Greetings and blessings for all of you, my dearest friends.

In order to finally discover your divine center, it is necessary to go through all the layers that separate you from it.

The

• misconceptions,
• false images,
• negativities,
• illusions,
• pretensions,
• defenses,
• unexperienced and therefore unassimilated feelings and
• confused thoughts are

one thick crust [that separates you from your divine center].
This [thick] crust [of misconceptions, false images, negativities, illusions, pretensions, unexperienced feelings, and confused thoughts] is the most difficult part to penetrate in the voyage to your innermost core [i.e., the voyage to your divine center].

It [i.e., this thick crust separating your from your divine center] contains many aspects that you have to learn to
• recognize,
• approach and
• accept in the right way.

Once you have penetrated all the layers [of this thick crust separating you from your divine center], you will gradually have to
• dissolve and
• assimilate the accumulated blocks [comprising these layers].

When you have learned the right approach to these aspects of yourself, [aspects] which you would rather not know, then you will come upon other levels of your being that still separate you from your innermost divinity.

Or, to put it differently, other tasks are waiting for you on your path to total self-awareness, [the total self-awareness] which is the absolute prerequisite to unification with the central divine core.
One such task is to achieve
- clear perception and
- connection with
  the soul movements.

You can also call them [i.e., you can also call these soul movements]
the energy streamings
of your
- feelings and
- attitudes –
  - the positive
    as well as
  - the negative
    ones.

Every
- attitude,
every
- expression,
every
- feeling
  creates
  an energy movement
  in your system –
  a specific soul movement.

I spoke of this a long time ago
and I will now do so more specifically.

We will discuss
the energy movement [or soul movement]
of
- wanting,
- wishing,
- desiring –
  - its [i.e., each of these specific energy movement’s] meaning,
  - its significance
    in the total expression
    of the human personality, and
  - its importance
    in the self-creating process.
Self-awareness,
whether it concerns [on the one hand]
• awareness of
  • inner problems,
  • confusions,
  • one's faults and
  • [one's] negativities,

or [on the other hand, whether self-awareness concerns]
• the awakening of
  • the ever-present
  • ongoing
    divine voice
    inside you,

requires
the art
of
focusing within.

You must also
practice
focusing [within]
to detect the presence
of those soul movements [or energy streamings of your feelings]
even to know
• what you
  really
• feel and
• think
  at any given moment and
• which soul movements [or energy streamings]
  those
• feelings and
• thoughts
  create.

Such focusing [within]
implies, of course,
some ability
to concentrate,
but this [ability to concentrate]
is not too hard to learn.
Every now-moment
  • is an expression
    within you
  and
  • creates
    a specific
      soul movement [or energy streaming of a particular feeling or attitude].

Observe these [soul] movements [or energy streamings of your feelings and attitudes].

• Do you feel a tightness?
  • Is the [soul] movement [or energy streaming of a particular feeling or attitude]
    • blocked and
    • stopped completely
      because of
        the tightness,
  or
  • is it [i.e., or is tightness]
    absent
      in its [i.e., the soul movements’] expression?

• Is it [i.e., is the soul movement]
  • hard-edged,
  • pointed,
  • disharmonious and
  • raw?

• Is it a [i.e., is the soul movement a]
  • smooth,
  • enlivening,
  • soft
    flow?
When you feel
• good,
• happy,
• open and
• alive,
the soul movements [or energy streamings from these feelings or attitudes] are
very
• smooth and
• soft,
yet in this very softness lies an enormous strength.

When the [soul] movement is
• stopped,
you feel
• dead.

When the [soul] movement is
• hurtful,
• raw,
• edgy or
• pointed,
you feel
• anxious,
• upset,
• apprehensive.

Every soul movement [or energy streaming] is the result of specific
• feelings,
• thoughts and
• attitudes,
and you must focus your attention on them [i.e., on the specific feelings, thoughts, and attitudes], too.
Let us now deal with 
the soul movements [or energy streamings] of
  • wanting,
  • wishing or
  • desiring.
Everything
  that exists
in human expression
can harmonize
  with the
  • universal forces and
  • creative laws.

Your soul movements [or energy streamings]
can be
  • healthy
and therefore
  • creative

and thus [cause]
  • further creation,

or [conversely] they [i.e., your soul movements or energy streamings]
can be
  • distorted,
  • sick,
  • life-defeating,

and thus cause
  • further destruction.

