

Pathwork™ Steps

February 2014 Teleconference Study Guide

The Structure of the Human Personality

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Quotes from Chapter 2 of The Path to the Real Self

By Eva Broch Pierrakos

Book or full text download available from www.pathwork.org

Before the self can be accepted and changed where necessary, it must first be thoroughly understood. And before this can even be attempted, the general structure of the human personality must be seen in its various layers and divisions.

Just as every human being is a higher or real self, so it can be stated that every human being has temporarily become also a lower self. (It is actually incorrect to state that one possesses either) Man may be as unaware of the existence of either. The truly great side of his being, as well as the artificial covering, disciplining the lower self away, as it were, often make the lower self undetectable. Only when man becomes aware of its existence, understands its workings, can he gradually dissolve it, for only then does he discover that selfishness and other character faults are no defense, nor do they serve him for any advantage, but are rather the opposite.

Superimposing right behavior cannot ever convince man that he is basically good, generous, kind. The only procedure affording him this awareness is the courage to first face that which is so opposite from what he wants to be. To contact this inner center is the inevitable outcome of a path such as this. It is important to understand that misconceptions and negative feelings cover the higher self. Getting to know his lower self, man must be prepared to meet it without self-accusation and utter self-rejection

It can thus be seen that the unconscious harbors both the higher and the lower self. The higher and the lower self also manifest in man's conscious mind. Not only moral and ethical traits, or their opposite, apply to either, but all sorts of other human aspects, such as talents, intelligence, accomplishments, health, stamina, energy, beauty -- or their opposites.

It is therefore that the searcher can find his higher self in some respects only after he has courageously faced his lower self. This he often fears and escapes from. True liberation occurs only when man no longer fears and avoids any aspect of his most hidden self.

The higher self is covered by the lower self, and the lower self is often covered by still another layer - we might call it the mask self, or a false self, or the idealized self. This covering pretense is not only for the benefit of others, but often also in order to deceive oneself. *[See attached diagram from The Undefended Self by Susan Thesenga]*

Man consists of many components. This manifoldness is the cause of the rich potential he represents. But it is also the cause of confusion and inversion. When the different parts do not function harmoniously together, to mutually aid and complement one another, imbalance and disorder are the result.

The average human being does not have all his inner faculties in good working order, the way they are meant to function. As a result, man's degree of awareness is below par and he is only half alive - often much less than that.

The real self is autonomous; it cannot possibly be divided within itself. The over-layers, having come into being due to misunderstanding and ignorance, do not know of its quiet existence. They misinterpret its messages. The higher or real self is motivated by the greatest and widest possible range of vision. The lower self only sees the immediate issue, regardless of how misleading this may be. It is often impossible to immediately change the motivations of the lower self, but it is of utmost importance for an individual to be acutely aware of its presence, as well as of the presence of motivations of the real self. This self-acceptance and

self-honesty integrates the personality already considerably before lower motivations can genuinely disappear. This state of self-awareness and acceptance of what one is, in a realistic spirit, is essential for unification.

Self-awareness crystallizes the real self to such a degree that its messages are understood. The real message may be: "turn into myself, find myself and free all my inherent assets. I stagnate and do not fulfill myself. This is why I am unhappy." The misunderstood and misinterpreted message may be "I am hopelessly bad, wrong, inadequate. I am so imperfect that there is no hope for me." All human failings are exaggerated, if not on an outer thinking level, so in emotional reactions to oneself, manifest by the defenses one sets up in order to prevent criticisms from self or others.

The real self is never wrong. It does not adhere to blind, rigid rules. It is highly individual and unfailingly leads to fulfillment, fruition, constructive results for all concerned, without causing damage to anyone. The small, limited outer brain is often confronted with alternatives in which something is good, on the one hand, but bad on the other; favorable for one person, but detrimental for another. The inner center of one's being, which is The Reality Of Life , to be found deep within, accessible to all, transcends these manifestations of illusion, penetrating into the ultimate truth, where no such conflicts exist. And this applies to the most mundane of matters, as well as to the great, important issues of life.

The reason that the higher or the real self are interchangeable is that the real self is the only eternal, real, indestructible part of man. All other manifestations of man are of temporary duration, hence not real.

