

Pathwork Lecture 183: The Spiritual Meaning of Crisis

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This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The original text is in bold, italicized, and mostly underlined. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><u>Greetings</u> <u>and blessings</u> <u>to every one of my friends.</u></p> <p><u>What is the</u> <u>• real,</u> <u>• spiritual</u> <u>meaning of</u> <u>crisis?</u></p> <p><u>Crisis</u> <u>is an attempt of nature</u> <u>to effect change</u> <u>through</u> <u>the cosmic lawfulness</u> <u>of the universe.</u></p> <p><u>If change [i.e. If change in a personality]</u> <u>is obstructed by the ego,</u> <u>the part of the consciousness</u> <u>that directs the will,</u> <u>crisis [in the personality] will occur</u> <u>to make structural change [in the personality] possible.</u></p>

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04

Without
such structural change in the entity,
no balance
can be attained [in the entity].

Every crisis
ultimately
means
such a readjustment [i.e., readjustment of the entity's structure for life],

whether it [i.e., whether crisis]
appears in the form of

- pain,
- difficulties,
- upheaval,
- uncertainty, or
- merely the insecurity that comes from
starting out on unaccustomed ways of living
after giving up
a familiar one [i.e., after giving up a familiar way of living].

Crisis
in any form
attempts to break down

- old structures
based on
 - false conclusions

and therefore on

- negativity.

Crisis
shakes loose

- ingrained,
- frozen
habits

so that
new growth
becomes possible.

	<p><u>It</u> [i.e., Crisis]</p> <ul style="list-style-type: none">• <u>tears down and</u>• <u>breaks up,</u> <p><u>which is</u> <u>momentarily</u> <u>painful,</u></p> <p><u>but transformation</u> <u>is unthinkable</u> <u>without it</u> [i.e., <u>without crisis to tear down and break up old structures</u> <u>that stand in the way of an entity's transformation and development</u>].</p>
05	<p><u>The more</u> <u>painful</u> <u>a crisis is,</u> <u>the more</u> <u>the will-directing part of consciousness</u> <u>must attempt</u> <u>to obstruct the change.</u></p> <p><u>Crisis</u> <u>is necessary</u> <u>because</u> <u>human negativity</u> <u>is a stagnant mass</u> <u>that needs to be shaken up</u> <u>in order to be let go of.</u></p> <p><u>Change</u> <u>is an integral characteristic</u> <u>of life;</u></p> <p><u>where there is life</u> <u>there is</u> <u>unending</u> <u>change.</u></p>

Only those
who still live in
• fear and
• negativity,
who
• resist change,
perceive change
as something that ought to be
resisted.

They resist
life itself,
and suffering closes in on them
more tightly.

This happens
in
• people's
overall
development
as well as
in
• specific instances.

06

Human beings
can be
• free and
• healthy
in areas where they
do not resist change.

There [i.e., There in areas where they do not resist change]
they are in harmony
with the universal movement.

They constantly
• grow and
• experience life
as deeply satisfying.

Yet these same individuals [i.e., these same individuals who are experiencing a satisfying life in areas where they do not resist change]

react

entirely differently

in areas where they have blocks.

[Where they have blocks and resist change]

They

fearfully cling

to unchanging conditions

• inside and

• outside

themselves.

Where they

don't resist [change],

their lives will be

relatively free from crises;

in the areas

where they do resist change,

crises

are unavoidable.

07

The function of

human growth

is to free

one's inherent potentials,

which are truly infinite.

However,

where negative attitudes stagnate,

realizing these potentials

is impossible.

Only crisis
can tear down a structure
that is built on premises
which contradict
the laws of cosmic
• truth,
• love, and
• bliss.

Crisis
shakes up
the frozen state,
which is
always
negative [and built on premises which contradict the laws
of cosmic truth, love, and bliss].

08

On the path to
• emotional and
• spiritual
fulfillment
you need to
work intensively
in order to
free yourself
from your negativities.

What are they [i.e., What are your negativities]?

- The misconceptions;
- the destructive
 - emotions,
 - attitudes and
 - behavior patterns
that arise from them [i.e., that arise from
the misconceptions];
- the pretenses and
- the defenses.

*But none of these [i.e., But none of these negativities such as misconceptions; destructive emotions, attitudes, and behavior patterns; and pretenses and defenses]
would present
too much difficulty
in themselves
if it were not for
the self-perpetuating force
that compounds
each negative aspect
in an ever-increasing momentum
within the human psyche.*

09

*All
• thoughts and
• feelings
are
energy currents.*

*Energy
is a force
that increases
with its own momentum,
always based on
the nature of the consciousness
that
• nourishes and
• directs
the energy current in question.*

Hence,
if the underlying
• concepts and
• feelings
accord with
• truth and
and are therefore
• positive,

the self-perpetuating momentum
of the energy current
will increase
ad infinitum
the
• expressions and
• attitudes
implicit in
the underlying thoughts.

[Conversely]
If the underlying
• concepts and
• feelings
are founded on
• error
and are therefore
• negative,

the self-perpetuating momentum
of the energy current
will compound,
though
not
ad infinitum.

10

For example,
you know that
misconceptions
create behavior patterns
that
inevitably
seem to
prove
the correctness
of the assumption,
so that the

- destructive,
- defensive

behavior
will become
more firmly entrenched
in the soul substance.

All of you
on the path
have battled
such inner entanglements.

The same principle
applies to
feelings.

For example,
fear
could easily be overcome
if

- it [i.e., if fear]
were challenged

and

- its [i.e., if fear's]
underlying
 - misunderstanding and
 - mishandling
exposed.

