

Pathwork Lecture 060: The Abyss of Illusion – Freedom and Self-Responsibility

1996 Edition, Original Given March 4, 1960

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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03	<p><i>Greetings, my dearest friends.</i></p> <p><i>Blessed be this evening [i.e., Blessed be the time we now spend together with this lecture],</i></p> <p><i>blessings for all of you.</i></p>
04	<p><i>You all know, my friends, that</i></p> <ul style="list-style-type: none"> <i>• thoughts,</i> <i>• feelings,</i> <i>• attitudes and</i> <i>• convictions</i> <p><i>create forms – forms that are just as real as your earth matter.</i></p>

by Eva Broch Pierrakos

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The
• *deeper*
and
• *stronger*
a conviction is,
the more
• *lasting*
and
• *substantial*
are these forms.

They [i.e., These forms]
exist
in
• *your soul*
and they exist
at the same time
in
• *the world of the spirit.*

If you harbor
truthful
• *attitudes,*
• *opinions*
• *convictions*
and
• *emotions,*

• *these forms*
will exist
in a world of
light
and
• *they will,*
in your own soul,
• *create*
and
• *bring you*
• *happiness,*
• *harmony,*
and what you may call
• *luck.*

	<p><i>Soul forms of truth are made of a substance that lasts permanently.</i></p> <p><i>They [i.e., Soul forms of TRUTH] will never</i></p> <ul style="list-style-type: none"><i>• dissolve,</i><i>nor can they ever be</i><i>• destroyed.</i>
05	<p><i>[In contrast to TRUTHFUL convictions and emotions,]</i></p> <ul style="list-style-type: none"><i>• Convictions</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• emotions</i> <p><i>of</i></p> <ul style="list-style-type: none"><i>• untruth</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• unreality</i> <p><i>have the opposite character.</i></p> <p><i>They [i.e., Convictions and emotions of untruth or unreality] may last a while, but their durability is limited to the length of time that these attitudes in the personality prevail.</i></p>

	<p><i>[As with truthful convictions and emotions,]</i> The stronger these [i.e., these UNTRUTHFUL and UNREAL]</p> <ul style="list-style-type: none">• convictions <p>and</p> <ul style="list-style-type: none">• attitudes, <ul style="list-style-type: none">• thoughts, <p>and</p> <ul style="list-style-type: none">• emotions <p>are,</p> <ul style="list-style-type: none">• the greater is their <ul style="list-style-type: none">• impact, <ul style="list-style-type: none">• the more substantial their <ul style="list-style-type: none">• form.
06	<p><i>At times I have described the path you are taking by depicting landscapes as you know them on earth.</i></p> <p><i>There are</i></p> <ul style="list-style-type: none">• shrubs <p>and</p> <ul style="list-style-type: none">• thickets, <ul style="list-style-type: none">• narrow ledges <p>and</p> <ul style="list-style-type: none">• cliffs.

At times [i.e., At times on this path you are taking]

- *the going is*
- *rough*
- and*
- *tedious,*
- *the way*
- *steep*
- and*
- *stony.*

At other times

you find yourselves
on a meadow of

- *rest*

and

- *light*

until
you are ready to tackle
the next hurdle.

All this is
not

merely
symbolic.

These forms
truly exist.

They

are the product of
your inner

- *attitudes*

and

- *convictions,*

- *thoughts*

and

- *emotions.*

Many of these [i.e., Many of these attitudes, convictions, thoughts, and emotions]
create obstacles
through which
you have to
grope
your way.

07

*The
more*
• *unconscious*
such
• *attitudes,*
• *convictions,*
and
• *erroneous conclusions*
are,
the more
• *powerful*
they are.

*This [i.e., This fact that the more UNCONSCIOUS such attitudes, convictions,
and erroneous conclusions are, the more POWERFUL they are]
is logical,
for anything
that is out in
the light of
conscious awareness,
if wrong,
is open for
correction.*

*It [i.e., That which is wrong AND is in the light of conscious awareness]
• is
laid open
for consideration
and thereby
• made
• flexible
and
• amenable to change.*

*In your daily life
you may
experience happenings
that may
change
a conscious conviction.*

However,
if you are
unaware of a
• conclusion
or
• attitude,
it [i.e., the conclusion or attitude of which you are not aware]
• is not
exposed
and
• cannot be
• reconsidered
and
• changed:

it [i.e., the conclusion or attitude of which you are not aware]
is rigid;

and
the more rigid a
• form,
the stronger is its
• substance.

If this [i.e., If this rigidity of form created by conclusions or attitudes
which cannot be changed because you are not aware of them]

is so
with a form
created from
untruth,

you will easily see

that it [i.e., that such a rigid form created from untruth of which you are not
aware and hence untruth which you cannot yet change]

must become
a tremendous obstacle in your life.

08

*If you could but understand
that
all
• thoughts
and
• emotions
are
actual
• forms
• objects,
and
• things,
you would
better understand
why
it is so important
for you to
• uncover
your unconscious
and
• look at
what it contains.*

*These forms vary in
• substance,
• strength,
and
• shape
according to
• what they represent,
• how strong
the convictions are, and
• what is linked with them.*

*This [i.e., What these forms represent, how strong the convictions are, and
what is linked with them, all of which determine
the substance, strength, and shape of the form]*

*in turn,
depends on the
• character
and
• temperament
of the person.*

09

*Now I should like to discuss
one common soul form
which, to some degree,
exists in
every human being.*

*I will call this [i.e., I will call this common SOUL FORM]
the "abyss of illusion."*

*There is an abyss
in each one of you.*

*This abyss
is*

- *utterly unreal,*

*and yet it
seems*

- *very real*

*as long as
you have not taken the necessary steps
to discover its
illusory character.*

10

*When you
cannot let go of
• your self-will,
which may
not necessarily mean
that you [i.e., that you, with your self-will,]
want something
• bad
or
• harmful,*

or

*when you
cannot accept
• the imperfection of this world,
which means
that you
cannot have
• life
and
• people
be according to
your very own way,
even though
yours [i.e., even though your way]
may be
the right way,*

*[then] it
seems
to you
that you have
fallen into
an abyss.*

*You may never have
translated
these feelings [i.e., these feelings you have when your will is not complied
with or when other people have imperfections you cannot accept]
into such terms.*

*But,
if you
analyze your feelings [i.e., your feelings at such times],
you will see
that this is so [i.e., that it seems to you that you have fallen into an abyss].*

