## Pathwork Lecture 256: Inner Space, Focused Emptiness

1996 Edition, Original Given December 13, 1978

This lecture is given in an **expanded poetic format**, what I call a *Devotional Format* of the lecture, and in that sense this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and 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 – that is, *devotionally*.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. *I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide's Presence and Love emerging from among the words such that the wisdom comes to LIVE you.* 

*For clarity:* The **original text** is in **bold and** *italicized*. *[My adds of commentary/clarification/interpretation are in brackets, italicized, and <u>not</u> <i>bolded.]* To learn more of my Devotional Format and see the lectures I have done in this way, go to <u>https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/</u>

## Gary Vollbracht

9	Content
03	My beloved friends, you are blessed in • body, • soul and
	• spirit. Your path is blessed every step of the way.
	You may at times doubt this [i.e., doubt that your path is blessed every step of the way] when the going gets rough.
	But when this is so [i.e., when the going gets rough and you doubt], • it is not because blessings are withheld from you.
	• [Rather when the going gets rough] It is because you encounter parts of your inner landscape that need to be successfully traversed.

	To traverse
	difficult inner terrains
	it is necessary
	• to understand
	<i>its</i> [ <i>i.e.</i> , to understand your difficult inner terrain's]
	meaning
	for your own being
	and thus
	• to dissolve the roadblocks
	you find on your way.
04	
04	We have occasionally discussed
	this inner landscape.
	I have made montion of
	I have made mention of the inner space
	the inner space that is
	the real world.
	The term
	• "inner space"
	is used quite frequently in your world these days,
	as opposed to
	• outer space.
	Most human beings
	think of
	• inner space
	as merely a
	• symbolic description
	of a person's
	state of mind.
	This
	<i>is not so</i> [ <i>i.e.,</i> . Inner space is NOT merely a
	symbolic description of one's inner mind]
	[Rather,]
	Inner space
	is
	• a vast reality,
	• a real world.

It [i.e., Inner space]
is in fact the
• real
universe,
while outer space
is • a mirror image,
• a reflection
of it [i.e., outer space is a REFLECTION OF the inner space, a reflection of the REAL UNIVER
<i>This</i> [i.e., Because outer reality is merely a REFLECTION of inner space, that outer reality is a mere REFLECTION of "real" reality, or of the REAL usis why
is why outer reality
can never be quite grasped [i.e., OUTER reality can never be quite
grasped because it is NOT I
life and
Life can never be
• truly understood
and
• experientially absorbed
when it [i.e., when life]
is viewed
only
from the outside.
This [i.e., Because life can NEVER BE UNDERSTOOD and can never be
experientially absorbed when viewing it only from the OUTSIL
is why
life
is and forestanding
• so frustrating,
and often
J
• so frightening, for so many people.

05	
	I can see that it is
	hard to understand
	how
	inner space
	can be
	a world in itself –
	<i>the world</i> [i.e., hard to understand how inner space, in fact, can be and is THE world].
	<i>The reason for this difficulty</i> [i.e., <i>The reason for this difficulty in understanding how inner space can be THE world</i> ]
	lies again in the
	limited time/space continuum
	of your
	<i>three-dimensional reality</i> [i.e., your three-dimensional reality of time, space, and movement].
	Everything you
	• <i>see</i> ,
	• touch and
	• experience
	is perceived
	from a
	very limited angle.
	The mind is
	• focused,
	• accustomed,
	• conditioned
	to operate in a certain direction
	and is therefore
	incapable
	at this juncture
	of perceiving life
	in any other way.
	But this way
	of perceiving reality [i.e., the mind's ONE WAY of perceiving reality]
	is
	by no means
	• the only way,
	• the correct way, or
	• the complete way.

06	
00	In every spiritual discipline
	the goal
	ine goui is to
	perceive life
	in
	• this other way [i.e., to perceive life in a way other than
	in the mind's current way of perceiving],
	• the way that
	goes beyond
	the outer reflection [i.e., the way BEYOND the OUTER
	REFLECTION of inner reality, of the real universe],
	• the way that focuses on
	new dimensions
	to be found in
	inner space [i.e., new dimensions found in INNER
	SPACE that are BEYOND the three dimensions
	of time, space, and movement].
	In some disciplines
	this goal may be
	directly mentioned, or
	it may
	never be mentioned as such.
07	
	But
	when a certain point
	of
	• development and
	• purification
	is reached,
	the new vision
	awakens –
	sometimes
	• suddenly,
	sometimes
	• gradually.
L	

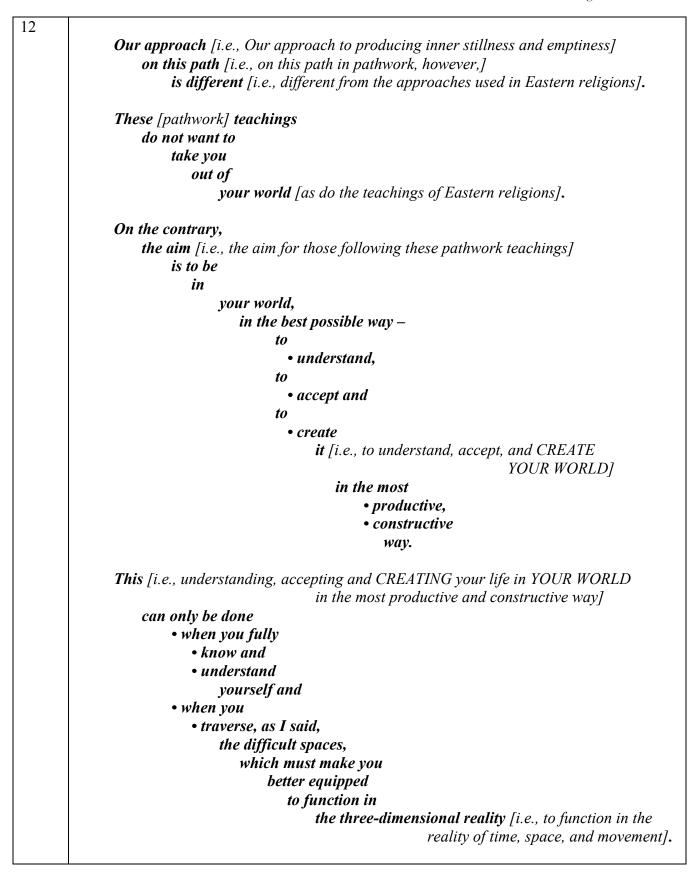
	Even the suddenness of the [new] vision is only an illusion,
	because it [i.e., because the awakening of the new vision] actually is [i.e., actually is NOT sudden at all, but rather is] the result of
	many • arduous steps and • inner battles.
08	Human science has recognized that every atom is a duplication of the outer universe, as you know it [i.e., as you know the outer universe].
	<i>This recognition</i> [i.e., <i>This recognition that every atom</i> <i>is a duplication of the outer universe as you know it]</i> <i>is very meaningful.</i>
	Perhaps you can imagine that just as • time is a variable, dependent on the dimension from which it is experienced, so is • space [i.e., so is space a variable, dependent on the DIMENSION from which
	SPACE is EXPERIENCED].

Just as there is really no • objective, • fixed • time, so there is no • objective, • fixed • space. Your real being can • live, • breathe and • move, and • cover vast distances within an atom according to your outer measurement.

When the spirit withdraws to the inner world, the relationship of measurement changes, just as the relationship to • time changes. This is why you seem to lose • contact with and • awareness of so-called "dead" people. *They* [*i.e.*, *so-called* "*dead*" *people*] live in the inner reality which, for you, is as yet only an abstraction. Yet the actual abstraction is [i.e., the ABSTRACTION is NOT the INNER reality, as it as yet seems to you, but rather the actual abstraction of reality is] the outer space.

09	
	In physical death,
	• the spirit,
	• that which is alive,
	withdraws
	into
	• the inner world,
	not as is often erroneously assumed,
	into
	• heaven.
	[In physical death]
	It [i.e., The spirit]
	does not
	lift out of the body;
	<i>it</i> [i.e., the spirit]
	does not
	float into outer space.
	If, at times,
	an extrasensory perception
	seems
	to reveal
	such a sight [i.e., the sight of the spirit lifting out of the body at death],
	it is again
	only
	the mirror image
	of the
	inner event.
10	
	In the same way,
	a majority of humans
	have, for the longest time,
	looked for God
	up in heaven.
	When Jesus Christ came.
	6
	-
	• <i>must be jound there</i> [i.e., must be FOUND IN the INNER spaces].
	a majority of humans have, for the longest time, looked for God

