

Supporting Sites:

[Pathwork in Texas](#)

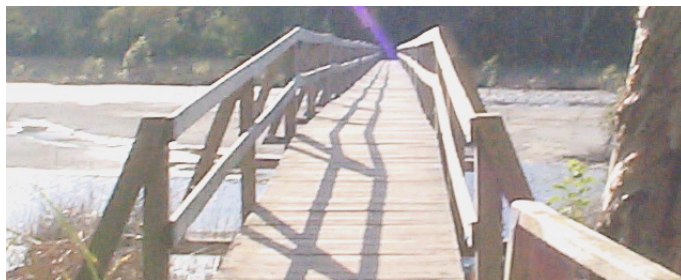
[Pathwork in Australia](#)

[Pathwork in China](#)

[International Pathwork Foundation](#)

NEW! [Pathwork Steps](#)

[New York Region Pathwork](#)



Awakening: Becoming Aware of what was Unconscious

During November and December my focus has been called to two lectures around the crucial function of awareness in spiritual development: Evolutions Four Stages: Automatic Reflexes, Awareness, Understanding, and Knowing, Pathwork Lecture 127, and The Language of the Unconscious, PL 124. The positive intention to become more aware can attract experiences to us which both validate this intention (by showing us how awareness can accelerate our development) and also show us how we are manifesting this intention (often by a deeply uncomfortable awareness of when how our actions do not reflect our values).

My understanding of Pathwork has been deeply influenced by the 50/50 Work© (founded by Bert and Moira Shaw) who trained several of my teachers. Their approach is holistic, seeing where every lecture contains the seeds of all Pathwork concepts (to a greater or lesser degree, fine-tuned to common human areas of interest). An examination of awareness can lead to deeper understanding of any Pathwork lecture or concept.

Too many choices can lead to superficial examination, as we can bounce from one concept to another without gaining a deeper understanding, examining our inner attitudes, and doing the hard work of bringing unconscious misconceptions and images to light. It is this last item -- doing the hard work -- which can be most often overlooked when we are working alone.

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In this issue • 'A Guide Request' from PL 142 Q&A • Test your expectations with 'The Umbrella Man' • A new series of Pathwork Teleconferences begins in 2012 www.pathworksteps.org
There are also Free Friday Night Presentations in Brooklyn on 3rd Fridays from 7-9pm

The topic for January 20th is PL 003, Choosing Your Destiny

The Umbrella Man; a case for suspending judgement

A great example of leaping from the discomfort of intellectual awareness into a false sense of knowing, and the different outcome which can result from doing the work of understanding. On the 48th anniversary of the assassination of President John F. Kennedy, Errol Morris explores the story behind the one man seen standing under an open black umbrella at the site.

<http://video.nytimes.com/video/2011/11/21/opinion/10000001183275/the-umbrella-man.html>

A World in Denial of What it Knows

"And so I urge you, go after experience rather than knowledge. On account of pride, knowledge may often deceive you, but this gentle, loving affection will not deceive you. Knowledge tends to breed conceit, but love builds. Knowledge is full of labor, but love, full of rest." The Cloud of Unknowing an anonymous work written in Middle English

<http://www.nytimes.com/2012/01/01/opinion/sunday/unknown-knows-avoiding-the-truth.html?ref=opinion>

A new series of Pathwork Teleconferences

With the help of Lea Itkin, my friend and founder of Bay Area Pathwork in the San Francisco area, I am exploring a series of teleconferences designed to support Pathworkers in creating local and online communities.

Worldwide, there are fewer than a few thousand Pathwork Helpers and teachers. There are only a few active Pathwork communities. Successful self-led Pathwork groups are rare, because our natural instinct to survive can trigger defensive behavior and disrupt the very community we long for. . We interpret the personality changes which Pathwork advocates as a threat to life as we know it.

