Pathwork Lecture 193: Résumé of the Basic Principles of the Pathwork: Its Aim and Process

This lecture is given in an expanded poetic format, what I call a Devotional Format of the lecture, and in that sense, this is my interpretation of the intent of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, devotionally.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.

For clarity: The original text is in bold and italicized. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

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Greetings,
my dearest friends here.

• Blessings
  and
• love,

• strength
  and
• joy

are ever-present
• within and
• around
  you,
permeating you to the degree you allow it.

With great joy do I resume
• the help and
• the guidance
  I am privileged to give you.
I have been asked to give a résumé, 
of the teachings which I have brought to you 
in all these years [i.e., in these 14 years since we began in 1957].

I shall now proceed to do this as best I can.

It is not easy to summarize
the many
• steps that are all necessary,
the many
• areas that have to be looked into,
and
the many
• angles
where confusions might exist
which must be straightened out.

As you know,
human language itself
presents
• difficulties and
• limitations,
so that
misunderstandings can easily occur.

To really understand the nature of this path,
it is important to know to some degree
the nature of
the human entity you are.

What are
the various components of
the human being?

Whatever explanation I can give you here
has to be somewhat oversimplified,
but is nevertheless valid.

Use it as a map that gives an
overall idea of the kind of being you have to deal with
when you approach
• yourself and
• others.
Humanity consists of different levels of consciousness.

Each level of consciousness represents a conglomerate of • attitudes, • beliefs, and • feelings.

These levels of consciousness are often at total variance with each other, expressing different states of development in the evolution of the person.

Your state of consciousness always creates its own world with its own • laws, • mores, • philosophy, and the consequent • reality.

Each • world or • state of consciousness – in the spiritual world they are perceived as • spheres – has a different degree of • awareness of the cosmic ultimate reality and therefore also has different degrees of • limitations.
These limitations [i.e., These different degrees of limitations associated with the different degrees of awareness of the cosmic ultimate reality] determine the extent to which the abundance of the universe can be experienced in each state [i.e., in each state of consciousness].

The true world is the ultimate reality of each person's innermost being which is unified with • eternal life and • ever-flowing • creativity, • joy and • self-expression.

This world [i.e., This true world of ultimate reality] does not exist in some faraway place:

it [i.e., this true world of ultimate reality] permeates everything that exists.

In fact, the various levels of consciousness draw you into their corresponding worlds.
These worlds [i.e., These many worlds, with their corresponding levels of consciousness and into which you are drawn,]

do not exist in
• space and time,
but rather in
• a reality
  that transcends both [i.e., transcends both space and time].

[The three dimensions of your world.]
• Time,
• space,
and
• movement
  are limited conceptions
  of the human mind
  with its
  particular state of consciousness.

Thus, in a reality that
transcends
the
• human
  or
• physical
  one [i.e., Thus, in a reality that transcends the human
  or physical reality],

  two
  or more
  worlds
  can easily coexist in the same space.
An entity who
• is not yet unified
and
• has not yet realized
its ultimate nature

• expresses
  these different levels of consciousness
and
• is thus drawn into
  their corresponding worlds
either
  • alternately
or
  • simultaneously.

While
living on earth
in a human body,

this pull [i.e., this PULL on one into worlds corresponding to those worlds representing one’s levels of consciousness]
manifests
in different
• moods,
• perceptions
and
• experiences.

How often do you discover that
whatever
you feel deeply
to be
the truth of
• life and
• yourself
• today

may be totally reversed
• tomorrow
when you experience
• life and
• yourself
very differently?
[While living on earth in a human body,]

When you are drawn simultaneously into two conflicting worlds of your own making, you will experience
• conflict and
• confusion.

When you are out of the body [i.e., out of the human body you inhabit living on earth], this phenomenon [i.e. this phenomenon of being drawn into worlds of different levels of consciousness] manifests as being drawn into
• the actual
• world or
• environment
which the respective level of consciousness has created,
and then as being drawn into
• the created world
of another level,
on and on – as long as these many states of consciousness exist in the still disunited personality.

The less self-awareness human beings achieve, the less will they realize that the world they experience at any given phase of their evolution is not the • ultimate one nor the • only one they can create.
Limited awareness of reality necessarily creates suffering,

and when this unhappy state of existence is believed to be the only reality,
• apprehension,
• fear, and
• despair are inevitable.

These illusory perceptions can only be eliminated by the arduous work of bringing all your inner worlds into awareness.

The variety and range of the different degrees of awareness, and the resulting degrees of experienced • joy and • peace or their lack, will be truly immense – until the ultimate state of reality begins to be realized.
The human condition
can best be expressed in a general way
by the following
three levels of consciousness:

• the higher self
  which is the
  • God consciousness;

• the lower self
  which is the
  • demonic self;

and

• the mask self
  which
  hides the
  • demonic or
  • lower
  self.

