Greetings, my dearest friends.

• Love,
• truth
and
• blessings are given to you in rich abundance.

Open your innermost channels and let the flow stream
• from
and
• into you.
In this lecture I wish to deal with the phenomenon of consciousness which is so extremely difficult to explain to the human
- mind – to the human
- state of consciousness.

For the human state of consciousness is still an extremely limited one [i.e., is still an extremely limited state of consciousness].

So, by attempting to give you more understanding, that limitation [i.e., that limitation of human consciousness] can lessen and you can increase your awareness.

Consciousness permeates all
- being,
all
- creation,
all
- existence – everything that is.

In your dualistic realm, you speak of
- consciousness and
- energy as if they [i.e., as if CONSCIOUSNESS and ENERGY] were two separate phenomena.

This is incorrect [i.e., Consciousness and energy are NOT two separate phenomena].
• Consciousness
  is a
  creator of
  energy

and
• energy
  must contain
  consciousness –

  [energy must contain]

  various aspects of consciousness,
  perhaps [i.e., perhaps energy contains]

  • "variations" of consciousness,

  as well as
  • degrees [i.e., degrees of consciousness].

There is no
• physical,
• biological,
• electrical
  or
• atomic
  energy
  that could be anywhere near as potent
    as
    the energy of
    direct consciousness.

By this [i.e., By “the energy of direct consciousness”]
  I mean
  the energy
  of
  • thought,
  • feeling,
  • intent,
  • attitude,
  • belief.
Every thought is energy.

You experience this energy as feeling.

There cannot be a thought – even the most
• mechanical,
• dead,
• sterile,
• cut-off thought –

that does not also contain feeling.

• Pure,
• abstract
• thought may appear as

totally divorced from
• feeling content.

This is not so [i.e., Pure, abstract thought is NOT totally divorced from FEELING content].

As a matter of fact, the more
• abstract and
• pure the thought is,

the more the feeling
must be commensurate with it [i.e., be commensurate with the thought].
You must also differentiate between
  • cut-off thought
  and
  • abstract thought.

Don't confuse them.

  • Cut-off thought
    is a
defense against
    • feelings
    and [against]
    • undesirable aspects
      of the self.

  • Abstract thought
    is a
result of a
    • highly integrated,
    • spiritual
      state.

But even the former [i.e., But even cut-off thought]
can never
be divorced from
  • feeling –
that is, [i.e., that is, can never be divorced from]
  • energy content.

The underlying feeling [i.e., the underlying feeling of cut-off thought]
might be
  • fear,
  • apprehension,
  • anxiety
    about
    the complexity
    of what the self
      • suspects to exist
        and
      • wishes to avoid.
• Self-hate,
and
• a variety of other feelings
which you well know,
may coexist with this [i.e., coexist with this fear, apprehension, and anxiety].

[In contrast to cut-off thought]
As its underlying energy current,
• abstract thought contains a feeling of
  • immense peace,
of
  • an intrinsic understanding of
    universal law that is bound to induce
      • joyousness
      and
      • bliss.

A purely abstract thought would create this kind of
• energetic or
• feeling experience [i.e. create a feeling experience of joyousness and bliss].

The more subjective [and hence the less objective] the thought is,
the more tinged with negativity the feeling becomes.
[In contrast to an objective thought,]

A subjective thought
is one that is
created
from
personal
• desire
and
personal
• fear,
from
a state of
• egotism
and
• separation –
  • me
  versus
  • the other.

It [i.e., A subjective thought]
is therefore
never
in truth.

Let us, for example, examine
• desire.

In the realm of
duality,
like everything else [i.e., like everything else in the realm of duality],
desire
fulfills
a dual role.
Desire, from a spiritual point of view, may be "undesirable," to use a paradox.

For

- too much desire,
- intense desire,
- subjective desire –
  desire stemming from
  - the ego
  and
  - its distortions [i.e., and the ego’s distortions] –

alienates you from
  the core of your being.

Such desire [i.e., Desire that is too strong, intense, and subjective – desire of the ego] often contains

- pride,
- self-will,
- fear,
- lack of trust in the universe.

It [i.e., Such desire, containing pride, self-will, fear, and lack of trust in the universe] creates a

- tense,
- contracted energy system

and

- prevents the flow of the life force.

