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/

-by Eva Broch Pierrakos
Edited by Judith and John Saly; Devotional Format Posted 5/25/18
Each stage [i.e., Each stage of evolution toward new states of consciousness and experience]
- deepens in scope and
- releases new creative substance with which to create desirable
  - life experiences and
  - worlds.

In this way [i.e., By releasing new creative substance with which to create desirable life experiences and worlds]
more of the abundance of the universe becomes available to the individual.

You all know that visualization is quite essential to the
- creating and
- recreating work you do in meditation.

Unless you can visualize the state you are to grow into, it is hardly possible to reach it [i.e., hardly possible to reach the state you are to grow into].

However, it is extremely difficult to visualize a new state to grow into unless an example of some sort exists.
Therefore [i.e., In order to provide an example of a new state you are to grow into] a prototype
provided by a person who already has attained the desired state
is essential for
imprinting the proper concept
on your mind.

This
* map, or
* blueprint,
is the first step;
it [i.e., this map or blueprint, this prototype provided by a person who has already attained the desired state]
is
the idea
that later materializes.

Without
an idea,
materialization
is impossible.

05

• Attitudes,
• ways of being, and
• patterns of behavior
have
a particular power
to influence us;

we might almost say
they [i.e., these attitudes, ways of being, and patterns of behavior, these particular powers that influence us]
are contagious.
This [i.e., This way that attitudes, ways of being, and patterns of behavior have power to influence us and are contagious]

applies to both
• positive
and
• negative
• attitudes and
• behavior patterns.

Even
• feelings
and
• the states they create
  can be contagious.

It is known that
• some people's opinions
can influence
• others
  enough to make them adopt
  the same opinions.

This entire process of influence
  through exemplary figures
leads to
• imitation,
• emulation, and
• identification.
All of this [i.e., All of this entire process of one being influenced through exemplary figures leading to one’s imitation and emulation of, and identification with said exemplary figures]

can exist on a quite
• conscious,
• deliberate
level,
or on very
• subtle,
• subliminal, and
• involuntary
levels,
depending on
what figures are chosen
to
• identify with,
to
• adopt from, or
to
• emulate
as prototypes for
a new state
to grow into.

The freer
the soul and
the less encumbered
by
• distortions,
• misconceptions,
• negativity, and
• destructive impulses,
the more reliable
become its [i.e., the more reliable become the soul’s]
choices [i.e., the soul’s choices for whom to identify with and emulate].
This [i.e., This reliability of the soul’s choices for whom to identify with and emulate] applies both to the
• conscious and
• unconscious choice of
  • figures
    we want to
    identify with,
and also to the [conscious and unconscious choice of]
  • particular traits
    we decide
to
  • emulate
  or
to
  • discard.

The ability to make such choices well depends on the purity of the state of consciousness already attained by the chooser.

So, as always, the beginning is the hardest.

In this case [i.e., In this case, the case of being at the beginning of one’s path], one’s own distortions may lead to choosing
• false heroes,
and at the same time make one utterly blind to
• the really desirable aspects of a possible exemplary figure, because the concepts are lacking [i.e., because the really desirable aspects are lacking in the chooser].
Only little by little can a person build the proper concepts so as to be able to recognize the desired traits which can then be used as further road maps.

Individual personalities choose their
• parents and
• environment on the basis of this principle [i.e., on the basis this principle of picking desired traits in key people and environments in order to provide examples of the new state one is to grow into]

while journeying from
• one incarnation to • the next.

The proper exemplary figures set off a spark of recognition in the mind of the seekers. This [i.e., This spark of recognition in the mind of the seeker set off by the proper exemplary figure]

then creates a vibrant energy field whose creative power molds the soul substance of the seekers who have finally recognized the true examples.
When [i.e., When this creative power created by the recognition in the mind of the seeker of the true exemplary figure molds the soul substance of the seekers is] done in a
  • truthful and
  • creative
way,
this never means
  • falsely aping or
  • giving up one's own uniqueness.

Quite the contrary:

the emulated
  • ways of being,
  • traits, and
  • attitudes
are adapted to
the uniqueness of the seeker
who incorporates these universal aspects [i.e., these universal aspects of the exemplary figure being emulated]

  into his or her
  own
self-expression.

You remain
totally true to
yourself
when you emulate someone
in a
  • real and
  • creative
way.

Only
  • negative attitudes
in the self
can lead to
  • negative identification [i.e., can lead to negative identification by falsely aping the figure one emulates and giving up one’s own uniqueness]

and
  • choices of
    negative role models
and hence to
  • self-betrayal.
All parents are prototypical figures to their children.

Strong rejection of
  • of a parent, or
  • of particular
    • traits and
    • attitudes in the parent,
    is an indication that a deliberate negative identification took place – an aping which the self now blindly battles, because the real problem has not yet been recognized.

To the degree that
  • the parents and
  • the child are
    • healthy and
    • purified souls,
  the child identifies with their positive aspects.
The child will recognize what traits
• in the parent,
and later
• in other authority figures,
are to be
• used for its life plan,
and what traits are to be
• rejected.

