

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><i>Greetings,</i> <i>my very dearest friends</i> <i>who are gathered here</i> <i>and who are blessed indeed.</i></p> <p><i>You are blessed</i> <i>not only</i></p> <ul style="list-style-type: none">• <i>by your presence</i> <i>in the spirit of</i> <i>wanting to receive</i><ul style="list-style-type: none">• <i>guidance and</i>• <i>truth,</i> <p><i>but primarily [you are blessed]</i></p> <ul style="list-style-type: none">• <i>by every inner effort made</i> <i>toward the realization</i> <i>of your true being.</i> <p><i>The more actively</i> <i>you seek this realization,</i> <i>the more blessings</i> <i>are generated</i> <i>from within.</i></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><u>You will</u> <u>eliminate</u> <u>some of the illusory difficulties</u> <u>so that</u> <u>your inner guidance</u> <u>will manifest itself</u> <u>as a</u></p> <ul style="list-style-type: none">• <u>natural,</u>• <u>effortless</u> <p><u>phenomenon.</u></p>
10	<p><u>What are</u> <u>the three levels of reality?</u></p> <p><u>You may expect to hear</u> <u>of the well-known levels</u> <u>of the</u></p> <ul style="list-style-type: none">• <u>physical,</u>• <u>mental and</u>• <u>spiritual</u> <p><u>realities,</u> <u>about which we have spoken</u> <u>in many different</u></p> <ul style="list-style-type: none">• <u>contexts and</u>• <u>connections.</u> <p><u>But this [lecture tonight]</u> <u>will be something else,</u> <u>so gear your mind</u> <u>to a new approach.</u></p>
11	<p><u>The first level of reality</u> <u>is</u></p> <ul style="list-style-type: none">• <u>what you think exists.</u> <p><u>The second level of reality</u> <u>is</u></p> <ul style="list-style-type: none">• <u>what actually exists.</u> <p><u>The third level of reality</u> <u>is</u></p> <ul style="list-style-type: none">• <u>what could exist.</u>

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

	<p><i>The</i></p> <ul style="list-style-type: none">• <u>complications and</u>• <u>interactions</u> <p><u>of all the</u></p> <ul style="list-style-type: none">• <u>knots,</u>• <u>ensnarlements,</u>• <u>false beliefs,</u>• <u>half-truths and</u>• <u>contradictions</u> <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>QUESTION: <u><i>I am aware of the fact that I distort reality.</i></u></p> <p><i>I wonder how this applies to my <u>job situation</u>, in which I am caught in a <u>hostility cycle</u> with <u>my boss</u>.</i></p> <p><i>At least on my part <u>I feel very hostile to him.</u></i></p> <p><i>This is <u>very real to me</u>, although <u>I know I am overreacting.</u></i></p> <p><i><u>Would you comment on this?</u></i></p>
42	<p>ANSWER: <i>As you already know, this has really <u>not much to do with</u> <u>your boss.</u></i></p> <p><i><u>It is all a question</u> <u>between</u> • <u>you</u> <u>and</u> • <u>your father.</u></i></p> <p><i><u>You have to ask yourself</u> <u>the relevant questions.</u></i></p> <p><i>[1] <u>What do you</u> <u>really feel</u> <u>about your father?</u></i></p> <p><i>[2] <u>What do you</u> <u>believe</u> <u>he felt about you and</u></i></p> <p><i>[3] <u>why?</u></i></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.

45

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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