

Pathwork™ Steps

Surrender

Study Guide for PL 254

Week 1: Surrendering to The Power of the Word

Week 2: Surrendering to the Spiritual Meaning of Crisis

Week 3: Surrendering to Reality

Week 4: Leadership as a form of Surrender

Week 1: Surrendering to The Power of the Word

Language is not objective. Words communicate subjective interpretations and cultural paradigms. For instance, today the word ‘surrender’ is most widely interpreted on military, material, or emotional levels. As defined on www.ahdictionary.com:

1. *To relinquish possession or control of (something) to another because of demand or compulsion: surrendered the city to the enemy. See Synonyms at relinquish.*
2. *To give up in favor of another, especially voluntarily: surrendered her chair to her grandmother.*
3. *To give up or abandon: surrender all hope.*

In my experience, the use of ‘key’ words in the lectures tend to refer to the original use and meanings, which are usually closer to the etymology [=true sense of a word]. These last two definitions reflect the kind of surrender referred to in PL 254.

4. *To give over or resign (oneself) to something*
5. *To submit to the power of another, especially after resisting;*

*[from Old French *surrendre* : *sur-*, *sur-* + *rendre*, to deliver]*

That is, in surrendering to God you are surrendering to the inherent spiritual power of truth, rather than to an authority figure.

We tend to project human nature onto other living organisms. Watch any nature program! We anthropomorphize deities – God is angry. We even use emotional words to describe natural events and laws of nature – the skies became threatening, nature abhors a vacuum.

*“There’s nothing so absurd that if you repeat it often enough,
people will believe it” William James.*

After a lifetime of projecting human feelings and desires onto every aspect of creation, we may not realize how such imaginary models distort our ability to understand spiritual matters.

JR

Surrender

“You often use the word surrender. You sense that in this word is contained an important aspect of spiritual completion. Yet there is also a great deal of confusion attached to this word which needs to be explored.

A human being who is incapable of surrendering cannot find his core. He cannot find his divine nature. He cannot love. He cannot truly learn and grow. Such an individual is a very stiff, defended and closed up structure. The ability to surrender is an essential inner movement from which all that is good can flow.

You need to surrender to the will of God. Otherwise you will always remain attached to the very shortsighted and the much pain- and confusion- producing self-will. Surrender means a letting go of self, of cherished ideas, goals, desires, opinions -- all **for the sake of truth**. For God is truth.

You also need to surrender to your own feelings. If you do not, you will always impoverish yourself and shut out your feeling nature. You become an automaton.

You need to surrender to those whom you love. This means trusting; giving the benefit of the doubt; being willing to yield if this serves the cause of the truth.

You surely need to surrender to a teacher in any field you wish to learn. If this basic surrender is lacking, no matter how much the teacher would have to give you, you could receive little, if anything.”

PL 254

Outer Events Reflect Self-Creation – Three Stages

This new awareness brings with it a sense of your being a creator in the scheme of things. I advise all my friends to specifically commit themselves more and more to seeing their lives in these terms. What is lacking and how do you create it? How much are you willing to be in truth with yourself?

The truth of self-responsibility can be practiced not as a punitive accusation but as the highest form of dignity of man.

PL 211

The Power of the Word

“You can say a word with a loud voice, or you can say a word inside of you. The word that is not uttered by the voice, that is not heard by the ear outside, is not necessarily less powerful than the uttered word, pronounced with the vocal cords.

Many words are spoken with the vocal cords that have much less energy, for they are not rooted in strong beliefs. They are lightly uttered without feeling or conviction, to fill the void within. The power of these words is an indirect one in that these words create fog that separates the consciousness from the words spoken within that do have the power either constructively or destructively. So the lightly uttered word, without impact, without driving force, without depth, and without roots -- be it spoken or be it the pitter-patter of thoughts -- has nevertheless a serious effect on the creative process that each human being wittingly or unwittingly sets in motion.

