Greetings, my dearest friends.

There is a
• great,
• warm
current of
• strength
and
• love
gathered here.

This blessing [i.e., This blessing of a great, warm current of strength and love gathered here] is the result of your
• efforts,
your
• growth,
your
• struggle
in the right direction.
Every one of you here has contributed to it [i.e., has contributed to this blessing of a great, warm current of strength and love gathered here] –
as also have some of my friends who are not present tonight.

With this lecture
I shall try to help you a step further toward the goal.

Now, what is the goal?

• Spiritual literature and
• religious teachings,
  • in all cultures and
  • in all places,
• in one form or another,
• century after century, always speak about
  • "the Fall of the Angels,"
  or
  • "the fall from grace."

What does this mean [i.e., What does this phrase, “the Fall of the Angels,” or “the fall from grace,” mean]?
Humankind usually interprets "the Fall" in a literal way, as an event in time and space, as something that happened once upon a time in a certain place.

[With this literal view, it is perceived that]

Through their actions, some individuals were displaced from one spot to another – or sent down to another geographical sphere.

This, of course, is a gross misunderstanding, for what is meant by the story [i.e., for what is meant by the story of “The Fall”], and what seems so hard for people to understand, is nothing more and nothing less than a change in one's state of mind [or change in one’s state of consciousness].

To be separated from God is a state of mind, or a state of consciousness.
And to return to

• God,

to

• one's Creator,
    is again
    • a state of
      consciousness.

After you have reached a certain stage on your path of development, you discover within yourself a
• power
and
• intelligence
    other than your usual conscious mind,
    which feels as though it were a separate being.

A different, vaster kind of being seems to be dwelling within.

It is as though two brains existed –

• the second,
• recently discovered,
    being much wiser in its guidance than
    • the old one.
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<td><strong>It</strong> [i.e., This recently discovered “second brain” or “second being”] makes you experience yourself in a much more satisfying way [i.e., more satisfying way than did the “first brain” or usual or “former” consciousness].</td>
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<td><strong>Of course,</strong> this [i.e., this “two-brains” or “two consciousnesses” experience of yourself] is an illusion, because there are not two separate entities, but at this point [i.e., this point, where you are aware of a “second” consciousness,] you have taken the first step toward your reunification with the Divine. <strong>You are no longer completely separated from it</strong> [i.e., no longer completely separated from the Divine, from God].</td>
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<td>[Rather,] You are able to be • activated and • moved by it [i.e., activated and moved by the Divine, by God]. <strong>It is all one consciousness, though still • separated or • divided.</strong> This separation [i.e., This SEPARATION or division of the ONE consciousness] constitutes what in religion is referred to as the &quot;Fall of the Angels.&quot;</td>
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In psychology, a different terminology [i.e., a terminology different from the term, “reunification with the Divine”]
is used to describe the identical process.

Integration [i.e., “Integration,” the term used in psychology] means nothing other than reunification with the Divine.

Psychology also acknowledges that the • integrated, • healthy person functions from the center of his or her being.

The separation from the center is the wall of not knowing that this inner center of • wisdom, • love and • power exists.

You therefore [i.e., Because you do not even know this inner center of WISDOM, LOVE, and POWER exists in you, you therefore] do not seek contact with it [i.e., contact with this inner center], hence more • confusion, • error and • ignorance arise.

The less aware you are of this inner center, the greater your separation from it will be.
When,
  due to increased self-awareness,
  • parts of the wall
  • begin to crumble
while
  • other parts
  • still persist,
[then, in this partially crumbled condition of the wall,]
occasional contact with
  the inner center
  gives the
  appearance that
  two
    • minds,
  two
    • beings,
are present.

When [i.e., When, in this partially crumbled condition of the wall,]
parts of the inner self come forth,
carrying
  infinite possibilities
  for
    • bliss,
  for
    • good,
  for
    • limitless expansion,

they [i.e., these parts of the inner center that are now manifesting]
seem to be
  totally unconnected with
  the familiar personality.
This inner center
is
the divine consciousness.

It [i.e., This divine consciousness]
permeates
the entire universe,

it [i.e., this divine consciousness]
comprises all.

Hence,
the inner center [i.e., the inner center, or the divine consciousness,]
of
• each human being
is one with
the inner center [i.e., the inner center, or the divine consciousness]
of
• every other human being.

All [i.e., All human beings]
are filled with
the living unity
that knows
no
• conflict
and
no
• limitation.

The creative power
at work in
any
life process
is all one and the same.

The separation of
• matter
and
• consciousness
is
illusion.
This illusion [i.e., This illusion that matter and consciousness are separate] is the real meaning of what religion refers to as
• separation from God,
or
• the "Fall of the Angels."

The state of bliss that results from working oneself back to
• integration and
• contact with the inner center
is the goal not only of this path but, on an unconscious level, [the goal] of
• every living being.

The power contained in the nucleus of your being is so vast that you cannot conceive of it, my friends.

