

Pathwork Lecture 204: What is the Path?

1996 Edition, Original Given October 20, 1972

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and 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 – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.***

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

¶	Content
03	<p><i>Greetings and welcome, my friends.</i></p> <p><i>Blessings for every one of you.</i></p> <p><i>In this lecture I would like to discuss</i></p> <ul style="list-style-type: none"><i>• what this path is</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• what it is not.</i>
04	<p><i>First, I should like to say that this path is not new:</i></p> <p><i>it has existed in many different forms for as long as human beings have lived on this earth.</i></p>

by Eva Broch Pierrakos

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	<ul style="list-style-type: none">• <i>The forms and</i>• <i>the ways</i> <i>[i.e., The forms and ways of this path]</i> <i>must change</i> <i>as humanity evolves,</i> <p><i>but</i> <i>the fundamental path</i> <i>remains the same.</i></p>
05	<p><i>Do not be concerned, my friends,</i> <i>with the phenomenon</i> <i>of this communication as such [i.e., the phenomenon of</i> <i>this communication through a human instrument as such].</i></p> <p><i>For if you pay too much attention to this facet,</i> <i>you will get lost in confusion.</i></p> <p><i>The only thing important to understand</i> <i>at the beginning of such a venture</i> <i>is that there are</i> <i>levels of reality</i></p> <ul style="list-style-type: none">• <i>which you have not yet</i><ul style="list-style-type: none">• <i>explored and</i>• <i>experienced and</i>• <i>about which</i> <i>you can only theorize at best.</i> <p>• <i>Theory</i> <i>is not the same as</i><ul style="list-style-type: none">• <i>experience,</i> <i>and letting it go at that for the moment</i> <i>will be so much better</i> <i>than trying to</i> <i>force</i> <i>a definitive conclusion [i.e., than trying to force a</i> <i>definitive conclusion about the phenomenon of</i> <i>this communication through a human instrument].</i></p>

*Do remember [however]
that
this voice [i.e., the voice of this human instrument
through whom I speak]
does not express
the conscious mind
of the human instrument
through whom I speak.*

*Furthermore,
take into consideration
that
every human personality
has a depth
of which
he or she
may as yet
be unaware.*

*At this depth,
everybody
possesses the means
to*

- transcend the narrow confines
of his or her
own personality,*

and

- receive access*
 - to other realms and*
 - to entities*
 - endowed with a*
 - wider and*
 - deeper*

knowing.

06

*This brings us to
the whole question of*

- what this path is.*

Let us first state

- what it [i.e., what this path]
is not.*

07

***This pathwork
is not psychotherapy,
although aspects of it
must necessarily
deal with areas
psychotherapy
also deals with.***

***In the framework of
the pathwork,
the psychological approach
is only***

- a side issue,***
- a way of
getting through
obstructions.***

[In this pathwork]

It is essential to deal with

- confusions,***
- inner misconceptions,***
- misunderstandings,***
- destructive attitudes,***
- alienating defenses,***
- negative emotions, and***
- paralyzed feelings,***

***all of which
psychotherapy***

- also attempts to do and***
- even posits as its
ultimate goal.***

***In contrast [i.e., In contrast to psychotherapy, where dealing with all these
psychotherapeutic issues – dealing with confusions, inner misconceptions,
misunderstandings, destructive attitudes, alienating defenses, negative
emotions, and paralyzed feelings – is seen as the ULTIMATE GOAL],
the pathwork
enters
its most important phase
only
after
this first stage [i.e., this first psychotherapeutic stage]
is over.***

	<p>The</p> <ul style="list-style-type: none">• second and• most important <p>phase [i.e., the most important phase of this pathwork] consists of learning how to activate the greater consciousness dwelling within every human soul.</p>
08	<p>Often</p> <ul style="list-style-type: none">• the second phase [i.e., learning how to activate the greater consciousness dwelling within every human soul] <p>overlaps with</p> <ul style="list-style-type: none">• the first phase [i.e., the psychotherapeutic phase] that is concerned with overcoming the obstructions <p>because</p> <ul style="list-style-type: none">• the second phase of the pathwork [i.e., learning how to activate the greater consciousness dwelling within every human soul] <p>is</p> <ul style="list-style-type: none">• helpful and• even essential <p>for truly executing</p> <ul style="list-style-type: none">• the first [i.e., the SECOND phase of pathwork – learning how to activate the greater consciousness – is essential for truly executing the FIRST phase of pathwork – for executing the psychotherapeutic phase]. <p><i>[In other words,]</i></p> <p>The first part of the work [i.e., the psychotherapeutic part of pathwork] cannot truly be successful unless contact with the spiritual self is regularly</p> <ul style="list-style-type: none">• cultivated and• used.

However [i.e., *However, even though the second phase (contact with the spiritual self) is essential to truly executing the first phase (the psychotherapeutic part of pathwork)*],

- **when and**
- **how**

this [i.e., *when and how this contact with the spiritual self*]
may be done

- **varies greatly and**
- **is dependent**
 - **on the personality and**
 - **on the**
 - **predisposition,**
 - **prejudices, and**
 - **blocks**
of the individual
entering this path.

The

sooner you can

- **use,**
- **explore, and**
- **activate**

the inexhaustible fountain of

- **strength and**
- **inspiration**

within [i.e., *activate the strength and inspiration of the spiritual self within*],

the

- **easier and**
- **faster**

will you deal with

the obstructions [i.e., *deal with the psychotherapeutic issues*].

It is thus

quite clear

in what way

this path [i.e., *this path called the pathwork*]

differs from

psychotherapy,

although some of

- **the emphases**
- and, at times, even**
- **the methods**

may be similar.

09

[However, while this path called pathwork is NOT a psychotherapeutic path,]

**Nor is this path
a spiritual practice
that aims
a priori [i.e., that aims from the beginning ONLY]
at
reaching
higher spiritual consciousness.**

**There are
many
• methods and
• practices
which attempt
realization of
the spiritual self.**

**Though using
valid methods
to
forcefully
reach this goal [i.e., Though using valid methods to FORCEFULLY
reach this goal of realizing the spiritual self directly],
many spiritual disciplines
do not pay sufficient attention
to those areas
of the
ego self
which are steeped in
• negativity and
• destructiveness.**

**Any success [i.e., Any success in realizing the spiritual self]
thus achieved [i.e., achieved via spiritual practices and disciplines alone]
is
• always
short-lived and
• really
an illusion,
even though
some of the experiences
may be genuine enough.**

But
a spiritual state
reached in such a one-sided way [i.e., reached via spiritual practices
ALONE without doing the psychological work to remove obstacles]

- **is not solid**
- and**
- **cannot be maintained**
unless
the total personality
is included.

Since human beings
shy away from

- **accepting and**
- **dealing with**

certain parts of themselves,
they often
seek refuge in
paths which promise
that one can
avoid facing
these problematic
inner areas.

If you think of
a spiritual path
as the
practice of meditation

- **for its own sake,**

or

- **for the sake of reaching**
 - **blissful**
 - **cosmic**
 - **experiences and**
 - **consciousness,**

then
this path [i.e., then pathwork]
is
not
your way.