The child can do this [i.e., The child can make this decision about what traits are to be used and what traits are to be rejected]
only to the degree that it [i.e., only to the degree that the child] is receptive through its own power to know the truth.

Negative identification [i.e. Negative identification by falsely aping the figure one emulates and thus giving up one’s own uniqueness]
leads to the creation of "images."

We use the term "images" in the pathwork to define
• misconceptions and
• generalizations which form
  • very limited and
  • fixed closed systems.
• Conscious
and/or
• unconscious
identification
which forms an inner image
always
creates
a limited vision
that precludes
seeing available alternatives.

This false vision
excludes
so many important factors.

The few that are seen [i.e., The few alternative factors that are seen] are therefore so out of context that
• one's perception of life
and hence
• one's reaction to it [i.e., one’s reaction to life]
are unrealistic.
Positive identification [i.e., Positive identification, which means not merely blindly aping, superficially and in a manner of pretense without full understanding, traits of another but rather recognizing as true, identifying with, and sincerely seeking to emulate positive traits of positive role models which never results in self-betrayal but awakens true traits from within]

can never lead to an image.

Instead it [i.e., Instead, this positive identification with positive traits of positive role models, and not merely aping these traits but instead using these examples of positive traits to awaken true positive traits from within]

leads to

visualization,

which is a

• flexible,
• realistic,
• wide-open

system

with many alternative ways

from which

• consciousness and
• creative action

can spread.

It is very important for you
to think about this [i.e., to think about this matter of positive identification] and
to really understand what I am saying here.

On the spiritual path
you come to a point
when you
must
know
that you
need

positive identification,
[i.e., positive identification] with a

• realistic,
• open, and
• freeing

prototype.
You need to recognize external exemplary models.

If you cannot yet, you need to first build an inner concept, so that you can both
• visualize inwardly and
• recognize outwardly exemplary figures.

Later you will become such exemplary figures yourselves, to inspire others on their path when they are ready to
• see truth and to
• conceive of themselves according to their indwelling potentials.

A true exemplary figure inspires you to visualize similar traits and attitudes [i.e., inspires you to visualize traits and attitudes that are similar to those of this true exemplary figure and that are also traits and attitudes that lie] dormant within your deeper self which can then be brought into full expression.
I mentioned before that the
• blocks and
• fogs
    created by
    • illusion and
    • distortion
    make you blind
to
• true exemplary figures
or at least
to
• some of their traits.

They [i.e., These blocks and fogs created by illusion and distortion] cause you to be blind because your concept of what really exists in these examples [i.e., because your concept of what really exists in these examples of traits and attitudes that are present in true exemplary figures] is either
• still absent [i.e., you have no concept of the traits and attitudes that are present in these true exemplary figures]
or
• so misconceived [i.e., or your concept of the traits and attitudes that are present in these true exemplary figures is so misconceived] that your interpretation of what you see may be completely wrong.
Truthful perception of exemplary figures can only exist when you are already relatively
• free,
• open, and
• aware of yourself;

then [i.e., then when you are relatively free, open, and aware of yourself]
suddenly something will click in you.

A
• spontaneous,
• almost automatic,
organic desire to develop in the same direction as your example [i.e., the example provided in the true exemplary figure that is offered to you] will spring up in you.

You will not imitate something that is foreign to your nature.

Basic universal traits
• exist
and
• are expressed in different ways by each unique individual;
so you
• do not emulate to make an exact copy of a trait but rather
• adapt it [i.e. but rather you adapt the basic universal trait you see in a true exemplary figure] to your unique individuality.
Somewhere along your path
you will have gained
sufficient self-awareness
to have a
subliminal understanding
of what is
worthy of emulation.

You will
• be alert to it [i.e., You will be alert to what is worthy of emulation]
and
• use this vision [i.e., and you will use this vision of what is worthy of emulation]
to complete yourself.

As in every area of development,
here, too, are certain
• sequences and
• alternations
  according to spiritual law.

Where
• blocks exist,
  and
• exemplary figures
  are therefore
  • absent or
  • unrecognized,
the psyche
has to learn
how to choose
• realistic,
• positive
figures
  as signposts.
You must
• pay attention to
  this necessity [i.e., this necessity for the psyche to learn how to choose
  realistic, positive exemplary figures as signposts
  whose traits and attitudes are to be emulated]

and
• conceive
  an inner vision
  of what a
  • unified,
  • harmonious,
  • integrated
    person,
    who expresses
    • contact and
    • unification
    with
    the divine self,
    is like.

When such a concept exists [i.e., When such a concept exists of what a unified,
harmonious, integrated person who expresses both contact
and unification with the divine self is like],
inner visualization
  can begin,
  which will then
  make you capable of
  • meeting and
  • recognizing
    the outer figures
    who can further
    • help,
    • affect, and
    • inspire
    you,
    to fully become
    your best self.
In this lecture I wish to give you some
• clear-cut pointers and
• initial concepts
  of
  what to
  • look for,
  what to
  • be attuned to, and
  what to
  • be prepared to recognize
    as
    your own
    as yet dormant
    potentials.