Today, it is known that every material object is energy. It required great scientific insight to realize that a simple piece of furniture, for example, is a power house of energy. The fact that this was ignored by mankind until quite recently did not change the truth.

Perhaps this makes it easier to understand that thoughts and feelings, will direction and emanation, are also potent energy. Inanimate objects are petrified energy, which must be released if the energy is to be activated. thoughts, feelings, will, are fluid , working , activated energy. Neither petrified energy of inanimate objects, nor fluid energy of human expressions, are visible to the naked eye.

Let us state once again: the aim of this path is to first find the significance of any forms of unhappiness, what misconception or false idea lies behind it. Stated in a different way, we may say that the elimination of false imprints simultaneously dissolves the lower self and brings out man's divine nature, thus liberating him from his shackles. Where man makes his mistake here is that he often tries to will the effect, disregarding that a cause exists.

The inner will functions due to a wholehearted decision, it wills out of conviction, independent deliberation and understanding, in freedom of choice, without force within or without. It does not will in order to avoid something negative, but ut wills for a positive purpose - to attain something positive. Not obtaining this results at once causes no fright. Inner will can afford to be patient and can live without undue disturbance even when it does not succeed. It can stand frustration. Out will cannot; it believes to perish without its wish fulfillment. Consequently, outer will is strained, tense, anxious, ineffectual. Inner will is relaxed and free flowing. Upon close observation, outer will is felt to originate from the regions of the head; inner will from the region of the solar plexus.

If, to begin with, you simply determine and acknowledge where your will power comes from, by deeply listening into yourself, without trying to force anything (inner will cannot be forced, it can only be calmly activated), you will have accomplished a great deal. It sets you on the right road toward cultivation of self-awareness; of determining what goes on in you. Suppose you have determined that inner will is lacking while, at the same time, you very much wish to pursue this path. By quietly observing this lack of inner will, you may then calmly and firmly express the desire to have it manifest. If this is done consistently and if you do not look for an answer in a tense, anxious way, you will find that something within yourself responds. You may become aware of this only later, perhaps it will first appear so natural that it almost happens without being apparently connected with your has in this respect.

[Suggested exercise:]

Express gently, but firmly, the wish to be in contact with your higher self, to have it manifest, -- whether this concerns inner will, inner wisdom or guidance, or any other facet of it -- it is bound to respond. Cultivating this desire by consciously formulating the thought is an indispensable prerequisite for activating the real self. It has to be "used" in order to eliminate what still covers it up and hinders it from full self-expression. This may sound like a paradox, but it is not. As you put these pointers in practice, you will more and more convince yourself that the real self is a living reality, forever ready to serve you when you request its manifestation.

Quotes from The Path to the Real Self © The Pathwork Foundation 1999
Full text of this plus all other lectures may be downloaded from www.pathwork.org

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Very short films that illustrate aspects of
Finding Your Faults PL 26 and Initial Steps PRS4
Compiled by Jan Rigsby www.janrigsby.com

10 Minutes (2013) A 10 minute short film about how different our perceptions can be.
<http://conversations.nokia.com/2013/03/06/10-awe-inspiring-short-films-every-movie-lover-should-watch/>

The Black Hole (2008) 2 min 49 seconds. What would you do with if you were given a magic device that could change your life forever? Dir: Phil Sansom and Olly Williams. Cast: Napoleon Ryan. <http://conversations.nokia.com/2013/03/06/10-awe-inspiring-short-films-every-movie-lover-should-watch/>

Clocktower 2 minutes 28 seconds. An animated version of the eternal struggle between our own personal pleasure and the responsibilities we take on that impact others.
<http://arncyn.squidoo.com/uplifting-short-films>

I Shall Not Want 4 minute 22 second Music Video by Audrey Assad
<https://www.youtube.com/watch?v=e5xEYgGr6ms>

Julie and Julia 2009 A one minute film clip from the movie, where Julia Child expresses her frustration about finding a purpose to her life, or at least something to do that feels useful and productive. “What is it you really like to do?” asked her husband, trying to help her figure out what kind of job she would like. “Eat.” Says Julia. “Yes, I know, I know... and you’re so good at it!” <https://www.youtube.com/watch?v=7hqLTAHnrac>

