

Pathwork Lecture 151: Intensity: An Obstacle to Self-Realization

1996 Edition, Original Given April 7, 1967

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings,</u> <u>my dearest friends.</u></p> <p><u>The divine blessings</u> <u>streaming in the atmosphere</u></p> <ul style="list-style-type: none"> • <u>around and</u> • <u>within</u> <p><u>you</u> <u>are a</u> <u>powerful force,</u> <u>available to you</u> <u>provided you are</u></p> <ul style="list-style-type: none"> • <u>open and</u> • <u>receptive</u> <p><u>to it</u> [i.e., <u>receptive to the powerful force</u> <u>streaming around and within you</u>].</p>

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04

Self-realization

means

becoming aware of this

- universal,
- cosmic
power,
available at all times.

It is

your tragedy

- to be cut off
from this power,
- to be
• oblivious or
• ignorant
of its existence.

For

knowing

of it

is one of the prerequisites
for making it available.

When you

enter the realm

where it is possible
to make this power
available,

you find yourself

in the predicament of
not being able
to know

what you have not experienced.

Therefore,

to bridge the gap
between

- previous experience [in which you have not yet experienced the power]
- and
• the available power [that you have not yet experienced],
it is necessary
to consider
the new possibility [of accessing this unfamiliar power].

This [i.e., Considering a new possibility that is beyond
what you have experienced and know]
is always
the intelligent approach
to every new step
of branching out,
whether

- **in science or**
- **in any other**
realization of truth.

However,
you are usually
not ready to do this [i.e., not ready to consider a new possibility that is
beyond what you have experienced and know],
for you falsely believe
you must have
definite opinions.

You fluctuate
at all times
between

- **a definite yes**

and

- **a definite no.**

No discovery [of something beyond what you have experienced and know]
can ever be made
with this attitude [i.e., with this holding on to these definite opinions].

[Rather]

The attitude must truly be,

- **"Is it possible?"**
- **Could it be?**
- **I will honestly**
 - **look and**
 - **consider the possibility** [of something existing beyond what I know],
 - **with all sincerity and**
 - **without shirking**
 - **any effort,**
 - **in any direction**

that may prove to be necessary."

05

*This may sound like a simple task,
my friends.*

*However simple it really is,
it is*

*a human peculiarity
to find it*

very difficult

*to adopt this attitude [of openness and curiosity to things beyond
what one has experienced and knows].*

Therefore,

one of the hindrances

to making

the universal power

available

is the inability to

• seriously and

• openly

question and

• make oneself

available

• to a new truth –

no matter how revolutionary it may be –

• to a new outlook

that seems to

contradict

previous

• convictions and

• experience.

06

*This obstacle
of denying*

a fact

that is

immediately available –

because

the openness to look

without preconceived ideas

is absent –

is never entirely a result of

"never having thought of it."

*When this is the case [i.e., when a person has never thought of a fact before],
a person will
instantly
adopt an open attitude
whenever the opportunity in life
presents itself –
and this always happens,
again and again.*

- *The rigid refusal to*
 - *look and*
 - *consider –*
- *the adherence to*
 - *opinions,*
 - *often based*
 - *not on*
 - *actual and*
 - *personal*
 - *experience*
 - *but merely on*
 - *hearsay –*
 - *is always a result of*
 - *personal*
 - *fear*
 - *to look at the self.*

07

*Another
grave obstacle
to self-realization
is that you have*

- *unconscious*
 - *attitudes,*
 - *opinions,*
 - *thoughts and*
 - *feelings*

*which completely
contradict your*

- *conscious*
 - *attitudes,*
 - *opinions,*
 - *thoughts and*
 - *feelings.*

This discrepancy [between conscious and unconscious aspects of yourself]
presents
a major block,
for the
unconsciously
held material

- *covers and*
- *barricades*
the cosmic force.

The mind
believes it is expedient
to block off
this [unconscious] material.

Therefore,

- *it [i.e., Therefore, the mind]*
cannot relax,
- *it [i.e., the mind]*
cannot adopt the
 - *flexible,*
 - *unafraid*
attitude
that is essential
[if the mind is]
to be attuned to
the cosmic force.

Therefore,
it is absolutely necessary
to take
the road into your unconscious
in order to
realize
the power [i.e., the power of the cosmic force]
you have
within yourself.

- *Each false concept,*
- *each wrong conclusion,*
- *each erroneous opinion,*
- *each destructive attitude,*
- *each negative emotion*
stands directly in the way
of the realization
of this power [i.e., of this cosmic force within yourself].

08

All this you know,
and we,
on our path here,
work diligently.

However,
no matter how much
all of you
are involved in your pathwork,
it is easy to
lose the outlook
which

- aims at and
- emphasizes the significance of
self-realization.

Self-realization
means, as I said,
to make use of
the power
you have.

This power
is tremendous,
my friends.

09

The power is
twofold.

[The first aspect of this power is that] It is a

- cosmic energy and

- strength

that is

so

- revitalizing and

- infinite, so

- undying, so

- self-perpetuating

- in its dynamics,

- in its aliveness,

that you cannot even dream of
the effect it can have
on the individual.

The whole of life
must drastically change
when this energy
is made available –
• not here or there
because of
temporary
openness to the power,
• but
permanently
through
a changed personality
that no longer
cultivates
attitudes
which obstruct the power.

This energy
works
according to
its own built-in law.

