Pathwork Lecture 246: Tradition: Its Divine And Distorted Aspects

1996 Edition, Original Given December 14, 1977

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* <u>not</u> *bolded.*] To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

Gary Vollbracht

¶	Content
03	
	My beloved friends,
	• you are
	in the presence of
	Christ,
	He is here,
	always
	with you;
	• you have
	God's blessings.
	Reach out
	so that you can
	be helped
	• where you
	need it most,
	• when you are in
	• disturbance or
	• disharmony
	of any nature.

04	
	Many of you
	find yourselves
	in turmoil
	because
	you feel that I
	now
	"bring in"
	Jesus Christ.
	This [i.e., That I am just now "bringing in" Jesus Christ]
	is an error
	in your perception;
	I have
	always
	talked about His existence,
	from the very beginning
	of my task with you.
	There was a period
	in which we had to
	emphasize
	your inner processes;
	you had to learn
	the subtleties of
	the unconscious processes
	in order to explore yourselves
	in depth.
	Only through this exploration
	can
	• a belief in God and
	• a commitment to
	all His aspects
	become meaningful.

	Only through self-exploration
	can you find out
	God's truth.
	Otherwise [i.e., Without self-exploration]
	you are
	• superimposing
	a belief,
	• covering up
	whatever unconscious material
	there may exist in you
	that you need to deal with.
05	
	I am
	a spirit of truth,
	my friends, and
	I could
	never,
	I would
	not,
	lead you astray.
	If I speak of
	Jesus Christ's reality,
	which is an aspect of
	God's reality,
	it is so
	only because
	you no longer need to erect barriers
	of any sort.
	Barriers
	can take many forms.
	We have worked with
	barriers of a subtle nature,
	for many years.

	All I am asking you now
	is to open yourselves up
	to new
	• considerations and
	• possibilities;
	possionnes,
	I am
	not asking you
	to accept my words
	blindly.
	If my words
	are not truth,
	you should
	not accept them.
	But if they [i.e., But if my words]
	are [truth],
	you must
	not barricade yourselves
	against them.
	For it is necessary
	to
	• know,
	to
	• grasp,
	to
	• experience
	whatever truth exists
	so that you can
	• attain your
	full potential and
	• be who you
	ultimately are.
06	
	The topic of this lecture
	is the meaning
	of tradition.

	Later Gurt manin
	Let us first examine
	what tradition means
	in its
	• best sense,
	and then what it means
	what it means when it is
	• distorted.
	• distoriea.
	Many human beings
	have distinct images
	about tradition.
	These images
	trigger off
	conditioned reflex reactions
	• as soon as
	this term [i.e., the term "tradition"]
	is mentioned or
	• when human conditions
	reflect adherence to tradition
	either in its
	• real
	or in its
	• distorted
	sense.
07	
• •	Tradition
	in its real sense
	means
	the continuation of faith
	in eternal
	• truths and
	• values.

	Once
	a cosmic reality
	has been
	• discovered and
	has been
	• expressed
	in human life,
	those who experience
	the inevitable
	• beauty,
	• goodness and
	• rightness
	of it [i.e., of this newly discovered cosmic reality],
	logically
	attempt to continue
	its expression.
	Please keep in mind that
	• all true values,
	• values of whatever nature,
	must have been
	at one point in time
	a breakthrough
	from the world of spirit.
08	
00	To keep these values alive,
	it is necessary
	to
	• feel and
	• inwardly experience
	the particular truth in question.
	Ritual celebrations
	<i>can do this</i> [i.e., can keep these values alive by giving participants in
	the ritual celebrations the feelings and inward experiences of the particular truth in question],
	<i>but they</i> [i.e., but ritual celebrations]
	are not necessarily
	a guarantee
	for the continuous aliveness
	of a specific truth.

	A ritual
	can be
	an empty gesture.
	True tradition
	is therefore
	• a continuous re-experiencing
	of the original breakthrough
	from
	• inner worlds or
	• other realities,
	• a re-experiencing today
	of a dynamic aliveness,
	no matter how long ago
	the tradition may have been formed.
	ine tradition may have been jormed.
	Tradition,
	in its best sense,
	means
	adherence
	• to eternal values or
	• to certain aspects of these values,
	depending on
	which particular tradition
	we have in mind.
09	
07	Tradition
	in its distorted sense
	means
	• a dead weight,
	• a meaningless carryover.
	<i>This</i> [i.e., a distorted tradition today being a dead weight or a meaningless carryover from the past]
	does not necessarily mean
	that a specific tradition
	did not contain
	eternal
	• values and
	• truths
	at the time it came forth.

	But at the average of time
	But at the present time
	• its true meaning
	may be
	disregarded or formettar
	 forgotten, the rituals involved
	may be mechanically repeated and thus
	• the tradition has been
	deadened;
	• its reality has become
	flattened
	or even
	• totally obliterated.
	- ioiany obiteratea.
10	
	Tradition
	in its distorted sense
	might involve
	• a meaningful truth,
	• an experience,
	• a custom
	that was valid
	• at a certain time in history,
	• under certain conditions and
	• in specific circumstances.
	Continuing
	these same
	• acts or
	• attitudes or
	• customs
	under
	• completely different circumstances, under
	• conditions where
	the meaning of this tradition has been lost
	is therefore
	a process of
	• death,
	rather than of
	• life.

	Commission of the life of
	• Carrying over a tradition
	in an unthinking attitude,
	• adhering to a blind habit
	• that does not make sense,
	• that fails to elucidate
	through
	• acts or
	• attitudes
	the divine truth
	contained in the tradition in question,
	signifies death.
	Aliveness
	always means
	• a dynamic thinking process,
	• an awareness –
	not
	• blind repetition.
11	
	So you see, my friends,
	• tradition can be
	• an intensely meaningful
	reality, or
	• <i>it</i> [<i>i.e.</i> , <i>or tradition</i>] <i>can be</i>
	• a
	• meaningless,
	• dead
	repetition of the past
	that no longer
	has any application
	in the now.