Only gradually can you
• test it [i.e., can you test the power in the nucleus of your being] and
• see it at work [i.e., see the power in the nucleus of your being at work] – and
• marvel at it [i.e., marvel at the power in the nucleus of your being at work].
You will see it [i.e., You will see the power in the nucleus of your being at work],
first
in smaller ways,
which nevertheless
appear almost
miraculous.

As you
• perceive more
and
• extend
  your
  • concepts
  and
  your
  • vision,
you will see it [i.e., see the power in the nucleus of your being]
work
in many wonderful ways.

If you
choose
to call this power
into being,
you will find it to be
so vast
that you cannot conceive of
• having it [i.e., HAVING the power in the nucleus of your being],
  or
• being it [i.e., BEING the power in the nucleus of your being]
  or
• being activated by it [i.e., BEING ACTIVATED BY the power
  in the nucleus of your being].

It is as simple as that.
At the moment [i.e., At the present moment],
most of you
are still separated from
this power [i.e., separated from this power in the nucleus of your being]

for you do not really believe
that you have
all you need
to
• expand,
to be
• in harmony,
• in the
• dynamic,
• creative
life process
in which you
• give
and
• receive
all
that you can possibly dream of.

Not being aware of
• the life-center
is directly connected with
not being aware of
• the negative causes
that you set in motion.

The pathwork
must primarily be concerned with
uncovering [i.e., uncovering these negative causes that you set in motion,]
the
• images,
the
• wrong concepts,
the
• destructive
• emotions
and
• behavior patterns.
To the extent that these [i.e., that these negative causes that you set in motion, these images, wrong concepts, and destructive emotions and behavior patterns] are changed, awareness of the Divine in you will follow.

The negative part of the personality can [i.e., can, like the inner center or divine consciousness in you,] also appear as a
• separate,
• foreign consciousness dwelling within.

In the first attempts to bring
• hitherto unconscious
• destructive material to the surface [i.e., to the surface, and thereby make it conscious],
the individual often feels as though an
• indwelling
• destructive entity, over which there is no control, were at work.

You first ascribe negative events to fate, and you fear
• the world and
• life.
Then, when you 
uncover [i.e., when you uncover and make conscious] 
your unconscious [i.e., your hitherto unconscious]
destructiveness,
you begin to fear [i.e., you begin to fear not only the world and life but also to fear] 
your own unconscious, 
over which [i.e., over which, as with your fate in life,] 
you 
seem to have 
no control.

Here, too, [i.e., Here, too, with your now conscious destructiveness, and as with your divine center or divine consciousness,] 
you feel as though 
two separate entities 
were involved:

• your familiar conscious self, 
  with its 
  • aims 
  and 
  • thoughts, 
and
• the newly discovered unconscious, 
  with its 
  entirely opposite [i.e., with, entirely opposite to your CONSCIOUS self's positive aims and thoughts, its] 
  negative 
  • aims 
  and 
  • thoughts.

As you proceed in the work 
you gradually eliminate 
the separating factors [i.e., the factors separating your conscious and unconscious selves].

You begin to 
• own up to 
  and 
• feel responsible for 
  this indwelling "entity."
You
- connect with it [i.e., connect with this indwelling “entity”]
  and
- can identify with it [i.e., identify with this indwelling “entity”].

Hence you can
- take responsibility for it [i.e., take responsibility for this indwelling “entity”]
  and
- become one with it [i.e., become one with this indwelling “entity”].

Its workings [i.e., This indwelling “entity’s” negative workings]
  are no longer separated from
  your conscious will.

Thus your ego
  integrates with
    a part of yourself [i.e., the part of yourself that is negative and destructive,]
      that has led you into blind alleys.

But now
  the wiser ego
    can determine the way.

The struggle
  between
    • the educated ego
      and
    • the indwelling destructive element
  ceases
    as soon as
      the outer ego
        is able to recognize
          its oneness with
            the destructive element.

The process is identical
  when you meet
    the divine center.
You are at first
  as unaware of
    it [i.e., as unaware of the divine center]
  as you are of [i.e., as you are unaware of]
    the destructive processes.
As the mind
  • questions
  its previous perception
and
  • begins to visualize
  new possibilities,
what was
  • buried [i.e., what was buried and UNCONSCIOUS]
    comes to
    • the fore [i.e., comes to the fore and hence becomes CONSCIOUS].

This process [i.e., This process by which what was buried and UNCONSCIOUS comes to the fore and becomes CONSCIOUS]
applies to
  • the destructive
  as well as to
  • the most
    • constructive
    and
    • creative
      elements
      in you.

The manifestations of both [i.e., The manifestations of BOTH these heretofore unconscious divine aspects AND these heretofore unconscious destructive aspects]
at first
  seem
disconnected from
  the self.

Only when you accept
  that they [i.e., that both these divine aspects and destructive aspects],
too,
  are
  part of the self
can the self
  • own up to them
  and
  • integrate them.
In this process [i.e., In this process of owning-up to and integrating both these
divine aspects and destructive aspects]

- the negative
  - dissolves,
  and
- the Divine
  - activates
  and
- moves
  the conscious ego
  more
  and more,
  until
  the ego
  becomes
  one with it [i.e., the ego becomes integrated
  one with the Divine].

