Pathwork Lecture 234: Perfection, Immortality, Omnipotence

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/

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• Greetings and
• *divine blessings*
  for all of you,
  *my dearest friends.*

*Divine love*
  is like an
  *immense mantle*
  of finely spun gold,
  • permeating the universe,
  • enveloping
    • everything and
    • everyone
  existing in all of creation.

*It* [i.e., *Divine love*]
  is
  • a permanent reality,
  • always accessible
    in its essence.
Only

the disconnected mind
• fails to perceive
divine love and
• moves itself
  out of grace, as it were.

But

being removed from grace
is only an illusion.

It [i.e., Being removed from grace]
becomes reality
for the narrow consciousness
that
  believes
  that
    • the illusion
    is
      • real.

As you
• grow on your path and
• find forever
  • more and
  • deeper
connections
  with
    • yourself,
    with
      • what is now in you,
you finally
connect with
  that essence of yourself
  that is
    the state of grace I just described.
Your innermost universe is also the outermost universe and vice versa.

Truly, there is no separation between them [i.e., there is no separation between your innermost universe and the outermost universe].

As time is an illusion, so is "inside and outside," and so is it an illusion that

• you are separated from

• that mantle of divine love, which is also you yourself, for

• you are part of

• that mantle [of divine love].

It [i.e., That mantle of divine love] is not merely

• given to you, or

• available to you – you are

it [i.e., You are that mantle of divine love].
I know, my friends, these are difficult concepts
  • to comprehend,
  let alone
  • to experience
    in your present state,
    a state in which
    a condensation of
    • energy
    and
    • consciousness
    has created
    little nuclei, as it were.

Perhaps I might use the analogy of an "airpocket" to convey
  • nature or
  • life
  of matter.

In the immense sea of divine reality there are
  airpocket-like
  • formations and
  • configurations
  that are produced by certain states of consciousness.

To those
  • who created
    that particular condensation,
  • who are in
    that state of consciousness,
    the creation seems
    • unique and
    • isolated.
Nothing else [Nothing else but that particular condensation of energy and consciousness, nothing else but that state of consciousness you yourself created]

seems to exist, because you cannot perceive what is produced from other states of
• consciousness and
• development.

The "airpocket" you live in represents your present reality.

It may be
an entirely different "airpocket" for others
• whom you can
• see and
• hear,
but
• who
• live in a different world and
• have created a different configuration.

Your higher self
is of course
• the ever-existing grace of God,
• the mantle of love,
• truth and beauty
  that permeates all of existence.
• Your higher self
  knows
  states of reality
that
• your conscious mind
  knows nothing about.

Only on the journey
to your innermost being
do you
gradually
expand
• the experience and
• the knowledge
  that come from
  your higher self,
  allowing it [i.e., allowing the experience and
  knowledge that come from your higher self]
to penetrate
  the mind
  of your conscious personality.

In the limited state of perception
of the conscious mind,
the truth
  that the higher self knows to be real
becomes
  somewhat distorted.

Perceiving
the higher self’s knowledge
through the maze of the ego consciousness
makes
• the truth
  somehow
• untrue.
In tonight's lecture I will speak about three such particular states of reality, which in
  • the higher self
    are
      • beautiful,
  but in
  • the ego-consciousness
    become
      • untrue,
      • off center,
      • distorted and
      • neurotic.

You must therefore first abandon
  • the distortions,
    on the level of
      • ego-consciousness,
before they [i.e., before these three particular states of reality which in the higher self are beautiful]
can reemerge as
  • truth
    on a
      • deeper level of consciousness.

It is very important to understand this.

You struggle constantly because you always assume that something is either
  • right
    or
  • wrong,
yet something can be
  • truth
    on one level
and
  • untruth
    on another.
The three aspects I want to discuss this evening are

- perfection,
- immortality, and
- omnipotence.

Let us see how these three states of reality compare when you experience them in the

- higher-self consciousness, and
when you experience them on the

- personality level.

I venture to say, my friends,
it will help you a great deal if you can assimilate what I attempt to give you here.

Let us begin with perfection.

The striving of the higher self for perfection is of course a legitimate movement, for the soul knows that this state of reality exists as a

- living,
- breathing reality of its own.

Perfection of the spiritual entity is very different, however, from the way the ego conceives of it.
Perfection in reality
is an
ever-changing flux.

There is nothing static
about it [i.e., There is nothing static about perfection].

One thing
is not in opposition to
another.

• Truth,
• beauty,
• love
are
ever-changing manifestations,
changing always appropriately
to the occasion.

Therefore
perfection
is a constantly moving state.

