

Pathwork[®] Steps

Will and Intellect as Tools or Hindrances for Self-Realization

Pathwork Lecture 104

Transcript of Review of June 2020 Online Meetings by Jan Rigsby

<https://youtu.be/0t3skiEj3Mc> 1 hour

This is a review of the Pathwork Steps topic for June, which was Pathwork Lecture 104, Intellect and Will as Tools or Hindrances for self-Realization. In the past month or so, I've been experimenting with doing a review of what was contributed during the month, versus attempting to summarize the lecture on my own. This is an experiment in process. I'll continue it for a little bit.

I cannot recreate the 'aha!' moments that happen during the meetings. Those involve the energy of the participant, and the particulars of their story. There's a resonance that we get when truth is told. It's not something that can be easily delineated, or put into words; it is an effect, an inner knowing. The guide teaches that this inner knowing is in all of us, but it has become layered with other defenses, solutions, ideas, concepts, needs, agendas, etc. It's buried, but it's there.

Now where we are clear or clean of disturbances, this knowing comes forth easily. I'm constantly using somewhat banal examples of life, in reminding people there are areas where your knowing works just perfectly. And of course, we're working on the areas that don't work. That's why we're working at it! Because it needs a little cleaning.

You may hire a housekeeper or a deep cleaning expert to come clean sometimes, or a credit expert if you're mired in credit details, or a financial expert if you're in over your head on financial planning items. For the same reason, you may call someone in because you've gotten lost, in effect. We call others in; we call friends, relatives, acquaintances; we read, we research, we go to therapy, we go to classes, we go to workshops for the areas where we have gotten lost. What I'm emphasizing here, is to use the tools of those more banal but seemingly easier to fix items in areas where we are lost.

Over the last three or four months, we've been focusing back and forth on different lectures that involve The Three Personality Types Pathwork Lecture 43. These are Reason, Will and Emotion.

Yet there are no pure types. This is a method for clearing through the debris and creating three piles. And noticing which pile you use the most. It's as if you go through a laundry and create three piles and one pile is much bigger than the other two. That means you wear more tops, or more underwear or more pants, or more colored versus white, or more cotton versus polyester, however you sort your laundry. It is unusual to have three piles exactly the same. This is how I approach personality types.

The charts that I have online for Pathwork Lecture 43 invite you to go through them, like a ABC menu of different items, and just notice what the preponderance of attributes match what you feel goes on in your life. Reason, Will and Emotion is also one of the areas where I encourage looking at others, if the intention is not to be judgmental. It's a matter of, What do You use? And, How do YOU use it? And why do I disagree with that? And how can I find a meeting ground?

It's useful to understand that you use certain lenses to see the world, and I use different lenses; there is a commonality that can be developed. This is the underlying aspect of these three lectures for May, June and July.

This month focused on Intellect and Will, where the prior month focused on Emotions and Feelings. Then in July, we went back to emotions again. It's useful to go back and forth, so we can understand the whole, as we use all of them -- I wanted to use the word full of -- we all have all three aspects. Like different recipes, we each emphasize them differently.

When I do these reviews, I tend to follow the four subtopics that I've picked. I may change these the following time I teach them! This time they were:

- 1) What obstructs the Real Self
- 2) Three stages of spiritual awareness,
- 3) that mankind is in the second stage, and
- 4) the paradox -- that the state of becoming which is the second stage involves striving.

This is the theme of the lecture; becoming involves striving, we have to utilize Intellect and Will to bring up, to hold, to repair -- if you will -- the aspect of us that's not fully functional, or that is functioning badly.

We look at Emotions and Feelings, then we look back at Intellect and Will. These are very hard to separate sometimes. Also, ego enters in here. Ego will align with the predominant way of being. So, for some of us, our Ego is aligned mostly with feelings; and others, with Will; for others, Intellect.

Some form 'teams'. The way I described this sometimes, especially in this lecture, is Intellect, Will, and Ego can 'gang up' on feelings. Because the ego manifests on the earth plane, it may 'understand' Will and Intellect because they work with the details of life, with the facts, with words, with figures, with rationalities.

Whereas emotion works on a different plane, harder to capture in words. This is why, when people share, their voices can carry a resonance that words alone lack. I am entranced by the human voice as an instrument; it carries harmonies, tonalities, reverberations, and -- using the word again, harmony, (because I can't remember the right word!) But the voice resonates with far more than words, or the archetypes that those words are built around. It resonates with the entire force of our being.

