

Pathwork™ in Texas

August 11, 2008

Dear Year Three;

I am honored to be teaching Year Three of the Pathwork Transformation Program.

As an introduction, I was the first Helper certified by the Pathwork of California. Concurrent with my last 2 years of Helpership training, I founded the Pathwork in Australia and began 2 PTP 1 classes in March 2002 with 29 students in Melbourne and Perth. I was the primary teacher during all 4 years; we celebrated 13 graduates in April 2005. In 2006, I relocated to Austin, Texas and founded Pathwork in Texas. Links to video clips and audio recordings are available at www.pathworktexas.org if you want a preview of my work.

The Pathwork teachings on the Lower Self are unique among spiritual disciplines. The Lower Self can almost be seen as a guardian, the nurturer of our soul distortions. Empowered by our own life force - including our instinct for survival -- it is smarter than our child consciousness and unaffected by false pride, ego or social conventions. It feeds upon negative energy in any form, and Fear is its most powerful ally. What to do?! How can we address such a slippery, unshamable adversary?

It can actually be easy. The Lower Self's greatest weakness is that negativity itself is finite. It has nothing to offer that compares with real joy. Negative pleasure must be fed continuously, because it creates no nourishment of its own. Its only source of power is our collusion and our own Negative Intentionality. It is lazy because it never has never experienced genuine feelings of fun, pleasure, or unity. The act of transforming the Lower Self is an act of the Higher Self: we are bringing it home.

As an introduction, I offer an allegory of the process: Spike Lee's 2003 film 'The 25th Hour'. This film illustrates many of the Spiritual Principles we will be working with this year through the story of a man struggling to accept the consequences of his life choices. As a class, we will undergo a similar process - turning ourselves in, accepting ourselves and others for who we are, and working with our positive intentionality to create change, growth and development. Within a loving and supportive container, we will explore interactions with negativity, attraction to negative pleasure, and resistance to God.

This will not be easy. It may, at times, not feel pleasurable. *"This means giving up a momentary gratification and relief, a negative pleasure, and this would be your sacrifice for God, for the larger cause of which you have become a part."* AD6, Stages of Commitment.

The theme for Year Three will be YES. Yes to Ourselves, Yes to Life, Yes to the Divine, Yes to Spiritual Law, Yes to the Plan of Salvation, Yes to Transforming the Lower Self.

Homework for the first weekend is attached, including 2-page excerpts of quotes from the lectures and a number of handouts and worksheets to help widen your perspectives. I strongly encourage you to complete as many of the homework assignments as possible (including watching the films, as I am not scheduling class time for them) because I use your work as a cue for what concepts need the most attention during the weekend.. Homework turned in on Friday will be returned by 9am Saturday morning. You mail email it to me as late as Thursday night.

I love using film to teach Pathwork concepts, and will be providing copies of assigned films from my library which I hope will add to your understanding of the concepts. We will not be watching movies during the weekend; please return these copies on the weekends unless you really want to keep them.

I look forward to meeting each of you,



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How Evil Enters Our Lives

Year Three PTP Weekend #1

Required Reading:

100 Meeting the Pain of Destructive Patterns
 248 Three Principles of the Forces of Evil; Personification of Evil
 PC10 Spiritual Principles
The 25th Hour (US 2003, dir Spike Lee) 2 hrs 15 min or edited :38

Handouts:

Traffic: Why We Drive the Way We Do excerpts from the book by Tom Vanderbilt

Uh-Oh! Preface from the book by Robert Fulghum

The River Concluding notes from the book by Edward Hooper

Video Supplements for pgl 248:

Half-Truths: There are Monsters on Maple Street, Twilight Zone episode; 22 min

Separation: Death and the Maiden, ending monologue; 12 min

Materialism: Proof (Australia 1991) movie 90 min or edited 30 min

Letterbox, a different way of describing peripheral vision; 4 min

Review:

077 Self-Confidence and What Prevents It (Forcing Current)

196 Commitment: Cause and Effect

AD6 Stages of Commitment (Questions)

Homework Assignments:**A. An ongoing year-long assignment, reviewed through homework questions each weekend.**

A short formula to help find issues which contain significant disharmony and dysfunction:

1) If it doesn't hurt and it works OR doesn't work, it may not a significant life issue at the moment. Regardless, it's not likely to contain much energy or create any motivation.

2) If it hurts and it works, address it at your own discretion. These types of struggle are unique to us as individuals, and the criteria for what hurts is based upon our personal pain thresholds, while the view of what works (or not) is determined by our personal goals, our sense of life task, and our willingness to explore.

3) If it hurts and it doesn't work, (and we can't let it go) then something's up. This may indicate an issue that would benefit from being part of this assignment.

Through meditation, your own emotional process work, and direct evidence from your personal life, find one aspect of your lower self that manifests in a specific way that 1) hurts 2) doesn't work and 3) can be resolved by you without assistance from anyone else, or which is not dependent upon the actions of anyone else. In effect, this needs to be an issue where success or failure can't be blamed upon anyone else (including 'acts of God' such as fire, earthquake, body metabolism, or 'bad luck').

Examples might be:

- excessive spending, eating or drinking, or leisure time which disguises laziness;
- a bad habit such as smoking or gossiping;
- a place where you act out, such as allowing anger at politicians or tax laws or 'the public' rather than to look at your negative pleasure in having someone to blame;
- something that you do that doesn't promote your spiritual growth, such as hanging around negative people or watching uninvolved telly programs.

It can also be something that *would* work if you did it - and hurts you *not* to do it, where you using half-truths to claim 'it doesn't hurt and it doesn't work', such as:

- not exercising;
- not getting a better job or position;
- not taking a class or course;
- not finding more supportive social outlets;
- not creating a reading program for yourself with a specific objective.
- excerpts from Traffic: Why We Drive the Way We Do suggests a simple project, one

that most of us can practice with every day; watching our lower selves seek half truths, separation and proof in the simple act of driving our cars in traffic.

The project needs to be real. It needs to be about something that you have tried to do before and have failed to continue, follow through upon, or benefit from (that is, you may have 'done' it, like exercising in spurts or losing weight and then regaining, or taking a course but not enjoying it because of a lack of commitment and then withdrawing because you are 'failing'). It needs to represent the part of you that is susceptible to negative intentionality - where you know better but you can't seem to change anyway.

The assignment is to learn about this part of you by actively addressing your lower self and your negative intentionality, specifically in making a clear attempt to conquer the specific way this aspect manifests.

The only way to fail this assignment is to refuse to find your negative intentionality. One way would be to choose something that's actually easy to address, blowing away mild resistance and claiming that you were actually strongly resistant. Another would be to choose something that can't be fixed or that can't actually be addressed by you in your current state of development, allowing you to look like a victim. Another is to subtly change your goals so that you don't deepen your investigation. Or your negative intentionality might keep changing the overall assignment, under a higher self mask of seeming to want to do the work.

The paradox is that you may not manage to 'succeed' in the attempt to change this aspect of your life. The assignment is about *uncovering your negativity*, and this can be done by analyzing a 'failure' as well as if you 'succeed' in overcoming your resistance.

Each weekend there will be homework questions about this assignment and we will work in class with it as well.

