

# Pathwork Lecture 162: Three Levels of Reality for Inner Guidance

1996 Edition, Original Given April 12, 1968 (*Good Friday*)

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

¶	Content
03	<p><b><i>Greetings,</i></b> <b><i>my very dearest friends</i></b> <b><i>who are gathered here</i></b> <b><i>and who are blessed indeed.</i></b></p> <p><b><i>You are blessed</i></b> <b><i>not only</i></b></p> <ul style="list-style-type: none"><li>• <b><i>by your presence</i></b> <b><i>in the spirit of</i></b> <b><i>wanting to receive</i></b><ul style="list-style-type: none"><li>• <b><i>guidance and</i></b></li><li>• <b><i>truth,</i></b></li></ul></li></ul> <p><b><i>but primarily [you are blessed]</i></b></p> <ul style="list-style-type: none"><li>• <b><i>by every inner effort made</i></b> <b><i>toward the realization</i></b> <b><i>of your true being.</i></b></li></ul> <p><b><i>The more actively</i></b> <b><i>you seek this realization,</i></b> <b><i>the more blessings</i></b> <b><i>are generated</i></b> <b><i>from within.</i></b></p>

by Eva Broch Pierrakos

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04	<p><u><i>A person</i></u> <u><i>cut off from</i></u> <u><i>inner reality</i></u> <u><i>is indeed lost.</i></u></p> <p><u><i>The majority of humans</i></u> • <u><i>are almost totally cut off</i></u> <u><i>from their inner reality and</i></u> • <u><i>must therefore</i></u> <u><i>find their way back to it.</i></u></p> <p><u><i>The few</i></u> <u><i>who have attained this connection</i></u> [<i>with their inner reality</i>] <u><i>always</i></u> • <u><i>were and</i></u> • <u><i>will be</i></u> <u><i>the spiritual leaders</i></u> <u><i>of humankind.</i></u></p> <p><u><i>Every effort on this path</i></u> <u><i>is aimed at</i></u> <u><i>reestablishing</i></u> <u><i>such a connection</i></u> [<i>with your inner reality</i>] • <u><i>for inner guidance,</i></u> • <u><i>for the</i></u> <u><i>manifestation</i></u> <u><i>of the inner reality.</i></u></p>
05	<p><u><i>Jesus Christ</i></u> <u><i>has proclaimed</i></u> <u><i>that</i></u> <u><i>the Kingdom of Heaven</i></u> <u><i>is within.</i></u></p> <p><u><i>These words</i></u> <u><i>are only too often taken for granted</i></u> <u><i>and not much thought is given them.</i></u></p> <p><u><i>What does the word</i></u> <u><i>"kingdom"</i></u> <u><i>mean?</i></u></p>

*It [i.e., the word "kingdom"]  
symbolizes  
the absolute  
• power and  
• wealth  
which  
the spiritually awakened  
find to be  
a reality.*

*We speak, of course, of  
the spiritual  
• power and  
• wealth  
of  
• love,  
• truth,  
• peace,  
• expansion,  
• creativity,  
• bliss, and  
• the knowledge  
that the self  
has the power  
to create  
anything it can conceive of.*

*This comprises  
everything  
that life could ever be.*

*It means  
attaining  
one's  
full selfhood  
as it is meant to be.*

*If only you would realize*  
*that*  
*you have*  
*not even attained a particle of*  
*the*

- *power and*
- *beauty,*
- *truth and*
- *love,*
- *ecstasy and*
- *possibility of creative expansion*
  - *which you could*
    - *posses and*
    - *manifest and*
  - *which already is yours,*

*my friends!*

*These are*  
*not empty words,*  
*this is*  
*the immediately available truth.*

06

*The path*  
*toward the*

- *inner reality and*
- *inner guidance*

*is laborious*  
*only*  
*because you imagine*  
*the truth*  
*to be so far away,*  
*much farther*  
*than it actually is.*

*You cannot conceive of*  
*what life already is,*  
*right now,*  
*and how it could be for you*  
*if only*  
*you could*

- *see it,*
- *know it, and therefore*
- *realize it.*

*You still perceive this [path to inner reality and inner guidance]*

*as a*

- *faraway,*
- *abstract,*
- *unreal*

*theory, and*

*you experience*

*yourself*

*as an*

*isolated particle*

*in an*

- *essentially hostile or, at best,*
- *indifferent*

*universe*

*that has nothing to do with*

*you.*

*You conceive of a*

- *static and*
- *immovable*

*universe*

- *into which you are put and*
- *whose laws*

*have no relationship to*

*your own*

*inner laws.*

07

*This concept [of life and the universe],*

*and the way you therefore*

*experience yourself*

*in relation to life,*

*is what makes the path*

*so*

- *difficult and*
- *laborious –*

*nothing else [makes the path so difficult or laborious].*

*Thus,*

*the difficulty [of achieving a fulfilling life]*

*is*

*not actual.*

The question [of how to live life fully]  
is how you can  
change  
your concept [of the universe and life].

This [changing of your concepts about the universe and life]  
is what requires  

- labor and
- effort.

And,  
unbelievable as this appears  
to one who has already attained  
the reality of being,  
you  
struggle against  
the fulfillment  
of being your  
true self  
as if it [i.e. as if being your true self]  
were  
the most horrible fate in the world.

If the illusion  
about  

- the separation  
between  
  - your true being
- and  
  - your momentary consciousness, or
- the separation  
between  
  - the universe
- and  
  - yourself,  
did not exist,

there would be  
an instant awakening –  
a "click," as it were –  
and you would know  

- who you are and
- what life is.

