

The Wall Within

Study Guide for Online Meetings on PL 47

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Week 1: We Build the Wall to Hide OUR Negativity

The more self-honesty is learned, the deeper it penetrates into the core of the soul. But until this core is reached, it takes a lot of doing on your part. And wherever the conscious is separated from the unconscious emotions, opinions, thoughts, conclusions, desires, or what-have-you, we can see a wall in the human soul -- a separating wall, separating the conscious from the unconscious.

You all know that human thoughts and feelings create forms of subtle matter which is a real substance, every bit as real as your material substance. So this wall is a reality and, alas, often a greater reality than your matter. For your matter is much easier to destroy than some of these walls.

Beyond the wall is what you face and know. Behind the wall you keep all that which is unpleasant to face -- not only your faults and weaknesses but also all things that confuse and frighten you. Due to an unconscious wrong conclusion, you continue to fear it and prevent yourself from facing it. All that is locked behind the wall. PL 47

Exercise 1a: When change is forced upon us we may grudgingly submit, if it feels like that is the price we must pay to gain the advantage we seek. Or, we may go into various emotional states to avoid feeling defeated. Notice in yourself, in others (and in the stories we tell) how such emotional gyrations and rationalizations create energetic barriers to protect us from facing what we fear.

We Create Spiritual Substance for the Wall

Now what is the spiritual substance of this wall, my friends? For spiritual substance is not a material you use because you chose to do so as you do when you build a form in your material world. In the latter case, you make your choice according to taste and necessity, but the material has nothing to do with you. Spiritual substance on the other hand is the result of your thinking, feeling, and being. It is that which forms out of it. You cannot use something you have not got. And you have only that which you are.

Now the substance of these walls is partly your good will, that is ineffective because of **wrong conclusions and ignorance**. Do not forget, the purpose of the wall is to keep the negative in hiding, and one of the motives of this desire is actually **good will, misapplied**.

But partly it consists also of **cowardice, pride, self-will -- and impatience**. The latter because, due to the ignorance, you think and wish to gain perfection so much quicker by merely erecting this wall and locking up what takes a lot more time and effort to really eliminate. You are too impatient and also too lazy to really do away with what lies behind the wall.

Exercise 1b: Explore areas in your life where you feel a hardness of heart. Notice if you feel this was built with an element of good will, i.e. needing to manage your emotions or avoid being manipulated by others. Could the wall might be past it's 'use-by' date? If so, what has kept it in place- cowardice? Pride? Self-will? Or an in-disguised uncertainty, masked as impatience?

A Gradual De-Construction Process is Required

As you progress on the path of self-knowledge and perfection, one slowly begins to take certain trends and attitudes out from behind the wall. They are then beyond it, in consciousness. The process by which this is done, you all know. It is the work I advocate and teach. With this process, the more that comes from behind the wall, the more the wall recedes into the background, and the fewer trends remain locked. This is good work, this is the way it should be, to go on and on until more and more comes out from behind the wall.

But, my friends, this wall must crumble one day if you want to be whole and truly healthy to the greatest extent possible. As long as you carry any part of the wall within yourself, no matter how much you succeeded in making it recede, you are not whole yet. You do not function as well as God meant you to function.

Therefore it must become your aim to destroy the wall altogether.

In most cases, this cannot be done at once. And if this is attempted at times, people can suffer breakdowns and all sorts of other complications. So in many cases, it is advisable that one makes the wall recede and takes out gradually what was behind it. Thus the wall not only recedes, but the substance weakens -- if it is properly done.

Not properly done, one may succeed in taking out certain things and pushing the wall a little into the background, but there it will remain in full force, perhaps even getting stronger. (How this could happen and how to ward off this danger-point, I will go into below).

I emphasize again how important it is to be aware of the necessity of destroying your wall one day. This can and should happen without shaking up the personality unduly. Only after the wall has disappeared, can your spiritual rebirth occur. That is when you stand naked inside in front of your Maker, in front of yourself. For you have to become that naked, that empty, so that divine substance can fill you and take root within yourself.

As long as your stone wall, however weak, however pushed into the background, exists, the divine substance cannot affect you to the same degree as the strength of the wall. In other words, the stronger the wall, the less effect of the divine substance, waiting to penetrate and fill you.