Please use lectures 77, 100, 196 and 248 as guides for what might be a suitable project, watching for Forcing Currents, any lack of Commitment or incapacity to relate Cause and Effect, and the relationship of the project to one or more of the Three Principles of the Forces of Evil: half truths, separation, and materialism.

This assignment is intended to put Personal Transformation directly into your personal life outside of the weekends, and to diminish any separation between your personal life and these weekends.

For this weekend please answer the following questions:

- 1) What would you like to address, or what choices are you considering?
- 2) What have you discovered so far just by making this choice (or starting the process of choosing)?
- 3) What comes up for you in considering bringing change into your life against your own will - that is, as a required assignment by an outside source?
- 4) Which of the Three Principles of Evil seem to be involved in your negative behaviour?
- 5) How do you manage to keep cause and effect kept separate - that is, how have you disguised or minimized the effect of your negative acting out?

"There would be nothing to frighten you if you refused to be afraid." Gandhi

B. Please review the questions in AD6, Stages of Commitment.

As you enter your 3rd year of the Pathwork Transformation Program, see what comes up for you about such formal commitments. Examine each question from Stages One and Two, and notice any concerns or objections you would have to answering a full 'Yes' to any of these questions.

There is no obligation for any of you to make any stage of commitment at this time. Formal commitments are usually required only for leadership positions or when one enters a Helpership Training Program. However, a formal commitment -- like a contract or any promise or vow -- can strengthen one's commitment by letting others know what our intentions are. Within a community, this can also allow others to support us by bringing to our attention to times when we dodge or duck away from a commitment that we have made.

It is important to differentiate between commitment and what might be 'the passion of the moment'. Well before any formal ceremony, each individual is usually asked to discuss their intention - of making, or of not making - a formal First Stage or First and Second Stage commitment.

Please write about what comes up for you at the prospect of observing or participating in such prior discussions as well as the idea of participating in such a commitment ceremony.

There is a Persian story about a young man who stumbled upon a mountain cave. Peering cautiously inside, he spied a priceless pearl clasped in the claws of a fierce dragon. The boy plotted and planned, but eventually gave up trying to retrieve the pearl. He reconciled himself to living an ordinary life. Over the years, he got a job. He married and had children. He lived his life, forgetting about the pearl until he was very old. The one day, he remembered.

Taking up his walking stick, he hobbled to the cave. To his amazement, the pearl was still there. But even more astonishing, the dragon had shrunk to the size of a harmless lizard. The old man easily picked up the pearl and carried it away. The fierce battle that he'd plotted in his youth had been fought inside himself as he met the challenges of his daily life. It was not really the dragon that had diminished. It was he who had grown in inner strength and stature.

*Quoted from **Inner Excellence: Spiritual Principles of Life-Driven Business** Carol Orsborn 1992*

"Anyone can slay a dragon, he told me, but try waking up every morning & loving the world all over again. That's what takes a real hero." Brian Andreas

C. Reviewing The 25th Hour (USA 2003)

- 1) Which characters change during the course of this film? Describe how he/she changed.
- 2) Can you identify with the guilt that Monty's friends feel about not having tried to persuade him to stop dealing? What differentiates loyalty from collusion?
- 3) List 3 Spiritual Principles operating within the story, citing a few examples for each one.
- 4) Please note some examples of each of the Three Principles of Evil (materialism, separation, and half-truths) in the attitudes, words or actions of the characters.

Traffic: Why We Drive the Way We do

Tom Vanderbilt © 2008

Excerpts from pages 4-5

Not long ago, I had an epiphany on a New Jersey highway. I was having a typical white-knuckle drive among the scenic oil-storage depots and chemical-processing plants of northern Jersey when suddenly, on the approach to the Pulaski Skyway, the sign loomed: LANE ENDS ONE MILE. MERGE RIGHT.

Seized by some rash impulse, I avoided the instinctive tickle at the back of my brain telling me to get in the already crowded right lane. *Just do what the sign says*, that voice usually counsels. Instead, I listened to another, more insistent voice: *Don't be a sucker. You can do better.* I plowed purposefully ahead, oblivious to the hostile stares of other drivers. From the corner of my eye I could see my wife cringing. After passing dozens of cars, I made it to the bottleneck point, where, filled with new-found swagger, I took my rightful turn in the small alternating 'zipper' merge that had formed. I merged, and it was clear asphalt ahead. My heart was beating faster. My wife covered her face in her hands.

In the days after, a creeping guilt and confusion took hold. Was I wrong to have done this? Or had I been doing it wrong all my life? Looking for an answer, I posted an anonymous inquiry on Ask Metafilter, a Web site one can visit to ask random questions and tap into the 'hive mind' of an anonymous audience of overeducated and overopinionated geeks.

I was startled by the torrent of responses, and how quickly they came. What struck me most was the passion and conviction with which people argued their various cases – and the fact that while many people seemed to think I was wrong, almost as many seemed to think I was right. Rather than easy consensus, I had stumbled into a gaping divide of irreconcilable belief.

The first camp – let us name it after the bumper sticker that says PRACTICE RANDOM ACTS OF KINDNESS – viewed early mergers as virtuous souls doing the right thing and late mergers as arrogant louts. ... Another camp, the minority camp – let's call them Live Free or Die, after the license plate motor of the state of New Hampshire – argued that the late mergers were quite rationally utilizing the highway's maximum capacity, thus making life better for everyone. In their view the other groups' attempts toward politeness and fairness were actually detrimental to all. ... For the most part, people were not citing traffic laws or actual evidence but their own personal sense of what was right.

Traffic: Why We Drive the Way We do

Tom Vanderbilt © 2008
Excerpts from pages 21-27

Traffic is riddled with ‘asymmetries’ in communication, as Jack Katz, a sociologist at the University of California in Los Angeles and the author of *How Emotions Work*, describes them. You can see but you can’t be heard; you’re made dumb. ... Another way to think about this ‘asymmetry’ is that while you can see a lot of other drivers making mistakes, you are less likely to see yourself doing so. ... Drivers also tend to spend much of their time in traffic looking at the rear end of the other cars, an activity culturally associated with subordination. It also tends to make the communication one-way. ... This muteness makes us mad. We are desperate to say something. ... Yet it is almost impossible to send a message to the offending driver.

Katz argues that we are engaging in a kind of theatrical storytelling, inside of our cars, angrily ‘constructing moral dramas’ in which we are the wronged victims – and the ‘avenging hero’ – in some traffic epic of larger importance. It is not enough to think bad thoughts about the other driver; we get angry, in essence, to watch ourselves get angry. ‘The angry driver’ argues Katz, ‘becomes a magician taken in by his or her own magic.’ Sometimes, says Katz, as part of this ‘moral drama’ and in an effort to create a ‘new meaning’ for the encounter, we will try to find out something after the fact about the driver who wronged us (perhaps speeding up to see them), meanwhile running down a mental list of potential villains (e.g., women, men, teenagers, senior citizens, truck drivers, Democrats, Republicans, ‘idiots on cell phones’, or, if all else fails, simply ‘idiots’) before finding a suitable resolution to the drama.