10

The temptation

to use

spiritual practices

- ***to grab***
 - ***happiness and***
 - ***fulfillment, and***
 - ***to avoid***
 - ***already existing***
 - ***negativities,***
 - ***confusions***
- and***
- ***pain,***
- is great.***

But

this attitude [i.e., But this attitude and temptation of using spiritual practice ALONE to grab fulfillment and to avoid pain and avoid facing existing inner negativities] defeats the purpose [i.e., defeats the purpose of your work toward personal and spiritual development];

it [i.e., this attitude to grab happiness but avoid facing existing negativities]

- ***comes from and***
- ***leads to further***

illusions.

One illusion

is that

- ***anything***
that exists in you
can be avoided.

Another illusion

is the belief that

- ***what is in you needs to be***
 - ***feared and***
 - ***denied.***

[The truth is, however, that]

No matter

how destructive it is,
any
inner aspect of you
can be

transformed [i.e., can be transformed and, therefore, need not be feared].

	<p><i>[And further, the TRUTH is that]</i> Only when you avoid what is in you does your illusion <i>[i.e., does your ILLUSION that ANY negative trait in you NEEDS to be avoided, feared, or denied]</i> truly become detrimental to • you and • others.</p>
11	<p>Let me recapitulate what I have said so far.</p> <p>This path is <i>[i.e., This pathwork is]</i> neither • psychotherapy, nor • a spiritual path in the usual sense of the word; and, at the same time, it is • both <i>[i.e., pathwork is BOTH psychotherapy AND a spiritual path].</i></p> <p>It will be helpful if you remember the following three points as you consider the possibility of entering into this particular pathwork.</p>
12	<p>First, the phenomenon of this transmission <i>[i.e., this transmission through a human instrument],</i> whether you • are interested in it <i>[i.e., are INTERESTED IN such a phenomenon],</i> • believe in it <i>[i.e., or BELIEVE IN such a phenomenon]</i> or not, should be considered of secondary importance.</p>

*Keep your mind
open
for many possibilities
which you do not yet understand.*

- *Understanding and*
- *deep enlightenment*
will come
as you
 - *go deeper into*
your own depths and
 - *experience*
your
 - *inner wealth**and*
 - *connectedness*
with the universe.

13

*Second,
by entering this pathwork,
you do
not
enter therapy.*

[Rather]
You embark on
a voyage
leading you into
the new territory
of your
inner universe.

Whether

- *you have had therapy –*
 - *satisfactory and successful*
 - *or not –*

or whether

- *you*
 - *are deeply troubled and*
 - *need help*
 - in order to live your life*
 - in a fulfilling way,*

you will still need
for quite a while
to pay attention
mainly
to those areas
within yourself
which are

- *negative,*
- *destructive, and*
- *in error.*

You may

not like to do so,

but

if

you truly wish to find

- *your real self,*
- *that core of your being*
 - from which all good stems,*

this focus [i.e., this focus on that in you which is negative,
destructive, and in error]
is necessary.

14

***"How long will it take?"
you may ask.***

***The time [i.e., The time it takes to focus on and transform that in you which is
negative, destructive, and in error and eventually come to your
real self from which all good stems]***

is indicated

- ***by your own***
- ***state of***
 - ***mind or***
 - ***feeling***

and

- ***by your***
 - ***outer life***
manifestation.

When your

***inner negativities
are overcome,***

***this state [i.e., this new state where you have increased access to
your real self, from which all good stems,]***

***will be expressed
in your life:***

there will be no doubt.

Your path

will

***organically
bring you into
other***

- ***emphases and***
- ***concerns.***

*The
aim
of this path [i.e., the aim of this pathwork]
is not
to cure you
of an*

- emotional or*
- mental*

*illness,
although*

- it does this
very well and*
- it is bound to do so
if you do the work.*

*But
you should
not
enter this path
for that purpose [i.e., NOT enter pathwork for the PURPOSE of
curing an emotional or mental illness].*

15

*Third,
do not
enter this path
if you expect
that it will*

- make you
forget your*
- sadness and*
- pain or*
- let you
gloss over
those aspects
of your personality
you*

- like least
or even*
- dislike outright.*

Your dislike [i.e., Your dislike of negative and repulsive aspects of your personality] may not be "neurotic."

You may be quite right to dislike these aspects [i.e., right to dislike these negative, troubling, and repulsive aspects in you],

but you are not right in believing yourself hopelessly bad because of them [i.e., hopelessly BAD because of your having negative aspects of your personality that you dislike].

So this path must teach you to face whatever is in you, for only when you do this [i.e., only when you face ALL aspects in you] can you truly love yourself.

Only then [i.e., Only when you face ALL aspects that are in you and thereby come to LOVE ALL of who you are FULLY] can you find your

- essence and***
- true Godself.***

But if you wish to attempt to find your essence but, under the guise of following your spiritual inclinations, refuse to face whatever is in you, this is not the path for you.

16

*Now,
let us go into a fuller description
of what this path entails.*

*Every
human being
senses
an inner longing
that goes deeper
than
the longings for*

- emotional and*
- creative*

*fulfillment,
although these [i.e., these emotional and creative fulfillments]
are, of course,
part of the*

- deeper and*
- more essential*

desire.

*Perhaps the most accurate
"translation"
of this longing [i.e., this deeper inner longing that
every human being senses]*

would be a

- feeling or*
- sensing*

that

- another,*
- more fulfilling*
state of consciousness and
- a larger capacity*
to experience life
must exist.

17

*As you
translate this longing [i.e., this DEEPER INNER longing]
into
conscious terms,
you may become involved in some*

- confusion and*
- contradiction.*

• *Confusions and*
• *apparent contradictions*
 come from
 the dualistic consciousness
 permeating
 the state the human mind is in
 at this time.

The dualism
 is
 always
 present.

For humans
 perceive reality
 in terms of
 either/or,
 • *good or*
 • *bad,*
 • *right or*
 • *wrong,*
 • *black or*
 • *white.*

This way of perceiving life [i.e., This dualistic either/or way of perceiving life]
 is at best
 only half true.

In this way [i.e., In this dualistic either/or way of perceiving life]
 one can only
 perceive
 fragments
 of reality;
 the full truth
 can never be found
 in the dualistic way.

Truth
 always
 comprises
 more than
 what the
 dualistic way of seeing reality
 can grasp.