Many times

- manifest emotions

are not

- direct primary emotions:

- fear
may disguise [and cover over the underlying]

- rage;

- depression
may disguise [and cover over the underlying]

- fear.

The problem is that fear

creates

more fear

of

- facing and

of

- transcending

itself [i.e., creates fear of facing and transcending fear].

Then one

fears

this fear

of fear

and so on.

The fear

compounds.

11

Let us take depression.

If
the underlying causes
of the original feeling
of depression
are not courageously exposed,
you become
depressed
about
being depressed.

You may then feel that
you should be able to

- face your
depression

rather than

- being depressed about it,

but
you are

- not really willing –

and therefore

- not able –

to do so,

and that
depresses you
even more.

This becomes
a vicious circle.

12

The first

- depression –
or
- fear,
or
- another emotion –

is the first crisis
that is
not heeded
nor is its [i.e., nor is the first depression's]
true meaning
understood.

It [i.e., the first depression]
is evaded,
so that
depression
about being depressed
will be set off
in the self-perpetuating
vicious circle.

The consciousness of the person
becomes
more
and more

- removed from
the original feeling

and therefore

- removed from
itself [i.e., the consciousness of the person becomes removed
from the consciousness of the person],

making it more difficult
to find
the original feeling.

The increased
negative momentum
finally
leads to a breakdown
of the negative self-perpetuation.

13

Contrary to

- truth,
- love, and
- beauty,

which are
infinite
divine attributes,

- distortion and
- negativity

are
never
infinite.

They [i.e., distortion and negativity]
come to an end
when the pressure bursts.

This [i.e., This ending of distortion and negativity when the pressure bursts]
is
a painful crisis,
and people usually resist it
with all their might.

But imagine if
• the universe
were created differently
and
• negative
self-perpetuation
continued ad infinitum.

It could mean
eternal hell.

14

The
negative
self-perpetuating principle
is most obvious
in the case of
• frustration and
• anger.

Many people can see relatively easily
that

• the frustration itself

is less difficult to bear
than

• their frustration
at being frustrated.

The same is true of
anger at oneself
for being angry

or

being impatient with
one's impatience,

- wishing that one
could react differently

and

- not being able to do so
because
the underlying causes
are not

- exposed and
faced up to.

Thus

the "crises" of emotions
such as

- anger,
- frustration,
- impatience, and
- depression

are not recognized
for what they are.

This makes

the negative self-perpetuation
stronger
and stronger,

until

the inflamed boil
bursts.

Then [i.e., when the inflamed
boil of self-perpetuating negative emotions bursts]

we have
an obvious crisis.

15

Crisis

can mean,
if one's consciousness
so chooses,
the end of
continually swelling negative self-perpetuation.

When eruption comes,
the choices of

- recognizing
the meaning [of the eruption or crisis and going through it]
- or
- continuing
to escape [the eruption or crisis rather than going through it]

become more clearly defined.

Even if

- this
eruption
does not lead to
 - recognition and
 - an inner change of direction,

a

- final
crisis
is bound to come
where the entity
can no longer
take refuge from
its message.

The personality

must see
eventually
that all

- eruptions,
- breakdowns,
- crises,

mean to
tear down
the old structure
so as to re-erect a

- new and
- better functioning

one.

16

The "dark night" of the mystics
is such a time of
the breakdown
of old structures.

Most human beings
still
fail to understand
the meaning of crisis.

They continually
look
in the wrong direction.

If nothing would break down,
the negativity
would continue.

Yet it is possible
after
a certain amount of awakening
has taken place in the consciousness
that the person
does not allow
the negativity
to become
too firmly entrenched.

Thus
the negativity
is prevented from starting
the self-perpetuating cycle.

It [i.e., the negativity]
is confronted
right at the start.

17

Crisis

can be avoided
by looking at the inner truth
when the first inklings of
• disturbance and
• negativity
manifest
on the surface.

But

a tremendous amount
of honesty
is required
to challenge
one's
tightly cherished convictions [which are not in truth].

Such challenge [and confrontation with truth of one's tightly cherished convictions
when the first inklings of disturbance and negativity manifest on the surface]

cuts out
the negative self-perpetuation,
the motor force
that compounds the
• destructive,
• erroneous
psychic matter
until it [i.e., until the destructive, erroneous
psychic matter]
finds a breaking point.

It [i.e., such challenge of one's tightly cherished convictions compared to inner truth
when the first inklings of disturbance and negativity manifest on the surface]

avoids
the many vicious circles
• within the human psyche
and
• in relationships
that are
• painful
and
• problematic.

18

If

- *difficulties,*
- *upheavals, and*
- *pain*
in the
 - *individual's life,**as well as in the*
 - *life of humanity as a whole,**were viewed*
from this point of view,

- *the real meaning of crisis*
would be understood

and

- *much pain*
could be avoided.

I say to you now:

Do not wait
for crisis to come
in an eruption
as the

- *natural,*
- *balance-establishing*
event

that takes place

as inexorably as

a thunderstorm must take place
when

- *certain atmospheric conditions*
have to be altered and
- *clarity in the atmosphere*
is to be re-established.

*This [i.e., a thunderstorm taking place when conditions have to be altered
in the atmosphere and clarity has to be re-established]
is exactly what happens*
within the human consciousness.

Growth is indeed possible
without
intense painful "dark nights,"
if
honesty with the self
becomes
predominant
in the personality.

• True inner looking
and
• deep concern with the inner being
as well as
• giving up
pet
• attitudes and
• ideas
must be cultivated.

