

Pathwork™ Steps

Self-Liking; Condition for Universal State of Bliss

Study Guide for Online Meetings on PL 150

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Week 1: What is the Truth about Myself?

Week 2: The Vicious Circle of Self-Doubt

Week 3: Self-Liking Allows the Natural State of Bliss

Week 4: Transcending the Now

Week 1: What is the Truth about Myself?

Man cannot be in the universal, general truth, the dynamic truth of life, unless he is in the truth of himself. Not only in those truths he has already faced, but also with regard to those factors that are still difficult to look at. As long as he refuses to face what seems most difficult, he is not in a truthful state. There are always areas one has less resistance to look at. These may offer an opportunity to deceive oneself as to the areas where one is still unwilling to see himself unmasked.

It is essential that man say to himself -- again and again and again -- "*I want to look at everything, I want to see even that where I am most resistant.*" Then and then only can he fulfill himself. Then and then only can all the difficulties, all the apparently insurmountable obstructions dissolve and things fall naturally and effortlessly into their proper place and order so that a non-wasteful, meaningful life establishes itself.

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Exercise 1a: Just do it! Say "*I want to look at the truth in myself.*" Every day, again and again, and particularly at moments when you feel discontented and disconnected. Anyone who does this will experience amazing results.

Limitations in Expressing Spiritual Truth

Language in any shape or form is a conglomeration of symbols. What else is language? When you say the word "table," it is a symbol for the object you use, that you know as such. The same applies to the language of your personal unconscious mind. And it is just as possible to learn its language as it is to learn any other language. But it takes as much time, effort, and practice. It no more comes to you by itself than your suddenly learning a new language without organized effort. Only it is infinitely more rewarding, more essential for your personal life to know the language of your unconscious than the knowledge of a dozen foreign earth languages.

[*The Language of the Unconscious*](#) PL 124

The inability to express is due to the difficulty of communication, which in turn is dependent on your coming from your real self. The more you are estranged from your real self, the less you can express yourself, relate and communicate with others. This we know already. But there is also the fact that spiritual experience cannot be conveyed in words. This inability causes pressure and frustration. You cannot find the right words because spiritual experience is no longer a question of words; it functions on a different level.

Q&As on Laziness as Symptom of Self-Alienation PL 96

Language can lend itself well to conceal and displace, to deceive the self by using the same words while avoiding the real issues where these words would be most applicable. There are no specific expressions in any language that can guarantee to avoid such subterfuges and more or less subtle self-deceptions. Only the utter and thorough inner will, the profound sincerity to be truthful with the self, can avoid this.

Man's tendency to run away from himself makes him use language in an ambiguous way. He says the word "truth" and applies it perhaps to general factors, where he is indeed saying a truth. But he avoids a truth about himself by doing so. This is how a truth becomes just a word and eventually a cliché. This is precisely the reason why I restate and reformulate in different words the same truths.

The courage and humility to be in total truth about the self must be cultivated and summoned -- daily, as it were, not paying lip service to it, but really meaning it. *"I am not afraid to look, whatever it is that I do not want to see. I request the divine wisdom and power within me to make me see where I do not want to see so that I can change where this is indicated."* This must be followed through consistently in order to attain total liberation of all unnecessary shackles that encase the real self, to attain the blissful truth of the universe.

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QUESTION: *You speak about the people who want to be better than others, who want to be special. But how about those who feel that they are not as good as others?*

ANSWER: It is the same. It is again the duality, two sides of the same coin. No one who feels genuinely his value ever needs to prove himself better than others. It is only those who doubt their value. This is why I began this lecture by saying that self-liking is the key to a state of bliss.

Here lies the vicious circle:

- 1) The more he sells out
- 2) the less man likes himself
- 3) the greater his need to receive approval by others to assuage his self-doubts. Then,
- 4) the greater his attempt to have others give him what he himself can effectively supply
- 5) the more he is driven to betray the truth of the universe
- 6) and the truth in himself.

One can only get out of such a vicious circle by working on a path of self-finding. Each moment of discontent contains answers for you. If you look for these answers, you transcend the now and experience the truth of the universe, which is that every fraction of life is infinite bliss.

Each moment offers a richness, a perfection, a fullness, no matter where you are, no matter what is your particular predicament.