I will draw a picture of
what it is like,
• inwardly
  as well as
  • outwardly,
  to come to the point
  where
  the personality
  truly unites
  with
  • the inner divine self,
  with
  • the inexhaustible wealth
    that is
    every human being's
    inner nucleus:

  the center of one's very being.
This lecture is just an outline that describes certain very basic conditions and expressions which can safely be generalized and applied to all of you who have reached the state where your divine self is being continuously expressed and actualized.

I will try to give you a concept and a vision so that you can begin to see with fresh eyes, and perhaps recognize in others what you had previously been blind to.

When individuals come to the state of deliberately and consciously choosing to commit themselves to the divine will and reality, then the groundwork has been laid for certain vital changes to occur in their inner and outer lives.
This [i.e., This choosing to commit to the divine will and to reality]
    is a commitment to
    the all-consciousness
    indwelling in every creature.

It [i.e., This all-consciousness indwelling in every creature]
can be called by any name you choose:
• God,
• universal consciousness,
• the real self,
• the inner self—
    whatever name you give to
    that which transcends
    the little ego.

When this whole-hearted commitment [i.e., When this whole-hearted commitment
to the all-consciousness, God, the inner self or whatever name you give to that which transcends the little ego]
is made
totally,
then certain things begin to happen
in one's life.

Obviously,
one reaches this state
not by
crossing a
• sharply defined line,
but
through a
• gradual process.

Before describing this process,
I wish to say that
you must not be misled by
the fact
that you may
• consciously have made such a commitment,
and yet
• find no great
• inner or
• outer
    change
    occurring in your life.
Some of you may be very committed to God [i.e., very committed to God, to universal consciousness, to the real self, to the inner self – or to whatever name you give to that which transcends the little ego]

on a conscious level,

but you may not realize at all that there are other levels in you where this is not the case [i.e., there are other levels in you where you are NOT committed to God, to the real self, or to whatever name you give to that which transcends the little ego].

You may find it very easy to believe on a merely conscious level that this commitment to God is what you want.

Consciously you may
• be full of goodwill
  and
• really mean it.

But unless you have come to experience the contradictory levels within you
• where you do not wish that [i.e., where you do NOT wish to commit to God or to be full of good will and really mean it],
or
• where you only wish it [i.e., where you wish to commit to God or to be full of good will only]
on your own ego terms which defeats the very act of self-surrender,

you will want to balk [i.e., you will want to balk at committing to God, to universal consciousness, to the real self, to the inner self – or to whatever name you give to that which transcends the little ego, or you will want to balk at committing to being full of good will].
Unless you acknowledge your
  • contrariness,
  • fear,
  • self-will, and
  • pride,

your conscious commitment [i.e., your conscious commitment to God or to be full of good will] will always be blocked.

Unless you own up to
  • the contrary ego level hidden behind
  • your goodwill,

you may not even understand why certain results are still lacking despite your conscious commitment to
  • truth,
  to
  • God,
  to
  • love.

This awareness [i.e., This awareness of your contrary EGO level hidden behind your CONSCIOUS commitment to truth, God, and love] is extremely important,

and the pathwork deals with it [i.e., the pathwork deals with your contrary ego level hidden behind your conscious commitment to God and goodwill] in a very intensive way in order to help you avoid one of the most insidious obstructions:

self-deception.
We
• search for
and
• bring out
that negative part of the self
which says,

"I will not."

You will
learn the
• courage,
• humility, and
• honesty
to expose
this part –
the part that even says,

"I
want
• to resist.
I
want
• to be spiteful.
I
want
• to have it all my way, or else!"

Only when
the secret crevices
of your psychic substance
• yield up and
• expose
these areas [i.e., these hidden areas where the secret crevices of your
psychic substance WANT to resist commitment to God and
goodwill, and WANT to be spiteful and to have it all its way]
can you begin –
often with a lot of struggle –
to change
this
• very negative level,
this
• darker part
of the personality.
When this part [i.e., When this very negative part of you that WANTS to resist commitment to God and goodwill, that WANTS to be spiteful and have it all its way]

remains hidden, you
• are split
and
• do not understand why
your positive endeavors fail to go further.

Then there comes a point when you have won this particular battle [i.e., won this particular battle against this very negative part of you that WANTS to resist commitment to God and goodwill, that WANTS to be spiteful and have it all its way].

At this stage you can wholeheartedly
• embrace and
• trust the surrender to divine consciousness.

But again, this [i.e., this victory over this very negative part of you that wants to resist commitment to God and goodwill, that wants to be spiteful and wants to have it all its way]
does not come in one fell swoop.

At first this surrender [i.e., this surrender to God and good will] must be fought for every time.

You need self-discipline to remind yourself [i.e., to remind yourself to surrender to God and good will].
Although resistance [i.e., Although resistance to committing to God and good will] is gone, the outer self
• is still conditioned to the old functioning
and
• automatically [i.e., automatically and out of habit] forges ahead
  on the top level [i.e., on the outer superficial level]
  of the mind.

At this stage you need to acquire a new habit pattern.

It [i.e., Forming a new habit pattern] takes time.

Perhaps when you are in
  • real trouble,
  in a
  • state of crisis,
you will remember to
  • let go
  and
  • let God.

