Pathwork Lecture 250: Inner Awareness of Grace – Exposing the Deficit

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 not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/

Gary Vollbracht

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|    | Greetings  
and blessings,  
my very beloved friends.  

The joy  
of seeing your community  
• develop and  
• expand  
is enormous.  

We praise the Lord  
for this wonder  
that springs  
• from  
your personal growth,  
• from  
your  
• commitment and  
• devotion  
to serve a cause  
that goes far beyond  
your earth selves.  

by Eva Broch Pierrakos

Edited by Judith and John Saly; Devotional Version posted 9/25/14; Revised 2/13/16
Now I wish to speak about the meaning of grace.

For many of you this [i.e., grace] is a difficult concept to comprehend.

In former times the concept of grace was much more acceptable, for it was understood as a special dispensation from God that was
• given, or
• not given, for His own reasons.

The individual had little to do with it [i.e., had little to do with whether grace was given or not].

At a time when self-responsibility was [only a] little developed, grace
• was interpreted in this manner [i.e., grace was seen as given or not given by God for His own reasons] and
• was therefore easier to accept.

In the present general state of humanity, self-responsibility is much more developed.

You understand that you create
• your reality and
• your experiences –
  • good or
  • bad.

[So, if you are responsible for creating your reality,] How then does grace come in?
Is it [i.e., With self-responsibility being further developed, is grace] totally eliminated from your vision of
• life and
• reality?

No, it is not.

Grace is as much a reality as
• self-creation and
• self-responsibility – and they [i.e., grace and self-responsibility] are by no means mutually exclusive.

I wish to give you some perspective on this subject, which will then open up another equally important topic, that of faith.

The grace of God is.

It [i.e., The grace of God] exists at all times, penetrating all that is.

It [i.e., The grace of God] exists in the very nature of ultimate reality, which is thoroughly benign [i.e., ultimate reality is thoroughly favorable and positively disposed].
Grace

means

that all must work out

for the best,

no matter

• how evil,
• how painful,
• how tragic

things

may

appear

at the moment.

In the end,

when people have

• lived through and
• fully assimilated

the negative experiences,

ty [i.e., the people]
come around full circle
to the light of

• love,
• truth,
• joy,
• peace,
• pleasure supreme,
• eternal life, and
• wellbeing in all respects.

This [i.e., the light of love, truth, joy, peace, pleasure supreme, and eternal life] must

always

be the ultimate reality

and therein

lies grace.

So, truly,

you cannot help

but live in

the grace of God.

The very air you breathe

is permeated with it [i.e., is permeated with the grace of God].
Every substance of life, on all levels – from the finest
• vibrations and
• radiations
to the
• crudest matter –

is permeated with it [i.e., is permeated with the grace of God].

• The very world you live in,
• the universe,
• all of creation,
• the way divine law is constructed,

all [of these]
are an expression of
divine grace.

You
• live
and
• move
and
• have your being

in a universe
that consists of
such
• tenderness,
such
• love
such
• personal care
  of the
• living God,
  of the
• eternal presence
  in all that is,

that it simply
defies description.
You are surrounded
by a universe
in which
there is simply
• nothing
• ever
to fear –
  no matter
  what
  the momentary appearances
  may be.

The problem
is not
that you need to
draw
the grace of God
to you.

For it [i.e., For the grace of God]
is already there,
filling
every pore
of your being.

The problem [rather]
is
your
• lack of vision,
your
• limited view,
your
• distorted interpretations,
your
• faulty outlook,
your
• personal blocks.
These [i.e., your lack of vision, limited view, distorted interpretations, faulty outlook and personal blocks]

seem like

walls of iron,

which

• enclose you and
• prevent you from
  • perceiving and
  • experiencing grace.

In reality

the walls

• are [not walls of iron, but rather are] mist

and

• must immediately dissolve
 once you
  • rearrange your field of vision and thus
    • begin to dissolve your personality
      • defects and
      • blocks.

As always,

this process [of rearranging your field of vision and dissolving personality defects and blocks]

begins with

small everyday events.

