

Identification & Intentionality

Identification of the Spiritual Self to Overcome Negative Intentionality

Part 1 of a 2 part Study Guide for Online Meetings on PL 195

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

Addressing negative intentionality often triggers defensive systems, including shame and self-hatred, feeling overwhelmed, numbing out. We may intellectualize such studies in order to suppress feelings. For these reasons, I have expanded the study guide into 2 parts in order to explore the topic of Negative Intentionality more slowly.

JanR

Part 1 of 2:

Week 1: Identification vs. Identifying WITH

Week 2: Stages of Commitment – Cause and Effect

Week 3: Intuition & Instinct: Tools for Awareness

Week 4: Spiral of Development starts with Awareness

Part 2 of 2: (draft description only; see Part 2 for final details)

Week 5: Identifying Negativity vs. Negative Intentionality

Week 6: Can't / Won't

Week 6: The Antidote: Positive Intentionality

Week 8: Spiral of Development as an ongoing process

Week 1: Identification vs. Identifying WITH

Blessings and greetings for everyone of you here. You who truly want to find out who you are and prepare to make the sacrifice of giving up old destructive patterns of thinking and reacting, find out what an incomparable treasure you discover in yourself so that the word sacrifice becomes indeed ludicrous. For you give up nothing for everything.

As you become more perceptive and attuned as a result of your growing development, you know the reality of spirit is much more real than the things you touch and see. The energy being generated becomes self-perpetuating. Hence we must plow ahead in our work so as to make available more spiritual strength for the purpose of eliminating more and more of the negative aspects in your personality, more unreality, more masks.

As usual, in order to do so, these aspects must first be fully acknowledged and accepted, for such is the indispensable prerequisite to giving them up.

Whatever man fears, he unconsciously wants, and that whatever he experiences, he also unconsciously wants. This entire Pathwork is based on this truth, this fact of life.

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Exercise 1a: Make a list of your fears. Then act as a 'devil's advocate', and explore what you might be able to learn if you DID experience these, to some degree. Notice what you want to avoid, but also what you may be attracted to.

Exercise 1b: Make a list of *actual* experiences in your life that you have judged as 'negative'. Spend some time considering how these experiences opened your eyes to new perspectives. Consider that you may have 'had your cake and eaten it too' by having the experience, and then judging it as not being worthwhile – even though it was obviously worth your while at some point! Consider how this hindsight helped you to better understand life. Notice if you judge YOURSELF as bad for engaging in what you LATER decided were negative experiences. *Paradox: a seemingly contradictory statement that nonetheless may be true.* <https://ahdictionary.com>

The lower self should be identified; the spiritual self, identified WITH.

Identification, like everything else, can exist in a most positive and constructive way; and it can exist in a most negative, obstructive, and destructive way. The difference between these is not determined by whether you identify with one or the other of the various personality aspects -- as if one would be good, the other bad. Any identification with any aspect of yourself can be desirable, healthy, and fruitful, or the opposite.

How can it be destructive to identify with the higher self? Or, conversely, how could it be desirable to identify with the lower self? It can be either. If you identify with the higher self, your spirit, without truly being aware of the lower self (the mask self, your defenses, your dishonest devices, and your negative intentionality) **then identification with the higher self becomes an escape and an illusion.** This is not at all truthful. Neither is it ever a real experience under these circumstances. It is much more like paying lip service to and having a mental belief in a philosophy.

It is true that you are a divine manifestation; that you have potentially limitless power at your disposal -- power to change yourself and your life; that you are the spirit of the universe manifest. **And yet it is a half-truth** when this kind of identification **overlooks** the part that needs your scrutiny and candid attention.

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Exercise 1c: Spend some time noticing your lower self and how it operates. Become more conscious of inner ‘voices’ that urge you to engage in behavior that you know is unproductive (such as procrastination or avoidance) or that justifies a negative attitude towards life (by finding examples of negativity in others).