This seems an on-road version of what psychologists call the ‘fundamental attribution error’, a commonly observed way in which we ascribe the actions of others to who they are; in what is known as the ‘actor-observer-effect’. Meanwhile, we attribute our own actions to how we were forced to act in specific situations. Chances are you have never looked at *yourself* in the rearview mirror and thought, ‘Stupid #\$%& driver!’.

At least some of this anger seems intended to maintain our sense of identity, another human trait that is lost in traffic. The driver is reduced to a brand of vehicle (a rough stereotype at best) and an anonymous license plate number. ... Some drivers, especially in the United States, try in vain to establish their identities with personalized vanity plates or bumper stickers. ... Identity issues seem to trouble the driver alone. Have you ever noticed how passengers rarely seem to get as worked up about these events as you do?

The flip side of anonymity, as the classic situationist psychological studies of Philip Zimbardo and Stanley Milgram have shown, is that it encourages aggression. ... Take away human identity and human contact and we act inhuman.

Being in traffic is like being in an online chat room under a pseudonym. ... There is little incentive to engage in normal social pleasantries. And so the language is harsh, rude, and abbreviated. One faces no consequences for one’s speech.

SELF-CONFIDENCE ITS TRUE ORIGIN AND WHAT PROHIBITS IT

Excerpted from Pathwork Guide Lecture No. 77
Full text of this lecture may be downloaded from www.pathwork.org

What is self-confidence? When your real being, your real self, your intuitive nature manifests, there is no uncertainty in you, no doubts as to your right reaction or action, and no wavering. Your instant and spontaneous reaction is of such a nature that you know deep down, through and through, "This is right, this is so." That has happened to all of you at least occasionally. Under certain circumstances your real being could express and manifest, unhampered by the disturbing layers that usually cover your real self. Whatever the occasion required in such instances, you lived up to it. You coped with it in the only way possible, and you knew through and through, without a shadow of doubt, that this was so.

The truly healthy and mature human being nearly always reacts so. When this occurs, genuine self-confidence is automatically established. For only when your intuitive nature guides and directs you can you trust yourself. From this part of your being, you have nothing to fear; from the overlayers of error, illusion, and compulsion, you have. For they can only lead you into further illusion and error and therefore into unrest.

Now, let us see what causes all your conflicts and deviations? Broadly speaking, we can recapitulate from our previous lectures and say that it is your desire to be happy, or to be loved. In order to be happy, to be loved is a necessary requirement and therefore constitutes a major part of your compulsive drives. Then there exist the subdivisions, such as the desire to be approved and admired. This may take the place of your desire to be loved. It may also be an additional factor. But there is also a second aspect. The child in you imagines that **you can only be happy if your will is done**. At times, this may simply mean that your will is to be loved and admired. At other times, it may concern other aspects of life. You may feel unhappy if your close and dear ones have certain shortcomings that you particularly disapprove of, or if their opinions vary from yours, or if you are prohibited from pursuing a certain aim. All this is against your will. It concerns any objective or subjective disadvantage in life. The child in you thinks that this prohibits your happiness.

So you grow from childhood with this deeply hidden, rarely consciously felt conviction: "In order to be happy, my will has to be done." As long as you have not found this hidden conviction as a personal recognition, you cannot really successfully arrive at the liberation you desire. The more your intellectual concept and conviction is adjusted to reality but conflicts with your hidden emotions on that subject, the more difficult will it be to unearth this deep-rooted misconception.

This misconception creates a tight, tense current -- the one I called the forcing current. It creates a constant struggle, tension, and anxiety. The more unaware you are of this aspect, the more potent it is within your psyche. **Unconsciously, you feel that getting your will is a matter of life or death.** Not to get it represents the abyss I have so often mentioned. Not to get your will spells annihilation for you -- unconsciously, of course. This is so strong that you often do not permit yourself to admit you have not gotten your will. You go to all sorts of means of pretending that what you really wanted is no longer desirable for you. This is not merely pride, it is based on this misconception: not getting what you want means terror, darkness, unhappiness, perdition.

Simultaneously, the conscious part, which has grown, realized that you cannot always get what you want, and this creates an additional element of conflict. Hence, your psyche seeks various ways to overcome the threat of not getting your will, or not being happy -- which, for you, is identical. But since these means are sought unconsciously rather than in the light of awareness, and since they are sought under utterly false premises -- namely, that getting your will and being happy is one and the same thing -- the result of these unconscious strivings for a solution are not only inefficient, but they bring further conflicts in their wake.

The other direction of this current is that your fear of not getting what you want -- or even the conviction that you never will -- causes you to adopt other means which are so defeatist and negative that again you sabotage that which you ordinarily could have.

The underlying core as well as the various means by which you try to combat a nonexistent factor (either always getting what you want or never getting it) are unreal. All the impulses and drives you employ are equally unreal, imaginary, and therefore utterly ineffective and damaging. They are the superimposed layers which cover your real self. **Your real self functions in reality alone.** It cannot function or manifest in a self-created world of illusion, in a world based on wrong assumptions. That is why, whenever your intuitive nature manifested and you experienced this deep and peaceful certainty, at that moment, you must have been free of the forcing current.

Is it surprising then that you lack self-confidence? Your innermost self knows perfectly well that on the level you function, you cannot trust yourself. This trust would be unjustified, for the superimposed layer, based on untruth, can only lead you to unsatisfactory pseudosolutions.

Only if you free yourself of this idea that you always have to get your will in order to be happy, will you be free of the "I want" current. And only when that is gone will you operate from the level that is real. In that level, you will know that happiness can be yours, but not always the way you want it, when you want it. In reality, it does not make you unhappy to wait and occasionally to give up. This unhappiness is imagination. It is crass illusion.

If you cannot trust yourself, you cannot trust life, the world, or God.

My dearest friends, let me part from you tonight with the assurance, once again, that this is a benign universe, that you have nothing to fear if you come out of your illusion, if you give up the fear as well as the error that your little self can be the judge of what brings you happiness. Let your big self, your real self that is so much nearer than you believe, guide you in the stream of life. Since it is a benign universe, you have nothing to fear. All people on this earth who have found various ways of going into the deeper realms of the subconscious, whether it is psychoanalysis or any other form of psychotherapy, if truly successful, discover the old, old truths of metaphysics and spirituality as the inevitable end results. The more successful your earth methods will become, the more will they integrate with the basis of all religions. For the laws work eternally within the psyche, and this will be discovered more and more to be so.

Go in peace, my friends. Rejoice in the knowledge that reality must make you happy. Be blessed, be in God!

Self-Confidence, It's True Origin and What Prohibits It.

Quotes from Pathwork Lecture #77

*referencing FORCING CURRENT
and Manipulation of Feelings (feeling defenses):*

These attitudes [submission, aggression, withdrawal] are manifestations of the forcing current.

Still another way is to cripple your real feelings. In one respect, this also happens with the three attitudes.. but what I mean here is something more...

...you don't allow your feelings to function freely or naturally.

Either you whip them artificially into a more dramatic state than they would naturally be in, you exaggerate them, over-dramatize them...

Or else...you artificially cramp, prohibit, and squash your natural feelings. [constriction]

The negative result of this is that you prohibit growth of something that is alive, a living organism, for feelings *are* that.

