

# Pathwork Lecture 204: What is the Path?

1996 Edition, Original Given October 20, 1972

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Version** 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 Version 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 rendition 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, sometimes underlined, but never bolded.]*

To learn more of my Devotional Version 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 Vollbracht*

<i>Track</i>	<i>Content</i>
03	<p><b><i><u>Greetings and</u></i></b> <b><i><u>welcome, my friends.</u></i></b> <b><i><u>Blessings for every one of you.</u></i></b></p> <p><b><i>In this lecture I would like to discuss</i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>what this path is and</u></i></b></li><li>• <b><i><u>what it is not.</u></i></b></li></ul>
04	<p><b><i>First, I should like to say that</i></b> <b><i><u>this path is not new:</u></i></b> <b><i><u>it has existed</u></i></b> <b><i><u>in many different forms</u></i></b> <b><i><u>for as long as</u></i></b> <b><i><u>human beings</u></i></b> <b><i><u>have lived on this earth.</u></i></b></p> <ul style="list-style-type: none"><li>• <b><i><u>The forms and</u></i></b></li><li>• <b><i><u>the ways</u></i></b> <b><i><u>must change</u></i></b> <b><i><u>as humanity evolves,</u></i></b></li></ul> <p><b><i><u>but</u></i></b> <b><i><u>the fundamental path</u></i></b> <b><i><u>remains the same.</u></i></b></p>

by Eva Broch Pierrakos

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05

*Do not be concerned, my friends,  
with the phenomenon  
of this communication as such.*

*For if you pay too much attention to this facet,  
you will get lost in confusion.*

*The only thing important to understand  
at the beginning of such a venture  
is that there are  
levels of reality*

- *which you have not yet*
  - *explored and*
  - *experienced and*
- *about which*  
*you can only theorize at best.*

• *Theory*  
*is not the same as*

- *experience,*  
*and letting it go at that for the moment*  
*will be so much better*  
*than trying to*  
*force*

*a definitive conclusion [about the phenomenon of this  
communication through a medium].*

*Do remember [however]*  
*that*

*this voice*  
*does not express*  
*the conscious mind*  
*of the human instrument*  
*through whom I speak.*

*Furthermore,*  
*take into consideration*  
*that*

*every human personality*  
*has a depth*  
*of which*  
*he or she*  
*may as yet*  
*be unaware.*

	<p><i><u>At this depth,</u></i> <i><u>everybody</u></i> <i><u>possesses the means</u></i> <i><u>to</u></i></p> <ul style="list-style-type: none"><li>• <i><u>transcend the narrow confines</u></i> <i><u>of his or her</u></i> <i><u>own personality, and</u></i></li><li>• <i><u>receive access</u></i><ul style="list-style-type: none"><li>• <i><u>to other realms and</u></i></li><li>• <i><u>to entities</u></i> <i><u>endowed with a</u></i><ul style="list-style-type: none"><li>• <i><u>wider and</u></i></li><li>• <i><u>deeper</u></i> <i><u>knowing.</u></i></li></ul></li></ul></li></ul>
06	<p><i><u>This brings us to</u></i> <i><u>the whole question of</u></i><ul style="list-style-type: none"><li>• <i><u>what this path is.</u></i></li></ul></p> <p><i><u>Let us first state</u></i><ul style="list-style-type: none"><li>• <i><u>what it [i.e., what this path] is not.</u></i></li></ul></p>
07	<p><i><u>This pathwork</u></i> <i><u>is not psychotherapy,</u></i> <i><u>although aspects of it</u></i> <i><u>must necessarily</u></i> <i><u>deal with areas</u></i> <i><u>psychotherapy</u></i> <i><u>also deals with.</u></i></p> <p><i><u>In the framework of</u></i> <i><u>the pathwork,</u></i> <i><u>the psychological approach</u></i> <i><u>is only</u></i><ul style="list-style-type: none"><li>• <i><u>a side issue,</u></i></li><li>• <i><u>a way of</u></i> <i><u>getting through</u></i> <i><u>obstructions.</u></i></li></ul></p>

[In this pathwork]

It is essential to deal with

- confusions,
- inner misconceptions,
- misunderstandings,
- destructive attitudes,
- alienating defenses,
- negative emotions, and
- paralyzed feelings,

all of which

psychotherapy

- also attempts to do and
- even posits as its  
ultimate goal.

In contrast [to psychotherapy, where dealing with all these issues  
is the ultimate goal],

the pathwork

enters

its most important phase

only

after

this first [psychotherapeutic] stage  
is over.

The

- second and
- most important  
phase [of Pathwork]

consists of

learning how to

activate

the greater consciousness

dwelling within

every human soul.

08

**Often**

• **the second phase** [i.e., learning how to activate greater consciousness]  
**overlaps with**

- **the first phase** [i.e., the psychotherapeutic phase]  
**that is concerned with**  
**overcoming the obstructions**

**because**

- **the second phase of the pathwork** [i.e., learning how to activate  
greater consciousness]

**is**

- **helpful and**
- **even essential**  
**for truly executing**
- **the first** [phase of pathwork, i.e., executing the psychotherapeutic phase].

[In other words,]

**The first part of the work** [i.e., the psychotherapeutic part of pathwork]  
**cannot truly be successful**

**unless contact with**  
**the spiritual self**  
**is regularly**

- **cultivated and**
- **used.**

**However,**

- **when and**
- **how**

**this** [contact with the spiritual self]  
**may be done**

- **varies greatly and**
- **is dependent**
  - **on the personality and**
  - **on the**
    - **predisposition,**
    - **prejudices, and**
    - **blocks**  
**of the individual**  
**entering this path.**

*The sooner you can*

- *use,*
- *explore, and*
- *activate*

*the inexhaustible fountain of*

- *strength and*
- *inspiration*

*within [i.e., the strength and inspiration  
of the spiritual self within],*

*the*

- *easier and*
- *faster*  
*will you deal with*  
*the obstructions.*

*It is thus*

*quite clear*

*in what way*

*this path [called the pathwork]*

*differs from*

*psychotherapy,*

*although some of*

- *the emphases*

*and, at times, even*

- *the methods*

*may be similar.*

09

*[However, while this path called pathwork*

*is not a psychotherapeutic path,]*

*Nor is this path*

*a spiritual practice*

*that aims*

*a priori*

*at*

*reaching*

*higher spiritual consciousness.*

There are  
many  
• methods and  
• practices  
which attempt  
realization of  
the spiritual self.

Though using  
valid methods  
to  
forcefully  
reach this goal [of realizing the spiritual self],  
many spiritual disciplines  
do not pay sufficient attention  
to those areas  
of the  
ego self  
which are steeped in  
• negativity and  
• destructiveness.

Any success [in realizing the spiritual self]  
thus achieved [i.e., achieved via spiritual practices and disciplines alone]  
is  
• always  
short-lived and  
• really  
an illusion,  
even though  
some of the experiences  
may be genuine enough.

But  
a spiritual state  
reached in such a one-sided way [i.e., reached only via spiritual  
practices without doing the psychological work]  
• is not solid and  
• cannot be maintained  
unless  
the total personality  
is included.

