Pathwork Lecture 205: Order As a Universal Principle

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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<td>03</td>
<td>Greetings, divine blessings for all of you, my dearest friends. Tonight's lecture is on a topic I have never discussed before.</td>
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<td>The universe is a miracle of order. Every particle in it [i.e., in the universe] is always in its proper place.</td>
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Infinitesimal little
  • cogs and
  • wheels
    • mesh,
    • interact,
    • complement one another and
    • create
      an immense mechanism
      that humankind
      can never
      even remotely
      conceive of.

The
  • harmony and
  • grandeur
    of creation
    could not exist
    without
    the underlying principle of order;

this universal order
  has an
    • exactitude and
    • mathematical precision
      that escapes
      human vision.

Only at times
  do you vaguely sense
  the existence of
  a greater order.

In the fragmented
human perspective
  where everything
  is seen
  out of context,
you perceive
  • disorder and
  • chaos.
The disorder and chaos on the human level of life are, of course, real, because they [i.e., disorder and chaos] are consequences of a distortion.

You may perceive what appears as chaos also in nature, for some natural phenomena are apparently destructive.

Yet, in that very occurrence [of apparently destructive phenomena in nature that you perceive as disorder and chaos] a larger order manifests itself.

Orderliness is a by-product of divine harmony.
In this lecture I will discuss what constitutes • inner • order or • disorder, as well as • outer • order or • disorder, and their [i.e., inner and outer order or disorder’s] • meaning, • connection, and • relationship.

Inner order exists • when human beings are fully conscious, • when there is no longer any unconscious material in the soul.

Since there is no human being of whom this could be said [i.e., since there is no fully conscious human being], order, like other divine manifestations, exists only to relative degrees in human life.
One can experience [any divine manifestation, such as]
  • love,
  • truth,
  • wisdom,
  • peace,
  • bliss,
  • reality,
  only
    • relatively
    • to varied degrees.

So it is with [the divine manifestation of]
  • order [i.e., one can experience order only relatively to varied degrees].

An entity that is
totally conscious
of
  • itself and
  • the universe
  is no longer born [i.e., incarnated]
  into
    • human substance and
    • material manifestation.

Such an entity's [i.e., Such a totally conscious entity’s]
  • life and
  • whole being
  are
  in total order,
  with no loose ends.

Conversely,
wherever
  awareness is lacking
  it [i.e., the lacking awareness]
  indicates
  disorder.
If you are not aware,
- you cannot be in truth;
- things slip away from you.

- You become confused.

- Confusion and disorder interact as you grope in the dark,
  - struggling to make a patchwork of the half-truths at your disposal,
  - using anything to fill the holes and gaps of your chaos.

Most people can recognize this struggle in themselves [i.e., this struggle going on within themselves to make a reasonably cohesive fabric from a patchwork of the half-truths at their disposal, using anything to fill the holes and gaps of their chaos], if they focus on it [i.e., if they focus on the struggle going on within].

The disorderliness of the mind becomes frantic in the attempt to impose [i.e., to force and superimpose] a false order [onto the disorderliness], which [situation, i.e., the situation of the disorderly mind’s frantic attempt to superimpose a false order onto the disorderliness] heightens
- the discomfort and
- the disorderliness.
It is as if you were to shove dirt under your furniture, where it cannot be seen.

The atmosphere [i.e., The atmosphere of the disordered mind – the dirt you have shoved under your furniture]

reeks of the hidden waste.

• False opinions and obsolete behavior patterns are literally waste material, to be disposed of.

If they [i.e., If false opinions and obsolete behavior patterns] remain in the psyche, all your
• opinions,
• perceptions,
• actions and decisions
will be based on
• half-truths
or [even]
• complete distortions and
• errors.

The result must be
• chaotic and
• disappointing.
Unless
   a person is willing
to make order
   by examining carefully
every single
   • attitude,
   • belief,
   • reaction and
   • feeling,
he or she
will continue to do
   patchwork [rather than creating a cohesive whole fabric]
   until
   the whole fabric [made up of separate disparate pieces, a
   patchwork of half-truths, distortions, and errors]
   falls apart.

False structures [here structures of the mind made up of a patchwork of
   half-truths, distortions, and errors]
   always collapse.

The most radical collapse
   is
   physical death,
   which always affords the possibility
to start anew
   with a clean slate.

On the day to day
   outer plane
   the same process holds.