Any living organism not left alone, but constantly manipulated, pulled, extended, or squashed in its growth, will suffer a very crippling effect. This is what you do with your real feelings. [with your outer will, your FORCING CURRENT]

You do so when you exaggerate and dramatize a positive feeling about a person. And you do so when you artificially talk yourself into resentment and contempt for a person because you believe that this is protection against the seeming tragedy of being rejected.

So finally, it is not surprising if you no longer know what you really feel and want; and who you really are. Your feelings are the expression of your being. Now, if you constantly prohibit your real feelings from functioning, and substitute them with artificial ones, you cannot know your real self.

FORCING CURRENT

A defense using WILL level of the human personality structure

1. FORCING CURRENT was created to deal with 100/100 misconception with your WILL:
Happiness OR Unhappiness

2. FORCING CURRENT is the Will's distortion of LOVE, POWER and SERENITY:
Reason: Serenity - Withdrawal
Will: Power - Aggression
Emotion: Love - Submission

3. The WILL manipulates feelings as part of the FORCING CURRENT:
Reason - Constriction
Will - Constriction AND Exaggeration
Emotion - Exaggeration

4. YOUR FAULTS come from your FORCING CURRENT; a compulsive behavior pattern - 'the will to be happy'.

5. FORCING CURRENT separates you from your REAL SELF
Result = Lack of confidence.

“After some constructive work and valid insights have been attained, you are bound to become aware of this compulsive current, and feel it distinctly, almost as a separate foreign substance within yourself. You will then understand that all your wrong conclusions and images are a product of this basic current which I have also called the forcing current. This forcing current, in turn, is based on a fundamental misunderstanding about life.”

Guide Lecture #77, Self Confidence.

Worksheet © 1998 Moira Shaw

Guide Lecture quotes © The Pathwork Foundation 1999

MEETING THE PAIN OF DESTRUCTIVE PATTERNS

Quotes from Pathwork Guide Lecture #100

Full text of this plus all other lectures may be downloaded from www.pathwork.org

This original pain and frustration that the child cannot deal with is repressed. It is put out of awareness, but it smolders in the unconscious mind. It is then that the destructive images and defense mechanisms begin to form. In the past, we have gone into these various defense mechanisms rather extensively.

The images that you create are defense mechanisms. For, in their wrong conclusion, you seek a way of fighting against the unwelcome factors that have created the original pain. The pseudosolutions are a way of battling the world, the pain, and all of that which you wish to avoid.

When your pseudosolution is a withdrawal from feeling, from loving and from living, it is a defense against being hurt. Only after considerable insight into yourself will you see what an unrealistic, shortsighted "remedy" this is. You will want to change and would rather welcome the pain than the self-alienation of feeling nothing, or so very little. After continued work and courageously going through the temporary periods of discouragement and resistance, you will come to the point when this hard shell breaks down and you are no longer dead inside. But the first reaction will not be pleasant. It cannot be. All the repressed negative emotions, as well as the repressed pain, will at first come into awareness, and it will then seem to you that your withdrawal was right.

When your pseudosolution is submissiveness, weakness, helplessness, dependency as a means toward having someone care for you -- not necessarily materially, but emotionally -- it is equally shortsighted and unsatisfactory as a solution. The constant dependency on others creates fear and helplessness. It further diminishes your already existing lack of belief in yourself. As the withdrawal solution makes you dead in feeling and robs you of the meaningfulness of life, so does the submissive solution rob you of independence and strength and creates no less isolation than the former although it does so through a different inner road. Originally you wished to avoid the pain by providing yourself with a strong person to care for you. Only you inflict upon yourself more pain because you can never never find such a person. That person must be yourself.

By making yourself deliberately weak, as it were, you exert the strongest tyranny over others. There is no stronger tyranny than that which a weak person exerts over the stronger or upon his entire environment. It is as though he is constantly saying: *"I am so weak. You have to help me. I am so helpless. You are responsible for me. The mistakes I commit do not count because I do not know any better. I cannot help it. You must constantly be indulgent with me and allow me to get away with everything. I cannot be expected to take full responsibility for my actions or the lack of them, for my thoughts and feelings or for the lack of them. I may fail because I am weak. You are strong; therefore you must understand everything. You cannot have any failures because your failures would affect me."* The self-indulgent, lazy, self-pity of the weak exerts stringent demands on their fellow creatures. This becomes evident if the unspoken expectancy, the meaning of emotional reactions are investigated and then interpreted into concise thought.

It is fallacious to think that the weak person is harmless and hurts others less than, let us say, the outright domineering and aggressive person. All pseudosolutions bring untold pain to the self as well as to others. By withdrawing, you reject others and withhold from them the love you want to give them and that they want to receive from you. By submitting, you do not love, but merely expect to be loved. You do not see that others, too, have their vulnerabilities and weaknesses and needs. You reject all that part of their human nature, and thus hurt them. By the aggressive solution, you push people from you and openly hurt them with false superiority. In all instances, you hurt others and thus inflict further hurt upon yourself because the hurt you inflict cannot help but bring consequences. Thus the pseudosolutions, intended to eliminate the original pain, only bring you more of it.

All of these pseudosolutions, in addition to various other aspects, are incorporated into your idealized self-image.

Since the nature of the idealized self-image is self-aggrandizement, it separates you from others.

Since its nature is separateness, it isolates you and makes you and those you deal with lonely. Since its nature is falsity and pretense, it alienates you from yourself, from life, and from others. All of that is bound to bring you pain, hurt, frustration, unfulfillment.

The perfectionism that is so deeply ingrained in you and in your idealized self-image makes it impossible for you to accept yourself and others, to accept life in its reality; and you are therefore incapable of coping with it and resolving its problems and your own problems as well. It causes you to forego the experience of living in the true sense.

That which you turned away from has to be faced, felt, experienced, understood, coped with, come to terms with, and assimilated before the unhealthy and unrealistic is dissolved, the immature matured, the healthy but repressed forces brought into their proper channels so as to work constructively for you. The longer you delay this painful process, the more difficult and lasting is it bound to be whenever you are ready to pass from childhood into adulthood.

How can you imagine being spared experiencing the pain for which you instituted the destructive patterns? Their purpose was to run away from something that occurred in your life -- actual or imaginary makes little difference. It is this very wishful thinking process of running away and looking away from something that is or was, thus not facing and coping with your reality, that caused your soul sickness. Hence it is this area that has to be tackled now.

The primary result on this path is the understanding of your own cause and effect and of the sense of strength, independence, self-reliance, and justice that this gives to an individual. How much time it takes to reach the first tentative beginnings of this new strength, and later the strengthening of it, depends on your efforts, your inner will, and your overcoming the ever present resistance which wears off only after you gain sufficient recognition of its devious ways.

It is true that this original pain and frustration has afflicted the resiliency of your psyche and thus made you incapable of properly dealing with it. It caused you to turn away from it and look for unsatisfactory "solutions." But the pain you now experience is much more the present pain of unfulfillment caused by the unproductive patterns. Consciously you cannot distinguish this. You may not even be aware of the original childhood pain. It may take time and self-observation to distinguish the pain at all. After you do so, the more acute pain is your despair with yourself and with life now, not in the past. The past is important only because it caused you to institute the unproductive ways responsible for your present pain.