Listen to their underground noises, see their meaning, take enough distance from them so that you can hear and evaluate them. By observing and identifying them, you will gain a better understanding of how you create your life and what your creative process is. See the powerful words you speak behind that curtain, that fog of separation.

Find the word in which you consequently say "I will not love, love is dangerous, it will hurt me." It is another word of untruth that creates its pattern that makes it seem a truth in which

you cannot experience the fulfillment your soul longs for. You are then caught in an involuntary process that indeed echoes that word, manifests that word. The manifestation of the process in your life, the involuntary life you create for yourself while you believe you have no say in it is the direct and indirect result of those words you speak -- sometimes loudly, without knowing what you say and why you are saying it, sometimes silently without being at all aware that you say such and such a word -- yet not necessarily unconsciously.

For when you begin to observe the ongoing dialogue within, you will often see that your words are there on a quite conscious level, but you do not take notice of them. And sometimes the words you speak are really not on a conscious level and need to be dredged up. But there are always hints and clues one can follow that make their existence quite obvious if only you choose to make the connections.

In your busyness not to hear and understand your words, you do not take responsibility for the words you speak.”

PL 233

Daily Review PL 28

Week 1: Words that cause emotional reactions, anxiety, or discomfort.

Week 2: Look at areas in your life where you feel stressed or threatened, and try to see them in terms of The Spiritual Meaning of Crisis. Where are you stuck, stagnant, lost? How might a negative event be an angel in disguise, offering to free you, or bring you back into alignment with your beliefs and values?

Week 3: Reluctance to face reality. Allowing dualistic thinking to unconsciously label uncomfortable or undesirable choices as bad, wrong, 'deadly' so that we can avoid considering them.

Week 4: Not wanting to give, yet wanting to be admired. Claiming objectivity when we know we are being subjective or even selfish.

Exercise: Keep a record of subtle things that disturb you. Notice feelings of discomfort, when and where you suspect you may be uninformed, ignorant, unprepared, or unaware of what the real issues might be about. Focusing upon subtleties may help avoid any tendency to distract ourselves with exaggeration or dramatization.

All you need is a ½ page of lined paper per day. Create 4 columns. At some point, jot down each day these brief notes about each incident (limit:10 per day).

1. Two to three words to identify each incident (no details!)
2. What feelings or emotional reactions came up
3. The judgments or conclusions you came to *at the time*

At the end of the week, read through your entries.

4. Notice any patterns or common denominators. Jot these down in the last column.

5. Using your preferred form of meditation (sitting, walking, or while doing 'mindless' chores) reflect upon your early childhood experiences and how they might relate.

Week 2: Surrendering to the Spiritual Meaning of Crisis

Tool of the Month: The Power of the Word PL 233

Let us first understand -- what is the word? The word is indeed the creative agent. The word is a psychic nuclear point or a psychic nuclear explosion that creates movement and a systematic chain reaction, one link logically and inexorably following another until the word has become deed, fact, and finished creation.

The word creates an energy pattern of further psychic nuclear points, each link, each point being a "word" too, a "sub-creative agent," as it were. Each word is a blueprint without which the structure cannot be built. The word is expression and creation. It is plan, knowledge, opinion, consciousness.

The word is feeling, attitude, and intentionality. The word carries immense energy powers of its own kind, differing from other energies. The word is what is behind all creation.

Creation cannot exist without a word spoken, known, held, believed in, and committed to in the area of that specific creation. The word is a conglomerate of all of these and more.

The word that is spoken reveals the will that motivates this particular word. It can be the divine will or the will of the cut-off, ignorant, and destructive particle of consciousness. The word is the sum total of your beliefs in any given area where you speak the word -- be it conscious or not. The word is the sun that creates the planets. It is the energizing force and it is design.

You can say a word with a loud voice, or you can say a word inside of you. The word that is not uttered by the voice, that is not heard by the ear outside, is not necessarily less powerful than the uttered word, pronounced with the vocal cords.

