

Pathwork Lecture 210: Visualization Process for Growing Into the Unitive State

1996 Edition, Original Given April 6, 1973

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

¶	Content
03	<ul style="list-style-type: none"> • <i>Greetings and blessings</i> <i>for all of you here, my dearest friends.</i> <i>This lecture</i> <i>is another step to help you</i> <i>in a very specific way.</i> <i>The individualized personality</i> <i>in the process of</i> <ul style="list-style-type: none"> • <i>growth and</i> • <i>expansion</i> <i>must always evolve</i> <i>toward</i> <i>new states of</i> <ul style="list-style-type: none"> • <i>consciousness and</i> • <i>experience.</i>

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	<p><i>Each stage [i.e., Each stage of evolution toward new states of consciousness and experience]</i></p> <ul style="list-style-type: none">• <i>deepens in scope and</i>• <i>releases new creative substance with which to create desirable</i><ul style="list-style-type: none">• <i>life experiences and</i>• <i>worlds.</i> <p><i>In this way [i.e., By releasing new creative substance with which to create desirable life experiences and worlds]</i></p> <p><i>more of the abundance of the universe becomes available to the individual.</i></p>
04	<p><i>You all know that visualization is quite essential to the</i></p> <ul style="list-style-type: none">• <i>creating and</i>• <i>recreating work you do in meditation.</i> <p><i>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].</i></p> <p><i>However, it is extremely difficult to visualize a new state to grow into unless an example of some sort exists.</i></p>

***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.*

	<p><i>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]</i></p> <p><i>can exist on a quite</i></p> <ul style="list-style-type: none">• <i>conscious,</i>• <i>deliberate</i> <p><i>level,</i></p> <p><i>or on very</i></p> <ul style="list-style-type: none">• <i>subtle,</i>• <i>subliminal, and</i>• <i>involuntary</i> <p><i>levels,</i></p> <p><i>depending on</i></p> <p><i>what figures are chosen</i></p> <p><i>to</i></p> <ul style="list-style-type: none">• <i>identify with,</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>adopt from, or</i> <p><i>to</i></p> <ul style="list-style-type: none">• <i>emulate</i> <p><i>as prototypes for</i></p> <p><i>a new state</i></p> <p><i>to grow into.</i></p>
06	<p><i>The freer</i></p> <p><i>the soul and</i></p> <p><i>the less encumbered</i></p> <p><i>by</i></p> <ul style="list-style-type: none">• <i>distortions,</i>• <i>misconceptions,</i>• <i>negativity, and</i>• <i>destructive impulses,</i> <p><i>the more reliable</i></p> <p><i>become its [i.e., the more reliable become the soul's]</i></p> <p><i>choices [i.e., the soul's choices for whom to identify with and emulate].</i></p>

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].

	<p><i>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.</i></p>
07	<p><i>Individual personalities choose their</i></p> <ul style="list-style-type: none"><i>• parents and</i><i>• environment</i> <p><i>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]</i></p> <p><i>while journeying from</i></p> <ul style="list-style-type: none"><i>• one incarnation</i> <p><i>to</i></p> <ul style="list-style-type: none"><i>• the next.</i> <p><i>The proper exemplary figures set off a spark of recognition in the mind of the seekers.</i></p> <p><i>This [i.e., This spark of recognition in the mind of the seeker set off by the proper exemplary figure]</i></p> <p><i>then creates a vibrant energy field whose creative power molds the soul substance of the seekers who have finally recognized the true examples.</i></p>

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.**

08	<p><i>All parents are prototypical figures to their children.</i></p> <p><i>Strong rejection of</i></p> <ul style="list-style-type: none"><i>• a parent, or</i> <p><i>of</i></p> <ul style="list-style-type: none"><i>• particular</i><ul style="list-style-type: none"><i>• traits and</i><i>• attitudes</i> <p><i>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.</i></p>
09	<p><i>To the degree that</i></p> <ul style="list-style-type: none"><i>• the parents</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• the child</i> <p><i>are</i></p> <ul style="list-style-type: none"><i>• healthy and</i><i>• purified</i> <p><i>souls, the child identifies with their positive aspects.</i></p>

	<p><i>The child will recognize what traits</i></p> <ul style="list-style-type: none">• <i>in the parent,</i> <p><i>and later</i></p> <ul style="list-style-type: none">• <i>in other authority figures, are to be</i>• <i>used for its life plan,</i> <p><i>and</i></p> <p><i>what traits</i></p> <ul style="list-style-type: none"><i>are to be</i>• <i>rejected.</i> <p><i>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]</i></p> <p><i>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.</i></p>
10	<p><i>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."</i></p> <p><i>We use the term "images" in the pathwork to define</i></p> <ul style="list-style-type: none">• <i>misconceptions and</i>• <i>generalizations which form</i><ul style="list-style-type: none">• <i>very limited and</i>• <i>fixed</i> <p><i>closed systems.</i></p>

• *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.

11

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.*

12

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.**

	<p><i>Somewhere along your path you will have gained sufficient self-awareness to have a subliminal understanding of what is worthy of emulation.</i></p> <p><i>You will</i> • <i>be alert to it [i.e., You will be alert to what is worthy of emulation]</i> <i>and</i> • <i>use this vision [i.e., and you will use this vision of what is worthy of emulation] to complete yourself.</i></p>
13	<p><i>As in every area of development, here, too, are certain</i> • <i>sequences and</i> • <i>alternations</i> <i>according to spiritual law.</i></p> <p><i>Where</i> • <i>blocks exist,</i> <i>and</i> • <i>exemplary figures</i> <i>are therefore</i> • <i>absent or</i> • <i>unrecognized,</i> <i>the psyche</i> <i>has to learn</i> <i>how to choose</i> • <i>realistic,</i> • <i>positive</i> <i>figures</i> <i>as signposts.</i></p>

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.***

14

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.

