Pathwork Lecture 246: Tradition: Its Divine And Distorted Aspects

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/](https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/)

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<td><em>My beloved friends,</em></td>
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by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format Posted 2/14/17
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.

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;

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.

The topic of this lecture is the meaning of tradition.
Let us first examine what tradition means in its best sense, and then what it means when it is distorted.

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.

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.

To keep these values alive,
it is necessary
to
• feel and
• inwardly experience
  the particular truth in question.

Ritual celebrations
can do this [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],
but they [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.

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.

Tradition in its distorted sense means
• a dead weight,
• a meaningless carryover.

This [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 present time
  • its true meaning
    may be
      • disregarded or
      • forgotten,
  • the rituals involved
    may be mechanically repeated
    and thus
      • the tradition has been deadened;
      • its reality has become
        • flattened
        or even
        • totally obliterated.

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.
• 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.

So you see, my friends,
• tradition can be
  • an intensely meaningful
    reality, or
• it [i.e., or tradition] can be
  • a
    • meaningless,
    • dead
      repetition of the past
      that no longer
      has any application
      in the now.
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.
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.

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. 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
that these truths [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 to overcome
the fear of change.

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.

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?
When you examine life's issues in that way [i.e., by honestly looking at your motivations for adhering to or rejecting a specific tradition that has become an issue in your life], you will find the most constructive way in which you can:

- continue your traditions and
- make them new most meaningfully.

If you have the right attitude, you will never rebel when an old tradition
- is discontinued, or when it [i.e., or when an old tradition]
  - is replaced by
    new
    - customs,
    - rituals and
    - celebrations.

Ask yourself if the old tradition
- has been superseded by
  - truths and
  - values
    that are more meaningful for you today
- or not.
**With this attitude** [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.

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**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.**
Some people think of
  • the old
    as
    • all good,
    • all benign,
    • unthreatening and
    • full of values,
while anything
  • new
    they regard as
    • threatening,
    • disrupting,
    • wrong,
    • bad.

These people are, of course, the traditionalists.

There are also those who see
  • anything old
    as
    • outdated,
    • undesirable and
    • bad,
while
  • anything new
    is
    • totally desirable and
    • good.

I hardly need to point out that here again you are face to face with an apparent duality which you can transcend when you see the • positive and • negative possibilities in both extremes [i.e., the duality that all old is all good while all new is all bad at one extreme, and all new is all good while all old is all bad at the other extreme].
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 spiritual
forms pulsating “outwardly” and that when the contraction
occurs, life withdraws and matter disintegrates]
in your
• life and
in your
• ideas,
the closer
you will come
to
being in truth.

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.
There is 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 is "pulsated through"

into matter,

and there [i.e., there in matter on the earth plane] it [i.e., this earth-object whose origin is in spirit] recreates its original form [i.e., the form that it had in spirit] in a • modified way,

in a • 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].

Aside from objects we are of course dealing with • concepts,

• abstract ideas,

• values,

• truths,

• laws,

and so on.
It is often hard for a human being to imagine that an idea existed in finer vibratory form before it reached his or her consciousness.

The many • abstract concepts and • laws I have discussed with you throughout the years of our work are • realities in our sphere of life.

Like objects, concepts often differ in • application and • meaning in the two spheres [i.e., in our sphere and your earth-sphere], because on your [earth] plane you only perceive • very simplified and • cruder manifestations of these • ideas, • concepts and • laws.
To return to the concept of tradition:

*Tradition*

in our world
describes
merely an aspect
of a certain specific reality.

*It [i.e., Tradition]*

refers to
the reality
of valuing
eternal truth
in its
• manifold manifestations,
or perhaps
in a
• certain specific manifestation.

*As this attitude [i.e., this attitude of valuing eternal truth]*
vibrates through
into your dimension of reality,
it becomes
• diminished,
• modified and
• separated from
its
entire
meaning.

*This [diminishment, modification, and separation from its entire meaning]*
is inevitable,
since your reality
is a much-diminished one
in which
a unity
is split into
a duality,
whereby
much of its original meaning
is
• lost or
• distorted.
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.

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.
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.

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.
The same spiral movement exists in the personal development and growth process of each individual.

You cannot fail to see it if you observe it clearly, with full consciousness.

The material of the lectures, which is the groundwork 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.
The organic movement [i.e., the organic spiral movement in the personal 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
  • as a whole,
  • as an entity.

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.
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.

Here [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.

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.
It [i.e., Tradition] exists on the
• largest social scale and
on the
• smallest,
• most temporary scale.

The path as you have known it,
say until two years ago,
had established a certain tradition
with which you had begun to feel somewhat comfortable.

This tradition had to be
• broken –
• renewed –
by adding new truths to it –
• new to you,
but • not new per se,
for these truths have always existed.

Only after your
• accepting and
• trusting the new truths did they become incorporated into the body of
• the total work,
• the path.
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 entire consciousness is widened and
  expanded;

* wisdom,
* freedom and
* abundance is added on to you.

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
  it [i.e., renew and enliven tradition].

These [old/new, continuously renewed and enlivened traditions] are eternal
• verities and
• principles
  that hold true
  for
    • everything,
  for
    • every conceivable aspect of life.