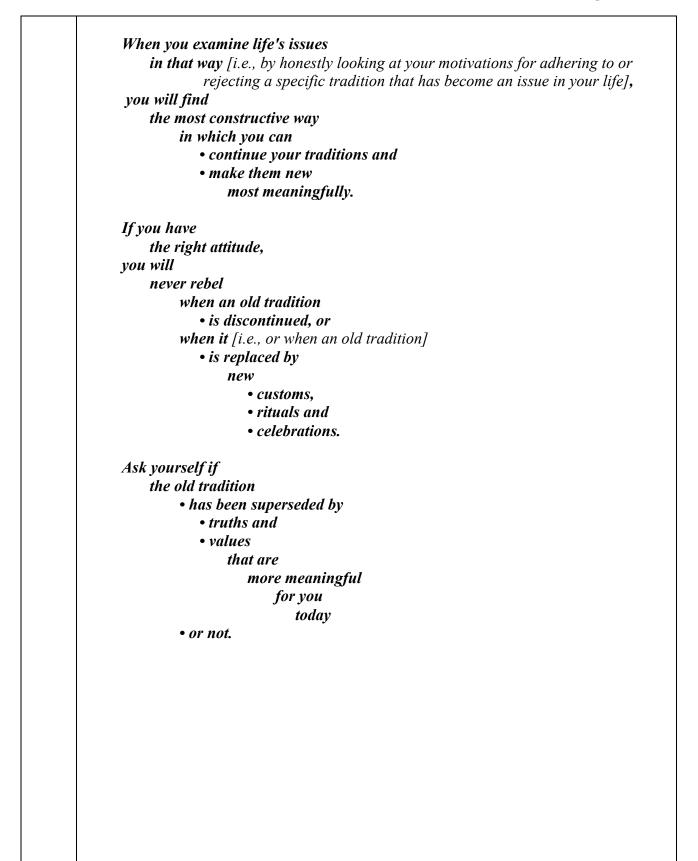
12	
	Human responses
	to tradition
	are deeply embedded in the personality.
	All aspects of society
	are influenced by
	each individual's attitude
	to tradition;
	• whether a person
	is aware of
	a tradition's real meaning
	as applicable today
	or
	• whether he or she
	is in distortion
	and
	is merely repeating an act
	out of habit,
	makes a great deal of difference.
	• Politics
	and
	• religion,
	to name but a few
	aspects of life,
	• are very clearly
	influenced by
	and also
	• reflect
	a specific society's
	attitude to tradition.

13 There are those who put so much value on tradition that all common sense goes overboard when a tradition is at stake. They believe that only what conforms to • tradition, to • the past, is of any value. They rigidly reject any change, which is of course a most foolish attitude, because the very tradition they adhere to now came into being at one time through change. Without continuous change, • alive • unchanging verities cannot be lived. True tradition must therefore always be coupled with change.

	The healthy balance
	of the soul of the earth
	can be
	• attained and
	• maintained
	when
	• tradition
	and
	• change
	interphase
	in a harmonious dance.
14	
	Those
	who follow tradition
	• blindly and
	• meaninglessly
	create
	extreme orthodoxies
	in
	• religion and
	• politics –
	and of course
	within
	• the human soul.
	Such orthodoxy
	imposes on society
	• a heaviness and
	• a resistance to change.
	0
	It [i.e., Such orthodoxy with its imposed resistance to change]
	springs
	from the misunderstood
	message of the soul
	to preserve
	the
	• truths,
	the
	• beauty, and
	the
	• values
	that were given
	in the past.

	But it is forgotten
	<i>that these truths</i> [that were given in the past]
	came
	as a result of
	• the soul's struggle
	to find
	divine meaning and
	because of
	• the personality's willingness
	<i>to overcome</i>
	the fear of change.
15	
	There are also those
	who
	rebel against
	all
	tradition;
	they rebel against
	its [i.e., against tradition's]
	• meaningless,
	• dead
	manifestation,
	just as much as against
	its [i.e., against tradition's]
	• real,
	• alive
	manifestation.
	This blind attitude [of those who rebel against both dead and alive tradition]
	is a result of the belief
	that
	 only new findings
	can be of value,
	that
	• all that has existed in the past
	must be
	• inferior or
	• invalid.

	It [i.e., This blind attitude by those who rebel against all tradition]
	overlooks the fact
	that eternal values
	• have always existed and
	• will always exist and
	• can always
	break through to consciousness,
	provided
	certain prerequisites
	are being fulfilled.
16	
	The new-age person
	will
	neither
	 blindly worship tradition,
	nor
	• blindly rebel against it [rebel against tradition].
	He or she
	will take
	every specific tradition,
	as it becomes
	an issue in his life, and
	will examine it [i.e., examine this specific tradition]
	with
	• intelligence and
	• self-honesty.
	Do you have
	a personal stake
	in maintaining
	this or that tradition?
	Does living this tradition
	make sense in your life
	now?
	What does it [i.e., What does this tradition]
	mean to you, and
	why are you
	• adhering to it or
	• rejecting it?



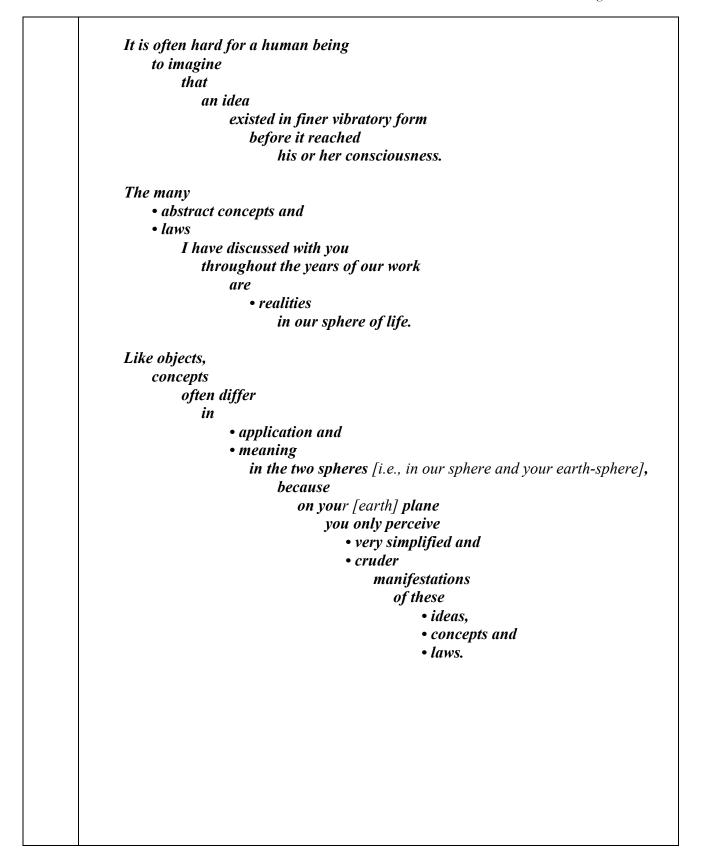
	<i>With this attitude</i> [toward evaluating an old tradition's meaningfulness for you today, or determining that it has been superseded by truths
	and values that are more meaningful for you today]
	you will live
	in a
	dynamic now;
	you will be able to
	 value what deserves to be valued
	from the past,
	but
	you will also be able to
	• let go of the past
	and thus
	• create
	• a new future,
	rather than
	• a dead repetition of the past.
17	
	On this earth sphere
	you talk about
	• old
	and
	• new.
	Often these words ["old" and "new"]
	carry
	• positive
	and
	• negative
	connotations.
	It can be either way.