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Exercise 1c: Spend some time meditation on these images; of walls receding, a spiritual rebirthing. Of being able to truly be seen and heard, as you are, as you were created to be...

If you are not comfortable with these images, consider what concessions you might need to ask for, in order to be able to say a full-throated, full-hearted YES to the process.

Week 2: When Truth serves as a Means for Hiding

I shall now speak about the danger of beginning this path well, and succeeding in taking out some hidden trends from behind the wall, -- yet unconsciously strengthening it. It happens when a true thought, teaching, philosophy, or recognition serves as the outer facade of the wall behind which you continue to hide, **if a truth serves as a means for hiding.**

This happens so frequently, my friends. No truth is exempt from this fate. Many people search for truth -- and truth can come to you through many channels. But no matter how sincere this search is, there is in almost everyone a resistance to face certain things within. These two apparently contradictory desires can be combined by going on in the truth-search, but using these truths as shields in the wall. You hide your faults, your emotional conflicts, your fears, and negative trends behind a truth.

In the crass and superficial version, it is easy to recognize. You recognize it in any fanatic, in anyone who adheres rigidly to dogma, in whatever religion it may appear. Such a person may commit all sorts of wrong deeds, have all sorts of wrong reactions while he propounds the religious truth of his choosing. But do not forget that in principle the same thing goes on in almost every human being, only in a much more subtle way. And if you become sensitive, if you raise your intuition, you will hear and notice very well when one of your fellow brothers or sisters does so. And you will object to it. PL 47

Exercise 2a: Pause here and consider where you have experienced this paradox in others.

Yet you ignore that you do the same thing, only you use *another* truth to hide behind. This may be a religious, spiritual, metaphysical, philosophical truth. It may be pure ethics and morals without any religious implications. It may be psychology, psychiatry, analysis, all sorts of findings, terms, and words you use which are true as such. These are good, but the moment they are used in that way, they are abused, and therefore they lose their reality. They become something dead, rigid, and meaningless.

There is no truth exempt from this fate if you are not watchful, if you do not look out for this in yourself. The very teachings I give you can be abused in the same way. It is never done on purpose, of course, but unknowingly -- when you speak of and use certain terms, for instance, and by mentioning them, you do not feel the true meaning anymore.

Then the time has come to check yourself as to whether you have not unconsciously fallen into this trap. You may even hide behind a true recognition you have made about yourself -- let us say an image, a wrong conclusion, certain faults you have found. You may hide behind that, you may use that as the outer facade of your wall. It is as though something in you says, *"I go that far, not further. I am willing to admit such and such now, but no more. The admission of certain faults and inner wrong conditions will pacify those who help me to reach the core of my being. It cannot be said then that I am unwilling. But what really bothers me, I will not give freely, and this is a good way to be able to go on hiding."* PL 47

Exercise 2b: Now sense into where you have held truth as a shield to hide behind. How have you used your Pathwork studies (or any spiritual teachings you embrace) as a shield against revealing your imperfections and/or to bolster your image as a 'good person'? Notice others areas of life where you do you not 'walk' your *own* 'talk'. Then consider -- what truths are you hiding *from*?

Recognize and Work with Inner Resistance

The subconscious is congenitally opposed to giving up its subterfuges; it considers coming out into the open as a grave danger. It is ignorant and makes utterly erroneous conclusions in this respect, as in many others. Therefore, it is opposed to the crumbling of the wall and works up all sorts of ruses to prevent you from working in this direction, no matter how good your will may be.

This should be an important indication for many of my friends, to show them what the danger-point may be at this time, in what direction to look for within themselves so as to gain further victories and penetrate deeper into their souls. This will avoid stagnation for many, for now you will know from what angle to approach yourself.

It is a hidden danger, a subtle danger. If you are truly desirous of making the wall crumble, to become empty and naked in your soul, then you will feel quite clearly where and in what way exactly your own wall exists. It is always easier to feel it in the other person, but one is utterly unaware about it in oneself. You may hide behind a different truth, behind a different recognition, yet you may also hide just as much as the other person. Take it into your prayer, my friends. Ask God to help you first see the wall and then give you the courage and the humility to break it down.

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Exercise 2c: In this section, the Guide mentioned (in an aside) that a new study group was forming. There are no coincidences! It can be very helpful to share your work with others who are able to understand what you are trying to do, and to hear their experiences.

