

Cause and Effect on Three Levels of Consciousness

Pathwork Lecture 245

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This is a short summary of Pathwork lecture 245, which is Cause and Effect on Three Levels of Consciousness, which we worked on during the month of August, 2019. I am traveling, doing a one month holiday in Australia. Have jet lag, am a bit puffy under the eyes. But I'd like to get this done before I move on with my holidays.

What I'm going to try to do during this summary is reading some notes, which is not my normal way of doing things.

To begin with, I went through the notes of all the online meetings for August. Then I summarized -- I'd try to summarize -- where people went with this information. What I find with the meetings is that without necessarily intending to do so, even people who say "oh, I haven't read the lecture"-- there's an energy, of having a focal point.

Now this lecture relates to Pathwork lecture 196, which is Commitment: Cause and Effect. It's a spiritual reality that having any focus of any kind will change how you think, in very subtle ways, so that you make some progress on that commitment.

What I observed during the meetings is that people who come to the meetings are making a commitment -- whether or not they've read the lecture, or read the weekly section. There's a commitment to their own development. It's in their brain; they read the notice, they read the title of the lecture, they read the title of the subtopic. It's like a large picture of a hurricane: you begin to see the forces being swept in. What I attempt to do is relate what they're speaking of to a Pathwork concept, so that they are able to understand on a deeper level where they are, or perhaps what they're working on. Not *telling* them what they're working on, but helping *relate* it to larger concepts.

What I find is that even if it doesn't sound (at the beginning of their sharing) that they're sharing on the topic of the lecture or the sub topic, they are. And so slowly, throughout the meeting, there's an effect of tightening -- we call it in-spiraling, unconscious in-spiraling, where people are speaking of the subtopic, about the lecture, about the concept; where they're all on a similar trajectory, in some way. For me, it is fun. It is miraculous. That's what I'm going to be touching in on during this summary

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Pathwork lecture 245 Cause and Effect on Three Levels of Consciousness:

As usual, the first thing I wanted to find was how the lecture defines the various levels of consciousness that we're talking about, and then move to cause and effect. The guide describes three levels of consciousness.

On the first level, there is no awareness of cause and effect.

Now, there may *be* cause and effect, but the difference is *awareness*. If you have no awareness of it, you cannot reach out and adjust, you cannot relate, you cannot understand, you cannot appreciate self-responsibility, because all you see is chaos. *'It'* just *'happens'*. That's the lowest level.

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Level Two is where people are.

We are on the level where we are beginning to understand and relate causes to effects. It's level two, because we haven't seen the entire picture. But we may be seeing enough of the picture, so that we are willing and able to take self-responsibility; to say the effect is related to *some* cause. *"I may not understand the direct connection between these two, but I accept there is a connection, and I'm going to work to understand it."* That is not submission. That is not *"it's my fault."*

There's a phrase: 'contributory negligence', where in crash investigations, they're looking for the cause of the accident. Very often it's a variety of factors. And so, they call out some of them as contributory negligence. It may not have been the primary cause of the event, but it contributed to the event. It contributed to the impact, it contributed to the size or force of the impact. If several of these contributory factors were missing, the event might not have happened.

So, in this way, we're not responsible for what happened, but we contributed to it. And part of Pathwork is learning not to contribute to things that you don't believe in, that are against your values. It's important to recognize these little aspects of contributory negligence. And if we remove our energy from them, if we pull back our contribution, some things soften.

The effect may not disappear, but this will soften in effect. The trick is, do we see the softening? Sometimes we do, and sometimes we don't. And this is where faith comes in. Where we define that we had some contribution, and we pull the energy back, or the actual action, or words -- and it still happens. And all we can do is our piece; all we can do is pull back the little bit that we feel, that we believe, that we understand, we may have contributed.

You can see where this is not something that can necessarily be proven. And yet we're working in the realm of spirituality in this work. So, we're looking at what I believe.

It is my belief that life is about trial and error. So, we, we try something, we see what happens, and then we adjust. We try something, we see what happened, and adjust. That's what life is for. That's what it's about. I have found myself saying many, many times recently, to remind people - that Pathwork teaches the reason we are here in human form is to enact trial, trial and error. We're here to see the effect of a belief we hold.

Now there are many other things to do. It's not the primary, it may be the primary reason to be here spiritually. But it's not the only reason to be here. And it's not the focal point of our conscious lives.

