

# Pathwork Lecture 141: Return to the Original Level of Perfection

1996 Edition, Original Given March 18, 1966

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

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

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

Gary Vollbracht

¶	Content
03	<p data-bbox="375 947 630 1087"><b><i>Greetings, my dearest, dearest friends.</i></b></p> <p data-bbox="375 1129 1159 1234"><b><i>May this evening [i.e., may this time we now spend together] prove a blessing for every one of you.</i></b></p> <p data-bbox="375 1276 1019 1602"><b><i>May it [i.e., may this time we now spend together] give you</i></b><ul data-bbox="488 1350 764 1455" style="list-style-type: none"><li><b><i>• the inspiration and</i></b></li><li><b><i>• the help</i></b></li></ul><b><i>you need to proceed a step further in your endeavor toward finding yourself.</i></b></p>

by Eva Broch Pierrakos

© 1996 The Pathwork® Foundation (1996 Edition)

Edited by Judith and John Saly; Devotional Version Posted 5/20/15

04

*Every once in a while  
it is important to restate*

- *what the pathwork is and*
- *what it is supposed to accomplish.*

*It is important  
to always  
see this [i.e., to see what the pathwork is and  
what it is supposed to accomplish]*

- *in a new light,*
- *from different angles.*

*This path  
is  
not  
supposed  
to be taken as a cure,  
nor  
is it  
to be taken as a luxury –  
indulged in merely*

- *because it is "interesting,"*
- *because it certainly cannot do any "harm" and*
- *[because] one's life leaves room for such a pursuit.*

*In reality,  
it [i.e., this path] is  
much more*

- *important,*

*much more*

- *basic.*

*And if it be*

- *a cure, or*
- *a healing,*

*it is that  
only secondarily.*

*The true meaning  
of such a path is  
finding within the self  
everything necessary  
for the fulfillment of  
one's personal destiny.*

	<p><i>If this path is seen from this point of view, much misunderstanding will be eliminated.</i></p>
05	<p><i>Even my friends who are</i></p> <ul style="list-style-type: none"><li><i>• very diligent and</i></li><li><i>• full of goodwill</i></li></ul> <p><i>in this work often</i></p> <ul style="list-style-type: none"><li><i>• overlook, or</i></li><li><i>• forget, or</i></li><li><i>• still do not sufficiently comprehend,</i></li></ul> <p><i>that everything one can possibly need exists in the human being in</i></p> <ul style="list-style-type: none"><li><i>• complete and</i></li><li><i>• total</i></li></ul> <p><i>perfection.</i></p> <p><i>This potential is a reality.</i></p> <p><i>Finding the levels where these possibilities become a reality is what the pathwork is all about.</i></p>
06	<p><i>On the physical level the existence of this potential is obvious.</i></p>

*Your physical system  
works in absolute perfection  
when  
the laws governing it  
are adhered to.*

*The less  
you observe them [i.e., observe the laws governing the physical system] –  
whether through*

- ignorance or*
- deliberate self-destructiveness –*

*the more  
you move away from  
that level on which  
physical perfection  
is  
a reality.*

*I formulate it this way advisedly.*

*There is a difference  
between*

- conceiving of illness  
as an absence of  
perfect functioning*

*and*

- the concept I present to you  
that the level  
on which perfect functioning exists  
is right here,  
only you have moved away from it.*

*Gradually,  
by understanding*

- the laws and*
- how you have violated them,  
health  
can be reestablished  
step by step  
at its original level of  
perfect functioning.*

*If the usually held concept  
that  
perfect functioning  
"goes away"  
were correct,  
you could not possibly  
regain it.*

*You  
regain perfect functioning  
only because,  
after moving away from it,  
you have come back to it.*

*The more  
you have moved away from  
this level of perfect functioning,  
the more  
difficult it is  
to retrace  
all the points  
in the chain reaction  
of various  
causes and effects [that moved you away from  
the level of perfect functioning].*

*It is easy for anyone to see that,  
as long as  
the laws of physical functioning  
were not tampered with,  
the physical system  
naturally worked  
in absolute perfection,  
giving humans  
• strength and  
• wellbeing.*

07

**Strangely enough,**  
**this** [*fact that if the laws were not tampered with, the system would  
work in absolute perfection*]  
**is less obvious to you**  
**on the**  

- **mental and**
- **psychic**

**levels.**

**There** [*on the mental and psychic levels*]  
**the identical laws operate** [*that operate  
on the physical level*].

**By nature,**  
**your**  

- **mental and**
- **emotional**

**life**  
**is meant to function perfectly,**  
**just as your body is.**

**When you**  
**achieve this original level** [*of functioning perfectly*],  

- **you are "home."**
- **You have reached that place**  
**within yourself**  
**that can procure**
  - **what life**  
**is meant to fulfill in you, and**
  - **what you**  
**are meant to fulfill in life –**  
**for the two**  
**are one.**

08

*This fulfillment –  
in its*

- *variety and*
- *limitless possibility*  
*for fruitful*
  - *experience and*
  - *expansion –*

*is a reality  
that exists  
permanently  
within you.*

*When you are*

- *unfulfilled and*
- *unhappy,*  
*you have moved your consciousness*  
*away from this potential.*

*It is exceedingly important, my friends,  
to conceive of life this way.*

*For then you will*

*shorten the peregrinations [i.e., journeys and excursions]  
that alienate you*

*from the center of your being –*

*[the center] in which*

- *strength,*
- *possibility,*
- *wisdom and*
- *power*

*lie,*

*which none of you*

*can,*

*as yet,*

*completely comprehend.*

09

*Before I come back to  
why it is so difficult for you  
to comprehend this point,  
I should like to recapitulate  
from a different angle  
what happens  
when you have moved away from  
the possibility of  
perfect functioning.*