Desire
  in itself
is never
  either
  • right
    or
  wrong,
  • good
    or
  bad,
  • desirable
    or
  undesirable.
It [i.e., the rightness or wrongness of desire] all depends on its [i.e., on the desire’s] expression.

Therefore one cannot always say that having desires is a hindrance to spirituality.

Eastern philosophy expounds on desirelessness as a necessary state.

This [i.e., desirelessness being a necessary state] is only partly true.

It [i.e., desirelessness being a necessary state] is untrue in the sense that if desire is absent, it is impossible to create.

You create by visualizing a new state of being.

To do so [i.e., to create by visualizing a new state of being], the desire [to create a new state of being] must exist.

How you express this desire will determine the outcome.
If the desire is
  • too strong,
  • too tight,

if it [i.e., if the desire]
  • evolves out of a misconception
    that implies
    any kind of
    a "must,"
the desire is
  no longer
  • a desire,
but [rather the “desire” is]
  • a demand,
  • a threat,
  • a forcing-current
    that says:

"I must have
  or else I
  • will perish,
  • will suffer
    • unfairly and
    • unbearably,
  • will be unfairly treated."

This voice
  indicates
  a threat
  containing the message
  that
  if life
  does not yield the demanded result,
  it [i.e., life] is
  • bad and
  • unfair,
    which you proceed
    to prove
    by the dismal results
    you are about
    to create.

This can hardly be called
  a desire,
but it often parades under the guise of being one.
• Positive,
• real
desire
is a prerequisite
to the self-creating process.

For example,

if you do not want a
• new and
• more loving
state of being,

you will have
• no motivation
to attain it,
• no incentive
to overcome
the often
apparently insurmountable
resistance,
• not even a
visualized possibility
of such a [new and more loving] state.

To create
a new state of personality,
soul movements [or energy streamings of
the appropriate feelings or attitudes]
must flow forth.

Like the wind
they [i.e., the soul movements or energy streamings of
the appropriate feelings or attitudes]
carry the creative seed.
Desire
    is the blueprint
    we act upon.

To distinguish
    between
    • the creative
    and
    • the destructive
    desire currents
it is very important
    to understand
    what I mentioned before.

• Whether the desire
    flows
    without
    a "must,"
or
• whether it
    contains
    the forcing current [of the “must”]
can be easily ascertained
• in yourself,
  and even
• in others.

As it is with
    many other spiritual verities,
the concept of
    desire
    contains
    an apparent paradox:

The right kind of desire
    must become
    so relaxed
    that
    it does
    not have to
    be fulfilled.
If you can
strongly desire,
• without
  a trace of
  a "must,"
but
• with
  an attitude of
  • "I can
    live
    without my wish being fulfilled,
  • I can
    go through the pain of
    not having it
    and [in going through this pain of not having it I will]
    not be
    • annihilated,
    • defeated,
    [or even the least bit]
    • unhappy,"
then
the power
of such a desire
is
  truly
  limitless.

The energy
that is released
through
the absence
• of fear and
• of manipulation
  even on the subtlest of levels
  is enormous.

In other words,
your very
• desire
must also be
  • desireless.
Now, how can this be?

How can you come into a state in which what you want and consider desirable you can also readily give up?

How can you deeply long for something and yet accept the pain of its unfulfillment?

This seems a tall order, my friends.

Yet all evolution of the human soul moves inexorably toward this state.

The need for it [i.e., the need for this paradoxical state where you can accept the pain of unfulfillment of that for which you deeply long] is already evident on the outermost level – the previously mentioned crust [i.e., the crust of misconceptions, false images, negativities, illusions, pretensions, unexperienced feelings, and confused thoughts, the crust which covers your innermost core, your divine center] in which all the negativities reside.
One of the main reasons
for the existence of this crust [i.e., this crust of negativities covering your
innermost core, your divine center]
is the refutation of pain.

Evil
• resists
  what is [i.e., evil resists pain, disappointment, rejection, if this is what is]
and thus
• splits itself off
  from itself [i.e., evil resists the evil of pain, disappointment, rejection],
forever
  fragmenting consciousness
  into
  • "smaller," or
  • more limited,
    particles [of consciousness].

They [i.e., these “smaller” more limited particles of consciousness containing
the evils of pain, disappointment, or rejection]
can all come together again
through
  the great act of
  • acceptance, or
  • non-resistance
    in the right way.

