

## 225 Governance Groups are NOT Processing Groups

In the Question and Answer portion of Pathwork Lecture 133: *Love: Not a Commandment, But Spontaneous Soul Movement of the Inner Self*, the Guide offers wisdom regarding the temptation to act out anger and other strong negative emotions in various *Pathwork governance groups*.

The members of such *Pathwork governance groups* are *drawn to and inspired by a cause greater than themselves*. Members feel responsibility for setting and meeting goals of the Pathwork organization through their processes of discernment in making decisions. Pathwork Governance groups are NOT Pathwork process groups and do not have emotional processing as their stated purpose.

In a *Pathwork process group*, by contrast, one member of the process group can trigger another, and when that happens the one triggering the other is in effect *standing in for* mom, dad, or some other authority or person in the triggered person's life. This includes standing in for the person by whom one is triggered in a Pathwork governance group they share.

A Pathwork *process group* is an *intended and agreed-to substitute for a real* family, for a *real* organization, for a *real* group the triggered person is in. In a Pathwork process group the one triggered can safely process his or her wounds, and no "real" person in the "real" life of the worker, including the worker playing a "real" role in Pathwork governance group, is affected.

When a Pathwork member of a Pathwork governance group is triggered by another member of the governance group and, *forgetting that this Pathwork governance group is NOT a process group*, is tempted in that moment to bring that same strong negative emotional energy, important to express and let out in process groups, into this governance group, a conflict arises. This burst of negative emotional energy in the Pathwork governance group unnecessarily disrupts the group and can create deep disharmony and distraction from the purpose of the group, and sometimes can even bring major splits, scapegoating, and fractures into the entire Pathwork community.

*Conflict Resolution Protocols* are created so that any such emotional reaction by a member of a Pathwork governance group can be safely and constructively worked through, but worked through initially privately, with the triggered person's helper, *outside the meeting times of the Pathwork governance group*. If these initial private steps with the triggered party's helper fail to resolve the triggered person's issue, the Conflict Resolution Protocol has established additional Pathwork processes for escalating matters, first to the person by whom the triggered person is affected, and, if necessary, beyond that to increasingly higher levels in the community.

### *From paragraphs 49-63 of Pathwork Lecture 133*

**49** QUESTION: Do I understand you correctly that aggression is sometimes a good thing?

ANSWER: Yes, there is a healthy aggression. *Healthy anger does exist*. These are byproducts of the interim stage of human nature. Healthy anger must occasionally be expressed in a well-integrated life. Healthy anger does not create inner disharmony. It is a great misunderstanding to ignore or deny this fact. The denial comes from the artificial holding together of one's inner forces, and from superimposing false goodness.

It is a false belief born of fear and obedience that occasional anger never exists in a truly spiritually evolved person.

**50**        *In the human realm, healthy anger is a necessity.* Without anger, there would be no justice and no progress. The destructive forces would take over. Allowing this takeover to happen is weakness, not love; fear, not goodness; appeasing and encouraging abuse, not constructive living. It destroys harmony rather than furthering it. It destroys healthy growth.

**51**        Anger can be as healthy and necessary an occasional reaction as love is. It forms part of love. It, too, comes spontaneously. It, too, cannot be forced. Trying to force or deny any emotion leads to self-deception which then may take the form of pretending that unhealthy anger is the healthy version.

**52**        The cause cannot determine whether the emotion elicited is healthy or unhealthy anger. The cause may entirely justify real, genuine, healthy anger which is, needless to say, constructive in this case. Yet, the anger experienced may be the unhealthy kind because of the personality's unresolved problems, insecurity, guilts and doubts, uncertainties and contradictions. *The issue itself may warrant justified anger, but an individual may not be able to express that kind.*

**53**        To the extent that an individual is capable of experiencing and expressing real love, he or she is capable of manifesting constructive, healthy anger. *Both real love and real anger come from the inner self.* Absolutely any real feeling is healthy and constructive and furthers growth in the self and in others. Real feelings cannot be forced, commanded, or superimposed. They are a spontaneous expression, happening as an organic, natural result of self-confrontation.

