

Pathwork Lecture 211: Outer Events Reflect Self-Creation – Three Stages

1996 Edition, Original Given May 4, 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 | <p><i>My dearest friends,</i></p> <ul style="list-style-type: none"> • <i>I greet you,</i> • <i>I bless you, and</i> • <i>I welcome you</i> <i>this evening.</i> <p><i>The time is ripe</i> <i>to give this specific lecture</i> <i>because</i></p> <p style="padding-left: 40px;"><i>a sufficient number of my friends on the path</i> <i>will be capable</i> <i>not only of</i></p> <ul style="list-style-type: none"> • <i>intellectual understanding</i> <p style="padding-left: 40px;"><i>but also of</i></p> <ul style="list-style-type: none"> • <i>putting some of its principles to practical use.</i> <p><i>As always, I do have to</i> <i>repeat certain information</i> <i>in order to</i></p> <ul style="list-style-type: none"> • <i>make the connections clear [i.e., connections to previous lectures clear]</i> <p><i>and</i></p> <ul style="list-style-type: none"> • <i>make the topic</i> <i>one comprehensive whole.</i> |

by Eva Broch Pierrakos

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04

*The human mind
is squeezed into
a narrow box, as it were –
a box of*

- *misperceptions and*
- *limited perception.*

*Only as
you know yourself
do you
gradually
gain a proper*

- *perspective and*
- *perception*

of

- *life and*
- *its [i.e., and of life's]*

*relation to
your inner self-creation.*

*The perception
of the human mind
is specifically faulty in that
you interpret
what you see
as being*

- *the whole,*

*although
you only see*

- *small segments.*

This partial vision

- *alters*

*the nature
of the perceived aspects
of reality, and*

- *results in*

*a totally different picture [i.e., results in a fragmented picture of reality,
which is totally different from the whole and true picture]*
of

- *life,*

of

- *creation, and*

of

- *the processes of*
- *life and*
- *creation.*

*Imagine,
as an analogy,
a vast picture
of which
you only glimpse
a small part
through a narrow opening
because
the rest of the picture
is covered.*

*What you see then [i.e., see through this narrow opening then]
is only
a part
of reality,
but if you
believe
it [i.e., if you believe that the limited and narrow part of reality you see]
to be
the whole [i.e., to be the whole of reality],
your entire
• perception and
• understanding
[of reality] is faulty.*

*The
human
• mind and
human
• perception
function the same way
with regard to
the real world.*

05

*It is also true
that the same human mind [i.e., that this same human mind that currently believes
that the part of reality it sees to be the whole of reality that is]
is capable
of
• infinite expansion and
of
• transcending
its present limitation.*

The specific limitation of the mind

- *must*
- and*
- *will*
- eventually*
be transcended
in order to realize
its total scope.

A lot of human misperception
stems from

- a very one-sided*
- *focusing and*
 - *conditioning.*

The mind

- *conditions*
- its own*
- *beliefs,*
 - *perceptions, and*
 - *observations*

and

- *perpetuates them* [*i.e., perpetuates its own*
limited and one-sided beliefs, perceptions, and observations]
- as long as*
these self-conditioning processes
are not being
- *challenged or*
 - *questioned.*

But

- as long as*
these conditioned
- *beliefs and*
 - *perceptions*
- are being taken for granted*
as truths [*i.e., are being taken for granted as the total truth*
rather than being challenged or questioned],

the mind
remains in a box.

06

To gain

- *a deeper understanding*

and

- *a clearer picture
of reality,*

you must first know

that you brainwash yourself

continually,

particularly in relation to

your experiences in life.

As long as

the connection

between

- *inner*

- *reality and*

- *inner*

- *conditions or*

- *landscapes*

on the one hand,

and

- *outer*

- *experience*

on the other

is as tenuous

as it is now

in most human beings,

- *the nature of life*

and

- *the relationships*

between

- *life*

and

- *self*

are totally distorted.

*The box
in which the mind finds itself
becomes
painfully*

- narrow and
- limited.

*All
perceptions
are untrustworthy
because
the main perception
of*

- life
- and
- self

is off center.

07

*The illusion
that*

- outer life

imposes

- experience on you

*is so widespread
that the brainwashing
is very difficult to stop.*

*In this lecture
I would like specifically
to discuss
three basic stages in*

- growth and
- development

*as seen from the point of view of
your life experience.*

08

*In the first stage [i.e., In the first of the three stages in growth and development],
that which is
farthest removed from
reality,
all events
seem
totally disconnected from
you.*

*Then [i.e., Then in this this very limited first stage of growth and development]
the world
seems
a fixed place
in which
your personal experiences
come to you
as a result of*

- pure chance,*
- luck, or*
- misfortune.*

*But
along the curve of growing
a progression takes place.*

*You begin to
distinguish
events
that
you
have created,
perhaps not*

- consciously or*
- deliberately;*

*nevertheless,
you
know
you
have caused
the results
you now experience.*

However,
when it comes to
"outer" events
which
seem
to have nothing to do with you,
you still
cannot see this [i.e., you still cannot see that
you have caused the results you now experience].

When such events
disturb
your state of
• happiness and
• peace,
you are still
very much removed from
your center.

The outer event
then [i.e., The outer event, when it disturbs your
state of happiness and peace, then]
seems
remote from
your inner state,
only symbolically reflecting [i.e., the outer event does not
seem to be caused by your inner state but rather
only symbolically reflecting]
aspects of
your inner self
which
you are
supposed to deal with [i.e. aspects of your inner
self you are supposed to deal with as
part of your task in this incarnation]
but have refused to pay attention to
until now.

This ongoing

- ***refusal*** [i.e., refusal to deal with aspects of your inner self you are supposed to deal with in this incarnation]

and

- ***self-imposed blindness*** [i.e., blindness to seeing the connection between “outer” events that disturb you and inner aspects that cause you to experience these disturbances, inner aspects that you are supposed to deal with and dissolve in this incarnation]

remove you

to such an extent

from

the point

where you can

become aware of

self-creation

that

the results of your creation

not only

- ***seem***

but actually

- ***are***

removed from you.

They [i.e., The results of your creation]

then

appear

disconnected from

your voluntary processes.

09

This is a very painful state

because

- ***what happens to you***
appears undeserved

and

- ***life becomes very frightening***
in its apparently unpredictable character.

