this plus all other lectures may be downloaded from www.pathwork.org

Pathwork in Texas

Personality Defenses

Interlocked Triads

<i>Lecture #</i>	<i>Origin</i>	<i>Reason Type:</i>	<i>Will Type:</i>	<i>Love Type:</i>
-----	-----	-----	-----	-----
30	Evil Intent	Pride	Self-Will	Fear
43	Type	Reason	Will	Emotion
83	ISI	Serenity	Power	Love
84	Lower Self	Withdrawal	Aggression	Submission
43	Higher Self	Wisdom	Courage	Love
248	Negative Intentionality	Materialism	Separation	Half-Truths

Ways of searching for your primary personality type defense:

1. Complete the following questions over and over: Which one do you tend to identify most with? Which answers have more charge for you? Write down your answers and see what commonality they might have. No one is a pure type, and these terms are only tools if they are useful.

Pride says, "I'm better than..."

Self-Will says, "I must have..."

Fear says, "I'm afraid of..."

2. Make a list of your faults. The answers to question #1 may help you, also Lecture #26, "Finding Your Faults". Consider at least 2 different kinds of faults: the qualities that you judge as faults and the qualities that others judge as faults.

Looking at the chart above, what words match or resonate with each of the faults you have listed?

What personality type (or mixture) seems most dominant?

3. Try to find the evil intent, ISI or lower self distortion in each of your faults. Lecture #30, Pride Self-Will and Fear, can be useful here; and also Lecture #248, The Three Principles of Evil.

Look for the divine aspects in each fault, from the Higher Self. What are your positive qualities? Look to what you have manifested that is beautiful, harmonious, of value to others and to your community, or which you personally value even though there may not be any recognition of it by others?

Personality types shift during our lifetimes. Can you see a shift during yours? Were you more of a reason type at 17, a will type at 35, will emotion now? Since the goal is balance, how might the 'type' that you are now be counter-balancing the 'type' you were 20 years ago?

Worksheet questions © Jan Rigsby 2005

Guide Quotes © The Pathwork Foundation 1999

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

Pathwork™ in Texas

LOVE, POWER, SERENITY AS DIVINE ATTRIBUTES AND AS DISTORTIONS

Quotes from Pathwork Guide Lecture No. 84

Full text of this plus all other lectures may be downloaded from www.pathwork.org

As a child, the human being encounters disappointment, helplessness, rejection -- both real and imagined. These create an insecurity and lack of self-confidence which is sought to be overcome but, unfortunately, often in the wrong way. In order to master the difficulties created not only in childhood but also later on because of the wrong solution, the person involves himself more and more in a vicious circle. Unaware that the very "solution" he undertakes brings problems and disappointments, he tries even more strenuously to follow through with that which he regards as the solution. The less he is able to do so, the more he has doubt in himself. And the more he doubts himself, the more does he stray into the wrong solution.

Love:

One of these pseudosolutions is love. The feeling is "if only I would be loved, everything would be all right." In other words, love is supposed to solve all problems. Needless to say, this is not so, especially when one considers the way this love is supposed to be given when, in reality, such a disturbed person is hardly able to experience love. In order to receive love, such a person develops several typical personality trends and patterns of inner and outer behavior and reaction, and thereby makes himself weaker and more helpless than he actually is. He takes on more and more self-effacing characteristics in order to gain love and protection, which alone would seem to save him from annihilation. He complies with the real or imagined demands of others. He cringes and craves to the point of selling his soul in order to receive approval, sympathy, help, and love. Unconsciously he believes that by asserting himself, his wishes, his needs, he would forfeit the only value he sees in life: that of being cared for as a child -- not necessarily in financial matters, but emotionally. So he artificially and (in the last analysis) dishonestly claims an imperfection, a helplessness, a submissiveness which are not genuine. He uses them as a weapon and as a means to finally win and master life.

In order to remain unaware of this falsity, these trends become his idealized self-image, or a part of it. He succeeds in believing that all these trends are signs of his "goodness, holiness, unselfishness." When he "sacrifices" in order to finally possess a strong loving protector, he is proud of his capacity to sacrifice unselfishly. He is proud of his "modesty" in never claiming knowledge, accomplishment, strength. He thereby hopes to force the other person to feel loving and protecting towards him. There are many, many aspects to this pseudosolution.