As I so often said to you,
you can

easily tell
  whether you are
    • in truth
  or
    • not [in truth]
     by the way you feel.
This gauge [as to whether or not you are in truth by being aware of how you feel] is always right at your disposal.

- If [for example, in your feeling world] you are • in harmony with life,
- if you are • joyous and • hopeful,

you can be certain
- that you partake of God's grace that • surrounds and • permeates you,

• that you are in truth – at least in the limited way of your present state of consciousness – regarding your immediate • experiences and • reactions to the world around you.
But

• when
  • the opposite occurs,
• when you are in a state of
  • disturbance,
• fear and
• disharmony
  within
  • yourself,
  with
  • others and
  • life in general,

you forget this key [i.e., you forget this key that says that when you are experiencing such negative feelings you must not be in truth].

I wish you would all choose to remember using it [i.e., remember to use this key of seeing that when you are in fear and disharmony, you are not in truth].

Impregnate yourself with this truth [i.e., this truth that when you are in fear and disharmony, you are not in truth] in your daily meditations.

When you are
• unhappy,
• fearful,
• discouraged,
• in darkness,

know at least that you are not in truth.
This [awareness that when negative feelings arise, then you are not in truth] will make a lot of difference.

Know that [when negative feelings arise]
- your blocks,
- your faulty vision,
  have separated you from
  the grace of God
  in which you swim,
  even now,
  although you do not know it.

Your habit of putting
  • effect
  before
  • cause
creates gross
  • misconceptions and
  • misinterpretations of life
  that prevent you from experiencing grace.

The automatic habit of this reversed thinking [i.e., the reversed thinking of putting effect before cause] extends to many different
  • issues and
  • aspects of reality.
One example [of this habit of reversed thinking of putting effect before cause]

is the assumption
that the
experience
of God's grace
is something
to be given to you [from the outside].

Another assumption [from this habit of reversed thinking of putting effect before cause]

is that
faith
comes also
from outside,
as if
• one day [in the future]
  something
  would be added on to you,
• while right now
  you lack it.

You lack
neither
• grace
nor
• faith.

As everything else,
they [i.e., grace and faith], too,
already
exist
in you.

If only
you could
begin to
think of yourself
in these terms [i.e., in terms that already you have grace and faith
though you block them both],
all
would fall into place.
You have a notion of the theory [i.e., the theory that you already have grace and faith], but in your habitual thinking you resist its [i.e., you resist this theory’s] truth.

[Instead of thinking of and applying this truth that you already have within you grace and faith and all that is good in the universe] You think of yourself as an empty vessel that needs to be filled [from the outside with grace and faith and all that is good in the universe].

Becoming implies acquiring something that you do not possess already.

But in reality you are already all that you could ever wish to be.

You already possess the states of consciousness you aim to attain.

It is simply that only a limited part of your total self functions on the level of reality into which you were born [i.e., only a limited part of your total self functions on the level of material reality into which you were born].
It is your task to gradually release those parts of you that fully exist
• on another level of reality,
but need to be brought into
• the material level of reality.

The lower self exists precisely because of the limitation with which you manifest [those parts of you that fully exist on another level of reality as the higher self] on this [material] level of reality [in which you now live].

• Expansion,
• growth,
• development –

all these terms mean only one thing:

to bring forth [on the material level of reality in which you are now incarnated]

the perfection of what you already are in essence [on another level of reality].
If you could think of this process [of expansion, growth, and development] more as

• releasing what is already there [i.e., already there in your essence on another level of reality],

rather than as

• becoming something
  • that you are not,
  • that is still foreign to you,

you would aid your process [of expansion, growth and development] considerably.

So you can

• release
  • your intrinsic awareness of grace.

You can

• release
  • the faith that is already in you,

• the knowledge
  • that you live in a tender universe, shaped out of personal love and caring,

• that there is nothing to fear.
If you visualize in this way, you will

- release
- new
- awareness,
- new
- knowledge,
- new
- faith,
- new
- ways of reacting
  - that will
    - surprise you and
    - fill you with
      - wonder and
      - joy.