08

- *All my lectures,*
- *all our work together,*  
*attack the problem of*  
*your illusion*  
*from different angles.*

*These various approaches*  
*have*  
*a certain sequential order.*

*Generally, you find that*  
*your own private personal path*  
*follows the same order.*

*Yet you*  
*cannot*  
*force*  
*your individual path*  
*to imitate*  
*the sequence of the lectures.*

*Rather, the [individual's] process is –*  
*as some of you have already found out –*  
*that*  
*with this guiding help [from me in these lectures]*  
*you find*  
*your own truth*  
*as a*

- *direct,*
- *spontaneous*

*experience*  
*from within.*

*In the first moments of understanding,*  
*the truth [i.e., your own truth that*  
*you experience spontaneously from within]*  
*usually appears so*

- *new and*
- *fresh*

*that you think*  
*you have never heard it before.*

**But afterward**

**you can verify that it [i.e., that this new truth that you experience from within] confirms the teachings**

- **you have studied and**
- **which have penetrated the deeper regions of your unconscious.**

**You study the lectures**

**and then**

**you use**

**your own intuitive faculties,**

**freed more and more**

**by facing the truth**

**you did not want to see in the beginning.**

**Elimination of error**

**frees**

- **intuition and**
- **creative experience from within.**

**The lectures**

**first**

- **give an impetus to this process [of learning and understanding] and**

**later**

- **fortify and**
- **confirm**

**it [i.e. the lectures then fortify and confirm this process of learning] when you read them again.**

09

**Tonight our specific approach will explore three levels of reality.**

**If you can**

- **first comprehend and**
- **finally assimilate**

**what I say here,**

**this path**

**will become much easier for you.**



	<p><i>[As you <u>comprehend</u> and <u>assimilate</u> what I say here]</i></p> <p><b><u>You will</u></b> <b><u>eliminate</u></b> <b><u>some of the illusory difficulties</u></b> <b><u>so that</u></b> <b><u>your inner guidance</u></b> <b><u>will manifest itself</u></b> <b><u>as a</u></b></p> <ul style="list-style-type: none"><li>• <b><u>natural,</u></b></li><li>• <b><u>effortless</u></b></li></ul> <p><b><u>phenomenon.</u></b></p>
10	<p><b><u>What are</u></b> <b><u>the three levels of reality?</u></b></p> <p><i>You may expect to hear</i> <b><u>of the well-known levels</u></b> <b><u>of the</u></b></p> <ul style="list-style-type: none"><li>• <b><u>physical,</u></b></li><li>• <b><u>mental and</u></b></li><li>• <b><u>spiritual</u></b></li></ul> <p><b><u>realities,</u></b> <b><u>about which we have spoken</u></b> <b><u>in many different</u></b></p> <ul style="list-style-type: none"><li>• <b><u>contexts and</u></b></li><li>• <b><u>connections.</u></b></li></ul> <p><b><u>But this [lecture tonight]</u></b> <b><u>will be something else,</u></b> <b><u>so gear your mind</u></b> <b><u>to a new approach.</u></b></p>
11	<p><b><u>The first level of reality</u></b> <b><u>is</u></b></p> <ul style="list-style-type: none"><li>• <b><u>what you think exists.</u></b></li></ul> <p><b><u>The second level of reality</u></b> <b><u>is</u></b></p> <ul style="list-style-type: none"><li>• <b><u>what actually exists.</u></b></li></ul> <p><b><u>The third level of reality</u></b> <b><u>is</u></b></p> <ul style="list-style-type: none"><li>• <b><u>what could exist.</u></b></li></ul>

*It is preferable*

*not to discuss this [i.e., not to discuss this matter of the three levels of reality]  
in a*

- *philosophical,*
- *general or*
- *theoretical*  
*manner.*

• *The more*

- *specific and*
- *personal*

*you can be*

*in assimilating*

*what I outline here, and*

• *the more*

*you can apply it*

*to the seemingly*

*most*

- *insignificant,*
- *subjective*
- *experiences and*
- *reactions*

*in your daily struggles,*

*the better it is.*

*Examine*

• *your problematic*

• *reactions and*

• *attitudes,*

• *those [reactions and attitudes] that*

*do*

*not*

*leave you*

• *peaceful,*

• *happy and*

• *alive,*

*and try to see*

*how what I say tonight*

*applies to you.*

12

No matter

how

- insignificant

a disturbance may appear to you, or

how

- world-shakingly important,

ask yourself,

"What do I really believe exists?"

- In me?
- Around me?
- In the interaction between me and others?
- In the condition as I experience it?"

Finding the answer

to these questions

is not as

- easy or
- simple or
- self-evident

as it may appear.

Not at all!

To penetrate

this [first] level [of reality: what you think exists]

is perhaps

the most difficult.

Once this is done,

the next two

levels of reality [i.e., what actually exists and what could exist]

will be much easier to deal with.

13

You are  
utterly  
• confused and  
• ignorant  
about what you  
really  
• think and  
• feel.

As a rule  
• you look away from it [i.e., away from what you really think and feel] and  
• you are only  
• vaguely,  
• fuzzily  
aware of  
some disturbance,  
which you quickly  
• rationalize or  
• find some convincing explanations for –  
whatever seems  
• most acceptable,  
• most "logical" or  
• most compatible with  
your superficial approach  
• to life and  
• to yourself.

