

Basic Pathwork Principles Part 2

Study Guide for Online Meetings on PL 193

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

An expansion of PL 193 Part 1 Week 4, using exercises for the concepts drawn from previous study guides (linked in this document or go to janrigsby.org for additional audio and video options). You don't have to do all the exercises or read all the lectures referenced!

Just follow what interests you. jr

Week 1: Three Levels of Reality

Week 2: Mask Self / Idealized Self Image

Week 3: Duality / Dualistic Thinking

Week 4: Meditation and Prayer

Week 1: Three Levels of Reality

The first level of reality is what you think exists.

The second level of reality is what actually exists.

The third level of reality is what could exist.

Conscious and Unconscious influences on what you think exists include:

Taking refuge in collective, oversimplified labels

Fear of change and a vested interest in avoiding change

Beliefs and impressions you assume to be true -- to some degree.

Beliefs you may sense are somehow false, but you do not wish to alter them.

[Three Levels of Reality PL 162](#) [Video Summaries](#)

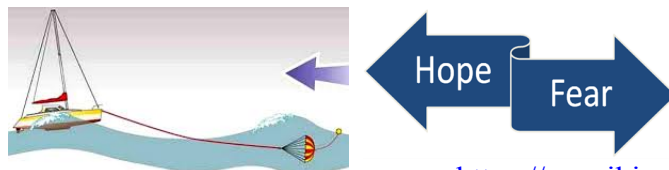
Exercise 1a. What do you believe exists?

Ask yourself three relevant questions regarding difficult relationships:

1. What do you really feel about the other?
2. What do you believe they feel / felt about you?
3. Why?

If you tackle only these questions, you will already be more in clarity on the level of what you believe exists, rather than being in the fog of not quite knowing what bothers you.

Exercise 1b: Finding contradictions that hint at what actually exists / might exist



https://en.wikipedia.org/wiki/Sea_anchor

A sea anchor can hold a vessel in place in deep water. The power of the wind (i.e., a positive or conscious desire) can be overcome by a bucket tied to a rope (i.e., a conflicting negative or unconscious desire) that neutralizes any forward motion. Once we realize what is causing the resistance, we can bring it onboard (make it conscious and address the issues that created it).

Whenever you desire a positive outcome, yet experience reality as negative or as blocking the fulfillment of your desire, a contradiction exists in your belief system.

1. Find an example where you were able to resolve what felt like opposing arguments, priorities, or desires. What were the underlying beliefs for each 'side'? Work on clearly verbalizing or writing about what the original opposition / block to resolution was hinged upon.
2. What changed that allowed resolution?
3. Look at a current situation, verbalizing the opposing beliefs in a similar way.

Exercise 1c: What could exist? Ask yourself these questions about a situation in your life that feels disharmonious. *Take some time to consider your answers to these questions. It is very important not to pretend that you want something that you do not actually want.*

1. Do I really want to find out what I think exists?
2. Do I really want to find out what really is?
3. Do I really want a solution, or do I want to hold on to something?

If you discover that you do not want to find out what exists in you, find out why you do not wish to do so. What false beliefs prevent you from doing so? When you answer that question, you open another little gate that will eventually enable you to change your mind. As long as the entanglements of false opinions, of what you believe exists as opposed to what actually exists is not cleared up, you cannot see that even what actually does exist need not be your ultimate state of being. To realize this leads to a tremendously important transition.

The level of what actually does exist is always an enormous relief as compared to what you believe exists. Truth is never, never anywhere near as threatening as the foggy half-truths and evasions, no matter what it is. The discovery of the manifold possibilities in creation of what could exist is more than liberation. It opens the gates to the world, to the great freedom of cocreation, to unlimited expansion.

[Three Levels of Reality PL 162](#) [Video Summaries](#)

Visualizing New Possibilities

The process of expanding the mind and of transcending its own momentary limitations can only be a conscious and deliberate effort toward this goal. The effort is not a labor of the will and mind, but an opening process that first considers new alternatives, which can eventually become a reality. PL 193

It is extremely difficult to visualize the new state to be grown or moved into unless an example of some sort exists. Visualization is quite essential to the creating and recreating work you do in meditation. Unless you can visualize the state you are to grow into, it is hardly possible to reach it. Therefore, an example or a prototype provided by a figure who already has attained the desired state is essential if you are to print the proper concept onto your mind. This "map," or "blueprint," is the first step. It is the idea that later materializes. Without the idea, materialization is completely impossible.