What are the obstacles to releasing the
- faith,
- knowledge,
- awareness already existing within you [i.e., already existing as your true essence on another level of reality]?

The first obstacle is your not knowing that you [i.e., that you, on another level of reality, already] possess the
- awareness,
- faith.
The knowledge [that you possess all the knowledge, awareness and faith you need]
• must be cultivated;

it [i.e., this knowledge that you possess all the awareness and faith you need]
• has to begin in your
  • outer
    • brain and
    • thinking.

Just considering
the possibility
• that there is
  nothing to fear,

• that you live in
  an utterly benign [i.e., utterly favorable, positively disposed]
  universe,

• that you are
  filled with the living God,

will make you
  automatically
    challenge
      your
        • fears,
        your
        • doubts,
        your
        • distrust and
        your
        • negative beliefs.

This [i.e., act of considering that there is nothing to fear, that you live in an utterly favorable universe, and are filled with the living God, and then challenging your fears, doubts, and negative beliefs],
in turn,
  will make it much easier for you
    to sufficiently trust
      • life and
      • its laws
        so that you will
          risk
            giving.
And this [risking giving of yourself] is indeed an important lever that touches an inexorable law of life.

For only as you give out of yourself, • from and • with your heart, can you truly receive.

You have heard the law of • giving and • receiving discussed many times.

It is such an important law that it is taught in all the religious scriptures that ever existed.

Yet it [i.e., Yet the law of giving and receiving] is usually • misunderstood,

or at least • distorted,

so that you put it [i.e., you put the law of giving and receiving] aside.
You believe it [i.e., You believe the law of giving and receiving]
is
a sanctimonious edict [i.e., an edict for one to make a hypocritical show
of religious piety to impress others and authority],
issued forth
by an arbitrary authority
that
• makes demands on you
and then possibly
• rewards you
with something in return [i.e., a reward given by the
authority merely for obeying an arbitrary edict rather
than coming as a natural consequence in accordance
with a natural and spiritual law of the universe].

You see it [i.e., You see the law of giving and receiving]
as a form of
bargaining [with an arbitrary authority].

You resist
the concept [of being rewarded for obeying an edict from an arbitrary authority]
because it
offends human dignity.

You distrust
a universe
that
• is pedagogic [i.e., a universe that is constructed merely to
teach lessons to its inhabitants] and
• treats the individual
as an
unruly child —

though it is surely
not
your
• true personality,
your
• real being,

who believes
this distortion [concerning the law of giving and receiving].
What does the law of giving and receiving mean in reality [i.e., mean without these distortions and illusions]?

Every human being contains a built-in mechanism that makes receiving quite impossible when [at the same time] the soul withholds its innate
• capacity and
• yearning to give.

Since in reality
• giving and
• receiving are one and the same
• flow and
• movement,

one [here for example, say, receiving] cannot exist without the other [i.e., in this example, without giving].
Where

• distrustful,
• fearful

holding back [of giving]

makes it impossible
for the soul
to enter into
the flow of
universal
• life and
• movement,

the total process of
giving and receiving
is stopped,
so that

the grace of God,
with all its manifestations,
cannot enter into
the consciousness
of the personality.

It [i.e., this situation where the process of giving and receiving is stopped]
is as though
all the riches
were
• there,

• ready to be
• tasted and
• experienced,

but

• the hand
could not reach for them;

• the senses
cannot perceive them;

• the brain
cannot even observe their vivid reality.
It [i.e., This situation where the process of giving and receiving is stopped]
   is as though
   the whole personality
   with all its perceptions
   were dulled,
   so that
   the total vision of life
   is distorted.

This [condition of having a distorted vision of life]
   strengthens
   the illusion
   that you live in a
   • poor,
   • empty
   universe.

