

Pathwork™ Steps

The Importance of Experiencing All Feelings & The Dynamic State of Laziness

Study Guide for Online Meetings on PL 190 Part 2/2

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

Week 1: The Dualistic Split

Week 2: Feelings & the Abyss of Illusion

Week 3: Feeling All Feelings Requires Preparation

Week 4: Experiencing All Feelings, Including Fear

Week 1: The Dualistic Split

The human predicament is the dualistic split, which is nothing but a delusion of perception. This delusion has many facets.

-- **One is a split in man's consciousness of himself.** He may feel one thing, believe another, and act without knowing how both these functions govern him.

-- **Lack of awareness** of what man feels, and what he really believes, creates another facet of the split. When you unify knowing and feeling, you work towards mending and integration, which manifests as a wonderful new awakening and sense of wholeness.

-- **When feelings are not experienced** in their full intensity and reality, the inner life flow must become stagnant. The person will consequently find himself inexplicably paralyzed. His actions become ineffectual; life seems to obstruct all his goals and desires. He finds closed doors to realizing his talents, his needs, himself. So-called laziness may be one manifestation.

-- **A lack of creativity is another.**

-- **A feeling of general despair**, without being able to pinpoint it, may be another. (In this latter instance, the person may often "use" a current event or difficulty to explain away his inner state.) A sense of futility and confusion about life and his role in it must envelop man when he resists living through the feelings he harbors and goes on harboring because he deludes himself into the assumption that avoiding the feelings will hurt him less than exposing them.

There are many other manifestations which I have discussed many times. The inability to feel pleasure, to fully experience life, is one of the most widespread, general effects. And there is no other way to become alive than the course I suggest again and again.

Pl 190

Exercise 1a: Which of these delusions have you experienced?

Explore these in the context of being an inhabitant of a planet where our common spiritual task is to release our attachments to duality.

Consider your attitude to conflict if the only possible outcome would be positive, where you would be learning something worthy of the experience, even if it seems negative or unfair.

The Gateway Prayer

Fear is not real. It is truly an illusion, but you must go through it by feeling it.

Through the gateway of feeling your weakness lies your strength;
 through the gateway of feeling your pain lies your pleasure and joy;
 through the gateway of feeling your fear lies your security and safety;
 through the gateway of feeling your loneliness lies
 your capacity to have fulfillment, love, and companionship;
 through the gateway of feeling your hate lies your capacity to love;
 through the gateway of feeling your hopelessness lies true and justified hope;
 through the gateway of accepting the lacks of your childhood lies your fulfillment now.
 Through these gateways you will find true life.

When you experience all these feelings and states, it is essential that you do not delude yourself into believing they are caused by anything you experience or fail to experience now. Whatever the now brings forth, it does so only because the past still resides in your system.

PL 190

Exercise 1b: Say this prayer every day for a week. Notice which statements you accept, which give you pause, and which you are unable to consider at this time. Explore your doubts and protests. Are they familiar? Notice any connection to experiences of outer or inner authority, being controlled, or being forced to submit against your will.

Nothing that happens in your life is good or bad in itself. Do not believe this fallacy. The best thing that can happen to you could appear to you like a disaster at the moment. And it *will* be a disaster -- if you have the wrong attitude. And a happening that seems to you very fortunate can turn out to be very unfavorable if you do not learn your spiritual lesson from it.

So everything that happens to you can be good if you make it so; if you use it from a spiritual point of view; if you learn from it so that you can continue to grow spiritually, and thus grow into happiness!

Spiritual Nourishment PL 16

Exercise 1c: Recall long-past events that you felt (at the time) were destructive. Also review childhood experiences of failure or criticism, that felt like disasters at the time! Consider some positive outcomes that you can only see / understand now that you have some perspective.

Daily Review 2.0 PL 28

<http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Track your daily experiences of disharmonies. Find a common denominator after keeping logs for several weeks.