Needless to say, there are many
• degrees and
• stages
within
each of these levels of consciousness.

The way they [i.e., The way these many degrees and stages WITHIN each of the levels of consciousness – within the higher self, the lower self, and the mask self]

• overlap,
• cancel each other out
and
• create confusion,
  along with
  the resulting
  • indirect effects and
  • chain reactions,
  needs to be
  • explored,
  • understood, and
  • mastered.

This work is the pathwork.
All these aspects of the personality can be
• conscious
or
• unconscious
to varying degrees.

The less awareness you have of any of these states,
the more conflict exists in your life and
the less you are equipped to deal with • life,
• yourself, and
• other people.

Low awareness will also certainly result in your being farther removed from the realization of your ultimate divine self.

Lack of awareness comes from being split off from the reality of one's • real,
• higher,
• divine self.

But one is also split off from awareness of • the lower self as well as • the mask.
<table>
<thead>
<tr>
<th>This fragmentation</th>
<th>This fragmentation of consciousness, this being split off from awareness of one’s real, higher, divine self, as well as being split off from awareness of the lower (demonic) self and mask self</th>
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<tbody>
<tr>
<td>creates</td>
<td>• misunderstandings,</td>
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<td></td>
<td>• illusions,</td>
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<td></td>
<td>• misconceptions.</td>
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<tr>
<td>It is one of the tasks of this pathwork to</td>
<td>• find these misconceptions and • correct them [i.e., to find and correct these misconceptions, illusions, and misunderstandings].</td>
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<table>
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<tr>
<th>Now let me shed some light on</th>
<th>The aim [i.e., The aim of this pathwork] is to</th>
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<tbody>
<tr>
<td>• the aim of this pathwork</td>
<td>unify these three levels of consciousness so that the</td>
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<tr>
<td>before I describe</td>
<td>• mask and • lower selves dissolve</td>
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<td>• the process.</td>
<td>and only the • true higher self</td>
</tr>
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<td>• manifests and • expresses itself.</td>
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Only when
• the
  • lower and
  • mask
  selves
  are
  entirely conscious and
• their exact manifestations
  understood
  can misconceptions
  be corrected,
  because
  • lack of awareness
    creates
  • misconceptions.

• Misconceptions,
  in turn, create
  • negative
    • energy and
    • feelings.
  • Negative
    • energy and
    • feelings
    create
    • suffering.

This chain [i.e., This chain from 1) lack of awareness to 2) misconceptions to 3) negative energy and feelings to 4) suffering]
  must be reversed
  and can only be reversed
  when awareness of
  • the mask self,
  • the lower self,
  and finally
  • the higher self
  can be attained [i.e., when this awareness of the mask self, the lower self, and the higher self can be attained]
  through
  various
  • processes and
  • approaches
  of the pathwork.
It cannot be denied that
to expand the consciousness
of a limited mind
is a tremendously difficult task,
for
all human beings
have only
the limited mind
available to them
when they start out.

This limited mind
must transcend itself
in order to realize
its unlimited
• power
and
• scope.

Therefore
this path
constantly
requires your mind
to bridge the gap
of its own limitations
by
• considering
new possibilities,
and
by
• making room for
other alternatives
for
• the self,
for
• life,
and
for
• expressing the self in life.
This [i.e., This expanding and opening the mind to new possibilities, 
making room for other alternatives for the self, 
for life, and for expressing the self in life]
demands
  making an effort to
  • come out of
    old mindsets,
  and
  • leave behind
    models which
      appear
      comfortable –
      but remember,
      this comfort is the greatest illusion.

However,
  all illusions
  seem
  real
  as long as
  • the possibility of their being illusions [i.e., the possibility
    of illusions’ being illusions]
    is not questioned
  and as long as
  • no other alternatives
    are allowed.

The overall
state of consciousness of humanity
is one
  of
  • duality
  or
  of
  • opposites.
I have often discussed
the many aspects of
the confusion
created by a
dualistic perception of reality,
and here
I only want to say
that
this confusion
must be straightened out
• on all levels
and
• in exact detail.

This means
• conception,
and finally
• perception,
change.

I want to emphasize once again that
unifying
the fragmented self
cannot happen
as long as
the world
is perceived
in dualistic terms.
When
• issues,
• people,
• the self,
• the world,
• life,
• ideas and
• attitudes
appear to be
  either
  • good
  or
  • bad,
  • right
  or
  • wrong,
there is
• distortion of reality
and consequently
• suffering.

However,
the connection
between
• the distortion of reality
and
• the suffering
is
not obvious
to those who are still involved in
this illusory [i.e., this illusory dualistic, either/or] view of life.
The truth is that every conceivable attitude, feeling, idea, and human expression can be both good and bad.

