Pathwork Lecture 165: *Evolutionary Phases in the Relationship between the Realms of Feelings, Reason, and Will*


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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|    | *Greetings and blessings, my dearest, dearest friends.*  
    | **Welcome to all of you at the beginning of this new working season** [i.e., this new season, beginning with this Lecture 165 (September 13, 1968) and going through Lecture 174 (May 23, 1969)].  
    | **Our path together will again proceed in a very significant way.** |
| 04 | *Many of my friends have made outstanding progress,*  
    | **some of you perhaps much more than you realize.** |

by Eva Broch Pierrakos  
Edited by Judith and John Saly; Devotional Format posted 7/6/20
Often

- what you designate as progress is not necessarily real,

and

- what really is progress may seem at first the very opposite.

Only retrospectively can you see how the very aspects that may have discouraged you at first were the necessary initial steps in your personal evolution.

Progress brings you face to face with

- your pitfalls,

with

- those things you have so busily ignored.

Coming into your own sometimes appears, to the

- uninitiated and

- still self-involved,

an unwelcome development that one cannot identify as growth.
In reality, it [i.e., In reality, this unwelcome development] may be the key to finding your
• freedom
and your
• true identity.

This
• group [i.e., This pathwork group],
this
• entire spiritual endeavor,
  is a
• pulsating,
• living
  reality, my friends.

It [i.e., This pathwork group, this entire spiritual endeavor] has a
  spiritual form.

I have mentioned this occasionally, especially at certain thresholds.

It [i.e., This pathwork group, this entire spiritual endeavor] is indeed a
• living,
• growing
  organism,
  expanding
    in a more beautiful way than ever.

Just as every living thing grows more aware of itself as it develops,
so does this organism.
This [i.e., This phenomenon of growing more aware of itself as it develops] applies to
• an individual entity
  as well as to
• collective entities
  such as
  • nations,
  • groups and
  • common endeavors.

The same psychic laws apply to them also [i.e., The same PSYCHIC LAWS apply also to an individual entity as well as to collective entities such as nations, groups, and common endeavors].

Consciousness must exist to some degree in all living organisms.

Group consciousness can be extremely dim, as for example in
• animals or
• plants;
or it can be very highly developed, provided the individuals forming the group are predominantly in a state of raised consciousness.

The degree of consciousness of a group organism reflects the sum total of its individuals, just as the overall consciousness of an individual reflects the sum total of his or her psychic layers, including those that cause
• inner conflict and
• pain.
When unification occurs, the layers [i.e., the psychic layers] melt into a oneness, which is then • activated and • moved by the divine kernel.

When the overall organism tends toward • growth, • purification and • union,
• those discordant layers [i.e., those psychic layers that are discordant],
• the aspects that resist union,
gradually die off.

Resisting growth • is not necessarily a theoretical concept, but • may nevertheless occur in practice, since what is really necessary for growth may not be compatible with a hopeful illusion.
Thus, when aspects of the organism stem against the necessary stages of growth, the self-selective process of
• dying off,
or
• exclusion,
sets in to protect the whole organism from being affected by life-defeating attitudes [i.e., by life-defeating attitudes – by those aspects of the organism that STEM AGAINST the necessary stages of growth] so it [i.e., so that the whole organism] can continue to grow.

Physical death results from the same principle.

Physical matter dies off only because underlying life-defeating attitudes fear • truth and • love.

These fears [i.e., These FEARS of truth and love that exist in the life-defeating attitudes that lie within this affected physical matter of the entity] induce decay, which finally manifests outwardly.

Hence, what first appears as destruction is, when viewed with deeper insight, nothing but the destruction of destructiveness.
Even though it may be painful to endure at the moment, such death is often the most life-preserving event, borne of the organism's overall health.

For the unhealthy organism could tolerate the life-defeating attitudes [i.e., the unhealthy organism could TOLERATE and avoid the necessary purification of those attitudes that block and stem against its own growth] much longer.

Death is overcome when the whole organism no longer resists • life, • truth, and • love, so that it [i.e., so that the whole organism, having GIVEN UP its RESISTANCE to life, truth, and love.] no longer needs to secrete deadening stuff [i.e., deadening stuff that previously was necessary to kill off those aspects and attitudes of the entity that were stemming against its own growth and development].

