

# Pathwork Lecture 211: Outer Events Reflect Self-Creation – Three Stages

1996 Edition, Original Given May 4, 1973

This Pathwork lecture is rendered in an **expanded poetic format**, what I call a **Devotional Format** of the lecture. In this sense it is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and when this is the case, I ask you to ponder the words for **your own interpretation**.

I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry -- **devotionally**. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Pathwork Guide’s Presence, Wisdom and Love emerging from among the words. May the Pathwork Guide’s Wisdom come to live you.*

For clarity: The **original text** is in **bold, italicized, and mostly underlined**. [My interpretations and intended clarifications are in brackets, italicized, mostly underlined, but never bolded.]

To learn more of my Devotional Format and to access the lectures I have rendered in this form, go to <http://www.garyvollbracht.com/quotes/pathwork-lectures-expanded-versions/>

Blessings on your journey, Gary

¶	Content
03	<p><b><i><u>My dearest friends,</u></i></b></p> <ul style="list-style-type: none"> <li>• <b><i><u>I greet you,</u></i></b></li> <li>• <b><i><u>I bless you, and</u></i></b></li> <li>• <b><i><u>I welcome you</u></i></b></li> </ul> <p><b><i><u>this evening.</u></i></b></p> <p><b><i><u>The time is ripe</u></i></b>  <b><i><u>to give this specific lecture</u></i></b>  <b><i><u>because</u></i></b>  <b><i><u>a sufficient number of my friends on the path</u></i></b>  <b><i><u>will be capable</u></i></b>  <b><i><u>not only of</u></i></b></p> <ul style="list-style-type: none"> <li>• <b><i><u>intellectual understanding</u></i></b></li> </ul> <p><b><i><u>but also of</u></i></b></p> <ul style="list-style-type: none"> <li>• <b><i><u>putting some of its principles to practical use.</u></i></b></li> </ul> <p><b><i><u>As always, I do have to</u></i></b>  <b><i><u>repeat certain information</u></i></b>  <b><i><u>in order to</u></i></b></p> <ul style="list-style-type: none"> <li>• <b><i><u>make the connections clear [i.e., connections to previous lectures clear]</u></i></b></li> </ul> <p><b><i><u>and</u></i></b></p> <ul style="list-style-type: none"> <li>• <b><i><u>make the topic</u></i></b>  <b><i><u>one comprehensive whole.</u></i></b></li> </ul>

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Edited by Judith and John Saly; Devotional Format posted 4/21/18

04

The human mind  
is squeezed into  
a narrow box, as it were –  
a box of  
• misperceptions and  
• limited perception.

Only as  
you know yourself  
do you  
gradually  
gain a proper  
• perspective and  
• perception  
of  
• life and  
• its [i.e., and of life's]  
relation to  
your inner self-creation.

The perception  
of the human mind  
is specifically faulty in that  
you interpret  
what you see  
as being  
• the whole,  
although  
you only see  
• small segments.

This partial vision  
• alters  
the nature  
of the perceived aspects  
of reality, and  
• results in  
a totally different picture [i.e., results in a fragmented picture of reality,  
which is totally different from the whole and true picture]  
of  
• life,  
of  
• creation, and  
of  
• the processes of  
• life and  
• creation.

Imagine,  
as an analogy,  
a vast picture  
of which  
you only glimpse  
a small part  
through a narrow opening  
because  
the rest of the picture  
is covered.

What you see then [i.e., see through this narrow opening then]  
is only  
a part  
of reality,  
but if you  
believe  
it [i.e., if you believe that the limited and narrow part of reality you see]  
to be  
the whole [i.e., to be the whole of reality],  
your entire  

- perception and
- understanding

[of reality] is faulty.

The  
human  

- mind and

human  

- perception

function the same way  
with regard to  
the real world.

05

It is also true  
that the same human mind [i.e., that this same human mind that currently believes  
that the part of reality it sees to be the whole of reality that is]  
is capable  
of  

- infinite expansion and

of  

- transcending

its present limitation.

The specific limitation of the mind

- must
- and
- will  
eventually  
be transcended  
in order to realize  
its total scope.

A lot of human misperception  
stems from

- a very one-sided
  - focusing and
  - conditioning.

The mind

- conditions  
its own
  - beliefs,
  - perceptions, and
  - observations

and

- perpetuates them [i.e., perpetuates its own  
limited and one-sided beliefs, perceptions, and observations]  
as long as  
these self-conditioning processes  
are not being
  - challenged or
  - questioned.

But

- as long as  
these conditioned
  - beliefs and
  - perceptions  
are being taken for granted  
as truths [i.e., are being taken for granted as the total truth  
rather than being challenged or questioned],

the mind  
remains in a box.

06

To gain

• a deeper understanding

and

• a clearer picture

of reality,

you must first know

that you brainwash yourself

continually,

particularly in relation to

your experiences in life.

As long as

the connection

between

• inner

• reality and

• inner

• conditions or

• landscapes

on the one hand,

and

• outer

• experience

on the other

is as tenuous

as it is now

in most human beings,

• the nature of life

and

• the relationships

between

• life

and

• self

are totally distorted.

The box  
in which the mind finds itself  
becomes  
painfully  
• narrow and  
• limited.

All  
perceptions  
are untrustworthy  
because  
the main perception  
of  
• life  
and  
• self  
is off center.

07

The illusion  
that  
• outer life  
imposes  
• experience on you  
  
is so widespread  
that the brainwashing  
is very difficult to stop.

In this lecture  
I would like specifically  
to discuss  
three basic stages in  
• growth and  
• development  
as seen from the point of view of  
your life experience.

08

*In the first stage [i.e., In the first of the three stages in growth and development],  
that which is  
farthest removed from  
reality,  
all events  
seem  
totally disconnected from  
you.*

*Then [i.e., Then in this this very limited first stage of growth and development]  
the world  
seems  
a fixed place  
in which  
your personal experiences  
come to you  
as a result of  
• pure chance,  
• luck, or  
• misfortune.*

*But  
along the curve of growing  
a progression takes place.*

*You begin to  
distinguish  
events  
that  
you  
have created,  
perhaps not  
• consciously or  
• deliberately;  
nevertheless,  
you  
know  
you  
have caused  
the results  
you now experience.*

However,  
when it comes to  
"outer" events  
which  
seem  
to have nothing to do with you,  
you still  
cannot see this [i.e., you still cannot see that  
you have caused the results you now experience].

When such events  
disturb  
your state of  

- happiness and
- peace,

you are still  
very much removed from  
your center.

The outer event  
then [i.e., The outer event, when it disturbs your  
state of happiness and peace, then]  
seems  
remote from  
your inner state,  
only symbolically reflecting [i.e., the outer event does not  
seem to be caused by your inner state but rather  
only symbolically reflecting]  
aspects of  
your inner self  
which  
you are  
supposed to deal with [i.e. aspects of your inner  
self you are supposed to deal with as  
part of your task in this incarnation]  
but have refused to pay attention to  
until now.