Hence spiritual teachings often advocate a state of desirelessness as a necessary prerequisite for connecting with the divine self.
It [i.e., A state of desirelessness] is a state to be cherished for spiritual self-realization.

At the same time, it is equally true that if there is:
  • no desire,
  there cannot be:
    • expansion.

There cannot be:
  • venturing out into
    • new ground,
    into
    • new
    • realizations
    and
    • states of awareness.

There can be [i.e., With NO DESIRE, there can be]
  no
  • development
and
  no
  • purification.

For what would [i.e., For WITHOUT DESIRE, what would] motivate an individual to muster the:
  • courage,
  • perseverance
and
  • steadfastness necessary to grope one’s way out of:
    • darkness
    and
    • suffering?
Only desire does [i.e., Only DESIRE motivates an individual to grope one's way out of darkness and suffering].

This kind of desire contains
- faith in the possibility of attaining a better state,
- courage,
- patience and
- commitment.

Here you have a typical example of a dualistic confusion that arises when you say that it is either
- right or
- wrong to have desire, depending on which aspect of it [i.e., which aspect of desire] you perceive.

You can transcend the
- painful,
- confusing and
- limited state of dualistic consciousness only when you
  - see beyond the either/or and
  - see the true and [i.e., and also the] distorted possibilities of both apparent opposites.
The moment you see this [i.e., see beyond the “either/or” state of consciousness and see BOTH the true AND distorted possibilities of BOTH apparent opposites], opposites exist no longer.

You then pass into a
• deeper and • wider state of consciousness, in which you comprehend beyond the limited dualistic state.

This [i.e., Seeing beyond the “either/or” state of consciousness and seeing BOTH the true AND distorted possibilities of BOTH apparent opposites], applies to many manifestations of your life.

Rarely if ever is anything in itself • good or • bad.

[Rather than being good or bad in itself,] It [i.e., the goodness or badness of a thing] depends on • how it [i.e., on HOW the thing itself manifests, • what the true underlying motivations are.

Desire must exist in the human heart in order to overcome • the hurdles, • the temptations to self-deceit, which block the way to the abstract knowledge of the universe.
This does not mean, I repeat, abstraction in the sense of
• mechanical,
• dead,
• alienated,
• superficial,
• unfeeling
or
• defensive thinking.

How can
• knowledge,
• knowing –
  which is consciousness –
  be unfeeling?

Even
• unfeeling knowing,
  what you call in this era
• "intellectual knowledge,"
  must have a
  feeling content.

It [i.e., “Intellectual knowledge”] stirs up
certain chain reactions.
And even though
• such knowledge [i.e., such “intellectual knowledge”]
  may be fragmented,
and though
• people may use it [i.e., may use such fragmented “intellectual knowledge”]
  to get away from the
  • energy or
  • feeling
  aspect of living,

it [i.e., “intellectual knowledge”]
nevertheless contains
• feeling, as I mentioned before,
  although
  they may [i.e., although people may]
  not recognize
  these feelings.

So,
consciousness
is always
• a feeling,
• an energy manifestation,
  whether or not you are aware of it [i.e., aware of a feeling].

The most
• mechanical,
• fragmented and
• cut-off
  thought
breeds a series of
  energy chain reactions
  in your entire psychic system.

The power of
choosing
which thought
to think
in itself
• stems from
  strong energy movements
and
• results in
  affect.
Therefore [i.e., For all the above reasons]

- consciousness
  - must be one with
  - energy.

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In the average human state

- this [i.e., consciousness being one with energy, and knowledge being one with feeling]
  - does not seem to hold true,
  - at first sight.

However,

- when you go deeper,
- you are bound to see that
  - whatever knowledge you harbor
    - has a
      - definite feeling content.

As I said – and I purposely repeat this,

- for it cannot be emphasized enough in this context –
  - dry,
  - cut-off
    - knowledge
      - must also contain
        - feelings.

The underlying feeling

- [connected with dry, cut-off knowledge]
  - may be
    - fear.

The more superficial energetic state [i.e., The more superficial energetic state of FEAR]

- may be
  - boredom.
Boredom is also an energetic state, although a negative one – negative in the sense that the absence of something does not mean that what is absent is not • intrinsically and • essentially present.