Consider
any
- momentary
- undesirable
  - mood
  or
  - situation
  you seem
  unable
  to change.

Somewhere
in you
there must be a point
where
you
have
deliberately
produced
the undesirable element,
otherwise
you would not be in
this situation [i.e., you would not be in this
undesirable situation].
As long as you ignore the connection between your
- wanting
  the result you now suffer from
and
- experiencing
  this result,
you must be
- frantic
  and
- frightened.

You do your best not to admit
  that this [i.e., that this situation you now suffer from]
  is a self-induced process, however;

you prefer [instead]
  to attribute it [i.e., attribute this situation you now suffer from]
  to unkind fate.

You struggle against seeing your own involvement.

But once you [i.e., But once you stop struggling against seeing your own involvement in CAUSING this suffering and instead]
want to see the connection [i.e., WANT to see the connection between your involvement in CAUSING this suffering and experiencing this suffering],
you will see it.

Then [i.e., Then, when you see the connection between your painful situation and how YOU are CAUSING it]
you will be free,
even while you are still imperfect.
Where you have made this recognition [i.e., this recognition that YOU have somehow CAUSED and brought this suffering about]
you will no longer feel • helpless and • controlled by powers you cannot understand.

If [i.e., If, on the other hand,] you • ignore your part in creating your present predicament and • deny that you continue to activate it,
you truly defeat yourself.

You must recognize this fact [i.e., this fact that YOU have had a part in creating your painful situation] and thus eliminate your ignorance [i.e., eliminate your ignorance in thinking that you did NOT have a part in creating your painful situation].
The moment you consider that
• whatever you experience
  is a result of
• some cause
  you
  have set in motion,

the moment you say

"I must somehow have produced it,
  I want to see where and how"

and then
• let go
  and
• let your
  • positive
  • inner
  powers
  produce the answers,
you must
  inevitably
  come into possession of
  this knowledge [i.e., this knowledge of how YOU have somehow
  brought this painful situation about].

In that moment [i.e., In that moment when you accept your being the cause and
understand how you have somehow brought this painful situation about],
you will experience
the first inkling
of
• peace
  and
  of a state of
• fearlessness,
  because
  you are,
  within
  yourself,
  contemplating
  your own
  • cause
  and
  • effect.
I have discussed this
in different contexts before.

I repeat it
because
a number of my friends
need it badly.

The truth
is easily forgotten
when it has
not become
second nature
in the process of growing.

It is also necessary
to outline again
the parallel
between the
• negative
and
• positive
inner processes.

The more
aware you are
of both [i.e., of both the positive AND negative]
possibilities within,
the more
you can
• integrate
and
• identify with
both [i.e., both the positive AND negative possibilities within yourself],
so that
• the negative
• dissolves
and
• the positive
• takes over.
You cannot gain awareness
of either [i.e., of either the NEGATIVE or the POSITIVE inner processes]
unless you
• contemplate the
  • cause
  and
  • effect
  and
• cultivate it [i.e., cultivate awareness of this heretofore unconscious understanding of cause and effect]
  with
  • your conscious ego.

As you own up to
the negative aspects in you,
you will be capable of
claiming for yourself
the greatest power there is.

As you take
• ownership
  and
• responsibility
  for
  the destructive in you,
  • it [i.e., the heretofore unconscious destructive in you]
    no longer rules you,
  and
  • you become capable of
taking responsibility for
    the best in creation –
    the divine
    in you.
When you are no longer ruled by the destructive because you accept it [i.e., because you accept the destructive] as part of you and thus establish self-determination, the vastest universal force will empower and activate you to accomplish hitherto undreamed-of results.

As you see how the destructive elements in you work and what motivates them, they [i.e., these destructive elements in you] will cease to frighten you, for you will be able to determine their course.

At the same time [i.e., At the same time that DESTRUCTIVE elements in you cease to frighten you] you will no longer be frightened by the greatest positive power dwelling within you.

You will be able to use it [i.e., use the greatest POSITIVE power within you] by building molds for it with your conscious mind.
As long as you fear the destructive in you, you must also fear the divine in you. You will cease to fear the destructive only if and when you are willing to face it squarely.

Becoming integrated with your divine center does not happen all at once. As you know, these processes [i.e., these processes of DISSOLVING the destructive aspects in you and INTEGRATING WITH your divine center] are gradual. In some areas you may already be quite free and may have established a direct contact with the center of the inner self, which brings the most favorable consequences in inner and outer life experience.
Other areas may still be walled in by lack of awareness.

In those areas [i.e., In those areas where you are still walled in by lack of awareness] you may still not see where and how you activate the negative processes, and therefore [i.e., and therefore, in those areas where you do not see how YOU activate the NEGATIVE processes,] you cannot deliberately activate the positive ones [i.e., the positive processes].