Since human beings  
shy away from  
• accepting and  
• dealing with  
certain parts of themselves,  
they often  
seek refuge in  
paths which promise  
that one can  
avoid facing  
these problematic  
inner areas.

If you think of  
a spiritual path  
as the  
practice of meditation  
• for its own sake, or  
• for the sake of reaching  
• blissful  
• cosmic  
• experiences and  
• consciousness,  
then  
this path [i.e., pathwork]  
is not  
your way.

10

The temptation  
to use  
spiritual practices  
• to grab  
• happiness and  
• fulfillment, and  
• to avoid  
already existing  
• negativities,  
• confusions and  
• pain,  
is great.



**But**

**this attitude [of using spiritual practice to grab fulfillment and to avoid pain] defeats the purpose [of your work toward personal and spiritual development];**

**it [i.e., this attitude to grab happiness but avoid pain and negativities]**

- **comes from and**
- **leads to further illusions.**

**One illusion**

**is that**

- **anything that exists in you can be avoided.**

**Another illusion**

**is the belief that**

- **what is in you needs to be**
- **feared and**
- **denied.**

**[The truth is, however, that]**

**No matter**

**how destructive it is,**

**any inner aspect of you**

**can be**

**transformed [and, therefore, need not be feared].**

**[And further, the truth is that]**

**Only when you**

**avoid**

**what is in you**

**does your illusion**

**truly become**

**detrimental to**

- **you and**
- **others.**

11	<p><i>Let me recapitulate what I have said so far.</i></p> <p><i><u>This path</u> [i.e., pathwork] <u>is</u> <u>neither</u></i></p> <ul style="list-style-type: none"><li>• <i><u>psychotherapy,</u></i></li></ul> <p><i><u>nor</u></i></p> <ul style="list-style-type: none"><li>• <i><u>a spiritual path</u></i> <i><u>in the usual sense of the word:</u></i></li></ul> <p><i><u>and, at the same time,</u></i> <i><u>it is</u></i></p> <ul style="list-style-type: none"><li>• <i><u>both</u> [<u>psychotherapy and a spiritual path</u>].</i></li></ul> <p><i>It will be helpful if you remember the following three points as you consider the possibility of entering into this particular pathwork.</i></p>
12	<p><i><u>First,</u></i> <i><u>the phenomenon of this transmission</u> [<u>through a medium</u>], <u>whether you</u></i></p> <ul style="list-style-type: none"><li>• <i><u>are interested in it,</u></i></li><li>• <i><u>believe in it</u></i></li></ul> <p><i><u>or not,</u></i> <i><u>should be considered</u></i> <i><u>of secondary importance.</u></i></p> <p><i><u>Keep your mind</u></i> <i><u>open</u></i> <i><u>for many possibilities</u></i> <i><u>which you do not yet understand.</u></i></p>

- Understanding and
- deep enlightenment  
will come  
as you
  - go deeper into  
your own depths and
  - experience  
your
    - inner wealth and
    - connectedness  
with the universe.

13

Second,  
by entering this pathwork,  
you do  
not  
enter therapy.

[Rather]  
You embark on  
a voyage  
leading you into  
the new territory  
of your  
inner universe.

Whether

- you have had therapy –
  - satisfactory and successful
  - or not – or

whether

- you
    - are deeply troubled and
    - need help  
in order to live your life  
in a fulfilling way,
- you will still need  
for quite a while  
to pay attention  
mainly  
to those areas  
within yourself  
which are
  - negative,
  - destructive, and
  - in error.

You may

- not like to do so,  
but  
if  
you truly wish to find
  - your real self,
  - that core of your being  
from which all good stems,this focus [on that in you which is negative, destructive, and in error]  
is necessary.

14

"How long will it take?"  
you may ask.

The time is indicated

- by your own
  - state of
    - mind or
    - feeling and
- by your
  - outer life  
manifestation.

When your  
inner negativities  
are overcome,  
this [new] state  
will be expressed  
in your life:  
there will be no doubt.

Your path  
will  
organically  
bring you into  
other

- emphases and
- concerns.

The  
aim  
of this path [i.e., the aim of pathwork]  
is not  
to cure you  
of an

- emotional or
- mental

illness,  
although

- it does this  
very well and
- it is bound to do so  
if you do the work.

But  
you should  
not  
enter this path  
for that purpose.

15

Third,  
do not  
enter this path  
if you expect  
that it will  
• make you  
forget your  
• sadness and  
• pain or  
• let you  
gloss over  
those aspects  
of your personality  
you  
• like least  
or even  
• dislike outright.

Your dislike [of aspects of your personality]  
may not be  
"neurotic."

You may be  
quite right  
to dislike these aspects [in yourself],  
but  
you are  
not right  
in believing yourself  
hopelessly bad  
because of them [i.e., hopelessly bad because of your having  
aspects of your personality that you dislike].

So this path  
must teach you to  
face  
whatever is in you,  
for only when you do this  
can you truly  
love yourself.

Only then [i.e., only when you face whatever is in you]  
can you find your  
• essence and  
• true Godself.

**But**  
**if you wish**  
**to attempt**  
**to find**  
**your essence**  
**but,**  
**under the guise**  
**of following**  
**your spiritual inclinations,**  
**refuse to face**  
**whatever is in you,**  
**this is**  
**not**  
**the path for you.**

16

**Now,**  
**let us go into a fuller description**  
**of what this path entails.**

**Every**  
**human being**  
**senses**  
**an inner longing**  
**that goes deeper**  
**than**  
**the longings for**  

- **emotional and**
- **creative**

**fulfillment,**  
**although these [emotional and creative fulfillments]**  
**are, of course,**  
**part of the**  

- **deeper and**
- **more essential**

**desire.**

	<p><i>Perhaps the most accurate "translation" of this longing would be a</i></p> <ul style="list-style-type: none"><li><i>• feeling or</i></li><li><i>• sensing</i></li></ul> <p><i>that</i></p> <ul style="list-style-type: none"><li><i>• another,</i></li><li><i>• more fulfilling</i></li></ul> <p><i>state of consciousness and</i></p> <ul style="list-style-type: none"><li><i>• a larger capacity</i></li></ul> <p><i>to experience life must exist.</i></p>
17	<p><i>As you translate this longing into conscious terms, you may become involved in some</i></p> <ul style="list-style-type: none"><li><i>• confusion and</i></li><li><i>• contradiction.</i></li></ul> <p><i>• Confusions and</i></p> <ul style="list-style-type: none"><li><i>• apparent contradictions</i></li></ul> <p><i>come from the dualistic consciousness permeating the state the human mind is in at this time.</i></p> <p><i>The dualism is always present.</i></p> <p><i>For humans perceive reality in terms of either/or,</i></p> <ul style="list-style-type: none"><li><i>• good or bad,</i></li><li><i>• right or wrong,</i></li><li><i>• black or white.</i></li></ul>



*This [dualistic either/or] way of perceiving life  
is at best  
only half true.*

*In this [dualistic] way  
one can only  
perceive  
fragments  
of reality;  
the full truth  
can never be found  
in the dualistic way.*