Such an act [i.e., such a great act of acceptance of pain, frustration, rejection,
or disappointment, or non-resistance of these evils in the right way]
requires
  a methodical path,
  with help
    at every step of the way,
for it is easy
to veer off
  into
  • distortions and
  • misconceptions
    of truth.
If you are frightened of
• pain,
  together with its derivatives, such as
• frustration,
• disappointment,
• rejection,
and [if you] believe
  that you
  must
  not
  experience
  these [negative or evil] feelings [of pain, frustration, disappointment or rejection],
then
• you will have
  an overly strong desire
  to have
  no pain, or
• you will
deny
  the [very real and actual] pain [or evil that is there].

A must-current
is set up in you
that says,

• "This
  I must have" –
  no pain [and no frustration, disappointment, or rejection] –
• "This
  I must not have" –
  pain [or frustration, disappointment, or rejection].

Any such demand [i.e., any demand to have no pain, frustration, disappointment, or rejection]
is
  a creative block.

It [i.e., the demand to have no pain, frustration, disappointment, or rejection] hinders
  the very fulfillment
  you insist upon
  most.
The
  • tightness,
the
  • saying "no" to something –
    whatever
    it is in the universe [including evil, pain, frustration, rejection] –
the
  • false,
  • cramped
"no,"
creates
  • a
    • harsh,
    • tight
  soul movement [or harsh, tight energy streaming of my feelings and attitudes],
  • a movement [or energy streaming of my feelings or attitudes]
    that is full of
    • sharp,
    • cutting
edges
    which are
    • pointed and
    • hurtful.

Both
  • wanting
and
  • not wanting
can be
  • harmonious and
  • soft
or
  • disharmonious and
  • pointed.
It would be a mistake to interpret acceptance of all feelings and experiences to mean that you should not refute certain experiences or actions that people commit against you.

I wish to make this clear.

For instance, if you insist on not having any pain, you will be so disconnected and tense that you will not even recognize, let alone deal with, others' negativity and see when their machinations could abuse you.

The very pain that this [actual negativity, evil, and abuse coming toward you by others] causes makes you blind to it [i.e., blind to the evil and abuse coming toward you], therefore you react blindly; you can neither feel the true pain, nor assert yourself.
Conversely, if you do not fear pain, you can stand up for yourself and will not allow others to be deceitful, destructive, dishonest and abusive in their subterfuges and games.

You cannot fear confrontation when you can experience pain.

You will assert yourself if your pride permits you to be wrong – if you can suffer that pain [i.e., that pain of being wrong].

So, you see, my friends, not only is it untrue that acceptance of pain implies a masochistic, sacrificial weakness and submission, but [actually] quite the contrary [is true].
• True resilient strength and
• fearless self-assertion
rest upon
  the ability
  • to accept
  what is
  and
  • to deal with it [i.e., to deal with what is]
  without
  manipulating
  • facts and
  • feelings
  to be
  what they are not.

The conviction
that
• pain and
• disappointment
must not exist
creates
  a very
• tight and
• pointed
"no" movement [or tight and pointed negative energy streaming].

The "no" [to what is, to pain, disappointment, rejection, evil or frustration] is not a
• decided,
• harmonious,
• firm
  strength
  that grows out of
  • true dignity and
  • self-value.
Rather, It [i.e., the strength that comes from the “no” to what is, the “no” to pain, disappointment, rejection, evil or frustration] is a pseudo-strength that comes from the weakness of insisting on having it your own way:

"This I must have, that I must not have."

If you can proceed to the point of view that no experience on earth can come to you that you are not capable of handling, a great deal of tightness will dissipate, [and thus] make room for creative movement, and also eliminate a lot of fear.

The moment you decide this [i.e., the moment you decide that no experience can come to you that you are not able to handle], the [negative] experience you are involved in begins to take on a different aspect.
The very act of saying "no" [to what is, to pain, rejection, frustration, or disappointment] with
  • a weakness,
  • a tightness,
  • an unhealthiness prevents creative receptivity.

By the same token, the
  • grabbing,
  • insisting,
  • self-righteous "yes"
equally prevents creative receptivity.

Both
  • yes
and
  • no can be
    • healthy or sick,
    • desirable or undesirable,
    • good or bad.

Desire is determined by the underlying attitude which, in turn, determines the nature of the soul currents [or energy streamings from your feelings and attitudes].
Creative receptivity
arises out of a
• soft,
• relaxed,
• flowing
  movement.

