

Pathwork Lecture 141: Return to the Original Level of Perfection

1996 Edition, Original Given March 18, 1966

This lecture is given in an **expanded poetic format**, what I call a **Devotional Version** 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 Version so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**.

The blessings to me in developing this version have been truly profound, and my wish is that this Devotional Version will be a blessing to others. ***I invite you to slowly read and ponder this version 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, usually italicized**. [My adds of commentary/clarification are in brackets, italicized, and not bolded.] To learn more of my Devotional Version and to access the few lectures I have done in this way, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>
Gary Vollbracht

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03	<p><i>Greetings,</i> <i>my dearest,</i> <i>dearest</i> <i>friends.</i></p> <p><i>May this evening [i.e., may this time we now spend together]</i> <i>prove a blessing</i> <i>for every one of you.</i></p> <p><i>May it [i.e., may this time we now spend together]</i> <i>give you</i></p> <ul style="list-style-type: none">• <i>the inspiration and</i>• <i>the help</i> <p><i>you need</i> <i>to proceed a step further</i> <i>in your endeavor</i> <i>toward</i> <i>finding yourself.</i></p>

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04

*Every once in a while
it is important to restate*
• what the pathwork is and
• what it is supposed to accomplish.

*It is important
to always
see this [i.e., to see what the pathwork is and
what it is supposed to accomplish]*
• in a new light,
• from different angles.

*This path
is
not
supposed
to be taken as a cure,
nor
is it
to be taken as a luxury –
indulged in merely*
• because it is "interesting,"
• because it certainly cannot do any "harm" and
• [because] one's life leaves room for such a pursuit.

*In reality,
it [i.e., this path] is
much more*
• important,
much more
• basic.

And if it be
• a cure, or
• a healing,
it is that
only secondarily.

*The true meaning
of such a path is
finding within the self
everything necessary
for the fulfillment of
one's personal destiny.*

	<p><i>If this path is seen from this point of view, <u>much misunderstanding will be eliminated.</u></i></p>
05	<p><i>Even my friends who are</i></p> <ul style="list-style-type: none">• <i><u>very diligent and</u></i>• <i><u>full of goodwill</u></i> <i>in this work</i> <i>often</i> <ul style="list-style-type: none">• <i><u>overlook, or</u></i>• <i><u>forget, or</u></i>• <i><u>still do not sufficiently comprehend,</u></i> <i>that</i> <i>everything</i> <i>one can possibly need</i> <i>exists in the human being</i> <i>in</i> <ul style="list-style-type: none">• <i><u>complete and</u></i>• <i><u>total</u></i> <i>perfection.</i> <p><i><u>This</u></i> <i><u>potential</u></i> <i>is</i> <i><u>a reality.</u></i></p> <p><i><u>Finding the levels</u></i> <i><u>where</u></i> <i><u>these possibilities</u></i> <i><u>become</u></i> <i><u>a reality</u></i> <i><u>is what the pathwork</u></i> <i><u>is all about.</u></i></p>
06	<p><i><u>On the</u></i> <i><u>physical level</u></i> <i><u>the existence of</u></i> <i><u>this potential</u></i> <i><u>is obvious.</u></i></p>

Your physical system
works in absolute perfection
when
the laws governing it
are adhered to.

The less
you observe them [*i.e., observe the laws governing the physical system*] –
whether through

- *ignorance or*
- *deliberate self-destructiveness* –

the more
you move away from
that level on which
physical perfection
is
a reality.

I formulate it this way advisedly.

There is a difference
between

- *conceiving of illness*
as an absence of
perfect functioning

and

- *the concept I present to you*
that the level
on which perfect functioning exists
is right here,
only you have moved away from it.

Gradually,
by understanding

- *the laws and*
- *how you have violated them,*
health
can be reestablished
step by step
at its original level of
perfect functioning.

If the usually held concept
that
perfect functioning
"goes away"
were correct,
you could not possibly
regain it.

You
regain perfect functioning
only because,
after moving away from it,
you have come back to it.

The more
you have moved away from
this level of perfect functioning,
the more
difficult it is
to retrace
all the points
in the chain reaction
of various
causes and effects [that moved you away from
the level of perfect functioning].

It is easy for anyone to see that,
as long as
the laws of physical functioning
were not tampered with,
the physical system
naturally worked
in absolute perfection,
giving humans

- strength and
- wellbeing.

07

Strangely enough,
this [fact that if the laws were not tampered with, the system would
work in absolute perfection]
is less obvious to you
on the

- **mental and**
- **psychic**

levels.

There [on the mental and psychic levels]
the identical laws operate [that operate
on the physical level].

By nature,
your

- **mental and**
- **emotional**

life
is meant to function perfectly,
just as your body is.

When you
achieve this original level [of functioning perfectly],

- **you are "home."**
- **You have reached that place**
within yourself
that can procure
 - **what life**
is meant to fulfill in you, and
 - **what you**
are meant to fulfill in life –
for the two
are one.