***There is a
strong fear in you
that
whatever happens
contrary to your will
means
danger.***

***Needless to say,
this [i.e., this fear that what happens contrary to your will means danger]
does
not apply
to
• every situation,
to your
• entire personality,
or
to
• every area of your life.***

11

By
• ***working in this direction*** [i.e., this direction of becoming **AWARE** of your **FEELINGS** when things do not go according to your will or when you face imperfections in the world and in others]
and
• ***examining your
emotional reactions to
certain incidents,***

***you will become aware of
the abyss of illusion
in you.***

***I ask you
not to take my word for it*** [i.e., for having the abyss of illusion in **YOU**].

***Experience
the truth
of it*** [i.e., **EXPERIENCE** the **TRUTH** that the abyss of illusion is in **YOU**]!

12

*This abyss [i.e., This abyss of illusion]
varies
in
• depth
and
in
• width.*

*Only by
becoming aware of
its [i.e., the abyss of illusion's]
• existence
and
gradually discovering
its [i.e., the abyss of illusion's]
• unreality
will this form
dissolve,
little by little.*

*This [i.e., This becoming aware of the abyss of illusion in you and
discovering its unreality, so it can dissolve]
can happen
only if,
at one time or another,
you give yourself up to it [i.e., give yourself up to the abyss of illusion].*

*In other words,
what
seems
• so hard to yield to,
what
seems like
• a personal threat,
is really
• no threat at all.*

*If someone else
• does not accept you,
or
• acts contrary to your expectation,
this in itself
is not
a threat.*

*Neither is it
a disaster
if you have to
accept
your own inadequacy.*

*Yet
you cannot find out
that this is so [i.e., you cannot find out that it is NOT a DISASTER if YOU
accept your own inadequacy, or another does not accept you
or acts contrary to your expectation of him or her]
unless
you go right through
the experience [i.e., unless you go right through the
EXPERIENCE of living with your own inadequacy, or
the EXPERIENCE of another not accepting you or acting
contrary to your expectation of him or her].*

Only after

- *accepting*
 - *your own*
- or
- *the other's*
inadequacy
in the areas where heretofore
you could hardly do so,

only after

- *giving up*
your own will
where you hung onto it
as though your life were at stake,

*will you be able to
truly convince yourself
that
nothing adverse happens to you.*

*As long as this abyss [i.e., this abyss of illusion, the ILLUSION that it would be a
DISASTER if you do not get your way or if you or another or life is imperfect]
exists in your soul,
it seems to you
that you are
gravely endangered
if you*

- yield*
- or*
- let go.*

*[If you yield your will to that of another or to life,
or let go of your demands for perfection from yourself, others, or life]*

*You
seem
to fall down into the abyss.*

*The abyss
can only disappear
if you let yourself
drop into it.*

*Then
and then only
will you learn
that you do
not*

- crash*
- and*
- perish,*

*but [rather]
that you
• float beautifully.*

*You will then see
that
what made you
tense with*

- fear*
- and*
- anxiety*

*was as illusory
as this abyss.*

13	<p><i>So I repeat:</i> <i>the abyss [i.e., this abyss of the ILLUSION that it would be a DISASTER if you do not get your way or if you or another or life is imperfect] cannot disappear by itself.</i></p> <p><i>It can only vanish from your</i> <i>• soul</i> <i>and your</i> <i>• life</i> <i>once you have made the plunge into it [i.e., plunge into the EXPERIENCE of not getting your way in a situation or the EXPERIENCE of living with your own, or another's or life's imperfection].</i></p> <p><i>The first time [i.e., The first time you dare to take the plunge into such an experience] it may call for great effort on your part, but each time you try it anew it will be easier.</i></p>
14	<p><i>I hope I will not be misunderstood.</i></p> <p><i>I do not refer to [i.e., By "making the plunge into the abyss of illusion," I do NOT refer to the experience of] giving up something</i> <i>• needlessly,</i> <i>or</i> <i>• merely because it is something that makes you happy.</i></p> <p><i>I do not even refer to [i.e., I do NOT even refer to the experience of] giving up something you</i> <i>• have</i> <i>or</i> <i>• possess.</i></p>

Nor do I speak of [i.e., Nor, when I speak of “making the plunge into the abyss of illusion,” do I refer to experiencing]

*realistic fears
that you can face
constructively.*

*[When I speak of the experience of “making the plunge into the abyss of illusion,”]
I refer only*

to [i.e., to plunging into the EXPERIENCE of]

*• the subtle little fears
in your soul,*

to the [i.e., to plunging into the EXPERIENCE of the]

• frustration

and

• anxiety

*• you cannot
quite understand*

and

*• for which you often find
such poor rationalizations.*

When a person

near you

• does not agree with you

or

• has certain faults,

you may

feel

• all tense

and

• full of anxiety.

If you

*analyze these feelings [i.e. these feelings of tension and great anxiety],
you will discover*

that it amounts to

feeling

endangered

because

*your world of Utopia
is proven unreal.*

***This [i.e., This experience of feeling ENDANGERED
because your world of Utopia is proven unreal]
is the phantom fear
which makes you believe
your life
is at stake.***

***Otherwise
you would not be
so fearful.***

***This [i.e., This experience of feeling ENDANGERED
because your world of Utopia is proven unreal]
is the abyss
into which you should plunge
so as
to find yourself
• floating
instead of
• perishing.***

15

***Last time [See Lecture 58 The Desire for Happiness
and the Desire for Unhappiness, given February 5, 1960]
I discussed
the function of
Utopia
in the human personality.***

***I said that
the infant
in you
desires
everything
• the way
it wants it,
• how
it wants it,
and
• when
it wants it.***

But it goes further than that.

This desire [i.e., This desire for Utopia in the infant in you] includes wanting

- *complete freedom*
- *without responsibility.*

You may not be aware that you desire just this.

But I am sure that by investigating some of

- *your reactions*

and asking yourself

- *what they [i.e., asking yourself what your reactions] truly mean,*

when you come to the root, you will undoubtedly find that this childish part of your being desires just that [i.e., desires COMPLETE FREEDOM WITHOUT RESPONSIBILITY].

You want to have a benign authority above you who steers your life in all ways as you desire.