*Truth  
always  
comprises  
more than  
what the  
dualistic way of seeing reality  
can grasp.*

18

*One confusion might be:  
"Am I longing for something unreal?"*

*Would it be perhaps*  

- more realistic and*
- more mature*

*to*

- give up this longing and*
- accept that life is just this*
  - flat,*
  - dismal,*
  - gray*

*place?*

*[After all] Do we not hear over and over that  
acceptance is necessary  
in order to be at peace with*

- oneself and*
- life?*

*Therefore I should really  
abandon this longing."*

19

*The way out of your confusion  
can only be found  
when you take a step  
beyond  
the dualism  
implicit in this dilemma.*

*It is true  
that you  
must accept  
your present state.*

*It is true  
that life,  
as it manifests,  
cannot be perfect.*

*Yet  
this fact [i.e., the fact that you must accept an imperfect life]  
is not  
what truly makes you  
unhappy,  
rather it [i.e. rather what truly makes you unhappy]  
is your  
demand  
that life  
should*

- be perfect and*
- be handed to you*  
*in its perfection.*

*If you go deeply enough,*  
*you will inevitably discover*  
*that there is*  

- *a part of you*  
*which denies*
  - *pain and*
  - *frustration;*
- *a place*  
*where you are*
  - *angry and*
  - *spiteful*

*because there is*  
*no loving authority present*  
*who will eliminate*  
*these undesirable experiences*  
*for you.*

*Thus*  
*it is*  
*true*  
*that your longing for*  
*this utopian kind*  
*of happier state [handed to you by a loving authority]*

- *is unrealistic and*
- *should be abandoned.*

20

*But*  
*does this truly mean*  
*that*  
*the longing per se*  
*stems from*

- *immature,*
- *greedy, or*
- *neurotic*  
*attitudes?*

*No, my friends,*  
*it does not.*

There is  
an inner voice  
telling you  
there is  
much, much more to  
• your life and  
• yourself  
than you are  
capable of experiencing  
at this time.

How then  
can we find clarity about  
what is  
• real and  
what is  
• false  
about  
your  
deepest longing?

21

The desire [for realizing your deepest longing]  
is false  
when your  
personality  
wishes  
• love and  
• fulfillment,  
• perfection and  
• happiness, or  
• pleasure and  
• creative expansion  
without  
paying the price  
of  
strictest self-confrontation.

**It** [*i.e., your desire for realizing your deepest longing*]  
**is false**  
**when you**  
**do not assume the responsibility**  
**for**  
**[either]**  
**• your present state**  
**[which is a result of causes from your**  
**earlier ignorance and choices],**  
**or**  
**• [realizing] the state you long for.**

**For example,**  
**if**  
**you feel sorry for yourself**  
**because of your unfulfilled life,**  
**and if**  
**you**  
**in any way**  
**blame others**  
**for your present state,**  
**no matter**  
**how wrong**  
**those others**  
**[actually] may be,**  
**whether**  
**• your parents,**  
**• your peers,**  
**• your associates, or**  
**• life as a whole,**  
**then**  
**you**  
**do not assume responsibility.**

**If this is the case,**  
**then**  
**in some way**  
**you also**  
**wish to receive the**  
**• new and**  
**• better**  
**state**  
**as a reward [given to you by life or**  
**by an outer powerful authority].**

*[So in this case,]*

*You may  
try to be a  
good little obedient follower  
of a powerful authority figure  
in order to be rewarded.*

*Since  
the reward  
in reality  
can  
never  
come from  
the outside,*

*no matter  
what you do,  
you must  
feel  
• disappointed,  
• resentful,  
• cheated, and  
• angry*

*and  
you will resort  
again and again  
to your  
• old,  
• destructive  
patterns  
that are in fact  
responsible for  
the state  
that creates  
your unfulfilled longing.*

22	<p><i>[On the other hand,]</i> <b><u>The [desire for fulfilling your deepest] longing</u></b> <b><u>is realistic</u></b></p> <ul style="list-style-type: none"><li>• <b><u>when you start</u></b> <b><u>from the premise</u></b> <b><u>that</u></b> <b><u>the clue to fulfillment</u></b> <b><u>must lie in you;</u></b></li><li>• <b><u>when you</u></b> <b><u>wish</u></b> <b><u>to find the attitudes</u></b> <b><u>in you</u></b> <b><u>that prevent you from</u></b> <b><u>experiencing life</u></b> <b><u>in a</u></b><ul style="list-style-type: none"><li>• <b><u>fulfilled and</u></b></li><li>• <b><u>meaningful</u></b></li></ul><b><u>way;</u></b></li><li>• <b><u>when you</u></b> <b><u>interpret the longing</u></b> <b><u>as a message</u></b> <b><u>from</u></b> <b><u>the core of your inner being,</u></b> <b><u>sending you on a path</u></b> <b><u>that helps you to find</u></b> <b><u>your real self.</u></b></li></ul>
23	<p><b><u>However,</u></b> <b><u>when the inner message of longing [sent from</u></b> <b><u>the core of your inner being]</u></b> <b><u>is misinterpreted</u></b> <b><u>by the</u></b><ul style="list-style-type: none"><li>• <b><u>negative,</u></b></li><li>• <b><u>greedy,</u></b></li><li>• <b><u>ungiving and</u></b></li><li>• <b><u>demanding</u></b></li></ul><b><u>personality,</u></b> <b><u>confusion</u></b> <b><u>sets in.</u></b></p>

[When this misinterpretation of the longing sent by your core  
is at play in you.]

The longing  
is then  
put into channels of  
unrealizable  
fantasies of magic.

You [then] believe fulfillment  
is supposed to be  
given to  
you,  
rather than  
attained by  
you  
through the  

- courage and
- honesty

of looking  

- at yourself  
as you now are,
- even at areas  
you would rather avoid.

If  
a life situation  
is painful  
and  
you  
defend  
with  

- rage,
- complaints, and
- other defenses

against  
cleanly  
experiencing  
this pain,

[then]  
you are  
not  
in truth  
about  
your present state.



But

if you

- just let the pain be and
- feel it  
without playing games  
like,
  - "it will annihilate me," or
  - "it will last forever,"

the experience [of feeling your pain]

will release

powerful creative energies

to increasingly

- work for you  
in your life and
- open the channels  
to your spiritual self.

Feeling

the pain

will also yield a

- deeper,
- fuller, and
- wiser

understanding of  
the connections  
between

- cause  
and
- effect.

For instance,

you will see

how

you

[through your ignorance, immaturity, faults, etc.]

attracted

this particular pain.