Your will [i.e., Your WILL to deliberately activate the POSITIVE processes in those areas where you do not see how you activate the NEGATIVE processes] is blocked and paralyzed.

You may be perfectly able to communicate with your inner nucleus and be guided and moved by it [i.e., guided and moved by your inner nucleus] in wonderful ways in all areas where you have gained freedom through awareness, but in areas of unawareness [i.e., unawareness of how you activate the NEGATIVE processes] you are incapacitated from doing so [i.e., from being guided and moved by your inner nucleus].
Hence, in these areas [i.e., these areas of unawareness of
how you activate the NEGATIVE processes]
you are separated
from knowing
what destructive elements are at work
as well as
from the power
that can help you
grow out of
this disconnection [i.e., grow out of this disconnection from
knowing what destructive elements are at work].

For such situations
this lecture will be helpful.

You will learn to understand
• how these laws work [i.e., how these laws of cause and effect work]
and
• how you can
use
the powers of your
• mind
and
• will.
As you understand their potency [i.e., the potency of the powers of your conscious MIND and WILL] you will no longer feel a separation between

• your conscious
  • intelligence
  and
  • will,
  which form the
  • active
  • outer
  • mind
  and
  • personality,

and

• that
  • inner,
  • vast
divine self, the center of
• your inner being, which is at the same time the center of
• the universe.

As long as you [i.e., As long as YOU, your conscious self, your personality, your conscious mind and will] are separated from the center [i.e., separated from that divine self, which is the CENTER of YOUR INNER BEING and at the same time is the CENTER of the UNIVERSE]

you must be
• weak
  and
• lost.
Your separated
• brain
and
• personality
cannot do
what can be accomplished
solely
in cooperation with
the inner center [i.e., in cooperation with that divine self,
which is the CENTER of YOUR INNER BEING and at
the same time is the CENTER of the UNIVERSE].

The outer personality levels
serve one purpose:

• to reach
  the inner being,

• to know
  the power
  of the inner being,

• to conceive of
  • the beauty
  and
  • the possibilities
  of the inner being,

• to establish a
deliberate contact with
  the inner center.

The outer self
has to
allow itself
to be
• guided,
• moved
and
• filled
  with what comes forth
  from the inner self.
| When the outer personality deliberately makes room for it [i.e., makes room for the inner self], the inner self will spontaneously manifest.  

In this process • the outer personality will eventually integrate with • the inner nucleus.  

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| When your outer self tries to accomplish that which the inner being alone is capable of doing, you cannot succeed.  

You must run into • confusion and • difficulties,  

• fear and • pain.  

You • inevitably struggle in a most frustrating way.  

In its oblivion to the inner core, the outer self will try as hard as it can to control what it cannot control. |
This struggle [i.e., This struggle to control what the outer self cannot control] causes
  more
  • tension,
  • anxiety,
  • sense of failure
  and
  • fear of defeat.

[And not only this]
But the exhaustion
  of this futile struggle,
  with all its
  • senseless
  • outer
  pressure,
  also induces the personality
  to give up
  in areas
  where it is
  most necessary
  to persevere.

For purposeful activity
  the exact reverse [i.e., exact reverse of what the personality is
doing in its futile struggle using ONLY the OUTER faculties]
is needed:

  • Where the personality
    • forces
    and
    • pushes,
    • letting go
    and
    • giving in
      to the superior force
      within the self
      is necessary.
• Where the personality gives up in a hopeless, resigned way, without formulating thoughts that can activate the inner nucleus, you need to apply • effort and • will.

Unfortunately, too often the line of least resistance prevails in those thought processes that indulge in negativity, while the outer will • fights, • struggles and • presses for a desired result that cannot come as long as the inner faculties are left out of commission.

This • tense and • anxious pushing [i.e., This PUSHING FOR a desired result by the OUTER will] occurs in a very subtle, yet very real way.
It [i.e., this tense and anxious pushing by the personality, by the OUTER faculties,] is directed toward
  • others
    who, one insists,
    have to behave
    in a certain way
    to enable
    • the self
      to accomplish its goal.

The pushing is also directed toward
  • the resisting self
    which cannot be forced
to feel
differently
as long as the personality
ignores
that definite "reasons" exist
for its [i.e., for the resisting self’s] resistance.

As you progress on your path, you will observe
this imbalance of control [i.e., this imbalance BETWEEN control by the OUTER will alone AND NOT wanting help by the INNER faculties] within your personality.

Then [i.e., Then, when you become aware of this imbalance of control,] you can correct it.

You will become acutely conscious of how you give in to
the most destructive
• thought patterns
and
• emotions.
[With this increased awareness]

You will see how

in this respect [i.e., in respect to giving in to the most destructive thought patterns and emotions]

you choose

the line of least resistance.

Now that your thoughts [i.e., Now that your most destructive thoughts]

are no longer hazy [i.e., are no longer hazy but rather are clearly seen],

you can

• evaluate
  their effect,
• halt them [i.e., halt these destructive thoughts],
  and [instead]
• choose a
  constructive pattern of
    • thinking,
    • feeling
    and
    • willing.