When we repeat someone else's words, they don't carry the same resonance. We can add our own, and then the words carry our resonance. If we align with a poem, for instance, and we deeply feel it's meaning, we can really resonate that meaning, using our own channel of knowing. If we simply read the poem, without understanding, it sounds flat.

This is my problem with attempting to read to you what was shared during the month; it won't carry the resonance. So, I'm going to elaborate a bit, to try to bring a larger reality to the statements that were made.

It is an honor to facilitate these meetings, because the 'ahas!', the resonances, and the learning that goes on, just by bringing things forward, taking them apart, sharing them, and finding an Aha! and Plus, it's not just a five minute process. We take such realizations out into the real world, and compare it to our observations. We look more deeply at the complexity of feeling and thought

that's actually happening, rather than the sound bites that the mind is able to capture in the moment. Then we bring them back in, compare with our 'take', and observe again. So let me get started.

During each week, it may sound as if people aren't focusing on the sub-topic. First of all, don't care. Secondly, they are, but it's somewhat unconscious. I try to bring more consciousness to that resonance so people can get that they are actually resonating with the sub-topic, even though it sounds different. It's how I teach the lectures, from a holographic perspective, which is how I was taught to read and understand the lectures.

Week 1: What Obstructs the Real Self

Participant said *"Fear seems to be my biggest issue. I'm observing how I use my mind and my will in the wrong way, in service of fear. I grasp out of fear, trying to overcome obstacles and dissect layers. I seem to be more receptive to feeling my feelings."*

Another person said, *"I don't want to forgive my younger sister for being born. She sensed that, and teased me. I became a bully, and she became a victim. Now she has become responsible, and I resent her for it! Made me feel strong to dominate someone weak."* Now, at this point, what I like to do is intervene and elaborate, even though that can sound arrogant. Sometimes it's a judgment call on my part. Because when we say something like that, "it made me feel strong to dominate someone weak", we may not realize the resonance that this lecture can bring. I do this in part to send people back to the lecture to see, 'well, there might be some more for me'. And in part to highlight the depth of the work they're doing.

What I contributed is, that when we find a place that demonstrates our power, and we grab it, it's because we don't believe in our power. You wouldn't grab it unless you thought you needed proof! I often referred to Reason, Will and Emotion lectures during these meetings, here PL 248, The Evil of the Three Personality Types -- evil is a strong word, rather 'the aspect of the personality type that can lead to evil' can soften it a bit. The need for proof is what the Reason type reaches for. It reaches for something solid, because the reason type does not rely on emotion / senses. So, when we have something that proves we're powerful and we hold on to it, it is because we needed to prove our own power, because we had doubts about it.

Another aspect of this is PL 77 on Self-Confidence. It is the best lecture on forcing currents, which is a strong urge, an impetus to move, to do something. This is based on a lack of confidence. Now I spoke earlier about an inner knowing; PL 77 speaks of this inner knowing -- a sense that something is wrong. But since we can't figure out what that's about, we basically try to hide it. We try to convert it into something else, pretend it's something else, overwhelm it, disprove it. Doing this work is about going back to that initial feeling that something is wrong, and being willing to explore there, which may take a while. We can't say, "Show me how to do it so I can do it". That can disguise "And get this over with!".

Whereas this work is a process. It's a never ending process. It's a lifelong process. We're learning tools. At one point I analogized this to reading. When we start to read, we read something silly -- Dick & Jane, their dog Spot, not because that's important, but because we need to get started. The reading has to be tuned to the kid's level. Small words, short words, easy to pronounce, not full of the diphthongs of a particular language or the unusual spellings that every language has.

So we learn to read. And then gradually we increase that capacity until we can get through very difficult reading material. The Pathwork lectures are very difficult reading material. Just as you go through a lecture, you need to go through a process of building the tools you need for self-analysis and self-understanding.

Yet we won't give ourselves 20 years to do that. We want this done immediately, because we have achieved a certain level and we want to go on at that level. Yet these tools take time to get used to, take time to learn, to use, to perfect. Meaning, it takes time to become expert at using such tools.

When we feel a need to dominate someone weak, it's because we don't feel strong and we need to prove we're strong. The Will finds rationales for why we are strong, and then commands the 'high ground', commands a place that encourages separation, "I am stronger than you, we are stronger than them. We are better than."

