

Pathwork Lecture 162: Three Levels of Reality for Inner Guidance

1996 Edition, Original Given April 12, 1968 (*Good Friday*)

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,</i> <i>my very dearest friends</i> <i>who are gathered here</i> <i>and who are blessed indeed.</i></p> <p><i>You are blessed</i> <i>not only</i></p> <ul style="list-style-type: none"> • <i>by your presence</i> <i>in the spirit of</i> <i>wanting to receive</i> <ul style="list-style-type: none"> • <i>guidance and</i> • <i>truth,</i> <p><i>but primarily [you are blessed]</i></p> <ul style="list-style-type: none"> • <i>by every inner effort made</i> <i>toward the realization</i> <i>of your true being.</i> <p><i>The more actively</i> <i>you seek this realization,</i> <i>the more blessings</i> <i>are generated</i> <i>from within.</i></p>

by Eva Broch Pierrakos

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04	<p><i>A person cut off from inner reality is indeed lost.</i></p> <p><i>The majority of humans</i></p> <ul style="list-style-type: none"><i>• are almost totally cut off from their inner reality and</i><i>• must therefore find their way back to it.</i> <p><i>The few who have attained this connection [with their inner reality] always</i></p> <ul style="list-style-type: none"><i>• were and</i><i>• will be</i> <p><i>the spiritual leaders of humankind.</i></p> <p><i>Every effort on this path is aimed at reestablishing such a connection [with your inner reality]</i></p> <ul style="list-style-type: none"><i>• for inner guidance,</i><i>• for the manifestation of the inner reality.</i>
05	<p><i>Jesus Christ has proclaimed that the Kingdom of Heaven is within.</i></p> <p><i>These words are only too often taken for granted and not much thought is given them.</i></p> <p><i>What does the word "kingdom" mean?</i></p>

*It [i.e., the word "kingdom"]
symbolizes
the absolute
• power and
• wealth
which
the spiritually awakened
find to be
a reality.*

*We speak, of course, of
the spiritual
• power and
• wealth
of
• love,
• truth,
• peace,
• expansion,
• creativity,
• bliss, and
• the knowledge
that the self
has the power
to create
anything it can conceive of.*

*This comprises
everything
that life could ever be.*

*It means
attaining
one's
full selfhood
as it is meant to be.*

*If only you would realize
that
you have
not even attained a particle of
the*

- *power and*
- *beauty,*
- *truth and*
- *love,*
- *ecstasy and*
- *possibility of creative expansion*
 - *which you could*
 - *posses and*
 - *manifest and*
 - *which already is yours,
my friends!*

*These are
not empty words,
this is
the immediately available truth.*

06

*The path
toward the*

- *inner reality and*
- *inner guidance*

*is laborious
only
because you imagine
the truth
to be so far away,
much farther
than it actually is.*

*You cannot conceive of
what life already is,
right now,
and how it could be for you
if only
you could*

- *see it,*
- *know it, and therefore*
- *realize it.*

You still perceive this [path to inner reality and inner guidance]

as a

- *faraway,*
- *abstract,*
- *unreal*

theory, and

you experience

yourself

as an

isolated particle

in an

- *essentially hostile or, at best,*
- *indifferent*

universe

that has nothing to do with

you.

You conceive of a

- *static and*
- *immovable*

universe

- *into which you are put and*
- *whose laws*

have no relationship to

your own

inner laws.

07

This concept [of life and the universe],

and the way you therefore

experience yourself

in relation to life,

is what makes the path

so

- *difficult and*
- *laborious –*

nothing else [makes the path so difficult or laborious].

Thus,

the difficulty [of achieving a fulfilling life]

is

not actual.

*The question [of how to live life fully]
is how you can
change
your concept [of the universe and life].*

*This [changing of your concepts about the universe and life]
is what requires*

- *labor and*
- *effort.*

*And,
unbelievable as this appears
to one who has already attained
the reality of being,
you
struggle against
the fulfillment
of being your
true self
as if it [i.e. as if being your true self]
were
the most horrible fate in the world.*

*If the illusion
about*

- *the separation
between*
 - *your true being*
- *and*
 - *your momentary consciousness, or*
- *the separation
between*
 - *the universe*
- *and*
 - *yourself,
did not exist,*

*there would be
an instant awakening –
a "click," as it were –
and you would know*

- *who you are and*
- *what life is.*

08

- *All my lectures,*
- *all our work together,*
attack the problem of
your illusion
from different angles.

These various approaches
have
a certain sequential order.

Generally, you find that
your own private personal path
follows the same order.

Yet you
cannot
force
your individual path
to imitate
the sequence of the lectures.

Rather, the [individual's] process is –
as some of you have already found out –
that
with this guiding help [from me in these lectures]
you find
your own truth
as a

- *direct,*
- *spontaneous*

experience
from within.

