Pathwork Lecture 145: Responding to the Call of Life

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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<thead>
<tr>
<th>03</th>
<th>Content</th>
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<td>Greetings,</td>
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<td></td>
<td>my dearest friends.</td>
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<td>The blessings given are</td>
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<td></td>
<td>• strength</td>
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<td></td>
<td>and</td>
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<td></td>
<td>• power</td>
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<td>coming from</td>
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<td>• the sincere wishes</td>
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<td></td>
<td>and</td>
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<td></td>
<td>• the love</td>
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<td>of all involved in this venture – both</td>
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<td>• those in the body</td>
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<td>and</td>
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<td>• those outside it.</td>
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At the beginning of this new working year [i.e., working year 1966/67]
I should like to set up
a sort of blueprint
that will also constitute
a reformulation of
• our work and
• its purpose.

People always need
a clarification of
their
• motives and
• concepts:
  • where they are going
  and
  • why.

As long as you
• identify exclusively
  with your
  ego-self
and
  as long as you
• ignore
  the other part of yourself,
you will remain trapped in
a painful struggle
• that tears you apart
and
  • for which you see
    no solution.

This [i.e., This painful STRUGGLE that comes when you IDENTIFY WITH
your EGO-SELF and IGNORE your REAL SELF, your CENTER WITHIN]
often causes
unbearable
• tension and
• anxiety.
This basic mental insecurity, with all its byproducts, can be overshadowed by all sorts of pursuits.

But although these aims [i.e., although aims and pursuits that cover this basic INSECURITY] in themselves may be worthy, they cannot relieve
• the basic fear or
• the sense of
• meaningfulness and
• waste.

Only when you
• find and
• activate your center, deep within yourself,
can you fulfill your
• destiny, your
• reason for existing.

Whatever else you accomplish serves only, if you so choose, to make you more aware of
• your real self and therefore of
• the reality of being.

Then [i.e., Then, when you are more aware of your real self, the reality of being], and only then, will you find a genuine
• security and
• peace coming from within.
In order to find it [i.e., In order to find your real self], you must relinquish your hold on the outer ego.

That is, you have to
• give up trusting the ego exclusively, and
• use it [i.e., and use the ego] as a tool to activate the universal self slumbering within.

Now, my friends, many people
• know this [i.e., KNOW they must GIVE UP TRUSTING the EGO, and instead USE the ego to ACTIVATE the UNIVERSAL SELF within] and
• pay it lip service frequently.

But to
• understand this theoretically and to
• live it are two entirely different things.

The work on this path is destined to help you accomplish the awakening of
• a new self you have not consciously experienced before.

This path [i.e., Pathwork] gives you the means to actually bring this about [i.e., the means to awaken a NEW SELF, the UNIVERSAL SELF within].
Life issues a call; it [i.e., life’s call] makes a demand on every living individual.

Most people do not sense this call.

Only as you become aware of your own illusions can you simultaneously become more aware of the truth within yourself, and therefore [i.e., and therefore more aware of the TRUTH] in life.

Consequently [i.e., Consequently, as a result of this deepened AWARENESS of the TRUTH within YOURSELF and of the TRUTH in LIFE], you will understand in each moment what the call of life wants to convey to you.

How do you respond to it [i.e., How do you RESPOND to the CALL of LIFE]?
Do you respond with [i.e., do you respond to the CALL of LIFE with]
  • your total being?

Or do you respond
  • half-heartedly?

Or do you
  • resist responding at all
  and
  • make yourself
deaf to it?

That [i.e., HOW you RESPOND to the CALL of LIFE]
is the
  big question, my friends.

What I say here,
  simple as it sounds,
can become
  very important
  in helping you
  honestly
    question yourself:
      • Do you truly
        wish to
        understand the call of life?

      • What does it
        require of you?
      And
      • are you
        wholeheartedly responsive?

The call of life
  is a
  • dynamic movement

  that can be also
  • felt as a stream.
This stream of life
manifests differently
to each individual.

It [i.e., This stream of life]
is at once
• universal
and
• intensely personal.

It [i.e., This stream of life]
is universal in the sense that
it aims exclusively at
awakening
• the real self,
• absolute reality.

It [i.e., This stream of life]
goes about this [i.e., goes about this awakening of
the REAL SELF, of ABSOLUTE REALITY]
in a
totally unsentimental way [i.e., in a way totally independent from
personal feelings and emotions].