In this particular case, when the younger sister accepted that role of being the proof of the elder sister's power, everything was fine. Then one day, the 'subject' rebelled, and unhappiness follows because we don't realize how and why we were attached to being empowered. Part of us wants the younger to become responsible, but there's another part of us that feels a sense of loss. If we don't know how to name it, it's becomes an uncomfortable feeling that we may try to cover up with something else. And this is how, what is true for us gets buried.

This process is a little bit like archaeology. There's a period of time we use a shovel. There's a period of time we use a spade, then a trowel, and you go to little spoons or picks. And at some point -- I read this someplace and it resonates with my experience -- you are using a triple aught 000 size camel hair brush to move debris away, because you don't want to destroy what you're looking for. You want to find it in its natural state. That's what self-analysis feels like sometimes, and it can feel very frustrating!

Another example -- because I'm full of science stuff -- is that archaeologists used to rush into sites when they found, and actually destroy an awful lot of scientific, cultural evidence that would have given them tremendous amounts of information. But they were eager, which is very human, so eager to find what they had been seeking for so long. When Howard Carter and Lord Carnarvon discovered King Tut's tomb in Egypt, and they took a year or more to fully explore it. You could only imagine, they when they first opened it with a small hole and saw a glimpse of gold, how exciting this was. But discipline, self-discipline, the knowledge of how many things had been ruined in the past by haste, led them to engage in a process. They held their enthusiasm in check, to get as much as possible from the discovery process. I think this is directly analogous to self-doubt and self-analysis, so I tend to bring up these kinds of examples.

This is the proper use of Intellect and Will; to contain, hold, and support our enthusiasm, our passions, our desires. Yet often Will and Intellect try to smother these, so that they leak out in other ways. So that was what I felt drawn to offer re: the statement about the younger sister.

Another person said *"I also started getting caught up, falling into a victim state of mind. When I was a child, I saw the insanity of the world being angry and I numbed myself out. I am seeing how ingrained feelings and prejudices are, so much that people can't see it, don't allow themselves to see it."*

This felt like a very powerful understanding and resonance on their part. My contribution was, we see the Emperor is wearing no clothes; if we say so, we may be punished or ostracized. It takes a tremendous amount of courage to bring truth where it has been covered up.

Courage is an aspect of Will; it's a gift Will brings. Order and wisdom are the gifts of Reason, reason needs to bring, is invited to bring. Real love is the gift the emotion type is invited to bring. So there are gifts from all types. We get we get caught in different aspects depending on who we are and what our path is.

Another contributed *"this lecture was an eye opener, realizing my dependence on Intellect and Will, and realizing where this can create obstacles"*. This is the theme of the lecture.

Another said, *"I am disappointed in myself I'm again allowing and participating in negative conversations, not vocalizing what I believe or want."* This alludes to the collusion that we all are invited to participate in. We invite, and are invited to 'think this way if you want to belong with us / you need to think this way, to act this way, do these actions. It is difficult to individuate / think independently, and not feel left out alone, abandoned This is something every child deals with. Children react to it in different ways.

Pathwork is not for children. It's for adults that who have navigated the world for a while, and have some leftovers to work with. Children are already navigating so much, and there's so many aspects of them that aren't fully developed. Sou-based corrections would be like interfering with something before it has fully developed. As adults, it is important to conquer some aspects of life before we go back and look at the less developed, underdeveloped, or repressed aspects of us. It's not an accident that we don't do this kind of work until we're middle-aged.

Our Real Self doesn't disparage us for not studying this work earlier. It says, you need to make a certain number of mistakes before you can see a pattern to those mistakes, so you can then address what is underneath the pattern, creates the pattern. Until there are a few mistakes, you're won't be quite sure what the pattern is. Individual incidents, are harder to analyze than a series of incidents that all revolve around one misperception, misconception.

Another said, *"I feel attached to my story as a survival tactic. There's lots of denial in my family, I trumpet my truth from the towers, which is a reaction to denial to burst forward. Now I am looking for a middle way. I'm trying to frame my relationship as..."* At that point, I stepped in, Trying to frame a relationship can be a little bit of a distortion or distraction, in that we are working with a concept, instead of first seeing what the relationship actually is.

A traditional phrase is, If I have become a hammer, Ill be looking for a nail. Pathwork invites us to become a toolbox! You can still have your favorite tools, you can still have a hammer in one hand and something else in the other. But the importance is, to clearly see every given situation. It may require some tools that you haven't used for a while. So it's important to have developed many tools, and your ability to use them, so that you can bring them out as appropriate.