In the first moments of understanding,
the truth [i.e., your own truth that
you experience spontaneously from within]
usually appears so

- *new and*
- *fresh*

that you think
you have never heard it before.

But afterward

you can verify that it [i.e., that this new truth that you experience from within] confirms the teachings

- you have studied and***
- which have penetrated the deeper regions of your unconscious.***

You study the lectures

and then

you use

your own intuitive faculties,

freed more and more

by facing the truth

you did not want to see in the beginning.

Elimination of error

frees

- intuition and***
- creative experience from within.***

The lectures

first

- give an impetus to this process [of learning and understanding] and***

later

- fortify and***
- confirm***

it [i.e. the lectures then fortify and confirm this process of learning] when you read them again.

09

Tonight our specific approach

will explore

three levels of reality.

If you can

- first comprehend and***
- finally assimilate***

what I say here,

this path

will become much easier for you.

	<p><i>[As you comprehend and assimilate what I say here]</i> You will eliminate some of the illusory difficulties so that your inner guidance will manifest itself as a</p> <ul style="list-style-type: none">• natural,• effortless phenomenon.
10	<p>What are the three levels of reality?</p> <p>You may expect to hear of the well-known levels of the</p> <ul style="list-style-type: none">• physical,• mental and• spiritual realities, <p>about which we have spoken in many different</p> <ul style="list-style-type: none">• contexts and• connections. <p>But this [lecture tonight] will be something else, so gear your mind to a new approach.</p>
11	<p>The first level of reality is</p> <ul style="list-style-type: none">• what you think exists. <p>The second level of reality is</p> <ul style="list-style-type: none">• what actually exists. <p>The third level of reality is</p> <ul style="list-style-type: none">• what could exist.

*It is preferable
not to discuss this [i.e., not to discuss this matter of the three levels of reality]
in a*

- *philosophical,*
- *general or*
- *theoretical
manner.*

- *The more*
 - *specific and*
 - *personal**you can be
in assimilating
what I outline here, and*

- *the more*
 - you can apply it
to the seemingly
most*
 - *insignificant,*
 - *subjective*
 - *experiences and*
 - *reactions**in your daily struggles,
the better it is.*

Examine

- *your problematic*
 - *reactions and*
 - *attitudes,*
- *those [reactions and attitudes] that
do
not*

- leave you*
 - *peaceful,*
 - *happy and*
 - *alive,*

*and try to see
how what I say tonight
applies to you.*

12

*No matter
how*

- *insignificant*
a disturbance may appear to you, or

how

- *world-shakingly important,*
ask yourself,
"What do I really believe exists?"

- *In me?*
- *Around me?*
- *In the interaction between me and others?*
- *In the condition as I experience it?"*

*Finding the answer
to these questions
is not as*

- *easy or*
- *simple or*
- *self-evident*
as it may appear.

Not at all!

*To penetrate
this [first] level [of reality: what you think exists]
is perhaps
the most difficult.*

*Once this is done,
the next two
levels of reality [i.e., what actually exists and what could exist]
will be much easier to deal with.*

13

*You are
utterly*

- *confused and*
- *ignorant*

*about what you
really*

- *think and*
- *feel.*

As a rule

- *you look away from it [i.e., away from what you really think and feel] and*
- *you are only*
 - *vaguely,*
 - *fuzzily*

aware of

- some disturbance,*
- which you quickly*
 - *rationalize or*
 - *find some convincing explanations for –*
- whatever seems*
 - *most acceptable,*
 - *most "logical" or*
 - *most compatible with*

your superficial approach

- *to life and*
- *to yourself.*

Thus

- you acknowledge*
- only one of*
- what are often*
- many sets of*
 - *contradictions and*
 - *conflicting emotions,*

and even that

- you do in a*
 - *cursory,*
 - *shallow*
- way*
- at best.*

Thus
you almost entirely
obscure
the true drama
of your

- *beliefs and*
- *opinions,*
- *impressions and*
- *reactions,*
- *concepts and*
- *ideas,*
- *hopes and*
- *fears.*

- *Collective,*
- *oversimplified*

labels
are supposed to
express
what is really going on
within you.

When you say you are

- *depressed or*
- *anxious or*
- *hopeless or*
- *angry or*
- *hurt or*
- *fatigued,*

you are content
to call
a host of

- *feelings,*
- *impressions and*
- *beliefs*

by any one of these names,
as though
no further search
would be necessary.

Naming such emotions [by these oversimplified collective labels]
as a beginning to explore them
would serve a good purpose,
but only too often you
use the names as labels,
as a final explanation.

