Pathwork Lecture 141: Return to the Original Level of Perfection

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

<table>
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<td>Greetings, my dearest, dearest friends.</td>
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<td>May this evening [i.e., may this time we now spend together] prove a blessing for every one of you.</td>
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<td>May it [i.e., may this time we now spend together] give you • the inspiration and • the help you need to proceed a step further in your endeavor toward finding yourself.</td>
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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.
If this path
    is seen from this point of view,
    much misunderstanding will be eliminated.

Even my friends who are
    • very diligent and
    • full of goodwill
      in this work
    often
    • overlook, or
    • forget, or
    • still do not sufficiently comprehend,
      that
      everything
      one can possibly need
      exists in the human being
      in
      • complete and
      • total
      perfection.

This
    potential
is
    a reality.

Finding the levels
where
    these possibilities
become
    a reality
    is what the pathwork
    is all about.

On the
    physical level
    the existence of
    this potential
    is obvious.
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.
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.
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.
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.
[According to this self-perpetuating principle]

The sequence of chain reactions caused by any
- thought,
- belief or
- action
  is self-perpetuating,
  once the original thought [belief or action]
  is issued forth.

If the original
- thought, or
- concept,
  is in accord with
  truth,
  the ensuing chain reactions
  are bound to be
  - constructive,
  - positive,
  - conflictless,
  - agreeable.

They will lead to further
  - expansion,
  - constructiveness,
  - agreeableness,
  and so on,
  since
  the self-perpetuating principle
  is at work.
But [conversely.] if
- at any given instant,
- in any situation,
  a human being formulates a
  - concept or
  - intention
  based on error –
  the ensuing chain reactions
  must be
  - negative,
  - confining,
  - destructive and
  - disagreeable.

Let us take
any idea that you formulate.

Such an idea – whether
- truthful or
- untruthful –
  will lead you
to certain assumptions.

These assumptions
will lead you
- to certain actions, or
- to the lack of them.

They [i.e., the actions or lack of actions], in turn, will lead to
- responses and
- reactions
  - by others,
  - by the world around you.
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.
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.

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.
Correcting each link
in the chain reaction
fills people with dread.

They unreasonably
fear this process
because
it seems to exact from them
something they are unwilling to give.

This [process of correcting each link in the negative chain reaction], my friends,
is the work of this path,
briefly reformulated.

If you can conceive of the pathwork
in this slightly novel way,
it will activate in you
• a new energy,
• a new incentive,
• a new insight.

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.

You must
• find the way back
to your original potential [i.e., to your level of perfection],
• understand the laws governing the
  • physical,
  • mental, and
  • emotional
    systems,
• comprehend the perfection of the laws and
• adhere to them.
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.

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.
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.
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.

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.

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.

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.
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 –
   • 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.

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].
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,
  in which you
  • 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.
This entirely new
• attitude and
• way of life
has to be
actively
• wanted,
• embraced,
• cultivated.

It [i.e., this entirely new attitude and way of life] does not happen otherwise [i.e., does not happen if it is not wanted, embraced, and cultivated]; it [i.e., this entirely new attitude and way of life] does not come by itself, unless the ego wishes for it.

Only then [i.e., only when you truly want this entirely new attitude and way of life] can
• all your fears and
• your sense of worthlessness
vanish.

Yet
your destructive past tries to assert its worth by continuing to be destructive.

Most of you here still find yourselves in that error.

You have to work on that level.

When you can make this essential decision to give up destructiveness, you will find a battle within you.
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.

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?
What is the fear [i.e., what is your fear of the limitless expansion of good]? 

I cannot elaborate on this point tonight, for it is a lecture in itself, but we shall go into this next time.

Perhaps some of you have
- something to contribute to this topic, or
- questions to ask, that will help lead all of you into the next link in the [negative] chain reaction.

When we understand the fear you have of the good – which leads you to cling to the negative – then you are no longer far from the original core where all you need exists.

When you can be in touch with this center of yourself, it gives you the power to
- master your life and
- unfold it to the best possibilities.

So many hazy areas have to be cleared up before this point can be reached.
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.

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?
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.

ANSWER:
You are exactly at the point I discussed.

Anyone else who has something to
• ask or
• contribute?
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?
**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.
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].

**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.
QUESTION:
Would you say that over-emotionalism is destructive?

ANSWER:
Of course, everything that is • "over," • exaggerated, implies • an imbalance, • a disturbance.

QUESTION:
How can we fight it [i.e., fight our over-emotionalism]?

ANSWER:
Fighting implies a forcing away by suppression, and this [forcing away by suppression of over-emotionalism] is not real development.

Real development produces a personality • that does not need to be on guard, • that can afford to be • relaxed and • confident in its own inner processes.
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.

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
dead 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].

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.
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.

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.
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.
Now my friends,
I bless all of you.

May
• this lecture,
• these words
help you
to go
the way within
that needs to be trod.

May it
help you
to realize
that everything
you can possibly desire
is within yourself.

May it
help you
to realize
that there is
nothing to fear.

Let go
and entrust yourself
• to the life stream,
• to the good, and
• to the unfoldment
of your soul.

Be blessed,
every one of you.

Be enveloped in the
• strength and
• love and
• truth
that can transform you,
if you let it.

Be in peace.

Be in God!
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