It [i.e., What is intrinsically and essentially present in BOREDOM] is only temporarily made absent.

If you pursue the state of boredom deeper into the recesses of the soul substance, you will find that there is always fear somewhere:

fear of knowing all you can know now, about • yourself and about • your relationship with the universe.
The relationship between
• you
and
• the universe
becomes increasingly obvious
as you
• discover yourself,
as you
• become more honest with yourself,
as you
• stop acting out.

States of consciousness
can roughly be differentiated into
the following three groups:

The first
and least developed [i.e., The first and least developed state of consciousness] is the state of
• slumber,
where a being
does not know it exists.

It [i.e., A being at the first and least developed state of consciousness] has
no
self-awareness.

It [i.e., A being at the first and least developed state of consciousness] can
• feel
and
• move
and
• grow,
and even, to an extent,
• think,
but below the threshold of
self-awareness,
like
• a mineral or
• a plant.
The organisms beneath the state of self-awareness have nevertheless in-built patterns of:
• creation,
• self-creation,
which that particular organism follows through in a deeply
• meaningful,
• purposeful way,
always compatible with its particular lawfulness.

These states are states of
• consciousness,
but not states of
• self-consciousness.

Take for example the life of a plant:
it follows its own in-built plan.

Only its [i.e., Only the plant’s] now slumbering consciousness could create
• that plan,
could create
• the imprint with all its own lawful cycles by which the organism
• lives,
• expands,
• dies,
• reincorporates itself,
• gives birth to itself,
• expresses itself and
• goes on in that same cycle.
This requires an immensely intelligent plan that only consciousness could fabricate.

Something like this cannot happen
• "by itself;"
cannot be a
• dead,
• disconnected process.

The apparent disconnection of inanimate matter is only temporarily frozen consciousness, as I explained in a recent lecture on the processes of
• creation and
• the psychic nuclear points
[See Lectures 214 Psychic Nuclear Points and Lecture 215 Psychic Nuclear Points Continued – Process in the Now].

When consciousness creates in a certain direction, the life spark slows down and down, until the energetic stream petrifies.
It [i.e., The petrified energetic stream] condenses into such a thick crust that the underlying energy is • invisible, that is, • not perceivable with the human eye.

However, beings whose expanded state of consciousness makes them capable of perceiving more than the surface, can observe very clearly the highly potent energy aspect within inanimate matter which has no manifest consciousness.

But such beings [i.e., But such beings with expanded states of consciousness] can also perceive [i.e., can also perceive, in addition to perceiving the highly potent ENERGY aspect within inanimate matter.] • the consciousness content within this potent energy, • the consciousness contained within the outwardly "dead" material.
What does such consciousness [i.e., What does such consciousness contained within the outwardly “dead” material] "say" when it is aslumber?

It may say,

• "I do not want to know;
• I do not want to know me – me in relationship to the world around me."

This statement [i.e., The statement, “I do not want to know, to know me – me in relationship to the world around me”] is a creative nucleus – a statement made by consciousness, by deliberate choice and disposition.

This statement [i.e., The statement, “I do not want to know, to know me – me in relationship to the world around me”] brings forth an inexorable chain of events, leading gradually but surely to the condensed, slowed-down state that finally becomes a "crust," hardened and apparently dead.

This is what matter is composed of.
The sequence of events leading to the state of
• hardened,
• inanimate
matter
stems from a
• negative,
• life [i.e., life-negating]
and
• truth-negating
statement.

Nevertheless,
once the hardening process is in action,
matter itself
can be used by consciousness
for
• life-affirming
and
• positive
purposes.

Free consciousness can thus "communicate" with the
• life-substance
and
• consciousness within
the hardened matter.

I give you this very brief explanation so that you can gain some concept about the fact that consciousness exists even within inanimate objects.
Your scientists today have already ascertained that
- energy exists within matter, so that part is hardly news to you.

You have yet to ascertain that the same holds true about
- consciousness [i.e., that CONSCIOUSNESS also exists within MATTER].

Consciousness within inanimate objects is reachable by the
- much stronger and
- more active consciousness of the human mind,
  though [i.e., though INANIMATE objects are reachable by the consciousness of the human mind] to a lesser degree than the consciousness within
- plants,
- animals,
  or
- other human beings [i.e., to a lesser degree than the consciousness within plants, animals, or other human beings is reachable by the consciousness of the human mind].