As you know, it [i.e., this energy]
is totally
impersonal.

When conditions prevail
that are compatible with it,
its flow
will stream
without obstruction.

[Conversely]
When conditions
are incompatible,
it [i.e., this energy] is blocked.

According to
how
the unblocking occurs,
it [i.e., this energy]
will begin to flow again,
often differently
from what you might expect.

	<p><u>The energy flows</u> <u>according to</u></p> <ul style="list-style-type: none">• <u>immutable,</u>• <u>impersonal,</u>• <u>built-in laws.</u>
10	<p><u>The second aspect of this power is its autonomous intelligence.</u></p> <p><u>When you comprehend this [i.e., when you comprehend that this power has its own autonomous intelligence]</u></p> <p><u>you can integrate with the</u></p> <ul style="list-style-type: none">• <u>intelligence and</u>• <u>power.</u> <p><u>Once there is no longer unconscious material in you which you</u></p> <ul style="list-style-type: none">• <u>fear and</u>• <u>shirk,</u> <p><u>you are truly independent of</u></p> <ul style="list-style-type: none">• <u>authority and</u>• <u>help that comes from outside.</u>

Your dire need
for such [outside] authority
cripples you,
for you possess
everything
you ever need
within you.

If you
do make use of
this power [that is within you],
there is
nothing
to fear
anymore in your life.

11

The main topic of tonight's lecture
is a
specific obstacle
to making use of
this power [that is within you].

I have not spoken about this aspect in the past,
except in a very cursory way.

It is

- a specific soul movement,
- an emotional climate

that I wish to describe.

In order to
be compatible with
the universal power [that is within you],
it is necessary
that the personality
is in

- inner and
- outer

relaxation.

Such [inner and outer] relaxation
does not imply

- **immobility, nor**
- **lack of energy.**

It [i.e., Such inner and outer relaxation]
is not the kind of
false relaxation
that does not

- **breathe,**
- **move,**
- **respond.**

Quite the contrary.

It [i.e., Such inner and outer relaxation]

- **expands**

and

- **contracts**

like breathing –
is

- **rhythmic and**
- **relaxed,**
- **effortless**
 - **yet vibrating with power,**
- **poised and**
 - **calm,**
- **peaceful and**
 - **dynamic.**

This state [i.e., This state of inner and outer relaxation],
when attempting to describe it,
may easily be confused with

- **indifference,**
- **passivity, or**
- **laxness.**

It is none of these.

	<p><u>But</u> <u>it</u> [i.e., <u>But this state of inner and outer relaxation</u>] <u>is entirely free</u> <u>from tension</u> <u>due to</u> [i.e., <u>free from tension that comes from</u>] <ul style="list-style-type: none">• <u>fear,</u>• <u>pride, and</u>• <u>self-will.</u></p>
12	<p><u>People's</u> <u>habitual state</u> <u>is one of more or less</u> <u>taut intensity</u> <u>which is</u> <ul style="list-style-type: none">• <u>foreign to and</u>• <u>incompatible with</u><u>the universal power</u> [within].</p> <p><u>This very intensity</u> [which is your habitual state] <u>may cause,</u> <u>as a</u> <u>final effect,</u> <u>an outer</u> <ul style="list-style-type: none">• <u>immobility,</u>• <u>paralysis,</u>• <u>excessive passivity.</u></p> <p><u>These extremes</u> [ranging from <u>taut intensity, which is incompatible with the</u> <u>universal power, on the one hand to</u> <u>excessive passivity on the other hand</u> <u>are always the result of</u> <u>an intensity of soul-movement</u> <u>which must be dissolved.</u></p>

13

The dualistic approach to life
leads to
a typical misunderstanding of
intensity.

The idea exists [in this dualistic misunderstanding of intensity]
that

the more intense you are,
the more

- *serious,*
 - *responsible, and*
 - *focused*
- you are;*

conversely,

the less intense [you are],
the more you are

- *irresponsible,*
- *frivolous, and*
- *distraught.*

This is

not true,
my friends.

In fact,

it is just the opposite.

Only when

the psyche is

- *in flux and*
- *not taut*

can the personality

give its

total attention

to what it is

- *doing,*
- *thinking,*
- *feeling, and*
- *experiencing.*

This [state when the psyche is in flux and not taut, so that the personality can give its total attention to that which it is doing, thinking, feeling and experiencing]

means

- *wholeness,*
- *integrity,*
- *undivided*
 - *motives and*
 - *attention.*

This state

can be achieved

only when

there are

- *no opposite forces*
dividing the inner person,
hence
- *no hidden fears.*

The more lightly

psychic material flows,

- *the more energy*
is available
to invest into life, and
- *the less exhaustion*
will follow
when energy is expended.

The unnatural

- *tautness and*
- *intensity*
of a person's
 - *state of mind and*
 - *emotions*
has become
so much second nature
that it has been accepted as
natural.

In fact,

intensity

is viewed as

the desirable state,

connoting

all the spiritual qualities I described –

qualities which are only realizable

when the psyche is

"unintense."

14

Every neurotic attitude

- is a result of – and
- results in –
artificial intensity,
which is,
half-consciously,
deliberately
 - cultivated and
 - nursed.

This [artificial intensity]
cuts you off from
the life-stream.