18	<p><i>One confusion might be:</i></p> <p><i>"Am I longing for something unreal?</i></p> <p><i>Would it be perhaps</i></p> <ul style="list-style-type: none"><i>• more realistic and</i><i>• more mature</i> <p><i>to</i></p> <ul style="list-style-type: none"><i>• give up this longing and</i><i>• accept that life is just this</i><ul style="list-style-type: none"><i>• flat,</i><i>• dismal,</i><i>• gray</i> <p><i>place?</i></p> <p><i>[After all]</i></p> <p><i>Do we not hear over and over that</i> <i>acceptance is necessary</i> <i>in order to be at peace with</i></p> <ul style="list-style-type: none"><i>• oneself and</i><i>• life?</i> <p><i>Therefore I should really</i> <i>abandon</i> <i>this longing."</i></p>
19	<p><i>The way out of your confusion</i> <i>can only be found</i> <i>when you take a step</i> <i>beyond</i> <i>the dualism</i> <i>implicit in this dilemma.</i></p> <p><i>It is true</i> <i>that you</i> <i>must accept</i> <i>your present state.</i></p> <p><i>It is true</i> <i>that life,</i> <i>as it manifests,</i> <i>cannot be perfect.</i></p>

Yet

**this fact [i.e., this fact that you must accept an imperfect life]
is not
what truly makes you
unhappy,**

**rather it [i.e. rather what TRULY makes you unhappy]
is your
demand
that life
should
be
• perfect
and
be
• handed to you
in its perfection.**

**If you go deeply enough,
you will inevitably discover
that there is
• a part of you
which
denies
• pain and
• frustration;
• a place
where you are
• angry and
• spiteful
because there is
no loving authority present
who will eliminate
these undesirable experiences
for you.**

	<p><i>Thus it is true that your longing for this utopian kind of happier state [i.e., your longing for a state in which you will ALWAYS be happy and NEVER be in pain and NEVER be in any way frustrated, and your further longing that this perfect and happy state be HANDLED TO YOU on a silver platter by a loving authority, without any effort on your part]</i></p> <p><i>is</i></p> <ul style="list-style-type: none"><i>• unrealistic</i> <p><i>and</i></p> <p><i>should be</i></p> <ul style="list-style-type: none"><i>• abandoned.</i>
20	<p><i>But does this truly mean that the longing per se stems from</i></p> <ul style="list-style-type: none"><i>• immature,</i><i>• greedy, or</i><i>• neurotic</i> <p><i>attitudes?</i></p> <p><i>No, my friends, it does not.</i></p> <p><i>There is an inner voice telling you there is much, much more to</i></p> <ul style="list-style-type: none"><i>• your life</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• yourself</i> <p><i>than you are capable of experiencing at this time.</i></p>

	<p><i>How then can we find clarity about what is</i> • <i>real and</i> <i>what is</i> • <i>false</i> <i>about</i> <i>your</i> <i>deepest longing?</i></p>
21	<p><i>The desire [i.e., The desire for realizing your deepest longing] is false</i> <i>when your personality wishes</i></p> <ul style="list-style-type: none">• <i>love</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>fulfillment,</i> <ul style="list-style-type: none">• <i>perfection</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>happiness,</i> <p><i>or</i></p> <ul style="list-style-type: none">• <i>pleasure</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>creative expansion</i> <p><i>without paying the price of strictest self-confrontation.</i></p>

It [i.e., Your desire for realizing your deepest longing]

is false

when you

do

not

assume the responsibility

for

[either]

• your present state [i.e. your present state, which is a result of causes brought about by your earlier ignorance and choices],

or

• the state you long for [i.e., or do not assume responsibility for manifesting the state you long for].

For example,

if

you feel sorry for yourself

because of your unfulfilled life,

and if

you

in any way

blame others

for your present state,

no matter

how wrong

those others

[actually] may be,

whether

• your parents,

• your peers,

• your associates, or

• life as a whole,

then

you

do

not

assume responsibility.

***If this is the case [i.e., If you blame others for anything you lack in life],
then***

in some way

you also

wish to receive the

- new and***
- better***

state

***as a reward [i.e., as a reward given to you by life or
by an outer powerful authority].***

[So in this case,]

You may

try to be a

good little obedient follower

of a powerful authority figure

in order to be rewarded.

Since

the reward

in reality

can

never

come from

the outside,

no matter

***what you do [i.e., no matter what you do in order to be rewarded for being a
“good little obedient follower” of a “powerful authority figure”],***

you must

feel

- disappointed,***
- resentful,***
- cheated, and***
- angry***

and

you will resort

again and again

to your

- old,***
- destructive***

patterns

that are in fact

responsible for

the state

that creates

your unfulfilled longing [in the first place].

22	<p><i>[On the other hand,]</i> The longing [i.e., <i>The longing for the fulfillment of your deepest desire</i>] is realistic</p> <ul style="list-style-type: none">• when you start from the premise that the clue to fulfillment must lie in you;• when you wish to find the attitudes in you that prevent you from experiencing life in a<ul style="list-style-type: none">• fulfilled and• meaningfulway;• when you interpret the longing as a message from the core of your inner being, sending you on a path that helps you to find your real self.
23	<p>However, when the inner message of longing [i.e., <i>However, when the message of longing sent from the core of your inner being</i>] is misinterpreted by the<ul style="list-style-type: none">• negative,• greedy,• ungiving and• demandingpersonality, confusion sets in.</p>

*[When this misinterpretation of the longing sent by your core
is at play in you,]*

**The longing
is then
put into channels of
unrealizable
fantasies of magic.**

**You [then] believe fulfillment
is supposed to be**

• given

to you,

rather than

• attained

by you

through the

• courage and

• honesty

of looking

• at yourself

as you now are,

• even at areas

you would rather avoid.

If

• a life situation

is painful

and

• you

defend

with

• rage,

• complaints, and

• other defenses

against

cleanly

experiencing

this pain,

[then]

you are

not

in truth

about

your present state.

But
if you
• **just let the pain be**
and
• **feel it**
without playing games
like,
• **"it will annihilate me,"**
or
• **"it will last forever,"**

the experience [i.e., the experience of FEELING your PAIN]
will release
powerful creative energies
to increasingly
• **work for you**
in your life
and
• **open the channels**
to your spiritual self.

Feeling
the pain
will also yield a
• **deeper,**
• **fuller, and**
• **wiser**
understanding of
the connections
between
• **cause**
and
• **effect.**

For instance,
you will see
how
you
[through your ignorance, immaturity, faults, etc.]
attracted
this particular pain.

Such insight [i.e., *Such insight about how YOU attracted this particular pain*]
may
not
come
immediately,
for
the more you
force it [i.e., *the more you FORCE the INSIGHT about*
how YOU attracted this particular pain],
the more it [i.e., *the more the insight*]
will elude you.

But it [i.e., *the insight about how YOU attracted this particular pain*]
will come
if
you stop
the inner

- **fighting and**
- **resisting**

[i.e., if you STOP the inner fighting against and resistance to
FEELING this pain].

24

Do not
abandon
the longing per se [i.e., *Do NOT abandon the DEEP LONGING for a more*
fulfilling state of consciousness and for a larger capacity to
experience life from your innermost center]

[Rather,]
Take it [i.e., *take your DEEPEST LONGING*]
seriously.

	<p><i>In fact,</i> • <i>cultivate it</i> [i.e., <i>cultivate the deepest longing coming from your center</i>]</p> <p><i>and</i> • <i>learn to understand it</i> [i.e., <i>learn to understand the deepest longing coming from your center</i>],</p> <p><i>so that</i> <i>you will</i> • <i>follow its message and</i> • <i>take the inner path to your core;</i></p> <p>• <i>go through that part</i> • <i>which</i> <i>you want to avoid,</i> • <i>but which</i> <i>is the real culprit,</i> <i>solely responsible for</i> <i>your</i> <i>less than</i> • <i>fulfilled and</i> • <i>joyful</i> <i>state.</i></p>
25	<p><i>Do not</i> <i>abandon</i> <i>the longing</i> [i.e., <i>Do NOT abandon the DEEP longing</i>] <i>that comes</i> <i>from the sense</i> • <i>that your life</i> <i>could be much more,</i> • <i>that you could</i> • <i>live</i> <i>without</i> • <i>painful</i> • <i>tortured</i> <i>confusions</i> <i>and</i> [i.e., <i>and that you could</i>] • <i>function on a level</i> <i>of inner</i> • <i>resilience,</i> • <i>contentment, and</i> • <i>security.</i></p>

It [i.e., The state of realizing your deepest longing]

is a state

• of

• experiencing and

• expressing

• deep feelings

and

• blissful pleasure,

• where

*• you are capable of
meeting life*

without fear

because

*you no longer fear
yourself.*

You will, therefore,

find

life,

even its problems,

a joyful challenge.

