

# Pathwork™ Steps

## Suggestions for Studying Personality Types

Two-page digests of Pathwork Lecture 43 and 84 are attached, to allow you to reference the basic elements of each type. The full text of both lectures may be downloaded from [www.pathwork.org](http://www.pathwork.org). This intention of this study guide is to support your understanding of the lectures.

If you participate in any of the Pathwork Steps teleconferences, please read the full text of PL43 or this study guide before **each** meeting.

**1. Use the charts to make observations** of yourself, family members, friends, and colleagues.

The purpose of such observations is not to ‘typecast’ people or analyze them. We can only see what is manifested, not the inner motivations. And it is useful to consider examples of aggression, withdrawal / false serenity, and submission.

The Pathwork lectures say we cannot do this work alone. A study partner is useful here because our personality types color our interpretations. On this topic, you don’t even need another Pathworker. Here is an example of an article on RWE for a major psychology journal in China: <http://www.pathworkchina.org/pathworkinchinatheundefendedself/>

**2. Notice what traits, phrases, attitudes and aspirations you identify with.**

Print out the study guide chart(s). **Circle** any items that express who you are. Who you want to be may be a reflection of your Idealized Self Image (ISI). Notice any differences. **Cross out** the items that you have a reaction against. Lots of circles in one column indicate the type you most align with. An unmarked column may indicate a secondary type. Many circles in two columns indicates a blend. While it is tempting to see the types simplistically (I am a \_\_\_\_ type!) reality is far more complex. The lecture clearly states that there are no pure types; we are combinations of all three, organically evolving based upon our spiritual life plan. We may have been one type during our early childhood, another during our 20s and 30s, and another combination today. Will types may shift their focus depending upon circumstances.

**4. An over-representation of Will Types is common.**

Will Types are often overrepresented in Pathwork groups, compared to the general public. Pathwork is not easy to study or understand, and opportunities to study with teachers or within groups are rare. If you are reading this study guide, you had to activate your Will component to do so. It is the Will that seeks self-analysis, an improvement of life circumstances, answers to questions, and the pleasure of a life fulfilled. Yet while defended, a Will Type may hold tightly to the defenses (and be susceptible to the distortions) of Reason or Emotion.

*If you alternate between Reason and Emotion characteristics, that is the indicator of a Will Type. The ‘blends’ do not fit a circular model; there are no ‘Reason/Emotion’ blends. The reality is more of a spectrum or line, with Will in the center.*

**3. Notice any variations that occur in different social or professional situations.**

The lecture describes the defended Will Type as trying to be the master of Reason and Emotion, and the undefended Will Type as serving both -- as appropriate.

If, for example, you are a Will Type who is serving Reason at this point in your life, you might appear to present as a Reason Type. If you are a Will Type who is trying to control your emotions, you might also present as a Reason Type

	Reason	← Will/Reason	Will	Will/Emotion→	Emotion
Work					
Home					

**DEFENDED  
Will**



**Reason      Emotion  
Both must be mastered!**

**Reason      and      Emotion  
To be supported**



**Will  
UNDEFENDED**

**3. What are/were your family dynamics?**

You can color-code circles and Xs based upon your perception of your parents' outlook toward life, or your spouse's. One of the most powerful results of learning these Personality Types is to understand why people have very different approaches and attitudes around what might seem (at first glance) a common goal. That is, a Reason type might support the premise of 'law and order' to create order; a Will Type to control others; an Emotion Type to create stronger community connections or a safer environment, and therefore create more pleasure. Because they have different underlying agendas, they may disagree on how the details of 'law and order' manifest.

**Explore your understanding of the concepts:  
Films where main characters represent elements of PL43**

**Day Night Day Night 2006**

A nameless 19-year-old woman's (Luisa Williams) last two days of life are filled with tiny details and agonizing pressure as she prepares to execute a suicide bomb mission in the middle of Manhattan's Times Square. Her decision is resolute and there is no need to understand her reason, only her unwavering purpose. Director and writer Julia Loktev's existential character study is a 2007 Independent Spirit Awards Best First Feature nominee.

While the film focuses upon one character, the RWE study value is in noticing how her commitment to her cause (eternal life via death) is affected by her growing awareness minute by minute of life's potential for joy. Part 1 <http://www.youtube.com/watch?v=ReDIQtv-Vbg>

### **Fahrenheit 451 1966**

A modern adaptation of Ray Bradbury's classic about a rebel in a future society where reading is forbidden and rampaging firemen target books for burning. Director: Francois Truffaut Cast: Oscar Werner, Julie Christie. Audiobook on YouTube at <http://www.youtube.com/watch?v=aq781NLWGZk> plus movie clips.