You wish

- *complete freedom in every way;*

you want to make

- *independent decisions and choices.*

***If these [i.e., If these decisions and choices you make]
prove
good,
it is to
your credit.***

***However,
you do
not
wish
to be responsible
for
anything
bad
that happens.***

***Then [i.e., Then, when bad things happen,]
you refuse to see
the connection
between
• such a happening [i.e., such a BAD happening]
and
• your own
• actions
and
• attitudes.***

***You are
so successful
in covering up
these connections [i.e., these CONNECTIONS between BAD happenings
and YOUR OWN actions and attitudes]
that, after a time,
it takes a great deal of effort indeed
to bring
the connection
out into the open.***

	<p><i>This is so [i.e., This fact that it takes so much effort to bring out into the open the connection between BAD happenings and your own actions and attitudes is so] because</i> <i>you wish to make</i> <i>this authority</i> <i>responsible for</i> <i>the negative things</i> <i>only.</i></p>
16	<p><i>Many of my friends who are</i> <i>well advanced on this path</i> <i>will readily confirm that</i> <i>this part [i.e., this infant part]</i> <i>exists in them.</i></p> <p><i>In the final analysis</i> <i>this unconscious</i> <i>• thought</i> <i>or</i> <i>• attitude</i> <i>[of this infant part in you]</i> <i>amounts to just that:</i></p> <p><i>you wish</i> <i>• freedom</i> <i>without</i> <i>• self-responsibility.</i></p> <p><i>Thus you wish for a</i> <i>• pampering,</i> <i>• indulgent</i> <i>god,</i> <i>like a parent</i> <i>who spoils his child.</i></p>

	<p><i>If this god [i.e., If this pampering, indulgent god] cannot be found – and of course he cannot –</i></p> <ul style="list-style-type: none"><i>• he [i.e., god] becomes a monster in your eyes</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• you turn away from God altogether.</i>
17	<p><i>The expectations you have of this god you also project onto</i></p> <ul style="list-style-type: none"><i>• human beings, either to</i><i>• a specific person</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• a group of human beings,</i> <p><i>or</i></p> <p><i>onto a</i></p> <ul style="list-style-type: none"><i>• philosophy,</i><i>• creed,</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• teacher.</i> <p><i>It does not matter</i></p> <ul style="list-style-type: none"><i>• who</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• what</i> <p><i>[i.e., It does not matter upon whom or what you make these projections of expectations you have of “god”].</i></p> <p><i>At any rate, your understanding the unconscious God-image [See Lecture 52-The God Image, given June 5, 1959] will not be complete unless you include this very basic element in it.</i></p>

18

*It is of great importance
that you find
in yourself
the part
where you desire*

- *freedom*

without

- *self-responsibility.*

*With the method of our work [i.e., the method of our pathwork],
it should not be too difficult
to find
the many areas
where you desire
just that [i.e., where you desire freedom
without self-responsibility].*

*This desire [i.e., This desire to have freedom without self-responsibility]
can be
extreme,
although it
is often*

- *hidden*

*and
can only be approached*

- *in an indirect way.*

*I cannot show you
now
how it [i.e., how the SEARCH to find the infant in you that desires to have
freedom without self-responsibility]
should be done
because
the approach
varies with each individual.*

*I shall be glad, however,
to point out the way
to each of you
if you so desire.*

There cannot be a single exception.

*You all
have just this
• hope
and
• desire*

at least in some way:

*• freedom
without
• self-responsibility
to the full extent.*

*You may wish to assume
self-responsibility
in
• some areas
of your life,
often in
• superficial
and
• outer
actions.*

*But in the
• last
and
• deepest
and
• most important
attitude toward

life
as a whole*

*you still
• refuse
self-responsibility,
yet you
• desire
utter freedom.*

19	<p><i>If you think this through thoroughly, you will surely see that this [i.e., that having utter freedom with no self-responsibility] is an</i></p> <ul style="list-style-type: none"><i>• impossibility.</i> <p><i>It [i.e., Having utter freedom with no self-responsibility] is</i></p> <ul style="list-style-type: none"><i>• Utopia!</i> <p><i>You cannot</i></p> <ul style="list-style-type: none"><i>• be free</i> <p><i>and at the same time</i></p> <ul style="list-style-type: none"><i>• have no responsibility.</i> <p><i>To the extent you shift responsibility from</i></p> <ul style="list-style-type: none"><i>• yourself</i> <p><i>onto</i></p> <ul style="list-style-type: none"><i>• others</i> <p><i>you curtail your own freedom.</i></p> <p><i>You put yourself in slavery [i.e., in slavery to those to whom you have shifted responsibility for your life, your safety, and happiness].</i></p> <p><i>It is as simple as that.</i></p>
20	<p><i>You will observe the same law at work even in the animal world.</i></p> <p><i>A pet has no freedom but [also] it is not responsible for obtaining its own</i></p> <ul style="list-style-type: none"><i>• food and</i><i>• shelter.</i>

*A wild animal [on the other hand]
is*

- *free,*

or

- *freer,*

*but it [also] is responsible
to look out for itself.*

*This must apply
much more
to humanity.*

*Wherever you look,
you will see that
it cannot be otherwise:
the more*

- *freedom,*

the more

- *responsibility.*

*If you
do not desire*

- *responsibility*

*according to the degree of your capacity,
you have to
forfeit*

- *freedom.*

*In a superficial way
this applies to
practically everything
from your choice of*

- *profession*

to your choice of

- *government.*

*But the area where humanity
has overlooked the basic truth,
that*

- *freedom
cannot exist*

without

- *self-responsibility,
is not
outside
but
within*
- *the human soul,
and
in the*
- *human attitude
toward
life as such.*

21

*The infant
in you
does not*

- *see*

*and
does not*

- *want to see
that connection [i.e., that connection between freedom
and self-responsibility].*

*It [i.e., The infant in you]
wants*

- *one [i.e. wants utter freedom]*

without

- *the other [i.e., without self-responsibility],*

*and what it wants
does not exist;*

*it [i.e., utter freedom without self-responsibility]
is*

- *illusion*
- *Utopia.*

*The price
for illusion [i.e., the price for Utopia, for the illusion of thinking you can have
utter freedom without self-responsibility]
is extremely high.*

*The more
you want to
evade paying the
• natural
and
• fair
price –
in this case [i.e., in this case, paying the price of taking]
• self-responsibility
for [i.e. as the natural and fair price for]
• freedom –
the heavier
the toll becomes.*

*This, too,
is unalterable law.*

*The more
you understand
about the human soul,
the more
clearly
you will observe this.*

*All diseases
of the soul
are based on just that:
on evasion of the payment
of the rightful price.*

*There is a
• strong desire
and
• insistence
on having both ways [i.e., having utter freedom, but with
no self-responsibility],
the easy way.*

22

Ultimately,
the price you pay
for the evasion [i.e., for the evasion of refusing to pay the price of
assuming self-responsibility in return for utter freedom]
is
so
• heavy,
so
• steep,
my friends.