*Each*

- *concept, each*
  - *idea,*
  - *thought and*
  - *action*
- are  
both*
- *cause*
- and*
- *energy,*
- setting in motion  
a series of  
chain reactions.*

*It is the nature of cause  
to create effect.*

*The energy  
that creates  
the ensuing chain reactions  
produces  
the effects  
of*

- *the original cause,*
- *the original nucleus of energy.*

*In the last lecture [Pathwork Lecture 140 - Conflict of Positive Versus  
Negative Oriented Pleasure as the Origin of Pain]*

*I discussed  
the self-perpetuating principle.*



	<p><i>[According to this self-perpetuating principle]</i> <b>The sequence of chain reactions</b> <b>caused by any</b></p> <ul style="list-style-type: none"><li>• <b>thought,</b></li><li>• <b>belief or</b></li><li>• <b>action</b></li></ul> <p><b>is self-perpetuating,</b> <b>once the original thought [belief or action]</b> <b>is issued forth.</b></p>
10	<p><b>If the original</b></p> <ul style="list-style-type: none"><li>• <b>thought, or</b></li><li>• <b>concept,</b></li></ul> <p><b>is in accord with</b> <b>truth,</b> <b>the ensuing chain reactions</b> <b>are bound to be</b></p> <ul style="list-style-type: none"><li>• <b>constructive,</b></li><li>• <b>positive,</b></li><li>• <b>conflictless,</b></li><li>• <b>agreeable.</b></li></ul> <p><b>They will lead to</b> <b>further</b></p> <ul style="list-style-type: none"><li>• <b>expansion,</b></li><li>• <b>constructiveness,</b></li><li>• <b>agreeableness,</b></li></ul> <p><b>and so on,</b> <b>since</b> <b>the self-perpetuating principle</b> <b>is at work.</b></p>

	<p><b><i>But [conversely,] if</i></b></p> <ul style="list-style-type: none"><li>• <b><i>at any given instant,</i></b></li><li>• <b><i>in any situation,</i></b></li></ul> <p><b><i>a human being formulates a</i></b></p> <ul style="list-style-type: none"><li>• <b><i>concept or</i></b></li><li>• <b><i>intention</i></b></li></ul> <p><b><i>based on error –</i></b></p> <p><b><i>the ensuing chain reactions</i></b></p> <p><b><i>must be</i></b></p> <ul style="list-style-type: none"><li>• <b><i>negative,</i></b></li><li>• <b><i>confining,</i></b></li><li>• <b><i>destructive and</i></b></li><li>• <b><i>disagreeable.</i></b></li></ul>
11	<p><b><i>Let us take</i></b></p> <p><b><i>any idea that you formulate.</i></b></p> <p><b><i>Such an idea – whether</i></b></p> <ul style="list-style-type: none"><li>• <b><i>truthful or</i></b></li><li>• <b><i>untruthful –</i></b></li></ul> <p><b><i>will lead you</i></b></p> <p><b><i>to certain assumptions.</i></b></p> <p><b><i>These assumptions</i></b></p> <p><b><i>will lead you</i></b></p> <ul style="list-style-type: none"><li>• <b><i>to certain actions, or</i></b></li><li>• <b><i>to the lack of them.</i></b></li></ul> <p><b><i>They [i.e., the actions or lack of actions], in turn,</i></b></p> <p><b><i>will lead to</i></b></p> <ul style="list-style-type: none"><li>• <b><i>responses and</i></b></li><li>• <b><i>reactions</i></b></li></ul> <ul style="list-style-type: none"><li>• <b><i>by others,</i></b></li><li>• <b><i>by the world around you.</i></b></li></ul>

*Their responses  
will again  
cause further reactions  
within  
you,  
so that you formulate  
further concepts  
that are influenced  
by all these ensuing interactions.*

*And so it goes on and on.*

*The original misconception [thus]  
leads*

- to graver error,*
- to compounded misunderstanding,*
- to further alienation from the truth  
in that respect.*

*Each cause  
produces  
an effect.*

*Each effect  
becomes  
simultaneously  
a new cause,  
producing a new effect –  
which, in turn,  
must become  
the cause  
for the next effect.*

*This is the nature of  
the self-perpetuating  
chain reaction.*

12

**When**  
**a negative chain reaction**  
**is activated,**  
**each link –**  
**which is**  
**simultaneously**  
**• cause**  
**and**  
**• effect –**  
**must be retraced.**

**It [i.e., each link in the negative chain reaction]**  
**must be**  
**• understood**  
**and subsequently**  
**• abandoned,**  
**so that**  
**the personality**  
**finds its way back**  
**to the original level [of perfection]**  
**• where**  
**no conflict exists and**  
**• where**  
**fruitful expansion**  
**is a reality.**

**On this [original] level [of perfection],**  
**• fearlessness,**  
**• peace,**  
**• unlimited unfoldment,**  
**• stimulation –**  
**all that one could possibly desire –**  
**exist.**

**The further removed [from this original level of perfection] you are,**  
**the more difficult it becomes**  
**to find the way back.**

**As it is with**  
**impaired**  
**• physical health,**  
**so it is on the**  
**• mental and**  
**• psychic**  
**levels.**

*The more  
the laws of perfect functioning  
are violated,  
the more  
negative chain reactions  
come into being.*

*The*

- *mental and*
- *psychic*

*laws are as*

- *exact and*
- *definite*

*as the laws of the*

- *physical body.*

*They [i.e., the mental and psychic laws]*

- *can be understood in a similar fashion [to the physical laws] and*
- *are no more difficult*
  - *to comprehend or*
  - *to ascertain**[than the physical laws].*