It [i.e., the outer life]
   is not merely
   symbolic of
   the inner life,
   it [i.e., the outer life]
   is an
   expression of
   it [i.e., an expression of the inner life].
The person who [in his outer life]
  • accumulates
    useless material
    in his
    • closets and
    • drawers,
  • never cleans out,
and [at the same time]
  • thinks he can
    superimpose
    a functional order [in his outer life],

lives in the illusion
  of a
    false [make-believe] order
    at a great expense.

There is
  a direct connection
  between
  • order
  and
  • awareness.

When there is
  disorder
  in the life of a person,
he or she is
  • escaping from something,
  • pursuing a policy of
    avoidance and
  • creating
    the darkness of
    disorderliness.
You can perhaps see also another connection [between order and awareness and avoidance]:

• Avoidance
  fails to establish
  • order
    on whatever level;

• avoidance
and
• lack of awareness
  are
  intimately connected.

On the inner level
  this [avoidance through lack of awareness, and hence this not establishing order]
  happens
  when you are
  not dealing with [i.e., when you are avoiding]
  • the old
    • mental and
    • emotional
  accumulations
  that need to be
discarded
  [i.e., need to be discarded]
  so that the
  • the currently valid
    • thoughts and
    • feelings
  can fit into
  the appropriate channels.

[After the old obsolete mental and emotional accumulations are discarded and the current valid thoughts and feelings are added]

One then
• becomes self-aware and
• can institute a [new]
  • harmonious and
  • fluid
  operation
  within the psychic system.
On the material level, one cleans house.

The focus may be on one's

• belongings,
one's

• things.

It [i.e., The focus] may be directed to one's

• financial affairs,
one's

• use of time.

It [i.e., Cleaning one's house] may mean [focusing on]

• facing and
• overcoming habits of procrastination,
the pattern of postponing things,
rather than dealing with them as they come up.

The object [of one's cleaning house on this outer level, the material level] in every case is to free one's life of clutter.
In
• inner
or
• outer
life

the principle is the same.

One
makes a decision
to devote
• time,
• effort and
• care
to the smooth running
of one's life.

The greater
the accumulation
[i.e., in one's INNER life the greater the accumulation of old no-longer-current thoughts and emotional material and patterns, and in one's OUTER life the greater the accumulation of belongings, the more wasteful the use of time and money, and the greater the level of procrastination],

the greater
effort
one will have to expend
to establish order.

In the process [of establishing order],
• new habit patterns
  are formed;
• you deal
  instantly
  with what you used to avoid,
• you focus your attention on whatever
  the moment
  may need.

Then [i.e., After order is thus established]
a new
inner peace
automatically
establishes itself.
No matter how much you meditate and pray or devote your energies to spiritual or artistic issues, this [inner] peace will be lacking if inner and outer disorder clutter up your life.

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- Avoidance is escaping from what is.

It [i.e., Avoidance and escaping from what is] means you do not know what is going on – inside or outside.

[Being unaware of what is going on inside or outside.] You become confused and disorganized, no matter how much you try to hide this fact [i.e., try to hide this fact that you are confused and disorganized] from your consciousness.
You well know that
the path
will always
bring you
to what you
want to escape from.

As far as your
inner pathwork
is concerned,
[i.e., Through your inner pathwork]
you create
more
• order
and
more
• light

as you
face
what you had evaded.

[By creating more order and light as you face what you had evaded]
You literally
feel
in your being
an inner
• cleanliness and
• order
you had lacked before.

But [conversely.]
when
• you do not know [because you have been evading what
you could and should know],
when
• you continue to avoid [that which you have been avoiding],

you dwell in a
dark mire
which
feels
very uncomfortable.
A third aspect of order [in addition to 1) the aspect of awareness or lack of awareness of a fact and 2) the aspect of facing or avoiding a fact] is reality [concerning a fact versus illusion concerning a fact].

When you are in disorder, you live in the illusion that your
  • evasions,
  • not dealing with what must be dealt with
    if you are to live in
    • peace and
    • comfort,
    will not have any impact on your life.

[When you are in disorder] You delude yourself into believing
  • that avoiding does not matter,
  • that you will be unaffected by it [i.e., by the avoiding],
  • that what you don't do [and what you avoid doing] has no creative impact on your life substance.