But if we hold a belief that God is mean, that belief manifests. And it manifests in a million ways. And at some point, we may realize that we have an underlying belief that God is mean. And we begin to address that. We begin to notice. And that's the starting point of unraveling. That is to say, what would life look like? What would I do? What would I feel? What would I think? If God wasn't me? It has to be an if statement at first because we don't know.

And we explore that territory and say, What if the universe is benign? If there is no desire to punish, spiritually; if punishment is basically the effect of holding negativity and enacting it; what if I don't enact it?

Now there's a stage of human development where you may not enact it, but you hold it. People are sometimes surprised when I share about the negativity that I hold. Well, I'm human, and I'm certainly not an enlightened being.

My job here on this planet, is to realize where I have negativity and to withhold the enactment of it. And then slowly, over time, with great care, to allow that negativity to be dissipated, to not hold it any longer. But this is a process. It's not a snap of your fingers. It's not intended to be. and it will work if it is, if you could just snap things out of existence, what would their meaning be?

Part of our job here is to enact, to display what we believe, the positive and the negative, and to see the effects of our negative beliefs and values and holding and feelings and thinking, and adjust them and see the difference in the effect.

Now, when I say trial and error, you have to find the belief that you think might be negative. And then you need to figure out how that's enacting. And then you need to figure out how to hold it, and not enact it for yourself; not for others, not for the climate you've created, not for the friendships that you've drawn to you -- because they may have been drawn to you partly because of that negativity. We can create negative circles, of friendships, of acquaintances, we can go into a negative work environment because of what we believe.

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And then we slowly realize, "Oh my goodness, what have I done?". Yet in that moment, we're still there. It's painful. This is where I constantly tout Pathwork lecture 127, Four Stages of Spiritual Evolution. The first stage is not knowing, which is equivalent to level one. The second stage is awareness, which is level two, or becoming aware.

Stage three is understanding which is also level two, it's a back and forth, and back and forth, where you are exploring, experimenting, finding.

The fourth stage of spiritual evolution is knowing. And that comes to level three. On level three of the various levels of consciousness, *knowing* that these are concepts; that these are ways of explaining and there's -- like a rainbow, there's no division between these three. They flow.

There are a zillion levels; we're describing three brutally simple layers.

On the third level of development, consciousness has been totally God infused. There is no longer cause and effect. This can be hard to understand. Basically, when you instantly recognize negativity, and you instantly stop enacting it, and you instantly understand and dissolve it, it kind of doesn't exist! It exists in a way, but it doesn't exist the way we think of things existing.

So, there is no disconnection. There is no 1, 2, 3; it's one and three in the same moment.

Again, what I find myself preaching -- I think I do get preachy, sometimes -- what I find myself preaching is that enlightenment is when the AHA! happens. All at once.

It's okay that you did something. The purpose here is to get the AHA! To get the realization all at once. And we need the enactment to realize it. I need the negative thought to cross my mind to realize I still hold it.

If I can't see it, I can't adjust it. So, it is important: the awareness of negativity does not make us negative. In fact, the awareness of negativity is our divinity. It is our enlightenment in progress, and what level three means is that in spirit are already there. By the time you start the journey, you are at the journey, on a spiritual level.

These are the three levels of consciousness that PL245 refers to. You can't work on level one -- you don't know. So, we're always working on level two, where we have a glimmer of awareness.

As an exercise, what I suggested is that we always look at the aspects of our lives that are disharmonious. That's where the awareness of something is!; Where you are harmonious, either you don't know what you're doing and [think] you have full awareness, or you're harmonious. And it's sometimes hard to tell the difference.

But where your life is disharmonious? That's what something's going on. So, it's good to compare the two. Look at the aspects of your life that are harmonious, that don't create feelings of disharmony, that don't feel bad, that that don't bother you, that don't create disruptive circumstances, that don't upset anyone, don't upset you, don't leap into your own *"Oh, wow, why did I do that?"*

Look at what are the areas of your life that are harmonious and then look at the disharmonious aspects of your life. Notice areas where you feel that you have gotten away with something? Because that's the areas we're trying to bring up what is *already* disharmonious, is *already* in your consciousness. What we're trying to do is bring more [insight] into the disharmonious because that's where we can work.

So, the in between stuff, where we're not sure, is where we think we've gotten away with it; where we think there is no cause and effect (level one), where we believe that being unloving, uncaring, unresponsive, unhelpful, there's no external evidence, no one's called you out on these things.