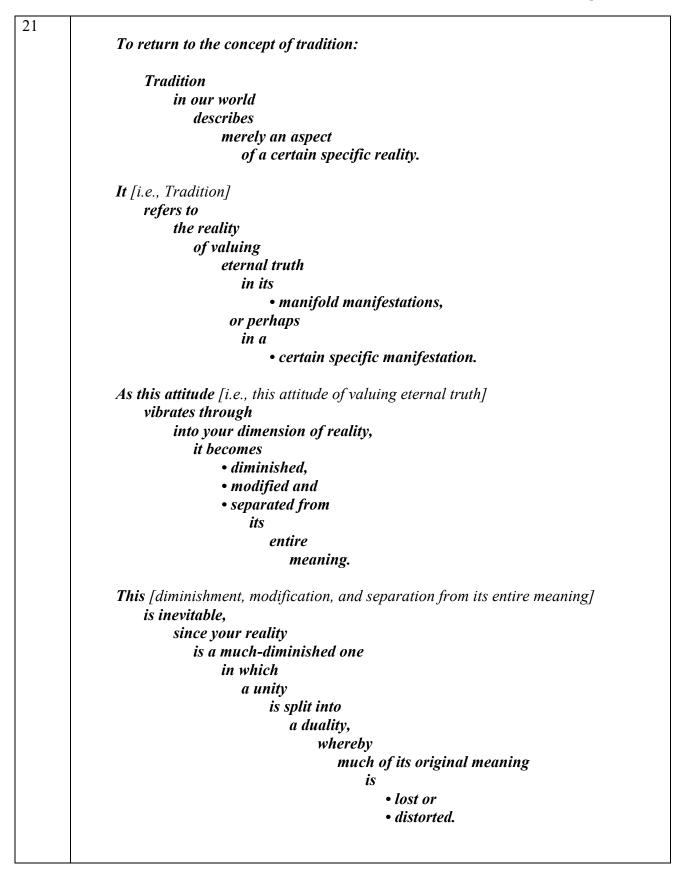


18 On a level of deeper spiritual reality, *neither of these terms* [i.e., neither "old" nor "new"] makes any sense. There is • neither old • nor new, and there is • both [old and new]. **Everything** already • exists and always • has existed, and always • will exist. What is new on earth is that a certain aspect of ultimate reality "vibrates through" [from the world of what you may call spirit] into the world of matter. You must remember that the level of matter is a condensation of finer vibratory forms. These [finer vibratory] forms exist already in what you may call spirit. All life • pulsates, • expands and • contracts.

Matter	
comes into existence	
by spiritual forms	
pulsating "outwardly."	
When the contraction occurs,	
• life withdraws	
and • matter disintegrates.	
Although I have spoken about this before,	
you often	
• forget these ideas and	
• do not think of your life	
in these terms.	
The more	
you can remind yourself	
of this truth and	
the more	
you feel it [i.e., feel this truth that matter comes into existence by spin forms pulsating "outwardly" and that when the contro occurs, life withdraws and matter disintegrates]	
in your	
• life and	
in your	
• ideas,	
the closer	
you will come	
to	
being in truth.	
19	
The forms	
that exist in the world of finer vibrations	
do not only manifest	
as objects,	
although objects	
certainly bear witness to	
the existence of these forms.	
ine existence of inese forms.	

no object on earth that does not have its origin in spirit, where it [i.e., where the object manifesting on earth] is perhaps "used" in a different way, because of the different conditions that exist in the world of spirit. Its [i.e., this earth-object's] essence		There is
that does not have its origin in spirit, where it [i.e., where the object manifesting on earth] is perhaps "used" in a different way, because of the different conditions that exist in the world of spirit. Its [i.e., this earth-object's]		
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because of the different conditions that exist in the world of spirit. Its [i.e., this earth-object's]		
<i>the different conditions</i> <i>that exist in the world of spirit.</i> <i>Its</i> [i.e., this earth-object's]		
that exist in the world of spirit. Its [i.e., this earth-object's]		
Its [i.e., this earth-object's]		
		that exist in the world of spirit.
essence		
is "pulsated through"		
into matter,		
and there [i.e., there in matter on the earth plane]		
<i>it</i> [<i>i.e.</i> , <i>this earth-object whose origin is in spirit</i>]		<i>it</i> [i.e., this earth-object whose origin is in spirit]
recreates		recreates
its original form [i.e., the form that it had in spirit]		<i>its original form</i> [i.e., the form that it had in spirit]
in a		
• modified way,		• modified way,
in a		
• symbolic way,		• symbolic way.
in an		
• adjusted way		
that fits the circumstances		
on this level of reality [i.e., on this level of reality		
of the earth plane].		
oj the earth planej.		of the earth planej.
20	20	
Aside from		Aside from
• objects		• objects
we are of course		we are of course
dealing with		dealing with
• concepts,		-
• abstract ideas,		1
• values,		
• truths,		
• laws,		
and so on.		





	It is always possible
	for you to
	• recapture the original meaning
	and thus
	• open up to a further influx
	of various levels
	which together
	will depict
	a more complete reality.
	Such openings
	• occur through
	specific
	• mental attitudes and
	• activities, and
	• are the result of
	the struggle
	to see beyond
	the limited confines of your world.
22	
22	The other aspect –
	counter-tradition –
	also exists
	• in our world,
	• in our dimension of reality
	that is always ready
	• to break into
	your reality
	and thus
	• to expand
	your reality.
	It [i.e., This counter-tradition]
	exists as
	the constant movement
	toward
	 renewing and
	• giving new life to
	the eternal
	• truths and
	• laws.