But nothing that you
  • do or
  • don't do,
  • commit or
  • omit,
  is without consequences.
• **Not doing something** creates
  • conditions and
  • psychic substance

  **just as much as**
  • **doing something**
  [creates conditions and psychic substance].

*This [i.e., Doing or not doing something having consequences]* applies
  as much
  to a person's
  • outer
    • habits and
    • orderliness,
    or its [i.e., orderliness’s] absence,
  as it does
  to the [person’s]
  • inner
    life.

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• **Lack of awareness** [rather than having awareness],
• **avoidance** [rather than facing] and
• **illusion** [rather than reality]
create
  disorder,
  which creates
  more
    • lack of awareness,
    • avoidance, and
    • illusion,
until [eventually]
  • the mind and
  • the will
  • decide to
    confront
    the issue
    • profoundly,
    • once and for all,
and then
  • commit to
    **sustaining the order** [that was created by confronting the issue].
Awareness
is
  • dealing with
  and
  • focusing
    • profoundly and
    • completely
    on
    whatever issue is on hand;

reality
is
  • facing the effects
    of one's manner of living.

They [i.e., Awareness and reality]
provide the terms for
  • order and
  • harmony.

Order
[in turn]
creates
  more
    • awareness,
  more
    • ability to focus
      as life unfolds;

it [i.e., order, also]
allows for
  more
    • reality.
You breed disorder out of your illusion that [whatever the disturbance, problem or disorder is in your life] "it will go away by itself."

And then you suffer from it [even further, i.e., you suffer even further from not dealing with the issue directly but rather believing that, “it will go away by itself”].

You may manage to escape from [being aware of even] this particular [additional] suffering, due also to your disorder.

Because your avoidance is still active, you may manage not [even] to be aware of your suffering.

[And even when you are aware of your suffering,] You may try to ascribe [your suffering, i.e., ascribe] your
• tensions,
• anxieties,
• discomforts,
• pressures,
• bad conscience,
• nagging discontent,
to other matters [rather than to the true cause: your disorder].

[Nevertheless.] The fact remains that your self-created disorder is responsible for so much of it [i.e., for so much of your suffering].
It matters little whether one's neglect of order applies to
• the big important issues
or
• the unimportant ones.

[Even] The smallest neglect
• causes disorder and
• creates discomfort in the soul.

This rule [i.e., the rule that even the smallest neglect causes disorder and creates discomfort in the soul]
applies as much to a person's outer
• habits and
• life
as to the [inner]
life of the soul.

The outer life is always related to
• the inner life in some way.

It is important for you, my friends, that you begin to pay attention to your outer
• life and
• habits from this point of view.
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| **So far**  
**we have dealt with this relation** [between the outer life and the inner life] only vaguely. |
|  | **We have**  
**not yet examined it** [i.e., not examined your outer life and habits] as a **gauge** [indicator, or measure] of where a person stands inwardly. |
|  | **Outer disorder**  
**diverts so much energy** that **the inner life** must then be short-changed. |
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| **Orderliness** is a spiritual principle. |
|  | **Its** [i.e., Orderliness’s]  
• **manifestation,**  
or lack of  
• **it** [i.e., or lack of orderliness’s manifestation],  
**reveals something about where the inward person stands.** |
|  | **The spiritually unified person**  
is therefore also  
an orderly person  
in his or her  
outer habits. |
He or she [i.e., The spiritually unified person] is not only clean in body, but equally clean in the handling of his or her daily life.

A harmonious being does not accumulate tasks by procrastination; instead of following the line of least resistance [by accumulating tasks on a list of tasks to be done later rather than doing tasks as they come up], he or she takes care of chores as they come up even when it is momentarily difficult, valuing the peace that follows.

Creating order always requires an investment of effort.

The spiritually mature person does not live in the illusion that • peace of mind and • comfort can be attained without investing effort, realizing [fully] that the gains [in inner peace] outweigh the investment [of effort required to create and sustain order].
The spiritually mature person has order in all matters of life, • inner and • outer, and would not want it differently.

Such people [i.e., Spiritually mature people] • relish order and • are willing to pay the price for it.

They are in reality [rather than being in illusion].

When people are disorderly in their outer life manifestations – in their • person and • personal affairs, • their • physical surroundings, • money matters, in • the tasks they have to fulfill – a very insidious thing begins to happen.

[Namely,] They become preoccupied with the disorder they create.
This [i.e., This creating disorder and being preoccupied with the disorder they create] is often an ongoing process, whether they are aware of it or not.