Q&A Section of the Unedited Version of PL 150

Exercise 1b: Disliking the self = doubting your innate, inherent value as a spiritual being (vs. honestly looking for where and how your intentions and your efforts fall short)

Draw a circle that describes 6 steps (described above) in your own vicious circle of disliking some part of yourself. What might slow down or stop the dynamic? Spend some time noticing a need for approval, or a request to get from others what you refuse to give to yourself.

Evil is a Defense Against Suffering

The capacity to own up to being fallible, human, vulnerable, irrational, wrong, needy, defenseless, weak, and unhappy must by necessity increase your capacity to be strong, truly right (not self-righteous), truly independent and fulfilled. The admission of heretofore apparently inadmissible feelings is the bridge to inner unity and fulfilling self-expression of life.

The acceptance of your hate will make you more loving; the acceptance of your weakness, more strong, the acceptance of your pain, more blissful. These apparent paradoxes have often been pointed out by me, but I believe that many of you have actually begun to experience their truth.

A double illusion must be removed -- the underlying belief in question, as well as the cover of it. And this is always the most arduous part of the pathwork. It cannot be accomplished in one swoop. It proceeds in stages and sections.

The denial of your vulnerabilities, the shame of helplessness, and the feeling of being unlovable create evil and destructive attitudes and feelings. In other words, evil is a defense against suffering. Needless to say that this defense, as all defenses, create more suffering, as well as confusion, by dint of no longer being connected with the real feelings in the self.

The Importance of Experiencing All Feelings / Dynamic State of Laziness PL 190

Daily Review PL 28

<http://www.janrigsby.org/files/PDF/028-DailyReview-Suggestions.pdf>

Exercise: Keep a record of incidents that disturb you. Focusing upon subtleties may help us from becoming distracted by exaggerating or over-dramatizing a situation. Notice feelings of discomfort, where you suspect you may be uninformed, ignorant, unprepared, or unaware. Each week, see if you can relate with the sub-topic.

Exercise 1c: For Week 1, notice subtle ways that you seek approval from others, or desire from them what you refuse to give to yourself, such as demanding respect (vs. developing self-respect and asking that others honor themselves as well), or demanding proof of your value. Notice when you feel dissed or dismissed by others. Ask, “why do I take this personally, instead of seeing it as their perspective / their limitation / their issue?”

Finding Subtle Truths about Yourself

[How do you win with a competitive in-law? By Not playing here game](#)

“Jackies” can only drive you crazy if you do ‘care about any of this,’ on some level. You can know intellectually you’re not competing and still feel a mad impulse to say, ‘HA HA, LOSER, I DON’T EVEN CARE.’ If it’s not a competition, then prove it by forfeiting — or outright losing.

Voluntarily, kindly, joyously, every time.

Recognize the competitive feelings she triggers in you with her competitiveness; be prepared with a healthy outlet for those feelings so you don’t react in the moment.

Carolyn Hax, Washington Post Advice Columnist

Week 2: Another Vicious Circle: Self-Doubt

- 1) Your need for reassurance is based on the doubt that you sufficiently count, that your own intrinsic values are sufficient onto you.
- 2) You fear that your own conscience, your own opinions are not valid
- 3) So that you need a confirmation or reassurance by others.
- 4) Unreal needs have an addictive quality; the more one needs them, the stronger the unhealthy striving becomes, and 5) the further one gets away from the inner source of all solutions.
- 6) Also, the more one gets used to it, the more one thinks one needs it.

Your personal truth must be brought out as to the underlying uncertainty. Then and only then will you find that a fearful opportunism exists in specific areas where you shy away from your truth in relation to universal truth. This fearful opportunism may easily be covered up by apparent rebellion.

This discovery is already the first layer of the moment. Knowing about this need enables you to go to the next layer, which is exploring your doubt that makes the reassurance apparently necessary. Where do you perhaps forsake a natural law and do not even wish to know it so as not to endanger yourself and come into opposition with what you fear the world expects of you?

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Exercise 2a: Draw a circle and write your version of the 6 steps (described above) in your vicious circle of self-doubt.

Once you put this into words, you can then ask yourself where you are unsure of the issue involved in Step 3. What kind of reassurance would you need to resolve your self-doubt?

Bliss is the Natural State of Being

Man unconsciously knows that a state of pleasure supreme is his birthright, and he constantly strives for it, whether he realizes this or not. That this striving goes in a wrong direction, as just mentioned, does not alter the fact as such. Once man learns to search in the proper direction, he will find what he seeks.