If you do not shy away from it, but go through it, becoming aware of its significance, you will realize that your present unfulfilled needs cause the pain. ... Only after courageously making all these impressions and reactions become aware will you gradually see a way out, and thereby decrease your helplessness, and increase your independent strength and resourcefulness.

After you do so, your sense of strength, adequacy, and your own resourcefulness will grow steadily -- with occasional relapses, of course -- but if you make each relapse serve as a further steppingstone, further lesson, the new patterns will eventually establish themselves in your inner being and will make you see the possibilities you have overlooked for so long. You will then have the courage to take these possibilities instead of rejecting them in fear. Thus and thus only will the fulfillment come.

COMMITMENT -- CAUSE AND EFFECT

Quotes from Pathwork Guide Lectures #196

Full text of this plus all other lectures may be downloaded from www.pathwork.org

Wherever peace, fulfillment, light, hope, and trusting closeness to your intimate friends are lacking, let this be a gauge that something in you is amiss. This gauge is so exacting! ... Therefore the only reliable and realistic gauge for your fulfillment of your life plan is how you feel about yourself, about your life, and about those around you.

What does commitment really mean? It means, above all, a one-pointedness of attention, giving of the self in a wholehearted way to whatever the area of commitment may be. If you are committed to give your best and your all to whatever it may be, you will concentrate on all angles of the subject. You will not shy away from investing all your energies, all your attention. You will use your available faculties of thinking, of intuition, of meditation. In other words, you will use your physical energies, your mental capacities, your feelings, and your will to activate the as yet unmanifest dormant spiritual powers so as to make the venture constructive. This requires a wholeness of approach that can only come when the will is unbroken by negative counterforces. In other words, in order to be fully committed, no negative intentionality must exist.

Commitment exists in every imaginable undertaking. It does not only apply to a great and significant venture, such as man's spiritual path of self-evolution -- which is the most important undertaking in life; it also applies to any mundane little task of everyday living. **To the degree you are committed, what you do will be pleasurable, free from conflict, fruitful, and rewarding.** It will be one-pointed in direction; it will have depth and meaning; it will be successful; and it will bear the stamp and feeling of blessedness.

If you give an undertaking your all, and not half of it, how else can it be but rewarding and satisfying? But this is comparatively rare. Usually man gives only half of himself to an undertaking and is then confused, vexed, and disappointed when the result is accordingly incomplete.

Here is where cause and effect come in. When the effect is not being recognized as the result of the cause set in motion -- the cause being a half-commitment only -- a split in consciousness exists with all sorts of negative chain reactions. The resulting confusion will first breed a sense of helplessness and injustice. If you are not aware of the fact that you commit only a part of yourself to a venture, while another part says no, and if you then disregard the fact that the undesirable result is caused by this fact, you cannot help feeling embittered.

Disconnectedness between cause and effect regarding commitment creates the need to seek adjustment in the wrong manner. Whenever there is lack of commitment, there must always exist negative intentionality as well.

In the course of this work, most of my friends have recently begun to explore their negative intentionality -- that area within that very deliberately says, *"I do not want to give my best of my feelings, or my effort, my attention, or my honesty (or whatever it may be). I will do it because it is expected of me, or because I want the result without paying the full price, or for some ulterior motive other than the thing itself."* It hardly needs to be emphasized how important such awareness and admission is. ... Many of you who are really on the path have been able, at least to some extent, to admit some negative intentions, some deliberate withholding, some deliberate spiteful attitude. ... You still ascribe the undesirable suffering to other factors: other people's wrongdoings, coincidence, bad luck, or even some unfathomable "problem" within yourself you simply have not yet gotten hold of.

This is a most important point. I would suggest that you all explore what makes you most unhappy in your life. What do you suffer from? Do you suffer from an overt condition such as, for example, unfulfillment with a mate, lack of the proper mate? Then look into yourself and ask yourself: what is your intentionality in this respect? And when you can verify that there is a voice in you that says, "No, I do not want to give to

love, to the relationship, to the opposite sex all my best," then you will find your suffering explained. You can draw the link between cause and effect.

If you lack financial security, explore if you can find a negative intentionality that says, "I do not want to be able to take care of myself because if I do, I let my parents off the hook, or I may be expected to give something which I do not want to give." Again, it is necessary that you connect the link that your negative intentions bring the result, regardless how subtly and covertly they may exist, hidden perhaps under an overactivity, into the direction of fulfillment.

Are you frightened? Are you insecure? Do you feel inadequate? Do you feel an unexplainable anxiety and tension? Do you suffer from guilt feelings you cannot explain and that you try to talk yourself out of because the manifest guilt seems -- and on that level is -- totally unjustified? Do you deplore your weakness?, your lack of self-assertion? **All of these are effects, my friends, effects of some negative intentionality that is deliberate on a level that must be totally admitted and brought out into the open.** For example, if you harbor spite, stubbornness, rebellion, malice, hate, pride -- all of these traits must make you feel guilty. Such guilt may find its outlet in an artificial, unjustified guilt, as I have mentioned already many years ago. This guilt must also lead you into self-destructive acts. It must cause weakness, anxiety, unassertiveness, and all the ills you would want to be free of, but can only be genuinely free of if and when you make the connection between these manifestations and the cause of the negative intention so that the latter can be given up.

When you can truly see cause and effect relationships in your life, not only will you be motivated to want to give up negative attitudes and intentions and to institute positive intentionality, you will also gain awareness and emotional and spiritual maturity. **Maturity is to a great extent the ability to put cause and effect together.** The ability to put cause and effect together also indicates the degree of awareness an entity has reached through his development.

The emotionally and spiritually immature person is not sufficiently aware of tracing cause and effect relationships realistically. He is totally incapable of, or rather disinclined to, adjudging that his experiences, as well as his state of mind, are a direct result of certain causes.

The gradually increasing ability of connecting cause and effect, the maturing process and the growing awareness that are involved in it, bring such peace and light! It may at first be very uncomfortable for you to see how you create what you deplore, how you must give up what you ferociously clutch if you wish a different life experience. But once the beauty of these laws is perceived and accepted, the sense of safety and freedom that arises is beyond human words. It conveys, like nothing else ever could, in what a safe, just, loving universe we all live.

You first grope, work, and struggle in order to explore deep inner layers which consist of misconceptions, negative intentionality, residual pain. With each individual, the approach varies when one or the other of these aspects is worked on. ... **Negative intentionality is a defense against experiencing pain.** Misconceptions are a result of both. So there is an intrinsic connection between these three aspects. Maturity also lies in an ability to experience what one has produced without fighting against it. The mature soul makes itself light and receptive to its own innate feelings and fully savors them. This is the only way evil will cease to exist. Evil lies in all defenses. It is obviously in any type of negativity. And it results from misconceptions.

I come around full circle and close this lecture by saying: commit yourself wholeheartedly to your truth, to giving your best, to giving up the negative intention, the spiteful withholding. Now that you see it, want to give it up and let God within you help to bring in the opposite positive attitudes. The blessings are truly immeasurable.