It [i.e., This stream of life]
disregards
• personal attachments,
• social considerations,
and
• any other
• peripheral values,
including
• personal
• pain or
• pleasure.
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<th>10</th>
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<td>If awakening the real self requires what temporarily seems like destruction, this destruction will turn out to be rather [i.e., rather, this “destruction” will turn out to be] • the groundwork of the real inner life, • the preparation needed to awaken the inner center. [Conversely] If the awakening brings what also happens to be most joyful to you, the very experience of joy proves that you are more attuned to your real self than you realize.</td>
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| 11 | • Moralistic • self-defeating attitudes often induce you to reject whatever may lead you to • your destiny and • self-fulfillment just because it [i.e., just because realizing your destiny and self-fulfillment] brings joy, since you have the mistaken idea that self-realization must automatically mean • deprivation and • self-sacrifice. |
If your life-conditions
will
not, sooner or later,
promote
your coming into
your real self,
they [i.e., your life-conditions]
will inevitably
be destroyed.

Conditions
that promote
the awakening of the real self
bring
- peace,
- joy,
- well-being, and
- intense pleasure.

Such is the stream of life,
which is often blocked
by humanity's stubborn resistance to see it.

The call of life is
universal.

The attitude
necessary
to awaken the inner center
follows
universal values.

- Truth,
- love, and
- beauty
are
universal aspects of
the real life stream.
The isolated ego-existence is also a general state affecting all people, but how the ego blocks the real self is a personal question; what is universal is the fact that transformation of one's character is necessary to permit the life stream to flow freely.

We shall return to the subject of transformation [i.e., transformation of one’s character] a little later.

These universal principles [i.e., These universal principles or values (TRUTH, LOVE, BEAUTY) which are aspects of the real life stream] can be • intellectually recognized, but they are not necessarily • felt and • experienced.

This [i.e., This FEELING and EXPERIENCING these universal principles] can happen only when the personal experience of the life stream [i.e., PERSONAL EXPERIENCE of TRUTH, LOVE AND BEAUTY] is • recognized and • responded to.
Therefore,
any path leading to
genuine self-realization
must be
• intensely personal
and
has to deal with
• intensely personal problems.

Those who believe that
• imbibing general truth and
• collecting more truthful beliefs
can accomplish the goal
delude themselves.

They do so [i.e., They imbibe in general truth and collect more truthful beliefs] because
they do not want to look at
the truth
of who they
are
at the moment;
they prefer
an idealized notion of themselves.

Their very evasion [i.e., Their very evasion of INTENSELY PERSONAL problems] alienates them more from the goal
than the honest admission
that they
do not want to
• look at themselves,
and
do not want to permit themselves to
• experience emotions
they
• fear or
• disapprove of,
and above all,
do not wish to
• transform
their
character defects.
The actual –
not theoretical –
activation of
the real self
with its
• vibrating life,
• limitless abundance,
• infinite possibilities for good,
and its
• supreme
• wisdom and
• joy
  happens to the exact degree
  that you dare take a look at
  the temporary truth of yourself.

This means
• feeling
  what you feel;
• having the courage to
  transform yourself
  into a better human being
  for no other reason
  than
  a desire to
  • contribute to life,
  rather than to
  • make an impression and
  • grasp for approval.

When
the immediate barriers to
transformation

for its own sake

are overcome,
then
the real self
with all its treasures
will
  clearly manifest.
One of those barriers [i.e., One of those barriers to TRANSFORMATION of CHARACTER DEFECTS]

is

shame of
what you are now.

This shame
makes you set up
a wall of secrecy
that makes you lonely.

The loneliness
may be
• denied or
• rationalized;

• other circumstances
  may be blamed [i.e., blamed for your loneliness].

In reality,
it is your wish to hide
yourself from
• yourself
  and
• others

that separates
• you
from
• them.

In the deep recesses of your mind
you fear
that you are
• different from others,
that you are
• worse,

and
the shame
of your difference
cannot be exposed.
This very secret conviction [i.e., this very SECRET conviction that you are DIFFERENT from others, that you are WORSE than others] traps you in the particular illusion of your separateness, depriving you of the benefit of discovering your universality that offers its healing climate for your psyche.

Again, this [i.e., this realizing the benefit of discovering your UNIVERSALITY that offers its healing climate for your psyche] cannot be accomplished by • theoretical understanding, but only by • actually experiencing those areas where you still hide yourself [i.e., EXPERIENCING those areas where you still hide yourself from yourself and others, fearing you are different from and worse than them, thus separating yourself from them].

These [i.e., These areas where you still hide yourself from yourself and others, fearing you are different from and worse than them, thus separating yourself from them] are precisely the main barriers separating you from the life stream.

The solitude of inner secretiveness cannot be relieved, no matter how favorable your outer circumstances.
Such loneliness [i.e., Such loneliness in the solitude of your inner secretiveness in areas where you still hide yourself from yourself and others, fearing you are different from and worse than them, thus separating yourself from them] can be relieved only when you overcome the pride hidden by your shame.