Then [i.e., Then with honesty with the self, true inner looking and deep concern
with the inner being and with giving up pet attitudes and ideas]
the
• painful,
• disruptive
crisis
can be avoided,
because
no inflamed boil will form.

19

The process of
death itself
is such a crisis.

I have discussed
various deeper meanings of death.

This [i.e., This boil that forms when inner issues are not found and faced]
is yet another [i.e., yet another deeper meaning of death].

Superficial death –
and it [i.e., death]
is nothing else but that [i.e., nothing else but superficial] –
could be avoided
if
crisis were
• not allowed to swell
to an eruptive boil,
• but dissolved
voluntarily
with the
available
consciousness.

Superficial death
of the human body
takes place
because
the consciousness says,

- "I cannot go on any longer,"
- or
- "I am at my wit's end."

Any
crisis
contains this thought [i.e., this thought that I cannot go on any longer].

Consciousness
always
expresses to itself,

"I can no longer deal with the situation."

If the situation is
specific,
[then] a
specific
crisis
occurs in life.

If it [i.e., If the situation] is a question of
one's present incarnation as a whole,
then
physical death
will occur.

*In the latter case [i.e., when death occurs],
the eruption
takes the form of
the spirit's breaking out of the body,
until
it finds
new life circumstances
in which to deal with
the same
inner
distortions
all over again.*

Since

- *eruption,*
- *breakdown, and*
- *crisis*
always aim at
 - *discontinuing old ways of operating and*
 - *creating new ones,*

the process of

- *death and*
- *rebirth*

signifies

*the identical principle [i.e., the process of discontinuing old ways of
operating and creating new ways of operating].*

20

*People tend to
oppose*

*going on to
other ways of*

- *operating and*
- *reacting,*
however.

*This obstruction [i.e., this obstruction to life and development by
opposing going on to new ways of operating and reacting]
is so unnecessary.*

It is actually

this opposition [i.e., this opposition to going on to new ways of operating and reacting in various problematic situations]

that creates the

- tension and
- strain of crisis,

not the giving up

of the old structure itself [i.e., it is not the giving up of the old structure that creates the tension and strain of crisis, but rather it is the opposition to taking on new new ways of operating and reacting in various problematic situations].

When

necessary

change

is not accepted
willingly,

you

automatically

put yourself into
a state of crisis.

The intensity

of the crisis

indicates

- the intensity of
the opposition [to new ways of operating and reacting in life],

as well as

- the urgency of
the need for change.

The greater

- the need
for change,

and

the greater

- the obstruction
to change,

the more

- painful
the crisis is going to be.

	<p><i><u>The more</u></i></p> <ul style="list-style-type: none">• <i><u>openness and</u></i>• <i><u>willingness</u></i> <p><i>there is,</i></p> <p><i><u>on any level,</u></i></p> <p><i><u>to change,</u></i></p> <p><i>and</i></p> <p><i><u>the less</u></i></p> <ul style="list-style-type: none">• <i><u>necessary the change is</u></i> <p><i><u>at any given moment of</u></i></p> <p><i><u>the evolutionary path of an individual,</u></i></p> <p><i>the less</i></p> <ul style="list-style-type: none">• <i><u>severe and</u></i>• <i><u>painful</u></i> <p><i><u>the crisis is going to be.</u></i></p>
21	<p><i><u>The</u></i></p> <ul style="list-style-type: none">• <i><u>severity and</u></i>• <i><u>pain</u></i> <p><i><u>of a crisis</u></i></p> <p><i><u>is</u></i></p> <p><i><u>by no means</u></i></p> <p><i><u>determined by</u></i></p> <p><i><u>the objective event.</u></i></p> <p><i><u>I think most of you, my friends,</u></i></p> <p><i><u>can readily verify this.</u></i></p>

Most of you
have gone through
severe changes
outwardly.

You have

- lost a loved one,

you may have

- coped with the most
 - drastic changes and
 - objectively traumatic events –

- wars,
- revolution,
- loss of
 - fortune and
 - home,
- illness.

Yet you may
inwardly

have been

much less

- agitated and
- in pain

[in these situation of objectively severe traumatic events –
wars, revolution, loss of fortune and home, and illness]

than in situations [which are much less traumatic outwardly, that is,]
which are

outwardly

incommensurate with

the [severe] agitation

of your

inner

feelings [i.e., your inner feelings, which are quite
painful and severe when compared with
the much less severe outer situation].

Thus we can say that
an outer crisis

may leave you

inwardly

in greater peace

than an inner one [i.e., leave you inwardly

in greater peace than an inner crisis might].

• The objectively
more traumatic [outer] event
hurts [inwardly] sometimes
less than

- the objectively
less traumatic one [i.e., less traumatic outer event].

In the former instance [i.e., In the case where the objectively
more traumatic outer event hurts less inwardly]

the necessary change [i.e., the change that is necessary
for your development]

takes place on
an outer level,
which

your inner being

- accepts more,
- adjusts to better, and
- finds a new way of dealing with.

In the latter instance [i.e., In the case where the objectively less traumatic
outer event hurts more inwardly than the outer event warrants],
the need for

inner change [i.e., the need for the inner change that is necessary
for your development]

meets with
greater resistance.

Your
subjective interpretation
of the event
makes the crisis
disproportionately painful.

Sometimes
one tries to find
rational explanations for
such a peculiar emotional intensity –
explanations which can be called
rationalizations.

