

Pathwork Lecture 139: Deadening of the Live Center Through Misinterpretation of Reality

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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

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03	<p><i>Greetings, my dearest, dearest friends.</i></p> <p><i>Blessings for every one of you.</i></p> <p><i>Blessed be this evening [i.e., blessed be this time we now spend together in this lecture].</i></p> <p><i>May your understanding of this lecture open</i></p> <ul style="list-style-type: none"> <i>• your mind and</i> <i>• your vision</i> <p><i>so that you all advance a further step in your self-realization.</i></p>

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04

**One of the
most difficult accomplishments
is to
fully understand**
• **the present situation,**
• **how it is
a direct creation
of the individual.**

**Just because
this understanding [of the present situation and of how it is a
direct creation of the individual]
could be**
• **immediate and**
• **near,**
it seems distant.

**Just because
the connection [between the present situation
and the individual's role in its creation]
is so easily available,
it seems that
to obtain it [i.e., to obtain the connection]
would require
much**
• **effort and**
• **struggle.**

**Once one
discovers the knack of it,
it becomes**
• **easy and**
• **natural, and**
it is
• **obvious**
**that the connection [between the present situation
and the individual's role in its creation]
has been there
all along.**

*Even those of my friends
who have been involved in the pathwork
for a considerable time,
still*

- *overlook
what is most significant and*
- *fail to see themselves
as they are.*

*They do not understand
their present situation,
what it means
in terms of
their own
innermost being,
because
the mechanism of escape [from their own innermost being]
is often
so deeply entrenched.*

*This lecture,
once again,
is destined*

- *to shake you up,*
- *to make you more aware,*
- *to awaken you*

to

- *yourself and*
- *your
immediate
outer situation.*

05

*Whenever
you find yourself
in a situation [in life or in your self]*

- *that is not desirable,*
- *that leaves you
unfulfilled in any way,*

*your
usually vague discontent
causes you
to strive for
another situation.*

	<p><i>A</i></p> <ul style="list-style-type: none">• <i>clear-cut goal-directedness and</i>• <i>precise concept of a better way of life</i> <p><i>can succeed</i> <i>only</i> <i>when</i></p> <ul style="list-style-type: none">• <i>the present situation,</i> <i>with its lack,</i> <i>is totally understood.</i> <p><i>Striving toward</i></p> <ul style="list-style-type: none">• <i>a different situation</i> <p><i>when</i></p> <ul style="list-style-type: none">• <i>the present situation</i> <i>is not fully understood</i> <p><i>must result in</i></p> <ul style="list-style-type: none">• <i>failure and</i>• <i>frustration.</i>
06	<p><i>How can</i> <i>the present situation</i> <i>be fully understood,</i> <i>my friends?</i></p> <p><i>That can only happen</i> <i>by becoming</i> <i>fully aware</i> <i>of what you</i> <i>really miss.</i></p> <p><i>You must</i> <i>put into words</i> <i>precisely</i> <i>what you would</i> <i>want</i> <i>to be different in your life.</i></p> <p><i>This must be</i> <i>the first awareness.</i></p>

*The second awareness
must be
the extent to which
you suffer
from what you miss.*

*For that [i.e., For the extent to which your suffer from what you miss],
too, is often*

- *pushed aside and*
- *not acknowledged.*

*How much
do you
really miss
what you miss?*

*Do not
glibly content yourself
with a*

- *vague,*
- *general*

acknowledgement.

*The full intensity
of partly-repressed*

- *longings and*
- *frustrations*

must be aired out.

*The third awareness, in this respect,
must be
a total comprehension
of your
present situation.*

*And that, of course, means –
after the above acknowledgements –
to ascertain
why
you endure
your present situation.*

	<p><i>It is essential that you profoundly understand how the present situation is a direct outcome of who you are.</i></p>
07	<p><i>I have discussed this many times in the past. I repeat it now not only to connect it with the lecture to follow, but also because I see among you, my friends – despite your good progress – that this is still vastly overlooked.</i></p> <p><i>Therefore, I invite all of you to</i></p> <ul style="list-style-type: none">• <i>follow this simple formula [i.e., the simple formula that your present situation is a direct outcome of who you are] and</i>• <i>give your total attention to</i><ul style="list-style-type: none">• <i>what you</i>• <i>feel and</i>• <i>experience</i><i>right now, and</i>• <i>why this is so.</i>
08	<p><i>How is your</i></p> <ul style="list-style-type: none">• <i>outer situation</i> <p><i>a symbolic representation of your</i></p> <ul style="list-style-type: none">• <i>inner state of being?</i>

*When you
finally connect with the fact
that your*

- *outer state –*
no matter how undesirable it may be –

*is exactly
a result of
what you*

- *are,*
- *think,*
- *feel, and*
- *want,*

*you will
immediately
understand that your*

- *outer situation*
cannot be any different [from what it is right now].

