

Pathwork on
What Is Pathwork?

What is Pathwork? Q&A 098 gives this short definition, tying in both the psychological work and the cosmological metaphysical framework. This description is slightly different from the description of Phase 1 (Psychological) and Phase 2 (Spiritual) aspects of Pathwork given in Pathwork Lecture 204 *What is the Path?*, a short excerpt of which is also included here.

Q&A 098

16	<p>QUESTION: Whenever I try to explain what I am studying, I can't seem to find a name for it. Could you be helpful and suggest a possible name?</p> <p>ANSWER: Well, yes. I think my friends here have started to bring up the idea to formulate and verbalize this and will take perhaps a little time and effort on most of you, but what you can say in the meantime is that [in Pathwork] you study self-development on a <u>psychological</u> basis and on a <u>metaphysical</u> basis, combining the psychological setup of the individual with the cosmic universal truth. I think that should suffice as a quick answer for anyone who is not really deeply interested and where there is no sense to go into deeper details. But if interest does arise you can go into more detail.</p>
17	<p>QUESTION: Would it be wrong to say it was <u>higher</u> metaphysics?</p> <p>ANSWER: Well, just say metaphysics. Yes, there are different branches of metaphysics. Many people today, when they hear metaphysics they think automatically of new thought but that is not the only branch of metaphysics. I think primarily pointing out metaphysics can be combined with the psychological development that really sums this up in a general way.</p>

Pathwork Lecture 204 What is the Path?

06	<p>This brings us to the whole question of what this path is. Let us first state what it is not.</p>
07	<p>This pathwork is not psychotherapy, although aspects of it must necessarily deal with areas psychotherapy also deals with. In the framework of the pathwork, the psychological approach is only a side issue, a way of getting through obstructions. 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, the pathwork enters its most important phase only after this first stage is over. The second and</p>

	most important phase consists of learning how to activate the greater consciousness dwelling within every human soul.
08	Often the second phase overlaps with the first phase that is concerned with overcoming the obstructions because the second phase of the pathwork is helpful and even essential for truly executing the first. The first part of the work cannot truly be successful unless contact with the spiritual self is regularly cultivated and used. However, when and how this 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, the easier and faster will you deal with the obstructions. It is thus quite clear in what way this path differs from psychotherapy, although some of the emphases and, at times, even the methods may be similar.
09	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 force-fully reach this goal, many spiritual disciplines do not pay sufficient attention to those areas of the ego self which are steeped in negativity and destructiveness. Any success thus achieved 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 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 is not your way.

See a further description of the interaction of Phase 1 and Phase 2 Pathwork in the three-part **presentation on Pathwork Lecture 131 – Expressing and Impressing** given in the **Pathwork Resources/Events – tab Pathwork Lecture Presentations, Tools, Techniques, and Rituals** of my website.