One of the things I look for is when I repeat an act over and over again, but it doesn't get harmonious results. That may mean that I'm using the wrong tools, or I need to back off and look at that situation again. In their story, this person saw that they were attached to their story, and saw a reaction that tended to continue, but did not see how Will and Intellect wanted to continue to step

in and constantly be in the lead here, instead of being able to go back and forth with feeling to make sure this 'tool' was appropriately used in a given situation.

Another person said *"I'm addicted to thinking and I know that gets in the way. I decided to use my will and intelligence to create a direction."* Again, that that distinction can be subtle. You want to use Will and Intellect. Yet the feeling part of us -- the genuine, real feeling, rather than emotionality -- the genuine, real feeling part of us has something to contribute that may be more attuned to truth, and yet, Intellect hasn't been able to verbalize it. So intellect will tend to diminish that, because it can't work with it!

Again, a piece of science. When the spleen is damaged in an accident or injury, it is often removed. It used to bother me -- why would you take the spleen out? What does a spleen do that it can so easily be taken out, with few if any consequences? I researched and found that the spleen is an organ that filters blood, so it is very porous. The problem with repairing an injured spleen is it's like a sea sponge, but without as much structure. It's friable; meaning, if you try to sew it back together, it falls apart. When your lung is injured., they don't remove it so easily! Because it can be repaired. It's not that the spleen is unnecessary, but other organs can take over some of the functions, so that it's common, when an injury occurs to the spleen, to remove it. Yet it served a purpose, even if that purpose can be taken up by other organs.

Feelings are not expendable. Will is not expendable. Intellect is not expendable. Yet disfunction can be compensated for, so some degree.

That's a summary of contributions that indicated where people were becoming aware of how they might obstruct their own inner knowing.

Week 2. Three stages of spiritual awareness

1) Being without awareness. Every human has awareness; to be without awareness is the development level of minerals and plants.

2) The second stage is the human journey; becoming. Many sentient animals may share this stage, which is differentiated as without awareness and with awareness. Breaking this stage down into 2 additional parts may sound like an arbitrary separation or division, you can make charts out of such statements -- as long as you treat those charts very gently, and see that they are only meant to highlight the differences between stages -- not to invite us to judge people as being in stage or the other. The Guide describes a human journey that is about becoming more spiritual, without an awareness (2a). And then to gain awareness of what you're doing (2b).

3) The third stage is being with awareness. Remember, the first stage was being without awareness. The third stage, being with awareness, is only available to humans in glimpses, epiphanies, Aha! moments. Otherwise, that's the spiritual plane.

What people tend to ask is. *"Get me there!"*. And that is, in effect, a demand to shortcut the process of becoming. One of the reasons I understand that guide delineates such stages is to say. 'You're in Stage 2. I know it's uncomfortable. I know it's hard. I know you have to work hard at it. But you're in Stage 2, whether without awareness or with awareness.

In spirit, you are in Stage 3, you are being with awareness. But that's not what we are in human form on the planet. We will get glimpses. The encouragement here is to let the glimpses allow an increased becoming, an accelerated becoming through accelerated awareness. This human journey which can be very satisfying and very joyful, as long as we're not comparing it to "Oh, I want to be over there, in the being."

One person said, *“I encouraged fights. It was part of my defense to become skillful at them. I don't have a new narrative yet. I realize I've made specific agreements with myself. Images “ images is a whole series of lectures – “images say it has to be this way. And it's either bad or good, which is duality. I feel I'm creating more possibilities, but it feels like fog.”*

What I noted here was how interesting it is that the two words -- one is new and the other is unknown -- New is good and exciting, yet unknown is OMG! We fear the unknown, while we anticipate the new. It's just an example of where, if you try to a different word, you may discover a hidden or different attitude, without as many blocks -- because you're not generating fear by labeling something the unknown. Label it new! New means I don't know what's going on, I'm going to have to spend some time learning.

That's what this person was doing. They said, I don't have a new narrative yet. Will and Intellect love narrative, because then they know where they are. They know where they're going. That's not new! And that's not seeing the unknown, exposing the unknown, exploring the unknown. So knowing the narrative can actually prevent you from exploring the unknown aspects of you.

