

Pathwork™ Steps

THE PROCESS OF MEDITATION

Quotes from Pathwork Lecture 182

[Note: This lecture is often referred to as 'Meditation for Three Voices']

.Three fundamental layers of personality must be involved if meditation is to be truly effective. These three... we may call: **(1) the conscious ego level**, with all the conscious knowing and willing man has at his disposal; **(2) the unconscious, egotistical child level**, with all its ignorance, its destructiveness, its claims for omnipotence; and **(3) the supraconscious universal self**, with its superior wisdom, power, and love and with its comprehensive understanding of events man is involved in.

Effective meditation takes place by the conscious ego level activating both the unconscious, egotistical, destructive self and the supraconscious, superior, universal self. A constant interaction between these three levels must take place. In order to make this constant interaction possible, a tremendous amount of alertness, wakefulness on the part of your conscious ego self is required.

The conscious ego must be completely determined to allow the unconscious ego self to reveal itself, to unfold, to manifest in awareness, to express itself. ... It is a significant sign of self-acceptance and growth when a human being is capable of allowing the egotistical, irrational, outrightly destructive child to manifest to consciousness; of acknowledging it with all the specific details of its expressions. This alone will prevent the dangerous indirect manifestation, of which the consciousness is not aware and with which it is not connected, so that undesirable results seem to come from outside. Hence, meditation must deal with this aspect if it is not to be a lopsided endeavor. **The egotistical infant's** antisocial desires and claims, convictions and attitudes must be exposed in exact detail. It seems hard to accept that there is something in you that is so very different from the way you want to be and the way you think of yourself as being. Meditation must constantly encourage this self-revelation, not only generally speaking but primarily as to the specific situations you are daily involved in in an unpleasant or unsatisfactory way. **The conscious ego** must reach down and say, "Whatever is in me, whatever is hidden that I ought to know about myself, whatever negativity and destructiveness it is, it should be out in the open. I want to see it. I commit myself to seeing it, regardless of the hurt vanity that may result from it. Wherever I am stuck in doing so, I want to be aware of how I deliberately refuse to see it and how I therefore overconcentrate on the wrongs of others." This is the one direction of meditation.

The other direction must go toward the universal, higher self, which has powers that surpass the limitations of the conscious self. These higher powers should be called upon for the very same purpose of exposing the destructive little self so that resistance can be overcome. The ego-will alone may be incapable of accomplishing this. But the ego can and must meditate to request the higher powers to help. The universal consciousness should also be asked for help so that your consciousness understands the expressions of the destructive infant correctly, proportionately, without exaggeration, without losing a sense of reality as you did in the opposite way before you were aware of its existence at all. This is why a person can easily fluctuate from an outer self-aggrandizement to a hidden inner self-demoting. ... The guidance of the universal self must be constantly asked for so as to give a full reality about the revelation of the egotistic infant.

If this is cultivated, you will discover a side of yourself that you have never known, in fact, two aspects. The highest universal powers will communicate themselves to you for the purpose of discovering the most destructive, ignorant side, which needs insight, purification, and change. By the willingness to accept the destructive side, the universal powers will become more of a reality in you, which you will increasingly experience as your real self so that despair about being bad, weak, inadequate must fall by the wayside.

Many people meditate, but they neglect the two-sidedness of the endeavor, and therefore they miss out on integration. They may indeed actualize some of the universal powers, which come indeed into play wherever the personality is sufficiently free, positive, open. But the unfree, negative, closed areas are neglected and ignored in this kind of meditational approach. This creates a lopsided development.

The next step in meditation is to re-educate the destructive infant that is now no longer entirely unconscious. This infant with its false beliefs, its stubborn resistance, its spitefulness and murderous rage must be re-oriented. However, this re-education cannot take place unless you are fully aware of every aspect of this destructive infant's beliefs and attitudes. This is why the first part of meditation, the revealing, exploratory phase, is so fundamental. ... Through the steady activation of the higher powers, the self feels less and less forlorn, helpless, lost, hopeless, or empty. The whole sense of the universe, in all its marvelous possibilities, reveals itself from within, as the reality of this wider world shows the way to accept and change the destructive inner child. This gradual change enables the person to accept all his feelings and let the energy flow through his being.