It is one of the most important marks of evolution and growth when this is experienced instead of being a mere theory.

The process of expanding the mind beyond its own momentary limitations can only be a conscious and deliberate effort toward the goal of transcending dualistic thinking.
Yet the effort [i.e., the conscious and deliberate effort required toward the goal of transcending dualistic thinking] is not a labor of the will, but an opening process that first considers

- new alternatives which eventually can become
  - real.

When you human beings only experience yourselves as

- cut-off,
- powerless egos,

and when you consequently try to put all your available

- energy and
- power into this ego,

you must fail.
But when you can allow that you may indeed be an expression of an as yet unmanifest, • deeper, • broader, • wiser and • more loving divine self, then your divine self will be sufficiently freed to manifest.

Hence you can bridge the gap from • ignorance and • alienation to • an open state of mind that • questions, • waits, • considers, and • probes for an actual experience of the ultimate truth.

Such an experience [i.e., Such an experience of the ultimate truth] is called faith.
When the mind remains within the fences of its present limitations, transcendence cannot occur.

The attempt to
  • transcend the
    • momentary,
    • limited
      mind
  and to
    • experience
      divine consciousness is called meditation.

The process of
  • becoming aware of your
    • mask self
  and your
    • lower self
  and
    • dealing with them will greatly speed up if the conscious mind
  • calls
    the higher self into play and
    • directs it to give specific guidance.
There are two basic approaches to human spirituality.

One is to
• emphasize
and
• concentrate on
  the divine potential within
  until
  this potential
  becomes a reality.

Many movements exist which have
• practices,
• teachings,
and
• exercises
  which
  • actively and
  • effectively
  help you reach this goal.

All the
• energy and
• concentration
  is directed toward
  • cultivating,
  • enhancing,
  • manifesting,
  and
  • expressing
    the divine reality within.

However,
  this does not necessarily mean
  that the other fragmentary levels of consciousness
  are thereby
  • automatically eliminated
  and
  • incorporated into the divine center.
It is
• quite possible, indeed
• a frequent occurrence, that such practices
  • genuinely bring out the real higher self
  and yet
• leave the undeveloped aspects of consciousness intact.

Many entities have an intense longing to realize their inherent divine nature, and they forget, while in the body, that they came to earth to fulfill a mission in the universal plan.

This mission is the
• purification and
• growth of undeveloped cosmic matter.

In order to do this, the second approach to human spirituality must be adopted.
It [i.e., This second approach to human spirituality] means
shedding the light of
• conscious awareness and
• experience
upon
one’s inner
• distortions,
• ugliness,
• darkness,
• evil,
and
• suffering,
as well as
upon
the inner
• truth,
• beauty,
• love,
and
• goodness.

This requires one to develop
a fine sensitivity
so that
the organic rhythm
of each individual path
is perceived.
One needs to know the following:

when to focus more on one aspect, and when to shift focus to the other;

when to concentrate on the higher self so as to
• strengthen its staying power and
• enable it to give further guidance;

when to pay attention to the lower self with its
• hidden evil, its dishonesty, cheating, and camouflaged hate and malice;

when to focus on the specific devices of the mask self and observe
• how it [i.e., how the mask self] masks itself and
• what defenses it uses in order to keep the lower self hidden.

One also has to know

when the moment arrives to experience feelings that have been avoided.
**These fine alternations**

must be sensed

both by

• those who are working on their transformation

and by

• whoever is helping them,

for everyone has a different rhythm.

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**During certain**

• periods and

• phases

the main concentration should be on

facing one’s

• negative aspects,

• distortions, and

• ugliness,

for the danger of

• blindly escaping into the positive aspects,

rather than

• using the positive attitudes

for the purpose of

purifying the negative ones,

is always great.

**At other times**

the positive aspects

should be concentrated on.

**Do not overlook the fact**

that it is possible to

genuinely

get in touch with your divine self

and then use it

to camouflage

• the split-off and

• distorted

aspects of consciousness.
The divine power within
is
neutral
and
will inevitably
follow
whatever direction
consciousness wills for it.

It must be quite clear
for all of you who are drawn to this path
that the second way of
• approaching spirituality
and
• realizing the spiritual self

is the approach we use.

The greater
• pain and
• discomfort
that appear to be
a byproduct of this path
are only
an illusion;

as long as
any
• blocked-off,
• dark, and
• distorted
cosmic substance
exists,

suffering
is inevitable,
whether or not
you choose to know this now.

This path
is a taxing one,
but it
is real.
It [i.e., This path] does not lead to illusion and to split-off consciousness.

It brings into concrete experience aspects of the self which may still
• smolder underground unmanifested but which are eventually bound to
  • reach the surface and
  • create an experience.

