

Pathwork Lecture 150: Self-Liking: The Condition for Universal State of Bliss

1996 Edition, Original Given: March 10, 1967

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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|----|---|
| 03 | <p><i>Greetings, my dearest friends.</i></p> <p><i>Blessings for</i></p> <ul style="list-style-type: none">• <i>every one of you here</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>all my friends who are working on this path of</i>• <i>self-realization</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>liberation.</i> <p><i>Many of you are making progress.</i></p> <p><i>Tonight I will talk about the very thing many of you most need to hear at this time.</i></p> <p><i>Listen with your</i></p> <ul style="list-style-type: none">• <i>inner ears</i> <p><i>as much as with your</i></p> <ul style="list-style-type: none">• <i>outer ears.</i> |

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04

*The universe is so constituted
that
each individual creature
is capable of being
in a*

- *constant
state of bliss.*

*Bliss is
not
just a theoretical possibility:
it [i.e., bliss]
is humanity's*

- *natural state of being.*

*It [i.e., Bliss]
is the natural law.*

*An individual who is
not
in a state of bliss
is in an*

- *unnatural,*
- *disturbed
condition.*

*It is important for you, my friends,
to*

- *grasp and*
- *appreciate
this fact.*

05

*The bliss I speak of
is not
a vague promise
for the
future
in*

- *this life*

*or
in*

- *a life beyond
the physical state.*

*It [i.e., Bliss]
is possible
right
• here,
right
• now.*

*Its [i.e., Bliss's]
attainment
does not depend on
• some complicated feat
or on a
• state of perfection
foreign to
your present way of being.*

*It [i.e., Bliss]
does
not depend on
• outer events
or on
• anything having to be different.*

*People believe
that
if only
• this or
• that
were different
then
nothing would stand in the way of
their happiness.*

*But
total happiness
is possible
• immediately
• as you are

now.*

06

• **Humanity**
unconsciously knows
that
a state of pleasure supreme
is
everyone's birthright,

and

• **everyone**
constantly
strives for it [i.e., constantly strives for a state of pleasure supreme].

Whether or not
the individual
is capable of realizing
that
this striving [i.e., that this striving for a state of pleasure supreme]
is misdirected

does not alter
the fact of
its existence [i.e., does not alter the FACT that
one's STRIVING for this state of pleasure
supreme EXISTS].

Once you learn to
search in
the proper direction,
you
will
find
what you seek.

I shall now discuss
two aspects of this search [i.e., TWO ASPECTS of this constant SEARCH in
the proper direction for BLISS, for this
state of PLEASURE SUPREME].

07

*Arriving at the
blissful state
one*

- *consciously or*
 - *unconsciously*
- seeks*

*depends directly on
one's*

- *self-esteem,*
- the ability to*
- *like oneself.*

The equation always comes out even:

to the exact degree

- *self-liking*
- exists,*
- *happiness*
- exists.*

*When self-liking
is*

*missing,
the psyche
is inhibited from
experiencing
its
natural state.*

*This [i.e., Being INHIBITED from EXPERIENCING YOUR NATURAL STATE]
in turn*

- *alienates you from*
- universal forces*

and

- *sets up a*
- barrier*

preventing

- *you*

from

becoming part of

- *the cosmic forces,*
- which are*
- *bliss.*

| | |
|----|--|
| | <p><i>It does not matter whether the failure to like oneself is based on</i></p> <ul style="list-style-type: none"><i>• valid or on</i><i>• invalid reasons.</i> <p><i>Both [i.e., Both VALID and INVALID reasons for one NOT liking oneself] present equal obstacles [i.e., equal obstacles to LIKING ONESELF and hence obstacles to becoming part of the COSMIC FORCES, which are BLISS].</i></p> |
| 08 | <p><i>A reevaluation of one's concepts [i.e., one's concepts about oneself and about life in general] is part of the process of self-realization, since people often dislike themselves for the wrong reasons.</i></p> <p><i>I have pointed out before that a fine inner mechanism regulates the psychic processes, so that</i></p> <p><i>justified reasons for self-dislike,</i></p> <p><i>when not</i></p> <ul style="list-style-type: none"><i>• consciously recognized</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• come to terms with,</i> <p><i>create</i></p> <ul style="list-style-type: none"><i>• false guilts</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• exaggerated standards of perfection.</i> |