If you can notice such thought and feeling patterns, you are not fully in level one. So, the idea is to sweep things as much as possible into level two, which is the working area of your spiritual life. Then you can bring them into level three. There is a harmony in knowing.

Again, this is a place where humankind has done carrot and stick for so long. It's part of our nature. We can't grasp the idea that there is a spiritual level. This is what the guide teaches. There's a spiritual place where you can be bad, but you know you're bad. And you say "*I'm working on it; I'm doing the best I can*". And that is harmonious. Everybody's applauding, yay! you go for it! you do it!

There's a harmony in working on something but not being there yet. And an awareness – a surrender, which is later in this lecture; a surrender to, it's going to take some time.

To some extent, it's like saying the acorn is the oak tree. It is the oak tree that has died and is being burned in the fireplace. All of these things are the oak tree. This is part of the teaching. There's even a lecture on it which I cannot remember the number of, might be 119, about time; that time and spirit doesn't exist. And therefore, the acorn is the oak tree. And the quart of wood in the fireplace is the acorn, they all exist instantaneously. And this is what I believe that the Guide is talking about in level three, that everything exists simultaneously. So, the moment you say "*I want to address my negativity*", part of you was already there.

So as part of the study guide, I also brought in the teaching of the Keys, which was developed by Burt and Moira Shaw, that are taken from the lectures and go off in a direction.. I was taught the keys as part of my Pathwork training. It adds immeasurably to my understanding.

They speak of three spheres. The first sphere is where we're only concerned with us, the only thing that exists is me, my needs, my wants, my desires, my fears, and that this is a bubble that we live in. We have no awareness of anything outside the bubble. We believe that that IS.

It's like the way humans believed that the earth was the center of the universe. And then one day we realized, No, we're not. We're a part of a whole, and we thought only of the solar system.

I get lots of news articles or news sources. And today, lately, day after day after day, there's nothing but articles saying the universe is much bigger than we thought. Recently, there have been articles about another universe that might be leftovers from another universe. They can't grasp what they're seeing, but they're beginning to see something that stretches their theories and their minds. That's part of being in level two.

And we're realizing there is a bigger reality. And in the Keys teaching that is -- the first is the [Individual] Self Sphere.

The second is the Universal Self Sphere, where I exist, and you exist, and she exists, and he exists, and it exists, and we are all existing. And there is a whole between all of us; what I do affects you, and what you do affects me. And. There's more to life than my needs, my wants, my desires. And yet, I am part of everybody's needs and desires. In the Keys, the three levels (self,

universal self, and then there is the spirit sphere, which matches the third level of consciousness where there's an infinite reality.

It is hard for human beings to hold infinite which is why sometimes were very satisfied with what I call the shoe box, which is there's a boundary to the universe, there is a finite universe. We can understand that. It is mind bending, to try to grasp the concept of real infinity, of something that never ends. It goes beyond our human mind. The study of spirituality very often asks us to go beyond our human minds. That's part of what faith is.

So that's a little summary of the three levels of consciousness.

Then, what came up in the work that we did during the month, was that when we look at disharmonies, I pick up some teachings from Pathwork lecture 45, which we did in July, and that is -- once again, because infinity is hard to grasp. it is nice to have recipes. I call them recipes, like dividing things into three levels of consciousness, or three spheres of reality. The recipe helps us focus it, helps us understand 1, 2, 3. And if we can truly understand 1, 2, 3 the world of mathematics opens up to us.

Using a 'formula' from Pathwork lecture 45, which is about negative pleasure: the idea is that negativity, all negativity, *any* negativity creates conflict. And conflict (of any kind) creates some kind of pain.

There's a concept of 'reverse engineering'. Just like going from the generic to the specific, you can go from *this* specific back to the generic but you have to be careful, because you need to look at a lot of specifics to be able to come up with the correct generic. In medieval times, they would take a specific observation and draw a generic concept of it. And they'd be wrong. Because they didn't have their facts. They didn't understand the full mechanism of this specific. So, they leapt to a conclusion.

So, while you can go from the specific to the generic, and you can come up with a theory, but you need to have a lot of different pieces of evidence. Then when new evidence is discovered, you need to go back and figure out where that theory might have been too narrow, or have a distortion within it. So, when we 'reverse engineer' that 'negativity creates conflict and conflict creates pain', any pain is because of a conflict.

I'm a body person. I'm a kinesthetic, and I understand things when I feel them in my body. It brings the abstract into a concrete sensation for me. So, conflict: I always like to think of it in terms of being pulled or pushed. It's not easy to tell when you're going towards something, whether you're being *pulled* towards it, or you're being *shoved* towards it.