Daily Review				
DATE	SITUATION	REACTION	BEHAVIOR/ RESPONSE	JUDGMENT
	Facts/Circumstances of Disturbance	Feelings, thoughts, emotions	How You Acted (Exaggerated/Minimized)	Affirmed/Negated My Belief That...
10/01/20	Late for work	Fear/anxiety about job	Yelled at kids	I'm a bad mom
10/01/20	Fight re dinner cleanup	Felt let down by family	Didn't speak for hours	People are inconsiderate

Graphic created by Shakila F.

Week 2: Feelings as an Abyss of Illusion

Many years ago I gave a lecture which is also pertinent to this topic now. It was called "[The Abyss of Illusion](#)" PL 60. I said that the path of self-realization and unification contains many junctures in which it is necessary to let the self fall into what appears to be a bottomless abyss.

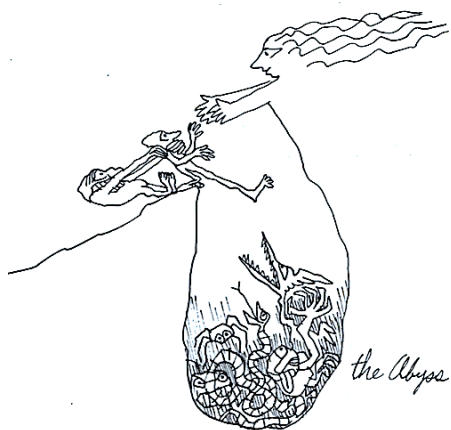


Illustration by Mordechai Gerstein

Falling into it threatens to annihilate the entity. I said that up to a certain point in the individual's evolution, he crouches in front of this abyss, holding on and not daring to jump. He is very, very miserable in this state, but he still believes the pseudo-safety of this cramped, fearful position is preferable to annihilation.

Only when he finally trusts sufficiently to risk the jump can he find out that he floats. I said that many such junctures are necessary, to make the discovery each time all over again: ***it is safe to jump.*** So is it here, in regard to letting yourself fall into the apparent abyss of your feelings -- painful, frightening feelings.

Unless you do so, you will remain in the crouched, uncomfortable position in which it is really quite impossible to live and enjoy yourself. The necessary faith to take the jump can be activated by confronting the issue squarely and examining what is at stake.

PL 190

Exercise 2a: Consider a fundamental question, which can be summed up as follows: *is there, at the basis of human reality, a bottomless pit of negativity, destruction, evil?* Or are these aspects of a distortion that need not exist? Do you need to run away from life, because it is dangerous? Or, are you willing to take a chance and embrace it, if only to experience freedom from fear?

Beliefs set off a Chain Reaction of Causes and Effects

If the universe is benign and trustworthy, good and safe, then you cannot and need not fear to let yourself be what you are.

There are many junctures where man's faith is put to the test, where you have to face the discrepancy between what you claim to believe and what you actually do believe. If you believe in man's ultimate spiritual nature, then you have nothing to fear.

If you do not, it is necessary that you are aware of this underlying doubt and confront it as it is its real nature. This will, at least, protect you from the illusion of your faith in man and his spiritual nature. If you then come out with the conviction that you really believe man's ultimate nature is bad, destructive, fearsome, and chaotic, the true motive and reason for this belief must also be examined.

Such confrontation with what one truly believes, versus what one thinks one believes, and the reason why, must always be honestly worked through, as you well know. It must not be overlooked on any single issue of importance. Help and guidance can and should also be activated through meditation for this specific purpose.

Exercise 2b: State in meditation: *“I wish to be aware of my special methods of avoidance; I want no longer to deceive myself in this regard.”* Then wait, and notice your honest inner response.

Pride, Self-Will, and Fear underlie our resistance

It is better to go on *avoiding* the jump into the abyss, and *knowing* that you do, and *why* you do, than denying your fear of it and pretending. By freely admitting your fear, you are more in touch with yourself than when you deny the fear.