Quoted from

The River: A Journey to the Source of HIV And AIDS

By Edward Hooper 1999

Pathological liars are rare. The majority of people are, I believe, honest, if only because life teaches that the easiest way to live is with self-respect and a minimum of complication. However, for most people there seems to be a sliding scale – and a point at which lying does become an option. Many will lie when they feel their comfortable self-image to be threatened. Others will start to lie only when financial well-being is at stake. Only a few take it further, and would rather go to their graves than dissemble. There is no reason, of course, why scientists should be any different from the rest of the human race. They too have varying levels of integrity.

The process of lying is interesting too. One starts by swerving around the sharper and more dangerous corners of what is known to be true, to arrive at a position that is almost true, or that would definitely be true, to arrive at a position that is almost true, or that would definitely be true provided that some factor be realized, provided that x equaled 6. This small refraction, and the realization that light can bend, allows one to maintain two parallel versions of truth – one for the heart, or perhaps for the best friend, or for the spouse in the dead of night. And the other, less precise version for the potential enemy, for the person who asks awkward questions and who might do one damage.

Time passes. Recollections become less sharp. The two parallel versions of truth fade in and out, and intertwine in the mists of memory. Finally, the process is completed. Two apples becomes three apples. A chimp changes to a giraffe, a zebra to a crocodile. And as far as one remembers, one was not even there at the time.

The River is the result of a controversial research project by Edward Hooper, a renowned investigatory journalist. It presents a disturbing case for a cause and effect connection between the polio research trials conducted in the Belgian Congo by colonial governments in the 1940s and 1950s and the outbreak of AIDS in those same African tribal areas 40 years later. The polio research scientists used monkey kidneys as a growth medium for the development of polio vaccines. These monkeys may have been carriers of Simian AIDS. Hundreds of thousands of Africans were forced to undergo a series of vaccinations as scientists desperately tried to find a vaccine.

Polio targeted children and young adults in middle-class American and European societies. It became epidemic just as drinking water supplies were becoming safer and more reliable. Children received less exposure to milder forms of such viruses and bacteria and so built up fewer antibodies against the more virulent strains. Although Jonas Salk is more famous (his killed virus vaccine quickly became the standard), the first live virus vaccine was developed by Thomas Weller and his research team, who received the Nobel Prize in 1954.

Hooper's research was the basis for the 2003 documentary, The Origin of Aids.

The Existence of Evil

The university professor challenged his students with this question. Did God create everything that exists?

A student bravely replied yes, he did!"

"God created everything?" The professor asked.

"Yes sir", the student replied.

The professor answered, "If God created everything, then God created evil since evil exists, and according to the principal that our works define who we are then God is evil".

The student became quiet before such an answer. The professor was quite pleased with himself and boasted to the students that he had proven once more that the Christian faith was a myth.

Another student raised his hand and said, "Can I ask you a question professor?"

"Of course", replied the professor.

The student stood up and asked, "Professor, does cold exist?"

"What kind of question is this? Of course it exists. Have you never been cold?" The students snickered at the young man's question.

The young man replied, "In fact sir, cold does not exist. According to the laws of physics, what we consider cold is in reality the absence of heat. Every body or object is susceptible to study when it has or transmits energy, and heat is what makes a body or matter have or transmit energy. Absolute zero (- 460 degrees F) is the total absence of heat; all matter becomes inert and incapable of reaction at that temperature. Cold does not exist. We have created this word to describe how we feel if we have no heat.

The student continued. "Professor, does darkness exist?"

The professor responded, "Of course it does".

The student replied, "Once again you are wrong sir, darkness does not exist either. Darkness is in reality the absence of light. Light we can study, but not darkness. In fact we can use Newton's prism to break white light into many colors and study the various wavelengths of each color. You cannot measure darkness. A simple ray of light can break into a world of darkness and illuminate it. How can you know how dark a certain space is? You measure the amount of light present. Isn't this correct? Darkness is a term used by man to describe what happens when there is no light present."

Finally the young man asked the professor. "Sir, does evil exist?"

Now uncertain, the professor responded, "Of course as I have already said. We see it every day. It is in the daily example of man's inhumanity to man. It is in the multitude of crime and violence everywhere in the world. "These manifestations are nothing else but evil."

To this the student replied, "Evil does not exist sir, or at least it does not exist unto itself. Evil is simply the absence of God. It is just like darkness and cold, a word that man has created to describe the absence of God. God did not create evil. Evil is not like faith, or love that exist just as does light and heat. Evil is the result of what happens when man does not have God's love present in his heart. It's like the cold that comes when there is no heat or the darkness that comes when there is no light."

The professor sat down.

The young man's name --- Albert Einstein

THREE PRINCIPLES OF THE FORCES OF EVIL; PERSONIFICATION OF EVIL

Quotes from Pathwork Guide Lecture No. 248

Full text of this plus all other lectures may be downloaded from www.pathwork.org

In this lecture I wish to instruct you again about certain laws and realities about evil.

The strength of his lower self and his inability and unwillingness to face and therefore transcend it made him frequently the prey of evil influences. The lack of self-knowledge inevitably also led to lack of self-responsibility. ... In other words, we are dealing once again with a duality. Either the self is responsible for the individual's fate, or the angels or devils are. Humanity has matured sufficiently to unite this duality. After a long period of concentrating on the self at the expense of invisible forces, the time has come when you can combine the two facets of reality and truly make them the one reality it really is from our vantage point.

You have begun to understand that to the degree your lower self is conscious and you are therefore able to choose not to act upon it and you pray for help to purify it, **to that degree you are invulnerable by evil.**

To the degree you commit yourself to the will of the Highest and dedicate your life to follow in Christ's footsteps, to that degree evil spirits cannot approach you.

There are three basic principles of evil. ... The separation between the self that perpetrates suffering and the victim of suffering is so great that the perpetrator deludes himself to be unaffected from the further effects of his acts. ... This aspect of separation exists with all the three principles I shall discuss here. The delusion of evil in the case of this first principle lies in the misperception that your brother's or sister's pain is not unavoidably also your own pain. On the contrary, the person filled with evil (whether in human form or a incarnated entity) experiences excitement and pleasure when wringing havoc, destruction, suffering, pain.

The second principle is materialism. This does not only apply to the earth sphere, but equally, and often even more, to a variety of hellish spheres in which entities live in a totally disconnected way, convinced that the dead state of the thickly condensed matter (much more thickly condensed than your matter) is the only reality that exists. ... Imagine a life in which there is total absence of nature in the surrounding. Nothing is alive, all is condensed matter. Nothing has flavor. By the same token, the entity's inner nature is equally inaccessible. There is only deadness and mechanicalness. There is only alienation from all that is pulsating life, within and without. There is no birth and no death, but not in the sense of eternal life that is truly heavenly. In this form of manifestation, it is the distortion of eternity. It is hopelessness itself, as if no change were ever possible. Existence is totally mechanized.

These two principles have been known by spiritually aware people. Since every principle and every spiritual reality can, and frequently does, also manifest as entity, two different kinds of devils were also recognized by some visionaries.