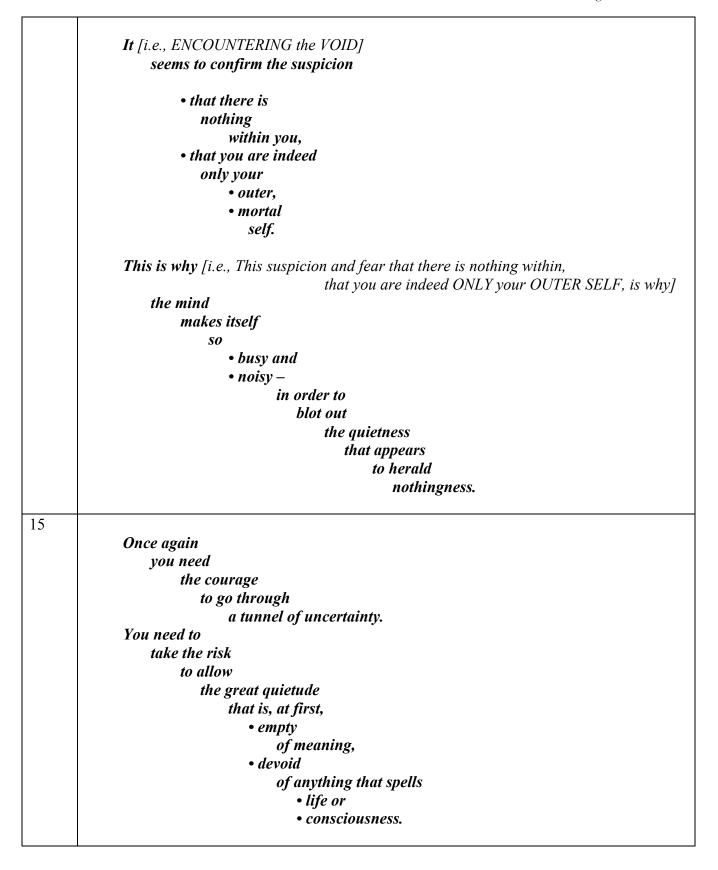
	<i>This</i> [i.e., Because God lives in the inner spaces and must be found there]
	is also why
	all meditational
	• practices and
	• exercises
	focus on
	inner space.
11	
	A long time ago I suggested a
	meditational exercise
	in which you
	• do not think,
	in which you
	• make yourself empty.
	Those of you
	who occasionally try this exercise
	experience
	how difficult it is
	to do so [i.e., how difficult it is to not think, to make yourself empty].
	The mind
	is filled
	with its own material
	and to still it
	is not
	an easy undertaking.
	There are several ways of doing it [i.e., several ways of stilling the mind].
	Eastern religions
	usually approach it by [i.e., Eastern religions approach "stilling the mind" by]
	<ul> <li>long practice and</li> </ul>
	• discipline.
	This, in conjunction with
	• solitude and
	• outer stillness
	may
	eventually
	produce
	inner stillness.

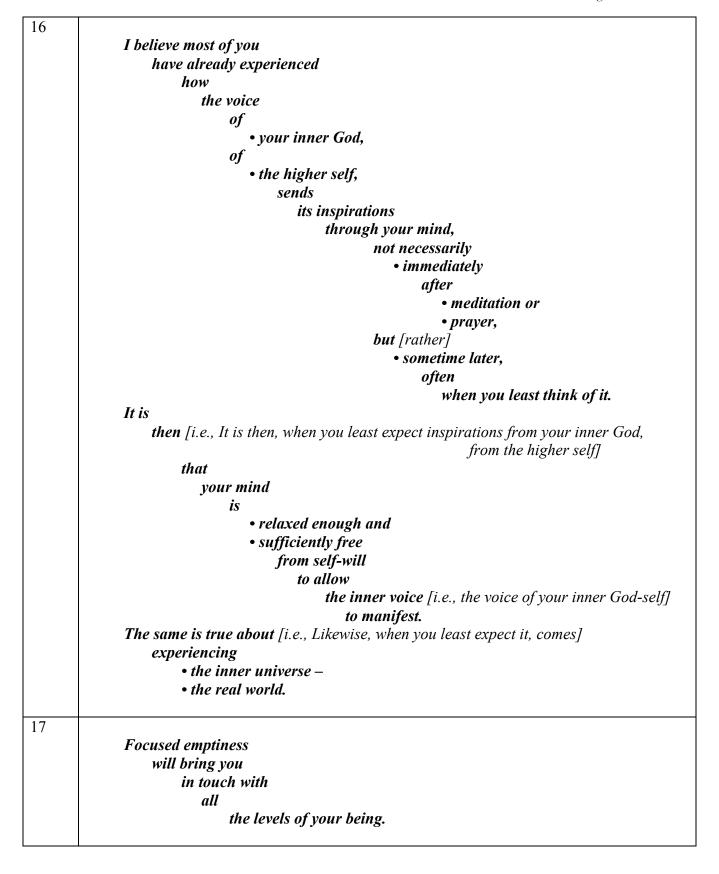


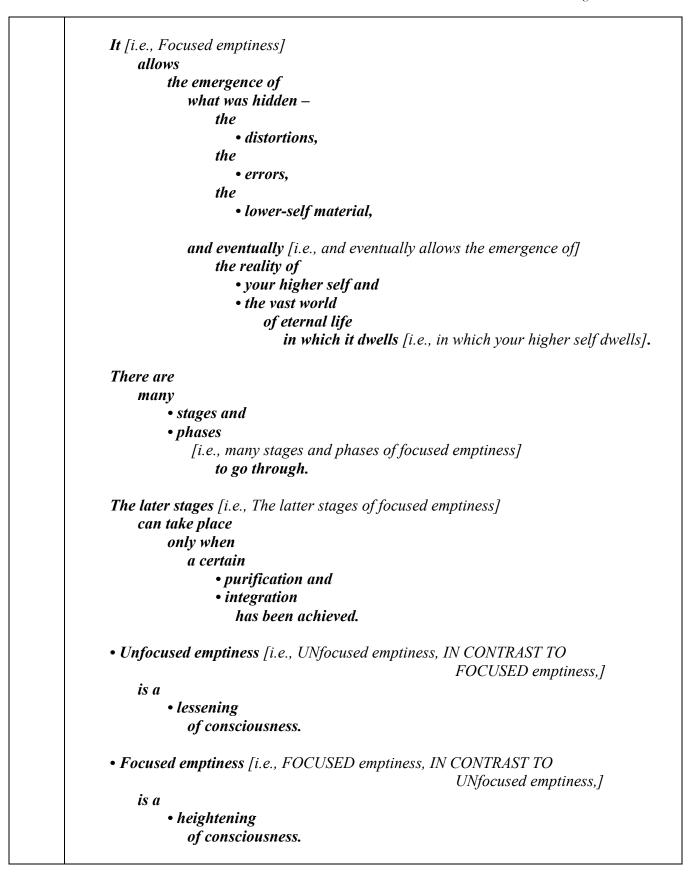


As • peace within yourself comes to be, so do you become • at peace with this world, even when you are surrounded by undesirable experiences. In other words, you do not require • outer conditions of absolute seclusion to reach • inner space. You take the other route in which you go right through what seems the greatest of obstructions: the imperfections • within and • around you. • You approach them [i.e. you APPROACH the greatest of obstructions: the imperfections within and around you], • you deal with them [i.e., you DEAL WITH the greatest of obstructions: *the imperfections within and around you*] until they lose their fearsome aspect. This is your path.

13	
	Focusing on
	5
	the inner emptiness [as in Eastern religions]
	is an additional exercise
	that is very helpful,
	<i>but it</i> [i.e., but focusing on the inner emptiness as in Eastern religions]
	must never be
	the sole approach
	to self-realization,
	just as dealing with the outer adverse conditions in your world
	must never be
	the sole approach to
	• your own and
	• your world's
	salvation.
14	
	Focused emptiness
	grows,
	both
	• deliberately
	and
	• spontaneously,
	as you
	remove inner obstacles.
	remove inner obstacles.
	At the early stages [i.e., At the early stages of your work where focused emptiness
	grows through your removing inner obstacles],
	you experience
	just that:
	• emptiness,
	• nothingness.
	noningnessi
	If your mind
	can quiet down,
	-
	you encounter
	the void:
	this [i.e., this "ENCOUNTERING the VOID"]
	<b>is what makes the attempt</b> [i.e. the attempt to reach focused emptiness
	through your work of removing inner obstacles]
	so frightening.

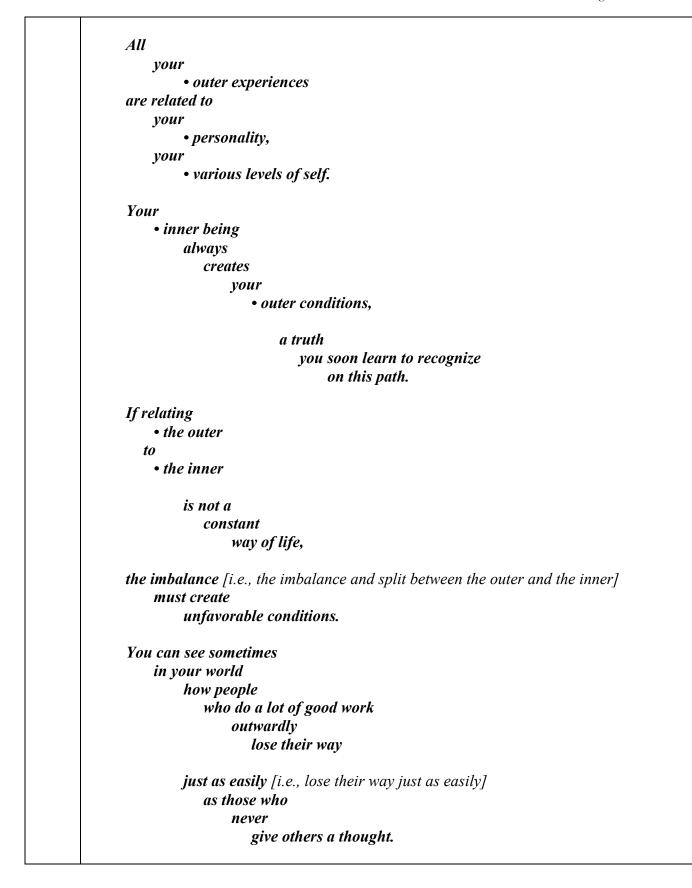






	The former [i.e., UNfocused emptiness] is • a tuning out, • a vague wandering of the mind that may lead to mindless emptiness. • Sleep, or
	• other states of unconsciousness
	<i>are the final stages</i> [i.e., are the final stages of UNfocused emptiness].
	<i>Focused emptiness</i> [i.e., in contrast to UNfocused emptiness, FOCUSED emptiness] <i>is</i>
	<ul> <li>extremely concentrated,</li> <li>aware, and</li> <li>fully there.</li> </ul>
18	If you focus on • the inner world to the exclusion of • your outer world, you not only create • a split [i.e. create a split between the INNER world and your OUTER world], but also • a condition in which you forfeit the purpose of your incarnation [i.e., forfeit the purpose of your incarnation into your OUTER world].