But in
  • ordinary life,
  in
  • your everyday chores,
  this [i.e., BUT in ORDINARY LIFE, and in your EVERYDAY CHORES THIS “letting go” of your resistance to God and choosing instead to “let God” by, in all of life, committing yourself to God, to universal consciousness, to the real self, to the inner self – or to whatever name you give to that which transcends the little ego] does
  not yet
  occur to you.
Perhaps you can do it [i.e., Perhaps you can let go of your resistance to committing to God and instead commit to God]

where you are relatively free,
but you still find your old
- obstinacy,
- distrust, and
- forgetfulness
  where problems persist.

Only little by little do you reach the state where
- a new habit pattern is instituted,
  where
- the act of self-surrender to the all is actualized,
  where
- it [i.e., where the act of self-surrender to the all] manifests

and where
- it [i.e., where the act of self-surrender to the all] permeates all your
  - thoughts and
  - perceptions,
  your
  - decisions and
  - actions,
  your
  - feelings and
  - reactions.

We shall come back to this.
First let me speak about the relationship between your
• inner
and
• outer
life.

A lot of confusion exists among people about this topic.

There are those who claim only the inner life is important.

They prohibit
the
inevitable
movement
from the inner to the outer life because
they do not see the
• limitation and
• actual falsity

of this idea [i.e., do not see the falsity of this idea that ONLY the INNER life is important].

If
• unification and
• divine process
are truly in movement, the
• inner content
must
express itself in
• outer form.

In short,
• the outer life
must mirror
• the inner life
in every possible respect.
But

if your consciousness
  • ignores this truth [i.e., if your consciousness ignores this truth that the outer life must mirror the inner life in every possible respect],
or even
  • strongly embraces
    the opposite belief
    that the outer does not matter,
then you
  prohibit the flow
  of the whole process.

If this happens [i.e., If you thus prohibit the flow of the whole natural process of the outer life mirroring the inner life in every possible respect],
[then] the more radiant energetic matter cannot
  • express itself
    on the levels of coarser matter
and thereby
  • refine it [i.e., when the more radiant energetic inner matter cannot express itself on the levels of coarser outer matter, then the the more radiant energetic inner matter cannot refine the coarser outer matter].

You may recall that in one of the more recent lectures I described how creation attempts to fill the void.

Every human being helps in this task of refining the coarser matter by bringing
  • inner spiritual reality into
    • outer expression.
The false concept
that
the outer level
does not matter
encases
the inner spiritual
• truth and
• beauty
behind a wall,
separating it [i.e., separating the inner spiritual truth and beauty] from
the material reality.

The individual
with this false concept [i.e., with this false concept that the outer coarser level does not matter and that only the more refined inner world matters]
 begins to see a dichotomy
between the two [i.e., a dichotomy between the outer coarser level of reality and the more refined inner level of reality]
which
are really
one [i.e., the outer coarser level of reality and the more refined inner level of reality are really one reality].

Many
• movements and
• spiritual schools of thought
preach
• asceticism and
• the denial of the outer life
under the guise
that this [i.e., that such asceticism and denial of the outer life] furthers
inner spiritual life.
This distortion [i.e., This distortion that asceticism and denial of the outer life furthers inner spiritual life]

is a reaction to
the equally distorted opposite extreme,
which position
• claims that
  • outer form
    is more important than
  • inner content,
and may even
• negate that
  an inner
    • reality or
    • content
  exists at all.

Instead, it [i.e., Instead, the position that negates that an inner reality exists at all]

• asserts that
  only
    outer form
  matters.

True inner growth must
eventually
also manifest outwardly,
though not necessarily with the speed designated by
the outer-oriented person,
who
  in expecting an instant change
is making mistakes in judgment.

It is certainly possible to express outer form
without it [i.e., without this expression of outer form]
being a direct expression of
inner content.

You must therefore
be careful in your evaluations.
These two distortions [i.e., 1) the distortion that asceticism and denial of the outer life furthers inner spiritual life and that only the inner life is real and important and 2) the opposite distortion that only the outer life is real and important] are faulty counter-reactions, each one attempting to eliminate the other by misunderstanding its own [i.e., by misunderstanding its own distortions and reactions to the other].

This phenomenon can occur on all subjects as long as consciousness is entrapped in dualistic illusion.

During different • eras and • civilizations, and under different • cultural conditions, one of these opposite distortions may be adopted until the pendulum swings to the other.

Only a • truly connected, • self-actualizing and • unified person expresses • outer form as an inevitable sequence of • inner content.
When the outer form exists without the inner content, it is a temporary cover that must break down, even though it resembles [i.e., even though the outer form resembles both] the glorious perfection of divine reality and its expressions [i.e., and the expressions of the glorious perfection of divine reality].

Again, this [i.e., Again, this breaking down of an outer form which only appears to be an expression of the glorious perfection of reality but is actually merely a temporary mask covering the undeveloped or underdeveloped inner contents] is a process that repeats itself in many areas throughout human development.

However, it is an ongoing law that all false covers must crack and crumble.

When outer form exists unconnected with an organic inner content, it [i.e., the outer form] must disintegrate.
If it [i.e., If the outer form] exists on faulty premises based on • appearance, on • confusing the outer life with the inner, then the outer form must first crumble before it can be rebuilt as an organic expression of the inner • movement and • content.