The reason
for cultivating

this destructive attitude [i.e., cultivating this attitude of intensity, even
though the intensity is artificial, and, as such, is an
attitude that cuts you off from the life-stream]

is in part

the dualistic misconception

mentioned before [i.e., the misunderstanding that the more
intense you are, the more responsible you are, and,
its dualistic opposite, the less intense you are,
the more irresponsible you are].

Partly, its [i.e., Partly, the person's artificial intensity's]
motive

is childish

self-importance,

wanting

• to set oneself off from the rest,

• to draw attention to the self

by making

everything

seem so important.

It is what I often referred to as
self-dramatization.

	<p><i><u>This [self-dramatization – making everything seem so important]</u></i> <i><u>may happen even</u></i> <i><u>within oneself</u></i> <i><u>and never</u></i> <i><u>be displayed to others.</u></i></p> <p><i><u>In the deepest sense,</u></i></p> <ul style="list-style-type: none"><i><u>• all mental illness,</u></i><i><u>• all emotional imbalance</u></i> <p><i><u>is a result of</u></i> <i><u>a deliberate</u></i> <i><u>intensification</u></i> <i><u>of soul movement.</u></i></p>
15	<p><i><u>This [deliberate intensification of soul movement]</u></i> <i><u>is a</u></i> <i><u>very subtle process</u></i> <i><u>that becomes observable</u></i> <i><u>only when</u></i> <i><u>you focus your attention on it.</u></i></p> <p><i><u>You are</u></i> <i><u>so used to</u></i> <i><u>a state of inner tension</u></i> <i><u>that</u></i> <i><u>only repeated focusing</u></i> <i><u>of one's finely attuned perception</u></i> <i><u>will produce</u></i> <i><u>verification of</u></i> <i><u>this intensity,</u></i> <i><u>which [i.e., this intensity] will then be felt</u></i> <i><u>as something</u></i> <ul style="list-style-type: none"><i><u>• foreign and</u></i><i><u>• unnatural.</u></i></p> <p><i><u>This [repeated focusing on one's state of inner tension, and thereby verifying this</u></i> <i><u>intensity's existence, and then feeling this intensity as something foreign]</u></i> <i><u>is the first step</u></i> <i><u>toward being able to</u></i> <i><u>let go of it [i.e., being able to let go of this intensity].</u></i></p>

It [i.e., Letting go of this intensity]
will feel as though
you are shedding
a tightly constricting straightjacket
in which you once lived.

You will step out of it [i.e., You will step out of this straightjacket of intensity]
into
a new freedom
that may, at first,
feel fraught with
dangers.

You will
feel exposed
without it [i.e., you will feel exposed
without this straightjacket of intensity],
only to learn that
all you expose yourself to [by taking off this straightjacket of intensity]
is
the revitalizing life-stream
of the cosmos.

You will then
realize
how hindering
this tautness [i.e., tautness caused by intensity] in you is.

The artificiality of it [i.e., the artificiality of this intensity and resulting tautness]
creates
an incompatibility
between

- your inner personality

and

- the universal power.

It [i.e., this artificial intensity and tautness]
causes
a deep indentation
in the soul substance,
which
in a healthy state
is unindented.

You will even come to
feel
this indentation [in the soul substance],
which is connected with

- too tightly held convictions,
- too
 - intense and
 - exaggerated
emotions,
- overreaction,

as well as

- muscular tightness.

All this
prohibits
the flow of
the force.

The universal power
must enter into
all levels
of the personality
for it to function well.

[1] If the mental realm
is too intense
in its
tightly held views,
the fresh flow
of the life force
is prohibited.

[2] If there is unreal
emotional intensity,
the life force
cannot enter
the emotional realm.

*[3] If the physical realm
is muscularly*
• *tense and*
• *taut,*
the life force
cannot enter
the physical system.

Thus gradual
• *illness,*
• *decay, and*
• *physical death*
come about.

16

*You may remember that a few years ago
I gave a lecture [See Pathwork Lecture 55 Three Cosmic Principles: the
Expanding, the Restricting, and the Static Principles
given September 11, 1959]*

on the
• *expanding,*
• *restricting, and*
• *static*
principle,
describing
• *the movements of*
the cosmos,
• *the rhythmic breathing of*
everything alive.

*This cosmic breathing
can only exist
when there is
no artificial intensity
in the system.*

*The indentation
of soul substance
through intensity
causes
paralysis
on all levels.*

Resiliency
must exist
on all levels
for you to be open to
the universal power.

It [i.e. the resiliency needed for you to be open to universal power]
cannot exist
when
the flowing movements
are made taut
through
intensely held

- opinions,
- emotions, and
- physical muscles,

both
outer
and
inner.

It does not matter
from where
you start to

- look and
- become aware of

your own intensity.

If you follow through,
you will
dissolve the cramp
such intensity
causes
on all levels.

17

The misconception
that intensity
is favorable
also applies
to pleasure.

It is believed,
• half-consciously,
• half-unconsciously,
that
the more tautly intense
the personality is,
the greater
the pleasure.

In other words,
intensity
is
not only
supposed to connote
• seriousness and
• concentration,
but also
• pleasure.

This is not true at all.

The
• lighter and
• easier
the flow of the personality
is –
it [i.e., the flow of the personality]
may first appear
almost as "inconsequential" –

• the greater
the influx of the cosmic force
and, hence,
• the more heightened
the pleasure.

Intensity

- is
an ego-attitude and
- prohibits
the letting go of the ego.