**54**        QUESTION: In that case, would you permit physical violence?

ANSWER: No. Healthy anger does not necessarily manifest in physical violence. *Expression of negative emotions, even when they are not healthy, need not in the least lead to destructive acts, either physical or otherwise.*

**55**        *This is one of the most frequent and hindering misconceptions in the pathwork.* This is why I have mentioned it again and again ever since the beginning, because no matter how many times I have said it, it is forgotten. *The inner psyche fears that acknowledgement of negative emotions must lead to acting them out. This is not so.* On the contrary, you are free to choose whether or not to act, how and when, or to express any emotion *only when you are fully aware.* *When you are not aware* of what you really feel and why, you are constantly driven, and *suffer from all sorts of compulsions* you cannot understand. A compulsion is the direct result of unacknowledged, unconscious feelings and conditions. The more you know yourself, the more you are in control of your self. It is not, as you say in fear, "I cannot look at myself in candor because then I may have to let out these undesirable impulses and do harm to others and therefore ultimately to myself." This vague reaction also has to be brought to the surface in order to dispel it and render it ineffective.

**56**        Please repeat this in your *daily meditation* -- all of you: *"Awareness of what I feel, no matter how undesirable it may be, will make me free. I will have the choice*

*of my actions only to the degree of my awareness. If I choose to verbally express these feelings when there is a good purpose, such as with my helper, I will do so. If I feel that such expression may impair a relationship, I will not do so, but will withhold it knowingly and without self-deception."* Such meditation will strengthen the knowledge and finally penetrate the more hidden and resistant layers of your psyche.

57 It is entirely mistaken to assume that awareness of anger and even verbal expression of it results in physical violence or in any other form of destruction -- whether the anger be healthy or unhealthy. **Healthy anger, since it comes from the real self, knows just what to do and when to meet the necessary requirements of the moment.**

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59 QUESTION: Regarding expression of anger, I find it unbearable.

ANSWER: Sometimes it is inadvisable; sometimes it is advisable. This is what I mean: **When you are aware you have the choice, and when you are not aware, you do not have the choice.** The more you are aware of the possibility of making a choice, the more freedom you gain and the less you will feel or think that restraint is due to outer demands, outer authority. With the awareness that you are making a free choice, rebellion against restraint becomes superfluous. There is a great difference if restraint is exercised because of demands from the outer world, or because you choose it with your own free will. Paradoxical as this may seem again, the more you choose restraint willingly, with alert reasoning and constructive motivation, the freer you become. It is not, as might be supposed, that the less self-restraint there is, the freer the person.

60 The more directly you are aware of what you really feel and express it, if you so choose, the less you will become entangled in detours and evasions. **Directly reaching the core of one's feelings or reactions, and thereby under standing their true significance, is the art and the aim of this pathwork.** If your aim is finished perfection, you still find yourself caught in perfectionism, which hinders your progress. But if your aim becomes to know what is it you really feel at this moment, then you have a realistic aim leading to instant release, truth, harmony, and dynamic progress.

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62 QUESTION: What about the reverse of what you have just said? What about the person who is afraid or too insecure to show righteous anger? What is happening to love in this situation?

63 ANSWER: This is a very good question. Where there is fear of expressing a justified anger, to that degree there must be fear of loving. Behind both fears is confusion, misconception, illusion. It is these misinterpreted hurts and pains which are responsible for the foreign nucleus I was talking about. This nucleus obstructs the manifestations of the real self, the outflow of genuine love as opposed to superimposed love, and of the capacity to express healthy anger as opposed to twisted, tortured anger. When insecurity makes a person too anxious to express justified anger, that individual is as yet incapable of feeling healthy anger. When the issue justifies anger, insecurity induces conflicting feelings.