[Visualization Process for Growing into a New State PL 210](#) [Video Summary](#)

Exercise 1d: A Meditation. You can immediately create a new condition by stating into yourself:

"Is it really necessary to be afraid? Is it possible to experience this or that joy, creative self-expression, pleasure, or, first, pain and anguish, fear and despair, in a safe and wholesome way? I claim this ability so as to go through the latter and come to the former."

This is positive creation at work. This can be done. Request your inner guidance every step of the way, to give you the alertness and awareness, not to push underground what must be dealt with. As you do this, you will not only know in every fiber of your being, but feel and experience that what you fear is illusion and that the universe is a rich and joyous "place."

[Transition to Positive Intentionality PL 198](#) [Video Summary](#)

Week 2: Higher Self, Lower Self, and Mask Self

The human condition can best be expressed by the following levels of consciousness: the higher self, which is the God consciousness; the lower self, which is the demonic self; and the mask self, which hides the demonic. Their overlapping, their canceling each other out, the confusion they create, and their indirect effects and chain reactions are to be explored, understood, and mastered. That is the path.

All these aspects of the personality can be conscious or unconscious to varying degrees. The less awareness of any of these states a person has, the more conflict exists in his life, the less he is equipped to deal with life, himself, and other people, and, certainly, the farther he is removed from the realization of his ultimate, divine self.

It is one of the immutable spiritual laws that lack of awareness of one area prohibits awareness of another. So, for example, if you manage to stave off awareness of your lower self and your mask self, you will not be aware of the already manifest higher self. You may pay lip service to the fact that you must be an expression of a higher, divine consciousness, but you cannot possibly feel it unless you make yourself feel your lower self and the mask that hides it.

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The Lower 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.

Higher Self, Lower Self, and Mask PL 14

Evil is, or results from, numbness and a confusion about the execution of control. Numbness is also a protection against its own contradictory responses, impulses, and reactions.

[Facing the Lower Self PL 134](#) [Video Presentation](#)

We all have secret places of shame, childish beliefs in our 'badness'. We all have real adult guilt for our sins of omission or commission. We are tempted to disown or justify our negativity. The moment at which we acknowledge our own Lower Self is a sacred moment that marks a turning point in our spiritual healing. Our pride yields, our heart opens. When we consciously embrace the evil that lives within us, our truthful acknowledgement heals our unhappiness at its source: our spiritual alienation from God.

It is always healthier to feel our anger than to repress it. Repressed anger will always be acted out in some indirect and inevitably more negative way. Anger becomes an expression of the lower self only when it is used to hurt or destroy.

Susan Thesenga, The Undefended Self Chapter 6, Facing the Lower Self

Exercise 2a: The Lower Self can be tricky. It can encourage laziness and hopelessness in order not 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.

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 Mask Self / Idealized Self Image

The mask self is the pretense, the hiding, the facade you present to the world, the idealized self image you want to be and invest your energies into so as to make it "real." All of these various expressions indicate the mask self. The mask self is a defense against exposing who you really are at this point in time.

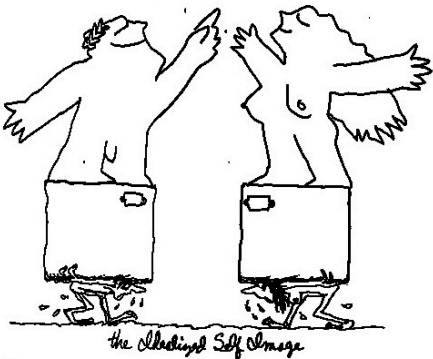
However, by masking anything of yourself, you inevitably also mask your higher self from yourself. The more you try to show only your good side -- what is genuinely there in the higher self, but not in the mask self -- the more your higher self is masked. When you are unaware of your mask, you feel ashamed and uncomfortable, but you don't face this fact because you don't wish to experience and deal with such feelings. Thus a further process of splitting off sets in, in which you lose track more and more of who you really are. This is the state of lostness that many individuals wish to cure by some magic -- drugs, pills, formulas -- even meditation. They also turn to therapies that encourage the helpless state of sickness and overlook the potent factor of will that must be used if rightly understood and applied.

This path is, above anything else, a process of making things conscious. This self-awareness unifies you, unifies the split in you, unifies conflicts in you, and establishes your sense of self and your knowledge that the universe with all its bliss is yours.