Thus
you cannot even attain
the first level of reality [i.e., answering what you think exists] –
of identifying
your often

- **confused and**
- **erroneous**

interpretation

- **of life,**
- **of others, and**
- **of self.**

14

It might sound paradoxical
that I call this [first] level [of reality – what you think exists]
"reality"
at all,
but
your mistaken interpretation [of life, of others, and of self]
is
a temporary reality –
it is
what you actually

- **feel,**
- **think and**
- **believe,**

whether true or false –
while the

- **haze and**
- **fog**

of unspecific awareness
is [in contrast to your temporary reality of what you
think, feel, and believe exists]

- **a no-man's land and**
- **not even a temporary reality.**

This is
why it [i.e., why the state of unspecific awareness, or such a no-man's land]

- **is so painful and**
- **feels so insecure and**

why in no state
could one be more estranged
than on this level of pre-reality,
if I may coin this expression.

15

*As you know,
it is part of the individual work
to painstakingly examine
where such
collective labels [that you use to describe what you think
and feel exists]
come from
and why.*

*The first reaction [in answering where these collective labels come from and why]
often is that
you do not even know
why you feel this way
and give yourself
a quick and easy answer [i.e., the collective label],
which may sound
exceedingly*

- plausible and*
- serious*

*in a world that
shies away from a*

- fresh,*
- new*

approach.

*However,
every problem
needs examining*

- as if
it had never existed and*
- as if society had
no predigested answers ready.*

16

*If you give some attention
to what you
really
believe
causes
the specific unhappy feeling –
and usually this requires relatively little attention –
you find some answers quite easily.*

*As I mentioned,
it is hardly ever
just one thing [that causes the specific unhappy feeling].*

Contradictory
• *opinions and*
• *ideas*
exist simultaneously.

*One set of
contradictory ideas
results in
other sets of*
• *contradictory reactions,*
• *counter-reactions,*
• *defense measures,*
• *further false beliefs*
and their inevitable consequences,
which create
more and more
chain reactions.

*When all this remains
in the fuzzy climate of*
• *unawareness,*
• *half-awareness and*
• *easy explaining away,*
how can you reach
the first level of reality –
knowing what you think exists?

17

*For example,
it is not at all impossible that
you think secretly
at one and the same time [both]*
• *that you are*
the most important being
in the universe
and
• *that you are*
the least worthy
in the universe.

***Even one such assumption [here either being the most important person in the universe or being the least worthy]
is bound to have
innumerable consequences,
breeding further wrong assumptions
in one's dealings with the world.***

***Each primary wrong assumption
snowballs into
a host of***

- untenable,***
- painful,***
- destructive***
 - beliefs and***
 - defense measures,***

***each in itself
causing complicated webs of***

- entanglements and***
- growingly painful beliefs.***

***But [if instead of just one assumption there are two contradictory assumptions]
the two contradictory original assumptions
multiply the***

- confusion,***
- entanglements,***
- misconceptions***

***and
the resulting pain.***

***For error
is pain
as truth
is happiness.***

18

*Anyone working on such a path [as this pathwork]
knows from experience
how burdensome
such*

- *misconceptions and*
 - *confusions and*
 - *mutually exclusive ideas*
- are*

*and what a relief it is
to shed them.*

*Each web of entanglement
sets up*

*a particular resistance against
clarifying the confusion,*

- *in spite of
remaining in pain
while the confusion lasts,*
- *in spite of
knowing the*
 - *liberated,*
 - *happy**state*

*after it [i.e., after the confusion]
is cleared up.*

Although you know all this,

- *to some degree
even out of personal experience, and*
- *most certainly
as a valid theory,
none of you
are fully aware
to what extent*

you still dwell

in the state of

*pre-reality [i.e., not knowing what you think,
feel or believe exists].*

*Most of you, my friends,
do not see
in your day-to-day lives
where just such a
dualistic concept of the self
as at once*

- the highest*

and

- the lowest*

*is responsible for
that [first] layer of reality
where you
think
certain things exist
without that necessarily being true.*

19

*Often,
though you have actually recognized
a false assumption about yourself,
you still
do not follow this [false assumption] through
to its consequences.*

You fail to see, for example,

- how this [false] assumption
affects*
 - what you believe about others and*
 - what you believe they think of you;*
- what a*
 - situation or*
 - incident**means*
in the light of your [false] assumption;
- what*
 - your reactions and*
 - the reactions of others
really mean.*

***If you clearly formulate
what you
believe***
• *a situation or*
• *[an] event or*
• *someone's reaction*
means,
***then you will know
why
you are unhappy
in any particular form.***

***This clear-cut knowing
of
why
you feel the way you do
makes a tremendous difference.***

***It [i.e., this knowing why you feel the way you do]
also gives you the possibility
of realizing
that some of your beliefs
are preposterous.***