The entire universe is constituted in such a way that each created individual is capable of being in a constant state of bliss. Each created individual is made in such a way that this is not only a theoretical possibility, but it is man's natural state of being. It is the natural law. When an individual is not in a state of bliss, it is an unnatural, disturbed condition. It is exceedingly important for you, my friends, to really grasp and appreciate this fact.

When I speak of a state of bliss, I do not mean this for a vague future -- a future either in this life or for a future in a life beyond the physical state of existence. It is indeed possible right here and right now. Nor does this depend on

1. some complicated feat
2. a difficult state of perfection foreign to your present way of being
3. outer events or anything having to be different from what it is right in this minute.

Man is prone to think that if only this or that were different (within or around him), then nothing would stand in the way of his happiness. Total happiness is possible immediately, as you are now.

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Bliss: Extreme happiness; ecstasy. The Ecstasy of salvation; spiritual joy. www.ahdictionary.com

"I want to look at the truth in myself."

Anyone in this pathwork who pronounces to himself these words every day, again and again and particularly at moments when he feels discontented and disconnected, will experience amazing results. When an entity is ready to look where the looking will yield real answers, help must come. There is no other way, and this applies equally to all human beings. No one can help another person to being in the now, for this presupposes the absolute and primary desire,

"What is it now that I do not want to look at?"

When an individual does this, answers will come forth -- absolutely and inevitably -- in exact proportion to the sincerity and strength of this wish. Otherwise, there is no answer, my friends.

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QUESTION: *Now, supposing the answer is that my doubts and need for reassurance concerns _____ (fill in for yourself; the answer is universally applicable!)*

How does this apply to what you said about the natural law as opposed to complying with the expectations of my surroundings?

ANSWER: You forsake the natural law by not trusting in the benign nature of your feelings. You cut them off. There is deep in you a mechanism that says, *"No, I will go no further. I let myself go that far because that is pleasurable, but I will not go to the risk of allowing my full nature to take its course."* You do this partly because of the world -- because you fear censure -- and partly because of a misconception; you feel threatened by the natural feelings in you, and pay allegiance to the world which proclaims that one should not trust these feelings.

Thus you deny the universal forces within you and want to play it "safe." Think deeply about all this my friends, and try to apply it to yourselves. Approach yourselves with courage and humility, and something will open up in you. A fountain and wealth of wonderful strength, the love and wisdom of the universe will become available for you.

Q&A Section of the Unedited Version of PL 150

Exercise 2b: Consider that the Guide is answering YOUR question above.

Look for cognitive blind spots, where you:

1. Persist in overlooking what needs most to be faced;
2. Overconcentrate on other aspects (that may be important in themselves) which have already been faced -- and overemphasize them to cover up other truths you are not ready to see.
3. Do not utilize your powers to the fullest, no matter how much growth actually exists.
4. Overlook and let disharmonies stand unexamined, remaining on the outer cover and layers, never reaching the nucleus of the disturbance.
5. Accept the disturbance in a false spirit of inevitability, of taking for granted what need not be.
6. Rationalize aspects of our lives and thus aspects of ourselves.

Exercise 2d: Apply the following teachings on relationship to your relationship with your divine self / real self. Consider that you fully control your own access to bliss, by choosing to develop an intimate relationship with your real self (which is ultimately synonymous with spirit and/or God).

“All this applies to any kind of relationship; mates, parents and children, friendship, business contacts, etc.” PL 180. Practice expanding your capacity for intimacy – and bliss!

Relationship Poses the Greatest Challenge for the Individual

The friction that arises out of relating with others is a sharp instrument of purification and self-recognition, if the self is so inclined. My statement must not be confused with the fact that intervals of seclusion are a necessity for inner concentration and self-confrontation; but these periods should always alternate with contact. The more intimate such contact is, the more it bespeaks of spiritual maturity.

Conversely, fear of intimacy implies rigidity and the denial of seeing one's own share in the difficulties in relating. This state also brings about fear of one's feelings. Fear and uncertainty will make it impossible, under such conditions, to find bliss and closeness – fearless closeness.

Difficulties and fear arise to the exact degree that he still projects his difficulties in relating on others and still renders others responsible for anything that goes against his liking.