If

your inner problems

can become

a challenge

that gives

spice

to your life,

the ensuing peace

will be

all the more sweet.

The tackling of these problems

will give you

a sense

of your own

• strength,

• resourcefulness,

and

• creative ability.

[In your tackling of life's problems]

**You will
feel**

**the spiritual self
flowing**

through your

• veins,

in your

• thoughts,

in your

• vision and

[in] your

• perceptions,

so that

decisions

will be made

from

the center of your being.

**When you
live**

this way,

occasional

outer problems

are

• the salt of your life

and become

• almost pleasurable.

**But [i.e., But after a while of addressing outer problems successfully and joyfully
by making decisions from the center of your being, from your spiritual self]**

the times

of outer problems

will become

less frequent,

and

• peaceful,

• joyous,

• creative

living

will become

the norm.

26

*Right now,
the saddest part
of your longing
is that
deep inside
you know
how your own
• body and
• soul
are not even capable of
• accepting and
• sustaining
intense pleasure
at this time.*

*Pleasure
exists on all levels:
• spiritual,
• physical,
• emotional, and
• mental.*

*However,
spiritual pleasure,
separated from the levels of everyday functioning,
is an illusion,
because
true spiritual bliss
encompasses
the total personality [i.e., true spiritual bliss encompasses the TOTAL
personality, its spiritual, physical, emotional and mental aspects].*

*The personality
must therefore
learn to
endure
a state of bliss.*

*This [i.e., This learning to ENDURE a state of BLISS]
it [i.e., the personality]
cannot do
unless
it learns
to endure
whatever
is locked
inside the psyche
now:*

- *pain,*
- *meanness,*
- *malice,*
- *hate,*
- *suffering,*
- *guilt,*
- *fear,*
- *terror.*

*All these [i.e., All these painful and negative feelings]
must be
transcended.*

*Then,
and then only,
can the human personality
function
in a blissful state.*

*Your
longing
to experience
more pleasure*

*is a message for you [i.e., a message from
your innermost center, your divine core]
to embark
on a road
that affords you
the possibility
of being in bliss.*

27

The state of existence I described [i.e., being in bliss]

need

not

be given up as

- *unrealistic or*
- *wishful thinking.*

It [The state of existence I described – a state of being in bliss]

need

not

be given up [at all,]

because

you

will

- *earn it*

and

- *make it your own*

by

going through

whatever

in you

*prevents you from
experiencing it.*

This state [i.e., This state of bliss]

already exists

as a

dormant potential

within you.

It is [i.e., This state of bliss is]

not

something that can be

given to you

by others,

nor is it

something that you can acquire

through [direct]

- *learning or*
- *effort.*

	<p><i>[Rather]</i> It [i.e., This state of bliss] unfolds organically [and indirectly] as a byproduct of your going through the dark spots within you.</p>
28	<p>Make no mistake: this is not an easy path.</p> <p>But the difficulty is not</p> <ul style="list-style-type: none">• a fixed reality,• a given fact,• an immutable condition. <p><i>[Rather]</i> The difficulty exists only to the degree the personality has a stake in avoiding aspects of the self [i.e., avoiding negative aspects of the self].</p> <p>To the degree the commitment is made</p> <ul style="list-style-type: none">• to be in truth with the self,• to face every particle of the self, <p>the difficulty vanishes.</p>

*And what first
seemed a difficulty [i.e., What first seemed a difficulty in this path called
pathwork, the difficulty of FACING the self in
truth, including facing ALL the dark spots,]
now begins
to become*

- *a challenge,*
- *an exciting journey,*

and

- *a process*
that makes life [i.e., that makes the process of living life fully]

so

- *intensely real and*
- *wholesome,*

so

- *secure and*
- *fulfilling,*

*that you
would not want to give it up
for anything.*

*In other words,
the difficulty
exists
exclusively
by dint of a
false belief:*

*the belief
that
facing*

- *one area
of the self*

*may imply
a verdict about*

- *the whole
self
that
cannot be*

- *tolerated and*
- *accepted.*

*For example,
you might conclude
that
if
a certain
negative attitude [i.e., a certain negative attitude
in the personality]
is true,
then
all
of the self
is bad.
Such a belief
makes
facing the self
• difficult or
• even impossible.
Hence
it is necessary
to ferret out
the underlying beliefs
behind
any
strong
• resistance or
• revulsion
to go into
the dark areas of the self.*

29

*This path [i.e., This pathwork]
demands
from an individual
that which
most people are
least willing to give:
• truthfulness with the self,
• exposure of what exists now,
• elimination of
• masks and
• pretenses, and
• the experience
of one's naked vulnerability.*

*It [i.e., This path called pathwork]
is a tall order,
and yet
it is the
only real way
that leads to
genuine*

- *peace and*
- *wholeness.*

*Once the investment
in*

- *pretense and*
- *hiding*

*is given up,
it is no longer*

- *a tall order*

but rather

- *an*
- *organic and*
- *natural*

process.

30

*So this path [i.e., So this path called pathwork]
is
simultaneously*

- *the most difficult*

and

- *the easiest.*

*It merely depends
from what point of view you*

- *look at it*

and

- *choose to*

experience it.

*The difficulty
can be measured
in terms of
your truthfulness
with yourself.*

*To the degree
you
want
to be in truth,
the path
will appear
neither
• too difficult,*

*nor will it appear
as if it dealt,
in the words of some of its critics,
• "too much
with the negative side of
• life and
• self."*

*For
• the negative
is
• the positive,
in essence.*

*• Negative and
• positive
are
not
two aspects of
• energy and
• consciousness:*

*[rather]
they [i.e., rather POSITIVE and NEGATIVE aspects
of energy and consciousness]
are
one and the same.*

*Whatever particles
of
• energy and
• consciousness
in your self
have turned
• negative
must be
reconverted
into
their
original
• positive
way of being.*

*This [i.e., This process of reconverting the negative in you back into
what was originally positive]
cannot be accomplished
without
fully
taking responsibility for
the negativity
in you.*

31

*The reluctance
to be truthful
with oneself
applies to
even
the most honest people.*

*A person
may be noted
for his or her
• honesty,
• truthfulness, and
• integrity
on one level,
yet there can be
deeper levels
where this
is not so at all.*

*This path
leads into
the as yet
concealed
more subtle
levels
which are*

- difficult to pinpoint*
- but certainly*
- ascertainable.*

32

*How can you gauge
whether or not
this untruthfulness
on a deeper level
exists in you?*

