

Pathwork on
Meditation Practices

Pathwork Lecture 68 *Suppression of Positive and Creative Tendencies – Thought Processes* introduces how to begin a meditation practice.

39	<p>I should like to suggest an exercise for you to start with this summer in preparation for our later work together. Sit down twice a day for five minutes, not more, any time you wish. Choose a time and a place when and where you know you will be undisturbed and do not have to fear interruptions. Sit down comfortably. Do not lie down. Become very calm. Relax completely, without trying to exert any force, strain, or pressure. Begin to follow the abdominal movements of your breath when you breathe very quietly: up and down, up and down. Or, if you prefer, imagine a point between your eyes -- whichever is easier for you. Be prepared for your mind soon to be disturbed by unvolitional background thoughts. Expect them, observe them quietly. If they are not of pressing importance for you now -- indicating a disturbance in your psyche -- discard them quietly, without getting impatient with yourself. Resume the task of following the abdominal movements of your breath or of concentrating on the imaginary point between your eyes, all the time aware of what the background thoughts really are when they do come. It suffices to observe them as they appear in order to become conscious of the mechanism of thought process. You will then become aware that you are the victim of these thoughts. This awareness will bring you nearer to the goal. At the beginning it will seem impossible to think of nothing but your breath movements. Uninvited thought fragments will constantly rush in. Most of the time, they will be so powerful as to make you unaware that you do indulge in them. You will notice them only after a while. Whenever you do, try to recollect what your thoughts made you think of. Say to yourself: "I was thinking of this or that," whatever it may have been. This in itself is a means to become more aware of yourself. You may then either go on with your concentration and defer to analyze the thought materials until after, or you may do so right away, if you feel the urge, and resume the concentration exercise another time.</p>
40	<p>If you faithfully persevere, you will eventually get to the point when you will become a watcher of your thoughts. You will stand guard, so to speak, at the threshold of your thinking process. You will begin to sense what calmness really means. Your thoughts and emotions will stand still, be it only for a moment. As you go on, you will learn to extend this moment. The longer you can do it, the more you will feel rested after such periods. Many other benefits will befall you. You will also get accustomed to watching your background thoughts during the day, during certain activities which do not demand your entire attention. More and more self-awareness will come to you on all levels.</p>

Pathwork Lecture 182 *The Process of Meditation (Meditation for Three Voices: Ego, Lower Self, Higher Self)* gives a practice for working with the immature child self or lower self – a meditation practice perhaps unique to Pathwork.

15	<p>Many people meditate, but they neglect the two-sidedness of the endeavor and therefore miss out on integration. They may indeed actualize some of the universal powers that come into play wherever the personality is sufficiently free, positive, open, but the unfree, negative, closed areas are neglected. The actualized universal powers will not, by themselves, enforce an integration with the undeveloped part of the self. The conscious ego-self must decide for this integration and fight for it, otherwise the universal self cannot get through to the blocked-off areas. Partial integration alone with the universal self may lead to even greater self-deception if the consciousness is deluded by the actually existing partial integration with divine powers and becomes even more prone to overlook the neglected side. This makes for lopsided development.</p>
22	<p>There are many different kinds of meditation. There is religious meditation, which consists of reciting set prayers. There is meditation in which the main emphasis is put on increasing the powers of concentration. In another type of meditation spiritual laws are contemplated and thought through. There is meditation in which the ego is made totally passive and will-less and the divine allowed its own flux. These and other forms of meditation may have more or less value, but my suggestion to the friends who work with me is rather to use the available energy and time for confronting that part of the self that destroys happiness, fulfillment, and wholeness. You can never create the wholeness you truly aspire to, whether or not this aim is articulated, if you bypass this confrontation. This approach includes giving voice to the recalcitrant aspect of the egotistical, destructive self that denies happiness, fulfillment, and beauty for any reason.</p>