It [i.e., This condition of having a distorted vision of life]
   increases the belief
   • that your
     inner universe
     is equally
     • poor and
     • empty,
   • that you have
     • nothing to give
       from within [since you believe the illusion that your
       inner universe is poor and empty] and
     • nothing to receive
       from without [since you believe the illusion that the outer universe
       in which you live is poor and empty].
As you know, every attitude, every mental and emotional condition creates chain reactions and circles – either benign [i.e., favorable, positive, and constructive] or vicious [i.e., unfavorable, negative, and destructive] ones, according to the truth or error of your belief, attitude, and behavior pattern.

When you are in the illusion that both the outer and the inner universe are empty and impoverished, you automatically create a vicious [i.e., unfavorable, negative and destructive] circle.
This belief [of an empty and impoverished inner and outer universe] must make you hoard

- yourself,

- your innate
  - riches,
  - talents,

- everything you possess
  - spiritually or
  - materially.

You are

- holding in rather than giving out.

Hence you separate yourself from the riches that

- surround and
- penetrate you.

This inner mechanism [of holding in rather than giving out] makes your receiving impossible;

it [i.e., this inner mechanism of holding in rather than giving out] strengthens and

finally seems to confirm your vision of poverty of

- life and
- self.
In contrast [to this vicious circle],

the benign [i.e., favorable, positive, and constructive] circle
can be established by
risking
giving out,
in the conscious expectation that
abundance will grow because the fear of
• poverty and
• deprivation may be illusory.

As you start giving to God
• in trust and
• with love,
• you release the inner faith and
• you liberate your clouded vision.

You will not only
• see the abundance
• surrounding you and
• flowing through you,

but you will also
• lift the lever that locked the [inner] mechanism [that wants to give].
[As you start giving to God in trust and with love]

You will [also]

• reach out into this rich world and
• allow it to bestow upon you all that it contains in overpowering abundance, given to you by the Creator with limitless love.

Words can never describe this magnificence.

By risking giving out

• you enter into a benign [i.e., favorable, positive, and constructive] circle;

• you can afford to release [even] more of your
  • inner and
  • outer riches because you know they [i.e., your inner and outer riches] are
    • eternally and inexorably replaced in a never-ending stream.
The more you receive the more you can give, and

the more you give the more are you capable of receiving.

It is then that
  * giving
  and
  * receiving
    become one.

So the first step must be to risk giving out. Consider that the fear that makes you hold and hoard is erroneous.

  * Test once again a new ground rule of life [i.e., the rule that motivates you to freely give out] and
  * begin gradually to discard the old one [i.e., discard your old ground rule of hoarding]
    because it has painted a false picture of life.
• False pictures
  are reinforced
  by belief,

just as
• true pictures
  are [reinforced by belief].

Only when they [i.e., only when false pictures and beliefs]
  are questioned

do they [i.e., do these false pictures and beliefs]
  lose their energy.

Challenging them [i.e., challenging false pictures and beliefs]
  is like
• pulling out
  poisonous weeds and
• planting
  new beautiful seedlings.

When you
  give
in
• faith,
• love and
• trust in God,
  even before
you are convinced
  that your
  fear of giving out
  is unwarranted,
you have already
  begun to plant
your
• new,
• abundant,
• rich,
• beautiful
  spiritual garden.
When I say *spiritual* [here in speaking of your spiritual garden],
I do not mean something • far away, • vague and • realizable only in the afterlife.

[Rather] I mean something tangible that must sooner or later manifest in your material life, • here and now, • with • inner and • outer riches.

And now I come to yet another obstacle to establishing the benign [i.e., the favorable, positive, and constructive] circle in which you • flow • in harmony with creation and • live • in divine order and • in divine grace.

This obstacle is • very important, yet • seldom recognized for what it is.
It [i.e., this further obstacle to establishing the benign, positive, and favorable circle] exists on all levels:

on the
• inner,
• emotional,
• psychological,
• spiritual and
• personal
levels,

as well as
on the
• outer,
• general,
• universal, and
• collective
levels.