Another contributed, *“Someone dismissed what I'd created. I re-experienced a childhood trauma with my mother. My false belief is ‘someone always throws my work away, what's the point?’ Suddenly I saw myself in the grip of my own past, and realized how others might also be in their pasts. I was able to make sense of what seemed irrational”* It was a stunning revelation that they shared. Experiencing a false belief, and then saying, I wonder if it happens to others? Oh, it does happen to other people. Ah, that's why it makes no sense. I don't know their story. I don't know the image they're caught in. I don't have their trauma, their story, I didn't react that way – yet I keep reacting in a certain way. So I'm basing my actions on what I feel. And they're basing Their actions are what they feel. We're both living with blinders, the blinders of fear based on our own individual, unique trauma.

For some of us, our trauma is huge, easily told, easily explained and understood by others. My experience in doing my own personal work, which was a was a large portion of my training, was that my trauma didn't fit a narrative, didn't even sound like trauma. So I was reluctant to explore it, or even talk about it, because others had such juicy stories, such terrible stories that caused obvious pain. Mine was subtle, I couldn't put my finger on it. That wasn't anyone's fault; it was just my narrative, my way of handling it, so that I behave a certain way and others behave another way, because how we are in our own stories.

Another person said *“In my 12 step program, I'm on Step nine, making amends. Avoidance is one of my strategies. I feel I have to endure.”* And then in discussion, we realize endure = suffer, because of God's demands. So they're working on a belief – a false belief – about God. It's very powerful.

Another said, *“I'm having a hard time working through some emotions feel. I'm avoiding something, and I'm slightly dishonest, and trying to get me trying to get something. And when I get it, it's not satisfying. It's what society says, would make me happy.”* This is a common experience,

where we superimpose someone else's, or our society's views, about what would make us happy, and it doesn't work. Our job is to find what makes us happy. What makes us happy may allow us to help make others happy. Like attracts like, introverts attract introverts, extroverts attract extroverts, people who collect stamps attract people who like to collect other things, including stamps!

If we deny our own interests, we deny ourselves as individuals. And we don't find our cohort. It's an unusual word, cohort; a group that can really resonate who we are. Part of our work of self analysis, other than finding things that are wrong, is about finding out who we are, so we can be more of that, more free to be that, and even to realize that there are some costs involved.

We may alienate people who don't like stamp collectors. But if we're a stamp collector, that's already a truth on some level; bringing it to the surface isn't going to more harm than hiding it . Plus, bringing it to the surface will allow us to more fully inhabit who we are.

I love to use banal examples such as stamp collecting; substitute any word of your choice, some eccentricity in you that you have hidden away. Many of you have experienced that when you expose that part, when you bring it forward, when you feed it, wonderful things can happen. There is no interest that is per se inherently negative.

Another person said, *"I understand the Will aspect of the idea that 'you can't be happy unless you get what you want', how will is frustrated by not getting. I don't always understand that it is a demand of the Intellect when I feel frustrated that I don't know what I want."*

Where Intellect comes into this is: it has cast what we want in a certain way, formed with words. So, the intellect has pre-supposed what we want to fit what it already knows. It enlists the Will to get what it can verbalize, which may or may not be what you actually want. Instead of enlisting Will to explore further, look around, see the periphery, and find the meaning – deeper, inner – it's hard to use descriptive phrases.

But we are we are far more than three dimensional beings. We are five six dimensional on the Earth plane. The guide speaks of the Spirit plane having many, many more dimensions. So that if we're looking at something spiritually, it has more dimensions than this planet can allegorize -- more dimensions than intellect alone can hold,. Which is why we can understand something best if we understand it wholeheartedly, with Will, Intellect, Spirit, even a physical body sensation. This is what art, music, literature, but even scientific theories -- that sounds a little intellectual, but it's not. If a scientific theory can get through to us and we begin to expand our knowing and our understanding, it's as if gears are set into motion -- this can be a full body experience. So when Will and Intellect limit themselves to proving what they already think is true? That is when they become a hindrance.

Week 3: Mankind is in the second stage of awareness

Becoming in awareness, gaining awareness, and then striving towards becoming is a growth process, where we start becoming, we gain awareness ,and then we want to become more – and have to gain awareness become more, and gain more awareness.