It is always
• easier and
• quicker to transcend a state when we have
  • deliberately confronted it, when our self
  • accepts its present inner state and
  • wants to
    • experience and
    • go through it, rather than
      • wait until confrontation occurs inexorably as a
        • lawful,
        • rhythmic,
        • universal movement
          on our evolutionary journey.
**Human beings**
who choose such a path
incorporate themselves into
the divine plan.

**The aim of**
this approach to spiritual reunion
is to help toward a
reunification
of everything
that has ever split itself off.

Now we come to the
method of this pathwork.

I will
• summarize and
• discuss
  the fundamentals
  without going into
  all the manifold
  • details and
  • considerations.

The levels to be worked with –
each one in a different way –
are the following aspects of
the human personality:

1. the level of
   • mind and
   • thought

2. the level of
   • will

3. the level of
   • feelings

4. the level of
   • physicality and
   • physical expression.
When all these levels are conscious and when their inevitable divergence from each other is faced and accepted,
a unification process can begin.

When the lower self is understood, accepted and dissolved,
when the mask is dispensed with,

then the unification of the being can take place in spiritual reality.

Now let us see what the different approaches to the four different personality levels are.
(1) The Level of Mind and Thought

The level of mind must deal with
• concepts and
• misconceptions.

• Thoughts and
• thought processes
  which are directed into
  erroneous channels

  • affect all other levels.

They always
• create
  vicious circles
  which entrap you in hopeless situations.

It is indeed true that as long as
  you move within
  a vicious circle
  there is no hope.

But the moment
  the vicious circle
  is broken,
  you are liberated from
  the trap.

It is therefore imperative to
• clearly see,
• understand, and
• give up
  those components of your
  • mental attitudes and
  • behavior
  which create a vicious circle.
This [i.e., This giving up those components of your mental attitudes and behavior which create a vicious circle]

always means to basically change
• a concept,
• a thought process,
• an approach to reality.

The particular misconception must be recognized as such.

You need to determine
• why it is one [i.e., why this particular misconception is a misconception],
• how it [i.e., how this particular misconception] came to exist,
and
• in what way it [i.e., in what way this particular misconception] leads you into a vicious circle.

You need to ask,

"How does this vicious circle evolve?

What is the corresponding true concept
and how would living according to it [i.e. according to the true concept]

lead me into a
• wide open world and
into a
• benign cycle of creative self-expression?"

All this must be
• clearly perceived,
• understood, and
• made conscious.
Eventually it [i.e., Eventually all this that is now conscious concerning this particular misconception]

must be experienced emotionally,

for it is not enough to have merely a theoretical understanding of these inner processes.

Only through your emotional experience of a misconception can it be replaced by a true concept.

Only then will the true concept
* take root in the psyche and
* open up new channels of
  * spontaneous behavior no longer based on conditioned reflexes, and
  of
    * creative expression of feelings.

Misconceptions can be quite conscious without your knowing that they are misconceptions.

Therefore your conscious beliefs must also be
* tested and
* investigated.
Misconceptions can be vaguely conscious.

This is the case when your
- actions and
- reactions testify to the fact that you are governed by misconceptions, but you have not yet concisely specified what
  - these misconceptions and
  - their consequences are.

Then the work of specific identification needs to be done.

Misconceptions can also be unconscious.

In that case, the pathwork must make them conscious.

This can only be done by examining the life manifestation.

One's life does not lie.

It [i.e., Your life] expresses exactly what you really inwardly believe.
You may consciously claim that you
• are a
  loving person
and indeed
• believe in love.

But if you suffer from a loveless life,
it testifies clearly that somewhere inside of you, you
• do not believe in love,
• do not want to love,
  and have your
  • reasons,
  or rather
  • misconceptions, for not loving.

Hence, unconscious misconceptions can only be unearthed by looking at your
• life,
your
• suffering,
your
• frustration,
and your
• unfulfilled longings.
All levels must be dealt with by

- looking at the conscious mind
  and
- searching in the unconscious:

these two approaches [i.e., 1) looking at the conscious mind and 2) searching the unconscious]

vary for each of the four aspects of the personality.

You have to work differently
with the level of

- mind

than
with the levels of

- will,
  of
- feeling,
  and
- the body.

(2) The Level of Will

To work on the level of will,
you have to understand first of all that there is an

- outer
  and an
- inner
  will.
To put it differently [i.e., differently from the words OUTER and INNER will], there is a
• voluntary [i.e., outer]
and an
• involuntary [i.e., inner]
will action.

These two levels of will [i.e., outer and inner will action] also have to be
• scrutinized,
• understood,
and
• made conscious.

Where
• distortions,
• misconceptions,
and
• negativities
exist in a psyche,
the forces of the will are out of balance.

Where the will should be
• active,
it is often
• paralyzed and
• stagnant.