Letterbox 5 min documentary: A Turner Classic Movies short on the different in watching via “widescreen” or “Letterboxed” transfers of a film vs. “full screen” or “pan and scan”. An analogy of how greater awareness of spiritual reality can change our perceptions. <http://www.youtube.com/watch?v=GseDCbaHNOk>

Same Place, Same Time, Tomorrow 5 minutes 28 seconds. Have you ever considered the negative power of regrets? What might change if you made a full and complete commitment to one of your dreams? Ref: Commitment: Cause and Effect PL196
<https://www.youtube.com/watch?v=6ZwCnJdQjG4>

Seconds (2008) 2 minutes 3 seconds. A short film that captures the life-changing impact of a moment’s hesitation. <https://www.youtube.com/watch?v=AdymCQ5PXrs>

Small Pleasures (2008) 5 minutes 17 seconds. Do you experience life fully? Imagine if you did... <https://www.youtube.com/watch?v=flkFW5E0XcM#t=270>
With other short films at <http://gimundo.com/news/article/10-cant-miss-short-films/>

STEPS ON THE SPIRITUAL PATH The Undefended Self by Susan Thesenga

Developmental Stage & Task:	THE THREE SELVES			THE INNER WORK		Stance of the Helper in the Helping Relationship
	The Mask Self	The Lower Self	The Higher Self	Spiritual Practices	Work with a Helper	
Child Self <i>Re-educate inner child to become autonomous adult</i>	Phony child behaving in reaction to expectations of others, trying to avoid vulnerability of being real. Submissive or rebellious child, in reaction to parental authority projected onto others.	Selfish, wilful child who wants only his/her way. Negative, wounded child defended against feeling pain and disappointment. Superstitious and not autonomous.	Spontaneous, loving, creative child, in touch with spirit. Open, undefended child, able to feel and be vulnerable. Open to spiritual reality, without preconceptions.	Question all fixed ideas/images/attitudes; allow open attention and curiosity about the self. Meditate and pray in dialogue with the inner child. Call in positive adult ego and Divine Mother/Divine Father to re-parent the inner child. Use a journal and practice Daily Review to discover personality patterns.	Open to emotional reality of inner child. Discover how childhood images create and distort present reality. Externalize unfelt feelings from childhood including anger, grief, fear and joy. Allow loss of childhood illusions.	Work with transference: Actively analyze how childhood reality is re-created in the helping relationship. Allow positive and negative transference projections of "perfect" parent and "disappointing" or "monstrous" parent. Negotiate clear and reliable contract; clear boundaries. Promote ego differentiation from helper.
Adult Ego <i>Strengthen Positive Ego Mind; Align with Spiritual Self</i>	Idealized self-image of ourselves, which we present to the world and want to believe is who we are. Perfectionist demands on self and others. Character defences of the Mask: a distortion of a divine quality: submission (Love) aggression (Power) or withdrawal (Serenity)	Personality faults. Egotistical, selfish ego which wants to be master of all it surveys. Alternatively, weak dependent ego which will not take responsibility or lay claim to what it deserves. Pride, self-will, and fear (aspects of lower self on all levels)	Good qualities of the personality, Positive ego will, serving the Spiritual Self. Makes positive choices. Observes and accepts all aspects of the self. Pursues spiritual discipline and follows through on guidance received. Personal strength: Love, Power, or Serenity	Meditate to develop and strengthen capacity for objective and compassionate self-observation. Use prayer and affirmations to align with Love and Truth.	Look honestly at life patterns and what they reveal about the self. Accept opposites within the self: "bad" faults as well as "good" qualities; pain as well as pleasure. Differentiate self from others; create resilient, effective ego. Recognize and allow present-day feelings as they arise. Make connections with past if relevant; release the past to function in the present.	Do not engage transference: Work with adult issues, not re-creation of child relationship. Be appropriately self-revealing. Allow feelings rather than strongly encouraging them.
Human Relationships <i>Integrate Self with Others</i>	Patterns of dependency and/or separateness. Blaming and Projecting own issues onto others.	Manipulative and dishonest relationships based on specianess and self-importance (me vs the other)	Relationships that are both autonomous and mutually loving (me and the other)	Meditate and pray to open the heart, practicing forgiveness of self and others. Engage in compassionate service.	Make interactions conscious: negotiate relationship. Practice realness/vulnerability/confession/forgiveness.	Engage with whole self: share more, support connection, confront separateness. Shift from transference to intimacy: allow peership.
Soul Transpersonal Level <i>Heal Personal and Collective Soul: Surrender to God</i>	No more mask.	Personal soul: Negative soul directions, with intent to perpetuate duality. Personal soul dens, karmic distortions.	Personal soul: Positive soul directions, with intent to unify. Personal soul gifts and desire to serve.	Pray, align, and affirm positive intention. Attune to soul's divine ray: Love, Power or Serenity.	Discover and work with negative intentions. Feel and release pain behind revenge, bitterness, withholding. Uncover and discharge karmic imprints from past lives.	Notice how deeper soul issues are re-created in helping relationship. Model appropriate relatedness.
Unitive Level BE IN GOD	No more mask.	Collective soul: Positive archetypes and angelic essences. Surrender to inner guides and to God.	Negative archetypes & demonic impulses. Attachment to negative power & separation. (evil)	Work with ritual and ceremony. Seek and heed spirit guides: Surrender to spiritual masters, Commit life and will to God.	Take full responsibility for creation of own life. Work with archetypes, dreams, inner journeys, creative visualizations. Work with Breath & Rhythm.	Thin own boundaries to allow soul level contact. Step out of the way; enter space beyond ego limits; channel higher energies. Allow personal transparency.
		Creative Presence: Love and Truth.	Practice moment-to-moment awareness.	Worship the Divine in all forms.	Allow spontaneous, creative impulses.	Allow the work to be a constant co-creation between teacher & student, both accessing the Divine, without boundaries or separation.
		BEING HERE NOW			Relax into Breath, Rhythm, God.	