Someone contributed, *"I have a refreshed appreciation for my income earning work, because it gives me a home and nourishes me. And it doesn't have to be either or, I was the person who would say my work is too hard."*

Many of us have jobs that do not completely satisfy us. We want to work towards gaining work that does satisfy. We can take what does work -- gaining income, gaining peace, an opportunity for stability in our life -- and use it for something else, so that it becomes more positive than negative.

Another person said, *"I'm dealing with loss again, one of my pets, My heart feels heavy, I feel I can't go on. What came up was, I'm alone, and I can't do it by myself."* She used an interesting metaphor, saying this image now feels like a tumor. *"When I go into the heart of my feelings about loss, there's another whole reality, a sense of truth. I feel that I'm coming together in some sort of balance. To me, this was a beautiful expression of the awareness of becoming. I was starting to blame myself and judge myself. Now it feels like a coming together of a truer self."* And my comment was, think of this like you're creating a soufflé; don't push, don't shove, don't rush; you have to permit a period of rising, where you don't open the oven door.

Another said, *"I've used Will and Intellect exclusively in my life. I'm sensing that there's been an underlying sense of distrust that these are supposed to address."*

Another said, *"My dad used to scream at us, I scream at my kids, but then I become angry at myself and apologize to them. I never got that from my dad."*

When they shared this, they were discouraged. This is actually a tremendous positive. We were taught to behave in a certain way. We unconsciously repeat it, and then we become conscious. This may not be a positive way to be. And then we start to work on disentangling from habits or unconscious currents, and behave differently.

It's very common for me to suggest to people in these meetings that they are in process. it's maddening, people don't like it, we tease about that. We are in process. And there's a place of hastening the process that does not serve the process.

So I go to science and real world examples, and I bring up the idea of a chick trying to get out of an egg. Any chick, any egg -- doesn't matter, crocodiles! -- doesn't matter. There's a process when a chick tries to break through the egg, that is allowing the chick to fill its lungs, and to connect nerve endings in the muscles -- that it hasn't been using -- and get blood flow going. And a cliché is, of a child who is impatient, wants to see the chick, and breaks the egg open so the chick can emerge quickly and easily. The chick will often die; their process has been short circuited. There is the chick, with no ability to pump blood to its muscular structure, and no impetus to do so -- because an animal relies on instincts, it doesn't 'know' what else to do. It had a built-in mechanism for getting out of the egg in a healthy state, and the mechanism was interfered with. Now as humans, we can pick up from there; we can adapt and compensate. This is one difference between a chick and a human being. As human beings, we might be able to help the chick -- but that's not the point of my story.

Being in process, we may need a period of awareness, and not be able to act upon our awareness immediately. We need awareness BEFORE we start to act; acting without awareness won't help as much.

Another said, *“When I don't live up to my Idealized Self Image -- Pathwork, Lecture 83 -- my negative intent punishes me.”*

That's a great observation. ‘If you can't be perfect, you're bad, and we're going to scream at you.’ This mimics parent/child, but it's not our parent. It's a negative intention to hurt us for not being perfect -- which is impossible. The concept of the Idealized Self Image is -- there's the ideal, and I need to already be there, or at least hide any evidence that I'm not there. It is a disservice. Everybody has ideals, places we want to be, people that we admire. We say, ‘I'd like to be that person’. We need to ‘get on the road’ to becoming that, but becoming is not yet fully being. That's the differentiation between the stages that the guide refers to.

Another said, *“I've realized that I don't really believe knowing will come to me. I keep imposing a timer on the process.”*

This is an example where such ‘timers’ discourage us. They makes us hurry, so we are bit fully in the process that we need to be in. It's a demand that we know -- before it's time to know. Not helpful!

For instance, if you told a child what you expect from it, or try to force actions on the child – that’s old-fashioned child rearing, we have learned through making that mistake -- this truncates the ability of the child to truly be ‘there’. It’s a ‘plastic’ kind of learning, a forced learning, that does not allow the child to fully inhabit their four-year-old state of consciousness, to develop.

Week 4: Paradox: the state of becoming involves striving.

You don't get to ‘BE’ without using Will and Intellect, accessing feelings, a back and forth. There's a process; you don't get to ‘get there’ without having undergone the process.

The Guide speaks of paradoxes as being indicators of spiritual truth. Remember, paradox is an apparent contradiction. Many of us look at paradoxes as, ‘too complicated’, ‘put that down’, ‘put it away’, ‘I don't understand’.