This principle is very important to comprehend in all questions of life – both • individual and • collective.
Tonight's lecture is,
   as so often at the beginning of a new work season,
   both a
   • recapitulation of past guidance recast in terms of the present emphasis
   and a
   • blueprint for future work.

It [i.e., Tonight’s lecture] foreshadows the structure of your work in the year to come.

When you retrospectively observe the sequence of both the • lectures and the • individual pathwork of those who work deeply by overcoming their fear of self,

you will see that they [i.e., that both the lectures and the individual pathwork] more or less follow this blueprint [i.e., will more or less follow this blueprint I am now giving you in this lecture].

I mentioned earlier the various layers of consciousness.

Now I should like to discuss particular aspects of these layers [i.e., aspects of these layers of consciousness].

This will open up a new understanding of why it is so exceedingly difficult to let go of overcontrol by the ego.
If self-realization is to be attained, a new balance must be found in which the ego assumes an entirely different role.

All of my friends should, once again, consider seriously:

- what this path is.
- Why are they involved in it?
- What is its function?

Too often:
- vagueness or confusion about the Pathwork’s purpose creates unnecessary difficulties and misunderstandings.

The function of this path is not:
- to remove a bothersome symptom in a person's life.

This [i.e., This Pathwork] is not:
- a treatment of sickness.

Nor is the path simply a way of:
- becoming a better person,
- developing spiritually.

All this happens, of course.
But it must be
fully understood
by all of you,
no matter how far you decide to follow it,
that the aim of the path
is
the total realization of
the divine kernel.

And this [i.e., And this TOTAL REALIZATION of the DIVINE KERNEL]
is not merely a theory.

It [i.e., This TOTAL REALIZATION of the DIVINE KERNEL]
is indeed possible,
right here
and right now.

Let us restate
the meaning of
self-realization.

I shall use
new words [i.e., new words to describe self-realization]
to reach you in a
more dynamic way.

Self-realization
means
to bring forth,
as a living reality,
the kernel of
• your spiritual being –
• the kernel of
• self that is eternal.

This [i.e., This self-realization – this bringing forth as a living reality the kernel
of your SPIRITUAL BEING, of that SELF that is ETERNAL]
is, I repeat,
not a religious concept
for a faraway future.
It [i.e., This SELF-REALIZATION – this bringing forth as a living reality the kernel of your SPIRITUAL BEING, bringing forth of that SELF that is ETERNAL] is immediately available.

How can some of the
• results or
• manifestations
[i.e., manifestations of SELF-REALIZATION – of bringing forth as a living reality the kernel of your SPIRITUAL BEING] be best described?

I might say that a new area is awakened,
located in
• the center of your body,
around
• the solar plexus.

From this area
• new life flows – new
  • feelings,
  a new way of
  • perceiving and
  • responding,
  a new way of
  • knowing
    • life,
    • people,
    • values, and
    • events.

Everything is endowed with
• a new luminosity
  and
• a deeper meaningfulness.

• Beliefs change,
or
• they feel different.
The scope of an
• opinion,
• conviction, or
• sensation
  • widens and
  • deepens.

Everything becomes
• fuller.

The self becomes
• intensely personal
  and
• universal.

What appeared to be contradictions suddenly unify without a breach of logic.

• Fear vanishes, and

• life becomes unending pleasure just because its opposite [i.e., pleasure’s opposite – unpleasure or pain] is no longer feared.

The opposite of the desired state of
• fulfillment and
• happiness is
• not avoided,
  • but its illusory nature [i.e., but the ILLUSORY NATURE of UNFULFILLMENT, UNHAPPINESS, and PAIN] is unmasked by going through UNFULFILLMENT, UNHAPPINESS, and PAIN].
Thus [i.e., Thus, by going through UNFULFILLMENT, UNHAPPINESS, and PAIN, and thereby discovering its ILLUSORY NATURE, you find that]

there is
nothing to fear.

The creative power of the self
is available
at all times,
because of
the personality's freedom from fear.

These words are inadequate
to describe the state called
self-realization [i.e., the state of experiencing the self as the living
reality of the kernel of your SPIRITUAL BEING, as the living reality
of that SELF that is ETERNAL].