**This ongoing**

- **refusal** [i.e., refusal to deal with aspects of your inner self you are supposed to deal with in this incarnation]

**and**

- **self-imposed blindness** [i.e., blindness to seeing the connection between “outer” events that disturb you and inner aspects that cause you to experience these disturbances, inner aspects that you are supposed to deal with and dissolve in this incarnation]

remove you

to such an extent

from

the point

where you can

become aware of

self-creation

that

the results of your creation

not only

- seem

but actually

- are

removed from you.

**They** [i.e., The results of your creation]

then

appear

disconnected from

your voluntary processes.

09

**This is a very painful state**

because

- what happens to you  
appears undeserved

and

- life becomes very frightening  
in its apparently unpredictable character.

**You truly**

seem to be

a victim

of circumstances

beyond

your sphere of influence.

**This impression** [i.e., This impression that you are a victim of circumstances beyond your sphere of influence]

**causes a great deal of**

- **fear and**
- **distrust of life.**

**It** [i.e., This impression that you are a victim of circumstances beyond your sphere of influence]

**also perpetuates**

**the greatest human hoax:**

**the conclusion that**  
**human beings**  
**are victims.**

**No game is**

- **deadlier**

**and**

- **more painful.**

**Yet**

**no resistance is greater**

**than that**

**which refuses to**

**give up this hoax** [i.e., which refuses to give up this hoax that you are a VICTIM of circumstances over which you have no control]

**by**

- **taking the blinders off**

**and**

- **seeing beyond**

**this very limited vision.**

10

**I have discussed this principle** [i.e., this important principle of seeing the relationship between your painful experiences and their causes, which are your inner blocks, negative attitudes and intentions, distortions, and misconceptions to which you are blind]

- **many times**
- **in different contexts.**

Some of you who are involved in the pathwork,  
after much overcoming of

- resistances and
- blocks  
in yourselves,

actually begin to  
occasionally  
experience  
that

- what before  
seemed to you
  - absolutely and
  - incontrovertibly
    - a fixed outer event  
you were put into  
haphazardly,
- was really
  - a very logical extension of  
your own  
inner
    - attitude and
    - explicit intention.

Such an event [i.e., Such an event that seemed to come out of nowhere actually]  
reflects

- specific
- distorted  
ideas

which, in turn,  
engender

- specific and
- distorted
  - action,
  - reaction, and
  - volition.

When this  
connecting bridge [i.e., the bridge between the outer event and its inner cause]  
is established,  
an entirely different  
world view  
comes into being.

Little  
by little  
• the false focus  
shifts  
and  
• one's  
vision of life  
moves into  
a clearer perspective.

11

As you know,  
connecting  
• inner attitudes  
to  
• outer events  
requires  
• courage,  
• humility, and  
• honesty.

It [i.e., Connecting inner attitudes to outer events]  
demands  
the utter integrity  
of self-responsibility.

But the

- relief,
- safety,
- new energy, and
- creative strength

that accrue

from such a connection

between the

- outer

and the

- inner

cannot be measured

in mere words.

Many of you

are moving

continually

in this direction [i.e., in the direction of experiencing the connection

between the outer and the inner].

As you go on,

the resistance to

making these connections [i.e., the resistance to making these connections

between the outer and the inner]

lessens.

The stake you have

in maintaining

the fiction of

being

a victim of life

diminishes

in the ratio in which

your self-responsibility

- increases and

- becomes

so pleasurable

that you would

no longer exchange

- it [i.e., no longer exchange

the pleasure you feel

in self-responsibility]

for

- the untruth of

victimization.

12

**The more**

**you enter this new state** [i.e., The more you enter this new state where you do not feel a victim of circumstances but see that the outer and inner are connected],

**the less**

**will**

- **outer events**

**occur**

**that are so far removed from**

- **you**

**that the connection**

**between**

- **you**

**and**

- **the event**

**can only be**

**symbolically**

**interpreted.**

**Later**

**they** [i.e., Later, your experience of outer events]

**will be**

**incontrovertibly**

**recognized as**

**your own creation.**

**The more often**

**you establish these connections** [i.e., these connections between your inner landscape and your outer experiences and events in your life]

**and thus**

**see your own hand**

**in the shaping**

**of your life experiences,**

**the less**

**will events occur**

**that are so far removed from you**

**that you can only draw the connecting link**

**by using the event as a**

**symbolic**

**outpicturing**

**of an aspect of**

**your inner landscape.**

**This brings you to**

**the second stage in this progression** [i.e., the second stage in this three-stage progression in your growth and development process].

13

*In the second stage [i.e., In the second stage in this three-stage progression in your growth and development process] you can relatively easily see the outer event as a result of your attitudes.*

*This [i.e., This seeing your experience and outer events as a result of your attitudes] does not mean that you can immediately cease producing these particular creations.*

*You need to*

- *gather a great deal of self-understanding and*

*need to*

- *expose and*
- *release a lot of*
  - *pent-up energy and*
  - *stagnant feelings*

*before you begin to recreate your life.*

*However, it is mostly obvious to you that your experience [i.e., that your experience] is a result of your*

- *attitudes,*
- *intentions,*
- *beliefs, and*
- *feelings.*

You can see how

this or that experience [i.e., see how this or that experience]  
is a specific result of  
commensurate

- desires,
- defense mechanisms,
- destructive actions,
- negative behavior patterns,  
and so on.

Needless to say

that in this stage [i.e., this second of the three stages of growth and development]  
it is impossible to  
feel

quite so

- helpless,
- afraid,
- victimized, and
- hopeless.

Even if

the personality  
still doubts, at this point,  
its own capacity  
to change

these specific [i.e., to change these specific deep inner]

- attitudes and
- patterns  
because

a still deeper level

of

- negative intentionality,

of

- not wanting to change them [i.e., a still  
deeper level of not wanting to change  
these deep inner attitudes and patterns],  
has not been uncovered,

at least

the world

no longer appears

such a chaotic place [i.e., not as so chaotic since you now see that your  
own deep inner attitudes and patterns create your experiences].

For you

this [i.e., For you this understanding that your attitudes create your experiences]  
represents a great step forward  
on the evolutionary scale.

14

In the third stage  
of this progression [i.e., In the third stage of this three-stage progression  
in your growth and development],

your

- attitudes,
- actions,
- intentions, and
- feelings

have become  
sufficiently

- purified,
- realistic, and
- productive

for you to now create  
a mostly positive  
life experience.

Outer events  
fall more  
and more  
into place.

As I discussed in the last lecture [See Lecture 210 - Visualization Process for  
Growing into the Unitive State],

you are moving into  
a new  
self-generative process  
of positive  

- creation and
- experience.

But in this [third] stage  
you are not yet  
completely  
purified.

Your mind  
is now  

- much more aware of  
its own pitfalls

and is thus  

- capable of  
quickly penetrating  
the veil of illusion.

However,  
some clouds  
still remain,  
and  
you will occasionally  
suffer from  
your own fluctuating moods  
which sometimes seem to  

- come

and  

- go

without  
any  
outer reason.

Yet  
now  
you can no longer deceive yourself  
that  

- someone

or  

- something

else [i.e., that someone or something outside of yourself]  
is inflicting suffering  
on you.