The Spiritual Meaning of Crisis PL 182

What is the real, spiritual meaning of crisis? Crisis is an attempt of nature, of the natural, cosmic lawfulness of the universe, to effect change. If change is obstructed by that part of the consciousness that directs the will, crisis must be the result in order to make structural change possible.

Change is an integral characteristic of life. Where there is life there is unending change. Only those who are still in fear and negativity, who resist change, perceive change as something that ought to be resisted. They thus resist life itself, and the suffering closes more tightly in on them. Human growth means to free the inherent potentials, which are truly infinite.

Where negative attitudes stagnate, infinite unfoldment of these potentials is made impossible. Only crisis can shake loose and tear down a structure that is built on wrong premises, contradictory to the laws of cosmic truth, love, and bliss.

Crisis corrects the frozen state, which is always negative.

Surrender PL 254

The refusal to surrender has to do with lack of trust, with suspicion, with fear, with the misunderstanding that if you surrender you lose your autonomy and your ability to make future decisions. The refusal to surrender creates an over-developed self-will, which takes its toll on the personality. The personality becomes truly impoverished.

For the ability to surrender is such a movement of fullness, of giving over, of letting go, that enrichment must follow as a natural law. . The over-developed self-will always brings strife. You can see in your world that two self-wills clashing create war on a small or a big scale. If peace is to be made possible -- again between individuals or countries -- a giving in, a yielding must occur.

Yet we cannot simply state that surrender is the key. It is never as simple as that.

The need to stand up and fight for a good cause, to defend a right position, to assert justified claims is indispensable in a productive, healthy life.

The need to discriminate when to trust and when not to trust is also indispensable.

There are few areas in human life where there is as much displacement, false surrender, and false assertion as is the case here.

The Universality of Change PL 230

Death = break in consciousness: On the human level of development a break manifests in the process of death. But it is only a break. Consciousness and energy are resumed, as it were, on another level. Just as when you sleep, there is a break in consciousness on one level, but consciousness continues on another level.

Fear of death = fear of change: Fuller self-expression means change. If there is no change, there cannot be self-expression. The mass image says that change is to be feared. The belief that this mass image perpetuates is that only an unchanging condition is secure. The unknown is viewed exclusively as something negative and fearsome.

Changing our perception of change: If you believe change is fearsome, you will atrophy the spiritual and psychic musculature of your system and box yourself into a state of non-movement and non-expansion in which you hardly breathe in order not to allow change to take place. You need to begin deliberately, intentionally, and consciously to conceive of change as a desirable and joyful movement in which you claim further realization of joyous experience.

Imagine a life in which there is no fear of death. How would you live?

Fear of death = fear of life: Life is an intensely, constantly moving phenomenon. Therefore it is constantly changing. Change and movement mean constantly dying from an old state into a new... He who completely accepts and embraces life cannot fear death, and vice versa.

Week 3: Surrendering to Reality

Surrender PL 254

Humanity's overall state of consciousness... is dualistic. It is a combination of good and evil. Man's belief system contains always this polarity. Since his total belief system creates the environment, the earth sphere reflects exactly this polarity. It can be observed in the most remote manifestations that on the surface appear to have nothing whatever to do with man's state of consciousness.

If this world reflects the combination of the two polarities, there must also exist other worlds in which one side so overweighs the other that actually polarities no longer exist. Spheres of evil (hell) would therefore only manifest pain, fear and suffering and no beauty at all, while spheres of good do not know any pain, fear, and suffering.

Art sometimes reflects this blissful world because the soul deeply knows it and longs to return to it. Thus painters, musicians, poets, dancers give out a small measure of this complete world of bliss in which nothing ever dies or wilts; in which life gloriously finds forever new expressions without any break in consciousness that blots out the continuity of life.

Those of you who are ready for or are closer to this state of consciousness will experience such artistic expressions, or the beautiful expressions of nature, as intensely healing and soothing, as encouraging and as incredibly desirable. But for those who are still deeply submerged in the darkness, such divine reminders and expressions are as painful as they are nourishing for the more enlightened spirit.

Duality always spells conflict and strain, in one way or another.