You are
not aware of it yet [i.e., not yet aware of the ultimate heavy price you pay by
refusing to assume self-responsibility for your life in return for utter freedom],
but you
will be [i.e., but you will be aware of this heavy price you pay]
if you follow
this particular road [i.e., if you follow this pathwork road].

A part of the price
is
the constant effort
you waste
in trying to
force life
into the mold of
your illusion
in this respect [i.e., into the mold of your illusion
that you do NOT have to take self-responsibility
for your life, your safety and happiness, in return
for your freedom].

If you could but see
all the
• inner,
• emotional
effort [i.e., effort you expend in trying to force life into the mold of your
illusion that you can refuse to take self-responsibility for your
life, your safety and happiness, as the fair and required price
for your freedom],
you would
shudder,
because
all this strength
could be used quite differently.

• **To let go of**
the illusion [i.e., To let go of the illusion that you can have freedom without assuming self-responsibility for your life, your safety and happiness]
and
• **to assume**
full self-responsibility [i.e. and instead to assume full self-responsibility for your life, your safety and happiness, as the required and fair payment for your freedom]
seems
so hard to you
that
fear of it [i.e., FEAR of assuming self-responsibility for your life, your safety and happiness,]
becomes a good part
of the abyss.

You seem to think
that
you will fall right in
if you
really
assume self-responsibility [i.e., self-responsibility for your life].

Therefore,
you
constantly
strain away from it [i.e., strain away from assuming self-responsibility],
stemming against it,
and this [i.e., AND this straining away from and stemming against assuming self-responsibility for your life, your safety and happiness]
consumes strength.

23

You can see now that
giving up
the world of Utopia [i.e., giving up having utter freedom while assuming no self-responsibility for your life, safety, and happiness]
appears to you as
the abyss.

- **Giving up Utopia** [i.e., **GIVING UP ON** having utter freedom while assuming no self-responsibility for your life, safety, and happiness,]
seems to you
the greatest danger

and

- **you stem against it** [i.e. you stem against having to assume self-responsibility for your life, your safety and happiness as the fair price for your freedom]
with all the might
of your spiritual muscles.

You lean away from
the abyss,
losing
valuable strength
for nothing.

To give up your Utopia [i.e., **To GIVE UP** your infant's illusory world of having utter freedom while assuming no self-responsibility for your life, your safety and happiness]

seems
dire misery.

[If you **GIVE UP** up the infant's Utopia of utter freedom without assuming self-responsibility for its life, its safety and happiness,]

The world
becomes
• bleak
and
• hopeless
with
no chance for
happiness,

because
your concept of
happiness
in one part of
your unconscious mind

means
utter perfection
in
all
ways.

But all this [i.e. *But this belief that HAPPINESS means BOTH utter perfection AND living in the Utopian world of having utter freedom without having to assume any self-responsibility for your life, your safety and happiness*]

is

not

true.

To give up Utopia

does

not make for

a bleak world.

You need not despair over

• letting go of

a desire [i.e., *letting go of the infant's desire for a Utopian world where you have utter freedom without having to assume any self-responsibility for your life, your safety and happiness*]

and

• venturing into

what often seems

fearsome to you [i.e., *venturing into assuming self-responsibility for your life, your safety, and happiness, which seems fearsome to you*].

**The only way
you can discover
the illusion of
this**

- **fear** [i.e., this fear of having utter freedom while also having to assume self-responsibility for your life, your safety and happiness],

this

- **abyss**

and

its

- **phantom quality** [i.e., the phantom quality of the abyss],
is first to

- **visualize,**

- **feel,**

and

- **experience**

its existence in you [i.e., visualize, feel, and experience in you this FEAR of having utter freedom while also having to assume self-responsibility for your life, your safety and happiness]

in the various

- **manifestations**

and

- **reactions**

of your daily life,

and then to

- **jump into it** [i.e., jump into the abyss, embrace this FEAR in you by exercising your freedom and “jumping into it,” thereby assuming self-responsibility for your life, your safety and happiness in your life].

Otherwise it [i.e., Otherwise the abyss of illusion, the PHANTOM FEAR of assuming self-responsibility for your life, your safety and happiness]
**cannot
dissolve.**

24

***There is a
very important
general misconception
about
life.***

***It [i.e., This general misconception about life]
constitutes the
main result of
the unreasonable desire for
• freedom
without
• self-responsibility.***

***It [i.e., This general misconception about life]
is the idea [i.e., is the FEAR]
that you can come to harm
through
the arbitrariness of
• the god-of-your-image,
• life,
or
• fate,
or
through
the
• cruelty,
the
• ignorance,
and
the
• selfishness
of others.***

***This fear [i.e., This fear that you can come to harm because of the arbitrariness of
the god-of-your-image, of fate, or of life or because of the
cruelty, ignorance, or selfishness of others]
is as illusory as
the abyss.***

This fear [i.e., This fear that you can come to harm because of the arbitrariness of the god-of-your-image, of fate, or of life or because of the cruelty, ignorance, or selfishness of others]

*can exist
only
because
you
deny
your self-responsibility.*

*Therefore [i.e., Therefore, because you deny your self-responsibility],
others
must be responsible.*

*If you did not
cling tenaciously to
the Utopia of
having
• freedom
and
refusing
• self-responsibility,
you could
easily perceive
that you are
indeed
independent.*

*You are
the master of
your
• life
and
• fate;
you –
and
no one else –
create your own
• happiness
and
• unhappiness.*

*Observation of
the manifold
• connections
and
• chain reactions
would
automatically
eliminate
your fear
of
• others,
of
• becoming a victim.*

*You could
link up
all unfavorable incidents
with
your own
wrong attitudes,
no matter
how wrong
the other people may be.*

*But
their wrongness
cannot affect you.*

*This [i.e., This truth that the wrongness of others cannot affect you]
would become clear to you
and
you would then
lose your fear
of being helpless.*

*You are
helpless
because
you
make yourself that way
by trying to
shift responsibility
away from
yourself.*

