

Pathwork™ Steps

Study Guide for March 2013

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Initial Steps for Self-Search

Quotes from Chapter 4 of *The Path to the Real Self* (PRS4)

By Eva Broch Pierrakos

Let us now begin with some definite steps in the direction of self-knowledge.

Before attempting to do so, it will help to realize, and save confusion and delay, that all human beings often harbor contradictory feelings. It is possible to genuinely love another person, and yet to resent him. One does not exclude the other. But man is indoctrinated with the belief that this is not possible. Even if he knows better in his intellect, emotionally he cannot accept this fact. Hence, one set of emotions is repressed, so that he is no longer conscious of its existence. For the moment, try to answer the following questions simply by probing and listening into yourself.

It does not matter where one begins. Some start off by examining their physical habits, find that they are not health furthering, and find it easier to change them before looking behind the surface to find the causes. One thing is certain: the well integrated person, who is in comfort and ease with himself, who does not fear his innermost being, will have good, healthy outer habits, without ever being fanatic about them.

The general false concept that happiness and fulfillment are impossible, may combine with personal and specific misconceptions and false imprints. They both work against a particular aspect of life experience, while consciously the wish is not only very ardent, but tense and anxious. It is as though this tension were a means to make up for the undercurrent of denying the wish fulfillment.

When the personality is split in such a manner -- one part wishing it, the other denying the wish -- the greater the denial of the wish, or the belief in its impossibility, the more compulsive and greedy the wish becomes on an outer level. This is obviously unhealthy, hence, one has to learn to let go of the urgency. The personality has to be able to accept, first, the non-fulfillment, for now, while yet knowing it is absolutely within the realm of the possible.

Spiritual truth, as mentioned before, often appears contradictory. Two apparent opposites, supposedly mutually exclusive, are both correct. [Bold added]

The "inventory" ... is a good beginning. It will make you aware of certain facets in your life and in yourself you may never have thought about before. It may also give you a view of what you might want to change in your life. This concise awareness is necessary.

Some people claim that self-confrontation is self-centered or selfish. Nothing could be further from the truth. This is another example of an apparent contradiction. On the one hand, all spiritual teachings of value postulate that knowing the self is essential. On the other, man is continually admonished not to be self-concerned, but to be concerned with others. As though the one excludes the other! In fact, how can one truly love others if one does not love oneself?

It must never be forgotten that there is a right, constructive and healthy way, as well as a wrong, distorted, destructive and unhealthy way to every activity and undertaking. It is seldom true that the whole is to be discarded, or can be accepted without probing and condition.

The same applies, for instance, to concern with the past. This, too, can exist in a most unhealthy manner -- in the manner of not giving up and letting go what has taken place. This is exactly what the unconscious mind is doing. In order to make it stop doing so, this fact has to be brought out into the open which, in turn, is often impossible unless the past, and one's reactions to it, are investigated. If it is properly recognized how one clings to obsolete events and feelings, it is possible to let them go.

This necessary activity is often confused with the unhealthy attitude as such and it is advocated not to be concerned at all with past happenings. On the surface, it may, indeed, appear as though the individual is no longer burdened by the past, but, in reality, he may be completely driven and controlled by it, which cannot be corrected as long as he does not find out that this is the case. Hence, there is a healthy and an unhealthy way of looking at one's past, at the childhood, with all its significance and all the reactions it engendered.

Study Guide prepared by Jan Rigsby 2014
The Path to the Real Self by Eva Pierrakos © The Pathwork Foundation 2002
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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>

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 difference 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/>

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Finding Your Faults

[This excerpt from Pathwork Lecture 26 is included in order to stimulate your thought process rather than as an assignment. See if you can notice a subtle inner resistance when you consider:

- Telling the truth to yourself*
- Risking a deeper level of relationship with another*
- How God / Universal Creative Force(s) might perceive your journey and your efforts.]*

“After you have done this conscientiously, the next step would be to ask someone else who knows you very well to tell you what he or she really and honestly thinks about you. I know that it takes a little courage to do that. Consider this your first effort to overcome a little of your pride

For it is very important not to work quite alone, in many ways. In the first place, there is a spiritual law, my friends: to be able to open up, to really open your heart to another person brings a spiritual help that you could not receive by yourself. You see, it is the law of brotherhood. For he who is always alone, no matter how hard he works, no matter how intelligently he reads or studies, no matter how much self-honesty he tries to have, becomes locked in a certain vacuum that bars a complete understanding and evaluation which automatically flows into him if it is aired out to another soul. By remaining all alone, you violate the law of brotherhood in some subtle way. It also needs a certain amount of humility which does not come easy at the very beginning but that does become second nature after some time of fruitful cooperation with another person -- to be able to talk openly about your difficulties, your weaknesses, your problems, as well as to receive criticism.