But they may give you
a glimmer of what is to come;
perhaps you have begun to
experience this state [i.e., begun to EXPERIENCE this state of self-realization]
to a small degree
once in a while.

It [i.e., This state of self-realization]
comes
• gradually,
and yet, at times,
• suddenly.

Only when
all
• surface layers
and
all
• contradictory trends
of consciousness
have unified with
the innermost being
can this state [i.e., can this state of self-realization]
become
a steady condition of the soul.
To extend your understanding, it will be helpful to view humanity's spiritual history and evolution from a certain vantage point.

At one phase in this history, human beings were godlike, moved entirely by the
• creative,  
• cosmic forces.

They expressed a universal consciousness in
• every breath and  
• every move of their eternally living existence.

At a certain point this human-divine consciousness removed itself from its divine kernel.

A chain reaction set in and humanity's striving away from the innermost kernel has led to
• erroneous ideas,  
• destructive reactions and feelings;  
• spiritual blindness,  
• unhappiness, and  
• suffering followed.
Each successive distancing from the divine kernel created a new layer of consciousness, covering the previous one and thus thickening the wall around the kernel.

Rather than being nourished by the source, the newly separated layer of consciousness functioned by itself, nourished by the error that brought about the overlayers in the first place.

This is why • you, and • people in general, often feel as if you were going around in circles.

Yet the freshness issuing from the source • is indivisible and • unifies all • splits and • conflicts.

This, in very broad lines, constitutes the spiritual history of humanity that has brought it to its present state.
There came a juncture
when
all this pain,
with no apparent way out,
induced
• violence,
• rage,
• greed,
• separateness,
and
• other destructive emotions.

This [i.e., All this pain, with no apparent way out] still exists
in the soul:

• suffering,
• blindness and
• hopelessness
produce
• loveless feelings,
• selfishness,
and often
• the most
• violent and
• evil
reactions
toward
• the world and
• others.

At the dawn of humankind,
when human beings
were little more self-aware
than animals,
they freely acted out
these destructive feelings.

Primitive humans
knew
no
• inhibition and
no
• conscience.
They [i.e., Primitive humans] were

- too disconnected from their fellow creatures to sense
  - others’ pain
  - as their own.

Their suffering made them too blind because their blindness led them into suffering.

Thus, they indulged their destructive impulses.

At later stages, humans learned that acting out their destructiveness brought them into conflict with their environment.

Gradually, life experience expanded people's consciousness and the first reasoning processes showed the individual that letting out blindly what he or she felt would eventually produce more pain.

Thus a social conscience developed from the instinct of self-preservation.
But mere expediency [i.e., But mere expediency, motivated by instincts of self-preservation.]

dictates

dictates this kind of conscience [i.e., dictates this social conscience].

It [i.e., This social conscience that developed from the instinct of self-preservation]
is still

can be

can be far removed from

the inner experience

of oneness

with one's fellow creatures.

But eventually

the individual comes to the threshold

where he or she

learns to keep

the urge to destroy

in abeyance.

Through

• many life experiences,

through

• millennia of living under varied circumstances,

each entity

learns to develop

the faculties of

reason,

seeing the causes and effects

of one's

• actions and

• will,

using

self-discipline

to keep from giving in to

primitive impulses.

You will appreciate

the importance of this step

in the entity's evolution.
The realm of feelings
is, at this point,
predominantly
a seething mass of
• denied pain
and, therefore, of
• violence,
• hate, and
• malice.

Yet the realm of feelings
is the most
• alive and
• creative
faculty.

It [i.e., The realm of FEELINGS]
is also
self-perpetuating.

As long as
the feeling world

is predominantly
• negative and
• destructive,

its self-perpetuating nature creates
highly damaging
• impulses and
• compulsions.

This is why it [i.e., Because the feeling world at this stage of evolution is predominantly negative and destructive and because its self-perpetuating nature therefore creates highly damaging impulses and compulsions, is why the FEELING world]
is so feared.
It [i.e., The FEELING world, while it is predominantly negative and destructive.] is held in check only by the power to • reason, to • use the mind, and by • the willpower to • hold back, to • discipline all spontaneous impulses.