*When you
deeply know
that it [i.e., that your current outer situation]
cannot be any different,*
*then
you have
totally*

- *exploited,*
- *assimilated and*
- *comprehended*
your
 - *present Now,**your*
 - *total situation.*

- *This comprehension,*
- *this analyzing in depth*
*results in
knowing
that*
 - *any present situation*
*must be a
direct link to*
 - *the inner being.*

*You will find
that
the present situation
is an
exact result
of the sum total of
your personality.*

*This includes, of course,
[not only the unfavorable circumstances in your life but also]
the favorable circumstances.*

When you

- *overlook and*
- *neglect*

*the enjoyment
of all the good circumstances
in your life,*

*you must be
commensurately
unaware of
your values.*

*As you learn
in each moment
to*

- *value,*
- *appreciate and*
- *enjoy*

what life offers you,

*you must
simultaneously
become aware of*

- *the good in you,*

your

- *values and*
- *assets.*

	<p><i>This [awareness of the good in you, your values and assets] will give you greater strength to come out of</i></p> <ul style="list-style-type: none">• <i>vicious circles and</i>• <i>self-generating negative attitudes and</i> <p><i>will make the understanding of the undesirable situation more realistic [and balanced, not one-sidedly negative] as it relates to your inner personality.</i></p> <p><i>You will gain a more rounded picture</i></p> <ul style="list-style-type: none">• <i>of your total person and</i>• <i>of your life.</i>
09	<p><i>As long as you are</i></p> <ul style="list-style-type: none">• <i>vague and</i>• <i>hazy</i> <p><i>about what you miss, and as long as you</i></p> <ul style="list-style-type: none">• <i>deny</i> <p><i>what you miss, you cannot possibly understand your life.</i></p> <p><i>Understanding one's life in this fashion [i.e., by knowing precisely what you miss and the extent to which you miss it]</i></p> <p><i>is the key to changing it [i.e., changing your life] into a more</i></p> <ul style="list-style-type: none">• <i>desirable and</i>• <i>fulfilling</i> <p><i>manifestation.</i></p>

10

*Most of you,
my friends on this path,
have*

*occasionally
understood*

- *your lives and*
- *yourselves*

as

- *one unit,
in the way mentioned here.*

*These [occasional] moments [of understanding your lives and yourselves as one unit,
i.e., understanding that your outer situations reflect your innermost selves]
are always*

deep experiences of

- *the reality of being, of*
- *vibrant aliveness,*
- *light and*
- *truth.*

*To achieve this
seems*

*so difficult
just because
it is so*

- *immediate and*
- *near.*

It seems

*so much easier
to wish for something*

- *vaguely different [from your current situation],*
- or even*
- *precisely different [from your current situation] –
in an attitude of*
 - *discontent and*
 - *tense struggle,*
- in a mood of*
- *complaining,*
 - *resentment, and*
 - *self-pity.*

Meanwhile,
you ignore:

- a) the intensity
of the real longing;**
- b) the presence of
reservations to
this real longing;**
- c) their "reasons" [i.e., the "reasons" for
the reservations to this real longing];**
- d) the consequent**
 - thoughts,**
 - feelings,**
 - emanations,**
 - attitudes****in**
 - inner and**
 - outer****behavior; and**
- e) how these [thoughts, feelings, emanations, attitudes, and behaviors]
must**
 - affect others,****and thereby**
 - create****the present situation.**

**You often
overlook
that
the present situation
is a result of
many years of
deeply entrenched patterns
of**

- thinking,**
- acting and**
- feeling**

**and [hence the present situation] cannot change
instantly
after some recognitions [of some of the long-ago causes behind
your present situation]
have been made.**

*The effect
of these recognitions [of long-ago causes behind your present situation]
is diluted
when they do not bring
an immediate result.*

*To expect
instant results
is*

- a childish demand from life,*
- an angry refusal to cooperate with life's laws,
which are
most certainly
contained in the reasons for
the unfulfillment itself.*

*This [childish demand for instant results and
angry refusal to cooperate with life's laws]
also causes you
to overlook
the good*

- that is in your life and*
- that you fail to*
 - enjoy and*
 - appreciate.*

11

*When you ignore
the oneness
between your*

- innermost self*

and your

- outer situation*

*it is
always
because
you run away
from
yourself.*

You do not
• *really and*
• *totally*
want
to see yourself
as you are,
but [rather]
look at yourself
only
• *in a limited way and*
• *with reservations.*

Ask yourself,
all of you,
• *do you truly*
wish to see yourself
totally,
as you are?

• *Do you*
cultivate such an aim
by expressing this desire [to truly see yourself totally as you are],
particularly
in moments of
• *discontent and*
• *disharmony?*

• *Or [instead] are you*
quick
to glibly furnish rationalizations
for your disharmony?

• *Or do you*
actually admit
that it [i.e. that the cause of your disharmony] must be in you –
because you know enough about
the truth of these matters –
but [then] let it go at that,
without
the willingness
to really look?

*The simple formula
of expressing the*

- *deep and*
- *full*
 - *intention and*
 - *desire*

*to see the
full truth
about oneself
at all times*
*is still
not sufficiently used.*

*So much
greater liberation
could exist
if this [intention to see the full truth about oneself at all times]
were followed through*

- *in more detail and*
- *with more attention of the self*
 - to the*
 - immediate*
 - situation.*

12

*The reasons
for the strong tendency
to escape
from*

- *the self –*

*and therefore inevitably [escape]
from*

- *life,*
 - with all its*
 - good possibilities –*
 - are manifold.*

*In the course of these lectures
we have discussed
many of the possible*

- *motives and*
- *reasons*

for escape [from the self and therefore from life].

Let us now
pay specific attention
to one aspect [*of the motives and reasons to escape*
from the self and life]
that I have only

- **generally and**
- **vaguely**

touched upon,
[i.e., not touched upon specifically and more fully]
for the simple reason
that none of my friends
were quite ready
to face this aspect in themselves.