Only when • the outer form has crashed and • the inner chaos been • exposed and • thoroughly eliminated, can • inner beauty build • outer beauty, • inner harmony build • outer harmony, and • the inner abundance build • outer abundance.

A clear vision of this principle is also necessary for creating a visualization of your own movement which can then manifest in your • outer life as a result of your • inner process.
I shall now discuss specific manifestations that take place in a person who is already deeply anchored in the process of actualizing the divine life into his or her ego consciousness.

What are the inner and outer attitudes, manifestations, and expressions of such a person?

All decisions, big or small, are made on the basis of self-surrender, where the little self surrenders to the godself.

It [i.e., The little self] steps aside and allows the inner wisdom to permeate it.
In this process [i.e., In this process where the little self steps aside and allows the inner wisdom to permeate it]

the personality
realizes
that there is
nothing
that is
unimportant.

Every
• thought,

Every
• opinion,

Every
• interpretation,

Every
• mode of reacting
is given a chance
to be permeated by
the greater consciousness.

At this stage
• the resistance
to pay attention to
everything that occurs
is overcome;

• a new habit
has been formed
so that
the divine process
is now
self-perpetuating.
It [i.e., This new habit that has been formed in which the divine consciousness and greater wisdom of the inner self permeate everything] is so much part of the whole person that it operates even on those rare occasions when the personality forgets to establish contact [i.e., when the personality forgets to establish contact with the inner self], when, perhaps, an old raw area might still • flare up and • push the personality in the wrong direction.

The inner self is sufficiently freed to manifest so that it [i.e., so that the inner self] can send forth • warnings, • disagreement, • advice – and then leave the decision of whether or not to follow such advice to the outer personality.

This is already a state of grace.

• Confidence and • trust have been established as a result of repeated proof that divine reality brings • truth, • wisdom, • goodness, and • joy.
At first, the divine will is not trusted.

It [i.e., The divine will] is confused with untrustworthy parental authority, which may often have proclaimed something as good for the child that really proved not to be so.

At the stage in question this confusion no longer exists.

The self is fully aware that divine will is truly in accordance with all that the heart may possibly desire.

This trust [i.e., This trust that divine will is truly in accordance with all that the heart may possibly desire] grows gradually every time you overcome your resistance and go into the apparent abyss of surrender, giving up narrow self-will.

This self-perpetuating divine process [i.e., This divine process whereby the trust that divine will is truly in accordance with all that the heart may possibly desire, a divine process that grows gradually every time you overcome your resistance and go into the apparent abyss of surrender] brings a vital revolutionary change into the entire person.
I can touch upon only a few of its manifestations [i.e., a few of the manifestations of this trust that divine will is truly in accordance with all that the heart may possibly desire].

Thoughts of truth will be sent forth into your being, notwithstanding the limited thoughts you still habitually follow.

You will hear an inner voice instructing you with • a wisdom and • a unifying spirit that your outer self cannot possibly produce.

According to this wisdom [i.e., According to this wisdom from the inner voice], there is never any need to • hate, to • feel self-rejection or to • reject others.

The • answers and • revelations will show the • oneness and • unity of all, which will completely eliminate • fear, • anxiety, • friction, and • despair.
Surrendering
- the knowledge of the
- limited ego
to
- the knowledge of the
- deeper self,
  so as to exert all
  - energy,
  - courage,
  - honesty, and
  - self discipline
toward making the deeper knowledge self-perpetuating,

leads to ultimate fulfillment.

Without this [i.e., Without this total surrender to the knowledge of the deeper self and thereby making the deeper knowledge self-perpetuating] as the essential foundation, no
- joy,
- pleasure, or
- fulfillment
  can exist for long.

Even while they do exist [i.e., Even while joy, pleasure and fulfillment do exist], the fulfillment
- becomes unbearable
  and finally
- cannot be accepted.
Give up your stake
  in
    • your negative reaction,
    in
    • the stubborn opinions
      of your little mind,
    in
    • the laziness
      that forces you
      to succumb to
      the old habits
      of your separated self.

You will thus gain [i.e., By giving up your stake in your negative reaction, your stake
in the stubborn opinions of your little mind, and your stake in the laziness that forces you to succumb to the old habits of your separated self, you will gain]

true life.

Wait patiently,
  but
  be ready
    to receive
    divine wisdom
    which
      you
    can activate
      if
        you so desire.

When this state [i.e., When this state of having received divine wisdom]
  • has been instituted,
  or
    • is in the process of being
      continually
      • deepened and
      • strengthened,
then
  certain other manifestations
    begin to appear,
    • inwardly
    and
    • outwardly.
You will find
an immense security.

This is a security
you can only gain
when you discover
the reality
of the spiritual world
• within you
and
• operative around you.

You will then
know
the deep peace
of
the meaning
of
• your life
and
of
• all life.

You will
• intuitively
know
the connections
and
• be permeated by
a sense of
• fulfillment and
• safety
that surpasses all words.

All this
will then no longer be a
• theory or
• belief
that you
• cling to
or
• deny,
but an
experiential fact
which you can recognize
again
and again.
There is always a way out of every darkness and therefore never a reason to despair.

