

# Pathwork™ Steps

## Man's Relationship to Time

Study Guide for Online Meetings on PRS 28 and PL 112

*The natural movement, arising out of a healthy attitude toward time, life and the self, is a steady, harmonious flow. The psyche goes smoothly with it. When man gets into this rhythm, he has simultaneously discovered the key to his own rhythm. His very breathing will be coordinated with the breathing of the universe. His harmony cannot be disturbed, no matter what others do or fail to do. No straining away from the future, nor holding back in fear of it, means living in the present, which equates with the state of being. PRS28*

**Week 1: Breaking the 'time barrier'**

**Week 2: Unutilized time => negative emotions vs. living in the 'now'**

**Week 3: Using the future to escape the present**

**Week 4: Living in the Now**

**Week 1: Breaking the 'time barrier'**

**Man's existence on earth is bound by time.** Time is a result of the three-dimensional nature of this sphere of consciousness.

This is indicated by three segments: past, present and future. This dimension is a result of the overall state of consciousness of mankind as a whole.

This leads us further to the conclusion that time and mind are directly connected. Since consciousness is unthinkable without mind, if mind is transcended (again, through heightened awareness), the confines of a three-dimensional time factor will also be transcended. Extension of the time dimension does not have to wait for a far-away existence in the beyond, but is accessible, to some degree, for anyone who extends his consciousness.

**Without mind, time does not exist.** Time, space and movement point again to the three-dimensional nature of this state of consciousness. The higher the state of consciousness, the more do time, space and movement unify. Movement is the bridge between time and space. The world of thought is of finer substance than the physical world of manifestation. Hence, movement of thought requires less "space" and less time to reach its destination than a body moving from one place to another.

Some philosophical teachings postulate that the next dimension is timelessness. This is incorrect. Timelessness only exists in the nucleus of all Being, in the deepest, innermost center of the self, where the Creator and creation become one, where mind is totally transcended and pure consciousness exists.

**Time is a very limiting factor** -- since it is a creation resultant of limitation. It is a fragment, out of a wider and freer dimension of experience. Let me emphasize again: this limitation is not "given" to man, nor is man "put into it." Rather, it is the result of man's limited, faulty thinking, of misconception, ignorance, duality with its split concepts, conflicts, confusion and strife. However, even in this limitation, man has ample opportunity to grow and unfold, to fulfill himself, to experience life richly and happily.

**The more he does so, the more he breaks the barrier of time.** PRS28

In your dimension, time and space are two separate factors. To give you a practical example, you find yourself in a certain space. If you wish to find yourself in another space, you require time to get there. In order to bridge the distance, movement is necessary. So, movement is the bridge that combines time and space. In the next dimension, where there is a wider fragment of what you may call time -- which is still far from timelessness -- there, movement, time, and space are one. In other words, you are in one space. You think of the space you now wish to be in. The movement required to bridge the distance is your thought. It is of a shorter span of time and motion. That thought, which is movement, brings you into another area of space, regardless of the distance as measured in your dimension. PL 112 Q&A

**Exercise:** Keep a daily review for one week focusing upon moments when you felt stressed about *time limits/loss*. All you need is a ½ page of lined paper per day. Create 4 columns. At some point, jot down each day these brief notes about each incident (limit:10 per day).

1. Two to three words to identify each incident (no details)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to *at the time*

At the end of the week, read through your entries and complete the last column:

4. *What was I afraid to lose Were the time limits real?* Notice any patterns.
5. Spend some time in meditation or contemplation about this. What does the fear cost you? What might actually happen if you 'lost' the opportunity, were a few moments late (or whatever the real-life consequences would be). Notice if you try to exaggerate or over-dramatize the loss; honestly walk through the steps that you would take to address the issue.

**Man's fear of death** is an integral part of his conflict with time. It causes the backward movement. The natural movement of time is a steady, harmonious flow. If man finds into this rhythm and harmony, he will be in harmony. But he can do so by being in time in the only meaningful way -- that is, by using each moment and incident for growth. By not straining away from the future, he will not have to fear it. By not straining way from the present, he will utilize it, and it will thereby not seem desirable to strain away from it. This is being. If it is not yet the highest state of being, it is the state of being commensurate with the dimension of time that you live in.