| | |
|----|---|
| | <p><i>It is therefore always</i></p> <p><i>a violation of personal integrity</i></p> <p><i>that prevents the personality from coming into its own</i> [i.e., since a violation of personal INTEGRITY is a JUSTIFIED reason for self-dislike, which in turn prevents the personality from coming into its own, from coming into self-realization] –</p> <p><i>whether or not it</i> [i.e., whether or not this violation of personal integrity]</p> <p><i>also causes</i></p> <ul style="list-style-type: none"><i>• false guilts.</i> <p><i>This inner mechanism</i> [i.e., This inner mechanism for assuring personal integrity and preventing self-realization without personal integrity] <i>is exact.</i></p> |
| 09 | <p><i>No</i></p> <ul style="list-style-type: none"><i>• self-deception</i> [i.e., No self-deception about whether or not one dislikes oneself] <p><i>or</i></p> <ul style="list-style-type: none"><i>• conscious denial</i> [i.e., No conscious denial about one's dislike of oneself] <p><i>can eliminate the effects of self-dislike.</i></p> <p><i>The most enlightened human beings still ignore the importance of this fact.</i></p> <p><i>In our past work together we have discussed many of the specifics that impair</i></p> <ul style="list-style-type: none"><i>• integrity</i> <p><i>and therefore</i></p> <ul style="list-style-type: none"><i>• self-respect</i> [i.e., and therefore IMPAIR self-respect and self-liking]. |

| | |
|----|---|
| | <p><i>Any path of self-realization must deal with the most subtle unconscious</i></p> <ul style="list-style-type: none">• <i>soul movements</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>attitudes</i> <p><i>because their</i></p> <ul style="list-style-type: none">• <i>effect</i> <p><i>is greater than most individuals even remotely sense.</i></p> |
| 10 | <ul style="list-style-type: none">• <i>Self-realization</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>liberation</i> <p><i>are determined by the individual's</i></p> <p><i>free decision</i></p> <p><i>to adopt</i></p> <ul style="list-style-type: none">• <i>natural,</i>• <i>universal</i>• <i>laws and</i>• <i>standards,</i> <p><i>taking full responsibility for this decision upon oneself.</i></p> <p><i>This means</i></p> <p><i>being true to the natural laws that work in</i></p> <ul style="list-style-type: none">• <i>life</i> <p><i>and in</i></p> <ul style="list-style-type: none">• <i>the individual –</i> <p><i>as distinct from allegiance to</i></p> <ul style="list-style-type: none">• <i>handed-down values,</i>• <i>superimposed standards or</i>• <i>cultural mores.</i> |

*Such a liberated state of mind
differs drastically from
one that
automatically adopts*

- opinions or*
- standards*

without question.

*The automatism
that allows most people
to take*

- conditions and*
- laws*

*of life
for granted
prevents
autonomy
of self.*

This automatism

- is widespread*

and

- affects more areas of*
 - life and*
 - personality*

than you can imagine, my friends.

11

We have discussed the effects of

- mass images*

and

- mass impressions.*

*Most of you think of the
crass issues
that developed people
begin to*

- question and*
- wonder about.*

*None of you are aware of
the issues within yourself
that require a fresh new approach.*

| | |
|----|---|
| | <p><i>When you take any</i></p> <ul style="list-style-type: none"><i>• law for granted that is not</i> <p><i>you</i></p> <ul style="list-style-type: none"><i>• a universal law of life</i> <p><i>close the door to the universe.</i></p> |
| 12 | <p><i>Often</i></p> <p><i>the most rebellious human beings are most impregnated with</i></p> <ul style="list-style-type: none"><i>• mass opinions</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• false limitations,</i> <p><i>considering them inevitable laws of life.</i></p> <p><i>They might not rebel against life so much if they did not believe they had to bow down to something inevitable.</i></p> |
| 13 | <p><i>It is tragic how much</i></p> <ul style="list-style-type: none"><i>• waste</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• unnecessary hardship</i> <p><i>exist because of</i></p> <p><i>allegiance to unnatural laws.</i></p> |

*The differences
between*

- *natural laws*

and

- *the mores of civilization
are frequently
quite pronounced.*

Sometimes the

- *natural*

and

- *unnatural
laws*

*are so similar
that they seem
identical.*

*Yet it makes a
world of difference
whether one*

- *abides by
standards of conscience
in the free spirit of
self-choice*

or

- *acts in blind obedience.*

The

- *words*

*may sound the same,
but the*

- *flavor of the psychic processes,*
- *their inner*
 - *climate and*
 - *attitude,*

is
totally different.