*The physical system  
contains  
an inherent healing force  
that is always ready to cooperate  
if  
you only give it a chance.*

*When [on the physical level]  
you make an effort*

- *to comprehend the laws,*
- *to correct the impairment –*  
*when*  
*you trust*  
*this healing natural force*  
*as you do your best –*  
*this live power*  
*begins to operate.*

*It is exactly the same  
on the*  

- *mental and*
- *psychic*

*levels [as on the physical level].*

*There [on the mental and psychic levels], too,  
healing powers exist.*

*These [mental and psychic healing] powers  
strive toward*  

- *wholeness,*
- *constructiveness,*
- *expansion,*
- *fulfillment.*

*If you  
allow them [i.e., if you allow these psychic healing powers]  
to operate –  
by*  

- *sensing their direction and*
- *removing the obstacles*

*that broke the pertinent laws –  
these psychic healing forces  
will gather an ever-increasing power  
to sweep you forward.*

13

*The further removed [from the original perfection and potential]  
you are  
in your*  

- *mental confusions and*
- *destructive emotions,*

*the more difficult it becomes  
to return to  
that original level.*

	<p><i>Correcting each link in the chain reaction fills people with dread.</i></p> <p><i>They unreasonably fear this process because it seems to exact from them something they are unwilling to give.</i></p>
14	<p><i>This [process of correcting each link in the negative chain reaction], my friends, is the work of this path, briefly reformulated.</i></p> <p><i>If you can conceive of the pathwork in this slightly novel way, it will activate in you</i></p> <ul style="list-style-type: none"><li><i>• a new energy,</i></li><li><i>• a new incentive,</i></li><li><i>• a new insight.</i></li></ul> <p><i>It is also important for you to understand that life, for anyone who wants to live it successfully, must be led according to these premises.</i></p> <p><i>You must</i></p> <ul style="list-style-type: none"><li><i>• find the way back to your original potential [i.e., to your level of perfection],</i></li><li><i>• understand the laws governing the</i><ul style="list-style-type: none"><li><i>• physical,</i></li><li><i>• mental, and</i></li><li><i>• emotional</i></li></ul><i>systems,</i></li><li><i>• comprehend the perfection of the laws and</i></li><li><i>• adhere to them.</i></li></ul>

15

*What is  
the greatest violation  
that leads to  
further chain reactions  
of*

- *violation,*
- *error,*
- *confusion, and*
- *destructiveness?*

*Fundamentally,  
it is  
ignorance of this process [of correcting each link in the  
negative chain reaction in order to return to the  
original potential and level of perfection].*

*When you  
ignore*

- *the inherent potential  
you have,*
- *the limitless powers  
you possess –  
literally, my friends –  
to provide  
exactly  
what you need  
to satisfy every contingency –*

*this fundamental violation [i.e., this ignoring of your potentials and powers]  
inevitably leads  
to further*

- *alienation and*
- *destruction.*



*When you realize*

- *that no situation in your life needs to remain*
  - *unresolved,*
  - *unhappy, or*
  - *frightening –*
- *that you have within you everything you need to solve any problem you have regardless of what it is –*

*you will have fulfilled the main premise of this path.*

*Doing so [i.e. realizing that nothing needs to remain unresolved and that you have everything you need to solve any problem] affords you the opportunity to return to a level of fulfillment humanity has moved away from over the course of many, many, many centuries.*

*The removal [from your original potential, your level of perfection] may exist only in certain areas of your personality, whereas in other areas you may be in very close touch*

- *with your original level of perfection,*
- *with its*
  - *dynamic life and*
  - *possibilities of unfoldment.*

*But you have brought impairments with you into this life.*

*Not knowing  
that you have  
the possibility of dissolving them [i.e., dissolving the impairments]  
is  
your greatest hindrance [to actually dissolving the impairments  
you brought into this life].*

*Strange as it may seem, my friends,  
even though people may be  
perfectly aware of these facts  
in principle – as a*

- theory and*
- philosophy –*

*many times  
these same people  
fail to apply this [awareness and theoretical understanding]  
to their own impairments.*

*They are*

- perplexed,*
- hopeless and*
- paralyzed*

*because it simply does not occur to them  
that they have,  
within themselves,  
the possibility  
of correcting  
any situation  
that is not to their satisfaction.*

16

*You cannot  
activate the limitless power you have  
for purposes  
outside of yourself  
if you have not  
mastered yourself first.*

*This means  
that you have to correct  
the impaired areas of  
your being.*

*You must  
use  
the power  
to return to  
the point of your departure from  
the original level of perfection.*

*You must  
use  
the power  
to switch*

- from destructiveness*
- to constructiveness,*
- from separateness*
- to inclusion.*

*You must  
use  
the power  
to become aware of  
where you*

- impair your integrity and therefore*
- violate the psychic laws.*

*You must  
use  
the power  
to*

- let go of  
the pseudo-safety of*
  - hate and*
  - cruelty and*
- change your personality  
into one of  
love for others.*

*To make appropriate use of  
the powers  
at your disposal,  
first*

- *determine where  
you are in illusion about yourself and*
  - *uncover where  
you are not as*
    - *decent and*
    - *loving*
- as you thought.*

*Then*

- *use your power further  
to change this condition.*

*Once you have  
mastered yourself  
in this way,  
the power  
will automatically expand.*

*Through such mastery,  
the realization  
that*

- *you*

*and*

- *everyone else*

*are one  
will become  
a living reality  
within yourself.*

*As long as  
you have  
not mastered yourself,  
these words will mean nothing.*