	<p><u>Sometimes</u> <u>both</u> • <u>inner</u> <u>and</u> • <u>outer</u> • <u>changes and</u> • <u>crises</u> <u>meet</u> <u>the same</u> <u>inner</u> <u>attitude.</u></p>
22	<p>• <u>When</u> <u>the process</u> <u>of the crisis</u> <u>is</u> • <u>accepted</u> <u>and no longer</u> • <u>obstructed,</u></p> <p>• <u>when one</u> • <u>goes with it</u> [i.e., <u>goes with the process of the crisis</u>], <u>instead of</u> • <u>fighting it</u> [i.e., <u>instead of fighting the process of the crisis</u>], <u>relief</u> <u>will come</u> <u>comparatively quickly.</u></p> <p><u>Once</u> • <u>the pus runs out of the boil and</u> • <u>the attitudes are adjusted,</u></p> <p>• <u>self-revelation</u> <u>brings</u> • <u>peace;</u> • <u>understanding</u> <u>brings new</u> • <u>energy and</u> • <u>aliveness.</u></p> <p><u>The healing process</u> <u>is at work,</u> <u>even while</u> <u>the boil erupts.</u></p>

23

- The negation
of this process [i.e., The negation of this process of the crisis],

- the inner attitude that says,

"I should not have to go through this [crisis].

Do I have to?

This and that and the other
is wrong
with others.

If it were not [i.e., If this and that and the other were not wrong
with others],

I would
not
have to go through this now,"

prolongs
the agony.

This [resisting and denying] attitude

seeks to

avoid

the necessary

eruption of the boil,

[the boil] which consists of

a painful entanglement

of ever-increasing

negative energy

whose momentum

makes it

more

and more difficult

to alter the course.

• The ongoing negative cycle
and
• its [i.e., the ongoing negative cycle's]
• futile,
• automatic
repetition
that
the consciousness
is unable to stop
generates
hopelessness.

• The repetition
and
• the hopelessness
could stop
only
by no longer
avoiding
the necessary change.

24

Every
• negative experience,
every
• pain,

is the result of
a wrong idea.

A critical aspect of this work [i.e., of this pathwork]
is the articulation of
these [wrong] ideas.

And yet,
how often
all of you
still miss
the necessary recognition [i.e., recognition of these wrong ideas]
by not keeping
these incontrovertible facts [that wrong ideas cause pain]
in mind
when you meet with
an unhappy situation?

25

Once you

- take on
the habit of
first questioning
your hidden
 - wrong assumptions and
 - destructive reactions

when
anything
unwelcome
comes your way,

and

- fully open to
 - truth and
 - change,

your life
will alter
drastically.

- Pain
will become
proportionately
less frequent, and

- joy
will become
more
and more
the natural state.

- Crisis
becomes
 - superfluous;

therefore,

- death
eventually becomes
 - superfluous.

This [i.e., That death eventually becomes superfluous]
may sound like
an extreme statement
especially to those
who are still awed by
the mystery of death –
which is also
that [i.e., is also the mystery] of life –
but it [i.e., but the statement that death eventually becomes superfluous]
is nevertheless
true.

The rhythm of
growth
can then [i.e., can, when death eventually becomes superfluous,]
proceed smoothly,
without the

- *leaps and*
- *bounds*

of breaking up
negative structures
in the soul substance.

26

We have discussed
the negative aspects of
self-perpetuation.

Of course, it [i.e., self-perpetuation]
exists primarily
on the positive side.

Let us look at
love.

The more
you love,
the more
you can produce
genuine
love feelings
without impoverishing

- *yourself and*
- *others.*

[In genuine love,]

You realize

that you do not

take away anything

from anyone

by giving out [i.e., by giving out genuine love].

On the contrary [i.e., Contrary to taking anything

away from anyone],

more [i.e., more genuine love]

will come to

• **you and**

• **others**

from it [i.e., from your giving out genuine love].

You will find

• **new ways,**

• **deeper ways,**

• **more variations of**

experiencing love

in

• **giving and**

• **receiving**

it [i.e., in giving and receiving love],

• **being in tune with**

this universal feeling [of love].

The ability to

• **experience and**

• **express**

love

will grow

in an

• **ever-increasing,**

• **self-perpetuating,**

motion.

27

So it is

with every other

constructive

• **feeling and**

• **attitude.**

The more

- **meaningful,**
- **constructive,**
- **fulfilled, and**
- **joyous**

your life is,

the more

of these attributes [i.e., the more of these meaningful, constructive, fulfilled, and joyous attributes]

it [i.e., your life]

must generate.

It is an

- **ongoing,**
- **never-ending**

process

of steady

- **expansion and**

- **self-expression.**

The [positive self-perpetuating] principle

is exactly the same as

that of

the negative self-perpetuation.

The only difference

is that

the positive process

is

infinite.

28

Once you

- **establish the contact with**

your innate

- **wisdom,**

- **beauty, and**

- **joyousness**

and

- **allow them to unfold,**

they [i.e., your innate wisdom, beauty, and joyousness]

will increase

themselves.

The self-perpetuation
takes over
once these energies
are
• released and
• admitted to consciousness.

The
initial
actualization of these powers
requires effort,
but once the process is flowing,
it is
effortless.

The more
you bring forth
of the universal qualities,
the more [of the universal qualities]
there will be
to bring forth.

29

Your own potentials
to experience
• beauty,
• joy,
• pleasure,
• love,
• wisdom, and
• creative expression,
my dearest friends,
are
indeed
infinite.

Again
the words
have been
• said,
• heard,
• registered.

But
how deeply
do you
know
that this is a reality?