Т

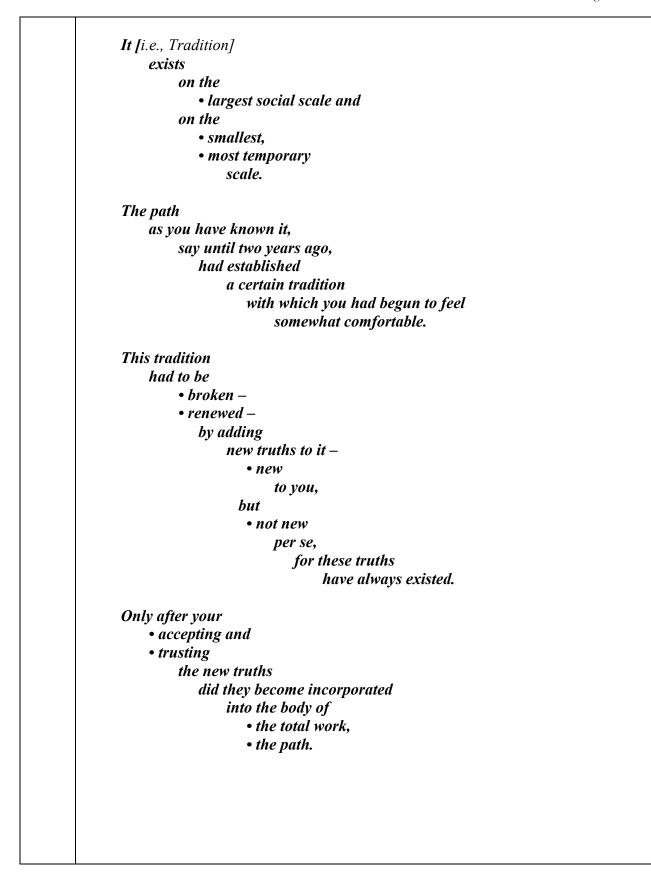
	So
	• the old
	and
	• the new
	exist
	in the timeless reality
	of eternal now –
	not as
	• old
	and
	• new
	timewise,
	but as
	• concepts or
	• attitudes
	with a specific
	• meaning and
	• expression
	behind them.
23	
	Let us consider
	the movement of
	• your path,
	• this particular path
	I first brought to you
	a few years ago.
	When you look back,
	you will see
	a spiral movement,
	which is the movement
	of the great life currents.
	You see
	• certain repetitions
	in the spirals,
	• phases re-encountered
	on deeper levels
	with new understanding.

```
These aspects [that are re-encountered on deeper levels with new understanding
                                      on subsequent repetitions in the spirals]
    appeared as
         new
           when you first gained them
                in the previous curve.
Thus
    the old truth,
         [that was] learned in the previous curve,
           makes new sense [on subsequent curves]
                because of
                   the additional material
                       you have learned on the way [i.e., material you have
                               learned since the time you encountered the original
                               truth in the previous curve on the spiral].
What was once
    • an entirely new truth,
    • a revelation,
         later
           becomes renewed
                in repetition -
                   an old truth
                       under new light.
But the renewal
    could take place
         only because
           other truths -
                • new
               and
                • old –
                   have been discovered
                       along the way.
They [i.e., Truths] are
    new
        in the sense that they have been
           unknown by the individual;
they are
    old
        in the sense that
           they existed
                before
                   they were known to the individual.
```

24	
	The same spiral movement
	exists in
	the personal
	• development and
	• growth
	process
	of each individual.
	of cuch marriana.
	You cannot fail to see it [i.e., fail to see the same spiral movement in the personal
	development and growth process of each individual]
	if you observe it
	• clearly,
	• with full consciousness.
	The material of the lectures,
	which is
	the groundwork
	5
	of the rhythm you follow,
	lays the plan
	for this [spiral] movement [in the process of personal development and
	growth of each individual]
	that is
	very organically adapted
	to a much greater reality
	than what you can perceive.
	Every expansion
	you have ever experienced on this path –
	and there were quite a few –
	- · ·
	always meant
	• the incorporation of
	• hitherto unknown –
	• new to you –
	aspects of inner reality
	and therefore
	• a new approach
	to your work.

development and growth of each individual] brought about seemingly miraculous changes of personality in the best sense; it brought • new fulfillment and • the awakening of previously dormant potentials. A new abundance made itself more and more noticeable, on all levels, • in many individuals and • in your path
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more and more noticeable, on all levels, • in many individuals and
and more noticeable, on all levels, • in many individuals and
noticeable, on all levels, • in many individuals and
on all levels, • in many individuals and
• in many individuals and
•
• as a whole,
• as an entity.
us un chilip.
Yet there was also
great resistance
to
• expansion of thinking,
to
• each innovation,
• each new
• approach,
• method, or
• spiritual concept
I gave you.
Each new
• approach or
• expansion of seeing –
witnessing the world
in a new light –
has always created
a sense of threat.
a sense of inclus

	You wish to hold on to the old familiar approach which is known to you, to keep the confines of • thinking and
	• perceiving • untouched, • unexpanded.
	<i>Here</i> [i.e., By resisting to the new, feeling the new to be a threat, and holding on to the old familiar approaches to life] you become
	a traditionalist. In the distortion of the personality all principles exist in distortion,
	just as in the purified part of the personality all principles exist • in truth, • faithful to their real meaning.
26	Each new phase is greeted with rebellion against the authority that presents you with what seems to break the tradition you have become accustomed to. Tradition is created wherever human life takes form.
	wnerever numun uje iukes jorm.



	So a
	temporary "new" tradition
	came into being
	until the next breath
	of the great pulsating movement
	[that] the organism was ready for
	vibrated into
	matter.
	When you
	• trust
	the new/old truth
	and
	• do not obstruct it,
	you incorporate it [i.e., the new/old truth]
	in your life
	and thus
	• your outing consciousness is
	 your entire consciousness is widened and
	• expanded;
	expunaca,
	• wisdom,
	• freedom and
	• abundance
	is added on to you.
27	
	Growth
	is not possible otherwise.
	It [i.e., Growth]
	can only exist
	when
	this movement is
	• intact and
	• as unobstructed as possible.

	Growth
	must combine
	• the old
	and
	• the new.
	It [i.e., Growth] must
	• retain
	tradition
	and
	• renew
	and
	• enliven
	<i>it</i> [<i>i.e.</i> , <i>renew and enliven tradition</i>].
28	
	<i>These</i> [old/new, continuously renewed and enlivened traditions] <i>are eternal</i>
	• verities and
	• principles
	that hold true
	for
	• everything,
	for
	• every conceivable aspect of life.
	<i>I spoke about this</i> [i.e., about how old/new traditions are eternal truths and principles that are continuously renewed and enlivened and hold true for everything and for every conceivable aspect of life]
	• quite generally and
	• abstractly,
	but would now like to address myself
	more specifically
	to
	• the new phase of expansion you are going through
	you are going inrougn and
	• the attitudes in you
	that make this expansion
	unnecessarily painful.