This topic is chosen at this time

not only
• to help you
  personally
  on your
  • individual paths,

but also
• to help you establish
  the new model
  of world government
  within your
  • ever growing community.
This obstacle [to establishing the benign, positive, and favorable circle]
is
a tendency
in human nature
to build on
deficit,
a tendency
intrinsically connected with
the belief
in an
• empty,
• poor,
• ungenerous
universe.

Let me now be
more explicit.

Take at first
the
• personal,
• inner
levels.

When you build
positive
• beliefs and
• life patterns
on top of
• unconscious or
• semi-conscious
negative
beliefs,
you build on
deficit.
When you secretly believe that you are a totally • unlovable and • unacceptable human being, you build on deficit.

When your • real and • false guilts prevent you from turning yourself fully over to God, you build on deficit.

When you assume the universe to be hostile to you and you protect yourself against this alleged hostility with destructive defenses – • that you may or may not be conscious of, • that you may • rationalize and • justify – you build on deficit.
Building on deficit can appear to succeed for a while.

That [i.e., the fact that success can come initially while building on deficit] is the trouble.

What is false [i.e., building of deficit]
  \* seems to work for a while and
  \* becomes temporarily convincing.

He who builds a house on
  \* unsafe,
  \* sandy ground,
may indeed erect a lovely-looking structure that holds up for a while.

When it begins to crumble, the builder cannot see the connection [between the crumbling house and the sandy ground upon which he built the foundation], because he may have shut off his awareness of having chosen to build on such a weak foundation.
The crumbling of the house
may then
be ascribed
to different causes [rather than the real cause of having built on sand].

Such rationalizations only
• maintain
  the illusory picture of life and
• encourage
  the tendency of
  building on deficit.

The methods
I have given you to work with
on your path
are meant to
bring your deficits
to the surface
of your consciousness;

they [i.e., these pathwork methods]
prevent you
from ignoring
the deficits.

This path [i.e., pathwork]
is directly designed
to create
an inner order,
painful as this may be at first,
so that
you can
begin to build on
real assets

and never allow
your
"inner economics"
to become
• fraudulent and
• unsound.
The temporary pain of exposing your debts, your deficits, comes from the wrong conclusion that by doing so [i.e., that by exposing your deficits and debts] you are doomed to accept the "reality" of poverty [in you and in the universe in which you live].

You cannot trust
• that your unsound managing can be changed,

• that you can indeed create real riches, based on a healthy policy.

You are constantly
• running on deficit,

• giving out in a distorted way that has nothing to do with genuine giving.
This [giving out in a distorted way] is pretended giving, in more than one way.

For example, you either [give out only in pretense, not in truth – that is, you]
project your mask self to the world, while you inwardly despair about who you believe you really are,
or you give out in order to accumulate in a manipulating way what you believe you do not deserve [i.e., here manipulating to receive, while believing you are undeserving to receive is building on deficit].

These [two] types of lower-self "giving" are manifestations of building on deficit.

False ways of giving [i.e., giving falsely from your mask self or giving to manipulate the other into giving you what you do not believe you deserve] may temporarily work on the surface, but inwardly your deficits increase, and the impoverishment thus created is usually covered up [by] more [false giving] in order to avoid the necessary bankruptcy.
You
• grab
  • outer,
  • temporary,
  • unsound
  means
to coast along on pretense and
• cherish
  the illusion
  that you can go on
  indefinitely
  in this way.

Thus
you build
• a mask
  illusion
on
• a lower-self
  illusion.

The mask illusion
is that
  this way of operating
  can go on forever.

The lower-self illusion
is that
  the world is
  • mean and
  • poor.
To put it differently, you believe only in the

- illusory wealth acquired through
  - scheming,
  - pretense and
  - greed,

and [you do] not [believe] in the

- real wealth of God's creation.

In practical terms this [condition] manifests in putting so much energy in your

- mask and
- lower self

that you never dare expose

- your deficits and
- the inner bankruptcy that smolders underground.

When you work with your

- helpers and
- peers

and bring

- all your guilts,
- all your lower-self machinations to the fore,
you stand there poor.