It [*i.e., this aspect of the motives and reasons to escape*
from the self and life I now want to discuss]
could only be

- **discussed and**
- **contemplated**

in very general terms.

The last few months
have brought
considerable progress
for a number of my friends,
and therefore
many of you
can now accept
what I have to say.

13

The aspect [*of the motives and reasons to escape*
from the self and life]
that I want to discuss
is not
mere hostility [*that exists in you and in most human beings*].

Hostility
has become
too vague a term,
almost meaningless
in its repeated use.

*Let us deliberately
be as crass as possible.*

*In most human beings –
in some more and in some less –
there exist
elements of
cruelty.*

*This cruelty
is hard to face [in oneself].*

*But
when you
do face it,
• relief and
• liberation
must follow,
because nothing further
bars the way
to being
totally in truth
with yourself.*

*As long as
the cruelty
within yourself
is not fully faced,
as long as
you run away [and try to escape]
from it,
you
cannot be
• clear and
• comfortable,
• unafraid and
• relaxed
about yourself.*

*You
cannot be
• good friends
with yourself.*

*You
can be
good friends with yourself [however]*

when you

- *accept,*
- *acknowledge,*
- *understand and*
- *work*

• *openly and*
• *candidly*
on the cruel aspects,

even before

you can

totally

eliminate them.

But as long as

you still

struggle against cruelty

in the

- *wrong,*
- *self-defeating*

way –

namely by

- *denial and*
- *hiding –*

you must be in

constant friction

- *with yourself,*
- and therefore, inevitably,*
- *with life and*
- *with others.*

Since you

cannot be comfortable

in your own skin,

- *your life and*
- *living with yourself*
will feel wrong;
- *problems will appear*
without solutions.

	<p><i>Solutions</i> <i>can appear on the horizon</i> <i>only in exact proportion to</i> <i>your facing</i> <i>in yourself</i> <i>what you fear most –</i> <i>and that is</i> <i>usually</i> <i>cruelty [that exists within you].</i></p> <p><i>You cannot think of</i> <i>• anything worse,</i> <i>[and can think of] nothing</i> <i>• more frightening</i> <i>than this aspect of yourself.</i></p>
14	<p><i>A reliable gauge</i> <i>to determine</i> <i>whether there is still</i> <i>unrecognized cruelty within</i> <i>is the amount of fear</i> <i>you have left.</i></p> <p><i>Consider your</i> <i>fear of</i> <i>• other people –</i> <i>• generally or</i> <i>• specifically –</i></p> <p><i>fear of</i> <i>• life,</i> <i>fear of</i> <i>• death,</i> <i>fear of</i> <i>• the unknown.</i></p>

*The more
you are afraid –
of
• ruthlessness and
• separateness,
of
• rejection and
• humiliation,
of
• physical and
• mental
cruelty –*

*the more
must these exact same aspects [of cruelty]
slumber within yourself,
as yet
not fully acknowledged.*

*As long as this [unrecognized and unacknowledged cruelty within]
is the case –
regardless of
how large or small
the unrecognized aspects are –
you will be
in conflict.*

*You will run from
those areas in your life
which appear
• difficult and
• uncomfortable.*

*That they are
unpleasant for you
now
is a sign
that they contain
the very key
you need.*

If only you

- *stopped running and*
- *really looked at yourself,*

you would see

- *that*

*you are avoiding
certain*

- *outer and*
 - *inner*
- situations and*

- *why*

you do so.

These instances [where you are avoiding certain outer and inner situations]

harbor

the secret

you are still

unwilling to unveil,

in spite of

all your good efforts.

Yet,

as long as

you cannot

meet

- *yourself and*
- *others*

without reservations,

you cannot possibly

fulfill yourself.

It [i.e., not being able to meet yourself and others without reservations]

means

that you want to

continue deceiving yourself

by avoiding these aspects [of cruelty within yourself].

You may

vaguely

feel something like this [i.e., vaguely feel that you are avoiding something],

but

there is a great difference

between

- *that [i.e., between vaguely feeling that you are avoiding something]*

and

- *really looking into yourself.*

15	<p><i>Those who have begun to do so [i.e., Those who have begun to look deeply into themselves and face their aspects of cruelty]</i></p> <p><i>must already</i> <i>have overcome</i> <i>the worst.</i></p> <p><i>This [i.e., this discernment as to whether or not people have begun to look deeply into themselves and face their aspects of cruelty]</i></p> <p><i>is not necessarily</i> <i>a question</i></p> <ul style="list-style-type: none">• <i>of time,</i>• <i>of how long</i> <p><i>one has been in the pathwork –</i> <i>not by any means.</i></p>
16	<p><i>Let us now discuss</i> <i>why</i> <i>cruelty exists.</i></p> <p><i>After having acknowledged</i> <i>its [i.e., cruelty's]</i> <i>existence,</i> <i>what then?</i></p> <p><i>Before answering this question,</i> <i>I shall remind you</i> <i>of that</i> <i>innermost center</i> <i>of every human being</i> <i>which</i> <i>activates all of you</i> <i>with all you need</i> <i>to live productively.</i></p> <p><i>This live center</i> <i>furnishes you</i> <i>with</i></p> <ul style="list-style-type: none">• <i>energy,</i>• <i>life force,</i>• <i>wisdom,</i>• <i>vision,</i>• <i>solutions,</i>• <i>love and</i>• <i>harmony.</i>

*It [i.e., this live center]
exists
deep within
every
individual.*

In

- *a young person,*
- *a child,*

*it [i.e., the live center]
manifests as
a very vulnerable spot.*

*Its very aliveness
comes forth
from a*

- *tender and*
- *soft*

center.

