

Pathwork™ Steps

Self-Esteem

Study Guide for Online Meetings on PL 174

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Week 1: Becoming Aware of Self-Rejection

Week 2: The Power of Consciousness

Week 3: Changing attitudes leads to painless personality changes

Week 4: Destructive traits oppose life

Week 1: Becoming Aware of Self-Rejection

Self-esteem, self-liking, or self-value is sorely lacking in every human being who experiences uncertainty, fear, insecurity, guilt, weakness, doubt, negativity, feelings of inadequacy and inferiority. To whatever degree any of these feelings or attitudes are present, to that degree self-esteem is inevitably lacking, only it is not directly recognized as such. And that is all the more damaging for the person, for he is then less capable of tackling the problem directly. Only considerable insight into the self, as a result of hard work, brings this direct awareness, *"I do not like and respect myself."*

Man is constantly confronted with an inner and rarely conscious conflict in this respect. The conflict arises out of the dualistic perception, characteristic of mankind. Misconception splits a truth into two opposing halves which confuse man and make it impossible for him to make satisfying choices. He is then torn in inner dissension and painful confusion.

In this case, the dilemma is how can you accept and like yourself without falling into the danger of self-indulgence and self-justification for the destructive traits that exist in all human beings, no matter how concealed they may be?

Or, on the other side of this conflict, how can you confront and accept and admit those negative, destructive traits, those weaknesses for which you feel inadequate, those little selfishnesses and cruelties, those little vanities that often make you vindictive and unloving? How can you confront, accept, acknowledge them, and nevertheless not lose your self-respect? How can you not fall into the danger of destructive guilt and self-negation, of self-rejection and self-contempt? It is quite possible that you can first ascertain only the vague general feeling of self-disdain without being able to pinpoint it.

Once you feel the general and vague feeling that you do not respect your person, that you lack esteem and appreciation for yourself as a human being, the next step must then be to set out to make this attitude toward yourself more specific. Once you really want to find it, you will do so although it may come quite indirectly and as though the knowledge of the specific reason for self-rejection came via an altogether different route. This is the way the path often works.

On the other hand, you may see something quite clearly that is truly regrettable and undesirable. Then you may fall into the erroneous attitude of being defiant and justifying yourself because you believe that by admitting your undesirable traits you must dislike and reject your entire person. You cannot differentiate, as I have often pointed out in the past, between rejecting a trait and rejecting the person (with yourself and others). Therefore you fall into the error of justifying, denying, falsifying, and rationalizing -- and often even beautifying -- a very undesirable and destructive trait.

Exercise 1a: Put down in writing everything that you dislike about yourself.

Have it down in black and white. Look at those traits when they are written down.

Then feel into yourself and ask: *"Do I really believe that this is all there is to me? Do I really believe that I must be these traits all my life? Do I believe I have the possibility to love? Do I hold forces locked up in me that contain all the good imaginable?"*

By raising these questions seriously, you will get an answer on a deeply feeling level, a level where the answer is more than a theoretical concept. You will experience a new power in you that you do not need to fear, and a new gentleness and softness that does not need hostility or other defenses.

Then you will know how much there is in you to love and respect.

PL 174.

Save this work for further exercises

Subtle Aspects of Self-Rejection

This is a deep-rooted conflict, and most human beings, whether or not they know it, battle with this very profound question. It is a profound human predicament and a typical dualistic confusion, which makes admitting an unpleasant truth and self-acceptance apparently two mutually exclusive opposites.

Perhaps the only way you can now recognize your self-dislike and your underevaluation of your person will be indirectly.

-- shyness, uncertainty, insecurity, apprehension about being rejected or criticized

-- feelings of inferiority and inadequacy

-- a peculiar guilt feeling that makes rationally no sense to you

-- lack of openness towards the untold possibilities of blissful fulfillment in life

-- making do with much less than you could experience; unnecessary modesty and limitations

-- standing back in life; vaguely feel undeserving

-- perceiving life negatively, as far as your own possibilities are concerned. This may only exist in certain areas of life's fulfillments, but it still suffices to indicate self-rejection.

Any and all of these manifestations indicate self-rejection, self-dislike.

It should not be too difficult to bridge the gap of consciousness between any of these manifestations with the more profound root, namely that you do not think much of yourself. You may dislike yourself for one or several specific traits and attitudes, but this specificity may be even more hidden from your awareness. Here you have this confusion -- full-fledged!