Identifying selfishness vs. identifying with it

Whoever has outgrown spiritual infancy knows very well that serving one's own ends often brings greater disadvantage than resisting these selfish impulses. At this stage, the entity has outgrown the most primitive stage, but has not yet reached the stage where the desire for selfishness has been emotionally outgrown. This is the stage most of you find yourselves in, and it is this very struggle we are concerned with.

Step 1: The first step is always: recognize the meaning of your various desires, motives, and feelings! From there on, the path becomes easier. Recognize where your desire for goodness comes from your divine spark and where it does not.

Step 2: Once you have gained clarity on this subject, you have not only made a further step in self-knowledge, but this recognition, even though it is by no means flattering or comfortable, will give you added peace of mind -- at least from the moment you have fully accepted the idea that selfishness still has a larger place in yourself than you were ready to admit to before.

Step 3: Once you have accepted that and stepped down from the high horse of desiring to be more perfect than you are at this time, you are beginning to face yourself in the real sense of the word. This is healthy, and health -- emotional or otherwise -- must have a very good effect on you. It is truth, and truth is always healthy and soothing when one has made up one's inner mind not to fight anymore against it.

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Exercise 2d: Walk through these steps in areas of your life where you align with self-interest (the dualistic level of Ego) yet are able to sense a larger purpose (unitive level of the Real Self).

Spiritually-based hypocrisy

As the human being develops spiritually and matures emotionally, self-knowledge increases on ever deeper levels. On the most superficial level of development, "good" is done outwardly, but one harbors selfish and evil thoughts quite consciously and knowingly.

When confronted with such a situation, there are two forms of behavior. On this path, one tries in a spirit of true understanding and humility to accept oneself as one is at the moment and also to accept one's inability to change as yet. One has the courage to admit to oneself that perfection is still far away in spite of the outer good deeds that are committed mainly in order to conform and gain admiration.

The other alternative is that such conscious knowledge of evil and unkind desires is rationalized, justified, and self-righteously "explained," seeking the justification in the shortcomings of others. This you would call hypocrisy.

The case becomes infinitely more difficult when the same hypocrisy becomes more subtle and more deeply buried. The good desires are superimposed on the selfish ones which are suppressed and kept unconscious, partly due to the sincere strivings of the higher self and partly due to the selfish ends. And this is where the human conflicts begin that render a soul sick and weak. The more you keep the selfish motives suppressed, the more confusion and disorder comes into existence within yourself. Either you make yourself unaware of the existence of wrong desires, or, so you think, you would have to be like those you do not admire for their attitude

You simply ignore the idea that a third alternative exists, which is the only healthy one, leading to the perfection you strive for -- that is, facing and admitting the wrong without giving in to the wrong desires nor suppressing their existence. The beginning of this right procedure is always the most difficult, and that is sorting out your emotions, finding their meaning, facing all that you have looked away from. And with this we are concerned, for there is no human being who cannot apply what is said here, in one way or another. PL 47

Exercise 2e: Consider the real-life consequences such soul-sickness'. Consider including some of those who are still afraid (or unwilling) to start this cleansing process in your prayers and thoughts.

QUESTION: Are currents used by the subconscious or conscious mind?

ANSWER: A current is actually a result of your feelings, your thoughts, emotions, attitudes. It is the sum total of your conscious and unconscious trends and traits. It is that which governs you, and brings your life (and that which happens to you) into certain channels -- such as, the current of self-will. It is there. You use it, whether consciously or unconsciously makes no difference. The using of the self-will causes a current. And the current causes an effect.

The current of self-will is not the self-will itself. It is the working self-will. For the self-will could be dormant, it could be unused. Then the current would be weak or so hidden in its effect that the personality never knows what causes these effects. But if it is used, even in the subconscious, even if it does not manifest as such, even if it manifests in a very roundabout and hidden way, the manifestation of it is caused by the current.

Imagine it like electricity. You must have certain conditions in order to produce an electric current. It is exactly the same thing. The electric current is a result of the condition that can bring it forth. PL 47

Week 3: Transition from Outer to Inner Authority

QUESTION: How should we distinguish when a "must" ends and duty starts?