When I teach Pathwork Lecture 143, which is Unity and Duality, in that lecture (which I use all the time, I mention these concepts in case you want to go explore them, you don't have to!). But in the concept of duality, there's two poles – 'good bad', 'right wrong'. And if you boil it down, you can boil those specifics into a generic, which is 'life' or 'death'. So 'good' or 'bad': 'good' is life affirming and 'bad' is destructive.

But we can mis-define what is good. We can say, good is sleeping and watching television and eating anything I want. Over time, we may find that that is destructive. It feels great, but it's destructive. It doesn't build anything that we want to build, we don't even realize we want to build. So, the pain of getting up and going to work or shopping or doing chores and errands - all these tiresome, painful activities contribute to something that is, in the larger reality, constructive and good for us. So, we have to be careful what we define.

In terms of pain, pain is a message in this formula. Pain says of the conflict - kinesthetically, I put both arms out and I try to feel what the tug is, what is the conflict? Where am I being tugged in two different directions, and feel like I'm being drawn and quartered? The other way I do it, is I think in terms of what am I being pulled towards? If so, what am I avoiding? Or if I'm being pushed towards something that looks life affirming or good, . . . what am I avoiding? So sometimes, as much as I am looking at the positive, I'm also running away from the negative. I like to feel that in my body, and I get a more concrete sense of it.

So if you reverse 'negativity creates conflict, conflict creates pain' the question is, the pain comes from conflict, what is the conflict about? In any duality, the real conflict is that the duality doesn't exist at all, that good and bad are one, Yin-Yang. They blend into one another. The reason negativity is painful and harmful is that we're holding it. If we relax, it just is, there is negativity. I don't have to be attracted to it. I don't have to enact it in my life. It does not have to be part of my energy exchange with someone else. Even if it's floating around in the universe, like space dust, I don't have to actually deal with it, even though it exists. And that is where it's all one. I can disconnect from negativity and have more harmony in my life because of it.

There is also the surrender part, came up later in the month, where people hear the word surrender and they immediately assume it means submission. Because surrender, in common usage of the word, often means unwilling surrender, I give up. That is submission. We'll talk about that a bit. But that came up very, very early. That triggered a lot of people.

So, let's look at that in terms of negativity creates conflict, which creates pain. The pain is from having given up, not being responsible, not being a part of anything, not understanding, and only able to do what you're told. That's painful. It doesn't speak to your own divinity, it doesn't honor who you are, what your potential is, what you came here to do. So, the conflict is the belief that you have to give in, instead of working to understand.

And the negativity tends to be, put your head down. That's not what Pathwork wants us to do, that's not what the guide suggests that we do. And the guide says that's not what God wants (or, the universal creator - I'm always careful about using the word God, because that's a trigger word for many people, like the word surrender. There's an image around God (which is also a lecture! PL 52).

Denial of cause and effect can come from repression. If you are unable to say No, your Yes doesn't mean anything. Yes is not Yes, if there isn't a capacity to say No. As children, we were taught that No is not possible. In some situations, we're not allowed to say No, and we carry that forward into life with us. Where we were repress the urge to say No, we deny that No even

existed, and we were present so well that takes a while to bring it back to the surface. You need to be able to say No for your Yes to mean anything.

For it to mean a full-throated agreement, you must have let go of the No. You must know that it exists. Denial includes the inability to see the effect. So, we give up on good causes, because we don't like the pain of feeling that there is an alternative, because we're not there yet. We deny the good, because we're not there yet.

We have poor authority figures, they are human. They're human = poor authority figures. So, we sometimes develop a lack of faith in self-regulation, in any regulation. We submit. To bad government, bad parents, bad employers, bad friends. Instead of saying, "*What can I do? Perhaps not everything, I can't do everything today!*."

But to say "*What can I do*" means at first you have to have decided, *this* is not what I want. And that's painful. It just painful to see what we've done, what we've created, is horrifying. But it is a necessary first step to say, "*Okay, I did it. Now what do I do about it? How do I turn this around?*"

Perception of reality, versus reality.

These are not the same. This is part of the teaching of the three spheres; that I may perceive things relating to me, but that's not necessarily the whole truth. Just because that's how I see it, doesn't mean that's the truth. So, in this place, we need to go outside ourselves and invite feedback.

