

Pathwork[®] Steps

Incarnatory Task vs. Life Task

Pathwork Lecture 216

Transcript of Video Introduction by Jan Rigsby

Link to video <https://www.youtube.com/watch?v=fRu4ZnGbuSA&feature=youtu.be> 6 mins

This is an introduction to the March 2016 topic of Pathwork Lecture 216, The Connection Between the Incarnatory Process and the Life Task. Again, I divided the lecture up into four sections to make it 'bite sized'.

The first section that I delineated is the role of the mind, the Ego, and the real self. The second is the human life task, as opposed to the incarnatory process. And then, the connection between the two.

Mind, ego, and Real Self; they are not the same thing. Imagine for a moment that you're sitting down in front of a computer. You are interacting with the computer; you depend on it, you gain information, you give information, but you and the computer are not the same thing.

The ego part of us is not identical to the mind. The mind is more of a tool. It's a fabulous tool – but still tool. The Ego is the part of us that is motivated, that makes decisions, that makes choices, and is so intimately connected with the tool [of the mind] that you may not be able to see daylight between the two. So it's important to realize the distinction between the two.

Now, mind, Ego and Real Self.

Real Self is harder to define! Every discipline winds up with some nomenclature, to try to define a term that isn't used in common parlance. What Pathwork uses is the term Real Self to mean the part of you that is spiritually connected, the part of you that contains 'knowing'.

The ego, decides when to eat breakfast, and what to eat for breakfast. But there's a deeper part of us that decides why living is worth living at all, that carries a knowing about the life tasks, that has a clue about what we're here for.

What happens during life is that as that part of us expands. Last month, we studied Movement, Consciousness and Experience PL 119. As those three elements grow in our lives, we become more wise, more aware, and have more experience. It is very common for a knowing to come forward.

Sometimes the knowing is in alignment with what's going on in our lives, and sometimes it is contrary to what's going on. If it's contrary, we may invite -- we may make a change. If it's in alignment, we may go faster. So mind, ego, Real Self are not the same thing.

The second element is the human life task. Now this is hard. It is hard because -- as a joke, consider a goldfish. Does a goldfish know it's a goldfish? Does a goldfish understand water? Does it understand the bowl? Does it know what's 'in' the outside world?

As a human being, we can't fully know the spirit plane, because we are in the human body, we are working with the human mind. If there is access to all knowing, humans don't have it! We are living within some limitations.

The Pathwork lectures, and other theologies and disciplines, propose that there's a purpose to that. There's a reason why we're human beings. There's a reason why we are not all knowing, a reason why we are flawed. Why, as a package, some things that are lacking. That may not be true in our wider spirit, but it's true in our human manifestation.

As humans, we may have a life task. The inner knowing of a spiritual life task may not be apparent to the Ego. The Ego may have decided, *"My best shot at being respected, wealthy, and happy would be as doing X task."* That's a practical, interactive decision made by the Ego, looking at reality. It looks at life in society, and says *"This makes perfect sense."*

However, the inner knowing may not have been developed enough at the time to come forward and say *"Yes, that addresses some elements of what we came here to learn -- but not all of them."*

The task of the Real Self doesn't appear instantaneously, it doesn't magically appear when you're six months old or six years old, or 16, or 26, or 36. There's a developmental process. You may need a certain amount of life experience in order to take a further step into your own divine knowing, to manifest what you've come here to learn.

Pathwork talks about reincarnation; please don't be put off by this. If you don't believe in reincarnation, just translate it into one incarnation. It's the same dynamic. If you're here for one incarnation, you're here to learn something.

Now, I find that it is useful when you're talking about this Incarnatory Process to shake things up, like a snowglobe – you've got to shake it, turn it upside down, then right side up, -- because deeper truths may not be apparent from the way things are at first glance.

From the human view of what's going on, let's say that you are living a life of great sadness, tremendous sadness. From a spiritual perspective, the truth may be that you are -- and I'm using human terms, because it's all I've got -- you may be very happy person. Yet you never understood sadness; you never understood feelings of loss; you don't have a sense of loss, you don't understand the feelings of loss. You may have come here to live an entire life full of sadness, in order to add to your spiritual experience, and be able to open your heart to a greater variety of tasks -- divine tasks, spiritual tasks, -- and the variety of being.

Another example would be: If you live in enormous poverty during this life, it is possible that on a spiritual level, you have great wealth. Yet you never understood how someone could be fooled about how a spirit could not be worthy or worthwhile. By living a life of poverty, you may be able to realize truths that were not apparent to you, in your larger being.

I mention these because there's a tendency to think that because we're got life experiences that are unpleasant or disharmonious, that we're being punished. The paradox is, perhaps we're not being punished! Perhaps this is an opportunity for us to see parts of life that we don't -- or haven't had -- exposure to.

The importance of the human life task is not to say *"=This is bad / good / rich / poor, to have a relationship, not have a relationship. Instead, to seek a knowing within you about what this could be about.*

Now, that's the human life task. The human life has is not separate from the cosmic or spiritual. It's just manifested during the human lifetime.

The Incarnatory Process begins to some extent.

I wrote a little chart, a series of birth, death, re-birth, re-death. In between each death and re-birth, is the incarnatory process. That process is about figuring out what you didn't learn during that incarnation, and devising a way for you to learn more, or to fill out more knowledge, or go in a different direction during a subsequent incarnation.

Again, if you do not believe in reincarnation, that's fine. Adjust the terms to fit your beliefs.

Just like, in this lifetime, we go from event to event, and we learn different things at different times of our life.

If you think of reincarnation in that way, surely, after we die, there is more to learn, more to experience. So whether it is about coming back into human life, or continuing on with masters and teachers, the principle is still the same.

Summary: there was a incantatory process before we came in, and then we have human life tasks to accomplish. Then there will be a re-evaluation of our human life tasks, and a decision about where to go next.

Hopefully that will make some sense of the lecture, The Connection between the Incarnatory Process and the Life Task.

Thanks for listening

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