When • this consciousness grows and • the negativity of the feeling world becomes obvious, people do their best to • deny, • cover up, and • inactivate their feelings.

In the process of denial [i.e., In the process of the denial of the feeling world] the spiritual self also becomes further removed.

For the • spiritual self resides directly within • the realm of feelings.

The creative mass of feelings is • the divine, even if it [i.e., even if the creative mass of feelings] now manifests in a destructive way.
So, when
• reason and
• will
erect a barricade around
the realm of feelings
to stay safe from
its [i.e., safe from the feelings realm’s]
self-perpetuating
• negative creativity,

they [i.e., reason and will]
also erect a barricade around
• the divine kernel,
• the self-perpetuating
• positive creative source.

Nevertheless,
each entity
must go through this phase [i.e., this phase where reason and will erect a barricade around the realm of feelings, and hence around the divine kernel]
before its [i.e., before the entity’s]
direction can be reversed.

This [i.e., Because of the feelings realm’s self-perpetuating of negative creativity]
is why you
fear
the realm of feelings.

You have indoctrinated yourself
with the safety measure [i.e., the safety measure of using reason and will to erect a barricade around the realm of feelings]

for so long –

and now
you must unlearn it.

You fear
the realm of feelings
because
it is still,
in part,
primitive.
You are still imbued with
the self-command
you have learned throughout many existences:

"I must keep
the destructiveness [i.e., the destructiveness of my primitive
feelings realm]
under control."

Yet
the more
the destructive feelings
are denied,
the less
they can transform themselves
back into their original state.

Thus
a consciousness
builds itself
based on
reason.

For a long time,
in the history of evolution,

• reason
  and
• will

have seemed to be
the saving grace that
• controls,
• prevents and
• dominates
the realm of feelings.

An untold number of entities
now find themselves
in precisely this stage.
They [i.e., This untold number of entities]
  have sufficiently developed
  • reason
  and
  • will
  to keep
  the realm of feelings
  under control.

They [i.e., This untold number of entities]
  • identify
  and
  • experience
  themselves
  almost entirely
  as
  the so-called ego –

  that part [i.e., that part of the entity]
  which
  • wills
  and
  • reasons.

This [i.e., This coming to experience oneself almost entirely as the EGO – that part of oneself which WILLS and REASONS]

  was
  not
  a wrong turn, my friends.

It [i.e., This coming to experience oneself almost entirely as the EGO – that part of oneself which WILLS and REASONS]

  was necessary.

But now
  another way
  must be taken.

This new way
  seems threatening;

it seems to
  conflict with
  all past endeavors.
Every challenge
to change direction
appears to your
unconscious
as an enormous threat.

Activating
the realm of feelings
seems entirely too dangerous,

_baring_ [i.e., baring and exposing]
the most
• primal,
• selfish,
• destructive
feelings,
which seem
• bottomless
and
• final.

This explains,
in the deepest possible way,
the enormous threat
all
individuals
experience
when they come to
a certain crossroads in their development.

With some,
the threat
may be so great
that they go on
and on

_overdeveloping_
their faculties of
• reason
and
• will,

so that
their personalities
become lopsided.
Humankind as a whole is arrested at exactly this point [i.e., this point of having overdeveloped faculties of reason and will and avoiding the development of the realm of feelings].

This is why your
- technological and
- scientific
development
is out of proportion to your
- feeling qualities
and your
- capacity to experience spiritually.

Your emotions seem far more
- negative
than
- positive.

Even your preaching about
- love
and
- spirituality
generally has little to do with true emotional experience.

More often than not, these [i.e., these sermons and teachings given about love and spirituality] are
- ideals and
- theories,
- a philosophy you adhere to in principle rather than feeling it.
The feeling self
• still appears to be a great enemy
and
• is accused of being unreliable
and even
• dangerous.

For those who
• are becoming more alive
  and
• real
and
• are no longer frozen,

the poverty of real feelings in the average human being is striking.

The scant feelings the average human being experiences are always
• controlled and
• approached very cautiously — being unaware of this fact does not alter it.