Why do I think...I'd like to be silly, and I'd like to be specific. Being silly + specific is a really good way to tease out concepts. So, in these presentations for YouTube, I'm talking to thin air. I'm here by myself. I can't see you. I don't know what your reaction is -- you click off, I don't know. I don't know where I lose my audience when I do these things. It is difficult to do the hour and a half ones that I used to do back in 2007, 2008, 2009. There, I had an audience; they were on the phone, they quiet most of the time, they asked some questions at the end, but I could sense into - energetically sense into - an interest level. I could sense that even through phone lines.

If I could sense it, then I could adjust, and realize that I might have gone overboard with some of my bizarre fact-based trivia!. Some of my examples go on a little bit too long. You've seen speakers do this.

So, perception of reality versus reality; they're not the same thing. How do we begin to see where our perception is not aligned with the perception of others? That means that we're not going to get what we want done. If we're trying to do things together, we need to look for feedback.

Yet focusing on what others want (which is the extreme of that) gives our power over to *their* imperfect perception. While my perception may not be perfect, neither is theirs. There's a middle ground; and that's the Universal Self-Sphere, where we need to adjust, watch and see, and adjust, and watch and see.

Again, bringing it down to the specific: whatever you're doing (standing, sitting, laying down) there are micro adjustments that your body is making. Some of them are conscious where you shift position, or move. Some of them are unconscious. This is where your cellular activity in your body is adjusting. You may not be aware of that. But if you are alive, you are constantly in motion.

If I go back to the third level of consciousness, if cellularly every cell is in some kind of motion, and all of you is in motion, whether or not you perceive it.

And this is where when we focus on what others want versus what we want, as an alternative, that's a duality. The idea is to become as universal as we possibly can to include the perceptions of others and our perception, to attempt to find reality, to attempt to find truth. Again, there's no absolute in truth; it is also organic. It moves, it grows, it changes.

Anytime we try to be absolute, anytime we grab a fact, or an opinion or an attitude, and say this is the way to live, it may work in the moment and it will eventually become destructive, because it's absolute. It's not organic. It does not take in what is happening in the moment.

The ego, which is what we speak through; we may find our divine self and speak our divine self, yet that involves the ego. It involves the choosing of words and phrases, creating sentences - having our whole body communicate with someone is a matter of being here, on the planet. The ego does that. It may do it harmoniously with the spirit, so that we are in a state of grace with ourselves. That's when life smooths wonderfully. When you feel relaxed with a friend, when you are completely comfortable with what is going on. When you feel in harmony. Then the ego is aligned, with where the rest of you is, where your Divine Self is, and aligned with the divine selves and egos of others. It's a moment. It is luscious, not intended to be our complete state of existence, delicious to experience. It's a form of bliss.

Most of the time, there's a little 'out of alignment' sense between ego and divine self. There's a glass slipper effect, we use the fairy tale of Cinderella. The original Grimm version is very grim. At the end of the story, when they have the glass slipper and they're trying to find the princess whose foot fits it. The ugly stepsisters are told by their mother to fit into the slipper no matter what. And they actually cut off pieces of their feet. In the Grimm fairy tale, they fit into the slipper are taken away as the winner until the groomsmen who are taking them back to the Castle, notice the blood dripping out the shoe. So again, it's actually quite grim.

There is a glass slipper effect where we cut ourselves to fit. Our divine selves can't be cut, but it can be left out. So, it's not connected in our lives. And then one day we realize - there's more of us, and we want that part in our lives. And so, this glass slipper, which is - the concept itself is a little crazy! This glass slipper is not what we want to be and that's what I'm analogizing. I'm using as a metaphor here. That that's the absolute. We don't want glass slippers. We want lovely, comfortable, stretchy, relaxed shoes that will support us in what we do.

When they're not absolute, they wear out. Or they tear or they break. And so, you have to get another pair of shoes and get them to the point, wear them in, so that they fit what you want to do, and how you / your foot likes to feel. And this is what life is about. We're constantly wearing

out our shoes, getting new ones and having to break them in. There's a cycle and it deepens at some point in your life, you know how to pick a shoe fairly well. In the beginning, you pick it from looks and it doesn't work out so well.

So, then the last one was: freedom to accept others' issues, that aren't always intertwined with ours directly. Meaning, it is freeing to realize that the issues of others and ours are not meshing well. So, there's a misalignment. It may be useful for a while to search for perfection, which is a search for the glass slipper. We need to accept perhaps this is not perfect, but it serves me in the moment. And I'm learning from it. So, I can accept that I'm not where I want to be, but it's an okay place and there's learning going on. There's something going on that's constructive.