ANSWER: The "must" or the compulsion is always a result of untrue, mixed, and confused motives. Duty is something entirely voluntary. If you fulfill a duty without compulsion, you do so because you decided it. It may be something that life seems to force upon you. But once you recognize that you cannot live life entirely as you would choose, that life brings certain situations, certain predicaments which one has to accept whether one likes them or not, the healthy attitude is to say "yes" to life as it is. Then you will voluntarily accept a duty.

While if you do not accept it emotionally and do the duty because you have no other choice, you act under a compulsion against your will, and therefore it is a "must." [Ref Authority PL 46] life's imperfections have to be accepted in that way. This also includes many things as well that become your duty.

He who constantly rebels against these imperfections but is nevertheless compelled to take them, even though this rebellion may take place subconsciously, does the taking against his will. He just must take them because life demands it. There is nothing he can do against it. He does so like a child who is forced to obey his will.

The mature attitude is the free one. This real kind of freedom does not mean to do always exactly as one pleases, but to accept the necessary in a spirit of inwardly saying "yes" to it. In other words, the borderline is in the very fine distinction between saying "yes" to an imposed or inevitable duty or to struggle against it and being forced to accept it against one's will.

There are many things you may not like to do, but you consider them as your duty whether they are pleasant or not. The difference between "must" and free duty lies entirely in this very attitude. PL 47

Exercise 3a: What is your attitude towards the inevitable (and unavoidable) imperfections of daily life, including the imperfect development process acted out by yourself and others? Notice where you are able to accept these limitations, and where you harbor a 'must' (This may be expressed very subtly; look for irritation, impatience, or even where you chronically exhibit expectations).

Attitudes Towards Human Authority

If the grown person can adjust towards authority maturely and freely, another milestone has been reached in the overall development of the soul. If, on the other hand, reaction towards authority remains childish because unconscious compulsive attitudes prevail, this milestone remains to be reached in later incarnations. So even if authority were administered in a perfect way, the imperfect soul would react negatively towards it as long as this point in development is not reached. But since humanity is imperfect, authority is often administered in a very imperfect way. Thus authority sets up a barrier between the child and the grownup.

And the same conflicts exist in different ways. As a child, he was torn between the desire to be loved and accepted, which a rebellion towards authority would prohibit -- or so he believed. As a grownup, the same basic conflict exists: on one hand, outspoken rebellion against the restrictions; on the other hand, the stigma of being ostracized, despised, not belonging. The solution sought by the unconscious personality is often a faulty one . *Authority* PL 46

Law Breakers: According to personality characteristics and environment, the first category is the one who outwardly rebels and revolts against authority. He feels authority as something evil because many desires that were not bad or harmful (as a child, as well as later) were forbidden by

this hostile power -- authority. He knows or thinks there is nothing wrong with what he wants. Yet, authority hinders him, and he feels it not only as an injustice but often also as generally harmful, narrow-minded, and unconstructive. We may say the strongest form of this attitude will be found in the person who commits anti-social acts; the mildest form is the one that may not even be noticeable to others, but nevertheless, the same feelings exist in subtle ways in the subconscious mind. *Authority* PL 46

Law Upholders: The other category is the one who at one time has turned about face, and although surely not thought in these terms, but felt, this person says, "*If I turn around and become one with authority, as much as I may dislike it, I am safe.*" This safety, or apparent safety, leads the person to become a strong law-upholder in extreme cases, not only in the strictest sense of the word but also in a more subtle way. The law-upholder -- in order to uphold his own position and safety, in order to hide his own rebellion, deep down so similar to the law-breaker he is fighting -- must become extremely opposed to the law-breaker. The more he is afraid of his own tendencies of hidden rebellion against law and authority, the more he will find it necessary to become strict and severe with the law-breaker, in whom he sees a part of himself which he does not want to expose. This very exposure seemed so risky and dangerous that he decided to turn to the "enemy camp." The fear of his own exposure makes him doubly "good." *Authority* PL 46

Exercise 3b: Does one of these predominate in your interactions with authorities? Or do you go back and forth? Notice what prompts you to switch.

QUESTION: Ref *Authority* PL 46; could you give any further advice in the case of a person who is unconsciously a law-upholder, but consciously is a definite law-breaker to the point of acute resentment, dislike, and intolerance towards a particular authority?

