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 its [i.e., to understand your difficult inner terrain’s]
  meaning for your own being
and thus
• to dissolve the roadblocks you find on your way.

We have occasionally discussed this inner landscape.

I have made mention of 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 is not so [i.e., 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 UNIVERSE].

This [i.e., Because outer reality is merely a REFLECTION of inner space, that is, outer reality is a mere REFLECTION of “real” reality, or of the REAL universe] is why outer reality can never be quite grasped [i.e., OUTER reality can never be quite grasped because it is NOT REAL].

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 OUTSIDE] is why life is
• so frustrating,

and often
• so frightening,
  for so many people.
I can see that it is hard to understand how inner space can be a world in itself – the world [i.e., hard to understand how inner space, in fact, can be and is THE world].

The reason for this difficulty [i.e., The reason for this difficulty in understanding how inner space can be THE world] lies again in the limited time/space continuum of your three-dimensional reality [i.e., your three-dimensional reality of time, space, and movement].

Everything you • see, • 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.
In every spiritual discipline
the goal
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.

But
when a certain point
of
• development and
• purification
is reached,
the new vision
awakens –
sometimes
• suddenly,
sometimes
• gradually.
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.

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].

This recognition [i.e., This recognition that every atom
is a duplication of the outer universe as you know it]
is very meaningful.

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;  
    it [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,  
    He taught that God  
    • lives in the inner spaces and  
    [that] He [i.e., God]  
    • must be found there [i.e., must be FOUND IN the INNER spaces]. |
This [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.

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] long practice and discipline.

This, in conjunction with solitude and outer stillness may eventually produce inner stillness.
Our approach [i.e., Our approach to producing inner stillness and emptiness] on this path [i.e., on this path in pathwork, however] is different [i.e., different from the approaches used in Eastern religions].

These [pathwork] teachings do not want to take you out of your world [as do the teachings of Eastern religions].

On the contrary, the aim [i.e., the aim for those following these pathwork teachings] is to be in your world, in the best possible way – to
• understand, to
• accept and to
• create it [i.e., to understand, accept, and CREATE YOUR WORLD] in the most
• productive,
• constructive way.

This [i.e., understanding, accepting and CREATING your life in YOUR WORLD in the most productive and constructive way] can only be done
• when you fully
  • know and
  • understand yourself and
• when you
  • traverse, as I said, the difficult spaces, which must make you better equipped to function in the three-dimensional reality [i.e., to function in the reality of time, space, and movement].
Then [i.e., When you fully know and understand yourself and go on to traverse
the difficult spaces in life with this self-knowledge and understanding]

there is
no split
between the
• inner
and
• outer
spaces.

As
• inner truth
  reigns,
perception of
• outer truth
  increases.

As understanding of
• self
  grows,

so does understanding of
• the world.

As you learn to
• re-mold
  • that in you which is
    • imperfect,
    • faulty,
so do you learn to
• restructure –
• transform –
  • your outer life.

As you learn of
• your eternal beauty
  as a divine manifestation,
so does
• your vision
  expand
  to a greater appreciation
  of the beauty of
    • the Creator and
    • creation.
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.
Focusing on the inner emptiness [as in Eastern religions] is an additional exercise that is very helpful,

but it [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.

Focused emptiness grows, both
• deliberately and
• spontaneously, as you 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.

If your mind can quiet down, you encounter the void:

this [i.e., this “ENCOUNTERING the VOID”] is what makes the attempt [i.e. the attempt to reach focused emptiness through your work of removing inner obstacles] so frightening.
It [i.e., ENCOUNTERING the VOID] seems to confirm the suspicion

• that there is nothing within you,
• that you are indeed only your
  • outer,
  • mortal self.

This is why [i.e., This suspicion and fear that there is nothing within, that you are indeed ONLY your OUTER SELF, is why]

the mind
makes itself so
• busy and
• noisy —
  in order to
  blot out
the quietness
  that appears
to herald
  nothingness.

Once again you need
the courage
to go through
a tunnel of uncertainty.