The intensely personal work of overcoming your pride leads to the realization of

the universal values [i.e., the realization of the universal values or principles (such as TRUTH, LOVE, BEAUTY)]

which alone can give you the courage to go with the life stream.
The universal self often contradicts outer rules which come from humanity's ego self.

Hence, no matter how much people rebel against • conformity and • social laws, they still find themselves confined within the ego-self, deeply immersed in its dualistic struggle between • conformity and • the submission it requires, versus • rebellion and • defiance.

True emancipation from the ego's outer rules requires neither • conformity nor • rebellion.

It [i.e., True emancipation] acts on • inner values that • may or • may not coincide with • the dictates of society.
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<th><strong>In neither case</strong> [i.e., In neither conforming with nor rebelling against the dictates of society]</th>
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<td>will the person using inner values be damaged.</td>
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<td><strong>He or she will become</strong></td>
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<td>more whole, even in a temporary upheaval.</td>
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| **The key** |
| is not as hidden as it may seem. |

| **Only ask whether you** |
| • are motivated by |
| • love and |
| • truth |

| **and** |
| • have totally committed yourself to a course of |
| • honesty and |
| • integrity |
| in this particular issue, regardless of public opinion. |

| **Do you** |
| • let go the |
| • fear, the |
| • pride, the |
| • self-will of your ego |

| **and** |
| • strive toward the voice of the divine within you, again, regardless of appearances? |
This way [i.e., THIS WAY of operating from INNER UNIVERSAL VALUES INSTEAD OF from fear, pride, and self-will of the EGO, which is always motivated by OUTER APPEARANCES] is always open, and whenever you choose it, it will emancipate you from the ego-struggle.

Its solutions [i.e., The solutions of the way of operating from INNER UNIVERSAL VALUES of the DIVINE within] will bring you less • pain and • anxiety.

Answers will inevitably follow that • reconcile your conflict and • bring peace.

The call of life disregards the superficial morality most people ardently • adhere to, or equally ardently • fight against.

This morality [i.e., This SUPERFICIAL MORALITY that most people ardently either adhere to or fight against] is based on the fear of disapproval.
People may fight it [i.e., People may fight this superficial morality] because in their minds
  • goodness
  is equated with
  • deprivation [i.e., in people’s minds, APPEARING GOOD in this superficial morality is equated with APPEARING to SACRIFICE and to deprive themselves, which people naturally fight against].

The call of life disregards
  • outer appearances
  and
  • shortsighted sentimentality [i.e., shortsighted emotional idealism].

It [i.e., The call of life] surges toward bringing all individuals into their birthright, since it is based entirely on universal values.

Everything that matters is contained within it [i.e., is contained within the CALL of LIFE].

Why does humanity put up such a struggle against fulfilling its destiny, when such destiny brings nothing but good?

Why do you resist hearing the call of your life stream when it brings you all that is
  • safe,
  • good,
  • productive, and
  • joyful?
This [i.e., This FIGHTING against one’s own destiny that brings one all GOOD] is the tragic battle of humanity.

On the one hand,
you are
very disturbed by
the insecurity of
your existence.

You sense
the waste of your life
as long as you
pay exclusive allegiance to
• the outer self,
and therefore to
• outer values.

On the other hand,
you do everything in your power
to maintain
your unhappy state.

In fact, you seek
more and
more means
to reinforce
your ego-identification:
more
outer
• ways,
outer
• activities,
outer
• beliefs, and
outer
• escapes.

At times you may succeed
only in
making yourself
deaf to
the voice from deep within.
At other times [i.e., At other times when you seek more and more means to reinforce your EGO IDENTITY: more OUTER ways, activities, beliefs and escapes],

you
  • feel
  the deep unrest,

but
you
refuse to
  • understand it.

Only those who
  • consciously and
  • deliberately
    • make the decision
    and
    • commit themselves once and for all
to living their life
for
  the primary purpose
  of
activating the real self

  can find
  the deep inner peace
  that exists
  even while
  inner errors
  still prevent
  total self-realization.

Let every one of you
who reads these words
question
  • why
  you are on this path.

• What is your
  aim in life?
• Do you live
  just to make do
  as best you can?

• Do you work on this path
  because
  there are
  certain symptoms
  you wish removed
  which you feel
  interfere unpleasantly with your life?

Certainly, you are
free to do so [i.e., Certainly you are FREE to work on this path simply and solely “because there are certain SYMPTOMS you wish REMOVED which you feel INTERFERE UNPLEASANTLY with your LIFE”].

But realize
the deeper meaning of this [i.e., the deeper meaning of working solely on these symptoms you wished removed in order to have a more pleasant life].

For as long as you
aim solely
  to remove
  certain effects
  of identifying with your ego
  because you
  • ignore or
  • fear
    the activation of the
    real self,
  other symptoms
  of this principal disease [i.e., of this principal disease of identifying solely with your ego]

will appear.