### **Kiss the Sky 1998**

Eternal yuppies Jeff (William L. Petersen) and Marty (Gary Cole) are trying to make sense of their mundane existence. In a desperate attempt to reconnect with their lost vitality, the two men leave their families and head to a tropical island. When they both fall deeply in love with the sexy Andy (Sheryl Lee) -- and she reciprocates their feelings -- they find a fulfilling new life as an unorthodox threesome. With Terrance Stamp. Director Robert Young. Available on YouTube in 12 parts (part 1 is fragmented). Part2: <http://www.youtube.com/watch?v=gfYg0JQE1mc> Rated R for nudity, themes.

### **Mister Roberts 1955**

Military comedy-drama co-directed by John Ford and Mervyn LeRoy. Stars Henry Fonda as an officer who's yearning for battle but is stuck in the backwaters of World War II on a noncommissioned Navy ship run by the bullying Capt. Morton (James Cagney). Jack Lemmon enjoys a star-making turn as the freewheeling Ensign Pulver, and William Powell stars as the ship's doctor in his last screen role.

### **Proof 1991 Australia**

A story about trust and how easily it can be earned and then lost. Martin (Hugo Weaving) has been blind from birth and takes photographs as proof that the world he sees is the same world that sighted people see. Waiting to find a person he can trust to describe his photos, he accidentally meets Andy (Russell Crowe) and a friendship begins. Martin's housekeeper Celia (Genevieve Picot) becomes jealous of the friendship and places Andy in a situation where he must lie to Martin about a photo. AFI Awards for Hugo Weaving and Russell Crowe plus Best Film and Best Director, Jocelyn Moorhouse 95 min rated M. Trailer <http://www.youtube.com/watch?v=AixgCHv2N7I> 1 or 2 scenes also available.

### **La Strada 1956**

Director Federico Fellini. There has never been a face quite like that of Giulietta Masina. Her husband, the legendary Federico Fellini, directs her as Gelsomina in La Strada, the film that launched them both to international stardom. Gelsomina is sold by her mother into the employ of Zampanò (Anthony Quinn), a brutal strongman in a traveling circus. When Zampanò encounters an old rival in highwire artist the Fool (Richard Basehart), his fury is provoked to its breaking point. Academy Award® Best Foreign Film 1956. Complete movie <http://www.youtube.com/watch?v=3VQ63giVbY> in Italian with English subtitles. The 'parable of the pebble' in English: <http://www.youtube.com/watch?v=3S9Rs4N6jkg>

## Pathwork™ Steps

### Personality – Three Basic Types: Reason, Will and Emotion

Quotes from Pathwork Guide Lecture No. 43

Full text of this plus all other lectures may be downloaded from [www.pathwork.org](http://www.pathwork.org)

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. ...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.

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. 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 one-sidedly 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.

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.

Both above mentioned types are subconsciously afraid of their opposite extremes, and therefore they remain on their own side of the extreme. 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.

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. 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 Steps

## Personality – Three Basic Types: Reason, Will and Emotion

Quotes from Pathwork Guide Lectures # 043

Full text of this plus all other lectures may be downloaded from [www.pathwork.org](http://www.pathwork.org)

*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

# Pathwork™ Steps

## 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](http://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. 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.

The person with the predominantly submissive attitude will have a little harder time discovering the pride that prevails in these attitudes.. 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.

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 smoulder 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

*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.

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.