The Pathwork Guide often uses the word 'addiction' to describe our attachment to what we know, even when what know is fear-based or negative. In The Defense, PL 101, he describes adrenaline as a poisonous substance which forces us to "*automatically concentrate... on the issue at hand. In order to do so, you cannot concentrate on anything else. You will not be capable of harboring thoughts of truth and wisdom...*"

Many teachers have modeled workshops and process groups based upon methods for addiction recovery, but not the self-led aspect. 12-Step groups around the world use variations of a basic format. Meetings begin with participants reading out loud from pre-selected materials on 12-Step concepts and principles. There may be brief presentations or readings contributed by members. Sharing takes up the longest portion of each meeting, and rules are strict. No cross talk, comments, or interruptions are permitted -- even the best intentions of a facilitator, unless agreed to in advance. Time is reserved at the end of the meeting for unstructured discussion or social interaction. If the meeting structure is honored, untrained or inexperienced group leaders can hold a strong, safe container -- and develop their leadership skills.

Two separate Introductory Teleconferences, at **1-3 pm US EST** and **7-9 pm US EST** are scheduled on both **January 7th and January 21st**. The telephone number and PIN code for all 4 meetings is **US 1-213-342-3000**. Type in **987015** when prompted to do so. The area code is for Los Angeles, CA and participants pay their own cost to call in. Times and dates were selected to maximize participation from around the globe. If 4-10 people are interested in starting a group, this option will be available in February. Dates, times and format variations will be at the discretion of those who sign up for a particular group. Details and lecture outlines for the suggested topic are posted at www.pathworksteps.org

The first meeting on January 7th is intended to be an open discussion of what format(s) might be best to start with, and what a Pathwork Step group might be like. The meeting on January 21st will follow a 12-Step format. If you wish, you may request an invitation (plus an automated reminder 24 hours prior) that calculates your local time zone. I have already sent invitations to those who signed up for the 2009-2010 teleconferences.

You may be asking -- *'What is the point in having a Pathwork Helper lead a self-led group?'*

The personality development laid out in the Pathwork lectures accelerates spiritual growth. Like driving any high-performance vehicle, it's good to learn as much as possible about the equipment, any 'rules of the road', and where potholes lurk. There is value in having someone with experience set up a sample. For those who want to work with the format for a while with a facilitator, or to practice leading a group, there is the option of continuing after the initial free teleconferences in January. A series of 5 teleconferences will follow each introductory session, with a fee of \$50 per person per series. There may also be interest in other group formats than the 12-Step models being developed.

My personal experience of 12-Step groups taught me that healing that can result from hearing the stories, experiences, questions, and struggles of others. It is also healing to hear my own voice, and to have others bear witness to my best efforts as well as my stumbles. It is my hope that after a brief time period, some participants may explore leading their own groups, in person where there is local interest, or using Skype or one of the many US teleconference lines, such as the one I have been using, www.freeconference.com

'The best Helper is the best Worker' is a common paraphrase of the Guide's advice to Helpers in training, suggesting that doing their own work is essential to their practice as a Helper. I believe that the Guide intended for every Pathworker to become their own Helper, to the extent they are willing and able. This does not conflict with the Guide's admonition that we can not do this work alone, because we are never truly alone. Some of us are able to see Pathwork concepts easily in our daily lives; others may prefer to study in a more structured environment, or with a facilitator.

The Power of Noticing Our Reality

Submitted by Saskia Hontele

The guide makes this special request in PL 142Q&A, a lecture dedicated to answering member questions: *"May every one of you, please, not only those who are here but all of my friends who follow this path and maybe some one of you would be willing to undertake this labor of love, just get to everyone only this answer to this question as perhaps something you can — every one of you — keep and look at and read and reread and use.* The guide advises the following answer as a method for making this path of self-realization "a relatively very short one".

"Never forget one simple yardstick that is so easily forgotten or overlooked, ...if ever you are where you could be, you must be in this feeling of vibrancy and harmony between you and life, not because your wishes have been gratified or because your ego aims have won or triumphed, but because you have seen yourself, at the moment, in the true light, which may have first cost you a momentary... effort in the sense of "**am I willing to look at this or that issue?"** or "**is my present situation in life really honestly, to the extent that I am willing to let go of what I believe is so?"**"