How can you fulfill your task, whatever it may be, if you do not utilize your outer world [i.e., your outer world experience into which *you were incarnated*] for that purpose [i.e., for the purpose of fulfilling your task in this incarnation]? You would not have come into this dimension [i.e., the dimension of the dualistic earth plane of your *incarnation, the three-dimensional world of time, space and movement*] if it had not been a necessity for you [i.e., a necessity for you, a necessity for your further GROWTH and DEVELOPMENT]. So you need to • make use of it [i.e., make use of your incarnation on the dualistic earth plane – *the three-dimensional world of time, space and movement*] and • always bring • outer and • inner conditions into a meaningful relationship with one another. You are learning to do so [i.e., learning to bring outer and inner conditions into a *meaningful relationship with one another*] on this path [i.e., on your path in this pathwork].



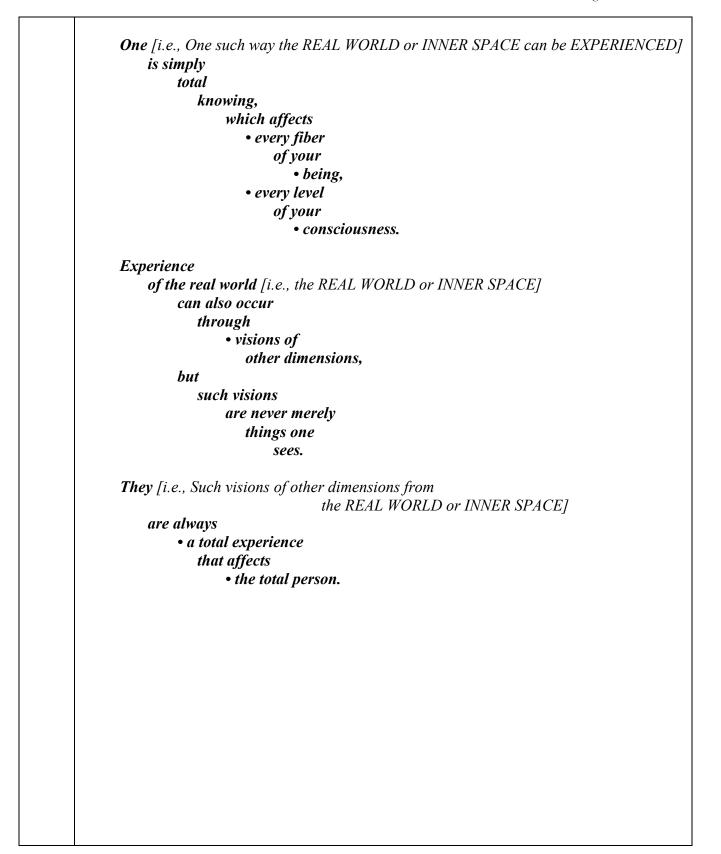
	The outer
	• good intent and
	• good works
	must have an
	inner
	focus
	in order to
	avoid
	<ul> <li>a disharmonious condition and</li> </ul>
	• a dangerous split [i.e., a dangerous split
	between the INNER and the OUTER].
19	
	Focused emptiness
	brings you
	eventually
	to the light of the eternal.
	Maybe we can
	categorize
	<i>certain basic stages</i> [i.e., certain basic stages of focused emptiness – here we shall identify FIVE stages of focused emptiness],
	even if
	we have to somewhat oversimplify.
	In reality
	<ul><li>the stages [i.e., the stages of focused emptiness, here we identify five such stages,]</li><li>often overlap and</li></ul>
	• do not come neatly
	in the succession outlined here
	for the purpose of clarification.

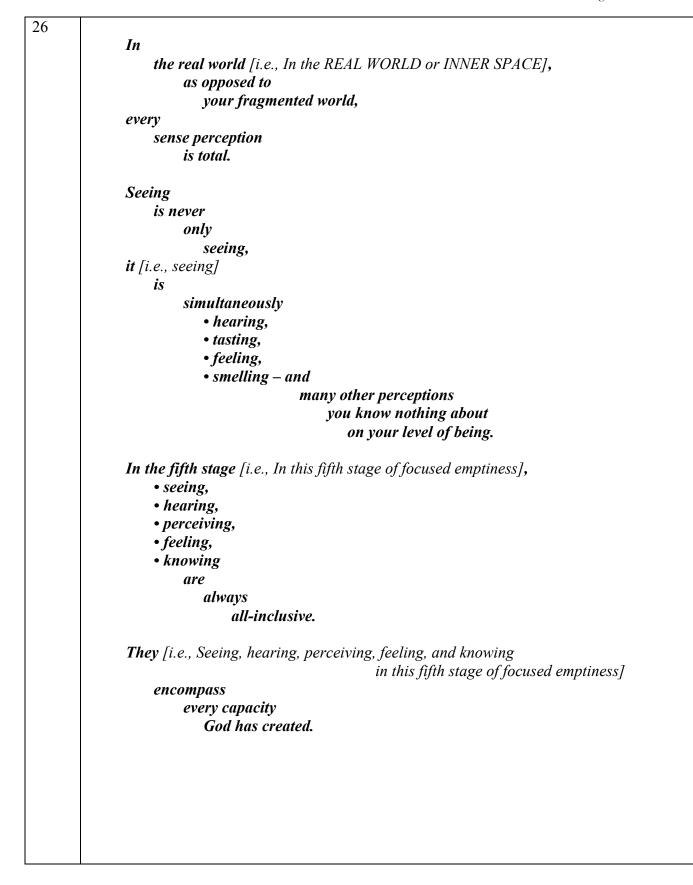
20	1) [i.e., Focused Emptiness – Stage-1)] You experience • the noise and • the busyness of the mind.
21	2) [i.e., Focused Emptiness – Stage-2)] As you succeed in quieting the noise, you encounter • emptiness, • nothingness.
22	3) [i.e., Focused Emptiness – Stage-3)] Recognitions about the self, • connections between • some aspects of the self [i.e., some aspects of the inner space of the self] and • outer experiences become clear.
	<ul> <li>New understanding and with it [i.e., and with this new understanding]</li> <li>heretofore unrecognized levels of lower-self material appear.</li> </ul>

	<i>This stage</i> [i.e., Stage 3 of focused emptiness]
	is
	• a ray of divine guidance,
	and not merely
	• an experience
	of the lower self.
	• Recognition
	of the lower self
	is always
	• a manifestation of
	higher-self guidance.
•••	
23	4) [i.e., Focused Emptiness – Stage-4)]
	Direct manifestation of
	higher-self messages,
	or what you call
	the opening of your channel.
	You receive
	• advice,
	• encouragement,
	• words
	intended to give you • courage and
	• faith.
	In this phase [i.e., Stage 4 of focused emptiness]
	• divine guidance
	still operates primarily
	through
	• your mind.
	• It [i.e., Divine guidance in this Stage 4 of focused emptiness]
	is not necessarily
	a total
	• emotional and
	• spiritual
	experience.
	-

	in this Stage 4 of focused emptiness]
	may
	• excite and
	• gladden
	you,
	<i>but this reaction</i> [i.e., but this reaction of excitement and gladness to guidance given in this Stage 4 of focused emptiness]
	is a result of
	the knowledge
	your mind
	• has absorbed [i.e., absorbed from divine guidance given in this Stage 4 of focused emptiness
	and
	• has found convincing.
4	
	5) [i.e., Focused Emptiness – Stage-5)]
	In this stage a
	• direct,
	• total,
	• spiritual and
	• emotional
	experience
	occurs.
	Your whole being
	is filled with
	the Holy Spirit.
	You
	know,
	not [merely]
	• indirectly
	through a second s
	• your mind,
	but is a
	• directly
	through
	• all of your being.

er]	ngs
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nowledge. human mind s the instrument necessary for human bein to function on this l	level of consciousness [i.e., on this
s the instrument necessary for human bein to function on this l	level of consciousness [i.e., on this
on this l	level of consciousness [i.e., on this
-	
rect	
<b>nowledge</b> [i.e., Direct is different.	t knowledge through all of your being in Stage 5 of focused emptiness]
i.e., Stage 5 of focused	emptiness]
any subdivisions, any stages vithin itself.	
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sibilities n which	
the real world [i.e., can be	, the REAL world or INNER space] d.
5	ss – sibilities in which the real world [i.e.