Total well-being
cannot be accomplished,
even if you
succeed
  in removing
  temporary states of
  • pain and
  • deprivation.
There is a vast difference between these two goals [i.e., between 1) the goal of activating your REAL SELF and 2) the goal of solely identifying with your EGO and from there trying to remove symptoms keeping you from pleasure].

As long as you fail to orient yourself completely toward activating the inner center of your real self, you cannot know real
- safety,
- peace, and
- well-being.

Nor can you
- use the storehouse of potential within yourself,
or
- experience your freedom to use the unlimited resources of the universe for your benefit.

Not being able to
- do any of this [i.e., not being able to FIND safety, peace, and well-being, nor to USE the potential within yourself, nor to EXPERIENCE your FREEDOM to USE the unlimited resources of the universe for your BENEFIT],

not being able to
- be what you can be,
is an endless pain that you need to allow yourself to experience consciously in order to have the incentive to do something about it.
By contrast [i.e., By contrast to the GOAL of ACTIVATING your REAL SELF],
the pursuits of
the ego,
no matter how great your accomplishments,
will never give you
• peace and
• security,
nor
• the sense of being
  the best you can be.

The ego-drive
  may
  appear
  to give you
  power over others,

but it [i.e., but the ego-drive]
cannot ever
  give you
• autonomy and
• independence,

so that, sooner or later,
  the illusion of
  power over others
  is exposed as
  fake.

I advise all those
  • who seek help,
    as well as those
  • who are helpers,
    very clearly
    to define
    your aim.

  • What is your aim?

  • How far do you wish to go?

  • Do you commit yourself completely?
Then visualize
the specific symptoms
you wish to remove.

Any disturbance [i.e., Any disturbance or disharmony in your life]
is merely a
symptom of
the basic ill of

exclusive ego-identification,

no matter what name you give it:

• neurosis,
• sickness,
• distortion,
• unhappiness.

You are [i.e., You are certainly]
free
merely to remove symptoms.

Consider
what the removal of the symptoms
alone
means for your future.

What can you envisage
afterwards?

Can you envisage that
more is possible?

What is
this more?

How would your life be with
this more?

Or do you commit yourself
totally
to finding
• who you really are,
• what is possible for you?
| 23 | I believe that those who  
• really think about it and  
• properly grasp  
the whole meaning of this important question,  
clearly questioning themselves  
without delusions,  
will respond to life  
with their  
total being.  

Let us discuss this  
commitment to  
the real self. |
|---|---|

| 24 | You have all experienced to some degree  
through certain meditations  
that  
the universe  
contains  
unlimited good,  
available to you  
if  
you open yourself to it.  

There are times when  
you  
• vividly experience  

this truth [i.e., vividly EXPERIENCE this truth that the universe contains UNLIMITED GOOD, AVAILABLE to YOU]  

and  
you  
• know, without the shadow of a doubt,  
that your experience  
is  
not  
• coincidence  
nor  
• illusion;  

you  
• know it  
to be a fact. |
When this is so [i.e., When you EXPERIENCE and KNOW this truth that
the universe contains UNLIMITED GOOD, AVAILABLE to YOU],

• your
  entire attitude
  is
  • clear,
  • free, and
  • relaxed.

• You
  • are deeply convinced of
    your truth
  and
  • trust it [i.e., and you TRUST YOUR TRUTH];

• you
  • feel deserving

  and hence
  • do not cringe away from fulfillment;

• hence it [i.e., hence fulfillment]
  comes.

• Your whole being
  resonates with a
  • positive,
  • constructive
    vibration
  without any conflict.

• You do
  not feel selfish for
  wishing to
  experience
  beauty,

• nor do you
  withhold
  the best of yourself.
But then there are also those occasions when things do not work that way [i.e., when things do NOT result in positive manifestations, fulfillment and peace].

Even though

• in certain areas of your life you have already experienced such positive manifestations [i.e., such positive manifestations, fulfillment and peace],

• in other areas you cannot break through.

Trying to attain this undifferentiated good [i.e., the GOOD that is NOT the “good” of duality] with your ego-self does not work.

Where your real self is not activated, the doors to the benign universe are closed.

This [i.e., This LACK of fulfillment in this particular area of your life] is not because some forbidding authority decided that you are not worthy of this or that particular fulfillment;

it [i.e., this LACK of fulfillment in this particular area of your life] is simply because something within you bars the way,

and this something has to be found so you can eliminate it.
Whatever
the obstruction is,
it [i.e., this obstruction in you]
makes you
afraid of
letting go of the ego,
so you
remain
• centered in,
  and
• oriented to,
  the outer ego.

