

Pathwork™ Steps

LIFE MANIFESTATION IS EXPRESSION OF DUALISTIC ILLUSION

Quotes from Pathwork Lecture 159

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You see, my friends, the creative power at work within yourself is so immense, it is so constantly operative, that you have, so far, no notion of. It operates according to your consciousness. This includes, of course, the conscious and the unconscious mind -- your total being. ... When this is fully perceived, the law of life will be understood. The law of creation at work, within you, will be understood. And the tremendous power at your disposal will begin to be vaguely sensed.

Seek the forms within your own powerful soul substance that bring you everything you have and everything you do not have. The separation between your conscious and unconscious mind is your greatest enemy. For, the moment this separation is eliminated, you will no longer be governed by inner forces you do not know and you therefore fear. ... This is one of the great and important vicious circles man stubbornly refuses to change into a benign one.

It is the same thing as far as the universal mind is concerned. Man's consciousness is not a separate thing from the universal consciousness. In fact, there is not a distinct borderline to delineate the difference. ... Your own immediate conscious mind, right now at your disposal, is the fringe of the vast universal mind. ... Again, as with the conscious and unconscious, they are merely separated by lack of awareness.

The conscious mind you express in your daily living is separated from the vast whole, the universal mind, only by an illusory belief that you are separate. You do not possess an aspect of this universal mind, you are not even a separated part of it. You are it.

What is now unconscious was conscious at one time. When we speak of conscious and unconscious, it is not something that happened to you. It is something that you made. You made it unconscious, as you continue to make material unconscious daily. ... All knowledge in the universe is essentially in you. Your consciousness has separated itself from it and has therefore "forgotten."

When the separation vanishes, the illusion vanishes as well -- namely that you are a separate being. ... The main error in this separated state is dualism: all either/or.

Tonight I shall discuss a specific, extremely important, and very fundamental dualism, based, as usual, on erroneous concepts. This is universal and in one way or another, to some degree, applies to all human beings. It is the following duality: pleasure versus goodness. When I say pleasure, this includes all personal happiness, fulfillment, gratification on all levels, self-interest, self-assertion. In the duality, all of this contradicts goodness and unselfishness and must therefore be sacrificed. The opposite facet of this same duality is self-deprivation for the sake of decency, honesty, morality. "You must be good, or else!" Goodness and unselfishness then mean renunciation of bliss.

The harmfulness of the misconception of this duality is impossible to fully grasp unless one contemplates its ramifications very carefully. Sacrificing pleasure includes everything. Since life is pleasure, life itself is thus renounced. Since health is not possible without allowing the life force, with all its pleasurable effects, to surge through the system, ill health is a result of this duality. Intense physical pleasure is a legitimate need and longing because it is part of the universal law of life. Selfhood, autonomy, self-assertion are aspects of maturity and self-responsibility. They are intensely pleasurable and must also be forsaken when pleasure is supposed to be wrong and therefore denied.

For, the moment he truly understands his freedom and his powers, he does not need to be selfish, cruel, and greedy. For then there is no false alternative, no split, or choice to be made between pleasure and goodness. But as long as he believes that in order to be good he must renounce pleasure, he must fluctuate between these two alternatives.

When an individual comes to the point where he deeply experiences the original unity of life in this respect, he discovers the tremendous truth that there is no such choice to be made; that he can reach for every possible delight, pleasure, fulfillment, gratification, ecstasy conceivable and be, at the same time, a totally generous, giving, self-surrendering person.

The more individuals dissolve their destructive conscious and unconscious processes and transcend them by reaching into the unified divine depths, the more the world consciousness must change. **Thus each individual contributes much more to the shape of the world by his own development and growth than he can possibly appreciate.**

The fact that you forbid yourself, out of false fears and ideas, the intense pleasure on all levels that you are meant to experience creates an energy you cannot properly assimilate. There must be a perpetual turnover of energy in a healthily functioning person. This cannot take place when the destiny of the pleasure current is willfully and artificially stopped. This pleasure comes about when the stream of energy is followed.

In order to come out of this state, you have to recognize that your unconscious is not yet as willing as your conscious mind. Accept this for the moment, for this is the prerequisite for influencing it. Deal with your resisting unconscious in an intelligent way. Speak to it in a relaxed way. Say to it: **"You are wrong in fearing experience. Nothing bad can happen to me if I have pleasure nor if I am hurt or disappointed. These are illusory fears. I do want the resiliency that is essentially mine. I do call upon these powers deeper within me than the false fears and ideas. I no longer wish to reject experience. My fear of so-called good or bad happenings is based on illusion."** Thus you will learn, little by little, to let yourself experience whatever comes your way. Let it come to you, do not ward it off.