Matter
- is still malleable and
- can be impressed by human consciousness.
Since consciousness is capable of • inventing and • creating, it [i.e., consciousness] can • mold, • shape, and • form out of the substances within matter.

Take, for example, the need to have • a piece of furniture, or • a plate, or • a glass, or • a piece of jewelry, or • whatever the inanimate object may be.
That need –
that desire to create these objects –
molds the
• energy
and [i.e., and also molds the]
• contained consciousness
so that even the most alienated aspect of consciousness,
like inanimate matter [in this case],
• receives the imprints of a
  • directing,
  • stronger,
  and
  • more connected
    consciousness,
and
• fuses with it [i.e., and the consciousness of even inanimate matter
fuses with the directing, stronger, consciousness]
in certain definite ways.

Thus
an object
is created.

So every object you
• use,
• enjoy,
or
• need
fulfills its task.
Its [i.e., Every object’s]
innermost nucleus of consciousness
that always
seeks expression
toward
• the divine,
toward
• service,
toward
• truth,
toward
• love,
toward
• being –
even in this
• separated
• deadened
state –
• "replies" to
the creation of mind
and thus
• fulfills a purpose
in the great plan of evolution.

Even the deadeast
of all dead matter
is not really dead.

Spiritual beings
who are
• in greater possession of their
innate divine faculties
and
• not bound to the
purely outer
manifestation
as human beings are,
can perceive
• the energy form
and
• the consciousness expression
of
the most inanimate objects.
Such an [inanimate] object
also contains an energy field,
which is its
• antenna,
its
• receiving station,
so that it must become a reactor.

Its [i.e., Such an inanimate object’s] consciousness content is still too limited to be more than a reactor.

It [i.e., Such an inanimate object] cannot be as yet an • initiator and • creator as the human state is, but it [i.e., but such an inanimate object] is definitely a reactor.

You may often find that you have certain relationships with objects.

There are some objects you • cherish, • need and • enjoy.

They perform well for you.
You may think that you love them [i.e., you THINK you love these objects you cherish, need, and enjoy] because they
• perform well
and
• give you
  • good service,
or
  • beauty,
or
  • joy.

But it [i.e., But your RELATIONSHIP with these objects that you think you love because they give you good service, beauty, or joy] is one of those benign circles working where it is hard to say
• what
or
• who
started it going.

Take, for example,
• a motor car,
or
• a machine you use, like
  • a record player,
or
  • whatever it may be.

You love that machine.

You may even use it for your spiritual growth in one manner or another, so the purely utilitarian object is really not so utilitarian after all.

You give it care.
Your appreciation makes the machine respond, even with its
  • extremely limited,
  • small
    inner nucleus of consciousness
    that is just geared
to
  • respond
  and
  • react,
to be
  • impressed
  and
  • molded.

Its energy field will be affected.

With other objects it is the other way around.

  • They never work out well.

  • You
    • hate them,
    • are annoyed with them, and
    they respond accordingly.

The separation of consciousness that you experience is therefore
  a very debatable one.

When we speak of the fact that the whole universe is permeated with consciousness, this is indeed a truth.
Separated
• organisms,
• objects
and
• entities
are separated
only
on the surface level.

But
• within
and
• beneath
that surface level
there is a
constant
interaction.

I started to speak about
the three stages of consciousness.

I dwelled for a long time [i.e., for a long time in this lecture]
on the first state:
consciousness
without
self-awareness.

• Animals,
• plants,
• minerals,
and
• inanimate matter
fall under this category.

I wanted to show that
nothing
exists
that does not contain consciousness.
It is of course much easier to see this [i.e., is much easier to see that nothing exists that does not contain consciousness] with

- animals,
- plants

and even

- minerals,
  which have their
  - growth
  and
  - change
    processes,
    though much slower ones
    than the other categories [i.e., than animals and plants].

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The second state [i.e., The second of the three states of consciousness] is

- self-awareness,
  which begins
  at the human level.

What does self-awareness mean?

Awareness of

- "I am,"
- "I exist,"
- "I can think,"
- "I can make a decision,"
- "My decisions have impact,"
- "My thoughts have effect,"
- "My feelings reach other beings."