By confronting the validity of the fear, you may often find that the real reason behind the fear is shame, and its concomitant: pride. Denied pride and shame often create fear. The idea that it is humiliating to have certain feelings, or to be in certain vulnerable states; the idea that you "ought" not to be where you are; the feeling that your past suffering as a child is due to your being unacceptable and unlovable -- these create the tendency to deny the state you are in.

The pressure of this denial then creates fear, and the fear, in turn, requires the person to concoct theories that justify the fear. If a person convinces himself too much that it is indeed dangerous to feel his feelings, this conviction may bring forth a breakdown and crisis that is merely a result of this deep conviction.

It says in Scripture, *“According to thy belief, it will be done unto thee.”* This is not a magical process. The fear that is generated, if it is sufficiently strong, leads to terror; and the terror can bring the person into an acute state of crisis. But the true underlying core is often merely shame/pride, and the misconception that the childhood pain existed because of personal inadequacy which the individual is too ashamed to expose.

Thus crossing the barrier of embarrassment, humiliation, shame -- and pride -- will often dissolve fear. These issues must be confronted and squarely faced.

Meditation is a requirement, without which the way is needlessly more difficult. With this approach and attitude, you can build the climate you need to go into the abyss of fright, loneliness, helplessness, pain, and the anger that is generated because of the suffering you had to endure.

Every tear not shed is a stoppage. Every protest not voiced sits in you, and makes you express it where it is inappropriate. All these feelings seem bottomless pits, but once you jump into them, you are bound to find that there is something deep inside of you -- that I have mentioned many times, and that some of you have begun to experience as a reality, *simply because you have not avoided the reality of your painful and negative feelings.*

That something is the divine nucleus that dwells in you, and of which you are an expression. It is a light, a warmth, an aliveness, and a security; all these are stark realities but can be experienced only when you go through the heretofore denied realities of avoided feeling.

PL 190

Exercise 2c: Contemplate how [Pride, Self-Will, and Fear](#) PL 30 combine to convince you to repress your own feelings. Notice your resistance (= self-will) to something as simple as feeling your own feelings! It is this self-will that invites, allows, and even activates fear and pride.

More on the Chain Reaction of Belief → Cause → Effect



Do not believe that there is a human being alive who is entirely free of self-will, pride, and fear. Some may have more, some less, that is the only difference. In the first place, we may clarify again that there is a distinct difference between self-will and Free Will PL 18. But to make sure to understand it clearly in this connection, I will repeat that free will can be used for good or for bad; free will is important. You cannot say it serves only good purposes, for, as just said, it can also be used for evil ones. But certainly, self-development cannot be attained without the full use of free will. The will of God cannot be fulfilled unless you use your free will to do so out of your own accord, out of your own choosing.

Pride, Self-Will, and Fear PL 30

Exercise 2d: Notice which of the triad of Pride, Self-Will, and Fear you do not believe you suffer from / do not have / do not exhibit. See if you can find the Pride in this, or the Fear of admitting weakness, or can sense a forcing current of Self-Will that discourages exploration.

How *can* you believe in yourself when you have always insisted on, and continue to cling to, emotional infanthood, feeding on the protection by others rather than standing on your own feet? And there you generate the vicious circle.

If you do not believe in yourself, you must fear rejection; you must fear self-responsibility or self-responsibility... since you do not believe you can ever be strong, you defeat every effort that can make you strong. And that is your inner situation in a very simplified term. There's your whole chain reaction.

The Function of the Ego PL 132

Exercise 2e: Do you believe in yourself, as a divine being who has an inviolate plan for growth?

And, oh, yes, something else I want to say to you that still belongs into this phase of preparation and decision: expect to have a fight with yourself -- the fight between the lower self and the higher self. And your conscious self will determine which side will win.