The moment a relationship is experienced as irrelevant to inner growth, left on its own (as it were), it must falter. Sooner or later, it must falter. The majority of human relationships are not recognized as a mirror to inner growth, so that the relationship gradually wears out. The first steam evaporates, and then nothing remains. Either overt friction and dissension or stagnation and boredom will wreck what was once promising. Only when each one grows to his ultimate, to his or her inherent potentials, can the relationship become more and more dynamic and alive. Whenever there is friction or deadness, there must be something stuck, something blind, something that ought to be seen. There must be some interaction between the two people which is unclarified.

If this is understood and properly handled, not only will growth proceed at maximum speed, but happiness, bliss, the feeling of meaningful living and deep profound experience, and ecstasy will grow into forever and deeper and more beautiful dimensions.

The power that brings two people together in love and attraction and the pleasure involved with it are a small aspect of the state of being in cosmic reality. It is as though each created entity knew unconsciously about the bliss of this state, and sought to realize it in the most potent way open to humanity. That way is love and sexuality. The power that draws them together is the purest spiritual energy, leading to an inkling of the purest spiritual state.

It is possible to measure one's personal sense of fulfillment or frustration by the depth of relatedness and intimate contact, by the strength of one's feelings one permits oneself to experience, and by the openness and willingness to give and receive. The degree of frustration indicates an absence of contact which in turn is a precise indicator that the self withdraws from the challenge that relationship is, thereby sacrificing personal fulfillment, pleasure, love, and joy.

The Spiritual Meaning of Relationship PL 180

Week 3: Self-Liking Allows the Natural State of Bliss

The state man consciously or unconsciously seeks depends directly on his self-liking, his self-esteem. The equation always comes out even. To the exact degree self-liking exists, to that degree happiness exists.

Lack of self-liking prevents the psyche from experiencing its natural state. It induces an alienation from the universal forces and sets up a screen, or a film, preventing the individual from becoming part of the cosmic forces, which are bliss.

It does not matter whether the lack of self-liking is based on realistic or unrealistic reasons. Both present an equal obstacle. This is why **a reevaluation of one's concepts is part of the process** of self-realization since often man dislikes himself for the wrong reasons.

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The Power of Habitual Attitudes

Each situation you are in contains new possibilities to react. You have choices all the time. You can be in a situation and automatically fall into the old conditioned reflexes, your negative approach, without paying attention to what you are doing. As long as you assume that this habitual approach is the only one possible, you will not grasp the possibilities and powers of the life you represent.

Self-Esteem PL 174

Automism Prevents Autonomy

No self-deception or conscious ignorance of it can eliminate the effects of self-dislike. Any path of self-realization must deal with the most subtle, unconscious soul movements and attitudes because their effect is so much greater than most individuals only remotely sense.

One such aspect is being true to the natural laws existing in life and the individual, as opposed to allegiance to handed down values, superimposed standards, the mores of any given society or culture. Self-realization and liberation are very much determined by the freedom of an individual to adopt natural, universal laws and standards, by making his own independent decision to adopt them with his reasoning process, and by taking the responsibility for this decision fully upon himself. Such a state of mind differs drastically from the one in which a human being automatically adopts views, opinions, apparent laws of life, standards of ethics and morals without questioning their sense, their inevitability, and their reason.

The automatism in which most people take conditions and laws of life for granted prevents autonomy of self. Taking a law or a standard for granted -- that is not a law of universal life -- you close the door to the universe.

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Automism in Rebelliousness

Often the most rebellious human beings are most impregnated with mass opinions and false limitations as inevitable laws of life. **They would not rebel against life if they would not believe that they have to bow down to something inevitable.**

Often it is not even a question of a difference between the natural laws and the mores of a civilization. Yet it makes a world of difference whether one abides by standards of conscience in the free spirit of self-choice, or acts in blind obedience and unquestioning lack of consciousness. The words may ring similar, but the flavor of psychic processes, of inner climate and attitude, is totally different. When the natural law is different from the manmade one, the difference becomes even more obvious.

When man denies himself the fresh and spontaneous experience of coming to self-found and independent, self-responsible concepts according to which he conducts his life, he is not acting from mere laziness. In the last analysis, it is always a violation of integrity.

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Exercise 3a: Where in life do you rebel? Or, where in life do you adapt your views because the 'other side' feels overwhelmingly stronger? Describe what you fear, and why you fear that something unnatural (= contrary to spiritual law) might prevail.