You truly

seem to be

a victim

of circumstances

beyond

your sphere of influence.

| | |
|----|--|
| | <p><i>This impression</i> [i.e., <i>This impression that you are a victim of circumstances beyond your sphere of influence</i>] <i>causes a great deal of</i> <ul style="list-style-type: none">• <i>fear and</i>• <i>distrust of life.</i></p> <p><i>It</i> [i.e., <i>This impression that you are a victim of circumstances beyond your sphere of influence</i>] <i>also perpetuates</i> <i>the greatest human hoax:</i></p> <p style="text-align: center;"><i>the conclusion that</i> <i>human beings</i> <i>are victims.</i></p> <p><i>No game is</i> <ul style="list-style-type: none">• <i>deadlier</i><i>and</i> <ul style="list-style-type: none">• <i>more painful.</i></p> <p><i>Yet</i> <i>no resistance is greater</i> <i>than that</i> <i>which refuses to</i> <i>give up this hoax</i> [i.e., <i>which refuses to give up this hoax that you are a VICTIM of circumstances over which you have no control</i>] <i>by</i> <ul style="list-style-type: none">• <i>taking the blinders off</i><i>and</i> <ul style="list-style-type: none">• <i>seeing beyond</i> <i>this very limited vision.</i></p> |
| 10 | <p><i>I have discussed this principle</i> [i.e., <i>this important principle of seeing the relationship between your painful experiences and their causes, which are your inner blocks, negative attitudes and intentions, distortions, and misconceptions to which you are blind</i>] <ul style="list-style-type: none">• <i>many times</i>• <i>in different contexts.</i></p> |

*Some of you who are involved in the pathwork,
after much overcoming of*

- *resistances and*
 - *blocks*
- in yourselves,*

*actually begin to
occasionally
experience
that*

- *what before
seemed to you*
 - *absolutely and*
 - *incontrovertibly*
 - *a fixed outer event
you were put into
haphazardly,*
- *was really*
 - *a very logical extension of
your own
inner*
 - *attitude and*
 - *explicit intention.*

*Such an event [i.e., Such an event that seemed to come out of nowhere actually]
reflects*

- *specific*
 - *distorted*
- ideas*

*which, in turn,
engender*

- *specific and*
- *distorted*
 - *action,*
 - *reaction, and*
 - *volition.*

| | |
|----|---|
| | <p><i>When this connecting bridge [i.e., the bridge between the outer event and its inner cause] is established, an entirely different world view comes into being.</i></p> <p><i>Little by little</i></p> <ul style="list-style-type: none"><i>• the false focus shifts</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• one's vision of life moves into a clearer perspective.</i> |
| 11 | <p><i>As you know, connecting</i></p> <ul style="list-style-type: none"><i>• inner attitudes</i> <p><i>to</i></p> <ul style="list-style-type: none"><i>• outer events</i> <p><i>requires</i></p> <ul style="list-style-type: none"><i>• courage,</i><i>• humility, and</i><i>• honesty.</i> <p><i>It [i.e., Connecting inner attitudes to outer events] demands the utter integrity of self-responsibility.</i></p> |

But the
• relief,
• safety,
• new energy, and
• creative strength
that accrue
from such a connection
between the
• outer
and the
• inner
cannot be measured
in mere words.

Many of you
are moving
continually
in this direction [i.e., in the direction of experiencing the connection
between the outer and the inner].

As you go on,
the resistance to
making these connections [i.e., the resistance to making these connections
between the outer and the inner]
lessens.

The stake you have
in maintaining
the fiction of
being
a victim of life
diminishes
in the ratio in which
your self-responsibility
• increases and
• becomes
so pleasurable
that you would
no longer exchange
• it [i.e., no longer exchange
the pleasure you feel
in self-responsibility]
for
• the untruth of
victimization.

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The more
you enter this new state [i.e., The more you enter this new state where you do not feel a victim of circumstances but see that the outer and inner are connected],
the less
will
• **outer events**
occur
that are so far removed from
• **you**
that the connection
between
• **you**
and
• **the event**
can only be
symbolically
interpreted.

Later
they [i.e., Later, your experience of outer events]
will be
incontrovertibly
recognized as
your own creation.

The more often
you establish these connections [i.e., these connections between your inner landscape and your outer experiences and events in your life]
and thus
see your own hand
in the shaping
of your life experiences,

the less
will events occur
that are so far removed from you
that you can only draw the connecting link
by using the event as a
symbolic
outpicturing
of an aspect of
your inner landscape.

This brings you to
the second stage in this progression [i.e., the second stage in this three-stage progression in your growth and development process].

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In the second stage [i.e., In the second stage in this three-stage progression in your growth and development process] you can relatively easily see the outer event as a result of your attitudes.

This [i.e., This seeing your experience and outer events as a result of your attitudes] does not mean that you can immediately cease producing these particular creations.

You need to

- *gather a great deal of self-understanding and*

need to

- *expose and*
- *release a lot of*
 - *pent-up energy and*
 - *stagnant feelings*

before you begin to recreate your life.

However, it is mostly obvious to you that your experience [i.e., that your experience] is a result of your

- *attitudes,*
- *intentions,*
- *beliefs, and*
- *feelings.*

**You can see how
this or that experience [i.e., see how this or that experience]
is a specific result of
commensurate**

- **desires,**
- **defense mechanisms,**
- **destructive actions,**
- **negative behavior patterns,
and so on.**

**Needless to say
that in this stage [i.e., this second of the three stages of growth and development]
it is impossible to
feel**

- quite so**
- **helpless,**
 - **afraid,**
 - **victimized, and**
 - **hopeless.**

**Even if
the personality
still doubts, at this point,
its own capacity
to change**

these specific [i.e., to change these specific deep inner]

- **attitudes and**
- **patterns**

because

a still deeper level

of

- **negative intentionality,**

of

- **not wanting to change them [i.e., a still
deeper level of not wanting to change
these deep inner attitudes and patterns],
has not been uncovered,**

**at least
the world
no longer appears**

**such a chaotic place [i.e., not as so chaotic since you now see that your
own deep inner attitudes and patterns create your experiences].**

**For you
this [i.e., For you this understanding that your attitudes create your experiences]
represents a great step forward
on the evolutionary scale.**

14

*In the third stage
of this progression [i.e., In the third stage of this three-stage progression
in your growth and development],*

your

- *attitudes,*
- *actions,*
- *intentions, and*
- *feelings*

*have become
sufficiently*

- *purified,*
- *realistic, and*
- *productive*

*for you to now create
a mostly positive
life experience.*

*Outer events
fall more
and more
into place.*

*As I discussed in the last lecture [See Lecture 210 - Visualization Process for
Growing into the Unitive State],*