You know it [i.e., You now know that your suffering]  
comes from  
your  
mood.

Of course,  
sometimes you may say  
that  
your dark mood  
is a result of  

- so and so

having done  

- this or that

to you,  
  
and  
this may well be true.

**But then** [i.e., But then in such an occasion where you claim that your dark mood that is giving rise to suffering is a result of so and so having done this or that to you and hence claiming that your dark mood is caused by someone or something else other than you,]

**such an occasion**  
**does not belong in**  
**the third stage.**

**It belongs to**  
**either stage**  
**• one**  
**or [stage]**  
**• two,**  
**depending on**  
**your vision of it.**

**Stage three**

**means that**  
**you already know**  
**your mood**  
**• is not caused**  
**by any outside factor,**  
**but**  
**• simply occurs in you**  
**without**  
**outer**  
**• provocation or**  
**• reason.**

**It** [i.e., Your experiencing a dark mood]  
**is as though**

**a cloud**  
**has come over the sun**  
**and you do not yet know why,**  
**but you**  
**do know**  
**the cloud**  
**is in you** [i.e., the cloud is in you and does not come from something outside of yourself].

**Yet you are**  
**still**

**a victim of**  
**the fluctuations**  
**of your own moods** [but in stage three, you still do not yet know  
**WHY your moods, of which you seem to be a victim, fluctuate].**

*This third stage*  
*is the least removed*  
*from your direct contact*  
*with your inner reality,*  
*but*  
*it [i.e., but this third stage in which you know your inner*  
*moods create your outer experiences and events]*  
*is still removed [i.e., removed from your inner reality].*

*I mean that*  
*the manifestation [i.e., the manifestation of the outer event]*  
*moves steadily closer to*  
*an overlap with*  
*your inner state*  
*as a result of*  
*your having established the links [i.e., the links between*  
*the outer event and your inner moods and attitudes]*  
*in the previous stages.*

15

*Whatever*  
*causes*  
*those inner clouds*  
*to suddenly*  
*cover up*  
*the inner sun*  
*may vary, of course.*

*It [i.e., The cause of those inner clouds that suddenly cover up the inner sun*  
*and darken your moods]*

*may be that you*  
*repress*  

- *a certain feeling,*
- *a certain perception*

*of those around you*  
*because*  
*you are unwilling to deal with*  

- *pain or*
- *frustration.*

Or [Or the cause of those inner clouds that suddenly cover up  
the inner sun and darken your moods could be that]  
you may simply experience  
the inner movement of your path  
which inexorably  
reveals  
deeper material  
for you to deal with as you go on.

Those moods [i.e., Those dark moods]  
are then signposts for you,  
enabling you to  
pay attention to something in you  
that could otherwise  
never become known  
to your conscious mind.

16

When I speak of  
inner reality [i.e., the inner reality with which, in the third stage of  
the three-stage progression in your development, you  
are least removed from having direct contact],  
in this context I do  
not merely refer to a  
• psychological or  
• emotional  
state.

[Rather]

The inner reality [i.e., The inner reality with which, in the third stage of the three-stage progression in your development, you are least removed from having direct contact]

is the

- wide,
- vast

universe,

and you

as a personality

stand on the borderline

- between this

- wide,
- vast,
- endless,
- infinite

inner space of creation,

in which

every conceivable state of

- consciousness,
  - expression, and
  - condition
- exists,

- and on the other side

- the outer void

that has to be filled

with

- consciousness and
- light,

with

- love and
- life.

Your material body

is

- the boundary,
- the border state.

The consciousness

behind

the body [i.e., The consciousness behind the material body]

is

- the carrying agent  
whose task it is  
to bring one's  
inner reality  
into a void.

The only difficulty

is that

those in this border state

often forget

that

- the inner reality

is [i.e., that the inner reality is in fact the whole of]

the real

world,

or even that

- there is  
such an inner  
world.

17

The darkness

of the limited mind

makes it

almost impossible

to conceive of

an actual world

existing

- within or

- through

you

that leads to

infinite spaces.

You can conceive of space  
only in terms of the

- outer,
- reflected  
reality.

Only the space of  
the three-dimensional [i.e., the space/time/movement-dimensional]  
state of consciousness  
appears  
real.

Yet  
even your physicists today  
know that  
the relationship of

- time/space/movement

is of  
an infinite variety,

and therefore  
the time/space/movement continuum  
of

- your world –
- your state of consciousness –

is

- relative and
- only one

of  
many possibilities,  
rather than a

- fixed,
- exclusive

"reality"  
applicable to  
all  
inner states.

When a human consciousness  
"dies," as it were,  
what actually happens is that  
it withdraws [i.e., this human consciousness withdraws]  
from

- its shell

into

- another time/space/movement continuum,

which is  
the inner world [i.e., the vast infinite inner world].

18

Just as

- time,
- space, and
- the relationship of  
movement to
  - time and
  - spacewithin  
your  
specific  
space-reality  
are results of a  
corresponding
  - state of consciousness,

so are

- landscapes,
  - objects,
  - conditions,
  - natural laws,
  - the atmosphere,
  - the climate,
- also  
results of  
specific
  - states of consciousness.

Your inner world

is thus

a total product of  
your  
overall  
state of consciousness.

*In this inner world* [i.e., *In this inner world, which is a total product of your overall state of consciousness,*]  
*you connect with others*  
*whose overall state of consciousness approximates your own,*  
*so that you share a commonly created sphere of temporary reality.*

*This same rule* [i.e., *This same rule that you connect with others whose overall state of consciousness approximates your own so that you share a commonly created sphere of temporary reality*]  
*applies of course to this earth sphere,*  
*with the only difference that the inner states are externalized on earth in a way that is often more difficult to discern* [i.e., *more difficult to discern the actual inner states*].

19

*You also know that your own consciousness is not just one unified state.*

*You consist of many aspects of consciousness*  

- *which may often be in total disagreement among themselves and*
- *whose state of development may vary widely.*

20

When  
the real self  
takes on a task  
before it goes into an embodiment,  
it chooses  
to take certain aspects of consciousness  
along with it,  
if I may put it this way.

On the path  
you are  
helped  
to fulfill this task  

- which your real self understood,
- which is [i.e., you are helped to fulfill this task which your real self took on for you to fulfill in this incarnation, which task is]  
to
  - bring unification  
between  
the disconnected aspects  
of your consciousness,

and also  
to

- refine,
- reeducate, and
- purify  
these divergent aspects.

Your ego,  
which is  
your

- active,
- determining  
outer consciousness,

can choose

- to seek an understanding  
of these connections [i.e., an understanding of the connections of those disconnected aspects of consciousness chosen by the real self to be taken along for the task of unification and purification in this embodiment],

or

- to evade it [i.e., or to evade such understanding].