But
the ego consciousness
conceives of perfection
as
• static,
• very limited and
• exclusive,
rather than
• inclusive.

Therefore
• perfection
deteriorates into
• perfectionism.

When this happens,
duality
takes its toll.

One thing seems
• good,
another [thing seems]
• bad.
You must give up
striving for perfection
from the ego point of view
to truly reach
the perfection of the higher self.

Let us consider
the motives
for perfection
on both levels –
that of the
- conscious ego personality and
that of the
- higher self.

Along with that,
let us look at some of the
- qualities and
- traits
manifesting
in both states.

The motive –
if there is such a thing [i.e., if there is such a thing as “motive”]
from the higher-self point of view –
for
- being perfect and
- wanting perfection,
is
love.

It is the recognition
that
only
a state of pure love
- can further creation,
- can aid the great evolutionary plan.


God is perfection, therefore the Godself is perfect – in
  • wisdom, in
  • love, in
  • beauty, in
  • unity, in
  • all-inclusiveness and in
  • the undivided reality in which what is
    • good and
    • desirable
      for
        • one
      must also be so
        for
          • all others.

True perfection is a relaxed state of being in which no
  • fear, • pride, or • self-will exist.

It [i.e., True perfection] exists for its own sake, • simple and • pure.
Real perfection
harbors within itself
a state of
depth self-recognition
that contains
• respect and
• love
• for
  • the self
  • as much as for
  • all other things in creation.

Hence [i.e., Having within itself a state of depth self-recognition that contains respect and love for the self]
no proving
is necessary.

Perfection
• is wide open and
• knows
  • no formula and
  • no rigid rule.

Inner
• freedom and
• security
make it possible
for the entity
to decide
spontaneously
when to
• be soft and
when to
• strongly assert a position.

There is
no maudlin sentimentality
that shrinks
fearfully
from confrontation.
The courage
to risk rejection
for the sake of
• help and
• truth
exists
without becoming
an extreme position
of punitive
self-righteousness.

• Expanding,
• giving,
• joyful and
• vigorous
expressions of
divine reality
surge forth
in the state of
• positive aggression,
as well as
in the state of
• soft
  • receptivity and
  • acceptance.

Perfection
is a
• breathing,
• living
force
that
• heals,
• grows and
• creates
because
• it exists
• for its own sake.
In that state it [i.e., In that state of being a breathing, living force that heals, grows and creates because it exists for its own sake, perfection] constantly expresses a variety of divine qualities, not only
- love,
- truth,
- justice,
- beauty,
but also
- creative vigor,
- vitality,
- myriad expressions of self, of life forever alternating [i.e., alternating between the state of positive aggression and the state of soft receptivity and acceptance] for the deeply innate purpose of spreading divine reality into all of the void.

This is a very limited explanation, my friends, for human words do not exist to describe this state [i.e., this state of perfection].

So you need to use
- your innermost feelings,
- the intuitive faculties of your inner soul, to feel what I mean to convey here [i.e., mean to convey by the word “perfection”].
Now how does striving for perfection look when it comes from the level of the ego personality?

What are the • motives?

What are the • attitudes?

Obviously there is pride – the need to be perfect in order to be better than others.

That feeling alone [i.e., That need to be better than others alone] totally distorts reality.

As I have often said, when you compare in this manner [i.e., when you compare yourself with others in order to be better than others], you are in the illusion that there is a limited quota of perfection available, so that you have to • jealously guard your own [level of perfection] and • take it [i.e., take aspects of perfection] away from others in order to reach your goal [i.e., to reach your goal of being better than others].

At the same time, another person's already developed state appears to diminish you.
Attempting to become perfect at the expense of others obviously defeats your very aim, for nothing could be less perfect than the
- inner greed,
- jealousy,
- envy,
- tight ambitiousness and
- vanity involved here, not to mention the
- very imperfect,
- limited view of life
in which such exclusiveness [i.e., exclusiveness where you need to have more perfect aspects than others have in order to be better than others]
seems a reality to you.

Another distortion in striving for perfection on the personality level is
- the fear of inner imperfection,
- a hidden sense of worthlessness that you never face squarely,
- comprehend,
- work through in its [i.e., in your fear of inner imperfection hidden sense of worthlessness’s]
- details and
- small everyday manifestations.
Instead [i.e., Instead of facing, comprehending and working through your fear of inner imperfection and hidden sense of worthlessness’s details and small everyday manifestations],

you put on
  a mask of perfectionism
to prove to
  • the world and
  • yourself
    that the worthlessness
    you
    • fear and
    • suspect
does not exist.

Perfection then [i.e., Perfection you put on as a mask to the world and to yourself then]

becomes
  a superimposed solution
  for
    the worthlessness
    that you do not want to
    • experience and
    • examine.