Thus

- pleasure
cannot be experienced
to the extent that
the ego
- holds on and
 - obstructs the involuntary processes.

Whoever takes his or her

- person and
- life
too seriously
is unable to partake of
the cosmic flow.

This is why

- the self-realized state,
conveyed in human language,
often sounds
deceptive.

Its [i.e., the self-realized state's]

- properties
may so easily be confused with
truly
- undesirable and
 - faulty
attitudes.

However, the

- lightness and
- lack of seriousness
of a self-realized person
is completely different [from truly undesirable and faulty attitudes].

18

Let us recapitulate:

A

- **relaxed,**
- **lighthearted,**
- **natural,**
- **undramatized,**
- **unintense**
personality
is essential
 - **to look at the self**
in truth;
 - **to give undivided attention**
to whatever it does;
 - **to renew itself with energy**
so that more can be invested;
 - **to be whole**
 - **in motive and**
 - **in experience.**

This [set of traits in a personality] must not be confused with
the numbness [in a personality]
that is the result of
a hidden layer of

- **fear and**
- **resignation.**

The latter [i.e., the personality with numbness from fear and resignation]
is dead,
the former [i.e., the personality who is relaxed, lighthearted, natural, and unintense]
is vibrantly alive.

- **Intensity and**
- **overindentation of soul substance**
are also confused with
being alive,

while

- **letting oneself**
be
in the natural state
at first
appears as if
one didn't have sufficient life.

19

This [need to have a relaxed, lighthearted, natural, undramatized, unintense personality in order to be whole in life] applies to very subtle levels, my friends; it may not be easy for you to know what I am talking about.

My words may seem obscure.

It is therefore necessary that you listen with more than your intellectual ear.

Furthermore,

you must become observant of yourself until

• the intensity of your

• emotions,

• thoughts,

and also your

• physical being

• becomes conscious and

• you begin

• to sense

the unnaturalness of it [i.e., sense the unnaturalness of

your intensity],

• to feel that this [intensity]

is foreign to

your innermost nature.

20

Total self-realization, therefore, brings

• laughter and

• humor and

• a lack of

• seriousness or

• heaviness.

But this [fact that total self-realization brings lightness and lack of seriousness] does not in the least connote

- ***an impairment of integrity, nor***
- ***a half-heartedness or***
- ***division or***
- ***conflict***

in any of one's approaches to life.

Quite the contrary.

The intensity I discuss [in this lecture] is always connected with

- ***impairment of integrity,***
- ***dishonesty on some level, and***
- ***division of***
 - ***motives and***
 - ***attention,***

as well as [with]

- ***a refusal to give of oneself wholeheartedly.***

All these create the need, as it were, to be intense.

This is very important to understand, my friends.

21

• ***Integrity,***
• ***honesty, and***
• ***lack of self-deception***
in the way
you give
of your
total self
in whatever you do,
combined with
• ***lightheartedness,***
are the properties
that set up conditions
compatible with
the universal power.

[With these properties of integrity, honesty, and lack of self deception in place,
combined with an attitude of lightheartedness]

The cosmic power
can then manifest
in both its major aspects.

[1.] **It [i.e., the cosmic power] can**

- **flow and**
- **stream**
through your
entire being,
revitalizing
 - **all**
 - **inner and**
 - **outer**
organs,
 - **all facets of**
your person.

[2.] **In addition, the autonomous intelligence**
can manifest

from deep within you,

- **guiding,**
- **inspiring, and**
- **instructing**
you

until

your separated ego

integrates with it [i.e., integrates with the cosmic power
with its autonomous intelligence],

so that

you become

- **undivided and**
- **whole.**

The divine

then lives in

you and

you

live in

it [i.e., you live in the divine].

22

*In the opposite state,
on the dualistic plane,
people are*

- *overserious,*
- *heavy and*
- *intense*

*on the one hand,
while they*

- *lack concentration,*
- *are divided in their*
 - *motivations and*
 - *desires and*
- *deceive themselves*

on the other [hand].

*This imbalance [between seriousness, heaviness, and intensity on one side and
lack of concentration, divisions of motivations and desires,
and self deception on the other side]*

*must give way to
balance
on both sides.*

Where

- *division of direction existed,
the directions must unify;*

where

- *conflicting desires existed,
the stream of the desires must unify;*

where

- *impairment of integrity and*
- *dishonesty*
existed,
*perhaps on the deepest hidden levels,
honesty must be*
totally established;

where

- *an unwillingness to give of oneself to life existed,
the willingness to invest of oneself must be established.*

Simultaneous with this reorientation of
• character and
• personality
will be the possibility of
• letting go
of the intensity and
• becoming light
where heaviness once prevailed.

You do not have to take
• life and
• yourself
so seriously,
in such a
• negative,
• despairing,
• heavy
way.

[Rather than taking life and self so seriously in a negative,
despairing, and heavy way,]

You can take
• life and
• the self
seriously
• through the honesty
you accord to both [life and the self] and
• through the sincerity of
wanting to give
as much as
you wish to receive.

• Nothing will be so final,
• nothing has to be
so fought
• for, or
• against.

This lack of intensity,
in the right way [i.e., by realizing nothing will be so final and nothing has to
be so fought for or fought against so that intensity would be justified],
makes the universal power available,
while the intensity I discussed [in this lecture]
is a cramping-up
that blocks off
the universal power.

