

Pathwork Guide Lecture No. 204  
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## WHAT IS THE PATH?

Greetings and welcome, my friends here. Blessings for everyone of you. In this lecture, I would like to discuss what this path is and what it is not, especially for the sake of a number of new friends who have found their way here for the first time. But this will also be helpful for my friends who are already in this work. My words may shed a new light on it, or a different light, and will give an overall view which is always, at certain intervals, a help and a new inspiration.

First, I should like to say that this path is not new. It has existed, in many different forms, as long as mankind. The forms and the ways must change as mankind evolves. But the fundamental path remains the same.

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, at best, theorize. But this is not the same as experience. If you can let it go at that for the moment, it will be so much better than trying to arrive by force at a definitive conclusion. One thing is obvious. As this voice manifests, it is not the consciousness of the instrument through which I speak. If you can let it go at that and perhaps furthermore take into consideration as a possibility that every human personality has a depth of which he or she may as yet be unaware; and also that everybody possesses means in this depth to transcend the narrow confines of his or her own personality, thus receiving access to other realms and to entities endowed with a wider and deeper knowing.

This brings us right to the whole question of what this path is. Let us first state what it is not. It is not psychotherapy although aspects of this pathwork must perforce deal with areas which psychotherapy also deals with. But I might say that in the framework of the path this is only a side issue, a getting through obstructions, so to speak. Dealing with confusions, inner misconceptions, misunderstandings, destructive attitudes, alienating defenses, negative emotions, paralyzed feelings -- all this is essential, and all of this psychotherapy also attempts to do. However, while this is the ultimate goal of psychotherapy, the pathwork enters its most important phase only after this stage is over and done with, and that most important phase is, briefly, the learning of how to activate the greater consciousness dwelling within every human soul.

Often the secondary phase overlaps with the primary phase -- the overcoming of the obstructions -- in the sense that the second aspect of the pathwork is an essential help to truly execute the first. I might say that the first part cannot truly be successful unless the contact with the spiritual self is cultivated and "used." However, when and how this may be done varies greatly and is dependent on the personality, the predisposition, the prejudices, and the blocks of the individual who embarks on the path. The sooner he can use, explore, and activate the inexhaustible fountain

of strength and inspiration dwelling within, the easier and faster will it be possible to deal with the obstructions. I think 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.

Nor is this path a spiritual practice that aims, a priori, at reaching spiritual consciousness. There are many methods and practices that attempt to attain realization of the spiritual self. However, many of them, though using valid methods to forcefully reach the goal, don't pay sufficient attention to those areas of the ego self which are steeped in negativity and destructiveness. Success thus achieved is always short-lived and really an illusion even though some of the experiences may be genuine enough. But this kind of spiritual state is not solid and cannot be maintained unless the total personality is included. Since man shies away from dealing with and accepting certain parts of himself, he often seeks refuge in pathways which promise that this can be done.

If you think of a spiritual path as something that practices meditation for its own sake, for the sake of blissful cosmic experience and consciousness, then this path is not your way. It is therefore true to say that this path is neither psychotherapy nor a spiritual path in the usual sense of the word. And, at the same time, it is both.

The temptation to work on spiritual practices in order to grab happiness and fulfillment, in order to avoid the already existing negativities, confusions, and pain is great. But this attitude misses the mark; it defeats the purpose; it comes from and leads to further illusion. The illusion is that anything that exists in you can be avoided. The illusion is also that what is in you needs to be feared and should be denied. It is an illusion; no matter how destructive it is, it can be transformed. Only in avoiding it does it truly become detrimental to you and others.