Paradoxes generate a form of cognitive dissonance, concept from psychology that I love. Cognitive dissonance results when the two things seem to occupy the same space. The mind becomes tense and confused; so it chooses. Yet two things can occupy the same space. They're there in different dimensions. They're different aspects. They're not really arguing with each other, but the intellect sees it as an argument, and therefore the intellect demands that we choose.

This is a way of saying that the intellect is comfortable with duality. Duality is discussed at length in Pathwork Lecture 143, Unity and Duality. I use the concept of ‘dualistic thinking’ every time I work with people. When we falsely divide, and create choices that didn't have to be made in the first place, and then hold on to the choice that seems most beneficial, we're not seeing the whole, We're shutting out aspects of reality that are important to see for the decision making, the process that we're in.

One person said, *“Many of my ideas, from my immature self, are falling away, because I'm letting them go. They are not me. I am opening to my own divine love. I'm beginning to feel worthy. I recognized a little boy who was trapped in a vicious circle. The new voice was the most gentle parental voice I could even imagine.”* The new voice described a little boy trapped in a vicious circle, instead of declaring ‘he’s bad / I'm bad’. The new ‘voice’ enlarged the ‘I’ to include an

Observer Self, observing with what they then described as ‘a gentle parental voice, gentler than they had been able to imagine’.

Another said, *“To free my soul, I must use the mind in the right way. I’ve been trying to force; to use the tools that I already have, to get what I want.”* That’s not becoming. The mind is saying what they already want, rather than what they may want. Yet what they said was, it was comfortable. And that's what Will and Intellect may be happy with. ‘This is comfortable. I like this. That's Let's stay here.’ Instead, realize that when you do reach a comfortable resting place, you rest for a while -- and then you go on.

Another said, *“Now it feels nauseating, to want to be placed above others, wanting to be valued. above others.* It's a shift from something I remember I used to want very much, and now it feels like a terrible thing to want.”

One of my prescriptions for creating change, to ‘get out of your game’, is to walk away from the methods that you've learned. Then, to accept that there will be some discomfort during a transition period. In other words, we need to embrace the discomfort.

Now, if it continues to be uncomfortable and doesn't generate something of value -- back off any method if, after a reasonable period of time -- notice the word reason – after a reasonable period of time, it doesn't seem to generate something positive for you.

Another said *“I don't feel that I have anything to work on.”*

That may be true. Without our conscious awareness, we may be in a state of integration. Integration may be something we don't sense, can't name, can't describe, Therefore, we can't use it as a justification for why we shouldn't take on something new. This is where it's important to listen to an inner knowing, that we can translate as, “Don't worry about it, not now.”

But there are other voices in us, other aspects of us, that are saying, “Don't worry about it, not now” because *we don't want to do the work.* So this process is about listening to the inner feedback that you get, and determining which one is ‘clean’, which one comes from your deepest inner self, and which one may arise from a less enlightened aspect of you.

It's a cruel joke that for so many years,, when we were becoming aware of psychiatric terms -- which didn't really exist that much before the 1900s, and didn't exist in modern popular parlance until after World War 2 -- that the phrase, “If you listen to voices, you're crazy!” came into common use.

Can you imagine how much harm that caused, for people who were trying to listen to different aspects of their beingness? The idea that that this was an indication of insanity! The differentiation is this: mental illness is when we don't know that these voices are US.

When I hear a voice, and I think it's a plant talking to me, or the light talking to me, or things behind me, that may be a dissociation. That can be mental illness. Not different inner voices. If we are honest, we have all heard different voices come from within, throughout our entire lives. Culturally, we can be discouraged from exploring these, because of this silly cliché that came along, that so superficially describes mental illness -- which is, by the way, not contagious! It's interesting that we want to avoid something that can't be transmitted, that would already be in us in the first place -- if that was our destiny, our karma.

Another person contributed *“After a life of never finding anything I wanted to follow, never thinking about issues or trying to analyze my behavior, I moved to a new country. It feels poetic; I have found my purpose -- once I got away from traditional thought patterns.”*

In my life, I have often transitioned from one location to another. I resonate with people who have also transitioned into and through different cultures, into and through different parochial situations; so that they know one group, and then they know another group, and then another. They can be more able to see the connections between such groups.

Moreover, it's easier to transcend getting caught up in them. That's what this person was describing. Not that this is necessary, or inherently good. It just is; that once they got away from traditional thought patterns, they began to see their purpose, which had been trapped by artificial limitations. Every society builds up a series of artificial limitations. These are meant to support us; the positive intent is to support us. And at some point, they can become suppressive. The result is, we don't think past what we're invited to think.