08

*This fulfillment –
in its*

- *variety and*
- *limitless possibility*
for fruitful
 - *experience and*
 - *expansion –*

is a reality
that exists
permanently
within you.

When you are

- *unfulfilled and*
- *unhappy,*
you have moved your consciousness
away from this potential.

It is exceedingly important, my friends,
to conceive of life this way.

For then you will

shorten the peregrinations [i.e., journeys and excursions]
that alienate you

from the center of your being –

[the center] in which

- *strength,*
- *possibility,*
- *wisdom and*
- *power*

lie,

which none of you

can,

as yet,

completely comprehend.

09

*Before I come back to
why it is so difficult for you
to comprehend this point,
I should like to recapitulate
from a different angle
what happens
when you have moved away from
the possibility of
perfect functioning.*

Each

- concept, each
 - idea,
 - thought and
 - action
- are
both
- cause
- and
- energy,
- setting in motion
a series of
chain reactions.

*It is the nature of cause
to create effect.*

The energy
that creates
the ensuing chain reactions
produces
the effects
of

- the original cause,
- the original nucleus of energy.

*In the last lecture [Pathwork Lecture 140 - Conflict of Positive Versus
Negative Oriented Pleasure as the Origin of Pain]*

*I discussed
the self-perpetuating principle.*

	<p><i>[According to this self-perpetuating principle]</i> <u>The sequence of chain reactions</u> <u>caused by any</u></p> <ul style="list-style-type: none">• <u>thought,</u>• <u>belief or</u>• <u>action</u> <p><u>is self-perpetuating,</u> <u>once the original thought [belief or action]</u> <u>is issued forth.</u></p>
10	<p><u>If the original</u></p> <ul style="list-style-type: none">• <u>thought, or</u>• <u>concept,</u> <p><u>is in accord with</u> <u>truth,</u> <u>the ensuing chain reactions</u> <u>are bound to be</u></p> <ul style="list-style-type: none">• <u>constructive,</u>• <u>positive,</u>• <u>conflictless,</u>• <u>agreeable.</u> <p><u>They will lead to</u> <u>further</u></p> <ul style="list-style-type: none">• <u>expansion,</u>• <u>constructiveness,</u>• <u>agreeableness,</u> <p><u>and so on,</u> <u>since</u> <u>the self-perpetuating principle</u> <u>is at work.</u></p>

	<p><u>But</u> <i>[conversely,] if</i></p> <ul style="list-style-type: none">• <u>at any given instant,</u>• <u>in any situation,</u> <u>a human being formulates a</u> <ul style="list-style-type: none">• <u>concept or</u>• <u>intention</u> <u>based on error –</u> <u>the ensuing chain reactions</u> <u>must be</u> <ul style="list-style-type: none">• <u>negative,</u>• <u>confining,</u>• <u>destructive and</u>• <u>disagreeable.</u>
11	<p><u>Let us take</u> <u>any idea that you formulate.</u></p> <p><u>Such an idea – whether</u></p> <ul style="list-style-type: none">• <u>truthful or</u>• <u>untruthful –</u> <u>will lead you</u> <u>to certain assumptions.</u> <p><u>These assumptions</u> <u>will lead you</u></p> <ul style="list-style-type: none">• <u>to certain actions, or</u>• <u>to the lack of them.</u> <p><u>They [i.e., the actions or lack of actions], in turn,</u> <u>will lead to</u></p> <ul style="list-style-type: none">• <u>responses and</u>• <u>reactions</u> <u>by others,</u> <u>by the world around you.</u>

Their responses
will again
cause further reactions
within
you,
so that you formulate
further concepts
that are influenced
by all these ensuing interactions.

And so it goes on and on.

The original misconception [thus]
leads

- *to graver error,*
- *to compounded misunderstanding,*
- *to further alienation from the truth*
in that respect.

Each cause
produces
an effect.

Each effect
becomes
simultaneously
a new cause,
producing a new effect –
which, in turn,
must become
the cause
for the next effect.

This is the nature of
the self-perpetuating
chain reaction.

12

When
a negative chain reaction
is activated,
each link –
which is
simultaneously
• cause
and
• effect –
must be retraced.

It [i.e., each link in the negative chain reaction]
must be
• understood
and subsequently
• abandoned,
so that
the personality
finds its way back
to the original level [of perfection]
• where
no conflict exists and
• where
fruitful expansion
is a reality.

On this [original] level [of perfection],
• fearlessness,
• peace,
• unlimited unfoldment,
• stimulation –
all that one could possibly desire –
exist.

The further removed [from this original level of perfection] you are,
the more difficult it becomes
to find the way back.

As it is with
impaired
• physical health,
so it is on the
• mental and
• psychic
levels.

The more
the laws of perfect functioning
are violated,
the more
negative chain reactions
come into being.