Pretense and Impatience

Before you can feel your real self, you will first become utterly aware of a falseness, no matter how subtle; a pretense not only of how you wish to appear in the eyes of others, but your whole mode of approaching life. Once you are aware of it, you are much nearer to realizing your real self than you may think, provided you do not remain mired in this difficult phase. You will begin to experience yourself for the first time as being no longer helpless.

To give up being a helpless, fearful baby means to you that people will no longer protect you, and therefore it is difficult to risk the change. You want to continue using the crutches that have once seemed so safe. One part of you wishes to change, another part fears it.

Impatience comes from a variety of inner sources. One is a distortion of goodwill. With this comes the urgency of the forcing current. Another reason may be the need to convince others because you yourself may not be really convinced. Still another reason is a feeling of inadequacy when not being able to reach or persuade another person. You may often be most impatient when another does not understand what you yourself have not understood only a very short time before. Your hurry to convince another person is often a reflection of your impatience with yourself. Your non-acceptance of the imperfection of this world, with the slow process of striving, grasping, and drowning, is very much at the core of your impatience. It is up to the individual to find out which, and how many, of these reasons hold true. Why do certain issues bother you and others not?

Q&As on Laziness as Symptom of Self-Alienation PL 96

Cowardice and Opportunism Damage Our Integrity

Now, why is integrity damaged when an individual refuses to come to autonomous answers about life's rules, life's apparent restrictions and limitations?

1. There is always cowardice at stake when a person blindly takes rules and laws for granted and inevitable. It is lack of courage that induces an individual to repeat handed down moral codes rather than questioning with his own deep, sincere, and honest reasoning processes. He accepts many handed down laws because he is afraid of the consequences, afraid that the opinion of others may be different, and that he thus will get into conflict with other people's opinion of him.

2. When these motivations are honestly examined and faced, one cannot help but see that simple opportunism -- on an emotional level -- plays a dominant role. He sells out on a truth he shies away from naming, in order to obtain approval or even admiration from others.

The freeing of the real self is impossible as long as such conditions prevail in the psyche. Wherever ready-made opinions are echoed (whether the person is aware of this fact or not), a violation of personal integrity, an opportunism of some sort, must exist.

It is important to note here that this does not necessarily mean a majority opinion. It may apply as much to a rebellious opinion of a minority group. There, too, a blind, unquestioning, emotionally colored motivation may contain cowardice and opportunism even though outwardly it seems courageous to defy the rest of the world.

The laziness of thinking through is never just laziness per se. It always contains the cowardly opportunities to comply with special surroundings the individual believes he desperately needs and cannot afford to antagonize.

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The "Siren Call" of Approval

There is a special temptation that strengthens the tendency to forsake self-responsible questioning and independent concepts formed according to the natural laws of life. This temptation is that all the world pronounces the mores of society as good and righteous, while the love of the natural laws is often ignored. Hence, the man who follows the manmade law receives homage for his goodness and righteousness. This is not only tempting from the point of view of needing the approval of others, it appears like medicine to the sores of self-doubt and self-dislike. But the medicine only removes the pangs of the pain, which is but the symptom, never the root of the problem.

When the real reasons for self-dislike are removed, the courage to be a self grows in proportion. Many times the real reason for self-dislike is at least in part the very cowardice to sell out on the truth for the convenience of being approved of by others. So, the so-called medicine and the poison are frequently the same.

Inner Knowing More Important than Outer Action

Taking outer action is not even of primary importance. What is of primary importance is knowing. **At least the individual is in a state of truth about himself** rather than in the self-deception and lack of awareness that had existed before. He is thus nearer himself, and nearer the universal truth that is all bliss and all fulfillment.

Knowing the natural law of evolution (even when not being able to live by it yet) creates a freedom and truthfulness as an inner climate. The knowing is therefore primary. It immediately affects man's state of pleasure, of joyfulness, when he is in truth in this regard. For he must respect and like himself to the degree he no longer glosses over and takes for granted those apparently unquestionable, "self-understood" aspects of life. If he knows, self-liking is established, and with self-liking, the capacity to partake in the universal blissfulness, which is a natural fact.