Where it should be
• receptive and
• passive,
it is
• tight,
• forced, and
• active.

Balance [i.e., Balance of the will forces] is re-established
as purification of the self proceeds.
On the level of mind,
you will come to distinguish in what areas you need to • act and • initiate – in short, use your inherent capacity to will.

This [i.e., This active use of your will] may apply to • actions, or to • an attitude expressed toward life because will action also applies to attitudes.

Also discern in what areas to momentarily • accept your limitations of will and • let go the forcing current of your over-active will.

Such redirection of will currents cannot be done by the outer will.

If you • can recognize this and • relax the pressure of the outer will, the inner will can come to the fore and begin functioning.
So much frustration is incurred when people
  • push with their
  • outer
    will
    and thus
    prohibit the
  • inner, 
  • relaxed
    will from manifesting,

or
  • prevent their
  • outer
    will from reaching out into life.

(3) The Level of Feelings

Again,
  where there are
  • conscious or
  • unconscious
    misconceptions of the mind
  and an
  • imbalance of the
  • inner and
  • outer
    will,

feelings are
  • destructive,
  • stagnant and
  • painful.

The energy of the
  feeling body
  is
  • paralyzed and
  • blocked.
Therefore [i.e., Therefore, since feelings are destructive, stagnant and painful and the feeling body is paralyzed and blocked when there are misconceptions in the mind and imbalance of the inner and outer will] an important aspect of any process of
• unification and
• purification
is to
experience
• the feeling level, or
• the feeling body,
if you will.

• Open the blocks
and
• free the paralyzed feelings – whatever they may be.

Feelings
must be dealt with
on the conscious level
before
they can be rechanneled constructively.

Destructive feelings
can certainly be expressed
constructively.

If
• negative and
• painful
  feelings
are not
  consciously dealt with,
they will
• stagnate
  on an unconscious level
and
• prevent the personality
  from
  • functioning in a healthy way,
  from
  • having good feelings, and
  from
• experiencing the vital energy flow
  which is the nature of universal life.
This [i.e., This not consciously dealing with negative and painful feelings] inevitably leads to an
• indirect and
• destructive
  acting out of
  negative feelings.

Most of the time
  the personality
  is entirely unaware of
  this consequence.

People see
  no other alternatives
  to their ways of
  • acting,
  • reacting, and
  • being
    and they overlook
    such acting out
    even though
      it is often crystal clear
      to others around them.

In dealing with
  the feeling level,
  you have to learn
    how to get in touch with
    the feelings
    locked up in you.

This, too, [i.e., Getting in touch with the feelings locked up in you, too.] may be discernible
  only indirectly,
    through the manifestations of
    your life experience.

Evoking feelings
  is done by a variety of approaches
    which we hardly need to enumerate here.
It suffices to say that
• experiencing and
• expressing
  feelings
  once deemed to be
  • unacceptable and
  • unbearable,
and
• learning
to
• sustain
and
to
• handle
  them,

is the only way a person
  can lose
  • fear,
  • anxiety, and
  • tension.

As long as you
hope against hope
that your life
should be
free from
painful feelings,
you hope for
an illusion.

Deep down
you know it is so [i.e., you know it is so that hoping for a life
free from pain is hoping for an illusion],
yet you cling to the illusion.

Hence you
• are afraid
and
• feel
  • shaky and
  • inadequate.
But when your own feelings
can be experienced,
no matter what they are,
you automatically
become
• secure,
• unafraid,
and therefore
• relaxed.

Being relaxed in
• mind,
• will,
• feeling and
• body
is the
indispensable prerequisite
for
• experiencing pleasure
and thus
for
• reaching fulfillment.

The refusal
to experience painful feelings
results from
the misconception
that they will
• annihilate you
or
that they will
• prove
that you are no good.

This misconception
must be
• challenged
and
• replaced.
If it [i.e., If the misconception that experiencing painful feelings will annihilate you or prove that you are no good] is not [i.e., is not challenged and replaced], you will not allow yourself to experience painful feelings.

The refusal to do so [i.e., The refusal to allow yourself to experience painful feelings] also causes you to create a tight will current to ward off what you believe to be annihilation.

Hence, the will must be relaxed, so that it becomes possible for you to experience what is already in you.

All your best functioning will be paralyzed unless you go through and fully feel whatever is in you, and thus transcend it.
(4) The Level of the Body and Physical Expression

Since it is impossible for an attitude existing on one level not to manifest also on all other levels,

every
• misconception,
every
• distortion and
• imbalance
of the will functioning,
and
every
• refusal to feel
what is there within you,

inevitably creates a
• physical manifestation,
or
• bodily condition.