It never occurs to them that it could be different.

Often they fall into the further illusion that creating order requires energy they do not have.

Nothing could be further from the truth.

Disorder [i.e., not creating order, is what]
- consumes energies,
- wastes them [i.e., wastes energies],
- dissipates them [i.e., dissipates energies].

[And further,]
Since order is
- a divine manifestation,
  and therefore
- natural,
the moment energy is summoned — perhaps, at first, with some effort — energy will be released.

Then [i.e., When energy is thus summoned] more energy becomes available, energy hitherto used to
- avoid reality and
- keep consciousness dim.
The creation of
• inner
and
• outer
disorder
is therefore
a tool of the
unconscious
negative intentionality.

This [i.e., That disorder is a tool of the unconscious negative intentionality] may be a new angle for you to view outer disorder.

In whatever way disorder exists, it fulfills the [negative] purpose of [creating and sustaining] resistance to
• harmony,
• truth,
• health, and
• wholeness.

Disorder creates
• tensions and
• preoccupations;
it [i.e., disorder] consumes valuable creative energy that could otherwise be used to find God within.
I repeat:

Though one may not be conscious of the anxiety that disorder creates on any level, the anxiety [created by disorder on any of the various levels] is there.

One's affairs are left unattended, as life constantly slips away, waiting to be
• lived,
• fulfilled in the morrow.

It is easy to see that

if you accomplish your tasks on time [as they come up],
• you [then] have control over your life.

• You do not accumulate old waste,
• you deal at once with the necessary issues,
• you do not
  • avoid,
  • procrastinate, or
  • delude yourself that it [i.e., that procrastination] does not matter.

This [dealing with matters as they come up] is
• healthy,
• necessary control.
It [i.e., Dealing with matters as they come up and thereby gaining healthy, necessary control] is a function that the ego should perform.

- Disharmony and distortion create imbalance

and
- a false lack of control [i.e., choosing not to control where one could and should control, hence false lack of control] exists where
- control should be.

This [i.e., Disharmony and distortion] always also creates
- the split-off
- opposite
- distorted condition:

False
- control [i.e. trying to control where one cannot and should not control – hence false control] tries to compensate for the false
- lack of control [i.e. tries to compensate for choosing not to control where one can and should control – hence compensate for false lack of control, or for false letting go of control],

and vice versa [i.e., false lack of control or false letting go of control tries to compensate for false control].
The over-control \[\text{[i.e., the forced false control – trying very hard to control where one cannot and should not control]}\]

on the feeling level will be easier to relinquish when control is exerted \[\text{where it is functional [i.e., where the healthy ego is controlling what it can and should control]}\].

If you hold yourself together in the right way and right place,
it is \[\text{then}\] easier to
\* abandon yourself and 
\* relinquish control where that \[\text{[i.e., where relinquishing and letting go of control]}\] is right

and to
\* give in [fully, spontaneously, and freely]
to
\* feelings and 
\* involuntary processes.

A person with right ego control is capable of surrender in ways that the person who lives in chaos is not.
In chaotic states
it is virtually impossible
to let go of controls
because,
unless
one's ego
has been strengthened
through self-discipline,
one would
drown
in one's own chaos.

So, you see,
self-discipline
is an
unavoidable prerequisite
for
• spiritual
and
• worldly
fulfillment.

It [i.e., Self-discipline]
makes abandonment
to
involuntary processes
safe.

The self-disciplined person
can surrender
to
• spirituality,
to
• sexuality,
to
• the deeper [involuntary]
  • feelings and
  • processes.

It is safe [to do so, to surrender to these deeper involuntary feelings and processes, to spirituality and to sexuality].
He or she [i.e., The self-disciplined person] stands on the firm ground of reality, • fulfilling the functions of the ego, rather than – falsely – • dispensing with it [i.e., rather than falsely dispensing with the ego and its proper functions].

Order always means discipline.

The immature person refuses discipline in any form, associating it [i.e., associating discipline] with parental authority against which he continues to wage war.

This behavior [i.e. Refusing discipline in any form, associating discipline with parental authority] is among the obsolete waste material of soul stuff.

The more you look for parental authority to take care of your life, the more you rebel and the less do you adopt attitudes that would make you capable of fulfilling your life with • ease and • peace.
Thus do you
misinterpret
• self-discipline
for
• deprivation.