And when they do tell you your faults, think about it calmly. And I may tell you it may often be the case that someone says something to you that at the first moment seems entirely unjust -- and you may be hurt. You may also, for that matter, be even more hurt if a truth is told to you. But even if you have the sincere conviction that something told to you is an injustice, try to think about it nevertheless. There may be only one per cent of truth in it. The other person may just see it a little differently or see just the superficial effect. He may not have the understanding to combine or understand what lies underneath, why you react in this way, and all the complicated mechanism of the soul and her workings, *and he may not choose the right words to express what he really means [italics added]*. But the one per cent of truth in what is said to you may open a new door of understanding for you. It may not even be something entirely new for you, but it is often necessary to consider one and the same fault or trait in different lights, from new angles, so as to understand the various effects one and the same fault may have.”

PL26

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Where to Go from Here

Discovering your own life's wisdom in the second half of your life

by James E. Birren and Linda Feldman

Worksheet questions taken from highlighted portions of the book

A. Where did I come from? *If life was a card game:*

1. What you were dealt

Reluctance can be caused by the fear that your life might not be appreciated. Once you begin to understand your own life, that fear will disappear.

You gain the strength to plot your own future after you understand your past.

What kind of hand were you dealt in life? What is your birth story? How has it make its impression on you as you look back on the details? Are there family stories about it? What do you know of your earliest history? How did you arrive at the poker table?

What kind of health cards were you dealt at birth and along the way? How did you choose to experience pain?

How would you describe the kind of family you were born into? How would you describe that same family today? Was there one specific characteristic of you family that still influences you?

Were you the oldest child? The youngest? What was that like? What were your parents' expectations? What were some of your early experiences with justice? How were infractions of the rules handled?

What did you like about the hand you were dealt in life? What did you dislike most about the hand you were dealt?

What did you learn about money when you were growing up and from whom did you learn it? Whom did you ask for money? When you were given your cards of life how many chips were piled in front of you and what were you told about them? What kind of childhood enterprises did you have? What did you do with the money?

Home... What is the first room you remember? Did you grow up in a male or female home? Who cleaned your home? Is your home in order now? Who's in charge of creating order

What were your history lessons? However your history unfolded, no matter what cards were dealt out in your hand of life, the task was the same: to make something of yourself. Do you feel that anyone has ever received a perfect hand?

2. How you played the hand

How did you play the hand you were dealt? When did your childhood end? When did you feel you were taking care of yourself? When did you first feel accountable? What was the first decision you made for yourself?

How active were you in making decisions for yourself? Did your decision making most resemble your father's style or your mother's? What was the best decision you made for yourself?

What kind of bets have you made on yourself? What did you invest? Whom did you ask to invest with you? What experiences influenced the way you played your hand? What bets didn't you make?

Were you caught in any ups and downs of your family? How was your initiative harmed or helped? Did you life return to its earlier status? How did it change?

Did you follow the rules or break them? How did you deal with success and failure? What skills did you most rely on ? What experiences did you have with waiting?

Have you stood in your own way? What were some of your best moves?

What went into your decision making? Were you a farmer who planted seeds for new opportunities, or did you show up for the harvest? Were you a map reader who plotted the next move in an already explored land, or did you sketch in pencil where you might be next? How did you define success? How did you achieve success? What gives you satisfaction?

Were you a risk taker? In what areas of your life did you take risks? In what areas do you wish you had taken risks?

3. The Dreams

How were you trying to be?

When you were a small child, what person did you most admire? What quality in that person attracted you - power, beauty, kindness, skill? Have any of these qualities stayed with you?

Can you trace your early dreams back to certain people? Did you know your father's dreams? Your mother's? Which characteristics do your models have in common?

Did you experience something in your life comparable to the great killer of dreams? What transitions did you make? Under what circumstances did they come about?