	<p><i>So you see that fear is the heavy price you must pay for insisting on your Utopia [i.e., your demand for utter freedom without the price of assuming self-responsibility for your life, your safety and happiness].</i></p>
25	<p><i>In truth, you cannot possibly come to harm by any</i></p> <ul style="list-style-type: none"><i>• shortcomings</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• wrong actions of another person, no matter how much it may seem that way at first glance.</i> <p><i>Those who judge [i.e., who blame the harm that comes to them onto another person] only on the surface will not find either</i></p> <ul style="list-style-type: none"><i>• truth</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• reality [in their initial surface judgments of others].</i> <p><i>Many of you are capable of</i></p> <ul style="list-style-type: none"><i>• judging profoundly in some ways,</i><i>• going to the roots of things.</i>

***In other ways, however,
you are conditioned
to judge
on the surface.***

***In this particular respect [i.e., In respect to judging superficially in some ways]
many of you
refuse to
let go of
judging on the surface
because
you still hope that
the world of Utopia [i.e., in the world of having freedom
without self-responsibility for your life]
can actually exist.***

***Therefore [i.e., Therefore, because you do NOT assume SELF-responsibility
for your life, your safety and happiness],
you have to
fear***

- other people,***
- their judgment,***
- their wrongdoings.***

***In this part of your being [i.e., In this infant part of your being where you REFUSE
to assume SELF-responsibility],
you like to consider yourself
a victim
for the very reason I stated previously.***

***This trend [i.e., This trend of considering yourself a victim]
in itself
is a sign of
refusal
to accept self-responsibility.***

26

*If you are
truly*

- *willing*

and

- *prepared*
to accept
full self-responsibility,

*the vision of truth
will prove to you
that
harm
cannot come to you
through others.*

*I can foresee
many questions coming up
in this connection [i.e., in connection with this statement that harm
cannot come to you through others].*

*But let me assure you
my friends,
that even
a mass disaster,
of which
there have been many
in the history of humanity,
will miraculously*

- *spare some*

and

- *not [spare] others.*

*This
cannot be explained away
either by*

- *coincidence*

or by

- *the act of a
monstrous god-of-your-image
who
arbitrarily*
 - *favors*
a few

and

- *punishes*
some less fortunate creatures.

*The other
imagined god [i.e., The other god-of-your-image]
who*

- *rewards you
for being a good child*

and

- *sparing you
a difficult fate,*

while another person

- *has to be
tested*

and

- *go through
hardships*

*is also a distortion,
no less monstrous
than the first [i.e., than the first god-of-your-image
who is capricious and arbitrary].*

27

*God
is in you,
and
that godlike part
of the divine in you
regulates things
in such a
wonderful way
that
all your
wrong attitudes
will come to the fore,
• more strongly
at some times,
• less strongly
at other times
of your life.*

The apparent
• *faults*
and
• *misdeeds*
of
others
will affect
your own
• *wrong attitudes*
and
• *inner errors.*

You cannot
be affected
by any
• *wrongdoing*
or
• *action*
of other people
if you do
not have
within yourself
something that responds to it [i.e., something that responds to
the wrongdoing or action of other people],
as one note
resonates to another.

28

Again,
you certainly
should
not
take my word for it.

All who are on the path
are bound to find out
the truth
if
they really want to.

Investigate
sincerely
the everyday
• occurrences,
• irritations,
and
• annoyances
in your life.

Find out
what
in yourself
• responds,
or
• corresponds
either to
• a similar characteristic –
although perhaps
on a quite different plane –
or to
• the exactly
opposite extreme
of the person
who has provoked you.

If you truly
find
the corresponding note
in
yourself,
you will
automatically
cease to
feel victimized.

Although a part of you
enjoys
just that [i.e., enjoys being the victim],
• it [i.e., this joy in being a victim]
is a doubtful joy.
• It [i.e., This joy in being a victim]
• weakens you
and
• is bound to make you fearful.
• It [i.e., This joy in being a victim]
enchains you utterly.

***By seeing the connection
between***

- ***your
inner wrong***
 - ***currents***
- and***
- ***attitudes***

and

• ***the outer
unwelcome occurrence,
you will come face to face
with***

your inadequacy [i.e., with your own inner wrong currents and attitudes],

but this encounter [i.e., but this encounter with

your own inner wrong currents and attitudes],

instead of

- ***weakening you***
- will make you***
- ***strong***
- and***
- ***free.***

You are so conditioned

***to the habit of
going through life
concentrating on
the apparent wrong
of***

***the other person
that you***

***feel victimized by it [i.e., that you feel victimized by
the apparent wrong of the other person].***

You

***put blame on
everybody left and right***

and

***never find
the corresponding note
in yourself.***

This [i.e., Seeing yourself as the innocent victim of others]

explains how you could be adversely affected [i.e., affected by others].

	<p><i>Even those of my friends who have learned to investigate themselves with some degree of honesty often fail to do so [i.e., often fail to investigate themselves in honesty as to their contribution] in the</i></p> <ul style="list-style-type: none"><i>• most apparent</i><i>• everyday</i> <p><i>incidents [i.e., the most apparent everyday disharmonies].</i></p> <p><i>It takes training to condition yourself to follow this road [i.e., to follow this pathwork road of self-responsibility] all the way.</i></p> <p><i>When you discover your own contribution, no matter how subtle, as you go through an unwelcome experience, you will cease being afraid of the world.</i></p>
29	<p><i>If your fear of</i></p> <ul style="list-style-type: none"><i>• life</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the inadequacy of others</i> <p><i>is not to some degree eliminated after such findings [i.e., after finding your contribution to such unwelcome disharmonies in your life], you have not even scratched the surface [i.e., then you have not even scratched the surface of how YOU contribute to unwelcome disharmonies in your life].</i></p>

**You may have found
some contributing factor,
but if it [i.e., but if finding YOUR contributing factor
to an undesirable situation in your life]
did not have
the desired effect on you [i.e., did not dissolve the fear of
the undesirable situation],
you are still
dealing with
subterfuges [i.e., you are still taking actions
that are trying to deceive or hide something from yourself].**

**What you find [i.e., What you find regarding YOUR contribution
to an undesirable situation in your life]**

**must
increase
the knowledge in you
that
• you cannot be
truly affected by others,
and
that
• you are
the master of your life.**

**Therefore
you need have no fear.**

**In other words,
your findings [i.e., your findings regarding YOUR contribution
to an undesirable situation in your life]**

**must
make you see
• the truth
and
• the importance
of self-responsibility.**

**In addition,
self-responsibility
will cease to be something
to shy away from.**

30

*If this work [i.e., If this work of finding YOUR contribution
to an undesirable situation in your life]
is done
in the right way,
you will not feel
guilty about it [i.e., you will not feel guilty about how you have contributed to
an undesirable situation in your life].*

*In the right approach [i.e., In the right approach to finding YOUR contribution
to an undesirable situation in your life]
there is
no room for
guilt feelings.*

*The very nature of
a guilt feeling,
which stifles
your determined effort
to find out
more
about yourself,
seems to say,*

"I cannot help it.