You will know that nothing happens without good cause and that you are always capable of using whatever you experience to heighten your blissful life.

Dark spots become opportunities for further light and no longer need to be avoided, whether they be [i.e., whether the dark spots be]

- pain,
- guilt,
- fear,
  or whatever.

Again and again you will experience the wide open system of creation.
You will
  • know and
  • make use of
      your own creative powers,
rather than
  • feeling
      a helpless object
      in a fixed world.

• Peace
and
• knowledge of
  the rightness of life

  come from
  realizing that
  your
  • world,
  your
  • experience,
  your
  • life
      is
  your
      creation.

This [i.e., This peace and knowledge of the rightness of life that come from
  realizing that your world, experience, and life is YOUR creation]
  opens
  many new doors.

You no longer live in
  the two-dimensional world
  of either/or.

You avail yourself of
  the many-faceted reality
  at your disposal.
The confidence and fearlessness in which you then live necessarily release an immense amount of energy and joy.

As you lose your fear of pain because you can experience pain, your pain ceases to exist.

As you lose your fear of anger and hate because you can accept your own anger and hate, they [i.e., anger and hate] no longer exist.

The energy is now free for other, better expressions [i.e., The energy is now free for expressions other than and better than pain, anger, and hate].
You now

• become capable of
  • pleasure and
  • joy

and

• no longer need to reject
  • them [i.e., no longer need to reject
    the expressions and experiences of pleasure and joy].

Instead of

creating

• loneliness,

you can

create

• relationships:

  the bliss of

  • the most intimate relationship
    with
    one mate,
    and
  • the satisfaction of
    • deep,
    • open
      friendships.

Pleasure

will no longer

frighten you

because

you now

know

in every

• pore and
• cell

of your being

that you
deserve it [i.e., that you deserve pleasure].
Your
  every
  • pore and
  every
  • cell
  are expressions of
   a consciousness
    which is now
     in harmony with
      your god-consciousness.

Many of you find yourselves
  in an interim state
  where you
   experience
    new
     • joys and
     • pleasures
      you never knew existed.

Life
  opens up for you
   as it never did.

But
  you also find yourself in the position
   where you
    cannot yet bear
     too much of it [i.e., you cannot yet bear too much of this life that is
       opening you up to the experiences of new joys
        and pleasures that you never knew existed].

This [i.e., Your not being able to bear too much of this new life full
  of experiences of new joys and new pleasures]
   is because
    you
      • have not
        totally surrendered to
          the god-consciousness, or
    you
      • have not sufficiently faced
        negative aspects in you and
      • still cling to them [i.e., and because you still cling to
        negative aspects in you].
Hence [i.e., Because you have NOT TOTALLY surrendered to the god-consciousness, or because you have NOT SUFFICIENTLY faced negative aspects in you but rather still cling to these negative aspects],

you

fear

pleasure [i.e., you fear the full experience of true pleasure],

which becomes

more frightening

than

• the grayness
  you still
  • wish for and
  • create,
• a grayness of
  neither
  • pleasure
  nor
  • pain.

You often

want to

painstakingly preserve

this state of grayness

without knowing that you do so.

It is a grayness

which gives you
  • comfort,
but in the long run

leaves you
  • empty.
An inevitable manifestation
of the continuous process
of actualizing
your deep self
is the
incredible creativity
that blossoms out from
your inner life.

You are creative in
• ideas,
• alternatives,
• talents,
• richness of feelings, and
• the ability to
  • live with and
  • relate to
    others.

You find
• the treasure of
  your
  • creative powers,
• the wealth of
  your
  • feelings, and
• the fullness of
  your
  • own being.

Only as you
go through
the emptiness
can you
find
that fullness.

And that [i.e., And going through the emptiness] requires
courage
which comes
when you
• pray or
• meditate
  for it.
You must
   • want
     the fullness
   and
   • commit yourself
to it [i.e., commit yourself to this fullness].

• This fullness of
  • feelings,
• this wealth of
  • creative ideas, and
• the ability to
  • live in the now
    with all its
      • excitement and
      • peace,
    will
      • deepen and
      • widen.

It [i.e., This fullness of feelings, this wealth of creative ideas, and the ability
to live in the now with all its excitement and peace] will
not
consist of
  • mutually exclusive opposites
but of
  • different facets of
    the same fullness.

The times when you
seem to lose it [i.e., seem to lose this fullness of feelings, this wealth of creative ideas, and this ability to live in the now with all its excitement and peace] will
• come less often and
• be less severe.
Since you now have the power to create, you can create a
• deeper
• intuitive understanding of
  • yourself,
  • others, and
  • life.

Your total attitude of relaxation about every part of yourself
• eliminates the need to
  • cover up and
  • escape from anything in you
and therefore
• must make you aware of other people on their deepest levels.

You
• read their thoughts and
• understand the deeper connections
  • within and
  • between them
  so that
  you can
  • help them,
  • have empathy for them, and
  • love them.

You need never
• fear and
• defend against others with your destructive ego defenses.
Outer manifestations
must follow suit.

Your health
will be glowing.

You will have
  • vitality and
  • energy
    as you never had before.