ANSWER: Once this recognition has been made -- that unconsciously one is a law-upholder, while one rebels consciously, particularly against a certain form of authority, this is the foundation. Without this recognition, nothing can be changed.

Whenever you observe your reactions in your everyday life, think from this viewpoint:

Exercise 3c: Whenever you observe your reactions in your everyday life, think from this viewpoint: "*What do I feel? How would I want to be? Why do I react this way? What lies behind this reaction? What are the emotions that govern me to react in one instance like this, in the other in the exact opposite way? Why am I once a law-upholder and once a law-breaker?*" PL 47

Some Form of Daily Review is a Necessity

When you go on in this work to ask yourself questions of this sort, and when you finally succeed in answering them (by learning to make your emotions conscious and articulate) you will understand deeper layers of your being that are responsible for the reactions you have recently discovered. The constant and detached observations of your daily reactions; your attitude towards them; and learning from them to find what lies behind them -- this in itself is already a curing agent to a large degree. By doing all this -- without haste, without tension, but in steady perseverance -- you will see all the wrong conclusions that are connected with such attitudes.

By cultivating this in thought and observing how the emotions -- which work slower than the brain mechanism -- still adhere to their old patterns, these same emotions begin gradually and at first hardly noticeably to change. This is the only way, my friends.

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Exercise 3d: How do you respond to such encouragement for regular self-review? Relate your response to the teachings on Law-Upholders vs. Law-Breakers.

Love Can Lead to Feelings of Dependence

Authority is not only that which emotionally represents the enemy, the restricting forces that prohibit you to do what you wish. Authority can also be represented for you personally by the very people you love most because you are dependent on them. That is another facet which you should consider.

You love your parents, and yet they are your authority. Because you love them, the conflict came into existence. You may wonder how to solve this problem because you cannot help feeling dependent on the one you love and therefore this person does become authority to you. The answer to this question is: examine your love. Find the right middle path.

- On one extreme stands the lack of giving up the self and therefore inability to love at all -- too strong a self-will, not letting go of the self, fearing to let it go.
- The other extreme is overdependence that exists out of the tendency to let go too much in the wrong direction.

Wherever such lack of balance exists, other unhealthy and harmful currents prevail, and the balance has to be established by first of all becoming aware of this problem and looking at it squarely for quite a time. PL 47

QUESTION: How does the spirit world judge a person who is searching for truth, yet escapes from himself and chooses the easy way out?

ANSWER: That depends entirely on the development of the person in question. The same is not expected of everyone. There are people who merely try to live right and not to commit crimes, who live an average, decent life. For them it is the most that can be expected. It takes all their efforts to do just that. It is all they are capable of in this incarnation. Such a person finds more fulfillment than one another who goes the path only halfheartedly and stops midway. The latter may not do his best.

Exercise 3e: Notice if you judge those who seem to be okay with simpler lives, easier goals.

You human beings are always inclined to judge everyone alike. We cannot do that because everyone is of a different spiritual age; everyone has reached a different stage of development in different respects of their personality. There are different basic factors to be considered; the characteristics, the strength, and the task is different, according to former incarnations. But if, on the other hand, someone would be capable of searching and facing the self, but gives in out of laziness, out of pride, or whatever the reasons may be, thus following the line of least resistance, then the result must be felt by the entity. This is not because we in the spirit world judge against them in a moralizing way or because we punish -- all that is wrong. There is no such thing.

You punish yourself because if you go against your own plan. If you do not do what you set out to do when you came into this life, you draw circumstance towards you that will finally corner you for your own good. PL 47

Exercise 3f: Where do you punish yourself for being a Law Breaker?

Week 4: Self-Awareness vs. Perfection

Every human being has the desire to strive for perfection, for the ability to love, and for true goodness, for light and truth. This desire lives in the divine spark of every being. But this desire in its pure state does not always penetrate through all the layers of imperfection. It is as though the sun were shining through dirty glass and the rays coming out on the other side took on hazy shades. It is that way with the desire for development.

But, my dear friends, quite apart from this desire of the higher self, the same desire for perfection also comes from the lower self. And this is so with all those who have understood that selfishness and self-serving aims do not bring many desirable results. If you were to serve only the aims of your lower self as it is in its essence, you would be disliked, you would certainly not be loved and admired. Therefore, the desire for goodness is also a selfish one. PL 47

Exercise 4a: What does perfection mean to you? Make some lists! Explore how perfection would be manifested. Be precise – what details would change in your love life, job/profession, friendships? How would your goals change? What would your daily routine look like? What would you look forward to at the end of the week, if life were already perfect?