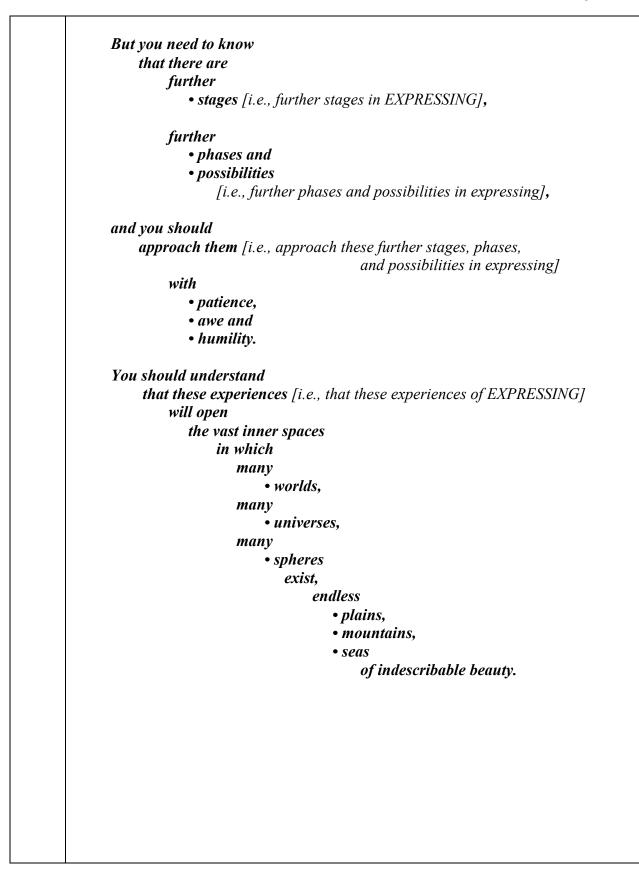


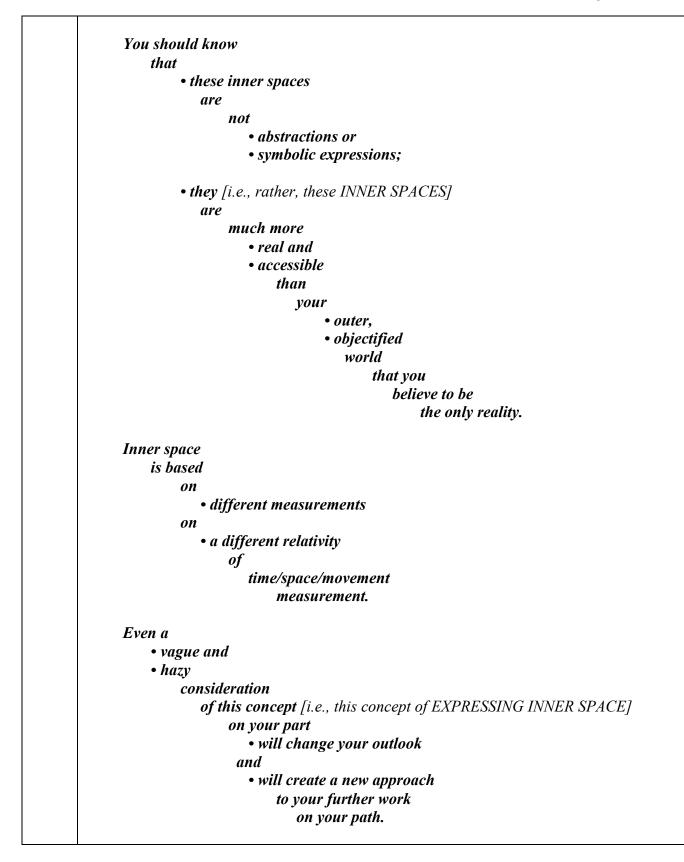
	You can
	hardly imagine
	the
	• richness,
	the
	• variety,
	the
	• limitless possibilities
	of these capacities [i.e., capacities of seeing, hearing, perceiving, feeling, and knowing in this fifth stage of focused emptiness].
27	
27	<i>Focused emptiness</i> [i.e., <i>The fifth stage of focused emptiness</i> ] <i>is</i>
	the ideal state
	to be filled
	by the Holy Spirit.
	by the Hoty spirth
	• The Holy Spirit
	is
	• the whole world of God
	• in all
	its splendor,
	• in its
	indescribable magnificence.
	Its [i.e., the Holy Spirit's, the world of God's]
	richness
	cannot possibly
	be conveyed
	in human language.
	There is
	no way of describing
	what exists
	when
	• fear,
	• doubt,
	• distrust –
	and therefore
	• suffering,
	• death and
	• all evil –
	are overcome.

	<i>Focused emptiness</i> [i.e., The fifth stage of focused emptiness] <i>is therefore</i> <i>nothing but</i>
	a threshold
	to a fullness
	that exists
	only
	in the world of spirit.
28	
	The practice of
	focused emptiness
	must
	never
	be undertaken
	in an attitude of
	immediate
	expectations.
	In fact,
	it is necessary
	to have
	no
	expectations
	whatever:
	• expectations
	create
	• tension,
	and
	• tension
	prevents
	the necessary state
	of
	• total
	• inner and
	• outer
	relaxation.

	Also,
	expectations
	are
	unrealistic,
	for it may take
	many incarnations of development
	before
	a human being
	can come anywhere near
	these experiences.
	So to have
	any kind of
	• expectations
	will cause
	• disappointments
	which, in turn,
	set off
	a chain reaction of
	<ul> <li>further negative emotions,</li> </ul>
	such as
	• doubt,
	• fear and
	• discouragement.
29	
	I am talking about this topic
	because
	I want to prepare you
	for
	an important practice
	within meditation.
	I have discussed this in the past
	in connection with
	the various ways of meditation,
	particularly those of
	• impressing
	and
	• expressing.

	Many of your meditations
	have dealt with
	impressing,
	and should continue to do so.
	Impressing
	• is a $(a,b) = (a,b) + (a,b)$
	cleansing of the mind
	and A service to
	• serves to make the
	• mind
	into
	• a constructive tool.
	<b>Then</b> [i.e., Then, AFTER the cleansing of the mind in which the MIND becomes a CONSTRUCTIVE tool,]
	<i>the tool</i> [i.e., the cleansed mind, now a constructive tool,]
	becomes
	a creative agent.
30	
	The aspect of
	expressing
	has begun to manifest
	to some degree
	with those of you
	whose channels
	are open,
	<b>perhaps only occasionally</b> [i.e., perhaps whose channels are open only occasionally].

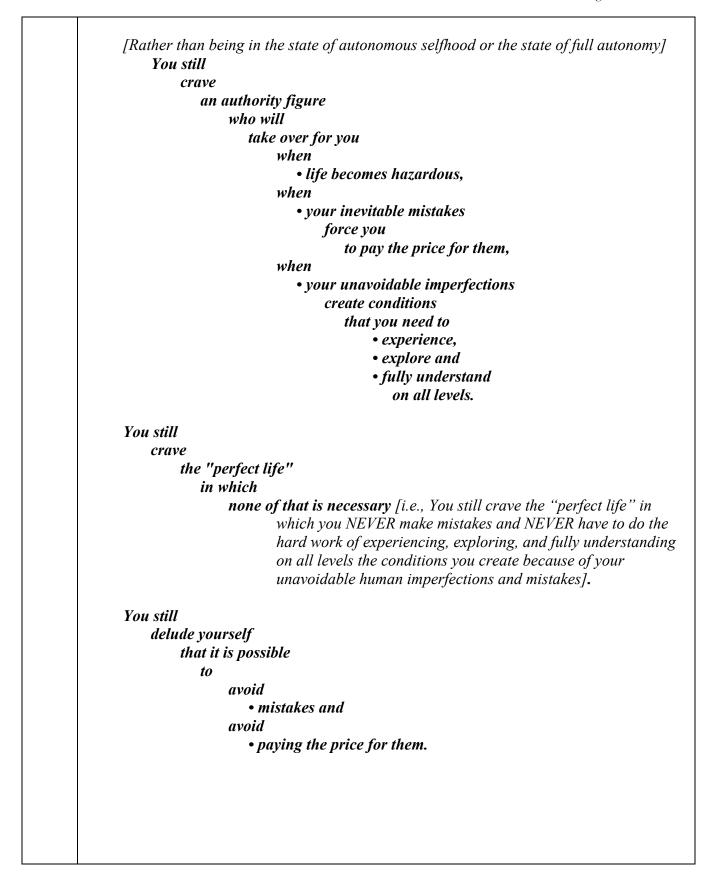




31	
	You
	need not
	spend hours
	practicing
	- v
	focused emptiness.
	<i>That</i> [i.e., Spending hours practicing focused emptiness] <i>is</i>
	not
	<i>the purpose</i> [ <i>i.e.</i> , not the purpose of these teachings].
	But
	you may attempt it [i.e., But you may attempt practicing focused emptiness] to some degree
	every time
	you
	• pray and
	• meditate,
	after
	you use
	your mind
	to
	• impress
	your soul substance [i.e., impress and
	thereby purify your soul substance]
	and
	• align it [i.e., align your soul substance]
	with
	divine intent.
1	

32	
52	Your primary aim
	is still
	reaching autonomy,
	in its fullest
	• sense and
	• meaning.
	You, as a group,
	have made progress,
	but
	there is still
	a lot to be accomplished.
	Everything
	depends on
	this basic prerequisite [i.e., the prerequisite of reaching FULL AUTONOMY]:
	• Your ability to
	<ul> <li>respect yourself and</li> </ul>
	<ul> <li>discover your values;</li> </ul>
	• your capacity for
	<ul> <li>loving and</li> </ul>
	• finding the fulfillment
	you yearn for;
	• your fulfilling
	the spiritual task
	you have entered this earth for;
	• your experience of
	the living God
	• within and
	• around
	you;
	• your ability • to be
	a true leader and
	• to be
	a follower as well;
	and, last but not least,
	• your ability to
	• let go of the mind and
	• find the inner space
	which is
	your real home and
	• which, alone, can
	• convey eternal life to you and thus
	• remove all fears from you forever.