	<p><u><i>Your ego consciousness [i.e., Your active determining outer consciousness]</i></u> <u><i>is the borderline</i></u> <u><i>between the</i></u><ul style="list-style-type: none"><li>• <u><i>inner light world</i></u></li></ul><u><i>and the</i></u><ul style="list-style-type: none"><li>• <u><i>outer void.</i></u></li></ul><p><u><i>As I said,</i></u> <u><i>when the human mind</i></u> <u><i>becomes entangled in</i></u> <u><i>the partial reality</i></u> <u><i>of three-dimensional [i.e., of space/time/movement] consciousness,</i></u> <u><i>it [i.e., the human mind]</i></u> <u><i>can easily forget the task [i.e., forget the task, which the real self has chosen</i></u> <u><i>for this embodiment: the purification and unification</i></u> <u><i>of the disconnected aspects of your consciousness].</i></u></p><p><u><i>Only through a struggle</i></u> <u><i>can it [i.e., can the human mind]</i></u> <u><i>be reawakened to</i></u> <u><i>the greater consciousness.</i></u></p><p><u><i>I might also add here that</i></u> <u><i>human beings</i></u> <u><i>receive</i></u> <u><i>a great deal of spiritual guidance in this struggle</i></u> <u><i>if only</i></u> <u><i>they are willing</i></u> <u><i>to perceive the help.</i></u></p></p>
21	<p><u><i>When</i></u> <u><i>the disconnected mind</i></u> <u><i>forgets</i></u> <u><i>the greater truth of being,</i></u> <u><i>the conscious ego self</i></u> <u><i>temporarily</i></u> <u><i>identifies with</i></u> <u><i>the aspects needing</i></u><ul style="list-style-type: none"><li>• <u><i>re-education and</i></u></li><li>• <u><i>purification;</i></u></li></ul> <u><i>it [i.e., the conscious ego self]</i></u> <u><i>then loses a sense of</i></u> <u><i>its real identity.</i></u></p>

*This extremely painful state [i.e., This painful state in which the conscious ego self identifies with the aspects needing re-education and purification and thereby loses a sense of its real identity]*

*comes about*

*only when*

- *pride,*
- *self-will, and*
- *fear*

*are allowed to rule*  
*the consciousness.*

*The moment you have*

- *exposed,*
- *owned, and*
- *realistically evaluated*

*those negative aspects*  
*you had*

• *exclusively identified with*  
*and therefore*

• *struggled against seeing,*

• *this shameful isolation*  
*ceases and*

• *the aspects*  
*are seen exactly*

*for what they are:*

*simply aspects of*  
*the total self.*

22

*It is therefore*

*extremely important in your pathwork*  
*that you*

- *explore yourself and*
- *stop hiding*  
*the negative part of yourself.*

**For**

**the more**

**you hide it [i.e., the more you hide the negative part of yourself],**

**• the more**

**you lose yourself in it [i.e., then the more you lose yourself in  
the negative part of yourself]**

**and**

**• the greater**

**the desperation**

**of the illusion [i.e., the greater the desperation of the illusion**

**that you are only the negative part of yourself]**

**becomes.**

**Only when you**

**• take the courage and**

**• adopt the humility**

**to again**

**and again**

**• acknowledge and**

**• expose**

**the negative parts of yourself**

**does the miracle occur**

**[namely, the miracle that]:**

**you will then no longer**

**secretly**

**identify with**

**those [negative] parts of you**

**which you wish to hide.**

**Paradoxical as this may seem at first glance,**

**the more**

**you expose your**

**• destructive part,**

**the more**

**you know of your**

**• true creative self.**

**The more**

**you expose**

**• the ugliness,**

**the more**

**you know your**

**• beauty;**

	<p><u>the more</u> <u>you expose your</u> • <u>hatred and</u> • <u>all its derivatives</u> [i.e., <u>and expose all of your hatred's derivatives in you</u>], <u>the more</u> <u>you know of</u> • <u>your already existing</u> <u>state of love</u> <u>that can then shine through.</u></p>
23	<p><u>Just imagine, my friends,</u> <u>the incredibly painful predicament</u> <u>you put yourself in</u> <u>when you</u> <u>hide</u> <u>that which you are</u> <u>most</u> • <u>ashamed and</u> • <u>afraid</u> <u>of.</u></p> <p><u>It is precisely because of</u> <u>this hiding</u> [i.e., <u>this hiding of that in you of which you are</u> <u>most ashamed and afraid and which you most hate</u>] <u>that you</u> <u>compound</u> <u>the very attitudes</u> <u>you most hate in yourself.</u></p> <p><u>You</u> • <u>make them</u> [i.e., <u>You make those aspects in you of which you are</u> <u>most ashamed and afraid and which you most hate</u>] <u>infinitely worse</u> <u>through the concealment</u> <u>and then</u> • <u>become more</u> <u>and more convinced</u> <u>on deep levels of your consciousness</u> <u>that they</u> [i.e., <u>that these aspects in you of which you are</u> <u>most ashamed and afraid and which you most hate</u>] <u>constitute</u> <u>your real being.</u></p>

**This vicious circle** [i.e., This vicious circle in which hiding aspects of you that you hate makes these aspects even worse, leading you to think that those aspects in you that you hate are the total of who you are]

**makes you**

- **more determined to hide**

**and therefore**

- **feel**

**more**

- **isolated,**

**more**

- **negative, and**

**more**

- **destructive**

**just because of**

**your methods**

**of hiding.**

**For hiding** [i.e., For hiding your negative aspects]

**always requires**

- **projecting your real guilt on others** [i.e., projecting your real guilt for your negative aspects onto others],
- **blaming,**
- **self-whitewashing,**
- **hypocrisy,**
- **and so on.**

**Therefore** [i.e., Therefore, as the result of this vicious circle,

**you become more convinced**

**that the hidden part** [i.e., that your collection of lower self hidden aspects]

**is the ultimate you**

**for whom there is no hope.**

**Your true task** [i.e., the task your real self has taken on for this incarnation]

**must begin**

**by exposing**

**all**

**of you.**

**I have said it so many times,**

**because**

**there just is no way around**

**this aspect of spiritual development** [i.e., there is no way around this

**aspect of spiritual development, namely, around this aspect of**

**exposing all of one's negative qualities].**

**All the seekers of spiritual growth**

**who avoid this [i.e., who avoid this aspect of spiritual development, namely, who avoid the step of exposing all of their negative qualities]**

- **delude themselves**

**and**

- **must at one time or another encounter a**

- **rude and**

- **painful**

**awakening.**

**You**

**must**

- **go through this process [i.e., go through this process of exposing your negative aspects];**

**you**

**must**

- **expose all parts.**

**Yet**

**such an exposure**

**also brings in its wake**

**the awareness**

**that**

**the worst opinion of yourself**

**is never justified,**

**no matter how**

**ugly**

**the**

- **traits and**

- **attitudes**

**may be**

**that you have hidden.**

**They [i.e., These negative opinions of even your most ugly traits and attitudes]**

**are never justified**

**because**

**these parts [i.e., because these traits and attitudes**

**that you have hidden, no matter how ugly they are,]**

**are only**

**isolated aspects of**

**the total consciousness**

**which your real self**

**has taken charge of.**

24

As you go through these steps [i.e., these steps of exposing all of yourself],

- you become aware of  
your higher self,  
not as
  - a theory or
  - a philosophical premise,
- but as
  - stark reality,
  - right here and now.