PL 193

The Idealized Self Image

I have occasionally used the term mask self in the past. The mask self and the idealized self-image are really one and the same. The idealized self masks the real self. It pretends to be something you are not... in the false belief that it will circumvent unhappiness, unpleasure, death, never realizing that this very countermeasure not only does not avoid, but brings on the very thing that is most dreaded and fought against. This common, universal pseudo-protection is the creation of the idealized self-image.



It is supposed to be a means of avoiding unhappiness. Since unhappiness automatically robs the child of security, self-confidence is diminished according to the unhappiness and ensuing lack of security. This unhappiness cannot be measured objectively. What one personality may be able to cope with quite well and does not experience as drastic unhappiness, another temperament and character feels as dismal woe. At any rate, 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. Thereby pleasure supreme can be gained.

This is the unconscious reasoning process. It is not altogether different from the truth.

In truth and reality, healthy and genuine self-confidence is peace of mind. It is security and healthy independence. It also achieves a maximum of happiness through developing one's inherent talents, leading a constructive life, and having fruitful human relationships in healthy interdependence. But since the self-confidence established through the idealized self is artificial and not genuine, the result cannot possibly be what was expected.

[The Idealized Self Image PL 83](#) [Audio Presentation](#)

"Why is it so difficult to accept to be average?" Question from PL 147QA

The confusion is that "average" seems to mean 'not good, inferior, inadequate, mediocre'. [Average: the usual or ordinary kind of quality or character. being intermediate between extremes. www.ahdictionary.com] But even if it is properly understood, it still is difficult to accept for many human beings -- because it seems to them that one has to be better than others in order to be acceptable, loveable, worthy, valuable, deserving of respect. This is a very deep-rooted confusion, existing to some extent, in almost all human psyches.

Because of this overall confusion, societies are being built on an entirely wrong concept; on the concept of comparing and measuring oneself with the other person, which is a distortion. Comparing misses the point of what a human being is. It also implies trying to be better, getting the better over, winning out over, belittling the other, and setting oneself up. It may not be thought of in these words, but it must amount to this in the final analysis. Whenever any one of you is fearful of others (afraid of competition, for example) it means exactly the same as he who wildly competes and even seems to succeed in triumphing over others.

Withdrawing from the competition is merely the other side of the coin. It implies a separateness; if it is really analyzed, says *"I must be the best. I must be better than others, and I do not care whether others are humiliated by my being better. I want to prove my being better, and if this costs the self-respect of others, I do not care."* Questions and Answers PL 147QA

Exercise 2a: Say the italicized statement above every day for a week, noticing where you act this out in life (*energetically, by thinking or feeling it*). What might life look like without such fears?

Exercise 2b: Finding the demands of your Idealized Self Image

Three Personality Types: Reason, Will and Emotion PL 43 [Study Guides and Video](#)

1. What it was designed to insure – what is your particular type of happiness? Circle:

<u>Reason Type</u>	<u>Will Type</u>	<u>Emotion Type</u>
Being accepted	Being seen	Being loved
Being aloof	Being powerful	Being in harmony
Being in control	Being invulnerable	Being "good"

2. What it was designed to avoid – what is your particular type of unhappiness? Circle:

<u>Reason Type</u>	<u>Will Type</u>	<u>Emotion Type</u>
Being rejected	Being dismissed	Being unloved
Feeling pain	Feeling helplessness	Feeling rage
Experiencing chaos	Experiencing defeat	Experiencing badness

3. Notice any aspect of your life where an avoidance / fight against / fear of unhappiness has created exactly the experience it was intended to avoid.

4. Consider how you might create opportunities to put down / release / detach from the demands of this False Self (the pretense of already being Ideal vs. your true longing for self-development). Notice where you feel the need to be aloof, invulnerable, "good".

5. Risk feeling all feelings, especially your own particular unhappiness: Circle those you fear most; consider how you might feel the feelings without triggering any actual harm.

<u>Reason Type</u>	<u>Will Type</u>	<u>Emotion Type</u>
Pain of rejection	Defeat and helplessness	Rage and badness
Hurt / chaos	Being dismissed, unseen	Negative feelings Of being unloved

Exercise 2c: Use Daily Review PL 28 to "pan for gold" by sifting through your daily experiences, uncover patterns of thought and behavior that illustrate unconscious beliefs that you have not been fully aware you were holding. [PL 28 Suggestions and examples](#)

Week 3: Duality / Dualistic Thinking

The overall state of consciousness of the human condition is one of duality, or the opposites. The confusion created by the dualistic perception of reality must be straightened out on all levels and in exact detail. This means conception, and finally perception, change. The unification of the fragmented self cannot take place as long as the world is perceived in a dualistic form. It is one of the most important marks of evolution and growth when this is experienced and no longer a mere theory. PL 193

The great opposites are **life and death, happiness and unhappiness, love and selfishness, light and darkness**. Your confusion comes about because an attitude towards life, supposed to lead to the desired goal, often brings (at least in part) the undesired one. It takes a great deal of self-honesty and awareness to understand this phenomenon and detect the inner error of action and reaction on your part that is responsible for this confusing result.