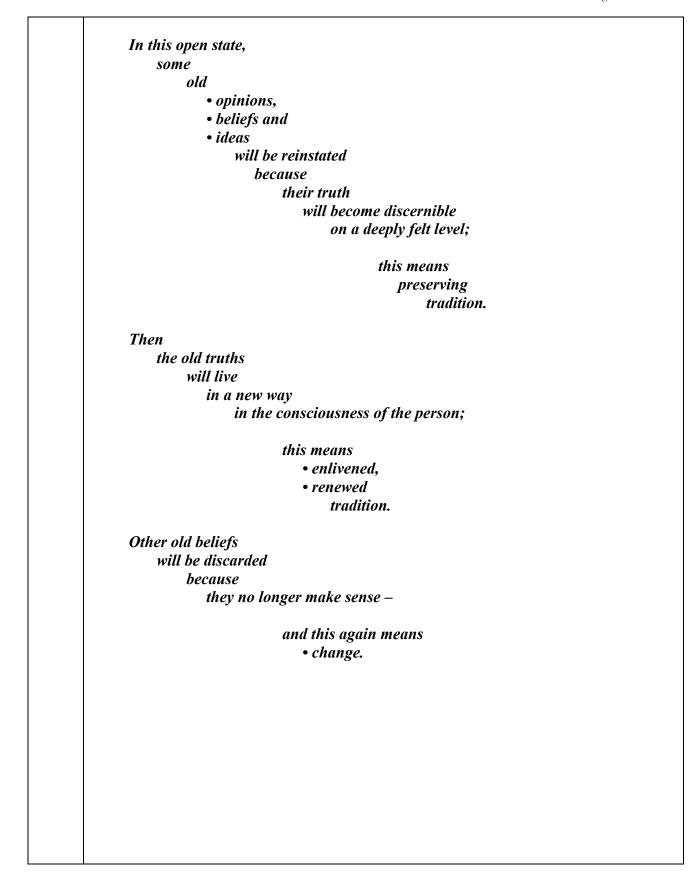
In your fear [of change and of something new] you confuse issues; your thinking becomes • muddled and disconnected • *in your very attempt* to rationalize your rebellion against something new, • when you endeavor to maintain the comfortable confines of this path as you have known it till now. But it [But the spiritual path you are following and that you do not want to change] *would not be this path* [i.e., would not be this pathwork] if it could remain static. The [spiritual] path is • a movement, • a journey, that comes to a halt when the movement is obstructed. **Stagnation** was the fate of many • spiritual, • religious, • psychological truths that have been filtering through into your world of matter. **Stagnation** has been the fate of so much that once had deep value.

People
stopped the movement
due to their fear
of antagonizing
those who obstruct
further
• movement,
• change and
• expansion.
They lacked the vitality
to withstand
opposition
to further
• expansion and
• movement.
This is why
so many
seemingly new
• organizations,
• orientations, or
 schools of thought,
arise constantly.
The old is
either
 being calcified
by the distorted concept of
• tradition,
01 [°]
• totally disrupted
by the distortion of
• seeking
change,
• seeking the new.
the new.

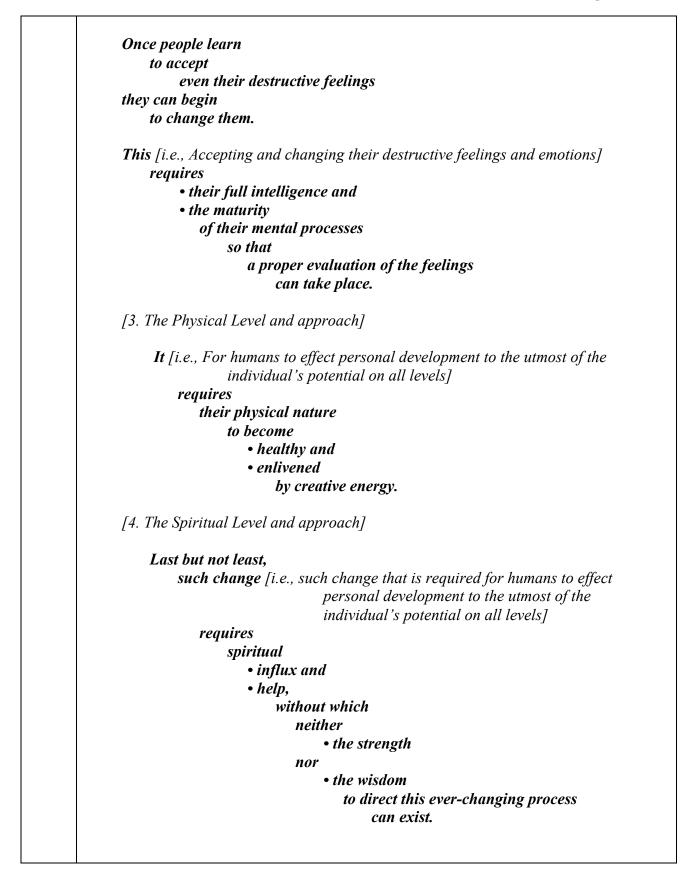
29	
2)	So far [i.e., From Lecture 1 (3/11/1957) through this Lecture 246 (12/14/1977)]
	we have succeeded
	in keeping this path on course
	<i>in this respect</i> [i.e., in respect to balancing tradition with change],
	combining
	• tradition
	and
	• change
	in their best sense,
	thus keeping the spirit pure.
	inus keeping ine spiru pure.
	Opposition to
	both these aspects –
	• tradition
	and
	• change –
	• has existed,
	• exists now and
	• will exist,
	of course.
	<i>oj com set</i>
	But
	the nucleus of this path
	has kept a steady balance.
	We pray to the Lord
	for His grace
	<i>that this</i> [i.e., that this steady balance between tradition and change]
	will continue.
30	
	Let us make
	a brief review,
	from this point of view [i.e., this point of view of maintaining this
	steady balance between tradition and change],
	about the various phases of this path
	until now.

	I will give a general outline
	to help you to evaluate
	where you are at this juncture.
	Before doing so,
	let us restate
	what this path is,
	so as to avoid
	any possible confusion
	that may have arisen
	through the turmoil of your mind.
	This entire turmoil
	is an artificial creation.
	Be that as it may,
	you again need clarification.
31	
51	The aim of this path
	is to effect
	personal development
	to the utmost
	of the individual's potential,
	on all levels.
	For this growth to take place,
	a variety of approaches
	are necessary.
	[1. The Mental Level and approach]
	The mind
	needs to be totally emptied
	in the sense of a recent answer I gave to a question.
	All preconceived notions
	need to be
	• challenged and
	• examined –
	this means
	openness to change.
	- v

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32	[2. The Emotional Level and approach]
	On the emotional level
	a similar process occurs,
	but it needs to be approached in a different way.
	In order to
	• cleanse emotions and
	• make them
	• life-affirming,
	rather than
	 life-destroying,
	you must have
	• clear and
	• truthful
	concepts.
	Emotions
	cannot live in a void,
	without
	any mental processes
	because
	the human being
	is a
	• thinking and
	• discriminating
	creature.
	Humans
	are not meant to live by
	blind emotions.
	To develop their emotional nature,
	they need to go through the process of
	accepting their feelings,
	no matter
	how destructive they may be.
	People must
	learn to find a way
	to express them
	without damage to
	• themselves or
	• others.



33 Throughout the years I have constantly focused • on showing you these various levels through many teachings and • on helping you through • guidance, • inspiration and • advice, to alternate from level to level. At one time you would have to concentrate more on the emotional level, learning to • accept and • deal with feelings whose force you inordinately • feared and • denied. At other times you had to concentrate on your mental • processes and • images, in order to recreate more realistic thoughts. At yet other times you concentrated more on your body, to make it a fitting receptacle for • truth, • love, • wisdom and • service.