What an error!

Actually,
the more you
refuse
voluntary self-discipline,
the more you
unavoidably
deprive yourself
of the
• peace and
• comfort
that are its [i.e., that are voluntary self-discipline’s] rewards.

You deprive yourself
of the
• deep pleasure
and
• bliss
of the
involuntary
life stream
that you can only allow to come through you
when
your ego
stands on
the firm ground
built by
self-discipline.
Create
a new climate
in your life
that will facilitate
• your
  • growth and
  • development,
• the solving of
  painful problems,
• the fulfillment of
  your real needs.

By learning
self discipline,
you will establish
order in your life:

In the way
you arrange
your
  • time,
your
  • money,
your
  • possessions,
your
  • surroundings,
your
  • personal appearance.

Arrange your day in such a way
that you,
at least most of the time,
take care of tasks
as they come.

Organize the details
in such a way
that your day
will run smoothly.
Devote
  • time and
  • effort
to
  • create this new order and
to
  • clean up old disorder,
and then
  sustain it [i.e., sustain this new order].

Deliberately
meditate
  for the
  • energy,
  • consciousness, and
  • guidance
to follow through.

If you experience
  a great deal of resistance
to doing so [i.e. If you experience resistance to deliberately meditating for the energy, consciousness, and guidance to follow through on creating this new order, cleaning up old disorder, and sustaining the new order],
let your helper
  help you
  • express
    the negative intentionality [that is behind your resistance] and
  • deal with
    the meaning of it [i.e., deal with the meaning of the resistance and its cause – your negative intentionality],
    as you do
    in all other matters [through your pathwork].

Begin to view your
  • outer
  • life
as a reflection of an
  • inner
  • attitude and
  • intent.
If the resistance is not too great to establish this new mode of life, you will see what a difference it [i.e. what a difference this new mode of life] will make.

• Burdens will fall off your shoulders.

• You will relish a
  • peace and
  • comfort
  that will give you clarity
  • to solve your inner problems and
  • to surrender to the deeper [involuntary] self.

When you have control where it is needed you can relinquish control where it is not needed.

Outer disorder in a person's life always reflects the inner attitude:

It [i.e., The outer disorder] mirrors the inner sense of
  • false abandonment [of needed discipline],
  of
  • wishful thinking and
  • avoidance [of facing reality].
It [i.e., The outer disorder] reflects

• your illusory state.

Outer order [rather than outer disorder] in a person's life, however, is not necessarily a sign of inner

• harmony and
• order reached.

[Rather,]

It [i.e., outer order]

• may [be], and
• often is,

an indication of the exact opposite [i.e. an indication of inner disorder].

Then [i.e., when outer orderliness indicates inner disorder] [outer] orderliness is not an expression of

• inner clarity,
but [rather, outer orderliness is]

• a compensation [for],
• a false attempt to resolve inner disorderliness.

When

• orderliness becomes compulsive and
• you are
• tense and
• obsessed,
• afraid and
• anxious

when established routines cannot be met –

that [compulsiveness for order and anxiety when established routines are not met]
is a reliable sign of inner disorderliness.
If orderliness
  • becomes
    a burden in a person's life, or
  • exists
    at the expense
      of
        • feelings,
        of
          • expansion,
          of
            • relaxation,
            of
              • freedom,
then
  the innermost being
    is sending a message
    to the conscious self.

The message says,

"make order in yourself."

But the message
  comes through
  garbled

because
  • the outer self
    is insufficiently attuned to
      • the inner self.

The outer self
  is still too resistant
  to
    • communicate with
      the inner self
  to
    • trust in its [i.e., to trust in the inner self’s] guidance and
    • decipher its [i.e., to decipher the inner self’s] messages.
Resistance to creating inner order is, as you know, always strong.

One person • reflects this [resistance to inner order directly] in his outer life [so that his or her outer life is in disorder, disarray, and chaos];

another type of personality • misreads the message [from the inner self calling for order] and applies it [i.e., and applies the message from the inner self that is calling for order] only to the outer plane [thus leaving out the inner plane].

Order in such instances [i.e., In instances where order is reflected only in the outer plane and is not reflected in the inner plane, order] always becomes • compulsive and • obsessive.

The compulsive orderliness [in one’s outer life] creates as much • trouble and • hardship in the person’s inner life as disorderliness does.

