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

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/

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<td>My dearest friends,</td>
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<td>• I greet you,</td>
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<td>• I bless you, and</td>
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<td>• I welcome you this evening.</td>
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<td>The time is ripe to give this specific lecture because</td>
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<td>a sufficient number of my friends on the path will be capable not only of</td>
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<td>• intellectual understanding but also of</td>
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<td>• putting some of its principles to practical use.</td>
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<td>As always, I do have to repeat certain information in order to</td>
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<td>• make the connections clear [i.e., connections to previous lectures clear] and</td>
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<td>• make the topic one comprehensive whole.</td>
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by Eva Broch Pierrakos
edited by Judith and John Saly; Devotional Format posted 4/21/18
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.

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
            • 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.
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. |

| 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. |
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.

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.
This impression [i.e., This impression that you are a victim of circumstances beyond your sphere of influence] causes a great deal of
• fear and
• distrust of life.

It [i.e., This impression that you are a victim of circumstances beyond your sphere of influence] also perpetuates
the greatest human hoax:
the conclusion that
human beings
are victims.

No game is
• deadlier
and
• more painful.

Yet
no resistance is greater
than that
which refuses to
give up this hoax [i.e., which refuses to give up this hoax that you are a VICTIM of circumstances over which you have no control]
by
• taking the blinders off
and
• seeing beyond
this very limited vision.

I have discussed this principle [i.e., 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]
• many times
• in different contexts.
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.
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.

Little by little
• the false focus shifts
and
• one's vision of life moves into a clearer perspective.

As you know, connecting
• inner attitudes to
• outer events requires
• courage,
• humility, and
• honesty.

It [i.e., Connecting inner attitudes to outer events] demands the utter integrity of self-responsibility.
| 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. |
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 [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 out picturing 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].
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
dereper 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.
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.

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.

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.

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].
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].

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.
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].
Your ego consciousness [i.e., Your active determining outer consciousness] is the borderline between the
• inner light world
and the
• outer void.
As I said,
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].

Only through a struggle can it [i.e., can the human mind] be reawakened to the greater consciousness.

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.

When the disconnected mind forgets the greater truth of being, the conscious ego self temporarily identifies with the aspects needing • re-education and • purification;

it [i.e., the conscious ego self] then loses a sense of its real identity.
**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.

**It is therefore extremely important in your pathwork that you**
• explore yourself and
• stop hiding
  the negative part of yourself.
For
the more
you hide it [i.e., the more you hide the negative part of yourself],
• the more
you lose yourself in it [i.e., then the more you lose yourself in
the negative part of yourself]
and
• the greater
the desperation
of the illusion [i.e., the greater the desperation of the illusion
that you are only the negative part of yourself]
becomes.

Only when you
• take the courage and
• adopt the humility
to again
and again
• acknowledge and
• expose
the negative parts of yourself
does the miracle occur
[namely, the miracle that]:
you will then no longer
secretly
identify with
those [negative] parts of you
which you wish to hide.

Paradoxical as this may seem at first glance,
the more
you expose your
• destructive part,
the more
you know of your
• true creative self.

The more
you expose
• the ugliness,
the more
you know your
• beauty;
the more you expose your
• hatred and
• all its derivatives [i.e., and expose all of your hatred’s derivatives in you],
the more you know of
• your already existing state of love
  that can then shine through.

Just imagine, my friends, the incredibly painful predicament you put yourself in when you hide that which you are most
• ashamed and
• afraid of.

It is precisely because of this hiding [i.e., this hiding of that in you of which you are most ashamed and afraid and which you most hate]
that you compound the very attitudes you most hate in yourself.

You
• make them [i.e., You make those aspects in you of which you are most ashamed and afraid and which you most hate]
ininitely worse through the concealment and then
• become more and more convinced on deep levels of your consciousness that they [i.e., that these aspects in you of which you are most ashamed and afraid and which you most hate]
constitute your real being.
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.
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.

[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 you 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.
Thus
- thoughts,
- opinions,
- beliefs,
- feelings,
- attitudes
are no longer
handled irresponsibly
on the delusory premise
that they
- do not count and
- are of no consequence.

This new awareness [i.e., This new awareness that thoughts, opinions, desires, beliefs feelings and attitudes are the creative agents they truly are]
brings with it
a sense of
your being a creator
in the scheme of things.

If you do not resist
going beyond the
- faulty,
- limited
logic of materialistic consciousness
in which
life
appears a
- given
- fixed
thing
into which you are put,
you will
experience
the cohesiveness
between
- outer events
and
- your inner life.
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].
You refuse to relate
• outer events
to
• your own inner state.

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].

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.

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].
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.
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.
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].

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.
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.
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.

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].
This finality [i.e., This finality of your sojourn in the lower worlds of those less developed aspects of your being] is an illusion,

but

only when

you are in the greater reality of your light world

do you know that the only

final reality is

• beauty,
• love,
• truth,
• light and
• bliss.

All other states are
temporary.

Now when

• your mood clouds over and
• you fall into despair and struggle against the mood,

you do not follow the inner movement and [i.e., and instead]

• continue to believe that you are in the only final world of darkness.
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.
Each cloud  
is  
a meaning.

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 have advised you  
again  
and again,  
as a tool of the pathwork  
to use what I call  
a daily review.

Go through the days  
in terms of  
the various moods  
that "overtook" you  
during this specific day.

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.

You  
produce  
the mood,  
but  
you do not know it [i.e., But you do NOT KNOW that YOU produce your moods].
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].

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.

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.

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.
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.