### Pathwork Lecture 204: What is the Path?

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/](https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/)

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*Greetings and*
  
*welcome, my friends.*

*Blessings for every one of you.*

*In this lecture I would like to discuss*
  
• what this path is
  
and

• what it is not. |
| 04 |  
*First, I should like to say that*
  
*this path is*

*not new:*

*it has existed in many different forms for as long as human beings have lived on this earth.* |
• The forms and
• the ways
  [i.e., The forms and ways of this path]
  must change
  as humanity evolves,
but
  the fundamental path
  remains the same.

Do not be concerned, my friends,
with the phenomenon
  of this communication as such [i.e., the phenomenon of
  this communication through a human instrument as such].

For if you pay too much attention to this facet,
you will get lost in confusion.

The only thing important to understand
at the beginning of such a venture
is that there are
  levels of reality
  • which you have not yet
  • explored and
  • experienced and
  • about which
  you can only theorize at best.

• Theory
is not the same as
• experience,
  and letting it go at that for the moment
  will be so much better
  than trying to
  force
  a definitive conclusion [i.e., than trying to force a
definitive conclusion about the phenomenon of
  this communication through a human instrument].
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.

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.
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.
The second and most important phase [i.e., the most important phase of this pathwork] consists of learning how to activate the greater consciousness dwelling within every human soul.

Often the second phase [i.e., learning how to activate the greater consciousness dwelling within every human soul] overlaps with the first phase [i.e., the psychotherapeutic phase] that is concerned with overcoming the obstructions because the second phase of the pathwork [i.e., learning how to activate the greater consciousness dwelling within every human soul] is helpful and even essential for truly executing 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].

[In other words,] 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 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.
[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.
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 and temptation of using spiritual practice ALONE to grab fulfillment and to avoid pain and avoid facing existing inner negativities] defeats the purpose of your work toward personal and spiritual development;

it 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].
[And further, the TRUTH is that]  
Only when you  
avoid  
what is in you  
does your illusion [i.e., does your ILLUSION that ANY negative trait in you NEEDS to be avoided, feared, or denied]  
truly become  
detrimental to  
• you  
and  
• others.

Let me recapitulate  
what I have said so far.

This path is [i.e., This pathwork is]  
neither  
• psychotherapy,  
nor  
• a spiritual path  
in the usual sense of the word;  
and, at the same time,  
it is  
• both [i.e., pathwork is BOTH psychotherapy AND a spiritual path].

It will be helpful if you remember  
the following three points  
as you consider  
the possibility  
of entering into  
this particular pathwork.

First,  
the phenomenon of this transmission [i.e., this transmission through a human instrument],  
whether you  
• are interested in it [i.e., are INTERESTED IN such a phenomenon],  
• believe in it [i.e., or BELIEVE IN such a phenomenon]  
or not,  
should be considered  
of secondary importance.
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.

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.
"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].

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.
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.

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.
One confusion might be:

"Am I longing for something unreal?

Would it be perhaps
• more realistic and
• more mature
  to
• give up this longing and
• accept that life is just this
  • flat,
  • dismal,
  • gray
  place?

[After all]
Do we not hear over and over that
acceptance is necessary
  in order to be at peace with
• oneself and
• life?

Therefore I should really
abandon
this longing."

The way out of your confusion
  can only be found
  when you take a step
  beyond
  the dualism
  implicit in this dilemma.

It is true
that you
must accept
your present state.

It is true
that life,
as it manifests,
cannot be perfect.
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.
Thus it is true that your longing for this utopian kind of happier state \[i.e., \text{your longing for a state in which you will ALWAYS be happy and NEVER be in pain and NEVER be in any way frustrated, and your further longing that this perfect and happy state be HANDED TO YOU on a silver platter by a loving authority, without any effort on your part}\] is
- unrealistic
and
should be
- abandoned.

But does this truly mean that the longing per se stems from
- immature,
- greedy, or
- neurotic attitudes?

No, my friends, it does not.

There is an inner voice telling you there is much,
much more to
- your life
and
- yourself than you are capable of experiencing at this time.
How then can we find clarity about what is • real and what is • false about your deepest longing?

The desire [i.e., The desire for realizing your deepest longing] is false when your personality wishes • love and • fulfillment, • perfection and • happiness, or • pleasure and • creative expansion without paying the price of strictest self-confrontation.
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].
[On the other hand,]

The longing [i.e., The longing for the fulfillment of your deepest desire] is realistic

- 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
  • fulfilled and
  • meaningful way;
- 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.

However,

when the inner message of longing [i.e., However, when the message of longing sent from the core of your inner being] is misinterpreted by the

• negative,
• greedy,
• ungiving and
• demanding personality,

confusion sets in.
[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].