So here we are also dealing with
  • evasion and
  • untruth.

You are
  untruthful
in the sense of
  • not wanting to see
    what you
    really
    • feel and
    • think
  about yourself,
but rather
  • striving to
    appear
    what you are not.
On the ego level, perfection
  • becomes, or
  • is, outer-directed.

It [Perfection] exists
  for the sake of
  • others,
  for the sake of
  • appearance.

So if you seek perfection –
  a divine state –
  in a state of untruth,
the false search must lead to
  a rigid distortion,
    truly
    a caricature of the real state of perfection.

Such a
  • prideful,
  • fearful,
  • untruthful attitude indicates lack of faith in your own deeper nature.
Therefore [i.e., Because of your lack of faith in your own deeper nature] you hurriedly try to pretend that you are in a perfect state, without it [i.e., without the perfect state] having developed organically.

The pretense of appearing perfect—which may apply to • specific aspects of the personality and not so much to • the total personality—implies a deep dishonesty on the part of the lower self.

It [i.e., The pretense of appearing perfect, a dishonest on the part of the lower self] is • truly cheating, • wanting to skip the laborious work of becoming, and • wanting to attain the desirable result without paying the price.

This [i.e., Wanting to skip the laborious work of “becoming” and instead wanting to attain the desirable result without paying the price of hard work], in turn, increases • guilt and • a sense of worthlessness that is • diffuse and • not pinpointed in conscious awareness.
The superimposed perfection – or rather
perfectionism – is always
• blind,
• unsure,
and therefore
• rule-bound.

It [i.e., superimposed perfection or rather perfectionism] uses truth often
• in a misplaced way,
• in generalizations that do not fit the occasion.

The self then becomes at times
• wrongly soft where
• confrontation and
• assertion would be appropriate and
• intolerant where
• acceptance would be appropriate.

For many personalities one or the other of these two attitudes [i.e., either the attitude of assertion and confrontation on the one hand or the attitude of acceptance on the other] seems to be
• "godly" or "right"
and is used blindly, because
it [i.e., the attitude of the two that seems to be "godly" or "right"] has become structured into the personality.
Because you refuse to face
your deep lack of faith in yourself,
you always
  project it [i.e., you always project your deep lack of faith in yourself]
  outward
  in a
    • cynical and
    • negative
  attitude toward the world.

Alternatively,
you may put on
  a false
"appearance faith" [i.e., a false “appearance faith in yourself”].

The self-judgments
  that you
do not face openly
distort the personality
  into becoming
    self-righteously severe
  with others.

Religionists
  often
    • distort reality in that way [i.e., distort reality by
      becoming self-righteously severe with others]
    and
    • rationalize
      their narrow attitude
        by using religious doctrines.

Or you may
  project
    • self-indulgence and
    • guilt
  in a different way
    by
      • becoming overly
      • permissive and
      • sentimental,
      • developing a
        • false,
        • mask-self
          acceptance
            that is only an appearance.
You can see very clearly, my friends, that you must abandon the claim for perfection for the sake of
• the truthfulness and
• the humility of accepting your imperfection.

And that [i.e., And abandoning your claim for perfection for the sake of the truthfulness and the humility of accepting your imperfection] is indeed the threshold you must go through in order to make room gradually for the
• ever-existing and
• unfolding perfection of your soul, a perfection that you will experience so differently when you approach it in this way.

• The humility of giving up perfectionism and
• the honesty of paying the price for developing slowly into a more genuinely perfect being are indispensable prerequisites which are, in fact, aspects of your real perfection.
\begin{itemize}
  \item It may seem paradoxical, but accepting humbly your imperfect state and looking at it [i.e., looking at your imperfect state] creatively, constructively, and specifically so as to understand and make connections is already a manifestation of the Godhead within.
\end{itemize}

\begin{itemize}
  \item Now let us come to immortality.
\end{itemize}

\begin{itemize}
  \item Again, immortality is the state of reality that the higher self knows exists.
\end{itemize}

\begin{itemize}
  \item However, the consciousness that is disconnected from the higher self warps this truth.
\end{itemize}

\begin{itemize}
  \item The conscious thinking process translates this awareness [i.e., translates the higher self’s awareness of immortality] into fear of death, just as the message of the higher self that perfection is possible reaches the conscious personality as fear of imperfection.
\end{itemize}
The fear of death
says,

on the deepest level:

"I want to
experience
the state of immortality
that I know exists,
even though
I am caught
temporarily
in the dualistic 'airpocket' of
• life
versus
• death –
an either/or [i.e., an either life or death experience]."