	<p><b><i>Such insight [about how you attracted this particular pain]</i></b> <b><i>may not come</i></b> <b><i>immediately,</i></b> <b><i>for</i></b> <b><i>the more you</i></b> <b><i>force it [i.e., force the insight],</i></b> <b><i>the more it [i.e., the more the insight]</i></b> <b><i>will elude you.</i></b></p> <p><b><i>But it [i.e., the insight about how you attracted this particular pain]</i></b> <b><i>will come</i></b> <b><i>if</i></b> <b><i>you stop</i></b> <b><i>the inner</i></b> <ul style="list-style-type: none"><li>• <b><i>fighting and</i></b></li><li>• <b><i>resisting</i></b></li></ul><b><i>[this pain].</i></b></p>
24	<p><b><i>Do not</i></b> <b><i>abandon</i></b> <b><i>the longing per se [i.e., the longing for a more fulfilling state of</i></b> <b><i>consciousness and for a larger capacity to experience life</i></b> <b><i>from your innermost center]</i></b></p> <p><b><i>[Rather,]</i></b> <b><i>Take it [i.e., take your deepest longing]</i></b> <b><i>seriously.</i></b></p>

**In fact,**

- **cultivate it** [i.e., cultivate the deepest longing  
coming from your center]

**and**

- **learn to understand it,**  
**so that**  
**you will**
  - **follow its message and**
  - **take the inner path**  
**to your core;**
- **go through that part**
  - **which**  
**you want to avoid,**
  - **but which**  
**is the real culprit,**  
**solely responsible for**  
**your**  
**less than**
    - **fulfilled and**
    - **joyful**  
**state.**

25

**Do not**

**abandon**

**the longing**

**that comes**

**from the sense**

- **that your life**

**could be**

**much more,**

- **that you could**

- **live**

**without**

- **painful**

- **tortured**

**confusions**

- **and**

- **function on a level**

**of inner**

- **resilience,**

- **contentment, and**

- **security.**

It [i.e., realizing your deepest longing]

is a state

• of

• experiencing and

• expressing

• deep feelings and

• blissful pleasure,

• where

• you are capable of

meeting life

without fear

because

you no longer fear

yourself.

You will, therefore,

find

• life,

• even its problems,

a joyful challenge.

If

your inner problems

can become

a challenge

that gives spice

to your life,

the ensuing peace

will be

all the more sweet.

The tackling of these problems

will give you

a sense

of your own

• strength,

• resourcefulness, and

• creative ability.

*[In your tackling of life's problems]*

You will  
feel  
the spiritual self  
flowing  
through your  

- veins,

in your  

- thoughts,

in your  

- vision and

[in] your  

- perceptions,

so that  
decisions  
will be made  
from  
the center of your being.

When you  
live  
this way,  
occasional  
outer problems  
are  

- the salt of your life

and become  

- almost pleasurable.

But [after a while of living like this]  
the times  
of outer problems  
will become  
less frequent,  
and  

- peaceful,
- joyous,
- creative

living  
will become  
the norm.

26

Right now,  
the saddest part  
of your longing  
is that  
deep inside  
you know  
how your own  

- body and
- soul

are not even capable of  

- accepting and
- sustaining

intense pleasure  
at this time.

Pleasure  
exists on all levels:  

- spiritual,
- physical,
- emotional, and
- mental.

However,  
spiritual pleasure,  
separated from the levels of everyday functioning,  
is an illusion,  
because  
true spiritual bliss  
encompasses  
the total personality.

The personality  
must therefore  
learn  
to endure  
a state of bliss.

*This* [*i.e., learning to endure a state of bliss*]  
*it* [*i.e., the personality*]  
*cannot do*  
*unless*  
*it learns*  
*to endure*  
*whatever*  
*is locked*  
*inside the psyche*  
*now:*

- *pain,*
- *meanness,*
- *malice,*
- *hate,*
- *suffering,*
- *guilt,*
- *fear,*
- *terror.*

*All these* [*feelings*]  
*must be*  
*transcended.*

*Then,*  
*and then only,*  
*can the human personality*  
*function*  
*in a blissful state.*

*Your*  
*longing*  
*to experience*  
*more pleasure*  
*is a message for you* [*from your innermost center, your divine core*]  
*to embark*  
*on a road*  
*that affords you*  
*the possibility*  
*of being in bliss.*

27

The state of existence I described

need

not

be given up as

- unrealistic or
- wishful thinking.

It

need

not

be given up [at all,]

because

you

will

- earn it and
- make it your own

by

going through

whatever

in you

prevents you

from experiencing it.

This state [of bliss]

already exists

as a

dormant potential

within you.

It is

not

something that can be

given to you

by others,

nor is it

something that you can acquire

through [direct]

- learning or
- effort.



*[Rather] It [i.e., this state of bliss]  
unfolds  
organically [and indirectly]  
as  
a byproduct of  
your going through  
the dark spots  
within you.*

28

*Make no mistake:  
this is not an easy path.*

*But  
the difficulty  
is not*

- *a fixed reality,*
- *a given fact,*
- *an immutable condition.*

*[Rather]  
The difficulty  
exists  
only to the degree  
the personality  
has a stake in  
avoiding  
aspects of the self.*

*To the degree  
the commitment is made*

- *to be in truth  
with the self,*
- *to face  
every particle of the self,*

*the difficulty  
vanishes.*

And what first  
seemed a difficulty [in this path called pathwork, the difficulty of  
facing the self in truth, including the dark spots,]  
now begins  
to become  
• a challenge,  
• an exciting journey, and  
• a process  
that makes life [i.e., the process of living life fully]  
so  
• intensely real and  
• wholesome,  
so  
• secure and  
• fulfilling,  
that you  
would not want to give it up  
for anything.

In other words,  
the difficulty  
exists  
exclusively  
by dint of a  
false belief:  
the belief  
that  
facing  
• one area of the self  
may imply  
a verdict about  
• the whole self  
that cannot be  
• tolerated and  
• accepted.

*For example,  
you might conclude  
that  
if  
a certain  
negative attitude [in the personality]  
is true,  
then  
all  
of the self  
is bad.*

*Such a belief  
makes  
facing the self  
• difficult or  
• even impossible.*

*Hence  
it is necessary  
to ferret out  
the underlying beliefs  
behind  
any strong  
• resistance or  
• revulsion  
to go into  
the dark areas of the self.*

29

*This path [i.e., pathwork]  
demands  
from an individual  
that which  
most people are  
least willing to give:  
• truthfulness with the self,  
• exposure of what exists now,  
• elimination of  
• masks and  
• pretenses, and  
• the experience  
of one's naked vulnerability.*

It [i.e., this path called pathwork]  
is a tall order,  
and yet  
it is the  
only real way  
that leads to  
genuine  

- peace and
- wholeness.

Once the investment  
in  

- pretense and
- hiding

is given up,  
it is no longer  
a tall order  
but rather  
an  

- organic and
- natural

process.

30

So this path [called pathwork]  
is  
simultaneously  

- the most difficult and
- the easiest.

It merely depends  
from what point of view you  

- look at it and
- choose to

experience it.

The difficulty  
can be measured  
in terms of  
your truthfulness  
with yourself.

To the degree  
you  
want  
to be in truth,  
the path  
will appear  
neither  
• too difficult,  
nor will it appear  
as if it dealt,  
in the words of some of its critics,  
• "too much  
with the negative side of  
• life and  
• self."

For  
the negative  
is  
the positive,  
in essence.

• Negative and  
• positive  
are not  
two aspects of  
• energy and  
• consciousness:

[rather]  
they [i.e., positive and negative]  
are  
one and the same.