The degree varies, of course.

The strongest manifestations [of order that manifest on only the outer plane] are • wash compulsions, and • the like.
This factor [i.e., the factor that outer order could be compulsive and actually indicate a state of inner disorder rather than a state of inner order] is important to understand so that you do not fall into the error of • blind, • flat evaluation [in this matter of assessing the meaning of order in one’s outer life].

Look very carefully to sense the climate of a person's life.

If • the personal atmosphere is • relaxed and • easy and • the orderliness creates more • ease than • strain in a person's life, then it [i.e., then this orderliness] is indeed an expression of the divine orderliness you find in the universe.
You have now another tool with which to
• look at yourself in a newer light and
• gain new understanding.

Those who are helpers can apply this tool for
• their own benefit and for
• those whom they help.

Wherever you find disorder in your outer life, in whatever areas it [i.e., disorder in your outer life] may manifest, begin to focus on your discomfort about it [i.e., your discomfort about areas of disorder in your outer life].

Allow yourself to feel how much it [i.e., feel how much disorder in various areas of your outer life]
• disturbs and
• harasses you.

You may be surprised to learn how many of your [inner]
• anxieties and
• tensions you had ascribed to insolubly deep conflicts [within yourself] will vanish as you discipline yourself [and thereby bring order to various outer areas of disorder in your life].
Of course,
  • the resistance
to self-discipline,
  • the need
to make
disorder
in your life,
is
an expression of
such deep problems [and conflicts within].

The new awareness
of its [i.e., of outer disorder's and discipline's]
importance
will help you greatly
to
  • tackle the problem [of disorder]
also
from the outside
and
  • actually rearrange your [outer] life
in a new way.

You may now
be far enough
to do so [i.e., be far enough in your development to rearrange your outer life in a new way, simply]
because
  you so choose,
[and choose]
  • with an
inner understanding,
  • not merely
to perform
  an outer obedient act.
The latter [i.e., merely disciplining your life to perform an outer obedient act]
would not be very meaningful,
because
you would
  • resent it [i.e., resent merely being obedient to an “outer authority”
    without an inner understanding of why you are doing this]
  and
  • make the changes [in order to obey an “outer authority,” only]
    in the expectation of
    pleasing the parental authority
    who is supposed to
    give you what you demand [as a reward for your obedience].

If you then
  failed to comply [with the imagined outer parental authority’s wishes for you
  to be more disciplined],
you would feel
  falsely guilty [falsely guilty since there was in fact no parental authority
  to be obeyed in the first place in this matter],
  which [rather than helping you in adding the needed discipline]
  would rather
  hinder you [in adding the needed discipline].

This [risk due to your earlier immaturity that would create unhelpful false guilt
  for not obeying imagined parental authority in this matter of discipline]
is why
  I waited for so long
  to discuss this topic [i.e., this topic of order, disorder, and discipline].

Pay attention to
  how disturbed
  you really are
  by your disorder.

The resisting part in you [i.e., your negative intentionality not to do your inner work,
  develop, grow, and evolve in accord with the plan of salvation]
knows that
  if you free yourself of
  the burden of disorder,
  your inner work
  will be much easier.
And the resisting part [i.e., your negative intentionality not to grow and develop] wants to avoid just that [i.e., wants to avoid making your inner work easier].

The disorderly person is never able to concentrate.

The same [i.e., Never being able to concentrate] applies of course also to the [outwardly] compulsively orderly person who merely compensate for the inner disorder [by being compulsively orderly outwardly].

Disorder makes • concentration and • focusing impossible.

The mind must wander, preoccupied with • things undone, with • disorganized life and • chaos.

The mind may not directly wander toward • the disorder, toward • the immediate disturbance created by the disorderliness.

[Rather,] It [i.e., The mind] may wander elsewhere.
But if you
  • follow the [mind’s]
    wandering thought
    through
  and
  • examine the
    • content and
    • climate
    behind it [i.e., the content and climate behind
    the mind’s wandering thought],
you will see
  how disturbed you are
  by
    the many little things in your life
    that you do not wish to
    • tackle and
    • set in order.

Often
  people
  negate
  personal order
  as an
  important aspect of life.

They may even feel
  it [i.e. feel that personal order]
  is pedantic [i.e., feel personal order is overly detailed, formal and dogmatic]
  to speak of it [i.e., even to speak of personal order in their lives],
  because
  it [i.e., because personal order, it seems to them,]
  has nothing to do with
  the important questions of
  • creativity, or
  • spirituality, or
  • life.