*When children
are*

- *hurt and*
- *puzzled –*

*when they
misunderstand
the events around them –*
*they proceed
to toughen
this vulnerable spot
to defend themselves
against
its soft openness.*

*By these various
defense mechanisms,
the live center
becomes
more and
more*

- *overlaid,*
- *hidden and*
- *covered*

by tough substances.

Without an
• *adult and*
• *realistic*
understanding –
that is, [without]
• *a mature ego –*
the child
cannot handle this
• *soft,*
• *malleable*
live center
in which
the most
• *powerful,*
• *creative and*
• *intelligent*
forces
are contained.

For its own protection,
it [i.e., the child]
must separate
• *the live center*
from
• *its consciousness.*

However,
• *when the child grows*
into an adult,
• *when the ego*
becomes mature,
the separation [of the live center from the individual's consciousness]
becomes
an unfortunate handicap.

The individual
lives in a
crippled way,
leaving out the
• *best and*
• *most reliable*
aspect
of his or her
whole being [i.e., leaves out the live center].

	<p>Only when he or she proceeds to • uncover it [i.e., proceeds to uncover the live center] again and • integrate it with the adult ego does the personality become • whole and • equipped to handle life.</p>
17	<p>The existence of this • bare, • vulnerable live center can be determined not only by • remembering your childhood with its • strong emotions and • deep experiencing, both • positive and • negative, but by • truly observing yourself [in your current life as an adult].</p> <p>You cannot fail to become conscious of moments when this vulnerable spot [i.e., your live center] is present.</p> <p>You can further observe how you then proceed to make it [i.e., make your vulnerable spot, your live center] invulnerable.</p>

In other words,
you continue to use the process
that was instituted in childhood [to make your vulnerable spot, your
live center, invulnerable],
but which
now operates
greatly to your detriment,
for it [i.e., for the process you used in childhood
to make your vulnerable live center invulnerable]
is the wrong way [for you as an adult]

- to protect yourself and***
- to cope best with life.***

The means
to inactivate
the live center
are various:

- separating and***
 - withdrawing,***
- toughening yourself,***
- numbing your feelings,***
- denying your***
 - real feelings***
- and substituting***
 - counterfeit feelings,***

and also

- becoming cruel.***

All these measures
serve to make the

- vulnerable spot [i.e., the live center] within you***
- invulnerable,***

because
this seems
the only "safe" way [to protect yourself and cope with life].

18

You

- *overlook and*
- *ignore*

the fact

that the vulnerability

is the very material, as it were,
with which

to govern your life

in the most

- *dynamic and*
 - *fruitful*
- way.*

For this

- *vulnerable spot*

is the

- *live center*

out of which

all

- *energy and*
 - *wisdom*
- is derived.*

It [i.e., the vulnerable spot, the live center]
is that in you

which makes it possible
to fully

- *experience and*
- *enjoy,*

to

- *have and*
 - *give*
- pleasure.*

The potent energy,

deriving from this live center,

can be utilized in a most

- *constructive and*
- *meaningful*

way

in the realization

that this live center

must become a conscious aspect

[if it is] to be integrated with
the ego.

	<p><i>If this integration [of the live center with the ego] is hindered due to</i></p> <ul style="list-style-type: none">• <i>misunderstanding and</i>• <i>ignorance,</i><ul style="list-style-type: none">• <i>the [potent] energy [deriving from the live center] will turn destructive,</i>• <i>the power inverted, and</i>• <i>the result must be</i><ul style="list-style-type: none">• <i>chaos,</i>• <i>separation,</i>• <i>disintegration,</i>• <i>confusion,</i>• <i>suffering, and</i>• <i>an inner</i><ul style="list-style-type: none">• <i>division and</i>• <i>numbness</i> <p><i>that makes life appear</i></p> <ul style="list-style-type: none">• <i>difficult,</i>• <i>ugly,</i>• <i>removed and</i>• <i>senseless.</i>
19	<p><i>The activation of</i></p> <ul style="list-style-type: none">• <i>your real self, or</i>• <i>the divine center,</i> <p><i>is not something that you gain</i></p> <ul style="list-style-type: none">• <i>from the outside –</i> <p><i>or even</i></p> <ul style="list-style-type: none">• <i>from within yourself,</i> <p><i>as something faraway you have not yet experienced.</i></p>

*There are many occasions
when you*

- *vaguely and*
- *hazily*

*experience
the real self,
such as in*

- *natural,*
- *unexaggerated*

sadness.