How deeply
do you believe
in your
innermost potential
to be

- **self-creating,**

to be

- **in bliss,**

to live

- **the infinite life?**

How much
do you believe in
your resources
to solve all your problems?

How much
do you trust in
the possibilities
that are not yet manifest?

How much
do you believe
it is real
that new vistas of yourself
can be discovered?

How much
do you truly believe
that you can
unfold qualities
of
• peace,
coupled with
• excitement,
of
• serenity
coupled with
• adventure,
through which
life becomes
a string of beauty
even though
initial difficulties
are still to be overcome?

How much
do you really believe in
all this,
my friends?

30

Ask yourself
this question [i.e., Ask yourself how much you really believe in all this].

To the extent
you pay
only lip-service
to this belief [i.e., to this belief that you can unfold all magnificent traits],

you will
still feel
• hopeless,
• depressed,
• fearful or
• anxious,
• entangled in
apparently
insoluble conflicts
with
• yourself and
• others.

This [i.e., Your feeling hopeless, depressed, fearful, or anxious – entangled in apparently insoluble conflicts with yourself and with others]
is a sign
that you
do not yet believe in
your own
infinitely expanding
potential.

If you do not
truly believe this [i.e., If you do not truly believe in your own
infinitely expanding potential],
my dearest ones,
it is because
there is something in you
that you
desperately
hold on to.

You do not wish to expose it [i.e., You do not wish to expose that something in you
that you desperately hold on to]
because
you do not wish to

- give it up or*
- change.*

31

This applies
to

- every single one of you here,*

and of course
to

- everyone else in the world.*

For who has
not
the "dark nights"
to put up with?

Some have
many little "dark nights"
coming and going,

or
their "dark night"
is gray.

They may not be
in a great crisis
at any given moment,
but life

- is gray and
- fluctuates comparatively little.

But then there are those
who have already
worked their way out of this grayness.

They no longer
want to content themselves
with comparative safety from crisis.

They are willing,
deep within themselves,
to chance
temporary upheaval
for the sake of
reaching
a more desirable steady state.

They want to realize
their potential
for deeper

- joy and
- self-expression.

*Then [i.e., in their attempt to realize their potential for deeper
joy and self-expression]*

*the "dark nights"
will become*

*more circumscribed,
experienced
either as*

- *fluctuating periods of*
- *upheaval*
- and*
- *joy,*
- or, in some lives,*
- *bunched up*
- in stronger episodes.*

- *Utter darkness,*
- *loss,*
- *pain, and*
- *confusion*

alternate with

- *heights of golden light,
carrying justified hope
for an*

- *eventual*
- *uninterrupted
state of bliss.*

32

*No matter how any one of you
experiences crises,
there is always
a message in them [i.e., a message in these crises]
for you to discover
about your own life.*

It is up to
you
not to
project your experiences [of crises] outwardly,
on others,
which is always
the most dangerous temptation.

Or, for that matter,
to project them [i.e., to project your experiences of crises]
into yourself
in a self-devastating way,
which avoids the issue
just as much as
when you project it
onto others.

The attitude

"I am so bad,
I am nothing"

is always dishonest.

This dishonesty
has to be exposed,
so that
the crisis
can become
meaningful,
whether it be
• small
or
• great.

33

If you learn
eventually
to
• take the smallest shadow
of your everyday life
and
• explore its
deepest meaning,
you will handle
the little crises
in a way that makes
the swelling of the boil
impossible.

Hence
no painful eruption
is needed
to destroy
rotten structures.

This [i.e., Taking the smallest shadow of your everyday life and exploring
its deepest meaning]
will reveal
the stark reality to you
that
universal life
untampered
is golden joyousness
of ever-increasing beauty.

34

Every
smallest shadow
is a crisis,
for it [i.e., for every smallest shadow]
need not be there.

It [i.e., Every smallest shadow]
is only there
because of your turning away from
the issue
that creates crisis.

So take those
smallest shadows
of your everyday life
and ask yourself
what they mean.

What do you
not wish to
• see
and
not wish to
• change?

If you face this [i.e., If you face what you do not wish to see and change],
and truly
wish to
• face the real issue and
• make the necessary change,
the crisis
will have fulfilled its function.

You will discover
new dimensions
of the issue
that will make the sun rise,

and the dark night
will turn out to be
• the educator,
• the therapist
that
life
always is
once you try to understand it.

35

Your capacity
to cope with
the negativity of others
grows
only to the extent
that you can do
what I explain in this lecture.

How often
do you sense
negative feelings
from others

but
cannot handle them
because
you are

- anxious,
- uncertain, and
- not clear about
the nature of
your

- involvement and
- interaction
with them?

At other times,
you may
not even sense
the actual
presence of hostility
in others.

Their [i.e., the others']

- subtlety and
- indirectness
 - confuses you,
 - makes you
feel guilty about
your instinctive responses [to them],

but
you are even
less able
to handle the situation [i.e., the negative situation involving them].

This frequent occurrence
is entirely due
to
your

- blindness to yourself and

your

- resistance to change.

When you project
all your old negative experiences
onto others,
it is
impossible for you
to have adequate awareness
of what actually goes on
in the other person,
and therefore
you cannot deal with it [i.e., you cannot deal with what
actually goes on in the other person].

Many of you
have begun to experience
the magnificent change
when you handle your life in this respect
as you

- grow in your capacity
to look honestly
at what disturbs you
within yourself

and as you

- become willing
to change.

Almost inadvertently,
and as if it had nothing to do with your efforts,
a new gift
arises in you:

You see the negativity
in others
in a way

- that leaves you free,
- that permits you
to confront them,
- that is effective.

