

Pathwork on
Purpose of Our Work on the Path – Finding Our Real Selves

Pathwork Lecture 94 *Sin and Neurosis – Unifying the Inner Split* begins with clearly stating the purpose of our work on the path, namely: **finding our real selves**. The lecture notes that my real self is closer than I think, but I oftentimes miss it and confuse it with operating from the layers upon layers of the mask self that surrounds and covers my deep real self, my Essence.

04	The more you work on this path and comprehend the nature of this work, the more you will understand that the aim is to find your real self, your true being, underneath layers upon layers which, at first glance, seem to be your personality. The more you proceed, the more you realize that these layers are not your real self, but artificial traits you have cultivated for so long that they have become your second nature and therefore appear to be you.
05	When we think of the real self, we know that it stands for the divine spark. Your unconscious concept of the real self is so lofty and so holy that it is utterly foreign to the self with which you are familiar. The discrepancy both frightens and discourages you. Your fear is, in fact, one of the greatest stumbling blocks in finding your real self. The real self is actually much nearer to you than you realize. There are areas in your life where you do act out of your real self, but you do not know it, because it is such a natural process. You cannot, as yet, distinguish between the natural action and action coming from the superficial layers.
06	You assume that the real, divine self appears in the form of rigid perfection with a standardized pattern. This belief stands in your way more than your imperfections. Your misconception about divine perfection leads you to rigidity and compulsion on the one hand and to rebellion against it on the other. You ignore the vital truth that imperfection can lead to perfection and can be considered as such already in the present. For perfection in the real divine sense is relative and depends on one's attitude toward oneself and one's actions, rather than on perfect acts as such. In other words, it is never what you do that counts, but how you do it.