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Questions for a **Stage 1 Commitment** to the Pathwork Additional Materials 6 (AD6)

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. All the questions, for all stages, should be worked through in the private work of each individual before the celebration, so that there is full clarity.

1. Are you fully aware that this is a spiritual path and not an individual therapy?
2. Although at this point of your commitment, your involvement is still 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?
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?
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?
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?

Steps to Unified Consciousness – How we Transcend Duality

© ‘How to Find God and Have Fun Doing It’ By Elizabeth Mylonas

- By seeking the truth
- Being willing to our hold, our way, our belief, our fear
- Being willing to question our convictions
- Being willing to see beyond our outlook
- No longer needing to triumph, win, be separate, special, right, have my way
- Trying to find and discover the good is all sutations
(this does not mean resignation or giving in / giving up)
- Going with the stream of life
- Coping with what is beyond our control
- Accepting where we are
- Accepting lie at this moment as it is, with the potential to change what will be
- Being in harmony with our own inner rhythm.

“This will open the channel so that total self-realization will take place... so that all your expressions in life are motivated and lived through by the Divine Principle, expressing hrough your individuality, integrating your ego faculties with this Universal Self.”

Unity and Duality PL 143

Alone, Yet Not Alone

JAN. 27, 2014 THE NEW YORK TIMES

David Brooks

http://www.nytimes.com/2014/01/28/opinion/brooks-alone-yet-not-alone.html?nl=todaysheadlines&emc=edit_th_20140128 2/3

There is a strong vein of hostility against orthodox religious believers in America today, especially among the young. When secular or mostly secular people are asked by researchers to give their impression of the devoutly faithful, whether Jewish, Christian or other, the words that come up commonly include “judgmental,” “hypocritical,” “oldfashioned” and “out of touch.”

It’s not surprising. There is a yawning gap between the way many believers experience faith and the way that faith is presented to the world.

Rabbi Abraham Joshua Heschel described one experience of faith in his book “God in Search of Man”: “Our goal should be to live life in radical amazement...get up in the morning and look at the world in a way that takes nothing for granted. Everything is phenomenal. ...To be spiritual is to be amazed.”