*you are moving into
a new
self-generative process
of positive*

- *creation and*
- *experience.*

*But in this [third] stage
you are not yet
completely
purified.*

*Your mind
is now*

- *much more aware of
its own pitfalls*

and is thus

- *capable of
quickly penetrating
the veil of illusion.*

*However,
some clouds
still remain,
and
you will occasionally
suffer from
your own fluctuating moods
which sometimes seem to*

- come*

and

- go*

*without
any
outer reason.*

*Yet
now
you can no longer deceive yourself
that*

- someone*

or

- something*

*else [i.e., that someone or something outside of yourself]
is inflicting suffering
on you.*

*You know it [i.e., You now know that your suffering]
comes from
your
mood.*

*Of course,
sometimes you may say
that
your dark mood
is a result of*

- so and so*

having done

- this or that*

to you,

*and
this may well be true.*

But then [i.e., But then in such an occasion where you claim that your dark mood that is giving rise to suffering is a result of so and so having done this or that to you and hence claiming that your dark mood is caused by someone or something else other than you,]

**such an occasion
does not belong in
the third stage.**

**It belongs to
either stage**
• one
or [stage]
• two,
**depending on
your vision of it.**

**Stage three
means that
you already know
your mood**
• is not caused
by any outside factor,
but
• simply occurs in you
**without
outer**
• provocation or
• reason.

It [i.e., Your experiencing a dark mood]
**is as though
a cloud
has come over the sun
and you do not yet know why,
but you
do know
the cloud
is in you** [i.e., the cloud is in you and does not come
from something outside of yourself].

**Yet you are
still
a victim of
the fluctuations
of your own moods** [but in stage three, you still do not yet know
WHY your moods, of which you seem to be a victim, fluctuate].

*This third stage
is the least removed
from your direct contact
with your inner reality,
but
it [i.e., but this third stage in which you know your inner
moods create your outer experiences and events]
is still removed [i.e., removed from your inner reality].*

*I mean that
the manifestation [i.e., the manifestation of the outer event]
moves steadily closer to
an overlap with
your inner state
as a result of
your having established the links [i.e., the links between
the outer event and your inner moods and attitudes]
in the previous stages.*

15

*Whatever
causes
those inner clouds
to suddenly
cover up
the inner sun
may vary, of course.*

*It [i.e., The cause of those inner clouds that suddenly cover up the inner sun
and darken your moods]*

*may be that you
repress*

- a certain feeling,*
- a certain perception*

*of those around you
because
you are unwilling to deal with*

- pain or*
- frustration.*

Or [*Or the cause of those inner clouds that suddenly cover up
the inner sun and darken your moods could be that*]
**you may simply experience
the inner movement of your path
which inexorably
reveals
deeper material
for you to deal with as you go on.**

Those moods [*i.e., Those dark moods*]
**are then signposts for you,
enabling you to
pay attention to something in you
that could otherwise
never become known
to your conscious mind.**

16

**When I speak of
inner reality** [*i.e., the inner reality with which, in the third stage of
the three-stage progression in your development, you
are least removed from having direct contact*],
**in this context I do
not merely refer to a**

- **psychological or**
- **emotional**

state.

[Rather]

The inner reality [i.e., The inner reality with which, in the third stage of the three-stage progression in your development, you are least removed from having direct contact]

is the

- *wide,*
- *vast*

universe,

and you

as a personality

stand on the borderline

- *between this*
 - *wide,*
 - *vast,*
 - *endless,*
 - *infinite*

inner space of creation,

in which

every conceivable state of

- *consciousness,*
 - *expression, and*
 - *condition*
- exists,*

- *and on the other side*

- *the outer void*

that has to be filled

with

- *consciousness and*
- *light,*

with

- *love and*
- *life.*

*Your material body
is*

- *the boundary,*
- *the border state.*

*The consciousness
behind*

*the body [i.e., The consciousness behind the material body]
is*

- *the carrying agent
whose task it is
to bring one's
inner reality
into a void.*

*The only difficulty
is that*

*those in this border state
often forget
that*

- *the inner reality
is [i.e., that the inner reality is in fact the whole of]
the real
world,
or even that*
- *there is
such an inner
world.*

17

*The darkness
of the limited mind
makes it*

*almost impossible
to conceive of
an actual world
existing*

- *within or*
- *through
you*

*that leads to
infinite spaces.*

*You can conceive of space
only in terms of the*

- *outer,*
- *reflected*
reality.

*Only the space of
the three-dimensional [i.e., the space/time/movement-dimensional]
state of consciousness
appears
real.*

*Yet
even your physicists today
know that
the relationship of
• time/space/movement
is of
an infinite variety,*

*and therefore
the time/space/movement continuum
of
• your world –
• your state of consciousness –
is
• relative and
• only one
of
many possibilities,
rather than a
• fixed,
• exclusive
"reality"
applicable to
all
inner states.*

*When a human consciousness
"dies," as it were,
what actually happens is that
it withdraws [i.e., this human consciousness withdraws]
from
• its shell
into
• another time/space/movement continuum,
which is
the inner world [i.e., the vast infinite inner world].*

18

Just as

- *time,*
- *space, and*
- *the relationship of*
movement to
 - *time and*
 - *space**within*
your

specific

space-reality

are results of a

corresponding

- *state of consciousness,*

so are

- *landscapes,*
- *objects,*
- *conditions,*
- *natural laws,*
- *the atmosphere,*
- *the climate,*

also

results of

specific

- *states of consciousness.*

Your inner world

is thus

a total product of

your

overall

state of consciousness.

*In this inner world [i.e., In this inner world, which is a total product of
your overall state of consciousness,]*

*you connect with
others
whose overall state of consciousness
approximates
your own,
so that you share
a commonly created sphere
of
temporary
reality.*

*This same rule [i.e., This same rule that you connect with others whose overall state
of consciousness approximates your own so that you share
a commonly created sphere of temporary reality]*

*applies of course
to this earth sphere,
with the only difference
that
the inner states
are externalized on earth
in a way that is often
more difficult to discern [i.e., more difficult
to discern the actual inner states].*

19

*You also know that
your own consciousness is
not
just one unified state.*

*You consist of
many aspects of consciousness*

- which may often be
in total disagreement among themselves and*
- whose state of development
may vary widely.*

20

*When
the real self
takes on a task
before it goes into an embodiment,
it chooses
to take certain aspects of consciousness
along with it,
if I may put it this way.*