In this state, you follow the natural flow. The wave of time will bring you naturally and gracefully, as it were, into a next and extended dimension which you fear so much because you cannot prove its reality. But, on the one hand, your very haste to get into this dimension and, on the other hand, your very fear of the unknown and what seems so uncertain to a part of your personality causes you to restrain the natural movement and to create a tension through the setting of the soul forces into opposing directions. This in turn causes a certain stagnation of growth, as well as of the full experience of each "now."

The psychological value of these factors, after you determine this subtle but nevertheless very distinct inner double motion, is to understand the nature of the emotions and attitudes responsible for the contradictory soul movements. PL112

## Why Tell Koko About Robin Williams' Death?

Excerpts from The Ethicist Column by Chuck Klosterman

Koko [a gorilla adept at sign language] met Robin Williams only once [and was recently told about Williams' death]. And since an ape can't comprehend the concept of "celebrity," that meeting should be no more intrinsically meaningful than any one-time interaction Koko shared with anyone else. It's not as if Koko sits around constantly rewatching "Moscow on the Hudson." So if Koko was still impacted by that 2001 meeting in the year 2014, it would suggest something pretty profound about ape consciousness.

Do gorillas feel empathy for all mammals equally? Do gorillas have the ability to sense (and mentally catalog) specific interactions with "special" individuals (and did Robin Williams fall into that class)? Do gorillas simply want to please their human masters and reflexively display whatever emotion they assume is expected? Can gorillas comprehend what death is? Do they understand that they, too, will die (and that death, though natural, justifies sadness)?

Telling Koko about the death of Williams is akin to telling a 3-year-old child that a random uncle she met last Christmas is now dead and buried, and that this event is tragic. Framed in those terms, the whole idea seems cruel (and suggests that anything we'd supposedly "learn" from such an exchange could just as easily be deduced through common sense). Yet shielding her might be even less humane.

"I would question the ethics of *not* telling Koko about this death," says the veterinarian Vint Virga, the author of "The Soul of All Living Creatures" and the subject of a recent New York Times Magazine article about the interior lives of animals. "I would set aside the issue of the animal's cognitive intelligence and focus on the concept of an animal's emotional intelligence, which studies continue to show is much greater than we previously imagined. Animals and humans both experience joy and sadness throughout their life. Why would you want to shelter a gorilla from that experience? I believe a gorilla absolutely has the ability to understand the loss of someone who was important to her, and animals are often able to deal with grieving and loss more effectively than humans."

Virga argues that the only reasons for not telling Koko this information would be if we thought the death itself was insignificant or wanted to spare the ape from emotional distress. He thinks the latter motive is shortsighted. "There is nothing inherently wrong with stress," he told me. "All living things need a degree of stress for their health and well-being. Just because an animal shows the recognition of loss doesn't mean it's being inordinately distressed. It just means animals feel things."

What ultimately makes this question impossible to answer definitively is a chasm we cannot traverse: As humans, we can only think about a gorilla's experience in human terms.

NY Times Oct 17 2014 Full article: <http://nyti.ms/1zf2bUI>

## What if Age Is Nothing but a Mind-Set?

By Bruce Grierson NY Times OCT. 22, 2014

To Langer, the longest-serving professor of psychology at Harvard. this was evidence that the biomedical model of the day — that the mind and the body are on separate tracks — was wrongheaded. The belief was that “the only way to get sick is through the introduction of a pathogen, and the only way to get well is to get rid of it,” she said, when we met at her office in Cambridge in December. She came to think that what people needed to heal themselves was a psychological “prime” — something that triggered the body to take curative measures all by itself.

By the 1970s, Langer had become convinced that not only are most people led astray by their biases, but they are also spectacularly inattentive to what’s going on around them. “They’re just not there,” as she puts it. When you’re not there, Langer reasoned, you’re very likely to end up where you’re led. She set up a number of studies to show how people’s thinking and behavior can easily be manipulated with subtle primes.