It will thus be helpful if you remember the following three points when you consider the possibility to enter into this new venture. I will recapitulate. (1) The phenomenon of this transmission -- whether you are interested in it believe in it or not -- should be considered of secondary importance. You will do best if you keep your mind open for many possibilities which you do not yet understand. Understanding and deep enlightenment will come as you go deeper into your own depths and experience your inner wealth and connectedness with the universe. (2) You do not enter a therapy. You embark on a voyage leading you into a new territory of your inner universe. However, 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, it will be necessary for quite a while to mainly pay attention to those areas within yourself that are negative, destructive, and in error. You may not like to do so, but if you truly wish to find your real self, your core of being from which all good stems, this is necessary. How long, you may ask? The time is indicated by your state of mind, your state of feeling, your outer life manifestation. When your inner negativities are overcome, this will express itself in your life, and there will be no doubt. The path will organically bring you into other emphases and concerns. The aim of this path 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 the path for that purpose. (3) Do not enter this path if you expect from it that it will make you forget your sadness and pain, make you gloss over those aspects of your personality you like least or even outright dislike. This dislike may not be "neurotic." You may be quite right to dislike them. But you are not right in believing yourself hopelessly bad because of them. So the path must teach you to face whatever is in you, for only then can you truly love

yourself. And only when you do, can you find your essence, your Godself. But if you wish to attempt to find your essence and, under the guise of your spiritual inclinations, refuse to face whatever is in you, this is not the path for you.

The foregoing may already have given you an idea about what this path is. But let us now go deeper into this topic so as to give you a better idea. Every human being senses an inner longing that goes deeper than longings for emotional and creative fulfillment although these are of course part of the deeper and more essential longing. If we would try to put the meaning of this longing into concise words, perhaps the most accurate "translation" would be that it is a feeling or sensing that another, more fulfilling state of consciousness and a larger capacity to experience life must exist. If you can translate this longing into conscious terms, you may become involved in some confusion and contradiction. Confusions and apparent contradictions come from the dualistic consciousness that permeates the state of mind in which man is at the present time. The dualism is always present. It is always present. It is always either/or, good or bad, right or wrong, black or white. This way of perceiving life is at best only half true. What one perceives thus are only fragments, and truth can never be found in this way. Truth always comprises more than this dualistic way of seeing reality.

This particular confusion might then be: "Am I longing for something unrealistic? Would it be perhaps more realistic, more mature to give up this longing and accept that life is just this flat, dismal, gray place? Do we not hear over and over that acceptance is necessary in order to be in peace with oneself and life? Therefore I should really abandon this longing." The 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. What truly makes you unhappy is not this fact, but your demand that life should be perfect and that it should be handed to you in its perfection.

If you go deeply enough, you will inevitably discover that there is a part in you in which you deny pain and frustration; in which you are angry and spiteful that there is no loving authority present who eliminates these undesirable experiences for you. Thus it is true that your longing for this kind of happier state is unrealistic and should be abandoned.

But does this truly mean that the longing per se stems from immature, greedy, neurotic attitudes? No, my friends. It does not. There is an inner voice that tells 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 this longing?

It is false when the personality wishes love and fulfillment, perfection and happiness, pleasure and creative expansion without paying the price of strictest self-confrontation. It is false when the responsibility for one's present state, as well as the state you long for, is not assumed. For example, if you feel sorry for yourself because of your unfulfilled life, if you in any way blame others, your parents, your peers, your associates, life as a whole for your present state -- no matter how wrong others may be -- then you do not assume responsibility. This means that in some way you also wish to receive the new and better state as a reward. You may try to be a good little obedient follower of a powerful authority figure in order to be thus rewarded. Since the reward in reality can never come from the outside; no matter what you do, you must feel disappointed and resentful, cheated and angry -- and resort again and again to your old, destructive patterns that are in reality responsible for the state that creates the unfulfilled longing.

The longing is realistic when you start from the premise that the clue must lie in you; when you wish to find the attitudes in you that prevent you from experiencing life in a fulfilled and meaningful way; when you interpret the longing as a message from the core of your inner being, sending you on a path that helps you to find your real self.