	At times you concentrated more
	on
	• spiritual understanding, on
	 a new outlook of creation as a whole, and
	on • learning meaningful
	• prayer and
	• meditation.
34	
	Without
	 this constant interfacing [among the levels], without
	• the inclusion of all these levels [i.e., the inclusion of the mental, emotional, physical, and spiritual levels],
	development
	would
	• be lopsided
	and and a second s
	would therefore • finally come to a halt.
	- jinany come to a nati.
35	The size of this worth first this worth word 1
	The aim of this path [i.e., this pathwork]
	is a development of consciousness that is almost unprecedented.
	mui is uniosi impreceuenteu.
	But in your world
	only a relatively small group of individuals
	is indeed ready for
	this evolution
	of their personal being,
	thus contributing to the evolution of
	your entire sphere of consciousness.
	your chure sphere of consciousness.

A renewal of this kind brings about an untold expansion of personal • happiness and • fulfillment. Yet personal • happiness and • fulfillment must not be the primary aim. The primary aim must become, at one point along the way, service to the greater cause. When this happens, the willingness to sacrifice soon turns out to be the most fulfilling act of life. Sacrifice appears less and less a sacrifice, until it becomes evident that • God's will coincides with • your self-interest in the • best and • most far-reaching way.

The • Godman or • Godwoman – the • New Person evolves out of this work that includes the totality of the individual: the • physical, the • emotional, the • mental and the • spiritual level of being, until they are • all integrated into one whole and • no longer separated. Thus • the thinking is • the feeling, is • the bodily sensation, is • the prayer.

	This wholeness
	represents
	the utmost of
	• liberation,
	• power
	in the best sense,
	• individuation,
	and,
	what may appear as a contradiction,
	• total surrender to
	• God's will,
	which
	is
	• the individual's will.
36	
	So, this path [i.e., this pathwork]
	is
	• many things.
	It [i.e., This path or pathwork] is
	• a psychology,
	for you obviously work on
	your
	 psychological attitudes,
	your
	• feelings,
	your
	• unconscious processes.
	It [i.e., This path or pathwork] is
	• a philosophy,
	for you adopt new ways
	of seeing the world.
	It [i.e., This path or pathwork] is
	• a physical orientation,
	for you work with your body.

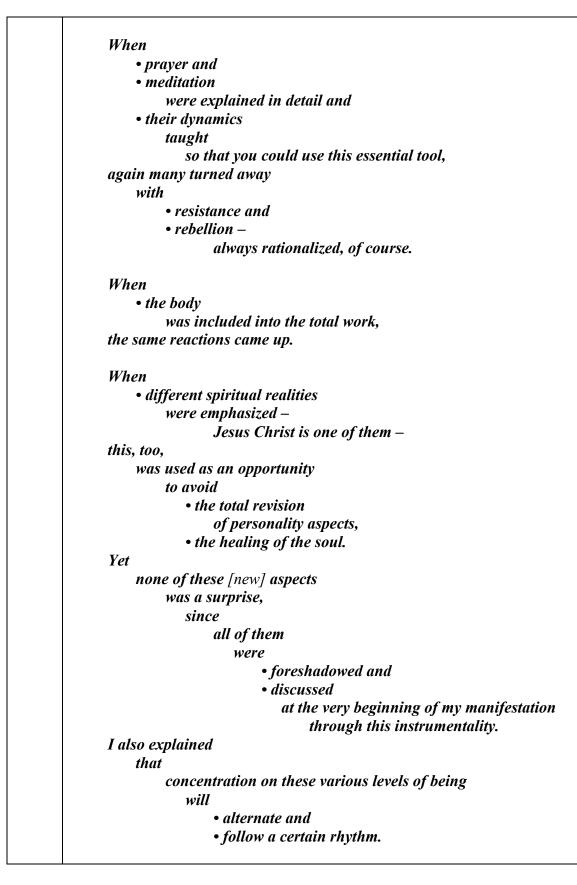
It [*i.e.*, *This path or pathwork*] is • a sociology, for you learn new modalities to function in your social environment. *It* [*i.e.*, *This path or pathwork*] is • a new political system, for you learn to combine both • tradition and • change in a very new way. *It* [*i.e.*, *This path or pathwork*] is • religion, for you learn about • Creation, • your part in it and • your new relationship to God. *It* [*i.e.*, *This path or pathwork*] is • all [i.e., It is all of these things] and it is • none of these things. *It* [*i.e.*, *This path or pathwork*] is • the creation of a new planetary being [or new person], with • new values and with • old truths renewed.

	This new person
	will gradually
	• overtake and
	• influence,
	step by step,
	those who want to
	obstruct this development.
37	
	When you look back on the material I
	• brought and
	• taught
	you,
	you will easily see that
	I have emphasized
	this alternation systematically.
	I have concentrated on
	different
	• levels and
	different
	• aspects at
	different
	• times,
	only to come back
	after a certain period of absorption
	to the previous levels.
	I have started
	by giving you
	an overview of spiritual reality
	in the most simplified way.
	I have then gone on
	to convey
	new concepts,
	most of the time aimed
	to bring
	the split of duality
	into a new unity –
	just as I do now
	with
	• tradition
	and
	• change.

	I have then entered into	
	a new phase of	
	exploring	
	• inner,	
	• unconscious	
	• levels and	
	• attitudes.	
	I have taught you	
	how to experience	
	• pain,	
	• helplessness,	
	• rage.	
	I have helped you to	
	• see and	
	• accept	
	your	
	• mask [self] and	
	your	
	• lower self.	
	I have opened up to you	
	the vista to	
	your	
	• higher self.	
	I have	
	re-entered into the spiritual realms	
	with your	
	• thoughts and	
	• feelings.	
38		
	You have	
	worked hard along the way.	
	Phase	
	by phase,	
	spiral movement	
	after spiral movement,	
	we have followed	
	this journey.	

Each phase • seemed new and • was always opposed by reasonings that were always rationalizations. Each phase was of course also old, because no eternal truths are totally new. They [i.e., Eternal truths] may be new here in their • application and • combination. When your • mental processes were challenged, there were always those who • *did not want to tamper with them* [i.e., those who did not want to *tamper with their mental processes*] and • resisted [i.e., resisted changing their mental processes]. When it came to working with your • emotional processes, there were always those who • resisted "psychological therapy." When • spiritual truths were discussed, there were always those who did not want "religion."