But
*you make sure
to deny the experience,
because*
you do not know

- *how to cope with it,*
- *how to handle it.*

You
*flatten the experience,
prohibiting the*

- *deeper,*
- *richer*

*dimensions
that come from
your innermost center.*

20

*As long as
the inner center
is still in the condition
it was
when you were a child,
it is not yet
in a position
to handle life.*

*The inner wisdom
contained in the live center
begins to manifest
only after
integration with the ego.*

*In the
child state,
the inner center
is just alive [but not yet engaged],
full of*

- feeling,*
- energy, and*
- capacity*

for

- experience,*

for

- pleasure,*

as well as

for

- yet unutilized potentials*

of

- creativity and*
- intelligence.*

*What you
must learn to do now
is:*

- 1) observe
the existence
of the live center,*
- 2) observe
the mechanics
by which
you*
 - discourage
its manifestations and*
 - toughen
the vulnerable spot;*
- 3) deliberately*
 - stop the mechanics of
disengagement [of the live center from the ego] and*
 - allow the live center's
unfoldment.*

	<p><i>Through appropriate meditations, integration between</i></p> <ul style="list-style-type: none"><i>• the live center</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the ego</i> <p><i>will take place, so that its [i.e., so that the live center's] substance will become</i></p> <ul style="list-style-type: none"><i>• strong and</i><i>• resilient</i> <p><i>without losing its soft aliveness.</i></p>
21	<p><i>You find yourself in the predicament of</i></p> <ul style="list-style-type: none"><i>• possessing an adult ego with all its faculties intact,</i><i>• yet separated from that vulnerable live center.</i> <p><i>• The vulnerable live center is separated from</i></p> <ul style="list-style-type: none"><i>• your wakeful consciousness – that is your problem.</i>

22

*The more
the live center is*

- *unrealistically and*
- *inadequately*
 - *"defended" and*
 - *blocked,*
 - *denied and*
 - *covered up,*

*the more
do some aspects of the self
come into being
of which
one will feel*

- *ashamed and*
- *guilty.*

*One of the severest forms
is that of
cruel impulses.*

*Cruelty
will truly
cease to exist
in the depth of the human soul –
not only in*

- *action and*
- *conscious thoughts,*

but in the

- *unconscious emotions –*

*when
the live center
is not*

- *denied and*
- *hindered,*

but

- *recognized,*
- *observed, and*
- *allowed to function.*

*The intense feelings
of the live center
can then be compared to
reality,
as it [i.e., as the live center] unfolds.*

The ego-faculties
will help in the process [of comparing the feelings in the live center to reality];
• *reason and*
• *intelligence*
will adjust
• *imbalances and*
• *deviation from reality.*

But
when reason [instead]
is used
to deny the
• *depth,*
• *scope and*
• *richness*
of feelings
as they manifest
from the
live center,
the human personality
• *cripples itself and*
• *puts itself*
out of balance.

Bring together
• *the manifestation of the live center,*
with
• *its vulnerability and*
• *its strength of feelings,*
with
• *your adult*
• *understanding and*
• *ego-faculties.*

23

Cruelty
can exist
only as a result of
a separation
between
• *the live center*
and
• *the ego.*

*To put it in more practical terms,
cruelty exists
because
reality
is misinterpreted,
which causes the individual
to further inactivate
the live center.*

*It is
not only the child
who misinterprets
what happens around it.*

*Where
the child
has done that [i.e., where the child has misinterpreted reality]
is precisely where
the adult
continues to do so,
right now –*

- unless and*
- until*

*all this [misinterpretation of reality]
has been*

- found and*
- corrected.*

*All of you,
in the areas of your difficulties,
go on
misinterpreting reality.*

*You do not perceive
what goes on around you.*

*You do not see things
the way they
really are,
but
misunderstand them.*

24	<p><i>How can you discover such misunderstanding?</i></p> <p><i>Only by first acknowledging to yourself what it is that you</i></p> <ul style="list-style-type: none"><i>• actually believe,</i> <p><i>then</i></p> <ul style="list-style-type: none"><i>• interpreting what that means.</i> <p><i>This applies to anything that makes you feel disharmonious.</i></p> <p><i>Ask yourself how you interpret what others</i></p> <ul style="list-style-type: none"><i>• feel and</i><i>• think</i> <p><i>about you.</i></p>
25	<p><i>Let us take a practical example to make this more understandable.</i></p> <p><i>You feel</i></p> <ul style="list-style-type: none"><i>• slighted,</i><i>• discriminated against,</i><i>• rejected.</i> <p><i>As a rule you admit this only vaguely.</i></p>

*You may
say the words [admitting to feeling slighted, discriminated against and rejected],
but*

you do not

fully acknowledge

• to what extent

*you feel this [i.e., to what extent you feel you are being slighted,
discriminated against, and rejected], nor*

• why

you feel this, or

• what makes you believe

that your feelings are

• justified and

• appropriate.

You can go to the

next step

and ask yourself:

*"Is this real [that I am being slighted, discriminated against and rejected],
or*

do I just believe it?

Could it be otherwise?"

Even when you

do admit to

feeling rejected,

you usually

let it go at that

and you live in

• a fog,

• a haze,

in which

you do not fully examine

whether or not

it [i.e., your being rejected]

is

real.

*You may
verbally acknowledge
that perhaps
it is
not
real,
but then
there is
another level
on which
you do believe
it is real.*

*This [other] level [where you do believe that you are being rejected]
is not
totally
• faced and
• examined.*

26

*Cruelty
is the
greatest stumbling block
• to self-facing,
• to living in the
• dynamic,
• adventurous
beauty
of each Now.*

*It [i.e., cruelty]
• is also
the greatest factor in
running away from yourself, and
• is ultimately
a result of
misinterpreting reality.*