The energy
you expend
  will always be replenished –
    and more so.

All your functions
will be
  in perfect working order.

All your
physical systems
will be coordinated.

This [i.e., This outer manifestation]
will affect
  your outer looks;

you cannot help
being beautiful
  when you are in
    such vibrant
      • health and
      • harmony.
It [i.e., This outer manifestation] will show in the
• grace and
• poise of your movements,
[in] the
• balance and
• coordination you express,
in the
• tone of your voice,
in the
• sparkle of your eyes,
in the
• brilliance of your skin,
in the
• suppleness of your form.

The improvement will come in varying degrees,
but it [i.e., but the beautiful outer manifestation] is always possible.

Think of it [i.e., Think of this beautiful outer manifestation] as your
possibility.

You will be able to materialize it [i.e., materialize this beautiful outer manifestation] because you already are essentially that person.
But you cannot make it manifest [i.e., you cannot MAKE this beautiful outer manifestation materialize]

if you either
• have a stake in believing you cannot be like that,
or if you
• want all that
  • vitality,
  • health,
  • radiance and
  • beauty
for
• egotistical reasons or
• competitive power drives.

Then [i.e., Then if you want all this for egotistical reasons or competitive power drives]
the inner guilt
will not let you make it happen.

There are of course those who have these desirable qualities only in outer expression.

In that case, the time will come when these outer forms must break down before they can be rebuilt with inner content.
There is an innate system of divine justice built into all consciousness.

Whenever a life expression is sought that does not come as a harmonious outer result of an inner reality, it [i.e., this outer expression or result that is sought when it does not come as a harmonious outer result of an inner reality] will either

• not succeed

or will

• break down after it has been created.

The real inner guilt that psychologists all chalk up to neurotic guilt operates here.
Such guilt is neurotic [i.e., Such guilt that psychologists assess as being brought on by functional disorders that cause guilt to dominate the personality and hence guilt that is diagnosed by psychologists as neurotic, is, in fact, neurotic guilt]

only

when it [i.e., only when such guilt that has been diagnosed as neurotic] expresses itself

in

distorted perfectionism,

which hides an unwillingness

to give up a real

guilt.

So when you find
• resistance to happiness,
look for
• the meaning [i.e., look for the meaning of the resistance to happiness]
and
• the areas of justified guilt [i.e., and also look for the areas of justified real guilt].

Inner unity with your eternal self makes it possible to use your creative ability to explore any area of universal truth you truly wish to comprehend.
You now know the power of
• thought and
• consciousness

and you can focus it [i.e., you can focus this power of thought and consciousness]
as a result of the self-discipline you have learned.

Thus you can cultivate a creative receptivity to experience the eternal state beyond physical death.

This perception [i.e., This perception of the eternal state beyond physical death] is not reliable as long as you seek it [i.e., as long as you seek this perception of the eternal state beyond physical death] out of your own fear of death.

It [i.e., This perception of the eternal state beyond physical death] is reliable only when you do not fear death because you now • can die, just as you • can be in pain.
Whenever you want something because you fear its opposite, the result [i.e., the result of trying to create something because you fear its opposite] cannot be reliable.

You can create only out of • fullness, not out of • need and • poverty.

So the difficulty is in initially creating fullness.

Seeking the opposite of what you fear is an • escape and leads to a • split rather than to • unification.

Exactly the opposite road must be taken.

You must die many deaths, • right now, • every day in your life, in order to discover the eternality of life.

Only then [i.e., Only when you die many deaths and discover the eternality of life] will you live fearlessly.
How can you die all these little deaths?

Follow exactly the process I described:

let go of the
- little ego,
- little opinions,
- negative reactions you have such an investment in.

You have to die to those [i.e., die to those negative reactions you have such an investment in].

The little ego with its little investments must die.

In that way you can
- transcend death and
- intuitively experience the reality of life ongoing.

When you live without fear of death because you experience it [i.e., because you experience death] so many times,

you will know that in principle physical death is the same [i.e., as with little deaths, reality is life ongoing even after physical death].
You find it to be so [i.e., you find that physical death is no different from all the little deaths you experience every day, and intuit that reality is life ongoing] by temporarily letting go of the smaller self, only to find a larger self wakeing, which then unifies with the little self.

So you see, not even the little self of the ego really dies.

It [i.e., The little self of the ego] is

• enlarged and
• united with the larger self,

• not given up.

But it [i.e., But the little self of the ego] appears to be given up and you must be ready to take the plunge.

When this happens [i.e., When you take the plunge into a death of the little self of the ego, even though it APPEARS as if when you do so the little self of the ego dies],

a measure of eternality will manifest in your life right now.
It [i.e., This measure of eternality that manifests immediately when you take the plunge into a death of the little self of the ego even though it APPEARS as if when you do so the little self of the ego dies] manifests
not only by
• eliminating fear of dying
but also
• in a more immediate practical sense.

It [i.e., This measure of eternality]
will keep you
• vital and
• youthful,
giving you as it were
a foretaste
of the
• timelessness and
• agelessness
of the true life.

Another
outward manifestation [i.e., outward manifestation of this measure of eternality] is
abundance.