	<p><i>This lecture is just an outline that describes certain very basic</i></p> <ul style="list-style-type: none"><i>• conditions and</i><i>• expressions</i> <p><i>which can safely be</i></p> <ul style="list-style-type: none"><i>• generalized and</i><i>• applied to</i> <p><i>all of you who have reached the state where your divine self is being continuously</i></p> <ul style="list-style-type: none"><i>• expressed and</i><i>• actualized.</i> <p><i>I will try to give you</i></p> <ul style="list-style-type: none"><i>• a concept and</i><i>• a vision</i> <p><i>so that you can</i></p> <ul style="list-style-type: none"><i>• begin to see with fresh eyes, and perhaps</i><i>• recognize in others what you had previously been blind to.</i>
15	<p><i>When individuals come to the state of</i></p> <ul style="list-style-type: none"><i>• deliberately and</i><i>• consciously</i> <p><i>choosing to commit themselves to</i></p> <ul style="list-style-type: none"><i>• the divine will and</i><i>• reality,</i> <p><i>then</i></p> <p><i>the groundwork has been laid for certain vital changes to occur in their</i></p> <ul style="list-style-type: none"><i>• inner and</i><i>• outer</i> <p><i>lives.</i></p>

*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.*

16

**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,*
- *God,*
- *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.

17

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.

	<p><i>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]</i></p> <p><i>remains hidden,</i></p> <p><i>you</i></p> <ul style="list-style-type: none"><i>• are split</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• do not understand why your positive endeavors fail to go further.</i>
18	<p><i>Then there comes a point when you have won</i></p> <p><i>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].</i></p> <p><i>At this stage you can</i></p> <p><i>wholeheartedly</i></p> <ul style="list-style-type: none"><i>• embrace and</i><i>• trust</i> <p><i>the surrender to divine consciousness.</i></p> <p><i>But again,</i></p> <p><i>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]</i></p> <p><i>does not come in one fell swoop.</i></p> <p><i>At first</i></p> <p><i>this surrender [i.e., this surrender to God and good will] must be fought for every time.</i></p> <p><i>You need self-discipline to remind yourself [i.e., to remind yourself to surrender to God and good will].</i></p>

*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.

19

*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.**

20

*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]
further
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.*

21

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.

22

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.*

23

*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*
- *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.*

24

*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 the 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.*

25

*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.***

26

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.**

27

*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.*

28

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.

29

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].

	<p><i>Your every • pore and every • cell are expressions of a consciousness which is now in harmony with your god-consciousness.</i></p>
30	<p><i>Many of you find yourselves in an interim state where you experience new • joys and • pleasures you never knew existed.</i></p> <p><i>Life opens up for you as it never did.</i></p> <p><i>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].</i></p> <p><i>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].</i></p>

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.**

31

*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.***

32

*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.

33

*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.***

34

***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].

35

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.*

	<p>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.</p> <p>You can create only out of<ul style="list-style-type: none">• fullness,not out of<ul style="list-style-type: none">• need and• poverty.</p>
36	<p>So the difficulty is in initially creating fullness.</p> <p>Seeking the opposite of what you fear is an<ul style="list-style-type: none">• escape andleads to a<ul style="list-style-type: none">• splitrather than to<ul style="list-style-type: none">• unification.</p> <p>Exactly the opposite road must be taken.</p> <p>You must die many deaths,<ul style="list-style-type: none">• right now,• every day in your life,in order to discover the eternity of life.</p> <p>Only then [i.e., Only when you die many deaths and discover the eternity of life] will you live fearlessly.</p>

37

*How can you die
all these little deaths?*

*Follow exactly
the process I described:*

*let go of
the*

• little ego,

the

• little opinions,

the

• 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.

38

*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 wakening, 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 eternity will manifest in your life right now.

It [i.e., This measure of eternity 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 eternity]
will keep you

- *vital and*

- *youthful,*

giving you as it were

a foretaste

of the

- *timelessness and*

- *agelessness*

of the true life.

39

Another

outward manifestation [i.e., outward manifestation of this measure of eternity]

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.

40

*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.*

41

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.*

42

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.*

43

*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.

	<p><i>The security of</i> • <i>your own feelings</i> <i>will make you</i> <i>equally secure about</i> • <i>being loved.</i></p>
44	<p><i>You will</i> <i>experience</i> <i>the deep satisfaction of</i> • <i>giving,</i> • <i>helping,</i> • <i>fulfilling a task,</i> <i>and of</i> • <i>being devoted to doing so [i.e., and you will experience the deep satisfaction of being devoted to fulfilling a task].</i></p> <p><i>You will rejoice in</i> <i>the ongoing creative process</i> <i>that is at work in it [i.e., that is at work in fulfilling the task].</i></p>
45	<p><i>All of these [i.e., All of these experiences that are possible when manifested from the divine within] are gauges for you, my friends.</i></p> <p><i>These gauges are not to be used to put yourself down in</i> • <i>impatience and</i> • <i>intolerance.</i></p>

	<p><i>They are gauges you can use to create deliberate inner visualization about any and all of these life expressions.</i></p> <p><i>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].</i></p> <p><i>This lecture will give you</i></p> <ul style="list-style-type: none"><i>• many tools and</i><i>• a lot of material for your work.</i>
46	<p><i>The love of the universe spreads over all of you and reaches deep into your hearts, my dearest friends.</i></p> <p><i>Be blessed, be God.</i></p>

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