It [i.e., Every misconception, every distortion and imbalance of the will functioning, and every refusal to feel what is there within you] therefore hampers
not only your
• spiritual unfoldment
but equally your
• physical life experience.
It is utterly false to assume that
- the physical
and
- the spiritual
life stand in opposition.

- One is merely an expression of
- the other.

By its muscular blocks the physical body expresses
- conceptual errors,
- imbalances of the will,
and
- stagnant,
- denied feelings.

- Tensions and
- energy stagnation caused by distortions on any of the other levels can affect the body by
  - distorting it,
  - creating all sorts of symptoms and, when neglected long enough,
  - physical illness.

Needless to say, the physical level, too, must be approached in a different way from the others.
The elimination of the blocks [i.e., The elimination of the blocks on the physical level]

must also be helped from the outer level;

the energy must be made to flow again;

the physical feelings have to be connected with
• the soul movements,
• the inner attitudes, and
• the contents of the mind.

Where energy is blocked, consciousness cannot penetrate.

Every cell in the human body is a consciousness onto itself.

When areas are blocked off in the body, the cell system in these areas is prevented from being permeated with the divine • energy stream and the divine • consciousness.
As I have often said, the whole universe consists of
• energy
and
• consciousness.

Creation is an ongoing process of
a happy fusion between
• energy
and
• consciousness.

They interact.

Effective pathwork takes place
• on all these levels [i.e., levels of 1) Mind and Thought, 2) Will,
3) Feelings, and 4) Physicality and Physical Expression]
and
• with all these approaches [i.e., approaches such as: A) find,
derstand, and break links in the chains of vicious circles,
B) examine and test the truth of conscious beliefs,
C) make conscious, identify and fully feel all feelings,
especially pain D) make conscious misunderstandings and
negative attitudes that, while unconscious, are evident from
negative life experiences, unfulfilled longings, frustrations,
and suffering].

As I said, there is no outer rule
to determine when to change
from one [i.e., when to change from one of the four levels]
into
the other:

it is different with everyone.
The path must be allowed to express itself from within as a
• living,
• organismic reality.

The various approaches offered on this path fulfill important functions so you can work on any one of these levels [i.e., any one of these four levels: 1) Mind and Thought, 2) Will, 3) Feelings, and 4) Physicality and Physical Expression].

It is necessary again and again to attempt getting in touch with
• the higher self,
• the divine consciousness that is
  • ever-present,
  • immutable, and
  • immediately available within you.

When this is done for the purpose of
• making conscious the distorted levels of your soul substance, and
• reorienting them so as to unify all split-off soul substance,
then meditation takes a different course from the kind of meditation that is used for the sole purpose of realizing the divine self while disregarding the dark aspects of the self.
It is a current illusion and wishful thinking to assume that this latter approach to meditation [i.e., that meditation that is used for the sole purpose of realizing the divine self while disregarding the dark aspects of the self] automatically deals with the dark side of human nature.

This cannot be so.

You cannot overcome what you have not • consciously and • fully experienced.

The wishful hope with which you are all familiar [i.e., the hope that meditation that is used for the sole purpose of realizing the divine self while disregarding the dark aspects of the self automatically deals with the dark side of human nature] is nourished by the truthful concept that it is indeed possible to realize the already potentially present part of the godself.

It is very important, my friends, to clearly understand this [i.e., to understand that it is indeed possible to realize the already potentially present part of the godself].
This [i.e., This fact that you cannot overcome what you have not consciously and fully experienced]

is why it is often true that,

after having shed the body,

some people

who have led a

• difficult

and

• apparently unspiritual

life

have done more for

the universal process of evolution

than some others

who have led

an extremely spiritual life and

who may even have been

so-called masters,

but

who have

• cultivated their

beauty

and

• disregarded their

ugliness.

They have thus

• failed to

unify,

and so have unwittingly

• perpetuated

the dualistic state of consciousness

in which this earth finds itself.

Our path

uses the harder of the two approaches to meditation.
It is obvious that our approach has to be different from the one that concentrates solely on the
• higher self
and disregards the
• dark side of human nature.

As you know, meditation can be as varied as the
• human personality
or
• life experience.

Meditation is too vast a subject to include in detail in this summary.

I have spoken about it before and will do so again.
Many human beings, no matter how committed to this path, are not always capable of meditating, for the very blocks of the mind, will, feelings and body also create a spiritual block, so that meditation cannot be practiced.

Again, you must grope and honestly seek to unblock little by little, through deep insight, summoning of courage, and letting yourself feel what is in you.

Through such endeavor the block to meditation will also loosen up.
You can then [i.e., You can then, as the block to meditation loosens up,]
meditate for
  further guidance
to
  • unblock more,
to
  • become more conscious of
    what is still hidden,
  and
to
  • experience more feelings.

You have to
• release blocks
  in order to
  • meditate,
and you must
• meditate
  in order to
  • release blocks.