The confusion sets in when the longing you sense is unconsciously translated into the terms of the negative, greedy, ungiving, and demanding personality. The longing is then put into channels of unrealizable fantasies of magic. Fulfillment is supposed to be given you rather than be attained by you through the courage and honesty of looking at yourself as you now are, even at those areas you would rather avoid. If a life situation is painful and you defend against the clean experiencing of this pain with rage, complaints, and other defenses, you are not in truth about your present state. But if you just let it be and feel that pain without playing games with it (games like "it will annihilate me," "it will last forever" -- all manipulations of your mind to "prove" that you should not have to endure any pain), this experience will release powerful creative energies that will 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. For instance, you will see how you attracted this particular pain. Such insight may not come immediately. The more you force it, the more it will elude you. But it will come if you stop the inner fighting and resisting.

Do not abandon the longing per se. Take it seriously. In fact, cultivate it, and learn to understand it so that you will follow its message and take the inner path to your core, through all that part which you want to avoid, but which is the real culprit, which is solely responsible for your less than fulfilled and joyful state.

Do not abandon the longing, the sense that your life could be much more, that there is a state in which you can live without painful, tortured confusions, where you can function from a level of inner resiliency and contentment and security; where you are capable of deep feelings, of blissful pleasure, and of the expression of them; where you are capable of meeting life as it is, without fear (because you no longer fear yourself), and therefore finding life a joyful challenge. Even the problems will be that if your inner problems become a challenge and something that gives spice to your life and makes the ensuing peace all the more sweet. The tackling of these problems will give you a sense of your own strength, resourcefulness, and creative ability. You will feel the spiritual self flowing through your veins, your thoughts, your vision, and perceptions so that decisions will be made from the center of your being. In that way, occasional outer problems are the salt of your life and almost pleasurable. But these times of outer problems will become more rare, and the times of peaceful, joyous, creative living will become the more frequent periods.

In this longing, now, the saddest part is that, deep inside, you know that your own body and soul are at this time not even capable of accepting and sustaining intense pleasure. Pleasure is both spiritual and physical, emotional and mental. It exists on all levels. Spiritual pleasure separated from the ordinary levels of everyday functioning is another of those illusions. True spiritual bliss encompasses the total personality, and the personality must learn to endure a state of bliss. This it cannot do unless it learns to endure whatever is locked inside the psyche now: pain, meanness, malice, hate, suffering, guilt, fear, terror. All of these must be transcended. Then and then only can the human personality function in a blissful state. The longing is the message to embark on a road that affords you the possibility and help to do so.

The state I described above need not be given up as unrealistic, as wishful thinking. It need not be given up because you will earn it and make it your own by going through that in you that prevents you from experiencing it. This state already exists as a dormant potentiality within yourself. It is not something that can be given to you by others, nor is it something that you can "acquire" through learning or through effort. It is something that unfolds organically, a by-product, as it were, as you go through the dark spots within you.

Let us make no mistake about the fact that this is not an easy path. But even the difficulty is not a reality, a given fact, an immutable condition. 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, to that degree the difficulty vanishes. And what first was a difficulty now begins to become a challenge, an exciting journey, and a process that makes life 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 an area of the self may imply a verdict about the whole self that cannot be tolerated and accepted. For example, if this or that negative attitude is true, then the self is all bad. Such a belief makes self-facing 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.

The path demands that of the individual which most individuals are least willing to give: truthfulness with the self; exposure of what is now; elimination of the masks and pretensions; experiencing one's naked vulnerability. This is again an apparent contradiction. It is a big order, and yet it is the only real way, the only way that leads to genuine peace and wholeness. And once the investment in pretense and hiding is given up, it is no longer a big order, but a process which is organic and natural.

So the path is at one and the same time 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 neither appear too difficult, nor will it appear as if it dealt "too much with the negative side of life and self." For the negative is the positive, in essence. There are not two aspects of energy and consciousness. They 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. And that cannot be accomplished without fully taking responsibility for the negativity in you.

The reluctance to be truthful with oneself applies to the most "honest" people. A person may be typical for his honesty, his truthfulness, and integrity on one level. Yet there are deeper levels where this is not so at all. The path leads into those as yet concealed levels, much more subtle and difficult to pinpoint, but certainly ascertainable.