But it is a fact
  that
  the great questions
  always rest on
  many little ones [i.e., many little questions].
When the little attitudes fall into place, as creation does in every tiniest detail, then your creative expression will be
• less [rather than more] hampered,
• much more free.

I ask you not to underestimate this topic [of orderliness].

You are now all [mature enough and therefore] profoundly enough involved with the deeper levels of your
• negation and
• destructive [negative] intent so that there is little danger for you to use outer orderliness as a
• false gauge and a
• false evaluation of your inner state.
And those who newly joined the pathwork are enveloped by the rest of you who are sufficiently aware of yourselves to avoid the danger of glib judgment [against yourselves or others for any disorder or any lack of discipline].

This danger [of your moralizing your state of disorder or lack of discipline] is another reason I waited so long to give this lecture.

As a task for all of you [i.e., As a task for all of you whether you are new or old to pathwork], I suggest that you look at your life from the point of view expressed in this lecture [i.e., from the point of view of inner and outer order and disorder].

In what way have you created an order that affords you • ease and • relaxation?

In what way do you resist doing so [i.e., do you resist creating order]?

In what way do you suffer from disorder?

Are you [even] aware of the fact that you do suffer from disorder?
If you are not [aware that you suffer from disorder], search inside and see the indirect discomfort [i.e., see the discomfort in your life caused indirectly by disorder in your life].

[When you do this.] Suddenly you will recognize many little
• actions and
• reactions
  in your daily life
  in a new light.

You will become intensely aware of
• how much you do suffer from your disorder
and
• how it was always so.

See how your disorder
• makes you lose yourself in the wrong way [i.e., makes you lose yourself in the wrong way by lack of control and self-discipline where you should have control and self-discipline – the healthy role of the ego]

and thus
• prevents you from losing yourself in the right way [i.e., prevents you from losing yourself to the inner involuntary divine energies within you].
In this connection [i.e., in connection with disorder making you lose yourself in the wrong way and preventing you from losing yourself in the right way]
I want to come back to avoidance.

Avoidance exists across the board.

You want to avoid seeing your
• negativity,
your
• destructiveness,
your
• dishonesty,
• the little thoughts about how you wish to cheat, even if you do not actually do it.

This [negativity, destructiveness and dishonesty in so many seemingly little ways] can be so easily
• overlooked and
• glossed over.

These
• invisible,
• secret
• thoughts and attitudes
• seem harmless to you and
• you delude yourself that they have no impact on you.
You want to avoid the feelings that are inconvenient.

The price you pay for avoiding [these inconvenient feelings] is literally insanity.

However, if you [on the other hand] confront what you would rather avoid, • the golden point in the middle, • the wonderful point of • truth and • reality will suddenly appear.

• Deep within the dreaded area, • through the dreaded area, you find • the golden point of • light, • truth, and • unification, [that is, you find] • the golden point of • God.
Every
  • area of avoidance
    bears within itself
    that golden point.

Every
  • dreaded point
    bears its
    golden center.

Go toward it [i.e., Go toward the area of avoidance, the dreaded point] and
  all woe
dissolves.

Go away from it [i.e., Go away from the area of avoidance, the dreaded point] and
  you increase
  your
    • suffering,
  your
    • confusion and
    • darkness.

You may think
  that there are areas
    • that cannot be faced,
    • that have
      no golden point
      at their ground:
      The areas of
      your
      • terror or
      your
      • evil.

This is not so.

As long as
  you avoid
  your
    • terror and
    • evil,
they [i.e., your terror and evil]
live in you
  as phantoms.
These phantoms [of terror and evil that live in you and that you avoid] create
  • disaster and
  • chaos.

Turn around
  one hundred and eighty degrees.

Instead of
  • going
    away from it [i.e., Instead of going away from and avoiding the terror and evil that live in you]
  • go
    into it [i.e., go into the terror and evil that live in you],
    no matter how bad it may feel,
    at first.

If you
  • summon your
    • courage and
    • honesty and
  • persevere
    with a minimum of faith,
you will
  • penetrate
    the darkness
  and
  • come to
    what I call the "golden point"
    in the center of your being.

It [i.e., the “golden point” in the center of your being] is in
  the center of the area that you most dread.
There is
  no horror
  that does not bear
  the golden point
  within itself.