When

- *the natural law*

is different from

- *the human law,*

*the difference becomes
even more obvious.*

14

*Those
who deny themselves the
experience
of
spontaneously
discovering
• independent,
• self-responsible
concepts
by which
one can conduct
a meaningful life
are
not
acting from
• mere laziness
or
• fear.*

*It [i.e., This DENYING oneself the EXPERIENCE of SPONTANEOUSLY
discovering INDEPENDENT, SELF-RESPONSIBLE
concepts by which one can conduct a meaningful life]
is always a
violation of
integrity.*

*As long as one thinks
• fear
is the obstacle to
self-responsible inner conduct,
the fear
will not vanish.*

*But when one begins to see that
• personal integrity
is affected
by
the refusal to seek answers independently,
an innate
• decency and
• desire to be truthful
often provide
the incentive [i.e., the incentive to SEEK answers INDEPENDENTLY]
that had been lacking.*

15

*Now,
why
is integrity damaged
when an individual
refuses to come to
autonomous conclusions
about life's rules?*

*Blindly taking
• limitations and
• laws
for granted
is
always
a matter of cowardice.*

*Lack of courage
induces an individual
to rote repetition
of handed-down moral codes.*

*People may accept
handed-down laws
because they are afraid
of
• the consequences of questioning them,
of
• conflict with other people's opinions.*

*After
the honest examination of motivations
one cannot help realizing
that simple opportunism [i.e., taking advantage of an opportunity
without considering the principles or consequences]
plays a dominant role
on an
emotional level.*

*To obtain
• approval or
• admiration
from others,
one sells out
on a truth [i.e., sells out on a truth about a natural law of life]
one shies away from naming.*

16

*Freeing
the real self
is impossible
as long as
conditions hostile to
truth
prevail in the psyche.*

*Wherever
ready-made opinions
are echoed –
whether or not the person is aware of this –
an opportunistic violation of
personal integrity
occurs.*

*This does
not
mean
majority
opinion
is wrong.*

*The observations
apply equally to
• rebellious opinions
of a
minority group.*

*A
• blind,
• unquestioning,
• emotionally colored
motivation,
which
outwardly
seems courageously defiant,
may be tainted with
• cowardice and
• opportunism.*

17

*The laziness
of not thinking through an issue
is never
just laziness per se.*

*It [i.e., The laziness of not thinking through an issue 1) for the truth of the matter,
2) for the natural laws of life that apply to the issue]
is always tainted by*

- cowardice,*
- a conformity to a specific group of people
the individual believes
he or she*
 - desperately needs*

and

- cannot afford to antagonize.*

*A special temptation
strengthens the tendency
to forsake*

- independent inquiry and*
- the forming of one's own concepts
in harmony with the natural laws of life.*

*All the world
pronounces
the mores of society*

- good and*
- righteous,*

*while
the natural laws
inherent in one's being
are often
ignored.*

*People who
follow
the human laws
receive homage
for their*

- goodness and*
- righteousness.*

*Such praise
is tempting.*

It [i.e., Such praise for “goodness” and “righteousness” given to those people who faithfully and unquestioningly follow the human laws]

*appears to work
like a balm
on the sores of*

- *self-doubt*

and

- *self-dislike.*

But this medicine [i.e., But this “medicine” of PRAISE for these people’s “goodness” and “righteousness”]

treats only

- *the symptom,*

never

- *the root of the problem.*

When
*the real reasons
for self-dislike
are removed,*
*the courage to
be oneself
grows in proportion.*

Many times
*the real reason
for self-dislike
is, at least partly,
the cowardice
to sell out*

the truth

for

*the convenience of
being approved of by others.*

The

- *so-called medicine [i.e., the “medicine” of being approved by others]*

and the

- *poison [i.e., the “poison” of violating natural laws of the universe]*
are frequently the same.

18

*When people begin
to*

- *crystallize the questions they are to ask,*

to

- *probe deeper*

and

- *come into*
real awareness,

then action
is
not
what matters most.

What is of
primary importance
is
knowing.

Action
may still be
difficult to take
because
not enough courage
has been mustered.

But you
are in a state of
truth
about yourself,

no longer in

- *self-deception*

and
no longer

- *unaware.*

You are
nearer

- *the self,*

nearer to

- *the universal truth,*

nearer to

- *the source of all*
 - *bliss and*
 - *fulfillment.*

19

Knowing

the natural law of evolution,

*even when you are
not yet able to
live by it,*

establishes

- *freedom and*
- *truthfulness*

*as the
inner climate of
the psyche.*

*Knowing,
therefore,
as it*

*immediately
affects*

*the evolved being's
state of*

- *pleasure*
- and*
- *joyfulness,*

*is
primary.*

For you must

- *respect*
- and*
- *like*

*yourself
to the degree
you no longer*

- *gloss over*
- and*

- *take for granted*
those apparently
 - *unquestionable*
 - *"self-understood"*
- aspects of life.*