- You  
experience  
yourself  
as  
the real entity  
you
  - are,
  - have always been, and
  - will always be,no matter what  
the isolated aspects of consciousness  
fabricate  
in the way of
  - delusion and
  - folly.

This is indeed a

- great and
- wonderful

task [i.e., the great task of unification and purification of the disconnected aspects of consciousness, aspects chosen by the real self to be taken along for this embodiment, the task of unification and purification that begins with exposing all disconnected aspects of oneself]!

In the process [i.e., In the process of exposing, unifying and purifying yourselves]  
you learn about

- your inner reality and
- all its
  - various aspects and
  - levels of consciousness.

**You see**

- **the outer event**  
**in relation to**
  - **your inner landscape.**

**The inner landscape**  
**is then**

- no longer**  
**some**
  - **symbolic or**
  - **colorful**  
**analogy.**

**It [i.e., The inner landscape]**  
**is indeed**  
**stark reality.**

25

*[Recapitulation of the Three Basic Stages in your Growth and Development –  
in preparation for the words of this lecture that follow this recapitulation*

*Stage 1 (see page 7, ¶8 ff.) Early in Stage 1, ALL outer events and experiences seem totally disconnected from you – the world appears as fixed and your experiences seem to come to you by pure chance. Over time in this Stage 1 you begin to notice that SOME outer events and experiences seem to be connected with you and your conscious or unconscious intentions and actions. But SOME experiences, especially negative ones, seem totally disconnected from you, and in these you see yourself as a victim of life. You come to fear and distrust life. Yet in this Stage 1 you gradually come to see more and more that you are NOT a victim but have a hand in shaping your life experiences.*

*Stage 2 (see page 15, ¶13 ff.) In this stage you easily see outer events and experiences as a product of your attitudes, intentions, beliefs, and feelings. You do not feel quite so helpless, afraid, or victimized. Your work in Stage 2 is to gain self-understanding and to release pent-up energy and stagnant feeling so you can begin to recreate your life. As your attitudes, actions, intentions and feelings become more purified, realistic, and productive, you begin to create more and more POSITIVE rather than negative life experiences.*

*Stage 3 (see page 17, ¶14 ff.) You enter this stage with some inner aspects not yet completely purified. Some clouds remain and your moods will fluctuate, seemingly without any OUTER reason. In Stage 3 you KNOW your suffering comes from your mood. AND you KNOW that your mood is NOT caused by any outside factor – it simply occurs without provocation from outside the self. Although you do NOT KNOW WHY your mood fluctuates you do know that your mood is yours and is in you.*

These dark moods that manifest in you are signposts enabling you to pay attention to something in your unconscious that could otherwise never become known to exist by your conscious mind.

Your dark mood happens because your mind cannot conceive an actual world existing within or through you that leads to vast, even infinite spaces, AND further cannot conceive that this actual infinite world is YOUR INNER WORLD and is a product of your overall state of consciousness. Your inner world consists of many aspects of consciousness which may be in total disagreement among themselves and may be in widely varying states of development. These varying aspects of consciousness give rise to your mood fluctuations.

Coming into an embodiment, the real self chooses aspects of consciousness to “take along with it.” Your task in this embodiment is twofold: 1) to reeducate and purify these divergent aspects of your consciousness and 2) to bring unification between the disconnected aspects of your consciousness and the other aspects of your real self. To accomplish this task the human mind, through struggle, must be reawakened to this greater consciousness, reawakened to YOUR INNER WORLD with its vast and infinite possibilities.

End of recapitulation]

Now let us return to  
the three basic stages

in this specific respect [i.e., in respect to your INNER REALITY being in actuality TRUE REALITY and NOT merely a SYMBOLIC ANALOGY to OUTER REALITY].

As you

• work along with the precepts of this path

and

• establish the connections

between

• yourself

and

• outer life events,

no matter how remote from

• your volition and

• your responsibility

they [i.e., these outer life events and experiences]

may seem,

a curious reversal begins to take place

in your vision of

• self

and

• life.

The outer event  
which first seemed  
• cause  
now becomes  
• effect,  
and vice versa [i.e., the inner state which first seemed to be the  
effect of the outer event now becomes the cause of the outer event].

What first  
seemed merely a  
symbolic analogy,  
namely  
the inner landscape,  
is now  
stark reality,  
while  
the outer events  
become  
symbolic representations  
of  
this inner condition [i.e., representations of the condition of this  
inner landscape].

This new perception [i.e., This new perception that the inner landscape is stark reality  
whereas outer events and experiences are merely symbolic  
representations of this inner landscape]  
brings about  
a whole gamut of  
new reactions to life.

A deep inner sense of security  
arises  
because now  
one's  
• thoughts,  
• desires,  
• feelings, and  
• attitudes  
are seen as  
the creative agents.

Thus

- thoughts,
- opinions,
- beliefs,
- feelings,
- attitudes

are no longer  
handled irresponsibly  
on the delusory premise  
that they

- do not count and
- are of no consequence.

This new awareness [i.e., This new awareness that thoughts, opinions, desires, beliefs  
feelings and attitudes are the creative agents they truly are]

brings with it  
a sense of  
your being a creator  
in the scheme of things.

26

If you do not resist  
going beyond the  

- faulty,
- limited

logic of materialistic consciousness  
in which  
life  
appears a  

- given
- fixed

thing  
into which you are put,

you will  
experience  
the cohesiveness  
between  

- outer events

and  

- your inner life.

**The**

- **peace,**
- **joy,**
- **security, and**
- **sense of oneness with all of life**

**that are**

**the inevitable result** [i.e., that are the inevitable result of going beyond your faulty, limited logic of materialistic consciousness in which life appears as a given fixed thing into which you are put],

**make**

**former resistance**

**against this state** [i.e., make former resistance against this state of awareness, a state where you see that your thoughts, opinions, desires, beliefs, feelings and attitudes are the creative agents they truly are]

**seem**

**utterly ludicrous.**

**Yet you human beings**

**struggle against**

**this awareness** [i.e., struggle against this state of awareness where you see that your thoughts, opinions, desires, beliefs, feelings and attitudes are the creative agents they truly are]

**more than against**  
**anything else.**

**You seek**

**all sorts of explanations** [i.e., explanations for outer events and experiences].

**Throughout history**

**humanity has created**

**different answers**

**to explain away**

**the results of inner creation,**

**in order to**

**avoid**

**taking responsibility for them** [i.e., to avoid taking responsibility for outer events and experiences created by human beings' inner thoughts, opinions, desires, beliefs, feelings and attitudes].

