

Pathwork Steps Teleconference

The Meaning of the Human Struggle PL181

Format and Readings for Introductory Teleconference

<http://www.pathworksteps.org/>

4-6pm EST and 7-9pm EST Saturday, January 28 2012

Noon-2pm Sunday, January 29 2012

Group Leaders: Lea Itkin and Jan Rigsby

I. Gathering :00-:10

You may enter the teleconference up to 4 minutes prior to the hour. As people come on line, we can chat informally with those we know. We begin by describing the teleconference format and process.

Muting: Cell phones create line static, and background noise can make it hard for others to hear. Please mute your phones by using your telephone's controls, or by pressing *6. A voice will tell you that your phone is muted. If you wish to speak, simply press *6 again, and the voice will tell you that the phone is no longer muted. No one else can hear these messages.

Format: We will read an attunement from the selected lecture, then the group leaders and any volunteers will read the 8 segments of the lecture (printed and numbered 1-8 below).

Then we will open to sharing. Participants are encouraged to limit their sharing to 5 minutes or less, so that everyone will have time to share.

Crosstalk, interruptions, or assistance is not permitted during sharing. Our intention is to hear each other and to be heard. If you have a question, you may speak it during your turn. We suggest that you consider what the question means to you. Others may share (in turn) similar questions. The camaraderie this creates may matter more than any answer.

You may share about what is going on in your life, any inspiration or questions which came to you during the lecture readings, or any other Pathwork topic or concept so long as it is personal (about your feelings and experiences, rather than about anyone or anything else).

You may pass if you do not wish to share.

We will continue to share a second, third or fourth time, always in the same order of the first sharing. When everyone passes or we have completed the 60 minute time allotted, we will close this sharing portion.

There will be a pause after the sharing, so that anyone who needs or wants to leave can say their goodbyes and depart.

The last portion of the teleconference may continue the sharing process, and include feedback, questions, or suggestions for using this format for the teleconference series. We will continue to speak in the same order, as group leaders may not have answers to your questions or concerns and may need to consider what is said.

II Introductions and Attunement :05

Now we will go around and introduce ourselves (first name and geographic location, if you wish). Group leaders will note the names of those present, so that during sharing we can encourage everyone to take a turn.

You are welcome to listen to the teleconference anonymously by not saying anything, use any name you wish, and pass anytime you do not wish to share.

(Introductions)

Would anyone like to volunteer to read?

(take names and create a rotation with the group leaders for the 8 portions)

ATTUNEMENT:

Greetings and blessings, my dearest friends, you who hear me and you who are not here tonight but read these words. May this lecture help you again in the tremendous human struggle to find your own fulfillment and meaning in your life.

A moment of silence. Participants are invited to light a candle to represent the energy of their divine light, the positive intention of this gathering, and the Guides teachings.

III Readings from PL 181 :10-:25

1. This human struggle is so immense because you have to cope with the disconnectedness of your consciousness. ...When consciousness is not connected with the deeper meaning of things,

life must be a struggle. This applies to every human being, to some degree at least. For even the most aware and developed individuals have periods when they, too, get lost in the maze of their own disconnectedness and lack of understanding.

Whenever you experience a fate you cannot understand, perhaps you no longer blame the outside world -- God, fate, life, chance, other people, etc. -- but you are equally frightened, at this point, of your own unconscious and still inaccessible processes.

2. The greater the disconnection, the less reality your unconscious seems to have. Only as you gradually become more aware of your inner world as a result of recognizing certain of your attitudes, reactions, and emotions for what they really are, rather than glossing over them, does the inner world become more real. This inner world with all its destructive attitudes, its primitive reasoning, its self-defeating will directions, must become as conscious as your also existing positive attitudes and will directions.

You will, at that point, clearly see that your personal, undesirable experience is entirely a result of this hidden conflict between two irreconcilable attitudes, one side of which is hidden to you so that it has the greater power to determine and mold the creative life substance.

3. What is it then that prevents you to indeed want good experience, fulfillment, pleasure, rich unfoldment? ...Those of you who have explored yourself a little deeper and further have become aware ...that **it is truly you who rejects** this or that fulfillment you desperately long for and think you really want.