The cramping [that blocks off the universal power]
is then often confused with

- **seriousness,**
- **concentration,**
- **wholeness of**
 - **purpose and**
 - **being, as well as**
- **passionate pleasure.**

It [i.e., The cramping when it is confused with seriousness and concentration,
wholeness of purpose and being, as well as passionate pleasure]
is used as a substitute

- **for real honesty with**
 - **oneself and**
 - **life,**
- **for undivided attention**
to every aspect of living.

These [i.e., these qualities of real honesty and undivided attention to every
aspect of living]
afford
the unintense state of being
which is

- **so pleasurable and**
- **so constantly self-renewing.**

23

My friends,
when you can come to
this very decisive step in your growth [where you recognize that it is
the right kind of unintensity that allows the universal power
to arise in and through you and see that this state is both
pleasurable and constantly self-renewing],
pay attention to it.

Long before
you are actually capable of
totally letting go of
your unhealthy intensity,
the mere

- awareness and
- understanding

of its [i.e., of your unhealthy intensity's]
significance
will indicate
your great progress.

The moment that
such an awareness [of your unhealthy intensity's significance]
is established,
some of the constriction [blocking the cosmic power]
will
loosen up and
[the now-unconstricted cosmic power will]
infuse you with
new life energy.

24

The constriction
resulting from
the over-tension of soul substance
makes you

- withdrawn,
- taut and
- immovable,

no matter how frantic
the artificial movements
may be.

The [frantic, artificial] movement
is an
outer
struggle.

The intenseness
of the outer tautness –
whether it manifests

- *in jerky movements or*
- *in paralysis –*
prohibits the
inner
powers of the life force
from moving you.

25

- *Self-realization and*
- *unification with the power current of the cosmic stream*
means
 - *to go out,*
 - *to move*
 - *toward life and*
 - *toward others.*

It is this
outgoing movement
people are so afraid of.

- *You hold back,*
- *you shrink within yourself –*
and you think [that by holding back and shrinking
within yourself]
you are then secure.

You are often
unaware of
this [holding-back behavior in order to be secure], too,
for you may have
assumed certain mannerisms
that give you the illusion
of being unafraid of
entrusting yourself
to this power that

- moves and
- unites

you
with

- life and
- others.

Superficial devices
may make you
oblivious of the fact
that you do not really want to show yourself
as you are to others,
but only with your

- masks and
- covers

on.

This is
not honest contact
with another person.

The separateness [brought on by dishonest contact with another person]
causes misery,
because
it reflects
the separateness between

- the outer and inner self,
- the self and others,
- the self and
 - truthful,
 - real

attitudes to

- life,
- the self, and
- the life processes.

26	<p><u><i>The universal power</i></u> <u><i>is utterly trustworthy.</i></u></p> <p><u><i>To distrust it [i.e., to distrust the universal power]</i></u> <u><i>is sheer folly,</i></u> <u><i>my friends.</i></u></p> <p><u><i>All you have reason to distrust</i></u> <u><i>is your fear of yourself,</i></u> <u><i>which [fear] only exists</i></u> <u><i>because</i></u> <u><i>there may still be an area or two</i></u> <u><i>about which</i></u> <u><i>you wish to deceive yourself.</i></u></p> <p><u><i>To the extent you determine</i></u> <u><i>no longer to do this [i.e., determine to no longer wish to deceive yourself],</i></u> <u><i>fear can be overcome.</i></u></p> <p><u><i>Your salvation</i></u> <u><i>will be found</i></u> <u><i>in the realization</i></u> <u><i>of your own</i></u> <u><i>cosmic powers.</i></u></p>
27	<p><u><i>Another obstruction [to your cosmic powers]</i></u> <u><i>is false goodness,</i></u> <u><i>which we might also term</i></u> <u><i>sentimentality [i.e., being excessively motivated by tender emotions].</i></u></p> <p><u><i>Easily overlooked,</i></u> <u><i>sentimentality</i></u> <u><i>is due to</i></u> <u><i>a combination of two trends.</i></u></p>

One [of the two trends giving rise to sentimentality] is the

- innate and
- genuine
desire
 - to be outgoing,
 - to love,
 - to be truly sincere
to the depths of your being, and
 - to trust
the universal powers.

The other [of the two trends giving rise to sentimentality] is
your fear

- with its
subsequent dishonesties,
causing you
to withhold yourself
in a tight grip on your ego.

The innate urge to

- let go of
the outer self and
- entrust oneself
to the
 - cosmic,
 - innerprocesses
must always exist.

It [i.e., entrusting oneself to the cosmic inner processes]

means
truly
to love.

When

- fear,
- pride, and
- self-will
block off this direction,
 - loving is impossible and
 - outgoingness inverts.

The tendency
to go out,
• trustingly and
• lovingly,
can never be squelched
because it [i.e., because the tendency to go out
trustingly and lovingly]
is an integral part of
the nature of creation.

It [i.e., the tendency to go out
trustingly and lovingly]
is life itself.

You
are a part of life
and therefore
must tend in the same direction.

The conflict
between
• the tendency to follow life
and
• the fear to do so
creates
• false goodness or
• sentimentality.

False goodness
results
when
real
feelings
are blocked.

The personality
feels guilty
• for hindering
the natural flow of feelings,
• for having numbed them [i.e., for having numbed real feelings].