The pain
of taking in
something
undesired

affords you the possibility of
• transcending
  this dark point
and
• finding
  the light
  behind it.

[Similarly]
The pain
of accepting the absence of
something
desired

affords you the possibility of
• transcending
  the emptiness
and
• finding
  the hidden fullness
  behind it.

This is
the law of life.

Only when
you embrace it [i.e., only when you embrace this law of life]
do you
set the creative movement
into action.
You must be careful to
• accept [i.e., to accept the undesired]
and/or
• renounce [i.e., renouncing the desired and accepting its absence]
in a spirit of
trust,
however.

Doing so [i.e., accepting the undesired and accepting the absence of the desired] in
• bitterness and
• hopelessness
is again
not
the right way.

Then [i.e., when you accept “what is” in bitterness and hopelessness]
the harsh soul movement [or the harsh energy streaming of your feelings and attitudes]
may not be on the surface,
as it is when a
• strong,
• pushy,
forcing current exists,
but it [i.e., the harsh soul movement or harsh energy streaming from your feelings and attitudes]
is still there,
hidden behind
the surface acceptance [of “what is”].

Everything seems to hinge on
how you react to pain –
be it the pain of
• experiencing something [here experiencing the pain something undesirable],
or [the pain of]
• experiencing the lack of it [here experiencing the pain of the lack of something desirable].
Can you trust pain
   • as you trust the rest of the universe,
   • as the universe is supposed to be trusted?

If you distrust pain
you distrust the universe,

for you cannot split off any single existing experience [here splitting off the experience of pain that exists in the universe] from the rest of creation.

Both the movement of • yes and the movement of • no must become • open and • sweet.

Even if the movement is firm, it [i.e., the movement] can still feel sweet.
It [i.e., your soul movement or the energy streaming from your feelings] can be an expression of your trust.

or it [i.e., or your soul movement or the energy streaming from your feelings] can be an expression of your fear.

It [i.e., your soul movement or the energy streaming from your feelings] can be an expression of your love.

or it [i.e., or your soul movement or the energy streaming from your feelings] can be an expression of your selfishness.

All these possibilities determine the nature of
- your movement,
the nature of
- how you desire, and
the nature of
- how you approach painful experience.

Your approach to pain
- immediately and
directly determines either
  - creative receptivity [even to pain] and
  - positive desire [for no pain]
or
  - greedy,
  - distorted desire [for pleasure and bliss and no pain, coming] from a fearful rejection of life's pattern [i.e., a fearful rejection of what is, especially a fearful rejection of life’s pain].
As your meditation practice grows in the course of your development, turn inward to detect the nature of your soul movements [and energy streamings of your feelings and attitudes].

Determine
• what they [i.e., what your soul movements and energy streamings of your feelings and attitudes] mean,
• what feeling and attitude they [i.e., your soul movements and energy streamings] represent,
• what thought pattern and type of desire they [i.e., your soul movements and energy streamings of your feelings and attitudes] express.

This is a new dimension to your approach to your inner person.

As you become more adept in recognizing these soul movements [or energy streamings of your feelings and attitudes], such recognition [of these soul movements or energy streamings of your feelings and attitudes] will be
• effortless and quite natural, without deliberate focusing and concentrating.
This new emphasis doesn’t imply that you are beyond your negativities, but [rather] that you are sufficiently aware of them [i.e., aware of your negativities].

The very negativities that still exist will be seen
• in a new light and
• in another dynamic expression.

For example, you may look into existing
• resistances and
• problems contained within your desire.

[In this example, as you look at resistances and problems within a particular unfulfilled desire, ask:]

• How
  • strong and
  • firm
  is the desire?

• Does it [i.e., does your desire]
  • flow smoothly
  or [conversely]
  • is it a
    • tight,
    • pushy
    current?
• If the latter [i.e., if it is a tight, pushy desire current],
  what does that mean?

• What does
  this [tight, pushy] way of manifesting
  your otherwise laudable desire
  hide?

• Or is the desire
  • overtly weak and
  • even absent?

• Can you
  feel
  a movement
  of this desire in you?

• How
do you feel it?

[Remember]
  If the movement
  is right,
  there is
  always
  • confidence and
  • trust
  that it will
  come to pass,
even if
  not right this minute.