*As long as*  
• *the self*  
*and*  
• *others*  
*seem separate,*  
*a conflict of interest*  
*will appear*  
*between*  
• *the self*  
*and*  
• *others,*  
*which forces you*  
*to be destructive –*  
*either of*  
• *the self*  
*or [of]*  
• *the other.*

*Since*  
• *you*  
*are one with*  
• *others,*  
*either alternative [i.e., either being destructive to the self or to the others]*  
*ultimately*  
*affects both [you and the others].*

*Hence,*  
*the power*  
*cannot be used [where you and the others are seen as separate].*

*To do so [i.e., in order to be able to use the power available to you],*  
*a*  
• *free,*  
• *happy,*  
• *uninhibited*  
*feeling*  
*that cannot arise*  
*out of conflict*  
*must exist.*

17

*The first prerequisite  
for returning to  
the original level*

- *of perfection,*
- *of*
  - *limitless possibilities,*
  - *meaningful*
    - *expansion and*
    - *experience,*
- *of pleasure supreme,  
is knowing  
that this level*
  - *is intact  
within you and*
  - *merely has to be activated  
by consciousness.*

*But*

- *hearing  
the truth,  
even vaguely thinking it,*

*and*

- *knowing  
it  
are not the same.*

*This  
knowledge [i.e., this awareness and level of consciousness]  
must be cultivated.*

*The awareness*

- *that your immediate problem  
can be solved –*
- *that you have  
within you  
everything you need  
to do this –*

*must be  
the first step  
in any given phase.*

18

**Often**

*you do not want  
even to acknowledge  
this possibility [i.e., the possibility that you have everything you  
need to solve your immediate problem].*

**For once this possibility  
is truly discovered,  
it will reveal**

- *where and*
  - *how*
- you have violated the pertinent laws and*
- *where and*
  - *how*
- you must correct the situation.*

**In reality,**

*this discovery [of where you violated laws and how to correct the situation]  
is never undesirable.*

**It always**

*proves to be  
eminently good  
from every conceivable  
point of view.*

*It never deprives.*

**But**

*facing yourself  
requires*

- *courage and*
- *integrity.*

**It**

*appears  
as though  
this correcting process  
imposes  
a heavy toll.*

*In reality,  
the heavy toll  
is exacted  
by shying away from  
meeting the  
total situation  
in total integrity.*

*In fact,  
the longer  
you avoid this [i.e., the longer you avoid meeting the total situation  
in total integrity],  
the further  
you remove yourself  
from all that is*

- good and*
- peaceful, and*

*the heavier  
the price  
you inevitably pay.*

*You foolishly  
talk yourself into  
a hopeless situation  
because  
you hope to avoid the correction,  
which only seems a sacrifice.*

19

*Now, my friends,  
when you look at your lives,  
question yourselves about  
where you could expand more.*

- How could you  
experience life  
more*
  - deeply and*
  - fully?*



- *How could you  
be freer  
from any sort of disharmony*
  - *within or*
  - *around  
you?*

- *Where or*
- *how  
could you*
  - *give and*
  - *receive  
more?*

*When you  
precisely acknowledge the*

- *empty or*
- *destructive  
areas,*

*when you  
acknowledge  
the possibility  
that within you  
lie the tools  
with which  
to correct the situation,*

*then you will do*

- *what is*
  - *purposeful and*
  - *constructive,*
- *what is*
  - *necessary.*

*Everything else  
will follow suit.*

*Then  
it will become possible for you to*

- *retrace the [links in the] various negative chain reactions,*
- *find the appropriate laws, and*
- *change your*
  - *attitude and*
  - *behavior*

*regarding these laws.*

*You will work  
with,  
instead of  
against  
them [i.e., work with instead of against these laws].*

*But as long as*

- you gloss over*
- your difficulties,*
- your emptiness, or*
- you pretend  
that their cause  
has little or nothing to do with you – at least now –  
you cannot  
go back  
to where you have to be  
within yourself.*

20

*The next violation  
of the  
mental law  
is that of  
false ideas.*

*We have talked about this  
in many different forms.*

*Any false concept  
a person has  
is always  
directly related to  
somehow  
not wanting to accept  
a truth  
about oneself.*

*We must distinguish here  
between*

- *general areas of life – of*
  - *science or*
  - *philosophy –*
    - which*
      - either*
        - *have no direct bearing  
on your personal life*
      - or*
        - *are beyond  
your current comprehension.*

*It goes without saying that  
people,  
in their current state of development,  
cannot possibly know everything.*

- *But in areas  
you are capable of understanding –  
provided you are*
  - *unblocked and*
  - *honest with yourself –  
any untruth  
you abide by  
in your beliefs  
must affect your*
    - *inner and*
    - *outer  
life,*
      - since*
        - the false belief  
is a product of  
your inner attitude.*

*Therefore,  
we cannot say  
that a person's*

- *spiritual beliefs  
are unrelated to  
his or her*
  - *emotional attitudes.*

*Whether  
or not  
you believe,  
what  
and how  
you believe,  
the attitude  
with which  
you decide to  
either*

- believe*

*or*

- disbelieve*

*in a superior power –  
all this  
is directly related to*

- your innermost integrity,*
- your honesty with yourself  
in all matters.*

21

*It is therefore  
correct  
that any misconception  
in your psyche  
that creates  
negative chain reactions  
results from  
your  
not wanting to be in truth.*

*For one reason or another,  
you believe  
that*

- not being in truth  
is better for you than*
- being in truth.*

*This then  
results in  
one of those*

- negative,*
- self-perpetuating  
chain reactions.*

22

*The ignorance  
that*

- *all possibilities –*
- *all perfection,*
- *all fulfillment –*

*already exist  
deep within  
the nucleus of the self  
is directly connected with a  
deliberate  
misconception  
about one's personal life.*