*It is really
extremely
simple.*

*There is
an infallible key
which,
if you choose to use it,
will give you
faultless answers.*

This key [i.e., This key by which to gauge whether or not this untruthfulness on deeper subtle levels exists in you]

is:

- *how do you
feel
about
• yourself
and
about
• your life?*
- *How
• meaningful,
• fulfilled, and
• rich
is your life?*
- *Do you
feel
• secure with others?*
- *Do you
feel
• comfortable
about
your most intimate self
in the presence of others,
or at least
with certain people
with whom you have
a goal in common?*
- *How much
joy
are you capable of
• feeling,
• giving,
and
• receiving?*

- *Are you
plagued
with*
 - *resentments,*
 - *anxiety,**and*
 - *tension,**or with*
 - *loneliness**and*
 - *a sense of isolation?*

- *Do you need
a lot of
overactivity
in order to
alleviate anxiety?*

*Actually,
the fact
that
you do
not
consciously
feel
anxious*

*by no means
proves
that
you are
without
anxiety.*

*Many
start out on the path
without
awareness of
their anxiety,*

*but
they
feel*

- *dead,*
- *numb,*
- *listless, and*
- *paralyzed.*

*This [i.e., Feeling dead, numb, listless, and paralyzed]
may be
a sign
that
the anxiety
was overcome
through an
artificial
deadening process.*

*This path
cannot
skip the step
of making you
first
feel
• your anxiety
and
then
feel
• whatever the anxiety hides.*

*Only then [i.e., Only then when you first FEEL your anxiety
and then FEEL whatever your anxiety hides]
can
real aliveness
come.*

33

- *Exhilaration,*
- *enthusiasm,*
- *joyousness, and*
- *the unique blend of*
 - *excitement and*
 - *peace**which connotes*
spiritual wholeness

are a result of
inner truthfulness.

When

- *these states [i.e., When these states of exhilaration, enthusiasm, joyousness and the unique blend of excitement and peace, which connotes spiritual wholeness]*

are
absent,

then

- *truthfulness*
must be
absent.

It [i.e., the answer to the question “How can you gauge whether or not untruthfulness on a deeper level exists in you?”]
is as simple as that,
my friends.

34

*If you
demand
of*
• *your life,*

*and therefore [i.e., and therefore DEMAND]
of*
• *any path
you contemplate entering,*

to
• *bypass
feeling
your*
• *anxiety*
*and
your*
• *pain,*

to
• *avoid
owning up to
your*
• *dishonesties,*
your
• *cheating,*
your
• *spitefulness,*
your
• *games,*
*and
your*
• *more or less subtle
pretenses,*

*then
it might be
better for you
not
to start on
this path [i.e., NOT to start on this path called pathwork].*

But

on the other hand

• if you

• expect

a real effort and

• are prepared

to embark on the journey

into yourself

to

• find,

• acknowledge, and

• bring out

whatever is in you,

• if you

• summon all your

• inner truthfulness and

• commitment

for the journey,

• if you

• find the

• courage and

• humility

not to appear

other than you are

even in your own eyes,

then

you have indeed

every right

to expect

that

this path [i.e., this path called pathwork]

will help you

• realize

your full life, and

• fulfill

your longing

in every conceivable way.

***This [i.e., Realizing your full life and fulfilling your deep longing in every way]
is a realistic hope.***

You will

increasingly

know it to be so.

35

*Little by little
you will
begin to
function from
your
• innermost center,
which is
a very different experience
from functioning from
your
• periphery.*

*You are
now
so accustomed to
the latter [i.e., so accustomed to functioning from the periphery]

that you
cannot even imagine
how else it could be.*

*Now
you are
constantly dependent
on
• what happens around you.*

*You
depend
on
• appreciation and
• approval
from others,
on
• being loved,
and
on
• being successful
in terms of the outside world.*

	<p><i>Whether you are aware of it or not, you inwardly strive to make sure you will obtain all this [i.e., you will inwardly STRIVE to have ALL this: appreciation, approval, and love from others and to be successful in terms of the outside world] so as to have</i></p> <ul style="list-style-type: none"><i>• peace and</i><i>• fulfillment.</i>
36	<p><i>[Conversely] When you function from your center, • security and • joy spring from a deep well within you.</i></p> <p><i>This [i.e., Functioning from your center and as a result experiencing inner security and joy that spring from a deep well within you] does not by any means imply that when this happens [i.e., when your function from your center] you are condemned to live without</i></p> <ul style="list-style-type: none"><i>• approval,</i><i>• appreciation,</i><i>• love or</i><i>• success.</i>

This [i.e., The belief that you will have to live WITHOUT OUTER approval, appreciation, love, or success when you experience INNER joy and peace by living from your center]

*is another
dualistic misunderstanding
where you think,*

*"Either
I experience my center
and then
must*

- forfeit all*
- love and*
- appreciation*

from others and

- be alone,*

*or
I must forfeit
my inner self
because
I cannot contemplate
such a lonely life."*

*In reality,
when
you
function
from
the liberated center
of your innermost self,
you
attract
all the abundance of life
to you,
but
you
do not
depend
on it [i.e., do NOT DEPEND ON having
all the abundance of life].*

	<p><i>It [i.e., the ABUNDANCE of life]</i></p> <ul style="list-style-type: none">• <i>enriches you</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>is a fulfillment of a legitimate need,</i> <p><i>but it [i.e., but the ABUNDANCE of life]</i></p> <p><i>is</i></p> <p><i>not</i></p> <p><i>the substance of life.</i></p> <p><i>The substance [i.e., Rather, the SUBSTANCE of life]</i></p> <p><i>is</i></p> <p><i>within.</i></p>
37	<p><i>In the healthy life of every human being there must be</i></p> <ul style="list-style-type: none">• <i>exchange,</i>• <i>intimacy,</i>• <i>communication,</i>• <i>sharing,</i>• <i>mutual love,</i>• <i>mutual pleasure,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>the giving</i> <p><i>as well as</i></p> <ul style="list-style-type: none">• <i>the receiving</i> <p><i>of</i></p> <ul style="list-style-type: none">• <i>warmth</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>openness.</i>

*Also,
every human being
needs
in healthy proportion
recognition
of what he or she
does.*

*But
there is an
enormous difference
between*

- wanting
this recognition
in a healthy way*
- and*
 - depending on
outside recognition
to such an extent
that you are
unable
to do without it
at all times.*

*In the latter case [i.e., the case where
you depend on outside recognition at all times],
the self
begins to
sacrifice
its integrity
in tragic ways
that cost
much too much.*

*Then
the real self
is betrayed
and
the seeking of recognition
defeats itself.*

This path [i.e., Pathwork]

***is geared to
finding***

- ***this center [i.e., finding the true self, the center within],***
- ***this deep inner spiritual reality,***

and

not [i.e., and Pathwork is NOT geared to finding]

- ***some illusory religious escape [i.e., some escape from feeling pain and taking responsibility for negative aspects].***

Quite the contrary [i.e., Quite contrary to finding some illusory religious escape from the inevitable pains of life],

***this path is
immensely pragmatic,
for***

- ***the true spiritual life***

is never in contradiction to

- ***practical life on earth.***

***There must be
a harmony***

between

these two aspects of the whole [i.e., There must be harmony BETWEEN the true spiritual life AND practical life on earth].