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Exercise 1b: Notice your judgments about your human manifestation = who you actually are in human form, vs. how you may have imagined you might be at this age / this stage of your life. Be aware of dualistic thinking! You are not your worst moments. Different aspects of yourself are in different levels of development or maturity.

You may also feel differently about yourself today vs. how you felt about yourself yesterday, or how you have felt about yourself last week. Gather as many mental 'photographs' as you can.

Ask: *"Do I like and respect myself?" a) as an individual, someone I might meet casually or befriend b) as a potential romantic partner, business associate, student or teacher c) from the perspective of your Real Self, who knows your life plan and the reasons why your faults and weaknesses are crucial to gaining a specific insight that will lead to self-transformation and purification.*

Briefly write down your thoughts, feelings, and judgments about yourself.

Save this work for further exercises

Self-Esteem

Summary of PL 174 by Rosalie Chamberlain for the Pathwork Teacher's Helper Database

Self-esteem (self-liking, self-value) is lacking in every human being who experiences uncertainty, fear, insecurity, guilt, weakness, doubt, negativity, feelings of inadequacy and inferiority, shyness, apprehension about being rejected or criticized.

Dualistic Perception: Admit unpleasant truth OR self-acceptance.

That you must EITHER accept and like yourself (without falling into the danger of self-indulgence, self-justification for destructive traits) OR, confront and accept and admit those negative destructive traits, weaknesses (without losing self respect).

The Promise: The life that issues forth from the momentary destructiveness holds all the potentials for turning the same powers that now work destructively into constructive channels.

"In reality, you are fluid. The only thing that keeps you from being fluid and therefore changing into a state of realistic hopefulness and light, the essence of life itself, is your own enclosure, your ignorance of this truth – your momentary state of consciousness."

Misconception: Your state of consciousness is fixed in conviction that life is static – that what is, is unmoving and must remain that way, along with your personality traits.

Belief that what is most obnoxious *to* you *is* you.

Vicious Circle: You do not believe that you can be anything else but what you dislike; so you hold on to it *because you do not wish to cease existing.*

True self-esteem comes only by sensing your capacities to love, to give of yourself.

Way Out of the Vicious Circle:

Recognize you do not respect your person nor have appreciation for yourself.

Perceive that you can experience life in a new way.

Set out to make the attitude more specific. Ask:

Where are you hopeless?

Why are you hopeless? Because the possibilities for expansion and happiness are too limited to give you sufficient scope? Because you feel you do not deserve and cannot have a more meaningful fulfilled experience of life?

Life in its essence must be understood. Underneath the personality aspects you believe are fixed, a fluid life exists, in which change is constant, feelings branch out in all directions spontaneously. It is wondrously self-renewing. There is vibrant pulsation, that is movement in itself. Above all, a life in which you are free at any moment to think new and different thoughts that are the creators of a new and different expression and personality.

Decide to use your thinking in a new way. Perceive yourself as fertile soil. Your consciousness and aliveness is fertile soil, with power to bring forth new expressions of life. Each situation contains new possibilities to react. You have choices all the time.

"With this attitude that life offers limitless possibilities, your thinking and attitudes change; feelings follow suit; actions and reactions respond to new spontaneous impulses."

Once you perceive this, you can calmly admit any undesirable trait without disliking yourself, and without losing your sense of being a divine expression -- no matter what the traits may be.

"By truly looking at undesirable traits in a dispassionate, objective way, you will find the traits oppose the life of the instincts – your destructiveness is a result of pride, self-will, fear, vanity, greed separateness, lovelessness, one-upmanship."

You find peace only when you accept the ugliest in you, and never lose sight of your intrinsic beauty.

Week 2: The Power of Consciousness

"I want to look at the truth in myself." Anyone in this pathwork who pronounces to himself these words every day, again and again and particularly at moments when he feels discontented and disconnected, will experience amazing results.

Self-Liking as a Condition for the Universal State of Bliss PL 150

The following considerations are necessary to find the key which enables you to squarely confront the undesirable attitudes without in the least losing respect for yourself or losing the sense that you are a valuable human being:

A. You have to perceive and experience the phenomenon of life in a new way.

One of the earmarks of life is its untold potentialities for change and expansion. You are life because you are alive; you are representative of all life, of nature. To be more specific, you can take any human being -- no matter how destructive, no matter how low in his development -- and once you perceive of life as it is, you will sense that even in this lowliest of all destructive creatures, all possibilities for change and for goodness, for greatness and for growth exist.