The vibrancy
of real feelings
makes overintensity
unnecessary, and
it [i.e., the vibrancy of real feelings]
also knows
no obligatory feelings –

- false goodness,
- sentimentality.

It [i.e., the vibrancy of real feelings]
is

- free and
- spontaneous,

since

- love

has nothing whatever to do with

- duty.

The vague emotions,
on the other hand,
if

- sincerely interpreted and
- put into words,

would say,
"This is the way
I
ought to
feel,
but, unfortunately,
I
cannot genuinely
do so [i.e., I cannot genuinely feel as I ought to feel]."

28

False goodness
stands more in the way
of the realization of
cosmic power
than the admission

- that one is feelingless as yet
where one wishes to feel,
- that one is loveless as yet
where one might wish to love.

Once these admissions [that one is feelingless and loveless] are made,
it is possible
to utter
the desire
to be able to

- feel and
- love.

[Conversely] In sentimentality,
one lives under
the illusion
that one has already attained this state [of feeling and loving].

After truthful acknowledgement of

- lovelessness and
- the desire to love,

the next step
is to find the part in you
which says,
"But
I do not want to

- feel,

I do not want to

- love."

As long as
you are not connected with
that part of yourself [that does not want to feel and does not want to love],
you cannot be connected

- with the life processes,
- with reality,
- with universal power.

For
your resistance to

- feel and
- love

is
your present reality.

Denying

- the present reality

makes it impossible to experience

- a greater reality.

29

If you can ask
at this phase of your pathwork
"Where am I still involved in
an obligatory goodness
because I do not want to
face my refusal
to have
real feelings?"

you can then proceed
and question
your

- deep
- innermost
self

as to

why

you refuse to do so [i.e., why you refuse
to have real feelings].

What is

- the fear and
- the reluctance
[to experience real feelings]?

You can also

begin to observe

- your tautness and
- an intensity
that surpasses
 - relaxed and
 - natural
 - attention,
 - concentration, and
 - fullness of experience.

This [unhealthy] intensity
does not feel pleasant at all.

It [i.e., this unhealthy intensity]

- is problematic and
- leads to
still greater problems
 - in yourself and
 - with your environment.

- Deep,
- full
feelings
do not have to be
intense
in this negative sense.

Become aware of the difference [between unhealthy intense feelings driven by fear
and deep, full feelings that arise naturally in the absence of fear].

30

Focus your attention
on the subtle variations –

- where
 - thoughts,
 - feelings, and
 - body
are strained;
- where
reactions exist
that may not really be as strong as
you now make yourself feel.

Are your feelings
really that intense?

Consider the possibility
that
if they were left alone
in their natural way,
you might not feel
that unpleasant intensity
about this or that at all.

Is this or that
conviction
really that strong?

Do you have cause
to be that convinced?

Let the intensity of the conviction go
and consider
the possible opposite.

31

Next,

become aware

- of the many little areas of tension in your body,
- of intensity of
 - muscle tissues and
 - your whole physical being.

When you thus focus your attention

on these areas,

you may detect

a reluctance to let go.

What is this reluctance?

In order to be

unintense

you need to have

a certain amount of

trust

in what goes on with

- you and
 - life,
- a trust

which you don't have.

The trust

can only come

when your

self-trust

becomes

wholly justified.

But

even before this is the case,

it is of great value to

- merely observe
your reluctance to relax and
- know that
 - tension and
 - intensityare the immediate blocks
to self-realization.

	<p><u><i>Your reluctance [to relax]</i></u> <u><i>is directly connected with</i></u> <u><i>a reluctance</i></u> <u><i>to see something in yourself.</i></u></p> <p><u><i>This [reluctance to see something in yourself], in turn,</i></u> <u><i>is directly responsible for</i></u></p> <ul style="list-style-type: none">• <u><i>your self-distrust, hence</i></u>• <u><i>distrust of the creative powers.</i></u>
32	<p><u><i>If these areas [i.e., if these areas where you are reluctant to relax and reluctant to see</i></u> <u><i>something in yourself and areas of distrust of</i></u> <u><i>yourself and distrust of the creative powers]</i></u></p> <p><u><i>are observed,</i></u> <u><i>you have</i></u> <u><i>truly approached</i></u> <u><i>the threshold</i></u> <u><i>to self-realization.</i></u></p> <p><u><i>Self-realization</i></u> <u><i>will become</i></u> <u><i>a gradual process,</i></u></p> <ul style="list-style-type: none">• <u><i>where you feel yourself</i></u> <u><i>flowing with the universe,</i></u> <u><i>in harmony with it;</i></u>• <u><i>where you contact</i></u> <u><i>the deep intelligence in you</i></u> <u><i>without which</i></u> <u><i>nothing can be really successful.</i></u> <p><u><i>When this deep intelligence</i></u> <u><i>is left out,</i></u> <u><i>whatever you</i></u></p> <ul style="list-style-type: none">• <u><i>decide or</i></u>• <u><i>do</i></u> <p><u><i>cannot possibly yield</i></u> <u><i>satisfactory</i></u></p> <ul style="list-style-type: none">• <u><i>answers or</i></u>• <u><i>results.</i></u>

33

When

- you first contact
this [deep] intelligence [in you] and
 - it manifests in you and
 - you begin to see its
 - utter wisdom and
 - total rightness –
the indivisible, unitive principle
that has
no dualistic conflicts of
good versus bad –
- it is as if
you had contacted
a foreign power
within yourself.