Thus  
you acknowledge  
only one of  
what are often  
many sets of  
• contradictions and  
• conflicting emotions,  
and even that  
you do in a  
• cursory,  
• shallow  
way  
at best.

Thus

you almost entirely  
obscure  
the true drama  
of your

- beliefs and
- opinions,
- impressions and
- reactions,
- concepts and
- ideas,
- hopes and
- fears.

- Collective,
- oversimplified  
labels

are supposed to  
express  
what is really going on  
within you.

When you say you are

- depressed or
- anxious or
- hopeless or
- angry or
- hurt or
- fatigued,

you are content  
to call

a host of  

- feelings,
- impressions and
- beliefs

by any one of these names,  
as though  
no further search  
would be necessary.

Naming such emotions [by these oversimplified collective labels]  
as a beginning to explore them  
would serve a good purpose,  
but only too often you  
use the names as labels,  
as a final explanation.

Thus  
you cannot even attain  
the first level of reality [i.e., answering what you think exists] –  
of identifying  
your often  

- confused and
- erroneous

interpretation  

- of life,
- of others, and
- of self.

14

It might sound paradoxical  
that I call this [first] level [of reality – what you think exists]  
"reality"  
at all,  
but  
your mistaken interpretation [of life, of others, and of self]  
is  
a temporary reality –  
it is  
what you actually  

- feel,
- think and
- believe,

whether true or false –  
while the  

- haze and
- fog

of unspecific awareness  
is [in contrast to your temporary reality of what you  
think, feel, and believe exists]  

- a no-man's land and
- not even a temporary reality.

  
This is  
why it [i.e., why the state of unspecific awareness, or such a no-man's land]  

- is so painful and
- feels so insecure and

why in no state  
could one be more estranged  
than on this level of pre-reality,  
if I may coin this expression.

15

*As you know,  
it is part of the individual work  
to painstakingly examine  
where such  
collective labels [that you use to describe what you think  
and feel exists]  
come from  
and why.*

*The first reaction [in answering where these collective labels come from and why]  
often is that  
you do not even know  
why you feel this way  
and give yourself  
a quick and easy answer [i.e., the collective label],  
which may sound  
exceedingly  
• plausible and  
• serious  
in a world that  
shies away from a  
• fresh,  
• new  
approach.*

*However,  
every problem  
needs examining  
• as if  
it had never existed and  
• as if society had  
no predigested answers ready.*

16

*If you give some attention  
to what you  
really  
believe  
causes  
the specific unhappy feeling –  
and usually this requires relatively little attention –  
you find some answers quite easily.*

*As I mentioned,  
it is hardly ever  
just one thing [that causes the specific unhappy feeling].*

*Contradictory  
• opinions and  
• ideas  
exist simultaneously.*

*One set of  
contradictory ideas  
results in  
other sets of  
• contradictory reactions,  
• counter-reactions,  
• defense measures,  
• further false beliefs  
and their inevitable consequences,  
which create  
more and more  
chain reactions.*

*When all this remains  
in the fuzzy climate of  
• unawareness,  
• half-awareness and  
• easy explaining away,  
how can you reach  
the first level of reality –  
knowing what you think exists?*

17

*For example,  
it is not at all impossible that  
you think secretly  
at one and the same time [both]  
• that you are  
the most important being  
in the universe  
and  
• that you are  
the least worthy  
in the universe.*



**Even one such assumption** [*here either being the most important person in the universe or being the least worthy*]  
**is bound to have**  
**innumerable consequences,**  
**breeding further wrong assumptions**  
**in one's dealings with the world.**

**Each primary wrong assumption**  
**snowballs into**  
**a host of**

- **untenable,**
- **painful,**
- **destructive**

• **beliefs and**  
• **defense measures,**  
**each in itself**  
**causing complicated webs of**

- **entanglements and**
- **growingly painful beliefs.**

**But** [*if instead of just one assumption there are two contradictory assumptions*]  
**the two contradictory original assumptions**  
**multiply the**

- **confusion,**
- **entanglements,**
- **misconceptions**

**and**  
**the resulting pain.**

**For error**  
**is pain**  
**as truth**  
**is happiness.**

18

Anyone working on such a path [as this pathwork]  
knows from experience  
how burdensome  
such

- misconceptions and
  - confusions and
  - mutually exclusive ideas
- are

and what a relief it is  
to shed them.

Each web of entanglement  
sets up

a particular resistance against  
clarifying the confusion,

- in spite of  
remaining in pain  
while the confusion lasts,
- in spite of  
knowing the
  - liberated,
  - happy  
state

after it [i.e., after the confusion]  
is cleared up.

Although you know all this,

- to some degree  
even out of personal experience, and
- most certainly  
as a valid theory,  
none of you  
are fully aware  
to what extent  
you still dwell  
in the state of

pre-reality [i.e., not knowing what you think,  
feel or believe exists].

Most of you, my friends,  
do not see  
in your day-to-day lives  
where just such a  
dualistic concept of the self  
as at once  

- the highest

and  

- the lowest

is responsible for  
that [first] layer of reality  
where you  
think  
certain things exist  
without that necessarily being true.

19

Often,  
though you have actually recognized  
a false assumption about yourself,  
you still  
do not follow this [false assumption] through  
to its consequences.

You fail to see, for example,  

- how this [false] assumption  
affects
  - what you believe about others and
  - what you believe they think of you;
- what a
  - situation or
  - incident  
means  
in the light of your [false] assumption;
- what
  - your reactions and
  - the reactions of others  
really mean.

