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

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/

---

by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format posted 5/18/21
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.

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.
• 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].
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
  • sets up a barrier
  • prevents you from becoming part of
    • the cosmic forces,
      which are
      • bliss.
It does not matter whether
the failure to
like oneself
is based on
• valid or on
• invalid
reasons.

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].

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 have pointed out before
that a
fine inner mechanism
regulates
the psychic processes,
so that

justified reasons for
self-dislike,

when not
• consciously recognized
and
• come to terms with,
create
• false guilts
and
• exaggerated standards of perfection.
It is therefore always a violation of personal integrity that prevents the personality from coming into its own [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] – whether or not it [i.e., whether or not this violation of personal integrity] also causes • false guilts.

This inner mechanism [i.e., This inner mechanism for assuring personal integrity and preventing self-realization without personal integrity] is exact.

No • self-deception [i.e., No self-deception about whether or not one dislikes oneself] or • conscious denial [i.e., No conscious denial about one’s dislike of oneself] can eliminate the effects of self-dislike.

The most enlightened human beings still ignore the importance of this fact.

In our past work together we have discussed many of the specifics that impair • integrity and therefore • self-respect [i.e., and therefore IMPAIR self-respect and self-liking].
Any path of self-realization must deal with the most subtle unconscious
  • soul movements
  and
  • attitudes because their
    • effect
    is greater than
    most individuals even remotely sense.

Self-realization and liberation are determined by the individual's free decision to adopt
  • natural,
  • universal
    • laws and
    • standards,

taking full responsibility for this decision upon oneself.

This means being true to the natural laws that work in
  • life
and in
  • the individual – as distinct from allegiance to
    • handed-down values,
    • superimposed standards or
    • cultural mores.
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.

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.
When you take any law for granted that is not a universal law of life you close the door to the universe.

Often the most rebellious human beings are most impregnated with mass opinions and false limitations, considering them inevitable laws of life.

They might not rebel against life so much if they did not believe they had to bow down to something inevitable.

It is tragic how much waste and unnecessary hardship exist because of allegiance to unnatural laws.
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.
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.
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,
- 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.
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.
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 desesperately 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.
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.
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.
In this knowing [i.e., In this KNOWING the natural law of evolution, even when you are not yet able to live by it],

- self-liking
  is established
  and,
  with self-liking,
  so is the capacity [i.e., so is the capacity established]
  to partake in
  - the universal bliss,
    which is
    a natural condition.

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 want to discuss
  is
  transcending
  the now.

No matter
- where you are, my friends,
no matter
- what your present
  condition or
- circumstances,
no matter
- how you feel,

if you
- face
  the now
  thoroughly
  and
- do not run away from it [i.e., do NOT run away from the NOW],

then it [i.e., then the NOW]
yields
  a wealth of
  - beautiful energy,
  - life substance and
  - joy.
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.
You are
in
- bliss,
in
- a moving stream of
  evolutionary growth.
On a
- deep and
- subtle
  level

that is usually covered up

you cannot help
but
like yourself.

It [i.e., Being in the NOW]
- often seems
  the most difficult thing
  for a human being to do,
and yet
it [i.e., and yet being in the NOW]
- is the easiest.

No matter
how many times you may have heard words like these,
your habits
are deeply ingrained
on both counts:

First
- your automatic response
  is to take things for granted
  without questioning them [i.e., violating your INTEGRITY,
your KNOWING the NATURAL LAW of evolution];

second,
- you run away from
  the mood of the moment [i.e., you run away from the NOW].

On both counts
your aim is to
avoid contact with yourself.
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.
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.
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.
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.

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.
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.
<table>
<thead>
<tr>
<th>Page</th>
<th>Text</th>
</tr>
</thead>
</table>
| 28   | *Now, my friends, are there any questions?*

**QUESTION:**
*You speak about the people who want to be better than others, who want to be special. But how about those who feel that they are not as good as others?*

| 29   | **ANSWER:**

*It is the same duality, two sides of the same coin.*

*People who genuinely feel their value never need to prove themselves better than others.*

*Only those who doubt their value need to do so [i.e., need to PROVE themselves better than others].*

*I began this lecture by saying that*

*• self-liking is the key to • a state of bliss.*
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.

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.
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.

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.
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].

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.

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.
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.

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?
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
• cliche.

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

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.

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.

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.

"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.
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?

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.

**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?
ANSWER:
Your need for reassure 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].
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.

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

Where do you, perhaps,
- forsake a natural law
  and
- **not even wish to know it,**
  so as not to endanger yourself
  by opposing
  what you
  **fear**
  the world expects of you?

Do you understand?

<table>
<thead>
<tr>
<th>49</th>
<th><strong>QUESTION:</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes, I think I understand it quite well.</td>
</tr>
</tbody>
</table>

Now, supposing my
- doubts and
- need for reassurance
consider my masculinity.

How does this apply
to what you said about
- the natural law
  as opposed to
  - complying with the expectations of the people around me?

<table>
<thead>
<tr>
<th>50</th>
<th><strong>ANSWER:</strong></th>
</tr>
</thead>
</table>
|    | You forsake
  the natural law
  by
  not trusting in
  the benign nature
  of your feelings. |
You cut them off [i.e., You cut your feelings off].

There is
depth 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].
You deny
the universal forces within you.

You want to
play it "safe."

Think deeply about
all these things, my friends.

Try to
apply
what you have learned.

Approach yourself
with
  • courage and
  • humility
    and something
      will
        open up in you.

A
  • fountain
    and
  • wealth
    of wonderful
      strength,

the
  • love
    and
  • wisdom
    of the universe

will
become available to you.
Be blessed,
my dearest ones,

feel
the
• love
and
the
• truth
as they are always here.

Be in
• peace,

be in
• God!

For information to find and participate in Pathwork activities worldwide, please write:

The Pathwork® Foundation
PO Box 6010
Charlottesville, VA 22906-6010, USA
Call: 1-800-PATHWORK, or
Visit: www.pathwork.org

The following notices are for your guidance in the use of the Pathwork® name and this lecture material.

Trademark/Service Mark

Pathwork® is a registered service mark owned by The Pathwork Foundation, and may not be used without the express written permission of the Foundation. The Foundation may, in its sole discretion, authorize use of the Pathwork® mark by other organizations or persons, such as affiliate organizations and chapters.

Copyright

The copyright of the Pathwork Guide material is the sole property of The Pathwork Foundation. This lecture may be reproduced, in compliance with the Foundation Trademark, Service Mark and Copyright Policy, but the text may not be altered or abbreviated in any way, nor may the copyright, trademark, service mark, or any other notices be removed. Recipients may be charged the cost of reproduction and distribution only.

Any person or organization using The Pathwork Foundation service mark or copyrighted material is deemed to have agreed to comply with the Foundation Trademark, Service Mark and Copyright Policy. To obtain information or a copy of this policy, please contact the Foundation.