| | |
|----|---|
| | <p><i>In this knowing [i.e., In this KNOWING the natural law of evolution, even when you are not yet able to live by it],</i></p> <ul style="list-style-type: none">• <i>self-liking</i> <i>is established</i> <i>and,</i> <i>with self-liking,</i> <i>so is the capacity [i.e., so is the capacity established]</i> <i>to partake in</i><ul style="list-style-type: none">• <i>the universal bliss,</i> <i>which is</i> <i>a natural condition.</i> |
| 20 | <p><i>The second aspect [i.e., The second of the TWO ASPECTS regarding this SEARCH for BLISS, a state of PLEASURE SUPREME, a state of SELF-LIKING, (the first aspect being living in INTEGRITY, KNOWING the natural law of evolution even when you are not yet able to live by it)].</i></p> <p><i>I want to discuss</i> <i>is</i> <i>transcending</i> <i>the now.</i></p> <p><i>No matter</i><ul style="list-style-type: none">• <i>where you are, my friends,</i><i>no matter</i><ul style="list-style-type: none">• <i>what your present</i><ul style="list-style-type: none">• <i>condition or</i>• <i>circumstances,</i><i>no matter</i><ul style="list-style-type: none">• <i>how you feel,</i></p> <p><i>if you</i><ul style="list-style-type: none">• <i>face</i> <i>the now</i> <i>thoroughly</i><i>and</i><ul style="list-style-type: none">• <i>do not run away from it [i.e., do NOT run away from the NOW],</i></p> <p><i>then it [i.e., then the NOW]</i> <i>yields</i> <i>a wealth of</i><ul style="list-style-type: none">• <i>beautiful energy,</i>• <i>life substance and</i>• <i>joy.</i></p> |

In

- *the now*

you can find

- *exhilaration*
and
• *bliss,*

- *peace*
and
• *stimulation,*

- *a deep sense of*
purpose
that will lend
meaning
to all you do –

- *inwardly*
and
• *outwardly.*

Pleasure supreme
lies in

every fraction of life,

provided

you do not escape from it –
perhaps by

pushing yourself to be
what,

at this moment,

you are
not.

It does not matter
what your
mood of the moment
may be.

If you feel

- *alienated from
your self,*

if you feel

- *disconnected,*
- *anxious,*
- *depressed,*
- *hopeless or*
- *bored,*

there is

in

- *this very moment,*

through

- *this mood,*

your

- *nucleus,*

your

- *now.*

If you

- *face*

this now,

- *experience*

this mood,

whatever it is,

and

- *transcend it,*

you will

not have to wait

for a

- *distant future,*

for a

- *different state of being,*

for a

- *state of perfection.*

You are in the

- *life force*

and

- *life substance*

of your

immediate now.

| | |
|----|---|
| | <p><i>You are in</i></p> <ul style="list-style-type: none">• <i>bliss,</i> <p><i>in</i></p> <ul style="list-style-type: none">• <i>a moving stream of evolutionary growth.</i> <p><i>On a</i></p> <ul style="list-style-type: none">• <i>deep and</i>• <i>subtle level</i> <p><i>that is usually covered up</i></p> <p><i>you cannot help but like yourself.</i></p> <p><i>It [i.e., Being in the NOW]</i></p> <ul style="list-style-type: none">• <i>often seems the most difficult thing for a human being to do,</i> <p><i>and yet</i></p> <p><i>it [i.e., and yet being in the NOW]</i></p> <ul style="list-style-type: none">• <i>is the easiest.</i> |
| 21 | <p><i>No matter how many times you may have heard words like these, your habits are deeply ingrained on both counts:</i></p> <p><i>First</i></p> <ul style="list-style-type: none">• <i>your automatic response is to take things for granted without questioning them [i.e., violating your INTEGRITY, your KNOWING the NATURAL LAW of evolution];</i> <p><i>second,</i></p> <ul style="list-style-type: none">• <i>you run away from the mood of the moment [i.e., you run away from the NOW].</i> <p><i>On both counts your aim is to avoid contact with yourself.</i></p> |

22

Both
• *being true to the natural laws*
and
• *transcending your now*

*are essential for
being in
the live center
of
your real self,
where
all
good
exists
in immeasurable
power,
forever
and
ever.*

This power
*waits for
you
to wake up to
its reality.*

Deep
in the center of yourself

• *all
wisdom*

*is
constantly
available.*

In this center

• *life eternal*

*manifests
right now.*

23

*Any one of you
would be surprised to see
a list of all the things
you still take for granted.*

*You blindly accept
as inevitable
many*

- laws and*
- precepts*

*that are by no means
natural.*

*Examine yourself
from this point of view.*

*You will rid yourself of
many ideas
you believed were
indispensable;*

*you will
discover*

- natural laws*

*and
find the courage*

- to pay allegiance to them.*

A
new

- courage*

and

- integrity*

will be born in you.