However, the third principle of evil is little known, and although recognized in a vague way, perhaps as a by-product of evil but hardly ever as a powerful principle itself, it is as effective as the other two principles I discussed above. This principle, too, has its own personification, its own hierarchy, its own realm. It is the principle of **confusion, distortion, half-truth, lie**, and all the variations that may possibly exist in connection with it.

It includes using truth where it does not belong, is not applicable, so that the truth subtly turns into a lie, yet cannot easily be traced as such because the divine truth is pronounced and seems unassailable per se. Thus confusion is wrought. This is not just an extremely effective weapon of evil, it is an evil principle itself.

It will be easy to see, my friends, how important it is for you to understand this now. You will find all these principles represented in your world, around you and within your own lower self.

I will give an example of how this interaction of the three principles works. Confusion and distortion of reality, making a truth out of a lie and a lie out of the truth, creates a numbness toward subliminal reality, toward the cosmic, eternal aliveness that can be felt deep in the soul of any individual when there is truth and clarity. This numbness, created out of confusion and chaos, inevitably inflicts pain and suffering, as the lie must inflict pain and suffering. You may experiment with these three principles, starting with any one of them most prevalent in an individual's or collective manifestation, and you will see that they must all coexist and reinforce one another.

How often do you allow yourself to be submerged by thoughts of untruth and confusion and drown in them, until their effect disconnects you from the spark of life and until you suffer the pain of untruth and confusion. This is sad because it is unnecessary.

The Great Light of the cosmic Christ reaches a soul in darkness, first through pain. To some degree all of you on this wonderful path have occasionally experienced this, of course to a much lesser degree. You have come in touch with a reaction that first seems inexplicable, in which you retract from happiness, fulfillment, pleasure, love. You close up your centers of receptivity for God's abundance.

What exists in microcosm with the human soul, also exists in the macrocosm. Every inner drama is a reflection of an outer drama, and vice versa. Every battle within the human soul between the forces of light and of darkness, between the higher self and the lower self, also exists on a universal level enacted by many entities of different stages of development. Every personality goes through this battle within himself or herself, experiences it occasionally outside in his or her surroundings, and, last but not least, will become involved in larger issues that also represent this universal battle between good and evil.

The individual's role in this battle, on whatever level it takes place, very much depends on his choice -- his conscious, deliberate choice where he wants to be. When issues are being viewed tinged by personal emotions that belong in the realm of darkness and these personal emotions are not being recognized in their ability to taint the vision, then one truly becomes a further target to one or all of the three principles of evil. **Cruelty will be hidden** under the guise of expressing your feelings, while, in reality, maligning and distortion are the tools of cruelty and giving hurt. **Disconnection from deeper reality** will blind you to the true meaning of events. **Confusion will be rampant** so that truth will be used for lying and lies will be made the truth. The forces of evil have been allowed to find entrance through your lower self that is not dealt with sufficiently.

The key is to raise pertinent questions. I mentioned this before. The first question would be: What is the truth here? I want to know the real truth. The second question is: Do I want to know the truth in this or that issue? If these two questions can be answered truthfully in depth, not superficially, you dispel the clouds of darkness in which are contained the three principles of evil. Clarification will come when the truth is really wanted, even if part of the truth happens to be, at this moment in time, that you do not want the truth, but want to attack, to blame, to see something or someone in the worst way. The reason why you secretly wish this can be explored only when you no longer deny feeling this way. The truth will shimmer through slowly but inexorably once you admit a negative intentionality that draws expert spirits of lying and of confusion. Clarity will dissolve pain -- the pain of your guilt that is frequently denied being able to surface by strengthening the destructive process of projecting on others what you fear in yourself. And clarity will also dissolve the pain that is inflicted on others as a result of this evil process set in motion.

STAGES OF COMMITMENT TO THE PATHWORK

An edited version of AD6

A Ritual Celebration

Questions To Be Asked And Commitments To Be Made For The Four Stages

This world would be a very different place if more people were to do, whatever they do, wholeheartedly. Be it human relationship, be it reading a book or taking a walk, or going through a conversation.

This planet is such an unhappy place because people are torn; they do not do one thing without being divided in attention and motivation. There is rarely a full commitment in anything man does. He serves two, three, or ten masters at the same time, but never his own real self. He wants a guaranty without mistakes, until the end of his days.

Since he knows perfectly well that this cannot be, he refuses a total commitment.

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.

Stage I:

A commitment to the self, to one's own spiritual growth through the light of the Guide's teachings.

QUESTION: Are you fully aware that the Pathwork is a spiritual path and not an individual therapy?

QUESTION: Although at this point of your commitment, your involvement may be 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?

QUESTION: 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?

QUESTION: 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?

QUESTION: 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?

Stage II:**A commitment to relationships with others that are based on truth and love.**

QUESTION: Do you fully accept and commit yourself to all the questions pertaining to Stage I?

QUESTION: You are now a part of a larger community and, as such, you share responsibility with all your path brothers and sisters in the building of a new society. Are you willing to carry this awareness with you and consider it whenever issues come up?

QUESTION: As part of a larger community, concerned with a larger cause, you can be confronted by your peers about something they may see in you. They may be correct in their perceptions, or they may harbor hate or jealousy feelings for you, which would taint their perceptions. Are you willing to consult your innermost self, the truth of God in you, about the relevancy and accuracy of such a confrontation?

QUESTION: If you see something negative in one of your path brothers or sisters, are you prepared to take the risk to confront them? Are you willing to chance their anger with you, for the sake of the truth, for the sake of their higher self, as a real expression of your love?

QUESTION: Are you willing to forswear all kinds of Collusion, active and passive ones by commission or omission; against peers or authority figures? Are you willing to muster the courage to confront the other person if the collusion comes from them and propose to go together to the third person who may possibly be maligned or gossiped about, to question with an open mind what the truth is? This means giving up a momentary gratification and relief, a negative pleasure, and this would be your sacrifice for God, for the larger cause of which you have become a part.

Stage III:**A commitment to a sense of planetary responsibility, and to serving in the world through the wisdom in the Guide's teachings.**

You have now made a commitment to deepen your study and practice of the lecture material as this can help you to serve in the world, in whatever form your vocation may manifest. This deepens a responsibility to live up to all the above points, for both Stages I and II, and whenever you fail, to work on it, so that acting out will become less frequent.

QUESTION: Are you willing to fully make this commitment, with all your heart and mind?

QUESTION: Are you willing to further your study and practice of the Pathwork teachings, in regular private sessions, your regular path group, core work, and lecture study formats?

QUESTION: Are you prepared to want to, not have to, contribute in some way to the growth of the community? Do you pray for the love of this venture so that giving to it will become your self-interest?

“To the degree you are committed, what you do will be pleasurable, free from conflict, fruitful and rewarding. It will be one-pointed in direction; it will have depth and meaning; it will be successful; and it will bear the stamp and feeling of blessedness.”

“Commit yourself to the truth, and all must be well. Be blessed, my dear ones. The love of the universe envelops you.”

**Stage IV:
A commitment to Pathwork Helpership and leadership.**

You are now entering the fourth stage, whether you are a helper or leader within the community. This means, in addition to all the previous questions and commitments in the previous three stages, that you carry responsibility for helping others on their paths. You need to think and pray very deeply whether this is indeed the path you wish to remain on.