- ***Forsaking everyday living***

is not

- ***true spirituality.***

In most cases,

it [i.e., forsaking everyday living]

is merely

another kind of escape.

For many
it is easier
to
• sacrifice
something [i.e., sacrificing things that could be rich,
meaningful and fulfilling aspects of their everyday living]
and
• chastise
themselves [i.e., and chastise themselves by making
such sacrifices]
than to
• face and
• deal with
their dark aspects.

The guilt
for the latter [i.e., the guilt for having such inner dark aspects]
is constantly
atoned for
by
self-deprivations [i.e., by depriving themselves of aspects of life that
could be rich, meaningful and fulfilling in their everyday living]
which [i.e., such self-deprivations, which]
are
supposedly
doorways to heaven.

Yet this guilt [i.e., Yet this GUILT for inner darkness within one's soul]
cannot be wiped out
unless
the personality
deals directly
with
the darkness within.

Then [i.e., Then, when the personality has dealt with the darkness within,]

- *sacrifice and*
- *deprivation*

become

not only

- *unnecessary*

but even

- *contradictory to*
true spiritual unfoldment.

The universe

is abundant

in its

- *joys,*
- *pleasures and*
- *bliss;*

human beings

are supposed to

- *experience*

them [i.e., EXPERIENCE joys, pleasures, and bliss of the universe],

not

- *forsake*

them [i.e., NOT FORSAKE joys, pleasures, and bliss of the universe].

*No amount of forsaking [i.e., No amount of forsaking the joys, pleasures
and bliss of life]*

will wipe out

the guilt

for

avoiding

purification

of the soul.

38

*I would like to mention
another specific feature
of the inner obstructions
that must be
met
so they [i.e., so that these inner obstructions to a rich life]
can be
transcended.*

*It is necessary
to first understand
that all
• thoughts
and
• feelings
are
powerful agents
of
creative energy,*

*regardless of
whether
• the thoughts
are
• true and
• wise
or
• false and
• limited.*

*Likewise [i.e. As with THOUGHTS that are creative energy],
whether
• the feelings
are
• loving or
• hateful,
• angry or
• benign,
• fearful or
• peaceful,
their energy [i.e., the energy of FEELINGS]
must
create
according to
their nature.*

	<ul style="list-style-type: none">• <i>Thoughts and</i>• <i>opinions</i> <p><i>create</i></p> <ul style="list-style-type: none">• <i>feelings,</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>both of them together [i.e., both THOUGHTS and FEELINGS together]</i> <p><i>create</i></p> <ul style="list-style-type: none">• <i>attitudes,</i>• <i>behaviors, and</i>• <i>emanations</i> <p style="padding-left: 40px;"><i>which in turn</i></p> <p><i>create</i></p> <ul style="list-style-type: none">• <i>the life circumstances.</i> <p><i>These sequences [i.e., These sequences relating your thoughts and feelings to creating your attitudes, behaviors, and emanations, and these in turn creating your life circumstances]</i></p> <p><i>must be</i></p> <ul style="list-style-type: none">• <i>connected,</i>• <i>understood, and</i>• <i>fully recognized.</i> <p><i>This is</i></p> <p style="padding-left: 40px;"><i>an essential aspect</i></p> <p style="padding-left: 80px;"><i>of the pathwork.</i></p>
39	<p><i>Your fear</i></p> <p style="padding-left: 40px;"><i>of your</i></p> <p style="padding-left: 80px;"><i>negative feelings</i></p> <p style="padding-left: 120px;"><i>is</i></p> <p style="padding-left: 160px;"><i>unjustified.</i></p>

**The feelings
in themselves
are not**
• **terrible or**
• **unbearable.**

However,
your
• **beliefs and**
• **attitudes**
*[i.e., beliefs and attitudes in regard to your
negative and painful feelings]*
can make them so *[i.e., your beliefs and attitudes can make the
negative feelings (pain, humiliation, shame, fear,
pride, etc.) terrible or unbearable].*

This process *[i.e., this process of overcoming your fear of your feelings and
instead fully feeling them, and thereby finding that your
negative feelings are NOT terrible or unbearable]*
**is constantly
being verified
by those
who follow this path,
because they find that
the deepest pain
is a
revivifying
experience.**

It *[i.e., Fully feeling the deepest pain]*
releases
• **contracted energy and**
• **paralyzed creativity.**

It *[i.e., Fully feeling the deepest pain]*
**enables people
to feel**
• **pleasure**
**to the degree they are willing
to feel**
• **pain.**

40

*The same applies to
fear.*

*To
experience
fear
in itself
is not
devastating;
[rather,] once
experienced,
the fear
instantly
becomes
a tunnel
through which you travel,
not letting go
of the feeling of fear
until it carries you
to a
deeper level of reality.*

*The fear
is a denial of
other feelings.*

*When
the original feeling [i.e., When the original feeling BEHIND the fear]
is being*

- accepted and*
- experienced,*

*the knot dissolves [i.e., the knot of fear blocking
the original feeling dissolves].*

*Thus,
it is never
the feeling [i.e., it is never the feeling underneath the fear]
itself
that is
unbearable.*

*However,
your attitude to it
may make it so [i.e., your attitude against accepting and experiencing the
original underlying feeling may make the original feeling unbearable].*

41

*Fear
of your feelings
makes you
cut them off.*

*Thus
you cut yourself off
from life.*

*Your
spiritual center
cannot*

- *evolve and*
- *manifest and*
- *unify*

*with your ego self
unless*

you learn to

- *fully embrace
all*

your feelings,

- *allow yourself*

*to be carried by them [i.e., be carried by
all your feelings],*

and learn to

- *take responsibility for them [i.e., take responsibility for
all your feelings].*

*If you
make others
responsible for
your feelings,*

*you will be
in a bind*

because

you will

either

- *deny them [i.e., deny your feelings]*

or

- *act them out destructively
against others.*

Neither one

of these two alternatives [i.e., Neither denying feelings nor acting them out]

- *is desirable or*
- *can bring any solution.*

42

*Your
spiritual self
cannot be freed
unless
you learn to*

- feel*

*all your feelings,
unless
you learn to*

- accept*

*every part of your being
no matter how destructive it may be
right now.*

*No matter
how*

- negative,*
- mean,*
- vain, or*
- egotistical*

*you may find
a corner of yourself to be –
contrary to
other more developed aspects
of your personality –
it is absolutely necessary
for
every aspect of your being
to be*

- accepted and*
- dealt with.*

*No aspect
should be*

- left out or*
- covered over*

*in the wishful hope
that it*

- would*

*no longer matter
and*

- would somehow*

just go away.

It [i.e., Accepting and dealing with every aspect of your being, no matter how negative, mean, egotistical, or vain it may be]
does
matter,
my friends.

Nothing
that exists in you
is powerless.

No matter
how hidden
a dark aspect
might be,
it creates life conditions
that you must deplore.

This [i.e., Because any HIDDEN dark aspect in you creates life conditions that you MUST deplore]
is one reason
why
you must
learn to
accept
the negatively creating aspects
in you.