24

*The need
to be*
• *like others*
is
not
*the opposite of
the need to be*
• *special*
and
• *better than
others.*

*They are
two sides of
the same coin
in the world of
duality.*

*To the extent
you merely conform
by taking for granted
what others say,
you believe in
laws
that are
not
natural –*
• *explicitly*
as well as
• *implicitly –*

you believe in
• *laws*
*that are
not natural*
and in
• *facts*
*that are
not inevitable.*

*You are compelled
to prove your*
• *specialness*
and
to set yourself up in a place of
• *pride.*

The
• *cowardice*
that feeds
• *conformity*
is the same as
the
• *pride*
that feeds
• *superiority.*

Both
can be shed
only when one has
• *the courage*
to question
• *apparent inevitabilities*
and
• *the humility*
not to have to
• *be better.*

That [i.e., The COURAGE to QUESTION apparent inevitabilities of the culture, the INTEGRITY to follow natural laws, and the HUMILITY NOT to have to be BETTER than others]

is the freedom
that
opens the gate to

• *the real self.*

And it
opens the gate to

• *the universe.*

25

With
• *courage*
and
• *humility*
it is easy to
question
• *what one feels,*
• *where one is,*
• *why one reacts in the way one does*
and
• *why the reaction exists in the first place,*
instead of
leaving all this
in the confusion of a
• *vague,*
• *foggy*
climate.

The fog
alienates you
from

• *the live center of*
being in
• *pleasure,*
from

• *life*
as a natural state of
• *exhilaration,*
• *wisdom and*
• *eternal good.*

• *Vagueness*
and
• *not looking at your*
• *pride and*
• *cowardice*
prevent you
from reaching

this natural life.

*Each moment
can therefore
be owned up to
only when*

- *courage*

and

- *humility*

exist –

- *the courage*
to question the handed-down codes,
- *the courage*
to look at
every and any
truth
within the self,

and

- *the humility*
 - *not to have to be*
special
and perhaps,
if necessary,
for the sake of truth,
- *to dispense with*
approval by others.

26

*My friends,
each moment
offers*

a

- *richness,*

a

- *perfection,*

a

- *fullness,*

no matter

- *where you are,*

no matter

- *what your predicament.*

*When you find yourself
in*

- *some unfortunate state,*

*know that you are
in transition,
under pressure
only to reach a*

- *different state.*

*You
cannot grow
when you
simply*

*strive
away from
what you are*

now.

*Such striving [i.e., Such striving AWAY FROM what you are NOW]
is*

- *an error,*
- *a misunderstanding
based on
denial of*

what is.

When

the present

is fully acknowledged,

- *pride*

and

- *cowardice*

will drop away without effort.

27

Cowardice,
in its
• compliance
and
• conformity,

• self-negation
and
• denial of truth,

• opportunism [i.e., taking advantage of one's opportunities or
circumstances without regard for principles or consequences]
and
• betrayal of cosmic reality,

results from

pride.

To let go of
the need for others' approval
requires

humility.

The courage
one needs
can be attained
only when
humility exists.

You will
not betray
your real self,
you will
not violate it [i.e., you will NOT VIOLATE your REAL SELF]

when you let go of

the need for
• admiration,

the need
• to be singled out in some way.

| | |
|----|---|
| 28 | <p><i>Now, my friends, are there any questions?</i></p> <p>QUESTION: <i>You speak about the people who want to be better than others, who want to be special.</i></p> <p><i>But how about those who feel that they are not as good as others?</i></p> |
| 29 | <p>ANSWER: <i>It is the same duality, two sides of the same coin.</i></p> <p><i>People who</i></p> <p><i>genuinely feel their value</i></p> <p><i>never need to prove themselves better than others.</i></p> <p><i>Only those who</i></p> <p><i>doubt their value</i></p> <p><i>need to do so [i.e., need to PROVE themselves better than others].</i></p> <p><i>I began this lecture by saying that</i></p> <ul style="list-style-type: none"><i>• self-liking</i> <p><i>is the key to</i></p> <ul style="list-style-type: none"><i>• a state of bliss.</i> |

Here is the vicious circle:

The more you
• *sell out,*
the less you
• *like yourself,*
the greater your need
• *to receive approval to*
assuage self-doubts.

The greater your attempt
to have others
give you
what
you yourself
can effectively supply,
the more you
are driven to
betray your truth.

30

One can
escape from the vicious circle
only by working on a path of
self-finding.

Each moment of discontent
is alive
with answers for you.