*People often  
want to ignore  
the*

- *possibilities and*
- *powers*

*within themselves.*

*You do so*

- *partly because  
you derive pleasure  
from*
- *complaining and*
- *unhappiness.*

- *Partly  
you truly  
fear these powers.*

*You fear  
the possibility of happiness.*

*You fear  
that you may not be able to handle it [i.e., to handle happiness].*

*You fear  
the ecstasy of  
a perfectly lived life, as  
you fear  
death, as  
you fear  
all great experiences  
that take you out of yourself.*

*This vague fear [of happiness and ecstasy]  
makes people  
deliberately*

- *embrace negativity, and –*

*unconsciously, yet deliberately –*

- *violate the laws*  
*that afford them*  
*the unfoldment we speak of here.*

*Only when  
you have involved yourself  
to a considerable degree  
in such a  
negative chain reaction,  
with all its*

- *pain and*
- *frustration,*

*will you  
long to return,  
step by step,  
back to the point of departure  
through the  
self-created chain reaction  
until you reach  
the level of origin  
with all its*

- *potentials and*
- *powers.*

*Finally,  
you will no longer  
shy away from  
the ecstasy  
of a fully lived life,  
where*

- *abundance,*
- *truth,*
- *love and*
- *the unlimited possibilities*  
*in every direction of your being*  
*exist.*

*But you still have to  
acclimate yourself  
to breathing fresh air,  
and such acclimation  
is possible  
only  
when you become  
truly willing  
to give up*

- negativity and*
- destructiveness.*

23

*In the last few lectures  
we discussed*

- how many of you  
are now beginning, little by little,  
to discover  
your  
deliberate destructiveness;*
- how you  
want  
to be destructive,*
- how you  
wallow in  
your desire  
to be destructive.*

*This is  
great progress,  
my friends.*

*If you do not know this,  
then you are  
further removed  
from the level of your being  
where  
all good exists, and  
you need to find  
this essential link [i.e., the link in the negative chain reaction where  
you desire to be destructive].*

***Not knowing***

- *what you feel and*
  - *what you want and*
  - *what you aim for*
- makes it impossible to go in any direction.*

***It [i.e., not knowing what you feel, want, and aim for] puts you***

*in the well-known trap, in which you are*

- *paralyzed,*
- *numb and*
- *lifeless.*

***So, first, all your***

- *aims,*
  - *desires and*
  - *wishes –*
    - *constructive or not,*
    - *no matter how unconscious until now –*
- must be acknowledged.*

***This [i.e., acknowledging your aims, desires, and wishes] is an essential part of the work we are doing together.***

***Once this has happened, you can ascertain – as some of you have begun to do – that you are deliberately destructive in those areas where you are unhappy.***

***When you are aware of this, you are no longer quite so far removed [from your center of potential and perfection].***



24

*The majority of my friends  
have already found  
this deliberate destructiveness.*

*Those who have not  
still have to come to this realization.*

*I would urge you  
to look at yourselves  
in this light.*

*You will find  
that you have not yet come to the point  
where you  
truly desire to*

- *give up the destructiveness and*
- *turn to a*
  - *constructive,*
  - *inclusive,*
  - *friendly*

*attitude  
toward*

- *life and*
- *others.*

*You still do not wish to*

- *give up*
  - *self-centeredness and*
  - *isolation and*
- *accept*
  - *a new way of life*  
*in which you*
    - *include others,*
    - *build instead of destroy,*
  - *want to contribute,*  
*even if this means*  
*relinquishing*  
*the importance of the little ego.*

*The desire to be*

- *with others*

*instead of*

- *against them*

*has to be expressed.*

	<p><b><i>This entirely new</i></b> • <b><i>attitude and</i></b> • <b><i>way of life</i></b> <b><i>has to be</i></b> <b><i>actively</i></b> • <b><i>wanted,</i></b> • <b><i>embraced,</i></b> • <b><i>cultivated.</i></b></p> <p><b><i>It [i.e., this entirely new attitude and way of life]</i></b> <b><i>does not happen otherwise [i.e., does not happen if it is not wanted,</i></b> <b><i>embraced, and cultivated];</i></b></p> <p><b><i>it [i.e., this entirely new attitude and way of life]</i></b> <b><i>does not come by itself,</i></b> <b><i>unless the ego wishes for it.</i></b></p>
25	<p><b><i>Only then [i.e., only when you truly want this entirely new attitude and way of life]</i></b> <b><i>can</i></b> • <b><i>all your fears and</i></b> • <b><i>your sense of worthlessness</i></b> <b><i>vanish.</i></b></p> <p><b><i>Yet</i></b> <b><i>your destructive past</i></b> <b><i>tries to</i></b> <b><i>assert its worth</i></b> <b><i>by continuing to be destructive.</i></b></p> <p><b><i>Most of you here</i></b> <b><i>still find yourselves in that error.</i></b></p> <p><b><i>You have to</i></b> <b><i>work on that level.</i></b></p> <p><b><i>When you can make</i></b> <b><i>this essential decision</i></b> <b><i>to give up</i></b> <b><i>destructiveness,</i></b> <b><i>you will find a battle</i></b> <b><i>within you.</i></b></p>

*You will find  
a greater fear of*

- *constructive unfoldment, of*
- *happiness and*
- *fullness,*

*than [your fear] of*

- *confinement and*
- *pain.*

*This may  
appear  
preposterous,  
yet when you  
test your feelings  
you will find this to be so.*

*After having  
clearly defined  
the nature of  
your deliberate destructiveness,  
issue the following instruction  
into your psyche:*