By the same token, identification with your lower self can be desirable or undesirable. Perhaps we can best put it this way: if you identify with your lower (or your mask) self, it is one thing; if you identify it, it is another. When you are **identified with** the lower self, you believe that this is all there is to you. When you **identify it**, you observe it, admit it, tackle it, but you do not believe that this is all there is to you. If it were, you could not identify, observe, evaluate, analyze, and change it. For that part of you which is doing all this watching is certainly more in charge, has more power, is more active and real than the part that is being observed, evaluated, changed, etc. The moment you identify something -- good, bad, or indifferent -- the identifier is more you than what is being identified. The observer is more real and in charge than the observed. **This is the vast difference between identifying and being identified with.**

When the mask and lower self, the negative intentionality, the dishonest games are being identified, real feelings can be felt and honestly experienced. Pain need no longer be denied. This is so because the energy that is no longer being invested into denying what is, will bring you what is. And when you can truly feel your feelings, you can then identify with the spiritual self.

The ego makes the identification, but gives itself up voluntarily so that it is integrated into the spiritual self.

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Exercise 1d: Notice any thoughts or feelings that result from reading the last sentence, above. Would this be something you want to do? Why or why not?

Week 2: Commitment -- Cause and Effect

Many of you are truly face to face with a basic, negating attitude toward life; an attitude that expresses not to want to give, to love, to contribute, to reach out, to receive, to live well and fruitfully. This may sound preposterous to the conscious mind that wishes for nothing more than any and all fulfillments imaginable. But there is this other part of the soul, in a hidden corner of the psyche, that says just the opposite. It wants to hate, to be spiteful, to withhold -- even if this causes suffering and deprivation. The realization of this part of the soul is, of course, of paramount importance.

It need not be the overwhelming part of the self. In fact, it suffices that a relatively small part of the consciousness is locked in this negation while a much more substantial part of the self strives for the opposite. But no matter how "small" in relationship to the liberated, positive aspects of self, the former holds a magnetic power over the life of the individual by virtue of it not being recognized, by dint of the lack of awareness that exists in regard to it.

When full awareness of this negative intentionality surfaces, it dawns on you what a grip this devastating attitude has on you. In spite of your knowing how destructive it is, and how senseless, you still find yourself "unable," that is, *unwilling*, to abandon this attitude.

A great effort in overcoming resistance is necessary before you can accept this at first shocking realization about your life. As a matter of fact, much of the resistance you encounter in yourself and your companions is based precisely on not wanting to see the existence within of such senseless destruction and negation.

But when you finally do see it, it is a blessing. You can then deal with this negation of life. It is impossible to let go of something you do not know you have or express [such as] the awareness of negative intentionality.

The mere fact that you know that it is you who want isolation, loneliness, lovelessness, hate, and spite; and that it is not some fate that innocently befalls you, represents a major key through which the next link in the chain of progressions and evolution can be established.

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The Cause and Effect of Commitment

Commitment exists in every imaginable undertaking. It does not only apply to a great and significant venture, such as man's spiritual path of self-evolution -- which is the most important undertaking in life; it also applies to any mundane little task of everyday living.

To the degree you are committed, what you do will be pleasurable, free from conflict, fruitful, and rewarding. It will be one-pointed in direction; it will have depth and meaning; it will be successful; and it will bear the stamp and feeling of blessedness.

If you give an undertaking your all, and not half of it, how else can it be but rewarding and satisfying? But this is comparatively rare. Usually man gives only half of himself to an undertaking and is then confused, vexed, and disappointed when the result is accordingly incomplete.

[Commitment -- Cause and Effect](#) PL 196

Stages of Commitment to the Pathwork

This process was presented to the Phoenicia Pathwork Center in upstate NY in 1978, and has been used by Pathwork communities worldwide. The questions for each Stage are explored in private sessions with one's Helper or teacher in advance, to resolve any reservations.

Stage 1 was required for program participants, either as part of their application process or by the end of their first year. **Stage 2** was required for any level of Pathwork community leadership. Stage 3 was suggested for those entering a Teacher Training or Helpership Training program. **Stage 4** is required before being certified as a Helper. Questions were also suggested for employees, who may not have been studying the lectures.