The
• mental and
• psychic
laws are as
• exact and
• definite
as the laws of the
• physical body.

They [i.e., the mental and psychic laws]
• can be understood in a similar fashion [to the physical laws] and
• are no more difficult
• to comprehend or
• to ascertain
[than the physical laws].

The physical system
contains
an inherent healing force
that is always ready to cooperate
if
you only give it a chance.

When [on the physical level]
you make an effort
• to comprehend the laws,
• to correct the impairment –
when
you trust
this healing natural force
as you do your best –
this live power
begins to operate.

It is exactly the same
on the
• mental and
• psychic
levels [as on the physical level].

There [on the mental and psychic levels], too,
healing powers exist.

These [mental and psychic healing] powers
strive toward
• wholeness,
• constructiveness,
• expansion,
• fulfillment.

If you
allow them [i.e., if you allow these psychic healing powers]
to operate –
by
• sensing their direction and
• removing the obstacles
that broke the pertinent laws –
these psychic healing forces
will gather an ever-increasing power
to sweep you forward.

13

The further removed [from the original perfection and potential]
you are
in your
• mental confusions and
• destructive emotions,
the more difficult it becomes
to return to
that original level.

	<p><u>Correcting each link</u> <u>in the chain reaction</u> <u>fills people with dread.</u></p> <p><u>They unreasonably</u> <u>fear this process</u> <u>because</u> <u>it seems to exact from them</u> <u>something they are unwilling to give.</u></p>
14	<p><u>This [process of correcting each link in the negative chain reaction], my friends,</u> <u>is the work of this path,</u> <u>briefly reformulated.</u></p> <p><u>If you can conceive of the pathwork</u> <u>in this slightly novel way,</u> <u>it will activate in you</u></p> <ul style="list-style-type: none">• <u>a new energy,</u>• <u>a new incentive,</u>• <u>a new insight.</u> <p><u>It is also important for you</u> <u>to understand</u> <u>that life,</u> <u>for anyone who wants to live it successfully,</u> <u>must be led</u> <u>according to these premises.</u></p> <p><u>You must</u></p> <ul style="list-style-type: none">• <u>find the way back</u> <u>to your original potential</u> [i.e., to your level of perfection],• <u>understand the laws governing the</u><ul style="list-style-type: none">• <u>physical,</u>• <u>mental, and</u>• <u>emotional</u> <u>systems,</u>• <u>comprehend the perfection of the laws and</u>• <u>adhere to them.</u>

15

What is
the greatest violation
that leads to
further chain reactions
of

- violation,
- error,
- confusion, and
- destructiveness?

Fundamentally,
it is
ignorance of this process [of correcting each link in the
negative chain reaction in order to return to the
original potential and level of perfection].

When you
ignore

- the inherent potential
you have,
- the limitless powers
you possess –
literally, my friends –
to provide
exactly
what you need
to satisfy every contingency –

this fundamental violation [i.e., this ignoring of your potentials and powers]
inevitably leads
to further

- alienation and
- destruction.

When you realize

• that

no situation in your life needs to remain

- unresolved,
- unhappy, or
- frightening –

• that you have

within you

everything

you need

to solve

any problem you have

regardless of what it is –

you will have fulfilled

the main premise

of this path.

Doing so [i.e. realizing that nothing needs to remain unresolved and that you have everything you need to solve any problem]

affords you the opportunity

to return to

a level of fulfillment

humanity has moved away from

over the course of

many, many, many centuries.

The removal [from your original potential, your level of perfection] may exist

only in certain areas of your personality,

whereas

in other areas

you may be

in very close touch

- with your original level of perfection,
- with its
 - dynamic life and
 - possibilities of unfoldment.

But

you have brought

impairments with you

into this life.

Not knowing
that you have
the possibility of dissolving them [i.e., dissolving the impairments]
is
your greatest hindrance [to actually dissolving the impairments
you brought into this life].

Strange as it may seem, my friends,
even though people may be
perfectly aware of these facts
in principle – as a

- theory and
- philosophy –

many times
these same people
fail to apply this [awareness and theoretical understanding]
to their own impairments.

They are

- perplexed,
- hopeless and
- paralyzed

because it simply does not occur to them
that they have,
within themselves,
the possibility
of correcting
any situation
that is not to their satisfaction.

16

You cannot
activate the limitless power you have
for purposes
outside of yourself
if you have not
mastered yourself first.

This means
that you have to correct
the impaired areas of
your being.

You must
use
the power
to return to
the point of your departure from
the original level of perfection.

You must
use
the power
to switch

- *from destructiveness*
- *to constructiveness,*
- *from separateness*
- *to inclusion.*

You must
use
the power
to become aware of
where you

- *impair your integrity and therefore*
- *violate the psychic laws.*

You must
use
the power
to

- *let go of*
the pseudo-safety of
 - *hate and*
 - *cruelty and*
- *change your personality*
into one of
love for others.