As you do this
more
and more often,
you overcome
the ever-lessening misgivings
to commit yourself
to something
you cannot quite trust.

The integration

- between
- your conscious
volitional
self
- with
- the unvolitional
processes of this vast power

becomes more firmly rooted.

- Each step of the way,
- each new overcoming,
proves to you
how justified
your trust in it is [i.e., how justified your trust in the unvolitional
processes of this vast power that is in you is].

With each such step
you become
more aware
• of the reality of this power
and
• that the power is yours.

How can you
live in fear
with this treasure?

There are no longer
insoluble problems.

Since this power
exists all through the universe,
it is
• in you,
and
• in everyone else.

When this realization
truly
• permeates and
• penetrates
• your whole being and
• your total understanding,
brotherhood
in the real sense
is inevitable.

Dislike [of others]
is only
a superficial factor,

and you
know
that you are
all
united
by this power.

	<p><u>Conflict</u> <u>between</u> • <u>self</u> <u>and</u> • <u>others</u> <u>ceases.</u></p> <p><u>You become</u> • <u>highly unique,</u> <u>yet</u> • <u>like all others –</u> <u>in the best possible sense.</u></p>
34	<p><u>This is the way,</u> <u>my friends.</u></p> <p><u>Each time I have the privilege to</u> • <u>talk to you</u> <u>and</u> • <u>help you shed light on this path</u> <u>from</u> • <u>a different angle,</u> <u>with</u> • <u>a different consideration,</u></p> <p><u>I give you material</u> <u>which you have a choice</u> <u>to use</u> <u>as much as you desire.</u></p>
35	<p><u>Are there any questions in connection with this lecture?</u></p> <p><u>QUESTION:</u> <u>Somehow,</u> <u>for the first time,</u> <u>your lecture upset me very much.</u></p> <p><u>I ask myself if this is so</u> <u>because I am near the point</u> <u>you are talking about</u> <u>and resist it?</u></p>

36

ANSWER:

Can you pinpoint what upset you in the lecture?

QUESTION:

It has to do with the hope a human being could have.

ANSWER:

It upsets you

because

you are not yet quite ready

to trust it [i.e., to trust the vast universal power within you].

It is upsetting

in a sense that

- **one knows these possibilities exist,**
- and yet**
- **one does not trust oneself to go that way.**

This is why

a large part of humanity

violently subscribes to

- **hopelessness,**
- **negativity, to**
- **the view that the world is**
 - **chaotic and**
 - **senseless.**

This [belief in hopelessness, negativity, and a chaotic and senseless world]

is as much wishful thinking

as the childish hope

- **that a deity**
will do your salvation for you, or
 - **that you could be helped**
by following other people's
 - **advice and**
 - **authority**
- so that**
heavenly bliss
will descend upon you
in a life beyond.

The adherence to
an outer faith,
no matter in what
• orthodox or
• unorthodox
form,
contains as much
wishful thinking
as hopelessness [does].

The latter [i.e., the person who feels hopeless about life]
says,

"There is no need for me
to do anything –
• face anything
unpleasant,
• change
my personality, or
• give up
a destructive attitude I do not wish to shed –

for it all makes no difference anyway."

37

• If life
makes no sense,
• if there is
no rhyme or reason,
• if there is
no
• evolution and
• continuum
of all that lives,
then, indeed,
overcoming of character defects
is unnecessary.

Subscribing to
a nihilistic philosophy of life,
one can
comfortably
shirk
unpleasant aspects of self-facing.

This is why
hopelessness
is no less wishful escapism [i.e., escaping from the self-responsibility of
unpleasant self-facing and the hard work of changing]
than [is] the
hope of being taken care of
by an intelligence
other than one's own.

In both instances
it is possible
to avoid facing
the unflattering facets
that destroy
the ideals
one holds about oneself.

Both are
two sides of the same coin:

- *the rosy-colored future in a life hereafter,*
attained by
 - *adherence to an outer faith and*
 - *obedience to*
 - *laws and*
 - *rules*
- that come from outside,*

is fundamentally no different from

- *the hopelessness*
of nihilism.

Both avoid
that which seems so difficult –
honest self-facing.

38	<p>QUESTION:</p> <ul style="list-style-type: none">• <i>What is the reason, and</i>• <i>who bears the responsibility</i> <i>for the inability of</i> <i>the majority of humanity</i> <i>to perceive the cosmic force?</i> <p><i>Is it that</i> <i>most people</i> <i>are unaware of the cosmic force</i> <i>due to lack of development?</i></p>
39	<p>ANSWER:</p> <p><i>Yes, it is a</i></p> <ul style="list-style-type: none">• <i>lack of development,</i>• <i>lack of awareness.</i> <p><i>Now, who</i> <i>bears the responsibility?</i></p> <p><i>Each individual, himself.</i></p> <p><i>The truth</i> <i>so difficult to face</i> <i>for so many people</i> <i>is that</i> <i>no one</i> <i>is ever responsible</i> <i>for anyone else.</i></p> <p><i>This may seem</i> <i>incomprehensible</i></p> <ul style="list-style-type: none">• <i>in view of certain historical events – or</i>• <i>in view of superficial considerations,</i> <i>when judging</i><ul style="list-style-type: none">• <i>according to appearances and</i>• <i>in possession of fragmentary truths –</i> <p><i>but, in the</i></p> <ul style="list-style-type: none">• <i>last and</i>• <i>deepest</i> <i>analysis,</i> <i>each individual entity</i> <i>is responsible for himself.</i>

Whatever happens
in the course of a life
offers the opportunity
for

- unfoldment and
- expansion of awareness.