Whatever particles  
of  
• energy and  
• consciousness  
in your self  
have turned  
• negative  
must be  
reconverted  
into  
their  
original  
• positive  
way of being.

This [process of reconvertng the negative in you back into  
what was originally positive]  
cannot be accomplished  
without  
fully  
taking responsibility for  
the negativity  
in you.

31

The reluctance  
to be truthful  
with oneself  
applies to  
even  
the most honest people.

A person  
may be noted  
for his or her  
• honesty,  
• truthfulness, and  
• integrity  
on one level,  
yet there can be  
deeper levels  
where this  
is not so at all.

*This path*  
*leads into*  
*the as yet*  
*concealed*  
*more subtle*  
*levels*  
*which are*  

- *difficult to pinpoint*

*but certainly*  

- *ascertainable.*

32

*How can you gauge*  
*whether or not*  
*this untruthfulness*  
*on a deeper level*  
*exists in you?*

*It is really*  
*extremely*  
*simple.*

*There is*  
*an infallible key*  
*which,*  
*if you choose to use it,*  
*will give you*  
*faultless answers.*

*This key [by which to gauge whether or not this untruthfulness  
does exist in you on a deeper level]*

*is:*

- *how do you  
feel*
  - *about yourself and*
  - *about your life?*
- *How*
  - *meaningful,*
  - *fulfilled, and*
  - *rich*  
*is your life?*
- *Do you  
feel*
  - *secure with others?*
- *Do you  
feel*
  - *comfortable  
about  
your most intimate self  
in the presence of others,  
or at least  
with certain people  
with whom you have  
a goal in common?*
- *How much  
joy*  
*are you capable of*
  - *feeling,*
  - *giving, and*
  - *receiving?*
- *Are you  
plagued with*
  - *resentments,*
  - *anxiety, and*
  - *tension, or with*
  - *loneliness and*
  - *a sense of isolation?*
- *Do you need  
a lot of overactivity  
in order to  
alleviate anxiety?*



Actually,  
the fact  
that  
you do not  
consciously  
feel  
anxious  
by no means  
proves  
that  
you are  
without  
anxiety.

Many  
start out on the path  
without awareness  
of their anxiety,  
but  
they  
feel  

- dead,
- numb,
- listless, and
- paralyzed.

This may be  
a sign  
that  
the anxiety  
was overcome  
through an  
artificial  
deadening process.

This path  
cannot skip the step  
of making you  
first  
feel  

- your anxiety and

then  
feel  

- whatever the anxiety hides.

Only then  
can real aliveness come.

33

- Exhilaration,
- enthusiasm,
- joyousness, and
- the unique blend of
  - excitement and
  - peace

which connotes  
spiritual wholeness

are a result of  
inner truthfulness.

When

- these states  
are  
absent,

then

- truthfulness  
must be  
absent.

It [i.e., the answer to the question “How can you gauge whether or not untruthfulness on a deeper level exists in you?”] is as simple as that, my friends.

34

If you  
demand  
of  
• your life, and therefore  
of  
• any path  
you contemplate entering,  
• to  
bypass  
feeling  
your  
• anxiety and  
your  
• pain,  
• [in order] to  
avoid  
owning up to  
your  
• dishonesties,  
your  
• cheating,  
your  
• spitefulness,  
your  
• games, and  
your  
• more or less subtle  
pretenses,

then  
it might be  
better for you  
not  
to start on  
this path [called pathwork].

**But**  
**on the other hand**

- **if you**
  - **expect**  
**a real effort and**
  - **are prepared**  
**to embark on the journey**  
**into yourself**  
**to**
    - **find,**
    - **acknowledge, and**
    - **bring out**  
**whatever is in you,**
- **if you**
  - **summon all your**
    - **inner truthfulness and**
    - **commitment**  
**for the journey,**
- **if you**
  - **find the**
    - **courage and**
    - **humility**  
**not to appear**  
**other than you are**  
**even in your own eyes,**

**then**

**you have indeed**  
**every right**  
**to expect**  
**that**  
**this path [called pathwork]**  
**will help you**

- **realize**  
**your full life, and**
- **fulfill**  
**your longing**  
**in every conceivable way.**

**This is**  
**a realistic hope.**

**You will**  
**increasingly**  
**know it to be so.**

35

Little by little  
you will  
begin to  
function from  
your innermost center,  
which is  
a very different experience  
from functioning from  
your periphery.

You are  
now  
so accustomed to  
the latter [i.e., to functioning from the periphery]  
that you  
cannot even imagine  
how else it could be.

Now  
you are  
constantly dependent  
on  

- what happens around you.

You  
depend  
on  

- appreciation and
- approval

from others,  
on  

- being loved, and

on  

- being successful

in terms of the outside world.

Whether you are aware of it or not,  
you inwardly  
strive to make sure  
you will obtain all this  
so as to have  

- peace and
- fulfillment.

36

[Conversely]

When you  
function from  
your center,

- security and
- joy

spring from  
a deep well  
within you.

This does

not by any means  
imply  
that

when this happens [i.e., when your function from your center]  
you are condemned  
to live

without

- approval,
- appreciation,
- love or
- success.

This

is another  
dualistic misunderstanding  
where you think,

"Either

I experience my center  
and then  
must

- forfeit all
  - love and
  - appreciationfrom others and
- be alone,

or

I must forfeit  
my inner self  
because

I cannot contemplate  
such a lonely life."

***In reality,***  
***when***  
***you***  
***function***  
***from***  
***the liberated center***  
***of your innermost self,***  
***you***  
***attract***  
***all the abundance of life***  
***to you,***  
***but***  
***you***  
***do not***  
***depend on it [i.e., do not depend on having***  
***all the abundance of life].***

***It [i.e., the abundance of life]***  
***• enriches you and***  
***• is a fulfillment***  
***of a legitimate need,***  
***but it [i.e., but the abundance of life]***  
***is not***  
***the substance of life.***

***The substance [of life]***  
***is within.***

37

***In the healthy life***  
***of every human being***  
***there must be***  
***• exchange,***  
***• intimacy,***  
***• communication,***  
***• sharing,***  
***• mutual love,***  
***• mutual pleasure, and***  
***• the giving***  
***as well as***  
***the receiving***  
***of***  
***• warmth and***  
***• openness.***

Also,  
every human being  
needs  
in healthy proportion  
recognition  
of what he or she does.

But  
there is an  
enormous difference  
between  
• wanting  
this recognition  
in a healthy way  
and  
• depending on  
outside recognition  
to such an extent  
that you are  
unable  
to do without it  
at all times.

In the latter case [i.e., the case where  
you depend on outside recognition at all times],

the self  
begins to  
sacrifice  
its integrity  
in tragic ways  
that cost  
much too much.

Then  
the real self  
is betrayed  
and  
the seeking of recognition  
defeats itself.

This path [i.e., pathwork] is geared to  
finding  
• this center [i.e., the true self],  
• this deep inner spiritual reality, and  
not [finding]  
• some illusory religious escape.