And yet Heschel understood that the faith expressed by many, even many who are inwardly conflicted, is often dull, oppressive and insipid — a religiosity in which “faith is completely replaced by creed, worship by discipline, love by habit; when the crisis of today is ignored because of the splendor of the past; when faith becomes an heirloom rather than a living fountain; when religion speaks only in the name of authority rather than with the voice of compassion.”

There must be something legalistic in the human makeup, because cold, rigid, unambiguous, unparadoxical belief is common, especially considering how fervently the Scriptures oppose it.

And yet there is a silent majority who experience a faith that is attractively marked by combinations of fervor and doubt, clarity and confusion, empathy and moral demand.

For example, Audrey Assad is a Catholic songwriter with a crystalline voice and a sober intensity to her stage presence. (You can see her perform her song “I Shall Not Want” on YouTube.) She writes the sort of emotionally drenched music that helps people who are in crisis. A surprising number of women tell her they listened to her music while in labor.

She had an idyllic childhood in a Protestant sect prone to black-or-white dichotomies. But when she was in her 20s, life’s tragedies and complexities inevitably mounted, and she experienced a gradual erosion of certainty.

She began reading her way through the books on the Barnes & Noble Great Books shelf, trying to cover the ones she missed by not going to college. She loved George Eliot’s “Daniel Deronda” and was taken by Tolstoy. “He didn’t have an easy time encountering himself,” she says, sympathetically. “I was reading my way from darkness into paradox.”

She also began reading theology. She'd never read anything written before 1835. She went back to Augustine (whose phrases show up in her lyrics) and the early church fathers. Denominationally, she went backward in time. She became Baptist, then Presbyterian, then Catholic: "I was ready to be an atheist. I was going to be a Catholic or an atheist."

She came to feel the legacy of millions of people who had struggled with the same feelings for thousands of years. "I still have routine brushes with agnosticism," she says. "I still brush against the feeling that I don't believe any of this, but the church always brings me back. ...I don't think Jesus wants to brush away the paradoxes and mysteries."

Her lyrics dwell in the parts of Christianity she doesn't understand. "I don't want people to think I've had an easy time." She still fights the tendency to go to extremes. "If I'd have been an atheist I'd have been the most obnoxious, Dawkinsloving atheist. I wouldn't have been like Christopher Hitchens."

Her life, like all lives, is unexpected, complex and unique. Her music provides a clearer outward display of how many inwardly experience God.

If you are a secular person curious about how believers experience their faith, you might start with Augustine's famous passage "What do I love when I love my God," and especially the way his experience is in the world but then mysteriously surpasses the world:

"It is not physical beauty nor temporal glory nor the brightness of light dear to earthly eyes, nor the sweet melodies of all kinds of songs, nor the gentle odor of flowers, and ointments and perfumes, nor manna or honey, nor limbs welcoming the embraces of the flesh; it is not these I love when I love my God. Yet there is a light I love, and a food, and a kind of embrace when I love my God — a light, voice, odor, food, embrace of my innerness, where my soul is floodlit by light which space cannot contain, where there is sound that time cannot seize, where there is a perfume which no breeze disperses, where there is a taste for food no amount of eating can lessen, and where there is a bond of union that no satiety can part. That is what I love when I love my God."

http://www.nytimes.com/2014/01/28/opinion/brooks-alone-yet-not-alone.html?nl=todaysheadlines&emc=edit_th_20140128 2/3
1/28/2014
Alone, Yet Not Alone - NYTimes.com

Pathwork™ Steps

The Ego's Cooperation with or Obstruction to the Real Self

Worksheet on PL 158 created for the Pathwork Teachers Helper by Susan Thesenga

This Path brings us to crossroads where you see the old inner landscape, the fear of life, of death, of pleasure, of giving up control, of feelings and of being as such. To cope with these fears is the main problem of life.

Nature of these fears is a misunderstanding of the function of the ego and its relation to the real self. Note it is true that an exaggerated ego is the greatest hindrance to productive living. It is equally true to say a weak ego is incapable of establishing healthy living.