This will be roughly [i.e., This human level of self-awareness will be roughly] the second state [i.e., the second of the three states of consciousness].

In this state [i.e., in this second state or stage of consciousness, the human state of SELF-AWARENESS,] self-responsibility begins.
The awareness of having an effect on the world around the self must result in
• accountability and
• the seriousness of choosing
  • thoughts,
  • attitudes,
  • actions and
  • responses.

This state of consciousness [i.e., This second of the three states of consciousness, this state of human self-awareness],
  by virtue of its expanded awareness,
  finds many new alternatives which are lacking in the
  • blind and
  • more limited state [i.e., blind and more limited FIRST state of consciousness].

The state of consciousness below the threshold of self-awareness [i.e., in the limited FIRST state of consciousness]
cannot make choices.

It [i.e., Objects in the FIRST state of consciousness, the state of conscious below the threshold of self-awareness]
blindly follows the in-built pattern implanted in its substance.
The human state [i.e., The human or SECOND state of consciousness]

- is capable of
  re-creating the plan,

and

- may increasingly avail itself
  of wider possibilities
  of self-expression,
  commensurate with
  its own growth.

It is very obvious that
within the human state
of
  consciousness,
  self-awareness,
  there are
    - many,
      - many
        - degrees
          and
        - variations.

[At the lower levels if human consciousness]
You have human beings
who are as yet unaware
of
  themselves,
  of
  their power to
    - create,
    - change
      and
    - affect.
[At these lower levels if human consciousness]

- **Their** [i.e., Human beings’]
  - ability to differentiate
  - is as yet limited,
- **their** [i.e., these human beings’]
  - power to
    - think
  and
  - act
    - independently
    - is equally limited.

*To them*

- **words such as these** [i.e., words such as, “ability to differentiate, to think and act independently,”]
  - could hardly make more sense
  - than to an animal.

*They** [i.e., Words such as, “ability to differentiate, to think and act independently”]

- would be
  - **meaningless to them** [i.e., meaningless to those human beings
    - at the lower levels of human consciousness].

[On the other hand, at higher levels of human consciousness,]

*There are other human beings
  - whose consciousness
  - is already
    - far more developed.*

*They** [i.e., These human beings whose consciousness is already far more developed]

- know quite well
  - that they have the power
    - to
      - choose,
    - to
      - create
  and
  - to
    - affect.
They [i.e., These human beings at higher levels of human consciousness] are
  • self-responsible
  and
  • accountable for their decisions
to think
  • one way
  rather than
  • another.

To them [i.e., To these human beings at higher levels of human consciousness] such words [i.e., such words as, “ability to differentiate, to think and act independently,”]
  • make sense
  and
  • are an
    • inspiration
    and
    • encouragement.

There are of course many degrees of consciousness
in-between these two categories [i.e., in between these two categories of very LOW and very HIGH levels of human consciousness].

However,
  even those human beings whose consciousness is least developed are aware that they exist.

They [i.e., Those human beings whose consciousness is least developed] know that they
  • have needs
  and
  • can, up to a degree, figure out how to fulfill these needs.
They [i.e., Those human beings whose consciousness is least developed] know that they can act.

Maybe their scope is more limited than the
- scope
and
- power to affect of a more highly developed human personality,

but nevertheless there is an immense difference between
- them [i.e., between those human beings whose consciousness is least developed]

and
- the highest-developed animal state of consciousness.

The latter [i.e., Beings with an animal state of consciousness] may have
- some awakening power of thinking,
but self-consciousness, in the sense I have described, is completely lacking.

The human state of self-awareness lives within its self-created dimension of time.
Thus

the sense of

• past,

• present,

and

• future

awakens in

• the human mind,

but does not exist in

• the lower states of consciousness [i.e., in plants and animals].

As in many areas of development,

there is a similarity

between

• the lowest

and

• the highest

point of the curve,

which in this case [i.e., in this case the SIMILARITY between the

lowest and highest state of CONSCIOUSNESS]

is

the state of

being.

[On the lowest level of the consciousness curve]

• Inanimate matter,

• minerals,

• plants,

and

• animals

do

not

live within

time.