If you look for
the answers [i.e., answers as to WHY you are discontent in THIS MOMENT]
you
• *transcend*
the now
and
• *experience*
the truth of the universe,
which is
that
• *every fraction of life*
is
• *infinite bliss.*

31

QUESTION:

I ask for someone else, whom I want to help...

ANSWER:

At these levels

*one cannot help others,
except by*

*showing
them a way,*

*and then
always
provided
they
are willing.*

*Unfortunately,
most people
would*

- do
anything,*
- go
anywhere,*

*rather than
look at
the self.*

*Self-scrutiny
frightens them,
and
they frantically try to avoid it.*

32

*When an entity
is ready to
look
where the looking
will yield
real answers,
help
must
come.*

*But no one
can help another
to be in*

• the now,

which presupposes the

• absolute

and

*• primary
desire,*

*"I want to look at
the truth
in myself."*

*Anyone in the pathwork
who pronounces these words
daily,*

particularly at moments of

• discontent

and

*• disconnection,
will experience
amazing results.*

*"What is it
now
that I
do not
want to look at?"*

*When an individual
raises this question,
answers will come forth
in exact proportion to
the*

*• sincerity and
• strength
of the wish.*

*Otherwise,
there is
no answer, my friends.*

33

*This applies to those
who have not yet
begun
to discover
the depths
in the self
that need to be explored
in the light of
consciousness.*

*It also applies to
those who are
effectively engaged in
such pathwork.*

*They, too,
may have blind spots.*

*Perhaps they
persist
in overlooking
what needs
most
to be faced
as they
overconcentrate on
aspects that they have
already confronted.*

Perhaps

- the truth
that gets
overemphasized*

*lends itself
well
to covering up*

- other truths
the person is
not ready to see.*

*No matter
how much growth occurs,
people
fail to utilize
moments in their life
to the fullest.*

*They let
troubles
stand
unexamined,*

- *preferring to
stay on the surface,*

- *never reaching
the nucleus
of the disturbance.*

*The disturbance
may be
accepted
in a false spirit of
inevitability,
taking for granted
what need not be [i.e., what need not be taken for granted].*

34

*Each moment
contains
indescribable wealth, my friends.*

*The human mind
lacks the equipment
even to remotely conceive of it.*

*Consider the science of atoms,
which has shown that the smallest known particle
has power to
destroy*

- *vast areas of human habitation*
- and
- *millions of human lives.*

*The same particle
has power to
affect human life in*

- *positive ways*

equal to its

- *destructiveness.*

Your

- *attitude*

*determines
the*

- *direction*

this power takes.

*The human race
begins to be aware of
the power of
• the smallest.*

*The concept [i.e., The concept of “power of the smallest”]
is*

- *new*
- and*

- *strange*

*to human thinking,
which heretofore has measured power
in terms of
size,*

*in other words,
that*

- *big things
can yield
great power*

and

- *small things
have
little power.*

*With the science of atoms,
a revolutionary reorientation has begun,
forcing human beings into recognizing
that power
is not a matter of*

- *size,*

but rather of

- *quality.*

*With this new concept,
the truth of
a new dimension
begins to open up.*

35

*It is exactly the same
with the
now
of each moment.*

*Each fraction
of*

- *time,*

of

- *existence,*

*possesses a power
that surpasses the power of the atom.*

This

- *spiritual power
surpasses
all*
- *physical manifestations.*

*The infinitesimal fraction of life
can be utilized
when you*

- *examine
the nucleus of power
in its*
- *negative manifestations*

and

- *see that
this same energy
can be used*
- *positively.*

36

***Humanity
is oblivious to
its potential.***

***It assigns
power
to***

- outer circumstances***

and

- material factors,***

not to

- the energy of
the
now.***

The truth is that

***each
now***

is charged with

- immeasurable life force,***
- an energy that can be
released
when
the obstructions to
the now
are removed.***

***Focus your attention on it [i.e., on the NOW]
and***

***you will discover
inconceivable***

- riches and***
- powers.***

***Already
the first inklings
will astound you.***

***You do
not have to wait for
tomorrow.***

*You do
not even have to wait for
• a different state of existence.*

*The desired
• tomorrow,
or
the desired
• different state of existence,
will come
as a result of*

*meeting
• this moment
in
• truth.*

37

QUESTION:
The expression

"seeing yourself in truth"

*seems to have lost its meaning
because a lot of people
use the expression
and claim that
they see themselves
in truth –
yet I know they
do not.*

*An expression is often used in such a way
that it loses its real meaning.*

Could you clarify this?