Conflicts in the World of Duality PL 81 [Study Guide and Video Presentation](#)

Exercise 3a: Noticing Dualistic Patterns of Thought

There are very few human experiences that are absolute. Notice when you use absolute words like **never, no one, every, all, only**.

Notice when you or others limit options to very specific choices, “**either / or**”. We subtly code the ‘correct’ choice by paring it with something unacceptable to most people.

Replace ‘**or**’ with ‘**and**’ whenever you notice you are using it. Notice if this feels uncomfortable, as if you are losing control and/or feel overwhelmed by too many choices.

Practice presenting options to yourself or others as if they were part of a buffet table, where everyone could select what they wanted and how much and return multiple times until they were satisfied -- instead of being restricted to a single entrée choice from a limited menu that is pre-portioned by someone else.

Two Basic Approaches to Life

Dualistic: The majority of human beings live predominantly on the dualistic plane. The dualistic plane means that man sees, perceives, and experiences everything in opposites. It is always either/or, good or bad, right or wrong, life or death. In other words, practically everything man encounters, every human problem and predicament, is determined by this dualistic way of perceiving life.

Unified: The unified principle **combines** both opposites of the dualistic plane. By transcending the dualistic plane of consciousness, it is found that the painfulness of it no longer exists. Few human beings transcend the dualistic plane and experience only occasionally a taste of the wide, limitless outlook, the wisdom and freedom of the unified plane.

Unity and Duality PL 143 [Self study guides and video presentation](#)

Exercise 3b: Dualistic thinking (perceiving only two oppositional realities or choices) gains a foothold in our lives early on, in terms of learning good/bad, right/wrong during childhood. It manifests more subtly in our daily adult lives.

-- Notice any sense of urgency. Pause and ask yourself, are there other options than rushing to complete the task / get an answer / move forward? You don’t have to change your decision; simply notice that there are more options than Stop or Go, Succeed or Fail.

-- Notice whenever you sense an inner urge or demand to make a choice NOW. Would it really cause harm or delay to consider your choices for another hour or two? Or is the urgency connected to eliminating a choice that you don’t like or want?

Intuition vs. Instinct

Intuition is never wrong. Intuition comes from the superconscious, if you want to be technical about it. Intuition has the further distinction of being conscious. The moment it is intuition, it must be conscious. It is a message from the superconscious into consciousness. Subconscious forces help to bring it about. The subconscious direction you are taking as a whole influences you to be able to have certain intuitions.

An instinct can be wrong. It can be harmful, it can come from the lower nature of the personality. An instinct may remain unconscious. It may be an urge, an impulse that is not formulated and of which one is unaware, while an intuition must be conscious, otherwise it would not be an intuition.

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

The Ultimate Duality: Life or Death

Man finds himself constantly plunged in issues with his surroundings. Although man may think this irrational on a conscious level, unconsciously being wrong truly means being dead, for being wrong means to be denied by the other. On the dualistic plane, man's sense of identity is associated with the other person, not with his real self. As long as man experiences himself only as the outer ego self, he must depend on others.

Only when man has realized the center of his being, which is unification, does his life no longer depend on others. Hence, a slight quarrel becomes truly a matter of life or death, which explains the intensity of emotions and the intensity of proving his right and the other's wrong.

On the dualistic plane, each issue ends with either life or death. In any issue you happen to be involved in, as long as you feel that you must win, that one is so while the other is not so, you are deeply involved in the world of duality, and therefore in a world of illusion, and therefore in constant strain and suffering, conflict and confusion. The more you fight in this way, the greater the confusion becomes. Man is geared and habitually trained by himself, by his upbringing, by everything he learns, absorbs, and perceives in his surroundings, to fight for one and against the other of any number of opposites. This not only applies to material issues and physical manifestations of life, **but even more to the subtle plane of concepts and understanding.**

Unity and Duality PL 143 [Self study guides and video presentation](#)

Exercise 3c: Find the Life or Death dualities in your life

DEATH = anything you resist, fear, avoid or find uncomfortable or irritating.