Since
real spiritual life
is
limitless abundance,
to some degree
you must begin to manifest that [i.e., begin to manifest that limitless abundance] when you actualize
your divine self.
If you can
make room in your consciousness
for
• outer abundance
as a reflection of
• universal abundance,
you will
• create and
• experience
it [i.e., you will create and experience abundance].

If you want to
experience
• it [i.e., you want to experience abundance]
because you
fear
• poverty [i.e., because you fear the opposite of abundance, namely poverty],
you also
create a split.

The abundance
you create out of
fear
is not built on
reality,
and its flimsy structure [i.e., and the flimsy structure of this abundance, this
abundance that is created out of fear of poverty]

must be crushed again
so that
you can then
• let yourself be poor
and
• dissolve the illusion of poverty.

Only after this [i.e., Only after this “poverty” has been shown to be the illusion it is
and thereby is dissolved,]
can the
• real,
• unified
richness
grow.
Only when you first can be poor can you allow yourself to be rich as an outer expression of inner content.

Then [i.e., When you can be poor and hence ALLOW yourself to be rich as an outer expression of inner content] you will not want to be rich for the sake of power or for outer gains in the eyes of others, or out of greed and fear, but [i.e., but rather than wanting merely to be rich, you will want instead] to be a true divine expression of the abundance that is the nature of the universe.
Another outer manifestation of the continual process of actualizing divine life is

• the proper balance of everything:

  the balance of
  • assertion
  and
  • giving in, for instance.

The spontaneous knowing when

one [i.e., say, for example, spontaneously knowing when ASSERTION]

or

the other [i.e., or when, in this example, GIVING IN]

is appropriate

comes from within.

Or consider
the proper balance of
• right selflessness
and
• right selfishness,

as opposed to
• wrong selflessness
and
• wrong selfishness.
All these
• balances and
• dualities
will become elements
in a
spontaneous
• unification and
• harmony.

The
intuitive knowledge of
• when,
• what, and
• how
will come
• not because
you
decide it
with your
mind,
• but as a
manifestation of
• inner
• truth and
• beauty
that reaches expression on the
• outer level,
• appropriately and
• beautifully.

There will be
• a poise and
• a beauty
in your whole bearing –
a
• courtesy and
• chivalry
will emanate from you
that will
never
• be ridiculous or
• invite being taken advantage of.
There will be
• order
  without a trace of compulsiveness,
• order in all things of your life.
  • Order and
  • beauty are
    • related and
    • interdependent.

There will be
• generosity,
  a giving and receiving in one ongoing stream.

There will come a deep ability
• to be grateful and
• to appreciate
  • others,
  • yourself; and
  • the whole creative universe.

A new freedom to be
• soft and
• vulnerable will
  • make you truly strong and
  • take away false shame.
Concurrently [i.e., Concurrently with experiencing a new freedom to be soft and vulnerable],

you will experience a new freedom to be
• strong and
• assertive – even
• angry – without false guilt.

You will
• know and
• act from within because you are in constant contact with the
• wisdom,
• love, and
• truth of your inner divine reality.

The emotional loneliness that is the self-chosen lot of so many people gradually begins to disappear among you, my friends.
In your development you learn to
  • be real,
  to
  • function without your
    • masks and
    • pretenses.

Consequently you begin to feel comfortable in closer intimacy.

As you simultaneously cease to fear the pain/pleasure syndrome,
  • true ecstasy and
  • deep fusion on all levels

must give you the deepest fulfillment a human being can experience.

You will progress to new • heights and
  • depths of experience, where you explore the inner universe in unison.
• Loneliness and
  • the torture of conflict
    about the
      • need for
        and
      • fear of
        closeness
  will no longer exist.

Such relationships [i.e., Such relationships where loneliness and the torture of conflict about the need for and fear of closeness no longer exist] fuse on all levels.

The abundance of the universe expresses itself in all areas of life.

You will feel it in
  the
    • sharing,
      the
    • respect,
      the
    • warmth,
      the
    • ease
      and
    • comfort
      with which
    you can be
      • intimate and
        • fused
          with another person,
    or
      • in
        • giving to
          and
        • receiving from
          another person.
The security of
  • your own feelings
will make you
equally secure about
  • being loved.

You will
  experience
the deep satisfaction of
  • giving,
  • helping,
  • fulfilling a task,
and of
  • being devoted to doing so [i.e., and you will experience the deep satisfaction of being devoted to fulfilling a task].

You will rejoice in
  the ongoing creative process
  that is at work in it [i.e., that is at work in fulfilling the task].

All of these [i.e., All of these experiences that are possible when manifested from the divine within]
are gauges for you, my friends.

These gauges
are not
to be used
to put yourself down in
  • impatience and
  • intolerance.
They are gauges you can use to create deliberate inner visualization about any and all of these life expressions.

And then [i.e., And then as you create this INNER visualization about any and all of these expressions] you will perhaps be more strongly motivated to search further for what still stands in the way [i.e., search for what still stands in the way of manifesting your inner visualization].

This lecture will give you
• many tools and
• a lot of material
for your work.

The love of the universe spreads over all of you and reaches deep into your hearts, my dearest friends.

Be blessed, be God.

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