How can you gauge whether or not this untruthfulness on a deeper level exists? It is really extremely simple to do so. There is an infallible key which, if you choose to use it, will give you faultless answers. This key 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 yourself, your most intimate self, in the presence of others or at least of some people with whom you have the same goal in common? How much joy are you capable of feeling, giving, and

receiving? Are you plagued with resentments, anxiety, and tension, 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 does by no means prove that you do not have anxiety. There are many who start out on the path without the awareness of their anxiety, but they feel dead, numb, listless, and paralyzed. This may be a sign that the anxiety was falsely "overcome" through a deadening process. The path cannot skip the step of making you feel first the anxiety and then what the anxiety in turn hides. Only then can real aliveness come. Exhilaration, enthusiasm, joyousness, 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 is as simple as that, my friends.

If you expect of this path, indeed demand of your life and therefore of any path you contemplate to enter, to by-pass feeling your anxiety; feeling your pain; owning up to your dishonesties, your cheating, your spitefulness, your games and more or less subtle pretension -- which you do not wish to admit and for which you do not want to take responsibility -- then you better not start on this path. But if you expect something realistic and are prepared to embark on the journey into yourself, to find, acknowledge, and bring out whatever it is; if you summon all your inner truthfulness and commitment to it, your 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 will help you realize your full life, fulfill your longing in every conceivable way. This is then a realistic hope. You will increasingly know this to be so.

Little by little, you will begin to function from your innermost center, which is a very different experience than the functioning from your periphery, which you are now so accustomed to 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 by others, on being loved, and on being successful in terms of the world outside you. Your inner striving is, whether you are aware of it or not, to make sure you will obtain all this, so as to be in peace and fulfillment.

When you function from your center, your security and joy spring from a deep well within. But this does not by any means imply you are now condemned to live without approval, appreciation, love, and success. This is another one of those dualistic misunderstandings. "Either I realize my center, then I must forfeit all love and appreciation from others, I must be alone; or I forfeit my inner self because I cannot contemplate such a lonely life." In reality, through functioning from your liberated center, your innermost self, you attract all the abundance of life to you, but you do not depend on it. It enriches you, it is a fulfillment of a legitimate need, but it is not the substance of life. The substance is within.

In the healthy life of every human being, there must be exchange, intimacy, communication, sharing, mutual love, mutual pleasure, giving as well as receiving, warmth, openness. Also every human being needs, in healthy proportion, recognition of what he does. But there is an enormous difference between this and a dependence on outside recognition, an inability to do without it at all times so that the self begins to sacrifice its integrity in tragic ways that cost much too much. The real self is being betrayed, and thus the seeking of recognition defeats itself. The path is the finding of this center, this deep inner spiritual reality, and not some mystical, illusory, religious escape. Quite the contrary, it is immensely pragmatic, for the true spiritual life is never in contradiction to practical life on earth. There must be a harmony between the two aspects of the whole. The

concept of forsaking everyday living is not true spirituality. In most cases, it is merely another kind of escape. For many, it is easier to sacrifice something and to chastise themselves than to face and deal with the existing dark areas. The guilt for the latter is constantly atoned for by self-deprivations, all supposedly doorways to heaven. Yet this guilt cannot be wiped out unless the personality deals with the dark areas directly. Then sacrifice and deprivation are not only unnecessary, but even contradictory to true spiritual unfoldment. The universe is abundant in its joys, pleasures, and bliss. Man is supposed to experience them, not forsake them. No forsaking will wipe out the guilt of avoiding purification of the soul. All of this is of course a bit repetitious for my friends who have heard and read my lectures for some time. I hope they will bear with me.

I would like to mention another specific facet about the inner obstructions that must be met so as to transcend them. It is necessary, first, to understand that all thoughts and feelings are powerful creative energy agents, regardless of whether the thoughts are true and wise or false and limited, regardless of whether the feelings are loving or hateful, angry or benign, fearful or peaceful. The creative energy of the thoughts and feelings must create according to their nature. Thoughts and opinions create feelings, and both of them together create attitudes, behavior, and emanation which in turn create life circumstances. These sequences must be connected, understood, and fully recognized. This is an essential aspect of the pathwork.