In the areas of

your momentary problem

you will formulate

the one constructive wish
to

• reach inside
  and
• deliberately
  activate

  the vaster divine self
  that dwells
  deep within you.

This [i.e., Seeing, evaluating and halting these destructive thoughts and choosing instead to deliberately activate the vaster divine self that dwells within you] is not difficult to do.

It is, in fact,

a much easier course

than

your present struggle [i.e., than your present struggle to FORCE the desired result by using your OUTER faculties ALONE].
If only you would say,

"I, with my outer being,
cannot solve this problem.

But I know that I must be in
• confusion
and
• untruth
  because I am
  driven to
  • think,
  • feel
  and
  • act
  in a way that produces
    • hopelessness,
    • fear,
    • frustration,
    • feelings of doubt.

I will now
deliberately
• contact
and
• activate
  the most constructive center
  of my innermost being
  and
• let it [i.e., let the center of my innermost being]
  move me
  into the
  • thoughts
  and
  • realizations
    I need to have right now,
  into
• actions
  and
• feelings
  that are
    • good
  and
    • productive
      in this moment."
And then,
• let go
and
• let be –
   and
   • let it [i.e., let your innermost being] move you!
   • Let it [i.e., Let your innermost being] think
     through you!
   • Let it [i.e., Let your innermost being] feel
     through you!

This is all you have to do.

In this way,
you activate
that
• most potent
• live
  center.

It [i.e., That most potent live center] will guide you step by step.

The process I have just described is obviously not
• one-time
and
• final,
  though at the beginning you may feel that way.
You may
• pull yourself together
and
• follow this advice
and, indeed,
• experience
  the most favorable result.

But then you
may
assume that
• this is it
and
• no further steps are needed.

Of course
this does not suffice,
because
you are still at
the beginning
of the process of
integration,
which cannot exist
without
conscious effort.

You must
work for
integration
by the same process
of
• conceiving,
• formulating
and
• activating
  the proper
    • thoughts
    and
    • will,
  of
• calling forth
    the inner center.

And
you must
repeat the process.
Each juncture presents different roadblocks to
• recognize
  and
• eliminate.

Each time
• difficulties and
• negative moods appear,
you must
  • halt the negativity
    that seems so easy to give in to
  and
  • fight to contact the inner being.

This is not so hard.

It really is rather easy.

Each time you do it [i.e., you halt the negativity and fight to contact the inner being], you remove another brick from that separating wall [i.e., that wall that stands between your outer self and your divine center, your inner self].

More
• understanding,
more
• life must result,
  so that eventually you will feel this greater power moving you as your power [i.e., YOUR power and NOT a separate power].
You will feel a oneness between
• your outer self
  and
• the center
  you call into manifestation
    by a deliberate thought process.

It will no longer seem as though
• a second consciousness existed in you,
or as though
• the manifestations in your outer life had nothing to do with you.

You will be connected both with
• the negative causes you had not seen before
  and
• the positive powers you never dreamed possible.

As a result you will be filled with productive thoughts of
• truth,
  • expansion
  and
  • a wider vision.

Each situation will offer many possibilities for
• desirable solutions
  and
  for
• creative growth.
You cannot emerge from any difficulty if you trust the outer mind exclusively.

Let
- the outer mind be filled with
  - the inner being.

Only then can you find the way out of each specific problem.

The reestablishment of the correct balance of control can best be demonstrated with the following example.

Each human being
- needs and
  - wants love.

When a proper balance of control exists in this respect [i.e., in this example, in respect to love], you give of yourself
- freely
  and
- fearlessly.
At the same time [i.e., At the same time as you give of yourself freely and fearlessly], you free the loved one.

You do not
• force,

you do not
• need to possess,

you do not
• need to own,

and

you do not
• need to exert a tight
• control

and

• pressure

[i.e., you do not need to exert a tight control and pressure over the “loved one”].

You therefore cannot be
• owned

or

• controlled

[by the “loved one”]

either.

Hence, you need not fear to
• love

and to

• be loved.
You must realize,
in this frame of mind,
that
  • love
    is the greatest freedom,
that
  • it [i.e., that love]
    must come to you,
    if you let it,
and
  • you do not have to
    • fight
    or
    • push
    for it.

You can let
others
  be free
because
  you know
  you receive
  what is yours.
And love
  is yours
because
  you do not
    • block it,

    • fear
    or
    • resist
    it.

Love
  is
  a floating continuum
  that can
  never be taken away from you,
  as long as
  you
  do not take it away from
  yourself.
There is no end to it [i.e., no end to love], as long as you do not end it.

It [i.e., Love] is

- utterly safe,

- there is no danger and no conflict attached to it.

To give of yourself, to love and to contribute, does not therefore imply a loss of control.

You are in the true sense of the word "self-determining."

