

Pathwork on
***Importance of Psychological Work AND
Spiritual Practices in One's Spiritual Journey***

from

Pathwork Lecture 92 – **Repressed Needs – Relinquishing Blind Needs – Primary
and Secondary Reactions**

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<http://www.garyvollbracht.com/wp-content/uploads/L092GaryDevotional.pdf>

50	<p><i>QUESTION:</i> <i>Besides the</i> <i><u>psychological</u></i> <i><u>approach,</u></i> <i>is it not true that</i> <i>• <u>prayer and</u></i> <i>• <u>turning to God,</u></i> <i><u>asking for help,</u></i> <i><u>is of great assistance to us?</u></i></p>
51	<p><i>ANSWER:</i> <i>The</i> <i><u>psychological</u></i> <i><u>approach</u></i> <i>is actually</i> <i><u>prayer in action.</u></i></p> <p><i>If you really analyze what happens here,</i> <i>you will find that</i> <i>as you</i> <i>• <u>acknowledge and</u></i> <i>• <u>understand</u></i> <i><u>all distortions –</u></i> <i><u>without self-moralizing</u> [i.e., <u>without judging yourself as evil</u>] –</i> <i><u>you do the best</u></i> <i><u>to purify yourself.</u></i></p> <p><i>As discussed in a few recent lectures,</i> <i>the so-called</i> <i><u>psychological approach</u></i> <i><u>is not in contradiction to the</u></i> <i><u>spiritual one.</u></i></p>

Of course,
prayer
• is of help and
• is recommended.

But I
have to give you more than
advocate prayer.

And you
have to do more than
merely pray for help.

You have to
observe
your attitude
in prayer.

This is a very
• deep and
• subtle
thing.

If you
pray
and [in your prayer]
find the hidden attitude
that you expect
God
to do it for you,
then your approach [to prayer]
is not only
• destructive,
but it also
• indicates
a more deeply rooted
wrong attitude
about
• life and
• your role in it [i.e., a wrong attitude about your role in life].

[Conversely,]

If you pray for help,
but with the full

- *intent and*
- *realization*

- *that you have to face [yourself] and eventually change,*
- *that you want to see the truth [no matter what the truth is and means]*
- *that it depends on your*
 - *efforts and*
 - *willingness,*

then prayer
is very useful.

There is a fine distinction
between such

- *healthy and*
- *right*
attitude

and

the idea that
you should

- *sit and*
- *wait for God to hand it to you.*

The latter kind of prayer [i.e. sitting back and waiting for God to hand you results]
will do no good whatsoever.

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QUESTION:

But the

spiritual approach

- *which you have taught and*
- *which has added so much*

to the

psychoanalytical approach –
I was just wondering?

ANSWER:

I fully discussed in a few recent lectures

why it is

• healthy and

• good

for you,

in this particular phase of your development,

to put

• less stress [or emphasis]

on the so-called

spiritual, and

• more [stress or emphasis]

on the so-called

psychological.

For us [in the spirit world],

it is all one and the same:

they [i.e., the so-called spiritual and the so-called psychological]

are merely

different

• facets,

• aspects,

• approaches and

• ways

to the same end.

Emphasis on

the spiritual,

if it is

• too long maintained and

• at the expense of self-finding [i.e., expense of the psychological work],

leads to

• escapism and

• the false religion

I discussed recently.

It [i.e., overemphasis on the spiritual and avoiding the psychological work]

leads to

the wrong concept of God.

If you reread that lecture,

you will understand what I mean.

The idea
that
you
neglect God
by
not discussing Him, and
that
focusing attention
on the distortions
so as to be able to change [i.e., focusing on the psychological work]
would lead you
away from
spirituality,
is utterly untrue, of course.

Common sense will tell you so.

If such vague ideas [about God and spirituality and the psychological work]
exist in you,
it could be that
you are afraid of

- finding and
- changing

what wants to remain hidden [and therefore remain unconscious].

It may be
the expression of
a childish hope
that by speaking
about

- God and
- the spirit world and
- its laws

[then] you will be able to
change yourself
without

- pain and
- discomfort.

This [i.e., changing yourself without pain, by avoiding the psychological work,] cannot be done, of course.

Further intellectual understanding about spiritual factors would not induce an inner change.

But what you are all doing now on the path [i.e., on the honest self-facing, self-confrontational (without moralizing) path of pathwork] is bound to bring about an inner change that brings you closer to true spirituality than all the words you hear in the world, no matter how

- *true and*
- *beautiful*

[the words and concepts may be].

Outer [and hence merely intellectual] belief is one thing; the inner capacity of living these beliefs is an altogether different proposition.

It takes a great deal more

- *time,*
- *effort and*
- *pain*

to achieve the latter [i.e., to achieve the inner capacity to live these beliefs].

Unfortunately,

this aspect *[i.e., the aspect of doing the inner psychological work necessary to build one's inner capacity to live one's outer intellectual beliefs about spiritual matters]*

is very much neglected
by all religious

- **denominations and**
- **societies.**

They still deal with
the mere thinking process,
which often

- **contradicts and**
- **conflicts with**
 - **the real inner life,**
 - **the life of the emotions.**