**Quite the contrary [to finding some illusory religious escape],  
this path is**

**immensely pragmatic,**

**for**

- **the true spiritual life**
- **is never in contradiction to**
- **practical life on earth.**

**There must be**

**a harmony**

**between**

**these two aspects of the whole**

**[i.e., between the true spiritual life and  
practical life on earth].**

- **Forsaking everyday living**
- is not**
- **true spirituality.**

**In most cases,**

- **it [i.e., forsaking everyday living]**
- is merely**
- **another kind of escape.**

**For many**

**it is easier**

**to**

- **sacrifice**
- **something [in everyday living] and**
- **chastise**
- **themselves**

**than to**

- **face and**
- **deal with**
- **their dark aspects.**

The guilt  
for the latter [i.e., the guilt for inner dark aspects]  
is constantly  
atoned for  
by  
self-deprivations [in their outer practical life on earth]  
which [i.e., which self-deprivations]  
are supposedly  
doorways to heaven.

Yet this guilt [for inner darkness of the soul]  
cannot be wiped out  
unless  
the personality  
deals directly  
with  
the darkness within.

Then [i.e., when the personality has dealt with the darkness within]  

- sacrifice and
- deprivation

become  
not only  

- unnecessary

but even  

- contradictory to

true spiritual unfoldment.

The universe  
is abundant  
in its  

- joys,
- pleasures and
- bliss:

human beings  
are supposed to  

- experience them [i.e., experience joys, pleasures, and bliss],

not  

- forsake them.

*No amount of forsaking [the joys, pleasures and bliss of life]  
will wipe out  
the guilt  
for  
avoiding  
purification  
of the soul.*

38

*I would like to mention  
another specific feature  
of the inner obstructions  
that must be  
met  
so they [i.e., so that the inner obstructions]  
can be  
transcended.*

*It is necessary  
to first understand  
that all*

- *thoughts and*
- *feelings*

*are  
powerful agents  
of  
creative energy,  
regardless of  
whether  
the thoughts  
are*

- *true and*
- *wise*

*or*

- *false and*
- *limited.*

Likewise,  
whether  
the feelings  
are  
• loving  
or  
• hateful,  
• angry  
or  
• benign,  
• fearful  
or  
• peaceful,  
their energy  
must  
create  
according to  
their nature.

• Thoughts and  
• opinions  
create  
• feelings,  
and  
• both of them together [i.e., both thoughts and feelings together]  
create  
• attitudes,  
• behaviors, and  
• emanations  
which in turn  
create  
• the life circumstances.

These sequences [of relating your thoughts and feelings  
to your attitudes, behaviors, and emanations,  
and these relating to your life circumstances]

must be  
• connected,  
• understood, and  
• fully recognized.

This is  
an essential aspect  
of the pathwork.

39

Your fear  
of your  
negative feelings [including fear of pain]  
is  
unjustified.

The [negative and painful] feelings  
in themselves  
are not  
• terrible or  
• unbearable.

However,  
your  
• beliefs and  
• attitudes  
[in regard to your negative and painful feelings]  
can make them so  
[i.e., can make the negative feelings and pain  
terrible or unbearable].

This process [of overcoming fear, fully feeling your negative feelings and pain,  
and finding they are not terrible or unbearable]  
is constantly  
being verified  
by those  
who follow this path,  
because they find that  
the deepest pain  
is a  
revivifying  
experience.

It [i.e., fully feeling the deepest pain]  
releases  
• contracted energy and  
• paralyzed creativity.

It [i.e., fully feeling the deepest pain]  
enables people  
• to feel pleasure  
to the degree they are willing  
• to feel pain.

40

The same applies to  
fear.

To  
experience  
fear  
in itself  
is not  
devastating:  
[rather,] once  
experienced,  
the fear  
instantly  
becomes  
a tunnel  
through which you travel,  
not letting go  
of the feeling of fear  
until it carries you  
to a  
deeper level of reality.

The fear  
is a denial of  
other feelings.

When  
the original feeling [behind the fear]  
is being  

- accepted and
- experienced,

the knot dissolves.

Thus,  
it is never  
the feeling  
itself  
that is  
unbearable.

However,  
your attitude to it  
may make it so.

41

Fear  
of your feelings  
makes you  
cut them off.

Thus  
you cut yourself off  
from life.

Your  
spiritual center  
cannot

- evolve and
- manifest and
- unify

with your ego self

unless  
you learn to

- fully embrace

all  
your feelings,

- allow yourself

to be carried by them,  
and learn to

- take responsibility for them.

If you  
make others  
responsible for  
your feelings,  
you will be  
in a bind  
because  
you will  
either

- deny them

or

- act them out destructively

against others.

Neither one  
of these two alternatives

- is desirable or
- can bring any solution.

42

Your  
spiritual self  
cannot be freed

unless  
you learn to  
• feel  
all your feelings,

unless  
you learn to  
• accept  
every part of your being  
no matter how destructive it may be  
right now.

No matter  
how  
• negative,  
• mean,  
• vain, or  
• egotistical  
you may find  
a corner of yourself to be –  
contrary to  
other more developed aspects  
of your personality –  
it is absolutely necessary  
for  
every aspect of your being  
to be  
• accepted and  
• dealt with.

No aspect  
should be  
• left out or  
• covered over  
in the wishful hope  
that it  
• would  
no longer matter and  
• would somehow  
just go away.



*It does matter,*  
*my friends.*

*Nothing*  
*that exists in you*  
*is powerless.*

*No matter*  
*how hidden*  
*a dark aspect*  
*might be,*  
*it creates life conditions*  
*that you must deplore.*

*This is one reason*  
*why*  
*you must*  
*learn*  
*to accept*  
*the negatively creating aspects*  
*in you.*

*Another reason [to accept the negatively creating aspects in you]*  
*is*  
*that*  
*no matter how*

- *destructive,*
- *cruel, and*
- *bad*

*it may be,*

*every aspect of*

- *energy and*
- *consciousness*

*is, in its original essence,*  
*both*

- *beautiful and*
- *positive.*

*The distortions*  
*must be*  
*reconverted*  
*into*  
*their original [beautiful and positive] essence.*

• Energy and  
• consciousness  
can become  
creative again  
in  
a positive way  
only when  
the  
• light of cognizance and  
• positive intentionality  
are brought to bear on them.

Unless you do this,  
you cannot come into  
your creative core.

43

This is  
basically  
the pathwork.

This path  
is therefore  
difficult  
only because  
people  
with their vanity  
have  
false ideas  
of  
how they  
should  
already  
be.

The only difficulty

is

- your illusion about
  - how you  
are and
  - how you  
should be, and
- your illusion  
that you
  - could not and
  - must not  
have certain
    - problems and
    - attitudes.

Unless

you

- give up  
these illusions and
- take stock  
of whatever  
is in you,

you must

remain

alienated from  
your own  
spiritual essence.

That [spiritual] essence

- is constantly  
self-renewing;

it [i.e., that spiritual essence]

- is constantly  
conciliating  
apparently insoluble  
conflicts.

Your  
spiritual essence  
furnishes you  
with  
all that you could ever need  
for  

- living your life and

  
for  

- completing the task  
you came to fulfill  
through your birth.

It [i.e., your spiritual essence]  
is  
your divine center.