In one, she and her colleagues found that office workers were far more likely to comply with a ridiculous interdepartmental memo if it looked like other official memos. In another, created with her Yale mentor, Robert Abelson, they asked behavioral and traditional therapists to watch a video of a person being interviewed, who was labeled either “patient” or “job applicant,” and then evaluate the person. The behavioral therapists regarded the interviewee as well adjusted regardless of whether they were told the person was a patient or an applicant. But the traditional therapists found the interviewee labeled “patient” significantly more disturbed. Even trained observers “were mindlessly led by the label,” Langer says.

If people could learn to be mindful and always perceive the choices available to them, Langer says, they would fulfill their potential and improve their health. Langer’s technique of achieving a state of mindfulness is different from the one often utilized in Eastern “mindfulness meditation” — nonjudgmental awareness of the thoughts and feelings drifting through your mind — that is everywhere today. Her emphasis is on noticing moment-to-moment changes around you, from the differences in the face of your spouse across the breakfast table to the variability of your asthma symptoms. When we are “actively making new distinctions, rather than relying on habitual” categorizations, we’re alive; and when we’re alive, we can improve. Indeed, “well-being and enhanced performance” were Langer’s goals from the beginning of her career.

Full article at <http://nyti.ms/1taWx2s>

## Week 2: Unutilized time => negative emotions vs. living in the 'now'

*The natural movement, arising out of a healthy attitude toward time, life and the self, is a steady, harmonious flow. The psyche goes smoothly with it. When man gets into this rhythm, he has simultaneously discovered the key to his own rhythm. His very breathing will be coordinated with the breathing of the universe. His harmony cannot be disturbed, no matter what others do or fail to do. No straining away from the future, nor holding back in fear of it, means living in the present, which equates with the state of being. PRS28*

If you analyze each negative emotion, you will find that it stands in conflict with the limited fragment of time at your disposal. This may be a very good meditation exercise and may well lend itself to further and deeper exploration of this topic. All feelings that are constructive, realistic, and positive do not stand in conflict with time because time is utilized as it is destined to.

The vague knowledge that the time at your disposal is limited in this particular dimension, at this particular period of being in this dimension, creates a special tension. Therefore man strives to get out of this limitation, "time." He strains just as a dog pulls at his leash. PL112

**Negative emotions**, in this sphere of consciousness, almost invariably indicate unutilized time. Whenever man is unhappy or disturbed in any manner, negative emotions arise. Unhappiness always concerns itself with life slipping by and leaving the individual behind -- empty handed. If finality were not assumed, or feared, unhappiness would not exist.

**Fear of the unknown, of death**, are also connected with the fleeting character of time. If life should cease before it was fulfilled and fully lived, it is hard to bear. If there is no future, it is frightening. The vague feeling and fear that time is limited creates a special type of tension.

**All the pseudo-solutions**, which evade and avoid living in the fear of pain and suffering, would not be so precarious and fraught with anxiety if man were certain that he has unlimited time at his disposal. Therefore, man strives to get out of this limitation "time." He strains just as a dog pulls at his leash. Time holds him in the grip of limitation.

**The unconscious has a memory** of the great experience of timelessness whence it came from. It tries to find back into this limitless freedom. This can be done, right here and right now, to some degree, by first accepting, instead of straining away from the limitation, and fully utilizing each fragment of experience. Full acceptance of each fragment of time means living in the now. PRS28

**Exercise #2:** Keep a daily review for one week focusing upon moments when you felt **negative**. All you need is a ½ page of lined paper per day. Create 4 columns. At some point, jot down each day these brief notes about each incident (limit: 10 per day).

1. Two to three words to identify each incident (no details)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to *at the time*

At the end of the week, read through your entries and complete the last column:

4. **How was the element of time involved?** Notice any patterns.
5. Spend some time in meditation or contemplation about this. What does the fear cost you?

What might actually happen if you 'lost' the opportunity, were a few moments late (or whatever the real-life consequences would be). Notice if you try to exaggerate or over-dramatize the loss; honestly walk through the steps that you would take to address the issue.

## No Money, No Time

By Maria Konnikova NY Times Jun 13 2014

[This is an article on] time poverty — about what happens when we find ourselves working against the clock to finish something. In the case of someone who isn't otherwise poor, poverty of time is an unpleasant inconvenience. But for someone whose lack of time is just one of many pressing concerns, the effects compound quickly.