If there is an area in your life
where a
strong desire
has still
not
been fulfilled,
in spite of
ardent attempts on your part,
investigate
how tight
this [desire] current is.
The very tightness [of this desire current] may hide an important clue to what you need to • know and • eliminate before fulfillment can come,

or the tightness of the [desire] current may reflect your lack of trust in the • universal, • creative process of which you are a part.

Then you must • deal with this attitude [i.e., deal with this attitude of not trusting the universal creative process of which you are a part] and • see the meaning behind it.

• To follow through with this important work, • to be able to tune into your inner [soul] movements [or energy streamings of your feelings and attitudes], you have to cultivate the ability to concentrate.
This [i.e., cultivating the ability to concentrate] is not as difficult as some of you may think.

All it needs is
• some goodwill and
• a few minutes' exercise daily.

I have given concentration exercises several times over the years.

Now I want to highly recommend a new approach to dealing with your negativities
• after they [i.e., after your negativities or negative emotions] are expressed and
• after you learn to take responsibility for them [i.e. take responsibility for your negative emotions].

I see among you, my friends, especially when you are together for protracted periods at the Center, that there is still a good deal of acting out [i.e., a good deal of impulsively acting out your negative emotions in your behavior when you are together].

This [i.e., impulsively acting out your negative emotions when you are together] must be vigorously discouraged.

There is no necessity for it [i.e., there is no necessity for acting out your negative emotions].
Not doing so [i.e., not acting out your negative emotions when you are together] need not lead back to • repression and • denial [of your negative feelings and emotions].

Often you admit your behavior [i.e., you admit your impulse to act out your negative emotions] but simultaneously proudly act it out [i.e., you impulsively and proudly act out your negative emotions] as if this acting out should • not be avoided but rather • be considered natural behavior concomitant with the admission [i.e., concomitant with the admission of your impulse to act out your negative emotions].

Don't you see that acting out [your negative emotions impulsively in your behavior] refutes self-responsibility as much as total denial [of your negative emotions] does [i.e., as much as total denial of your impulse to act out your negative emotions refutes self-responsibility]?

You are all ready • to assume responsibility for your actions and • to choose the right action.
Humanity as a whole
is so deeply conditioned
by
• denial and
• acting out,
with
• projecting and
• blaming others,
that it seems at times
impossible
for the individual
not
to do that.

• Admitting
  the impulse
but
• not acting on it
requires
  • inner prayer,
  • commitment
to the truth
and
  • the goodwill
to let God within you
    fill you
with the
  • action and
  • knowledge,
    even before
    the feeling
can follow suit.

When you
act out [your negative emotions],
• you must still believe
  that you need
    a scapegoat, and
• you are still
too frightened
  to look fully
    at yourself.

You are still threatened
by what you may see [in yourself].
In the last analysis
  the fear [of seeing yourself as you truly are with all your negativities]
  is always
  unjustified,
  no matter
  how difficult
  it may first be
  to give up
  a cherished illusion
  about the self.

No matter
  how ugly
  the traits may be
  that gradually
  ooze out of you,
they are
  never
  the whole truth
  of who you are.

You cannot fail
  to see objectively
  the temporary
  little ego
  in its ugliness
without
  losing heart
  about
  your whole person.
You cannot fail to become receptive finally to the
• beautiful,
• eternal you,

if you fully commit yourself to
• seeing and
• accepting both
  • the good and
    • the bad,
[both]
  • the beautiful and
    • the ugly,
[both]
  • the divine and
    • the evil.

If you wish to own up to both [the good as well as the bad],
you will find both [the good as well as the bad] – and will come to see that the good is
• real and
• eternal,
while the bad is
• only a temporary aberration and
• not the final you.
You must make up your mind
to take in
all of yourself,
• for better
or
• for worse,
whatever that may mean.

You must
ask for guidance
to do so [i.e., ask for guidance to take in all of yourself]
with a
• constructive and
• realistic
attitude
that
• leaves room for
many possibilities
and
• never denies life.

If you so ask,
this attitude [i.e., this constructive and realistic attitude that leaves room for
many possibilities and never denies life as you take
in all of yourself i.e., all of the good and the bad in you]
will come to you
from
within.

Begin to
focus on
both
• the ugliness
and
• the beauty.

See that
the very fact
that you
own up to
the ugliness
comes from
the beauty.
For only
  the divine infiltration
  of the self
makes
  the self
capable
  of
    • even wanting
      to be in truth,
of
    • having the courage
      to do so [i.e., the courage to be in truth],
of
    • undertaking
      the wondrous journey
      into the inner world and
• learning
  the many difficult lessons.