	You cannot
	surrender
	to the will of God
	unless
	you are
	<b>in possession of yourself</b> [i.e., unless you are in possession of yourself and therefore have full autonomy] <b>.</b>
	Nor can you
	truly
	• find and
	• <i>be</i>
	<b>yourself</b> [i.e., Nor can you truly find and be yourself
	and therefore have full autonomy]
	unless
	your surrender to God
	is
	unconditional.
33	
	Since this [i.e., Since being in full possession of yourself, finding and being
	yourself, and thereby reaching full autonomy]
	is such
	a fundamental necessity,
	we need to spend some time again on this topic,
	although I have said much about it in the past.
	But still
	I see much resistance
	to reaching
	the all-important state
	of
	<i>autonomous selfhood</i> [i.e., much RESISTANCE to reaching this all-important state of autonomous selfhood or in other words, reaching the state of full autonomy].



	This illusion [i.e., This illusion that you can avoid all mistakes and avoid paying the price for the mistakes you inevitably make] is dangerous, all the more so because it [i.e., because this illusion] is • so subtle and • can so easily be glossed over.
	<b>The manifestation of this delusion</b> [i.e., The manifestation of this delusion that you can avoid making all mistakes and avoid paying the price for the mistakes you inevitably make] <b>can be rationalized –</b> <b>hence denied.</b>
34	Whenever you are • unsure and • confused about • yourself, • your environment, • the events around you, see it as a sign that you still • suffer from this delusion [i.e., from this delusion that you can be perfect, can avoid making all mistakes, and can avoid paying the price for the mistakes you inevitably make because you are human] and thus [that you] • deliberately avoid growing into full selfhood [i.e., AVOID GROWING into full selfhood by NOT being open to LEARNING FROM the inevitable mistakes you make as a human being and from paying the price for your inevitable mistakes].

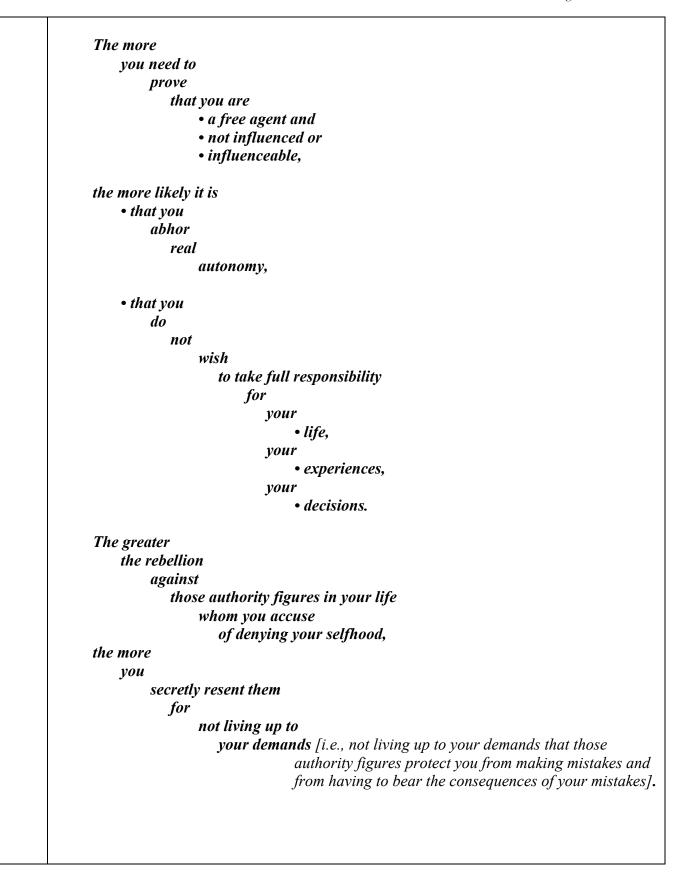
	Whenever you
	rebel against
	authority figures,
	take it
	as a sure sign
	that you are still craving
	• the "right" authority,
	• the super-person
	who protects you
	• from the vicissitudes of life [i.e., protects you from making any mistakes in the vicissitudes of life]
	and thus
	• from experiencing your reality [i.e., protects you from
	experiencing your reality file., protects you from experiencing your human reality of inevitably making
	mistakes and having to pay the price for them].
	mistukes and having to pay the price for themj.
35	
	When autonomy exists [i.e., When AUTONOMY exists, including the freedom to
	make inevitable mistakes and the willingness to learn from them],
	• there is
	no need for
	rebellion
	against authority.
	• There is
	no confusion.
	• You have
	a clear perception of
	what is
	• true and
	what is
	• false
	and therefore
	you can
	• agree or
	• disagree
	without
	• rebellion or
	• fearful submission.

The • road to the clarity and • ability to discriminate is the willingness • *to* • search, • question, • probe, • be open, • to • explore. Such a course [i.e., A course such as this where one is willing to search, question, probe, be open, and explore and slowly learn from making mistakes] requires • patience, rather than • quick, • ready-made answers, regarding any specific issue in your life. But the • childish, • dependent person abhors the patient way of • probing and • finding out, *for this* [*i.e.*, *because this work of probing and learning from mistakes*] means labor.

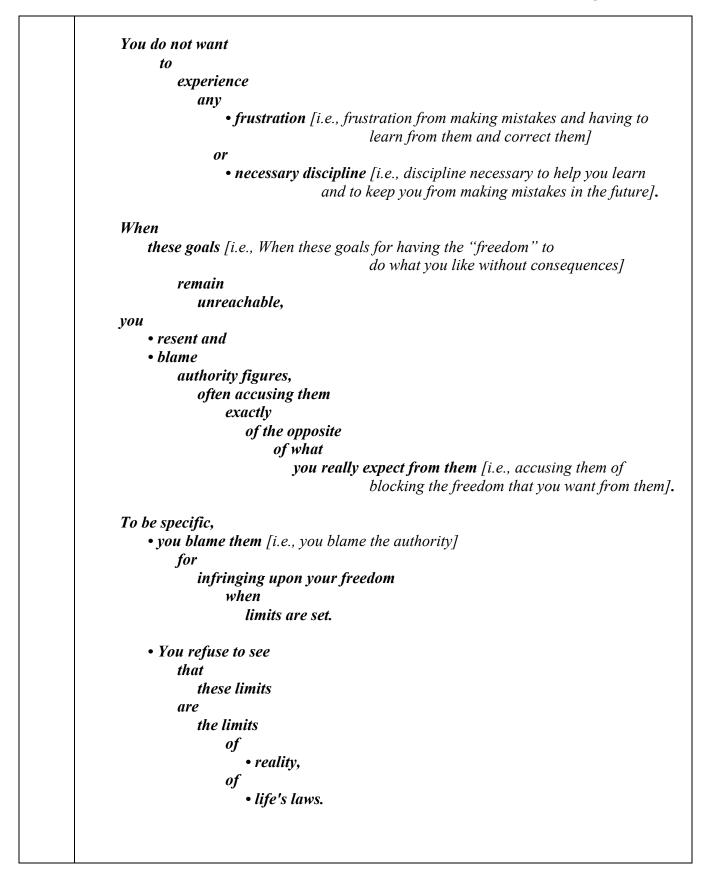
The • childish • dependent person • wants • quick, • easy answers and therefore • tends to jump to conclusions. When you are afraid of making mistakes, *you* do not question your quick conclusions, and so your stiff insistence on them [i.e., your stiff insistence that your quick conclusions are CORRECT] will bar the way to • clarity and • truth *[i.e., will bar the way to clarity and truth that requires the* patient work of probing and learning from mistakes]. The resulting inner confusion then breeds correspondingly confusing experiences.

٦

	If
	the connections
	to the ways in which
	these
	negative and
	• confusing
	experiences
	have been created [i.e., If connections of these negative,
	painful, and confusing experiences to their CAUSES]
	are lacking,
	life
	appears too
	• difficult and
	• unfair.
	Then you demand
	a perfect authority
	to put things right.
36	
	The more strident
	your protestations
	for
	independence,
	the more suspect
	they are [i.e., the more suspect your protestations are].