When we think of poverty, we tend to think about money in isolation: How much does she earn? Is that above or below the poverty line? But the financial part of the equation may not be the single most important factor. “The biggest mistake we make about scarcity,” [Sendhil Mullainathan](#), an economist at Harvard who is a co-author of the book “[Scarcity: Why Having Too Little Means So Much](#),” tells me, “is we view it as a physical phenomenon. It's not.”

“There are three types of poverty,” he says. “There's money poverty, there's time poverty, and there's bandwidth poverty.” The first is the type we typically associate with the word. The second occurs when the time debt of the sort I incurred starts to pile up.

And the third is the type of attention shortage that is fed by the other two: If I'm focused on the immediate deadline, I don't have the cognitive resources to spend on mundane tasks or later deadlines. If I'm short on money, I can't stop thinking about today's expenses — never mind those in the future. In both cases, I end up making decisions that leave me worse off because I lack the ability to focus properly on anything other than what's staring me in the face right now, at this exact moment.

“Under scarcity, you devote a lot of resources to the thing you're lacking,” says Eldar Shafir, a psychologist at Princeton who has been studying poverty for over a decade and is Mr. Mullainathan's co-author on “Scarcity.” “When people are juggling time, they are doing something very similar to when they're juggling finances. It is all scarcity juggling. You borrow from tomorrow, and tomorrow you have less time than you have today, and tomorrow becomes more costly. It's a very costly loan. When you don't have enough, you focus on the little you have, and it leaves you with less attention.” And the “little you have,” he found, didn't have to come from financial hardship.”

if I were constantly stressed about time and money, the simple solution wouldn't be so simple: I probably wouldn't have the luxury of choosing it or even of realizing it could be chosen. Efficiency is always the more exhausting and demanding alternative. Attention is finite. For a while I may be more focused, but I can run on all cylinders for only so long. If I'm forced to operate under constraint all the time, my performance will suffer — and I may not even be capable of recognizing the deficit.

**Full article:** <http://opinionator.blogs.nytimes.com/2014/06/13/no-clocking-out/?module=Search&mabReward=relbias%3Aw>

### **Week 3: Using the future to escape the present**

The natural movement, arising out of a healthy attitude toward time, life and the self, is a steady, harmonious flow. The psyche goes smoothly with it. When man gets into this rhythm, he has simultaneously discovered the key to his own rhythm. His very breathing will be coordinated with the breathing of the universe. His harmony cannot be disturbed, no matter what others do or fail to do. No straining away from the future, nor holding back in fear of it, means living in the present, which equates with the state of being. PRS28

By living the future, through either straining away from the present, or by worrying about the future, the now is avoided, always projecting it ahead. PRS28

#### **Quotes from PL 112:**

Man strives into the future for several reasons.

--He does not like the present and hopes for something better from the future.

--He fears a certain aspect of life and wants it to be past.

His vague hopes from the future and the unpleasant unfulfilled state of the present are, in the main, his reasons for straining away from the present into a future, and thereby not living in the now. If, on the other hand, he were to explore within himself the reasons for his unfulfillment and difficulties which cause him to strain away from them (by, of course, first becoming aware that such feelings exist), he would be capable of living in the now fully, meaningfully, and dynamically, deriving all the many joys of each moment that he now overlooks.

If each moment were truly lived to its fullest, by this very fact, you would already reach an extended dimension of time even while simultaneously still remaining in this dimension. In other words, only by fully utilizing the dimension you live in, can you truly outgrow it. Only by experiencing everything each moment of time's content will you no longer strain away and thereby automatically flow in the next time dimension.

On the other side of the conflict, the picture is entirely opposite. Man fears the future while he strives into it. Future also means death and decay. So while he strains into the future for a hope of fulfillment, he simultaneously stems against the tide of time, desiring to hold it or to even go backwards into youth. He wants two impossible things. He wants the fulfillment of the future in the past or, at least, in the present. Thus two contradictory soul movements exist. One strains forward, the other stems back. Needless to say, the soul suffers by this tension, by this unrealistic, useless, and destructive waste of energy.