	Each of these anouncets [that resisted change]
	Each of these arguments [that resisted change]
	came from the fear
	of expanding into
	• who you are
	meant to be,
	• who you potentially are
	on the unmanifest level of reality.
	on the unmanifest tevel of reality.
39	
	At the present time,
	the mention of
	Jesus Christ
	elicits
	the same resistance
	that has always existed
	when
	 an extended approach,
	• an old/new truth
	was introduced anew.
	When
	• unconscious,
	• irrational
	feelings
	were lifted to the surface,
	many of you
	were terrified;
	some friends
	left the path.
	The same thing happened
	when responsibility
	for the lower self
	became an essential aspect
	of the pathwork.
	5 1



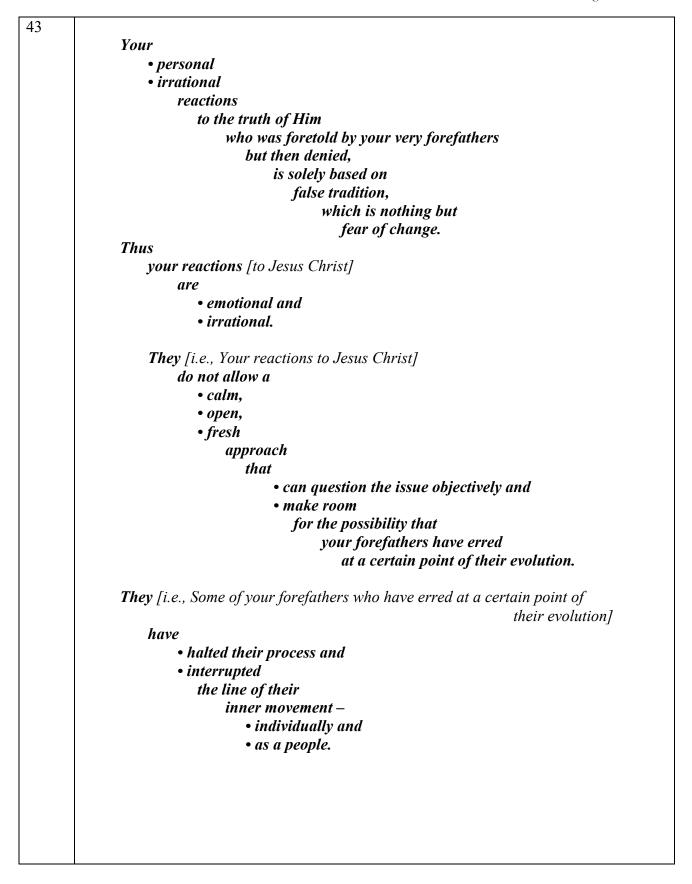
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	As I mentioned before,
	you must understand
	that every one of these truths
	exists in
	• the spirit reality
	and
	is thus
	• neither old
	• nor new,
	and yet
	is
	• both [old and new].
	It [i.e., every one of these truths]
	is old,
	<i>because it</i> [i.e., because every one of these truths] <i>has always existed.</i>
	<i>It</i> [i.e., every one of these truths]
	is new,
	<i>because it</i> [i.e., because every one of these truths]
	now
	breaks through
	into your level of reality.
	These aspects of reality
	may not have the same name,
	for in the world of spirit
	names do not exist
	in the same way
	as in your dimension of reality.
	But
	their essence
	exists
	and
	what you
	• experience and
	• perceive
	<i>here</i> [in your dimension of reality]
	about any and all
	of these
	• approaches and
	• realities
	are merely segments.

	For it is hardly possible to experience
	a total reality
	on your level of consciousness.
	on your teret of consciousness.
	<i>This</i> [i.e., Being able, on your level of consciousness, to experience merely segments of reality and not a total reality]
	then leads
	• to naming the thing;
	• to creating often false
	associations to the thing; and
	• to partial
	and therefore distorted
	vision of the thing.
41	
	When psychology
	made its appearance on earth,
	it was
	for you
	entirely new.
	Yet in the world of spirit,
	these levels of consciousness
	are
	• open,
	• visible,
	• observable and
	• accessible.
	They [these psychological levels of consciousness in the world of spirit]
	cannot possibly
	create the controversy that the appearance of psychological realities
	that the appearance of psychological realities
	created on your earth sphere
	for a long time.

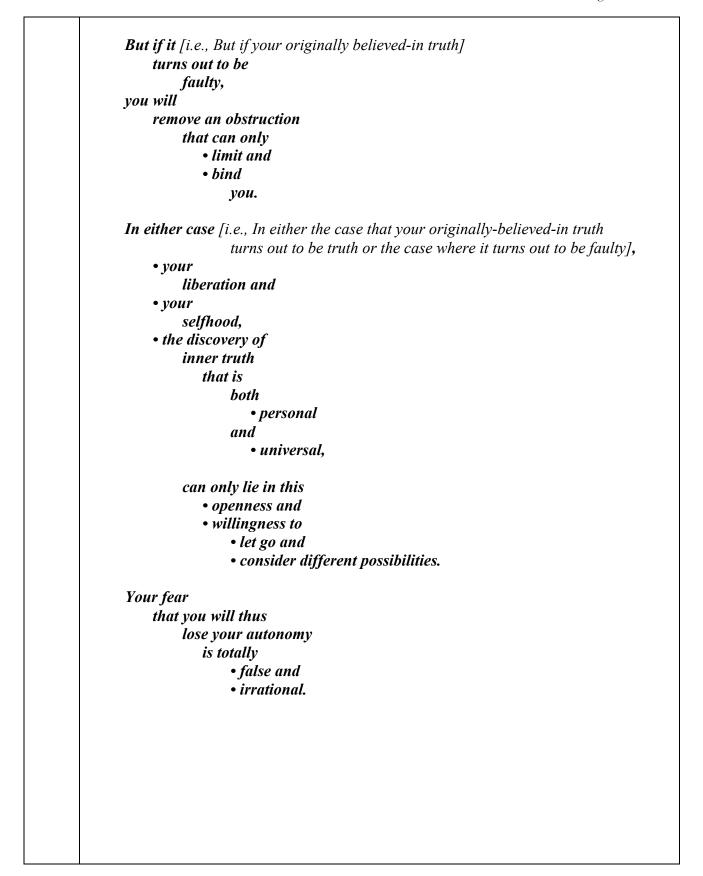
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Psychology then [on your earth sphere] often came to mean an opposition to spirituality, a contradiction [i.e. the view that psychology contradicts spirituality] which, of course, is utterly false. So you still find
• spiritual leaders,
 ministers and priests
who are against
psychological depth work.
By the same token Jesus Christ has always existed. He [i.e., Jesus Christ] • is, • always was, and • always will be • the Great Light that directly emanated from God, • the manifestation that God gave form to; • the most divine embodiment in the universe.