Stage I:

A commitment to the self, to one's own spiritual growth through the light of the Guide's teachings. All the questions should be worked through in the private work of each individual, so that there is full clarity. The answer to each of these 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.

Question 1: Are you fully aware that the Pathwork is a spiritual path and not an individual therapy?

Question 2: Although at this point of your commitment, your involvement may be only on a more or less individual basis, are you willing to allow for the fact that you are entering a spiritual community whose aim goes beyond personal development?

Question 3: Since this work is based on the teachings in the lectures, do you commit yourself to study the lectures carefully and, when not understanding parts of them, to allow yourself to be helped in this understanding?

Question 4: Do you commit yourself to allow for any eventuality as far as the reality of creation is concerned? You do not have to believe anything, but you need to remove a tight No in you that may barricade experience. Are you willing to let yourself experience, without preconceived ideas, whatever is real?

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?

Stages of Commitment to the Pathwork Additional Materials 6

Exercise 2a: What, if any, reservations would you have about taking a Stage 1 Commitment privately, to yourself? Be specific. Notice the actual phrases used – *are you **aware**; are you **willing** to allow, to **commit yourself** to study, to **allow yourself** to be helped, willing to **let yourself** experience, **willing** to understand*. Notice words that *aren't* there; **must**, **have to**.

AND -- honor your reservations! Nothing is being asked of you, except to consider these words. This work is about finding whatever is real for us – as individuals.

Exercise 2b: If possible, explore your reservations with others who are studying Pathwork. Consider asking people who are on a different spiritual path what their commitment is to their own work. Have they already made a similar commitment to their own work (substituting their literature for the lectures mentioned in Question 3)? If not, ask why. Consider whether their responses resonate for you, or not.

The Cause and Effect of Half-Commitment

This planet is such an unhappy place because people are torn; they do not do one thing without being divided in attention and motivation. There is rarely a full commitment in anything man does. He serves two, three, or ten masters at the same time, but never his own real self. He wants a guaranty without mistakes, until the end of his days. Since he knows perfectly well that this cannot be, he refuses a total commitment. This world would be a very different place if more people were to do, whatever they do, wholeheartedly. Be it human relationship, be it reading a book or taking a walk, or going through a conversation.

Stages of Commitment to the Pathwork Additional Materials 6

Here is where cause and effect come in. When the effect is not being recognized as the result of the cause set in motion -- **the cause being a half-commitment only** -- a split in consciousness exists with all sorts of negative chain reactions.

The resulting confusion will first breed a sense of helplessness and injustice. If you are not aware of the fact that you commit only a part of yourself to a venture, while another part says no, and if you then disregard the fact that the undesirable result is caused by this fact, you cannot help feeling embittered. You cannot help feeling that the world is a haphazard place without rhyme or reason. Thus you will become frightened, defensive, distrustful, grabbing, anxious, ruthless, and instead of changing the counterforce that eliminates full commitment, you will use the energy to push others aside. Or you will withdraw into failure and passivity.

Disconnectedness between cause and effect (regarding commitment) creates the need to seek adjustment in the wrong manner. **Whenever there is lack of commitment, there must always exist negative intentionality as well.**

Are you frightened? Are you insecure? Do you feel inadequate? Do you feel an unexplainable anxiety and tension? Do you suffer from guilt feelings you cannot explain and that you try to talk yourself out of because the manifest guilt seems -- and on that level is -- totally unjustified? Do you deplore your weakness? Your lack of self-assertion? All of these are effects, my friends, **effects of some negative intentionality** that is deliberate on a level that must be totally admitted and brought out into the open.

By not being aware of this connection, you will find yourself in a position in which you will seem a persecuted victim; and the stronger your disinclination to admit the negative intentions is, the more you will capitalize on that position, always hoping that your resentful, blaming self-pity and helplessness will "convince" life, others, to give you the desired result that only a positive intentionality can bring about. **But positive intentionality requires commitment -- total, unequivocal commitment.**

Commitment -- Cause and Effect PL 196

Exercise 2c: What would making a total, unequivocal commitment *to find and develop your positive intentionality* mean to you? Make a list! Be honest; it is our fears that hold us back. Becoming aware of what they are / how they manifest is the first step in addressing them.