"Or it may be that you find a new answer. Behind the wall when you held on, you thought that a new answer would be frightening and you must oppose yourself to it, while you now find after this willingness that it is not frightening at all, and that this new answer will give you exactly that feeling of vibrancy and oneness between you and life, of strength and harmony, of "everything is right" between you and life. And when you are thus totally willing to see yourself in the truth, in objective truth, in transcendent truth, in the overall truth of the real self, if you have that utter willingness and express it, you will then find it, more often and more often. And that will mean cosmic consciousness will become gradually your true nature. By each such inroad you make, each time you declare, "**I want to look at myself in utter truth. I'm willing for that purpose to give up my preconceived ideas—all emotions and pseudo-solutions and pseudo-safety I hold on to—for the sake of truth, for the sake of integrity, for the sake of honesty. This is what I want. And my deepest inner being will furnish me with that awareness about this truth I need at this particular moment, which may be different than what yesterday's moment was and what tomorrow's moment will be.**" And this is the yardstick. If man would constantly do that, then his path toward self-realization would be a relatively very short one. And he would, on this road toward this attainment, be in constant vibrating energy and peace. But unfortunately man's struggle on the dualistic plane often blinds him and seems to obscure the issue. And even those of my friends who have experienced it then forget again and do not use this yardstick. May every one of you, please, not only those who are here but all of my friends who follow this path and maybe some one of you would be willing to undertake this labor of love, just get to everyone

only this answer to this question as perhaps something you can—every one of you—keep and look at and read and reread and use.” PL 142QA

2012: An Opportunity for Worldwide Prayers

December 1999 was a time of both fear and hope. Flipping the first two digits of the year -- for the first time since electronics had been invented -- made us all wonder how fragile our computerized world might be. Pessimists cried ‘the sky will fall!’ and optimists had no proof that it would not. On New Year’s day 2000, we all went on with our lives, sidestepping a few minor glitches. The pessimists may have felt a bit disappointed, having prepared for a storm that never came. Yet optimists may also have felt let down. Welcoming a new millennium engages us emotionally. The whole world really was watching, and there was a sense of prayer: a desire for better times, hopes and expectations (however irrational or unexpressed) even among those who kept different calendars.

Days, weeks and months passed. 2000 began to feel normal, just like 1900 had become normal. Yet as the years passed, it has been my observation -- unprovable and subjective -- that something real did change. Some describe it as higher level of vibration, a quickening.

We are approaching another crucial moment of change, according to the Mayan calendar. December 12th, 2012, will be the New Years Day equivalent of the 4th galactic cycle. This Mayan ‘year’ consists of 5,125 solar years, divided into 13 b’ak’tuns. It is written as 13.0.0.0.0 and charts the rotation of the entire milky way galaxy in relationship to surrounding galaxies, just like a solar year charts the rotation of the earth around the sun. It is an impressive testimony to modern sciences (archeology and astronomy were just the starting points) that we have figured this out. Yet the Mayans knew about this cycle centuries ago.

Humans have a strong tendency to anthropomorphize; we ascribe human characteristics to things which are not human. We enjoy celebrating the beginnings and endings of our own cycles (birth, puberty, death) and find deep meaning in the changes such events bring (or even force upon) us. On a larger scale, we project spiritual meanings into the moments of cyclical change. While these meanings have form in the world of spirit, we feel drawn to ‘dress up’ abstractions, exaggerating them into dramatic forms of endings -- armageddon instead of sunsets. It can be hard to grasp the enormity of change when it exhibits itself slowly and subtly, over long periods of time or dozens of generations. The spiritual meaning of 12-12-2012 may be what we aspire to become as a species. Then we need to manifest those aspirations in our daily lives.

The Sea of Life, PL 001 *“And the dark world takes the material from these vibrations, this lack of discipline and self-recognition, which are the result of man’s disregard for the spiritual laws. This material is like threads, thin, ray-like threads -- in this case dark colors and substances -- which are*

woven, knotted, and entangled until there is such a confusion that disentanglement is extremely difficult. But not only this one being contributes material for such confusion, also all other people of a group contribute their share, arising from their own mistakes and weaknesses and wherever they do not abide by the spiritual laws. This is more yarn that is spun until even those who are more advanced cannot see the truth readily at first glance, and often it takes much effort to dig up the truth in such situations."