It cannot win without such a fight. It must be a long fight. First the fight will manifest perhaps by preventing you from following this path at all. The lower self may send its messages, "I do not believe in it," or "It may not be necessary after all," or "I am too tired" or "I have no time," or this and that and the other thing.

It is necessary that you recognize these "messages" as what they are and where they come from and to use them as a starting point to delve deeper into your soul. Try to see clearly what is really in you when you receive these hidden excuses and pretenses. If you expect this beforehand, you will be able to do so, and by doing so, you will have a first victory. And also, you will have already learned to some degree how to go about it, uncovering your masks and wrong motives.

The Path: Initial Steps, Preparations, and Decisions PL 25

Exercise 2f: How do you protest doing spiritual work? If you cannot sense this, go back to considering whether Pride, Fear, or Self-Will inhibits your being able to recognize this as a universal reality for human beings on the Earth Plane.

Week 3: Feeling All Feelings Requires Preparation

The necessity to bring together feeling and knowing must become more obvious to you, my friends, not only because of my words to you now and before, but also by the result of your own progress of the journey into yourself.

You have already tasted how it feels when you release the waste material of years of accumulated feelings. It is waste material; you accumulate its toxicity

- When you do not feel your feelings.
- When you think thoughts you do not know you think.
- When you act without knowing what motivates your actions,
- When you then contrive explanations for them.

PL 190

The Real Origin of Evil: A Defense Against Suffering

You know, and have often heard me say, that the denial of your vulnerabilities, the shame of helplessness, and the feeling of being unlovable create evil and destructive attitudes and feelings. In other words, evil is a defense against suffering.

Needless to say that this defense, as all defenses, creates more suffering, as well as confusions, by dint of no longer being connected with the real feelings in the self.

It is therefore obvious that the further direction on the path can now be more directly concerned with the hurts, the suffering, the pains you have endured in your early life, and have defended against so far.

PL 190

Exercise 3a: Consider an analogy -- of how toxins can accumulate in your auric or spiritual 'field' because you have refused to experience all your feelings. The lecture suggests that such residue will affect you, just as you may be able to sense effects from eating highly processed, non-nutritious foods, engaging in violence-filled forms of entertainment, or engaging in toxic situations / spending time with people who revel in negative emotions.

Establishing your personal readiness:

These next paragraphs were specific to the original Pathwork community in 1971. Now, as then, not everyone will be ready to completely engage with the Guide's suggestions.

*Honor your reality! Consider only the steps that feel appropriate for you, and process these at your own pace. **And** -- like stretching exercises -- see if you can extend slightly further than you are comfortable with. Anguish or distress can prompt you to go into defense, which could be counter-productive to the process of opening up to a deeper level of awareness.*

This more intense concentration on these aspects of the self has already started a few months ago when quite a number of you came, quite naturally as the organic sequence of their path, to a greater emotional experiencing of past feelings.

You who fall into this category have corroborated, as a felt reality, what I have reiterated for so many years: the denial of the experience compels you to reexperience it over and over again, to recreate the denied experience, which then increases the accumulated pain and hurt. But more of this reexperiencing must be done -- and now can be done safely!

Knowing Intellectually vs Being Open to Experience

Too much is still only "known" to you -- what you suffered as children, how unhappy you were -- often in total opposition to what you believed before. Gaining this knowledge is a necessary preparation for the experiencing of it.

Often without such knowledge, the defenses cannot be sufficiently removed for safe reexperiencing, so that the pathway to the emotional experience is either blocked and does not yield enough, or the crashing of the defense causes injury to the psyche that can and should be avoided.

Some of you are now truly ready, my friends, to venture into the depths of your being, where you let go and give yourself freely to all feelings that have accumulated in you, and which could never leave your system or transform into their natural energy streams because you have locked the gates to feeling your feelings.

PL 190

Exercise 3c: Re-feeling previously determined feelings, based upon an existing narrative, can simply re-enforce a misinterpretation. That's why self-analysis is difficult to do on our own; it's hard to ignore prior conclusions that have interwoven with how we see the world. Consider finding a friend or study partner who would be willing to ask objective (vs. sympathetic or supportive) questions to help you explore what a still-painful childhood experience might have been about.