It is part of your path to become aware of it [i.e., to become AWARE both of the POVERTY of your awareness of real feelings and AWARE of the fact that even the scant feelings you allow are always controlled and approached very cautiously].
Even admitting to yourself,

"I feel half dead,
I could feel more than I do,
therefore the potential to do so
must exist in me,"

brings you so much nearer to
the state of realization [i.e., to the state of realization of the POVERTY of your state of awareness of your real feelings]

than confusing
• your desire to
• feel and
• love,

because you believe in it [i.e., confusing your desire to love
because you “believe in” the “goodness” of love]

only as a principle,

with
• actually
• feeling and
• loving.

This is the
• general trend or
• stage
  in which humanity finds itself.
You have learned,
  through
  • much effort and
  • many
    • incarnations and
    • experiences,
  to
  • channel and
  • control
    the
  • destructive,
    • primitive
      self that can
      • go berserk and
      • wreak so much havoc
        if left to its own devices.
Every
• criminal or
• insane person
    bears witness to this fact,

and
everyone who
struggles in her or his
own development

feels threatened by
    any display of the
    unchanneled primitive self.

This seems a great predicament:

How can you attain
    self-realization
    unless you learn to cope with
    the realm of feelings?

When you
do [i.e. When you do learn to cope with the realm of feelings],
you will discover
    that there is indeed
    something deeper [i.e., something deeper than the realm of feelings],

• the divine kernel itself,
    because

• the realm of feelings
    is
    not
    a bottomless well of
    • meaningless bleakness,
    • unknown terror,
    • reasonless violence, and
    • selfishness.

This layer [i.e., This layer of the realm of feelings, however,] does exist,

but only as
    a thin veneer.
Once the reasoning faculties have been sufficiently developed in the course of evolution, and once the entity has learned to exercise self-discipline, there is no longer any danger in encountering the world of feelings.

The fear that you will be helplessly swept away by your feelings, once they become conscious, is unfounded.

The faculties of reason and will are intact in everyone on this path, for if these faculties were not sufficiently developed, you could not undertake even the rudimentary steps of such pathwork. You would be incapable of disciplining your lives.

And where you fail to exercise self-discipline you do so quite deliberately [i.e., quite consciously, not unconsciously], with an ulterior motive.
So your fear of possessing insufficient reason and will to control the feeling world proves to be groundless.

You must go therefore in the direction opposite to the one you have hitherto taken.

Instead of holding back your feelings, you must learn to
• allow them to become conscious,
• let them be, and
• observe them without fright.

You will see how easy it is to let your feelings be
• without acting upon them,
• choosing your actions deliberately instead.

Perhaps it is still not quite clear to you why you must constrain those impulses in the first place when you must eventually let them go.
The answer [i.e., The answer as to why you have to constrain these impulses] is really
  • simple and
  • important to comprehend.

When you observe
  • a primitive person or
  • an animal,
you see that
  their consciousness
does not yet allow for
either
  • reasoning
  or
  • willing.

These faculties [i.e., These faculties of reasoning and willing]
therefore
cannot be put to use,
so that
when impulses [i.e., impulses from the primitive feeling world]
  • come to the surface,
  they
  • dominate.

• Will
and
• reason
  are underdeveloped
  and therefore
  cannot stem the flood
  of destructive emotions.

Humans must spend many lifetimes training
  • reason and
  • will.

Only when these faculties have been developed
is it safe to allow
  • primitive,
  • destructive
feelings to the surface
  without being compelled into action by them.
The
• self-discipline
and
• reasoning
needed
to overcome
the ingrained
• fear
and consequent
• resistance
are a built-in safety measure
of the path.

Even if
• reason and
• will
still have weak spots,
they [i.e., these weak spots in reason and will] are
• inadvertently and
• organically
strengthened
by the
• courage,
• honesty,
• self-discipline and
• willpower
necessary
to reach this juncture.

That [i.e., Because weak spots in reason and will are inadvertently and organically strengthened by the courage, honesty, self-discipline and willpower you have already attained by the time you reach this juncture] is why
there is nothing to fear [i.e., nothing to fear in allowing your feelings to become conscious, letting them be, and observing them].
Humankind's unconscious imprints are still so powerful that all of you are using
• reason and
• will
to deny your feelings' existence.

You do not comprehend that you no longer need these controls, provided you are on a meaningful path of honest self-confrontation.