It [i.e., this new way in which you see negativity in others]
has no adverse effect
on you.

*It [i.e., this new way in which you see negativity in others]
must,
in the long run,
also be beneficial
for others,
whenever they
want it [i.e., whenever they want this new way that you
see negativity in them]
to be [beneficial to them].*

36

*When you
resist change,
fear
grows
because
your innermost being
knows that

- crisis,
- eruption,
- breakdown,

are

- inevitable

and are

- steadily drawing nearer.*

*Yet
you resist
doing
what could avoid the crisis.*

*What I say here
is the story of
human life.*

*This is where
human nature
is caught.*

[When you resist making the change needed to avoid the crisis]

The lesson
must then be repeated
until
the illusory fear of change
is exposed
as an error.

If crisis
can be understood
the way I show you here, and
if you
really meditate
to

- **understand**
your own crisis and
- **give up**
what you hold on to, and
- **challenge**
the limitations
you place
on the particular issue,

life
will open up
almost at once.

37

Are there any questions
before I continue with the rest of this lecture?

QUESTION:
I have a relationship
similar to what you described.

I cannot cope with
this person's
angry rebellion.

I know I have this trait [i.e., this trait of angry rebellion]
in myself,
but I still
react to it [i.e., I still react to this trait of angry rebellion in others]
negatively.

I do not
• communicate and
• open up;

I do not
• let go.

Instead,
I suppress it [i.e., I suppress this trait of angry rebellion in myself].

Can you suggest
what my
positive response [i.e., what my positive response to this trait
of angry rebellion in others]
should be?

38

ANSWER:
First of all,
I recommend the assertion,

"Here I am in
• stress and
• pain.

I am in a situation
that gives me anxiety
that I wish
would not exist.

What is
the meaning of it [i.e., What is the meaning of this stress, pain, and
anxiety that this situation gives me, a pain and
anxiety that I wish would not exist]
for me?"

Open up
anew.

Do not use
the knowledge
you have
already gained
about yourself
as the answer [i.e., here, do not use the knowledge
that you have this trait of angry rebellion].

It [i.e., The knowledge you have already gained about yourself that you
have this trait of angry rebellion]
may even be correct,
but
previous recognition
can subtly
serve as a barrier.

You will truly
have to be willing,
deep inside,
to let go.

To see
and
to let it be.

39

Here I come to the
further aspect
of this lecture,
which will also be an answer to you.

You must realize that
change
cannot be executed
only
by the ego.

The

- willing,
- conscious

self

alone

is incapable of doing it [i.e., is incapable of executing the
needed change in the self].

The difficulty

of changing, and

the resistance to it [i.e., the resistance to changing],

come

to a large extent

from having forgotten

that you cannot do it [i.e., you cannot effect inner change and

transformation]

without

divine help.

Thus you go from

one wrong extreme

to the other.

One extreme

is that you think

you [alone and on your own]

are the one

who must accomplish

inner transformation.

Since you

know

deep inside

- that you cannot do this [i.e., that you cannot accomplish inner
transformation on your own],

- that you just do not have the equipment to do it [i.e., that you just do
not have the equipment to accomplish inner
transformation on your own],

you give up.

	<p><u><i>You feel</i></u> <u><i>it is hopeless</i></u> <u><i>to make yourself change [and inwardly transform],</i></u> <u><i>so you</i></u></p> <ul style="list-style-type: none"><u><i>• do not even really try,</i></u><u><i>• nor do you express</i></u> <u><i>the concisely formulated</i></u> <u><i>desire</i></u> <u><i>to do so [i.e., desire to change].</i></u>
40	<p><u><i>You are</i></u> <u><i>right to believe</i></u> <u><i>that the capacity to change</i></u> <u><i>is missing</i></u> <u><i>when you consider yourself</i></u> <u><i>exclusively</i></u> <u><i>as the</i></u></p> <ul style="list-style-type: none"><u><i>• conscious,</i></u><u><i>• willing,</i></u> <p><u><i>ego-self.</i></u></p> <p><u><i>Resistance [to change and inner transformation]</i></u> <u><i>is partly</i></u> <u><i>an expression of</i></u> <u><i>avoiding</i></u> <u><i>the frustration of</i></u> <u><i>wanting something [i.e., here wanting to accomplish change</i></u> <u><i>and inner transformation on your own, without help]</i></u> <u><i>that</i></u></p> <ul style="list-style-type: none"><u><i>• cannot be done and</i></u><u><i>• must prove a disappointment.</i></u> <p><u><i>This extreme reaction [i.e., the extreme reaction of not even wanting change and</i></u> <u><i>inner transformation because you know it cannot be accomplished</i></u> <u><i>on your own and wanting it would therefore prove a disappointment]</i></u> <u><i>takes place</i></u> <u><i>in the innermost layer</i></u> <u><i>of the human psyche.</i></u></p>

So does the opposite extreme [i.e., The opposite extreme also takes place in the innermost layer of the human psyche],

[this opposite extreme] in which

you profess

the belief in

• **higher power, or**

• **God,**

who is supposed to

do it all

for you [i.e., God is supposed to accomplish this inner

change and transformation for you

without your participation in the process].

You remain

in an

absolutely passive state,

waiting for it [i.e., waiting for the inner change and transformation

to happen to you through God alone].

Again,

the conscious self

does not try

where it should [try].

• **False hope** [i.e., False hope that God will accomplish your inner change and transformation for you without your participation]

and

• **false resignation** [i.e., false resignation that inner change and transformation will never happen since you have to accomplish it on your own and cannot]

are only

two sides

of the same coin:

absolute passivity.