So far we discussed **(1) recognition** of the unconscious, destructive egotistical self; **(2) following through** the underlying misconceptions, the causes and effects, the meaning and the price to be paid in regard to the present destructive attitudes. The next phase **[3] to discuss is that of reorientation, or re-education**, of the destructive part of the self. The best attitude toward the unfolding destructive part is one of detached observation, of unjudging, unharried acceptance. The more it unfolds, the more you must remind yourself that its truth, its attitudes are not the final ones, are not the only ones you have, are not the absolute, and, above all, that you have the power inherent in you to change anything. **For re-education**, again the relationship of the three interactive levels must exist -- just as for making the destructive side conscious and for exploring its deeper meaning. Re-education also depends on both the efforts of the conscious ego with its instructions -- the dialogue the ego conducts with the ignorant child -- and on the intervention and guidance of the universal, spiritual self. Each in their own ways will effect a gradual growing of this infant.

What are the common denominators of healthy desire and healthy desirelessness that makes meditation, and indeed all life expression, real and beautiful? The first of these common denominators are the absence of fear and the presence of trust. ... If detachment is indifference because you are afraid to be involved and you are unwilling to risk pain and you are frightened of loving, then detachment is a distortion of the real attitude. And if involvement means merely an expression of a super tense will based on the fear of the infantile insistence to always have what you want immediately and unconditionally, then the healthy, productive version of involvement is inverted. ... The universal powers cannot come to fruition in a human being unless both active and passive movements exist.

These are very important concepts to understand, to use, and to observe within yourself as to where they are distorted and where they are functioning well. When the three-way interaction within yourself takes place, there is always a harmonious blend between desire and desirelessness, between involvement and detachment, between activeness and passiveness. When this happens, the destructive infant grows up. It is not killed or annihilated. It is not exorcised. But its frozen powers resolve themselves into live energy which you will actually feel, my friends, as a new living force. This infant must not be slain. It must be instructed so that salvation can come to it by liberating it, by bringing it to a growth function. By working for this goal, you will steadily move closer to the unification of the ego level and the universal self.... This is powerful material to be used.

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STEPS ON THE SPIRITUAL PATH

From The Undefended Self by Susan Thesenga p282

THE THREE SELVES			
Developmental Stage & Task:	The Mask Self	The Lower Self	The Higher Self
Child Self <i>Re-educate inner child to become autonomous adult</i>	Phony child behaving in reaction to expectations of others, trying to avoid vulnerability of being real. Submissive or rebellious child, in reaction to parental authority projected onto others.	Selfish, wilful child who wants only his/her way. Negative, wounded child defended against feeling pain and disappointment. Superstitious and not autonomous.	Spontaneous, loving, creative child, in touch with spirit. Open, undefended child, able to feel and be vulnerable. Open to spiritual reality, without preconceptions.
Adult Ego <i>Strengthen Positive Ego Mind; Align with Spiritual Self</i>	Idealized self-image of ourselves, which we present to the world and want to believe is who we are. Perfectionist demands on self and others. Character defences of the Mask: a distortion of a divine quality: submission (Love) aggression (Power) or withdrawal (Serenity)	Personality faults. Egotistical, selfish ego which wants to be master of all it surveys. Alternately, a weak dependent ego which will not take responsibility or lay claim to what it deserves. Pride, self-will, and fear (aspects of lower self on all levels)	Good qualities of the personality, Positive ego will, serving the Spiritual Self. Makes positive choices. Observes and accepts all aspects of the self. Pursues spiritual discipline and follows through on guidance received. Personal strength: Love, Power, or Serenity
Human Relationships <i>Integrate Self with Others</i>	Patterns of dependency and/or separateness. Blaming and Projecting own issues onto others.	Manipulative and dishonest relationships based on specialness and self-importance (me vs the other)	Relationships that are both autonomous and mutually loving (me <u>and</u> the other)
Soul Transpersonal Level <i>Heal Personal and Collective Soul: Surrender to God</i>	No more mask.	<u>Personal soul:</u> Negative soul directions, with intent to perpetuate duality. Personal soul dents, karmic distortions. <u>Collective soul:</u> Negative archetypes & demonic impulses. Attachment to negative power & separation. (evil)	<u>Personal soul:</u> Positive soul directions, with intent to unify. Personal soul gifts and desire to serve. <u>Collective soul:</u> Positive archetypes and angelic essences. Surrender to inner guides and to God.
Unitive Level BE IN GOD	No more mask.	No more separating impulses: no more lower self.	Creative Presence: Love and Truth. BEING HERE NOW

Pathwork™ Steps

THE HIGHER SELF, THE LOWER SELF, AND THE MASK

Quotes from Pathwork Lecture 14

Full text of this plus all other lectures may be downloaded at www.pathwork.org

You know that man's thoughts have definite spiritual forms, but not only thoughts create such forms, but also feelings. For a feeling is really nothing else but "unthought thought," thought that is not made conscious.