Unity and Duality PL 143

There are two basic ways for man to live, two basic approaches to life and to himself. Or to put it differently, there are two fundamental basic possibilities of consciousness in the human being. The one is the dualistic, the other is the unified plane of consciousness.

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.

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. ... In the unified plane of consciousness, there are no opposites. There is no good or bad, no right or wrong, no life or death. There is only good, only right, only life. Yet it is not the kind of good or the kind of right

or the kind of life that comprises but one of the opposites of the dualistic planes. It transcends it and is of a completely different nature.

The unified plane is the world of the divine center, of the larger self. The only way you can truly enter into the unitive state of life, in which you can truly be master, is by no longer needing to triumph, to win, to be separate, to be special, to be right, to have it your way, by finding and discovering the need in all situations, whatever they are, whether you deem them good or bad, right or wrong. Needless to say, this does not mean resignation, nor does it mean fearful giving in or weakness. It means going with the stream of life and coping with what is as yet beyond your immediate control, whether or not it is according to your liking. It means accepting where you are and what life is for you at this moment. It means being in harmony with your own inner rhythm. This will open the channel so that finally total self-realization takes place. This means that all your expressions in life are motivated and lived through by the divine principle operating in you and expressing through your individuality, integrating your ego faculties with this universal self. This enhances your individuality, it does not diminish it. It enhances every one of your pleasures, it takes nothing away from you whatever.

The Universality of Change PL 230

What is the seed plan? It is truly allowing divine substance to infiltrate all that is. Wherever this movement is stopped, a break in consciousness and energy occurs. On the human level of development, for example, this break manifests in the process of death. But it is only a break. Consciousness and energy are resumed, as it were, on another level. Just as when you sleep, there is a break in consciousness on one level, but consciousness continues on another level.

Movement toward expansion implies a willingness to change. Fuller self-expression means change. If there is no change, there cannot be self-expression. The mass image says that change is to be feared. This image creates a condition in the human psyche that can be likened to a physical restriction which prevents the human organism from its natural expansion.

If you believe change is fearsome, you will atrophy the spiritual and psychic musculature of your system and box yourself into a state of non-movement and non-expansion in which you hardly breathe in order not to allow change to take place. If you examine your consciousness, you will always find in one way or another a blind reaction that expresses the belief that you must not move in order not to endanger yourself. Trust in life is just the opposite. You need to begin deliberately, intentionally, and consciously to conceive of change as a desirable and joyful movement in which you claim further realization of joyous experience.

Time itself is an illusion that, as I stated recently, stems from the ongoing movement of all that is alive. Time is also a product of the belief that the future must be avoided and the past held on to in order not to cease existing. Only when man alters this belief with courage and faith will the manifestations of time and death change, and also in this realm. It always requires courage, the taking of an apparent risk, to have the faith to believe in something new, something positive.

Imagine a life in which there is no fear of death. How would you live?

Week 4 Leadership as a form of Surrender

Leadership: The Art of Transcending Frustration

Quotes from PL 237

A leader, in the best sense of the word, has to, above anything else, want to give unselfishly -- not just theoretically and in principle while in practical life pettiness, ungenerosity, and selfishness are expressed and even all too often denied and projected, but unselfish giving must exist really and truly in the smallest acts. If you do not want to give unselfishly, you cannot assert your own leadership. If you give grudgingly and unwilling because you pretend it is demanded of you, it cannot be called giving.... Your giving is no longer giving, and therefore it leaves others and you empty. When you take the next step and say, "You see, I gave, and what do I get from it?" you negate the fact that your giving was never giving in the first place. Thus you cunningly reinforce your resistance to giving.

Another quality extremely necessary for the leadership that is awaiting many of you -- many of you -- is the ability to be impartial and objective. All too often you refuse to see your personal stake and desires in an issue, and you build justifications around your personal, tainted desires. You claim objectivity and impartiality when nothing could be further from the truth.

Strength, self-trust, and security come as a result of the honesty to know and admit when you are not impartial and do not wish to be. We may state it thus: You can have the objectivity of knowing that you are not objective.