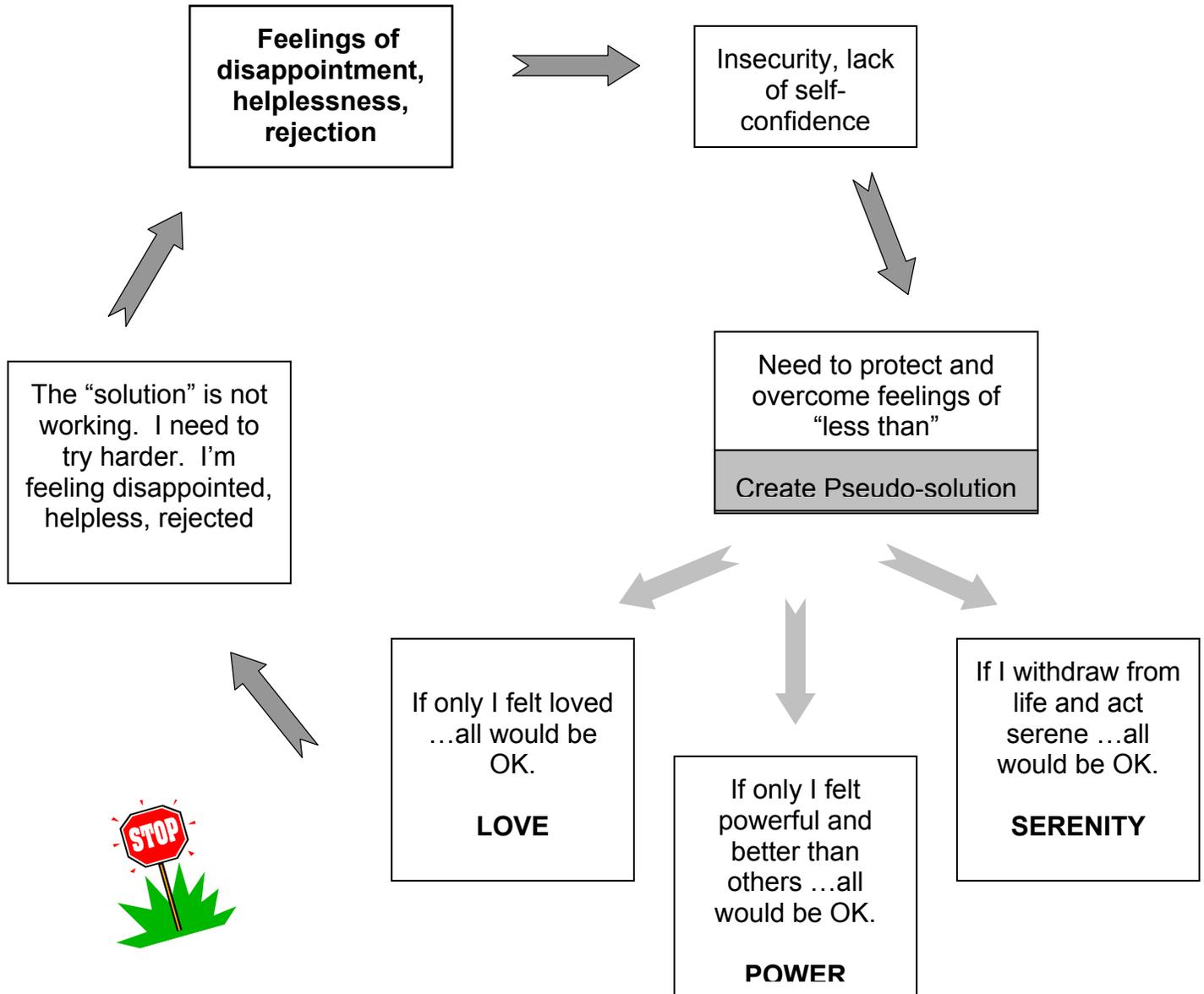
## Love, Power, Serenity PL84 as Distorted by the Idealized Self Image (ISI) PL83

	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 <b>HOLY</b> one	The <b>PERFECT</b> one	The <b>EXALTED</b> one
Childhood pain	Not getting protective love	Not being seen, heard, understood	Not being loved, feeling rejected, hurt, disappointed

*Chart by Andi Kiva*

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

Pathwork Lecture #84



### **Way out of this vicious circle is:**

- See the cause and effect of your pseudo-solution
- 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.

*Worksheet by Andi Kiva*

## *Pathwork Steps*

### Personality Traits of Reason, Will and Emotion Page 1 of 2

<b>Traits and Adaptive Behavior</b>	Personality Type as outlined in Pathwork Lecture 43 (PL43)		
	<b>REASON</b>	<b>WILL</b>	<b>EMOTION</b>
<b>Core 'Angel'</b> PL43	Wisdom	Courage	Love
<b>Core gift to all</b> PL84	Serenity	Power	Compassionate Love
<b>Core childhood pain, worst fear</b>	Pain, rejection, chaos	Helplessness, annihilation, losing	Rage, frustration, abandonment
<b>History or perception of child</b>	Parent rejected child or rejection was possible	Parent defeated child or child felt unimportant = powerless	Parent frustrated child, aggression or withdrawal not permitted
<b>Life/Death generalization 100/100</b> PL143	Love or no love	Control or no control	Pleasure or no pleasure
<b>Pseudosolution</b>	Acceptance	Control	Pleasure
<b>Primary defense</b> PL101	Withdrawal, aloofness	Aggression, winning, safety	Submission, bartering for love
<b>When defended, each type is unable to</b>	Allow free flow of feelings, connect with intuition	Serve reason or emotion as appropriate; must control them	Accept that sometimes there is pleasure, and sometimes there is not pleasure.
<b>Main Image: "to be loved I must..."</b> PL93	Get approval, validation, objective proof	Be seen and heard or famous and successful	Be good, do it all, please others so they must love me
<b>Idealized self image (ISI)</b> PL84	Glory, approval	Triumph, fame, success	Vanity, spiritual pride (invisible)