*I have to feel guilty
for something
I cannot help."*

*Therefore,
a guilt feeling
inevitably
contains an element of
self-pity.*

*Without
self-pity
there could be
no guilt feeling.*

The
• *true*
and
• *constructive*
way of searching
within yourself
must uncover
many
• *errors,*
many
• *wrong conclusions,*
many
• *faults*
and
• *faulty attitudes.*

But
you will encounter them [i.e., encounter these errors, wrong conclusions,
faults, and faulty attitudes]

without a trace
of guilt.

With the
proper attitude,
you
• *accept your inadequacies*
and
• *face up to them.*

In the world of
Utopia
you
• *do not [i.e., you do NOT accept your imperfections, your*
inadequacies, and face up to them].

31

This [i.e. This clinging to Utopia and not accepting imperfections
and facing your inadequacies]

is a good part of the reason
why you
reject
self-responsibility.

***By making
independent decisions,
you are
bound to
make mistakes.***

***The child in you,
clinging to Utopia,
believes
you must
never
make a mistake.***

***[To the child in you]
Making a mistake
means
falling into the abyss.***

***Here again
you can
test the validity of your fear [i.e., test the validity of the fear of making
any mistake in the child in you]
by jumping in [i.e., jumping into the abyss and risking making mistakes]
and finding yourself
afloat.***

***You then
see
that it is
no tragedy
to have made a mistake.***

***[However]
The infant [i.e., The infant in you]
• thinks you
must perish
if you do [i.e., if you do make a mistake],
and therefore
• thinks that
independent decisions
for which one is
responsible
must
not be made.***

	<p><i>It should be noted that this belief [i.e., this belief that you must PERISH if you make a mistake and therefore you should NEVER make INDEPENDENT decisions] may manifest only in a very</i></p> <ul style="list-style-type: none"><i>• hidden</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• subtle</i> <p><i>way.</i></p>
32	<p><i>Obviously, the illusion that you must never be inadequate leads to your rejection of</i></p> <ul style="list-style-type: none"><i>• self-responsibility,</i> <p><i>and the continued</i></p> <ul style="list-style-type: none"><i>• wish to be free.</i> <p><i>• The world of Utopia as well as</i></p> <ul style="list-style-type: none"><i>• the fearsome abyss of illusion therefore depend upon whether or not you learn to</i> <ul style="list-style-type: none"><i>• accept your inadequacy,</i> <p><i>and whether or not you learn to</i></p> <ul style="list-style-type: none"><i>• free yourself of the phantom conclusion that you cannot err.</i>

	<p><i>The</i> • <i>guilt</i> <i>and</i> • <i>fear</i> <i>of making mistakes</i> <i>is so hard to bear</i> <i>that you set up</i> <i>all sorts of</i> • <i>phantom thoughts</i> <i>and</i> • <i>soul-forms</i> <i>that make your life</i> <i>miserable.</i></p>
33	<p><i>In your</i> <i>intellect</i> <i>you may</i> <i>know</i> <i>all I say here;</i> <i>you may</i> <i>readily admit to</i> <i>a variety of faults</i> <i>without</i> <i>the slightest</i> • <i>guilt</i> <i>or</i> • <i>fear.</i></p> <p><i>In this particular respect [i.e., in respect to this PARTICULAR set of faults]</i> <i>you have</i> <i>freed yourself of</i> • <i>the abyss of illusion [i.e., FREED yourself from the ILLUSION that</i> <i>“if I have this particular set of faults and make this</i> <i>particular set of mistakes, I will perish,”]</i></p> <p><i>and</i> • <i>the world of Utopia [i.e., in respect to this particular set of faults you</i> <i>have FREED yourself from the world of UTOPIA where you have</i> <i>utter FREEDOM and pleasure BUT with NO self-responsibility].</i></p>

But there doubtless
are areas [i.e. are other areas of your life]
where you
do
not
feel
in accord with your
knowledge [i.e., where you do NOT FEEL in accord with
your intellectual knowledge that if you
make a mistake you will NOT perish].

With these areas [i.e., With these areas where you FEEL you
WILL perish if you make a mistake]
we
do
have to be concerned.

It is quite possible
that
you have some faults
which are
infinitely graver
than others [i.e., infinitely graver than other faults],
and yet [i.e., and yet in regard to these infinitely graver faults]
you do
not
have this
feeling
of
• shame
and
• guilt.

You can
• admit them [i.e. admit these infinitely graver faults]
to yourself
and even
• discuss them
with others.

Here [i.e., Here, in regard to these infinitely graver faults,]
you are
free.

Other faults,

perhaps

- *less severe*

and at times

- *not even really faults,*

but mere

attitudes,

such as

- *a certain shame,*

- *a kind of anxiety*

or

- *a reaction,*

may give you

an acute feeling of

- *shame*

or

- *guilt.*

You

- *cannot face it [i.e., you cannot face these less severe faults and attitudes such as a certain shame, anxiety, or reaction]*

you [instead]

- *look away,*

you

- *struggle to avoid seeing it.*

This means

*that in this respect [i.e., in respect to this set of lesser faults and attitudes],
for one reason or another,*

you

- *live in*

your world of Utopia [i.e. you illusory world of utter freedom

without self-responsibility, the illusory world of PERFECTION]

and therefore

- *struggle*

against

*the abyss of illusion [i.e., the abyss of illusion that says that if
you have these particular lesser faults or attitudes or make
these relatively less significant mistakes you will PERISH].*

34

*Your whole life
must change
in many ways
if
you discover
the truth
of what I say here.*

*It is
not sufficient
that you*

- *accept these words
intellectually;*

*[rather,]
you have to*

- *experience them
in yourself.*

This [i.e., This work of EXPERIENCING the truth of these words concerning the consequences both of living in the world of utopia (where you have utter freedom WITHOUT self-responsibility, a world of perfection) and abyss of illusion (where you think ANY fault, inadequacy, or mistake will mean that you perish), both being worlds that enslave, and then through this work becoming free of both of these illusions]