You no longer cover up with a false veneer.
You no longer try to avoid the poverty you have unwittingly created • through false beliefs and • by destructive means that only increase the deficit.

Then the • fear and • resistance to declaring the bankruptcy that you had frantically covered up is finally overcome through your faith.

Then you can begin to create the sound new order of your inner wealth that has waited for this moment to • manifest and • enrich you.
All
  • personal crises,
all
  • breakdowns
are
  nothing but
  bankruptcy exposed.

Such crises can be
deliberately
induced
  under controlled circumstances
when you work
  with your
    • helpers or
    in your
      • group.

• You go through
  the shame of
    showing your deficits,

• you finally
  desist
    building on them, and

• you
  sail through the
    • fear and
    • pain
    of believing
      that this [i.e., this set of deficits]
      is
      your final reality.
Soon you discover the real wealth behind the frantic efforts to hide the assumed—and hence self-created—poverty by [i.e., the frantic efforts you use to hide your assumed poverty by] pretending a false wealth, built on deficit.

Your • spiritual and • emotional "finances" often manifest on the material level as well.

Many people live above their means;

• they coast on debts;

• they cover one hole with another, newly created hole.
Although they live in a constant climate of anxiety, they refuse to create order, because
• they do not believe that
  • order and
  • abundance can exist for them, and
• they are unwilling to give.

Perhaps they do not want to give by paying the necessary price, which may be giving their best to their work.

Thus,
• they cannot make a decent livelihood;

• they depend on others and accumulate debts.
However,
  • the inner process
    of your pathwork
    in certain cases
finally reaches
  • the outer levels
    of material manifestation.

You have even
  created budget sessions
    for those who
      manifest their
        • inner deficit
          on the
            • outer level.

In that way [i.e., through budget sessions]
  • you create a
    • new,
      • sound
        order and

  • you no longer
    have to run
      on deficit.

Budget sessions,
  though they deal with the
    outer
      manifestation,

exactly replicate
  the pathwork you do on the
    • inner,
      • psychological and
        • spiritual
          levels.
My beloved friends,
   it is extremely important
   for you to see that
   • finances,
   • economics,
   • collective governmental procedures,
   follow exactly
   the same patterns.

They [i.e., finances, economics, and collective governmental procedures]
   are sound
when government
   is built
   • on assets,
     not on
     • deficit;

   • on reserves,
     not on
     • debts;

   • on fullness,
     not on
     • emptiness.

For those of you
   who have some knowledge
   of the way
   governments –
   • national and
   • international –
     are run,

it will be easy to see
   how the principle I speak about
   applies to the
   • outer,
   • collective
     levels,
   as much as to the
   • inner
   • personal
     ones.
Whenever a country goes through severe crisis –
  • riots,
  • revolution,
  • war,
  • financial collapse –
it is a result of waiting too long to establish
  • cleanliness,
  • order,
  • truth voluntarily, through deliberate choices, by working things out in controlled circumstances.

It [i.e., A severe crisis – riots, revolution, war, or financial collapse] is the result of not wanting to expose the deficits, so that true abundance can follow.

Such governmental crisis can be likened to the breakdown of an individual who refuses to expose his or her inner
  • poverty,
  • pretense, and
  • deficit.
When governments practice predominantly injustice, live on greed and power drive, when they scheme and lie to deceive the people, they always create not only a spiritual deficit, but inevitably also a material one.

The thus established imbalances can be covered up only for so long. Eventually they [i.e., the areas of building on deficit] must all surface, so that a new order can be established.
When countries go through such crises,

• changes are often brought about with the best intentions at first.

• New
  • laws and
  • modalities are created,

• new
  • collective measures and
  • forms of governments.

But when the inner meaning gets lost again,

the same deficit will arise through different means.

The forces of darkness can again

• distort the truth and
• tempt people away from the inner truth of God.

Again their [i.e., the people’s] vision will be blurred,

so that new deficits will accumulate.
Thus the solution never lies only in
• the form of government you adopt or

• the outer measures you institute,
  although admittedly some measures are better than others at different times.