Now, using your
• will and
• reason for
• honest and
• humble self-confrontation,
you can safely allow yourself to feel what you feel, without having to act on the feeling.

You can now recognize the feeling.

You can now execute your relaxed willpower.

This is where you are, my friends, or where you could be.
Human beings
whose overall development
has readied them
to realize
their divine kernel
must now establish
a new balance-structure.

The primitive human
is lopsided
in being completely controlled by
• emotions:
  • will and
  • reason
  are still too frail
to enter into the process of living.

For today's human,
whose
• reason and
• will
generally are
overgrown
and
whose
• emotional life
  is thwarted,
union with
the divine kernel
is as
difficult –
  although not as far removed –
as for
the primitive human.
For the divine kernel is a
• living,
• pulsating,
• energizing
mass of
the highest
• consciousness and
• wisdom,

• self-perpetuating
and
• self-creating.

There is no word to describe its
• intense and
• potent
aliveness.

When you
• fear
and
• deny
your feelings,
your aliveness
is by necessity
also denied,
whether or not
you are aware of the connection [i.e., whether or not you are AWARE of the connection between FEELINGS and ALIVENESS].

• Reason
and
• will
by themselves
can never
bring
aliveness
into the personality,

nor can they bring into you
the consciousness of
the divine nucleus.
This [i.e., Because reason and will can never bring aliveness nor can reason and will bring you into the consciousness of the divine nucleus]

is why people

who

• are most dominated by
  • reason and
  • will

and

• have their
  • feelings

most controlled

are those

whose aliveness

is very precarious.

You, my friends,

who really want to

come into

your divine nature,

must not

confuse

• spirituality

with mere

• spiritual ideas.

You must bring your

• living,
• feeling

self

into play,

even if this

cannot happen in any other way

than by meeting

• destructiveness

and

• pain.
When you fully experience
• the hate
and
• the pain
in you
without flinching,
you will be surprised by what happens.

Much sooner than you think,
• hate,
• violence and
• pain
will
• dissolve
and
• give way to a new aliveness.

A sea of feeling will crystallize
• pleasure supreme,
• the capacity to experience heights of joy that you never dreamed possible.

If you make room for it,
a new sense of cosmic reality will arise within you.

You are indeed strong enough, all of you, to do this.
The danger of being forced into actions against your
• reason and
• will
is truly an illusion in the state you are in now.

The immediate danger is your difficulty in admitting that you are not yet who you want to be.

But what an expensive price you pay for living life "as if" [i.e., for living life “as if” you ARE already who you want to be]!

Once you decide to
• meet yourself as you are [i.e., to meet yourself as you really ARE rather than meet yourself “as if” you ARE already who you want to be]

and
• go through the pain of some feelings,

you will convince yourself very quickly that
• the realm of feelings is not bottomless,
and
• its veneer is relatively superficial.
Once you learn
to cope with these feelings [i.e., cope with these painful feelings]
by just letting them be,

• they will dissolve quickly,
and
• you will come to
feel
the new
• aliveness and
• delight
very soon.

This is the road we shall concentrate on this coming year.

I would now like to discuss
another approach you can use
that constitutes
an important aspect of our path.

When you have reached
a certain awareness of your emotions,
you will see
what you are
constantly
doing
with many of your feelings.

You are using
• the busy mind,
• the overemphasized reasoning faculty,

• to fit
your feelings
into pictures,

• to build theories about
why
you feel a certain way.
The mind is so trained in overusing reason that you think you need a reason to feel a certain way.

Thus,

- your real motives
- the actual situation

often escape you.

Since you

- fear feelings
- see reason as the saving measure,
you concoct reasons for feeling.

You are always full of explanations of why you feel a certain way,

until

- no feeling remains –
- theory and explanation.

This is so important, my friends, because if you learn to see through these "explanations" it will teach you the art of self-observation.
Let us say, for example, that you feel hurt.

In many instances, you completely deny the hurt, even to yourself.

You often manipulate it [i.e., manipulate the hurt] into an elaborate accusation – sometimes even using distorted facts about the perpetrator of the hurt.

But this can be at best only a tiny part of

- the whole picture of your personality
- or
- the motives for the hurting act.