You need to
take the risk
to allow
the great quietude
  that is, at first,
  • empty
    of meaning,
  • devoid
    of anything that spells
    • life or
    • consciousness.
I believe most of you have already experienced how the voice of • your inner God, of • the higher self, sends its inspirations through your mind, not necessarily immediately after • meditation or • prayer, but [rather] • sometime later, often when you least think of it.

It is then [i.e., It is then, when you least expect inspirations from your inner God, from the higher self] that your mind is • relaxed enough and • sufficiently free from self-will to allow the inner voice [i.e., the voice of your inner God-self] to manifest.

The same is true about [i.e., Likewise, when you least expect it, comes] experiencing • the inner universe – • the real world.

Focused emptiness will bring you in touch with all the levels of your being.
It [i.e., Focused emptiness]
allows
the emergence of
what was hidden –
the
• distortions,
the
• errors,
the
• lower-self material,

and eventually [i.e., and eventually allows the emergence of]
the reality of
• your higher self and
• the vast world
  of eternal life
    in which it dwells [i.e., in which your higher self dwells].

There are
many
• stages and
• phases
  [i.e., many stages and phases of focused emptiness]
to go through.

The later stages [i.e., The latter stages of focused emptiness]
can take place
only when
a certain
• purification and
• integration
  has been achieved.

• Unfocused emptiness [i.e., UNfocused emptiness, IN CONTRAST TO
  FOCUSED emptiness,]
is a
• lessening
  of consciousness.

• Focused emptiness [i.e., FOCUSED emptiness, IN CONTRAST TO
  UNfocused emptiness,]
is a
• heightening
  of consciousness.
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
  are the final stages [i.e., are the final stages of UNfocused emptiness].

Focused emptiness [i.e., in contrast to UNfocused emptiness, FOCUSED emptiness] is

- extremely concentrated,
- aware, and
- fully there.

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].
All your
  • outer experiences
are related to
  your
  • personality,
  your
  • various levels of self.

Your
  • inner being
  always creates
  your
  • outer conditions,

  a truth
  you soon learn to recognize
  on this path.

If relating
  • the outer
to
  • the inner

  is not a
  constant
  way of life,

the imbalance [i.e., the imbalance and split between the outer and the inner] must create unfavorable conditions.

You can see sometimes
  in your world
  how people
  who do a lot of good work outwardly lose their way

  just as easily [i.e., lose their way just as easily] as those who never give others a thought.
The outer

• good intent and
• good works
must have an
inner
focus in order to
avoid
• a disharmonious condition and
• a dangerous split [i.e., a dangerous split
  between the INNER and the OUTER].

Focused emptiness
brings you
eventually
to the light of the eternal.

Maybe we can
categorize
certain basic stages [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
the stages [i.e., the stages of focused emptiness, here we identify five such stages,]
• often overlap and
• do not come neatly
  in the succession outlined here
  for the purpose of clarification.
<table>
<thead>
<tr>
<th>20</th>
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</table>
| **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.  

• New understanding  
and with it [i.e., and with this new understanding]  

• heretofore unrecognized levels  
of lower-self material  
appear. |
This stage [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.

---

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.
**The manifestation [i.e., The manifestation of divine guidance in this Stage 4 of focused emptiness]**

may
- excite and
- gladden
  you,

**but this reaction [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.

---

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
    - your mind,
  but
- directly
  through
  - all of your being.
<table>
<thead>
<tr>
<th><strong>Knowing through the mind</strong> [i.e., Knowing through the mind ONLY and NOT knowing through all of your being]</th>
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<tr>
<td>is always an</td>
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<tr>
<td>• indirect knowledge.</td>
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<tr>
<th>It [i.e., Knowing through the mind ONLY]</th>
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<td>is a</td>
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<td>• relayed knowledge.</td>
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<table>
<thead>
<tr>
<th>The human mind</th>
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<tr>
<td>is the instrument necessary for human beings to function on this level of consciousness [i.e., on this dualistic level of consciousness].</td>
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<tr>
<th>[However]</th>
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<tr>
<td>• Direct knowledge [i.e., Direct knowledge through all of your being in Stage 5 of focused emptiness] is different.</td>
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<tr>
<th>This phase [i.e., Stage 5 of focused emptiness]</th>
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<tr>
<td>has</td>
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<tr>
<td>• many subdivisions,</td>
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<tr>
<td>• many stages within itself.</td>
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<tr>
<th>There are</th>
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<tr>
<td>• many – no,</td>
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<tr>
<td>• limitless – possibilities in which the real world [i.e., the REAL world or INNER space] can be experienced.</td>
</tr>
</tbody>
</table>
One [i.e., One such way the REAL WORLD or INNER SPACE can be EXPERIENCED] is simply total knowing, which affects every fiber of your being, every level of your consciousness.