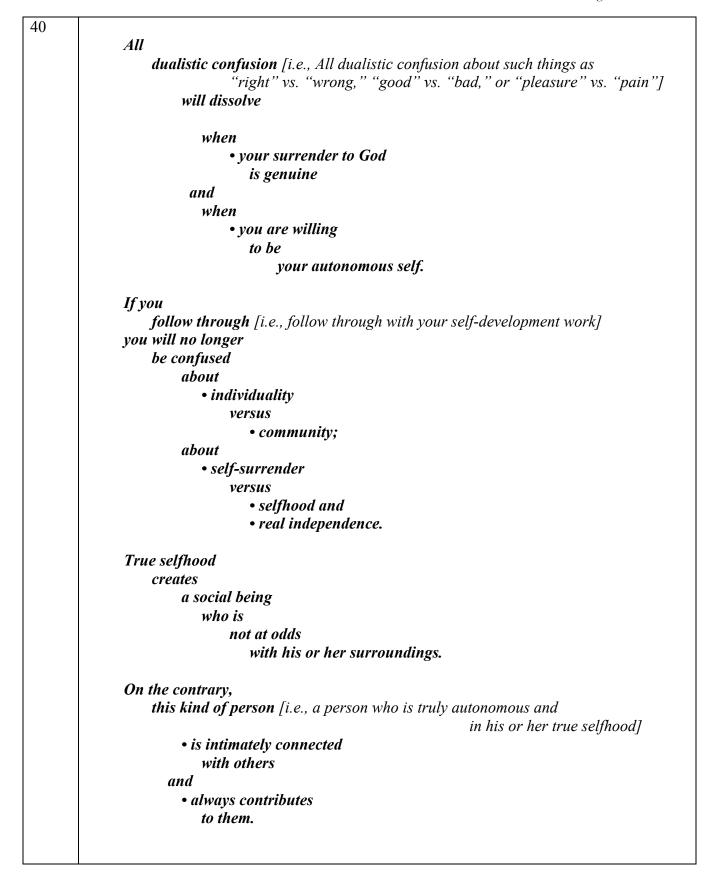


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37
              What exactly are
                  these demands [i.e., these demands that you make of those in authority over you]?
              They are, as I said,
                  that you be prevented
                      from
                          • making
                              any
                                 mistakes,
                      from
                          • having to pay
                              any
                                 price [i.e., pay ANY price for making mistakes]
                        and
                          • going through
                              any
                                 consequences of
                                     your
                                         • errors,
                                         • distortions,
                                         • negativities, or
                                         • unwise decisions.
              You want an
                  infallible key
                       handed to you
              that equips you
                  with this kind of
                       magic [i.e., the magic key that prevents you from EVER making any mistake
                                      and from having to bear any consequences for your mistakes],
              while
                  you still remain
                       "free."
              This "freedom"
                  means
                       to be able to do
                          whatever you want,
                              whether or not
                                 it is desirable
                                     for
                                         • your real self or
                                     for
                                         • others.
```

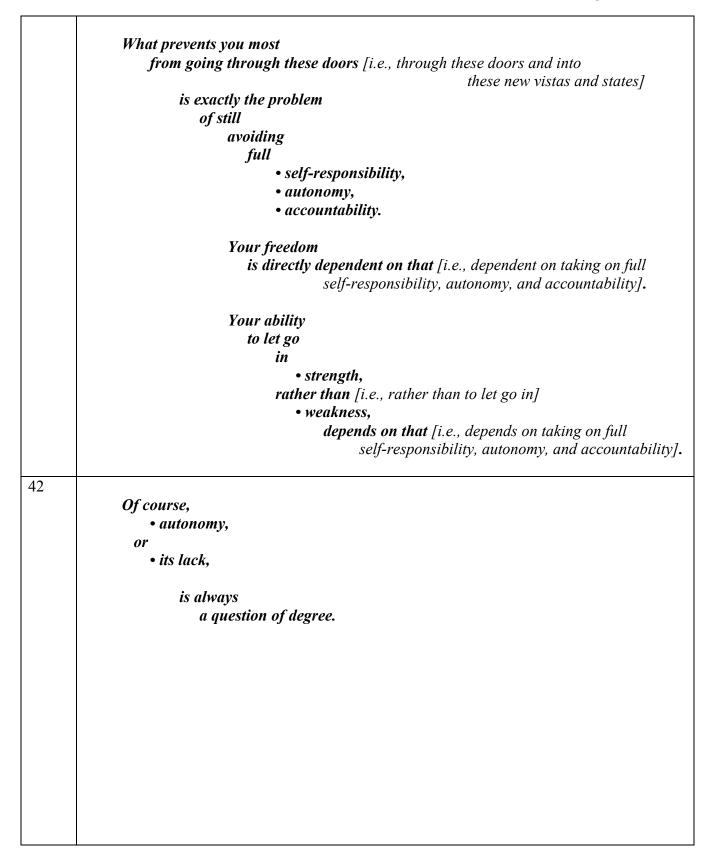


	Perhaps • unconsciously, • yet deliberately, you create a specific confusion in which
	you distort
	the limitations as if
	• boundaries
	implied
	• enslavement.
38	
	I ask all of you to explore
	<i>this aspect in you</i> [i.e., explore this aspect in you of DISTORTING limitations
	by saying that ANY legitimate and natural boundaries imply enslavement];
	see if you can find
	to what degree
	<i>it</i> [i.e., to what degree this aspect of distorting limitations by implying that any limitation of your freedom implies enslavement]
	may still exist in you. Also
	Aiso ask yourself
	some
	deeply probing questions.
	• Are you
	really willing
	to assume
	full self-responsibility, with all that this implies?
	win an mai mis implies:
	• Are you fully reconciled
	to the fact [i.e., the fact that you are HUMAN and hence]
	that you are
	• still imperfect,
	that you are
	• unable to avoid making mistakes?
	πατιής πισιάτου.

	• Are you truly willing to pay the price for them [i.e., to pay the price for your human imperfections and mistakes]?
	The more willing you are to do so [i.e., to pay the price for your human imperfections and mistakes], the lower the price will be.
	The price will turn out to be • a stepping stone [i.e., a stepping stone on the road of self-development], • a threshold, • a necessary lesson.
39	The strength to do this [i.e., the strength • to assume full self-responsibility, • to be reconciled to human imperfections and inevitable mistakes, and • to be willing to pay the price for them and learn from them] can come only from surrendering to the will of God. Only then [i.e., only when you surrender to the will of God] can you truly stand in the middle of life as it unfolds around you, never • fleeing it [i.e., never fleeing life], never • denying it [i.e., never denying life], never • using spirituality as a means to escape from it [i.e., never using spirituality as a means to escape from life].



	Trub autonomous people
	Truly autonomous people can be
	• strong leaders,
	as well as
	• willing followers,
	because
	• their vision
	is clear
	and
	• their selfhood
	is centered in
	divine reality.
41	
	If you go through every lecture
	I have given you so far this season [i.e., lectures given between September and
	December, 1978, the "last" season for this direct guidance through Eva],
	you will discover
	a note [or hint]
	of another dimension
	that has not been touched upon previously.
	[In this lecture, 256, December 13, 1978]
	I have opened new vistas for you,
	even if you may not yet be capable of
	taking direct steps
	toward attaining these states.
	But the knowledge
	of their reality [i.e., But even the knowledge of the reality of these states] is important for you at this point.



```
Many of you
    are perfectly able
         to stand on your own two feet
            as far as
                earning your livelihood is concerned.
                        You may do it [i.e., You may earn your livelihood]
                           in a
                                • healthy and
                                • productive
                                   way
                                       that you therefore
                                          generally enjoy.
In this area [i.e., In this area of earning your livelihood]
    you may be
         • realistic
      and
         • able to accept
            that you will also
                encounter
                    • difficulties,
                    • boredom or
                    • strife.
You can
    lend your best
         to such times [i.e., to times of difficulties, boredom, or strife as you
                                               go about earning your livelihood].
This [i.e., Because you can lend your best to times of difficulties, boredom,
                               or strife as you go about earning your livelihood]
    is precisely
         why you
            • are successful and
         why you
            • enjoy your work.
```