- *"I truly desire  
to give up my destructiveness.*
- *I want  
constructiveness.*
- *I choose this [giving up of destructiveness and  
wanting constructiveness],  
not by any*
  - *pressure or*
  - *obligation,**but because*
  - *I wish this to be so."*

*You will,  
at that moment,  
find a fear.*

*This*

- *tiny,*
- *little*

*nucleus of fear –  
still*

- *vague,*
- *hazy,*
- *unpronounced –  
is what we have to  
bring into focus.*

*This is*

*the point of the chain reaction  
where the majority of you*

- *now stand – or*
- *will shortly come to  
if your work  
proceeds*

*according to  
the possibilities you have available  
at this time.*

*Either you*

- *are already there,*

*or you*

- *are about to  
discover and  
bring into focus  
the destructiveness.*

26

*Then the next point is:*

- *Why  
do you  
like to hold on to it?*
- *Why  
do you actually find it [i.e., find holding on to the destructiveness]  
safer than  
the limitless expansion of good  
that opens up  
when you let go of  
• destructiveness,  
• negation,  
• denial,  
• negativity?*

	<p><i>What is the fear [i.e., what is your fear of the limitless expansion of good]?</i></p> <p><i>I cannot elaborate on this point tonight, for it is a lecture in itself, but we shall go into this next time.</i></p>
27	<p><i>Perhaps some of you have</i></p> <ul style="list-style-type: none"><li><i>• something to contribute to this topic, or</i></li><li><i>• questions to ask,</i></li></ul> <p><i>that will help lead all of you into the next link in the [negative] chain reaction.</i></p> <p><i>When we understand the fear you have of the good – which leads you to cling to the negative –</i></p> <p><i>then you are no longer far from the original core where all you need exists.</i></p> <p><i>When you can be in touch with this center of yourself, it gives you the power to</i></p> <ul style="list-style-type: none"><li><i>• master your life and</i></li><li><i>• unfold it</i></li></ul> <p><i>to the best possibilities.</i></p> <p><i>So many hazy areas have to be cleared up before this point can be reached.</i></p>

*When you  
do not  
want  
to see  
the deliberateness  
of your destructiveness,  
you are stuck.*

*This [seeing the deliberateness of your destructiveness]  
is, basically,  
the most important point  
of this work.*

*All others [i.e., all other points of this work, of this pathwork]  
are*

- *side issues,*
  - *details to work through  
to become acutely aware of  
the deliberate*
    - *destructiveness and*
    - *avoidance of*
      - *productive,*
      - *positive*
- unfoldment.*

28

*Does anyone here have*

- *any inkling,*
- *any realization,*
  - *of a fear of  
letting go of destructiveness,*
  - *of a fear of  
the positive [unfoldment]?*

*Does  
destructiveness  
feel safer [than  
positive unfoldment]?*

*Does anyone have a question in this regard?*

29

**COMMENT:**

*I had an experience along these lines  
where I*

*made the decision  
to give up my*

- *destructiveness and*
- *cruelty and*

*enlisted my*

- *divine self.*

*I was going along nicely  
until the test came,  
and then  
I just ran the other way.*

*I couldn't face it –  
and all the old*

- *negative,*
- *destructive*

*emotions  
returned.*

*I suffered  
and suffered;*

*I couldn't stop it.*

*I didn't know until now,  
when you mentioned it,  
that it was  
fear.*

30

**ANSWER:**

*You are exactly at the point I discussed.*

*Anyone else who has something to*

- *ask or*
- *contribute?*

31

**QUESTION:**

*This is a subject  
with which I have struggled for a long time,  
and I am well aware of the  
fear [of joy and happiness].*

*The only thing I can contribute here is to say that  
the only way I can work with it [i.e., work with the fear of joy and happiness],  
at the moment,  
is through*

- *constant awareness and*
- *meditation on*
  - *destructiveness and*
  - *the tremendous fear*

*of*

- *joy and*
- *relaxed happiness.*

*Everything tenses up  
when*

- *things go well and*
- *I am happy.*

*My whole body  
becomes almost incapable of  
relaxation.*

*I get into  
too much activity.*

*Even though*  
*it [i.e., the excessive activity] is*  
*outwardly constructive activity,*  
*it [i.e., the excessive activity] is*  
*destructive to happiness.*

*I would like to know  
if there is anything else I can do  
to get out of this?*



32

**ANSWER:**

**Yes.**

***I would concentrate in the moment –  
as you issue into yourself  
the desire for***  
• ***constructiveness,***  
• ***happiness,***  
• ***fulfillment –***  
***and express the knowledge  
that  
this possibility  
exists in you.***

***At the same time,  
you must become  
more acutely aware of  
your deliberate destructiveness.***

***For there is, of course,  
a direct tie  
between the two [i.e., between your desire for happiness and  
your deliberate destructiveness],  
as I have already indicated.***

***To the extent that  
deliberate destructiveness***  
• ***is unconscious,***  
***and therefore***  
• ***cannot be given up,***  
***happiness***  
***cannot be embraced.***

*When you comprehend  
your deliberate destructiveness  
in all its forms –*

- not necessarily  
in action,*
- but predominantly  
in hidden emotions  
that can lead only to*
  - indirect  
corresponding actions as well as*
  - vague thoughts and*
  - half-conscious wishes –*

*when this is  
concisely crystallized  
in your consciousness,  
you will  
immediately  
understand what blocks you.*

*Then the next step we are coming to  
will become available to you.*

*I will go more fully into this topic  
in the next lecture.*

*We may also prepare for it  
in our next Question and Answer session.*

*The fear [of joy, constructiveness, happiness and fulfillment]  
cannot be understood  
when  
the deliberate destructiveness  
is not conscious.*