	<p><i>You cannot interpret reality accurately</i></p> <ul style="list-style-type: none"><i>• as long as you do not</i><ul style="list-style-type: none"><i>• clearly and</i><i>• precisely formulate what it is that you believe – how you interpret events which seem to call for the</i><ul style="list-style-type: none"><i>• hurt and</i><i>• defenses [against the hurt] – and</i><i>• as long as you do not consider the possibility that the reality could be different.</i>
27	<p><i>I have discussed here several points which must be combined in your work:</i></p>
28	<p><i>Point 1:</i> <i>An undesirable situation –</i><ul style="list-style-type: none"><i>• a lack of fulfillment,</i><i>• an emptiness –</i><i>cannot be</i><ul style="list-style-type: none"><i>• eliminated and</i><i>• changed into a more desirable condition</i><i>unless you understand that the present situation cannot be different.</i></p> <p><i>You fully recognize that the cause is in yourself.</i></p>

29	<p>Point 2: Let us separate</p> <ul style="list-style-type: none">• the admission of the lack, which is the first point, from the second point –• the recognition of what in you caused the lack, <p>so that you deeply experience the oneness between</p> <ul style="list-style-type: none">• your selfand• your life situation.
30	<p>Point 3: The cruel aspects in you represent the main reasons for all</p> <ul style="list-style-type: none">• resistance and• fear of self-facing. <p>Often, these cruel aspects [in one] can be found only when one acknowledges one's fear [of seeing and facing these cruel aspects within one].</p>

*Do not forget
the important correlation
between
fear of*

- *others, or*
- *any outer facet of life,*

*and
the fear of*

- *your unrecognized cruelty [within].*

*If you are
free from
cruelty,
you
cannot
ever
fear others.*

31

*Point 4:
Establish
in what moments
the live center
is bare –
as in the
vulnerable state of a child,
who has not yet
integrated*

- *these*
 - *energies and*
 - *feelings*

with

- *the ego-faculties.*

32

*When this integration [between the live center and the ego-faculties]
takes place,*

the

vulnerable

live center

is no longer

vulnerable

in a

- *negative,*
 - *dangerous or*
 - *debilitating*
- way,*

but

[is vulnerable]

in a

- *positive,*
 - *wonderful*
- way.*

It [i.e., the live center]

is

- *flexible,*
 - *alive,*
 - *vibrant and*
 - *full of*
- the strong feelings*
without which
- *pleasure,*
 - *joy, and*
 - *happiness*
- cannot exist.*

The tremendous

- *strength and*
- *intelligence*

contained in

this vulnerable spot [i.e., this vulnerable live center]

will govern

all your

- *actions and*
- *attitudes.*

It [i.e., the vulnerable live center with its strength and intelligence]
will
cause

- *thoughts and*
- *emotions*

which
must
bear fruit
all around you.

It [i.e., the vulnerable live center with its strength and intelligence]
will
induce you
to be
totally constructive
in all
you do.

You will
want
to give your

- *best and*
- *total attention*
 - *to everything*
you experience,
- *to all*
your undertakings.

Nothing
will be done

- *half-heartedly,*
- *with half-attention or*
- *divided motives.*

Therefore,
the outcome
will be
more
and more

- *desirable and*
- *fulfilling.*

*There is
no strain
in this attention [to everything you experience and
to all your undertakings].*

*You will
be carried
by a*

- sweeping,*
- marvelous
strength.*

*Instead of
covering up
the vulnerable spot,
you will
bring it out.*

*Instead of
shying away from
the feelings
in this vulnerable spot,
you will
widen
the area of aliveness.*

*You will
strengthen it [i.e., strengthen this vulnerable spot, this live center]
with*

- a new resiliency,
which comes from*
 - understanding
reality and*
 - correctly interpreting
what goes on*
 - in you, and*
 - in others.*

33

*As you begin to
integrate*

- *the vulnerable spot*

with

- *the ego,*

*you are
accomplishing the goal
of your evolutionary process
in this particular respect.*

*You have to
go through
the four points I indicated
in order to
connect*

- *your fears*

with

- *your unacknowledged cruelty.*

*Discover
how the cruelty
is a result of
misinterpretation.*

*Question closely
why
you have these
cruel impulses.*

*As you do so,
acknowledge*

- *what hurts you;*
- *what you would want to be different;*
- *what you believe others do to you,*
- *what life does to you.*

*After putting this into
precise words,
take the next step:
ask yourself*

- *whether you are in reality,*
- *whether what you believe
is true
or not.*

34

*Now, my friends,
this lecture
must not remain
a theoretical study.*

*To the extent
you use it for yourself,
you will make what I say
a reality.*

*Some of you
have begun to do so
in your personal pathwork.*

*Others
have not yet begun
this particular phase.*

*I do expect –
if not tonight,
then in the next question and answer period –
that you will present me
with such problems.*

*You may begin
by expressing exactly*

- *what hurts you and*
- *why.*

*You will come
to certain recognitions.*

*Then
ask your questions,
and I will help you further.*

*Let us consider together
whether or not
the hurt is justified.*

*Is it
really
the way
you feel it to be?*

*The moment
you can question
the reality
of your experiencing*
• slight and
• hurt,
*you have
a firm foundation
from which to proceed.*

*As long as you
cannot ask yourself
this question [i.e., the question whether or not the hurt is justified and
really the way you feel it to be]
because
you do not yet know
that you feel it [i.e., not yet know that you feel the hurt],
you have to seek
the proper way [to feel this hurt or slight and discern its reality]
in your momentary phase of the pathwork.*

35

*Some of you
may be aware of
the cruelty,
even if
only vaguely.*

You can proceed from there.