To make appropriate use of
the powers
at your disposal,
first

- determine where
you are in illusion about yourself and
 - uncover where
you are not as
 - decent and
 - loving
- as you thought.

Then

- use your power further
to change this condition.

Once you have
mastered yourself
in this way,
the power
will automatically expand.

Through such mastery,
the realization
that

- you

and

- everyone else

are one
will become
a living reality
within yourself.

As long as
you have
not mastered yourself,
these words will mean nothing.

As long as
• the self
and
• others
seem separate,
a conflict of interest
will appear
between
• the self
and
• others,
which forces you
to be destructive –
either of
• the self
or [of]
• the other.

Since
• you
are one with
• others,
either alternative [i.e., either being destructive to the self or to the others]
ultimately
affects both [you and the others].

Hence,
the power
cannot be used [where you and the others are seen as separate].

To do so [i.e., in order to be able to use the power available to you],
a
• free,
• happy,
• uninhibited
feeling
that cannot arise
out of conflict
must exist.

17

*The first prerequisite
for returning to
the original level*

- *of perfection,*
- *of*
 - *limitless possibilities,*
 - *meaningful*
 - *expansion and*
 - *experience,*
- *of pleasure supreme,*

*is knowing
that this level*

- *is intact*
 - *within you and*
- *merely has to be activated
by consciousness.*

But

- *hearing*
 - *the truth,*
 - *even vaguely thinking it,*

and

- *knowing*
 - *it*

are not the same.

This
knowledge [i.e., this awareness and level of consciousness]
must be cultivated.

The awareness

- *that your immediate problem
can be solved –*
- *that you have*
 - *within you*
 - *everything you need
to do this –*

must be
the first step
in any given phase.

18

Often

you do not want
even to acknowledge
this possibility [i.e., the possibility that you have everything you
need to solve your immediate problem].

For once this possibility
is truly discovered,
it will reveal

- where and
- how
you have violated the pertinent laws and
- where and
- how
you must correct the situation.

In reality,

this discovery [of where you violated laws and how to correct the situation]
is never undesirable.

It always

proves to be
eminently good
from every conceivable
point of view.

It never deprives.

But

facing yourself
requires

- courage and
- integrity.

It

appears
as though
this correcting process
imposes
a heavy toll.

In reality,
the heavy toll
is exacted
by shying away from
meeting the
total situation
in total integrity.

In fact,
the longer
you avoid this [i.e., the longer you avoid meeting the total situation
in total integrity],
the further
you remove yourself
from all that is

- good and
- peaceful, and

the heavier
the price
you inevitably pay.

You foolishly
talk yourself into
a hopeless situation
because
you hope to avoid the correction,
which only seems a sacrifice.

19

Now, my friends,
when you look at your lives,
question yourselves about
where you could expand more.

- How could you
experience life
more
 - deeply and
 - fully?

- How could you
be freer
from any sort of disharmony
 - within or
 - around
you?

- Where or
- how
could you
 - give and
 - receive
more?

When you
precisely acknowledge the

- empty or
- destructive
areas,

when you
acknowledge
the possibility
that within you
lie the tools
with which
to correct the situation,
then you will do

- what is
 - purposeful and
 - constructive,
- what is
 - necessary.

Everything else
will follow suit.

Then
it will become possible for you to

- retrace the [links in the] various negative chain reactions,
- find the appropriate laws, and
- change your
 - attitude and
 - behavior
regarding these laws.

You will work
with,
instead of
against
them [i.e., work with instead of against these laws].

But as long as

- you gloss over
 - your difficulties,
 - your emptiness, or
- you pretend
that their cause
has little or nothing to do with you – at least now –
you cannot
go back
to where you have to be
within yourself.

20

The next violation
of the
mental law
is that of
false ideas.

We have talked about this
in many different forms.

Any false concept
a person has
is always
directly related to
somehow
not wanting to accept
a truth
about oneself.

We must distinguish here
between

- general areas of life – of
 - science or
 - philosophy –
 - which
 - either
 - have no direct bearing
on your personal life
 - or
 - are beyond
your current comprehension.

It goes without saying that
people,
in their current state of development,
cannot possibly know everything.

- But in areas
you are capable of understanding –
provided you are
 - unblocked and
 - honest with yourself –
any untruth
you abide by
in your beliefs
must affect your
 - inner and
 - outer
life,
since
the false belief
is a product of
your inner attitude.

Therefore,
we cannot say
that a person's

- spiritual beliefs
are unrelated to
his or her
 - emotional attitudes.

Whether
or not
you believe,
what
and how
you believe,
the attitude
with which
you decide to
either

- believe

or

- disbelieve

in a superior power –
all this
is directly related to

- your innermost integrity,
- your honesty with yourself
in all matters.

21

It is therefore
correct
that any misconception
in your psyche
that creates
negative chain reactions
results from
your
not wanting to be in truth.

For one reason or another,
you believe
that

- not being in truth

is better for you than

- being in truth.