*can only be done
by*

- *hard work
in the proper direction*

*and
by*

- *your utter resolve
to find
this particular truth.*

*On the other hand,
you need
not have
completely
dissolved the abyss
in order to be liberated
to a large degree.*

*It is sufficient
that you*

- *see*

and

- *observe*
 - *its existence [i.e., that you see and observe the existence of
the abyss of illusion],*
 - *its effect on you,*

and
that you

- *have made
some attempts
in the right direction.*

*It is sufficient
to see the connection
between*

- *your erroneous attitudes*

and

- *outer happenings
that heretofore
seemed arbitrary [i.e., heretofore seemed arbitrary rather than
caused in part by your erroneous attitudes].*

*Once you realize
how much you
fear
giving up
Utopia
in all its ramifications,
you will have taken
a tremendous step towards*

- *real freedom*

and

- *true independence.*

35

*This [i.e., This step towards real freedom and true independence]
will free you
of your basic
fear of
life.*

It [i.e., This step of giving up Utopia by accepting imperfection and taking self-responsibility for your life, this step towards real freedom and true independence]

*will release
heretofore
wasted forces
[thereby enabling these forces to be used]
for
constructive purposes*

*and
it [i.e., and this step]
will bring forth in you
a creativity
you never dreamed possible.*

*Once you
realize what I say here,
once*

- it is your own [i.e., once it is your own felt knowledge and EXPERIENCE]*

and

- not superimposed knowledge,*

*you will go through life
with a completely
new attitude:
as a
free being
without
fear.*

*You will
know
with a deep conviction
that*

- no word*

and

- no teaching
can ever give you
anything better than
your own realization
that
nothing
can come your way
that is
not
self-produced.*

*You do not have to
be ashamed of it [i.e., You do NOT have to be ashamed of any fault or
imperfection you have that is giving rise to hurt to others and unfulfillment].*

You can make

- *the out-picturing of it [i.e., the out-picturing of this fault
or imperfection in you]*

and

- *the unfortunate circumstances [i.e., the resulting unfortunate circumstances]
you may have to go through
as a consequence [i.e., as a consequence of this fault or imperfection]*

a very

- *constructive*

and

- *productive*

medicine for yourself.

This [i.e., This process]

will serve

- *to liberate you*

rather than

- *to enslave you.*

You will realize

that you have

nothing to be afraid of.

You are

not the victim of others;

you do

not have to fight

to make

others

perfect,

because

you now know

that

their imperfection

cannot harm you.

36

*Some of you may
think it is strange indeed
that
this basic spiritual truth
has been
so obscured
throughout the ages.*

*But there is a
good reason for that, my friends.*

*Humanity
in its development
is required
to reach
a certain basic spiritual understanding
before it can
use this knowledge
in the right way.*

*For,
misunderstood,
such knowledge
could indeed
be very harmful.*

*If a man's
lower nature
remains
dominant,
he might say*

*"I can
• kill
and
• plunder
and
• be as selfish as I want.*

*My wrong actions
cannot harm anyone else."*

*And of course
that [i.e., that a person's wrong actions cannot harm anyone else]
is not true,
not in the sense I mean.*

*I realize, my friends,
this
seems like
an utter contradiction.*

*I say here [i.e., I say here in this lecture]
on the one hand
that the wrongdoings
of another person
cannot harm you.*

*I say
on the other hand
that if you go ahead,
following
your lowest instincts,
that
is
harmful to others.*

*Both [i.e., Both of these statements]
are
• true, my friends.*

*But both [i.e., But also, both of these statements]
can be
• untrue,
if
you understand them
in the
wrong sense.*

*It is extremely difficult
for me to explain
how these
apparent
paradoxes
still hold true.*

*However,
I will attempt
at a future occasion
to make this clear
if you still need clarification.*

	<p><i>But I believe any of you who</i></p> <ul style="list-style-type: none"><i>• take this particular approach on your path</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• experience the truth of my words personally will know that</i> <ul style="list-style-type: none"><i>• both are true</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>that these two statements • do not contradict each other at all.</i>
37	<p><i>There is just one thing I would like to add.</i></p> <p><i>First,</i></p> <ul style="list-style-type: none"><i>it may appear that it has nothing to do with the apparent paradox; yet when you think more profoundly about it, you will clearly see that it has [i.e., that what I shall say now does indeed have a bearing on this apparent paradox of not being able to be hurt by another and yet being able to hurt another].</i> <p><i>I have often said, and many of you have experienced it, that</i></p> <ul style="list-style-type: none"><i>• your subconscious affects • the subconscious of another person.</i>

*This [i.e., This statement that your subconscious
affects the subconscious of another person]*

is

- *so true*

and

- *so apparent*

that all you have to do

is open your eyes

to have it

constantly confirmed

in your life.

You know that

the human personality

consists

of various

- *levels*

or, expressed in a different way,

of various

- *subtle bodies.*

The level on which

you give out

will affect

that particular level

of the other person.

What comes out of

your

- *true being,*

your

- *real self,*

will affect

- *the real self*

of the other person.

	<p><i>What comes out of any layer of your</i> • <i>mask self</i> <i>will affect</i> <i>the</i> • <i>similar</i> <i>or</i> • <i>corresponding</i> • <i>mask self layer</i> <i>or</i> • <i>defense mechanism</i> <i>of the other person.</i></p>
38	<p><i>I will give you some random examples that I am sure many of you have experienced.</i></p> <p><i>When you are</i> • <i>shy</i> <i>and</i> • <i>reticent,</i> <i>it creates</i> <i>in the other person</i> <i>a similar effect,</i> <i>although</i> <i>he or she</i> <i>may express it</i> <i>in an entirely different manner.</i></p> <p><i>If you are</i> • <i>not genuine</i> <i>or</i> <i>if you</i> • <i>act out of a level of pride,</i> <i>the other person</i> <i>will respond</i> <i>automatically</i> <i>in kind.</i></p>

If you are
• *spontaneous*
and
• *genuine,*
you will find
such immediate response
in the other person.

All you have to do
is observe this.

For that [i.e., For observing this interchange of corresponding layers between
you and another]
to happen
you have to
observe
yourself, of course,
in order to establish
from
what layer of your personality
you
have acted.

Only then [i.e., Only when you see from which layer
of your personality YOU have acted]
can you take
the other person's
• *behavior*
and
• *mannerisms*
and
compare them
with what you gave out.