Experience of the real world [i.e., the REAL WORLD or INNER SPACE] can also occur through visions of other dimensions, but such visions are never merely things one sees.

They [i.e., Such visions of other dimensions from the REAL WORLD or INNER SPACE] are always a total experience that affects the total person.
In the real world [i.e., In the REAL WORLD or INNER SPACE], as opposed to your fragmented world, every sense perception is total.

Seeing is never only seeing, it [i.e., seeing] is simultaneously • hearing, • tasting, • feeling, • smelling – and many other perceptions you know nothing about on your level of being.

In the fifth stage [i.e., In this fifth stage of focused emptiness], • seeing, • hearing, • perceiving, • feeling, • knowing are always all-inclusive.

They [i.e., Seeing, hearing, perceiving, feeling, and knowing in this fifth stage of focused emptiness] encompass every capacity God has created.
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].

Focused emptiness [i.e., The fifth stage of focused emptiness] is the ideal state to be filled by the Holy Spirit.

- 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.
Focused emptiness  [i.e., The fifth stage of focused emptiness]
is therefore
nothing but
a threshold
to a fullness
that exists
only
in the world of spirit.

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 further negative emotions, such as doubt, fear and discouragement.

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 cleansing of the mind and
- serves to make the mind into
  - a constructive tool.

Then [i.e., Then, AFTER the cleansing of the mind in which the MIND becomes a CONSTRUCTIVE tool.]

the tool [i.e., the cleansed mind, now a constructive tool.] becomes a creative agent.

The aspect of expressing has begun to manifest to some degree with those of you whose channels are open, perhaps only occasionally [i.e., perhaps whose channels are open only occasionally].
But you need to know
that there are
further
• stages [i.e., further stages in EXPRESSING],

further
• phases and
• possibilities
  [i.e., further phases and possibilities in expressing],

and you should
  approach them [i.e., approach these further stages, phases,
  and possibilities in expressing]

  with
  • patience,
  • awe and
  • humility.

You should understand
that these experiences [i.e., that these experiences of EXPRESSING]
will open
the vast inner spaces
  in which
  many
  • worlds,
  many
  • universes,
  many
  • spheres
  exist,
endless
• plains,
• mountains,
• seas
  of indescribable beauty.
You should know that

• these inner spaces are not
  • abstractions or
  • symbolic expressions;

• they [i.e., rather, these INNER SPACES] are much more
  • real and
  • accessible than your
    • outer,
    • objectified
    world
    that you believe to be the only reality.

Inner space is based on

• different measurements on
• a different relativity of
  time/space/movement measurement.

Even a
• vague and
• hazy consideration of this concept [i.e., this concept of EXPRESSING INNER SPACE] on your part
  • will change your outlook and
  • will create a new approach to your further work on your path.
You
need not
spend hours
practicing
focused emptiness.

That [i.e., Spending hours practicing focused emptiness]
is
not
the purpose [i.e., 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.
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 respect yourself and discover your values;
- your capacity for loving and 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 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 in possession of yourself [i.e., unless you are in possession of yourself and therefore have full autonomy].

Nor can you truly
- find and
- be yourself [i.e., Nor can you truly find and be yourself and therefore have full autonomy]

unless your surrender to God is unconditional.