This then
results in
one of those

- negative,
- self-perpetuating
chain reactions.

22

The ignorance
that

- all possibilities –
- all perfection,
- all fulfillment –
already exist
deep within
the nucleus of the self

is directly connected with a
deliberate
misconception
about one's personal life.

People often
want to ignore
the

- possibilities and
- powers
within themselves.

You do so

- partly because
you derive pleasure
from
 - complaining and
 - unhappiness.
- Partly
you truly
fear these powers.

You fear
the possibility of happiness.

You fear
that you may not be able to handle it [i.e., to handle happiness].

You fear
the ecstasy of
a perfectly lived life, as
you fear
death, as
you fear
all great experiences
that take you out of yourself.

This vague fear [of happiness and ecstasy]
makes people
deliberately

- *embrace negativity, and –*
unconsciously, yet deliberately –
- *violate the laws*
that afford them
the unfoldment we speak of here.

Only when
you have involved yourself
to a considerable degree
in such a
negative chain reaction,
with all its

- *pain and*
- *frustration,*

will you
long to return,
step by step,
back to the point of departure
through the
self-created chain reaction
until you reach
the level of origin
with all its

- *potentials and*
- *powers.*

Finally,
you will no longer
shy away from
the ecstasy
of a fully lived life,
where

- *abundance,*
- *truth,*
- *love and*
- *the unlimited possibilities*
in every direction of your being
exist.

*But you still have to
acclimate yourself
to breathing fresh air,
and such acclimation
is possible
only
when you become
truly willing
to give up
• negativity and
• destructiveness.*

23

*In the last few lectures
we discussed
• how many of you
are now beginning, little by little,
to discover
your
deliberate destructiveness;
• how you
want
to be destructive,
• how you
wallow in
your desire
to be destructive.*

*This is
great progress,
my friends.*

*If you do not know this,
then you are
further removed
from the level of your being
where
all good exists, and
you need to find
this essential link [i.e., the link in the negative chain reaction where
you desire to be destructive].*

Not knowing

- what you feel and
- what you want and
- what you aim for
makes it impossible
to go
in any direction.

It [i.e., not knowing what you feel, want, and aim for]
puts you
in the well-known trap,
in which you are

- paralyzed,
- numb and
- lifeless.

So, first,
all your

- aims,
- desires and
- wishes –
 - constructive
or not,
 - no matter how unconscious
until now –
must be acknowledged.

This [i.e., acknowledging your aims, desires, and wishes]
is an essential part
of the work
we are doing together.

Once this has happened,
you can ascertain –
as some of you have begun to do –
that you are
deliberately destructive
in those areas where you are unhappy.

When you are aware of this,
you are no longer
quite so far removed [from your center of potential and perfection].

24

The majority of my friends
have already found
this deliberate destructiveness.

Those who have not
still have to come to this realization.

I would urge you
to look at yourselves
in this light.

You will find
that you have not yet come to the point
where you
truly desire to

- give up the destructiveness and
- turn to a
 - constructive,
 - inclusive,
 - friendly

attitude
toward

- life and
- others.

You still do not wish to

- give up
 - self-centeredness and
 - isolation and
- accept
 - a new way of life
in which you
 - include others,
 - build instead of destroy,
 - want to contribute,
even if this means
relinquishing
the importance of the little ego.

The desire to be

- with others

instead of

- against them

has to be expressed.

	<p><u>This entirely new</u></p> <ul style="list-style-type: none">• <u>attitude and</u>• <u>way of life</u> <p><u>has to be</u> <u>actively</u></p> <ul style="list-style-type: none">• <u>wanted,</u>• <u>embraced,</u>• <u>cultivated.</u> <p><u>It</u> [i.e., <u>this entirely new attitude and way of life</u>] <u>does not happen otherwise</u> [i.e., <u>does not happen if it is not wanted,</u> <u>embraced, and cultivated</u>];</p> <p><u>it</u> [i.e., <u>this entirely new attitude and way of life</u>] <u>does not come by itself,</u> <u>unless the ego wishes for it.</u></p>
25	<p><u>Only then</u> [i.e., <u>only when you truly want this entirely new attitude and way of life</u>] <u>can</u></p> <ul style="list-style-type: none">• <u>all your fears and</u>• <u>your sense of worthlessness</u> <p><u>vanish.</u></p> <p><u>Yet</u> <u>your destructive past</u> <u>tries to</u> <u>assert its worth</u> <u>by continuing to be destructive.</u></p> <p><u>Most of you here</u> <u>still find yourselves in that error.</u></p> <p><u>You have to</u> <u>work on that level.</u></p> <p><u>When you can make</u> <u>this essential decision</u> <u>to give up</u> <u>destructiveness,</u> <u>you will find a battle</u> <u>within you.</u></p>

You will find
a greater fear of
• constructive unfoldment, of
• happiness and
• fullness,
than [your fear] of
• confinement and
• pain.