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Week 4: Transcending the Now

No matter where you are, my friends; no matter what your present condition or circumstances are; no matter how you feel, if this now is thoroughly faced, not run away from, it yields a wealth of beautiful energy, life substance, joyfulness. You can find in this now exhilaration and bliss, peace and stimulation, a deep sense of purpose that will lend meaning to all you do -- inwardly and outwardly. Pleasure supreme lies in every fraction of life, provided you do not escape from it, push away from it -- perhaps by pushing at yourself to be what you are not at this moment.

No matter what the mood of the moment may be, if you are self-alienated, if you feel disconnected, if you feel anxious or depressed or hopeless or bored, there is in this very moment, through this mood, your nucleus, your now. And if you face this now, if you look at and are in this mood and transcend it, you do not have to wait for a far future nor even for a different state of being, a state of perfection. You then must be in the life force and life substance of your immediate now and therefore in bliss.

You are then in a moving stream of growth, of evolution. You then cannot help but like yourself on a deep and subtle level, a level usually covered up. It seems often the most difficult thing for man to do, and yet it is the easiest to do.

Deep in this center of yourself, that can be reached by the road I show you, exists this power and a presence of all wisdom which is constantly available. In this center, life eternal manifests right now.

You will subsequently also find the courage to pay allegiance to natural laws that you discover for yourself through an honest and fresh approach. A new integrity will be born in you and also the courage to dispense with appeasement, with conformity in whatever shape it may exist.

The need to be like others is not opposite to the need to be special and better than others. They are two sides of the same coin of duality. To the extent man conforms, takes for granted what others have told him (explicitly as well as implicitly), he believes in laws that are not natural laws and in facts that are not inevitable facts; to that extent he is also compelled to prove his specialness and to set himself up with pride.

The cowardice to conform is the same as the pride to be better. Both can be shed only when the courage exists to question apparent inevitables and when the humility exists not to have to be better.

That is the freedom that opens the gate to the universe. And it opens the gate to the real self.

The fog of vagueness of not looking at the pride and the cowardice prevents you from reaching this life. Therefore each moment can be owned up to only when courage and humility exist -- the courage to question the handed down codes, the courage to look at every and any truth within the self, and the humility not to have to be special, and perhaps, if necessary, for the sake of truth, to dispense with approval by others.

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Being in the Now

When you find yourself saying, "*Yes, I am now in this or that unfortunate state,*" discover further that perhaps in ever so subtle a manner, you are in a state of waiting, or even pressure, to reach a different state. You cannot grow when you strive away from what you are now. This striving is an error, a misunderstanding. It is based on denial of what is. When the present state is fully seen, admitted, and understood, pride and cowardice can simply be dropped in an effortless way.

Is not cowardice, with all its compliance and conformity, its self-negation and denial of truth, its opportunism and betrayal of cosmic reality, a result of pride? Does it not require humility to dispense with the need to have the approval of others? This courage can only be attained when humility exists. You will not sell out, violate, and betray your real self when you can let go of admiration, of being singled out in some way.

Each moment contains a wealth, my friends, a wealth that is indescribable.

Your human mind lacks the equipment at this point to even remotely conceive it. Perhaps it can be compared with the theory of atoms, or better, the science of atoms. It has shown man that the smallest particles, too small to measure with the eye, contain such power that vast areas of human habitation and millions of human lives can be destroyed by this power.

But this very same power also contains the possibility to affect human life positively in equal measure to its destructiveness. **It is man's mental attitude that determines the direction this power goes.**

With the science of atoms, a revolutionary reorientation has begun, forcing man into recognizing that power is not a matter of size but rather a matter of quality. With this new concept, the truth of a new dimension begins to open up.

It is exactly the same with the now of each moment.

Each fraction of "time," of existence, of life contains a power and wealth that by far surpasses in scope, depth, and potential the power of the atom. For it is a spiritual power, and as such, it supersedes all physical manifestations, including atomic power. If the fraction of life is known to contain such power and is utilized by examining its negative manifestation, the inherent nucleus of power can then be used positively.

All you need to do is focus your attention on it. Then you will discover riches and powers still inconceivable in their fullness; but the first inklings will already astound you. You do not have to wait for tomorrow. You do not even have to wait for a different state of existence. The desired tomorrow, or the desired different state of existence, will come as a result of meeting this moment in truth. If you wish to look at yourself in the truth of this moment, if you give this your full integrity and honesty and attention, the moment will yield the powers contained in you and offer it for your life.

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