At times,
a person starts the pathwork
without
any meditation whatever,
  for his
outer consciousness
  may block off this approach.

When
• sufficient unblocking has been done
  and
• false spirituality has been sufficiently cleared up,
then a
new influx of spiritual
  • energy
  and
  • consciousness
  can take place,
and
  every step becomes easier.
A spiritual block can be the result of either
• adopting a false,
• escaping,
• separating spirituality,
or
• negating the greater reality altogether.

In both instances, misconceptions must be eliminated in order to free the channel for the real spiritual influx.

Often
• real spirituality is rejected by people meaning to reject the false,
• escapist spirituality,
and confusing the two.
| 41 | As the blocks to spiritual influx are increasingly eliminated, the whole process of • awareness, • liberation, • healing and • unification can be speeded up.  

For on each step of the way you can avail yourself of this immeasurably powerful tool: your contact with your divine reality. |
| 42 | Just as the • mind level can be • conscious or • unconscious, so can be the • will, the • feeling, and even the • body level.  

It is therefore imperative that the degree of consciousness be increased on all levels [i.e., on all four levels]. |
You should connect, for example, a physical symptom such as
- pain or
- tension
with the
- corresponding mental attitude,
with the
- thought,
- emotion,
and
- will
  that motivate
  the specific physical manifestation.

For instance, when you begin to sense that a specific bodily tension comes from
- a feeling of
- hate and
- rage,
- an overactive outer will
  that is being prevented from hitting out,
and also from
- a specific misconception,
then you
- unify all levels
and
- increase your scope of consciousness on all levels.
It is one of the immutable spiritual laws that lack of awareness of one area prohibits awareness of another.

So, for example, if you manage to stave off awareness of:
- your lower self
- and
- your mask self,
you will not be aware of:
- the already manifest higher self.

You may pay lip service to the fact that you must be an expression of a
- higher,
- divine consciousness,
but you cannot possibly feel it [i.e., cannot possibly FEEL yourself as an expression of a higher, divine consciousness]

unless you make yourself feel
- your lower self
- and
- the mask that hides it [i.e., the mask that hides your lower self].

If you do not [i.e., If you do not FEEL yourself as an expression of a higher, divine consciousness], how can you possibly
- meditate
- and
- address an aspect of the divine in you?
In the slow progression of such a pathwork, it will come to pass that at certain times you may be conscious of your divine heritage, and at other times you will be • totally oblivious and • cut off from it [i.e., from your divine heritage].

Just as both the • higher and the • lower self can be • fully conscious or • unconscious, or • manifest at any degree between these two possibilities, so can the • mask self.

The mask self is your • pretense, your • hiding, your • facade for the world.
It [i.e., The mask self] is the

• idealized self-image
  you want so much to be
  that you invest your energies into
  making it real.

All these various expressions [i.e., various expressions of your façade that you want the world to see, your pretense, your hiding of lower-self qualities, and your idealized self image],

indicate
  the mask self.

The mask self
  is a defense against
  exposing
    who you really are
    now.
Of course
  you are not exclusively
    the lower self
    which the mask is designed to hide.

However,
  by masking
    any part of yourself,
    you inevitably
      also
        mask your higher self
        from
          yourself.

The more you try to show
  only your
    good side —
      what is genuinely there
        in the
          • higher self,
            but not [i.e., but not genuinely there]
              in the
                • mask self —

  the more your
    higher self
      is masked.
Again, you can be conscious of this tactic [i.e., this tactic of using your mask self to appear better than you are now] or not.

At times, you may be acutely aware of your
• faking,
• falsifying yourself – and this [i.e., and this awareness of your faking] is so much more preferable to the unaware state.

At other times, because you have identified so much with your mask, you are oblivious to wearing one.

When you are unaware of your mask, you feel
• ashamed and
• uncomfortable but you don't face this fact because you don't wish to
• experience and
• deal with such feelings [i.e., such feelings as being “ashamed” or “uncomfortable”].

Thus a further process of splitting off sets in where you lose track more
and more of who you really are [i.e., here, lose track of the split-off part of you who feels ashamed or uncomfortable].
This [i.e., This state where you are split off from parts of yourself that you don’t what to see, feel, or experience] is the state of being lost which many individuals wish to cure by some magic –
  • drugs,
  • pills,
  • formulas,
  or even
  • meditation.

They also
  • turn to therapies that encourage the helpless state of sickness and
  • overlook the potent factor of their own will which must be used provided it is rightly
    • understood and
    • applied.

This path is first and foremost a process of making things conscious.
This self-awareness [i.e., This self-awareness that comes from pathwork in its aim and processes to make things conscious]

unifies
• you
and
unifies
• the split in you.