In that
experience [i.e., In that dualistic “airpocket” of
an either life or death experience],
in that
vision [i.e., in that dualistic “airpocket” of
an either life or death vision],
when you are in
• one,
you do not see
• the other [i.e., when you are in life you do not see death and
when you are in death you do not see life],
and you fear
giving up
• one
for
• the other [i.e., you fear giving up life for death and you fear
giving up death for life].

Fear of death
also implies
lack of faith in
the ever-ongoing reality
of
• all life,
• all consciousness.
However,
   when
   • self-will and
   • fear
   motivate the conscious mind
   of the outer personality,
   they [i.e., self-will and fear]
   both
   • seek out and
   • distort
   the truth of immortality
   in order to avoid
   the fear of death.

Adopting spiritual truths [i.e., here adopting the spiritual truth of immortality]
in order to
deny
feeling
your fear of death
is a neurotic manifestation.

The personality
   fears to go through
   the tunnel of that fear [i.e., the tunnel of that fear of death].

Only when you
   • face the tunnel [i.e., face the tunnel of that fear of death]
     with courage
   and
   • go through it [i.e., go through the tunnel of that fear of death]—
     as you must face and go through
     all
     feared feelings –

will you
   experience
   the reality of eternal life,
   whether you are
   • in the body
   or
   • outside the body.
The motivation for believing in immortality plays a tremendous role here.

If you
• hide your
  • fear of death,
  your
  • lack of faith,
and
• disconnect your awareness from the inner source of this dark fear,
then
  superimposing the truth [i.e., the truth of immortality] from outside will not work.

You must
abandon
• immortality
and
accept
• mortality until you can truly become immortal.
And now let us look at
the third of this triad:

*omnipotence*.

Again,
the state of ultimate reality
of the soul
knows
its own
• omnipotence,
its own
• Godness –
knows of
its power
• to heal,
its power
• to create
  worlds and
• to re-create
  the self in myriad joyful forms,
• to
  • dissolving these forms [i.e., dissolve these joyful forms] and
  • re-create them.

But
the conscious personality
vaguely perceives
this state of omnipotence
in a distorted form,

*like the other two concepts* [i.e., like the conscious personality
vaguely perceives the two concepts of perfection and
immortality in distorted forms].
When this distorted message [of omnipotence] from the higher-self state comes through the thin funnel of the channel that exists as yet very narrowly, its [i.e., the message of omnipotence's] manifestation then [in its distorted form] is the childish claim for omnipotence that you all know exists in

- infants and
- the infantile aspects of adults as well.

In that
- distorted,
- immature state
  the self-will dictates total omnipotence:

"I want it my way.

There must be no
- obstacles,
- delays, regardless of the cost to others.

I must have my will immediately, regardless of the consequences."
That sense of omnipotence of the outer personality is an insistence on magical solutions that are supposed to eliminate the need to
• learn and
• grow from dealing with
the realities you have already created, such as [the realities of]
• frustration,
• pain,
• difficulties,
• struggle.

Obviously this distortion [i.e., this distortion of omnipotence of the outer personality, this insistence on magical solutions to the reality of life’s difficulties such as frustration, pain, and struggle] is destructive.
It [i.e., This distortion of omnipotence of the outer personality, this insistence on magical solutions to life’s difficulties such as frustration, pain, and struggle]

implies
• selfishness,
• lovelessness
• ruthless disregard for others
to the point of
• cruelty and
• unreality –
the belief that
a sheer act of will
can make obstacles disappear,
when what is really called for
is learning from them [i.e., learning from obstacles]

through
acceptance
and thus
transcending them [i.e., and transcending obstacles by learning from them through accepting them].

This distortion [i.e., This distortion of omnipotence of the outer personality, this insistence on magical solutions to life’s difficulties such as frustration, pain, and struggle]

also reveals
• a limited outlook
  on the reality of creation,
• lack of
  • trust or
  • faith,
and again
• the cheating
  that wants to avoid
  the labor of
  the struggle of growth.
It is therefore obviously necessary for the
• growing,
• maturing
individual
to abandon the claim for
• omnipotence and
• magic,
with all the negative traits that are inherent in this claim.

If you have the humility to accept your limitations, you can go through the doorway and gradually expand your power to create.

But this [i.e., this power to create] occurs then
• on that other level [i.e., on the level of the higher self rather than on the level of the personality],
• in a totally different way [i.e., organically through growth and maturation of the individual rather than magically or through self-will].

The motive on the higher-self level for experiencing the true divine state of omnipotence has nothing to do with
• pride,
• self-will or
• fear.
It [i.e., The true divine state of omnipotence] does not exclude others.