The very act
  of revealing
    all parts
  of the self
deserves
  your greatest
  self-respect,
  which you can pay [i.e., a respect you can pay to yourself]
    when you
    stop
    • projecting
      the unacceptable
      on others or
    • using
      the ugliness of others
      to hide your own [ugliness].
I suggest that
you also help each other.

When you are very tempted
to accuse the other person,
ask yourself,

"What is ugly
in me
and
what is ugly
in him or her?"

And then ask,

"What is beautiful
in me
and
what is beautiful
in him or her?"

But
really mean
these [four] questions.

Leave the [four] questions open
and
wait for the answers
until
you are receptive enough
for them [i.e., for the answers to these four questions]
to reveal themselves to you.

Do not
merely mouth such questions
while [at the same time]
you
• want to condemn
• others
and
• yourself
and
• find negative pleasure in doing so.
[Yet] *If this* [i.e., *If this condemning others and yourself*]

is where you still are,

then this

is what you must

own up to.

Admit that you
do not want
to see
the good

either in
• the other
or in
• yourself.

*Being right* [in your admission that you do not want to see the good in yourself]

is really

no substitute for
[actually] *seeing yourself*

as good,

you know!

But if you have

worked your way through

the mazes of your crust [i.e., the mazes of your thick crust of

misconceptions, false images, negativities, illusions, pretensions,

unexperienced feelings, and confused thoughts, the crust that

covers your divine center, that covers your innermost core]

to where you can already
genuinely

want

to know

both sides [i.e., want to know the good and the bad

in the other and in yourself],

then you will

soon witness

the unitive principle

unfold in you.
You will discover what you now know in theory but still cannot practice, as is evident:
• in your everyday acting out,
• when you get involved with others negatively.

What I see happening is that even if you no longer
• blame others and
• exonerate yourself,
even if you admit your own negativity,
you often do so because this is how it is supposed to be now,
but you do not emotionally experience this [i.e., you do not experience this “right action” as a spontaneous and natural arising from your feelings and emotions].

[Rather,]
Emotionally you still have a stake in
• blaming others and
• exonerating yourself.

This always means that inwardly you totally blame yourself, but do not wish to see this self-blaming behavior.
The more you blame yourself, the more you are hooked on blaming, and the greater your investment in doing so [i.e., the greater your investment in blaming someone – either yourself or others] must be.

In that battle it is always either
- the other person
or
- you who is right.

As you
- ask to recognize
  - the good
  and
  - the bad
    - in you
    and
    - in the other person,
- and open your heart to desiring that you see both
  - the good
  and
  - the bad
    - in you
    and
    - in the other,
you will truly experience the unitive principle.
You will understand
• how
  the negativities
  of
  both
  • you
  and
  • the other
  interact and
• how you
both
have
  • beauty and
  • goodness,
  as well as those
  • negative,
  • destructive
  traits.

This acknowledgement [that you both have beauty and goodness as well as those negative and destructive traits]

will eliminate
hate,
either for
  • yourself
or for
  • others.
In spite of the great progress you have made so strikingly and often so visibly in the various life manifestations – in the changing of your life inwardly and outwardly, the changing of your personality – yet the acting out, the desire to blame, still exists quite strongly.

Let us apply what I said in this lecture about right or wrong desire to the topic of blaming.

You desire to blame because you do not desire to see yourself.
Such
• unhealthy,
• distorted
desire [i.e., the unhealthy and distorted desire to blame others
because you do not desire to see yourself],
[which is, of course.]
contrary to
the truth of being,
creates a
constant threat
that
• the untruthful,
• the unrealistic
will
sooner or later
be exposed.

Therefore [i.e., because the untruthful will eventually be exposed for what it is] a
• protective,
• defensive
tightness
is put into
both desires [i.e., both the desire to blame others and
the desire not to see yourself],
[a tightness]
which influences
the soul current.

• Approach
the current
of [both of] these desires,
• feel
it [i.e., feel the current of both these desires].

As you feel the
• tight,
• strenuous
current
of the need to blame,
• experience and
• observe
this drama
truly as an observer.
As you feel the tight, strenuous current of the need to blame, and experience and observe this drama truly as an observer

You will then become intensely aware of the soul movement [or energy streaming from your feelings] that is created by your desire to blame.

As you take full responsibility for the desire to blame, open your heart in a relaxed, new way to welcome the desire not to blame.