*On the path
you are
helped
to fulfill this task*

- *which your real self understood,*
- *which is [i.e., you are helped to fulfill this task which your real self took on for you to fulfill in this incarnation, which task is]*

to

- *bring unification
between
the disconnected aspects
of your consciousness,*

*and also
to*

- *refine,*
- *reeducate, and*
- *purify
these divergent aspects.*

*Your ego,
which is
your*

- *active,*
- *determining
outer consciousness,*

can choose

- *to seek an understanding
of these connections [i.e., an understanding of the connections of those disconnected aspects of consciousness chosen by the real self to be taken along for the task of unification and purification in this embodiment],*

or

- *to evade it [i.e., or to evade such understanding].*

| | |
|----|--|
| | <p><i>Your ego consciousness [i.e., Your active determining outer consciousness] is the borderline between the</i></p> <ul style="list-style-type: none"><i>• inner light world</i> <p><i>and the</i></p> <ul style="list-style-type: none"><i>• outer void.</i> <p><i>As I said,</i></p> <p><i>when the human mind becomes entangled in the partial reality of three-dimensional [i.e., of space/time/movement] consciousness, it [i.e., the human mind] can easily forget the task [i.e., forget the task, which the real self has chosen for this embodiment: the purification and unification of the disconnected aspects of your consciousness].</i></p> <p><i>Only through a struggle can it [i.e., can the human mind] be reawakened to the greater consciousness.</i></p> <p><i>I might also add here that human beings receive a great deal of spiritual guidance in this struggle if only they are willing to perceive the help.</i></p> |
| 21 | <p><i>When the disconnected mind forgets the greater truth of being, the conscious ego self temporarily identifies with the aspects needing</i></p> <ul style="list-style-type: none"><i>• re-education and</i><i>• purification;</i> <p><i>it [i.e., the conscious ego self] then loses a sense of its real identity.</i></p> |

This extremely painful state [i.e., This painful state in which the conscious ego self identifies with the aspects needing re-education and purification and thereby loses a sense of its real identity]

comes about

only when

- *pride,*
- *self-will, and*
- *fear*

*are allowed to rule
the consciousness.*

The moment you have

- *exposed,*
- *owned, and*
- *realistically evaluated*

*those negative aspects
you had*

• *exclusively identified with
and therefore*

• *struggled against seeing,*

• *this shameful isolation
ceases and*

• *the aspects
are seen exactly*

for what they are:

*simply aspects of
the total self.*

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It is therefore

*extremely important in your pathwork
that you*

- *explore yourself and*
- *stop hiding*

the negative part of yourself.

| | |
|----|--|
| | <p><i>the more</i> <i>you expose your</i> <ul style="list-style-type: none">• <i>hatred and</i>• <i>all its derivatives [i.e., and expose all of your hatred's derivatives in you],</i><i>the more</i> <i>you know of</i> <ul style="list-style-type: none">• <i>your already existing</i> <i>state of love</i> <i>that can then shine through.</i></p> |
| 23 | <p><i>Just imagine, my friends,</i> <i>the incredibly painful predicament</i> <i>you put yourself in</i> <i>when you</i> <i>hide</i> <i>that which you are</i> <i>most</i> <ul style="list-style-type: none">• <i>ashamed and</i>• <i>afraid</i> <i>of.</i><p><i>It is precisely because of</i> <i>this hiding [i.e., this hiding of that in you of which you are</i> <i>most ashamed and afraid and which you most hate]</i> <i>that you</i> <i>compound</i> <i>the very attitudes</i> <i>you most hate in yourself.</i></p><p><i>You</i> <ul style="list-style-type: none">• <i>make them [i.e., You make those aspects in you of which you are</i> <i>most ashamed and afraid and which you most hate]</i> <i>infinitely worse</i> <i>through the concealment</i><i>and then</i> <ul style="list-style-type: none">• <i>become more</i> <i>and more convinced</i> <i>on deep levels of your consciousness</i> <i>that they [i.e., that these aspects in you of which you are</i> <i>most ashamed and afraid and which you most hate]</i> <i>constitute</i> <i>your real being.</i></p></p> |

This vicious circle [i.e., This vicious circle in which hiding aspects of you that you hate makes these aspects even worse, leading you to think that those aspects in you that you hate are the total of who you are]

makes you

- *more determined to hide*

and therefore

- *feel*

more

- *isolated,*

more

- *negative, and*

more

- *destructive*

just because of

your methods

of hiding.

For hiding [i.e., For hiding your negative aspects]

always requires

- *projecting your real guilt on others [i.e., projecting your real guilt for your negative aspects onto others],*
- *blaming,*
- *self-whitewashing,*
- *hypocrisy,*
- and so on.*

Therefore [i.e., Therefore, as the result of this vicious circle,]

you become more convinced

that the hidden part [i.e., that your collection of lower self hidden aspects]

is the ultimate you

for whom there is no hope.

Your true task [i.e., the task your real self has taken on for this incarnation]

must begin

by exposing

all

of you.

I have said it so many times,

because

there just is no way around

this aspect of spiritual development [i.e., there is no way around this

aspect of spiritual development, namely, around this aspect of

exposing all of one's negative qualities].

All the seekers of spiritual growth

who avoid this [i.e., who avoid this aspect of spiritual development, namely, who avoid the step of exposing all of their negative qualities]

• delude themselves

and

• must at one time or another encounter a

• rude and

• painful

awakening.

You

must

• go through this process [i.e., go through this process of exposing your negative aspects];

you

must

• expose all parts.

Yet

such an exposure

also brings in its wake

the awareness

that

the worst opinion of yourself

is never justified,

no matter how

ugly

the

• traits and

• attitudes

may be

that you have hidden.

They [i.e., These negative opinions of even your most ugly traits and attitudes]

are never justified

because

these parts [i.e., because these traits and attitudes

that you have hidden, no matter how ugly they are,]

are only

isolated aspects of

the total consciousness

which your real self

has taken charge of.

24

As you go through these steps [i.e., these steps of exposing all of yourself],

- *you become aware of
your higher self,
not as*
 - *a theory or*
 - *a philosophical premise,*
- but as*
 - *stark reality,*
 - *right here and now.*

- *You*
 - experience*
 - yourself*
 - as*
 - the real entity*
 - you*
 - *are,*
 - *have always been, and*
 - *will always be,*
 - no matter what*
 - the isolated aspects of consciousness*
 - fabricate*
 - in the way of*
 - *delusion and*
 - *folly.*

This is indeed a

- *great and*
- *wonderful*

task [i.e., the great task of unification and purification of the disconnected aspects of consciousness, aspects chosen by the real self to be taken along for this embodiment, the task of unification and purification that begins with exposing all disconnected aspects of oneself]!

