Greetings,
my very dearest friends
who are gathered here
and who are blessed indeed.

You are blessed
not only
• by your presence
  in the spirit of
  wanting to receive
  • guidance and
  • truth,
but primarily [you are blessed]
• by every inner effort made
toward the realization
of your true being.

The more actively
you seek this realization,
the more blessings
are generated
from within.

Gary Vollbracht

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/

Edited by Judith and John Saly; Devotional Version posted 1/12/15
A person cut off from inner reality is indeed lost.

The majority of humans
• are almost totally cut off from their inner reality and
• must therefore find their way back to it.

The few who have attained this connection [with their inner reality] always
• were and
• will be the spiritual leaders of humankind.

Every effort on this path is aimed at reestablishing such a connection [with your inner reality]
• for inner guidance,
• for the manifestation of the inner reality.

Jesus Christ has proclaimed that the Kingdom of Heaven is within.

These words are only too often taken for granted and not much thought is given them.

What does the word "kingdom" mean?
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.

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.

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.
• 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.

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.
[As you comprehend and assimilate what I say here]
You will eliminate some of the illusory difficulties so that your inner guidance will manifest itself as a:
• natural,
• effortless phenomenon.

What are the three levels of reality?
You may expect to hear of the well-known levels of the:
• physical,
• mental and
• spiritual realities,
about which we have spoken in many different:
• contexts and
• connections.

But this [lecture tonight] will be something else, so gear your mind to a new approach.

The first level of reality is:
• what you think exists.
The second level of reality is:
• what actually exists.
The third level of reality is:
• 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.
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.
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.

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.
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.

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?

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.
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.

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.
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

• negating and

• denying

the childish misunderstandings

in your personality.

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."

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

• impressions and

• feelings

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.


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.
In addition to such [unconscious childish] nonsense
there are also
false
• beliefs and
• impressions
  you even
  consciously
  assume to be true –
  at least to some degree.

These are even more difficult to handle.

Then there are beliefs
you do not wish to alter
  even though you may sense
  they are somehow false.

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.

This, too, is of course,
an illusory assumption,
  for no truth
    is ever
      • burdensome,
      • hopeless or
      • in any way undesirable.
The
• complications and
• interactions
  of all the
  • knots,
  • ensnarlments,
  • false beliefs,
  • half-truths and
  • contradictions
  comprise
  what actually exists
  in you [i.e., makes up what you think exists,
  though the truth is often otherwise].

You must face them
  before you can make any further progress.

You absolutely must
disentangle
  this [first] level of reality.

If you are
  unwilling
  to see
  what you
  believe
  to be true [i.e. unwilling to come to the first level of reality],
you cannot ever
  come to see
  what is
  really true [i.e., cannot come to the second level of reality],
at this moment.

Consequently,
you will be unable to reach
  the third level of reality [i.e., what could exist as a new reality].
<table>
<thead>
<tr>
<th>That [i.e., reaching the third level of reality]</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
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<tr>
<th>Let us take a frequent occurrence as an example: your fear of rejection.</th>
</tr>
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<tbody>
<tr>
<td>This fear runs through your • psychic life, and consequently through your • outer, • physical life.</td>
</tr>
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<tr>
<th>Rejection itself would not be the threat it is for most people if there were no specific assumptions connected with it.</th>
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</table>

| 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."

- 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 you 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].

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.

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.
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.

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.
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
• a bit faster and
• more painlessly,
perhaps
• a bit more safely and
• more meaningfully.

As to the third level [of reality, or the Kingdom of God within],
• what could exist –
• what in the spiritual sense is usually called
  the
  reality –
  is not
  a static condition.

It [i.e., the third level of reality]
is no more
• real,
• true and
• unchangeable
  than
the level of
what you believe exists [i.e., than the first level of reality].

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],
it
seems
• true and
• real
[to you], so that we can speak of
your reality
at that moment.
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].

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.
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].
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.

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.

As I keep saying, you must beware of judging whether
• you or
• others have reached any of these levels on the whole.
It is always a question of
• fluctuation and
• overlapping.

You may have attained
a state of fluctuating
between the
• second
and
• third
levels.

You may have activated
sufficient power
from the third level
to guide you
in all your life-expressions.

But
where you are still trapped
in your haze,
the guidance
does not easily penetrate
and you cannot hear it.

QUESTION:
What if one doubts
that one's needs
are justified?

Isn't it also a question of
what
should
be?

ANSWER:
This is part of the confusion.
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.
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.
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.
QUESTION:
I am aware of the fact that I distort reality.

I wonder how this applies to my job situation, in which I am caught in a hostility cycle with my boss.

At least on my part I feel very hostile to him.

This is very real to me, although I know I am overreacting.

Would you comment on this?

ANSWER:
As you already know, this has really not much to do with your boss.

It is all a question between
• you
and
• your father.

You have to ask yourself the relevant questions.

[1] What do you really feel about your father?

[2] What do you believe he felt about you and

[3] why?
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].
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.

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.

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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