This outer ego
is incompatible with
the unified world of
all good
since it is split off from it
  in duality [i.e., in DUALITY the outer EGO is split off from
  the unified world of ALL GOOD].

It [i.e., This outer ego, split off in duality from the unified world of ALL GOOD,]
can be open
only to
partial good
to which there exists –
  as always in dualities –
  • another,
  • undesirable,
    side.

This undesirable side
may weaken
the wish for
the good –
  entirely unconsciously.
Also,  

whatever stands in the way of letting go of the ego  
is always,  
when fully  
• exposed and  
• understood,  
something that  
• impairs one's integrity  
and  
• deforms the character structure.

Hence [i.e., Hence, NOT being in INTEGRITY and with CHARACTER DEFECTS],  
the deep inner conscience  
• feels  
  undeserving of  
  all good  
and  
• cringes from it.

That very character defect  
makes the personality  
unable to cope with  
the good  
even where it [i.e., even where the GOOD of the UNIFIED world]  
exists.

Only  

the total self  
can  
• relate to  
  and  
• unite with  
total good [i.e., with the TOTAL GOOD of the UNIFIED WORLD].

You can test this  
right now.

Take any problem you are working on,  
be it an  
• outer problem you wish changed,  
or an  
• inner condition you wish to overcome.
Meditate, 
expand yourself, 
and 
reach for 
the total goal.

Claim 
this total goal.

How often does it happen 
that you feel it is
impossible to do so!

Test it right now.

Although you really 
want to claim your goal, 
you still 
feel it is
impossible.

There is 
some wall 
that does not let you get through.

This wall [i.e., This wall that separates your from your goal] 
must never, under any circumstances, 
be 
• disregarded or 
• glossed over.

You must 
ever use
pressure 
from 
your will 
to overcome 
the "no" of this wall.
Such forcing [i.e., Such forcing from your WILL to overcome the “no” of this wall that separates you from this goal you so ardently seek] will remove you further from
• your real self within and hence from
• the reality of the life where all good is available.

Instead,
you have to interpret the meaning of the wall.

Translate it [i.e., Translate the MEANING of the WALL] into clear words.

Whether you
• doubt that you can have your goal or
• feel guilty about getting it, or
• have a sense of not deserving it, or
• are afraid of life’s demands when you do have it,

these [i.e., these factors making up the wall that separates you from your goal] still do not add up to the final answer.

The reservation within yourself must be linked with

a character defect

• you have not really faced,
• nor do you wish to, because you do not want to abandon it [i.e., you do NOT WANT to ABANDON this CHARACTER DEFECT that is part of the wall that separates you from your goal].
Character transformation
is an absolute necessity
in order to
shed
the ego identification.

When I say
"shed,"

I do
not mean it in the sense of
• giving the ego up
but of
• using it as a [i.e., using the EGO as a]
tool
to find
the inner being,
and then
• allowing
the ego
to integrate with it [i.e., allowing the EGO
to integrate with the INNER BEING].

It should be clearly understood
that
such integration [i.e., such integration of the EGO with the INNER BEING]
is possible
only when
• certain character defects
  have been already transformed
or when
• the person
  is truly willing to
  transform them
  • in all sincerity
  and
  • without subterfuge [i.e., without trying to deceive
    evade, or conceal].
There must be a total commitment [i.e., a TOTAL COMMITMENT to transforming any and all CHARACTER DEFECTS inhibiting the EGO from fully integrating with the INNER BEING, with the REAL SELF],

without
• pretense or
• playacting.

When this is your total response to life,
• the life stream will become discernible

and
• its wise guidance meaningfulness will become a powerful presence in your life.

For the longest time we have concentrated on finding the
• errors,
• misconceptions, and
• defects which are, of course, interdependent.

In fact, we were always careful to point out that you must not
• judge or
• moralize with yourself,

because such self-moralizing was • a hindrance,
not • a help.
The time has now come when the difference

between
• moralizing

and
• the desire to transform yourself

should be clearly recognized.

I believe that most of you are now in a position to understand with your heart this difference –

and this understanding [i.e., this understanding WITH your HEART]

is what really counts.

• Judging,
• moralizing, and
• perfectionism occur when values are based on outer standards.

Such behavior aims to
• please or
• impress others,

to
• conform with outer standards.

Moralizing always tends to show to others how
• right,
• good, or
• superior one is.
When you moralize, you always need to prove something.

To whatever extent moralizing exists, it exists
• only for the sake of appearances,
and
• not because the individual is really concerned with a moral issue as such.

You may pay lip service to the
• feelings and • rights
• of others
or to the
• liberation of the • real self
or
• self of others,
but deep inside this is not the motive.