I spoke about this [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
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,
   or
   • totally disrupted
      by the distortion of
      • seeking
      change,
      • seeking
      the new.
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 in this respect [i.e., in respect to balancing tradition with change], combining:
- tradition
- change
  in their best sense, thus keeping the spirit pure.

Opposition to both these aspects –
- tradition
  and
- change –
  • has existed,
  • exists now and
  • will exist,
  of course.

But the nucleus of this path has kept a steady balance.

We pray to the Lord for His grace that this [i.e., that this steady balance between tradition and change] will continue.

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.

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<th>The aim of this path</th>
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<td>is to effect</td>
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<td>personal development</td>
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<td>to the utmost</td>
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<td>of the individual's potential,</td>
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<td>on all levels.</td>
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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.
In this open state, some old opinions, beliefs and ideas will be reinstated because their truth will become discernible on a deeply felt level; this means preserving tradition.

Then the old truths will live in a new way in the consciousness of the person; this means • enlivened, • renewed tradition.

Other old beliefs will be discarded because they no longer make sense – and this again means • change.
[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.
Once people learn to accept even their destructive feelings they can begin to change them.

This [i.e., Accepting and changing their destructive feelings and emotions] requires

- their full intelligence and
- the maturity of their mental processes so that
  a proper evaluation of the feelings can take place.

[3. The Physical Level and approach]

It [i.e., For humans to effect personal development to the utmost of the individual’s potential on all levels] requires their physical nature to become

- healthy and
- enlivened by creative energy.

[4. The Spiritual Level and approach]

Last but not least, such change [i.e., such change that is required for humans to effect personal development to the utmost of the individual’s potential on all levels] requires spiritual

- influx and
- help, without which neither
  - the strength nor
  - the wisdom to direct this ever-changing process can exist.
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.

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
would therefore
• finally come to a halt.

The aim of this path [i.e., this pathwork]
is a development of consciousness
that is almost unprecedented.

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.
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.

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.

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.

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 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.

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.
When

- prayer and
- meditation
  were explained in detail and
- their dynamics
  taught
  so that you could use this essential tool,
again many turned away
with
- resistance and
- rebellion –
  always rationalized, of course.

When

- the body
  was included into the total work,
the same reactions came up.

When

- different spiritual realities
  were emphasized –
  Jesus Christ is one of them –
this, too,
  was used as an opportunity
  to avoid
  - the total revision
    of personality aspects,
  - the healing of the soul.

Yet

none of these [new] aspects
was a surprise,
since
  all of them
  were
  - foreshadowed and
  - discussed
    at the very beginning of my manifestation
    through this instrumentality.

I also explained
that
concentration on these various levels of being
will
- alternate and
- follow a certain rhythm.
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,
because it [i.e., because every one of these truths] has always existed.

It [i.e., every one of these truths]
is new,
because it [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 here [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.

This [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.

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
created on your earth sphere
for a long time.
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].
Your
• personal
• irrational
    reactions
to the truth of Him
    who was foretold by your very forefathers
    but then denied,
is solely based on
false tradition,
    which is nothing but
fear of change.

Thus
    your reactions [to Jesus Christ]
are
• emotional and
• irrational.

They [i.e., Your reactions to Jesus Christ]
do not allow a
• calm,
• open,
• fresh
    approach
    that
• can question the issue objectively and
• make room
    for the possibility that
your forefathers have erred
    at a certain point of their evolution.

They [i.e., Some of your forefathers who have erred at a certain point of
their evolution]
have
• halted their process and
• interrupted
    the line of their
inner movement –
• individually and
• as a people.
This [i.e., People erring at a certain point of their evolution] happens constantly in human development,
in many other areas [i.e., in many areas other than those relating to Jesus Christ],
with many different
• individuals and
• peoples.

Why is this possibility [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 truth,
you will come back to it [i.e., come back to your originally believed-in truth] anew.
But if it [i.e., But if your originally believed-in truth]
  turns out to be
  faulty,
you will
  remove an obstruction
  that can only
  • limit and
  • bind
  you.

In either case [i.e., In either the case that your originally-believed-in truth
turns out to be truth or the case where it turns out to be faulty],

• your
  liberation and
• your
  selfhood,
• the discovery of
  inner truth
  that is
  both
  • personal
  and
  • universal,
  can only lie in this
  • openness and
  • willingness to
    • let go and
    • consider different possibilities.

Your fear
  that you will thus
  lose your autonomy
  is totally
  • false and
  • irrational.
Real autonomy must rest on what is
• cosmic and
• universal truth,
not on a
• personal and
• possibly false opinion about
  universal truth.

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.
The tragedy is that

• while

this fear [i.e., this fear of the movement needed to bring
your personality into alignment with spiritual truth]
is entirely
• needless and
• unfounded,

• there is

everything to fear

from
• obstructing and
• not even considering
  a larger truth
  you have
  not allowed into your heart
  as yet.
With this, beloved friends, I
deply bless you and pray
with
the angels and
the spirit helpers
on my side

that
all of you may find the
courage and wisdom,
the openness and freshness to give
new considerations to old truths
and thus flow with
the beautiful rhythm of your inner journey,
so that it may be in harmony with the larger and vaster cycles that permeate the universe.

You thereby create
tradition in the best sense
and change in the best sense.
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.
A great blessing and energy influx sweeps through
  • your community,
  through
  • the earth,
  through
  • all hearts that are
    • open and
    • receptive and
    • willing.

God's love envelops you all.

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