And then comes the day where I'm not learning anything, or I'm done with my learning. But what we do is we start saying they're wrong, they're bad. That group is holding me back. No, they have lost their value in where you are. So, it is freeing.

Douglas Adams wrote the trilogy (I think there are four or five books, so it's not a trilogy anymore) Hitchhiker's Guide to the Galaxy. One of the books he wrote was about the dolphins being spiritual beings. When the earth was going to get blown up, evaporate, when the usefulness of the Earth was over, that the dolphins go into space; they fly away. And what they say is *“so long and thanks for all the fish”*. And that's the mantra I use for this situation, to learn to say: *“Thank you. Thank you. I have appreciated all the fish; I appreciate the oceans and the experience of being there. Now I feel the need to move on.”* Instead of making them bad, so that I can feel good.

This is a bit longish, but this is all about the three levels of consciousness. Once you begin to understand the distinctions between these, then cause and effect (which is a purpose and the title of the lecture) begins to make more sense. It comes into our field of vision, and we wrestle with it, and then it becomes one. It becomes a non-issue. Because we understand it. We know it.

The second sub-topic was: cause and effect paradoxes on the earth plane. I've actually gone into that in the first section, so I may not need to go into much more of it. What came up in the sharing was having negative motives within positive ones. Which again was discussed in Pathwork lecture 45 on Negative Pleasure: that when we have a positive movement, negativity comes with it/ We may deny it, or refuse to see it, or be unable or unwilling to believe that negativity could come for/with the positive motivation, to the positive action. But it is important to have awareness so that when you have time to examine or adjust, you notice these negativities and clean up your act. Clear the negativities when you can, it's not a terrible thing that they are conjoined, that they are enmeshed. It's the best we can do in the moment.

Instead of getting up on the positive, we sometimes have to realize it's a compromise. And its how things have to happen. This is very relevant in politics, where when you're making rules and regulations for a variety of people, purity is difficult to attain. You're just not going to get everybody on the same page. And exactly every word, every dot, every sentence, every action that we take, will affect could affect 98% of people positively, but 2% of people are going to get caught by any absolutes in that decision.

We need to be aware of the 2%, make some allowance, for adjustment, for an ability to carve exceptions for where it doesn't work, even though it serves most people very, very well. Then we have to have a system for adjudicating the exceptions.

40:00 On the planet, that's when things break down. Because we're human, when we adjudicate, when we are 'judge and jury' over an exception, we carry our prejudices, our confusions, our negativities into that, our biases. And that's part of the study of inherent bias; to realize where I am prejudiced. One of the things that I do as a teacher of Pathwork, is I have to walk it. So, if I don't walk it if I don't study it in my own life every day, I really can't teach it.

One of the things that I have become painfully aware of is the politically incorrect phrases that I grew up with. My mother loved slogans, and I just absorbed them. And every once in a while, they come out of my mouth, and they are so inappropriate. Things like the phrase "*stop behaving like wild Indians!*"

In the 50s (the gut said) there wasn't any acceptance or even realization that all Indians aren't wild and wildness is not confined to Indians; and that the phrase 'wild Indians' is a cruel slur that was created by somebody who wanted to disparage an entire nation race.

When it comes out of my mouth, it's useful. It's important to hear it, to see it; and claim it, and pull it back, and say, "*inappropriate phrase! I apologize for that*". And if there's time, go into a little bit of "*I was raised with certain slogans that apparently are still in me, and I have to pull them back*". I have thousands! And when I realized - I will get to the point where I think it, but it doesn't come out of my mouth - I'm very pleased with that. But sometimes they come out of my mouth. Even when they come into my head, sometimes I don't have time to think about it, but I try to notice it. It's part of my own Daily Review, to think about what parts of me came up during the day that need to be looked at and addressed. I'm not bad for saying things like that. There are better ways to say what I'm trying to say, instead of using vicious clichés. I need to amend my language to be inclusive and kind and loving, and speak about the wildness of human nature, instead of trying to pretend that only one group personifies this particular aspect.