The motive [i.e., The true motive deep inside] is
to
• appear • right or • good –
to • prove something.
A person who genuinely desires to transform character defects is not in the least concerned with • outer appearances or with • what others think, but exclusively with • the transformation itself, whether others • see and • admire it or • not.

• False, • damaging, • tortured moralizing and • self-accusation always hides a deep inner insistence not to change.

Hence, moralizing is a tortured inner movement; recognizing the fault in question is unbearably painful only because the person refuses to give it up.
Since the moralizer refuses to give up his or her negative trend, moralizing brings more negativity in its wake, even though it [i.e., even though such moralizing] seems to convey an honest intent to see the fault and observe high standards of morality because one is so unhappy about the defect.

The genuine desire to transform defects is never burdened by an unpleasant admission of a fault, no matter what it may be, precisely because the wish to change is so genuine.

In this desire [i.e., In this desire to TRANSFORM a CHARACTER DEFECT] you express your love for the universe because you wish to contribute to life by your very being.
Such resolution [i.e., Such resolution to TRANSFORM a CHARACTER DEFECT because one WISHES to CONTRIBUTE to LIFE by one’s VERY BEING] lightens the heart, even if one may not be capable of the transformation right away, because there are still missing links which have to be understood.

Let this be a measure for you, my friends, in the continuation of your pathwork.

When the distortion you discover
• cuts deeply into your soul and
• makes you
  • hopeless about yourself or
  • despair about your ability to transform the defect,
know that on a deeper level of your being you do not wish to give up this very trend.

Then go ahead and find out why not.

When your personality is geared to a positive soul movement, there will be no obstruction to transforming a character defect, and consequently no obstruction to the unlimited abundance of good available in the universe for every single individual.
Try to perform this inner movement
• by letting yourself stream forth in complete affirmation
instead of
• the old negation.

When this inner movement can take place, when you move toward the world with a relaxed attitude of being equally ready to
• give
and
• receive,
transformation will not seem hazardous.

It [i.e., Transformation] will seem like a wonderful venture.

So when you find yourself stuck in your desire to reach
• unlimited good and
• creative power within yourself,
find a key not only to where you are
• negative in expressing your desire,
but also where you are
• connected with a persisting negativity.
[Where you are connected with a PERSISTING NEGATIVITY]

There must be a corresponding character defect that is equally difficult to give up.

For as long as it [i.e., For as long as the corresponding CHARACTER DEFECT] is not seen, the negativity must remain.

This negativity [i.e., This negativity that is connected to an as yet unseen corresponding CHARACTER DEFECT] excludes

• unfoldment,
• self-expression, and
• fulfillment,
as well as the
• creative powers within you.

This thought could be a key for many of you.

For a long time we had to be primarily concerned with uncovering your

• defects and
• illusions,
your

• negativity or
• destructiveness, which you
• deny and
• negate.

This was very important.

Now a second major phase of the work can be envisaged:

the phase in which you practice extending yourself into the universe.
Wherever you succeed because you are inwardly free you will see new manifestations in your life as never before.

Where you still feel yourself

• blocked,
• unable to believe,
• unable to follow through,

you will find deeper aspects of yourself

• that you could not bring out before and
• which you will now recognize as deformations of your character structure without incurring the past danger of closing the door through your damaging moralizing.

Your freedom in this respect [i.e., Your FREEDOM from MORALIZING] will set the stage for the decision for transformation which can again be tested for its inner sincerity by your meditation.

How deeply do you want this transformation?

Why do you still refuse to transform these defects?
The moment you are truly ready to transform them [i.e., truly ready to transform these defects, which BLOCK you from NEW MANIFESTATIONS in your life], you will find the door no longer closed [i.e., no longer closed by your DAMAGING MORALIZING].

You will feel it swing into the unlimited universe.

You will be able to
• extend yourself into the universe
and consequently
• feel
  • worthy
  and
• capable of receiving from it [i.e., receiving from the UNIVERSE].

Then no good you desire needs to have a shadow side [i.e., Then, on the unitive plane no GOOD you desire needs to have a shadow side as it would in the dualistic plane of “good” versus “bad”].

At that time you will also understand
• the real values

and
• will do away with
  • all false morality.
The more you are willing to truly transform defects, the less necessary the
• outer,
• superimposed values
become.

They [i.e., The outer, superimposed values] are often senseless,
especially from the point of view of life's call, which requires your total
• response and
• commitment.

Now, why are you so afraid of this total commitment to life?

Of
• relinquishing ego-identification?

Of
• the positive manifestations that can enrich you?

Why do you resist the good and battle to maintain painful struggle and
• insoluble conflict?

Why do you fear the good that liberates you?
And why do you
  • put your faith in
    the imprisoning ego
    of
    the little outer
    • self
    and
    the little outer
    • values?