Another reason [i.e., Another reason to accept the negatively creating aspects in you]
is
that
no matter how
• destructive,
• cruel, and
• bad
it may be,

every aspect of
• energy and
• consciousness
is, in its original essence,
both
• beautiful and
• positive.

*The distortions
must be
reconverted
into
their original essence [i.e., back into their ORIGINAL
beautiful and positive essence].*

- *Energy and*
- *consciousness*
can become
creative again
in
a positive way
only when
the
 - *light of cognizance and*
 - *positive intentionality*
are brought to bear on them.

*Unless you do this [i.e., Unless you bring the light of cognizance and positive
intentionality to bear on distorted negative aspects],
you cannot come into
your creative core.*

43

*This is
basically
the pathwork.*

*This path
is therefore
difficult
only because
people
with their vanity
have
false ideas
of
how they
should
already
be.*

*The only difficulty
is*

- *your illusion about
how you*
 - *are*

*and
how you*

- *should be,*

and

- *your illusion
that you*
 - *could not*

and

- *must not
have certain*
 - *problems and*
 - *attitudes.*

*Unless
you*

- *give up
these illusions [i.e., these illusions about how you ARE and how
you SHOULD BE and further the illusion that you could not
and MUST NOT HAVE certain problems and attitudes]*

and

- *take stock
of whatever
is in you,*

*you must
remain
alienated from
your own
spiritual essence.*

That essence [i.e., Your own spiritual essence]

- *is constantly
self-renewing;*

it [i.e., your own spiritual essence]

- *is
constantly
conciliating
apparently insoluble
conflicts.*

*Your
spiritual essence
furnishes you
with
all that you could ever need
for
• living your life
and
for
• completing the task
you came to fulfill
through your birth.*

*It [i.e., Your spiritual essence]
is
your divine center.*

*You
are thus
an expression of
all that exists –
the all-consciousness [i.e., You are
an expression of the all-consciousness].*

*You
remain disconnected
from it [i.e., You remain disconnected from your spiritual essence, from
your divine center, your unique expression of the all-consciousness]
because
you are
too afraid
of giving up
your little vanity.*

Therefore [i.e., Because you are too afraid of giving up your little vanity by finding and having to accept the hidden dark aspects in you]
your longing [i.e., your longing for peace and joy coming from your divine essence]
can never be fulfilled,

for no matter
what is being promised you [i.e., being promised to you in various spiritual practices],

there is no panacea
that can give you what you
• need and
• rightfully wish for

without
taking the path
• into
and
• through
your own darkness.

Spiritual practices
alone
can
not
fulfill your longing,
no matter
how much
you sit in
• meditation and
• concentration.

44

Such practices [i.e., Such spiritual practices as meditation and concentration]
can only be helpful tools
when used
• in addition to
or
• in conjunction with

the self-confrontation
which you want to avoid
at all costs.

	<p><i>Unless</i> <i>you accept</i> <i>that self</i> <i>now</i></p> <ul style="list-style-type: none">• <i>in its nakedness</i>• <i>with all its possible ugliness,</i> <p><i>together with</i></p> <ul style="list-style-type: none">• <i>your already existing beauty,</i> <p><i>you</i> <i>cannot discover</i> <i>how you</i> <i>already</i> <i>are</i></p> <p><i>the beauty</i></p> <ul style="list-style-type: none">• <i>you are</i> <i>not yet conscious of</i>• <i>but which</i> <i>you long</i> <i>to</i> <i>connect with,</i> <i>to</i> <i>realize</i> <i>and</i> <i>to</i> <i>express.</i>
45	<p><i>This, then,</i> <i>is the pathwork,</i> <i>my friends.</i></p> <p><i>Very,</i> <i>very few</i> <i>people on this earth</i> <i>are willing to</i></p> <ul style="list-style-type: none">• <i>undertake this path.</i> <p><i>Even fewer</i></p> <ul style="list-style-type: none">• <i>follow it through</i> <i>all the way.</i>

*Most people
wishfully think
that
they may find
another way
to reach fulfillment,
one that will lead them
around [i.e., around instead of through]
their dark spots.*

*They [i.e., Most people]
do not
want
to know
that
it is
those dark spots
that render them
• unhappy and
• lonely.*

*Some
make beginnings [i.e., Some make beginnings to undertake this pathwork],
but
when they
approach those dark spots
they
• pull back
in self-revulsion
and
• turn all their destructive energy
outward
against those
who help them
find their way.*

*They
do not wish
to take a chance
• on themselves
or
• on finding the way
through
their own darkness.*

46	<p>But for those who have the courage to go all the way, • relentlessly and • patiently,</p> <p>what glory awaits them in their innermost center!</p>
47	<p>Those who refrain from going all the way</p> <p>are usually obstructed by the fallacy that if they are not their • illusory perfection, they are • hopelessly bad.</p> <p>This error [i.e., This error that if people are NOT their illusory perfection, then they are hopelessly bad]</p> <p>should be • challenged, • examined, and • worked with.</p> <p>If you do this [i.e., If you challenge this error that if you are not your illusory perfection then you must be hopelessly bad], you will eliminate an important stumbling block.</p>

***Make room
for the possibility
that these [i.e., that either being PERFECT or being hopelessly BAD]
are not
the only two alternatives.***

***Be open
to find
the way
from within
that
enables you to
• be totally honest
and
• see the worst in yourself

without
• losing faith in yourself.***

***Though this [i.e., Though seeing the worst in yourself
without losing faith in yourself]
seems like
• a miracle,
it really is
• quite logical.***

***It will come to pass
that
precisely because

you have
• faced and
• admitted
the worst,

you will
• find
your true value.***

48

*Anyone
entering this path
should be prepared for
this miracle [i.e., this miracle of finding your true value
after having honestly faced the worst in yourself]
to happen.*

*You are
not
as perfect
as you want to be.*

*No matter
how much lip service you may pay
to
the theory
of your human limitations,
you have
a great stake
in seeing yourself
in a certain
perfectionistic way.*

*This tendency [i.e., This tendency of seeing yourself in a
certain perfectionistic way]
has to be questioned.*

*Then [i.e., Then in questioning the great STAKE you have in seeing yourself
in a certain perfectionistic way]
you need to
face
the fear of
experiencing
certain feelings.*

*This fear [i.e., This fear of experiencing certain feelings]
is perhaps due to
your implicit belief
that
you will perish
if you
experience
some of your
deeper feelings,

feelings
which are, in effect,
your life-blood.*

*This fear [i.e., This fear of perishing if you experience certain of
your deeper feelings – feelings which are, in effect, your life-blood]
must be challenged.*