Any minute, the thinking may change and will then create new attitudes of behavior and actions, new feelings, new ways of being. And if it does not happen now, that alters nothing either; for one day it is bound to change because man's true nature must finally emerge. This knowledge of man's, or life's, true nature having to emerge sooner or later, changes everything. It changes your despair about yourself. It opens the door to knowing of your potentials, your possibilities for goodness regardless of how malicious you may be; for generosity regardless of how mean you may now be; for lovingness regardless of how selfish you may be; of strength and integrity regardless of how weak you may now be and how tempted to betray your best self; for greatness regardless of how petty you may now be.

You look at nature and at any manifestation of life, and it is forever changing; it is forever dying and being born; it is forever expanding and contracting and pulsating. It is always moving and branching out, perpetually. This applies particularly to life where it is conscious and even more so where it is self-conscious.

B. The power of thought, the power of will, the power of emotions is infinitely greater than any inanimate power.

And yet, the inanimate power of, say, electricity and even more of atomic energy is so great that you, in your world, begin to gain only an inkling of its possibilities, for good and constructive ends as well as for destructive ones. Wherever there is life and consciousness, these two possibilities exist. Now, if in the smallest atom -- a measurement that cannot even be perceived with the naked eye -- exists a power to release untold energies for building or destroying, how infinitely more this is the case with the power of the mind. Why does man blindly assume that the power of inanimate things is greater than the power of the mind?

C. The power to think, will, and feel, to express, act, and decide is the most distinguishing earmark of consciousness.

The power all these expressions of consciousness yields is vastly underrated by mankind. Living consciousness deserves, therefore, such a respect as can hardly be put into words. It does not matter in

what way it manifests, no matter how undesirable and destructive the present manifestation may be, the life that issues forth from the momentary destructiveness holds all the potentials for turning the same powers that now work destructively, into constructive channels -- and even more so. For life's source is truly inexhaustible.

PL 174

Three Cosmic Principles: Expansion, Contraction, Stasis

When the contracting principle expresses itself, you judge yourself. Your preconceived idea is automatically that it is something undesirable and bad and should not be allowed. Consequently you prevent yourself from going through the total creative movement in a state of loving comprehension, welcoming what unfolds, going with it, aiding it with your mind and will. Instead, you obstruct the process by your attitude and with your ideas. For as you believe, so must you experience.

The Anatomy of Contraction PL 235

The importance of the static principle is of particular significance. In its positive aspect, it represents the ultimate goal, the highest stage one can reach: the state of being, of timelessness and motion in motionlessness. It is the final stage of evolution. While the static principle in its negative aspect is the most hindering for human development. Where stagnation exists, progress cannot occur. In the negative static state, in stagnation, there is no movement. Without movement, there can be no progress and no growth.

Overemphasis of the expanding principle creates a neglect and underdevelopment regarding the other two principles. Everything is connected in the law of cause and effect.

[Three Cosmic Principles: The Expanding, The Restricting, and the Static Principles](#) PL 55

Exercise 2a: If you can make these fleeting impressions into more concise awareness, you can bring to bear what I said here and question yourself in the following way:

Notice where / when you are in stasis. Where are you hopeless? Why are you hopeless?

Do you feel hopeless because of life itself, or because you believe the possibilities for expansion and happiness are too limited to give you sufficient scope?

Are you hopeless because you feel you do not deserve and cannot have a more meaningful fulfilled experience of life? The latter may smolder secretly underneath your perception of life's limitations.

Are you hopeless about your being undeserving of happiness because you, possibly quite justifiably, dislike certain traits and aspects in you? (But do you then not believe that these traits and aspects are "it," that they mark and define your person?)

PL 174

Fluidity vs. Momentary States of Consciousness

Since the very essence of life is movement and therefore change, this justifiably and realistically gives hope, no matter how hopeless a situation or a state of mind may appear to be.

He who is in a deep depression and hopelessness must be in error, for he negates the very essence of life. And he who despairs about himself because he feels he is so bad, because he feels certain aspects of himself are so unacceptable, so destructive, so negative, finds himself in the error of perceiving and experiencing life in a fixed way as though what is now must always be.