There is thus no longer any reality behind the

- elaborate,
- reasonable-sounding explanations [i.e., no reality behind explanations for why you feel hurt].

The denied hurt turns into anger, which is also denied.

You explain the anger away by theorizing about what caused the hurtful action.

All the explanations and theorizing make it impossible to really experience the hurt.
And when you deny an actual experience,
• you cannot put it truly behind you.
• You cannot really be done with it.

And so you often build on top of this structure a
• false,
• exaggerated hurt –
  the game of,

"See what you have done to me?
My hurt now will force you to act differently."

This kind of artificially exaggerated hurt results from
all the false layers that separate
• your consciousness from
• the original hurt.

The false hurt [i.e., The false hurt that separates you from the original real hurt] creates
an unbearable pain that leads to
• desperation
and never to
• a satisfactory conclusion.
The real hurt is a
gentle,
soft
experience,
ever
unbearable,
always
leaving the essence of the personality intact.

If you can let yourself feel such a hurt,
simply and without adornment,

stating the fact
and why it hurts you,
you create a new pattern.

You learn to deal safely not only with your feelings but also with your surroundings.

At the same time, you establish a new lifeline to your creative nucleus, your true identity.
If you can
• endure
  your real hurt
and
• let it be –
  even if you
do not
  • know or
  • understand
  what hurts you –
you will
  not have to become
  • angry or
  • destructive.

These [i.e., Anger and destructiveness]
are merely reactions to
  a feeling
you do not want to endure [i.e., the feeling of hurt
  that you do not want to endure].

This is
  the harm of
denial:
  It builds further layers
  that
  • remove and
  • alienate
  you
  from
  your true self.

Learn to
• calm your mind
and
• stop denying
  your feelings
  by agitatedly fitting the hurtful event
  into
  • fixed images and
  • theories.

Let it be [i.e., Let the hurtful event, with the feelings it evokes, just BE]!
Feel what you feel, without having either to
• act on it
or to
• reason it out.

Then you will experience a wonderful process:

The
• negative,
• painful feeling will dissolve naturally,

as every living process dissolves into its original state

if its natural course is not obstructed.

The original state is
not
• pain but
• pleasure,
not
• suffering but
• joy,
not
• deadness but
• forever expanding abundance of life.
Yet these desirable experiences [i.e., these desirable experiences of pleasure, joy, and forever expanding abundance of life] cannot be stuffed forcibly into a self, if they are to be • real and • enduring.

They [i.e., These desirable experiences of pleasure, joy, and forever expanding abundance of life] must come organically when one does not flinch from what one really feels.

They [i.e., These desirable experiences of pleasure, joy, and forever expanding abundance of life] come gradually, to the degree that you experience your actual • sensations and • feelings without either • denying or • exaggerating them.
Thus you awaken your spiritual center,
which will fill your entire being with a sense of
• safety,
• strength and
• beautiful new feelings,
and eventually with new
• insights,
• perceptions and
• intuitions –
even new
• faculties.

They [i.e., This sense of safety and strength, and beautiful NEW feelings, and these NEW insights, perceptions and intuitions – even NEW faculties]

will spring from deep within, filling you with the sense that they are
• truly you,

not
• pretenses or
• faculties whose manifestations depend on
  • others
or on
  • circumstances outside your control.

You will gain an understanding based on very different dynamics from what you used to do:

artificially fitting feelings into a superstructure of
• explanations and
• reasoning.
We see these superstructures [i.e., these superstructures of explanations and reasoning into which you artificially fit your feelings]

as

• spiritual forms that most human beings go around with,
• huge lopsided forms growing out of their subtle bodies, causing much heaviness.

They [i.e., These spiritual forms that most human beings go around with, huge lopsided forms that grow out of their subtle bodies]

must be dissolved in the process of evolving spiritually.

You may note that for the longest time our path was concerned with meeting your
• actions,
• thoughts and
• attitudes with honesty.

Now you must learn to honestly
• register and
• endure your
• feelings.
The gentle hurt first appears more difficult to bear than the artificially aggrandized one, because the latter seems to promise dramatic action from without.

The drama [i.e., The DRAMA in the artificially aggrandized hurt] is a direct expression of saying no to the
- real,
- much more gentle hurt.