But *[on the opposite side from this absolute passivity of the conscious ego,]*
the pushing ego,
attempting
to go beyond
its own capacity,
must
inevitably
end
in the same passive state of

either

- ***falsely waiting*** *[i.e., waiting for inner change and transformation to come from the pushing ego's intense efforts, which it won't]*

or

- ***falsely giving up hope*** *[i.e., giving up hope that its own efforts will ever bring inner change and transformation and therefore giving up effort and hope].*

The pushing

- ***exhausts***
the self and
- ***renders it*** *[i.e., renders the self]*
passive.

These attitudes *[i.e., These two attitudes of either passively waiting on God for one's inner transformation or aggressively striving to accomplish one's inner transformation on one's own]*

may exist

- ***simultaneously***
- or***
- ***alternately.***

41

*The way to go about
making a positive change
is to*

want it [i.e., you must WANT the positive change];

*you must be
willing*

• to be in truth

and

• to change.

*And you have to
pray to*

the innermost divine

functioning within your soul

to make the change

possible.

*Then [i.e., When you 1) truly WANT the positive change, 2) are willing to be in truth
and willing to change, and 3) have prayed to the innermost divine
functioning within your soul to make the change possible]*

you

wait for the change to take place,

in a

• trusting,

• confident, and

• patient

way.

This [i.e., This four-point process of

1) truly wanting the positive change,

2) willingness both to be in truth and to change,

*3) praying to the innermost divine functioning within
your soul to make the change possible, and*

4) waiting in a trusting, confident, and patient way]

is the

absolute prerequisite

for change.

When it does not even occur to you

to

- assume this prayerful attitude

and

- say,

- "I want to change [and transform],
but my ego
cannot do it.

- God will do it
through [but not for]
me.

- I will make myself a
willing,
receptive
channel
for this [change and transformation]
to happen,"

you are basically

- unwilling to change
and/or are
doubtful
about
the reality
of the higher forces
within you.

42

This

- confident,
- patient
waiting,

this

- assurance and
- trust
that help will come
when you are
utterly willing
to look at the truth,

can be

acquired.

It [i.e., This confident, patient waiting, and this assurance and trust that help will come when you are utterly willing to look at the truth]

is not
a childish attitude
that wants
an authority
to do it for you.

Quite the contrary.

This approach
conciliates

- the attitudes
of adult self-responsibility
that
takes action
by
 - facing the self;
by
 - wanting
 - truth and
 - change;
by
 - the willingness
to expose
hidden shame;

and

- the receptive attitude
in which
the ego
knows its own limitations.

In this
receptive attitude [in which the ego knows and accepts its own limitations]

- you let God
into your soul
from deep
within yourself.

- You open up
for it [i.e., You open up for change and transformation]
to happen.

43

When this [receptive] attitude
is adopted,
change becomes
a living reality
for anyone and everyone.

When

- *trust and*
- *faith*

are lacking
that
the divine
can actualize itself
through you,
it is because
you have not given yourself
the opportunity
to experience
the stark reality
of these processes.

You have
denied yourself
this experience [i.e., the experience of these processes].

And since
you have never experienced it [i.e., never experienced the stark
reality of these processes],
how can you
trust it [i.e., how can you trust
the reality of these processes]?

Also, since you have
this or that
little back door,
which
you wish to keep in reserve,
so that
you
still do not need to
enter into life

- fully and
- committedly,

you cannot
experience
the marvel
of the reality
of the Universal Spirit
within yourself.

Since you
are not honest
with life,
you cannot
really
believe in
the power
of the Universal Intelligence

- dwelling in you
at all times,
- which goes to work
the instant
you make room for it.

Total commitment
to it [i.e., Total commitment to the Universal Intelligence dwelling in you]
is necessary,
without reservation.

This commitment
is the absolute prerequisite
for your discovery
of its [i.e., of the Universal Intelligence's]
reality
within you.

Even if
you do not know
• what the outcome will be,
• whether or not
God's way
will be agreeable to you,
the commitment
must be made.

Not knowing
the total answer
right now
is part of it [i.e., is part of this commitment to the Universal Intelligence].

All such considerations [i.e., All considerations of such facts as: you do not know what the outcome will be, you do not know whether or not God's way will be agreeable to you, or you do not know the total answer right now]

avoid
• full commitment
and
• keep you
holding on to the
• old,
• distorted,
• cheating
way of life,
while still wanting
to reach for
the
• new,
• liberated,
• free
way
in which
you are
• whole,
instead of
• inwardly divided
and
• racked by the pain
of this [inner] division.

But
you cannot have it
both ways.

Your commitment
to the Ultimate Creator
must become

- **total,**
- **applied to**
the most
seemingly
insignificant aspect
of daily
 - **living and**
 - **being.**

You must be
totally
committed to

- **the truth,**

because then
you are also
committed to

- **the Universal Spirit.**

45

If you thus
commit yourself [i.e. **commit yourself to truth and to the Universal Spirit**],
you will

- **let go of the**
 - **old**
 - **accustomed**
shore and
- **float**
momentarily
in what seems
uncertainty.

But you will
not mind this [i.e., **you will not mind floating in what seems uncertainty**].

[As you let go of the old accustomed shore and float in uncertainty, remaining committed to truth and to the Universal Spirit]

You will feel
safer than ever before,
when you were
holding on
to

- **the old shore,**

to

- **the false structure**
that must be torn down.

You will soon
know
that there is
nothing to fear.