Your fear of your negative feelings is unjustified. The feelings in themselves are not terrible or unbearable. However, your belief and attitude can make them so. It is constantly being verified by those who follow the path, that the deepest pain is a revivifying experience. It releases contracted energy and paralyzed creativity. It enables the person to feel pleasure to the degree he is willing to feel pain.

The same applies to fear. To experience fear in itself is not devastating. It instantly becomes a tunnel through which you go, riding along the feeling of fear, until it carries you to its deeper level of reality. The fear is a denial of other feelings. When the original feeling is being accepted and experienced, the knot dissolves. Thus it is never the feeling itself that is unbearable. But your attitude to it may make it so.

The fear of your feelings makes you cut them off, and 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, unless you can be carried by them, unless you learn taking responsibility for them. If you make others responsible for them, you must be in a bind in which you either deny them or you act them out destructively against others. And neither of these two alternatives is desirable or bring any solution.

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 at this time. No matter how negative, how mean, how vain, how egotistical you may find yourself to be in a corner of yourself (contrary to other, more developed aspects of your personality), it is absolutely necessary that every aspect of your being be accepted and dealt with and not left out of commission, not put away and covered over in the wishful hope that it will then not matter and it will somehow just go away. It does matter, my friends. Nothing that exists in you is powerless. No matter how hidden, 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 is that no matter how destructive, cruel, and bad,

every aspect of energy and consciousness is originally in its essence beautiful and positive. The distortions must be reconverted into their original essence. Energy and consciousness can become creative again, but only through cognizance and positive intentionality being brought to bear on them. Unless you do this, you cannot come into your creative core.

This is basically the path. The path is therefore difficult only because man has a false idea of how he should be already now. He has his vanity about how he would like to be already now. He has his illusion about how he is already now. That is the only difficulty -- the illusion of how you are and how you should be, and the illusion that you could not, must not have certain facets and attitudes. Unless you give up these illusions and take stock of whatever is there, you must remain alienated from your own spiritual essence. That essence is constantly self-renewing; it is constantly conciliating apparently insoluble conflicts. That essence furnishes you with all that you could ever need for living your life and fulfilling the task you came to fulfill through your birth. It is your God center. You are an expression of all that exists -- the All-Consciousness. If you remain disconnected from it because you are too afraid of giving up your little vanity, your longing can never never be fulfilled. No matter what is being promised you, there is no panacea that can give you what you need and rightfully wish for without going through this road into and through your darkness. There are no practices, no matter how long you may sit in meditation and concentration.

All these can only be helpful tools to be used in addition to or in conjunction with the self-confrontation, which man wants to avoid at all costs. Unless you take that "now" in its naked way with all its ugliness that may exist, as well as your already existing beauty, you cannot discover that that beauty is you, of which you are not yet conscious, but which you long for to connect with and to realize and express.

That is the path, 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 that will lead them around their dark spots. They do not want to know that it is those dark spots in them 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, on finding the way through their own darkness. But those who have the courage to go all the way, relentlessly and patiently, what glory awaits them in their innermost center!

Those who refrain from going all the way are usually obstructed by the illusion that if they are not their illusory perfection, they are hopelessly bad. This illusion should be challenged, given attention to, worked with, and examined. If you do, you will eliminate an important stumbling block. Make room for the possibility that these are not the only two alternatives. Be open to find the way from within that affords you to be totally honest and see the worst, without losing faith in yourself. The miracle will then come to pass (what seems like a miracle but is really quite logical) that just because you have faced and admitted the worst, you find your true value.