In doing so [i.e., in welcoming the desire not to blame rather than to blame], you can see truth in you and in the other.

Seeing truth never leads to blame.

When you blame, you are never in truth, even if what you see is partially true.
The others may actually do and be all the negative things you attribute to them but they cannot be totally bad, for if they were [totally bad], you would not blame.

The same applies to you.

Seeing truth does not mean that either you or the other will be totally exonerated of all negativity.

But a truthful understanding of the negativity is possible only when you are totally engaged in and committed to seeing yourself truthfully.
The moment you do so [i.e., the moment you see yourself truthfully] all
• guilt,
• self-rejection and
• self-blame
disappear.

You know this,
for you have all experienced this miracle.

The same applies to the other person.

The truth you fail to see may not be something terrible at all, but because you unconsciously believe that it is [i.e., because you unconsciously believe that the truth is bound to be something terrible], you do not risk even wanting to see it [i.e., you do not risk even wanting to see the truth].

Seeing truthfully may elicit
• anger,
but never
• blame – and that [i.e., blame] is very different [from anger].

Become attuned to this very special difference [i.e., the difference between anger and blame].
Also,

when you
truly desire truth,
you can
wait
for the truth
to reveal itself.

You can wait
• in a state of
  • flexible desire,
• in a stream of
  • soft
  • trustful
    waiting
    for the truth
to reveal itself
    as a gift
    from
    your innermost being.

For

when it [i.e., the truth]
comes,
it will
feel
like a gift.

It [i.e., the truth]
is
• so revealing,
• so conciliating,
it [i.e., the truth]
sets you free
in all ways.

You may
experience pain,
but the nature of the pain
is very different from
the pain
that comes from
the cramped space within you.
Once you enter into this process [i.e., the process of finding and experiencing truth],

your desire
can make room for
the
• visualization and
• creation
  of a new state.

• Desire and
• receptivity,
totally free from
any "must."
do not refer to
an expectation of
external forces.

Rather
I am referring to
an inner creative process
of suddenly
seeing reality
in a
• new and
• sharper
light.

This
sharp light
is the grace of
• truth and
• love
that is
• freeing
and yet
• safe.
So, I say, 
my dearest friends, 
create 
a new desire 
for a new inner state 
in which you 
let go of 
all "musts."

You can easily 
feel 
every 
"must" 
as a very definitive movement in you.

And 
every "must" 
defeats 
healthy desire, 
therefore 
not allowing 
fulfillment.

For a short period 
under certain circumstances, 
the "must" 
may 
appear 
to yield results.

This is 
the temptation.

However, 
the results [coming from the "musts"] 
are 
not only 
• short-lived, 
but usually lead 
• to a crash, 
• to a severe disappointment 
whose origin 
cannot be pinpointed – 
which is 
the worst part about it.
| 38 | **The ability**  
|     | *to tune in to*  
|     | *the soul currents*  
|     | *of desire,*  
|     | *right*  
|     | *and*  
|     | *wrong,*  
|     | *healthy*  
|     | *and*  
|     | *distorted,*  
|     | *relaxed and creative*  
|     | *or*  
|     | *tight and uncreative,*  
|     | \*is a focus*  
|     | *you need to concentrate on*  
|     | *very specifically*  
|     | *to expand into*  
|     | *new states of*  
|     | *consciousness and*  
|     | *experience.*  
|     | \*As you learn to do so,*  
|     | *the rewards*  
|     | *will be like*  
|     | *flowers blossoming within you.*  

| 39 | **The love of the universe**  
|     | *is*  
|     | *in every cell*  
|     | *of your being,*  
|     | *in every particle*  
|     | *of your psychic processes.*  
|     | \*Try to*  
|     | *know*  
|     | *and*  
|     | *feel*  
|     | *this* [love of the universe].  
|     | \*Try to*  
|     | *tune in to*  
|     | *this* [love of the universe].
As you grow on this path, my dearest ones, you will increasingly learn to:
• concentrate
• use energy in certain directions.

This [i.e., This learning to concentrate and use energy in certain directions] will come out of the organic process of your purification and will not be a superimposed attempt to direct energy willfully.

You can entrust yourself to this organic process from the core of your being.

• Listen to it [i.e., listen to this organic process from the core of your being],
• become receptive to it [i.e., become receptive to this organic process from the core of your being].

You are all
• blessed
• loved.

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