It [i.e., This self-awareness] also
• unifies the conflicts in you
and
• establishes your
  • sense of self
and your
  • knowledge that the universe with all its bliss is yours.

A very important aspect of this work is yet another level of the self beyond the physical body.

The reason that I failed to include it in our enumeration of levels [i.e., levels of 1) Mind and Thought, 2) Will, 3) Feelings, and 4) Physicality and Physical Expression] is that this part is generally not recognized in human thinking as a level of the human personality.

This [i.e., This fifth level of the human personality] is the level of
• life experience.
Generally,
  • life experience
    is perceived as
    separate,
    as if
    the human entity
    were put into
    a fixed outer form of life.

It is generally overlooked
  that
  every person's
  • life experience
    is as intrinsic an expression
    of his or her inner being
    as is
    • the body.

Only recently
  have a few advanced thinkers
  begun to see
  • the body
    as a connected expression
    of
    • the whole person.

There are still many
  who view
  • the human body
    as being almost as little connected to
    • the inner life of a person
    as
    • the life experience.
In reality,
the manifest
• life experience
  • totally and
  • conclusively
  symptomatic of
  the inner state
  of the personality.

Our path
uses this most
• important and
• truthful
  mirror [i.e. the mirror of Life Experience]
  to determine a person's
  inner state.

This more comprehensive vision
eliminates
the fallacy of
human helplessness.

The truth
leads people to assume
self-responsibility
in every conceivable respect.

Most human beings
are loath to accept this.
They would rather
  • see themselves as
    • helpless,
    • innocent
    victims
and
  • experience
    • all the
      • suffering and
      • hopelessness
    that go with that,
rather than
  • accept the
    • hope,
    • light, and
    • freedom
    of
    self-responsibility.

This indicates
  the emotional immaturity
  of humanity as a whole.

It also indicates
  that a sense of
  guilt
  is attached to
  admitting
  one's
  • fallacy and
  • distortion.

Paradoxical as it may seem,
  the more helpless
  you pretend to be
  vis-a-vis your life experience,
  the less your
  • inner,
  • healthy,
  • relaxed
  will
  can function.
The tight self-will of the little, ineffective ego is strengthened in order to ward off the imagined "unjust" life experience.

What a waste of valuable energy!

It is an intrinsic aspect of this pathwork that you eventually shed the illusion of being an innocent victim and avail yourself of the key to freedom: self-responsibility.

This is not a postulate or an unverifiable philosophy.
All of you
who go into this work
• honestly and
• deeply
enough
must inevitably find out
that
both the
• good
and the
• bad
life experience
is an exact expression
of your
• thinking,
• willing,
• feeling,
and your
• physical
being.

Try to
• absorb
and
• use
what I gave you tonight.

It will help you
to know
• where you are going
and
• that whatever you
may be
now
• unwilling to experience
is
• universal,
• necessary,
and not at all
• unacceptable.
It [i.e., Using what I gave you tonight] will also make you more aware of the
• inner rhythm
and
• reality
    that is the path.

Whoever commits to
do the work of this path will experience that there is a
• living,
• organic reality in it.

It [i.e., This pathwork] instructs and shows to you that whatever you experience has a meaning for you.

The difficulty is that at times you do not want to listen to it.

You want to
• tune out,
  to
• go with your self-will,
  and
• give in to your own ideas,
  which often camouflage your fear of meeting yourself head-on.
You may then
  seek out various ways to
  camouflage
  the unwanted parts.

When you
  "succeed,"
the truth of this
  can no longer be discerned.

That is why
  the inner voice of truth
    should at all times
    be cultivated.

It [i.e., The inner voice of truth]
  will speak
    • louder and
    • clearer
      as you continue to consult it.

Ask with a
  truly open attitude,
    willing to listen to
      a consciousness
        that
          is
            • you
          and yet
            is greater than
              • the conscious you.

Then you will see
  that
    • this greater you
      is real
    and
      • your little consciousness
        is only a separated particle.

When this
  begins to happen,
unification
  begins to happen.
Be blessed, my dear ones,
all of you.

Know that the
• love
and
• truth
of the universe
are
your
• ultimate goal,
your
• ultimate fate.

Nothing in the world
can alter this,
even if
the little mind is
• uselessly and
• stubbornly
afraid of the process.

Be blessed,
go in
• peace
and
• joy
into your work,
for the universe
holds rich fulfillment
for everyone.
These [i.e., These words, “the universe holds rich fulfillment for everyone,”] are not empty words.

The truth of these words will make itself known when you first fully face the opposite of fulfillment, namely [i.e., namely, fully face] your unhappiness, suffering, and distortions. 

As you do so [i.e., As you fully face your unhappiness, suffering, and distortions], the truth of your ultimate fate [i.e., your ultimate fate of rich fulfillment] will become your reality.

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