Another said, *"I realize that the reason I was I'm afraid all the time -- is that I believe God's going to punish me. I've sensed this before, but it's bigger this time. Now I feel it's going to be my turn to suffer because I've been mean to others. And now someone is going to be mean to me."* This is an example of misinterpreting a spiritual law that we study, "Paying the Price".

In other words, if I want something good to happen to me, I need to pay 'a' price. This is immediately misinterpreted as pay a 'high' price, pay a 'dear' price. Maybe; maybe not. Sometimes the 'price' you pay is to open your eyes; to realize the responsibilities that come with this thing that you want. And to say yes to them, and saying yes to all the things that come with the good things you want.

This is the price you pay; you accept the whole instead of trying to 'cherry pick': "of this thing I want, I only want these three good points. I don't want to hear about the work that has to be done, the realizations that have to be made, the responsibilities that come with the office. I just want the Crown, the Scepter, the Job, the Money; the Perks that come with the job.

When we look at spirit, we look at it from this limited and superficial tendency of the human mind, that is not really fair or reasonable, and does not expect fair and reasonable. On the planet, you don't sign blank contracts, you don't sign blank checks. (Some people do -- in order to test the system! in order to say here, I will try Let's see what you do about it. I've had that happen in my life, it is a stunning process! I have a story about a family member who used to do that. And it is important not to do that foolishly, but to do it gently and generously, in a way that if you have misjudged human nature, you will recover.)

Yet when we talk about the spiritual plane, we do not have to be suspicious. Now, if you are suspicious, which is what this person suggested, this is what we need to overcome. Pathwork Lecture 52 The God image, which I always combine with Pathwork, Lecture 46 Authority. At some point, if you're going to work in a spiritual manner, you're going to have to clean up your doubts, your mistrust, your suspicions about Spirit. No one will freely enter the world of spiritual exploration if you think you're going to be harmed by it, if you think there's negativity.

This is an example of where, in the process of learning something, you may have to go 'sideways'. You may need to look at your distrust, disrespect, and suspicions about spirit and God -- your God image, your projection of human authority onto the spirit world -- before you can really go any further.

Another person may not have that. They can study without having taken that step. It may mean they've taken that step in a previous lifetime. We don't see that, we can't "know. But it is

important to bring up what is true for you. If you're afraid all the time, if you believe God's going to punish you, that's an area to work in, without apology to anyone else.

Another person shared *"I just want my anger to die."* Sounds good. Yet anger doesn't die. feelings don't dissipate because the will and intellect demand it. What they will do is to go underground.

I like to think of these life forces as flowing like water. If you stop water, you stop a force, it will find another outlet, or it will build up pressure in other areas that you're not as aware of. So stopping something -- saying no, you cannot exit here -- does not get rid of the flow of the life force. It will go elsewhere, where you don't suspect it to show up, where you may not be able to manage it.

Also, wanting anger to die is to fear anger. Pathwork teaches us to explore anger, find out what's underneath it. Usually, that's fear. And we're don't want to go there, or see our fear. So we'd rather stay in the anger. Exploring fear is very uncomfortable. Yet there are elements to each fear that we need to explore. That's what the process of becoming is about. Looking under every rock, finding all the blockages to all the flows in our life, until -- as much as possible -- we can get our entire life flowing freely.

That's a lifetime process. I am working on it. I've been doing Pathwork for 30 years, I've been teaching it for over 20, and I'm still doing my work. I've got a lot of my life un-blocked, yet there are still blockages. It's almost joyous to find one, because I know what the result will be: more freedom, more flow, more bliss, and more joy.

So that's a summary of what was explored in Pathwork Lecture.104 which is Will and Intellect as Tools or Hindrances for Self-Realization. These notes in their entirety will be posted on my website, as well as the link to the video. The self-study guide is there as well, if you'd like to take a look at it.

My goal, as always, is to get you to read the lectures. Because all of this represents my desire to introduce, to entice, to show you what's available in the lectures.

Because there's a lot of text in the packet lectures, we can get a little lost. So I attempt to delineate and outline. Some of you don't need that! So please do consider taking a look at the actual lecture itself.

Thanks for listening. I appreciate your interest in your self-development. It is a joy to participate in that with you. Thank you.

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