What models are with you today? What did they teach you?

Did you have models who taught you your limits? How did you react?

Who were your negative models? What were the benefits? What were the costs? Did any originality emerge? What became of the originality? Did you follow the originality to any specific goal?

B. Where am I now?

1. How do I feel about my life?

What are the lifelong threads that hold the fabric of your life together? Has your life developed like a branching tree, a winding river, or crabgrass? Or is it a huge unfolding tapestry with a few major threads?

What kind of animal would you like to be? What kind of animal are you really like? How would your friends answer that question about you?

What's going on in your emotional life right now? What are your needs? What's missing? When do you feel most comfortable in your own skin? When was the last time you listened to your second nature? When did you not listen? What happened? When did you last take a stand on something?

How do you react when your passion level drops? What do you tell yourself? What's the balance between your passion level and your satisfaction level?

When do you feel satisfied? Which people and events do you feel satisfied with? When are you pleased with yourself? When are you not? Do some people in your life take from you? Is there enough unfulfilment to balance the takers?

What are some of your best times? How do you make good times happen?

What feelings have you gotten used to being without? How do you react when you feel depressed?

What are your distractions? Have you discovered an emotional theme from your past that stands in your way? How much armor-loosening do you have to do? How light do you travel?

2. *What do I think about love?*

What moves your heart? How do you go about understanding someone? How do you make yourself known to someone you love?

What are your ideas about love? When did you formulate your ideas? Which idea about love have you changed?

What acts in everyday life speak love to you? How do you alert someone that you love him or her? When was the last time you fell in love?

How much of your love life is your sex life?

How do you feel in the presence of someone you say you love? How do you know you're loved?

What is it that you feel when you feel loved? When was the last time you felt loved?

3. *How to I balance my life portfolio?*

Is your portfolio balanced? Do you get satisfying returns on your time investment? Are you diversified? What absorbs you creatively? Artistically? Romantically? In nature? How do you spend your Sundays? How much time do you spend having fun? What do you do that is purely unselfish?

What would you be willing to do less of in order to receive a greater return?

Does your life portfolio have heavy investment in your career? Your physical attractiveness? Your public image? Your athletic ability? Where are your other investments?

What do you contribute to someone else's life? What are the returns? What do you need to do to get more out of your investments?

C. Where am I going?

1. *What strategies to I have for the future?*

When you think about the future, what do you imagine?

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Initial Steps For Self-Search

Quotes from Chapter 4 of The Path to the Real Self (PRS4)

By Eva Broch Pierrakos

[Eva Pierrakos' personal teaching of the Pathwork concepts emphasized 'Your life doesn't lie!'. The daily harmonies and disharmonies of our lives are the effects of our spiritual beliefs. Bringing these beliefs into conscious awareness will allow us to understand the cause and effect relationship. Once we see how distortions and false beliefs create disharmony, our positive intention will help us untangle misconceptions.]

When the questions of the first "inventory" are conscientiously and truthfully answered, wherever possible, the following questions are important and helpful. As mentioned before, here, too, not all questions can be answered now, but wherever it has to be shelved, this should be noted. It should be seen that this fact in itself indicates that there may be a problem, a conflict, for, otherwise, awareness and clarity would exist.

The next set of questions is the following:

Do you enjoy the pleasures of life as fully as you sense this may be possible? Or is your experience of them flattened, stale, shallow?

How do you respond to life's hardships? Do you become panicky? Angry? Do you blame others, life or yourself? Or do you try to find the cause of it in your own past and present psychic processes and, until you have full understanding, trying to make the best of the situation, learning from it, accepting what is inevitable at the moment, and changing what can be changed through corrective measures?

How do you react to friction with friends and associates? Do these emotions paralyze you, so that your faculties do not function when you need them and you are flustered, cannot think of the right answers at the time, but hours or days later?

How do you respond to criticism? Do you feel utterly devastated? If a fault or failure is pointed out, or you yourself suspect it, do you feel as though your entire value as a person is annulled? Or is it possible to admit wrongs without losing all self-respect and retaining the feeling that you have worth, value and assets?

Is everything either/or? Can you feel that you can be right in one respect, wrong in another -- and apply the same to others? Because something is bad, do you cease to feel, see and experience the good?