When we are called to spiritual work, we sometimes become overwhelmed by what that means. We come into awareness of our negativity. Perhaps at the beginning of the journey, and we're nowhere near, see any end in sight. This can be discouraging. We've got to work with the discouragement, and realize that that is there's a sense buried in that. What is the underlying belief system that says, Once I realized something, it makes me bad for not having realized that before! Instead of understanding "*Oh, this is the process... Now I have awareness, Now I can work on it.*"

I learned to apologize at one point. Real apology is a profound experience. I had to learn to do it. It's a skill. Part of apologizing that I've learned to do, with the help of Pathwork, was I learned that the first part of the apology is inner. I need to find my part in what happened. I can't "*Oh, I'm so sorry I did that!*" I can't do a superficial smooth-it-over. I need to look at how that happened. I need to claim my part. It's not the other person's fault 100%. I was contributing in some way. A half-hearted apology might look like, "*Oh, I'm very sorry you did that*". And the secret part of that sentence is "*and I shouldn't have ever gone on that trip with you.*" Well, that's

my fault. Why am I blaming the other person? Why am I putting a superficial apology out? that pretends to say I'm sorry, when I'm really secretly blaming them; my energy is blame, trying to get them to realize their part. That's a that's a forcing current, not an apology.

When we are called to spiritual work, the amount of work is, is huge. Think of it like being suddenly aware of germs. In the '50s, '60s we got electron microscopes. Vacuum cleaner salesman would take around pictures of dust mites, and of course they're blown up very large. So, the dust mites are BIG in the picture. They would show them to people saying, "*Our vacuum cleaner will get these out of your home.*" No, the vacuum cleaner won't. It might reduce the number of dust mites. Dust mites are part of life. Germs are part of life. Viruses are part of life.

It is important to maintain a -- the word has escaped me - it'll come to me in a moment - equilibrium, that's it! There's it an equilibrium between germs that will harm us and germs that won't harm us. So, in your intestine, you have kazillion bacteria, and if they're good bacteria (or not – not bad - I think I doubled that) but if they're not bad bacteria, they will assist you in digesting your food. If nothing else, they don't harm you. When you get sick, you wind up with a larger number of bad bacteria; bacteria that harm the digestive process, or attack the walls of your intestine. It doesn't allow you to digest, it interferes with your bodily functions, creates toxins that then enter your bloodstream. But the bacteria are there. It's that equilibrium that you're trying to maintain. That's the concept of a spiritual life, to maintain an equilibrium, and then one day you realize there's a new level and you say, "*Oh, I want to be there!*" And you're going to have to adjust a lot of things in your life and learn to maintain a new equilibrium.

We also discussed vicious circles and a lot of things but this is getting a bit long. So, I'm going to move on.

Then I got into surrender. And what I recommend is first define what surrender means to you. I tried to divide true and false surrender into two sections, but the guide talks about both in the latter part of the lecture. So, it's not really divisible. But in terms of focusing, it's helpful to focus on true surrender in one moment. And then false surrender. If you're looking for true versus false surrender, first thing you need to do is define surrender. I go to a dictionary to do that, I find it useful to realize what's common parlance, common understanding of the word, common use of the word, versus some of the underlying meaning of the word - which is often very close to what the guide is teaching. Sometimes the guide is teaching what I can, in shorthand, call the fourth definition of the word instead of the first definition. And this was true when I looked up surrender.

You also need to define God for you. You need to decide if you're working with an authority figure concept or whether you're working with a spiritual reality. Human beings have defined God as 'the big guy in the sky'. They have projected, anthropomorphized onto God. Biblical literature says that God created man in his own image (number one, 'his' image!). But if God created man in His image, then God looks like man. Oddly enough, that's a short-sighted view.

There is an image of God that is in us. But that doesn't mean that God has hands. It doesn't mean that God has a tongue, or that God thinks like *we* think. So, the image of God that is in us – is maybe a part of us that is not fully functional yet, that we are bringing into functionality.

Therefore, the God who suggests surrender – that the guide suggests we surrender to - needs to be understood in that sense rather than a daddy figure or a judge, or someone who holds good and bad, and we want to be in the good instead of the bad.

So, the path or definition of spirituality is that yin-yang / inclusive; there is no heaven or hell. Or, there is a heaven, and yet hell can exist in heaven, and be held lovingly - but a terrible feeling to have, a terrible belief to have. How can we help? So, in surrender to God, I have to mix it can't only talk about pure surrender without including an idea of false surrender.