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Pathwork™ Steps

CONCILIATION OF INNER SPLIT

Quotes from Pathwork Lecture 160

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A very deliberate and yet relaxed attempt must be made to feel the underlying causes of the outer results in your life. All sorrow and unhappiness, all emptiness and unfulfillment, all frustration and suffering are caused by being disconnected from the causes within yourself.

Whenever you get closer to the fulfillment of your conscious wish, your unconscious shrinks away from it in terror. The soul movements of two opposite directions make you feel like being literally torn apart. This division is the real pain.... He who is aware of this division and experiences it consciously is blessed indeed, for in that moment a great deal of tension disappears. It is absolutely impossible for man to find home within himself, to feel at home in his life if he does not perceive that layer within that says no to what he most strenuously says yes to on the surface.

When [we] are unhappy, [we] automatically, at least emotionally, blame this on someone or something else. It brings in its wake other destructive attitudes: stubbornness, blind resistance, the desire to punish those who one thinks are responsible for the unhappiness and, as a way of punishing them, deliberate self-destruction in one form or another. This is a prevalent pattern that to some degree exists in everyone. Look at your emotions where you make a case against someone or something -- against life at large, perhaps. ...no matter how wrong others may be, they can never be responsible for your suffering, no matter what the appearances are.

Denying the truth of your saying no and then blaming others, and denying this blame as well, is a violation of the laws of life. For the laws of life are not only truth, but they also mean seeking all causes in the self, where they really are.

The next step in this connection is the detached observation of the movements of the soul... When you become very quiet and listen into yourself, you will feel it, you will know what it is that moves and motivates you, no matter how subtle it may be.

When man is in harmony with life because he is connected with his own causes and effects, his position toward the forces of life can be compared to a swimmer. The swimmer floats on the water. The water carries him. And yet he moves, he is not passive. A very secure and pleasurable relationship exists between the water and the body. This means that in spite of the justified trust that the water carries the body, the person does not deny his responsibility, his participation in the act of swimming or even of floating. This is a very apt analogy to man's position in the universe and relation to the universal forces. This is a wonderful way of being. It is the way of being.

This step is not easily taken. ... he who is at the beginning clings to the unconscious hope of finding the causes of his suffering outside of himself. He does not realize that nothing would be gained by this even if it were possible. For he would then not be able to change his fate since he cannot change others. But the blind fear of imperfection and the concomitant pride overlook this fact. Thus the struggle goes on and on to pin the fault outside the self. It is the greatest step

a human being can undertake when he can say to himself, **"With all my heart and all my might, I wish to recognize the cause within."**

Fear is a fault because it implies distrust; it arises out of hate. ... [fears] are all illusion. You cannot overcome a fear unless you go through it.

Man cramps up against that which he fears. ... Imagine a swimmer in such a physical state of constriction and contraction. He must sink, and so it is with man in life. ... How can an illusion be exposed as such if it is not ever gone through? -- never by hearsay, no matter how much you trust those who tell you so. You can only find out the truth when you go into it. ... the only genuine reassurance is knowing your capacity to meet and deal with what you fear, intelligently and realistically. This can only be done by fully going into it, not by evasion.

Look at your fears. To what extent are they caused by pride? To what extent are they a result of a rigid self-will, unwilling to bend, change, flow with the stream of ever changing life? Fears must be met. In order to be met, they must be ascertained. They must truly be faced up to, painstakingly and specifically, not glossed over in a general way. That will never do. It is essential that you name the fear concisely and think it through. ... face your pride squarely which makes you so perfectionistic that you must fear to fall off the self-appointed pedestal. Many of the fears will dissolve when you are willing to give up your pride. ... When you deny the cause of your suffering within and place it outside yourself, you always commit an unfairness, you are never in truth. It is always pride that makes facing the fear impossible.

When you reverse the old habit pattern of blaming others and circumventing what you fear, something quite extraordinary will begin to happen, little by little and, as always, first with relapses. Your soul substance begins to change.

First it will occur only occasionally; later it will become more frequent. ... The feeling is of an immense safety and well-being, of vibrancy, peace, and aliveness, of a flowing feeling of utter confidence. It is this feeling of utter confidence. It is this feeling of being carried and yet of deeply knowing that the power exists within to govern life in the best possible way. ... In this state, all intensity vanishes. ... The peaceful, secure state I mentioned -- the only state in which total pleasure exists -- is completely free from this cramped intensity in either grasping for or avoiding. ... It requires an unexaggerated honesty to face up to what is within. This begins to take the hard edge off emotions and makes them bearable. It is the beginning of unification.