***Again,
you might have admitted this [i.e., admitted that some
of your beliefs are preposterous]***
• *in general and*
• *as a theory,*
but
***to do so [i.e., to admit that some of your beliefs are preposterous]
specifically
is still extremely hard.***

***Your intellectual arrogance
makes this so difficult.***

	<p><i>It is arrogant to set yourself up above others, but it is even more damaging to overestimate your own intellect and thus miss out on your real inherent wisdom [from levels deep within], while</i></p> <ul style="list-style-type: none"><i>• negating and</i><i>• denying</i> <p><i>the childish misunderstandings in your personality.</i></p>
20	<p><i>To admit what childish nonsense is lodged in the unconscious is so hard because this [childish nonsense in your unconscious] contradicts the concept you have of your "intelligence."</i></p> <p><i>But perhaps an even greater motivation for keeping your secret beliefs [i.e., for keeping what you think exists secret and] in the haze of vague</i></p> <ul style="list-style-type: none"><i>• impressions and</i><i>• feelings</i> <p><i>rather than acknowledging them [i.e., acknowledging what you think exists and doing so] precisely is that you have a vested interest in keeping these things secret because you feel vaguely that, once they are out in the open, you will be obliged to make changes.</i></p>

*You fear to do that [i.e., you fear to make changes]
precisely because
you are so committed
to your false ideas [i.e., so committed to what you think exists]
that a different mode of approach
appears to threaten you [by proving that what you think exists
and what you have been counting on existing
does not exist in fact – thus proving you to be wrong].*

*But you do not realize
that it [i.e., that a change, a different mode of approach]
threatens you
only because of your false ideas.*

*The illusory assumptions
compound,
one leading to another,
and you must disentangle them all
in order to bring*

- order and*
- truth.*

If you elevate yourself

- above your own
actual self,*
- above where
your [actual] self
is still*
 - ignorant and*
 - misinformed,*

*you cannot
establish order.*

*It is hard to admit
the utterly childish side,
with all its
senseless*

- ideas and*
- beliefs.*

*The moment this childish side is out in the open,
you know it is nonsense,
and you are relieved to give up
the burdensome [false] beliefs.*

21	<p><i>In addition to such [unconscious childish] nonsense there are also false</i></p> <ul style="list-style-type: none">• <i>beliefs and</i>• <i>impressions</i> <p><i>you even consciously assume to be true – at least to some degree.</i></p> <p><i>These are even more difficult to handle.</i></p>
22	<p><i>Then there are beliefs you do not wish to alter even though you may sense they are somehow false.</i></p> <p><i>The painful premise [i.e., what you think exists, though painful, and though you even sense the truth may be otherwise] seems preferable to another alternative that appears, deep in your unconscious, even worse.</i></p> <p><i>This, too, is of course, an illusory assumption, for no truth is ever</i></p> <ul style="list-style-type: none">• <i>burdensome,</i>• <i>hopeless or</i>• <i>in any way undesirable.</i>

	<p><i>The</i></p> <ul style="list-style-type: none">• <i>complications and</i>• <i>interactions</i> <p><i>of all the</i></p> <ul style="list-style-type: none">• <i>knots,</i>• <i>ensnarlements,</i>• <i>false beliefs,</i>• <i>half-truths and</i>• <i>contradictions</i> <p><i>comprise</i> <i>what actually exists</i> <i>in you [i.e., makes up what you think exists,</i> <i>though the truth is often otherwise].</i></p> <p><i>You must face them</i> <i>before you can make any further progress.</i></p>
23	<p><i>You absolutely must</i> <i>disentangle</i> <i>this [first] level of reality.</i></p> <p><i>If you are</i> <i>unwilling</i> <i>to see</i> <i>what you</i> <i>believe</i> <i>to be true [i.e. unwilling to come to the first level of reality],</i> <i>you cannot ever</i> <i>come to see</i> <i>what is</i> <i>really true [i.e., cannot come to the second level of reality],</i> <i>at this moment.</i></p> <p><i>Consequently,</i> <i>you will be unable to reach</i> <i>the third level of reality [i.e., what could exist as a new reality].</i></p>

*That [i.e., reaching the third level of reality]
you can only do
by changing
the present reality [i.e., changing the second level of reality]
into one that is
more favorable for you,
and this cannot happen by*

- *wishful thinking,*
- *illusory magic, or*
- *denial of the facts.*

24

*Let us take a frequent occurrence
as an example:
your fear of rejection.*

*This fear
runs through your*

- *psychic*

*life, and
consequently
through your*

- *outer,*
- *physical*

life.