*If you clearly formulate  
what you  
believe*  
• *a situation or*  
• *[an] event or*  
• *someone's reaction*  
*means,*  
*then you will know*  
*why*  
*you are unhappy*  
*in any particular form.*

*This clear-cut knowing*  
*of*  
*why*  
*you feel the way you do*  
*makes a tremendous difference.*

*It [i.e., this knowing why you feel the way you do]*  
*also gives you the possibility*  
*of realizing*  
*that some of your beliefs*  
*are preposterous.*

*Again,*  
*you might have admitted this [i.e., admitted that some*  
*of your beliefs are preposterous]*  
• *in general and*  
• *as a theory,*  
*but*  
*to do so [i.e., to admit that some of your beliefs are preposterous]*  
*specifically*  
*is still extremely hard.*

*Your intellectual arrogance*  
*makes this so difficult.*

	<p><b><u>It is arrogant</u></b> <b><u>to set yourself up above others,</u></b> <b><u>but it is even more damaging</u></b> <b><u>to overestimate</u></b> <b><u>your own intellect</u></b> <b><u>and thus miss out on</u></b> <b><u>your real inherent wisdom</u> [from levels <u>deep within</u>],</b> <b><u>while</u></b> <ul style="list-style-type: none"><li>• <b><u>negating and</u></b></li><li>• <b><u>denying</u></b></li></ul><b><u>the childish misunderstandings</u></b> <b><u>in your personality.</u></b></p>
20	<p><b><u>To admit</u></b> <b><u>what childish nonsense</u></b> <b><u>is lodged in the unconscious</u></b> <b><u>is so hard</u></b> <b><u>because</u></b> <b><u>this</u> [childish nonsense in your unconscious]</b> <b><u>contradicts</u></b> <b><u>the concept you have of</u></b> <b><u>your "intelligence."</u></b></p> <p><b><u>But perhaps</u></b> <b><u>an even greater motivation</u></b> <b><u>for keeping your</u></b> <b><u>secret beliefs</u> [i.e., for <u>keeping what you think exists secret and</u>]</b> <b><u>in the haze</u></b> <b><u>of vague</u></b> <ul style="list-style-type: none"><li>• <b><u>impressions and</u></b></li><li>• <b><u>feelings</u></b></li></ul><b><u>rather than</u></b> <b><u>acknowledging them</u> [i.e., <u>acknowledging what</u></b> <b><u>you think exists and doing so]</u></b> <b><u>precisely</u></b> <b><u>is that you have a vested interest</u></b> <b><u>in keeping these things secret</u></b> <b><u>because you feel vaguely that,</u></b> <b><u>once they are out in the open,</u></b> <b><u>you will be obliged</u></b> <b><u>to make changes.</u></b></p>

*You fear to do that [i.e., you fear to make changes]*  
*precisely because*  
*you are so committed*  
*to your false ideas [i.e., so committed to what you think exists]*  
*that a different mode of approach*  
*appears to threaten you [by proving that what you think exists*  
*and what you have been counting on existing*  
*does not exist in fact – thus proving you to be wrong].*

*But you do not realize*  
*that it [i.e., that a change, a different mode of approach]*  
*threatens you*  
*only because of your false ideas.*

*The illusory assumptions*  
*compound,*  
*one leading to another,*  
*and you must disentangle them all*  
*in order to bring*  

- *order and*
- *truth.*

*If you elevate yourself*  

- *above your own*  
*actual self,*
- *above where*  
*your [actual] self*  
*is still*  
  - *ignorant and*
  - *misinformed,*

*you cannot*  
*establish order.*

*It is hard to admit*  
*the utterly childish side,*  
*with all its*  
*senseless*  

- *ideas and*
- *beliefs.*

*The moment this childish side is out in the open,*  
*you know it is nonsense,*  
*and you are relieved to give up*  
*the burdensome [false] beliefs.*

21	<p><i><u>In addition to such [unconscious childish] nonsense</u></i> <i><u>there are also</u></i> <i><u>false</u></i></p> <ul style="list-style-type: none"><li>• <i><u>beliefs and</u></i></li><li>• <i><u>impressions</u></i></li></ul> <p><i><u>you even</u></i> <i><u>consciously</u></i> <i><u>assume to be true –</u></i> <i><u>at least to some degree.</u></i></p> <p><i><u>These are even more difficult to handle.</u></i></p>
22	<p><i><u>Then there are beliefs</u></i> <i><u>you do not wish to alter</u></i> <i><u>even though you may sense</u></i> <i><u>they are somehow false.</u></i></p> <p><i><u>The painful premise [i.e., what you think exists, though painful, and</u></i> <i><u>though you even sense the truth may be otherwise]</u></i> <i><u>seems preferable to</u></i> <i><u>another alternative</u></i> <i><u>that appears,</u></i> <i><u>deep in your unconscious,</u></i> <i><u>even worse.</u></i></p> <p><i><u>This, too, is of course,</u></i> <i><u>an illusory assumption,</u></i> <i><u>for no truth</u></i> <i><u>is ever</u></i></p> <ul style="list-style-type: none"><li>• <i><u>burdensome,</u></i></li><li>• <i><u>hopeless or</u></i></li><li>• <i><u>in any way undesirable.</u></i></li></ul>