*This [as yet unconscious but deliberate destructiveness]  
is what I advise you to work on,  
my dears.*

33

**QUESTION:**

*I have become aware of  
this destructiveness  
quite recently.*

*It is very clear to me  
that it is directed against my mother.*

*I sabotage  
the positive aspects of life  
because I want to*

- *spite her and, in a way,*
- *prove to her*

*that whatever she expects of me  
I am not going to fulfill.*

*Now this is quite clear.*

*At the same time  
there is a resistance to change it [i.e., to change my sabotaging in order to  
spite her and to prove to her that I am not going to  
fulfill her wishes for me, her wishes for my happiness].*

*When I find myself in a situation  
where I could*

- *do this [i.e., where I could change my behavior] and*
- *no longer adhere to this*
  - *irrational,*
  - *senseless*

*pattern,  
something stops me.*

*I am afraid of  
giving up something [by changing my behavior and stopping  
this sabotaging pattern, and thereby giving up something]  
that I am not able to  
pinpoint,  
except that I know  
I cling to it [i.e., cling to this unknown something] tenaciously.*

*It [i.e., the evasive thing I cling to so tenaciously by refusing to change]  
is some kind of a hope  
for a sort of  
magical transformation of my life.*

*Maybe you can give me  
a little illumination  
about this fear [of stopping my sabotaging the positive things  
I could otherwise have in my life].*

34

**ANSWER:**

*Let me say now about this fear [of stopping your sabotaging the positive things  
you could otherwise have in your life]*

*only that it is  
a very fundamental fear,  
that of  
dissolving.*

*You might call it  
fear of death,  
but it is  
much more than that.*

*It [i.e., this fear of manifesting positive things in your life  
rather than sabotaging them, this  
fear that is much more than fear of death]*

*presents itself*

- whenever a person is in flux,*
- when the personality  
is truly  
vibrating  
in the harmony of  
the cosmic forces.*

*It [i.e., this fear that is much more than the fear of death]  
occurs also  
in other instances,  
but it does  
not  
always occur  
in what you call  
death.*

*This [i.e., whether or not this fear occurs]  
depends on  
the individual's state of development.*

*The fearful person  
experiences  
this vibration [in harmony with the cosmic forces]  
as  
a terrifying dissolution of self.*

*The same fear [of a terrifying dissolution of self]  
applies to  
union between the sexes.*

*It [i.e., this fear of a terrifying dissolution of self]  
exists  
in any creative state  
in which  
the ego  
is not very strongly tied to  
the inner being.*

*It is this*

- *dissolving [of self] and*
- *unifying with*

*the universal stream of being  
that people fear.*

*Such*

- *dissolving and*
- *giving up of the little self*

*also exists  
in unhealthy states  
such as those brought about by*

- *sickness or*
- *drugs.*

*When the ego is lost  
because it is too weak,  
it is unhealthy.*

*But when you have gained  
a healthy ego,  
you must come to the point  
where you can  
let go of it.*

*This  
letting go [of the ego]  
appears frightening.*

*It is a question of  
trust.*

*As long as  
you do not have  
a deep trust  
in yourself,  
you  
cannot trust  
the universal forces.*

*By letting go of  
the little ego,  
you*

- will become  
more of an individual and*
- will find yourself [i.e., find your original perfect self] again.*

*The trust  
in the self  
grows commensurately with  
the giving up of  
destructiveness.*

*The destructiveness  
has to be given up  
before you can  
let go of yourself.*

*When you  
understand  
the fear [of letting go of yourself],  
it will be easier to do this.*

*This [fear of letting go of yourself and your destructiveness]  
is, roughly speaking,  
the*

- deep,*
- inherent  
fear.*

35	<p><b>QUESTION:</b> <i>Would you say that over-emotionalism is destructive?</i></p> <p><b>ANSWER:</b> <i>Of course, everything that is</i></p> <ul style="list-style-type: none"><li><i>• "over,"</i></li><li><i>• exaggerated, implies</i></li><li><i>• an imbalance,</i></li><li><i>• a disturbance.</i></li></ul>
36	<p><b>QUESTION:</b> <i>How can we fight it [i.e., fight our over-emotionalism]?</i></p> <p><b>ANSWER:</b> <i>Fighting implies</i></p> <ul style="list-style-type: none"><li><i>a forcing away by suppression,</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>this [forcing away by suppression of over-emotionalism] is not real development.</i></li></ul> <p><i>Real development produces</i></p> <ul style="list-style-type: none"><li><i>a personality</i></li><li><i>• that does not need to be on guard,</i></li><li><i>• that can afford to be</i></li><li><i>• relaxed and</i></li><li><i>• confident</i></li><li><i>in its own inner processes.</i></li></ul>

*This state [of not being on guard, of being relaxed and confident in your own inner processes]*

*can be attained  
by investigating the particulars  
of this over-emotionalism.*

*When the personality  
does not dare  
to invest*

- *natural,*
- *spontaneous  
feelings*

*in certain areas –*

*out of*

- *fear,*
- *alienation,*
- *deliberate and*
- *false  
defense mechanisms –*

*then, as always,  
an over-emotionalism  
occurs  
in  
other  
areas.*

*Nature  
tries to  
reestablish balance  
when  
the natural order  
is disturbed.*

*This balance  
must be  
reestablished  
for the personality  
to be in  
• *harmony and*  
• *peace.**



*When  
the under-emotionalism  
has been corrected  
and  
the individual  
is allowed to fill this void,  
the over-emotionalism  
will cease.*

*Both  
manifestations  
are painful,  
• the emptiness  
as well as  
• the "too much."*

*Both these pains  
will turn into  
pleasure,  
when  
harmony  
has been attained.*