Control, in the best sense, is yours, without tightness or fear.
In distortion, in false control, you are again in an either/or situation.

You are not loving and letting free.

[Rather]
You envisage either
the false version of love
or the false version of letting free.

To love in a distorted way is
• martyrdom,
• self-effacing submission,
• self-destruction [all] for the sake of the "loved one."

To be loved, in the distorted version, is to
• possess and control the "loved one"

completely [i.e., in distortion, the “loved one” must meet the lover’s demands so that the lover feels he or she is BEING LOVED by the “loved one” – hence the lover dare NOT let the “loved one” be FREE but rather must possess and control the “loved one” – a distortion of BEING LOVED].
Hence
the fear must exist
that
to love
means
- possession [i.e., possession of the “loved one” by the lover],
- submission [i.e., submission of the lover for the sake of the “loved one” or submission of the “loved one” to meet the demands of the lover],

and
- martyrdom [i.e., martyrdom of the “loved one” to meet the demands of the lover or martyrdom of the lover for the sake of the “loved one”].

So on the one hand
you
• yearn for love,

yet on the other hand
you are
• afraid of it,

you fear
• what loving implies,

and you fear
• not being able to be loved, therefore you resist love.

You rightfully doubt
your power to
• own
and
• control another person
to the extent you believe it necessary [i.e., to the extent you believe it would be necessary for you to feel being loved by the “loved one”].
Fear of being controlled –

to love [i.e., fear to love because in your distortion of love you believe you would have to alter who you are and instead submit to and be controlled by the “loved one’s” needs and desires] –

and

fear of not being able to control –

being loved [i.e., fear of being loved because you believe that to be loved you would have to control the “loved one” to make the “loved one” give you your distorted idea of love] –

lead to

the false version of letting go,

which is

• withdrawal,
• indifference,
• non-involvement,
• non-commitment,
• numbness of feelings,
• separateness

and

• refusal to love.

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When you are involved in this distortion [i.e., in this distortion of LOVE and LETTING GO] you cannot see that

• love

and

• freedom

are one.

You associate love with lack of freedom.

Even if you know better intellectually, emotionally you cannot experience the mutual freedom of true love.
The outer
• mind,
• intellect
or
• will
cannot
resolve
such a struggle.

[Since the OUTER mind, intellect or will cannot help you resolve such a struggle.]

Activate
the inner center
by expressing that
you want to
give of yourself freely,
without
fear of
being controlled.

Express
your desire to
• feel
and
• experience
the oneness
of
• love
and
• freedom.

Request
guidance
to get you to this stage [i.e., this stage of FEELING and EXPERIENCING
the ONENESS of LOVE and FREEDOM]
by establishing
the necessary sense
of
• integrity
and
• self-acceptance.
<table>
<thead>
<tr>
<th>You will discover that</th>
</tr>
</thead>
<tbody>
<tr>
<td>the more</td>
</tr>
<tr>
<td>• you love,</td>
</tr>
<tr>
<td>the more</td>
</tr>
<tr>
<td>• freedom</td>
</tr>
<tr>
<td>and</td>
</tr>
<tr>
<td>• selfhood</td>
</tr>
<tr>
<td>you have.</td>
</tr>
</tbody>
</table>

If you

• express
  *this possibility* [i.e., express this possibility that the more you love, the more freedom and selfhood you will have]
  as a formulated thought,

and then

• activate
  the inner powers
  to help you
  experience it [i.e., EXPERIENCE that the more you love, the more freedom and selfhood you actually have],

you must emerge

from out of

*whatever problem* [i.e., emerge from out of whatever problem you have related to LOVING or to BEING LOVED]

you may find yourself in
at the moment.

<table>
<thead>
<tr>
<th>Your</th>
</tr>
</thead>
<tbody>
<tr>
<td>• loneliness,</td>
</tr>
<tr>
<td>your</td>
</tr>
<tr>
<td>• fears</td>
</tr>
<tr>
<td>and</td>
</tr>
<tr>
<td>• conflicts</td>
</tr>
<tr>
<td>come down to this:</td>
</tr>
</tbody>
</table>

You do not do

the only purposeful thing, [namely,]
to

activate

the divine nucleus
within yourself.
It [i.e., The divine nucleus within yourself] is the only
• real,
• relaxed
and
• productive
control.

For
this inner center can indeed solve all problems,
if only you let it.

And you let it [i.e., And you let this inner center solve all problems]
only when you call upon it.

It is the inner being, right in you, that
• knows
and
• understands the process of
• love without danger,
of
• giving
• love
and
• freedom,
and therefore [the process] of
• receiving love and
• remaining free.

Your outer self does not understand this.
You [i.e., Your OUTER conscious mind] cannot produce a state of mind that you do not truly comprehend.

[But] Your inner self can help you. Call upon it [i.e., Call upon your INNER SELF].

Your inner nucleus, with its powers, can solve all your problems. Whatever your misconceptions are, this in-dwelling consciousness [i.e., this in-dwelling consciousness of your inner divine nucleus] can change them [i.e., can change your misconceptions] into truthful states of mind.