Humanity's unhappy condition is due primarily to ignorance about the real self. It is not understood that we contain something deep within that is superior to the ego self. Thus we ignore the inner and place our trust in the ego (outer). To not realize this and remember it has consequences: of identification and of balance. **Ego cannot add deep feelings and produce profound and creative wisdom. It can memorize, learn, repeat, copy, sort out, remember, collect other people's creative knowledge, to select, make up the mind, and move out in certain directions. The ego does not feel, experience or know deeply or is not creative. This is only so if actions are activated by the real self. Real self is effortless.**

Back to the fears:

Fear of Death:

Justified if out of ego since if you identify with ego and you die, ego dies. From real self, you know of ones immortal nature and are aware of its' eternal quality - on a continuum. Intellectual acceptance of real self is not sufficient. Actualization of the faculties of the real self is required.

Fear of Life:

Justified when one's sense of identity is exclusively limited. Real self increases experience and the realization of one's inherent potential. Real self reconciles apparent opposites. Life and death are sunny and shadow sides of a certain manifestations of consciousness. Ego function on dualistic plane and cannot transcend this level.

Fear of Pleasure:

To the degree you feel unhappy, unfulfilled, and empty, you fear happiness and pleasure. Need to connect consciously with the fear. The ego is driven by unconsciousness, from another part of your being. Question is whether ego follows the destructive drive or whether it is activated by the real self.

Essential to be open to your own inner reactions which shrink from happiness and pleasure. Fulfillment and happiness can only exist when the real self is activated and you do not identify only with the ego. **This necessitates letting go of the direct ego controls. It requires trust and courage to surrender to an inner movement.**

Fear of letting go of ego: If you function only from ego, then letting go is annihilation. Truth is letting go is without danger and is life itself. This means harmonious interaction between ego and real self. It means knowing the ego's functions (*see above in the bold*).

Note:

1. Fear of real self, you fear life, death, pleasure and fulfillment, happiness and

unfoldment.

2. feelings cannot be controlled by the ego. Feelings are an expression of the creative process itself. Feelings and the creative process are soul movements.

The real self exudes and transmits a vital flow of energy, the life force, consciousness.

Understand, however, the ego cannot be dispensed with. To do so is another extreme which is damaging. To overemphasize, you become tired and exhausted. Fear of letting go, of giving up ego strength, you lose strength. A weak ego fears self responsibility and becomes completely disabled, neurotic or addicted..

Balance: Ego must know it is a servant. Ego's task is to formulate the thought, the intent, the decision. After the ego fulfills its task, it must step aside and allow the real self to come forth with its intuition and inspiration that sets the pace and directs the individual path.

Here is a visualization of the three selves with principal aspects of each self listed:

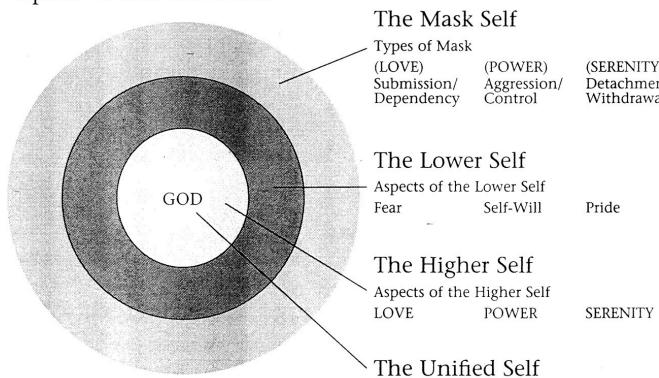
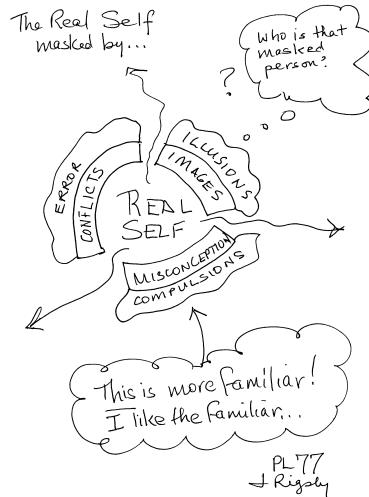


Illustration from

The Undefended
Self by Susan
Thesenga

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In reality the three layers are not so self-contained as pictured in the above illustration.



Study Guide compiled by Jan Rigsby: 2014
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