This may
appear
preposterous,
yet when you
test your feelings
you will find this to be so.

After having
clearly defined
the nature of
your deliberate destructiveness,
issue the following instruction
into your psyche:

- "I truly desire
to give up my destructiveness.
- I want
constructiveness.
- I choose this [giving up of destructiveness and
wanting constructiveness],
not by any
 - pressure or
 - obligation,but because
 - I wish this to be so."

You will,
at that moment,
find a fear.

This

- tiny,
- little

nucleus of fear –
still

- vague,
- hazy,
- unpronounced –
is what we have to
bring into focus.

This is

the point of the chain reaction
where the majority of you

- now stand – or
- will shortly come to
if your work
proceeds

according to
the possibilities you have available
at this time.

Either you

- are already there,

or you

- are about to
discover and
bring into focus
the destructiveness.

26

Then the next point is:

- Why
do you
like to hold on to it?
- Why
do you actually find it [i.e., find holding on to the destructiveness]
safer than
the limitless expansion of good
that opens up
when you let go of
 - destructiveness,
 - negation,
 - denial,
 - negativity?

	<p><u><i>What is the fear [i.e., what is your fear of the limitless expansion of good]?</i></u></p> <p><i>I cannot elaborate on this point tonight, for it is a lecture in itself, but we shall go into this next time.</i></p>
27	<p><i>Perhaps some of you have</i></p> <ul style="list-style-type: none">• <i>something to contribute to this topic, or</i>• <i>questions to ask,</i> <p><i>that will help lead all of you into the next link in the [negative] chain reaction.</i></p> <p><u><i>When we understand the fear you have of the good – which leads you to cling to the negative –</i></u></p> <p><u><i>then you are no longer far from the original core where all you need exists.</i></u></p> <p><u><i>When you can be in touch with this center of yourself, it gives you the power to</i></u></p> <ul style="list-style-type: none">• <u><i>master your life and</i></u>• <u><i>unfold it</i></u> <p><u><i>to the best possibilities.</i></u></p> <p><u><i>So many hazy areas have to be cleared up before this point can be reached.</i></u></p>

When you
do not
want
to see
the deliberateness
of your destructiveness,
you are stuck.

This [seeing the deliberateness of your destructiveness]
is, basically,
the most important point
of this work.

All others [i.e., all other points of this work, of this pathwork]
are

- side issues,
 - details to work through
to become acutely aware of
the deliberate
 - destructiveness and
 - avoidance of
 - productive,
 - positive
- unfoldment.

28

Does anyone here have

- any inkling,
- any realization,
 - of a fear of
letting go of destructiveness,
 - of a fear of
the positive [unfoldment]?

Does
destructiveness
feel safer [than
positive unfoldment]?

Does anyone have a question in this regard?

29

COMMENT:

I had an experience along these lines
where I

made the decision

to give up my

• destructiveness and

• cruelty and

enlisted my

• divine self.

I was going along nicely

until the test came,

and then

I just ran the other way.

I couldn't face it –

and all the old

• negative,

• destructive

emotions

returned.

I suffered

and suffered;

I couldn't stop it.

I didn't know until now,

when you mentioned it,

that it was

fear.

30

ANSWER:

You are exactly at the point I discussed.

Anyone else who has something to

• ask or

• contribute?

31

QUESTION:

*This is a subject
with which I have struggled for a long time,
and I am well aware of the
fear [of joy and happiness].*

*The only thing I can contribute here is to say that
the only way I can work with it [i.e., work with the fear of joy and happiness],
at the moment,
is through*

- constant awareness and
- meditation on
 - destructiveness and
 - the tremendous fear

of

- joy and
- relaxed happiness.

*Everything tenses up
when*

- things go well and
- I am happy.

*My whole body
becomes almost incapable of
relaxation.*

*I get into
too much activity.*

*Even though
it [i.e., the excessive activity] is
outwardly constructive activity,
it [i.e., the excessive activity] is
destructive to happiness.*

*I would like to know
if there is anything else I can do
to get out of this?*

32

ANSWER:

Yes.

***I would concentrate in the moment –
as you issue into yourself
the desire for***

- constructiveness,***
- happiness,***
- fulfillment –***

***and express the knowledge
that***

***this possibility
exists in you.***

***At the same time,
you must become
more acutely aware of
your deliberate destructiveness.***

***For there is, of course,
a direct tie
between the two [i.e., between your desire for happiness and
your deliberate destructiveness],
as I have already indicated.***

***To the extent that
deliberate destructiveness
• is unconscious,
and therefore
• cannot be given up,
happiness
cannot be embraced.***

When you comprehend
your deliberate destructiveness
in all its forms –

- not necessarily
in action,
- but predominantly
in hidden emotions
that can lead only to
 - indirect
corresponding actions as well as
 - vague thoughts and
 - half-conscious wishes –

when this is
concisely crystallized
in your consciousness,
you will
immediately
understand what blocks you.