```
But there may be
    other areas [i.e., areas in your life other than earning your livelihood,
                                                                    areas which are].
         • more subtle,
         • less easily noticeable,
            in which
                you still want to
                   • depend [i.e., want to depend upon authorities outside yourself]
                 and
                   • not be your own self.
It is up to you
    to explore these [other] areas.
The telltale sign is
    • how you feel about
         authority figures in your life [i.e., authority figures in your life in areas
             other than the area of earning a livelihood in which you are successful],
    • how you can distinguish
         between
            • those whom you
                can trust
         and
            • those who
                are not to be trusted.
Where do your intense feelings go?
Your positive feelings
    may tend
        precisely
            toward those
                who are
                   not
                        to be trusted [i.e., those who are NOT to be trusted because
                                      they give you THEIR answers and tell you
                                      EXACTLY what to do],
    while you
         view with suspicion
            those who [i.e., those who do NOT give you answers but rather who]
                • encourage your autonomy [i.e., who encourage and guide you
                                                     in finding your own answers]
              and
                • deserve your trust.
```

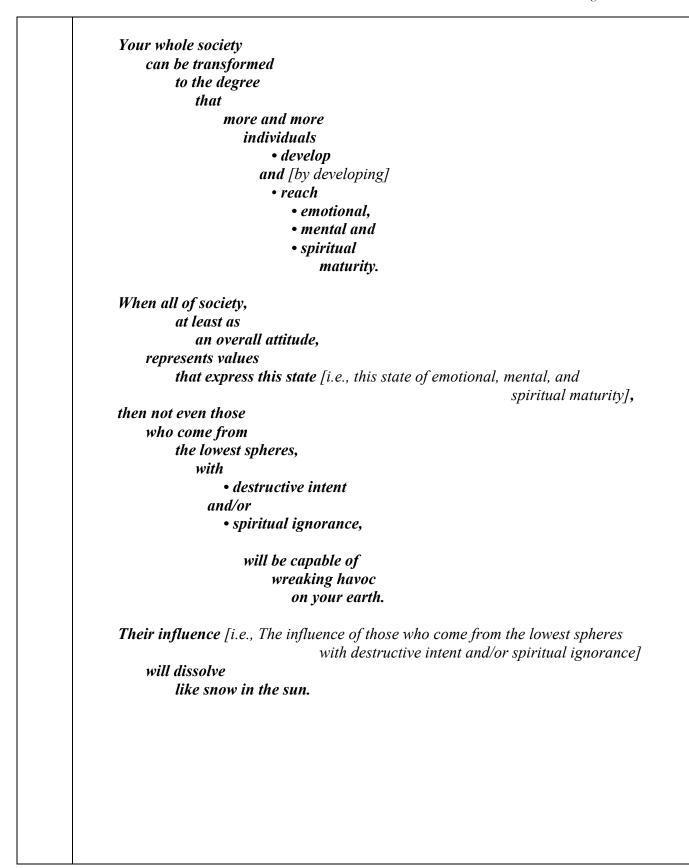
43	
	If you
	cannot trust yourself,
	you can
	never know
	who is trustworthy.
	And, of course,
	you cannot trust yourself
	if you do not know
	which part of you
	deserves to be trusted.
	Only too often
	you want to insist
	that the part in you that is
	most
	• childish [i.e., immature, self-centered],
	most
	• destructive,
	most
	• shortsighted,
	is the self
	that is
	• autonomous.
	You want to believe
	that
	• the line of least resistance
	and
	• what feels
	momentarily
	most pleasurable
	is tantamount to
	your autonomy.
	This may
	occasionally
	be so,
	but
	by no means
	always.

	You can
	only trust
	yourself
	if
	you have learned to listen to
	the true
	inner
	authority
	that is capable of
	saying
	no
	to momentary pleasure,
	because
	<i>that</i> [i.e., because that which brings
	only momentary pleasure],
	in the long run,
	defeats you.
44	
44	True maturity –
	• health and
	• selfhood –
	is the prerequisite
	for a
	• healthy,
	• fully lived and
	• satisfying
	life.
	ujc.
	It [i.e., True maturity]
	forms
	the underpinning
	of spiritual self-realization.
	Without
	this state [i.e., Without being in this state of true maturity],
	spirituality
	must,
	sooner or later,
	bend into some distortion,
	no matter
	how well-intentioned
	the person may be
	when starting out.

45	
	On the other hand,
	you cannot reach
	this state of
	• health and
	• autonomy
	by merely
	psychological means.
	Your psychologists
	• have the right idea and
	• strive
	toward this goal
	in their approach to their patients.
	But
	• unless one learns
	that there are
	several
	inner voices to listen to;
	• unless choices are made
	about
	which voice
	• to trust
	or ,
	• to reject;
	• unless these voices
	are explored,
	the goal
	will forever remain
	• elusive
	and only a
	• beautiful theory.

٦

	In offert
	In effect, the voice
	of the higher self
	is often
	the weakest [i.e., the weakest voice]
	at the beginning,
	ui ine beginning,
	yet
	you need to listen to it [i.e., to listen to even the weak voice of the higher self]
	more than
	to
	the loud clamoring
	of the other voice,
	which never wants
	to tolerate
	any frustration.
46	
	It must become clear to you,
	my beloved friends,
	that
	only a community
	that consists of
	• autonomous
	• people
	is [itself]
	• autonomous,
	• safe
	and
	• creative
	as a
	• group entity.
	In the New Age [i.e., In this New Age we are entering]
	everything
	tends in that direction [i.e., tends in the direction of true maturity, the state of
	being autonomous, safe and creative].



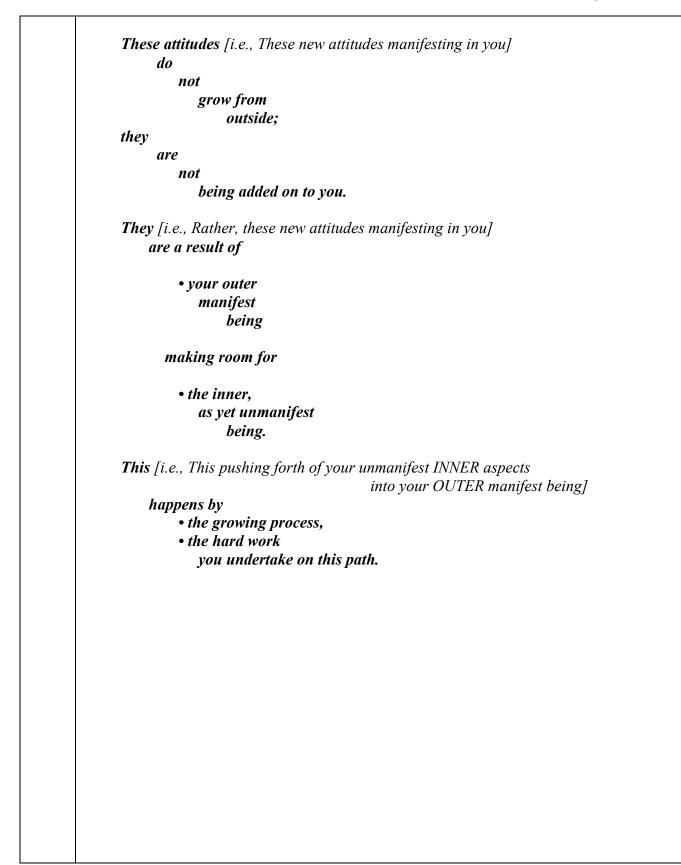
	This [i.e., The influence of those "who come from the lowest spheres with destructive
	intent and/or spiritual ignorance" dissolving like snow in the sun]
	is not so now,
	because
	too many individuals
	hanker after
	authority figures
	who
	<ul> <li>allow everything and</li> </ul>
	• forbid nothing,
	who
	• promise to take away
	all hardships of living.
47	
	• Deep,
	• intense,
	• realistic
	contact with
	the Christ
	is possible
	in an extended way
	only when
	true autonomy
	exists
	in the human personality.
	<b>Otherwise</b> [i.e., Without true autonomy existing in the human personality]
	• the road [i.e., the road to the Christ] is blocked,
	• the experience [i.e., the experience of the Christ] is inaccessible,
	• the voices [i.e., the voices from and concerning the Christ] are confusing.
	• The idea of total surrender to God becomes confusing.

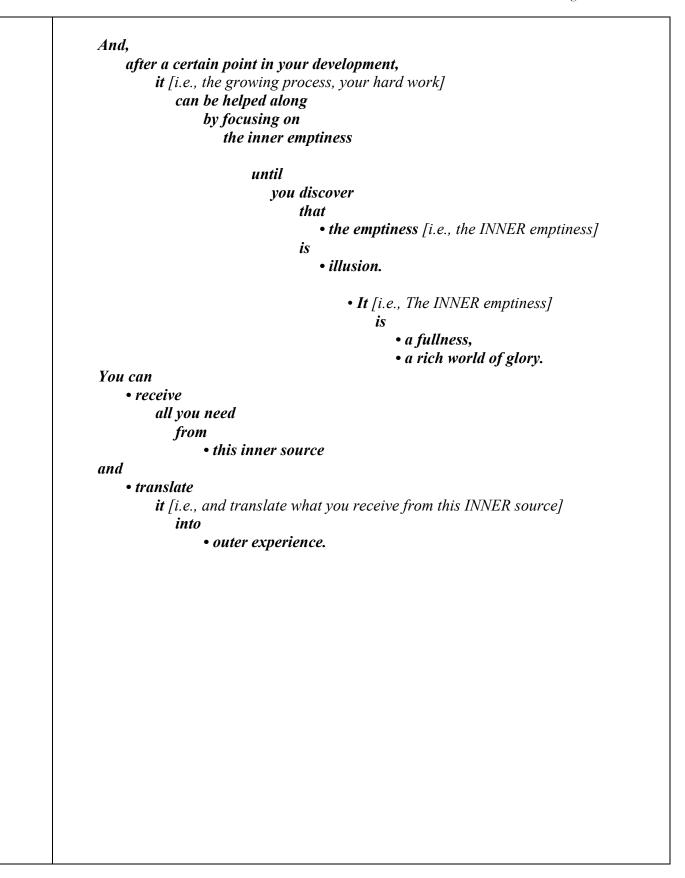
The wish to surrender to the false authority figure who • permits all and • sets no limits to the line of least resistance, who • never imposes any frustration, who • offers this kind of utopia, also creates a sense of fear in those who somehow, in their inner being, know the dangers of such surrender [i.e., know the dangers of such surrender to the false authority figure]. The weaker ones will surrender to the false prophets, as the Bible says. The slightly stronger ones, who are • still partially in this unfinished state, • while partially striving for real autonomy, fear surrender in all forms. *What they* [i.e., *What these slightly stronger ones who fear surrender in all forms*] really • fear and • distrust is their own desire for the false prophets who promise what they should never promise.

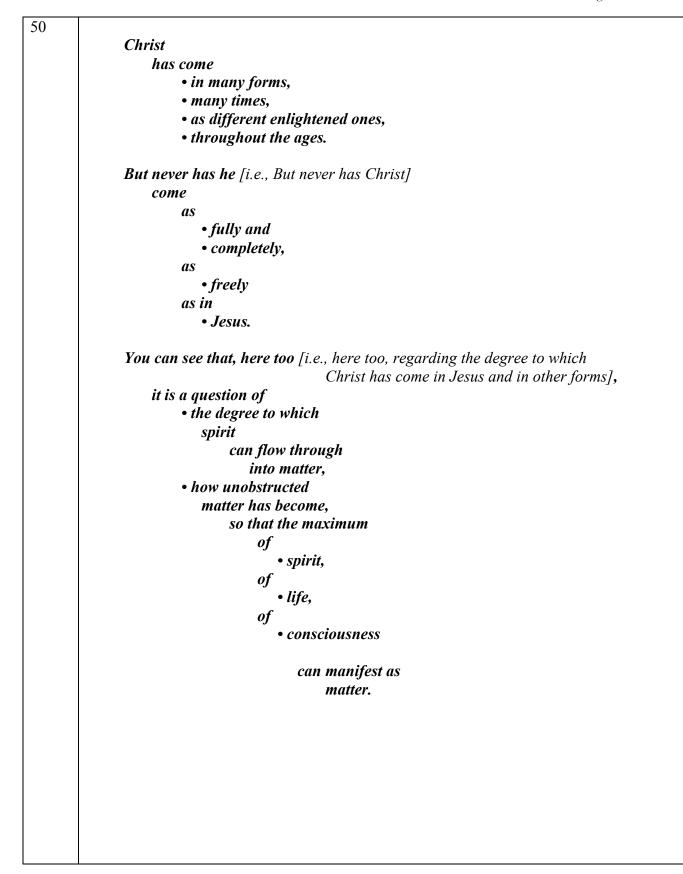
	<b>These promises</b> [i.e., These promises that should NEVER be made
	but which are made by false prophets]
	may not be made in so many words,
	<b>but they</b> [but these promises that should never be made]
	• are implicit
	in their [i.e., implicit in the false prophets']
	messages and
	• reach
	the consciousness
	of those who are
	most vulnerable
	due to their
	unwillingness
	to take charge of their own lives.
48	
	So, no matter
	how much
	you may be willing
	to surrender
	• to the will of God,
	and therefore
	• to His guidance
	in whatever form it may be given you,
	the resistance to doing so [i.e., the RESISTANCE to SURRENDERING to the will of
	God and His guidance]
	cannot be overcome
	unless
	vou establish
	full selfhood
	in
	all areas of your being.