You  
are thus  
an expression of  
all that exists –  
the all-consciousness.

You  
remain disconnected  
from it [i.e., from your spiritual essence, your divine center]  
because  
you are  
too afraid  
of giving up  
your little vanity.

Therefore  
your longing  
can never be fulfilled,  
for no matter  
what is being promised you,  
there is no panacea  
that can give you what you  

- need and
- rightfully wish for  
without taking the path  
  - into and
  - through

  
your own darkness.

	<p><i><u>Spiritual practices</u></i> <i><u>alone</u></i> <i><u>can not</u></i> <i><u>fulfill your longing,</u></i> <i><u>no matter</u></i> <i><u>how much</u></i> <i><u>you sit in</u></i></p> <ul style="list-style-type: none"><li>• <i><u>meditation and</u></i></li><li>• <i><u>concentration.</u></i></li></ul>
44	<p><i><u>Such [spiritual] practices</u></i> <i><u>can only be helpful tools</u></i> <i><u>when used</u></i></p> <ul style="list-style-type: none"><li>• <i><u>in addition to or</u></i></li><li>• <i><u>in conjunction with</u></i> <i><u>the self-confrontation</u></i> <i><u>which you want to avoid</u></i> <i><u>at all costs.</u></i></li></ul> <p><i><u>Unless</u></i> <i><u>you accept</u></i> <i><u>that self</u></i> <i><u>now</u></i></p> <ul style="list-style-type: none"><li>• <i><u>in its nakedness</u></i></li><li>• <i><u>with all its possible ugliness,</u></i> <i><u>together with</u></i></li><li>• <i><u>your already existing beauty,</u></i></li></ul> <p><i><u>you</u></i> <i><u>cannot discover</u></i> <i><u>how you</u></i> <i><u>already are</u></i> <i><u>the beauty</u></i></p> <ul style="list-style-type: none"><li>• <i><u>you are</u></i> <i><u>not yet conscious of</u></i></li><li>• <i><u>but which you long</u></i> <i><u>to connect with,</u></i> <i><u>to realize and</u></i> <i><u>to express.</u></i></li></ul>

45

*This, then,*  
*is the pathwork,*  
*my friends.*

*Very, very few*  
*people on this earth*  
*are willing to*  

- *undertake this path.*

*Even fewer*  

- *follow it through*  
*all the way.*

*Most people*  
*wishfully think*  
*that*  
*they may find*  

- *another way*  
*to reach fulfillment,*
- *one that will lead them*  
*around*  
*their dark spots.*

*They*  
*do not*  
*want*  
*to know*  
*that*  
*it is*  
*those dark spots*  
*that render them*  

- *unhappy and*
- *lonely.*

Some  
make beginnings,  
but  
when they  
approach those dark spots  
they  

- pull back  
in self-revulsion and
- turn all their destructive energy  
outward  
against those  
who help them  
find their way.

  
They  
do not wish  
to take a chance  

- on themselves or
- on finding the way  
through  
their own darkness.

46

But  
for those who have  
the courage  
to go all the way,  

- relentlessly and
- patiently,

what glory awaits them  
in their  
innermost center!

47

Those who  
refrain from  
going all the way  
are usually  
obstructed  
by the fallacy  
that  
if  
they are  
not their  
• *illusory perfection,*  
they are  
• *hopelessly bad.*

This error  
should be  
• *challenged,*  
• *examined, and*  
• *worked with.*

If  
you do this [i.e., if you challenge the error that  
if you are not perfect you must be hopelessly bad],  
you will  
eliminate  
an important stumbling block.

Make room  
for the possibility  
that these [i.e., that being perfect and being hopelessly bad]  
are not  
the only two alternatives.

Be open  
to find  
the way  
from within  
that  
enables you to  
• *be totally honest*  
and  
• *see the worst in yourself*  
without  
• *losing faith in yourself.*



	<p><i><u>Though this</u> [i.e., <u>though seeing the worst in yourself</u> <u>without losing faith in yourself</u></i></p> <p><i><u>seems like</u></i></p> <ul style="list-style-type: none"><li>• <i><u>a miracle,</u></i></li></ul> <p><i><u>it really is</u></i></p> <ul style="list-style-type: none"><li>• <i><u>quite logical.</u></i></li></ul> <p><i><u>It will come to pass</u></i></p> <p><i><u>that</u></i></p> <p><i><u>precisely because</u></i></p> <p><i><u>you have</u></i></p> <ul style="list-style-type: none"><li>• <i><u>faced and</u></i></li><li>• <i><u>admitted</u></i></li></ul> <p><i><u>the worst,</u></i></p> <p><i><u>you will</u></i></p> <ul style="list-style-type: none"><li>• <i><u>find</u></i></li></ul> <p><i><u>your true value.</u></i></p>
48	<p><i><u>Anyone</u></i></p> <p><i><u>entering this path</u></i></p> <p><i><u>should be prepared for</u></i></p> <p><i><u>this miracle</u> [i.e., <u>the miracle of finding your true value after having</u> <u>honestly faced the worst in you</u>]</i></p> <p><i><u>to happen.</u></i></p> <p><i><u>You are</u></i></p> <p><i><u>not</u></i></p> <p><i><u>as perfect</u></i></p> <p><i><u>as you want to be.</u></i></p> <p><i><u>No matter</u></i></p> <p><i><u>how much lip service you may pay</u></i></p> <p><i><u>to</u></i></p> <p><i><u>the theory</u></i></p> <p><i><u>of your human limitations,</u></i></p> <p><i><u>you have</u></i></p> <p><i><u>a great stake</u></i></p> <p><i><u>in seeing yourself</u></i></p> <p><i><u>in a certain</u></i></p> <p><i><u>perfectionistic way.</u></i></p> <p><i><u>This tendency</u></i></p> <p><i><u>has to be questioned.</u></i></p>

Then [in questioning the great stake you have in seeing yourself  
in a certain perfectionistic way]

you need to  
face  
the fear of  
experiencing  
certain feelings.

This fear  
is perhaps due to  
your implicit belief  
that  
you will perish  
if you experience  
some of your deeper feelings,  
feelings  
which are, in effect,  
your life-blood.

This fear [of perishing if you feel certain  
of your deeper feelings]  
must be challenged.

If you are  
• willing and  
• prepared  
to discover  
all of yourself,  
you are indeed  
embarking on  
a journey of  
immense beauty,  
though  
not beauty  
in the sense  
that  
all is easy.

The temporary  
• pain and  
• struggle  
will turn out to be  
your most valuable gateway  
to  
• light and  
• fullness of living.

49

The path is  
glorious  
when you have  
progressed beyond  
the initial stages  
where you  
battle with  
your own false ideas [and beliefs]  
that always create  
two  
unacceptable  
alternatives [i.e., the two alternatives of  
either having to be perfect  
or being hopelessly bad].

When the path  
opens up  
from  
within you,  
you begin to  
experience,  
maybe for the first time in your life,  
your own  

- potential of being,

your own  

- divinity.

You will  
feel  

- your potential

for  

- pleasure and
- security,
- awareness of
  - yourself and
  - others,

and therefore  

- your infinitely greater power

to  

- relate to others,
- comprehend [them] and
- be with them  
without fear.

