Greetings, my dearest friends.

Blessed be this evening [i.e., Blessed be the time we now spend together with this lecture], blessings for all of you.

You all know, my friends, that

• thoughts,
• feelings,
• attitudes and
• convictions create forms – forms that are just as real as your earth matter.
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.
Soul forms of truth are made of a substance that lasts permanently.

They [i.e., Soul forms of TRUTH] will never dissolve, nor can they ever be destroyed.

[In contrast to TRUTHFUL convictions and emotions.]

Convictions and emotions of untruth or unreality have the opposite character.

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.
[As with truthful convictions and emotions,]
The stronger these [i.e., these UNTRUTHFUL and UNREAL]
• convictions
and
• attitudes,

• thoughts,
and
• emotions

are,

• the greater
is their
• impact,
• the more
substantial their
• form.

At times I have described
the path you are taking
by depicting
landscapes
as you know them
on earth.

There are
• shrubs
and
• thickets,

• narrow ledges
and
• 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.
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.
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.
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.
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.

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]!
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.
So I repeat:  
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.

It can only vanish from your soul and your life 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].

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 hope I will not be misunderstood.

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 needlessly, or merely because it is something that makes you happy.

I do not even refer to [i.e., I do NOT even refer to the experience of] giving up something you have or possess.
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.

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.
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 you wish to make this authority responsible for the negative things only.

Many of my friends who are well advanced on this path will readily confirm that this part [i.e., this infant part] exists in them.

In the final analysis this unconscious • thought or • attitude [of this infant part in you] amounts to just that:

you wish • freedom without • self-responsibility.

Thus you wish for a • pampering, • indulgent god, like a parent who spoils his child.
If this god [i.e., If this pampering, indulgent god] cannot be found –
and of course he cannot –
• he [i.e., god] becomes a
  monster in your eyes
and
• you turn away from
  God altogether.

The expectations you have of this god you also project onto
• human beings, either to
  • a specific person
  or
  • a group of human beings,
  or
  onto a
  • philosophy,
  • creed,
  or
  • teacher.

It does not matter • who or
• what [i.e., It does not matter upon whom or what you make these projections of expectations you have of “god”].

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.
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.
If you think this through thoroughly, you will surely see
\[\text{that this [i.e., that having utter freedom with no self-responsibility] is an}\]
\[\quad \text{• impossibility.}\]

\[\text{It [i.e., Having utter freedom with no self-responsibility] is}\]
\[\quad \text{• Utopia!}\]

You cannot
\[\quad \text{• be free}\]
and at the same time
\[\quad \text{• have no responsibility.}\]

To the extent you shift responsibility from
\[\quad \text{• yourself}\]
\[\quad \text{onto}\]
\[\quad \text{• others}\]
you curtail your own freedom.

You put yourself in slavery [i.e., in slavery to those to whom you have shifted responsibility for your life, your safety, and happiness].

It is as simple as that.

You will observe the same law at work even in the animal world.

A pet has no freedom but [also] it is not responsible for obtaining its own
\[\quad \text{• food and}\]
\[\quad \text{• shelter.}\]
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
      • human attitude toward
        life as such.

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 or
  • 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.
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.

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],
• 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.
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.
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].

In truth, you cannot possibly come to harm by any
• shortcomings
or
• wrong actions of another person, no matter how much it may seem that way at first glance.

Those who judge [i.e., who blame the harm that comes to them onto another person] only on the surface will not find either
• truth or
• reality [in their initial surface judgments of others].

Many of you are capable of
• judging profoundly in some ways,
• going to the roots of things.
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.
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
  • spares 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].

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.

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].
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
• most apparent
• everyday incidents [i.e., the most apparent everyday disharmonies].

It takes training to condition yourself to follow this road [i.e., to follow this pathwork road of self-responsibility] all the way.

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.

If your fear of
• life and
• the inadequacy of others 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].
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 youself].

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.
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].

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.
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 • hidden and • subtle way.

Obviously, the illusion that you must never be inadequate leads to your rejection of • self-responsibility, and the continued • wish to be free.

• The world of Utopia as well as • the fearsome abyss of illusion therefore depend upon whether or not you learn to • accept your inadequacy, and whether or not you learn to • free yourself of the phantom conclusion that you cannot err.
The

- guilt
  and
- fear
  of making mistakes
  is so hard to bear
  that you set up
  all sorts of
  - phantom thoughts
    and
  - soul-forms
    that make your life miserable.

In your intellect

you may

know

all I say here;
you may

readily admit to

a variety of faults

without

the slightest
  - guilt
  or
  - fear.

In this particular respect [i.e., in respect to this PARTICULAR set of faults]
you have

freed yourself of

- the abyss of illusion [i.e., FREED yourself from the ILLUSION that
  “if I have this particular set of faults and make this
  particular set of mistakes, I will perish,”]

and

- the world of Utopia [i.e., in respect to this particular set of faults you
  have FREED yourself from the world of UTOPIA where you have
  utter FREEDOM and pleasure BUT with NO self-responsibility].
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].
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.

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.
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.
But I believe any of you who take this particular approach on your path and experience the truth of my words personally will know that both are true and that these two statements do not contradict each other at all.

There is just one thing I would like to add.

First, 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 have often said, and many of you have experienced it, that your subconscious affects the subconscious of another person.
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.
What comes out of
any layer of your
• mask self
will affect
the
• similar
or
• corresponding
  • mask self layer
or
  • defense mechanism
    of the other person.

I will give you some random examples
that I am sure many of you
have experienced.

When you are
• shy
and
• reticent,
it creates
in the other person
a similar effect,
although
he or she
may express it
in an entirely different manner.

If you are
• not genuine
or
if you
• act out of a level of pride,
the other person
will respond
automatically
in kind.
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.

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?
**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.
And it is also possible the other way around, namely that a person has an • acute guilt feeling and is not necessarily • ashamed.

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QUESTION:
Many times you stated that our psyche is in some way an electromagnetic field. 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?

Or are they [i.e., Or are these two types of electromagnetic fields simply] different in vibration rate?

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ANSWER:
The • rate of vibration or • frequency [of various types of electromagnetic fields] can be very different.

It depends on • what or • who it is.
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.
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.
QUESTION:
Also [i.e., Also a person’s frequency rate of vibration] in scent?

ANSWER:
That may take longer;
it would be much harder to establish technically.

But it may come too, eventually.

Such a machine [i.e., Such a machine to measure a person’s frequency rate of vibration related to scent] will prove extremely useful.

QUESTION:
Could it [i.e., Could such a machine] also be used for therapy?

ANSWER:
• Physical as well as
  • mental therapy.

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.

Since we have a question session next time, it would be very constructive if you presented some questions dealing with our subject tonight.
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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