*In the process [i.e., In the process of exposing, unifying and purifying yourselves]
you learn about*

- *your inner reality and*
- *all its*
 - *various aspects and*
 - *levels of consciousness.*

You see
• *the outer event*
in relation to
• *your inner landscape.*

The inner landscape
is then
no longer
some
• *symbolic or*
• *colorful*
analogy.

It [i.e., The inner landscape]
is indeed
stark reality.

25

*[Recapitulation of the Three Basic Stages in your Growth and Development –
in preparation for the words of this lecture that follow this recapitulation*

Stage 1 (see page 7, ¶8 ff.) Early in Stage 1, ALL outer events and experiences seem totally disconnected from you – the world appears as fixed and your experiences seem to come to you by pure chance. Over time in this Stage 1 you begin to notice that SOME outer events and experiences seem to be connected with you and your conscious or unconscious intentions and actions. But SOME experiences, especially negative ones, seem totally disconnected from you, and in these you see yourself as a victim of life. You come to fear and distrust life. Yet in this Stage 1 you gradually come to see more and more that you are NOT a victim but have a hand in shaping your life experiences.

Stage 2 (see page 15, ¶13 ff.) In this stage you easily see outer events and experiences as a product of your attitudes, intentions, beliefs, and feelings. You do not feel quite so helpless, afraid, or victimized. Your work in Stage 2 is to gain self-understanding and to release pent-up energy and stagnant feeling so you can begin to recreate your life. As your attitudes, actions, intentions and feelings become more purified, realistic, and productive, you begin to create more and more POSITIVE rather than negative life experiences.

Stage 3 (see page 17, ¶14 ff.) You enter this stage with some inner aspects not yet completely purified. Some clouds remain and your moods will fluctuate, seemingly without any OUTER reason. In Stage 3 you KNOW your suffering comes from your mood. AND you KNOW that your mood is NOT caused by any outside factor – it simply occurs without provocation from outside the self. Although you do NOT KNOW WHY your mood fluctuates you do know that your mood is yours and is in you.

These dark moods that manifest in you are signposts enabling you to pay attention to something in your unconscious that could otherwise never become known to exist by your conscious mind.

Your dark mood happens because your mind cannot conceive an actual world existing within or through you that leads to vast, even infinite spaces, AND further cannot conceive that this actual infinite world is YOUR INNER WORLD and is a product of your overall state of consciousness. Your inner world consists of many aspects of consciousness which may be in total disagreement among themselves and may be in widely varying states of development. These varying aspects of consciousness give rise to your mood fluctuations.

Coming into an embodiment, the real self chooses aspects of consciousness to “take along with it.” Your task in this embodiment is twofold: 1) to reeducate and purify these divergent aspects of your consciousness and 2) to bring unification between the disconnected aspects of your consciousness and the other aspects of your real self. To accomplish this task the human mind, through struggle, must be reawakened to this greater consciousness, reawakened to YOUR INNER WORLD with its vast and infinite possibilities.

End of recapitulation]

***Now let us return to
the three basic stages***

in this specific respect [i.e., in respect to your INNER REALITY being in actuality TRUE REALITY and NOT merely a SYMBOLIC ANALOGY to OUTER REALITY].

As you

• work along with the precepts of this path

and

• establish the connections

between

• yourself

and

• outer life events,

no matter how remote from

• your volition and

• your responsibility

they [i.e., these outer life events and experiences]

may seem,

a curious reversal begins to take place

in your vision of

• self

and

• life.

***The outer event
which first seemed
• cause
now becomes
• effect,
and vice versa [i.e., the inner state which first seemed to be the
effect of the outer event now becomes the cause of the outer event].***

***What first
seemed merely a
symbolic analogy,
namely
the inner landscape,
is now
stark reality,
while
the outer events
become
symbolic representations
of
this inner condition [i.e., representations of the condition of this
inner landscape].***

***This new perception [i.e., This new perception that the inner landscape is stark reality
whereas outer events and experiences are merely symbolic
representations of this inner landscape]
brings about
a whole gamut of
new reactions to life.***

***A deep inner sense of security
arises
because now
one's
• thoughts,
• desires,
• feelings, and
• attitudes
are seen as
the creative agents.***

| | |
|----|--|
| | <p>Thus</p> <ul style="list-style-type: none">• <i>thoughts,</i>• <i>opinions,</i>• <i>beliefs,</i>• <i>feelings,</i>• <i>attitudes</i> <p><i>are no longer handled irresponsibly on the delusory premise that they</i></p> <ul style="list-style-type: none">• <i>do not count and</i>• <i>are of no consequence.</i> <p><i>This new awareness [i.e., This new awareness that thoughts, opinions, desires, beliefs feelings and attitudes are the creative agents they truly are]</i></p> <p><i>brings with it a sense of your being a creator in the scheme of things.</i></p> |
| 26 | <p><i>If you do not resist going beyond the</i></p> <ul style="list-style-type: none">• <i>faulty,</i>• <i>limited</i> <p><i>logic of materialistic consciousness in which life</i></p> <p><i>appears a</i></p> <ul style="list-style-type: none">• <i>given</i>• <i>fixed</i> <p><i>thing into which you are put,</i></p> <p><i>you will experience the cohesiveness between</i></p> <ul style="list-style-type: none">• <i>outer events</i> <p><i>and</i></p> <ul style="list-style-type: none">• <i>your inner life.</i> |

The

- *peace,*
- *joy,*
- *security, and*
- *sense of oneness with all of life*

that are

the inevitable result [i.e., *that are the inevitable result of going beyond your faulty, limited logic of materialistic consciousness in which life appears as a given fixed thing into which you are put*],

make

former resistance

against this state [i.e., *make former resistance against this state of awareness, a state where you see that your thoughts, opinions, desires, beliefs, feelings and attitudes are the creative agents they truly are*]

seem

utterly ludicrous.

Yet you human beings

struggle against

this awareness [i.e., *struggle against this state of awareness where you see that your thoughts, opinions, desires, beliefs, feelings and attitudes are the creative agents they truly are*]

**more than against
anything else.**

You seek

all sorts of explanations [i.e., *explanations for outer events and experiences*].