No destructiveness will arise when the
- soft and
- gentle original hurt is accepted.

Out of it [i.e., Out of the soft and gentle original hurt, when it is accepted,]
- soft and
- gentle good feelings will arise,
  - swelling stronger and
  - rooting more securely,
  - carrying the self into a most
    - fruitful and
    - creative life.
Begin right now to emphasize in your meditations,

"I would like to
• know,
• experience, and
• feel
what I
really feel."

Beware of either
talking yourself
• out of your feeling
  by
• suspecting an irrationality [i.e., by suspecting your feelings are irrational and therefore dismissing them],
or
talking yourself
• into it [i.e., into your feeling]
  by
• building a case.

Both [i.e., BOTH dismissing your feelings, suspecting them to be irrational, AND exaggerating your feelings by building a case to justify your acting on them] imply
too active a mind.

Let your
• mind
be passive

and
gently,
gently
let your
• feeling
come up –
whatever it may be.
The
• calmer
and the
• more relaxed
  you are [i.e., you are in your meditation to discover your REAL feeling],

  intently
  listening to your feeling,

the more it [i.e., the more the feeling that you hear in your meditation]
will turn out
to be the
• original feeling,

not the
• covering one.

When you permit yourself
  the original impact of feeling,
you are so much nearer to
  the life center
    out of which
      all good flows.

• Meditate
  and
• request guidance.

Meditate that you
  have the strength
to endure
    a little real pain.

Tell yourself
  that
  the real pain
    is the gateway to
      • pleasure and
      • fulfillment.

What I have given you here
  is a vital key for all of you.
In our next lecture [See Lecture 166: Perceiving, Reacting, Expressing, given October 11, 1968]

I will discuss another facet that will help you to stop fearing the realm of feelings.

I will explain how to genuinely eliminate the destructiveness you fear so much that you shut out life itself.

Do not fight the pain; in fighting it, you avoid the experience whose full acceptance is necessary to • outgrow it and • become • stronger and • happier.

Learn to recognize the subtle yet • enormous difference between • genuine and • dishonest • manufactured emotions.
May you all remind yourself, again and again, that
there is
• no problem that cannot be resolved;
there is
• no point on which the path needs to stop –
for anyone.

• The expansion of creative living
and
• the capacity to experience the goodness of life

are truly infinite.

The path ceases to be
• threatening or
• laborious when you meet your
• obstructions and
• illusions;

it [i.e., the path] becomes
• liberation itself.

Even self-realization is no
• specific,
• finite goal.
The person with the gravest afflictions and distortions who says, "I will go all the way, there is no stopping me because the creative force in me will go to work to the extent I let it," 

[this person] is nearer
  • fulfillment and
  • realization
  of his or her true self
than the one
  • whose
    • reason and
    • will
  function sufficiently to hide the inner alienation

and
  • who therefore thinks that he or she does not need to go through the pain.

Let the divine consciousness infiltrate your entire being, my friends.
The way I show and guide you will make this more than • a hope or • a faraway goal.
The state of divine consciousness

  can be yours,

  every one of you, 

    if

      you really want it.

Your mind 

  has 

    the choice.

This year [i.e., This year, beginning with this Lecture 165 (September 13, 1968)
and going through Lecture 174 (May 23, 1969)],

again,

  • great and 

    • wonderful 

        forces 

            • are brought here 

              and 

            • stream forth.

They [i.e., These great and wonderful forces

  that are brought here and stream forth]

are partly the result of 

  • your 

      sincere good efforts 

and of 

  • the love feelings 

      that are here;

they [i.e., these great and wonderful forces

  that are brought here and stream forth]

are partly an influx from [i.e., are ALSO partly an influx from]

• the spiritual realms 

      that further 

        important ventures 

          on this earth.
I bless all of you –
• all my new friends as well
• who have recently joined this path
and
• who have the
• excitement and
• adventure ahead of them:

the path of discovering a
• new and
• beautiful
world,
even if
the illusion of pain must occasionally be briefly endured.

Blessings for my
• familiar friends also,
  with whom I am
• proud and
• happy
to work.

Blessings
for you all,
for this entire year to come –

be in God!

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