It [i.e., The true divine state of omnipotence] always includes them.

It [i.e., The true divine state of omnipotence] is a powerful bright force of self-expression that never infringes on others.

The kind of omnipotence attempted by the immature state always
  • infringes on others and
  • wants
    • to limit them for the sake of its own greater power,
    • to subjugate others as the tool for itself.

The divine state of omnipotence enjoys the equal omnipotence of others.

There is never a power struggle between entities in this state.

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Let us see, my dearest friends, how you need to give up a pretended state in order to regain it on a genuine level.
You need to lose sight, temporarily, of the goal [i.e., the goal of perfection].

You need to give up your claim for the ego's perfection that is based on • pride, • comparison, • vanity, • fear of your own insufficiency.

You need to have the humility to see your imperfections.

That in itself [i.e., Having the humility to see your imperfections in itself] is the • surest, • fastest way to get you closer to perfection.
Your belief in immortality needs to be abandoned temporarily, even though it [i.e., even though your belief in immortality] may be quite accurate, because in spite of your belief [in immortality] you still cannot conceive of the change – the switch of consciousness on a • feeling and • experiential level – that takes place when you leave the body.

These [i.e., These ideas about immortality and the change that takes place when you leave the body] are still only words for all of you.
It is important that you give up using these words [i.e., that you give up words you use in order] to deny your
• vague unrest,
your
• anxiety or
• fear of that unknown state [i.e., that unknown state you will be in after you leave the body] by superimposing on them [i.e., by superimposing on your feelings of vague unrest, anxiety or fear about life after you leave the body]
• true principles and
• the facts of the greater life [i.e., the greater life you will experience after you leave the body].

You need to admit your
• fear,
your
• puzzlement,
your
• state of anxiety, the feeling of being at a total loss.

For you truly confront a wall which you cannot penetrate as yet.

This wall [which you confront and cannot as yet penetrate] is of your own making.
It [i.e., This wall of your own making which you cannot penetrate as yet] is a result of
• your disconnectedness and
• the turn your mind has taken in the particular "airpocket" of your condensed reality.

However, that self-created wall can crumble only when you
• accept its existence and
• let yourself feel the feelings that this wall elicits in you.

You need not abandon the ideas [i.e., You need not abandon the ideas you have about greater life you will experience after you leave the body], but you need to admit that the ideas [i.e., that the ideas you have about greater life you will experience after you leave the body] are only ideas for you, that your feelings [i.e., that your feelings related to the greater life you will experience after you leave the body] are far removed from them [i.e., far removed from your ideas], and that you do fear the black wall of the unknown [i.e., you do fear the unknown concerning the life you will experience after you leave the body] which you must traverse.
You have to go through similar walls of the unknown practically every day of your life, if you wish to live

- fully
- and not in
  - self-limitation and
  - self-deprivation.

The more you do this willingly [i.e., The more you willingly go through these many walls of the unknown every day of your life],

the more

- the walls [i.e., the more the many walls of the unknown] will dissolve,

even

- the great wall [i.e., even the great wall of the unknown concerning the life you will experience after you leave the body].

This [i.e., Willingly going through then many walls of the unknown every day of your life and thereby dissolving the walls, even the great wall of the unknown concerning the life you will experience after you leave the body] will make it possible,

even while living in the body,

to

- truly experience
  - a switch of consciousness.
You traverse walls of unknown terror in your pathwork as a result of your commitment to your feelings [i.e., your commitment to feeling all the feelings] that you had denied:

• pain,
• hate,
• self-rejection,
• guilt,
• rage,
• all shades of
  • fear and
  • terror,
as well as the even more feared feelings of
• love,
• sexuality,
• bliss,
• oneness.

As you learn to travel through these feelings [i.e., travel through and fully feel all these many heretofore-denied negative and positive feelings], in spite of the initial fear to do so, you experience a wonderful

• new freedom,
• liberation and
• enrichment.

A previously unknown state [i.e., a state of a wonderful freedom, liberation, and enrichment that has not been known previously because you have been denying so many of your feelings – positive and negative] becomes a known state [i.e., becomes a state of a wonderful freedom, liberation, and enrichment that is now known because of your new commitment to feel all of your feelings – positive and negative].
It does no good
telling yourself
how you believe
that these feelings [i.e., that these negative and positive feelings you have been denying] are not to be feared,
while you avoid
  • experiencing them
  and
  • going through the dark tunnel
they seem to be [i.e., while you avoid going through the seemingly dark tunnel of feeling all of your feelings – feeling those negative and positive feelings you have been denying].

Only going through them [i.e., Only going through and feeling all those negative and positive feelings you have been denying]
can truly
free you
so that
you will never again
fear them
to the same degree.