*Then the next step we are coming to
will become available to you.*

*I will go more fully into this topic
in the next lecture.*

*We may also prepare for it
in our next Question and Answer session.*

The fear [of joy, constructiveness, happiness and fulfillment]
cannot be understood
when
the deliberate destructiveness
is not conscious.

This [as yet unconscious but deliberate destructiveness]
is what I advise you to work on,
my dears.

33

QUESTION:

I have become aware of
this destructiveness
quite recently.

It is very clear to me
that it is directed against my mother.

I sabotage
the positive aspects of life
because I want to

- spite her and, in a way,
- prove to her

that whatever she expects of me
I am not going to fulfill.

Now this is quite clear.

At the same time
there is a resistance to change it [i.e., to change my sabotaging in order to
spite her and to prove to her that I am not going to
fulfill her wishes for me, her wishes for my happiness].

When I find myself in a situation
where I could

- do this [i.e., where I could change my behavior] and
- no longer adhere to this
 - irrational,
 - senseless

pattern,
something stops me.

I am afraid of
giving up something [by changing my behavior and stopping
this sabotaging pattern, and thereby giving up something]
that I am not able to
pinpoint,
except that I know
I cling to it [i.e., cling to this unknown something] tenaciously.

It [i.e., the evasive thing I cling to so tenaciously by refusing to change]
is some kind of a hope
for a sort of
magical transformation of my life.

*Maybe you can give me
a little illumination
about this fear [of stopping my sabotaging the positive things
I could otherwise have in my life].*

34

ANSWER:

*Let me say now about this fear [of stopping your sabotaging the positive things
you could otherwise have in your life]*

*only that it is
a very fundamental fear,
that of
dissolving.*

*You might call it
fear of death,
but it is
much more than that.*

*It [i.e., this fear of manifesting positive things in your life
rather than sabotaging them, this
fear that is much more than fear of death]*

presents itself

- *whenever a person is in flux,*
- *when the personality
is truly
vibrating
in the harmony of
the cosmic forces.*

*It [i.e., this fear that is much more than the fear of death]
occurs also*

*in other instances,
but it does
not
always occur
in what you call
death.*

*This [i.e., whether or not this fear occurs]
depends on
the individual's state of development.*

The fearful person
experiences
this vibration [in harmony with the cosmic forces]
as
a terrifying dissolution of self.

The same fear [of a terrifying dissolution of self]
applies to
union between the sexes.

It [i.e., this fear of a terrifying dissolution of self]
exists
in any creative state
in which
the ego
is not very strongly tied to
the inner being.

It is this
• dissolving [of self] and
• unifying with
the universal stream of being
that people fear.

Such
• dissolving and
• giving up of the little self
also exists
in unhealthy states
such as those brought about by
• sickness or
• drugs.

When the ego is lost
because it is too weak,
it is unhealthy.

But when you have gained
a healthy ego,
you must come to the point
where you can
let go of it.

This
letting go [of the ego]
appears frightening.

It is a question of
trust.

As long as
you do not have
a deep trust
in yourself,
you
cannot trust
the universal forces.

By letting go of
the little ego,
you

- will become
more of an individual and
- will find yourself [i.e., find your original perfect self] again.

The trust
in the self
grows commensurately with
the giving up of
destructiveness.

The destructiveness
has to be given up
before you can
let go of yourself.

When you
understand
the fear [of letting go of yourself],
it will be easier to do this.

This [fear of letting go of yourself and your destructiveness]
is, roughly speaking,
the

- deep,
- inherent

fear.

35	<p>QUESTION: <u>Would you say that</u> <u>over-emotionalism</u> <u>is destructive?</u></p> <p>ANSWER: <u>Of course,</u> <u>everything</u> <u>that is</u> <ul style="list-style-type: none">• <u>"over,"</u>• <u>exaggerated,</u> <u>implies</u> <ul style="list-style-type: none">• <u>an imbalance,</u>• <u>a disturbance.</u></p>
36	<p>QUESTION: <u>How can we</u> <u>fight it [i.e., fight our over-emotionalism]?</u></p> <p>ANSWER: <u>Fighting</u> <u>implies</u> <u>a forcing away</u> <u>by suppression,</u> <u>and</u> <u>this [forcing away by suppression of over-emotionalism]</u> <u>is not</u> <u>real development.</u></p> <p><u>Real development</u> <u>produces</u> <u>a personality</u> <ul style="list-style-type: none">• <u>that does not need to be on guard,</u>• <u>that can afford to be</u> <ul style="list-style-type: none">• <u>relaxed and</u>• <u>confident</u> <u>in its own inner processes.</u></p>

This state [of not being on guard, of being relaxed and confident in your own inner processes]

can be attained
by investigating the particulars
of this over-emotionalism.