This is the error of deadness and the error of a consciousness steeped in rigid, fixed deadness, "This is so, and that is that, and this is all there is to it." It ignores and negates the flux of true life.

Since you are alive, this fluidity is yours. In reality, you are fluid. The only thing that keeps you from being fluid and therefore changing into a state of realistic hopefulness and light, the essence of life itself, is your own enclosure, your ignorance of this truth -- your momentary state of consciousness.

This state of consciousness is now fixed in the conviction that life is static, that what is, is unmoving and must remain that way, so also your personality traits. Your state of consciousness remains fixed in this dark imprisonment as long as you know of nothing else. **By the mere fact of your being here and hearing these words, you have the possibility to apply them to your personal situation.**

Why we hold onto destructive traits

That is the great struggle, my friends, because you erroneously believe that what is most obnoxious to you is **you**. This, at the same time, is the cause for the great resistance inherent in all human beings against changing. For, since you do not believe that you can essentially be anything else but that which you dislike, you have to hold on to it nevertheless because you do not wish to cease existing. This is the crux of this dualistic confusion.

You inexplicably hold on to destructive traits because you genuinely believe this is you; believe you are a fixed state; that you are a fixed unit; and that any change is impossible (because you do not realize that all possibilities exist in you in infinite versions). You cannot give up holding on to the very facets you do dislike, for they seem to represent your essence of being.

This is indeed a vicious circle, for true self-esteem can of course only come by your sensing your capacities to love, to give of yourself. Yet this capacity cannot be known when you take it blindly, for granted, that it simply does not exist; when you believe that any other state than the one you express now is alien to you -- intrinsically alien, -- and your real, true, final, fixed self is that which you dislike. As long as that is your case, you must be in a hopeless vicious circle.

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When two opposite directions exist in a personality, pain comes into being. One direction (the direction of the universal, creative forces) strives towards light, life, growth, unfoldment, affirmation, beauty, love, inclusion, union, pleasure supreme. Whenever this direction is counteracted by another direction, a disturbance is created.

It is not the disturbance itself that creates the pain, but the opposite direction that brings imbalance (and a special sort of tension) that causes the suffering.

It is very important to understand, my friends, that the negative can only be desired by a part of the personality, never by the whole of it. There will always be another part of the psyche which violently objects to the negative desire, so that pain must result.

Negative Pleasure / Conflict as the Origin of Pain PL 140

Exercise 2b: List 3-5 personality traits (“distinguishing psychological or behavioral features”) that you consider destructive but have not been able to change / release. Next to each one, list what you would consider a constructive version of that trait. (For instance, Resistance to rules / Prefer opportunities with spontaneity; Easily distracted / Need for variety.)

What is your attitude towards the constructive versions?

Do you judge them as impractical, hard to explain or understand, or weird?

Consider if you are attached to your destructive trait, unwilling to give it up.

Week 3: Changing our attitudes leads to painless personality changes

Underneath all these personality aspects you believe are fixed, final things, the fluid life exists -- a life in which change is constant, in which feelings branch out in all directions spontaneously and wondrously forever self-renewing; a life in which there is vibrant pulsation, that is movement in itself; above all, a life in which you are free at any moment to think new and different thoughts that are the creators of a new and different life expression and personality.

You see, as long as you deny and ignore the true state of life, hence also the true state for yourself, you cannot give yourself the fundamental essential respect that you deserve as a human creature. As long as you confuse life with death, with inanimate matter, you must despair about yourself. And even in inanimate matter, as you now know through present day science, exists an intrinsic life and an incredible movement once this life is released. Think of this, my friends. Even an apparently dead object is not dead; it contains life, movement, and utter change. Think of the movement, life, and change in every atom of the deadest seeming matter.

So, nothing in the universe actually exists that is lifeless -- how much less so with consciousness! Your thinking is a constant movement. The only trouble is that you have conditioned yourself to let it ruminate in conditioned reflexes of habitual negativity, self-rejection, and needless limitation. But once you decide to use your thinking in a new way, you will experience the truth of life's hopeful changeability, its endless possibilities to move into new directions. You can constantly expand your thinking, take in new ideas, embrace new realizations, and therefore bring to yourself new light and life, and therefore bring new will-directions, new expansions, new aims, new energies, new feelings.