If you repeat this [i.e., If you repeat going through and feeling every feeling that comes up]
every time
a residual fear of
any feeling
surges up again,
eventually
no residual fear of any
  • feeling or
  • state
will remain.

It is the same with the great fear of the apparently final tunnel [i.e., the apparently final tunnel of feeling all your feelings as you leave this body].
When you embrace expansion into new territory in your daily life – when you stop hindering your expansion because you have the basic • faith and • courage to go into an unknown state – you make • the unknown into • a known.

Every feared unknown, be it • a feeling that you designate as • negative, or • an expanded new state of experience that is truly • positive, seems to you a black wall that you • fear and • wish to avoid.

Avoiding it [i.e., Avoiding every feared unknown – be it negative or positive] prevents your ever-flowing movement of life from taking its natural course.
So, by
  • abandoning temporarily the outer theory of immortality

and
  • accepting your fear of mortality,

you can
  • go through a black wall [i.e., the black wall of fully feeling your fear of mortality]

and
  • truly realize immortality as an experienced fact.

The same with
  • perfection,

with
  • omnipotence – or

with
  • many other states of reality [i.e., the same with other states of reality such as love, beauty, wisdom, justice and the like].

This is also true of the feelings you are terrified of:

  once you traverse them you will experience the state that truly proves you need not fear them.
As to omnipotence, you already work extensively on that.

You discover the infant in you who demands
- omnipotence and
- magical solutions.

You express
- these
  - claims and
  - desires
and
- your rage
  when these desires cannot be fulfilled.

You learn to accept the limitation of your present personality.

You need
- humility
to accept this [i.e., to accept the limitation of your present personality];
you need
- faith
to give up what you believe you must have right now,
especially if it [i.e., especially if what you believe you must have right now] is
- a forceful movement that disregards the rhythm of life,
in
  - yourself and
  in
  - the lives of others.
Only by that action of
  • love,
  • trust,
  • decency,
  • honesty and
  • humility
  can you then come back to
  omnipotence
  in an entirely
  • new and
  • different
  way.

You are
  increasingly
  discovering
  new
  • strength,
  new
  • creative power,
  new
  • abilities,
  new
  • intuitive faculties
    that you
    never thought possible
    before.

They [i.e. These new strengths, creative powers, abilities, and intuitive faculties]
are a
direct result of
  giving up
  the false version of
  • perfection,
  • immortality,
  • omnipotence and
  • other states [i.e., other states such as love, beauty, wisdom, justice and the like]

  into which
  you need to develop
  gradually.
You can see, my friends, when
states of reality
on the level of
cosmic
• truth and
• creation
filter through
the limited opening
into
the ego personality

and

the conscious personality
• misunderstands and
• distorts
them,
states that are
divine truth
become
• lies and
• neurotic manifestations.

Humanity's confusion
of these states [i.e., Humanity’s confusion of these states of reality
on the level of cosmic truth and creation]
at this point
of your
• time,
of your
• history,
is very significant.
Let us shed light
on the evolutionary movement
in this respect [i.e., in respect to the importance at this particular point in time and history of humanity’s confusion of these states of reality on the level of cosmic truth and creation].

In previous times,
when religion
was strongly represented in the life of humanity,
the postulated truth [i.e., the truth postulated by religion]
was
accepted.

Humanity,
at that point in its development,
had to consider these principles
• intellectually
  at first,
  being unready to deal with them
• emotionally.

This [i.e., Considering these principles intellectually before being ready to deal with them emotionally]
was
a necessary beginning
at a certain stage of development.

It is always so:
first
a new idea has to be considered
before
it [i.e., before this new idea] can be incorporated into the deeper consciousness.

The
• new,
• truthful
  ideas
must come from the outside in order to facilitate the opening of the channel, so that [with the channel now being open] the inner self can then bear them out [i.e., so that the inner self can bear out these new truthful ideas] through experience.
More highly developed followers of the inner religious movements always knew that these states of perfection existed within humanity as a potential to be realized.

They [i.e., These more highly developed followers of the inner religious movements] always knew that God is within and they always postulated this.

However, at that time, it [i.e., the truth that these states of perfection existed within humanity as a potential to be realized and that God is within] could not be more than • a theory and • a faraway goal.

This truth [i.e., This truth that these states of perfection existed within humanity as a potential to be realized and that God is within] was then • misunderstood, • misrepresented and • misused by the • prideful, • domineering, • fearful ego, so that perfection was • forced, • pretended, • punitively dictated, in order to allay the fear of facing those roots of the personality where these states of perfection could not yet exist.
This
- abuse and
- misuse,
this
- dangerous escape from
  the necessary developmental steps,
  necessitated
  a new movement in your history,
  which came along with
  psychology.