The person with the predominantly submissive attitude will have a little harder time discovering the pride that prevails in these attitudes. The pride in the other types is quite on the surface. He may be proud of his pride; he may be proud of his aggressiveness and cynicism. ... The submissive type will have a harder time finding the pride, while the aggressive type will have a harder time finding the pretense. For he pretends an "honesty" in being ruthless, cynical, and out for his own advantage. ... The need for protective love has a certain validity for the child, but if this attitude is maintained in adulthood, it is no longer valid. In this search to be loved, apart from the craving for pleasure supreme, is the element of "I must be loved so that I can believe in my own worth. Then I may be willing to love in return." It is ultimately a self-centered, one-sided desire.

Anger, fury, shame, frustration, self-contempt, and self-hate exist for two reasons. They exist firstly for denying him his true self, for the indignity of being prevented from being himself. He then believes that the world prevents him from being himself, that the world abuses him and takes advantage of his "goodness." This is projection. Secondly, they exist because he is incapable of living up to the dictates of his particular idealized self which are that he must never resent, despise, dislike, blame, find fault with others, etc. As a result, he is not as "good" as he ought to be.

In a very brief outline, this is the picture of a person who has chosen "love" with all its subdivisions of compassion, understanding, forgiveness, union, communication, brotherhood, sacrifice, as a rigid, one-sided solution. This is a distortion of the divine attributes. The idealized self-image of this type will have corresponding standards and dictates. He must always be in the background, never assert himself, always give in, never find fault with others, love everybody, never recognize his own true values and accomplishments, and so on and so forth. On the surface, this looks indeed like a very holy picture; but, my friends, it is but a caricature of true love, understanding, forgiveness, compassion, and so on. The poison of the underlying motive distorts and destroys that which could really be genuine.

Power:

In the second category is the seeker for power. This person thinks that power and independence from others will solve all his problems. This type, just as the other, can present many variations and subdivisions. It can be predominant or subordinated by one or both of the other two attitudes. Here the growing child believes that the only way he can be safe is by becoming so strong and invulnerable, so independent and emotionless, that nothing and no one can touch him. So he proceeds to oust all human emotions. When, nevertheless, they come to the fore, he feels deeply ashamed of any emotion and considers it as weakness, whether it is an actual weakness or an imagined one. Love and goodness would also be considered as weakness and hypocrisy, not only in its distorted form as in the submissive type, but also in the real and healthy form. Warmth, affection, communication, unselfishness -- all that is despicable, and whenever an impulse of this sort is suspected in himself, he feels as deeply ashamed as the submissive type is ashamed of his resentment and self-assertive qualities that smolder underneath.

In not admitting this suffering, he is as dishonest as the other types. His idealized self-image dictates standards of godlike perfection regarding independence and power. He believes that he does not need anyone, that he is entirely self-sufficient. Contrary to other, mere human beings, he does not need love, friendship, help. The pride in this image is very obvious, but the dishonesty will be less easy to detect because such a type hides under the rationalization of how hypocritical the "goody-goody type" is.... A further symptom of the aggressive type, of thinking that power is the solution for him, is the artificially cultivated view of "how bad the world and people really are." For this, he will receive plenty of confirmation. But he prides himself on his "objectivity," on his lack of gullibility as the reason for not liking anyone. It is a part of his dictates that he must not love.

Serenity:

Let us now consider the third attribute, serenity, chosen as a solution and being thereby distorted. Originally a person may have been so torn between the first two aspects that he seeks a way out by resorting to a withdrawal from his inner problems and thereby from life as such. That is, underneath his withdrawal or false serenity, he is still torn in half, only he is not aware of it. He has built such a strong facade of false serenity that as long as life's circumstances permit him, he believes himself truly serene. But let life's storms touch him, let the effects of the raging, underlying conflict finally emerge, and it will show how false this serenity was. It will be borne out that it was indeed built on sand.