*Does it apply to areas
where people
don't want to
face
the truth about themselves?*

38

ANSWER:

*This is, unfortunately,
the fate of*

all truth

in the human realm,

and

*it goes beyond
the limitations of
expressing*

• spiritual truth

in

• human language.

Language

*can lend itself well
to*

• concealing,

• displacing and

• deceiving

when you

use

• the right words

yet avoid

the real issues.

No expressions

in any language

guarantee avoidance of

• subterfuge

and

• self-deception.

Only

the profound sincerity

of

the inner will

to be truthful

with

the self

can avoid

distortion.

*The human tendency
to run away from
the
self
prompts
the use of language
in ambiguous ways.*

*One can
generalize about
"the truth"
while avoiding
specific truths
about
oneself.*

*This is how a
• truth
can eventually become a
• cliché.*

*That is why I
• restate and
• reformulate
the same truths
in different words.*

39

*All I can add here
is that one
cannot be in the
• universal,
• general
truth,
the
• dynamic
truth of life,
unless one is in
the truth of
one's self.*

*And that [i.e., And the truth of one's self]
includes
the truths
still difficult to look at.*

*A person who
refuses to face
what seems most difficult
is
not
in a truthful state.*

*There are
always
areas
one resists looking at
that
offer opportunities for
self-deception.*

40

*It is essential to say to oneself
again
and again:

"I want to look at

everything,

even the areas
where I am

most resistant."*

Then [i.e., Then, when one says to oneself again and again “I want to look at EVERYTHING, even the areas where I am MOST RESISTANT”], and only then, can all
• the difficulties,
all
• the
apparently
insurmountable obstructions

dissolve

so that
• things fall
• naturally and
• effortlessly
into place

and
• a meaningful life
establishes itself.

41

The universal stream of life
brings

• harmony
where
• disharmony existed,
meaning
where
• waste existed,

• fulfillment
where
• frustration existed,

• pleasure supreme
where
• pain
and
• deprivation
existed.

But the
• *courage*
and
• *humility*
to be in
total truth
about
the self
must be
• *cultivated and*
• *summoned –*
daily.

42

"I am
not afraid to look at
whatever it is,
even if it is something
I do not want to see.

I request the divine
• *wisdom and*
• *power*
within me
to help me to see
what I
most need to see,
so that I can
change
as I need to change."

Make this
your
daily prayer
and you will
• *liberate*
the real self
from its shackles
and
• *attain*
the blissful truth
of
the universe.

43

QUESTION:

I want to ask about a

- *strange and*
 - *frightening*
- experience I had lately.*

When I

- *feel particularly liberated*
after certain clarifications and
- *register a*
surging feeling
of the life force in me
during meditation,

I have the sensation

as though
my genitals
were lifted off me.

I feel a

new hope,
but at the same time
there is
fear
contained in
this new hope.

What can you tell me about this?

44

ANSWER:

This experience
is an expression of
greater progress
than you can perhaps appreciate
at this moment.

As a result of

- *the*
 - *great understanding and*
 - *truth**you have gained and*
- *certain changes in your inner being,*
you have released
life power
that was hitherto paralyzed.

*This [i.e., This release of life power that was hitherto paralyzed]
induces
the hope,
where before you felt
hopeless,
that you might someday
experience*

- aliveness*
- and*
- pleasure*
- and*
- exhilaration.*

*At the same time,
all this has brought into the open
a misconception
lodged deeply in your psyche:*

*that
if you give vent to
the live energy
in your
body,
you might be
endangered,
particularly by
the loss of your genitals.*

This misconception

*occurs
frequently,*

*which does
not alter
its real threat to you.*

*The child in you
is governed by
this misconception,
and it [i.e., and this misconception that governs the child in you]
is responsible for
many of your difficulties.*

*Finding the source of
the misconception
within yourself –
not as a
• psychological theory,
but as a
• personal conviction –
will eventually
enable you to
see that it [i.e., see that this misconception that
governs the child in you]
is false.*

*When you
fear
the hope that opens to you,
it is because
you still believe in the threat:*

*Your misconception is
that
• the hope of new life

simultaneously contains

• danger.*

Your conflict seems to be:

*"Should I
• stay the way I am
and
• become
• lonelier and
• more separated,
or shall I
• take action
and perhaps
• perish?"*

*This is the state
in which you
inwardly
find yourself.*

*It [i.e., This state of conflict in which you find yourself]
can be resolved
only when you
truly understand
that
the misconception
is
a misconception.*

*The pain
will vanish,
for the pain
results from
• the misconception
and
• the ensuing conflict.*

45

QUESTION:
*As to
• living in the now
and
• seeing what is there,
I have discovered
I always need reassurance.*

*This has made me aware
that
I am hardly ever
living in an
unselfconscious way.*

*Everything is
always geared to
obtaining this reassurance.*

*I live
in order to be
what I would
• like to be,
not
what I
• am.*

Can you help me with that?