Do you feel undeserving of good things? Do you feel as though some of the fulfillments, listed before, cannot possibly come to you? That you cannot visualize yourself in this situation? Perhaps an inability to enjoy pleasure, in the fullest possible way, has something to do with it. Test it within yourself, probe.

Do you trust yourself to handle difficult situations? The more you do, the less will you live in fear and the more capable you will become of enjoyment.

How do you react to frustration? Does something in you scream like a baby? Are you frantic? Or do you retain a rational and appropriate sense? Does momentary frustration feel as a finality? Or are you capable, if it is necessary, to accept it, adopt to the lack and make the best of

the situation, in the realization that it need not be final?

Is it difficult for you to make decisions? Are you too quick and impulsive about them? Or can you never make up your mind? Do you wish some reliable authority would take the responsibility for your decisions, so that you will not have to take a chance, make mistakes?

Do you like to rely on the judgments of others? Is it difficult to form your own opinions? You will find that the more you resent advice, the more you really want it, unknowingly.

Are you capable of loving, of truly unselfish concern for others, or do you confuse self-destructive false sacrifice, possessiveness and fearful submission with "true love" and weakness with flexibility? Do you confuse unscrupulous selfishness with strength, assertiveness and healthy self-love? Again, you may note how well one has to discern in order to differentiate; how easy it is to pronounce judgment without knowing what goes on within the soul.

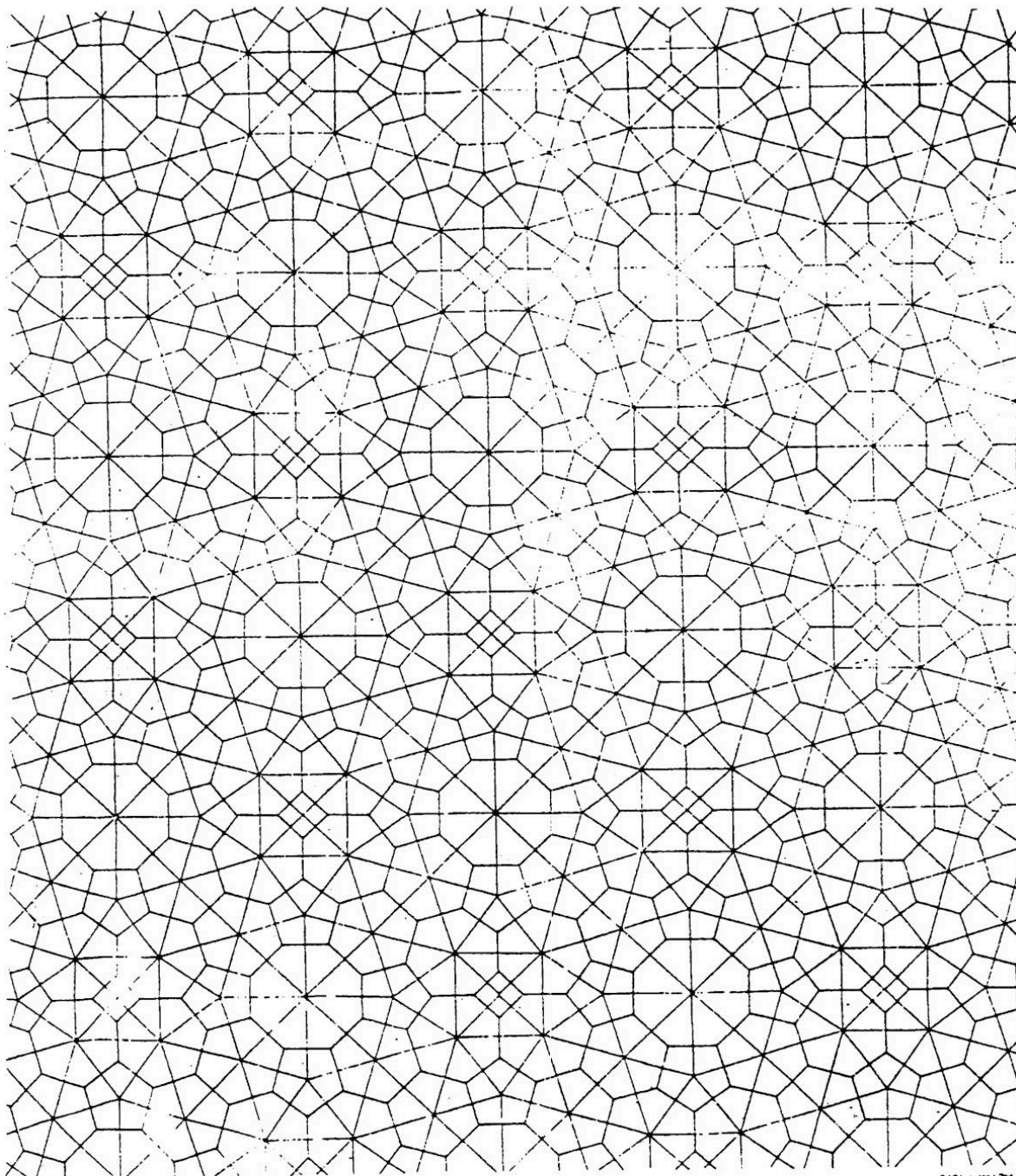
To evaluate the reality of a human being -- oneself and, even more, another person -- a great deal of insight and understanding, observation and vision are required. Acts, attitudes, behavior patterns must be looked at as a part of the whole personality; they must be evaluated in correlation with other trends, and still undiscovered factors must never be left out of sight, before it can be determined what a person is, what his behavior signifies.