There are
  several answers to these questions,
  depending on the angle.

Let us first choose
  the following approach.

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When you

  • doubt
    a larger reality

  and
  • do not
    take a
    chance on it,

you stay in a
  world of
  duality.
As you know, this dualistic world is characterized by the following conflict:

"If I am unselfish, I must suffer.

I do not want to suffer.

But if I am selfish, I will be
• rejected,
• despised,
• not loved,
• left alone.

And that is suffering too."

In this struggle you go back and forth, seeking a solution.

The more you believe in the inevitable "truth" of these two alternatives, the more you are bound to experience life according to them.
You do not
dare to be
unselfish;

you cannot
wholly want to be
unselfish
since it means
giving up
what you
believe is
personal
• fulfillment and
• happiness.

Nor can you
fully commit yourself to a life of
selfishness –
partly due to the
• ever-present existence of
your real self,
partly because
• you fear
the world's opinion.

This is the
tragedy

of this senseless struggle.

You cannot extricate yourself from its meshes
as long as you
• identify with
and
• entrust yourself to
the
• values,
• rules, and
• concepts
of
ego logic.
When you want to be transformed, you must want to give up • selfishness and • the desire to cheat • life, • yourself, and • others, in whatever form.

You cannot wholly risk this [i.e., You cannot wholly RISK giving up SELFISHNESS] when it spells the sacrifice of all you want.

But the most painful state is indecision, and this holds true on all levels.

It [i.e., This most painful state of INDECISION] is your fate as long as you have not transcended the ego level of reality.
You cannot reconcile
• fulfillment
and
• unselfishness,
so you remain undecided;
you continue to vacillate
between two camps [i.e., on the one hand the camp of striving for personal FULFILLMENT, which feels SELFISH, or on the other hand the camp of committing to a life of UNSELFISHNESS, thereby seemingly giving up personal FULFILLMENT].

If many people were capable of totally committing themselves to a life of selfishness, they would soon come out of it because they would recognize that it leads • nowhere, that it does not lead to • the salvation they half-heartedly seek in both camps.

You are all in this struggle, every one of you.

All your problems are an
• expression and • direct outcome of this duality.
• Look at your problems,

• go deeply enough into them,

and

you will see that this is so [i.e., that ALL your PROBLEMS are a result of the STRUGGLE between EITHER striving for personal FULFILLMENT, which feels SELFISH, OR committing to a life of UNSELFISHNESS, thereby seemingly giving up personal FULFILLMENT altogether].

You fear the impulses of the
• larger,
• wiser self,

but cannot want

wholeheartedly to commit yourself to it [i.e., to the larger, wiser self, the REAL SELF] as long as you believe that some disadvantage will result from your decision.

That you are capable of
• reaching for and
• receiving the good of the universe only when your defects are being overcome may, at first glance, appear like the concept of
• reward and
• punishment.
I might say that this concept [i.e., this concept of reward and punishment of being REWARDED by receiving the good of the universe ONLY when you are overcoming your defects and being PUNISHED by NOT receiving the good of the universe when you are NOT overcoming your defects] is a distortion of the process I have explained.

- Reward
and
- punishment
  suppose
  an outer authority
  who hands out the just deserts of the individual's
  • actions and • attitudes.

- Reward
or
- punishment
  are often supposed to take place only in a hereafter.

What I explain, however, is a mechanism taking place within the personality. The innermost self is aware of the incongruity of
  • reaching for the best
while
  • refusing to give the best.
Moreover,
• obtaining the best
  is a burden
  one fears
  when one is
  not willing
  to also
  • give the best.

Conversely,
• giving one's best
  is impossible
  when one associates it with
  • sacrifice
  and
  • disadvantage.

The very existence of
• a belief in
  • punishment
  and
  • reward
  covers up
  the deep despair
  that
  • unselfishness
  brings
  • deprivation,

so one is
• forced to hold back
  the total desire
  to
  • love
  and
  to
  • give.

• Rewards
  and
• punishments,
  in whatever forms they exist,
  are compensations for
  the unbearable reality perceived in
  • duality.
When the real self is activated, this conflict [i.e., this CONFLICT between EITHER striving for personal FULFILLMENT, which feels SELFISH, OR committing to a life of UNSELFISHNESS, thereby seemingly giving up personal FULFILLMENT altogether] no longer exists.

It is possible to activate the real self when this particular conflict in you is brought out of hiding.

Inside the reality of the inner center, the split no longer exists.

You will find that it is equally possible to
• give of yourself wholeheartedly,
• love,
• be unselfish,
• be humble,
• relinquish the egocentricity of the frightened child,
• allow others to be free no matter what this means for you,

and yet not be a
• loser.
Soon
the feeling of

• not necessarily having to be
  a loser

will change into
a conviction that

• being
  a winner
  is possible.