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.
In fact,
  • cultivate it [i.e., cultivate the deepest longing
    coming from your center]

and
  • learn to understand it [i.e., learn to understand the deepest longing
    coming from your center],

so that
  you will
  • follow its message and
  • take the inner path
to your core;

• go through that part
  • which
    you want to avoid,
  • but which
    is the real culprit,
    solely responsible for
    your
    less than
    • fulfilled and
    • joyful
    state.

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Do not abandon
  the longing [i.e., Do NOT abandon the DEEP longing]
  that comes
  from the sense
  • that your life
    could be much more,
  • that you could
    • live
    without
    • painful
    • tortured
    confusions
  and [i.e., and that you could]
  • function on a level
    of inner
    • resilience,
    • contentment, and
    • security.
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.
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.
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.
[Rather]

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

unfolds

organically [and indirectly]

as

* a byproduct of
  * your going through
    * the dark spots
      * within you.

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*Make no mistake:*

* this is not*

* an easy path.*

*But*

* the difficulty*

* is not*

* • a fixed reality,*
  * • a given fact,*
  * • an immutable condition.*

[Rather]

*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].*

*To the degree*

* the commitment is made*

* • to be in truth*

  * with the self,*

* • to face*

  * every particle of the self,*

* the difficulty*

* vanishes.*
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.

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.

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 reconvert the negative in you back into what was originally positive] cannot be accomplished without fully taking responsibility for the negativity in you.

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.

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.
• 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.
If you demand of your life, and therefore \[i.e., \text{and therefore DEMAND}\] 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 \[i.e., \text{NOT to start on this path called pathwork}\].
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.
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.
| 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 • peace and • fulfillment. |

| Conversely] When you function from your center, • security and • joy spring from a deep well within you. 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 • approval, • appreciation, • love or • success. |
**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].
It [i.e., the ABUNDANCE of life]
  • enriches you
  and
  • is a fulfillment
    of a legitimate
    need,

but it [i.e., but the ABUNDANCE of life]
  is
  not
  the substance of life.

The substance [i.e., Rather, the SUBSTANCE of life]
  is
  within.

In the healthy life
  of every human being
   there must be

  • exchange,
  • intimacy,
  • communication,
  • sharing,
  • mutual love,
  • mutual pleasure,
  and
  • the giving
    as well as
  • the receiving
    of
    • warmth
    and
    • openness.
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
ture 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.
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.
• Thoughts and
• opinions
create
• feelings,
and
• both of them together [i.e., both THOUGHTS and FEELINGS together]
create
• attitudes,
• behaviors, and
• emanations
which in turn
create
• the life circumstances.

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]
must be
• connected,
• understood, and
• fully recognized.
This is
an essential aspect
of the pathwork.

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Your fear
of your
negative feelings
is
unjustified.
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.
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].
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.
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.

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.

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.
Unless you accept that self now
- in its nakedness
- with all its possible ugliness, together with
- your already existing beauty,
you cannot discover how you already are the beauty
- you are not yet conscious of
- but which you long to
  - connect with, to
  - realize and to
  - express.

This, then, is the pathwork, my friends.

Very, very few people on this earth are willing to
- undertake this path.

Even fewer
- follow it through all the way.
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.
But
for those who have
the courage
to go all the way,
• relentlessly
and
• patiently,

what glory awaits them
in their
innermost center!

Those who
refrain from
going all the way
are usually
obstructed
by the fallacy
that
if
they are
not
their
• illusory perfection,
they are
• hopelessly bad.

This error [i.e., This error that if people are NOT their illusory perfection, then they are hopelessly bad]
should be
• challenged,
• examined,
and
• worked with.

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.
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.
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.
The temporary
• pain and
• struggle
will turn out to be
your most valuable gateway
to
• light
and
• fullness of living.

The path is glorious
when you have progressed beyond the initial stages where you battle with your own false ideas [i.e., false ideas and beliefs] that always create two unacceptable alternatives [i.e., the two unacceptable alternatives of EITHER having to be perfect OR being hopelessly bad].

When the path opens up from within you, you begin to experience, maybe for the first time in your life, your own
• potential of being,
your own
• divinity.
You will feel

• your potential for
  • pleasure and
  • security,

• awareness of
  • yourself and
  • others,

and therefore
• your infinitely greater power to
  • relate to others,

• comprehend and
  • be with them without fear.

The initial decision to enter a path such as this must be made realistically if it is to work.
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.

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.
Your living becomes a
• spontaneous,
• effortless
  flow.

**QUESTION:**
In what way was this path different in former eras and cultures?

**ANSWER:**
Humanity's development in former times necessitated a different approach.

For example, people in the Middle Ages were apt to act out their cruel impulses.

They were not capable of separating themselves sufficiently from their impulses in order to
• identify them [i.e., identify their cruel impulses],
• own up to them, and
• assume responsibility for them.
[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.
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].

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.

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.

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.

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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