As psychology developed,
it [i.e., psychology]
- recognized
  the distorted manifestations [i.e., the manifestations of the truth that
  states of perfection (including perfection in the divine
  qualities of love, truth, wisdom, justice, beauty, creative
  vigor, vitality, etc.) existed within humanity as a potential to
  be realized but were distorted into a perfection that was
  forced upon, pretended by, or punitively dictated onto those
  for whom these states could not yet exist because of their
  lack of the development required for such states of
  perfection – psychology recognized these distortions]
  as illusory pseudo-solutions [i.e., as illusory pseudo-solutions
  to the difficulties of life]

and
- designated
  them [i.e., designated the distorted manifestations of perfection –
  states of perfection that were forced upon, pretended
  by, or punitively dictated onto a person]
  as neurotic states
  that the maturing individual
  naturally abandoned,
  at least to some degree.

Through psychology,
a person could be led to
accept
his or her
- limitation,
- imperfection and
- mortality.
Eventually, however, this very important psychological movement also began to deteriorate as a result of the dualistic state.

It [i.e., This very important psychological movement] lost sight of the fact that yet another step existed.

There is yet another level in which
- the false becomes true again.

The triad of
- perfection,
- mortality,
- omnipotence truly exist, so a total denial of these states by psychology is equally erroneous, although at first necessary in order to follow the curve of growth.

In the New Age, everything leads to
- a discovery of and
- a fusion with the inner levels — a fusion of the dualities, of the either/or principle.
You will find that

- you are neither perfect,
- nor do you give up perfection forever.

You are neither
- immortal,
- nor do you give up immortality forever.

You are neither
- omnipotent,
- nor do you forever remain limited and separated.

You will find that

- different truths apply to different levels.

On the outer level of your personality you are indeed
- not perfect,
- you are indeed mortal,
- you are indeed far from being omnipotent.

But

- absolute perfection,
- immortality and omnipotence exist already within you.
Only as you abandon your insistence of possessing them right away [i.e., Only as you abandon your insistence of possessing absolute perfection, immortality, and omnipotence right away]

will you even know what is
• perfect
and what is
• not perfect,

what is
• life
and what is
• death,

what is
• power
and what is
• weakness.

When you are in the dualistic confusion you do not know [i.e., do not know what is perfect and what is imperfect, what is life and what is death, and what is power and what is weakness].
You often think you know what is perfect and imperfect, but you do not really know, because you lack understanding and cannot see far enough into the chain reactions; you do not perceive the dynamics.

You often believe something is death, when it is really life, and life when it is really death.

For example, when you deaden your faculty to feel and your faculty to experience deeply and vibrate with life, you think you are alive.
And you think slipping through the gate means being dead.

Even during life in the body, you believe that experiencing your pain and terror – or your imagined worthlessness – is death, that it [i.e., that experiencing pain, terror or your imagined worthlessness] will annihilate you.

When you muster the courage to go through it [i.e., to go through experiencing pain, terror, or imagined worthlessness] in a real way, you will find that you have gained new life.

In fact, those very feelings you feared as death itself contain much of the life energy and vitality that you have deliberately deadened.
So you see, my friends, even knowing what is
• the one [i.e., life]
and what is
• the other [i.e., death]
cannot truly be possible on the level
• of personality,
• of the conscious mind now.

In knowing this [i.e., In knowing that knowing what is life and what is death cannot truly be possible on the level of personality now]
you will perhaps gladly learn not to insist any longer on the distorted
• perfection,
• immortality and
• omnipotence [distorted forms] that grow out of
• fear,
• lack of faith,
• self-hate,
• limited vision,
• pride,
• impatience,
• distrustfulness.

You will learn to abandon them [i.e., abandon distorted forms of perfection, immortality, and omnipotence],
as you go through the feelings that create the urgency to be in these states [i.e., urgency to be in these states of distorted forms of perfection, immortality, and omnipotence].

Thus you will traverse
• gates,
• tunnels and
• walls.
One more point about the connection between
• the conscious mind
and
• the higher self:

As you can perceive quite clearly from the foregoing,
• when the connection [i.e., when the connection between the conscious mind and the higher self]
  is partial,
and
• if the fact that it [i.e., that the connection between the conscious mind and the higher self]
  is only a partial connection
  is not clearly comprehended,
damage might occur.

The same process I explained with these three aspects [i.e., the divine aspects of perfection, immortality, and omnipotence]
can exist in many other ways.

I do not mean in the least to imply that
• the conscious mind should not attempt to connect with
• the higher self.