All of this is personality change. Without you first being quite aware of it, these new ways of thinking, consequently of feeling, will change those attitudes you now dislike so much. You cannot change others, but you certainly can change your own attitudes and your thinking processes and styles. Then life offers its limitless possibilities to you.

Chain Reactions

Thinking and attitudes change; feelings follow suit; actions and reactions respond to new spontaneous impulses; this brings forth new life experiences.

The more you experience the chain reaction of this process, the more you also perceive that you are a living, moving, endlessly changing unit of life expression.

The Power of Consciousness (review from Week 2)

- A. You have to perceive and experience the phenomenon of life in a new way.
- B. The power of thought, the power of will, the power of emotions is infinitely greater than any inanimate power.
- C. The power to think, will, and feel, to express, act, and decide is the most distinguishing earmark of consciousness.

Exercise 3a: When you find yourself in an unhappy or hopeless state, ask yourself,

"Do I not have another possibility of reacting to this very same situation that seems to befall me out of nowhere, and which I chose to react to in a negative, destructive way, and to make myself hopeless about it, to complain about it, to feel angry about it?"

This choice is yours. Your anger and complaint against the world is wasted, for all the energy could do so much to build new life for you if it were used in the proper way.

PL 174

The Paradox of Rejection

No trait deserves that you reject, dislike, and evaluate your whole self because of it. Once you perceive this, you can afford the wonderful, relieving luxury, if I may say, to calmly admit any undesirable, ugly trait without in the least disliking yourself for it, without in the least losing your sense of being a divine expression, no matter what the traits may be.

Then and then only can you really overcome the traits because, paradoxical as this may seem, the total self-rejection, the destructive kind of guilt under discussion, is incapable of overcoming anything. It is impossible to overcome anything when you believe you are a fixed, unchangeable blob in creation!

Because your vision cannot see beyond the form you have built. According to your belief, you must experience as long as you thus believe. And your actions are determined by it and must thus provide proof of the veracity of this belief, no matter how unnecessary it is and how many other alternatives exist.

Thus if you are convinced that you cannot change, you cannot even make a meaningful step in the direction of change. Therefore you cannot experience change and must be convinced that change is impossible. The negative conviction makes it also impossible to summon the necessary effort for bringing change about. The energy, the discipline, the stamina, the initiative essential for effecting a change will be comparatively easy to muster when you know a change is possible, when you know that change merely means bringing out your dormant qualities that already exist in you. When you know that, no matter how ugly the traits may be, you will not despair about being an unlovable individual. You will make available the powers in you to surge forward. You will be able to dip into the sources of your innermost being that make the resources available to overcome an ugly, destructive trait.

The power of habitual attitudes

As long as you enclose yourself into this narrow framework of your limited ideas and perceptions of yourself and life, the longer you cannot utilize what is constantly there.

Perceive yourself as fertile soil into which no seeds are put as yet. Fertile soil contains constantly this incredible power to bring forth new expressions of life. The potentials seethe in it whether or not the seeds are actually put in. Your entire consciousness and aliveness is the most fertile soil imaginable. The fertile soil is constantly there with an incredible power to bring forth new expressions of life -- and that is all that you are: your thinking, your feeling, your willing, your energies, your powers, your forces, your possibilities of action and reaction.

Each situation you are in contains new possibilities to react. You have choices all the time. You can be in a situation and automatically fall into the old conditioned reflexes, your negative approach, without paying attention to what you are doing. As long as you assume that this habitual approach is the only one possible, you will not grasp the possibilities and powers of the life you represent.

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Exercise 3b: The Guide refers to Daily Review PL 28 as ‘spiritual hygiene’.

Keep a daily record of incidents that relate to self-esteem and self-rejection. Focusing upon subtleties may help us exaggerating or over-dramatizing a situation. Focus on brevity -- all you need is a ½ page of lined paper per day. Eventually, this can become a thought process.

Suggestions and forms to print out: <http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Week 4: Destructive traits oppose life

The more you work on this path and comprehend the nature of this work, the more will you understand that the aim is to find your real self, your true being, underneath layers upon layers of yourself which, at first glance, seem to be your personality. But the more you proceed, the more do you realize that it is not your real self, but artificial trends and traits you cultivated for so long that they have **become your second nature** and therefore **appear** as you.

The real self is actually so much nearer to you than you realize. **In fact, there are areas in your life where you do act out of your real self, but you do not know it because it is such a natural process.** As yet, you cannot distinguish between this kind of action and the action coming forth from the superficial layers.