... in your approach to yourself, through meditation, make up your mind again and again, **"I want to face the cause of the evil in my life, that which causes my suffering. I truly want to look, with courage and honesty, at all the truth in me and around me."**

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The Vicious Circle of the Idealized Self Image

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

Pathwork Lecture 83

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

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

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

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

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

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

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

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

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

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

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

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

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

Since the standards and dictates of the idealized self are impossible to realize, yet never giving up the attempt, you keep and cultivate within yourself an inner tyranny of the worst order. The original insecurity, supposed to be whisked away by the establishment of the idealized self, steadily increases. It snowballs, and becomes worse and

worse. *The more insecure you feel, the more stringent the demands of the superstructure, the idealized self, the less are you able to live up to it, and the more insecure do you feel.*”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Vicious Circle of Dualistic Illusion

Based upon The Vicious Circle, PL 50 and Life Manifestation is Expression of Dualistic Illusion, PL 160
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Entry point: 12 o'clock. A sense of separation brings us in with the positive intention of healing.

1. We decide to eliminate the separating wall, without realizing that by doing so we engage in the illusion.
2. We experience fear and resistance.
3. We struggle, and experience feelings of helplessness when our struggle does not change things. It cannot, of course – because we are fighting a phantom, an illusion. It exists only as long as we believe it exists.
4. We decide there must be a cause at work, and that the cause is dark power (instead of ourselves).
5. We descend further into fear, now believing that there are forces at work that are beyond our ability to understand, withstand, or conquer.
6. We are totally engulfed in fear.
7. In our struggle, we may also fear our inner being – a distortion of the reality that we are all one, the dark forces and the light, them and us.
8. We fall victim to hopelessness and despair when we accept separation as reality. Here, we loop back to 6 and create a mini-vicious circle of struggle and relapse.
9. Realization that we are all one allows us to move through the illusion of duality.
10. We try to understand that conscious and unconscious are also illusion, and that we create separation through our willingness to believe in it.
11. Here, we move out of the vicious circle. Or, pumped up with the glow of higher self energy, we don't quite accept the possibility that we can't 'fix' things (pride and self-will) and we think that perhaps we just didn't try hard enough or weren't smart enough – and we reach over to the 12 o'clock position and attempt to eliminate the 'wall' of separation, dooming ourselves to another cycle of the vicious circle.

1. Etc. ... Until we learn through painful experience that there are no 'solutions' to illusion.

“All knowledge in the universe is essentially in you. Your consciousness has separated itself from it and has therefore 'forgotten'. When separation vanishes, the illusion vanishes as well – namely that you are a separate being.”

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Life Manifestation is Expression of Dualistic Illusion

Worksheet for Pathwork Lecture 159

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1. Do you accept full responsibility for all situations in your life?

"But even when you do know that you are unhappy and even when you have faced the exact reasons for it, you still rebel against it as though it were produced by something else but you. Hence, you are still alienated from your own powers of creation in spite of having faced up to your feelings. The grandiose creative process, constantly at work within yourself, reveals itself often first in its negative manifestation." PL 159

2. What issues in your life are you unable to acknowledge as your creation?

"Not seeing that the negative creations are your own product makes you inevitably rebel against them. Thus you find yourself in the peculiar position of quarreling with yourself. What one hand produces, the other denies and fights against without knowing it was your own other hand that did it. You thus quarrel with fate, with life, with all the good that could work for you if you were only ready to take the blinders off." PL 159

3. Where are you at war with yourself? Where do you declare that negative manifestations in your life are due to external factors, rather than facing your own negativity as the cause and creator?

4. Are you aware of any places where you may unconsciously desire something that is not in alignment with your conscious values?

"The separation between your conscious and unconscious mind is your greatest enemy. For, the moment this separation is eliminated, you will no longer be governed by inner forces you do not know and you therefore fear. And yet, man's greatest fear and resistance is to eliminate this separating wall. He struggles so fiercely against the elimination of this separation. This is such folly, for only in this separation is he helpless." PL 159

5. How do you see the universal consciousness as **constructive**?

6. How do you see the universal consciousness as **destructive**? If you do, how do you justify or rationalize a universal consciousness that is destructive? What negativity might lie within that thought process?

7. Can you identify a cycle of life and death within yourself?

"Every new beginning presupposes the termination of the last phase, thus ending it, dying it, as it were. This applies to all levels of one's being.... The identical law applies to inner growth and movement. The new life, the new beginning of a phase, can only follow the dying of the old, which is often painful." PL 159

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