## Pathwork Steps

### Personality Traits of Reason, Will and Emotion Page 2 of 2

<b>Traits and Adaptive Behavior</b>	Personality Type as outlined in Pathwork Lecture 43		
	<b>REASON</b>	<b>WILL</b>	<b>EMOTION</b>
<b>Mask</b> PL14	False serenity	False Power	False love or beauty
<b>Repressed need</b> PL92	Receive emotional warmth and affection	Be seen and understood on an emotional level	Have contact and feel connection with others
<b>Real need</b> PL192	Love, approval for ones real self, developing capacity to love	Being seen and heard for real self, valuing being as well as doing	To express and assert real needs for pleasure while accepting reality
<b>Forcing current</b> PL77 & PL84	Withdrawal	Aggression	Submission
<b>Manipulation of feelings (energy)</b> PL235	Constriction, obsessive order, stagnation preferred to chaos	Constriction AND exaggeration to gain control, conquer, win	Exaggeration and dramatization to create or hold pleasure
<b>Lower self defense of child</b> PL30	Pride, rigidity “I am better than...”	Self-will “I must have...”	Fear “I’m afraid of...”
<b>Personification of evil as adult</b> PL248	Materialism, proof, rejects intuition	Separation, superiority	Half truths and confusion
<b>Outlook: the world and people are...</b>	Just fine	Really bad	Really good
<b>Real Self Qualities</b>	Harmony, balance, clear perception	Leadership , direct knowing, courage,	Connection, unity, oneness
<b>When undefended, each type will be able to...</b>	Experience deep level of feeling because they see so clearly	Freely use and support wisdom and love as appropriate	Create connection, focusing upon being one with all

**Pathwork Steps: Worksheet for RWE Self-Awareness Sessions** Date: \_\_\_ / \_\_\_ / \_\_\_\_

1. State the duality as simply as possible:

LIFE =

DEATH =

\_\_\_\_\_

\_\_\_\_\_

2. My images are that if \_\_\_\_\_ happens, it will mean \_\_\_\_\_.

IF...

THEN...

\_\_\_\_\_

\_\_\_\_\_

3. Facts that don't support the 100/100 feelings above:

\_\_\_\_\_

\_\_\_\_\_

4. Pathwork concepts activated by this disharmony (mark one or two in each category)

Personality element:	Reason	Will	Emotion
World View (‘people are just...’)	Fine, No Problem	Really Bad	Really Good
<b>Defenses/Pseudosolutions:</b> Idealized Self Image:	<b>Withdrawal</b> Aloofness Exalted One	<b>Aggression</b> Power Perfect One	<b>Submission</b> Love as solution Holy One
<b>Lower Self Energy:</b> Core Fears: <b>Afraid of...</b>	<b>Pride</b> Rejection	<b>Self-Will</b> Losing/Helplessness	<b>Fear</b> Being Left Out
Attitude towards dependency: <b>‘Losing’ triggers feelings of</b>	<b>Chaos</b> I Can’t	<b>Not being Seen</b> I Won’t	<b>No pleasure</b> I Must
Personification of Evil/ Negative Intentionality:	<b>Pain</b> Materialism Demand Facts/ Objective proof	<b>Pain and Rage</b> Separation or Self-Glory	<b>Rage</b> Confusion Half Truths Spiritual Pride
<b>Feeling Defense:</b>	<b>Constriction</b> =Lack of Feelings	<b>Constriction</b> <b>OR Exaggeration</b>	<b>Exaggeration &amp; Dramatization</b>
Angel: <b>Essence:</b> Real Self Need	Wisdom <b>True Serenity</b> Approval	Courage <b>True Power</b> Being seen/heard	Love <b>True Love</b> Pleasure