You will soon
stop being deceived
by appearances.

*Your shyness
may be*
• *open;*
*the other person's shyness
may be*
• *covered*
*under a mask of
brashness [i.e., may be hid behind his or her mask of brashness].*

However,
you will recognize
that they [i.e., that both your shyness and the other person's shyness]
come from
the same
*inner level [i.e., come from the same INNER level even though the
other person's inner shyness is hidden by a mask of brashness].*

This is so important,
my friends,
and it has very much to do with
the apparent paradox
that
you cannot be harmed
by other people.

Yet it would be harmful
to go ahead
*on that assumption [i.e., on that assumption that you cannot be hurt
by another and neither can you hurt another]*
and
indulge in the lowest instincts.

39

*Now, my friends, if there are any questions,
I shall be glad to answer them.*

QUESTION:

A few times you mentioned

- *guilt*
- and*
- *shame.*

*Could one be ashamed of something
without
guilt feelings?*

40

ANSWER:

**Yes, of course [i.e., Yes, of course one could feel shame of something
without guilt feelings].**

**This [i.e., This evaluation of shame and guilt]
is always a question of terminology.**

**There is
a healthy kind of
shame
that is**

- **constructive and**
- **strengthening.**

You can also call it

- **repentance.**

**If
you**

- **recognize
that you have
unwillingly
hurt others
by one of your
wrong tendencies**

**and
you**

- **feel
truly sorry
about it**

**and
this**

- **gives you
incentive to
change,**

**it [i.e., this kind of “shame” that results in
repentance and changed behavior on your part]
is good.**

[In other words,]

If shame

- ***does not weaken you,***

but

if it [i.e., but if shame rather]

- ***strengthens you,***

it [i.e., this kind of “strengthening” shame]

contains

no guilt.

If it [i.e., If shame]

is free

of

- ***self-pity,***

of

- ***the flavor of***

- ***“Poor me.***

- ***I could not help it.***

- ***I should be helped.***

- ***People are unfair to me,”***
and so on,

then it [i.e., then, when it is free of self-pity, does not weaken you, does not have the flavor of “Poor me.” or, “I could not help it,” and so on, this constructive and strengthening kind of shame]

is a

healthy kind of

repentance

that has

nothing whatever to do with

guilt.

So it is indeed possible

that

- ***shame***

can exist

without

- ***guilt.***

	<p><i>And it is also possible the other way around, namely that a person has an</i></p> <ul style="list-style-type: none"><i>• acute guilt feeling</i> <p><i>and is not necessarily</i></p> <ul style="list-style-type: none"><i>• ashamed.</i>
41	<p>QUESTION: <i>Many times you stated that our psyche is in some way an electromagnetic field.</i></p> <p><i>Is it [i.e., Is this electromagnetic field that is related to the psyche], from your point of view, in any way similar to the electromagnetic fields of modern physics?</i></p> <p><i>Or are they [i.e., Or are these two types of electromagnetic fields simply] different in vibration rate?</i></p>
42	<p>ANSWER: <i>The</i></p> <ul style="list-style-type: none"><i>• rate of vibration</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• frequency</i> <p><i>[of various types of electromagnetic fields] can be very different.</i></p> <p><i>It depends on</i></p> <ul style="list-style-type: none"><i>• what</i> <p><i>or</i></p> <ul style="list-style-type: none"><i>• who</i> <p><i>it is.</i></p>

*The frequency rate of vibration
varies*

between

- *an animal*

and

- *a plant,*

between

- *two animals,*

between

- *two human beings,*

let alone

between

- *all other things.*

Everything

that has energy –

and you know that

even your material objects

are full of energy –

has

or

is

- *an electromagnetic energy field.*

The nature

of these fields

varies also

between

- *one object*

and

- *the other.*

This [i.e., This variation of energy fields]

depends on

- *the material of which they are constructed,*

and it even varies

- *between two objects of
the same material,*

because

many, many other factors

also play a role.

But the basic principle is the same, of course.

*Energy fields
exist*

*in everything,
from what is
apparently a*

- *dead object*

*to what is
obviously a*

- *live organism.*

But their [i.e., But the corresponding energy fields']

- *emanation,*
- *frequency,*
- *rate of vibration,*
- *color,*
- *tone,*
- *scent,*

and

- *all other attributes*

*vary
according to
a great number of factors
that influence
this magnetic field.*

Many of their manifestations [i.e., Many of the manifestations of these energy fields]

I could not even describe,

for

- *you have not yet discovered them*
- and therefore*
 - *they are unnamed*

in the human language.

Some

*you may never even
discover on this earth plane.*

But in principle,

all

are

- *energy fields*
- and as such [i.e., and as such, all energy fields are]*
 - *certainly the same.*

43

QUESTION:

*Could this concept
be applied
to our
tonal system,
• within
and
• beyond
the range of our auditory perception?*

ANSWER:

Yes, absolutely.

I can foresee

a time on your earth plane –

*some of you may still see the beginnings of it –
when you will have machines
with which to measure*

*a person's
frequency rate of vibration,*

in

• tone,

in

• color,

and

in

• certain other manifestations –

also

in

• energy emanation,

if I may call it that.

44	<p>QUESTION: <i>Also [i.e., Also a person's frequency rate of vibration] in scent?</i></p> <p>ANSWER: <i>That may take longer;</i></p> <p><i>it would be much harder to establish technically.</i></p> <p><i>But it may come too, eventually.</i></p> <p><i>Such a machine [i.e., Such a machine to measure a person's frequency rate of vibration related to scent] will prove extremely useful.</i></p>
45	<p>QUESTION: <i>Could it [i.e., Could such a machine] also be used for therapy?</i></p> <p>ANSWER: • <i>Physical</i> <i>as well as</i> • <i>mental</i> <i>therapy.</i></p> <p><i>It could be used for all sorts of other things, not to speak of the importance of proving the existence of human beings beyond the physical level.</i></p> <p><i>Since we have a question session next time, it would be very constructive if you presented some questions dealing with our subject tonight.</i></p>

46

*I retire
with my blessings
for each and every one of you, my friends.*

*• The strength
and
• the light
I am allowed to bring
from my world
is flowing now
to each one of you.*

*May it [i.e., May this strength and light which is flowing from my world]
help you,
• wherever you are
on your path,
• whatever
your problems are.*

*May you
feel
the love
with which we come to you.*

*Be blessed,
be in God!*

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