It is also quite true
that a child
in the lowest grade of school
cannot understand
what an adult understands.

So it is not a sin
when a person is
unable
to perceive.

It is different

- when someone
has the capacity [for understanding and the resulting unfoldment and
expansion of awareness],
but is unwilling to do so [i.e., is unwilling to understand, unfold, and
expand awareness];
- when a person
could
 - unfold and
 - expand,but
deliberately
hinders it [i.e., deliberately hinders unfolding and expansion]
by needless
 - destructiveness and
 - obstinacy.

40

Today,
humanity as a whole
is exactly
• where it
must be,
• where it
cannot help being,
for it [i.e., for where humanity, as a whole, is today]
is the
sum total of
all the individuals,
• past and
• present,
who inhabit this earth.

Each individual
has the opportunity
to make
every living second of life
an occasion
for
• expansion and
• growth.

Anyone
who seriously pursues this path
can corroborate this [truth].

You can make
whatever happens to you
• the greatest steppingstone,
• the best material for further growth,
or [conversely] you can allow it
• to influence you adversely.

This applies
not only
• to unhappy incidents,
but equally
• to favorable events.

They [i.e., favorable events]
often retard growth
as much as life's traumas do.

Favorable events

may encourage

- *laziness,*
- *stagnation, and*
- *illusion.*

What you make of
anything that happens
determines

whether it will

- *help*

or

- *hinder*

the expansion of perception.

People have a tendency to
consider

- *outer conditions*
as the decisive factors in their lives

rather than

- *their attitudes*
[as the decisive factors in their lives].

It is

always

one's attitudes

that determine

what is of real importance.

41	<p><u>Cosmic forces</u> <u>can become available</u> <u>only</u> <u>through overcoming</u> • <u>outer difficulties,</u> <u>which are</u> <u>the direct reflection of</u> • <u>inner obstructions.</u></p> <p><u>Once you</u> • <u>see this and</u> • <u>know that</u> <u>you</u> <u>are responsible,</u> <u>you are on the road</u> <u>toward</u> <u>the realization of</u> • <u>your real self –</u></p> <p><u>or, to put the same thing differently [you are on the road]</u> <u>[toward]</u> <u>the realization of</u> • <u>the universal powers.</u></p>
42	<p><u>QUESTION:</u> <u>As a physician</u> <u>I ask if there is any way</u> <u>that the cosmic force</u> <u>can be applied</u> <u>in some way</u> <u>directly to human beings</u> • <u>by physical means,</u> • <u>by physical devices –</u> <u>not necessarily</u> • <u>to solve the whole problem,</u> <u>but</u> • <u>to help</u> • <u>alleviate suffering and</u> • <u>give direction.</u></p>

For instance,

- *Wilhelm Reich's accumulator and*
- *certain other devices,*
as explained by
 - *Cayce and*
 - *other people who work with this [energy] –*
are they really attempts in that direction?

43

ANSWER:

Yes, they are [attempts to apply the cosmic force
directly to human beings by physical means].

These –

and many, many others,
in many corners of the earth,
which are not publicly known –
are ways to
channel the life force
so it flows in humans
where it [i.e., where the life force]

- *should and*
- *could*
[flow]

if an imbalance
had not taken place
in the system.

It is possible

to make the life force
more available
to the physical system
through outer devices,
thus opening the possibility
for an inner penetration
by the cosmic powers
into the

- *mental and*
- *emotional*
realms.

However,
it must be understood
that
no matter how much of it [i.e., how much of the life force
or the cosmic force]
can be made available
through physical devices,
the essence
of the life force
is

- **a mental, or**
- **a spiritual,**
- power.**

[Hence,] Its availability
depends on

- **mental, or**
- **spiritual,**
- attitudes.**

The effect of
physical devices
must, after a while,
wear off
if the mentality
does not become
compatible with
the nature of
this cosmic power.

It [i.e., the cosmic force that is accessible through direct physical means]
can be used

- **physically and**
- **temporarily,**
- to a certain degree,**
- but that direction**
- has a limit.**

44

The best way
to use the physical approach
is to help
the personality
reorient itself,
which may give
to many [people]
the necessary stamina
they otherwise lack.

A change of personality
does not make people
lose their uniqueness,
but [the reoriented and changed personality]
rather makes them
more uniquely
themselves
by eliminating

- distortions,
- imbalance,
- destructiveness.

The personality
must become
compatible
with this [cosmic] power
in order to
no longer rely on
devices from the outside,
but [rather] to
have
the constant access to
the inexhaustible source
of this power
deep within
one's own being.

As long as people working from the outside
understand this,
all is well,
because
then they will not be disappointed
when the effect does not last.

45

May all of you
make full use of
what I have given you tonight,
so that
the wonder
• of the universe –
• of this life right here and now –
can unfold itself for you.

This [unfolding wonder of the universe and of this life, right here and now]
will happen –

not through
• shortcuts,
• illusions,
• wishful thinking,
• panaceas,

but [rather] through
• decency and
• honesty with
• yourself and
• your life.

Be blessed,
all of you.

Be in peace,
be in God.

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