They [i.e., Inanimate matter, minerals, plants, and animals] exist in a
timeless

state of being,

but they are

without

• self-consciousness,

• self-determination,

• a self-propelling initiative.
[In contrast to the lowest or first state of consciousness, the state of “being,” the state of consciousness of inanimate matter, minerals, plants and animals,]

**The human state of consciousness** [i.e., or, the second state of consciousness.]

is

**in time.**

It [i.e., The human, or second, state of consciousness]

is therefore

not

in the state of

• **being** [i.e., is NOT in the state of BEING as the first state is],

**but** [rather]

in the state of

• **becoming,**

though it is already

fully in possession of

self-awareness.

On the highest rise of the curve [i.e., on the third state of consciousness]

we return to the

timeless state of

• **being** [i.e., where we were in the first state of consciousness],

**but** [in this third state]

with a

**high degree of consciousness** [i.e., consciousness even beyond human self-consciousness of the second state].

---

**This third state** [i.e., This third state of consciousness]

is the highest state

of the three.

**We might call it** [i.e., We might call this third and highest state of consciousness]

• **universal consciousness,**

or perhaps

• **cosmic consciousness.**

**That** [i.e., That state of universal or cosmic consciousness]

is

**beyond**

the **human state** [i.e., beyond the second state of consciousness, beyond the human state of consciousness or beyond the state of self-awareness].
In that state [i.e., In the state of universal or cosmic consciousness]
  • all
    is one,
  • there is
    no separation [i.e., there is no self that is separate from the all – separate from the one].

In that state of consciousness [i.e., In that third, universal, or cosmic state of consciousness]
  • all
    is known.

  • The innermost self
    is known,

  • the God-self
    is known.

  • The God-self
    of the
      • personal entity,
        as well as that of [i.e., as well as the God-self of]
        • other entities
          is known.

  • The truth of
    • being
      is known.

In that state of consciousness [i.e., In that third, universal, or cosmic state of consciousness]

  you live in a
  state of
  being.
But on this level of development [i.e., On this third, universal, or cosmic state of consciousness]

the state of being
surpasses
• self-
  awareness.

It [i.e., That third, universal, or cosmic state of consciousness]
has reached
• universal
  awareness.

To put this differently,
and possibly more accurately:
the self
is recognized
as being
in
all
that exists.

If you
• ponder
and
• meditate about
  the deeper meaning
  of these three states,
you will
• see a great deal
and
• understand
  much more about
  the greater life
  of which
  you form a part.
The "innocent"
state of being
can exist
in purity only.

This purity
can exist [i.e., can exist at the lowest levels of development]
in one who
• is still
  • blindly unaware,
  • unconscious,
  • powerless,
or [i.e., or can exist at the HIGHEST levels of development]
in one who
• has regained
  the state of innocence
  through the
    • laborious
descent
    and
    • simultaneous
  ascent
  of
  self-purification.

Then [i.e., Then, when one has regained the state of innocence through
the laborious descent and simultaneous ascent of self-purification,]

power
  can merge
  with
  the timeless state
  of
  the eternal now.

There is a
self-protective lawfulness
in the lack of awareness
of
  the innate potency of consciousness
  as long as
  the soul is
  not purified.
As you can all
so clearly observe on your path,
this power [i.e., this power of consciousness]
in exact proportion
to your ability
to be in
truth
with
• yourself
and
• others.

If you could
be aware of
the potency to create
while there is evil intent in you,
you could
• harm,
• wreak
• havoc
and
• destruction
to a much stronger degree
than what now
must exist [i.e., than the harm and destruction you now inflict]
for the purpose of
the self-activating principle
in which
the negative result [i.e., the negative result of your evil intent]
becomes
the medicine [i.e., the medicine leading to purification].
However

an evil manifestation
may now appear to you,
it only
appears
that way
because
in your
• limited
• time-bound
state
you are not in possession of
the connections [i.e., the connections between cause and effect].

Were you thus aware [i.e., aware of the connections between cause and effect],
you would see that

all negative manifestations,
no matter how
• cruel or
• unjust
they may seem,
are self-created medicine
for the purpose of
ultimate
• purification
and
ultimate
• bliss.