The aura of the physical body shows physical sickness, or health, or any and all states of the physical being, while emotional, intellectual, or spiritual reactions show in the aura of the respective subtle body.

The aim of spiritual development is to eliminate the lower self so that the higher self becomes free again of all layers it has acquired.

The lower self does not only consist of the common faults, the individual weaknesses that vary with each person, but also of ignorance, laziness. It hates to change and to conquer itself; it has a very strong will (that may not always manifest outside) and wants its way without paying the price; it is very proud and selfish; it has always a great deal of personal vanity, the ego with all its manifestations. All these characteristics are generally part of the lower self regardless of other individual faults. But there are many shades, many possibilities in which the lower self can display these general trends contained in it. And this depends on various other factors, for instance, on the personal faults which can take a different effect on these common traits of the lower self, also on the good qualities, as well as on various other circumstances, all of which together influence the outer manifestation, intensity, degree, and direction these general trends may take.

This mask self is created in the following way. When a person recognizes that he may get in conflict with his surroundings by giving in to his lower self, he may nevertheless not be ready to take the consequences by paying the price in eliminating the lower self, which means, first of all, to face the lower self as it really is, with all its motives and drives. For you can only conquer something of which you are fully aware. This means taking the narrow path, the spiritual path. Many people do not want to think that far. They react emotionally without even thinking about it. And the so-called subconscious feels it is necessary to present a different picture of the self in order to avoid certain difficulties, unpleasantness, or disadvantages of all sorts. Thus they create this other layer of self that has nothing to do with reality, neither with the reality of the higher self, nor with the temporary reality of the lower self. It is what you might call "phoney"; it is false, it is unreal.

In other words, the right act is entirely unsupported because of unpurified feelings, and therefore the person is at war with himself. The proper act becomes an act of necessary compulsion instead of a freely chosen one. This is not paying the price in the real sense.

And after a while, the evil root will sink into the subconscious where it will ferment, create its forms that have their effect, and it cannot be eliminated when one is unaware of it consciously.

When people are emotionally sick, it is always in one way or another that a mask self has been created. They do not realize that they are living a lie.

Do not fool yourself if you still act according to "necessity" and not out of enlightened vision and inner conviction.

And in order to reach it, you must face first your lower self, your temporary reality, instead of covering it up, because that puts an even greater distance between you and absolute reality or your own higher self. And in order to face the lower self, you must at all costs tear down the mask self.

We even prefer the emanation and effects of the lower self, unpleasant as it may be for us. But at least it is honest.

You will feel when you come into contact with the higher self a very distinct difference with the mask self once your intuition has awakened also in this respect through your personal spiritual development.

This happens when the doctor has succeeded to tear down this mask self and the patient is in front of his lower self. The patient may be so shattered by this experience that he breaks down completely; he may give up the help; and it may even have more serious consequences. On the other hand, if this person would be told what I am telling you here and thus be prepared what to expect, so much hardship and often even tragedy could be avoided. If a patient knew that he has to face the lower self that exists in each human being but that this lower self, unpleasant as it may be, is not the ultimate I or true self, but that the higher self, which is perfection, is waiting to grow out of these layers of imperfection, then this shock would never occur. And therefore this knowledge is important for your psychologists and doctors of all kinds, as well as for all teachers, parents, etc. It would help a great deal.

No, you should be aware that you act according to necessity and your own convenience, while your feelings are still unpurified and not always in accordance with your outer actions, provided you cannot or will not do the necessary work in order to purify yourself.

Thus the lower self really has to be met and completely explored. Your aim must be purification and perfection for its own sake, for the love to God you have in you, and not for the sake of not having to bear a discomfort.

So, begin by meeting your lower self, in courage, in optimism, in humility, and in a spirit of warfare, if I may use this expression.