Throughout history

humanity has created

different answers

to explain away

the results of inner creation,

in order to

avoid

taking responsibility for them [i.e., *to avoid taking responsibility for outer events and experiences created by human beings' inner thoughts, opinions, desires, beliefs, feelings and attitudes*].

| | |
|----|--|
| | <p>You refuse to relate • outer events to • your own inner state.</p> <p>You have such a strong stake in • ignoring this truth [i.e., You have such a stake in ignoring this truth that outer events and experiences are determined by your own inner state] and • not putting it into practice [i.e., not putting into practice taking full responsibility for outer events and experiences by fully acknowledging that they are created by your own inner state], yet nothing could be as liberating as this new approach to • yourself and • your life [i.e., new approach of taking responsibility for outer events and experiences by working with your own inner state].</p> |
| 27 | <p>Nothing else [i.e., Nothing else but this new approach of taking responsibility for outer events and experiences by working with your own inner state] can give you the true means to • create your life anew, to • recreate it.</p> <p>Once you have seen your • negative creation, you have the tools to institute • positive creation where the same principles prevail [i.e., the principles that created negative events and experiences through your own inner state – your negative thoughts, opinions, desires, beliefs, feelings and attitudes – can now be used to create positive outer events and experiences].</p> |

*You have conditioned yourself
to gloss over
the negative
• thoughts and
• interpretations
you harbor,
to ignore seeing
the deliberately
built up stake you have
in seeking justification
for
your
• faults,
for
your
• spite,
and
your
• malice.*

*You would rather do
anything
than see that you
deliberately
choose
an unhappy experience
for
nefarious reasons.*

*You
• produce and
• create,
often on a vast scale,
• painful,
• debilitating, and
• frustrating
experience.*

**Then you use
this fact [i.e., this fact that you have actually created and hence are experiencing
a painful, debilitating, and frustrating experience]**

**as a justification
to become
more**

- **bitter,**
- **resentful,**
- **punishing, and**
- **withholding of
the best of your being.**

**You lose track of
the volitional element
of these creations [i.e., the volitional element of these negative creations]
and
your suffering
becomes
very real.**

**The more
you lose the connection with
self-creation,
the more
• bitter and
• hopeless
the suffering becomes.**

**Then you
pretend to yourself
that
your
• thoughts and
your
• intentions
have nothing to do with
your
• experience.**

**You try to convince yourself
that they [i.e., that your thoughts and your intentions]
can have no real power.**

**But eventually you begin to see
that they [i.e., begin to see that your thoughts and your intentions]
do have power.**

28

Often
the creative power
of

- *thoughts,*
- *intentions, or*
- *emotional attitudes*

is ignored
because of
the time interval
between

- *cause*

and

- *effect.*

The childish mind
sees

- *effects*

of

- *causes*

only in an

- *immediate,*
- *obviously apparent,*
- *closely-knit*

unit.

Only
the more mature mind
can discern

- *an effect*

removed from

- *a causal agent.*

Where
negative intentionality
exists
the mind
remains proportionately

- *childish and*
- *blind*

and its [i.e., the mind's]
perceptions
are commensurately
limited.

29

*Once you have reached
the second stage [i.e., the second of the three stages of growth and development]
in which you
begin to recognize*

- *experiences*

as products of

- *your attitudes,*

*you will soon have
more and more
experiences
where this [i.e., where experiences and outer events
as products of your attitudes]
is easy to detect,*

and
*fewer and fewer
experiences
that are*

- *a total outer projection and*
- *symbol*

*of inner reality [i.e., you will have fewer experiences that are a
total outer PROJECTION and SYMBOL of inner reality
INSTEAD OF the DIRECT PRODUCTS of your inner
reality and attitudes that your experiences actually are].*

*At this stage
you may still*

- *be stuck here or there*

and

- *find yourself
consciously resisting
positive creation.*

*Nevertheless,
this [i.e., this stuckness and
finding yourself consciously resisting positive creation]
affords you the opportunity
to focus
your*

- *efforts,*
- *attention, and*
- *energies*

*on becoming conscious of
further buried material
that causes this blockage [i.e., causes this blockage
to positive creation].*

Now [i.e., Now, being in this second stage of growth and development,]
at least you know

- **where you are stuck**

and

- **why** [i.e., you know that your stuckness is due to some attitude or some other aspect of your inner reality of which you are not yet aware].

You can

- **choose and**
- **direct**

your focus
in a meaningful way.

You can
reverse the course
of what is now
a meaningful sequential chain:

- [1] **thought,**
- [2] **created intent**

and

- [3] **action**

or the lack of it [i.e., or the lack of action].

30

I advise all of you, my friends
to specifically commit yourselves
to seeing your lives
more and more
in these terms [i.e., in these terms of knowing that your thoughts
and attitudes create your outer experiences].

What is lacking
and how do you create it [i.e., how do you create this state of lacking]?

How much are you willing to be in
truth with yourself?

All the way?

That is the great question.

31

*Take now the third stage [i.e., the third of the three basic stages
of growth and development]*

*in which
you confront your
moods.*

*You all have been in situations
when
suddenly
without reason
a mood has changed
from
sunny
to
rainy.*

*This may at first appear
more frustrating
than a case when you can pin this fluctuation on
some outer reason.*

*At the same time,
it [i.e., this sudden unexplainable change in mood from sunny to rainy]
leads you
more directly
toward your nucleus.*

*You can
no longer blame it on others [i.e., You can no longer blame either your
experiences or your mood that is causing your
negative experiences on others]*

*and thus
escape from
your truth.*

*As long as
other people can be used as scapegoats
for your bleak moods,
you are
much farther away from
the truth
than in the instance
when nothing untoward has happened
and yet
your mood changed.*

***This seemingly
causeless
change [i.e., This seemingly causeless change in mood]
is so frustrating
that you
inwardly
start***
***• rebelling and
• objecting.***

***This [i.e., This inward rebelling and objecting when
a seemingly causeless change in mood occurs]
occurs to the extent
you still have a stake
in blaming others
for your state.***

***You then [i.e., You then, when you still have a stake in
blaming others for your bad mood,]
must struggle against
the flow
of your inner movement.***

***The childish part in you
declares
that nothing pleasant
should ever change.***

***If you feel good
now,
it should be
final.***

The

- *demand of and*
- *belief in*
the finality of
the present
favorable mood
also creates
the other side of the coin:

When you are in a

- *difficult,*
- *depressed, and*
- *bleak*

mood,
you despair
because then, again,
you must think this mood
also
final.

You do not allow yourself
to connect with
the inner movement
of the flow.

If you learn to

- *listen into*

and

- *follow*

the inner lifestream
in a very

- *focused and*
- *attentive*

way,
using your
finest inner perceptions,
you cannot fail to perceive
that within you
there is
constant
movement.