The withdrawn type and the seeker for power seem to have something in common, and that is aloofness from feelings and emotions, nonattachment to others, a strong urge for independence. However much the underlying emotional motivations may be similar -- fear of getting hurt and disappointed, fear of being dependent on others and thereby feeling insecure -- the dictates of the idealized self-image of these two types are very different. The seeker for power is proud of his hostility and aggressive fighting spirit. The withdrawn type is entirely unaware of such existing feelings, and whenever they come to the fore, he is shocked by them because they violate his dictates. These dictates are that he looks benignly and detachedly at all human beings, knowing their weaknesses and good qualities, but without being bothered or affected by either. This, if true, would indeed be serenity. But no human being is ever quite that far, hence such dictates are just as unrealistic and unrealizable. They too include pride and hypocrisy -- pride because he is not so godlike in his detachment, justice, and objectivity. In reality, his view may be just as colored by what the other person thinks of him as, for instance, the submissive type. But he is too proud to admit that he, the exalted one, can be touched by such human weaknesses. He considers himself above all that. And since this is not true at all, since he is as much dependent on others as the other two types, he is just as dishonest. And since it is not true and cannot ever be true as long as he is human, he must fall short of the standards and dictates of his idealized self-image, which makes him just as self-contemptuous, guilty, and frustrated as when the other two types fall short of their respective standards.

Guide Lecture quotes © The Pathwork Foundation 1999
The Path to the Real Self is an unpublished manuscript by Eva Pierrakos