[The True Self vs. Superficial Levels of Personality](#) PL 94

Example of a misconception about love

If loving represents the terrible danger of being totally impoverished, even robbed of your very life, how can you want to love? How can you let yourself love? According to this false idea, giving of yourself means losing what you give without it ever being replenished. If this were true, love would indeed be impossible and giving, a folly. If you can see that love comes from the same inexhaustible well as wisdom, as all of life does, can you further perceive that you will not need to deny your own natural instinct that wants to reach out, that wants the pleasure of feeling love, warmth, and giving of yourself.

The next natural, organic step in the chain is that if you can love, you will inevitably love yourself. This is the reason that you fear pleasure. For pleasure not only seems entirely undeserved, it is, above all, that love and pleasure are interchangeable. True pleasure is loving, and without loving, pleasure just does not exist. This is not a reward from outside or even from your own self; it is that love is pleasure, and pleasure is love. The two are interchangeable.

If you harbor love feelings, your whole body is in a blissful vibration, with certainty, with security, with peace, with stimulation, with excitement in the most relaxed, pleasurable way. That cannot come through anything that is given to you and where you are merely a recipient. It comes when you vibrate with this feeling. Nor does this mean that you do not also receive love. The giving and receiving become so interchangeable that it can often no longer be discerned which is which. Both become indistinguishable as one movement.

But if your nature is as yet incapable of allowing the feeling of love, you must fear bliss since bliss and loving are one and the same thing. The misconception that giving is losing causes you to close up and contract in all situations which might bring forth your natural instincts.

When you deny love and pleasure, you must inevitably also deny your self-esteem. Your key must lie in the fact that your inability to love is not an inborn aspect that you, alone, harbor forever. It is a temporary block, based on some false premises of thinking on a deeper level of your emotional experience.

You can change this misconception any moment you truly and fully look at it.

PL 174

Destructive traits oppose life

Why has mankind lost touch with the source of its own life, the source of feelings, the source of instincts, the source of its own nature, deep inside the self? This has happened only because mankind is so terrified of its destructiveness and has not known how to handle it. So, civilization has for millennia denied the instinctual life in order to preserve itself from its dangers.

But it ignored that denial, and by doing so, it has cut off its connection with the essence of life itself. It has not known that there are other ways to eliminate the distorted, perverted, erroneous natural forces, which need not deny life itself. The instinctual life has always been wrongly equated with destructiveness.

Only as mankind grows more mature is it capable of learning that the instinctual life does not need to be denied in order to avoid evil, indeed, should not be denied, for doing so defeats life every bit as much as the feared evil itself. Only within the core of the instincts can God be found because only there can true aliveness be found.

Thus mankind must find another means to handle its destructive instincts if it is not to annihilate itself by ways different but just as fatal as giving vent to those negative instincts would be.

What I said in this lecture will give you an additional tool to meet the destructive side in you. You will learn to value and nurture the deep instincts you have always so distrusted and to find the truth of the living creative spirit in and through them. You will then joyfully further your instinctual life, unfold, and integrate it. You will believe and trust in it.

Do not deny and fear it because you have, as yet, difficulties in accepting and meeting the undesirable destructive traits of your character. If you truly look at them in a dispassionate, objective way, you will always find that these traits really oppose life. The latter is simple and innocent in itself; your destructiveness is always a result of pride, self-will, fear, vanity, greed, separateness, lovelessness, one-upmanship.

You will find it more and more possible to meet, acknowledge, admit, and accept anything in you, no matter how ugly, and never lose for one second the sense of your intrinsic beautiful liveness and of deserving your own esteem. This will be the springboard from which change will become possible. It will not only be a possibility in the abstract, but it will be an effective way of living day in and day out, a constantly growing movement.

You can find peace only when you can truly accept the ugliest in you and never lose sight of your intrinsic beauty.

PL174

Exercise 4a: Review your work from Exercise 1a (= what you dislike about yourself) and 1b (your judgments about yourself). Do you perceive this list any differently now? If Yes, what changed?

Accept any No that comes up; it may represent issues that are not quite ready to be worked on yet. Or, you might agree with the Guide, but on a different level of understanding, a different way than expressed in this lecture. See if you can verbalize your personal understandings or beliefs.

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