Intuition gives, of course, perfect answers, but before intuition truly comes into play, self-knowledge has to exist to a very considerable degree. *Ready-made rules about what is right or wrong are totally unreliable.* [Bold and italics added]

The lazy person, who shies away from the trouble of weighing, thinking and discriminating tends to flock to organized religion, which sets rules for his thinking and relieves him of the responsibility to form his own opinions, to inevitably make mistakes and grow from them, to occasionally change his mind, with all its consequences.

The emotionally and spiritually mature person is accountable to his own conscience only. No one else can decide for him. The rules of man's religions often parallel divine reality, but they only become a reality if arrived at through personal experience and the gallant struggle for self-responsibility. There are also instances when divine reality leads into quite different channels than the generally approved ones. This may first require courage but, in the end, it will prove the greatest blessing, the only possible way to make life worth living.

The second set of questions clearly points to the spiritual and emotional maturity of a person. There is a correlation between truthful answers of both sets of questions. However, it is premature to consider this. Later on, it will evolve quite naturally out of the work. In the meantime, you have to be reconciled to the fact that preliminary work, preparatory tasks, have to be fulfilled. The mere fact that answers to these questions have been given, wherever possible, and thought about, establishes an inner climate conducive to the work and helps towards a better overall view of the self. Many aspects may appear to you in a new light, may give you food for thought and the dawning of a more accurate understanding of yourself and your life.



ALTAIR DESIGN 7

ALTAIR 1970

Life is a Point of View

98 MB

Turn this abstract design into your own personal creation, using markers, crayons, pens or pencils, collage materials, glitter, feathers or whatever your imagination can come up with.

Even though we are all using the same basic template, each person's creation will be completely unique. If you can scan the final result, send a copy to Jan as a .pdf or .jpg. She'll post them anonymously and send you the link. janrigsby@gmail.com

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Stages of Commitment to the Pathwork

From the Additional Materials: AD6 February 1, 1978

Real learning takes place when emotional connections are made in addition to the logical ones. If there is resistance, express it and affirm your positive intent. It is especially important to anchor the concepts in concrete illustrations.

From Pathworkers Contribution 4 (PC4) by John Saly

During times of change and a new influx of energy, old customs must often give way to the new. So it is now with the Path. Here are certain guidelines I should like to mention... that this is a spiritual path in that it develops man's spiritual nature and faculties; that it opens inner channels to experience cosmic events, which is a very different process than superimposing dogma. It should be made clear that there is no obligation to believe in anything, but that all ideas need to be questioned, opened up, that an inner receptivity be established and all barriers be removed. Only this inner emptiness can release personal dormant faculties, as well as cosmic truth.

Each phase should be entered into with a certain celebration, a ritual of your own creation, commemorating the event. The rituals should contain first of all, an initiation in which the person should be asked certain relevant questions pertaining to the phase. He or she should be allowed to express, according to his own feelings, what this means to him.

Questions for Stage 1

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?

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.

Guide Quotes © The Pathwork Foundation 1999

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