The Connection between Laziness and Moralizing PL 90

The paralysis that is often deemed laziness, and is moralized as such, is therefore to be viewed as a very indirect symptom. It seems as though this, as well as many other symptoms, prevented you from living. But what really prevents you from fully living is your fear of, and resistance to, living the feelings you did not accept when they painfully came to you.

Laziness is a protection against the movement of the soul substance, which threatens to bring up those feelings you think you can go on avoiding without blocking your very life. Thus laziness is simultaneously an effect as well as a defense. Movement stirs up what lies stagnant. By fully understanding this and by mustering the courage to feel what is there to feel, you can re-direct your inner will and intent toward overcoming this self-induced protective stagnation.

PL 190

Creating Continuity of Consciousness

The total experience of a feeling is as possible as your willingness and readiness to venture into it. The feelings are often accumulations of centuries and millennia -- not just decades. Each life incarnation presents the task to cleanse yourself by experiencing and understanding. You are purified when there is no more waste material. After you terminate one life cycle, the next will afford you the opportunity to bring to the fore previously accumulated waste material by the conditions, circumstances, and environment into which you are drawn by an inexorable law of life. But memory of previous life incarnations is blotted out so that you have only this life's past experiences available. The dimming of memory is a by-product of the life-death cycle in which everyone who denies feeling experience is caught. It is self-induced by the very factor we are now discussing.

When you go on denying awareness and feeling experience of what you lived through in this very life, you perpetuate the process of dimming memory. Thus you perpetuate the cycle of dying and being born -- a process which always manifests the break in continuity of awareness.

Conversely, you eliminate this break of continuity of awareness -- and thus the cycle of dying and being born -- by living through whatever has accumulated from this life, **where it is possible to reestablish the links of memory**. If all feelings of this life are fully experienced, all residual matter of previous lives will automatically be dealt with because the trauma of now is only a trauma because the previous pains have been denied.

You can do this, my friends, if you trust in the process and venture of letting go, truly letting go. And here is, again and again, the problem. You cannot let go if your innermost being

- defends against feeling your feelings;
- defends against what you know inside of yourself;
- defends against establishing the connecting link between those feelings, your inner knowledge, and your current action patterns.

PL 190

Exercise 3c: Spend some time considering your defenses against feelings, knowing, and connecting your current action patterns.

This is not a time for bravado; it is just as courageous to exercise mature judgment about not being fully ready as it is to move forward.

If you are not ready to move forward, hear the rest of this section as a preview of coming events, something you can look forward to – ***that no one can force you to do***.

The true serene state of being every soul unconsciously longs for is not cautious passivity that must avoid movement, that makes movement appear undesirable. The true spiritual state of being is a very active state although it is a calm and relaxed state at the same time. It is joyous movement and action. It is only the passivity of the fearful self that creates frenzy as a counteraction against the stagnation. It is as though the personality fought against the stagnation by superimposing compulsive action and then became more alienated from the truth of his stagnation and from the reason for the stagnation, which is the fear of feeling his feelings -- including fear. Only when this truth is fully felt and understood, when you stop fighting against it but dissolve what causes it by feeling your feelings, can you come out of the frenzy and the paralysis. In other words, you must come to feel the fear that lies in laziness -- in all types of stagnation.

This fear sits in everyone -- even in those who are not overtly lazy or who are not aware of other symptoms this denied fear creates. This basic human condition of fear must be allowed out. You must allow it to take over, in the right setting, of course. And when you experience this fear, you will find two basic elements about it. The one is childhood conditions which were so painful that you thought you could not let yourself feel them so that you cut yourself off from them. And the other, even more important and significant, is the fear of the fear -- the fear of experiencing the fear. This is where the real harm lies.