It [i.e., This in-dwelling consciousness of your inner divine nucleus] is always ready to respond, but it must be specifically contacted.

It [i.e., This in-dwelling consciousness of your inner divine nucleus] will fill you with
* new,
* stimulating,
* challenging
  * thoughts,
  * outlooks
and
  * ideas.
It [i.e., This in-dwelling consciousness of your inner divine nucleus] will lead you into feelings of:
  • truth
  and
  • beauty.

Its [i.e., This in-dwelling consciousness’s] guidance is invaluable.

If you call upon it [i.e., if you call upon this in-dwelling consciousness of your inner divine nucleus for guidance], it must respond, for this is the law.

This [i.e., This process of your calling upon this in-dwelling consciousness of your inner divine nucleus and its responding] is no magic,

it [i.e., this process of your calling upon this in-dwelling consciousness of your inner divine nucleus] is not an inconceivably difficult feat that you have to master.

You can do it [i.e., you can call upon this in-dwelling consciousness of your inner divine nucleus] right now, if you so choose.
All
• real
and
• constructive
• actions
and
• experiences
in life
come forth
from
• this inner center,
from
• your innermost self,
• your nucleus,
• the divine substance
that is
• with you
and
• in you
at all times.

It [i.e., the inner center, your innermost self, your nucleus, this divine substance]
cannot respond
unless
your outer mind [i.e., unless your OUTER conscious mind],
which is
separated from the nucleus,
deliberately
establishes contact
with it.

The
• comprehension of this process [i.e., this process of CALLING UPON the inner center, your innermost self, your nucleus, this divine substance]
and
• its follow-through [i.e., and acting upon its guidance]
is the greatest need
for all my friends today.
No matter how much we have talked about it [i.e., talked about this PROCESS of calling upon your divine center and acting upon its guidance], you still
• forget it,
• overlook it,
• neglect it,
• fail to act upon it.

[Rather,]
You give in to
• the negative,
• the destructive
so easily!

You entrust yourself so readily to the outer mechanics where
the negative processes sweep you into a vortex.

You have to rediscover again and again that you started the negative chain reaction deliberately at one point.

Then it [i.e., Then the negative chain reaction that YOU started deliberately] got out of hand until it seemed that you could no longer control it.
But you can [i.e., But you can control this negative chain reaction that YOU started deliberately at one point] –

by the simple formulation of
the right
• thought and
• desire.

This [i.e., This formulating the right thought and desire, calling upon your inner divine nucleus and acting upon its guidance]
is the only constant effort you need to go through life, my friends.

When you remain separated from the inner nucleus,
• you are needlessly exhausted.

• You do not make that one effort to deliberately contact the inner power [and ask it] to
  • activate you and to
  • fill you with what you need most.
When you do not make the effort [i.e., do NOT make the effort to formulate the right thought and desire, to call upon your inner divine nucleus, and to act upon its guidance, and instead use your OUTER mind and faculties ALONE to manifest your desires],
you use a hundred times more energy than is necessary to make this specific choice [i.e., than is necessary to make this choice to call upon your inner divine nucleus, and to act upon its guidance].

The wasted energy [i.e., The wasted energy you expend in using your OUTER mind and faculties ALONE to manifest your desires], produces • failure and • disappointment when you give in to the line of least resistance exactly in the area where you need to persevere.

You make a tremendous effort to escape the negativity you have • produced and • chosen to submit to in the first place.
• When you
  • reverse this process
and
  • use your energy
to halt
destructive processes,
• when you
  • deliberately
    contact
    the powers within,
your
  inner wisdom
  will activate you.

This is a
  spontaneous process
  that comes
  quite effortlessly.

But first
  you must
  • pull your thoughts together.

You must
  • want
    to entrust the self
    to the divine power within.

You must
  • make that effort.

You must
  • clearly formulate
    the desire
    to emerge from
    any negative
      • inner or
      • outer
    situation.

As you do this,
  reach for
  the inner power
  to lead the way,
    step by step.
Do not doubt the existence of your inner core, my friends.

Even if some of you have not sufficiently experienced it yet [i.e., NOT yet sufficiently EXPERIENCED your inner core],
even if you still doubt [i.e., still doubt the existence of your inner core],

follow this process anyway [i.e., follow this process of formulating the right thought and desire, of calling upon your inner divine nucleus, and of acting upon its guidance].

You can always express a clearly formulated desire for a constructive result.

Even while you doubt the existence of the immediately accessible greater
• wisdom
and
• power
within yourself,

honestly test it [i.e., HONESTLY TEST whether or not this greater wisdom and power within yourself exist]

by allowing it to manifest "if it exists."

If you merely argue against it [i.e., merely argue against the existence of this inner wisdom and power],
you are not honest in your doubt.
You have nothing to lose [i.e., nothing to lose in honestly testing whether or not this inner wisdom and power exist within you],

for you have
  amply experienced
    that
      relying
        solely
          on your outer faculties
            was how you got into
              the undesirable situation
                you find yourself in.