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 autonomous selfhood [i.e., much RESISTANCE to reaching this all-important state of autonomous selfhood or in other words, reaching the state of full autonomy].
[Rather than being in the state of autonomous selfhood or the state of full autonomy]

You still crave an authority figure who will take over for you when
• life becomes hazardous,
when
• your inevitable mistakes force you to pay the price for them,
when
• your unavoidable imperfections create conditions that you need to
  • experience,
  • explore and
  • fully understand on all levels.

You still crave the "perfect life" in which
none of that is necessary [i.e., You still crave the “perfect life” in which you NEVER make mistakes and NEVER have to do the hard work of experiencing, exploring, and fully understanding on all levels the conditions you create because of your unavoidable human imperfections and mistakes].

You still delude yourself that it is possible to avoid
• mistakes and avoid
• paying the price for them.
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.

The manifestation of this delusion [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]
can be rationalized – hence denied.

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 human reality of inevitably making mistakes and having to pay the price for them].

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.
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.

The more strident your protestations for independence, the more suspect they are [i.e., the more suspect your protestations are].
The more you need to prove that you are
• a free agent and
• not influenced or
• influenceable,

the more likely it is
• that you abhor
  real
  autonomy,

• that you do not wish
to take full responsibility for
  your
  • life,
  your
  • experiences,
  your
  • decisions.

The greater the rebellion against those authority figures in your life whom you accuse of denying your selfhood,

the more you secretly resent them for not living up to your demands [i.e., not living up to your demands that those authority figures protect you from making mistakes and from having to bear the consequences of your mistakes].
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.
You do not want to experience any

• frustration [i.e., frustration from making mistakes and having to learn from them and correct them]

or

• necessary discipline [i.e., discipline necessary to help you learn and to keep you from making mistakes in the future].

When these goals [i.e., When these goals for having the “freedom” to do what you like without consequences] remain unreachable, you

• resent and
• blame authority figures, often accusing them exactly of the opposite of what you really expect from them [i.e., accusing them of blocking the freedom that you want from them].

To be specific,

• you blame them [i.e., you blame the authority] for infringing upon your freedom when limits are set.

• You refuse to see that these limits are the limits of • reality, of • life’s laws.
Perhaps
  • unconsciously,
  • yet deliberately,
you create
  a specific confusion
  in which
  you distort
  the limitations
  as if
    • boundaries
      implied
    • enslavement.

I ask all of you
to explore
  this aspect in you [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
  it [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
  ask yourself
some
  deeply probing questions.

  • Are you
    really willing
    to assume
      full self-responsibility,
        with all that this 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?
• 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.

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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].
All
dualistic confusion [i.e., All dualistic confusion about such things as
“right” vs. “wrong,” “good” vs. “bad,” or “pleasure” vs. “pain”]
will dissolve

when
• your surrender to God
  is genuine

and
when
• you are willing
  to be
  your autonomous self.

If you
follow through [i.e., follow through with your self-development work]
you will no longer
be confused
about
• individuality
  versus
  • community;

about
• self-surrender
  versus
  • selfhood and
  • real independence.

True selfhood
creates
a social being
who is
not at odds
with his or her surroundings.

On the contrary,
this kind of person [i.e., a person who is truly autonomous and
in his or her true selfhood]

• is intimately connected
  with others

and
• always contributes
  to them.
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.

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.
What prevents you most from going through these doors [i.e., through these doors and into these new vistas and states] is exactly the problem of still avoiding full
• self-responsibility,
• autonomy,
• accountability.

Your freedom is directly dependent on that [i.e., dependent on taking on full self-responsibility, autonomy, and accountability].

Your ability to let go in
• strength,
  rather than [i.e., rather than to let go in]
• weakness,
  depends on that [i.e., depends on taking on full self-responsibility, autonomy, and accountability].

Of course,
• autonomy,
or
• its lack,
  is always a question of degree.
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.
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],
- destructive,
- 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 that [i.e., because that which brings only momentary pleasure], in the long run, defeats you.

True maturity –
• health and
• selfhood – is the prerequisite for a
• healthy, • fully lived and • satisfying life.

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.
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.
In effect,
the voice
of the higher self
is often
the weakest [i.e., the weakest voice]
at the 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.