 Evil

• does not
and
• cannot
   destroy –
   it can do so only [i.e., evil can destroy only]
   • temporarily
   and
   • within the framework
   of what I just mentioned [i.e., framework of self-created medicine for purification and ultimate bliss].
If consciousness could expand without the simultaneous expansion of the self-purifying agents, evil could destroy the divine.

So, as an in-built protective mechanism, negativity closes the perceptive organs:

- blindness,
- deafness,
- dumbness, and
- numbness set in.

The only way to come out of this state of ignorance, limitation, powerlessness, of being severed from the nucleus where there is all-connecting life, is by the consistent attempt to know

- yourself where you are
  - now – not
to know
- the universe or
- anything outside you.
That [i.e., Knowing the universe or anything outside you] comes later – gratuitously, as it were.

To concentrate on that [i.e., To concentrate on the universe or anything outside you] would be pursuing a delusion.

Knowing yourself is a
• slow,
• step-by-step process.

It [i.e., Knowing yourself] doesn’t ever require an impossible feat of you.

It [i.e., Knowing yourself] only demands what is indeed possible,

    to deal with something right there in front of your eyes, if only you choose to see it.

You can use your best
• will
and
• intent
to find out what you ought to know about yourself at every step of the way.
There is no fraction of time in your life, my friends, where this [i.e., where knowing yourself] is not possible.

You can be sure that when you are in a disharmonious state, you are not as aware as you could be.

To become more aware often requires intense
• groping
and
• searching.

And that [i.e., And that intense groping and searching] is indeed part of your life task.

You may often look in the wrong direction for the answer to the present disharmony.

Indeed, you often resist [i.e., resist looking in the RIGHT direction] because you fear something much "worse" than what actually exists.
You would find this out [i.e., find out that you fear something much “worse” than what actually exists] if only you had the • courage and • determination to go • all the way, • at all times.

The • disharmonious state, the • anxious state, the • unhappy state, the • depressed state, the state of • unrest and • fear and • negative, • contracted • pain is always a reflection of something you might • know right now, but choose – yes, literally choose – • not to know.

That choice [i.e., That choice NOT to KNOW what could be known right NOW] creates a very potent negative energy field.
This path [i.e., This pathwork] helps you to deactivate these negative energy fields [i.e., to deactivate these very potent negative energy fields created by your CHOICE NOT to KNOW what could be known right NOW] by changing the consciousness content in them [i.e., by changing the consciousness content in these negative energy fields].

The first vital step here [i.e., The first step to change the consciousness content in these negative energy fields] would be to transform the

- "I do not want to know"

into an

- "I want to know,"

and follow it through.

You can give yourself this adventure of discovery.

In the preliminary stages of this phase of evolutionary development, you must eliminate the blind spots about the self, so that the self can find out the answers about itself.
You cannot awaken into a higher state [i.e., You CANNOT awaken into a higher state of consciousness] as long as you do not know what you choose, think, feel, need, desire.

Once you do know [i.e., DO KNOW what you choose, think, feel, need, and desire], you have increased your power to change what is destructive and undesirable.

As you go on in this way, there will come a period in which you know yourself fairly well, but you are not yet fully aware of others.

Thus you grope with the manifestation of others.
In your blindness
to
  • another person’s
    negativity,
or
  • its exact nature [i.e., or the exact nature of another person’s negativity],
you may often
  lose yourself
    in
    • confusion
    and
    • disturbance.

Further honest work
will lead you to
  a clear awareness of
  others.

This [i.e., This clear awareness of others]
will
  • bring you peace
    and
  • show the way
to deal with situations.

Along the way,
you will discover
  new aspects,
    often
    very positive ones,
    about yourself.

Often
  only
  a crisis with others
can bring forth
  such previously ignored aspects.
The first phase, in this regard [i.e., in regard to your purification, development and awakening into a higher state of consciousness], is purely
• self-explorative.

The second phase – often overlapping with the first – expands into knowledge of
• others.

The third phase leads to
• universal knowledge beyond the human state.

That [i.e., This series of three phases in regard to your purification, development and awakening into a higher state of consciousness] is the organic development of this path [i.e., of pathwork].

When I say
• knowledge, my friends,
remember that there are different ways of interpreting this word [i.e., interpreting this word “knowledge”].
You may have knowledge on a purely mechanical level.