	<p><i>The</i></p> <ul style="list-style-type: none"><li>• <u>complications and</u></li><li>• <u>interactions</u></li></ul> <p><u>of all the</u></p> <ul style="list-style-type: none"><li>• <u>knots,</u></li><li>• <u>ensnarlements,</u></li><li>• <u>false beliefs,</u></li><li>• <u>half-truths and</u></li><li>• <u>contradictions</u></li></ul> <p><u>comprise</u> <u>what actually exists</u> <u>in you</u> [i.e., makes up what you <u>think</u> exists, though the truth is often otherwise].</p> <p><u>You must face them</u> <u>before you can make any further progress.</u></p>
23	<p><u>You absolutely must</u> <u>disentangle</u> <u>this [first] level of reality.</u></p> <p><u>If you are</u> <u>unwilling</u> <u>to see</u> <u>what you</u> <u>believe</u> <u>to be true</u> [i.e. unwilling to come to the <u>first level of reality</u>], <u>you cannot ever</u> <u>come to see</u> <u>what is</u> <u>really true</u> [i.e., cannot come to the <u>second level of reality</u>], <u>at this moment.</u></p> <p><u>Consequently,</u> <u>you will be unable to reach</u> <u>the third level of reality</u> [i.e., <u>what could exist</u> as a new reality].</p>



That [i.e., reaching the third level of reality]  
you can only do  
by changing  
the present reality [i.e., changing the second level of reality]  
into one that is  
more favorable for you,  
and this cannot happen by  

- wishful thinking,
- illusory magic, or
- denial of the facts.

24

Let us take a frequent occurrence  
as an example:  
your fear of rejection.

This fear  
runs through your  

- psychic

life, and  
consequently  
through your  

- outer,
- physical

life.

Rejection itself  
would not be  
the threat it is for most people  
if  
there were  
no  
specific assumptions  
connected with it.

These  
specific assumptions [behind your fear of rejection]  
are what you must unearth.

*For example,  
you may believe that  
you are  
worth nothing;  
what makes  
rejection  
such a great threat  
is that it seems to confirm  
the "fact"  
of your  
worthlessness.*

*Thus  
it is not sufficient  
to acknowledge  
a stereotype "explanation"  
by saying  
you feel  
anxious.*

*It is necessary  
first  
to acknowledge that  
the anxiety exists  
because  
you fear  
rejection.*

*Subsequently,  
you must unearth [your belief]  
that rejection  
is so threatening [to you]  
because  
you feel  
worthless  
and  
do not wish to  
admit this feeling [i.e., do not wish to feel being  
worthless if being worthless turns out  
to be the truth behind your feeling rejected].*

*But even this  
does not go far enough.*

*Now it becomes necessary*  
*to find out*  
*on what specific grounds*  
*you base*  
*the heretofore*  
*secret*  
*conviction of*  
*your worthlessness.*

*In other words,*  
*you must take*  
*all these*  
*very specific*  

- *beliefs and*
- *assumptions*

*out of*  
*the fog of vagueness,*  
*where they hide*  
*under*  
*the collective label of*  
*"anxiety."*

25

- *When you*
  - *change your approach*  
*in the fashion suggested here and*
  - *conduct*  
*serious investigation,*
- *when you*
  - *take nothing for granted and*
  - *approach everything*  
*in a*
    - *new and*
    - *fresh**way,*  
*you will find out*  
*what you [really]*  
*believe*  
*exists.*

From there on

you can

- begin to look further and
- begin to question  
the premises of  
these beliefs.

You can

- begin to
  - open your eyes and
  - look objectively  
for what  
really

is [i.e., what really exists versus what you think exists].

In this transition

from one level of reality [i.e., the first level of reality – what your think exists]  
to the next [i.e., the second level of reality – what actually does exist],  
you must also ask yourself the question

whether you really  
want to find out,

- first what you think exists, and
- second, what really is.

All the false assumptions you harbor

seem to dictate

keeping them [i.e., keeping your assumptions]  
secret.

For example,

should it be true that

you actually are [what you believe and think yourself to be, namely:]

- worthless and
- beyond redemption,  
facing such a fact

would indeed be a hard undertaking.

But then,

is it preferable

to live a lie

by pretending

[that] you

believe in your worth,

while underneath

you doubt it?

Such considerations  
will give you the necessary logic  
to look at  
what you  
• believe  
exists,  
in order to then find out  
what  
• actually  
exists.

The actual truth  
is that  
you have  
a great deal of worth,  
although, perhaps,  
in a different way  
than you believe.

26

• Conversely, and  
• simultaneously,  
you may believe  
that  
you are the most important and valuable person on earth,  
who deserves very special privileges.

To ascertain [that] such a belief [lives in you]  
is difficult  
because

your intellectual knowledge  
• refutes such arrogance and even  
• creates shame [for holding such an arrogant belief].

Also,  
admitting such an idea [i.e., admitting that you think that you are the  
most important person on earth]

brings you closer  
to questioning its validity [i.e., when you did not know this idea existed  
in you, you could not question its validity; knowing it, you can],  
which [questioning] you fear all the more  
since in the psyche there also lurks  
the precise opposite extreme –  
the assumption of your worthlessness.