	<p><b><u>You</u></b> <b><u>refuse to relate</u></b> <b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>outer events</u></b></li><li>• <b><u>your own inner state.</u></b></li></ul><p><b><u>You have such a strong stake</u></b> <b><u>in</u></b> <ul style="list-style-type: none"><li>• <b><u>ignoring this truth</u></b> [i.e., <u>You have such a stake in ignoring this truth that outer events and experiences are determined by your own inner state</u>]</li></ul><p><b><u>and</u></b> <ul style="list-style-type: none"><li>• <b><u>not putting it into practice</u></b> [i.e., <u>not putting into practice taking full responsibility for outer events and experiences by fully acknowledging that they are created by your own inner state</u>],</li></ul><p><b><u>yet</u></b> <b><u>nothing could be as liberating</u></b> <b><u>as this new approach</u></b> <b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>yourself and</u></b></li><li>• <b><u>your life</u></b></li></ul><p>[i.e., <u>new approach of taking responsibility for outer events and experiences by working with your own inner state</u>].</p></p></p></p></p>
27	<p><b><u>Nothing else</u></b> [i.e., <u>Nothing else but this new approach of taking responsibility for outer events and experiences by working with your own inner state</u>] <b><u>can give you</u></b> <b><u>the true means</u></b> <b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>create your life anew,</u></b></li></ul><p><b><u>to</u></b> <ul style="list-style-type: none"><li>• <b><u>recreate it.</u></b></li></ul><p><b><u>Once you have seen</u></b> <b><u>your</u></b> <ul style="list-style-type: none"><li>• <b><u>negative creation,</u></b></li></ul><p><b><u>you have the tools</u></b> <b><u>to institute</u></b> <ul style="list-style-type: none"><li>• <b><u>positive creation</u></b></li></ul><p><b><u>where the same principles prevail</u></b> [i.e., <u>the principles that created negative events and experiences through your own inner state – your negative thoughts, opinions, desires, beliefs, feelings and attitudes – can now be used to create positive outer events and experiences</u>].</p></p></p></p></p>

You have conditioned yourself  
to gloss over  
the negative  
• thoughts and  
• interpretations  
you harbor,  
to ignore seeing  
the deliberately  
built up stake you have  
in seeking justification  
for  
your  
• faults,  
for  
your  
• spite,  
and  
your  
• malice.

You would rather do  
anything  
than see that you  
deliberately  
choose  
an unhappy experience  
for  
nefarious reasons.

You  
• produce and  
• create,  
often on a vast scale,  
• painful,  
• debilitating, and  
• frustrating  
experience.

Then you use

this fact [i.e., this fact that you have actually created and hence are experiencing a painful, debilitating, and frustrating experience]

as a justification

to become

more

- bitter,
- resentful,
- punishing, and
- withholding of  
the best of your being.

You lose track of

the volitional element

of these creations [i.e., the volitional element of these negative creations]

and

your suffering

becomes

very real.

The more

you lose the connection with

self-creation,

the more

- bitter and
- hopeless

the suffering becomes.

Then you

pretend to yourself

that

your

- thoughts and

your

- intentions

have nothing to do with

your

- experience.

You try to convince yourself

that they [i.e., that your thoughts and your intentions]

can have no real power.

But eventually you begin to see

that they [i.e., begin to see that your thoughts and your intentions]

do have power.

28

Often  
the creative power  
of  

- thoughts,
- intentions, or
- emotional attitudes

is ignored  
because of  
the time interval  
between  

- cause

and  

- effect.

The childish mind  
sees  

- effects

of  

- causes

only in an  

- immediate,
- obviously apparent,
- closely-knit

unit.

Only  
the more mature mind  
can discern  

- an effect

removed from  

- a causal agent.

Where  
negative intentionality  
exists  
the mind  
remains proportionately  

- childish and
- blind

and its [i.e., the mind's]  
perceptions  
are commensurately  
limited.

29

Once you have reached  
the second stage [i.e., the second of the three stages of growth and development]  
in which you  
begin to recognize  

- experiences

as products of  

- your attitudes,

you will soon have  
more and more  
experiences  
where this [i.e., where experiences and outer events  
as products of your attitudes]  
is easy to detect,

and  
fewer and fewer  
experiences  
that are  

- a total outer projection and
- symbol

of inner reality [i.e., you will have fewer experiences that are a  
total outer PROJECTION and SYMBOL of inner reality  
INSTEAD OF the DIRECT PRODUCTS of your inner  
reality and attitudes that your experiences actually are].

At this stage  
you may still  

- be stuck here or there

and  

- find yourself

consciously resisting  
positive creation.

Nevertheless,  
this [i.e., this stuckness and  
finding yourself consciously resisting positive creation]  
affords you the opportunity  
to focus  
your  

- efforts,
- attention, and
- energies

on becoming conscious of  
further buried material  
that causes this blockage [i.e., causes this blockage  
to positive creation].

Now [i.e., Now, being in this second stage of growth and development,  
at least you know  
• where you are stuck  
and  
• why [i.e., you know that your stuckness is due to some attitude or  
some other aspect of your inner reality of which you are not yet aware].

You can  
• choose and  
• direct  
your focus  
in a meaningful way.

You can  
reverse the course  
of what is now  
a meaningful sequential chain:  
• [1]thought,  
• [2]created intent  
and  
• [3]action  
or the lack of it [i.e., or the lack of action].

30

I advise all of you, my friends  
to specifically commit yourselves  
to seeing your lives  
more and more  
in these terms [i.e., in these terms of knowing that your thoughts  
and attitudes create your outer experiences].

What is lacking  
and how do you create it [i.e., how do you create this state of lacking]?

How much are you willing to be in  
truth with yourself?

All the way?

That is the great question.

31

Take now the third stage [i.e., the third of the three basic stages  
of growth and development]

in which  
you confront your  
moods.

You all have been in situations  
when  
suddenly  
without reason  
a mood has changed  
from  
sunny  
to  
rainy.

This may at first appear  
more frustrating  
than a case when you can pin this fluctuation on  
some outer reason.

At the same time,  
it [i.e., this sudden unexplainable change in mood from sunny to rainy]  
leads you  
more directly  
toward your nucleus.

You can  
no longer blame it on others [i.e., You can no longer blame either your  
experiences or your mood that is causing your  
negative experiences on others]

and thus  
escape from  
your truth.

As long as  
other people can be used as scapegoats  
for your bleak moods,  
you are  
much farther away from  
the truth  
than in the instance  
when nothing untoward has happened  
and yet  
your mood changed.

*This seemingly  
causeless  
change [i.e., This seemingly causeless change in mood]  
is so frustrating  
that you  
inwardly  
start*  
• *rebelling and*  
• *objecting.*

*This [i.e., This inward rebelling and objecting when  
a seemingly causeless change in mood occurs]  
occurs to the extent  
you still have a stake  
in blaming others  
for your state.*

*You then [i.e., You then, when you still have a stake in  
blaming others for your bad mood,]  
must struggle against  
the flow  
of your inner movement.*

*The childish part in you  
declares  
that nothing pleasant  
should ever change.*

*If you feel good  
now,  
it should be  
final.*

The

- demand of and
- belief in  
the finality of  
the present  
favorable mood  
also creates  
the other side of the coin:

When you are in a  
• difficult,  
• depressed, and  
• bleak  
mood,  
you despair  
because then, again,  
you must think this mood  
also  
final.

You do not allow yourself  
to connect with  
the inner movement  
of the flow.

If you learn to  
• listen into  
and  
• follow  
the inner lifestream  
in a very  
• focused and  
• attentive  
way,  
using your  
finest inner perceptions,  
you cannot fail to perceive  
that within you  
there is  
constant  
movement.