*Some may be
very much aware of
their fears [per se],
but are separated from
the other side of the coin [of their fears] –
namely,
the cruel impulses in themselves [which are causing the fears].*

*Others may be
acutely aware of
their unfulfillment –
which can be
any type
of undesirable
present situation –
but have not yet
connected this lack
with their own
innermost causes.*

*Still others may
have accomplished this [i.e., have connected their lack with their own causes]
to some degree,
but overlook
the rare instances
when their
true vulnerable spot
comes to the fore.*

They have not yet observed

- how they manage
to get away from it [i.e., get away from their vulnerable spot,
their live center],*
- how they
 - cover it up,*
 - harden or*
 - numb it**in one fashion or another.**

36

*All these possibilities
exist now
for your further work.*

*Some of you
are aware of
one or another of these aspects,
but not of the others;
none of you
are aware of
all these aspects.*

*May all of you
bring these points together,
not just intellectually,
but as
deeply felt
experience.*

*This, indeed,
will give you*

- *courage and*
- *liberation.*

*None of these aspects
are equally strong
in everyone.*

*For example,
with some of my friends
the area of their*

- *illusion and*
- *misinterpretation of reality*

is relatively small.

They

- *are rational and*
- *see reality in many areas.*

*Their misinterpretation of reality
applies
only to certain areas,
which may be*

so

- *hidden and*
- *vague, so*
- *subtle and*
- *elusive,*

*that it [i.e., their misinterpretation of reality]
is difficult to ascertain.*

*Just because they are
apparently
so much in reality,
it is easy to overlook*

- *where they are not and*
- *to what extent they are not.*

***In a certain way,
these friends [who are rational and see reality in many areas]
have a more difficult time
resolving this problem [of ascertaining where they are still in illusion]
than those
who [, in contrast to these who see reality in many areas, instead]
• overtly and
• obviously
demonstrate
that they are,
even on the intellectual level,
in
• illusion or
• delusion.***

***The latter [i.e., those who overtly and obviously demonstrate that they are in illusion
even on the intellectual level]***

***may suffer
more acutely
until they reach
the point
of questioning their interpretation of
• events and
• other people's reactions.***

***Then [finally] there are those
who believe
that they are
• reasonable,
• rational and
• realistic,
yet are deluded
even about that.***

37

***The material I have given you
can indeed
be a major tool for all of you.***

	<p><i>Now, do you have any questions regarding this topic?</i></p>
38	<p>QUESTION: <i>I have found this cruelty in me in connection with revenge.</i></p> <p><i>I also feel my cruelty when I</i></p> <ul style="list-style-type: none"><i>• withdraw and</i><i>• punish others</i> <p><i>with my isolation.</i></p> <p><i>Now, in spite of having found this, I feel that I cannot give it up.</i></p> <p><i>I must hang on to it.</i></p> <p><i>Can you help me to go on from here?</i></p>
39	<p>ANSWER: <i>Actually, what I said in this lecture is an answer.</i></p>

*Your particular key now
is to ask yourself*

- *why
you feel cruel.*

- *What do you
believe is done to you?*

- *What do you
expect might be done to you?*

- *What do you
expect of the other person?*

- *Why do you
believe the other person*
 - *is acting – or*
 - *has acted, or*
 - *might act –*
*in the way
that induces
cruel impulses in you?*

- *Acknowledge
precisely
what it is that you believe.*

Then the next step must be to ask:

- *Is it real, or
do I only believe it to be so?*

40

QUESTIONER:

*To me
it
seems
real....*

ANSWER:

Of course.

That is exactly what I mean.

*Because
it does
seem
real,
you
seem
to need
cruelty.*

*You have
always assumed
that it is real.*

*Now you must
open yourself
to the possibility
that it might
not be
as you believe.*

*That must be
your next step in this respect.*

*As long as
you let it go at that,
• in a vague attitude of
"perhaps it is not so,
but to me it
seems
real,"
• without
considering the consequences,
you will remain stuck.*

*When you
want
to see the truth
above all and
reach for it [i.e., reach for the truth],
it will come to you.*

*As long as
you remain
in a hazy climate,
you must
hold on to
the cruelty.*

*The cruelty
will be
your
precarious pleasure.*

*The pleasure [you experience from being cruel]
will cease
when you understand
the true facts.*

*The understanding
can only happen
when you*

- want it [i.e., when you want the understanding] and*
- are ready to consider
new*
 - horizons and*
 - possibilities*

that you had never thought of.

*Specifically,
ask yourself the question:
"Do*

- the circumstances,*
- the desires of the other person and*
- the facts*

*bear out
what I feel,
or
might I be mistaken?*

*If the reality
is different from the way I*

- think and*
- feel*

*it,
I would like to see that reality.*

*I open myself up
to that reality.*

I do not

- *commit or*
- *obligate*

myself
to anything
except
that I
want
to see the truth."

Then
truth must come,
and truth
must remove

- *conflict and*
- *suffering.*

That is the way.

41

QUESTION:
I am extremely aware
of

- *cruelty and*
- *vulnerability*

in myself.

My feelings are so strong
when I feel slighted
that I feel the desire
to kill those
who seem to slight me.

Yet,
I also sense that my reactions
may be exaggerated.

What should I do about this
now that I have become aware of it?

42

ANSWER:

Again,
an exact answer
can be found in this lecture.

But I also wish to answer you personally.

I said before that
with some people
the area of
their unrealistic understanding is
• relatively small,
while with others it is
• much more obvious.

You belong undoubtedly
to the latter category.

This is a two-edged thing
because –
due
• to this unreality,
• to your unreal perceptions –
you
suffer more
while you are in it.