**If you are not special,  
then you assume  
you are  
nothing.**

**Hence,  
you must keep  
both assumptions [i.e. both the belief that you are worthless, and  
simultaneously, the belief that you are  
the most important person on earth]  
hidden from consciousness  
and [of course when they are hidden from your consciousness]  
you cannot examine them.**

**This [willful ignorance of both beliefs]  
keeps you from  
testing the reality  
of further  
• chain-reactions and  
• compulsive behavior patterns  
based on  
such [unconscious] assumptions [and beliefs].**

27

**So,  
when you discover  
that you  
do not want  
to find out  
what exists in you [i.e., you do not want to find out  
what you think exists],  
push on  
and find out  
why not [i.e., find out why you do not want to find out  
what you believe and think exists].**

**What  
false beliefs  
prevent you  
from doing so [i.e., what false beliefs prevent you from finding out  
what those false beliefs themselves are, that is, prevent  
you from finding out what you believe and think exists]?**

When you answer that question,  
you open another little gate  
that will eventually  
enable you  
to change your mind,  
so that you will  
want  
to find out  
• (a) what you think exists, and  
• (b) what really exists.

28

In that moment [i.e., in that moment when you want to find out both what you  
think exists and what really does exist]  
you are already  
two important levels  
closer  
• to the inner guidance and  
• to the inner reality,  
• to the possibility  
of what could be.  
This [third level of reality – what could be] is the  
Kingdom of God  
inside you.  
As long as you  
do not clear up  
the entanglements  
• of false opinions –  
• of what you  
believe  
exists  
as opposed to  
what  
actually  
exists –  
you cannot see  
that even  
what actually does exist  
need not be  
your ultimate state of being.  
  
To realize this [i.e., what actually exists need not exist]  
leads to a tremendously important transition.

29

**The level of**

- **what actually does exist** [i.e., the second level of reality]  
**is always**  
**an enormous relief**

**compared to**

- **what you believe exists** [i.e., compared to the first level of reality].

**Truth**

**is never anywhere near as threatening**

**as the foggy**

- **half-truths and**
- **evasions,**

[i.e., as threatening as either pre-reality or the first level of reality]  
**no matter what it** [i.e., no matter what the truth, or the second level of reality] **is.**

**What you**

- **believe exists** [i.e., the first level of reality]

**is a relief as compared to**

- **the fog** [i.e., pre-reality],

**and what**

- **actually exists** [i.e., the second level of reality]

**is an even greater relief compared to what you**

- **believe exists** [i.e., the first level of reality].

**The discovery of**

**the manifold possibilities in Creation**

**of**

**what could exist** [i.e., the third level of reality, or the Kingdom of God within]

**is more than**  
**liberation.**

**It** [i.e., the discovery of the third level of reality, of what could exist, the Kingdom of God within]

**opens the gates**

- **to the world,**
- **to the great freedom of co-creation,**
- **to unlimited expansion.**



*I might say here that  
in mundane psychotherapy,  
the highest obtainable goal  
is usually  
the level of reality  
of what actually exists [i.e., the second level of reality].*

*To accept this reality [i.e., to accept what actually exists] –*

- your manifest
- values and
- liabilities,
- the limitations of
- yourself and
- the outer world – and

*to cope with the world  
so as to produce  
your best*

- actions and
- feelings,

*this would be  
the ultimate  
that psychotherapy  
can expect  
under the very best of circumstances.*

*It would be the point at which  
a patient  
is successfully dismissed  
as cured.*

30

*Our  
spiritual path  
begins precisely here [after the second level of reality is realized].*

*Of course,  
the levels [i.e., the three levels of reality]  
overlap  
and you cannot say that  
you must first have completed one level  
before reaching the next.*

*It never quite works that way.*

*This is why*  
*realizing now*  
*that the third level [i.e. what could exist, the Kingdom of God within] exists*  
*and working with it*  
*to the best of*  
*your present abilities*  
*will help you*  
*attain the lower stages [i.e., the first and second levels of reality]*  
*perhaps*

- *a bit faster and*
- *more painlessly,*

*perhaps*

- *a bit more safely and*
- *more meaningfully.*

31

*As to the third level [of reality, or the Kingdom of God within],*

- *what could exist –*
- *what in the spiritual sense is usually called*  
*the*  
*reality –*  
*is not*  
*a static condition.*

*It [i.e., the third level of reality]*  
*is no more*

- *real,*
- *true and*
- *unchangeable*  
*than*  
*the level of*  
*what you believe exists [i.e., than the first level of reality].*

*If you are convinced of it [i.e., if you are convinced that what*  
*you believe exists actually does exist even though*  
*it may not in fact exist],*

*it*  
*seems*

- *true and*
- *real*  
*[to you], so that we can speak of*  
*your reality*  
*at that moment.*

**It [i.e., your reality at that moment] is**  
**the reality**  
**of your assumptions [and beliefs],**  
**[assumptions and beliefs] which lead you**  
**to further ideas,**  
**with their**  
**actual**  

- **energy and**
- **dynamics,**

**with all their [i.e., with all the ideas'**  
**energy's and dynamics']**  
**consequences**  
**that happen**  
**in**  

- **experience and**
- **fact.**

**So,**  

- **what you believe [i.e., the first level of reality]**

**and**  

- **what is [i.e., the second level of reality]**

**are not so different**  
**when one considers**  
**the vast stretches of possibilities [in what becomes manifest**  
**as a result].**

32

**When you assume**  
**that**  
**reality**  
**is**  

- **static and**
- **immovable,**

**you are**  
**as far removed from**  

- **actual,**
- **ultimate**

**reality**  
**as anyone who assumes**  

- **illusions [i.e., false beliefs, or what one thinks exist but doesn't exist]**

**to be the final truth.**

Ultimate reality  
is essentially  
• flexible and  
• movable.

Humankind  
is not put into a universe  
• that has its  
predetermined existence,  
• whose conditions  
are fixed.

Even objects  
• are in flux,  
• are condensed energy,  
constantly moving.