32

*The analogy
often used in*
• *dreams*
as well as in
• *other symbolic language*
is that
one's sojourn in a human body
is a journey.

*This analogy
has often been made
throughout spiritual history.*

*It [i.e., This analogy that one's sojourn in a human body is a journey]
reveals
a profound truth:*

*The inner path
is in constant movement
through the stages of soul matter
that have to be traversed.*

*This journey
is indeed
not just a word.*

*It [i.e., This journey]
is a
constant flowing movement.*

*And so is
your own personal path.*

*It [i.e., Your own personal path]
is a movement.*

*It [i.e., Your own personal path]
carries you through
your landscapes.*

***It [i.e., Your own personal path]
carries you through the landscape
of your higher self,
which is***

- beautiful and***
- brilliant.***

***But if
the task you have come to fulfill [i.e., the task taken on by your real self to fulfill
in this incarnation, which is the task of refining, reeducating and
purifying the disconnected aspects of consciousness you brought
along with you and uniting and integrating them with the real self]
is left behind,
you will
not experience
this beautiful landscape too often,
because then [i.e., because then by leaving behind the task
you have come to fulfill]
you***

- get stuck and***
- stay in the landscapes
of those other aspects
of your consciousness [i.e., those disconnected aspects
of consciousness you brought along
with you into this incarnation]
which you have
not yet***
 - united and***
 - integrated
with the real self.***

33

***What happens
when you withdraw after a lifetime
into the inner universe
with these various aspects of your personality?***

***You live in them
alternately.***

The aspects [i.e., Those disconnected aspects of consciousness you brought along with you into this incarnation to purify and unify with the real self] you have not succeeded in unifying with the higher self remain separated fragments in their own self-created worlds.

You must occasionally reside in these separate worlds; the amount of "time," for lack of a better word, depends on the intensity of each state.

Each [i.e., Each of these separate worlds] will indeed be a world like this material world, for example, but with different conditions, dimensions, and laws which will appear to be the only reality for as long as your mind is fixed on them, just as this sphere seems the only reality while you are exclusively focused on it.

All these worlds are worlds of consciousness and action.

*Since you have
many different
• aspects,
you will reside in
many different
• worlds.*

*But only in
the highest world of your developed consciousness
will you know that
the other worlds
are
not
your ultimate worlds
nor
the only worlds.*

*While
your consciousness
is focused on
• any of these other worlds,
you
forget
your
• real identity;*

*you function
just as a human being does,
not knowing
your real divine identity
as long as
you only identify with
the less developed aspects of your being.*

*Then indeed [i.e., Then indeed, as long as you identify with only
the less developed aspects of your being,]
the sojourn in
the lower worlds
of those aspects [i.e., your sojourn in the lower worlds of those less
developed aspects of your being]
seems final
for as long as
it lasts [i.e., for as long as
this sojourn in the lower worlds lasts].*

| | |
|----|--|
| | <p><i>This finality [i.e., This finality of your sojourn in the lower worlds of those less developed aspects of your being]</i></p> <p><i>is an illusion,</i></p> <p><i>but</i></p> <p><i>only when</i></p> <p><i>you are in the greater reality</i></p> <p><i>of your light world</i></p> <p><i>do you know</i></p> <p><i>that the</i></p> <p><i>only</i></p> <p><i>final</i></p> <p><i>reality</i></p> <p><i>is</i></p> <ul style="list-style-type: none"><i>• beauty,</i><i>• love,</i><i>• truth,</i><i>• light and</i><i>• bliss.</i> <p><i>All</i></p> <p><i>other states</i></p> <p><i>are</i></p> <p><i>temporary.</i></p> |
| 34 | <p><i>Now when</i></p> <ul style="list-style-type: none"><i>• your mood clouds over</i> <p><i>and</i></p> <ul style="list-style-type: none"><i>• you</i><i>• fall into despair and</i><i>• struggle against the mood,</i> <p><i>you</i></p> <ul style="list-style-type: none"><i>• do</i> <p><i>not</i></p> <p><i>follow</i></p> <p><i>the inner movement</i></p> <p><i>and [i.e., and instead]</i></p> <ul style="list-style-type: none"><i>• continue to believe</i> <p><i>that you are in</i></p> <p><i>the only final world of darkness.</i></p> |

*I say to you, my friends,
the mere fact that you consider
these thoughts of truth [i.e., the mere fact that you consider these thoughts of
truth that this cloudy and dark mood will move and is not final] –
[and face this cloudy and dark mood]
without
• struggle and
• panic,
without
• fearful ideas of finality –
will make you
aware
that
there is a movement taking place.*

*This [i.e., This awareness that there is a movement taking place and that this cloudy
dark mood will in fact move and is not the final state]
will make
an enormous difference
for it [i.e., for this awareness that movement is taking place and that
this cloudy dark mood will in fact move and is not the final state]
will lead you to
• explore and
• find out
what the movement into the cold [i.e., what the temporary
movement into the cold, cloudy and dark mood]
means for you.*

*Instead of
struggling against
the darkness,
• accept it
as a
temporary state
and
• move with it.*

By fighting it [i.e., *By fighting against the darkness of the cloudy mood*],
you only
stop
the movement.

[Conversely,]

By accepting it [i.e., *By accepting the temporary darkness of the cloudy mood*],

• **you follow the movement,**

and

• **it will carry you through** [i.e., *and the movement will carry you through the darkness and pain of the temporary cloudy mood*].

If you

• **accept the pain**

and

• **consciously**

connect with

its [i.e., *connect with the pain's*]

meaning,

it [i.e., *the pain*]

ceases to be

pain.

And so it is

with the

• **bleak or**

• **dark or**

• **negative**

mood.

• **See it** [i.e., *See the bleak or dark or negative mood*]

as a cloud

and

• **follow the movement**

that carries you,

with the aim of

comprehending its [i.e., *with the aim of comprehending*

the bleak, or dark, or negative mood's]

meaning.

| | |
|----|---|
| | <p><i>Each cloud is a meaning.</i></p> <p><i>Commit yourself to comprehend the meaning of the mood, and your inner path will reveal the answer [i.e., your inner path will reveal the meaning of the mood].</i></p> |
| 35 | <p><i>I have advised you again and again, as a tool of the pathwork to use what I call a daily review.</i></p> <p><i>Go through the days in terms of the various moods that "overtook" you during this specific day.</i></p> <p><i>Now I say "overtook" in quotation marks because this feeling [i.e., this feeling of being "overtaken" by various moods] is again an illusion, as if you looked through the wrong end of a telescope.</i></p> <p><i>You produce the mood, but you do not know it [i.e., But you do NOT KNOW that YOU produce your moods].</i></p> |

It [i.e., Your mood]
is

- *a movement in you,*
- *an aspect in you;*

it [i.e., your mood]
is

- *your own landscape.*

The mood
expresses
a specific meaning
and it is up to
you
to allow
your inner self
to

- *produce the answer [i.e., produce the answer as to the specific meaning of a particular mood],*

to

- *bring these various moods into your pathwork*

and

- *follow through these patterns.*

If you
observe them [i.e., If you observe your moods and patterns],
you will derive
tremendous meaning from them.