Pathwork Steps

The Higher Self, The Lower Self, and The Mask

Worksheet for Pathwork Lecture 14

Full text of this lecture available for download at www.pathwork.org

1. The Higher Self is sometimes known as the Spiritual level of a Human Being. The Higher Self holds a person's positive intention, the knowledge of their life task. Have you any sense of your Higher Self? Was there a particular occasion, or is there a particular area of your current life, where you feel that you have a sense of your Higher Self?

If you have not or do not now have such a sense, try this exercise: Find a comfortable position, slowly relax and allow the details of the day to drift away. Focus your attention upon your heart. Allow your heart to speak to you about a moment, a time, or an event when it felt expansive, full and safe. Stay in that feeling place for a while.

When you feel that you have fully re-experienced that moment, time or event, move your attention slightly to one side of your heart. This will activate your Observer Self, a useful tool for examining thoughts and feelings without fully disconnecting from them.

Allow your Observer Self to tell you what was going on during this experience. What prompted these warm, loving feelings? Are they familiar feelings or have you never observed them before? Can you relate these feelings to others in your life experiences?

Honest, warm, loving feelings are an indication that the Higher Self has been activated. It takes a bit of experience to learn to recognise the Higher Self, because it doesn't cry out for attention or create a fuss when it's around! If you have managed to touch into an experience of your Higher Self, observe in the next few days where and when it shows up - or even if it does not. The act of searching for our Higher Self is actually an act of the Higher Self. *The act of searching for the Lower Self is also an act of the Higher Self.*

The lower self does not only consist of the common faults, the individual weaknesses that vary with each person, but also of ignorance, laziness. It hates to change and to conquer itself; it has a very strong will (that may not always manifest outside) and wants its way without paying the price; it is very proud and selfish; it has always a great deal of personal vanity, the ego with all its manifestations. All these characteristics are generally part of the lower self regardless of other individual faults. PL 14

2. Can you find examples or aspects of your life that may be influenced by your Lower Self? How do you feel about these? Have you become accustomed to them, just ignoring them and hoping for the best, or do you struggle against them?

The Lower Self can be tricky. It can encourage laziness and hopelessness in order not to be closely examined and identified. It can also encourage acrimony, argument, ill will and anger, which while active and energetic can also be futile, because the negativity of the attempted 'solutions' actually feeds the negative intention of the Lower Self.

When a person recognizes that he may get in conflict with his surroundings by giving in to his lower self, he may nevertheless not be ready to take the consequences by paying the price in eliminating the lower self, which means, first of all, to face the lower self as it really is, with all its motives and drives. For you can only conquer something of which you are fully aware. This means taking the narrow path, the spiritual path. Many people do not want to think that far. They react emotionally without even thinking about it. And the so-called subconscious feels it is necessary to present a different picture of the self in order to avoid certain difficulties, unpleasantness, or disadvantages of all sorts. Thus they create this other layer of self that has nothing to do with reality, neither with the reality of the higher self, nor with the temporary reality of the lower self. It is what you might call "phony"; it is false, it is unreal. PL 14

3. Can you find areas of your life where you are phony, unreal? Consider a particular incident. What were your honest feelings? What different feelings did you present? Why?

4. Can you detect when others are 'in their Mask'? How do you feel when you interact with them?

To lie to oneself, it is often sufficient not to think about one's emotions and true motives at all, but merely to let the emotions react without thinking. PL 14

5. Can you observe unconscious Mask actions in others using this description? Can you find any parts of yourself where you allow yourself to react without thinking?

Reactions are feelings that are stronger than the situation warrants; they are knee-jerk responses, a re-enactment to a past event where similar feelings were repressed and not resolved.

He who wants to become happy, healthy, and at peace with oneself, he who wants to fulfill his life truly, he who wants to be in harmony with God and thus with oneself has to realize once and for all -- what is the actual me? What is my higher self? What is my lower self? And where may there be a mask, a falsehood? PL 14

It is important for all of you to try to train your inner eye to see yourselves and other human beings from that point of view. The more you become spiritually awake, the easier it will be for you to perceive yourselves and others from that point of view. You will feel when you come into contact with the higher self a very distinct difference with the mask self once your intuition has awakened also in this respect through your personal spiritual development. You will nauseatingly feel the manifestations of the mask self (first of all, your own, of course), pleasantly as it may present itself. PL 14