First, you will
understand
  that
    • being a winner
      is possible;

later, [i.e., later, you will understand]
  that
    • it [i.e., being a WINNER]
      is inextricably connected with
decency.

This will be so
because
  you are free enough
to want
    both [i.e., to want BOTH – to WANT to be DECENT
    AND to WANT to be a WINNER].

When you take on
the transformation of
your defects,
you will
like yourself sufficiently
to open yourself to
all the good
  that wants to come to you.
When you begin to succeed in this transformation [i.e., this transformation of your character defects] you will be strong enough to stand

happiness.

You can claim

the best

when you are in the process of transforming whatever makes you dislike yourself, whether or not

• you are aware of this self-dislike, whether or not

• you are still projecting your self-hate onto others.

Then you will realize the truth of

• absolute reality and of

• your real self: which is that there is no limit to expansion.

Through this unfoldment your intuition will become

• strong and

• reliable.
You will then heed
the demand of
your personal life stream.

You will have
the courage
to go with it [i.e., COURAGE to GO WITH your personal LIFE STREAM]
whether or not
it [i.e., whether or not your personal life stream]
seems to conform with
outer
• expectations,
• rules, and
• values.

As long as you are
very determined
to follow
• the inner values,

• the outer values
  will cease to be important,
    either in
      • your own mind
    or in
      • the outer manifestation of your life.

You will therefore
no longer
fear
when your life
does not conform to convention.

Soon
• outer life
  will follow suit
and
• no friction
  will accrue.

The world
will fall into step with you.
There are two important keys for you in this lecture, which may be the very points you seek in order to come out of a momentary bottleneck.

I recapitulate them briefly:

(1) [i.e., The FIRST key for you in this lecture:]

• What is your aim in life?

• What is your aim on this path?

• How far do you wish to go?

• Do you want to remove only a few symptoms?

Or

• do you wish

  • total self-realization,
  • the activation of an inner center in which
    • all good,
    • salvation from anxiety,
    • insecurity, and
    • confusion exist?

If so [i.e., If you DO wish TOTAL SELF-REALIZATION],

• are you willing to pay the price of
  • perseverance,
  • total commitment?
The total commitment [i.e., The TOTAL commitment to SELF-REALIZATION]
   brings out
   your total possibilities.

The unlimited potentials
   of your innermost being
   enable you
   to realize
   unlimited good.

(2) [i.e., The SECOND key for you in this lecture:]

• Find the
   exact point
   where your positive wishes
   are blocked,

and then
• question

   what particular
   character defect

   does not permit you to
   abandon a
   • self-destructive,
   • self-denying
   attitude?

• State clearly
   that you wish to find it [i.e., that you wish to FIND this
   PARTICULAR DEFECT that does not permit you to
   abandon a self-destructive, self-denying ATTITUDE].

• Once you see it,
   there is still time to decide
   whether or not
   you want to give it up.

• If you do not [i.e., if your do NOT want to
   give up this PARTICULAR DEFECT],

   find out
   why not.
• The insistence upon
  holding onto something
  that violates
  your
  • integrity
  and
  your
  • decency
  holds back
  the best
  • you have to offer
  and
  the best
  • you can be.

This [i.e., This HOLDING BACK your BEST you can OFFER and BE]
impairs your

  self-respect.

It may not be
  a crass
  outer manifestation;

it may be
  a hidden little deviation
  that does not seem to harm anyone,
  but
  it always does,
  whether or not you are aware of it.

The progress that is
  vividly experienced
  by quite a few of you
  is
  in exact proportion to
  your
  • willingness
  and
  • openness.
There is no mystery about what brings the progress, for this path must work when • willingness and • openness exist.

Those of you who are not satisfied with your progress should question themselves • deeply and • sincerely:

"Where have I • held back?

Where did I • not want to go all the way?

Where have I • lost the clarity of the aim?

And where have I • disconnected the aim from where I am at this moment because I do not want to expose myself?"

You avoid seeing that you hold back in • fear and • shame;

they [i.e., FEAR and SHAME] are unnecessary obstacles you use to barricade the doors to liberation.
Those of you who have progressed and sense the excitement of a new life to come have much more to look forward to, for you will now fortify your own powers.

You will be able to activate them [i.e., You will be able to activate your own powers] more and more
   • to remove the obstacles of your remaining illusions
   and
   • to orient yourself to
      what is
      eternal
      within yourself,
      what is never
      • conflicted or
      • tortured.

You will learn to experience it [i.e., learn to EXPERIENCE what is ETERNAL within yourself] as a living reality.

Be blessed.

Receive
   • the strength
   and
   • the love
     that stream forth.

Be in peace.

Be in God!
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