37

**QUESTION:**  
*I stick to  
a guilt feeling  
because  
I get a  
• negative,  
• destructive  
pleasure  
out of it.*

*If I would let go of this [guilt feeling and the negative destructive pleasure  
I get out of it],  
I would then feel –  
perfectly irrationally –  
that, [in] being happy,  
I would fear death [because death would take away my happiness].*

*I feel that  
death does not matter  
when I am unhappy [because ending unhappiness in death would  
be a relief],  
so I do not permit myself  
to be happy [because being happy brings up my fear of death].*

38

**ANSWER:**

*The moment  
you can recognize such a thing,  
you have the power  
to give it up.*

*Again,  
this [situation] amounts to  
fear of death,  
the fear  
of having*

- *no individuality,*
- *no consciousness.*

*This fear  
can be met  
only when  
trust exists –  
primarily  
trust in the self.*

*This trust [in the self]  
cannot be established  
as long as  
the personality  
plays such*

- *magical,*
- *childish,*
- *bargaining and – in the final analysis –*
- *dishonest  
games.*

39

*My friends,  
when you want to  
find your way back*

- *to the inner center,*
- *to the inner motion,*

*it always comes down to  
the point at which you say,  
"I let go."*

*Whether  
the letting go  
means  
giving up*

- *destructiveness,*
- *cruelty,*
- *evasion, or*
- *any other unproductive way of life, or*

*whether  
the letting go  
is entrusting yourself  
to the flow of life,  
it must finally  
come to  
the ability  
to let go.*

*As long as you  
stem against it [i.e., stem against letting go],  
you produce  
a disharmony  
between*

- *your life flow*

*and*

- *the cosmic flow,  
of which you are part.*

*It is  
like a river  
that is disturbed  
in its quiet flow  
by*

- *obstructions and*
- *strong counter-currents.*

*The disturbance  
created in  
the universal flow  
can be eliminated  
only  
by finding  
this flow.*

*It is necessary  
to entrust yourself to it [i.e., to entrust yourself to this universal flow]  
and  
await what comes.*

*It is  
not  
a giving up of*

- personality, of*
- individuality or*
- consciousness –*

*not by any means.*

40

*You can find  
the truth of this statement [i.e., find the truth that in entrusting yourself to the  
universal flow you do not give up individuality or consciousness]  
only when you try it [i.e., only when you try entrusting yourself to the  
universal flow].*

*When your consciousness  
is too tight a nucleus,  
this harmony [between your life flow and the cosmic flow of  
which you are a part]  
cannot be established.*

*The outer ego  
has become too strong.*

*Too much trust  
has been placed in it [i.e., in the outer ego],  
in a distorted way.*

*Meanwhile,  
insufficient  
trust  
is given to  
other levels of personality,  
• which function  
autonomously  
when given a chance and  
• with which  
the outer ego  
must eventually integrate  
for harmonious functioning [with the cosmic flow]  
to occur.*

*When  
the outer ego  
is overemphasized,  
the result is  
separation from  
the autonomously functioning center,  
which is  
constantly  
at one with  
the universal stream.*

*This is the separation  
we have discussed in this lecture.*

*When you  
• let go and  
• entrust yourself  
• to the life stream,  
• to the cosmic reality of being,  
when you  
give yourself up to it [to the life stream, to the cosmic reality of being],  
your ego  
will  
not  
cease to be.*

*[Rather,] It [i.e., your ego] will truly be  
a relaxed part  
of that greater consciousness within you.*

*This will mean  
a security in yourself  
such as you have never known.*

41

*Finally, it [i.e., this process of letting go]  
amounts to  
an act of  
entrusting yourself  
to the universal flow.*

*To some of you  
on this path  
it comes earlier –  
to some degree only, of course.*

*With others  
it comes later,  
but come it must.*

*When I say  
"on this path,"  
I mean  
much more than  
this particular work [i.e., this particular work called pathwork]  
in this particular group.*

*[Rather,] I mean  
a way of life.*

*If a life  
is rightly lived,  
it comes to this.*

*It comes*

- *to all these*
- *awarenesses,*
- *to all these*
- *inner actions and*
- *transformations.*

*It comes*

- *to*
- *the giving up  
of all the negativity  
that we have discussed here [in these lectures]  
from so many different angles.*

42	<p><i>Now my friends, I bless all of you.</i></p> <p><i>May</i></p> <ul style="list-style-type: none"><li>• <i>this lecture,</i></li><li>• <i>these words</i></li></ul> <p><i>help you to go the way within that needs to be trod.</i></p> <p><i>May it</i></p> <p><i>help you to realize that everything you can possibly desire is within yourself.</i></p> <p><i>May it</i></p> <p><i>help you to realize that there is nothing to fear.</i></p> <p><i>Let go</i></p> <p><i>and entrust yourself</i></p> <ul style="list-style-type: none"><li>• <i>to the life stream,</i></li><li>• <i>to the good, and</i></li><li>• <i>to the unfoldment of your soul.</i></li></ul>
43	<p><i>Be blessed, every one of you.</i></p> <p><i>Be enveloped in the</i></p> <ul style="list-style-type: none"><li>• <i>strength and</i></li><li>• <i>love and</i></li><li>• <i>truth</i></li></ul> <p><i>that can transform you, if you let it.</i></p> <p><i>Be in peace.</i></p> <p><i>Be in God!</i></p>

For information to find and participate in Pathwork activities world wide, please write:

The Pathwork® Foundation  
PO Box 6010  
Charlottesville, VA 22906-6010, USA  
Call: 1-800-PATHWORK, or  
Visit: [www.pathwork.org](http://www.pathwork.org)

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

#### Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

#### Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.