32

The analogy  
often used in  
• dreams  
as well as in  
• other symbolic language  
is that  
one's sojourn in a human body  
is a journey.

This analogy  
has often been made  
throughout spiritual history.

It [i.e., This analogy that one's sojourn in a human body is a journey]  
reveals  
a profound truth:

The inner path  
is in constant movement  
through the stages of soul matter  
that have to be traversed.

This journey  
is indeed  
not just a word.

It [i.e., This journey]  
is a  
constant flowing movement.

And so is  
your own personal path.

It [i.e., Your own personal path]  
is a movement.

It [i.e., Your own personal path]  
carries you through  
your landscapes.

It [i.e., *Your own personal path*]  
carries you through the landscape  
of your higher self,  
which is

- beautiful and
- brilliant.

But if  
the task you have come to fulfill [i.e., *the task taken on by your real self to fulfill*  
in this incarnation, which is the task of refining, reeducating and  
purifying the disconnected aspects of consciousness you brought  
along with you and uniting and integrating them with the real self]  
is left behind,  
you will  
not experience  
this beautiful landscape too often,  
because then [i.e., *because then by leaving behind the task*  
you have come to fulfill]  
you

- get stuck and
- stay in the landscapes  
of those other aspects  
of your consciousness [i.e., *those disconnected aspects*  
of consciousness you brought along  
with you into this incarnation]  
which you have  
not yet
  - united and
  - integrated  
with the real self.

33

What happens  
when you withdraw after a lifetime  
into the inner universe  
with these various aspects of your personality?  
  
You live in them  
alternately.

*The aspects* [i.e., *Those disconnected aspects of consciousness you brought along with you into this incarnation to purify and unify with the real self*]

*you have*

*not*

*succeeded*

*in unifying with*

*the higher self*

*remain separated fragments*

*in their own*

*self-created worlds.*

*You must occasionally*

*reside in*

*these separate worlds;*

*the amount of "time,"*

*for lack of a better word,*

*depends on*

*the intensity of each state.*

*Each* [i.e., *Each of these separate worlds*]

*will indeed be a world like*

*this material world, for example,*

*but with*

*different*

*• conditions,*

*• dimensions, and*

*• laws*

*which will appear to be*

*the*

*only*

*reality*

*for as long as your mind is fixed on them,*

*just as this sphere*

*seems*

*the only reality*

*while you are exclusively focused on it.*

*All these worlds*

*are worlds of*

*• consciousness*

*and*

*• action.*

Since you have  
many different  
• aspects,  
you will reside in  
many different  
• worlds.

But only in  
the highest world of your developed consciousness  
will you know that  
the other worlds  
are  
not  
your ultimate worlds  
nor  
the only worlds.

While  
your consciousness  
is focused on  
• any of these other worlds,  
you  
forget  
your  
• real identity;

you function  
just as a human being does,  
not knowing  
your real divine identity  
as long as  
you only identify with  
the less developed aspects of your being.

Then indeed [i.e., Then indeed, as long as you identify with only  
the less developed aspects of your being,]  
the sojourn in  
the lower worlds  
of those aspects [i.e., your sojourn in the lower worlds of those less  
developed aspects of your being]  
seems final  
for as long as  
it lasts [i.e., for as long as  
this sojourn in the lower worlds lasts].

	<p><u><i>This finality [i.e., This finality of your sojourn in the lower worlds of those less developed aspects of your being]</i></u> <u><i>is an illusion,</i></u> <u><i>but</i></u> <u><i>only when</i></u> <u><i>you are in the greater reality</i></u> <u><i>of your light world</i></u> <u><i>do you know</i></u> <u><i>that the</i></u> <u><i>only</i></u> <u><i>final</i></u> <u><i>reality</i></u> <u><i>is</i></u></p> <ul style="list-style-type: none"><li>• <u><i>beauty,</i></u></li><li>• <u><i>love,</i></u></li><li>• <u><i>truth,</i></u></li><li>• <u><i>light and</i></u></li><li>• <u><i>bliss.</i></u></li></ul> <p><u><i>All</i></u> <u><i>other states</i></u> <u><i>are</i></u> <u><i>temporary.</i></u></p>
34	<p><u><i>Now when</i></u> <u><i>• your mood clouds over</i></u> <u><i>and</i></u> <u><i>• you</i></u> <u><i>• fall into despair and</i></u> <u><i>• struggle against the mood,</i></u> <u><i>you</i></u> <u><i>• do</i></u> <u><i>not</i></u> <u><i>follow</i></u> <u><i>the inner movement</i></u> <u><i>and [i.e., and instead]</i></u> <u><i>• continue to believe</i></u> <u><i>that you are in</i></u> <u><i>the only final world of darkness.</i></u></p>

*I say to you, my friends,*  
*the mere fact that you consider*  
*these thoughts of truth* [i.e., *the mere fact that you consider these thoughts of truth that this cloudy and dark mood will move and is not final*] –  
*[and face this cloudy and dark mood]*  
*without*  

- *struggle and*
- *panic,*

*without*  

- *fearful ideas of finality* –

*will make you*  
*aware*  
*that*  
*there is a movement taking place.*

*This* [i.e., *This awareness that there is a movement taking place and that this cloudy dark mood will in fact move and is not the final state*]  
*will make*  
*an enormous difference*  
*for it* [i.e., *for this awareness that movement is taking place and that this cloudy dark mood will in fact move and is not the final state*]  
*will lead you to*  

- *explore and*
- *find out*  
*what the movement into the cold* [i.e., *what the temporary movement into the cold, cloudy and dark mood*]  
*means for you.*

*Instead of*  
*struggling against*  
*the darkness,*  

- *accept it*  
*as a*  
*temporary state*

*and*  

- *move with it.*

**By fighting it** [i.e., By fighting against the darkness of the cloudy mood],  
**you only**  
**stop**  
**the movement.**

[Conversely,]

**By accepting it** [i.e., By accepting the temporary darkness of the cloudy mood],

• **you follow the movement,**

**and**

• **it will carry you through** [i.e., and the movement will carry you through the darkness and pain of the temporary cloudy mood].

**If you**

• **accept the pain**

**and**

• **consciously**

**connect with**

**its** [i.e., connect with the pain's]

**meaning,**

**it** [i.e., the pain]

**ceases to be**

**pain.**

**And so it is**

**with the**

• **bleak or**

• **dark or**

• **negative**

**mood.**

• **See it** [i.e., See the bleak or dark or negative mood]

**as a cloud**

**and**

• **follow the movement**

**that carries you,**

**with the aim of**

**comprehending its** [i.e., with the aim of comprehending

**the bleak, or dark, or negative mood's**

**meaning.**

	<p><u>Each cloud</u> <u>is</u> <u>a meaning.</u></p> <p><u>Commit yourself to</u> <u>comprehend</u> <u>the meaning of</u> <u>the mood,</u> <u>and your inner path</u> <u>will reveal the answer [i.e., your inner path will reveal the meaning of the mood].</u></p>
35	<p><u>I have advised you</u> <u>again</u> <u>and again,</u> <u>as a tool of the pathwork</u> <u>to use what I call</u> <u>a daily review.</u></p> <p><u>Go through the days</u> <u>in terms of</u> <u>the various moods</u> <u>that "overtook" you</u> <u>during this specific day.</u></p> <p><u>Now I say</u> <u>"overtook"</u> <u>in quotation marks</u> <u>because</u> <u>this feeling [i.e., this feeling of being "overtaken" by various moods]</u> <u>is again</u> <u>an illusion,</u> <u>as if you looked through</u> <u>the wrong end of a telescope.</u></p> <p><u>You</u> <u>produce</u> <u>the mood,</u> <u>but</u> <u>you do not know it [i.e., But you do NOT KNOW that YOU produce your moods].</u></p>

It [i.e., Your mood]

is

- a movement in you,
- an aspect in you;

it [i.e., your mood]

is

- your own landscape.