If you are
• willing
and
• prepared
to discover
all
of yourself,

*you are indeed
embarking on
a journey of
immense beauty,*

*though
not
beauty
in the sense
that
all is easy.*

	<p><i>The temporary</i></p> <ul style="list-style-type: none">• <i>pain and</i>• <i>struggle</i> <p><i>will turn out to be</i> <i>your most valuable gateway</i> <i>to</i></p> <ul style="list-style-type: none">• <i>light</i><i>and</i>• <i>fullness of living.</i>
49	<p><i>The path is</i> <i>glorious</i> <i>when you have</i> <i>progressed beyond</i> <i>the initial stages</i> <i>where you</i> <i>battle with</i> <i>your own false ideas [i.e., false ideas and beliefs]</i> <i>that always create</i> <i>two</i> <i>unacceptable</i> <i>alternatives [i.e., the two unacceptable</i> <i>alternatives of EITHER having to be</i> <i>perfect OR being hopelessly bad].</i></p> <p><i>When the path</i> <i>opens up</i> <i>from</i> <i>within you,</i> <i>you begin to</i> <i>experience,</i> <i>maybe for the first time in your life,</i> <i>your own</i></p> <ul style="list-style-type: none">• <i>potential of being,</i><i>your own</i>• <i>divinity.</i>

	<p><i>You will feel</i></p> <ul style="list-style-type: none">• <i>your potential for</i>• <i>pleasure and</i>• <i>security,</i> • <i>awareness of</i>• <i>yourself and</i>• <i>others,</i> <p><i>and therefore</i></p> <ul style="list-style-type: none">• <i>your infinitely greater power to</i>• <i>relate to others,</i> • <i>comprehend and</i>• <i>be with them without fear.</i>
50	<p><i>The initial decision to enter a path such as this must be made realistically if it is to work.</i></p>

*Are you
willing
to give up
your
• illusions about yourself
and
your
• expectations –
which come from
your resistance to
giving up
self-delusions –
of what
others
should do for you?*

*Are you
willing
to shed
your
• false fears
about
what feelings
you
• should
or
• should not,
• could
or
• could not
experience?*

*If you
make your
commitment
to yourself*

- *to fully accept
everything
you now are*

and

- *to proceed to
get to know yourself
where you
do not yet know yourself,*

*you will find
it [i.e., you will find that this pathwork]
is the most*

- *exciting,*
- *significant, and*
- *meaningful*

*journey
into
your own depth.*

*You will have
all the help
you can possibly need,*

*for
no one
can undertake this journey
alone.*

51

When your

- *spiritual center
begins to manifest,*

your

- *ego-consciousness
integrates with it*

*and you begin to be
"lived through," as it were,
by the
spirit.*

	<p><i>Your living becomes a</i></p> <ul style="list-style-type: none">• <i>spontaneous,</i>• <i>effortless flow.</i>
52	<p>QUESTION: <i>In what way was this path different in former</i></p> <ul style="list-style-type: none">• <i>eras and</i>• <i>cultures?</i> <p>ANSWER: <i>Humanity's development in former times necessitated a different approach.</i></p> <p><i>For example, people in the Middle Ages were apt to act out their cruel impulses.</i></p> <p><i>They were not capable of separating</i></p> <ul style="list-style-type: none">• <i>themselves sufficiently from</i>• <i>their impulses in order to</i> <ul style="list-style-type: none">• <i>identify them [i.e., identify their cruel impulses],</i>• <i>own up to them, and</i>• <i>assume responsibility for them.</i>

[Rather]

They *[i.e., People in the Middle Ages]*

• **felt compelled**

to give vent to them *[i.e., to give vent to their cruel impulses]*

and

• **became**

wholly enveloped by them *[i.e., wholly enveloped*

by their cruel impulses].

Therefore

people *[i.e., people in the Middle Ages]*

required

strict authority

from

the outside

to keep

their lower natures

in check.

Only when

the human personality

became capable of

using self-control

could the next evolutionary step

be taken.

The over-control *[i.e., The over-control by a strict authority that*

developed in the Middle Ages]

must now be

loosened up.

53

*In former times
the average person
was
too far removed from
his or her
core
to seek
spiritual life
from
• inside;
[rather]
it [i.e., spiritual life]
had to be projected
• outside [i.e., projected outside the self onto
an external authority].*

*This inability
to assume responsibility for
the self
then
led to the creation
of
• an outer devil
who would
possess
an individual
and
• an outside God
who would
help [i.e., an OUTSIDE God who would fight against
the outer devil who had possessed the individual].*

54

*Now all this has changed.

For example,
today
humankind's
greatest hindrance
is
egotistical pride.*

People
have accomplished much
with
the powers of the ego.

They
needed
to develop these powers [i.e., these strong ego powers]
so as
to no longer
be

- *irresponsible,*
- *helpless*

children.

But
these powers [i.e., But these strong powers]
must
now
be exercised
from within
by one's

- *spiritual center*

and
not
be ascribed to

- *the ego.*

The pride
of the ego
makes this difficult [i.e., makes exercising these powers within without
ascribing these powers to the ego difficult].

Questions arise *[i.e., Questions arise when one's powers come from one's spiritual*
center instead of from one's "scientific" and "logical" ego,]

[questions] such as:

- *"What will others say?*
- *Will they think me*
 - *naive,*
 - *stupid,*
- or*
 - *unscientific?"*

*It is everyone's task today
to overcome*
• *this pride [i.e., overcome this pride of the ego]*
and
• *this dependency on
the opinions of others.*

*How often
do individuals
betray
their spiritual truth
by mouthing
what is supposed to be
intelligent
without ever
even daring
to let their
divine selves
inspire them!*

*These are the criteria
for the path today.*

55

*Every stage
in the evolution of
spiritual consciousness
necessitates
a different approach,*

*but
the aim
is always the same.*

*However,
there is
one exception [i.e., there is one exception to needing a different approach
for different stages in the evolution of spiritual consciousness].*

*In every era
there
always was
a small minority of people
who were developed
way beyond
the scope
of the
average person.*

*For them
the path
was always
the same.*

*These few
formed
secret societies
which*

- were unknown*

and

- not in the least popular.*

*A group such as yours
can therefore
not be
a popular movement
either,*

*for even today
there are
very few people
either*

- capable*

or

- willing
to follow such a path.*

*But there are certainly
many more today
who could do so [i.e., who could follow such a path as pathwork]
than
in former times;*

[today]

- *many
could,*
- *but few
will.*

56

*I will withdraw now
from this instrument
through which I am allowed to manifest.*

*A great spiritual power
protects
this group.*

*This [i.e., This fact that a great spiritual power protects this group]
may seem*

- *incomprehensible*
- or*
- *a primitive belief
for some of you,*

yet

*it is a reality,
my friends.*

*There is
a whole world
beyond
the world
you*

- *know*
- and*
- *touch*
- and*
- *see.*

Only as you
• *explore yourself*
and
• *go into your core*

will you
meet
*this world [i.e., meet this world BEYOND the world you know
and touch and see],*

and then
*it [i.e., and then, as you go into your core, this world
BEYOND the world you know]*

will
reveal itself
in its
• *stark reality*
and
• *utter glory.*

This world [i.e., This world BEYOND the world you know and touch and see]
exists
• *within and*
• *around*
you

and it [i.e., and this world BEYOND the world you know and touch and see]
will
inspire you
from
its own
complete wisdom
as you
reach for it.

57

Be blessed,
every one of you.

*Those of you
who*

- *want to
make the commitment to
your inner being,*

and

- *want to
avail yourselves
of the help
this particular path
can give*

are

- *blessed*

and

- *guided
in all your moves;*

*and those of you
who*

- *do not yet wish to take this step or*

who

- *are drawn elsewhere,*

*they, too,
are
being blessed.*

Be in peace.

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