*Rejection itself
would not be
the threat it is for most people
if
there were
no
specific assumptions
connected with it.*

*These
specific assumptions [behind your fear of rejection]
are what you must unearth.*

*For example,
you may believe that
you are
worth nothing;
what makes
rejection
such a great threat
is that it seems to confirm
the "fact"
of your
worthlessness.*

*Thus
it is not sufficient
to acknowledge
a stereotype "explanation"
by saying
you feel
anxious.*

*It is necessary
first
to acknowledge that
the anxiety exists
because
you fear
rejection.*

*Subsequently,
you must unearth [your belief]
that rejection
is so threatening [to you]
because
you feel
worthless
and
do not wish to
admit this feeling [i.e., do not wish to feel being
worthless if being worthless turns out
to be the truth behind your feeling rejected].*

*But even this
does not go far enough.*

*Now it becomes necessary
to find out
on what specific grounds
you base
the heretofore
secret
conviction of
your worthlessness.*

*In other words,
you must take
all these
very specific
• beliefs and
• assumptions
out of
the fog of vagueness,
where they hide
under
the collective label of
"anxiety."*

25

- *When you*
 - *change your approach
in the fashion suggested here and*
 - *conduct
serious investigation,*
- *when you*
 - *take nothing for granted and*
 - *approach everything
in a*
 - *new and*
 - *fresh*
 - way,*
 - you will find out
what you [really]
believe
exists.*

***From there on
you can***
• ***begin to look further and***
• ***begin to question
the premises of
these beliefs.***

You can
• ***begin to***
• ***open your eyes and***
• ***look objectively
for what
really***
is [i.e., what really exists versus what you think exists].

***In this transition
from one level of reality [i.e., the first level of reality – what your think exists]
to the next [i.e., the second level of reality – what actually does exist],
you must also ask yourself the question
whether you really
want to find out,***
• ***first what you think exists, and***
• ***second, what really is.***

***All the false assumptions you harbor
seem to dictate
keeping them [i.e., keeping your assumptions]
secret.***

***For example,
should it be true that
you actually are [what you believe and think yourself to be, namely:]***
• ***worthless and***
• ***beyond redemption,
facing such a fact
would indeed be a hard undertaking.***

***But then,
is it preferable
to live a lie
by pretending
[that] you
believe in your worth,
while underneath
you doubt it?***

*Such considerations
will give you the necessary logic
to look at
what you*

- *believe*

*exists,
in order to then find out
what*

- *actually*

exists.

*The actual truth
is that
you have
a great deal of worth,
although, perhaps,
in a different way
than you believe.*

26

- *Conversely, and*
- *simultaneously,*
*you may believe
that
you are the most important and valuable person on earth,
who deserves very special privileges.*

*To ascertain [that] such a belief [lives in you]
is difficult
because*

your intellectual knowledge

- *refutes such arrogance and even*
- *creates shame [for holding such an arrogant belief].*

*Also,
admitting such an idea [i.e., admitting that you think that you are the
most important person on earth]*

*brings you closer
to questioning its validity [i.e., when you did not know this idea existed
in you, you could not question its validity; knowing it, you can],
which [questioning] you fear all the more
since in the psyche there also lurks
the precise opposite extreme –
the assumption of your worthlessness.*

***If you are not special,
then you assume
you are
nothing.***

***Hence,
you must keep
both assumptions [i.e. both the belief that you are worthless, and
simultaneously, the belief that you are
the most important person on earth]
hidden from consciousness
and [of course when they are hidden from your consciousness]
you cannot examine them.***

***This [willful ignorance of both beliefs]
keeps you from
testing the reality
of further
• chain-reactions and
• compulsive behavior patterns
based on
such [unconscious] assumptions [and beliefs].***

27

***So,
when you discover
that you
do not want
to find out
what exists in you [i.e., you do not want to find out
what you think exists],
push on
and find out
why not [i.e., find out why you do not want to find out
what you believe and think exists].***

***What
false beliefs
prevent you
from doing so [i.e., what false beliefs prevent you from finding out
what those false beliefs themselves are, that is, prevent
you from finding out what you believe and think exists]?***

*When you answer that question,
you open another little gate
that will eventually
enable you
to change your mind,
so that you will
want
to find out*

- *(a) what you think exists, and*
- *(b) what really exists.*

28

*In that moment [i.e., in that moment when you want to find out both what you
think exists and what really does exist]
you are already
two important levels
closer*

- *to the inner guidance and*
- *to the inner reality,*
- *to the possibility
of what could be.*

*This [third level of reality – what could be] is the
Kingdom of God
inside you.*

*As long as you
do not clear up
the entanglements*

- *of false opinions –*
- *of what you
believe
exists*

*as opposed to
what
actually
exists –*

*you cannot see
that even
what actually does exist
need not be
your ultimate state of being.*

*To realize this [i.e., what actually exists need not exist]
leads to a tremendously important transition.*

29

The level of

- **what actually does exist** [i.e., the second level of reality]
is always
an enormous relief

compared to

- **what you believe exists** [i.e., compared to the first level of reality].