Quite the contrary, of course [i.e., the conscious mind should indeed attempt to connect with the higher self].

But what is important is to know that
• a beautiful opening in one area
is no guarantee that
• a similar opening exists in all other areas.
There are human beings who have established a good connection with their higher selves.

In that area they may have a
- flowing,
- beautiful channel
  where the conscious mind can indeed be
  - inspired,
  - guided,
  - instructed by the inner God.

However, if the conscious personality then believes that he or she
- is now truly "safe" and
- has in all areas the connection [i.e., has in all areas the connection with the higher self],

that [i.e., that belief] could become a danger.

Where the disconnectedness [i.e., Where the disconnectedness between the conscious personality and the higher self] exists, the channel
- is not open and
- cannot come through [i.e., and its truth cannot come through], no matter how
  - open and
  - truthful it [i.e., no matter how open and truthful the channel] may be
    in another area.
It is a great mistake
to assume
that an open channel
guarantees
that it can [i.e., that the open channel can]
• truthfully instruct
or even
• point out
  the blind spots
  that still exist in the personality.

Where the personality
• is still
  • resistant,
  • blocked,
  • defended, and
• has a stake in
  not
  • knowing or
  • admitting
    this attitude [i.e., has a stake in not knowing or admitting this resistant, blocked or defended attitude],

the open channel
cannot function.

This [i.e., This situation where the personality is still resistant and has a stake in not knowing or admitting this resistant attitude]
is a specific danger point
on the road to
opening the channel.

Many
have faltered here.

Before
such a channel opens up,
this danger
does not exist
to the same degree.

Then [i.e., Before such a channel opens up]
other dangers exist.
But

once someone's channel has been established,
the person often comes to believe
that the divine self
that
• functions and
• communicates
so beautifully
can point out
all

his or her blind spots.

Such a person [i.e., A person who comes to believe that the divine self can point out all his or her blind spots]

will then
become self-enclosed.

The remaining pride
may close him or her
to any help
from others
who may point out better
what the channel cannot reveal.

Now that
more of you
experience
this newly-awakened channel
as an immense source of
• joy and
• strength,

let me particularly
warn you
about this,
so that you can avoid the pitfalls.

Many highly developed
• spiritual innovators and
• channels
have later deteriorated
because of
the ignorance of these dynamics.
The inner God never forces something on the self that the self does not actively seek.

This is a law that is never broken, and this is why continuing pathwork with • a helper and with • your friends in groups is so essential – perhaps in a different sense – even more after the channel begins to work.

Ask yourself deeply,

• where do you still resist and defend,
• where do you hold on and have a stake in not letting in anything that might seem threatening to you.
To the degree you can acknowledge that such an attitude exists [i.e., that an attitude exists in you of resisting and defending, an attitude of holding on and having a stake in not letting in anything that might seem threatening to you], you are already better off.

For you then [i.e., for when you can acknowledge that an attitude exists in you of resisting and defending, an attitude of holding on and having a stake in not letting in anything that might seem threatening to you, you then, with pathwork,]

• have the tools to work on it and
• can understand that this [i.e., that this defensive attitude]
limits your
  • perception of reality and
your
  • channel to your higher self.

Even where the open channel already functions, its messages might be
  • mistranslated and
  • misused
    in order to perpetuate the resistance.

Such distortions not only exist in respect to the triad of
  • perfection,
  • immortality and
  • omnipotence,
but in many areas of life [e.g., in the divine areas of love, truth, wisdom, justice, beauty, creative vigor, vitality, etc., etc.], too numerous to list.

Be aware of this possibility!
An
  • incomplete opening and
  • incomplete state of receptivity,
a
  • state of defendedness,

distorts the messages from the higher self, whether they [i.e., whether messages from the higher self]
come in
  • a longing,
  • a striving that is not articulated
or in
  • actual
  • instructions and
  • words.

Your path is indeed
  a blessed, blessed venture.

If only you could see the difference of your inner landscape after the initial steps you have already undertaken – and the first steps are always the most difficult ones!
And if you could only see the still more • glorious, • expanded inner landscape that will become your own home ground when your commitment to • all of yourself and to • the truth of all being is constantly • renewed and • rooted in you,

if you learn to have faith in periods of darkness in your life,

these very periods [i.e., these very periods of darkness in your life] • will — and • already do — shorten as your path progresses.

They [i.e., These periods of darkness] become less • fearsome and less • frequent.

Continue on your beautiful journey, there is no better one.
All of you
are blessed
in the deepest possible way.

You incur
an extended blessing
for every step on your way,
in
• love and
in
• faith.

Be
your God.

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