The energy  
is generated  
• by consciousness and  
• by the way it [i.e., by the way consciousness] operates.

Thus,  
the immovable outer world  
is a direct product  
of  
• you and  
• your consciousness.

When you can begin to question  
whether  
what you found to be reality  
need be so [i.e., need to be the reality you found it to be],  
you begin to  
expand the horizon  
• of your concepts,  
• of your mental grasp.

This [expansion of the horizon of your concepts and your mental grasp]  
increases  
your creative power  
to alter  
the seemingly static  
reality.

You can  
expand  
reality  
to the exact degree  
you wish to expand  
• the horizon, or  
• the frontiers,  
of your concepts.

By  
concepts  
I mean more than  
the superficial  
• beliefs and  
• theories,  
of course.

When  
your mind  
can  
• truly and  
• deeply  
embrace  
limitless vistas of experience  
for  
• happiness and  
• self-expression,  
this [limitless experience for  
happiness and self-expression]  
is exactly  
what  
your reality  
must become,  
for consciousness is  
• explosive,  
• powerful  
stuff.

Each thought,  
as you know,  
• creates and  
• truly builds  
• your life –  
• your very own reality circumstances.

33

However,  
if you strive  
unconsciously  
for the limitless expansion  
as the child strives  
for magical omnipotence  
because  
the personality  

- fears and
- dislikes

dealing with  
the present limitations,  
it [i.e., the limitless expansion]  
cannot possibly work.

It is necessary  
to first  

- accept  
the present limitations and
- cope  
with them,

for they [i.e., the present limitations]  
are a product of  
what the consciousness believes.

It is impossible  
to discover  
your own creative power in the positive  
before you recognize  
the connection  
between  

- negative reality

and  

- negative beliefs.

Only when you  
realistically accept  
a limitation  
as it is now  
can you  
transcend it,  
in the realization  
that the limitation  
does not need to exist.

Thus  
you move into  
the third level of reality [i.e., what could exist, the Kingdom of God within],  
in which  
your intellect  
cannot help you.

It is then  
that the  
inner guidance  
can come forth.

The inner guidance  
will be  
unobstructed  
once you have moved  
from  

- the outer level of
- haze and
- fog

where you  
do not know  
what is going on  
in you [i.e., you are in the  
stage of pre-reality],

to  

- the level of

what you  
believe  
exists [i.e., you have moved to the first level of reality],

then to  

- the level of

what  
actually  
exists  
in comparison [to what you believe exists, i.e.,  
you have moved to the second level of reality],

and further, to  

- opening your way into the

third level [of reality],  
of what  
could  
exist [or, the Kingdom of God within].

34

Realizing

- what  
could  
exist,
- the ultimate truth
  - of the inner being,
  - of the real self,is the aim  
of life itself.

Then you come into your own.

The more

you transcend  
these [three] levels [of reality],  
the freer  
inner guidance  
becomes, and  
the more  
you will comprehend  
those three levels of reality  
which are your way  
from

- "being thrown into  
the outside world"

to

- coming back home  
into inner reality.

35

What is  
evil,

my friends –  
all the evil  
that is so deplored?



Evil

is all the

- error and
- confusion
  - on the outer hazy  
level of pre-reality – as well as
  - on the  
level of  
what you  
believe  
exists,  
which is not quite conscious –  
that drives you into
    - actions and
    - feelingswhich
    - are truly destructive and
    - are called evil.

They [i.e., the error and confusion on the level of pre-reality as well as on the  
first level of reality – what you believe exists – which is not quite conscious]  
blur out  
the spiritual light  
of oneness.

The existence of evil  
is

- the blind drive of
  - not knowing,
- the vagueness of
  - misbelief,
  - distortion,
  - error.

If you truly comprehend these words, my friends,  
it will be  
quite impossible for you  
to ever

- hate anyone, or
- believe in the evil nature  
of certain human beings.

You will then see that  
such hate is senseless.

You can  
hate

- the evil  
of error and
- the error  
of evil,

you can  
hate

- the effect of
  - the error and
  - the vagueness  
of not knowing
    - what you believe – or
    - what others believe.

That [i.e., the effect of error and vagueness of not knowing]  
you can hate,

but you can never hate  
the person

ensnarled in the error  
of not knowing

what he or she believes.

That is truly  
the most alienating state –  
not knowing  
what one

- believes,
- assumes and
- concludes.

36

As I keep saying,  
you must beware of  
judging  
whether

- you or
- others  
have reached  
any of these levels  
on the whole.

*It is always a question of*

- fluctuation and
- overlapping.

*You may have attained  
a state of fluctuating  
between the  
• second  
and  
• third  
levels.*

*You may have activated  
sufficient power  
from the third level  
to guide you  
in all your life-expressions.*

*But  
where you are still trapped  
in your haze,  
the guidance  
does not easily penetrate  
and you cannot hear it.*

37

***QUESTION:**  
What if one doubts  
that one's needs  
are justified?*

*Isn't it also a question of  
what  
should  
be?*

38

***ANSWER:**  
This is part of the confusion.*

If you do not know

- what you are supposed to want,
- what is a legitimate need on your part,

you get confused between

- the childish aspect that desires
  - unreasonable and
  - unrealizable
    - love and
    - attention,

and

- the legitimate adult need for human
  - warmth and
  - affection.

In this confusion

you may

- reject yourself for the latter [i.e., reject yourself for having legitimate adult needs for human warmth and affection],

while at the same time

you

- rebel against not obtaining the former [i.e., you rebel against not satisfying your childish aspects' desires for unreasonable and unrealizable love and attention].