On the other hand,
it [i.e., your vulnerability and cruelty]
is so crass
that you will have an easier time
• discovering the unreality and
• finding your way out of the illusion.

Here you have
an exact example
of what I demonstrated in this lecture.

It is wonderful
• that it [i.e., that your vulnerability and cruelty]
is so open and
• that, in the short time of your work,
it has come out so strongly.

*Your vulnerability
is also still
relatively accessible.*

*You think you defend it
by*

- *separating it [i.e., by separating your vulnerability]
from your ego and*
- *trying to numb it [i.e., numb your vulnerability]
by cruelty.*

*On the other hand, [in addition to using cruelty to numb your vulnerability]
cruelty
is also generated
by your misinterpretation of reality.*

*This [misunderstanding of reality]
is extremely*

- *strong and*
 - *obvious,*
- therefore rather easy
to determine*

once you begin to

- *question it [i.e., question your understanding of reality] and*
- *consider the possibility [that your understanding is, in truth,
a misunderstanding instead]*

in a serious way.

What you

- *believe
people
feel and
think*

and what they

- *actually
feel and
think,*

what you

- *believe
they are and*

what they

- *actually are,
is
very,
very different.*

43

Think
every day,
my friend,
about where
you feel you were

- *insulted,*
- *slighted,*
- *rejected, or*
- *discriminated against.*

Put it down
in writing,
every single instance.

I want you to do this
every day.

After
a few weeks,
or even a few days,
you will see
to what extent –
actually
almost all the time
you are in contact with people –
you
at least
anticipate

- *rejection and*
- *discrimination,*
- *slight and*
- *disapproval.*

Very often
you think it [i.e., you think the rejection, discrimination, slight, and disapproval]
already has happened,
while
in reality
nothing could be further from the truth.

*When you begin to ask yourself
whether your feelings are*
• *true and*
• *commensurate with*
what actually takes place – and
when you
want
to see what is
• *true,*
as possibly opposed to what you heretofore
• *believed [to be true] –*
you must
begin to
experience
• *genuine and*
• *lasting*
relief.

44

I want you to work along these lines
• *by yourself*
and also
• *in your group.*

Ask yourself
what you
believe
the other group members feel about you.

When you bring it out,
compare it
with their
actual
reactions to you.

Then also learn
• *what is behind their reactions and*
• *why they feel what they feel.*

*Your entire aim
must now be
to discover*

- *what actually is [true]*

and

- *how it differs from
what you think is true.*

*Then
you will not need to
toughen
the vulnerable spot,
which is
the essence of
the real live center,
without which
you cannot successfully live.*

*When you formulate
precisely
what you
think
others feel about you – and
when you then,
with equal precision,
• formulate the possibility
that you might be mistaken and
• contemplate
other alternatives –
a new world
will open for you.*

*It [i.e., this new world]
will be*

- *a free world
in which
you can live
without fear,*
- *a world of light
in which
you need not be
isolated.*

45

*Now you feel
the whole world
is against you.*

*Since you feel
the whole world
is*

- against you,*
- out to*
 - harm and*
 - slight*
- you,*
- to*
 - reject and*
 - humiliate*
- you,*

*you must
toughen yourself.*

*Cruelty
is almost the only weapon
with which to defend yourself
against such a world.*

*Therefore
you must hang on to it [i.e., hang on to cruelty].*

*But
when you begin to see
that this is not so [i.e., see that the world is not against you],
you will
not need
the cruelty,
you will be*

- relaxed and*
- light,*
- because*
 - the world
will no longer
be your enemy.*
- Other people
will no longer
be your enemies.*

*For instance,
when you pass people in the street,
observe*

- the subtle, and*
- yet distinct,
feeling of*
- how you perceive
the strangers around you,*
- how you perceive
that they are all your enemies.*

Then ask yourself,

- "Is this true?*
- Are they really my enemies,
or might it be different?*
- Might they feel similar to
the way I feel –*
- frightened and*
- lost?*
- And when they are angry,
maybe they hit out
as I do
at the idea
that
everyone else
is their enemy?"*

*Millions of people
pass each other by,
day in and day out,
each feeling they are being singled out
to be persecuted.*

This is often a

- subtle,*
- not even detectable,
feeling,
which, nevertheless, is there.*

*Once this feeling
is brought into awareness,
you can begin to question
the accuracy
of your perception.*

	<p><i>You can thus find the way back to</i></p> <ul style="list-style-type: none"><i>• reality,</i> <p><i>hence to</i></p> <ul style="list-style-type: none"><i>• truth and</i><i>• light,</i> <p><i>into a world which is</i></p> <ul style="list-style-type: none"><i>• wonderful,</i><i>• not frightening.</i>
46	<p><i>My dearest friends, may this lecture bring forth in you all that is</i></p> <ul style="list-style-type: none"><i>• healthy,</i><i>• creative,</i><i>• constructive and</i><i>• real.</i> <p><i>You will find it [i.e., you will find all that is healthy, creative, constructive and real] immediately "behind" that vulnerable live center, once you allow the first manifestations of its [i.e., allow the first manifestations of the vulnerable live center's] initially disquieting emotions to reach your surface awareness.</i></p> <p><i>Go through this and see what will then manifest [after the initially disquieting emotions manifest], especially when your consciousness reaches for this possibility.</i></p>

*The constant blessings
given to you
combine with this power
within you
and fill you
from
within yourself.*

Be in peace.

Be in God!

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