PL190

Exercise 3d: What feelings do you avoid, downplay, mock, or 'never feel'? EVERYONE has at least one! Even if you are not ready to engage with it, see if you can at least name one.

If you can't, take a step back and review Exercise 2f = your protests against doing this work. A protest is a feeling!!!!!! Explore it.

Week 4: Experiencing All Feelings, Including Fear

I gave a lecture a number of years ago in which I discussed the phenomenon of self-perpetuation [Negative Pleasure PL 140]. I illustrated how a denied feeling compounds itself, so that it multiplies.



For example, denied fear creates fear of fear and then the fear of feeling the fear of the fear -- and so on and on. The same is true about other feelings.

-- Denied anger creates anger at being angry. Then when this is denied, one becomes even angrier for being unable to accept the anger, and on and on.

-- Frustration itself is bearable when you fully go into it. But when you are frustrated because you "ought" not to be frustrated and then are even more frustrated because you deny it, the pain extends on and on.

I often reminded you of this process, which is so significant and important because it points so clearly to the necessity of feeling directly, no matter how undesirable the feelings may be.

-- If you compound your pain because you deny feeling your pain, this secondary pain must become bitter, twisted, unbearable.

-- If you accept and feel the pain, a dissolving process begins automatically. Many of you have experienced this truth a number of times in your pathwork; the same with fear, anger, frustrated needs -- whatever the feeling may be.

Thus, when you feel the fear of your fear, and can let yourself drop into the fear itself, this fear *will very quickly give way to another denied feeling*. The denied feeling, whatever it may be, will become easier to bear than its denial, the fear.

And the fear itself is more bearable than the fear of the fear.

In that way, you can progress to the nucleus of accumulated waste energy of denied feelings. Fighting your feelings, defending against them creates a whole extra layer of experience that is alienated from the core and therefore artificial and more painful than the original it fights against.

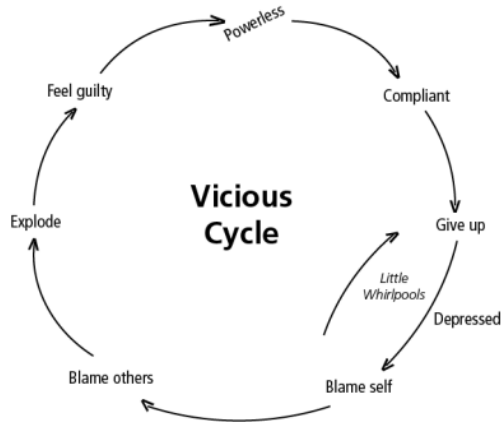
Your whole conscious self has to gather all its faculties, all its resources and use all the ground you have gained so as to be fully determined to feel your fear, to experience the fear -- the fear of deep, painful, hurtful, frightening feelings in you.

I often said to you, until it became redundant: the only way out is in and through. And yet few of my friends were so far able to completely heed these words. But sufficient progress has been made in the past to effectuate the new influx now that will permit all those who want to go deeper into their selves to do so and come out freed and cleansed and able to truly live. Many of you have opened up in the right direction and are going into the right direction. Much guidance will be given again, as always before, so that you will not be left alone at this point where you are teetering. You will be helped to actually go into and through this experience.

PL 190

Exercise 4a: The Guide is describing an ever-tightening, ever-constricting *Vicious Circle* (ref PL 5) when feelings are denied. An analogy would be a lie that requires ever more elaborate lies to cover up the first deception – a favorite comic trope which can turn tragic. With hindsight, it is often easy to see how much better it would have been to just admit the truth in the beginning!

- a. Make a list of examples from myths, fairy tales, TV and film, literature, and current events.
- b. Find examples where you have attempted to avoid some form of truth, and the situation became more difficult.