Truth

is never anywhere near as threatening

as the foggy

- **half-truths and**
- **evasions,**

[i.e., as threatening as either pre-reality or the first level of reality]

no matter what it [i.e., no matter what the truth, or the second level of reality] **is.**

What you

- **believe exists** [i.e., the first level of reality]

is a relief as compared to

- **the fog** [i.e., pre-reality],

and what

- **actually exists** [i.e., the second level of reality]

is an even greater relief compared to what you

- **believe exists** [i.e., the first level of reality].

The discovery of

the manifold possibilities in Creation

of

what could exist [i.e., the third level of reality, or the Kingdom of God within]

is more than

liberation.

It [i.e., the discovery of the third level of reality, of what could exist, the Kingdom of God within]

opens the gates

- **to the world,**
- **to the great freedom**
of co-creation,
- **to unlimited expansion.**

*I might say here that
in mundane psychotherapy,
the highest obtainable goal
is usually
the level of reality
of what actually exists [i.e., the second level of reality].*

To accept this reality [i.e., to accept what actually exists] –

- *your manifest*
 - *values and*
 - *liabilities,*
- *the limitations of*
 - *yourself and*
 - *the outer world – and*

*to cope with the world
so as to produce
your best*

- *actions and*
- *feelings,*

*this would be
the ultimate
that psychotherapy
can expect
under the very best of circumstances.*

*It would be the point at which
a patient
is successfully dismissed
as cured.*

30

*Our
spiritual path
begins precisely here [after the second level of reality is realized].*

*Of course,
the levels [i.e., the three levels of reality]
overlap
and you cannot say that
you must first have completed one level
before reaching the next.*

It never quite works that way.

	<p><i>This is why realizing now that the third level [i.e. what could exist, the Kingdom of God within] exists and working with it to the best of your present abilities will help you attain the lower stages [i.e., the first and second levels of reality] perhaps</i></p> <ul style="list-style-type: none"><i>• a bit faster and</i><i>• more painlessly,</i> <p><i>perhaps</i></p> <ul style="list-style-type: none"><i>• a bit more safely and</i><i>• more meaningfully.</i>
31	<p><i>As to the third level [of reality, or the Kingdom of God within],</i></p> <ul style="list-style-type: none"><i>• what could exist –</i><i>• what in the spiritual sense is usually called the reality – is not a static condition.</i> <p><i>It [i.e., the third level of reality] is no more</i></p> <ul style="list-style-type: none"><i>• real,</i><i>• true and</i><i>• unchangeable than the level of what you believe exists [i.e., than the first level of reality].</i> <p><i>If you are convinced of it [i.e., if you are convinced that what you believe exists actually does exist even though it may not in fact exist],</i></p> <p><i>it seems</i></p> <ul style="list-style-type: none"><i>• true and</i><i>• real</i> <p><i>[to you], so that we can speak of your reality at that moment.</i></p>

***It [i.e., your reality at that moment] is
the reality
of your assumptions [and beliefs],
[assumptions and beliefs] which lead you
to further ideas,
with their
actual
• energy and
• dynamics,
with all their [i.e., with all the ideas'
energy's and dynamics']
consequences
that happen
in
• experience and
• fact.***

***So,
• what you believe [i.e., the first level of reality]
and
• what is [i.e., the second level of reality]
are not so different
when one considers
the vast stretches of possibilities [in what becomes manifest
as a result].***

32

***When you assume
that
reality
is
• static and
• immovable,
you are
as far removed from
• actual,
• ultimate
reality
as anyone who assumes
• illusions [i.e., false beliefs, or what one thinks exist but doesn't exist]
to be the final truth.***

*Ultimate reality
is essentially*
• *flexible and*
• *movable.*

*Humankind
is not put into a universe*
• *that has its
predetermined existence,*
• *whose conditions
are fixed.*

Even objects
• *are in flux,*
• *are condensed energy,
constantly moving.*

*The energy
is generated*
• *by consciousness and*
• *by the way it [i.e., by the way consciousness] operates.*

*Thus,
the immovable outer world
is a direct product
of*
• *you and*
• *your consciousness.*

*When you can begin to question
whether*
*what you found to be reality
need be so [i.e., need to be the reality you found it to be],*
*you begin to
expand the horizon*
• *of your concepts,*
• *of your mental grasp.*

*This [expansion of the horizon of your concepts and your mental grasp]
increases
your creative power
to alter
the seemingly static
reality.*