Such knowledge [i.e., Knowledge on a purely mechanical (or material) level] is not
• insight,
• wisdom,
• true perception.

It [i.e., Knowledge on a purely mechanical (or material) level] does not give you a sense of
• wonder
and
• awe,

nor does it fill you with
• peace
and
• joy.

[Rather]
It [i.e., Knowledge on a purely mechanical (or material) level] is
• dry,
• cut-off knowledge.

I am talking about a different kind of knowledge, in which a kind of comprehension takes place that unites fragmented understanding.
It [i.e., The kind of knowledge I am talking about here]
is a
  • deep
  and
  • feeling
  knowledge
  that indeed brings
   • peace
  and
   • joy,
   • awe
  and
   • excitement.

A revelation
fills you
that
removes all dissension.

You
  • experience
  and
  • relate
  in a new way.

But this [i.e., But this kind of knowledge I am talking about here]
comes
  only much later
  on the path, my friends.

At first
  you will experience the
  beginnings of
  this kind of knowledge [i.e., you will EXPERIENCE the beginnings of
  this kind of knowledge I am talking about here]
  only occasionally.

It [i.e., This kind of knowledge I am talking about here]
manifests much more
  when you are, for instance,
  in a
  helper position.
The more you expand, the more this kind of knowledge [i.e., the more this kind of knowledge I am talking about here] will fill you.

And as that goes on [i.e., as that expansion goes on], little by little, cosmic knowledge occurs.

It [i.e., Cosmic knowledge] comes from something deep within you.

It [i.e., Cosmic knowledge] transcends the personal.

It [i.e., Cosmic knowledge] is timeless and it [i.e., and cosmic knowledge] gives you a deep awareness of the ongoing, ever-present life that you are and that everything is.

This [i.e., This deep awareness of the ongoing, ever-present LIFE that YOU are and that EVERYTHING is, an awareness that cosmic knowledge gives you] fills you with indescribable joy, peace, security and gratitude for what exists.
You must earn this awareness, my friends, for you cannot aim directly at cosmic consciousness.

It [i.e., Cosmic consciousness] is the final state of expanded self-awareness that you cultivate on a path such as this [i.e., such as pathwork].

What I told you in this lecture is specifically designed to make you aware of the potency of your thoughts,

of the potency of each thought that you decide to think,

of each attitude you decide to adopt.

Thought will create experiences and responses, and will also create within you.
There [i.e., There within you]

it [i.e., thought]

will either

• create
  a new energy field

or

it [i.e., or thought]

will

• enforce,
• reaffirm
and

• fasten

an old one [i.e., an old existing energy field],

depending on

whether the

• thought
or

• intent
  is

• new
or

is

• a repetition of
  the old.

Obviously,

both alternatives [i.e., both creating a NEW

and enforcing an OLD existing energy field]

can apply to

either

• real

or

• false,

• constructive

or

• destructive
  energy fields.
When you are truly conscious of this potency [i.e., this potency of your thoughts], you become more
  • responsible
and more
  • capable of creating.

You then approach the state in which you know that
God-consciousness is within everything.

The ego only decides which way to turn.

Right now, within your thinking mind is the potentiality to express God's consciousness any way you choose.

And when your experience is negative, make sure to find out
  • what created it [i.e., WHAT created the negative experience]
and
  • how it was created [i.e., and HOW the negative experience was CREATED].
You can all
discover
the truth of
the power of
your consciousness
by making the commitment
• now,
• again
and
• again,
to be in
truth
with
yourself
in your
• daily concerns,
in your
• reactions,
in experiences
that leave you
• puzzled,
• confused
or
• disturbed.

When you
feel
resistance [i.e., resistance to be in truth with yourself in all ways],
admite
the resistance,
rather than
glossing over it,
as you may be tempted to do.

Admite [i.e., Admit the resistance to be in truth with yourself in all ways]
anyway,
in spite of the resistance.

Have faith in
the truth.
More and more, you will become free and joyous and will liberate yourself of the shackles that now still keep you confined in a state less than your birthright.

Make the commitment to truth

• in every possible situation,
• about any conceivable incident.

With this message and suggestion I bless you all with deep love – the love of the universe – for all of you, my most beloved friends.

Be in peace.
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