"For a human being who is striving for more spiritual recognition it is often extremely difficult to know how to meet such tests because the dark forces use their own tricks to make a lie appear as truth, truth as a lie, good as bad, and bad as good. And thus man gets confused -- he who actually would like to be just. He does not know anymore how to act in the right way, and often, unconsciously, his own inner, sick vibrations of which he is not aware add not only to the confusion of the test, but it is also impossible for him to get a clear picture of the situation and thus know how to behave. In order to dissipate these dark clouds and recognize the truth, it is necessary that he acquires spiritual knowledge and develops in the right manner according to his level, his utmost capacity. Because if this is not the case, he will, again unaware of it, become a playball of the dark forces, and his boat will be at the mercy of the storm." PL 001

Awareness, continued from page 1:

Finding our 'blind spots', i.e., learning that we simply do not see something, is the day to day task of becoming aware. Feedback from others is a crucial step in this process. Sometimes feedback is direct; a comment or suggestion about our process or actions by another -- whether meant kindly or with intent to cause pain.

Often feedback is internal; we have a dim sense that something is wrong with our interactions, with others, or with our inner reactions. We feel a discrepancy, a gap, an incongruity -- something out of place. This is how awareness feels when it surfaces slowly. Internal feedback requires great discipline to put to practical use; but without interactions with others, we might never notice it at all.

I leapt into Pathwork studies by joining a 4-year program with little experience of the lectures, making assumptions based upon several years of experience with Core Energetics®. I was quickly overwhelmed, humbled by the a realization of how profound Pathwork lectures were (I had only read them; an experiential setting was radically different). I was inspired by the years of hard work most of my classmates had already completed before starting the 4-year program. I had bitten off much more than I could chew. I saw two choices; quit, or do my best under the circumstances.

The Jewish custom of Teshuvah (asking others to forgive our sins) starts with finding an inner 'Yes' to having the conversation. Yet t's hard to atone for one's sins when one doesn't know what they are! Our inner 'yes' is the activation of our positive intention. Studying a

spiritual discipline is a manifestation of this positive intention. Opening ourselves to awareness of our faults and shortcomings (i.e., finding out what they are) is another manifestation.

We don't 'process' tightly held false beliefs within the first stage of evolution. automatic reflex. Automatism is the direct result of unconscious motivations, which creates the illusion of an 'all-natural' series of reflexes. We act and re-act based upon false beliefs, without any awareness that they are founded upon distortions and misconceptions. Pain is the inevitable result of false beliefs. Willingness to feel this pain is another form of manifesting our positive intent.

When we lack awareness and feel pain, our reflexive desire to survive (= reduce the pain) can lead us to lash out blindly, or grasp at anything that brings relief. If I decide that 'You make me feel bad!' is true, then I have found the cause of my pain. The perceived problem must be eliminated, the perceived solution embraced. I become focused upon changing your behavior, forcing you to leave, or destroying the power (that I have decided) you have over me. Even if the actual pain persists, the fight to attain a solution may trigger a flood of endorphins or adrenaline, which act as natural anesthetics and deceive me into thinking that the pain has lessened. My reality becomes: 'I found the cause, I acted upon it, I feel less pain'. Even if pain returns, the exercise of struggling against it allows me to believe in the cause and effect 'story' I have created (see PL 196). I may not become aware of my patterns of destructive behavior and delusional patterns of beliefs until part of my life collapses in crisis (see PL 183).

Pain is a cry for change; it is crucial, life-affirming feedback that something is not right, whether biological, emotional, intellectual or spiritual. Without awareness, we do not register the fact that we are lost or on the wrong track, and cannot realize the need for a map -- or a simple change in direction. Awareness is how we begin the process of understanding and knowing.

The Guide describes the transition from automatism into awareness as the most difficult transition. Full realization of folly, arrogance, blindness or collusion is a form of death. We must embrace the newly revealed truth of who we actually are now, and release forever the illusion of who we thought we were or might be. It requires courage, humility, and determination to fully surrender.

2-page excerpts from lectures 124 and 127 are available at www.pathworksteps.org along with brief presentation outlines, teleconference schedules, and sample formats.