*You can
expand
reality
to the exact degree
you wish to expand*

- *the horizon, or*
- *the frontiers,
of your concepts.*

*By
concepts
I mean more than
the superficial*

- *beliefs and*
- *theories,
of course.*

*When
your mind
can*

- *truly and*
- *deeply
embrace
limitless vistas of experience
for*
- *happiness and*
- *self-expression,
this [limitless experience for
happiness and self-expression]
is exactly
what
your reality
must become,
for consciousness is*
- *explosive,*
- *powerful
stuff.*

*Each thought,
as you know,*

- *creates and*
- *truly builds*
- *your life –*
- *your very own reality circumstances.*

33

*However,
if you strive
unconsciously
for the limitless expansion
as the child strives
for magical omnipotence
because
the personality
• fears and
• dislikes
dealing with
the present limitations,
it [i.e., the limitless expansion]
cannot possibly work.*

*It is necessary
to first
• accept
the present limitations and
• cope
with them,
for they [i.e., the present limitations]
are a product of
what the consciousness believes.*

*It is impossible
to discover
your own creative power in the positive
before you recognize
the connection
between
• negative reality
and
• negative beliefs.*

*Only when you
realistically accept
a limitation
as it is now
can you
transcend it,
in the realization
that the limitation
does not need to exist.*

Thus
you move into
the third level of reality [i.e., what could exist, the Kingdom of God within],
in which
your intellect
cannot help you.

It is then
that the
inner guidance
can come forth.

The inner guidance
will be
unobstructed
once you have moved
from

- **the outer level of**
- **haze and**
- **fog**

where you
do not know
what is going on
in you [i.e., you are in the
stage of pre-reality],

to

- **the level of**

what you
believe
exists [i.e., you have moved to the first level of reality],

then to

- **the level of**

what
actually
exists
in comparison [to what you believe exists, i.e.,
you have moved to the second level of reality],

and further, to

- **opening your way into the**

third level [of reality],
of what
could
exist [or, the Kingdom of God within].

34

Realizing

- **what**
 could
 exist,
- **the ultimate truth**
 - **of the inner being,**
 - **of the real self,****is the aim**
 of life itself.

Then you come into your own.

The more
 you transcend
 these [three] levels [of reality],
the freer
 inner guidance
 becomes, and
the more
 you will comprehend
 those three levels of reality
 which are your way
 from

- **"being thrown into**
 the outside world"

to

- **coming back home**
 into inner reality.

35

What is
 evil,
 my friends –
 all the evil
 that is so deplored?

Evil

is all the

- ***error and***
- ***confusion***
 - ***on the outer hazy level of pre-reality – as well as***
 - ***on the level of what you believe exists, which is not quite conscious – that drives you into***
 - ***actions and***
 - ***feelings***
- ***which***
 - ***are truly destructive and***
 - ***are called evil.***

They [i.e., the error and confusion on the level of pre-reality as well as on the first level of reality – what you believe exists – which is not quite conscious] blur out the spiritual light of oneness.

The existence of evil is

- ***the blind drive of***
 - ***not knowing,***
- ***the vagueness of***
 - ***misbelief,***
 - ***distortion,***
 - ***error.***

If you truly comprehend these words, my friends, it will be

quite impossible for you to ever

- ***hate anyone, or***
- ***believe in the evil nature of certain human beings.***

You will then see that such hate is senseless.

*You can
hate*

- *the evil
of error and*
- *the error
of evil,*

*you can
hate*

- *the effect of*
 - *the error and*
 - *the vagueness
of not knowing*
 - *what you believe – or*
 - *what others believe.*

*That [i.e., the effect of error and vagueness of not knowing]
you can hate,*

*but you can never hate
the person*

*ensnarled in the error
of not knowing*

what he or she believes.

That is truly

*the most alienating state –
not knowing*

what one

- *believes,*
- *assumes and*
- *concludes.*

36

*As I keep saying,
you must beware of
judging
whether*

- *you or*
- *others
have reached*

*any of these levels
on the whole.*

	<p><i>It is always a question of</i></p> <ul style="list-style-type: none"><i>• fluctuation and</i><i>• overlapping.</i> <p><i>You may have attained a state of fluctuating between the</i></p> <ul style="list-style-type: none"><i>• second</i><i>and</i><i>• third levels.</i> <p><i>You may have activated sufficient power from the third level to guide you in all your life-expressions.</i></p> <p><i>But where you are still trapped in your haze, the guidance does not easily penetrate and you cannot hear it.</i></p>
37	<p>QUESTION: <i>What if one doubts that one's needs are justified?</i></p> <p><i>Isn't it also a question of what should be?</i></p>
38	<p>ANSWER: <i>This is part of the confusion.</i></p>

If you do not know

- *what you are supposed to want,*
- *what is a legitimate need on your part,*

you get confused between

- *the childish aspect that desires*
 - *unreasonable and*
 - *unrealizable*
 - *love and*
 - *attention,*

and

- *the legitimate adult need for human*
 - *warmth and*
 - *affection.*

In this confusion

you may

- *reject yourself for the latter [i.e., reject yourself for having legitimate adult needs for human warmth and affection],*

while at the same time

you

- *rebel against not obtaining the former [i.e., you rebel against not satisfying your childish aspects' desires for unreasonable and unrealizable love and attention].*

You must bring

all these confusions out in the open and examine them so that you can put order into them.