- c. Notice if you originally thought the lies / avoidance maneuver was just a ‘shortcut’, or if you had an inkling about your own negativity.
- d. Were you influenced by prior success, or stories about others having ‘gotten away with it’?
- e. Do you still feel defensive, or have any sense of shame about the lie / avoidance behavior, or is there a sense of being ‘caught’ unfairly vs. having learned a valuable lesson?

Illustration from a 5-page worksheet on vicious cycles from The Hoffman Institute:

<https://www.hoffmaninstitute.org/wp-content/uploads/Awareness-ViciousCycles.pdf>

A Two-Fold Direction of Self-Empowerment

It is important now to focus your meditation in this direction. You who have convinced yourself of the great power you thus generate have learned and are learning that the specific focusing and conscious direction you give it evokes an inner guidance in the right and balanced measure, which you can follow through. The proper direction is twofold.

1. The first is your commitment to go in, and not around, yourself. Humankind is, with few exceptions, continually going around rather than through. The commitment to this going in and through should be the motor force in this specific meditation.

Your declaration and statement that this is what you want and intend to do must create a new condition in your soul substance.

The request for specific guidance for it will immediately loosen up some of the stagnant matter. The laziness that makes you avoid, postpone, and procrastinate will disappear sufficiently at this point to set a new energy influx in motion.

The voluntary attitude of commitment will create an involuntary energy influx and activate the guiding wisdom of your spiritual self. Meditation in that way, -- stating your intent and wish to experience all accumulated feelings and rid yourself of waste, -- is the best and most effective beginning. In addition, the right balance and timing, inner and outer guidance will be set up in just the way you need it for your personal requirements.

You will learn to become attuned to this guidance and sense it, rather than miss out and be blind and deaf to it. For it always exists as a waiting potential -- not just for this phase of the path, of course, but for every single, specific phase that is necessary to go through.

To repeat what I said in other contexts: the outer, volitional, voluntary self must play its part so that then the involuntary self can take over. This involuntary self manifests in two entirely different ways:

- (a) the higher wisdom and guidance just mentioned;
- (b) the surfacing of the self that often writhes in, *but denies the experience*, of residual pain of long ago. The former aspect of the involuntary self helps and guides this latter aspect of the manifestation of the involuntary self.

PL 190

Exercise 4b: Explore your reservations about making commitments of this kind. What are you afraid of? If your fear is based upon experience, what makes you think / feel you are still vulnerable to being fooled or controlled by others?

2. The second important aspect of meditation is to summon your faith that "going in" will not annihilate you. What I say about this now may be helpful for you to be able to do so.

Without this act of faith, at least to some extent, you will not have the courage to do it. Or, to put it differently, if the safety and validity of this course is not clearly conceived and perceived, your disinclination to experience painful feelings will inadvertently lead you to create an artificial doubt that it is dangerous, as well as an artificial illusion that it can be avoided, while integration, health, and full life can still be realized. Avoidance of feelings always creates such dualistic paradoxes: both false doubt and false hope.

PL 190

Exercise 4c: Express how you may fear being annihilated by exploring your feelings.

An Example of the Two-Fold way from [Stages of Commitment to the Pathwork](#)

Stage 1: A Commitment to Self, One's Spiritual Growth through the light of the Guide's teachings.

QUESTION 5: If you feel threatened in the process of removing a fixed prejudice, are you willing to understand the dynamics behind this fear in the process of your Pathwork, even before you may actually dare give up the prejudice or fixed belief in question?

Stage 3: A Commitment to Leadership

QUESTION 3: Are you prepared to want to, not have to, contribute in some way to the growth of the community? Do you pray for the love of this venture so that giving to it will become your self-interest?

The answers to the questions should be more than a simple Yes. It should come forth in verbalizing a commitment expressing the thought of the question in the words of the person.

[Stages of Commitment to the Pathwork](#) AD6

Exercise 4d: Use the Gateway Prayer (p2 of this study guide) as a meditation, and explore the Guide's advice (above) to 'go in and through' your feelings, by noticing any desire to dodge them or convert them into ideas.

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