When you speak deeply into yourselves with conviction and determination such words as these: *"I want to expand my life. I want to experience total love and pleasure supreme, without negativities or blocks. I want to give of myself completely in love. I want to have health and fulfillment and abundance in every area of life. It is possible to have such a rich, good life. I am willing to give to life as much as I wish to obtain. I do not want to cheat life by secretly wanting more than I am willing to give.*

4. *I want to shed all falseness, all selfishness, self-centeredness, negativity, and destructiveness, no matter how hard this may first seem. I want to shed all illusions I have about myself, for this must be the price for leading such a rich life, which I am ever willing to pay. I want to overcome the false shames, prides, vanities that make me hide behind pretenses, and the subtle inner dishonesty in which I am too self-indulgent to face myself*

and change and had rather 'suffer,' in a vaguely complaining attitude, thereby destroying the forces of creation at my disposal and not utilizing my life. My own happiness will and could be a contributing factor to others. I am willing to shed the ego defenses and all negativity so as to give and receive the best. I am willing to accept difficulties on the way, for I know that in overcoming them will I be capable of receiving the good of life. I am willing to grow from them rather than childishly complain about them as if someone else had given them to me."

5. When you speak such words into yourself and you listen very carefully to the response of your innermost self, you are absolutely bound to register reservations. ...These reservations may take the form of disbelief.

Unless you tackle these reservations to your involvement with life, to your willingness to give to and receive from life, to facing and changing what needs to be faced and changed, unless you acknowledge the existence of these reservations and profoundly face their significance, you cannot make your life a fuller and richer experience.

If you can assume responsibility for the undesirable occurrences in your life, no matter what they may be, by establishing your own resistance to expansion, you have made a major step toward the removal of these blocks.

6. The fighting against the destructive side must not be done by denial of what exists until you no longer know that it exists. The fighting must be done by activating all your energies toward a courageous recognition of the negative forces within you, even if they manifest so indirectly as to make them apparently harmless. What are these indirect manifestations? ...lack of energy, tiredness, anxiety, depression, hopelessness, illness, frustration, failures, lack of success, feelings of inadequacy, pleasurelessness, listlessness. All these are indubitable signs that there is a destructive force in you, which you still have not fully acknowledged, recognized, understood, accepted, and to which you still cling because you consider it a defense, which you have no intention of giving up. And you cannot succeed in making it known to yourself unless you truly want to give it up.

7. Recognize, acknowledge, and accept it. This meaningful approach could be put into the following simple stages.

First, strengthen your will for the recognition and elimination of all negativity. Commit yourself toward wanting it, and request inner help. Say this in so many words, very concisely and decisively, into yourself.

Then listen to your own inner answer. Do not gloss over the inner answer, over the first vague feeling of resistance. Acknowledge this resistance very articulately. Realize that this means you wish to retain it, you do not want to let go of it, and you hide this fact from your consciousness. Speculate upon the effects of this fact, and make this hidden intention more conscious.

Then consider the possibility of this fact being largely responsible for all that which you would want different in your life.

8. Do not stop the search for drawing the connection between your suffering, your unfulfillment, your unhappiness, and the fact of your inner refusal to want to give up still persisting negativity. Only when this is worked through, when you see the connection clearly and obviously, when you have subsequently overcome all resistance, and when you have a totally positive response to your efforts and your investment toward the elimination of negativity, will you experience the truth of the statements in this and previous lectures: that you have the power to create the most desirable life experience you can think of. You will know without a shadow of a doubt that the constructive life force is unlimited for you, expanding into forever new areas of joy and pleasure as greater inner strength and more resources manifest.

IV. Sharing :40-1:40

This section adheres to principles of 12-Step meetings. Each person shares for 4-5 minutes. There is no discussion, facilitation, or cross-talk.

Group leaders may remind participants of time constraints (asked them to sum up their sharing after 4-5 minutes) and gently remind those who have questions that there will be informal discussion time at the end of the teleconference. The group leader may call out the name of the next person in rotation.

You may pass if you do not want to share.

V. Open discussion 1:40-1:55

After the formal sharing period, we will take a moment to say goodbye to those who feel complete and wish to leave.

This section is not structured. It is an opportunity for feedback, suggestions or questions about teleconference process and options.

VI. Conclusion 1:55

May you all carry with you new material and an inner energy force awakened by your good will, by your increased understanding that leads you to a decision about a new approach to your complaints: *"I want to seek the cause in me rather than in others so that I become free to love and live. I will take the apparent risk to do this and thus establish self-respect, courage, honesty, strength, and positive energy patterns."* If only a germ, only a particle of these words is carried away from here tonight, this has indeed been a fruitful evening. Be blessed, all of you, my dearest friends, so that you become the gods you potentially are.