50

The  
initial decision  
to enter a path  
such as this  
must be made  
realistically  
if it is to work.

Are you  
willing  
to give up  
your  
• illusions about yourself and  
your  
• expectations –  
which come from  
your resistance to  
giving up  
self-delusions –  
of what  
others  
should do for you?

Are you  
willing  
to shed  
your  
• false fears  
about  
what feelings  
you  
• should  
or  
• should not,  
• could  
or  
• could not  
experience?

*If you*  
*make your*  
*commitment*  
*to yourself*  
• *to fully accept*  
*everything*  
*you now are and*  
• *to proceed to*  
*get to know yourself*  
*where you*  
*do not yet know yourself,*  
*you will find*  
*it [i.e., pathwork]*  
*is the most*  
• *exciting,*  
• *significant, and*  
• *meaningful*  
*journey*  
*into*  
*your own depth.*  
*You will have*  
*all the help*  
*you can possibly need,*  
*for*  
*no one*  
*can undertake this journey*  
*alone.*

51	<p><u>When your</u> • <u>spiritual center</u> <u>begins to manifest,</u> <u>your</u> • <u>ego-consciousness</u> <u>integrates with it</u> <u>and you begin to be</u> <u>"lived through," as it were,</u> <u>by the</u> <u>spirit.</u></p> <p><u>Your living</u> <u>becomes a</u> • <u>spontaneous,</u> • <u>effortless</u> <u>flow.</u></p>
52	<p><u>QUESTION:</u> <u>In what way</u> <u>was this path</u> <u>different</u> <u>in former</u> • <u>eras and</u> • <u>cultures?</u></p> <p><u>ANSWER:</u> <u>Humanity's development</u> <u>in former times</u> <u>necessitated</u> <u>a different approach.</u></p>

*For example,  
people in  
the Middle Ages  
were apt to  
act out  
their cruel impulses.*

*They were  
not capable of  
separating  
• themselves sufficiently  
from  
• their impulses  
in order to  
• identify them [i.e., identify their cruel impulses],  
• own up to them, and  
• assume responsibility for them.*

*[Rather]  
They  
• felt compelled  
to give vent to them [i.e., to give vent to their cruel impulses] and  
• became  
wholly enveloped by them.*

*Therefore  
people [in the Middle Ages]  
required  
strict authority  
from  
the outside  
to keep  
their lower natures  
in check.*

*Only when  
the human personality  
became capable of  
using self-control  
could the next evolutionary step  
be taken.*

*The over-control [that developed in the Middle Ages]  
must now be  
loosened up.*

53	<p><u><i>In former times</i></u> <u><i>the average person</i></u> <u><i>was</i></u> <u><i>too far removed from</i></u> <u><i>his or her</i></u> <u><i>core</i></u> <u><i>to seek</i></u> <u><i>spiritual life</i></u> <u><i>from</i></u> <ul style="list-style-type: none"><li>• <u><i>inside</i></u>;</li></ul><u><i>[rather]</i></u> <u><i>it [i.e., spiritual life]</i></u> <u><i>had to be projected</i></u> <ul style="list-style-type: none"><li>• <u><i>outside [the self]</i></u>.</li></ul></p> <p><u><i>This inability</i></u> <u><i>to assume responsibility for</i></u> <u><i>the self</i></u> <u><i>then</i></u> <u><i>led to the creation</i></u> <u><i>of</i></u> <ul style="list-style-type: none"><li>• <u><i>an outer devil</i></u> <u><i>who would</i></u> <u><i>possess an individual and</i></u></li><li>• <u><i>an outside God</i></u> <u><i>who would</i></u> <u><i>help [fight against the outer devil</i></u> <u><i>who had possessed the individual]</i></u>.</li></ul></p>
54	<p><u><i>Now all this has changed.</i></u></p> <p><u><i>For example,</i></u> <u><i>today</i></u> <u><i>humankind's</i></u> <u><i>greatest hindrance</i></u> <u><i>is</i></u> <u><i>egotistical pride.</i></u></p>



People  
have accomplished much  
with  
the powers of the ego.

They  
needed  
to develop these [ego] powers  
so as  
to no longer  
be  

- irresponsible,
- helpless

children.

But  
these [ego] powers  
must  
now  
be exercised  
from within  
by one's  

- spiritual center

and  
not  
be ascribed to  

- the ego.

The pride  
of the ego  
makes this difficult.

Questions arise [when one's powers come from one's spiritual center  
instead of from one's "scientific" and "logical" ego,]  
[questions] such as:

- "What will others say?
- Will they think me
  - naive,
  - stupid, or
  - unscientific?"

*It is everyone's task today*  
*to overcome*  
• *this pride [of the ego] and*  
• *this dependency on*  
*the opinions of others.*

*How often*  
*do individuals*  
*betray*  
*their spiritual truth*  
*by mouthing*  
*what is supposed to be*  
*intelligent*  
*without ever*  
*even daring*  
*to let their*  
*divine selves*  
*inspire them!*

*These are the criteria*  
*for the path today.*

55

*Every stage*  
*in the evolution of*  
*spiritual consciousness*  
*necessitates*  
*a different approach,*  
*but*  
*the aim*  
*is always the same.*

*However,*  
*there is*  
*one exception.*

In every era  
there  
always was  
a small minority of people  
who were developed  
way beyond  
the scope  
of the  
average person.

For them  
the path  
was always  
the same.

These few  
formed  
secret societies  
which

- were unknown and
- not in the least popular.

A group such as yours  
can therefore  
not be  
a popular movement  
either,  
for even today  
there are  
very few people  
either

- capable

  
or

- willing  
to follow such a path.

But there are certainly  
many more today  
who could do so  
than  
in former times;  
[today]

- many  
could,
- but few  
will.

56

*I will withdraw now  
from this instrument  
through which I am allowed to manifest.*

*A great spiritual power  
protects  
this group.*

*This may seem  
• incomprehensible or  
• a primitive belief  
for some of you,  
yet  
it is a reality,  
my friends.*

*There is  
a whole world  
beyond  
the world  
you  
• know and  
• touch and  
• see.*

*Only as you  
• explore yourself and  
• go into your core  
will you  
meet  
this world,  
and then  
it [i.e., this world beyond the world you know]  
will  
reveal itself  
in its  
• stark reality and  
• utter glory.*

*This world*  
*exists*  
• *within and*  
• *around*  
*you*  
*and it*  
*will*  
*inspire you*  
*from*  
*its own*  
*complete wisdom*  
*as you*  
*reach for it.*

57

*Be blessed,*  
*every one of you.*

*Those of you*  
*who*  
• *want to*  
*make the commitment to*  
*your inner being, and*  
• *want to*  
*avail yourselves*  
*of the help*  
*this particular path*  
*can give*

*are*  
• *blessed and*  
• *guided*  
*in all your moves; and*

*those of you*  
*who*  
• *do not yet wish to take this step or*  
*who*  
• *are drawn elsewhere,*  
*they, too,*  
*are*  
• *being blessed.*

*Be in peace.*

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