LIFE = anything you lean towards, desire, want, feel a need for, or feel comfortable with.

1. Divide a sheet / several sheets of paper into 3 columns: label these Situation, Life, and Death.
2. Under situation, make a list of everything that you are passionately for or against, placing them on the side they stand for; What you want / want to avoid; what irritates you / gives you pleasure.

(If one list is longer than the other, it may be because you are hyper-vigilant about what you fear, or you may repress what you desire because it brings up feelings of vulnerability.)

3. For each item, consider what the positive outcome of this situation would provide you or others, or find words to express what the perceived 'threat' is.

Under Life; What is the life-affirming choice, result, or attitude? Why is it life-affirming?

Under Death: What do you fear will happen if you don't get your 'way', if you have to move over or slow down, change something, or lose an opportunity.

Hyperbole or exaggeration is helpful – 'I will be proved right!' 'Everyone will love me!' 'I will be safe!' Why would this outcome would change anyone's mind/feeling/attitude towards you?

Week 4: Meditation and Prayer

Pathwork meditation is about noticing, and can be done anywhere, at any time, in any situation. **The first step is to allow** our Real Self / Higher Self / Divine Essence into our conscious thought process. Where life flows harmoniously, we may not be aware of having given such permission, because it was done so long ago or is integrated into our personality in terms of thoughts, feelings, and behavior. Where life is disharmonious, we may not be aware of how our personality has been seduced by pride, self-will, and fear [PL 30] into doing without our own inner divine guidance.

The second step is to notice how our thoughts, feelings, and behavior is incongruent or discrepant with what we think we believe / want to believe. Noticing creates conscious awareness; conscious awareness of our positive intention, conscious awareness of what needs to be addressed. Pathwork suggestions for meditations and prayers can be found throughout the lectures; here are some that focus on techniques:

A key to finding truth is to notice fear, in any manifestation. Besides hiding behind a mask or Idealized Self Image, fear prompts us to create distractions so that we don't notice it, such as:

[The Defense PL 101](#); if we didn't fear anything, we wouldn't need to defend ourselves.

[Self-Confidence PL 77](#); its lack indicates there is some part of us is afraid, and uses forcing currents to create distractions or shift attention to areas where we feel more secure.

[Meaning of the Ego and Its Transcendence PL 199](#); this is nicknamed 'Ego Tricks' because it outlines all the ways our Ego can distract us because it fears change.

Because the Lower Self actively does not want to change and the Mask Self covers this up, this step requires us to invest some time and effort. Lectures on how prayer and meditation can actively assist us in our noticing:

[Prayer and Meditation PL 9](#) (suggesting a spiral quality to development vs. linear and an interpretation on meditation using the Lord's Prayer)

[Prayer as Meditation PL 36](#)

[Outer Will and Inner Will PL 64](#) (how to address self-will with inner will)

Self-Alienation and the Way Back to the Real Self PL 95 (see exercise below)

[The Process of Meditation PL 182](#) (nicknamed Meditation for Three Voices because a method (similar to Voice Dialogue) of connecting with the Higher Self and observer self (or Ego) and then address other inner energies that we describe as Lower Self, Mask, child consciousness)

[Meditation; It's Laws and Various Approaches – a Summary PL 194](#) (summary below)

Notes by Jan

When the mind remains within the fences of its present limitations, transcendence cannot occur. The attempt to transcend the momentary limited mind and to experience the divine consciousness is called meditation. The process of making aware of and dealing with the mask self and the lower self will greatly speed up if the higher self is called into play and directed by the conscious mind to give specific guidance.

A spiritual block can exist by either adopting a false, escaping, separating spirituality, or by negating the greater reality altogether. In both instances, misconceptions must be eliminated in order to free the channel for the real spiritual influx.

Effective pathwork takes place on all these levels and with all these approaches. It is different with everyone. The path must be allowed to express itself from within, as a living, organismic reality.

It is necessary to again and again and again attempt getting in touch with the higher self, the divine consciousness that is ever present, immutable, and immediately available within you. When this is done for the purpose of making distorted levels of soul substance conscious and re-orienting them so as to unify all split off soul substance, meditation takes of course a different road from the kind of meditation that is used for the sole purpose of realizing the divine self while disregarding the dark aspects of the self.