When the personality
does not dare
to invest

- *natural,*
- *spontaneous*
feelings
in certain areas –
out of
 - *fear,*
 - *alienation,*
 - *deliberate and*
 - *false*
defense mechanisms –

then, as always,
an over-emotionalism
occurs
in
other
areas.

Nature
tries to
reestablish balance
when
the natural order
is disturbed.

This balance
must be
reestablished
for the personality
to be in

- *harmony and*
- *peace.*

When
the under-emotionalism
has been corrected
and
the individual
is allowed to fill this void,
the over-emotionalism
will cease.

Both
manifestations
are painful,
• the emptiness
as well as
• the "too much."

Both these pains
will turn into
pleasure,
when
harmony
has been attained.

37

QUESTION:
I stick to
a guilt feeling
because
I get a
• negative,
• destructive
pleasure
out of it.

If I would let go of this [guilt feeling and the negative destructive pleasure
I get out of it],

I would then feel –
perfectly irrationally –
that, [in] being happy,
I would fear death [because death would take away my happiness].

I feel that
death does not matter
when I am unhappy [because ending unhappiness in death would
be a relief],
so I do not permit myself
to be happy [because being happy brings up my fear of death].

38

ANSWER:

The moment

you can recognize such a thing,
you have the power
to give it up.

Again,

this [situation] amounts to
fear of death,
the fear
of having

- *no individuality,*
- *no consciousness.*

This fear

can be met
only when
trust exists –
primarily
trust in the self.

This trust [in the self]

cannot be established
as long as
the personality
plays such

- *magical,*
- *childish,*
- *bargaining and – in the final analysis –*
- *dishonest*
games.

39

My friends,
when you want to
find your way back
• to the inner center,
• to the inner motion,
it always comes down to
the point at which you say,
"I let go."

Whether
the letting go
means
giving up
• destructiveness,
• cruelty,
• evasion, or
• any other unproductive way of life, or

whether
the letting go
is entrusting yourself
to the flow of life,
it must finally
come to
the ability
to let go.

As long as you
stem against it [i.e., stem against letting go],
you produce
a disharmony
between
• your life flow
and
• the cosmic flow,
of which you are part.

It is
like a river
that is disturbed
in its quiet flow
by
• obstructions and
• strong counter-currents.

**The disturbance
created in
the universal flow
can be eliminated
only
by finding
this flow.**

**It is necessary
to entrust yourself to it [i.e., to entrust yourself to this universal flow]
and
await what comes.**

**It is
not
a giving up of
• personality, of
• individuality or
• consciousness –
not by any means.**

40

**You can find
the truth of this statement [i.e., find the truth that in entrusting yourself to the
universal flow you do not give up individuality or consciousness]
only when you try it [i.e., only when you try entrusting yourself to the
universal flow].**

**When your consciousness
is too tight a nucleus,
this harmony [between your life flow and the cosmic flow of
which you are a part]
cannot be established.**

**The outer ego
has become too strong.**

**Too much trust
has been placed in it [i.e., in the outer ego],
in a distorted way.**

Meanwhile,
insufficient
trust
is given to
other levels of personality,
• which function
autonomously
when given a chance and
• with which
the outer ego
must eventually integrate
for harmonious functioning [with the cosmic flow]
to occur.

When
the outer ego
is overemphasized,
the result is
separation from
the autonomously functioning center,
which is
constantly
at one with
the universal stream.

This is the separation
we have discussed in this lecture.

When you
• let go and
• entrust yourself
• to the life stream,
• to the cosmic reality of being,
when you
give yourself up to it [to the life stream, to the cosmic reality of being],
your ego
will
not
cease to be.

[Rather,] It [i.e., your ego] will truly be
a relaxed part
of that greater consciousness within you.

This will mean
a security in yourself
such as you have never known.

41

*Finally, it [i.e., this process of letting go]
amounts to
an act of
entrusting yourself
to the universal flow.*

*To some of you
on this path
it comes earlier –
to some degree only, of course.*

*With others
it comes later,
but come it must.*

*When I say
"on this path,"
I mean
much more than
this particular work [i.e., this particular work called pathwork]
in this particular group.*

*[Rather.] I mean
a way of life.*

*If a life
is rightly lived,
it comes to this.*

It comes

- *to all these*
- *awarenesses,*
- *to all these*
- *inner actions and*
- *transformations.*

It comes

- *to*
- *the giving up
of all the negativity
that we have discussed here [in these lectures]
from so many different angles.*

42

Now my friends,
I bless all of you.

May

- this lecture,
- these words
help you
to go
the way within
that needs to be trod.

May it

- help you
to realize
that everything
you can possibly desire
is within yourself.

May it

- help you
to realize
that there is
nothing to fear.

Let go

- and entrust yourself
• to the life stream,
• to the good, and
• to the unfoldment
of your soul.

43

Be blessed,
every one of you.

Be enveloped in the

- strength and
- love and
- truth
that can transform you,
if you let it.

Be in peace.

Be in God!

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