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].
Your whole society can be transformed to the degree that more and more individuals • develop and [by developing] • reach • emotional, • mental and • spiritual maturity.

When all of society, at least as an overall attitude, represents values that express this state [i.e., this state of emotional, mental, and spiritual maturity], then not even those who come from the lowest spheres, with • destructive intent and/or • spiritual ignorance,

will be capable of wreaking havoc on your earth.

Their influence [i.e., The influence of those who come from the lowest spheres with destructive intent and/or spiritual ignorance] will dissolve like snow in the sun.
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
  - allow everything and
  - forbid nothing,
who
  - promise to take away
    all hardships of living.

• Deep,
• intense,
• realistic
  contact with
  the Christ
  is possible
  in an extended way
  only when
  true autonomy
  exists
  in the human personality.

Otherwise [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.
These promises [i.e., These promises that should NEVER be made
but which are made by false prophets]

may not be made in so many words,

but they [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.

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
you establish
  full selfhood
  in
  all areas of your being.
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.
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].
These attitudes [i.e., These new attitudes manifesting in you] do not grow from outside; they are not being added on to you.

They [i.e., Rather, these new attitudes manifesting in you] are a result of

• your outer manifest being

making room for

• the inner, as yet unmanifest being.

This [i.e., This pushing forth of your unmanifest INNER aspects into your OUTER manifest being] happens by

• the growing process,
• the hard work you undertake on this path.
And,

after a certain point in your development,

it [i.e., the growing process, your hard work]
can be helped along
by focusing on
the inner emptiness

until
you discover
that
• the emptiness [i.e., the INNER emptiness]
is
• illusion.

• It [i.e., The INNER emptiness]
is
  • a fullness,
  • a rich world of glory.

You can
• receive
  all you need
  from
  • this inner source
and
• translate
  it [i.e., and translate what you receive from this INNER source]
  into
  • outer experience.
Christ has come
  • in many forms,
  • many times,
  • as different enlightened ones,
  • throughout the ages.

But never has he [i.e., But never has Christ] come
  as
    • fully and
    • completely,
  as
    • freely
  as in
    • Jesus.

You can see that, here too [i.e., here too, regarding the degree to which Christ has come in Jesus and in other forms],
  it is a question of
    • the degree to which spirit can flow through
      into matter,
    • how unobstructed matter has become,
      so that the maximum of
        • spirit,
        of
          • life,
          of
            • consciousness
      can manifest as
        matter.
The point will come in evolution when the sphere you now inhabit will yield to spirit so much that

- matter will have spiritualized completely.

- Matter will no longer be an obstruction to spirit.

- The void will be filled with life.

By approaching the void without fear, you also remove an obstruction to life.

Focusing on the inner space means, to begin with, approaching what appears as emptiness.
Through this void [i.e., Through this void, through this INNER space, through what APPEARS as emptiness]
you reach
• the fullness of spirit,
• the totality of life in its
  • pure,
  • unobstructed form.

This stuff of life contains
all possibilities of
• expression,
  • manifestation.

The joy of experiencing this reality
is greater than any other [i.e., is greater than any other joy].

In this joy [i.e., In this JOY of EXPERIENCING this reality of the fullness of spirit, the totality of life in its pure, unobstructed form that contains ALL possibilities of expression and manifestation]
is your oneness with the Creator,
where you are indeed one.
You can see, my friends, that

- nothing in your personality,
- no aspect of it [i.e., no aspect of your personality], is insignificant in terms of
- creation and
- evolution.

There is no such thing as a "merely psychological aspect."

Every
- attitude,
every
- way of
  - thinking,
  - feeling,
  - being and
  - reacting

reflects directly on your participation in the greater scheme of things.

By knowing this you will perhaps find it easier to give your
- life,
your
- pathwork,
your
- endeavors
greater value.
You will learn to unify an arbitrary duality –

- spiritual versus
- worldly concerns.

Make room for

- unobstructed life,
for
- unencumbered spirit!

Let it [i.e., Let unobstructed LIFE, let unencumbered SPIRIT] fill 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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