QUESTION: Do you commit yourself to carry out your responsibilities faithfully with your workers and fellow community members in all ways?

QUESTION: Do you cleanse your motives daily so that you may give to the person whom you help and the community that you serve, without ulterior motives, not withstanding any ego or power reasons, motives for personal gain, etc.? These motives may still exist, but they can be eliminated every day anew by making this commitment to the Christ Consciousness that guides you in this task.

QUESTION: Do you consider your own Pathwork, apart from the benefits it brings you in your personal fulfillment, a necessary prerequisite for executing your duty as a helper and leader, for being able to be the best you can be?

QUESTION: Do you commit yourself to become a model, an example, for those who you will help, and others who will look to you as an authority figure?

QUESTION: Do you do your utmost in your focus in your personal Pathwork to resolve whatever authority problem you may still have? For how can you be a truly inspiring authority and leader if your attitude toward authority is still distorted? Are you willing to give up the see-saw between placating, submission, and rebellion and spite? Do you give up the ruse to use the latter as an antidote against the former?

QUESTION: Are you willing to be prepared to deal with the possible hostility, hate or maligning of others, even though it is painful, rather than avoiding this issue, diverting their feelings onto others and in any way colluding with them so as not to have to deal with this pain?

QUESTION: In this ritual celebration of initiating your new status, you establish a strong spiritual root and bond. If you tear up this form by suddenly dissolving it on the material level, you inflict harm on those whom you help, those who have looked up to you and, most of all, on yourself. Are you fully aware of this responsibility and are you willing to honor it?

QUESTION: As a helper and leader, it has definitely become your task to also contribute to the community in some manner, according to your gifts and talents. Are you prepared to give this?

The Preface to Uh-Oh By Robert Fulghum

“Uh-oh” is not in any dictionary or thesaurus, and is seldom seen in written form. Yet most of us utter that sound every day. And have used it all our lives.

“Uh-oh” is one of the first expressions a baby learns.

“Uh-oh”, or something like it, has been used as long as people have existed. And it may be the first thing Adam said to Eve after he bit into the apple.

She knew exactly what he meant, too.

Across the history of the human family, millions and millions of distinct sounds have come and gone as we continually reach for ways to communicate with one another. Often, the most expressive words we use are not words at all, just those shorthand sounds that represent complex thoughts – grunts and moans and snorts and clicks and whistles compounded by facial expressions and physical gestures: “Uh-huh... oh-no... mmmmm... huh... hey... oops... OK... yo... ah... ha... humpf... and an almost endless number of others whose meaning and spelling and cannot be conveyed with letters on paper.

“Uh-oh” is way up near the top of a list of small syllables with large meanings.

We say “uh-oh” to a small child who falls down or bumps his head or pinches his finger. It means that we know the child hurts, but we also know the hurt is temporary and that the child has the resources to handle the hurt and get up and go on about his business. As the child learns, he will not need to turn to a parent to kiss-it-and-make-it-well each time he scrapes himself – he will know where to find the bandages on his own. “Uh-oh” is the first wedge in weaning a child away from us into independence.

The older we get, the more experience and knowledge we have, the more able we are to distinguish momentary difficulty from serious trouble. The more we know that something is “uh-oh”, not 911.

If I had a chest pain, I might go to an emergency room thinking ‘Oh my God, heart attack!’ If my doctor had the same symptoms, she might think “Uh-oh, gas pains, take an antacid” and go on with her work.

What to me is the last gasp of my old truck is a repairable electric problem to my mechanic. “Uh-oh, there’s a short in your ignition wire”.

One might even come to feel the same way about things that cannot be fixed. From the cradle, we know about “Rock-a-bye-baby” and what happens when the bough breaks. In kindergarten we are reminded about these conditions. All the king’s horses and all the king’s men could not put Humpty Dumpty together again. I’m familiar with death, having been around it often in hospitals and cemeteries. If I see my own death coming, my response may well be “uh-oh”.

It says to expect the unexpected, and also expect to be able to deal with it as it happens most of the time. “Uh-oh” people seem not only to expect surprise, but they count on it, as if surprise were a dimension of vitality.

“Uh-oh” embraces “Here we go again!” and “Now what?” and “You never can tell what’s going to happen next” and “So much for plan A” and “Hang on, we’re coming to a tunnel” and “No sweat” and “Tomorrow’s another day” and “You can’t unscramble an egg” and “A hundred years from now it won’t make any difference”.

“Uh-oh” is more than a momentary reaction to small problems. “Uh-oh” is an attitude – a perspective on the universe. It is part of an equation that summarizes my view of the conditions of existence:

“Uh-huh” + “Oh-wow” + “Uh-oh” + “Oh, God” = “Ah-hah!”

The Spiritual Principles With Which We Manage Ourselves To Create Heaven On Earth

The Pathwork Purification Process is the way we stay true to spiritual principles.
Pathworker Contributions Document #10 (PC10)

1. Principle: Law of Self-Responsibility

"You create your own reality." #40

"Your life experiences are a reflection of the beliefs in your soul. You should never believe for one instance that what you experience is unjust and unfair, no matter how much it may appear that way. In the last analysis, in absolute truth and reality, it is your misconception that has caused it." #48

"Only you create your own happiness and Wlhappiness." #60

2. Principle: Law of Paying the Price

"There is a price to be paid for each desired gratification. #29

"Every advantage has its disadvantage. #41

"The disadvantageous side of each alternative or decision }"las to-be faced and accepted." #32

"There is a price to be paid for everything."

3. Principle: Law of Cause and Effect

"Every act has its consequence in the sphere of present reality. It is more difficult to see the same relationship between thoughts and subtle attitudes. The more developed person can perceive cause and effect on these less obvious levels." #245

4. Principle: Law of Living in Truth (Facing Life)

"To face life's reality means to face yourself as you are, with all your imperfections; embrace life wholeheartedly, without fear, without self-pity or being afraid of being hurt. Say to yourself, "In order to be come what I would like to be, I must first, without fear or shame or vanity, face what is in me." #25

5. Principle: Law of Brotherhood

"To be able to open your heart to another brings spiritual help that you could not receive by yourself."

6. Principle: Law of Transformation of Negativity

The strength with which your divinity can penetrate the ego structure and manifest depends on the degree evil has been transformed throughout the evolutionary development." #222

7. Principle: Law of Lack of Awareness

Lack of Awareness of One Area of Your Human Personality Prohibits Awareness of Another

"It is one of the immutable spiritual laws that lack of awareness of one area in you prohibits awareness of another. This is why the path purification process is above anything else a process of making things conscious. This awareness unifies you. It is the aim of this Path's approach to spiritual reunion to help towards a reunification of everything that has ever split off." #193

8. Principle: Law of Consciousness Reflects Experience

"Working out of abundance, produces abundance, but working out of poverty and need, produces more poverty and need." #132

9. Principle: Law of Fully Inhabiting a State of Consciousness in Order to Grow

"You have to reach a certain state, and fully be in that state before it can be abandoned for a further state. It is often overlook by man; and even more often, totally ignored. This is one of the great, important laws for man to know and deeply comprehend." #132