This courage [i.e., This courage to let go of the old shore and the false structure]
has to be summoned,
only to find
that this [way of living – committed to truth and to the Universal Spirit]
is really the

- **safest and**
- **most secure**
way possible
to live:

to

- **expand and**

to

- **vibrate**
in life.

It actually
requires
no courage at all [to live this new way – committed to truth and to
the Universal Spirit].

Then [i.e., Then when you let go of the old shore and the false structure and instead
live committed to truth and to the Universal Spirit],
and only then,
will the "dark nights"
turn into
instruments of light.

46	<p>QUESTION: <u><i>This lecture</i></u> <u><i>is very close to where I am.</i></u></p> <p><u><i>I have just begun to discover</i></u> <u><i>the meaning of crisis.</i></u></p> <p><u><i>I feel I</i></u></p> <p><u><i>either</i></u> • <u><i>have to take refuge somewhere</i></u></p> <p><u><i>or</i></u> • <u><i>I have to ride through the storm,</i></u> <u><i>which I feel I am doing now.</i></u></p>
47	<p>ANSWER: <u><i>This recognition</i></u> <u><i>is very good.</i></u></p> <p><u><i>It touches upon</i></u> <u><i>the age-old alternatives of</i></u> • <u><i>taking refuge</i></u></p> <p><u><i>or</i></u> • <u><i>driving through.</i></u></p> <p><u><i>It is perhaps</i></u> <u><i>the most important question</i></u> <u><i>on the evolutionary path</i></u> <u><i>of each entity.</i></u></p>

You remain
in the cycle
of
 • death
and rebirth,
of
 • pain
and struggle,
of
 • conflict
and strife –
 • physically
as well as
 • spiritually
and
 • psychologically –

precisely because
you cling to the illusion
that
 • going through [the crisis or storm]
can be avoided
and
 • taking refuge [from the crisis or storm]
will do some good.

Actually,
taking refuge [from the crisis or storm]
does not do any good;
on the contrary,
it [i.e., taking refuge from the crisis or storm]
increases
the critical tension [in the crisis or storm].

The momentary relief [of taking refuge from the crisis or storm rather than
going through the crisis or storm]
is illusion
of the most serious nature.

It is so [i.e., It is so that taking refuge rather than going through the crisis or storm is illusion of the most serious nature]

because

the crisis

inevitably comes later on,

but by then

[the crisis] is no longer connected with its source

and therefore it [i.e., the crisis]

hurts more.

When you make up your mind, however,

saying,

"I will

not take refuge [i.e., I will not take refuge from the crisis or storm],

I will go through it [i.e., I will go through the crisis or storm],"

the resources

within the human soul

will become

almost instantly

available.

These resources [within the human soul]

remain obscure

to those

who still tend to

take refuge [from the crisis or storm].

They [i.e., those who still tend to take refuge from the crisis or storm]

then

• feel weak and

• do not believe in

their own capacities

to actualize

the infinite powers

of the Universal Spirit.

They [i.e., those who still tend to take refuge from the crisis or storm]

do not know

- **their potential,**
- **the strength** [i.e., the strength and power of the Universal Spirit within]
that will arise,
- **the inspiration**
that will come.

Only when you decide to

- **go through** [the crisis or storm] **and**
- **ask for help** [from the Universal Spirit within]
in meditation
do these resources [i.e., do these resources of the Universal Spirit within]
become available.

Then [i.e., Then when these resources of the Universal Spirit within
become available]

you will sense
an awakened trust
that the conscious ego
is not alone.

It [i.e., The conscious ego]

is not
the only faculty available
to deal with the issue [i.e., the issue of the crisis or storm].

48

I emphasize again
that a person

- **may be oriented this way** [i.e., oriented to go through the storm or crisis
and ask for help from the Universal Spirit within
rather than take refuge from the storm or crisis]
in some areas,
- **while remaining**
 - **closed and**
 - **unwilling** [to go through the crisis rather than seek refuge from it]
in other areas.

You will

experience

- **life and**
- **yourself**
accordingly.

It is important
that you simply
want
to do the best you can.

It is
not important
whether or not
you make "mistakes,"
whatever they may mean.

The struggle itself
is

- *what counts and*
- *what must*
bring conciliation.

The consequent

- *blessing,*
- *strength, and*
- *growing wholeness of the personality*
cannot be put into words.

You
want
"ideal solutions,"
so you
always
agonize on the threshold
of this total commitment.

But what are
ideal solutions?

They [i.e., ideal solutions]
mean
nothing
if they are not based on
the growing wholeness of a person,
which comes to pass
through the process described here.

50

I bless you
and ask you
• *to open up*
• *your innermost being,*
• *your whole soul,*
• *all your psychic forces,*
• *to let go of*
the cramp
that denies
• *truth and*
• *change,*
therefore [that denies]
• *self-expression and*
• *light.*

Open up
in this way,
to let
the blessed power [of the Universal Spirit]
constantly
present within you
permeate
your whole being.

This power [of the Universal Spirit within]
is strongly activated
in such gatherings,
• *when you come together,*
• *when you*
• *receive help and*
• *open up to one another*
for yet another channel of help [i.e., the channel of help
from one another].

51

A blessing comes forth
that will meet with
the inner power of which I have spoken [i.e., the power of the Universal
Spirit within of which I have spoken],
thus
doubly
strengthening you.

Continue your growth,
in the spirit of this lecture,
so that
• your wholeness,
• your connectedness with the universe,
will
• grow and
• give you
more of the joy
that is
inherently
your birthright.

Be blessed,

be in peace.

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