Exercise 2d: In every single Study Guide, I encourage the use of Daily Review PL 28 as a means of 'vacuuming up' aspects of our daily spiritual reality that are easily overlooked. This process is easy and fast: see suggestions at <http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Week 3: Intuition & Instinct: Tools for Awareness

If you distinguish intuition from instinct, we might say that intuition is the highest form. **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. **Intuition must be conscious, otherwise it would not be an intuition.** 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.

Three Cosmic Principles: Expanding, Restricting, Static PL 55

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.

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 the life of the instincts. 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 can change this misconception any moment you truly and fully look at it.**

Self-Esteem PL 174

Exercise 3a: In order to trust your intuition so that you can rely upon it, you will need to:

- 1) learn how to differentiate it from other aspects of your conscious thought processes, and
- 2) learn how to interpret and use it. Practice, practice, practice!

Intuition is not a detailed plan! It is an inner knowing that can guide your planning. No one can tell you what your inner voice sounds like. There will be a period of trial and error as you learn. This is a process that gets better *because* it never ends.

Exercise 3b: Practice differentiating between intuition and instinct. Focus on the fact that intuition is conscious, while instinct tends to be earth-plane life/death survival-oriented, so will always include a sense of urgency.

Don't get discouraged. Consider your process in playing a musical instrument or a sport, learning a foreign language, driving a car, finding a file in your computer or an app for your phone...these all took a few attempts before you were able to enjoy the rest of the learning process.

1. Automatism / blind reflex

- Responses based upon deeply imprinted wrong conclusions and generalizations
 - Blind reflexes, rationalized and explained, to prove they are based on choice vs. compulsion. The Mask / Idealized Self Image cannot admit ignorance or lack of control.
 - Cannot surrender or trust, because we are disconnected from our own inner knowing
- The transition from automatism (the first stage) to awareness (the second stage) is one of the most difficult that man passes through. Awareness means acknowledgement of one's limitations, facing wrong conclusions, destructive emotions, self-defeating devices, lack of integrity in the widest possible sense.

2. Awareness

- Starts with becoming aware of the blind reflex mechanism
 - Becoming conscious of error, deviation from truth
 - Realization that we are / have been driven by false ideas
- We are always in the process of becoming aware about something. Whether a particular stage of awareness is long or short, painful or pleasant, **it must precede understanding.**
- "Once you have remembered, You cannot forget!. The illusion of forgetting is self betrayal."*
- Emmanuel, channeled by Pat Rodegast, Pathwork Helper

3. Understanding

- Seeing the cause and effect of negative, destructive emotions, false ideas
- Requires deep experience of the spiritual reality (felt, rather than learning a lesson by heart), The only way that knowing divine principles can come about is through a highly personal experience of the untruth that blurred the way, so far, to that particular truth.

4. Knowing

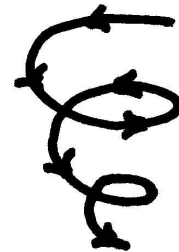
- Experiencing the truth
 - Knowing right conclusions from wrong ones, intuitively and instinctively
 - Connects us with a greater spiritual principle
- How do we know we 'know'?* Knowing is the result of our process, the effect caused by engaging in spiritual evolution. **Recognizing where we have been blind is the first conscious step** = coming into Stage 2 Awareness is a requirement for knowing.

The Spiral of Development

Stage 1: Automatism

A person starts out on such a path without any awareness of his stubborn negative intentions.

If he were to be confronted with this fact, he could not believe it, let alone feel and observe it in himself. He may be aware of some faults and destructive attitudes, of some neurotic behavior and feelings, but this, as I cannot sufficiently emphasize, is not at all the same as awareness of negative intentionality.



Destination: **KNOWING**

Stage 2: Awareness (an ongoing, cyclical process, that can accelerate in moments of insight).

When the Pathwork progresses well, and he gains deeper and more honest insight into himself, the person accepts more of his good, as well as his painful feelings. He gains strength and objectivity.