There is
• no death
  that does not bear
  the golden point
  of
  • life.

There is
• no darkness
  that does not contain
  the golden point
  of
  • brilliant light.

There is
• no evil in you
  that does not bear
  the golden point
  of
  • your goodness.

If you can hold to
  this truth –
  and it is truth indeed! –
it will become
  so much easier for you
  not
  to avoid,
  but [rather]
  to go through
  the tunnel of darkness,
  into
  the golden area.

This is my message for you tonight.
A particular blessing is given
for the meeting to follow.

It [i.e., This meeting to follow concerning the new Center in the country]
is yet another step
in creating
the earthly place
where such
• wonderful work,
• unfoldment, and
• love
can exist.

You have
• special blessings
  for this meeting [that follows],
and
• a great deal of guidance.

Now,
• as my instrument
comes out of the state of trance,
• as you
  • are quiet and
  • listen to the music,
    I ask that you
    all
    meditate specifically
    for giving something of yourself
to this venture:

Your
• positive attitude;
your
• positive intentionality,
your
• goodwill,
your
• good thoughts,
your
• intention of giving
  your good feelings to it.
If you do this, and the more you do this, the more wonderful the venture will grow.

What will take place there [i.e., What will take place at your new Center] increasingly will be something that cannot take place
• when you are all in different locations in the city,
• where you cannot focus in the same way
and
• be by yourselves in the same way.

What increasingly will take place [at your new Center in the country] is the transformation from negative to positive
• energy,
from negative to positive consciousness.

We have begun to do this [i.e., We have begun the transformation from negative to positive energy and consciousness], to some extent.

It is not coincidental that the new movement I had announced for this working year comes at the same time as your Center in the country is being established.

There [i.e., There at your new Center in the country] it [i.e., this new work of transformation from negative to positive energy and consciousness] will best take place.
Your ability

- to make this transformation [i.e., this transformation from negative to positive energy and consciousness],

- to sustain and
  - feel comfortable with positive
    - feelings,
    - energy and
    - consciousness,

will grow

as a result of

- having owned up, and
- continuing to own up, to the negative.

The work will go on constantly

in these two ways,

alternating between

- exposure of negativity and
  - transforming the negative into the positive.

You will learn more

- techniques and
- approaches
  [to this two-part work]
  as you become ready for them in your progress.

You will have

- the means,
- the peace,
- the privacy and
- the surroundings
  in which it will be possible to do this work.
Use this gauge:

Where
the positive
• is unbearable and
• cannot be sustained,
it is an indication that,

[even] with all the recognitions [of the negative in you that] you have made,

• you still have not
• accepted and
• exposed
yourself;
• you have not quite
• understood or
• faced
negative attitudes in you.

They [i.e., these negative attitudes you have not fully dealt with]
may not even be different from
those you already know in principle,

but your knowledge [of these negative attitudes merely in principle]
is not sufficiently
• deep and
• wide.

Full acceptance [of these negative attitudes you have not fully dealt with]
is still absent.

You are still submerged
in those [negative] attitudes,
as if
half blind.
You are not really cognizant of
  • the way
  and
  • the strength with which
    you perpetuate
    these [negative] attitudes.

So your
ability
to bear
  • good feelings,
  • intimacy,
  • love, and
  • pleasure
is
  an exact indication
  of that [i.e., an exact indication that you are not really
cognizant of the way and the strength with
which you perpetuate your negative attitudes].

The work in the Center
  will particularly help you with
  the transforming aspect of
    the twofold task [i.e. the twofold task of 1) exposing your negativity and
    then 2) transforming the negative in you into the positive].

This [two-fold task of the transformation work]
  is a wonderful thing
to look forward to.

Just think of
  the meaning of it all:

You will
  no longer need to take refuge
  in your negativity,
  which
  appears
  to be
  more comfortable
  than
  • love,
  • closeness, and
  • pleasure.
• Love,
• closeness, and
• pleasure
  will be the
  • most comfortable and
  • easy
  state to live in.

This [i.e., the state of love, closeness, and pleasure]
is the natural state,
and
  that [positive natural state]
  is
  what you will attain.

Blessed be
everyone of you,
my dearest ones.

• Feel
and
• accept
  the love
  that pours forth
  from
  the spiritual side.

Be blessed,
be in peace.

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