46

ANSWER:

**Your need for
reassurance
is based on**

doubt

**that
you
• count,**

**that
your
• intrinsic values
are
sufficient.**

**You
fear
that
• your own opinions
are not valid,
so you need
• confirmation or
• reassurance
by others.**

**Any unreal needs
have an
addictive quality;**

**the more one
• needs them,
the stronger
• unhealthy striving becomes
and
the further one gets from
• the inner source of all solutions.**

**Also,
the more one
• gets used to it [i.e., used to needing reassurance],
the more one thinks
• one needs it [i.e., NEEDS reassurance].**

47

**When you go into
the moment [i.e., into the NOW moment],
ask yourself
what
particular reassurance
you want.**

**Then ask yourself
where you are unsure [i.e., where you are unsure
regarding the issue at hand].**

**The uncertainty
underlying
your present truth [i.e., The uncertainty underlying your
personal present NOW truth]
must be brought out.**

**You will then find
that
a cowardly opportunism [i.e., You will then find that a cowardly and
fearful taking advantage of your opportunities or circumstances
without regard for principles or consequences]
exists
wherever you shy away from
• your truth [i.e., wherever you shy away from YOUR
personal present NOW TRUTH]
in relation to
• universal truth.**

**This opportunism
based on fear
may easily be covered up by
apparent
rebellion.**

48

**This discovery
is already
the first layer of
the moment [i.e., the first layer of the NOW moment].**

| | |
|----|--|
| | <p><i>Knowing this [i.e., Knowing this FIRST layer of the NOW moment] enables you to go to the next layer, which is exploring the doubt that seems to need reassurance.</i></p> <p><i>Where do you, perhaps,</i> • <i>forsake a natural law</i> <i>and</i> • <i>not even wish to know it,</i> <i>so as not to endanger yourself</i> <i>by opposing</i> <i>what you</i> <i>fear</i> <i>the world expects of you?</i></p> <p><i>Do you understand?</i></p> |
| 49 | <p>QUESTION: <i>Yes, I think I understand it quite well.</i></p> <p><i>Now, supposing my</i> • <i>doubts and</i> • <i>need for reassurance</i> <i>concern my masculinity.</i></p> <p><i>How does this apply</i> <i>to what you said about</i> • <i>the natural law</i> <i>as opposed to</i> • <i>complying with the expectations of the people around me?</i></p> |
| 50 | <p>ANSWER: <i>You forsake</i> <i>the natural law</i> <i>by</i> <i>not trusting in</i> <i>the benign nature</i> <i>of your feelings.</i></p> |

You cut them off [i.e., You cut your feelings off].

*There is
deep in you
a mechanism that says,*

*"No, I will go
no further.*

*I let myself go
as far as I have
because
it is pleasurable,
but I will
not risk
allowing
my
full nature
to take its course."*

*You do this [i.e., You do NOT RISK
allowing YOUR FULL NATURE to take its course]*

partly because

• you fear the world's censure,

and

partly because of

• a misconception

similar to

that of our friend who asked the last question.

Your fear

is not as strong,

but

you

also

• feel threatened by

natural feelings

in yourself

and

you pay allegiance to

a world that seems to say

one should

not

trust

these feelings [i.e., NOT trust these natural feelings in you].

| | |
|----|--|
| | <p><i>You deny the universal forces within you.</i></p> <p><i>You want to play it "safe."</i></p> |
| 51 | <p><i>Think deeply about all these things, my friends.</i></p> <p><i>Try to apply what you have learned.</i></p> <p><i>Approach yourself with</i></p> <ul style="list-style-type: none"><i>• courage and</i><i>• humility</i> <p><i>and something will open up in you.</i></p> <p><i>A</i></p> <ul style="list-style-type: none"><i>• fountain</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• wealth</i> <p><i>of wonderful strength,</i></p> <p><i>the</i></p> <ul style="list-style-type: none"><i>• love</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• wisdom</i> <p><i>of the universe</i></p> <p><i>will become available to you.</i></p> |

| | |
|--|---|
| | <p><i>Be blessed, my dearest ones,</i></p> <p><i>feel the</i></p> <ul style="list-style-type: none">• <i>love</i> <p><i>and the</i></p> <ul style="list-style-type: none">• <i>truth</i> <p><i>as they are always here.</i></p> <p><i>Be in</i></p> <ul style="list-style-type: none">• <i>peace,</i> <p><i>be in</i></p> <ul style="list-style-type: none">• <i>God!</i> |
|--|---|

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