Ref: [Prayer as Meditation](#) PL 36, [Finding Images](#) PL 39, and [Spiral of Development](#) by Dottie Titus

Exercise 3c: Recall examples from your own life where you suddenly (or gradually) realized that you were aware of something that seemed to have been invisible before.

Week 4: Spiral of Development starts with Awareness

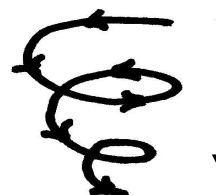
In many lectures, the Guide talks about the “spiral” of spiritual development and the importance of recognizing where you are on the spiral and of understanding why you feel differently at different points. He encourages us to view our new found knowledge “from various angles.” [Drawings by Dottie Titus](#)

Basic Spiral Shape:

Starting Point = awareness

...different levels...more awareness, more understanding...

Destination= KNOWING, or *The Psychic Nuclear Point* PL 214



[Four Stages of Spiritual Evolution](#) PL 127

Stage 2: Awareness. An ongoing, cyclical process, that can accelerate in moments of insight.

When the Pathwork progresses well, and he gains deeper and more honest insight into himself, the person accepts more of his good, as well as his painful feelings. He gains strength and objectivity. By the renewed commitment to facing the truth in himself and thus activating the purest of spiritual energies over and over again, he finally comes to discover his intentional negation of all the good things in life. He will find that the more frustrated he feels for not attaining what he so ardently desires, the greater his negative intention inside, and the less inclined he is to deal with it.

This correlation is extremely important. The same applies to doubts: the more the person fears that what he wants will not materialize, the less faith he has in his life, and the less connected he is with his own negative will.

That the self deliberately chooses a course of denial, spite, and hate, even at the price of suffering, **is tremendously difficult to admit.** But once this is done, the door opens to freedom even before one is actually ready to step through this door. Even before the self is ready to make a new choice, the mere availability of another road, another approach to life and to investing one's energies and resources brings realistic hope -- not false hope. You pin so much on false hopes, my friends -- so much! You actually invest the best of yourself into neurotic solutions based on unrealizable hopes, on sheer illusion!

But there exists a real, a realistic, and a realizable hope -- a hope that is not bound to wind up in disappointments and disillusionments, a hope that slowly but surely grows into manifest reality and fact: fulfillment of self, realization of the best contained in you, and therefore accessibility to what life has to offer. Just think of what life has to offer, of all the potentialities! They are endless and they are yours for the asking.

PL 195

Exercise 4a: Everyone is aware of some inner negativities. This awareness is your starting point. Spend some time recalling how you denied this part of you, what your false hopes were, and how you supported them / believed in them despite evidence to the contrary. Understanding what we did in the past will allow us to change our future.

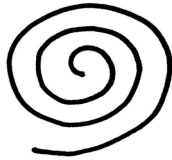
Stage 3: Understanding. ALSO an ongoing, cyclical process, that can accelerate in moments of insight. Leads to more awareness, and eventually to a Psychic Nuclear Point: Inner Knowing based upon connection with the divine center / Real Self.

Circular Nature of the Spiral

(when viewed from the top)

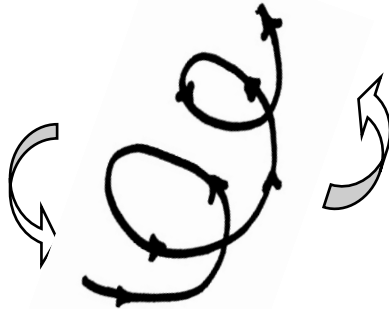
“I just keep going in circles!”

“Not this again!”



Downward and Upward Curves

On Each Level



Interconnectedness of Spirals



Ref: [Prayer as Meditation](#) PL 36, [Finding Images](#) PL 39, and [Spiral of Development](#) by Dottie Titus

Exercise 4b: Spend some time doodling, drawing some ‘spirals of development’ that you have experienced. Which ones became tangled? Which ones were like a roller coaster ride?



Which explorations seemed like dead ends... until you understood their purpose by completing other spirals?

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may be downloaded from www.pathwork.org

Photo: Walters Museum, Baltimore MD