You must bring

all these confusions out in the open and examine them so that you can put order into them.

39

*In addition to this confusion,*  
*there may be confusion about*  
*what the other person*  
*really feels.*

*Your own confusion*  
*inevitably*  
*breeds confusion [in you]*  
*about*  
*what exists in the other person.*

*The childish level*  
*may conclude [that]*  
*you are being rejected,*  
*since the*  
*unrealizable [childish] demands [in your childish aspects]*  
*are not fulfilled.*

*You may not be able to recognize*  
*actual love [for you in another],*  
*because it [i.e., another's love for you]*  
*appears in a different way*  
*from what you imagine [and expect]*  
*in your present state,*  
*[a state] in which you*  
*may not be able to make room for*  
*differences in self-expression.*

*You may also*  
*misinterpret*  
*the*  
*actual*  
*rejection*  
*as a personal one,*  
*and not recognize that*  
*this [rejection is not personal but] is*  
*the manifestation*  
*of another person's*  

- *immaturity and*
- *fear of love.*

*You must investigate all these*  

- *interactions and*
- *mutual currents.*

40

*The way you can gauge  
whether you have arrived at  
what you  
ought to know  
about yourself  
at the moment  
is the only reliable gauge there is:*

*Do you have  
the feeling*

- *of utter*
- *relief and*
- *liberation,*
- *of being*
- *energized and*
- *light?*

*If so,  
you can be  
absolutely sure  
that you have attained,  
at this moment,  
the level of self-knowledge  
that you  
ought to  
have.*

*[Conversely,] When  
this feeling  
is missing,  
you can be quite sure*

- *that many answers*  
*are still outstanding and*
- *that you need to*  
*find them.*

*You need to ask yourself  
the appropriate questions.*

41	<p><b>QUESTION:</b> <u>I am aware of the fact</u> <u>that I distort reality.</u></p> <p><u>I wonder how this applies to</u> <u>my job situation,</u> <u>in which I am caught in</u> <u>a hostility cycle</u> <u>with my boss.</u></p> <p><u>At least on my part</u> <u>I feel very hostile to him.</u></p> <p><u>This is very real to me,</u> <u>although I know I am overreacting.</u></p> <p><u>Would you comment on this?</u></p>
42	<p><b>ANSWER:</b> <u>As you already know,</u> <u>this has really</u> <u>not much to do with</u> <u>your boss.</u></p> <p><u>It is all a question</u> <u>between</u> <u>• you</u> <u>and</u> <u>• your father.</u></p> <p><u>You have to ask yourself</u> <u>the relevant questions.</u></p> <p>[1] <u>What do you</u> <u>really feel</u> <u>about your father?</u></p> <p>[2] <u>What do you</u> <u>believe</u> <u>he felt about you and</u></p> <p>[3] <u>why?</u></p>

*If you tackle*  
*only these three questions,*  
*you will already*  
*be more in clarity*  
*on the level of*  
*what you*  
*believe*  
*exists* [i.e., you will be on the *first level of reality*],  
*rather than*  
*being in the fog*  
*of not quite knowing*  
*what bothers you* [i.e., rather than being in *pre-reality*].

*Out of these questions*  
*more questions will arise,*  
*of course.*

*But let us*  
*not hurry ahead.*

*Just concentrate on*  
*these three questions,*  
*without taking anything for granted.*

*It is essential that you*  
*ask yourself*  
*and answer*  
*these questions.*

*Then you can tackle*  
*the next level*  
*of considering*  
*what is* [i.e., tackle the *second level of reality*].



43

*For you who heard this lecture,*  
*even if you did not always concentrate on my words,*  
*something went into*  
*your heart,*  
*where a seed*  
*can grow into*  
*a wonderful fruit.*

*Allow this to happen, my friends,*  
*for life is so good.*

*The truth*  
*is happiness,*  
*while unhappiness*  
*is always*  

- *error and*
- *misconception.*

*Do not ever forget this.*  
*Knowing this*  
*may lead you*  
*to have more initiative*  
*about discovering*  
*the misconceptions*  
*of your suffering.*

44

*On this day [i.e., Good Friday, 1968]*  
*that commemorates*  
*the leading faith of this hemisphere,*  
*you can perhaps*  
*find a special strength*  
*in the memory of your forefathers –*  
*not because*  
*such a special day in itself*  
*is of any value or importance as such,*  
*but because*  
*at times*  
*you need an outer*  

- *impact or*
- *push*

*in order to put something in motion*  
*within.*

For some,  
religious  
• memories and  
• considerations  
may represent such a push.

For others  
this may not be necessary.

They, in turn,  
may need

- other
  - reminders and
  - incentives, or
- another impetus  
that gives them  
a motor force  
with which

to grind a way out of  
the entanglements

on the outermost level

of fog-bound existence [i.e., on the level  
of pre-reality],

which cause so much

- anxiety and
- suffering.

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Be blessed,  
my very dearest ones.

The  
• love  
of the universe,

the  
• truth and  
• beauty  
of the universe,  
are

- within you and
- around you  
at all times,  
my friends,  
always.

**Make yourself**  
**see the truth**  
**by calling upon**  
**inner guidance**  
**so that**  
**• you and**  
**• your inner guidance**  
**eventually**  
**become**  
**one.**

**This will happen**  
**when you have**  
**experienced it sufficiently often**  
**as**  
**real.**

**Be blessed,**  
**be in peace,**  
**be in God!**

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