Think of surrender to God as an innate soul movement. That's the phrase used in the lecture. How do we think of that as an innate soul movement? So, I analogize that to: God is gravity. God is oxygen. We don't argue with gravity; we deal with it. If you don't deal with it, you fall down. If you don't watch out for being out of balance, you fall down; fall down, go boom, get hurt. We need to respect gravity; we need to accept it as a reality while we're on the planet. Now that we're in outer space, we have to deal with the consequences of lack of gravity. I do watch YouTube videos! I watched one that NASA made about taking toys into space. They talk about how a slinky works in space, how differently it works, how a paddle ball works in space, how playing Jacks doesn't work in space, all these simple things that we have dealt with our whole lives - when gravity is removed, they don't work, or they work in ways that are completely different. And that's what happens to us when we move into spirituality. It's a different realm than the pen and paper, table and chair, work or go hungry world that we actually live in.

If you think of spirituality as oxygen: we live in an oxygenated world; we don't notice until the oxygen is gone. When if it's gone, we go unconscious. So, we don't live without oxygen. It's so much a part of us that we don't know what life would be without it. This is the concept of surrender that we're speaking of; to surrender to the effects of oxygen, the need for oxygen. Do not put your head in a plastic bag! Do not say, I don't need oxygen! Do not go quickly to very high levels. Such as, you go to Peru ,and you go to Lima, then you go to Machu Pichu, you need to acclimatize. I did do that trip. And I was arrogant, I thought I could deal with it because I'd had high altitude training. And I became ill because I wasn't taking care. I did have a higher level of tolerance – but I still sailed right past that, by not paying attention, and not respecting the fact that no matter how much training I'd had, I needed to acclimatize for a period of time before I exerted myself.

So there needs to be a surrender to the reality of spiritual law, of cause and effect. Just like we surrender to the effects of gravity, and we surrender to the need for oxygen. I'm including those examples because we want to make the spirit world not human, since human is inherently flawed.

The guide says the moment the natural soul movement, man's innate destiny to surrender to God, is obstructed and resisted against, substitute false surrender must follow suit. So, surrender is easy. But that's an absolute. It comes and goes, in real life, in human life. So, our daily reality is to recognize false surrender, recognize submission for what it is, and see if we can adjust it. If we have to kowtow to an unfair rule, we may need to do that in the moment. There's no practical solution in the moment, sometimes.

But there can be awareness that we don't like it, that we don't want to be subject to it. We don't want to have to submit to it. Then you're going to have to take actions. You have to back up and figure out how you've got yourself in that corner, take actions to not get in that corner again, to not get trapped into that situation, to take a different tack. Sometimes the choice you have to make- it seems like you would lose something. Well, cause and effect is about: you lose something, you gain something. So, we need to detach from what we think we could only gain if we had to subject ourselves to something and decided that gain is worth the loss that we now realize. In that moment, we may be stuck there.

So those are some examples of false and true surrender, cause and effect. The Guide talks about reversing the cause and effect dynamic, of selling yourself out. Again, you sell yourself out, you realize it; then, you've got to take some steps back.

If you think of it like a computer decision tree; the decision was made further up the line. So, by the time you get down here, it may seem like the only way to fix it is to try to go forward or sideways. And yet we needed to track back to the decision we made, that God is where we are. That's part of what the self-analysis work of Pathwork is about.

So, I'm skipping through a bunch of things because I've been going on a bit.

In week four, we looked at the effect of false surrender. The guide says, **“When surrender to God is your primary position, you are clearly aware of what is what; and then you can then follow suit in your action without inner conflict”**. Part of that is to admit that you have needs, that in certain areas of your life and authority or leader is necessary. It's a reality. Human life is imperfect.

But also, there is a role that you have to play in this relationship. The role may be smaller than you want. If you have, in life, ducked out of responsibility, then you're not in a position of responsibility, - and, cause and effect, you get something, you lose something. When you take responsibility, when you are in a position of responsibility, you are more aware. It's very painful to see all the needs and know that you can only fulfill a few of them. But you are in a position of responsibility, and you can fill some needs. But if you've ducked responsibility, you may come into awareness when you have no role; and you cannot do anything in real life about your new awareness; and you need to climb a ladder to get to a position where you can effect the change that you want to affect. And the Guide says **“in this way, you only heighten your selfhood and your true dignity.”**

Hopefully that will help in understanding the lecture. If I digressed a lot, chalk it up to jet lag! Thank you for listening. Hope you enjoy the lecture. My entire point is to get people to read the lectures. The study guide is a 'tasting sample' of the lecture with all these kinds of analogies, so that you will read the lecture that sings to your heart, whichever one that is. So, thanks for listening and take care!

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