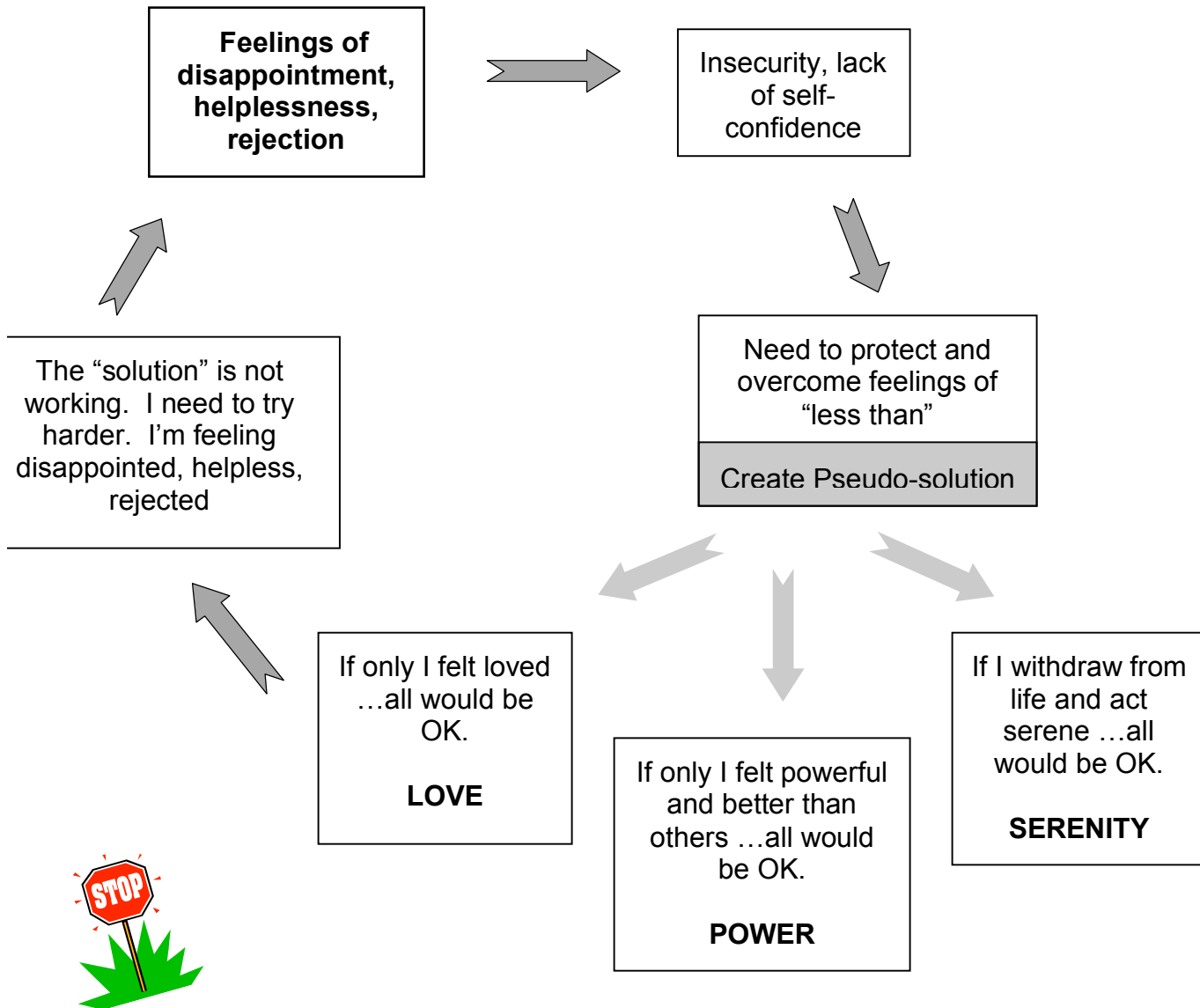
Love, Power, Serenity

	Love	Power	Serenity
Personality type	Emotion	Will	Reason
Child statement	If only I felt loved, all would be OK	If only I felt powerful and better than others, all would be OK	If I withdraw from life and act serene, all would be OK
Defense	Submission	Aggression	Withdrawal
Safety is ...	Loving others to force them to love me	Being strong and invulnerable	Being aloof and detached from others
World view	The world and people are all good	The world and people are bad.	The world and people are fine. There's no problem.
ISI characteristics	Complies with others demands, do anything for approval, prides self on failure (to force others love), modest, in background	Independent, invulnerable, ashamed of emotions, competitive, powerful, aggressive, Godlike perfection	Aloof, completely indifferent, urge for independence, benignly detached, all humans are weak, proud
Artificially cultivates	Loving everyone	Toughness	Being entirely independent of others
Underlying fear	Of not being loved and protected, of feeling worthless and helpless	Of getting hurt and disappointed, fear of being dependent on others (proud of his hostility and aggressive fighting spirit)	Of getting hurt and disappointed, fear of being dependent on others. (unaware of such existing feelings, shocked by their existence)
Emanation	The HOLY one	The PERFECT one	The EXALTED one
Childhood pain	Not getting protective love	Not being seen, heard, understood	Not being loved, feeling rejected, hurt, disappointed

Lecture #84: Love, Power, Serenity, as Distorted by the Idealized Self Image (ISI)

Chart created by Andi Kiva for the Pathwork Teachers Helper database

**Love, Power, Serenity:
As Divine Attributes and as Distortions**
Lecture #84



Way out of this vicious circle is:

- See the cause and effect of your pseudo-solution: distorted Love, Power and Serenity
- See that your “solution” is creating the difficulties (not solving them!)
- Move with courage and trust through experiencing emotions of: anxiety, frustration, guilt, shame
- This change in energy and consciousness will allow the REAL self to emerge
- You will accept yourself more – as you are.
- You won’t need this FALSE self
- Divine attributes of Love, Power and Serenity can live hand in hand, in harmony.

Diagram created by Andi Kiva for the Pathwork Teachers Helper Database

Pathwork™ in Texas

Love, Power, Serenity as Divine Attributes and as Distortions Lecture #84

This lecture is a continuation of discussions of primary personality types. Other lectures on this subject include:

#30, Self Will, Pride and Fear

#43 Personality: Three Basic Types- Reason, Will and Emotion

#92 Repressed Needs: Relinquishing Blind Needs

As in all such discussions, extreme examples are used to clarify principles. No one is a 'pure' type, and the term 'distortion' is not intended as a value judgment but as an observation of what happens when we are in an unbalanced state- which can occur for a few moments as well as for several years or decades.

This is a summary chart of types, attributes and distortions:

Personality Type:	<u>Reason</u>	<u>Will</u>	<u>Emotion</u>
Higher Self Quality:	Wisdom	Courage	Love
Divine Attribute	Serenity	Power	Love
Distortion:	Withdrawal	Aggression	Submission
Core Fears:	Rejection Fear of Chaos	Losing Not Being Seen	No Pleasure Being Left Alone
Lower Self Quality:	Fear	Self-Will	Pride
World View: (The world and people are just...)	Fine No Problem	Really Bad	Really Good

Questions:

1. Can you identify with or perceive examples of different personality types-
-love which submits in order to gain love and approval?

- power which must always win in order to feel safe?
- serenity which withdraws rather than feel disturbed?

2. Each personality type reacts from a primal childhood wound and attempts to create a solution based on fear, and so is actually a pseudosolution because it does not address the original mistaken belief.

Power says, "I must be loved so that i can believe in my own worth. Then I may be able to love in return." (#84,181/2/3). "The seeker for power must never fail in anything." (#84/4/3). This belief allows aggression to seem to be a solution.