Another quality of leadership is the willingness to risk exposure and criticism. If you fear this and guard against it and yet grab for leadership because you like the advantage of it, the power and prestige, then again you defeat the purpose. ... So if you cannot bear the momentary pain of being misunderstood, criticized -- rightly or wrongly -- then you do not have the firm foundation necessary for a true leader. Leadership means constant risk.

Still another absolutely essential quality of leadership that the infant or the infantile personality lacks and is unwilling to even consider is the attitude toward frustration. For your anxiety is fostered by your dependence on something that cannot be and by your assumption that you have to manipulate reality around you to suit the most infantile misconceptions and unreal needs for instant gratification; by your assumption that everything has to be exactly according to your momentary, very limited vision that is totally cut off from the sequence of cause and effect in your life and in universal life.

So the first step is to make room for relaxing your reaction of utter disgust and outrage about frustration, your fear and anger about it; to challenge and question this reaction; and to consider it as being possibly faulty and erroneous.

Thereby you make room for new faculties in you: the faculty that you can perhaps allow things to happen; the faculty that you find a new strength and wisdom to deal with something that does not bend according to your self-will. This gives immense self-confidence and self-reliance that constant obedience to your self-will could never confer on you.

PL 237

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The Evolution of Spiritual Leadership as Followership

Based upon Leadership: The Art of Transcending Frustration PL 237

	STAGE		STANCE of AUTHORITY	
..... DUALISTIC (either/or)	(either) CHILD: Real need to be nurtured. True dependency	Needy, Dependent, Obedient to outer authority LAW UPHOLDER Conformist, needs approval <ul style="list-style-type: none"> • Mask: love (submission) or serenity (withdrawal) • Lower self: fear • Higher self: loyalty, order, love, devotion, obedience • Images: If ... (I submit) .. then (I'll get taken care of) • Positive transference: non-objective due to personal need, unable to risk criticism/exposure 	Loving, firm, well boundaried and detached (does not take it personally) <i>Group: to mirror, to nurture</i>	
	VS.			
	(or) ADOLESCENT: Real need for autonomy, individuation	Rebellious, needing to individuate Deviant toward outer authority LAW BREAKER Non-conformist, defies/denies need for approval <ul style="list-style-type: none"> • Mask: power (control) • Lower self: self-will • Higher self: courage, independence, creativity, self-assertion, ability to confront • Images: If ... (I surrender) .. then (I'll be annihilated) • Negative Transference: non-objective due to rebellion, unable to tolerate frustration 	Loving, firm, well boundaried and detached (does not take it personally) <i>Group: to mirror, to contain</i>	

Surrender to Inner Authority (pro-active)

Based upon Leadership: The Art of Transcending Frustration PL 237

UNITY ... Resolution of DUALITY (both/and)	Adult: Real need to nurture self and others	Autonomous, self-responsible <ul style="list-style-type: none"> • Resolve transference to outer authority by finding inner authority/inner law. • Work now with submission vs. defiance of inner authority • Seek to find both true obedience and true discernment in relation to inner authority; the voice of God within CENTERED IN INNER LAW <ul style="list-style-type: none"> • Able to give approval to self • Higher self of love, devotion and • Higher self of courage, independence (no longer either/or dualism) <p>RESOLVE TRANSFERENCE to outer authority by finding inner authority/inner law. Able to be objective (knows self well); willing to risk exposure/criticism; able to tolerate frustration</p>	Supportive and confrontive, as needed. More interactive <i>Group: to mirror, to support and to confront</i>
	In HUMAN COMMUNITY:	Interactive. Able to give and receive support and confrontation	Individual and <i>Group</i> : Able to meet as peers – brothers and sisters.
	In SOUL: In CHRIST:	Empty. Allowing the energy of the divine (both love and firmness) to flow through. Non-attached. An instrument of the Divine.	Individual and <i>Group</i> : Beyond words. Being together in the energy of SPIRIT.