If you strain forward, you do so because, in one way or another, you do not recognize certain functions in your particular life that could be fulfilled. You somehow let opportunities slip by.

As always, awareness is the first step. So do become aware of this inner striving away from the now. When you do so, you will then find that you do so because you do not realistically find and resolve the factors that cause you to strain into the future. This will give you the best inkling of one side of the conflict man has regarding time.

The daily review I advocate is one of the best means toward living each day and each hour fully. As I have already indicated, on the one hand, man strives into a freer dimension of time. Translated into practical life, this manifests by striving into a tomorrow. If you observe yourself

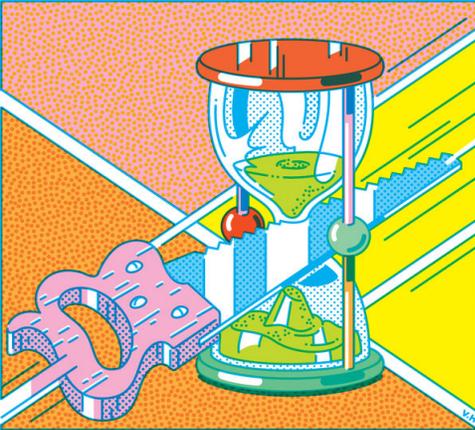
closely from this particular viewpoint, you will find it to be true in so many instances. At times, this is quite obvious and on the surface. In other instances, it is a vague general climate that permeates you and is therefore not as easily recognizable. PL112

## How to Stop Time

by Anna Della Subin

Illustration Credit Viktor Hachmang

Excerpt from NYTimes Sept 26 2014



IN the unlikely event that we could ever unite under the banner of a single saint, it might just be St. Expeditus. According to legend, when the Roman centurion decided to convert to Christianity, the Devil appeared in the form of a crow and circled above him crying “cras, cras” — Latin for “tomorrow, tomorrow.” Expeditus stomped on the bird and shouted victoriously, “Today!” For doing so, Expeditus achieved salvation, and is worshiped as the patron saint of procrastinators.

Sometimes you see icons of him turned upside down like an hourglass in the hope that he’ll hurry up and help you get your work done so he can be set right-side up again. There is even a novena to the saint on Facebook.

A recent infographic in [The Economist](#) revealed that in the 140 million hours humanity spent watching “Gangnam Style” on YouTube two billion times, we could have built at least four more (desperately needed) pyramids at Giza. Endless articles pose the question of why we procrastinate, what’s going wrong in the brain, how to overcome it, and the fascinating irrationality of it all.

A United States War Department bulletin issued in 1945 that chastised soldiers who were avoiding their military duties “by passive measures, such as pouting, stubbornness, procrastination, inefficiency and passive obstructionism.” In 1952, when the American Psychiatric Association assembled the first edition of the Diagnostic and Statistical Manual of Mental Disorders — the bible of mental health used to determine illness to this day — it copied the passage from the cranky military memo verbatim.

And so, procrastination became enshrined as a symptom of mental illness. By the mid-60s, passive-aggressive personality disorder had become a fairly common diagnosis and “procrastination” remained listed as a symptom in several subsequent editions. “Dawdling” was added to the list... after years of delay.

Full article: [http://www.nytimes.com/2014/09/28/opinion/sunday/how-to-stop-time.html?module=Search&mabReward=relbias%3Aw&\\_r=0](http://www.nytimes.com/2014/09/28/opinion/sunday/how-to-stop-time.html?module=Search&mabReward=relbias%3Aw&_r=0)

## Week 4: Living in the Now

The natural movement, arising out of a healthy attitude toward time, life and the self, is a steady, harmonious flow. The psyche goes smoothly with it. When man gets into this rhythm, he has simultaneously discovered the key to his own rhythm. His very breathing will be coordinated with the breathing of the universe. His harmony cannot be disturbed, no matter what others do or fail to do. No straining away from the future, nor holding back in fear of it, means living in the present, which equates with the state of being. PRS28

Lack of awareness of the many implications of one's personal inner conflicts create a flight from the real self, as we discussed before. The real self is constantly in the now.