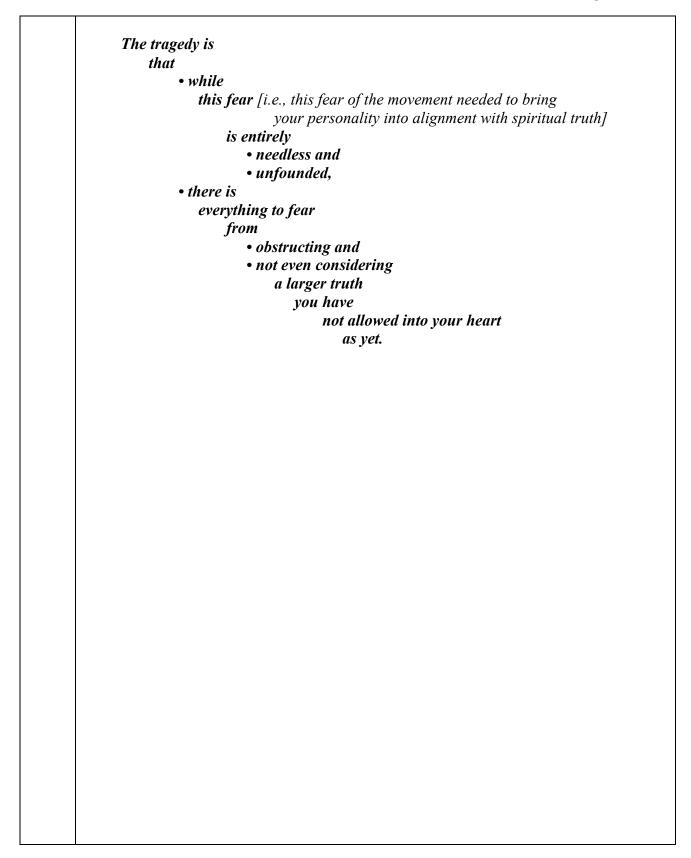
For many of you who strongly react in the most negative way when you hear the name Jesus Christ, this fact [i.e., this fact that Jesus Christ is, always was, and always will be the Great Light, the manifestation that God gave form to, and the most divine embodiment in the universe] in itself • would not, • could not, carry any negative connotations. The ancients, long before the birth of Jesus Christ, • always knew of this great light and also • *knew that it* [i.e., *knew that this great light*] will one day manifest as human form. Why is this fact [i.e., Why is this fact that Jesus Christ is, always was, and always will be the Great Light, the manifestation that God gave *form to, and the most divine embodiment in the universe*] being resisted so? At one time the resistance was entirely • political and • power-oriented, just as • new and honest political approaches are resisted now. Those in power • would be disadvantaged by them [i.e., by new and honest approaches] and thus • would oppose them [i.e., would oppose new and honest approaches].

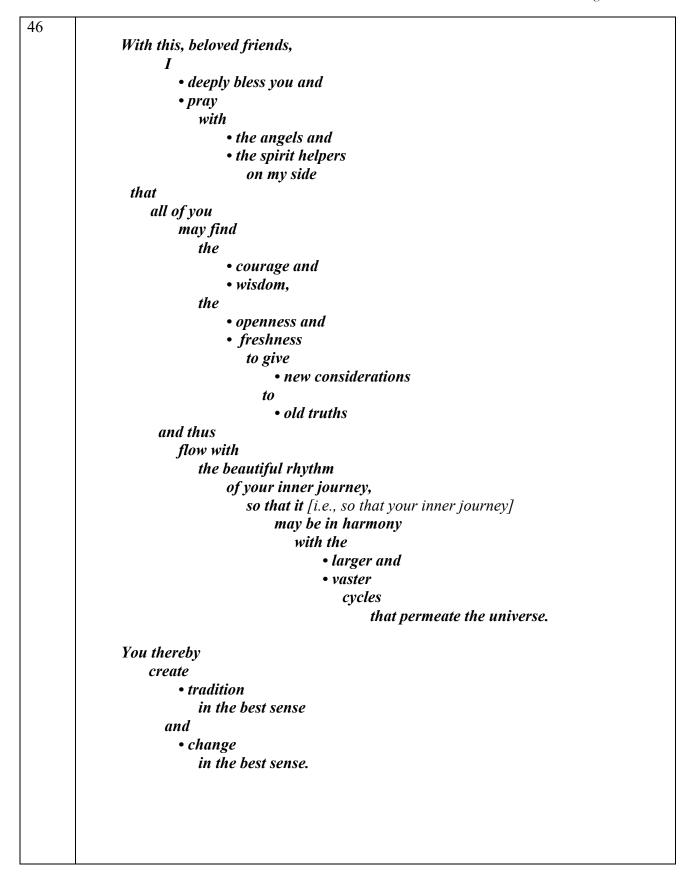


<i>This</i> [i.e., People erring at a certain point of their evolution] <i>happens constantly in human development,</i> <i>in many other areas</i> [i.e., in many areas other than those
relating to Jesus Christ],
with many different • individuals and • peoples.
<i>Why is this possibility</i> [i.e., this possibility that some of your forefathers have erred at a certain point of their evolution]
so stubbornly rejected,
so as
to not even permit consideration of it?
You do not permit
your hearts
to be open to
a truth
that you felt hitherto
disinclined to accept.
But truth
can fill you
only when
you
• remove the
tight
so-called "knowledge" and
• make room for
a different knowledge.
• If this open attitude exists
and • if your originally believed-in truth
is indeed
<i>truth,</i> <i>you will come back to it</i> [i.e., come back to your originally believed-in truth]
anew.

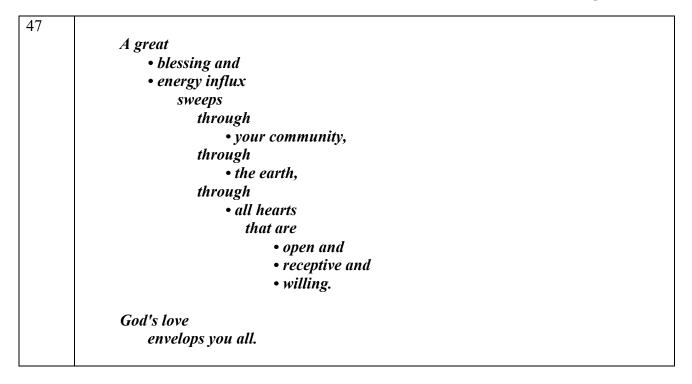


	Real autonomy
	must rest on
	what is
	• cosmic and
	• universal
	truth, not on a
	• personal and
	• possibly false
	opinion about
	universal truth.
45	
	The personal longing
	that brought you to this path,
	regardless of
	what you had consciously in mind,
	can only be fulfilled
	when you bring
	• your personality
	into alignment with
	• spiritual truth,
	whatever that [i.e., whatever that spiritual truth]
	may be
	at any given time
	of your evolutionary journey.
	Some of you
	violently struggle against
	this movement [i.e., against this movement to bring your personality into
	alignment with spiritual truth],
	but
	ignorantly so.
	The deep reason
	for this struggle is, as I said,
	fear.





You • retain the values of the old and • constantly eliminate values no longer applicable. This follows the same laws of • digestion and • elimination that apply to the body. The system could not be kept • cleansed and • working well *if this process* were not allowed. The healthy body lives positive • tradition and positive • change in its marvelous apparatus of • digestion, • elimination and • assimilation.



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