Perfectionism is a rigid, static, unrealistic picture of life, of others, of self.

Perfectionism denies the temporary reality of imperfection and limitation in a most unhealthy way. It wants the pleasant results of perfection without paying the price for achieving it. The price is: facing the unpleasant, often unflattering, fact of imperfection and slowly working at the elimination of it. Perfectionism does not want development, it demands the magic of eliminating the necessary steps to attain the goal. When this proves impossible, it becomes impatient, angry, destructively guilt ridden, it punishes the self and completely rejects it, seeing no redeeming features. It completely misunderstands the nature of imperfection, its specific origins, and thus ignores the way out of it. It flatly judges, without vision or wisdom.

[Perfectionism: Chapter 9 of The Undefended Self](#) PRS9

The desire for goodness, as such, does not necessarily and exclusively come from your higher self. This is a problem that is confusing for many human beings. The only way to gain clarity here is to become aware of your emotions, their desires and motives; then you can separate the pure motive from the selfish one.

You should certainly continue to aim for the right and good within yourself and in your actions, but you should be clear to what extent this desire is colored by your selfishness. Often this conflict is not as yet a conscious one. You are aware that, on the one hand, you do want the good, the true, and the beautiful; but there is also a voice within that speaks quite clearly and you know quite well, *"Is it really goodness, pure goodness, pure unselfishness if I do such and such?"* Thus you become confused; you become uncertain about your own good motives. PL 47

You can gain clarity only if you become aware of your emotions, desires, and motives. PL 47

Exercise 4b: Explore your desire to be better than you are now. What would have to change? What would the 'cost' be? What do you fear you would have to give up? If that sounds easy, why haven't you done it already? If that seems difficult... are you hoping an easier way will appear?

When I say to understand yourself, **I do not mean your outer deeds, decisions, and reactions.** This you can often explain, rationalize, - and therefore you believe you know yourself. But is there a human being who is not forced into reactions and decisions by his or her own compulsive and unconscious trends?

This particular path that I lead you on, my dear friends, step by step, will give you the knowledge of where and how your outer problems are connected with your inner conflicts; where you react emotionally, in such a way that you attract certain happenings as inevitably as a magnet draws certain particular substances. These forces can only be truly understood when you uncover your own emotions and find out their deeper meaning.

And with that knowledge, you gain the knowledge of the particular reason and purpose of your life, your own individual existence within the frame of the general purpose that is known to all of you in principle. This general purpose is a well-known fact, but how your individual existence fits into this scheme is important to find out for each and every person striving upwards.

When this is discovered, it designates an important phase an entity has reached in his whole cycle of incarnations. When this knowledge can be brought forth, it happens due to important efforts which are a sign that a soul has reached a significant milestone on the upward road. He goes over the borderline of unconsciousness to consciousness in a higher degree. The true realization of one's present existence marks, indeed, a major point of a soul's return journey to God.

In the series of lectures I am privileged to give, I am leading you step by step to this goal. By understanding yourself in the deepest layers of your being, by understanding your emotional errors -- not necessarily in your actions and, if so, only as a result of your emotional errors -- you understand the reason of this life for you personally.

Authority PL 46

Exercise 4c: Keep noticing your emotional reactions, however mild, to the constant repetition that this path is an outline for personal spiritual development, vs. a cure for the ills of the world.

Only you yourself can find out when and how you are hiding behind your wall, what truth you are using in order to do so. Only by examining your feelings, by listening into your emotions can you get the answer. The fact that you have overcome the initial resistance and won your first victory is, in most cases at least, a milestone that indicates that you will not leave this path again. But this does not mean that other resistances do not lie in wait, other victories do not have to be won. And although you may never leave this path, you may get stuck at a certain point from which you always go around in circles without penetrating deeper. This happens when truth and true findings are used as hide-outs.

So, my dear friends, all of you who work on this path so successfully, realize and visualize this wall within yourself. You can get it in meditation, you will get it by observing your own reactions, and you will then know where the wall stands. And by locating it, it will be a great deal easier for you finally to succeed in doing away with it altogether. PL 47

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