PL 193

Meditation: Its Laws and Various Approaches (Meditation as Positive Creation) PL 194

Summary by Susan Thesenga for the *Pathwork Teachers Helper Database*

Types of meditation:

- Meditate to meditate
- Making the unconscious conscious, understand outer life as manifestation of inner
- Meditate on inner obstructions to fulfillment
- Seeking contact with inner obstructions
- Meeting and melting fears, including fear of death (= any form of change)
- Removing wall(s) of separation to inner God/life; how to release ego
- Receiving guidance, living through by the Divine
- Understanding self as aspect of the Divine Consciousness

Stages of Prayer:

- Petitionary prayer, to an outer God
- Request -- to the deeper levels of the self, to go in a certain direction
- Knowing..

that it will be so (the fulfillment) because you know the divine power will respond that you deserve it because you are willing to give up negative, obstructing attitudes experience of the invisible, divine Presence/ process a state of union with the Divine, where fulfillment is already an inner reality .. where we are One with All

Laws of Meditation” (Laws of Life)

- You will experience life according to your belief
If you are acting in negative ways, you will not have faith in positive.
If you are acting in negative ways, you will not have faith in positive.
Conversely, if do not have faith in positive within,
then you will act/experience according to negative beliefs
If you want to cheat life (take more than you are willing to give),
then you cannot believe in life's abundance
- You cannot skip steps. You must eliminate obstructions before fulfillment is possible

Susan Thesenga for the *Pathwork Teachers Helper Database*

Exercise 4: An active mediation on inner negativity based upon *Self-Alienation; The Way Back to the Real Self* PL 95:

Write these positions on 4 separate pieces of paper:

1. I want to create positivity in my life.
2. I won't give up my WON'T
3. I can't do it alone and I ask for help.
4. I trust and wait.

Select 4 chairs / seating positions. Sit in the first chair / position and read the first statement. Stay in that chair / position until you feel and accept where that statement is true for you. Only then change to the next chair / position.

If you run out of time, just remember where you were and return to that statement / position when you can work again. Take as long as you need to work through these steps.

The Spiral of Development

For quite a long period at the beginning, it seems as though you are going around in circles, always encountering the same scenery and apparently not moving from the spot you have started from. This may be discouraging if you would not know that **this is an illusion**. It just seems that way.



“I just keep going in circles!”
“Not this again!”

Actually when you move in this circle, you are going on what I refer to as "the spiral" which is inevitable on the path. All your faults, errors, ignorances, and the resulting complexities create one big vicious cycle in your soul. This cycle consists of various points, namely these individual faults, etc., which affect and interact with one another and thus cause a chain reaction.

The Basic
Spiral Shape



destination
different levels
starting point

In order to break this vicious cycle, you have to understand thoroughly the individual points constituting your vicious cycle. You have to concentrate on one after the other so as to find the link of cause and effect within this cycle. The whole cycle cannot possibly be completely understood after having made the round once, so to speak.

When you have completed the first round, you start all over again. But each time you start the cycle anew, you gain a slightly profounder understanding of the various highlights and individual points in the cycle until you clearly see the whole cycle in your mind and understand the interdependence of all your negative qualities. Then you will cease seeing the latter as being unconnected. But until this point, you have to repeat the round quite often.

At the beginning, this seems to you like senseless repetition and lack of progress, but it is not! Without going through this most important part on the path, you cannot ever be free and reach the light, for you are chained in this vicious cycle. Only in this way can you break these chains.

[Prayer as Meditation PL 36](https://www.janrigsby.org/Pathwork-Lectures-1-49.html) Video Summary <https://www.janrigsby.org/Pathwork-Lectures-1-49.html>

The Process of Mediation PL 182

[The Process of Mediation PL 182 audio presentation](https://www.janrigsby.org/Pathwork-Lectures-150-199.html) <https://www.janrigsby.org/Pathwork-Lectures-150-199.html>

This lecture is often called ‘Meditation for Three Voices’ or Meditation for Three Chairs’. It is commonly used to illustrate different qualities of the different personality or soul aspects. Very similar in technique to Voice Dialogue, and surprisingly easy to master! A VERY brief summary:

Step 1: Call in the Higher Self so that the work will be grounded in positive intent.

Step 2: Determine if the Adult Ego (the actual voice speaking) is willing to act as an observer and translator. If not, then the work is between the Higher Self and the Adult Ego.

Step 3: If / when the Adult Ego is ready, allow a different aspect of personality to speak. For instance, child consciousness (as destructive infantile child or as joyous creative child); lower self; or any other aspect of personality, such as the intellect, feelings, or even the body.

Step 4: Work using the four stages of meditation: 1. revealing and expressing what is, 2. understanding, 3. re-educating, 4. visualizing what is possible going forward.

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