Living in the now means being in the real self, hence being in unity. It means living meaningfully, dynamically, deriving all the many joys of each moment that were never experienced when living in the future. By fully living the now, -- no matter how dismal the now may appear to be at first -- a most productive utilization of life substance takes place with which the future is fashioned favorably.

You may have the reservation that you lack time (!) for constantly exploring the now. Does it really require so much of this precious commodity? Is it a question of brooding for hours? Or is it now rather a simple question of consciousness, attitude, quality, and approach to the self? Of penetrating a wall of self-deception and evasion?

The daily review, the period set aside for mental and emotional hygiene and cleansing, will afford the opportunity. Later, as the mind becomes more accustomed to this new climate of living in the moment, it will become so much second nature that many an issue will be instantly recognized; awareness comes at the moment and need not wait to be fought for at a specifically designated time.

If only part of all the time, truly wasted in shallow, unproductive day dreaming, or nursing grudges, were thus used for exploring the immediate now, life would indeed be, more and more, a glorious experience. PRS28

**Exercise #4:** Keep a daily review for one week focusing upon moments when you felt you were *living in the future or in the past*. All you need is a ½ page of lined paper per day. Create 4 columns. At some point, jot down each day these brief notes about each incident (limit:10 per day).

1. Two to three words to identify each incident (no details)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to *at the time*

At the end of the week, read through your entries and complete the last column:

4. *Where did I 'go'? What did I imagine was there for me?* Notice any patterns.
5. Spend some time in meditation or contemplation about this. What does the fear cost you?

What might actually happen if you 'lost' the opportunity, were a few moments late (or whatever the real-life consequences would be). Notice if you try to exaggerate or over-dramatize the loss; honestly walk through the steps that you would take to address the issue.

## Quotes from PRS28:

If the unpleasant now, vaguely felt as depression and disharmony, is transcended by clear-cut statements of what one really feels, such as "I am hurt about such and such, although it is childish, or I feel inferior, rejected, unworthy, guilty," or whatever it may be, one does live honestly in the present. The next step can then be of finding out where these feelings come from and whether or not they are true. Once the mind has pronounced these factors, facing the superficial truth -- or rather the appearance of truth -- the next layer of the now becomes accessible. Only then can it be revealed, and truly experienced, that the pain was based on a wrong conclusion. It always is, but the theory of this important fact, and experiencing it to be so, are two very different things. It will then be recognized that what indeed seemed like a rejection, occurred due to the other person's insecurity and its defense, activated by his own insecurity and his defense. Hurt is always based on undervaluation of the self due to which one injures others. If hurt, disappointments, inferiority were not so feared, living the now would be possible.

The now can be a full admission of:

**"I am now unhappy" or "I am now confused about this or that issue, not knowing which course to take. All alternatives open seem wrong or undesirable. Therefore, I know I am not in truth, but I will not pretend that I am. I know that the answer that clears up all confusion and this particular confusion, is somewhere within me. Knowing this, I will perceive it if I truly wish to be in possession of the right answer. Do I wish the right answer? Could it be that I fear it? I shall open all faculties so as to be ready to perceive it. If I do not wish it (unconsciously) I wish to become aware of it and face my resistance. If I am aware of now wanting the answer, my present state will be less confusing."**

This kind of approach indicates living in the now -- as the present really is, no would-be present. This brings revitalization, even before the psyche could change and grow out of its present distortions. The mere fact of fully being the now has this effect. Only the now can do that, the full now.

There need be, should not be, any straining, even in the direction of "I now have to accept the truth." There will be no forcing about it, if it is calmly acknowledged that in the now truth is rejected, consequently discord and confusion reign. Every difficult, disharmonious moment can be speedily altered by this process.

The deep thought and desire to fully and whole-heartedly face, see, understand, the truth of the moment, of all the conflicting reactions and emotions, false ideas and thoughts, accurate perceptions one struggles against, which therefore become frightening, must inevitably bring solution and peace.

This effort, this one effort, must be made. When this is consistently done, the change of vibrations, following an infusion of truth, of new understanding, will be greater conviction of reality than any theory can ever accomplish. PRS28