Love feels "if only I would be loved, everything would be all right." (84/1/5) This belief allows submission to seem like a solution.

Serenity/Reason "Originally a person may have been so torn between the first two aspects that he seeks a way out by resorting to a withdrawal from his inner problems and thereby from life as such." (#84/4/5)

All of us have some element of each personality type, no matter how tiny the portion might be. Our personalities can often shift as we mature, and the personality we expressed as a child may be quite different from the one we express today. Try out each of the above statements, and see how each one resonates. Were there periods in your life when you experimented with different distortions in an attempt to find a solution?

3. 'Pure' examples are easier to describe and to identify than composites. Can you relate to or identify others who-

- struggle aggressively to obtain approval (=love)? (love/power)
- insist upon order and control, especially of emotions, to preserve their own sense of safety? (reason/power)

4. What characteristic(s) do you think you exhibit most commonly? Why do you feel you do this? Do you use? Do they work?

©11/15/00 Jan Rigsby

"All this has to be found in the individual work. It must never be forgotten that such an attitude can hardly ever be complete in a person. In other words, it may be present to a stronger degree in certain areas or facets of life and personality, and to a lesser degree in others, and in still other facets of life not at all. The most important part of this work is to feel these emotions, to truly experience them. It is impossible to get rid of this life-prohibiting idealized self-image if you merely look on and observe in a detached way, with your intellect, what is in you. You have to become acutely aware of all these often contradictory trends, and this will be painful. The pain that always was in you, but hidden and "protected" against by being unloaded onto others, onto life, and onto fate, that pain will become a conscious experience you absolutely need to work with. At first sight, this will appear as a relapse. You will believe you are worse than before you even started with this work. But this is not so. Your very progress made it possible that all these hitherto hidden emotions become conscious so that you can really use them for analysis. Otherwise, you could not possibly dissolve the superstructure of your tyranny, of your idealized self-image with all the unnecessary harm it does you." (#84/5/2)

Pathwork™ in Texas

SELF-WILL, PRIDE, AND FEAR

Quotes from Pathwork Guide Lecture No. 30

Full text of this plus all other lectures may be downloaded from www.pathwork.org

Since the fall, these three attributes became stronger and stronger in the measure the fall progressed; they blur your basic light. It is the purpose of the path of purification not only to sense, as I just said, what your basic light is like -- for it is not the same with everyone -- but it is of utmost importance to realize that self-will, pride, and fear exist in you, to what degree, how they interact, how one is dependent of the other.

Self-Will:

I will repeat that free will can be used for good or for bad; free will is important. You cannot say it serves only good purposes, for, as just said, it can also be used for evil ones, but certainly self-development cannot be attained without the full use of free will. The will of God cannot be fulfilled unless you use your free will to do so out of your own accord, out of your own choosing. Free will is the greatest gift you have been endowed with and without which you could never attain a Godlike status. But self-will is the will of the little self, the little ego. Self-will strives to get what it wants, regardless of the consequences, regardless of harm that may be done to others and therefore ultimately also to the self. Only, the little ego is too blind to understand this. And self-will in its blind and immature state is equally too blind to realize that what is desired against spiritual law must bring hardship and imprisonment to the self. A crass example is a spiritually underdeveloped person, let us say a criminal: he will use his self-will in a very obvious way to serve his immediate seeming advantages, disregarding all laws, spiritual as well as human ones. ... The average human being does not commit crimes or antisocial acts, partly because he realizes that it is wrong -- even if he is unreligious, his sense of ethics is already developed enough to desist from the desires of the lower self that may still have such wishes -- and partly because he is simply afraid to get into conflicts with his surroundings, and not because of a particular sense of ethics and morals. But we are not discussing the action of the self-will, or following the self-will, for to none of you would this be applicable in such obvious cases. We are discussing the feelings, the emotional currents of self-will, and these are within each of you. For each unpurified being, perhaps unconsciously, desires things that are wrong, things that are against spiritual law. And this conflict between the conscious desire and unconscious desire represents the greatest handicap in your development. Therefore it is of utmost importance that you muster the courage to, as I say again and again, test your feelings, translate them into clear and concise words so as to realize "Here I have a desire coming from my little ego, from my self-will, that does not correspond with the other part of my nature that is equally as real as this heretofore hidden part."