If you take a very close and well-informed look at various governments,
you will soon see
• where and
• how
  their deficits are created.

Sometimes the
• direct,
• material deficits are obvious
  in a particular country's economics.
It is clear that the government avoids temporary exposure by
• frantically pretending,
• coasting along,
• trying to cover one hole after another,
• never daring to trust that real wealth can be reestablished.

In such a situation it is too frightening to admit the
• imbalance and
• mismanagement.

When sufficient faith [i.e., sufficient faith that real wealth can be reestablished once the deficit is honestly acknowledged, faced, and dealt with] is lacking,

the false world picture of a
• poor,
• untrustworthy,
• empty universe makes this step toward honesty impossible.

Taking this step [toward honesty concerning accumulated deficits and bankruptcy] is possible only
• through God,
• with total faith,
• by going to and with God.
Risking
to have faith
can create
• faith
and also
• the experience
that
having faith
is justified.

It is therefore
foolish
to assume that a
• balanced,
• harmonious,
• abundant
world order
in which
• justice and
• peace
exist
can be established
without a
direct communication
with
• the divine world and
• the Christ
• within and
• around
you.

If you
ignore His existence,
you cannot
• perceive His presence,
nor can you
• hear His
  • guidance,
  • advice and
  • loving inspiration.
Thus [if you ignore Christ’s existence]
you cannot
summon up
the courage you need
to go through
the temporary exposure of
• inner
  bankruptcy,

which is often also
• outer
  bankruptcy,

both
• in individuals and
• in countries.

• The shambles
can be
collected and

• the structure
  rebuilt
  in a better way

only when
all participants
• are seriously
  filled with
  the purest of motives and

• directly ask
  God’s eternal presence
to
• help and
• inspire
  them.

This
  is the hope
  of the world
  in which you live.
Everything that is undertaken without God, no matter how intelligent and efficient it may seem at first, is bound to fail in the long run.

Only through and with God can you have the courage and honesty to trust total openness.

Rebuilding can then begin in earnest and in glory.

Only then will all governments run on assets.

Only then can they [i.e., can governments] function healthily with a constant balanced flow of giving and receiving, never exhausting the reserves because all is based on truth, justice, and fairness.
No country will then deny the other its resources;

mutual
- pressure and
- power plays

will not corrupt the world
that was
created by God
so that
all
can partake of
everything,
no matter where it originates.

Why do you think God has distributed resources so that
- some are in certain parts of the world only, and
- others [are] in other parts?

The wisdom of the Creator disposes according to deepest
- reasons and
- meanings.

Never is anything just an accident.
The reason for the distribution of the world's resources is to help people
• to share and
• to consider all other people.

This will enable them also to freely receive
• what they need and
• what others have.

Right here you can see how a spiritual law works on the most practical levels.

• Giving and receiving can exist when countries share their resources, rather than hoarding them and using them to gain more power and riches, regardless of how many people will be deprived.

My beloved friends, these are the principles that you need to establish in your community.

In that way you will become a true model.
Let me now
  • say a few words
    about this process and
  • give you
    some guidelines.

The details
  you need to
  work out yourselves.

You need to
  make yourselves
  channels
    for God's will
    in every detail.

But some
  outer guidelines
  are also necessary.

I was recently asked a question
  that deals with this topic.

You have become aware of
  a certain imbalance
  within your structure.

Balances
  constantly change
when
  • one side
outweighs
  • the other.
In the development of
  • an individual,

as well as that of
  • a collective organism,

balances need to be
constantly
  • reexamined and
  • adjusted
in order to
  establish
  • inner and outer harmony,
  • health and
  • honestly acquired wealth –
  that is,
  divine abundance.

Here are some
specific guidelines:

You need to examine
when
  • the individual
    needs to
    give more
    to the collective entity, and

when the process can be reversed and
  • the collective entity
    can give more
    to the individual.
You must never live above your means.