The mood

expresses

a specific meaning

and it is up to

you

to allow

your inner self

to

- produce the answer [i.e., produce the answer as to the specific meaning of a particular mood],

to

- bring these various moods into your pathwork

and

- follow through these patterns.

If you

observe them [i.e., If you observe your moods and patterns],

you will derive

tremendous meaning from them.

Your

disconnectedness

from

the meaning of the mood

makes it

appear as if it [i.e., makes it appear as if the mood]

"overtook"

you,

just as

the outer event

appears to you

to be independent of

anything you have within you.

As long as you  
• do not  
know  
and  
• do not  
want  
to know  
that part in you  
which is compatible with  
the mood  
that  
• created and  
• attracted  
the energy field  
which  
inevitably  
drew  
• this outer event  
to you  
and  
• you  
to it [i.e., and drew you  
to this outer event],  
you will  
feel  
disconnected from it [i.e., you will feel disconnected from this mood  
and from the outer event resulting from this mood].

36

Perhaps as a result of my attempt in this lecture  
to bridge the gap  
between  
• psychological  
and  
• spiritual  
reality,  
it will now become possible for you  
to use  
spiritual reality  
as a practical guideline.

You all know that as a rule

- psychological reality
  - stops short at  
the self-creating aspect  
of your inner being
- and
- ignores  
your self-responsibility  
for anything but
  - outer,
  - consciousactions.

You also know that, as a rule,

- spiritual reality  
in the way it is mostly spoken about on earth  
does not provide you with  
the psychological means  
to make practical use of  
the truth  
that  
your reality –  
both
  - innerand
  - outer –is  
your  
creation.

Spiritual activity

then [i.e., then, when spiritual reality does not provide you with the psychological means to make practical use of the truth that both your inner AND outer realities are your creation,]  
becomes  
an escape from  
psychological factors.

But it is equally true  
that the way  
psychology  
proceeds today  
it too  
• becomes  
an escape from  
one's  
deepest  
self-responsibility  
and thus  
• robs one  
of the  
conscious capacity  
to  
• create and  
• recreate.

I attempt to unify the two [i.e., to unify spirituality and psychology]  
as two sides  
of the same truth.

By leaving out  
• one facet [i.e., By leaving out, say here, either psychology or spirituality],  
• the other [i.e., say here either spirituality or psychology]  
becomes in its own way  
• an escape and  
• an incomplete approach  
to humanity's struggle on earth.

37

Before concluding this lecture,  
I would like to speak about  
a historical progression  
in terms of  
self-responsibility.

In ancient times,  
human beings  
experienced themselves as  
completely dependent upon  
the gods.

In centuries

not so far removed from your own,  
a religious counter-movement had taken over  
in which

human beings'

- failings,
- poverty,
- illness, and
- insanity

were chalked up against them.

They [i.e., Human beings experiencing failings, poverty,  
illness or insanity]

were

- ostracized as
- sinners and
- outcasts and
- judged by others.

This [i.e., That human beings experiencing failings, poverty,  
illness or insanity were sinners and were rightfully  
judged as such by others]

was a distortion of  
the reality

that everyone indeed  
creates

his or her own

- state and
- experiences.

However,

if such a reality [i.e. if the reality that everyone indeed does create  
his or her own state and experiences]

is misused  
in a

- separative,
- loveless,
- judgmental  
spirit,

the truth [i.e. the truth that everyone indeed does create  
his or her own state and experiences]

becomes  
a dangerous half-truth.

It [i.e. The truth that everyone indeed does create  
his or her own state and experiences]

has to be  
temporarily  
left behind  
so that a  

- new and
- better

balance  
can come about.

Thus  
the past century,  
whose spirit  
is still prevalent now,  
negated  
the concept of  
self-responsibility.

In broader terms of evolution,  
this century's attitude [i.e., this 20<sup>th</sup> century's attitude that negates  
the concept of self-responsibility]  
is a counter-balance  
of the previous  

- distortion and
- half-truth [i.e. a counter-balance to the truth, which in distortion  
had become a half-truth, the truth that everyone indeed does  
create his or her own state and experiences].

The present tendency  
is that  
the suffering person  
is seen as  
an innocent victim [i.e., an innocent victim and is hence  
not responsible for the suffering in his or her life].

The call for  

- self-responsibility

is still confused with  

- the previous
  - blaming,
  - arrogant,
  - punitive  
attitude.

*Thus [i.e., Because in this state they are seen as innocent victims of life's hardships]*  
*human beings*

*are*

- *weakened and*
- *misled about*  
*their own potentialities.*

*Psychology*  
*ignores*

*the important factor of*

- *real*

*guilt*

*that must be recognized*

*for what it is*

*behind*

*every*

*so-called*

- *neurotic and*

- *unjustified*

*guilt.*

38

*Only now,*  
*in the evolutionary spiral movement of humanity as a whole,*

*do people*

*become capable of*

*assuming responsibility*

*without*

*the distortion*

*that is blame.*

*Now you can find the way to*

*own up to*

*your negativities*

*without*

*despairing*

*because*

*you can transcend*

*the limited consciousness*

*of this stage.*

Your journey  
has taken you sufficiently far  
so that you  
• have spiritually matured  
and  
• are ready to find  
the  
• balance,  
the  
• love, and  
the  
• truth  
of creative  
self-responsibility.

Now  
the truth  
of self-responsibility  
can be regained  
on a new level.

Instead of  
using this truth  
against others  
so as to set  
your little ego  
above them,  
the truth  
can be used on  
your own self.

The truth of  
self-responsibility  
can be practiced  
not as  
• a punitive accusation,  
but as  
• the highest form of  
human dignity.

So only when  
you want to be in truth  
about

your

- negativities and
- destructiveness

can you

- find

the grandeur of  
your creative self

and

- know that

you

are

- a creator and
- a "God-carrier" as it were.

The pendulum  
must swing  
until

- love

and

- self-responsibility

are no longer

split into

apparently

- mutually exclusive opposites,

but

become

- one comprehensive whole.

39

*My dearest friends,*  
*I bless*  
*all of you*  
*from the world of*  
*• love,*  
*• truth, and*  
*• vital energy.*

*Use*  
*this energy,*  
*as you so often do,*  
*to*  
*• go deeply into yourselves and*  
*• become*  
*one*  
*with*  
*one another.*

*Be in peace.*

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