Your
disconnectedness
from
the meaning of the mood
makes it
appear as if it [i.e., makes it appear as if the mood]
"overtook"
you,
just as
the outer event
appears to you
to be independent of
anything you have within you.

As long as you
• *do not*
 know
and
• *do not*
 want
 to know
 that part in you
 which is compatible with
 the mood
 that
 • *created and*
 • *attracted*
 the energy field
 which
 inevitably
 drew
 • *this outer event*
 to you
 and
 • *you*
 to it [i.e., and drew you
 to this outer event],

you will
 feel
 disconnected from it [i.e., you will feel disconnected from this mood
 and from the outer event resulting from this mood].

36

Perhaps as a result of my attempt in this lecture
to bridge the gap
between
 • *psychological*
and
 • *spiritual*
 reality,
it will now become possible for you
to use
 spiritual reality
 as a practical guideline.

You all know that as a rule

- *psychological reality*
 - *stops short at*
the self-creating aspect
of your inner being

and

- *ignores*
your self-responsibility
for anything but
 - *outer,*
 - *conscious*
actions.

You also know that, as a rule,

- *spiritual reality*
in the way it is mostly spoken about on earth
does not provide you with
the psychological means
to make practical use of
the truth
that

your reality –

both

- *inner*

and

- *outer –*

is

your

creation.

Spiritual activity

then [i.e., *then, when spiritual reality does not provide you with the psychological means to make practical use of the truth that both your inner AND outer realities are your creation,]*

becomes

an escape from
psychological factors.

*But it is equally true
that the way
psychology
proceeds today
it too*

- *becomes
an escape from
one's
deepest
self-responsibility*

and thus

- *robs one
of the
conscious capacity
to*
- *create and*
- *recreate.*

*I attempt to unify the two [i.e., to unify spirituality and psychology]
as two sides
of the same truth.*

By leaving out

- *one facet [i.e., By leaving out, say here, either psychology or spirituality],*
- *the other [i.e., say here either spirituality or psychology]
becomes in its own way*
- *an escape and*
- *an incomplete approach
to humanity's struggle on earth.*

37

*Before concluding this lecture,
I would like to speak about
a historical progression
in terms of
self-responsibility.*

*In ancient times,
human beings
experienced themselves as
completely dependent upon
the gods.*

***In centuries
not so far removed from your own,
a religious counter-movement had taken over
in which***

human beings'

- failings,***
- poverty,***
- illness, and***
- insanity***

were chalked up against them.

***They [i.e., Human beings experiencing failings, poverty,
illness or insanity]***

were

- ostracized as***
- sinners and***
- outcasts and***
- judged by others.***

***This [i.e., That human beings experiencing failings, poverty,
illness or insanity were sinners and were rightfully
judged as such by others]***

***was a distortion of
the reality***

***that everyone indeed
creates***

his or her own

- state and***
- experiences.***

However,

***if such a reality [i.e. if the reality that everyone indeed does create
his or her own state and experiences]***

***is misused
in a***

- separative,***
- loveless,***
- judgmental
spirit,***

***the truth [i.e. the truth that everyone indeed does create
his or her own state and experiences]***

***becomes
a dangerous half-truth.***

*It [i.e. The truth that everyone indeed does create
his or her own state and experiences]*

*has to be
temporarily
left behind
so that a*

- new and*
- better*

*balance
can come about.*

*Thus
the past century,
whose spirit
is still prevalent now,
negated
the concept of
self-responsibility.*

*In broader terms of evolution,
this century's attitude [i.e., this 20th century's attitude that negates
the concept of self-responsibility]*
*is a counter-balance
of the previous*

- distortion and*
- half-truth [i.e. a counter-balance to the truth, which in distortion
had become a half-truth, the truth that everyone indeed does
create his or her own state and experiences].*

*The present tendency
is that
the suffering person
is seen as
an innocent victim [i.e., an innocent victim and is hence
not responsible for the suffering in his or her life].*

The call for

- self-responsibility*

is still confused with

- the previous*
 - blaming,*
 - arrogant,*
 - punitive*

attitude.

*Thus [i.e., Because in this state they are seen as innocent victims of life's hardships]
human beings
are*

- weakened and*
- misled about
their own potentialities.*

*Psychology
ignores
the important factor of*

- real
guilt
that must be recognized
for what it is
behind
every
so-called*
- neurotic and*
- unjustified
guilt.*

38

*Only now,
in the evolutionary spiral movement of humanity as a whole,
do people
become capable of
assuming responsibility
without
the distortion
that is blame.*

*Now you can find the way to
own up to
your negativities
without
despairing
because
you can transcend
the limited consciousness
of this stage.*

*Your journey
has taken you sufficiently far
so that you*

- have spiritually matured*

and

- are ready to find*
the
 - balance,*
- the*
 - love, and*
- the*
 - truth*
of creative
self-responsibility.

Now
the truth
of self-responsibility
can be regained
on a new level.

Instead of
using this truth
against others
so as to set
your little ego
above them,
the truth
can be used on
your own self.

The truth of
self-responsibility
can be practiced
not as

- a punitive accusation,*

but as

- the highest form of*
human dignity.

*So only when
you want to be in truth
about
your*

- *negativities and*
- *destructiveness*

can you

- *find*

*the grandeur of
your creative self*

and

- *know that
you*

are

- *a creator and*
- *a "God-carrier" as it were.*

*The pendulum
must swing
until*

- *love*

and

- *self-responsibility*

are no longer

split into

apparently

- *mutually exclusive opposites,*

but

become

- *one comprehensive whole.*

39

*My dearest friends,
I bless
all of you
from the world of*

- *love,*
- *truth, and*
- *vital energy.*

*Use
this energy,
as you so often do,
to*

- *go deeply into yourselves and*
- *become*
one
with
one another.

Be in peace.

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