39

*In addition to this confusion,
there may be confusion about
what the other person
really feels.*

*Your own confusion
inevitably
breeds confusion [in you]
about
what exists in the other person.*

*The childish level
may conclude [that]
you are being rejected,
since the
unrealizable [childish] demands [in your childish aspects]
are not fulfilled.*

*You may not be able to recognize
actual love [for you in another],
because it [i.e., another's love for you]
appears in a different way
from what you imagine [and expect]
in your present state,
[a state] in which you
may not be able to make room for
differences in self-expression.*

*You may also
misinterpret
the
actual
rejection
as a personal one,
and not recognize that
this [rejection is not personal but] is
the manifestation
of another person's
• immaturity and
• fear of love.*

*You must investigate all these
• interactions and
• mutual currents.*

40

*The way you can gauge
whether you have arrived at
what you
ought to know
about yourself
at the moment
is the only reliable gauge there is:
Do you have
the feeling*

- of utter*
- relief and*
- liberation,*
- of being*
- energized and*
- light?*

*If so,
you can be
absolutely sure
that you have attained,
at this moment,
the level of self-knowledge
that you
ought to
have.*

*[Conversely,] When
this feeling
is missing,
you can be quite sure*

- that many answers*
- are still outstanding and*
- that you need to*
- find them.*

*You need to ask yourself
the appropriate questions.*

41	<p>QUESTION: <i>I am aware of the fact that I distort reality.</i></p> <p><i>I wonder how this applies to my job situation, in which I am caught in a hostility cycle with my boss.</i></p> <p><i>At least on my part I feel very hostile to him.</i></p> <p><i>This is very real to me, although I know I am overreacting.</i></p> <p><i>Would you comment on this?</i></p>
42	<p>ANSWER: <i>As you already know, this has really not much to do with your boss.</i></p> <p><i>It is all a question between</i> • <i>you</i> <i>and</i> • <i>your father.</i></p> <p><i>You have to ask yourself the relevant questions.</i></p> <p><i>[1] What do you really feel about your father?</i></p> <p><i>[2] What do you believe he felt about you and</i></p> <p><i>[3] why?</i></p>

*If you tackle
only these three questions,
you will already
be more in clarity
on the level of
what you
believe
exists [i.e., you will be on the first level of reality],
rather than
being in the fog
of not quite knowing
what bothers you [i.e., rather than being in pre-reality].*

*Out of these questions
more questions will arise,
of course.*

*But let us
not hurry ahead.*

*Just concentrate on
these three questions,
without taking anything for granted.*

*It is essential that you
ask yourself
and answer
these questions.*

*Then you can tackle
the next level
of considering
what is [i.e., tackle the second level of reality].*

43

*For you who heard this lecture,
even if you did not always concentrate on my words,
something went into
your heart,
where a seed
can grow into
a wonderful fruit.*

*Allow this to happen, my friends,
for life is so good.*

*The truth
is happiness,
while unhappiness
is always*

- *error and*
- *misconception.*

*Do not ever forget this.
Knowing this
may lead you
to have more initiative
about discovering
the misconceptions
of your suffering.*

44

*On this day [i.e., Good Friday, 1968]
that commemorates
the leading faith of this hemisphere,
you can perhaps
find a special strength
in the memory of your forefathers –
not because
such a special day in itself
is of any value or importance as such,
but because
at times
you need an outer*

- *impact or*
- *push*

*in order to put something in motion
within.*

*For some,
religious
• memories and
• considerations
may represent such a push.*

*For others
this may not be necessary.*

*They, in turn,
may need
• other
• reminders and
• incentives, or
• another impetus
that gives them
a motor force
with which
to grind a way out of
the entanglements
on the outermost level
of fog-bound existence [i.e., on the level
of pre-reality],
which cause so much
• anxiety and
• suffering.*

45

*Be blessed,
my very dearest ones.*

*The
• love
of the universe,
the
• truth and
• beauty
of the universe,
are
• within you and
• around you
at all times,
my friends,
always.*

***Make yourself
see the truth
by calling upon
inner guidance
so that***

- you and***
- your inner guidance***

***eventually
become
one.***

***This will happen
when you have
experienced it sufficiently often
as
real.***

***Be blessed,
be in peace,
be in God!***

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