Function out of fullness and do not run on deficit.

This should not be done in a spirit of anxiety and lack of trust.

It is possible to have faith and yet not use misapplied faith to justify the current tendency of your world to function on deficit.

At the same time you need to establish priorities in a deep way.

There may be temporary situations when a deficit on the material level may be unavoidable until a sound basis of fullness and functioning on assets is established.
If you keep this goal [i.e., the goal running on a sound basis of fullness and functioning on assets]
in mind
you will attain it.

It may be necessary
to keep your budget
smaller than you may wish;

it may mean that
you,
as a community,
may have to do
temporarily
without something
you may like to think of
as essential,
until you can
truly afford it.

You may have to
• reconsider
  • what is and
  • what is not essential and

• look at it
  • from the point of view
    of the work that is being done and
  • with a view
    of the task
    that is being fulfilled
    on a larger scale.
Temporarily,

more of you

may have to pitch in

with your giving,

as some have done

from the very beginning.

Without it [i.e., without this giving from the very beginning]

you would not have

this community

as it exists today.

The law

fulfilled itself clearly

in that

none

have come to deprivation

from their giving;

quite the contrary,

more abundance

has accrued for them.

When more of you

adopt this spirit,

more abundance

will be created

• for those who give and

• for the collective entity,

until the latter [i.e., until the collective entity]

will be

sufficiently healthy

on all levels,

including

the material one,

so that it [i.e., so that the collective entity]

can, in turn,

give

more and more

to the individuals in question.
But do not ever forget,
even when
- spiritual and
- material
  - health and
  - abundance
    are firmly rooted,
that each
new
person
who desires to commit himself or herself
to
  - stage four –
    or, in other terms,
    - the third level of development,
      that of nurturing others –
needs to go through
a period of
giving
without much recompense.

If this step [i.e., if this step of having a period of giving without much recompense] is skipped,
the spiritual health
of the community
will suffer,
and that [i.e., and suffering of the spiritual health of the community] will eventually affect
its [i.e., the community’s]
material health.
A lot will change with this new outlook.

You will lose that slight anxiety that keeps nagging you because you are still groping in the dark about how to establish an economy that functions on assets rather than on deficit.

You must understand that this [i.e., that the community’s process of groping for an economy that functions on assets rather than on deficit] duplicates exactly the inner process of the individual on the path.

However, if the concept and vision are lacking, the outer picture may not immediately or speedily manifest the inner order that already exists.
Often

_a problem needs to be tackled_

_from both sides [i.e., from both the inside and outside]._

_[On the inside]_

_You need to_

_deepen your inner work_

_on the_

• spiritual and
• psychological
  levels and

_purify_

_what runs on_

_deficit._

_At the same time [on the outside]_

_you need to also realize_

_a similar process [of purifying what runs on deficit]_

_in your_

_personal financial affairs –
  budget sessions_

_are an integral part_

_of this aspect._

_Last but not least,_

_the same principles [that apply to each individual]_

_need to be established [also]_

_for the_

_material affairs_

_of_

_the collective entity._

_This then_

_is true harmony._

_Your_

_entire path,_

_in all its workings,_

_will function_

• smoothly and
• richly._
You will have more abundance that is
• well earned,
• honestly deserved,
and can thus be
• guiltlessly enjoyed.

The abundance [you will have] • will benefit many

and, among other things,
• will also make it possible for those who need to be materially sustained at the beginning, to have scholarships until they become self-sustaining.

This lecture goes, of course, way beyond the factual advice at the end of it.

You need to deeply understand a • divine law and • principle.
You need to recognize all obstructions that prevent you from

• perceiving and
• partaking of ever-present divine grace.

Then you can release the faith that is

• within you, that is
• realistic because it [i.e., because the faith that is within you] is an

• experience of what is,
and [is] not
• a belief in and
• a hope for what might be illusory wishful thinking.

My dearest ones, Christ's embrace

• enfolds all of you and
• accompanies you in all your
  • doings and in all your
  • thinking.

You are blessed.
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