```
49
               From
                   the evolutionary point of view,
                        spirit
                           can
                               penetrate matter
                                   to the degree
                                       that
                                          spiritual
                                               • truth,
                                          spiritual
                                               • law,
                                          spiritual
                                               • health
                                                  are being established.
               The individual's
                   self-responsibility
                        is indeed
                           the key to this [i.e., The individual's SELF-RESPONSIBILITY is the key to
                                       spirit penetrating matter – self-responsibility to establish within
                                       itself spiritual truth, spiritual law, and spiritual health].
               When the self
                   becomes
                        stronger [i.e., When the self becomes stronger by establishing within itself
                                       spiritual truth, spiritual law, and spiritual health],
                           more of
                               • life
                                   can penetrate
                                       • matter;
                           more of
                               • the spirit
                                   can be born in
                                       • the flesh.
```

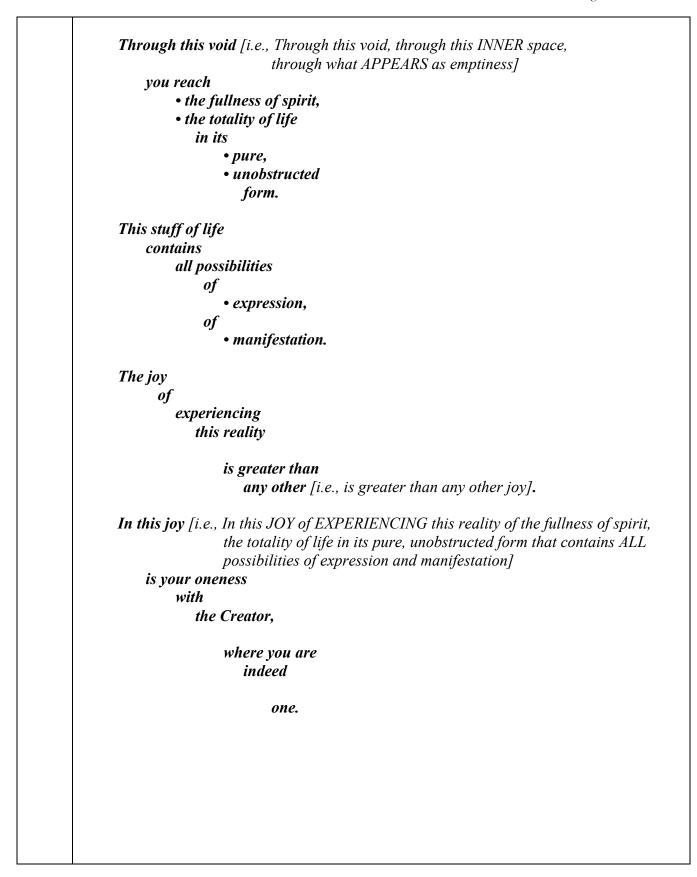
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You will see,
    as you grow in stature
        through
            gaining selfhood,
that
    • more of
        your
            real being [i.e., more of your INNER self, your REAL self]
                is born into
                   your physical manifestation.
    • More talents
         may come to the fore
            of which you had known nothing before.
    • Suddenly
         • a new wisdom manifests,
         • a new understanding
      and
         • capacity to
            • feel and
            • love,
         • a hitherto unsensed strength
            unfolds from you.
All these manifestations [i.e., All these NEW manifestations]
    are
         the real you
            that lives in
                • the inner space –
                • the real world.
As you
    make room
        for these aspects [i.e., As you make room for these INNER aspects
                                   that live in the INNER space, in the REAL world],
            • they will push into
                the life of matter [i.e., push into the OUTER life of matter]
         and
            • you will fulfill
                your part
                   in the evolutionary scheme [i.e., your part in filling the VOID
                                                         with SPIRIT and with LIFE].
```

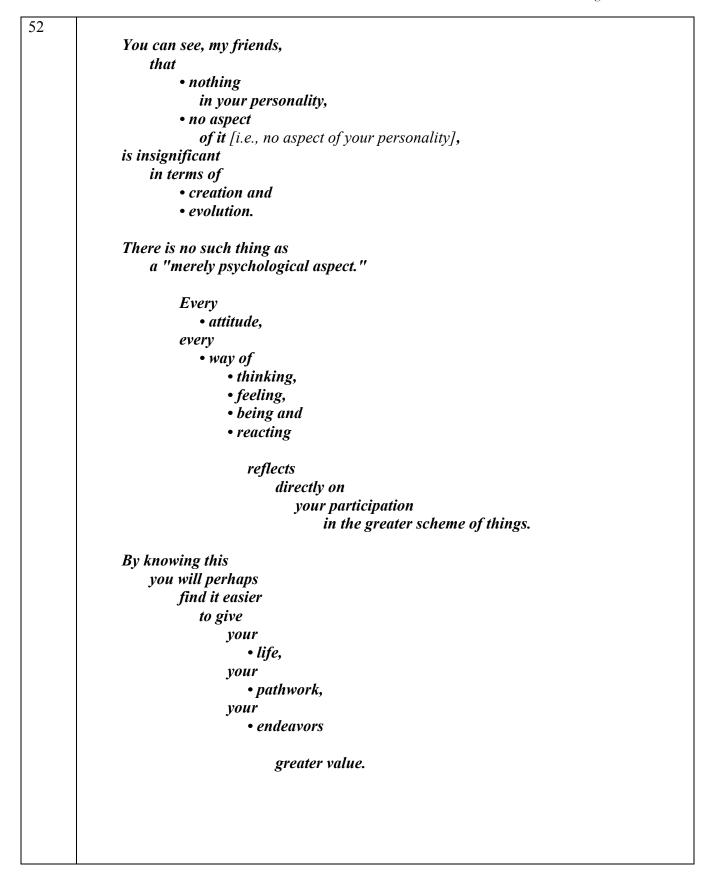






	The point will come
	in evolution
	when
	the sphere you now inhabit
	will yield
	to spirit so much
	that
	• matter
	will have
	spiritualized completely.
	spinningen compretely.
	• Matter
	will no longer
	be an obstruction
	to spirit.
	• The void
	will be filled
	with life.
51	
	By approaching
	the void
	without fear,
	you also
	remove
	an obstruction
	to life.
	Ecousing on
	Focusing on the inner space
	the inner space
	means, to begin with,
	approaching
	what
	appears as
	emptiness.





	You will learn
	to unify
	an arbitrary
	duality –
	• spiritual
	versus
	• worldly
	concerns.
53	
	Make room
	for
	• unobstructed life,
	for
	• unencumbered spirit!
	<i>Let it</i> [i.e., Let unobstructed LIFE, let unencumbered SPIRIT] <i>fill</i>
	every part
	of your being
	so that
	you will
	finally
	know
	who
	you
	really
	are.
	You are
	all
	blessed,
	my very dearest ones.

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