[Your]
  Outer pressure —
    • tension
    and
    • forcing currents —
      have not accomplished anything.

So try it this way now [i.e., try this NEW way now].

Entrust yourself
  to the inner powers,
    which you
      do not have to
        • pressure
        or
        • direct,
          after
            you formulate
              the thoughts
                of constructive will.

You will see it work.
My friends,
I have given you a key
that could get you across
a major threshold,
if
you only use it.

Use
control
the way
• I describe,
instead of
the way
• you did before.

You may find areas
where you already do that.

You will see that
in those areas [i.e., in those areas where you use control the way I describe – using INNER control rather than outer control]
your life is
• most successful.

Things go
• smoothly
and
• effortlessly.

In fact, [i.e., In fact, in those areas where you use control the way I describe – using INNER control rather than outer control]
you no longer have to
make an effort
with your
outer mind
• to formulate constructive desire
and
• to contact the inner being,
for
you have already
• established unity.

You have already
• come home.
In those areas [i.e., In those areas where you use control the way I describe – using INNER control rather than outer control]

- your consciousness
  is completely
  constructive
  in all
  of its expressions,

- the inner
  and
- the outer
  facets of consciousness
  are united.

- There is
  no division.

- You are
  in harmony,
  and
- there is
  no trace
  of destructive motivation
  in the remotest recesses
  of your personality.

What
- religion
  refers to as
  "salvation" –

and
what
- psychology
  refers to as
  integration,
  mental health
  and
  emotional maturity –

has taken place in these areas.
At the same time [i.e., At the same time that in some areas you are experiencing the integration with your divine center and hence are in harmony with life], other areas of your personality are still in the dark regions of conflict, error, separation, doubt, ignorance and destructiveness.

There [i.e., There, in these areas of your personality where you are still in the dark regions of conflict, error, separation, doubt, ignorance and destructiveness], if you use the key I give you [i.e., the key I give you in this lecture – using control the way I describe – using INNER control rather than outer control], you can accelerate the process of development.

False control [i.e., using OUTER control ALONE] strengthens the wall of separation [i.e., the wall that separates your inner divine nucleus from your outer self].

Eliminate this wall by contacting deeper and vaster faculties to activate you, even while the wall is still present.

Make this [i.e., Make eliminating the wall that separates your inner divine nucleus from your outer self] your main concern, my friends.
Use this key [i.e., *Use this key of eliminating the wall that separates your inner divine nucleus from your outer self*]

wherever
  • you see fit

and wherever
  • you feel you have the greatest need
    at any given moment.

The more resourceful you become in formulating your needs where you wish for the inner center to
  • guide
    and
  • inspire you,

  to
  • activate
    and
  • fill you with
    • truth,
      with • constructive outlooks
        and • energies,

the more perfect the manifestations of the center will become.
It [i.e., The divine nucleus or center] will manifest in so many different ways that it will truly fill you with:

- security
- trust.

Trust in:

- yourself

and [trust] in:

- the life process.

Ask this constructive power, this nucleus of:

- perfection
- beauty,

of:

- health
- wisdom,

to give you the right ideas for removing the separating wall [i.e., removing the wall that separates your divine nucleus from your outer conscious self].
Request it [i.e., Request your divine nucleus or center] to inspire you with

the most effective meditation at any given moment,

so that even your outer mind, which must take the first step to establish the contact with the inner center, will be filled with the
• power and
• wisdom of your core.

Thus the interaction [i.e., the interaction BETWEEN your outer mind AND your inner divine core] will work both ways [i.e., both ways: Way 1) the wisdom and power of your inner center inspiring your outer mind with the most effective meditation AND Way 2) your outer mind initiating contact with your inner divine core].

The more you cultivate this process [i.e., this process of eliminating the wall that separates your inner divine nucleus from your outer self],

• the safer you will feel, and
• the more you will realize that no problem is without a solution.

Salvation, my friends, lies exclusively in reuniting
• outer mind with
• inner nucleus.
Salvation
is so near,
with all its
• truth
and
• light
and
• relief
and
• happiness,

but it just never occurs to you
that it [i.e., that salvation] is within reach.

Go into
the deep center of yourself
and
the answers
will come forth.

• Enlightenment will follow
and
• crises will inevitably disappear.

An even greater force of
• love
and
• power is now activated.
Many of you here have not only
understood,
but have
gained
an insight,
or
a glimpse,
a hope
and
a light.

This light shows that you are not dependent on any outer power that has to be coerced, submitted to or cajoled.

You have an immediately available power inside you.

It [i.e., This immediately available power inside you] is so secure and wonderful.

Some of you here have perceived it [i.e., perceived this immediately available power inside you] and are on the verge of using it where you need it most.
In doing so [i.e., In using this immediately available power inside you where you need it most],
you will soon be out of your
• crisis
or your
• painful confusion.

Be blessed, all of you.

Be in peace.

Be in God!

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