Anyone initially entering the path should be prepared for this. You are not as perfect as you want to be. No matter how much lip service you may pay in accepting the theory of your human limitations, you have a great stake in seeing yourself in a certain way. This stake has to be questioned. Then face the fear of experiencing certain of your feelings and thus denying to yourself



your lifeblood. Again, it is perhaps your implicit belief that you will perish if you experience some of your deeper feelings. This fear must also be challenged. If you are willing and prepared to discover yourself, you are indeed embarking on a road of immense beauty, though not beauty in the sense that it is all easy. But the temporary pain and struggle will turn out to be your most valuable gateway to light and fullness of living.

The path is glorious when you have overcome these initial stages in which you battle with your own false ideas that create two unacceptable alternatives. 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, your potential of pleasure and security, your awareness of yourself and others and therefore your infinitely greater power to relate to others, to comprehend them, not to fear them, to be with them.

The initial decision to enter such a path must be made realistically if it is to work. Are you willing to give up your illusions about yourself and your expectations of what others should do for you because you do not wish to give up these self-delusions? Are you willing to shed the false fears about what you should or should not, could or could not experience in feelings? If you make your commitment to yourself to fully accept everything you now are and if you proceed to get to know yourself where you do not yet know yourself, you will find it is the most exciting, significant, and meaningful undertaking and journey into your own depth. You will have all the help you can possibly need, for no one can undertake this journey by himself.

When your spiritual center begins to manifest, your ego consciousness integrates with it, and you begin to be "lived through," as it were, by the former. Your living becomes spontaneous, an effortless flow.

Are there any questions?

QUESTION: In what way was this path different in former eras and cultures?

ANSWER: Mankind's development in former times necessitated a different approach in regard to certain aspects of his personality. For example, an individual in the Middle Ages was apt to act out his cruel impulses. He was not capable of separating himself from them sufficiently so that he could identify them, own up to them, assume responsibility for them without giving vent to them and becoming wholly enveloped by them. Therefore man required a strict authority from outside, as it were, to keep his lower nature in check. Only when sufficient control had been gained and the personality was capable of using self-control, could he become capable of this step in his evolution. The overcontrol must be loosened up.

Another aspect is that in former times the average person was too far removed from his core to seek spiritual life inside himself. It had to be projected outside. The inability to assume responsibility then created an outer Devil who would possess him and an outside God who would help him.

Today all this is changed. Today, for example, man's greatest hindrance is his egotistical pride. He has accomplished much with the powers of his ego. He needed to develop these powers in order to no longer be an irresponsible, helpless child. But the powers within himself must now be

freed from within his spiritual center and not be ascribed to the ego. The pride of the ego makes this difficult. It is not only a question of being pridefully ashamed of owning up to his spiritual nature. What will others say? Will they think him naive, stupid, unscientific? It is man's task today to overcome this pride and this dependency on the opinion of others. How often does an individual betray his spiritual truth because he mouths what is supposed to be intelligent and never even dares to let his divine self inspire him! These are the criteria today.

Every stage of the evolution of spiritual consciousness necessitates a different approach to the pathwork. But the aim is always the same. There is one exception. In all times, there always was a small minority which was developed way beyond the scope of the average man. For them, the path was always the same. These few formed secret societies. They were unknown and not, in the least, popular movements. Such a group as yours can therefore not be a popular movement either, for even today, as I said, there are very few capable or willing to follow such a path. But there are certainly many more today who can do so than in former times. Many could, but few will.

I will withdraw now from this instrument through which I am allowed to manifest. A great spiritual power protects this group. Many spiritual beings, powerful beings protect this path and guide it. This may seem incomprehensible or "primitive" for some of you, yet it is a reality, my friends. There is a world, a whole world, many worlds beyond the world you know and touch and see. Only as you explore yourself and go into your core will you meet this world, will it reveal itself in its stark reality and in its utter glory. This world exists within and around you, and it will inspire you from its own complete wisdom as you reach for it.

Be blessed, everyone of you. Those of you who want to make the commitment to your inner being and avail yourselves of the help this particular path can give are blessed and guided in all their moves. And also those who do not wish to take this step yet, at this time, who are drawn elsewhere, they too are being blessed. Be in peace.

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