Fear:

But how does that connect with fear, let us say? If your self-will is strong -- and it can be all the stronger if it is unconscious, be sure about that -- you must constantly be afraid that the desires of this self-will will not be gratified. So as there is self-will, fear must be coupled with it. For deep down in your heart, you do know that all the wishes of your self-will can never be fulfilled; they are for the most part impossible, unreasonable wishes. Perhaps not unreasonable as such, perhaps what you desire exists with other people, but in your own particular case, due to your own previous lives and the hindrances you have put into your soul that you have concocted yourself, what you wish cannot be fulfilled, at least not at this time unless you find out these hindrances so as to eliminate them. So the currents within you run in different directions. The self-will current desires very strongly something that is wrong or impossible or contradictory to other currents within you; and at the same time, there is the knowledge within you of your deeper, more profound being, let us say

the higher self, that knows very well that these are unfulfillable wishes. And this knowledge, since the self-will is not eliminated, creates a fear. Perhaps if you meditate on these words, my friends, you will gain a great deal more insight into your soul, your life, and your present situation. Again it is not sufficient that you hear these words once in order to really understand them. So if you meditate over them and apply them to you personally, search within you for where you may have such wishes and for how the fear comes automatically, due to these wishes of the self-will. You will thus get a step further on the ladder upwards, but you must have the courage of searching in that direction, for only there lies your liberation, the liberation of your own chains.

Pride:

Now let us turn to pride: what does pride mean? It means that ego is more important than the other person, not only in the sense that may apply to self-will, namely that you desire advantages of any sort, but also in the sense of vanity. He who feels the humiliation of another person less than his own, still has too much pride. And who does not feel that way, my friends? Who is really and truly equal in his reactions to other people's humiliations as he is to his own? None of you. All of you feel that if you yourself are humiliated, you are hurt; if the other person is humiliated in the same way, you may feel sorry, but it certainly gives you an entirely different reaction no matter how much you try to tell yourself that this is not so. Be honest with yourself, and this honesty will surely do more for you than the self-deception that you have the same reaction to another person's humiliation as to your own. ... If you learn to be more detached about this vanity of yours, then and then only will you have the proper proportion from yourself to others and therefore have the same reactions for others as for yourself. That is what is meant by loving your brother as you love yourself. But as long as you feel differently for your brother than for yourself, it means, the violation of the spiritual law of justice, along with the law of brotherhood. For your reactions are surely not just. You may act in justice, that is true; that is already something for some people, but perhaps not enough for you. You know that your actions, and even your thoughts, are not sufficient for the pure emanation to penetrate; your lightforce cannot be liberated as long as your feelings do not correspond to these laws. So thus you do feel injustice; you put yourself emotionally on a higher plane than your brother. And the moment your vanity and pride has such an importance, again you must be in constant fear, being afraid that the gratification of your pride will not be granted to you by your surroundings. So you must give up this desire to have your own person on an elevated level compared to your fellow creatures, emotionally speaking. Only in that way will you be free of fear.

How they are connected:

Each single day brings you a number of possibilities to observe your feelings in exactly this way. Only, unfortunately you pass by most of these opportunities for self-knowledge and purification. You let them slip by. And if an unpleasant feeling comes up in you, you are very quick to put it aside. ... You only remove the symptom, you do not cut out the cancer within you. So think about these words, meditate about them.

Guide Lecture quotes © The Pathwork Foundation 1999
The Path to the Real Self is an unpublished manuscript by Eva Pierrakos

Pathwork in Texas

Personality Defenses

Interlocked Triads

Lecture #	Origin	Reason Type:	Will Type:	Love Type:
30	Evil Intent	Pride	Self-Will	Fear
43	Type	Reason	Will	Emotion
84	ISI	Serenity	Power	Love
84	Lower Self	Withdrawal	Aggression	Submission
43	Higher Self	Wisdom	Courage	Love

Ways of searching for your primary personality type defense:

1. Complete the following questions over and over: Which one do you tend to identify most with? Which answers have more charge for you? Write down your answers and see what commonality they might have. No one is a pure type, and these terms are only tools if they are useful.

Pride says, 'I'm better than...

Self-Will says, "I must have...

Fear says, "I'm afraid of...

2. Make a list of your faults. The answers to question #1 may help you.
3. Try to find the evil intent, ISI or lower self distortion in each of your faults.
3. Look for the divine aspects in each fault.